

THE THREE ANGELS MESSAGE

THE TRUTH ABOUT 'SEVEN TIMES'

THE 2520 RE-EXAMINED AND EXPOSED

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This paper is review of the prophecy of the 'seven times' of Leviticus 26, a critic of the arguments given in its favor. The paper shows that the 2520 is not a time prophecy in scripture and Spirit of Prophecy

WHY THIS PAPER?

Winds of false doctrines are blowing amongst us, both from within and without and while many are tossed to and fro, others ***choose to stay neutral*** believing nothing in fear of believing a lie. Without doubt, as it is written, we have far much more to fear from within than without (Acts 20:30). While neutrality sounds as a safe ground, this position is strongly condemned in scriptures in different expressions; be ye either hot or cold, if the Lord is God then worship Him and if Baal then worship him, I set before you two things- life and death! Clearly the bible has no place for neutrality and thus we must make our stands known. Furthermore we read from the Spirit of Prophecy “If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and ***neutrality in a religious crisis*** is regarded of God as a ***grievous crime*** and *equal to the very worst type of hostility against God.*” {Testimonies for the Church Vol. 3 p.280}.

The single objective of this paper is to present bible truth alone. In view of this objective, we will examine a bible prophecy that is taught amongst us by many sincere brethren. **The 2520 years prophecy (‘seven times’) of Leviticus 26.** This prophecy is believed to be *the longest time prophecy*. The proponents of this prophecy assert that it is a pillar of our faith that we have lost sight of under the garb of modern Adventism and to believe and teach it is a sign of faithfulness to the teachings of our pioneers and the ‘old paths’. For some, our salvation they say is dependent on our acceptance or rejection of this message. That makes it a serious matter and therefore there is every reason to re-examine this teaching and its foundation. In this paper we will critic carefully the reasons given in favor of this doctrine, the main question being not whether it is the longest time prophecy in scripture or the time of its commencement but **whether it is a time prophecy in the first place!** We will scrutinize the theological foundation of this doctrine whether it is on solid rock or sinking sand, lest the winds blow and beat our theological house to the ground for it was build upon the sand (Mathew 7:24).

The counsel is given “We are living in *perilous times*, and it does not become us to accept everything claimed to be truth **without examining it thoroughly**; neither can we afford to ***reject anything*** that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who *oppose everything* that is not in accordance with ***their own ideas***

and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.” {Counsels to Writers and Editors p. 35}

To begin with, we will outline the *reasons or arguments*, so to speak, which are given to support the 2520 years prophecy in Leviticus 26 as a legitimate biblical time prophecy. We will then explore the reasons given and finally we will have an overview of why the 2520 is **NOT** a time prophecy nor present truth but a distraction to God’s people from the real issues and solemn themes in the great controversy. The arguments given in support of 2520 as far as this paper is concerned are the following:

1. The book of Leviticus in totality or at least chapters 25, 26 clearly indicate that a time prophecy is meant; *particularly in the original language*
2. When the book of Leviticus 26 is read *together with OT scriptures* then the expression of "seven times" in Leviticus 26 clearly refers to prophetic time period, *in the original language*
3. When the book of Leviticus 26 is read *together with the book of Daniel* then the expression "seven times" will clearly be evident to be prophetic period in Leviticus 26
4. The expression "times of the Gentiles" made in the New Testament refers to the same time period- the 2520
5. William Miller was *led by God* in his studies and since he taught 2520 therefore it must be right
6. The Spirit of prophecy *clearly and distinctly* supports 2520 that anyone should believe otherwise
7. James Whites article in 1864 refuting 2520 prophecy *cannot be trusted*, and is wrong theologically speaking. It is said *his mind was unfit* (at this time) to study and publish. Further it is said that **Satan controlled his mind** and therefore the article is at least in part Satanic if not in totality

In the next portion we will examine these points carefully and before that, we must outline clearly the mode of study that we will pursue. In order to come to the correct understanding of these issues we will apply, consistently, the counsel given us from the Spirit of Prophecy.

“The Bible is its *own expositor*. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing *different texts treating on the same subject*, viewing their bearing on *every side*, the *true meaning* of the Scriptures will be made evident.” {Christian Education p.85.1}

From the above admonition of diligent study of the word of God we can note the following points that we will apply in this paper;

1. The bible is its own expositor. We will use *the bible as its own interpreter* and not man’s ideas, expositions or commentaries, even great men, so to speak.
2. When several different texts, treating the same subject are compared, then the meaning of a word or phrase can be unlocked
3. The word in the ‘different text’ that we seek to use to unlock the meaning of the ‘text of interest’ must be examined on *every side*, its tense, its **nature** whether noun, verb, adverb, adjective, pronoun... and its meaning in its immediate context
4. If principle 3 above is employed, then *one text may suffice* to unlock the meaning of other passages and we may not need very many texts to illustrate the same point

We now take the tour of the study. The text that we will refer to is Leviticus 26:18 as a representative of other texts in the chapter where the phrase ‘**seven times**’ appears. Here we read God speaking of His judgments upon Israel on condition that they did not obey His commandments;

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you **seven times more** for your sins.

Here God says He will punish Israel ‘seven times’ more. Does this mean 2520 years?

REASON 1: ‘SEVEN TIMES’, THE BOOK OF LEVITICUS AND 2520

In the first argument, it is asserted that the book of Leviticus itself is enough to show that the ‘seven times’ in chapter 26 means ‘seven years’ prophetically speaking and thus translates to 2520 prophetic days or 2520 literal years. That is **7×360 days=2520 days**. Let us examine this point.

The expression ‘seven times’ occurs 13 times in book of Leviticus (excluding Leviticus 25:8 where we have ‘seven times seven’) *4 of which are in Leviticus 26*. However it is important to note that the root word translated ‘seven times’ in other parts of Leviticus is NOT the same root word used four times consistently in Leviticus 26. (Leviticus 4:6,17, 8:11, 14:7,16,27,51, 16:14,19, 26:18,21,24,28). Nine times, consistently, the phrase ‘seven times’ in Leviticus is translated “*sheh'-bah [shib-aw] pah-am-aw*” but in Leviticus 26 the phrase ‘seven times’ is translated by **one word** ‘*sheh'-bah [shib-aw]*’. Clearly in the mind of Moses, the writer, a *different meaning* was intended, otherwise the same word would have been used all through is the same meaning was intended, since ***nowhere are the words used interchangeably***. Furthermore if the phrase ‘seven times’ means ‘seven years’ then Moses would not have had a problem writing seven years for the simple reason that in the previous chapter, Leviticus 25:8, we read of ‘seven years’ which is translated ‘*sheh'-bah [shib-aw] shaw-neh' [shaw-naw]*’ and therefore to claim that ‘seven years’ was meant in Leviticus 26 is to introduce an idea that is foreign to the text and inconsistent with the expressions in the whole book.

Furthermore Leviticus 25 simply presents the Sabbatical and Jubilee years. It is obvious that the ***weekly Sabbath is the foundation for both of these!*** That is to say, the seventh day of the week becomes symbolic of the seventh year and the forty-ninth day comes to symbolize the forty-ninth year. Leviticus 25:1-7 addresses the Sabbatical year. This passage contains the earliest Biblical use of the *year/day principle*. It becomes clear when we compare verses 3 and 4 with verse 5 that the weekly cycle is being used as a pattern for the seven year period. We have “six years” which are followed by the “seventh year” and the seventh year is one of rest. This arrangement is patterned after “six days” of labor followed by the “seventh day” which is a day of rest. **Here we clearly have an example of the year/day principle.** The same is true of the Jubilee year (see Leviticus 25:8 and compare with Leviticus 23:15). Leviticus 25 therefore clearly puts our belief of year/day principle as a biblical concept in addition to our ‘traditional’ texts of Ezekiel 4:6 and Numbers 14:34, however ***there is indication whatsoever either in context or in language*** that the ‘seven times’ in Leviticus 26 refers to a prophetic time period in relation to chapter 25 and to claim such is to be dishonest in the highest sense of the word if not forcing a new concept into the text.

To this end, it is inevitable to conclude that the idea that the book of Leviticus in and of itself proves that the ‘seven times’ of Leviticus 26 is a time prophecy is incorrect for the simple reason

that the expression ‘seven times’ found in Leviticus 26 cannot be found in any other part of the same book and a different expression is used to either express seven times or seven years in other parts of the book. In the mind of the inspired writer the meanings are different and cannot be superimposed. **Evidence that there is the same word, treating on the same subject with a similar bearing in the book of Leviticus is totally lacking** and this argument therefore does not hold!

REASON 2: ‘SEVEN TIMES’, THE OLD TESTAMENT AND 2520

In the second argument, it is claimed that when the Leviticus 26 is studied together with the Old Testament scriptures, other than the prophetic book of Daniel, it is evident that the ‘seven times’ refer to a prophetic time period. Let us explore this point.

The expression ‘seven times’ appears in the Old Testament (excluding the books of Leviticus and Daniel) *12 times*, however it is interesting to note that out of these, 10 times the expression ‘seven times’ has been translated “*sheh'-bah [shib-aw] pah-am-aw*’ the same expression found in the other chapters of Leviticus as previously studied. Furthermore, among the remaining 2, we come across a new word translated ‘seven times’ in **Psalms 12:6** where we read “The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified **seven times**.” Here we clearly understand that ‘seven times’ is not to be understood *numerically* or as prophetic time but ‘sevenfold’ to mean completeness or fullness of measure. Here we find the word ‘*shib-aw-thah'-yim*’ a new word altogether! Important to note, is that the word is used adverbially or it is an adverb. So far we have looked at 11 words out of 12 in the Old Testament scripture. The logical question is, what about the last one? The “last” verse where we find the expression ‘seven times’ is Proverbs 24:16 where we read “For a just [man] falleth **seven times**, and riseth up again: but the wicked shall fall into mischief.” Here we also understand that the righteous man may fall ‘seven times’ *not numerically speaking* but completely, in the highest sense or measure of failure, but he rises up again. But the question is which word is translated ‘seven times’ here? Amazingly enough it is the word ‘*sheh'-bah [shib-aw]*’, the same exact word used in Leviticus 26! Notice that the word is used *adverbially*, as a measure of extent and completeness and NOT numerically or to imply a prophetic time period!

Clearly, the Old testament is consistent as to the meaning of ‘seven times’ whether it’s to be understood numerically or as an adverb to show extent, weight, and measure of completeness. It will be absurd to interpret Proverbs 24:16 to mean ‘**a just man falls for 2520 years and rises up**’! It does not only violate the laws of nature but makes no sense at all! Furthermore the context of the text as well denies such an interpretation.

It is evident that the Old Testament does not sustain the interpretation that the ‘seven times’ of Leviticus 26 is a prophetic time period, on the contrary the use of the expression refutes such an idea and to apply ‘seven times’ as used in the Old Testament to mean 2520 years in Leviticus 26 is simply a private interpretation but not a correct one if the bible should be its own expositor. Would the book of Daniel support the 2520 concept? That is our next study.

REASON 3: ‘SEVEN TIMES, THE BOOK OF DANIEL AND 2520

In this school of thought, it is argued that when Leviticus 26 is studied with the book of Daniel, then the expression ‘seven times’ undoubtedly would be found to refer to a prophetic time period- the 2520. Let us take a closer look at this argument.

The expression ‘seven times’ appears *6 times* in the book of Daniel, five of which are in reference to God’s prophecy over King Nebuchadnezzar that he would dwell with the beasts of the field (Daniel 4:16, 23, 25, 32) . Clearly the ‘seven times’ in relation to the prophecy to the King is understood by all bible students, generally speaking, to mean ‘seven years’ **literally**. In this context, the word ‘times’ means ‘years’. However the interesting part is the root word translated ‘times’ in a prophetic context in Daniel is the **Chaldee** word ‘*iddan*’ which means **a set time or a year** of which the context determine what is meant. In the case of the prophecy to Nebuchadnezzar times refer to a year. The same expression is used to describe the little horn, Daniel 7:25. Important point to note is that in Daniel there is also another word used synonymously with ‘*iddan*’, this is the word ‘*zeman*’ as clearly indicated by a comparison of Daniel 2:8 and Daniel 2:16 where in the first text, Nebuchadnezzar complains to the wise men because they are trying to buy time [*iddan*]. In the second text, Daniel asks the king for time [*zeman*] to interpret the dream.

Now let’s examine a few references in the book of Daniel where the word ‘*zeman*’ is used. Daniel 6:10, 13 refers to appointed ‘times’ [*zeman*] for Daniel to pray. Daniel 2:9 informs us that

there was a set ‘time’ [*zeman*] for the wise men of Babylon to be killed. Interestingly, we find in Esther 9:31 that specific ‘times’ [*zeman*] were set for the celebration of the feast of Purim. Once again, **the emphasis is on a set or appointed time for an event to occur.**

Before moving on, we must examine an important **Hebrew word** in Daniel 12:7 (“it shall be for a time [*moawdaw*], times [*moawdaw*] and a half”) which is *parallel* to the **Chaldee word [iddan]** in Daniel 7:25. The Hebrew word ‘*moawdaw*’ bears the basic meaning of “appointed season, appointed time, appointed place.” Notice that it is a **different word** from the Hebrew word translated “times” in the expression ‘seven times’ in Leviticus and in the Old Testament. In Daniel 12:7 it is used to describe a predicted prophetic event which will occur at the precise moment when God has determined it.

So clearly the expression ‘seven times’ appointed for King Nebuchadnezzar refers to a definite appointed time, the word times referring to a year and the word ‘times’ in Daniel is connected to a given prophetic event. Furthermore the Hebrew words in Daniel and Leviticus are different, with a difference in meaning intended.

Now that we have explored 4 of the 5 occurrences of the expression ‘seven times’ in Daniel, the obvious question is what about the 5th and where is it? The text is Daniel 3:19 where we read of the *King’s judgment upon the Hebrew men on condition that they did not obey his command.* We read there;

“Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: [therefore] he spake, and commanded that they should heat the furnace one **seven times more** than it was won’t to be heated.” Daniel 3:19.

Clearly, the expression ‘seven times’ in this context was not numerically but *a measure of increased weight, extent or degree of the judgment* against the faithful men for disobeying the King’s statute. But the question is, which word is translated ‘seven times’ here? Amazingly it’s the word ‘*shib-aw*’, the **same exact word used in Leviticus 26!** A coincidence right? Not at all! The bible is clear on the meaning intended otherwise the same word ‘*izzan*’ or ‘*zeman*’ would have been used as in other portions of the same book. It would be theological madness (if such a thing exists) to interpret the text to mean **the fiery furnace was heated for 2520 years!** The evidence is beyond doubt, not to mention that the text is *treating on the similar subject* as

Leviticus 26 where the measure of extent of God's judgment upon Israel is increased 'seven times more' on condition that they did not obey His laws and statutes.

On conclusion on this point, the book of Daniel DOES NOT support the idea of a 2520 year prophecy in Leviticus 26 but instead reveals the exact opposite. To create way for such an understanding we must then twist or change/replace the expressions and meaning as they are revealed in God's word. But if the bible should remain its own expositor then we can only say "we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Corinthians 2:17. We therefore examine the next reason given to sustain the 2520.

REASON 4: 'THE TIMES OF THE GENTILES' AND THE 2520

After the 2520 is taught through the Old Testament pages, it is further asserted that the 'times of the gentiles' mentioned by Christ is in reference to the 2520 prophecy. Let us examine this point. We read from the account in Luke 21:24 "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and *Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles be fulfilled."

It is important for us to note that so far, we have noted that the 2520 cannot be supported by any scriptures of the Old Testament. Not in Leviticus, Daniel or other portions. Since the New Testament is not a new independent book but shines its light upon the types and figures of the Old Testament, it will be wrong to imagine that Christ referred to an Old Testament prophecy that was and is non-existent. ***If it is not in Old Testament it is not in the New Testament!***

"The word of God includes the Scriptures of the Old Testament as well as of the New. **One is not complete without the other.** Christ declared that the *truths of the Old Testament* are as valuable as those of the New." {Christ's Object Lessons p. 127}

"The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. " {Christ's Object Lessons p. 128}

The best way to understand what Christ referred to is to study the context of Jesus' words. While Christ was looking through a prophetic eye to the destruction of Jerusalem in 70AD *by the Roman armies* he opened to us the events that would transpire before His second advent. While

Christ spoke is Luke 21:24 the events were yet future, even to the end of the world in a typological sense. To make this refer to 2520 that has its year of commencement in ages past (when these words were spoken) is to distort the contents of the whole book for the events in Luke 21 were all together future from the time of Christ. Furthermore, the same account in the book of Mathew 24 makes reference to the ‘abomination of desolation’ spoken of by Daniel not Moses in Leviticus!

Furthermore the word translated ‘times’ in this Luke 21:24 is the **noun** ‘*kairos*’ indicating a prophetic period to be fulfilled at God’s appointed time, yet in the Greek Septuagint in Leviticus 26 we do not find the noun ‘*kairos*’ a definite appointed time but rather we find the adverb ‘*heptakis*’ and therefore the language itself refutes the claim that the two are one! To develop a time prophecy from an adverb in itself absurd!

Clearly, from the context and the language the ‘times of the gentiles’ is not connected with the ‘seven times’ of Leviticus 26 and cannot be used in its defense if we are to “rightly divide the word of truth.” (2 Timothy 2:15). If it cannot be established from scripture, then what other reason can we use? Let us examine the next reasons which are *extra canonical* reasons but are reasons still and must not be over looked.

REASON 5: 2520 AND WILLIAM MILLER

This reason is shared by most of the proponents of the 2520 prophecy. William Miller is viewed as a great pioneer of the Advent faith and since God led him in his studies and he taught the 2520 prophecy from the ‘seven times’ of Leviticus 26 it is concluded that 2520 must therefore be right and to defend it is to defend the ‘old paths’ and the faith once delivered to the saints. This is viewed by some as true Adventism. But is it true that such an idea is being faithful to Adventists’ mission and message? And is the reason that William Miller taught the 2520 reason enough to teach or believe it as a bible time prophecy? Let us explore this point briefly.

We would not undermine the fact in any degree that Brother Miller was led by God in his studies of God’s word. But the question is, what does it really mean that he was led by God? Does it mean all he taught was absolutely correct and truth? Does it imply infallibility? About God’s guidance we read;

God sent His angel . . . **to lead him to search the prophecies**. . . . He saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. . . . God called him to leave his farm. . . . With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent. {Faith I Live By p. 283}

God *directed the mind* of William Miller to the prophecies and gave him great light upon the book of Revelation. {Early Writings p. 231}

Without doubt God led Miller in his study of the scriptures. The fact cannot be de-emphasized or over emphasized. However this did not imply infallibility in any sense. It did not mean that all he taught was to be accepted without examination and testing with the infallible word of God. From his own experience we learn;

“When Wm. Miller was charged with showing contempt for the doctors of divinity, *he pointed to the word of God as the standard* by which **all doctrines and theories must be tested**; and, knowing that he had truth on his side, he went forward in his work undismayed.” {The Spirit of Prophecy Vo. 4 p. 213}.

William Miller never claimed infallibility but rather directed all minds to the scriptures. He never knew the Sabbath truth, healthful living and many more bible truths as we know them today, but that which he understood as far as God’s providence allowed, he preached without fear. He was a man like us and made mistakes and erred. In the final history of his life, he learnt of the third angel’s message but *due to his friends*, he erred not to accept the message. Of this we read;

“God suffered him [Miller] to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, **I saw that William Miller erred as he was soon to enter the heavenly Canaan**, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” {Early Writings p. 258}

To make Bro. Miller the rule of doctrine is a grave mistake. Even Ellen white, though more than a prophet, has never claimed infallibility. She writes;

“In regard to infallibility, I never claimed it; **God alone is infallible**. His word is true, and in Him is no variableness, or shadow of turning.” {Selected Messages Vol. 1 p. 37}

“We have many lessons to learn, and many, many to unlearn. *God and heaven alone are infallible.* Those who think that they will never have to give up a *cherished view*, never have occasion to change an opinion, *will be disappointed.* As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed”.—{The Review and Herald, July 26, 1892}.

“The word of men and women fails, and *those who take their assertions as their dependence may well tremble*, for they will one day be as shipwrecked vessels. But God’s Word is infallible and endures forever. . . .” {Christ Triumphant p. 327}

Furthermore, to claim that the prophecy of 2520 is true because Miller taught it is not only against the principles of Christian living, where the bible is the rule of life and standard of all teachings, but is also against the principles that Miller himself laid down for diligent bible study. About Miller’s principles we read;

“Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation... Scripture must be its own expositor, since it is a rule of itself. **If I depend on a teacher to expound to me**, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, **then his guessing, desire, creed, or wisdom is my rule, and not the Bible.**" {RH, November 25, 1884 par. 23}

Clearly we dare not make anyone our rule or creed even Miller himself but let the bible be our rule. We cannot dare answer when asked for the reason for the hope that is in us and give an individual as the reason, however great he may be. Never do we answer when we are asked; why do you believe in the 2300 days prophecy? Then we answer, because Uriah Smith taught it!!! Or may be about righteousness by faith and claim, because Elder Waggoner taught it! But sad to say, some have made Miller their creed!

While Miller taught 2520, he taught it as far as the light he had was concerned and God was leading him to the greatest of the worlds’ need of that time ‘the coming of the Son of Man’ not to

the earth but “to the Ancient of days’ to perform a work of judgment. Miller’s mistake must not be our mistake. For this reason the counsel is yet given;

“**There is no excuse** for anyone in taking the position that there is no more truth to be revealed, and *that all our expositions of Scripture are without an error. **The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible.*** Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.” {Counsels to Writers and Editors p. 35}

The conclusion is simple brethren, Miller did his part, according to the light he had. We have our lot, and we cannot claim that 2520 is correct because Miller taught it without biblical support of such a position. On these grounds, this argument does not hold.

REASON 5: 2520 AND THE SPIRIT OF PROPHECY

Another serious argument given in support of the 2520 is that the prophecy is clearly revealed in the Spirit of prophecy for anyone to believe otherwise. Others assert that to refute the 2520 prophecy is to deny the Spirit of Prophecy in the highest sense of the word. Is this argument true? Would it take so much effort as this and cause unnecessary turmoil if it is clearly and distinctly revealed in the testimonies? Ellen White gives a powerful statement concerning bible teachings and doctrines! She says;

“When God's Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. **The Bible, and the Bible alone, is to be our creed,** the sole bond of union; all who bow to this Holy Word will be in harmony. ***Our own views and ideas must not control our efforts.*** Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "**It is written.**" Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.” {The Review and Herald, Dec. 15, 1885}.

How clearer can the Spirit of prophecy be as to what our rule of standard and creed is? Having noted the bible and the bible alone is the creed, and we have seen clearly thus far that nowhere does the bible supports the 2520 prophecy; would it not be interesting to know which verses

Ellen White uses to expound the 2520 as biblical? However, on the contrary, she never mentions 2520 in her writings, not once! Is that surprising? It shouldn't, for the simple reason that it is not a bible time prophecy. If 2520 is so much a bible time prophecy, is it not weird, logically speaking, that she would mention all the other bible time prophecies, 2300 days, 1260 days, 42 months, 70 weeks, time, times and half a time... and fail to mention 2520, to calculate it, or indicate its time of commencement? Could it pass her attention for all the years of her life to write a paragraph on the 2520 directly and explain what it meant for God's end time Israel? Or is it possible that the 2520 was so clearly understood and all were in one accord that there was no need to write anything? Would that then mean that the 2300 days prophecy was so ambiguous, misunderstood and controversial that it needed many pages of her writings and to be repeated more than a hundred times for clarity? Her silence on 2520 is more than eloquence for any of us to cry aloud over it!

A question then arises, from where do we get the idea that the Spirit of Prophecy supports and teaches 2520 as a true biblical time prophecy? A famous quotation given is here;

I have seen that the **1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid **a mistake in some of the figures**, so that none could see it, until His hand was removed. {Early Writings p. 75}

Is there a direct and clear reference to 2520 here? The simple answer is NO! However, it is argued that since the 2520 prophecy was on the 1843 chart and therefore the quote above is an endorsement of 2520 directly or indirectly. But there is no ground for such an argument. The phrase "directed by the hand of God" is not synonymous 'absolute truth' as we saw that many in the ages past were 'led by God' but had mistakes and errors too. But with the mistakes, God was with them and allowed them to be so by His own divine wisdom. The Millerites kept the first day of the week, yet the Lord allowed it to be so; while they were wrong on this point and many other, as long as they were proclaiming the message of the coming of Christ, then that is what 'God wanted it to be'. We cannot question the infinite wisdom of God why He can be a party to such an error knowingly leading men to a great disappointment! That is, the phrase 'God wanted it to be so' is not synonymous with 'God acknowledged every component on the chart as absolute truth'. We must not read into the text to derive meaning, but simply read what the

phrase says, not what it does not say! The silence of the prophet to dwell on the subject should tell enough.

Furthermore, commenting on the blessings and curses [judgments] of God upon Israel she says;

“God has revealed in His law the principles that underlie all true ***prosperity both of nations and of individuals***. "This is your wisdom and your understanding," Moses declared to the Israelites of the law of God. "It is not a vain thing for you; because it is your life." Deuteronomy 4:6; 32:47. The blessings thus assured to Israel are, on the ***same conditions*** and in the ***same degree***, assured to ***every nation*** and ***every individual*** under the broad heavens.” {Education p. 174}

“***God is no respecter of persons***; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious will not have His favor nor the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but *disregard the requirements of God*, will find that their ***blessings will be changed into curses*** and their ***mercies into judgments***. God would have us learn humility and obedience ***as we read the history of ancient Israel***, who were His chosen and peculiar people, but who brought their own destruction by following their own ways.” {Testimonies for the Church Vol. 3 p. 172}

Notice that the history of Israel is applicable not only to every nation, to the Israel of God today but to ***every individual under the sun*** on the same conditions and extent! Would it mean that ***if*** an individual disregards God’s requirements ***he/she would suffer judgment for 2520 years?*** God forbid, not to mention that it does not only defy the laws of nature (for man to live that long) but distorts the character of God. Character inherent is Satan is thus attributed to God!

Lastly, Ellen White refers to the 2300 days prophecy as the longest time prophecy in scripture! “The experience of the disciples who preached the “gospel of the kingdom” at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent. As the disciples went out preaching, “The ***time*** is fulfilled, ***the kingdom*** of God is at hand,” so ***Miller and his associates*** proclaimed that ***the longest and last prophetic period*** brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. ***The message given by Miller and his associates***

announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” (Great Controversy p. 351)

It is a grave mistake to create *a whole system of theology on one quotation* that is in itself ‘*not direct or precise*’ on 2520 at the expense of an overwhelming evidence from the word of God and the ‘loud silence’ of the prophet on 2520. To create a prophecy and ‘*a testing truth*’ out of this is but creating a mountain out of a nonexistent ant hill, create a feeling of specialty as ‘faithful remnant’ and result in fanaticism. The 2520 can only exist in the minds of bible students who willfully refuse to be taught of the word of God but rather read into the bible what they would want to hear.

In conclusion to this point, there is no single line in the Spirit of prophecy that mentions or expounds the 2520 prophecy but on the contrary the Spirit of prophecy’s application of the blessings and judgments upon Israel to other nations and individuals on same conditions and extent objects the idea of ‘seven times’ as a bible time prophecy.

To read into the text what it does not say is equally wrong and qualifies as a private interpretation. A telescope *does not add new stars in the skies* but rather amplifies the stars already present in the sky, and so it is with the Spirit of prophecy. It brings no new truth that cannot be found in scriptures! The 2520 is *not new light*, but it is as old as more than a century! At this point we will look at the final reason given to defend the 2520 years prophecy.

REASON 7: ‘SEVEN TIMES’, JAMES WHITE AND 2520

This reason is given in objection to the article published in Review and Herald by James white refuting the 2520 prophecy in 1864. It is asserted that this document cannot be trusted and its contents are theologically incorrect. The reason is believed, by some of the proponents of 2520, that James White’s mind was unfit to study and publish (this time) and some claim that Satan controlled his mind and hence the contents of the article are in part satanic if not in totality. Let us see the quotation given in defense of this view.

“I will here copy from another testimony, written **June 6, 1863**: "I was shown that *our testimony is still needed in the church*, that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is the duty of those in the office to tax their brains more, and of my husband to *tax his less*. **Much time** is spent by him upon **various matters** which *confuse and weary his mind, and unfit him for study or for writing*, and thus prevent his light from shining in the Review as it should. {Testimonies for the Church Vol. 3 p. 11}

Here it is argued that James White was unfit and hence the article he wrote against the 2520 that concludes his in-depth studies by saying “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**. {**January 26, 1864** JWe, ARSH 68}” is not sound theologically! But is it true?

First notice that the comment of Ellen White and the publication by James White are **seven months apart!** The proponents here assume that James White was weary and unfit for a whole seven months **consecutively!** This is not factual but presumptuous. Furthermore, his unfitness was not a result of satanic influence but excessive office work that taxed his mind! To claim that Satan interposed on January 26, 1864 is mere presumption as well. The proponents here also distort the meaning of “unfit”. They apply it not to mean weariness to do that which he should do but translate it to mean “unqualified to teach bible truths” without any reason whatsoever. In the context, Ellen White preferred her husband to do more studies and writing but he was being overburdened with various matters, office related, thus being weary and unable to do the most important work that he ought to do, which is **letting his light shine through the Review**. In the very next paragraph she adds;

"My husband's mind should not be **crowded and overtaxed**. It must have rest, and ***he must be left free to write and attend to matters which others cannot do***. Those engaged in the **office** could ***lift from him a great weight of care*** if they would dedicate themselves to God and feel a deep interest in the work. No selfish feelings should exist among those who labor in the office.” {Testimonies for the Church Vol. 3 p. 11}

The idea that James White could not articulate bible truths in 1864 is not factual. On the contrary, the article itself is rich in well researched information that the proponents of 2520 still find no answers against till this day. The choice of words is precise and unmistakable for anyone to reason that it was unfit mind writing. Furthermore, that was not the only publication James White wrote during the same period. On **January 5, 1864** he published in the review an article in defense of the bible Sabbath; on **January 12th** he wrote another article on the law of God, on **19th January** he wrote another clear and important document on the state of the dead and then on **26th January** the article on 2520 prophecy. If his mind was unfit and led by Satan, then these articles must all be satanic and against bible truths. The ‘truth’ must then be; the Sabbath was nailed to the cross, the commandments of God are no longer binding and when we die our thoughts don’t perish, we remain conscious in death! God forbid that any of these should be termed truth! **Did the devil then appear only on 26th January 1864** but on the other days of the month his mind was fit and led by the Holy Ghost? This is presumption in the highest sense of the word!

Lastly, James White is not the only among our pioneers who wrote to refute the 2520 prophecy. Uriah Smith upon his own studies on the ‘seven times’ of Leviticus 26 wrote the following;

“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 speculators might as well spare their pains; for **there is no such prophetic period in the Bible**... 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 Daniel 4:16. ...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 Leviticus simply the **adverb**.” (Daniel and Revelation p. 784, 785)

Can we say Uriah Smith also had unfit mind? Or his mind was also led of Satan? It cannot get clearer than it is. There is NO 2520 years time prophecy in scripture. Our pioneers dropped it after a careful study not prejudice or apostasy. The admonition is given “Despise not prophesyings. **Prove all things**; Hold fast that which is good.” (1 Thessalonians 5: 20, 21).

It was on these grounds that 2520 was dropped and on the same grounds we refute it even to this very day.

As we finish this tour, it will be important for us to refocus to our mission and message; **the three angels' message** (Revelation 14:6-12). This is the present truth. It is founded in the sanctuary, it explains our past, present and future and we will do well and justice to the world to dwell upon such themes. We bring this study to a close by the counsel from the Spirit of prophecy;

“I saw the necessity of the messengers, especially, *watching and checking all fanaticism* wherever they might see it rise. Satan is pressing in on every side, and unless we watch for him, and *have our eyes open to his devices and snares*, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is **"present truth"** that the flock needs now. **I have seen the danger of the messengers running off from the important points of present truth**, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as **the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus**, are perfectly calculated to explain the **past** Advent movement and show what **our present position** is, establish the faith of the doubting, and give certainty to the glorious **future**. These, I have frequently seen, were the principal subjects on which the *messengers should dwell*.” {Early Writings p. 63}