



QUESTIONS ABOUT THE 2520 BY A RETIRED SDA PROFESSOR AND ANSWERS

HIS QUESTION

THE ANSWER

<p>1. If this is to be called a prophecy, then what prophet spoke it?</p>	<p>1. God spoke it to Moses (Lev. 26). Hosea 1:4-5; Isa. 7:8; Isa. 10:11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; ...The prophecy of Isa 7:8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. (2 Kings 17). Having performed this work, which necessarily occupied some months, they were then ready to invade Judah in 677. ...From that time 2520 years reach to the autumn of A. D. 1844. From <i>THE TRUE MIDNIGHT CRY</i>, AUG. 22, 1844</p>
<p>2. What event did he start with?</p>	<p>2. The removal of Kings Hoshea (723 B.C.) and Manasseh (677 B.C). Dan. 2:21 – “ he [God] removeth kings, and setteth up kings: ...”</p>
<p>3. What <u>event</u> did he say would occur at the <u>end</u>?</p>	<p>3. 723 B.C. -1798 – Dan. 8:19 – “last end of the indignation.” 677 B.C. -1844 – Eze. 21:27 – until he come whose right it is; and I will give it him.</p>
<p>4. Is this a prophecy or simply a mathematical extrapolation?</p>	<p>4. The 2520 is a threatened <u>curse</u> for idolatry that would last 2520 yrs. Matthew Henry's Commentary says these are “prophecies”, “He that foresaw all their rebellions, knew they would prove so.” Lev. 26:19. E.G. White: YI, 4/23/1903 “these are some of the <u>prophecies</u>”; Great Controversy, p. 32: “the warning <u>prophecy</u> given fourteen centuries before...” Galileo: “<i>Mathematics</i> is the language with which God has written the universe.” Plato: “Geometry existed before creation.”</p>
<p>5. The 2520 “chart” is of non-Adventist origin and without Spirit of Prophecy approval: The designer was Charles Fitch, who never kept the Sabbath and is related only by Millerite affiliation.</p>	<p>5. a. “ ... the <u>Spirit of God</u> had moved upon Charles Fitch to devise the prophetic chart ...” <i>Spirit of Prophecy</i>, p. 241-242. b. Fitch laid in his grave before Sabbath truth known, and later seen to be in heaven in a vision of EGW. c. God & SOP must have approved of Charles Fitch.</p> <p><i>“The Lord showed me</i> that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were <i>as he wanted them</i>. That his hand was over and hid a [singular] mistake [1843] in some of the figures [several 1843s on the chart], so that none could see it, until his hand was removed.” RH, 11/1/1850</p>
<p>6. E.G. White calls the 2300 DAY PROPHECY of Dan 8:14 the “longest and last” Bible prophecy. GC 351. It undermines the SOP to say the 2520 is the longest prophecy.</p>	<p>6. Lets re-read that statement: “The time is fulfilled, the kingdom of God is at hand,” so Miller and his associates proclaimed that the longest [2520] 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 <u>seventy weeks</u> of <u>Daniel 9</u>. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks <u>form a part</u>. The preaching OF EACH [the 490 & 2300] was based upon <u>the fulfillment of a different portion of the same great prophetic period [2520]</u>.” {GC 351.1}</p>

	OF EACH:
	The each can pertain to the dates <u>or</u> the children of Israel and the Millerites in respect to the 70 weeks and the 2300 years. Hence the conclusion can only be that it was a different period since the 2300 years cannot be part of itself.
7. She [E.G.White] never endorsed or promoted the 2520 time span in the Spirit of Prophecy writings.	<p>7. The 2520 was an established truth for her. "All the messages given from 1840–1844 [all are included on the 1843 chart, including the 2520] are to be made forcible now, for there are many people who have lost their bearings." 21MR 437.</p> <p>She does indirectly endorse in GC p. 32 when she refers to the recap of the "prophecies" given by Moses in Deut. 28. (See below*) She also wrote, "Not a peg or pin is to be removed" (2SM 104) from the messages of the three angels. The 2520 was included in those messages. 300 Millerite preachers preached the 2520 <u>accompanied by the angel of Rev. 10</u> (our Lord), and EGW repeatedly endorsed that message.</p> <p>The issue against the 2520 boils down to the <u>words of the prophet</u>.</p> <p style="text-align: center;">Is she, or is she not - a prophet?</p> <p>The three Angel's messages are to be repeated, accompanied by Jesus, the Angel of Rev. 18. Since the 2520 was part of those messages, therefore the Angel of Revelation 18 accompanies the revival & present truth warning message of the 2520.</p> <p><u>In 1905, 61 years after 1844, E.G. White wrote: "We have, as had John, a message to bear of the things which we have seen and heard. God is <u>not giving us a new message</u>. We are to proclaim <u>the message that in 1843 and 1844</u> brought us out of the other churches. ..."</u> The 2520 was part of that message.</p> <p>"... <u>the Lord gave me a vision</u> and showed me that the truth must be made plain upon tables [the new 1850 chart], and it would cause many to decide for the truth by the third angel's message <u>with</u> the two former being made plain upon tables." 5MR 202-203</p>
8. Since the organization of the SDA church the "2520" has never been part of our theology!	8. The words of the Prophet spoken from 1903 to 1907 state clearly that the messages given from 1840 - 44 are the same messages that we are to give today. That includes 677, 457, 508, 538, 1798, 1844, the "daily" and more.
9. Number 2520 isn't written anywhere in the Bible.	9. Neither is 677, 457, 538, 1798 or 1844. You have to figure it out. Same with the 2520. He is the one who put the DETAILED measures in the Temples adding up to 2520. He put the 2520 measures in cubits, inches, feet and sq. feet. How about Leviticus 25? Every 49 years there would be 2520 days the land rested, (do the math). Also, if time, times and half a time = 1260, then "seven times" = 2520. There is much more.
10. The first of two 2520 time spans begin with 723 B.C., but the SDA Commentary p. 947 gives 722 B.C. as the appropriate defeat of Israel (Samaria) by the Assyrians. That throws off the 2520 time dating to 722 B.C. – 1799, not 1798.	<p>10. <u>The 2520 begins and ends with the setting up or putting down of a king</u> (Dan.2:21). "The calendars for reckoning the years of kings in Judah and Israel were offset by six months, that of Judah starting in Tishri (in the fall) and that of Israel in Nisan (in the spring). Cross-synchronizations between the two kingdoms therefore often allow narrowing of the beginning and/or ending dates of a king to within a six-month range. In the case of Hoshea, synchronization with the reign of Hezekiah of Judah shows that he came to the throne some time between Tishri 1 of 732 B.C. and the day before the first of Nisan, 731 B.C. The end of his reign occurred between the first of Nisan, 723 B.C., and the day before Tishri 1 of the same year. This narrowing of the dates for Hoshea is supplied by later scholars who built on Thiele's work, because Thiele did not accept the Hoshea/Hezekiah synchronisms of 2 Kings 18. That Hoshea died before Tishri 1 in the fall of 723 B.C. is additional evidence that it was Shalmaneser V, not Sargon II, who initially captured Samaria. Shalmaneser did not die until December 722 or January 721 B.C."</p> <p style="text-align: center;">Source is Wikipedia: <i>Hoshea</i>. PS: Thiele was a well respected SDA.</p>
<p>11. The second time span depiction of the 2520 is taken from the "fall of Judah" (the southern kingdom) & presumes that date to be from 677 B.C. but:</p> <p>a. The captivity of Judah began 605 B.C.,</p> <p>b. for 70 years until 536 B.C. = 70 years captivity (Jer. 25:11-12; 29:10). Plus,</p> <p>c. Manasseh had repented and the</p>	<p>11. The 2520 loss of national sovereignty is defined by the <u>fall of a king</u> in 677 B.C. (see #2 & #10). Judah became subjects of Assyria (later Babylon) when Manasseh was taken prisoner and released. He was not the boss anymore!</p> <p style="text-align: center;">From that time forward they <u>were subjects of foreign kings never to have their own sovereignty!</u> (as Canada is subject to England)</p> <p>Judah's 2520 continued in spite of Manasseh's repentance. (2 Kings 24:3)</p> <p>a. 677 B.C. - Loss of national sovereignty (to Assyria).</p> <p>b. 607 B.C. - Jehoiakim is made 18th ruler of Judah by Pharaoh-Necho of Egypt. This is the first time a king of Judah has been hand-picked by a foreign king. (Read details in 4BC, p. 755.) From autumn of 607 to autumn of 537 is 70 yrs. The Jews began their return to their homeland in the Spring of 536 B.C.</p>

kingdom had been restored.	<p>c. 605 B.C. - Daniel & three friends taken prisoner to Babylon. Dan. 1:1-2.</p> <p>Manasseh was an "earnest" down payment: (PK 382). Earnest: noun: money paid as a guarantee. Manasseh was the guarantee of the "seven times" curse.</p> <p>The 70 years literal captivity was a punishment within the 2520 years. It was to give the land it's "sabbath rests" which, not by accident, adds up to 10 x 2520 days.</p> <p>Lev. 26:35 "As long as it lieth desolate it shall rest; <u>because</u> it did not rest in your sabbaths <u>when ye dwelt upon it.</u> " The Jews had never obeyed this law. After their return from captivity, they began to be very legalistic about most of it (except the Jubilee part) so much so they eventually crucified Jesus.</p>
12. Regarding the "seven times" of Dan. 4:15-16, there is no contextual foundation for going beyond a literal seven year span (no day-year).	12. Consider this: Ezek 4:6, "Again, when you have accomplished these, you shall lie on your right side, and shall bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it to you." So for every "day" that Ezekiel was to lie on his side a full year would pass for Israel. Nebuchadnezzar also "lived out" a prophetic period of "7 times". This indicates that the "7 times" might also be calculated at "a day for a year" just like the prophecy that Ezekiel "lived out". (Even if this explanation is rejected the 2520 survives without Nebuchadnezzar's 2520.)
13. No proper Bible basis for a 2520 year "prophecy" in Lev. 26. (refers to repeated punishments – not a time span). "insubordination" would be punished seven-fold more.	13. A thorough word study of cardinal and ordinal numbers with the root words of "seven times" will support the literal 2520 years following grammatical rules. Moses knew what he was doing. Leviticus 25 starts with Moses on Mt. Sinai and ends in Lev 26 with Moses on Mt. Sinai. <i>These two chapters are about the same topic.</i> The focus is the Sabbath and it is established in the first 9 verses of Lev 25. The Pattern is established based on the day-for-a-year principle and is linked directly to the Sabbath Commandment of Ex. 20:8-11. The grammatical intent and directive is about the Sabbath and the day-for-a-year principle. Therefore the 2520 is the cornerstone for the sabbath-rest-for-the-land law, and the curse that accompanies the breaking of the Commandment of rest for the land. Num 14:34 "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."
14. SOP mentions Lev. 26 only four times without any prophetic significance given to it.	<p>There are six times. Those four times are:</p> <ol style="list-style-type: none"> 1. <i>Education</i>, p. 140; 2. <i>Patriarchs & Prophets</i>, p. 535; 3. <i>Prophets and Kings</i>, p. 429; 4. <i>Manuscript Releases</i>, Vol. 10, p. 190. <p>There are also two more references to Lev. 26.</p> <ol style="list-style-type: none"> 5. <i>The Youth's Instructor</i>, April, 23, 1903 6. <i>The Spirit of Prophecy</i>, Vol. 2, pp. 54-55 (see below)

THE TWO NON-REFERENCED QUOTES

<p><i>The Youth's Instructor</i>, April 23, 1903 GOD'S PURPOSE CONCERNING ISRAEL:</p> <p>Ellen White wrote two paragraphs in which she quoted from Deut. 12:28-32; Lev. 20:22-24; Leviticus 26:14-17; 31-33; 38,41,42, 44,45. Then, in the third paragraph she begins with these words: "These are some of the prophecies concerning Israel." The verses with the "seven times" were <u>sandwiched in between the verses she quoted from Leviticus, and are "some of the prophecies."</u></p>	<p><i>The Spirit of Prophecy</i>, Vol. 2, p. 54, 55 The setting of this quote is the time of John the Baptist.</p> <p>Ellen White quotes from Leviticus 26:14-17 and then writes: "The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; ... John [the Baptist] declared to them that unless they bore fruit, they would be hewn down and cast into the fire."</p> <p>John was a contemporary of Christ and this was over 700 years after the literal 70 years captivity. The 490 year prophecy was not a "curse" it was a promise. This could only refer to the 2520.</p>
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***REFERENCE FOR QUESTION #7**

Ellen White quotes from Deut. 28:56,57 which is just a recap of the prophecy of Leviticus 26. Leviticus 26 was given at the beginning of the Exodus, and Deut. 28 was given at the end of the Exodus.

Leviticus 26 PROPHECY AT THE BEGINNING OF THE EXODUS	Deuteronomy 28 RECAP PROPHECY GIVEN AT THE END OF THE 40 YEARS
Verses 4 - 13: Emphasizes the blessings of the covenant. 6:14: But if ye will not hearken unto me , ... 14 - 43: Moses tells of the curses for disobedience.	Verses 3 -14: Emphasizes the blessings of the covenant. 28:15: But it shall come to pass, if thou wilt not hearken ... 16-68: Moses tells of the curses for disobedience.

Luke 16:31, And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The 2520 warning prophecy is once again present truth!
When our Lord returns in Judgment, instead of 2520 years, this time the curse will be a final and complete separation from God.

Revelation 22:14

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

SDA Hymnal #606

Verse 1, first part:

"Once to every man and nation Comes the moment to decide,
In the strife of truth with falsehood, For the good or evil side;"

Verse 2, second part:

"New occasions teach new duties, Time makes ancient good uncouth
"They must upward still and onward, Who would keep abreast of truth."

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