

2,520 – Moving Backward or Forward?

BABYLON.
MEDIA AND PERSIA.
GRECIA.
PAGAN ROME.

677 2520 7
677 1843. 12
1843. 84

538 2300 2520.
457 457
1843. 30

332
164
158

1335 490 3 1/2
1290 508 12
45 538 42
606 1260. 30

1299 606
1449 1299
1798 508
45 1335
1843. 1843.

1843. GOD'S EVERLASTING KINGDOM

A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.
 PUBLISHED BY J. V. HIGGINS, HARTFORD, CONN.

BABYLON.
MEDIA AND PERSIA.
GRECIA.
PAGAN ROME.
PAPAL ROME.
MAHOMETANS.
THE OTTOMAN SUPREMACY CEASED.

457
1843.

1844.

VISIONS OF DANIEL & JOHN
 and their Chronology.
 Published by G. NICHOLS, NEW YORK, 1855.

THE TEN KINGDOMS.

THE MOST HOLY PLACE.
HOLY PLACE.

THE EASTERN END OF THE TEMPLE.

EXPLANATION OF THE TIME.

490 1810
THE TWENTY-THREE HUNDRED DAYS.
B.C. 457
7 62
THE SEVENTY WEEKS.
3 1/2 3 1/2
THE ONE WEEK.

THE TEN CROWNS.
PAGAN ROME.
PAPAL ROME.
PAPACY.
PROTESTANTISM.

1844.

VISIONS OF DANIEL & JOHN.
 SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
 BATTLE CREEK, MICHIGAN.

Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the co-operation of angels of heaven.

With the help of these divine agencies they would present before the world a united front and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness.

Ellen White – *The Acts of the Apostles, pp. 90, 91*

As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ. So long as they remained united, the church would go forth “fair as the moon, clear as the sun, and terrible as an army with banners.” Song of Solomon 6:10. Nothing could withstand her onward progress. The church would advance from victory to victory, gloriously fulfilling her divine mission of proclaiming the gospel to the world.

Ellen White – *The Acts of the Apostles, pp. 90, 91*

“God is not the author of confusion, but of peace, as in all churches of the saints.” 1 Corinthians 14:33. He requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.

Ellen White – *The Acts of the Apostles, p. 96*

The seven times, thus, were to be understood as 7×360 , or 2,520, years of literal time.

($7 \times 12 = 84$, $84 \times 30 = 2,520$)

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Leviticus 26:14–16

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. **And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.** And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Leviticus 26:17–20

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. I will also send wild beasts among you, which shall
rob you of your children, and destroy your cattle, and make you
few in number; and your high ways shall be desolate. And if ye
will not be reformed by me by 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.

Leviticus 26:21-24

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Leviticus 26:25–28

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Leviticus 26:29–33

Gesenius

שבעה—שבר

7652

The form שָׁבַע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [*Sheba*] pr. n. masc.—(a) 1 Sam. 20:1.—(β) 1 Ch. 5:13. On the other hand שְׁבָעָה [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual שְׁבַעְתַּיִם *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שְׁבַעַיִם *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Gen. 2:8 ושבעה ושבעים *seventy and seven-fold*, Gen.

28

30

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“v

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and

ap

King James Version | Authorized Version | English Standard Version | NASB95 | The Holman Christian Standard Bible

Daniel 4:16

Daniel > Chapter 4

the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let **seven** times pass over him

17 This matter is by the intent that the king giveth it to whom he will

18 This dream I king Nebuchadnezzar have seen. Now let me the interpretation thereof, for I have forgotten it.

Surface of him; and let seven

MSS	ל	12	13	16	14
MSS Trl	eh'	w			šib·'ā(h)'
Lemma	ל	הוא	ן		שבע
Root	ל	הוא			
Morph	RS3MS	C			UCFSA
Strong's	H1932				H7655

Copy
Look up
Look up in a new tab
Power Lookup
Search:
this resource (inline)
this resource
all open resources
all resources
everything

seven
let seven times
Daniel 4:16

Manuscript

שבעה šib·'ā(h)'

שבע šēbā' seven
@ UCFSA numeral, cardinal, feminine, singula...
<> Strong's Hebrew #7655 Hebrew Strong's
seven noun
Daniel interprets Nebuchadnezzar's seco...
An Angel
People
Angels
Novella Literary Typing
Figure of Speech Description: Rhyming-...
<> Emphasis Propositional Outline
Miracle Agent: Daniel (prophet), Patient:...

NASB... New American Standard Hebrew-Aramaic...
CDWG... A Concise Dictionary of the Words in the G...
BDB Enhanced Brown-Driver-Briggs Hebrew an...
TgLex Targum Lexicon

Show Information

lowed it (Gen. 2:2, 3). The division of time into weeks of seven days each accounts for

And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins.

Leviticus 26:18 ESV

And if for this ye hearken not
unto me, I will punish you
sevenfold more for your sins,

Leviticus 26:18 Darby

And if in spite of this you will not obey me, I will continue to punish you sevenfold for your sins.

Leviticus 26:18 NRSV

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.

James White, Advent Review & Sabbath Herald, January 26, 1864

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

Revelation 1:1

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:25

According to the Millerites, 677 B.C. was the year in which King Manasseh (696-642 B.C.) was taken as a prisoner to Babylon (2 Chron. 33:11) and the 2520 years of punishment of God's people began. There is no historical evidence, however, that Manasseh was taken to Babylon in 677 B.C. This year goes back to the chronology of James Ussher in the 17th century.

Gerhard Pfandl, "Is 2520 a Prophetic Number?"

Manasseh was coregent with his father Hezekiah for the first 10 years of his reign. His sole reign of 42 years began in 686 B.C. If his imprisonment and subsequent conversion occurred in 677 B.C., nine years after the beginning of his sole reign, he still reigned for more than 30 years after his conversion and return to Judah, but this is not the picture the Bible presents of Manasseh's reign.

Gerhard Pfandl, "Is 2520 a Prophetic Number?"

The Bible gives the impression that most of his life was spent in apostasy and that only toward the end of his life did he turn to the Lord. Speaking about Manasseh's conversion, Ellen White wrote that his "repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise." (*Patriarchs and Prophets*, p. 382)

Gerhard Pfandl, "Is 2520 a Prophetic Number?"

Many Bible scholars believe that his imprisonment took place in connection with the rebellion of Asusrbaniḫal's brother Samassumukin during the years 652–648 B.C. Yet, even if the date 677 B.C. were correct, it would not indicate the beginning of the punishment of God's people, because only the king was taken to Babylon, and only for a short time.

Gerhard Pfandl, "Is 2520 a Prophetic Number?"

He returned to Jerusalem, destroyed all the idols he had erected, and restored the worship of God (2 Chron. 33:15, 16). The kingdom of Judah continued another 80 years, until in 586 B.C. Nebuchadnezzar destroyed Jerusalem and the temple of God. These 80 years included the reign of good King Josiah (640–609) whose reign can in no way be classified as a punishment on Judah. In other words, the year 677 B.C. does not fit historically or chronologically.

Gerhard Pfandl, “Is 2520 a Prophetic Number?”

And if ye will not for all this hearken unto me,
but walk contrary unto me; Then I will
walk contrary unto you also in fury; and I,
even I, will chastise you seven times for
your sins. (Leviticus 26:27, 28)

Leviticus 26:27, 28

Remember, I beseech thee, the word
that thou commandedst thy servant
Moses, saying, If ye transgress, I will
scatter you abroad among the nations.

Nehemiah 1:8

Who both killed the Lord Jesus, and their own prophets,
and have persecuted us; and they please not God, and
are contrary to all men: Forbidding us to speak to the
Gentiles that they might be saved, to fill up their sins
alway: for the wrath is come upon them to the uttermost.

1 Thessalonians 2:15, 16

BABYLON

BABYLON

PERSIA

RECIA

PAGAN ROME

THE TEN KINGDOMS

PAPAL ROME

MAHOMETANS

1843. GOD'S EVERLASTING KINGDOM

677 2520 7
677 677 12
1843 1843 84
538 2300 2520
457 457 30
1843 1843 7
332 164 158
1335 490 3 1/2
1290 508 12
45 42 30
538 1260
606
1299
1449
1798 508
45 1335
1843 1843

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PUBLISHED BY J.V. HINES, 14 DEVONSHIRE PLACE, LONDON, W.1.

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A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.

PUBLISHED BY J.V. HINES 14 DEVONSHIRE PLACE, LONDON, W.1.

From this time—the summer of 1842—it continued to be the unchallenged standard portrayal until April, 1844, up to the accepted close of the “Jewish year 1843.” Only during the intensive “seventh month movement,” from July to October, 1844, do we find no new charts employed. This was chiefly because there was no change of view on any major principle of prophetic interpretation, only the correction of the year, or time phase—from “1843” to “1844”—as demanded by the computation of 2300 full years, from the autumn of 457 B.C. to the autumn of A.D. 1844.

LeRoy Froom, *The Prophetic Faith of Our Fathers*, vol. 4, p. 721



THE TENT AND GROOMS.



BABYLON.



MEDIA AND PERSIA.



GRECIA.



PAGAN ROME.

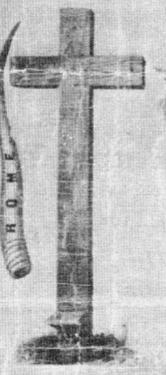


PAPAL ROME.

490 1810
THE TWENTY-THREE HUNDRED DAYS.
B.C.457

7 62 1
THE SEVENTY WEEKS.

27 3 1/2 3 1/2 34
THE ONE WEEK.



PAGANISM.



PAPACY.



PROTESTANTISM.



THE WOE TRUMPETS.



THE FIRST WOE.



THE SECOND WOE.



THE THIRD WOE.



FEAR GOD AND GIVE GLORY TO HIM.



THE HOUR OF HIS JUDGMENT IS COME.



ABYLON IS FALLEN, IS FALLEN.

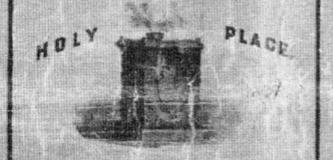


THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS.

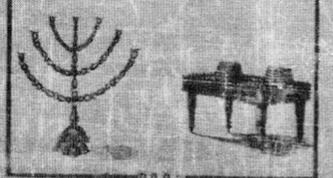
1844.



MOST HOLY PLACE.



HOLY PLACE.



Pictorial Illustration
OF THE
VISIONS
OF
DANIEL & JOHN.
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
BATTLE CREEK, MICHIGAN.

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.

Uriah Smith, *ARSH*, May 26, 1863

In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State Conference, defining the authority of each, and the important duties belonging to their various officers, 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.

Uriah Smith, *ARSH*, May 26, 1863

The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feelings.

Uriah Smith, *ARSH*, May 26, 1863

Voted, That this Conference recommend to the Publishing Association to publish a new prophetic chart.

Voted, That we recommend to the Publishing Association to publish a chart of the ten commandments, suitable for public lectures.

ARSH, May 26, 1863

490 1810
THE TWENTY-THREE HUNDRED DAYS.
B.C.457

7 62 1
THE SEVENTY WEEKS.

27 3½ 3½ 34
THE ONE WEEK.

BABYLON.
MEDIA AND PERSIA.
MEDIA AND PERSIA.
GRECIA.
GRECIA.
PAGAN ROME.
PAPAL ROME.
PAPACY.
PROTESTANTISM.

THE TEN THIRTEENS.
THE VOE TRUMPETS.
THE FIRST WOE.
THE SECOND WOE.
THE THIRD WOE.

1844.

MOST HOLY PLACE.
HOLY PLACE.

THE FAITH OF JESUS.

THE COMMANDMENTS OF GOD AND

HEAR GOD AND GIVE GLORY TO HIM
THE HOUR OF HIS JUDGMENT IS COME

ABYLON IS FALLEN, IS FALLEN

PICTORIAL ILLUSTRATION OF THE VISIONS OF DANIEL & JOHN.
 SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
 BATTLE CREEK, MICHIGAN.

THE LAW OF GOD.

I
THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II
THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM; FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME, AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

III
THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

IV
REMEMBER THE SABBATH-DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES; FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY; WHEREFORE THE LORD BLESSED THE SABBATH-DAY AND HALLOWED IT.

V
HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

VI
THOU SHALT NOT KILL.

VII
THOU SHALT NOT COMMIT ADULTERY.

VIII
THOU SHALT NOT STEAL.

IX
THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

X
THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOR'S.

The best defense against the 1863 chart is the silence of the Spirit of Prophecy in regard to its prophetic significance. Whereas, Sister White clearly identifies the 1843 and 1850 charts as “Habakkuk’s tables.”

(Tyler, “Frequently Asked Questions,” *Future News*, p. 601)

And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of *Spiritual Gifts*, *How to Live*, *Appeal to Youth*, *Appeal to Mothers*, *Sabbath Readings*, and the two large charts, with *Key of Explanation*.

Ellen White, *Testimonies for the Church*, vol. 1, p. 689; 1868

It is as certain that **we** have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.

Ellen White, *Testimonies for the Church*, vol. 4, p. 595; 1881

God specified also the sure result of a disregard for His commands. “If ye will not hearken unto me,” He said, “and will not do all these commandments, ... I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies.

Ellen White, Manuscript 40—1898

They that hate you shall reign over you, and ye shall flee when none pursueth you. *And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.”*

Ellen White, Manuscript 40—1898

“It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes, which I command you this day, that all these curses shall come unto thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of the land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.”

Ellen White, Manuscript 40—1898

This is the result of disobedience and transgression. Let all read carefully the twenty-eighth chapter of Deuteronomy, realizing that it makes every difference to a people whether they are obedient or disobedient to the law of Jehovah.

Ellen White, Manuscript 40—1898

The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem.

Ellen White, Manuscript 40—1898

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

White, *The Great Controversy*, p. 409

The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25–27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31.

White, The Great Controversy, p. 410

The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844.

White, *The Great Controversy*, p. 410

The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798.

White, *The Great Controversy*, p. 266

Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

Ellen White, *Education*, p. 177

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.

James White, *ARSH*, January 26, 1864

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

James White, *ARSH*, January 26, 1864

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.

James White, *ARSH*, January 26, 1864

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.

James White, *ARSH*, January 26, 1864

SOME writers on chronology have had not a little to say, first and last, on a supposed prophetic period which they introduce under the name of “the seven times,” and interpret to mean a period of 2,520 years. Marvelous is the arithmetical and historical jugglery then resorted to to find a starting point and an ending place for this important and far-reaching period.

James White, *ARSH*, April 1, 1880

It strikes us that it would be far better for people to spend their strength in trying to ascertain the correct application of the prophetic periods that are given in the Bible, rather than figure so laboriously to find a place to begin and end those which are not given . . .

James White, *ARSH*, April 1, 1880

In the first place he introduces a period of “seven times,” or 2,520 years, dates them from 620 before Christ, and ends them in 1900 after Christ. One great trouble with this part of the program is that there is no such period as seven times or 2,520 years brought to view in all the Scriptures.

Uriah Smith, *ARSH*, August 9, 1887

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

White, *The Great Controversy*, p. 409

The correct understanding of the ministrations in the heavenly sanctuary is the foundation of our faith.—Letter 208, 1906.

Ellen White, *Evangelism*, p. 221

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus."

Ellen White, *Counsels to Writers and Editors*, pp. 30, 31

One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark.

Ellen White, *Counsels to Writers and Editors*, pp. 30, 31

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.

Ellen White, *Ye Shall Receive Power*, p. 235

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.

Ellen White, *General Conference Bulletin*, April 6, 1903, Art. A, par. 35

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.

Ellen White, *The Great Controversy*, p. 595

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.*

Ellen White, *The Great Controversy*, p. 382

No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: “The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... The just shall live by his faith.”

Ellen White, *The Great Controversy*, p. 382

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.

Ellen White, *Early Writings*, p. 74

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.

Ellen White, *Spalding and Magan Collection*, p. 1

The genealogy of our race, as given by inspiration, traces back its origin, . . . to the great Creator. Though formed from the dust, Adam was “the son of God.”

Ellen White, *Patriarchs and Prophets*, p. 45

Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues.

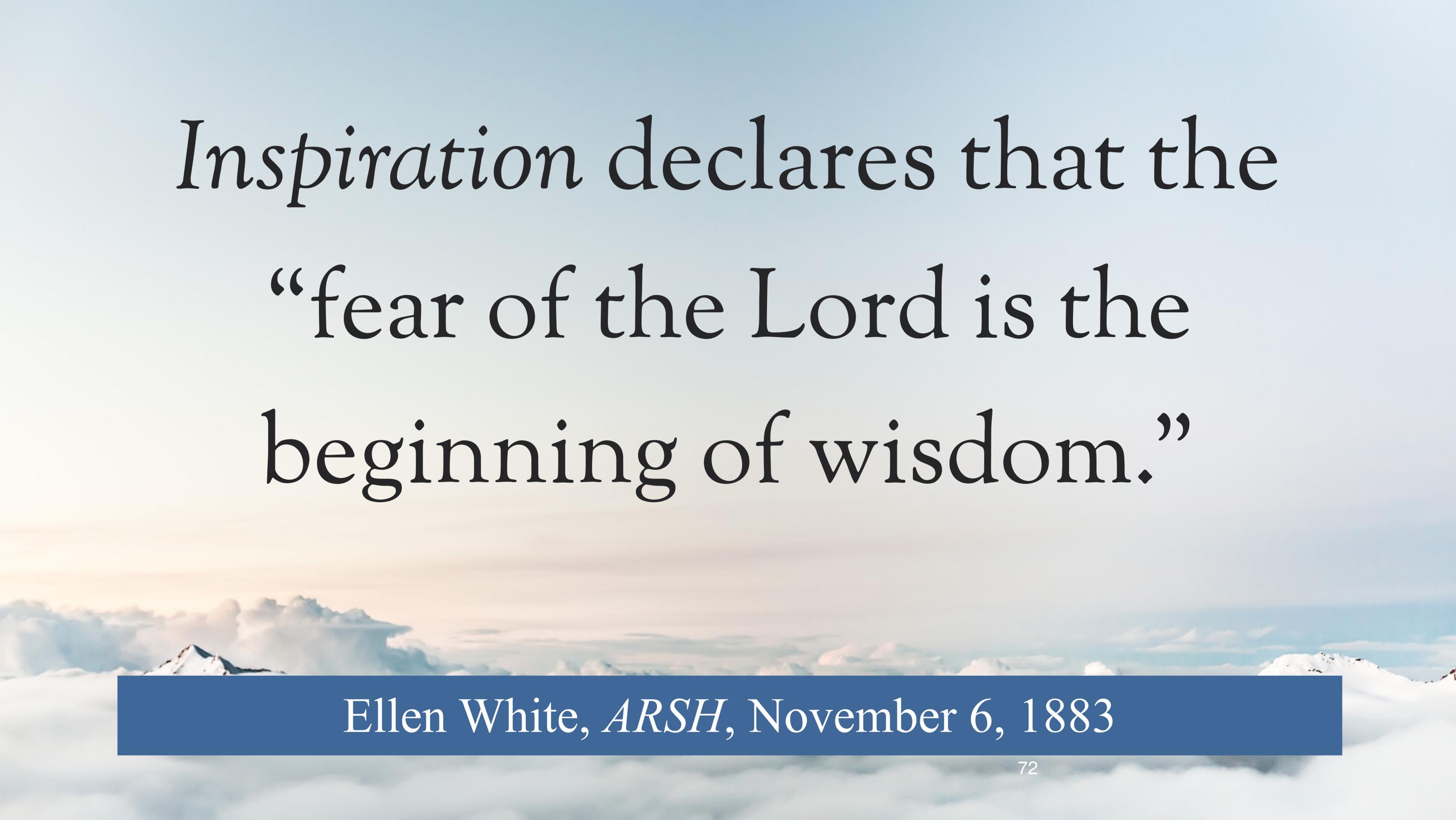
Ellen White, *Patriarchs and Prophets*, p. 238

Inspiration declares, “The dead know not anything.... Their love, and their hatred, and their envy, is now perished.” Ecclesiastes 9:5, 6.

Ellen White, *The Desire of Ages*, p. 558

Inspiration declares, “The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?” Proverbs 21:27.

Ellen White, *Prophets and Kings*, p. 323



Inspiration declares that the
“fear of the Lord is the
beginning of wisdom.”

Ellen White, *ARSH*, November 6, 1883

Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods.

The hand of the Lord was removed from the figures, and the mistake was explained.

Ellen White, *Early Writings*, p. 236

They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.

Ellen White, *Early Writings*, p. 236

The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven-daring sinner. “No man knoweth the day nor the hour,” was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors.

Ellen White, *Early Writings*, p. 235

The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844.

Ellen White, *Early Writings*, p. 237

Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and **the two periods must begin together.**

Ellen White, *The Great Controversy*, p. 326

The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem.

If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

Ellen White, *The Great Controversy*, p. 326

The experience of the disciples who preached the “gospel of the kingdom” at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, “The time is fulfilled, the kingdom of God is at hand,” so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in.

Ellen White, *The Great Controversy*, p. 351

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.

Ellen White, *The Great Controversy*, p. 351

That the longest prophetic period which brings the end to view, the seven times, with which we may suppose all the others would be squared, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of “the time of harvest.”

Joshua Himes, *The Advent Herald and Signs of the Times Reporter*, September 25, 1844

If the longest period was to be paramount, the seven times would take precedence of all others.

Joshua Himes, *Signs of the Times and Expositor of Prophecy*, January 10, 1844

The longest reckoning [of prophetic time] reaches to the autumn of 1844.

Ellen White, *Manuscript Releases*, vol. 1, p. 100

The twenty-three hundred days is the longest prophetic period, coming down a little past the termination of all the others.

J. N. Loughbrough, *Heavenly Visions*, p. 22

Daniel is the only “little book” that gives the 2300 days,—the longest prophetic period in the Bible, which ended in 1844.

Stephen Haskell, *Bible Handbook*, p. 54

This was the first installment of the great decree for the restoration and building again of Jerusalem (Ezra 6:14), which was completed in the seventh year of the reign of Artaxerxes, B.C. 457, and marked, as will hereafter be shown, the commencement of the 2300 days of Daniel 8, the longest and most important prophetic period mentioned in the Bible. Dan. 9:25.

Uriah Smith, *Thoughts on Daniel and the Revelation*, p. 57; 1897 edition

Prophetic time ends with the 2300 days, which is the longest prophetic period and reaches down to the latest point.

Uriah Smith, *The Bible Institute*, p. 72

In 1844 the longest and last period of time mentioned in prophecy expired.

It was the two thousand and three hundred days of Daniel viii. and ix.

E. J. Waggoner, *Present Truth*, UK edition, January 24, 1901

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Deuteronomy 17:6

The time is fulfilled, and the
kingdom of God is at hand:
repent ye, and believe the gospel.

Mark 1:15

But when the fulness of the time was
come, God sent forth his Son, made
of a woman, made under the law.

Galatians 4:4

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.

Steve Wohlberg – “The 2520”

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth.

White, Early Writings, p. 229

Angels of heaven were by his [Luther] side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before.

White, The Great Controversy, p. 122

I saw that the papers [Review and Herald] 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.

White, *Manuscript Releases*, vol. 8, p. 221; 1850

The light given was that *Thoughts on Daniel and the Revelation, The Great Controversy, and Patriarchs and Prophets*, would make their way. They contain **the very message** the people must have, **the special light** God had given His people. The angels of God would prepare the way for these books in the hearts of the people.

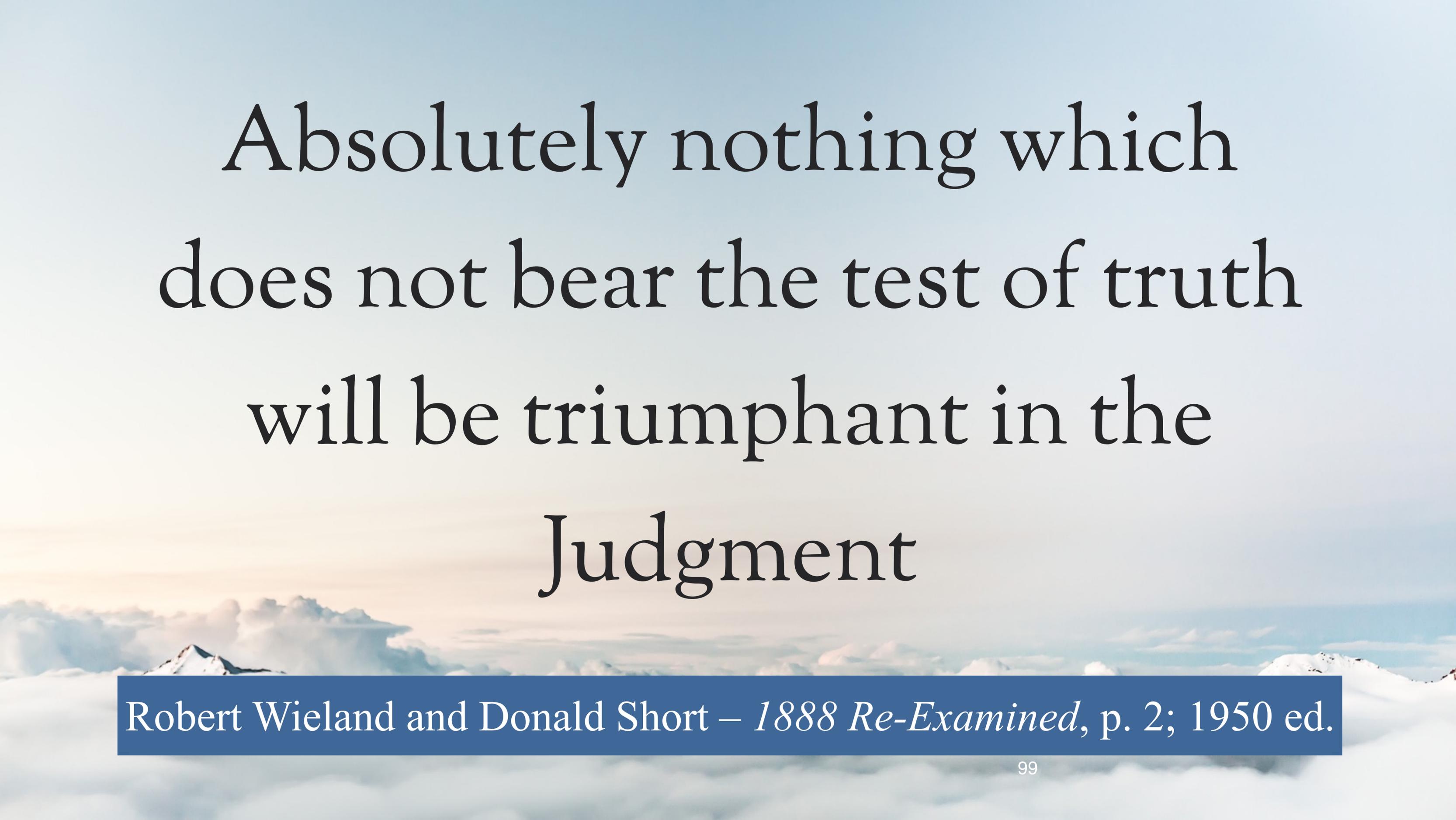
Ellen White, *Colporteur Ministry*, pp. 123, 124

The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?

Ellen White, *Manuscript Releases*, vol. 1, p. 63

. . . 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.

Larry Kirkpatrick, “The Use and Misuse of Strong’s Concordance at Leviticus 26 (with special consideration of the 2,520 ‘prophecy’)”



Absolutely nothing which
does not bear the test of truth
will be triumphant in the
Judgment

Robert Wieland and Donald Short – *1888 Re-Examined*, p. 2; 1950 ed.

Let it be settled, therefore, in every mind, that there is no prophetic period of “seven times” in the Bible, and every effort to apply such a supposed period is idle.

Uriah Smith, *ARSH*, July 2, 1895