

# **S. D. A. Articles and Studies Refuting the 2520 Day for a Year Prophecy**

## **The 1843 Chart and the 2520 years**

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The 1843 chart (for chart image see Appendix A) was used by the Millerites with good success, but not everything on the chart is correct. One of the issues concerns the 2520 years. Please note, Judah was not taken into captivity in 677; king Manasseh was taken to Babylon for a period of time, but he was restored to the throne and cleaned house before he died (2 Chron 33:14-16). Judah continued as a kingdom until 586 when Jerusalem was destroyed by the Babylonians. The year-day principle cannot be used in Leviticus 26:28. The New American Bible correctly translates "I will increase the chastisement for your sins sevenfold." The Hebrew text only has the word "seven" there is no reference to a time period. "Seven (fold or times)" is a proverbial expression for the full, complete measure of discipline (it is also used in Lev 26:21, 24, 28, Ps 79:12). Seven was an appropriate number of completeness in view of the importance of "seven" in the Israelite religion. The year-day principle should only be used for time periods in apocalyptic texts (Daniel and Revelation). Outside of these books God always clearly spelled it out when he applied a day for a year (Num 14:34; Ezek 4:6).

As far as Ellen White is concerned she never used the 2520 years to show the correctness of the 1844 date. The 2520 calculation from 677 to 1843 was very popular among the Millerites and some of our own pioneers, but Ellen White in all her writings does not mention it once. This should tell us that God did not want this figure used. The fact that she supported William Miller does not mean that she endorsed everything he said or that she approved of every detail on the chart used by the Millerites.

James White wrote an article in the Review (see below) where he rejected the use of 2520 as a prophecy of 2520 years.

***The Review and Herald***

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864,  
JAMES WHITE, EDITOR

The Seven Times of Lev. xxvi

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.
2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity.
3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

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

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

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of then denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the language of verse 21, thus: "I will bring seven times more plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins, would in every case be fully equaled by the measure of their national calamities. {January 26, 1864 JWe, ARSH 68.8} 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

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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.

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## **Adventist Pioneer Refutes the 2520, by Uriah Smith**

**Uriah Smith**

Daniel and the Revelation

1897 UrS, DAR 784

Response to the History of Revelation

### 2. THE "SEVEN TIMES" OF LEVITICUS 26

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 fulfillment by events in Jewish and Gentile history. All such

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

NOTE: Uriah Smith was one of those early advent pioneers who was involved in the Millerite Movement. He saw and studied those early charts presented in 1843, and 1850. It is obvious that after further study, rejected the idea that there was a time prophecy in Leviticus 26, as did James White and by the presence of an article in the 1864 Review refuting the 2520 prophecy, our early pioneers rejected it as a valid prophecy.

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## **The Use and Misuse of Strong's Concordance at Leviticus 26 (with special consideration of the 2,520 "prophecy") by Pastor Larry Kirkpatrick**

by Larry Kirkpatrick

Recently, I met with a person who had become convinced that certain texts in Leviticus 26 teach a time prophecy in the Bible having a duration of 2,520 years. ("seven times" = seven years =  $(7 * 360) = 2,520$  days = 2,520 prophetic years.)

In the meeting, I stated the fact that in Leviticus 26:18, 21, 23, 24, 28, the phrase "seven times" is not found in the Hebrew, but that in those places, only the Hebrew word for the number "seven" (*SHEVAH*) is present. In each instance, the word "times" has been added by the English translators. Nor are there textual variants involving *SHEVAH* in any of these verses. The most appropriate translation today, in each case is "sevenfold," portraying the author's meaning of intensity—not "prophetic years."

Turning to Strong's *Concordance* with Strong's dictionary for Hebrew, entry #7651, he stated that the translation of "seven times" was valid, because Strong says that *SHEVAH* may also be used adverbially to mean "seven times."

He is not the first to make the kind of mistake he did. The error is common enough that it has a name: "illegitimate totality transfer." Here is how that works. When one makes this mistake, he takes a list of glosses or definitions for a word and considers them all to be options for translation regardless of the particular context. But word meanings are not free-standing; it is not a matter of our arbitrarily or prejudicially picking out a meaning which we may prefer to be the meaning.

Rather, the meaning of a word is controlled by the words in immediate relation to it. The meaning of a word in a particular sentence is determined much more by the sentence it appears in and the paragraph that the sentence appears in, than by any general dictionary definition. Most dictionaries tell us very little about a word in specific contexts.

Nevertheless, the person I refer to stated rather firmly that "seven times" is an appropriate translation of these verses in Leviticus 26.

Is it?

### **Another Translation Option?**

Many Bible translations such as the that of the Jewish Publication Society use "sevenfold," rather than "seven times." Examples include the ESV, RSV, the *Seventh-day*

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*Adventist Bible Commentary*, the *Etz Hayim* (JPS Torah Commentary), *Stone Tanach*. These, and many others, translate the meaning as “sevenfold.” Are they right or wrong?

By no means are the majority, or the scholars, our measure. Still, if truth matters to us as much as we often say it does, we should be willing to investigate carefully possible improvements to our understanding. To adhere stubbornly to an idea or a mistaken interpretation of a certain passage, in the face of available clarifying information, is no recommendation of our faith. Time and again I have seen narrow people accuse others. Holding stubbornly to a preferred interpretation, they claim the other is resisting God. Their own way of seeing is to them the only way of seeing. But “do not bother me with the facts” is not the attitude of the truth seeker.

The text is not arbitrary; its meaning is not up for grabs. The original authors, inspired by God, wrote. They had a particular understanding, a definite meaning in mind. Our goal as we interpret the text, is to understand what the original author intended when he wrote it. Sometimes there really are other options!

## **Bible Facts**

Considering our Leviticus 26 question, and the way “seven” is used in the Bible, we have to work with facts such as the following (let’s use the KJV translation for the moment):

- The phrase “seven times” occurs in 33 passages of the Bible, 30 in the Old Testament.
- The phrase “seven years” occurs in 40 passages of the Bible, 39 in the Old Testament.
- In the Old Testament, when the Bible writers want to say “seven years,” they use two words—*SHEVAH* (meaning “seven”) and *SHANNA* (meaning “years.”). This is true of every occurrence in the Old Testament.
- When the Bible writers in the Old Testament want to say “seven times,” to express that many years, they use two words—*SHEVAH* and *IDDAN* (meaning “time”).
- The words *IDDAN* (“time”) and *MOED* (“appointed time,” “place,” or “meeting”) are sufficient to indicate the meaning “year” without needing the help of an additional word for the number.
- When Bible writers want to indicate seven degrees of intensity, they often use two words, *SHEVAH* and *PAAM* (“time,” “repetition”). The other way, is by using the word for “seven” alone, then best translated “sevenfold.” The 2011NIV translates this “seven times over.”



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Zeroing-in now on our particular question:

- There is no place where *SHEVAH* ("seven") or any adverbial number is used substantively (as a noun) standing alone, anywhere in the Bible, to mean seven periods of time. Rather, whenever periods of time are meant, the word for the number is used with a word for a noun to indicate the fact.
- The translation to English "seven times," but where only the word *SHEVAH* ("seven") occurs in the original language, appears in only five passages. Besides Leviticus 26, those places are Psalm 12:6; 119:164; Proverbs 24:16; and Daniel 3:19.
- In the four passages besides Leviticus 26 mentioned above, the usage refers to intensity or completeness. In Psalm 12:6, God's word is fully purified. In Psalm 119:164, God is praised all day long for the goodness of His ways. In Proverbs 24:16, every time a righteous man falls he recovers and does good. And in Daniel 3:19, an angry Nebuchadnezzar has the furnace stoked to maximum heat.
- On those occasions when time is indicated in the Bible by a single word, it is always a word for time, such as *SHANNA* or *IDDAN* or *MOED* (e.g. Daniel 7:25 and 12:7).
- When *SHEVAH* does appear alone in the Bible, and when context demonstrates that the literal number seven is not intended but intensity or fullness, it is often translated "sevenfold."

### **Using and Misusing Concordances and Dictionaries**

All of which brings us back to the dictionary entry in Strong's.

*SHIBAH*, from 7650; a prim. cardinal number; *seven* (as the sacred *full* one); also (adv.) *seven times*; by implic. a *week*; by extens. an *indefinite* number: -(+by) seven([-fold]), -s, [-teen, tenth, -times). Comp. 7658 (Italicized words in original. In this paper I have used *SHEVAH*, the Shephardic pronunciation, rather than *SHIBAH*).

Strong says that the meaning can be seven, or fullness, or week, or sevenfold, or seven times or some other seven number (can be part of 17, 77, etc.). But how will we know which meaning to use? We are not to pick the meaning arbitrarily; there is an inspired control. The glosses in Strong's dictionary are not the inspired control; the local context in the text in which the inspired writing is given, is. (For clarification on the difference between a "gloss" and a "definition" see the article "[Pitfalls in Concordance Usage](#).") The meaning of any given inspired thought, encompassed in a word in the Bible, is



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controlled by the relation of that word to all the others it stands immediately connected with.

Therefore, when interpreting Scriptures, we are not at liberty to select at random a meaning we might prefer in order to support an opinion we might have. If we do this, the result is no longer God's word. Then it has been appropriated; then a thief has inserted his own preferred meaning, and it has become only a human word. When one sets aside the meaning intended by the inspired author and replaces it with his own preferred meaning, he is misrepresenting, changing value, counterfeiting, putting the false in place of the true.

Even when we use the most serious resources, volumes actually intended as dictionaries, like *BDAG (A Greek English Lexicon of the New Testament and Other Early Christian Literature*, ed. Walter Bauer, Frederick William Dankar, Kurt Aland, Barbara Aland, F.W. Gingrich) or *HALOT (Hebrew Aramaic Lexicon of the Old Testament)*, the meanings presented as possibilities still need verification. Even these conclusions must be reviewed with care.

Now, assuming that a person has one of these more serious dictionaries at hand, and it turns up say eight distinct uses for a word, all will not be options. Only those uses of the word which fit the context where it appears in the passage are candidates for meaning there.

Thus, we start with a list of all the possibilities for translation, winnowing it to only those appropriate in that context. We limit available options to those. Finally, we attempt to choose the most likely meaning fitting the passage. This selection is heavily determined by the way the word is used in its local context, in the sentence it appears in, in the paragraph those sentences appear in. The most appropriate translation of a word is also determined by the way it is—and is *not*—used elsewhere in the Bible.

## **A Look at Leviticus 26**

Those who are sure a time prophecy has been hidden in Leviticus 26 would do well to engage in a careful study of that chapter as a whole, and strengthen their understanding of the local context of the places (Leviticus 26:18, 21, 23, 24, 28) where "seven" occurs.

Leviticus 26 can be understood as having four main sections. Leviticus 26:1-13 tells the blessings of obedience. Leviticus 26:14-39 warns of the consequence of disobedience. Leviticus 26:40-45 urges repentance by Israel, and Leviticus 26:46 serves as a summary of all that has gone before.

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We should not miss the accelerating series of judgments presented in the warnings against disobedience. Each judgment is worse than the previous in series. First is verses 14-17: terror, disease and sickness, crop failure, defeat by enemies, and fearfulness. Failure to obey in response to this first chastening results in the second judgment, verses 18-20. This judgment results in negating the effects of their labor, and brings more severe failure of crops and orchards. If, after this judgment is carried out, there is still no change, then a third falls, as indicated in verses 21, 22: This new wave of action brings danger from wild animals, death of children, loss of domestic animals, and reduction of Hebrew population in the land.

The contest between God's will and the stubbornness of His followers is always epic, and always leads finally to their submission or destruction. If they refuse to be humbled here, He sends judgment number four. We see this in verses 23-26. The judgments increase to include raids and invasions by enemy forces, hunger and famine. Finally, the last cycle of judgments is presented at 27-39 and includes cannibalism, death and destruction in false worship groves, cities laid waste, divine refusal to accept their offerings, and scattering of His people among the nations, even greater fearfulness of them in those places, and finally death in foreign lands.

It should be noted that Leviticus is not a book of predictive prophecy. No particular beginning or endpoints are given. The kind or genre of the book is Torah, instruction. The judgments mentioned above are particular to God's people but presented entirely as consequential. They are clearly separated into five distinct sets, the first, along with the sevenfold increase at each of the following four stages (18, 21, 24, 28).

Even if somehow these truly were "prophetic" years, they would be four periods of either seven or 2,520 years length each, separated by time given for opportunity to repent. The total time would be more than 10,000 years! God's determined will might last that length of time, but any people would be wiped off the planet long before such an extensive series of judgments was finished. A single, unitary judgment of 2,520 years is not even supported by the actual text and logic of the passage, even if all the other theories of this doctrine's advocates were sound.

### **Not One Biblical Precedent**

Returning to the possible meanings enumerated by Strong, only those fitting the context are valid options for interpretation. In the occurrences in Leviticus 26, the meaning is increasing intensity—just as it was in the four passages noted earlier in this article where *SHEVAH* occurs standing without *SHANNAH* or *IDDAN*. Therefore, the most correct translation in Leviticus 26 is "sevenfold," a literal translation of the text in its

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context, indicating an increased degree of intensity. God says that He will discipline Israel with ever increasing severity for their disobedience to His covenant.

Simply put, dealing only with facts, the actual text of the Bible nowhere uses *SHEVAH* ("seven") standing alone to mean "seven years." There is no place in the Scripture that can sustain the position that this person insisted to be the correct one. And so, if nowhere in Leviticus 26 is the meaning "seven years" found with specific reference to these five stages of judgment, there is no basis there for any further numerical gymnastics. That is, the five step argument used to support the notion that Leviticus 26 contains a 2,520 year prophecy (see below), is demonstrated to be false at step one. If the first stage of the argument is false, the support for the idea in the following deductions are false. You cannot start with a false premise and reach a true conclusion.

1. 7 times = 7 years →
- 2, 1 prophetic year = 360 days →
3. 7 years = 7 x 360 prophetic days →
4. 7 x 360 = 2520 days →
5. 2520 days = 2520 years

The chief error that this person made was to misuse Strong's *Concordance*. He selected his preferred meaning from the dictionary in the back, rather than one sustained by biblical usage and fitting the context of Leviticus 26. A concordance is not a buffet where we pick and poke and take only what we want. Normally, it will suggest broad options for interpretation. The interpreter weighs these, letting the available meanings of a word be compared with the local context; that is the divine control.

If our goal truly is to understand the meaning that God has placed in His word, then we are not free to substitute our own preferred meanings. Scripture interprets Scripture only when we work with God, letting His controls be our controls so that we interpret the text in a manner consonant with His controls. We have to be listening. We do not tell God what the interpretation of His word is, we let Him tell us. His text is authority. We are only servants.

### **But Why "seven times" in the KJV?**

If the meaning in Leviticus 26 is not "seven times" as standing for "seven years," then why did the KJV and other Bible versions offer the translation "seven times"? In other places the KJV translators use the word "sevenfold." Why not Leviticus 26?

Some do not realize that several different persons were involved in the translation of the King James Version. Different books were assigned to different persons. For

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example, Matthew Parker was assigned Genesis, Andrew Pierson, Leviticus, and so on. The work of different translators helps account for minor differences. We also know that the goal of the translators was not to introduce unnecessary changes, and that usage from earlier translations often prevailed, even when not always self-consistent.

Here's another part of the picture. Carl Olof Johnson shows that the first expositor to discuss a period of 2,520 years is John Aquila Brown in 1810 A.D., and that the idea was not even applied to Leviticus 26 until first published by Henry Drummond in 1827 A.D.

More than two full centuries elapsed after the King James Version's appearance in 1611 A.D. before any notion arose that a prophetic time period of 2,520 years might be hidden in Leviticus 26! When the the Leviticus 26 texts were translated "seven times" in English, none were thinking that it might stand for a period of seven years, let alone 2,520!

For the KJV translators, "seven times" depicted intensity. Likely, they simply reused "seven times" from previous English versions.

Only when the concept of year-for-a-day for the long apocalyptic time periods was applied where the English word for "time" had been added by the translators, did the idea of such a "prophecy" become potential. To get there, you have to add the word "year" to the text, and then make it stand symbolically for 360 days, and then multiply the seven years by 360 to get 2,520 days, and then turn the days into years. This is certainly the long way around the bend! It is convolution.

### **Is the 2,520 in Daniel Four?**

It has been asked if we will offer an article considering whether the 2,520 "prophecy" appears in Daniel chapter four. You will recall that king Nebuchadnezzar was struck by God for his pride and that "seven times" passed over him (Daniel 4:16, 23, 29-32). In Daniel four, the word *IDDAN* is used with *SHEVAH*. Some, through similar reasoning as that employed to derive "seven times" in Leviticus 26, have taken this passage also as indicating a prophetic period of 2,520 years.

However, it is completely clear from the Scripture that the dream was specifically for Nebuchadnezzar, the punishment a chastisement for his pride, and that it was imposed upon him and him alone. Verse 33 says "immediately the word was fulfilled against Nebuchadnezzar" (ESV). Verse 28 says that "all this came upon king Nebuchadnezzar."

Thus, the Bible specifically applies the chastisement to Nebuchadnezzar. It says that it was fulfilled. The text nowhere suggests any additional fulfillment or application of the

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prophecy in long time periods external to Daniel chapter four. Finally, it is unlikely Nebuchadnezzar lived a life anywhere near 2,520 years in length (he would have had to have lived until the 1960s A.D.!) His death occurred between the second and sixth months of the 43rd year of his reign. He was succeeded by Amel-Marduk in 562 B.C. The period of “seven times” is wholly applied to Nebuchadnezzar. There is no part of the period remaining to apply elsewhere. An additional paper by us devoted to the question of the 2,520 in Daniel four is unlikely.

### **Ellen White’s Alleged Support of the 2,520 “Prophecy”**

Although even further afield of the Leviticus 26 theory than Daniel four, there is the question of Ellen G. White’s alleged support for the 2,520 “prophecy.” Anything more than a cursory consideration of this would take us beyond the scope of this paper. Still, her alleged support is presented by 2,520 advocates as being very strong. Is it?

White made positive statements supporting the 1843 chart, which included in the uppermost, rightmost corner (about 1/27th of the total area of the chart) the 2,520 “prophecy.” It is important to understand the contents of this chart. The whole is divided into a space of roughly six columns. The first column explains the prophecy of Daniel chapter two. The second and third column space explains mostly the prophecies of Daniel chapters seven and eight along with some 12. The fourth gives dates of historic events. The fifth deals with the 2,300 day/year prophecy; the sixth, with the 2,520 and the 1,260, with its bottom third showing angels blowing three woe trumpets. The chart is a very busy place!

Where does this all come out?

1. Ellen White’s support for the 2,520 is quite indirect. The 2,520 was on the chart—in the corner. It was not a primary or even secondary emphasis. When she does mention the chart, it is with special reference to the termination year mistake for the 2,300 day/year prophecy.
2. In fact, in her extensive writings, there is complete absence of direct advocacy for any 2,520 day/year “prophecy.”
3. In one place, she mentions the possibility of further altering the charts. She also states that God permitted at least a part of the material on the chart relating to time to remain flawed. This raises the possibility that additional clarification could come leading to further corrections.
4. The historical fact is that the Seventh-day Adventist Church never adopted the 2,520 “prophecy,” but rather at the time of its founding in the 1860s its people were well advanced in the process of abandoning that interpretation. White raised no complaint concerning this, publicly or privately. We do not have even

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a single private letter from her to another concerning the 2,520. Were this a crucial and urgent matter, how out of character for her to stand by and say nothing!

5. The intended scope of her “endorsement” of the 2,520 “prophecy” needs to be reconsidered. It is interesting to compare the prophetic components she chooses to address in her book *The Great Controversy* with those on the 1843 chart. In *The Great controversy*, she supports the chart’s Daniel 7, 8, and 12 teachings, as well as the 1,260 and 2,300 day/year prophecies. Elsewhere, she unambiguously supports Daniel two. Conspicuous in its complete absence in her writings, is any reference to the 2,520 “prophecy.”

Persons urgent to sustain the 2,520 interpretation have misconstrued the scope of her statements in support of the chart. The support advocates of the 2,520 say that they find in her writings is indirect at best, if not non-existent.

## **Conclusion**

It would take us beyond the scope of this article to address questions such as, Why William Miller gets the 2,300 day/year prophecy right in Daniel 8:14 while he is mistaken with the 2,520 prophecy theory, or, to ponder how it is that advocates of the 2,520 “prophecy” can get into as much trouble when they actually do use Miller’s “rules” as when they do not! Suffice it to say, concerning the 2,520 “prophecy” in Leviticus 26, we have our answer. There simply is no 2,520 year prophecy hidden away in the “seven times” passage in Leviticus 26. It isn't in the Hebrew. It isn't in the English (when properly translated). It isn't in the Bible. As for Strong's *Concordance*, it is a very helpful tool—when it is used as a concordance. It is a misuse to use it as a dictionary. Thankfully, everyone can grow in their understanding of Bible study methods.

One almost hesitates to state it, but the Scripture evidence in favor of a 2,520 “prophecy” in Leviticus 26 or Daniel four is so lacking, that the reason for its imperative advocacy by some must have some other reason behind it.

Could it be that for some reading this, the actual issue has more to do with attitude than anything else? Whenever speculative matters enter in and separate brethren, I have to stop and ask God to work for me, to help me and search my heart. How quickly the work could go forward if we labored side by side for Jesus and His Third Angel's Message, and how our adversary rejoices when he succeeds in separating us from each other and weakening the mighty work of living and giving a Present Truth message for this time. Let us reconsider these things, and repent, and advance again together toward the finish line!

January 09 2012 09:09 pm | [The 2520 Time Prophecy](#)

## **Steve Wohlberg comments on the 2520 Prophecy**

### **The 2520 By Steve Wohlberg**

[Oct. 2011] The “2520” is being discussed in my home church. After reading arguments on both sides of the controversy, here are my (present) views. Note: This paper was not written for the general public, but only for those already familiar with the topic.

First, those who support the 2520 conclude:

1. It is a divine prophecy embedded in Leviticus 26
2. Leviticus 26:18 says that if Israel disobeyed God, He would punish her “seven times” for her sins. Those “seven times” should be interpreted as “seven years,” or 2520 days (based on a 360-day Hebrew calendar year), and then, based on the day-for-a-year principle, viewed as *2520 prophetic years*.
3. The 2520 began in 677 BC (William Miller’s view, when King Manasseh of Judah was taken to Babylon), and ended in 1844.
4. The 2520 “prophecy” is a “second witness” to the 2300-year prophecy because both end in 1844. This “second witness” is necessary to maintain the integrity of the 2300-year prophecy because “out of the mouth of two or three witnesses shall every word be established” (2 Cor. 13:1).
5. Adventists have lost sight of the 2520 and should start teaching it again.

Some of the main arguments used to support the above conclusions are:

1. Ellen White wrote that God led William Miller in his studies in the early 1800s.
2. William Miller believed in the 2520 prophecy based on his study of Leviticus 26.
3. Ellen White wrote that God led in the publication of the 1843 and 1850 Millerite charts, and both charts contained the 2520 prophecy (based on Miller’s views).
4. Ellen White also stated that those charts fulfilled Habakkuk 2:1-4.

After reading arguments on both sides of this controversy, here is my (present) position:



1. I have read Leviticus 26 many times in the last month or so and my honest evaluation is that the chapter itself does not easily support the teaching that “seven times” represent “seven years,” or 2520 days, or 2520 years. Four times (verses 18,21,24,28) God says that He will punish Israel “seven times” for her sins if she disobeys Him. The wording implies that these will be four separate, sequential “seven times,” each falling with increasing severity if the preceding punishment fails to produce repentance. Additionally, the original Hebrew word translated “seven times” (*sheba*) is an *adverb* (indicating intensity), not a *noun* (indicating duration). Thus the proper translation of the word “sheba” in Leviticus 26 should be “sevenfold,” not “seven times” representing “seven years.”
2. Numbers 14:34 is the first time the day-for-a-year principle is mentioned in the Bible. But in Leviticus 26, it isn’t mentioned, or even hinted at.
3. The book of Judges reveals that many of the curses listed in Leviticus 26 had already started falling on Israel long before 677 BC.
4. The 70-week/2300-day prophecy begins with a clear and easily recognizable “command to restore and to build Jerusalem” (Dan. 9:25). Leviticus 26 contains no such clear starting point for a supposed 2520 prophecy.
5. Leviticus 26 is also filled with conditional “if...then” statements (see verses 3,4,23,24,27,28,40,42). “If” Israel obeys, blessings come. “If” not, curses will follow. Thus free will is involved. This strongly suggests that God’s “I will punish you seven times” warning *cannot be a day-for-a-year prophetic timeline with clear starting and ending dates*. By contrast, the 70-week/2300-day timeline is unconditional, with easily identifiable starting and ending points.
6. In Babylon, Daniel realized that Israel’s prophesied 70-year captivity was soon to end (Dan. 9:2). His prayer (verses 3-19) recognized that the curses recorded “in the law of Moses” (verse 13) had overtaken Israel, *yet he hoped they would end soon and that Israel would be restored* (verse 17). Such hope would be impossible if Daniel thought the Lev. 26 curses would continue for 2520 years! During the rule of Persia, the curses were reversed, Israel returned home, and once again God placed His “tabernacle” (see Lev. 26:11) among them. Now blessings had come.
7. When the next prophecy “chart” was published in 1863 (the year the SDA church was organized), the 2520 was left out. From 1863 until today the Adventist Church has never officially recognized the 2520 as a real prophecy at all.
8. One reason for this is because James White rejected the 2520. In a January 26, 1864 Review article he stated that the “2520” theory was unbiblical. Uriah Smith, in the Appendix of his book, *Daniel and the Revelation*, pps 784-785, agreed with

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James. Both believed the adverb “sheba” meant intensity, not duration, that the 2520-prophecy lacked biblical support, and that Adventists shouldn’t preach it.

9. In *The Great Controversy*, chapters 18-24, Ellen White wrote in great detail about the life of William Miller, about how he discovered the 2300-day prophecy, and about the history of the Advent Movement, *and yet she never mentions the 2520 even once*. If such a prophecy did exist and was significant, then why didn’t she mention it in her most important work when discussing the Millerites? Not only that, *but during her entire 70-year ministry she never mentioned it anywhere*.

10. I have seen no convincing proof that the 2300-year prophetic timeline *must* have a “second witness” to validate it, or that this witness must be the 2520. The original “out of the mouth of two or three witnesses” statement applied to civil court cases (see Duet. 17:9), not prophetic timelines. Other biblical applications don’t apply it to prophetic timelines either (see John 8:17; Matt. 18:16; 2 Cor. 13:1). But even if the 2300-year prophecy should require a “second witness” to its validity, it seems to me that Revelation 10 and 14, plus the existence of Adventist Church itself (which grew out of 2300-day prophecy), would more than suffice. Then there are the 1260, 1290 and 1335 time periods (Daniel 12:7,11,12), which, when linked together, also point to 1844, providing even more support. The fact is that from 1863 until today, Adventist evangelists haven’t needed the 2520 to validate either the 2300-year prophecy, or the Adventist movement in general.

2520 proponents may still argue: “But Ellen White said that angels guided William Miller. Miller believed the 2520. The 2520 prophecy is on the first two charts. Ellen White endorsed both charts, plus she said the Millerite charts fulfilled the prophecy of Habakkuk 2:1-4. *Therefore the 2520 must be an important prophecy from God!*”

This chain of arguments sounds good, but the biggest problem I see *is that its final conclusion* (that the 2520 prophecy must come from God) *lacks even one clear “Thus saith the Lord” to support it*. Such reasoning also neglects the core issue that Lev. 26: 18,21,24,28 doesn’t really support the 2520 in the first place. “There is no prophetic period in Lev. xxvi,” wrote James White in the Review, and trying to “imagine that such a thing exists” is “beating the air.” Uriah Smith agreed. Yes, Ellen White wrote that angels guided William Miller, and that God’s hand was on the Millerite charts, *but she also wrote that angels of God guided James White and had “oversight” of the Review*.

I saw that the papers [R & H] would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone, *but that the angels of God had assisted and had oversight of the paper*. 8 MR, 221

Additionally, concerning the Millerite charts being a fulfillment of Habakkuk 2:1-4, notice carefully what Ellen White actually wrote in *The Great Controversy*:

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

Look carefully. Habakkuk 2:2 says, "*write the vision, and make it plain upon tables,*" and Ellen White clarified that the main purpose of the "prophetic chart" was "*to illustrate the visions of Daniel and the Revelation.*" The 2300-day prophecy is part of a "vision" given by God (see Dan. 8:1,2,17) which qualifies it to be a fulfillment of Hab. 2:1-4. *But there is no "vision" in Leviticus 26.* All of this suggests that Ellen White's support of William Miller, the early charts, and even the "figures" on the charts, *primarily concerned the 2300-day "vision,"* not the 2520. And in her explanation in *The Great Controversy* of these details, this is what she focused on *without mentioning the 2520 even once.*

The Adventist Church's biblical mission is to proclaim Heaven's "*sure word of prophecy*" (2 Pet. 1:19) and the Three Angel's Messages to the world (Rev. 14:6-12). To do this effectively, *our facts must be solid.* Yes, God led the Millerites, but then in 1844 He also began giving direct guidance to Ellen White whose counsel always pointed back to the Bible; and in her 70 years of public ministry, she never specifically mentioned the 2520 even once. It's obvious that Adventism as a whole no longer believes the 2520, and it seems to me that there are two possible reasons for this: 1) the 2520 was lost sight of due to an Adventist failure, or 2) advancing light and careful Bible study led Adventist leaders to realize that the 2520 was a really an unbiblical, unnecessary, and unfortunate distraction away from our core biblical message. Presently, I favor the latter, and hate to see people divided over this issue. One thing's for sure: "*Preach the Word*" (2 Tim. 4:2) is our mandate.

October 15 2011 06:56 pm | [The 2520 Time Prophecy](#)

## Historical Timeline of the Development of the 1863 Chart, by Charles Lawson

Chronology of the Development of the 1863 chart

by Charles Lawson

The historical facts in the development of the 1863 prophecy chart are important to understand because they show that the founding pioneers of the Seventh-day Adventist church rejected the 2520 time prophecy. The development of the chart sprung from a desire by the delegates at the session to form the General Conference to have a chart that more closely reflected the message our church was to carry to the world.

### **May 20, 1863**

20 delegates from all of the conferences met to officially form the Seventh Day Adventist church. Some of the members present: James White, J.N. Loughborough, Joseph Bates, Waggoner, John Byington, Uriah Smith, G. W. Amadon and others.

James White was the unanimous decision of all the men representing the decision makers for the formation of the church to be the General Conference President. He declined due to his responsibility with the publishing work so John Byington was elected.

One of the top items of business at this meeting was the development of 2 new charts.

Note this statement in the Review commenting on the meeting:

“The wording was brief, but the results were far-reaching. Actions were taken relating to the publication of charts for use in *public proclamation of the message: a new prophetic chart, and one on the Ten Commandments.*” (RH, May 26, 1863). {2BIO 32.1}

James White was selected to create the new chart which better reflected the teachings of the SDA church. Note James White’s comment:

“The prophetic chart will be much improved in arrangement from the one in use. [What chart was currently in use? The 1850 chart] the **sanctuary** and

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angels will be larger and bolder, so that all the figures upon the chart can be seen equally plain. From what we have already seen of the work, we judge that it will be a beautifully executed thing.” Ibid., Oct. 6, 1863.

The statement by James White that the new prophetic chart would be much improved from the one in use is particularly significant. The one in use was the 1850 chart. And what was the history of its development? A new chart, known as the “1850 Chart” was being worked on by James White. By the fall of that year (1850) Ellen White wrote a letter to a “Brother and Sister Loveland” regarding it:

“God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth. – Letter 26, Nov. 1, 1850, p. 1.

“A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.” – Arthur L. White quoting *Ellen G. White – the Early Years*, vol. 1, p. 185.

In these quotes, we see that James White created the 1850 chart in response to Ellen White's vision that a chronological chart be made of the visions of Daniel and John. At that time, you still see the 2520 time prophecy on the chart. The 1850 chart was not a "Millerite" chart as some claim, it was developed by that small group of Advent pioneers who continued to search the scriptures to understand the truth. In the bottom corner of the chart are some figures simply outlining the prophetic timelines. Included is a reference to the 2520 (however brief and sketchy). Note also that the 1260, 1290, 1335 of Daniel 12 are not on the chart. The early Advent pioneers simply didn't not fully understand these prophecies, so they were not included on the chart.

In 1850, James White must have still thought the 2520 had merit, because he included the date on the 1850 chart. That is why the statement by him, that the "new" prophetic chart will be much improved over the 1850 chart, is so significant. By 1863 it is clear that he, along with the pioneers who formed the Seventh-day Adventist church in 1863, no longer believed in the 2520 prophecy. James White left it off the new, much improved chart. God must have led in the advanced understanding that the widely believed time prophecy in Leviticus 26 did not hold up

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under closer study. This also explains why James White published the article in the January 1863 Review and Herald refuting it.

Question, was there any debate or division among the Adventist Pioneers who called for the new chart at this session?

### **Joseph Bates:**

“Taking a general view of this meeting as a religious gathering, we hardly know what feature of the joyful occasion to notice first. We can say to the readers of the Review, Think of everything good that has been written of every previous meeting, and apply it to this. All this would be true, and more than this.

Perhaps no previous meeting that we have ever enjoyed was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this conference...there was not a dissenting voice, and we may reasonably doubt if there was even a *dissenting thought*. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph.”—RH, May 26, 1863. {2BIO 33.5}

**On May 21**, the following day, The Seventh-day Adventist church as born.

James White was commissioned to create the 1863 chart that reflected the position of the SDA church. The brethren counseled James White, that in order to accomplish the task, he needed to move to the Boston area. He and Ellen White discussed his assignment and the need to move east while the new charts were created. So, in August 1863, he and Ellen White went back to Maine to live with a family for a year.

### **August 1863**

“We design leaving for the east this week, accompanied by Mrs. W. and our three sons. The objects of this tour are (1) to improve the health of self and family, (2) *to publish the Prophetic, and Law of God Charts*, and (3) to hold meetings as we may have time, strength, and opportunity. Mrs. W. will wish to spend much time in writing. August 11, 1863 JWe, ARSH 88.10

Their move to go work on the charts was published in the Review and Herald”

### **October 21 Charts are finished**

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“As October wore on, James made appointments for the twenty-fourth and twenty-fifth at Newport, New Hampshire, and October 31 and November 1 at West Enosburg, Vermont. This would be followed by attendance at the New York State annual conference at Adams Center November 7 and 8. The announcement stated that Ellen White would be with him.” {2BIO 66.5}

“We shall have at all these meetings the new charts, and a good assortment of our publications.

“Having obtained a large trunk full of finished charts,” wrote James White, “we left Maine, October 21, for the Newport, New Hampshire, meeting by way of Boston.—Ibid., Nov. 10, 1863.

Who is the “we” in this quote? Ellen White.

### **3 Months later: January 24, 1864**

Just eight months after the Seventh-day Adventist church was formed, and the decision by the leaders to create two new charts, James White publishes an article in the Review and Herald stating the position of the church that there is no validity from the Bible of a time prophecy in Leviticus 26.

We know this article was not just his personal opinion that went against the other SDA pioneers at the time, for he used the third person plural when commenting on the article.

#### **The Review and Herald**

“Sanctify them through thy truth: thy word is truth.”

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864,

JAMES WHITE, EDITOR

The Seven Times of Lev. xxvi

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. {January 26, 1864 JWe, ARSH 68.1}

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:* {January 26, 1864 JWe, ARSH 68.2}

This article was written to inform the members of the position of the Seventh-day Adventist church on the 2520 time prophecy. Of course, Pippenger and followers claim that only Ellen White could make such a decision. Really? That means that none of the men who formed the SDA church were qualified to do so, for they failed immediately, upon creating the church, to include the 2520 as a pillar of our faith. Should we believe that Ellen White opposed these men who rejected this false time prophecy? Please, bring forward the evidence showing she did. For if they cannot, there is a problem on our hands. Her own testimony on this subject is:

“Think you that my faith in this message will ever waver? **Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith?**” 3SM 38

In addition, in this issue of the Review and Herald, the new charts are advertised for sale for all SDA members to purchase. In light of the fact that Ellen White travelled with her husband for the sole purpose of creating the two new charts and her statement above, it is clear she did not oppose the development of the new prophetic chart that dropped the 2520 time prophecy.

And what was dropped from the new 1863 chart that was on the 1843, 1850 charts? The 2520 time prophecy. The 2520 figure used to be at the top of the chart, but now, the 2300 days was prominently displayed at the top of the chart, reflecting the statement by Ellen White:

“The correct understanding of the ministration in the heavenly sanctuary is the **foundation of our faith.**”—Letter 208, 1906. {Ev 221.2}

Now many claim that Ellen White never endorsed the 1863 chart. The facts prove otherwise:

Articles compiled from: <http://www.weaffirmsda.com/category/the-2520-time-prophecy>

“My husband had taken hold of the book matter at Battle Creek, and a noble example had been set by that church. At the meeting at Fairplains he presented the matter of placing in the hands of all who were not able to purchase, such works as Spiritual Gifts, Appeal to Mothers, How to Live, Appeal to Youth, Sabbath Readings, and *the charts*, with Key of Explanation. The plan met with general approval. But of this important work I will speak in another place.” {1T 666.2} (Experiences from December 23, 1867 to February 1, 1868)

“Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? *You can hang up the charts, and show them the truth, as it is there illustrated.* You can teach them, if you have a mind thus to do, by *explaining prophetic history, and tracing down prophecies, that the end of all things is at hand.* *You can impress them with the sacredness of the law of God, and show them its claims upon them.*” {RH, March 29, 1870 par. 14}

This last quote is referring to the 1863 charts, the chart with the prophetic information and the chart with the 10 commandments, both of which were commissioned in May of 1863 at the meeting to choose the General Conference leadership.

Again, why would Ellen White endorse the charts that removed the 2520 time prophecy? Good question, demand answers.

Thus we see that at no time in our history, as a denominated church, was the 2520 a part of the foundation of our church. It is also clear that Ellen White knew of the development of the chart (how could she not) and supported it, recommending it to the people for use in sharing the prophecies and the 10 commandments.

It is clear from the historical facts that our church never endorsed the 2520, that all of the founding members of the church were in favor of the new chart, that Ellen White was fully aware of its development. Again we repeat: she knew that the 2520 time prophecy was dropped from the chart and yet she recommended it to the people herself and never uttered a word of censure or rebuke for the decision that was made by the church leaders or the article by James White. The Review article told the whole world that Seventh-Day Adventists do not believe there is a time prophecy in Leviticus 26.

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And so we must ask, is this a message that should divide the church? Is this new (or old) light we need to accept?

Finally, what claims do key leaders in the Pippenger camp make regarding the acceptance or rejection of this time prophecy?

Jeff Pippenger:

“To say that she (Ellen White) doesn’t endorse the 2520 is to oppose her prophetic gift, but also you must reject the light that Gabriel revealed to Miller. Where did Gabriel get his understanding of prophecy from? Jesus Christ and God the Father! So now we must call into question the Father and the Son’s knowledge of prophecy. If Miller was wrong about the 2520, then Sister White is a false prophet, Gabriel is an angel from the bottomless pit, and God the Father and God the Son are false gods!”

This whole issue of the 2520 is a dead horse, resurrected by Jeff and others that places themselves as self-styled reformers who are calling the members back to the "foundation" of our church. The fact is, it never was a part of that foundation, and to claim otherwise is to spread lies to unsuspecting members.

The question we ask is this, "if people in this movement do not believe the "church" is qualified to make a judgment concerning this teaching because of it's apostasy, then why stay in it?" Why would they want to be a part of a church that is totally unqualified to make important decisions on Bible doctrine? Those who are challenged to accept the church's decision on this and other matters speak with scorn of the leadership of the church, and refuse all allegiance to the authority of the church worldwide and on a local basis. Should they not be seen as rebels, seeking to tear down the church?

We close with a few comments by Ellen White that show their wrong course of action:

1) “There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in *receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience*. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for “in the multitude of counselors there is safety.”—Testimonies, Vol. 5, pp. 291-293. (1885.) {CW 47.1}

2) “God has bestowed power on the church and the ministers of the church, and it is not a light matter to resist the authority and despise the judgment of God’s ministers. . . . *You should have submitted to the judgment of the church.* If they decided wrong, God could take hold of this matter in His own time and vindicate the right. He does not lay upon you the responsibility of keeping the church in order.”—Letter 5, 1863, pp. 1-3. (To Brother and Sister Scott, July 6, 1863.) {5MR 297.1}

“God has bestowed the highest power under heaven upon His church. It is the voice of God in His *united people* in church capacity which is to be respected.” {3T 451 (1875)}

3) “...Individual experience is set above the authority of the church, and their example leads others whom they deceive to regard lightly the voice of counsel and admonition of the church. This course has worked the ruin of very many souls in every age of the world. {ST, October 23, 1879 par. 8}



# Appendix A: Early S. D. A. Bible Study Charts

## 1843 Chart





**BABYLON**  
The image's HEAD was of FINE GOLD, and was four great parts. The first seven days of the week had dominion over the world.

**MEDIA AND PERSIA**  
And to another like a lion, which had four wings like a hawk, the head had four faces.

**GRECIA**  
Dan. 7. Behold, as fourth beast, dreadful and terrible, and strong exceedingly, and it had ten horns.

**PAGAN ROME**  
Dan. 7. 2. In the latter part was a fourth beast, and it shall speak great words against the Most High.

**PAPAL ROME**  
And he shall cause you the signs of the Most High, and shall deliver them, and have them, and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his DOMINION, and will come into the end. 2. 6. The pope's DOMINION was the kingdom 1260 years. It was taken away by France, A.D. 1789. Just 1260 years after paganism lost its CIVIL POWER. Dan. 12. 1. He hath put in their hearts to fulfill his will. Rev. 17. 17.

**BABYLON**  
Dan. 2. 3. I saw four great beasts. The first was like a lion, and had wings like an eagle's wings.

**MEDIA AND PERSIA**  
Dan. 7. 2. In the latter part was a second like a bear.

**GRECIA**  
Dan. 7. 2. In the latter part was a third like a leopard, and had wings like an eagle's wings.

**PAGAN ROME**  
Dan. 7. 2. In the latter part was a fourth beast, dreadful and terrible, and strong exceedingly, and it had ten horns.

**PAPAL ROME**  
Dan. 7. 2. In the latter part was a fourth beast, dreadful and terrible, and strong exceedingly, and it had ten horns.

**457**  
Commencement of the 2300 days and the 70 weeks.

**AD 31**  
Mild of the week, 70 weeks and 3 1/2.

**1844**  
The consummation of the Dispensation of the Most Holy, Heb. 9:3.

**1844**  
The consummation of the Dispensation of the Most Holy, Heb. 9:3.

**THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS.**

**TRUST IN THY SICKLE AND REAP.**

**TRUST IN THY SHARP SICKLE AND REAP.**

**THE CLUSTERS OF THE VINE OF THE EARTH.**

**EXPLANATION OF THE SEVENTH ANGEL'S MESSAGE.**

**EXPLANATION OF THE TIME.**

### A Pictorial Illustration of the VISIONS OF DANIEL & JOHN and their Chronology.

Published by O. NICHOLS, WORCHESTER, MASS.

**Rev. 8. 12.** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice:

**Rev. 9. 1. 3.** Angel sounded.

**Rev. 9. 1. 5.** Angel sounded.

**Rev. 9. 13. 6.** Angel, 3<sup>rd</sup> time.

**Rev. 10. 1.** Angel, 4<sup>th</sup> time.

**Rev. 11. 1.** Angel, 5<sup>th</sup> time.

**Rev. 12. 1.** Angel, 6<sup>th</sup> time.

**Rev. 13. 1.** Angel, 7<sup>th</sup> time.

**1810**  
The Ottoman Supremacy Ceased.

**1844**  
The 2300 days of the Dispensation of the Most Holy terminate.

**1844**  
The consummation of the Dispensation of the Most Holy, Heb. 9:3.

**1844**  
The consummation of the Dispensation of the Most Holy, Heb. 9:3.



Articles compiled from: <http://www.weaffirmsda.com/category/the-2520-time-prophecy>  
**1863 Chart: Notice No 2520 prophecy!**

**4 9 0**                      **1 8 1 0**

**THE TWENTY-THREE HUNDRED DAYS.**  
**B.C.457**

**7**                      **62**                      **1**

**THE SEVENTY WEEKS.**

**3 1/2**                      **+**                      **3 1/2**

**27**                      **34**

**THE ONE WEEK.**

**B A B Y L O N**  
**M E D I A P E R S I A**  
**G R E C I A**  
**R O M E**  
**P A G A N R O M E**  
**P A P A L R O M E**  
**P A G A N I S M**  
**P A P A C Y**  
**P R O T E S T A N T I S M**

**THE TEN HORNS**  
**THE WOE TRUMPETS**  
**THE FIRST WOE**  
**THE SECOND WOE**  
**THE THIRD WOE**

**1844.**

**M O S T H O L Y P L A C E**  
**H O L Y P L A C E**

**THE HOUR OF HIS JUDGMENT IS COME**  
**ABYLON IS FALLEN, IS FALLEN**  
**THE COMMANDMENTS OF GOD AND**  
**THE FAITH OF JESUS**

**pictorial illustration**  
**OF THE**  
**VISIONS**  
**OF**  
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