

Praise the Lord Brethren, I know individuals have been waiting patiently for my response and I am grateful that I can now present it.

I will start by expressing my appreciation to study in greater depth on this topic and the wonderful things the Lord has made plain. My hope and prayer is that this will give an **honest view** of the topic as it relates to a 2520 year prophecy revealed in Leviticus chapter 26.

Let me make clear my position as we go over this topic. I believe that the calculation of a 2520 year prophecy in Leviticus the 26th chapter is not a true prophetic calculation in the Bible.

However, if individuals have this conviction that it is a legitimate prophecy, & it was simply something brethren believed played a role in the establishment of our prophetic foundations yet has no bearing upon our present truth message today, I could disagree, but nevertheless accept we are at different places in our studies and move on without putting forth an effort to publicly refute it.

The challenge has been (which is the reason for this article being put together) that individuals who believe the 2520 year prophecy have condemned and judged many SDA's as individuals, and churches as well as the General Conference of SDA's as being in Apostasy because they do not acknowledge this as a prophetic calculation. Therefore it has become a "living issue", upon which one's salvation can be in question.

For this reason, I have put this article together for I have been questioned on several occasions on this topic and its salvational position (well before I ever spoke publicly about it) and it seems like God's people all over the world were affected by the several advocates of the 2520 to the point that tremendous points of separation amongst brethren has taken place as a result of difference of views.

Therefore, let us begin our prayerful study of this topic.

Maranatha

Comments on the Chart

We will start by looking at a quote from Sister White in reference to the 1843-1850 Charts, as this seems to be a great reason many today acknowledge the 2520 prophecy. It is as follows:

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. {SpM 1.3}

Here we clearly see that the chart was not declared to be infallible, for God's Word and God's Word alone is infallible: *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. {1SM 416.2}* In relation to the Chart, we are told that nothing should be altered "**except by inspiration**" which shows that if the inspiration of the Holy Spirit were to reveal to man that there was something wrong with any calculation on the chart, **it could be altered**.

What is Inspiration, and who Has it?

There are many who believe that the only interpretation to be given as far as what constitutes “Inspiration” is the Bible or Spirit of Prophecy. There is great truth to this point, but there is a dynamic to our understanding of inspiration, that we should consider as well.

The word inspiration means “God Breathed”. The words “inspiration” and “inspired” do not appear as such in the original languages of the Bible. They are derived from the Latin and appeared in the Vulgate translation of [2 Timothy 3:16](#) and [2 Peter 1:21](#). Their basic meaning is to “breathe in.”

In [2 Timothy 3:16](#) Paul affirms that all Scripture is theopneustos, or “breathed by God.”

Peter points out that “men ... spoke from God,” pheromenoi (carried, blown, or impulsed) “by the Holy Spirit” ([2 Peter 1:21](#)).

So, “inspiration” is the Holy Spirit bringing information to the mind of persons who are a channel for God to communicate that information.

Does the Bible show men and women who were “inspired” yet their writings and teachings were not part of the Bible? Yes!!!!

[1Chr. 29:29](#) Now the acts of David the king, first and last, behold, they *are* written in the **book of Samuel the seer**, and in the **book of Nathan the prophet, and in the book of Gad the seer**,

Speaking of these “inspired” men J.N. Loughborough quoted:

Another thing to note is that many prophets are mentioned in the Sacred Canon whose writings have not been preserved at all. What about "the book of Nathan the prophet," or "the book of Gad the seer"? [1Chron.29:29](#). What about "the prophecy of Ahijah," or "the visions of Iddo"? [2Chron.9:29](#). What about the "book of Shemaiah the prophet" ([2Chron.12:15](#)), or "the book of Jehu"? [2 Chron.20:34](#). These were certainly **prophets of the Lord**. They gave messages to His people. Their names have been recorded, yet their messages never found a place in Holy

Writ. Why is this? Were their messages not from God? Were their prophecies not from heaven? Were they not His servants, messengers of Jehovah to His people, giving warnings and exhortations? We all recognize, I feel sure, that they were just as truly prophets as were the others, just as divinely called to the prophetic office as were Daniel and Zephaniah and Habakkuk. {1984 JNL, HEVI 119.9}

So, the Bible shows examples of men and women who can be mouthpieces for God and speak under the inspiration of the Holy Spirit even though they themselves did not write any books of the Bible. The key was that their writings and proclamations **did not contradict the teachings of the Bible**, it only **confirmed what the Bible was already saying**. This is the **MAJOR** difference between these books and proclamations in comparison to the Apocrypha that clearly contradicts the clear words of Inspiration.

Ecclesiastes 1:9 says: “The thing that hath been it is that which shall be and that which is done is that which shall be done and there is no new thing under the sun” This reminds us that there is no new thing under the sun and that which has been done in the past can or will in principle, be **repeated**.

It is quite evident to faithful Seventh Day Adventists that we accept and believe that Ellen G White is the prophet of God for the last day Church. Her writings are authoritative just as much as Isaiah’s, Daniel’s or John the Revelator’s writings are.

Could it be that there were men and women who in her day were also writing books, and articles, as well as proclaiming truths that were under the “inspiration” from the Holy Spirit?

God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. **We are to repeat the words of the pioneers in our work**, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step **under the influence of the Spirit of God**. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in the *Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. {CW 28.1}

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. **Men spoke as they were moved by the Holy Spirit.** [BEGIN P.29] {CW 28.2}

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, [BEGIN P.32] contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given **under the demonstration of His Holy Spirit.** {CW 31.2}

A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. **I am instructed that thus their voices are to be heard.** They are to bear their testimony as to what constitutes the truth for this time. {CW 32.1}

We are not to receive the words of those who come with a message that contradicts **the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories.** This has been done over and over again during **the past fifty years.** And while the Scriptures are God's word, and are to be respected, **the application of them,** if such application moves one pillar from the foundation that God has sustained **these fifty years,** is a great mistake. He who makes such an application knows not the wonderful **demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.**-- *Preach the Word*, p. 5. (1905.) {CW 32.2}

Thus far we see some very clear statements. The servant of the Lord refers to the pillars that were given over the past **50 years.** In other words truths that have been sustained by the movement since 1855. The pioneers we are told by the prophet wrote under the inspiration of the Holy Spirit, **when their teachings did not remove any of the landmarks of our faith.** This is key and therefore we must now understand what those landmarks are:

In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and **there was much talk about standing by the old landmarks.** But there was evidence **they knew not what the old landmarks were.** There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" **when it was not moving a peg of the old landmarks,** but they had **perverted ideas** of what constituted the old landmarks. {CW 30.1}

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."** 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. I can call to mind [BEGIN P.31] nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.** {CW 30.2}

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to **the false setting of matters before the minds of many of our people.** That which is food to the churches is regarded as dangerous, and should not be given them. **And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves.** Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others.--*Manuscript 13, 1889.* {CW 31.1}

So we see a list of topics that was called our “**landmarks**” and these should not be removed. If our pioneers were to teach topics that takes us away from the topics aforementioned, then we may know they were not inspired by the Holy Spirit when they wrote such articles or made such statements. But if their teachings are in harmony with the established landmarks mentioned by inspiration, then we can accept the leading of the Holy Spirit in their writings as well as proclamations.

The Pioneers View

What were our pioneers views on the 2520 prophecy of Leviticus 26?

Before answering this, we must understand that there were several things our pioneers believed shortly after 1844 that were either relinquished or though held onto was corrected, or became a matter of a side issue rather than a living one, such as: Christ’s equality to the Father, The Person of the Holy Spirit, What constituted the Mark of the Beast, Laodicea, when the Sabbath began etc.

I make this point because we cannot say everything that our pioneers believed in 1844 was truth, or made up our pillars/landmarks. Notice: **At that time [after the 1844 disappointment] one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance.** Companies of devoted [BEGIN P.32] men and women assembled for this purpose. The power of God would come upon me, and **I was enabled clearly to define what is truth and what is error.** {3SM 31.4}

As the **points of our faith were thus established**, our feet were placed upon a solid foundation. We accepted the truth **point by point**, under the demonstration of the Holy Spirit. I would be taken off in vision, and **explanations would be given me.** I was given illustrations of heavenly things, and of the sanctuary, **so that we were placed where light was shining on us in clear, distinct rays.**--*Gospel Works*, p. 302. {3SM 32.1}

We cannot hold that a **position once taken**, an idea **once advocated**, is not, under any circumstances, **to be relinquished.** There is but One who is infallible--He who is the way, the truth, and the life. {TM 105.2}

So it is that we can clearly see that all our truths were not fully established in 1844 but it was a progressive understanding of truths **already embraced** as well as **falsehoods relinquished by the guidance of the Holy Spirit.**

Now here is the FINAL position of our pioneers on the topic of the 2520:

The Seven Times of Lev. xxvi

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity. {January 26, 1864 JWe, ARSH 68.1}

These are not the questions, however, that **We** propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, Is there any prophetic period brought to view at all in Lev. xxvi? **We** claim that there is not, and will offer a few of what are to **us** very conclusive reasons for this position: {January 26, 1864 JWe, ARSH 68.2}

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case. {January 26, 1864 JWe, ARSH 68.3}

2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and **increasing in severity.** {January 26, 1864 JWe, ARSH 68.4}

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an

enumeration of judgments to correspond, more severe still than any preceding. {January 26, 1864 JWe, ARSH 68.5}

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins. Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still. {January 26, 1864 JWe, ARSH 68.6}

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins. Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, **outdoing all before**, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. **With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.** {January 26, 1864 JWe, ARSH 68.7}

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

And this position is fully sustained by the original, as a brief criticism will show. {January 26, 1864 JWe, ARSH 68.9}

In references to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from sheh-vag; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space

of time; but here we find, not the adverb as in Lev. xxvi, but the noun, gid-dahn, defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, moh-gehd, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended. {January 26, 1864 JWe, ARSH 68.10}

The Greek is equally definite. The Septuagint has in Lev. xxvi, heptakis, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not heptakis, the adverb, but heptakairoi, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun kairos. Such a thing as a prophetic period based on an adverb is not to be found. {January 26, 1864 JWe, ARSH 68.11}

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 68.12}

It is true that James White was the Editor for this article but what must be understood are the several times he said "**WE**" have come to the conclusion. This position was not just held by James White. Notice a very important point here:

If the Bible actually taught a 2,520 year prophecy, it would clearly be the longest time prophecy in the bible using simple mathematics. Let's notice first what Sister White says is the longest and last time prophecy in the Bible.

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.

So far we see a few things in this quote:

- 1) Sister White shows the correlation between the experience of the disciples and their 1st Advent Message, and the Millerite movement and their 2nd Advent Message. William Miller did not see this correlation and neither did the disciples initially understand through the prophetic view lens the counterpart of their work through the Millerite movement. (**Sister White is expressing what God is showing to her through these two movements**)

Now let's look at the conclusion of the statement in reference to what God showed Sister White was the longest and last prophetic time period in the Bible.

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 Dan. 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. {GC88 351.1}

This is **clear**!!!!

The prophet CLEARLY states what was the longest and last prophetic time period that William Miller preached and that was the 2300 days. This is her statement as God gave it to her to say.

One of the prominent advocates of the 2520 teaching in a dialogue with some brethren from Africa tried to explain which prophecy William Miller studied first, (2520) and helped him to understand the latter (2300). This was an effort to say because the 2520 helped Elder Miller understand the 2300 days, somehow this constituted why Elder Miller believed the 2300 days was the longest and last time prophecy of the Bible. That's fine, but that does not address the FACT, that the prophet clearly says the 2300 days is the **longest** and **last** prophetic time period in the Bible and simple math shows us that the 2520 could not be a true prophetic calculation. This point was not truly addressed at all.

I believe there is no way around this one except to acknowledge the fact that the prophet of God did not recognize the 2520 as a true Bible prophecy. It's a clear

mathematical denial. This clearly explains why her writings are **silent** on this calculation.

A notable teacher of the 2520 today says in explaining Sister White's statement in GC 351 that William Miller taught that the 2300 days was the longest time prophecy in the Bible. Notice his statement:

Now notice Miller first understands that the seven times ended in 1843. Where does the Bible first mention the seven times? It is found in Leviticus 26:18, 21, 24, 28 in connection with Leviticus 25:8. The seven times is the 2520 scattering and captivity punishment for breaking the covenant. In his calculation this ended in 1843 but we now know that it terminates in 1844. Then Miller comes to the 2300 days the cleansing of the sanctuary and they both the 2520 and the 2300 brought him to the same conclusion. He had to understand the 2520 the time prophecy of the covenant before he could comprehend the 2300 days the time prophecy of the sanctuary. Of course we know that he was wrong as to what sanctuary would be cleansed in 1844. We are not addressing that in this study. When the seven times ended he saw the scattering finished and the captivity ended. The 2300 days teaches about the sanctuary being cleansed and according to his findings that meant that the earth was to be cleansed by fire at the second coming of Jesus Christ. Once the scattering is finished its now time for the gathering. When would the gathering be accomplished? It would take place at the end of the world. **This**

is why Miller and his associates proclaimed that the 2300 days was the longest and last prophetic period because this will usher in the end of the world. Now that the 2520 has ended and now 2300 days is brought to view, both time prophecies brought him to the same conclusion the end of the world. The seven times was the scattering, the 2300 days was the gathering to prepare a people to meet their God.

Now there's a problem with this teachers reasoning.

- 1) We are about to see that our great pioneers have clearly established the longest time prophecy in the Bible, which is the 2300 days with no acknowledgement at all of a 2520 prophecy
- 2) The writer completely ignored the logic of the term "**longest**". Longest means longest, to claim that our pioneers did not really understand what the word longest means is complete speculation
- 3) The writer clearly stated that William Millers "**Associates**" believed and taught that the 2300 days is the longest time prophecy in the bible. Let's notice what **Joshua Himes who was William Millers right hand man** said was the longest time prophecy in the bible. Notice:

Finally. That we have entered upon a most deeply affecting season, all must admit. 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...{September 25, 1844 JVHe, HST 62.7}

It is consequently not on one period alone that we rely, but on **all the prophetic periods** harmoniously terminating at about the same time, proved by conclusive evidence independent of the termination of each other. **If the longest period was to be paramount, the seven times would take precedence of all others.** {January 10, 1844 JVHe, HST 170.8}

This is interesting. Joshua Himes makes emphatically clear that the longest time prophecy in the bible is the “**seven times**” which is the **2520**, not the 2300 days. He clearly states that the other prophecies like the 1260,1290,1335, & 2300 days are what “**squares**” or **fits** within the 2520 year prophecy.

Now my question is, if Joshua Himes clearly understood the difference between 2520 and 2300 and which one was longer, are we to believe that William Miller did not know this difference when he was the one God used to teach Elder Himes? Of-course not!!!! William Miller and Joshua Himes believed the longest time prophecy in the Bible was the **2520** not the 2300 days.

Therefore, in the Great Controversy quote where Sister White is making it plain that the longest & last time prophecy in the Bible is the 2300 days it is because it is a FACT!!!!!! Which eliminates the 2520 from being a real prophecy for it is CLEARLY longer than 2300.

Pioneers aside from James White who refuted the 2520 as the Longest Time Prophecy

Stephen Haskell (The Bible Handbook 1919): 2300 days the longest prophetic time period in the bible

J.N. Loughborough (Heavenly Visions 1899): 2300 days the longest prophetic time period in the bible

Uriah Smith (Seventh Day Adventists & their Work 1896): 2300 days the longest prophetic time period in the bible

E.J. Waggoner (The Present Truth Vol.13 1897): 2300 days the longest prophetic time period in the bible

General Conference Bulletin Vol. 5 1903: 2300 days the longest prophetic time period in the bible

Dear friends, it should be enough evidence right here to help us see that there is no prophetic period in Leviticus 26, yet I'm sure there is need for more consideration.

The Chart's Endorsement

Let us consider another question: **What about God's endorsement of the Chart?**

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. {EW 74.1}

And here is the balancing quote once again in relation to the chart.

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. {SpM 1.3}

I am now going to demonstrate that because Sister White endorses something does not mean that everything **in it** or **on it** is to be taken as inspiration.

In The Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in Daniel and the Revelation, there is precious instruction. These books must be regarded as of **special importance**, and every effort should be made to **get them before the people**.--Letter 229, 1903. {CM 123.2}

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 [BEGIN P.124] 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.**-- *Special Instruction Regarding Royalties*, p. 7. (1899) {CM 123.3}

Let our canvassers urge this book upon the attention of all. **The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time.** Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, **should study the instruction given in Daniel and the Revelation**, becoming familiar with the truth it presents. {1MR 61.1}

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an **invaluable help**. They need to understand this book. **It speaks of past, present, and future, laying**

out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. **The great, essential questions which God would have presented to the people are found in Daniel and the Revelation.** There is found **solid, eternal truth for this time.** Everyone needs the light and information it contains. {1MR 61.2}

Here we clearly have the prophet of God advocating the need for us to read the book “thoughts from Daniel and the Revelation” written by Uriah Smith. The quotes mentioned above were stated in **1899** and **1901**. These dates are very significant.

The reason being is that it was in **1871** that Uriah Smith ceased to teach that the King of the North constituted the Papacy and now was **Turkey**. This was a clear **error** and some of the pioneers wanted to address this publicly including James White and Sister White **though aware of the error (don't miss that point)** encouraged them to not make a **public issue** out of this, and she **still advocated the book with tremendously strong counsels as you have just read.**

So it is consistent that Sister White can advocate something very strongly like the 1843 & 50 charts, even though there may have been an error on or in the very thing she gave her advocacy to. It is not in accordance with inspiration to say that because Sister White advocates something whether a Chart or a Book that everything in it **is by default right**. We have just seen a clear example of this in the issue with Elder Smith's book and his later interpretation of The King of the North being Turkey rather than the Papacy.

One may ask the question, why would Sister White leave an error in a book and not correct it. Perhaps this same question would be asked in relation to the 1843 & 50 Charts. I believe the Testimony of Jesus has a reason for us. Here it is:

The work that the Lord has given us at this time is to present to the people the **true light** in regard to the **testing questions of obedience and salvation--the commandments of God and the testimony of Jesus Christ.** {1SM 165.1}

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, **there may be found matters of minor importance that call for careful study and correction.** Let

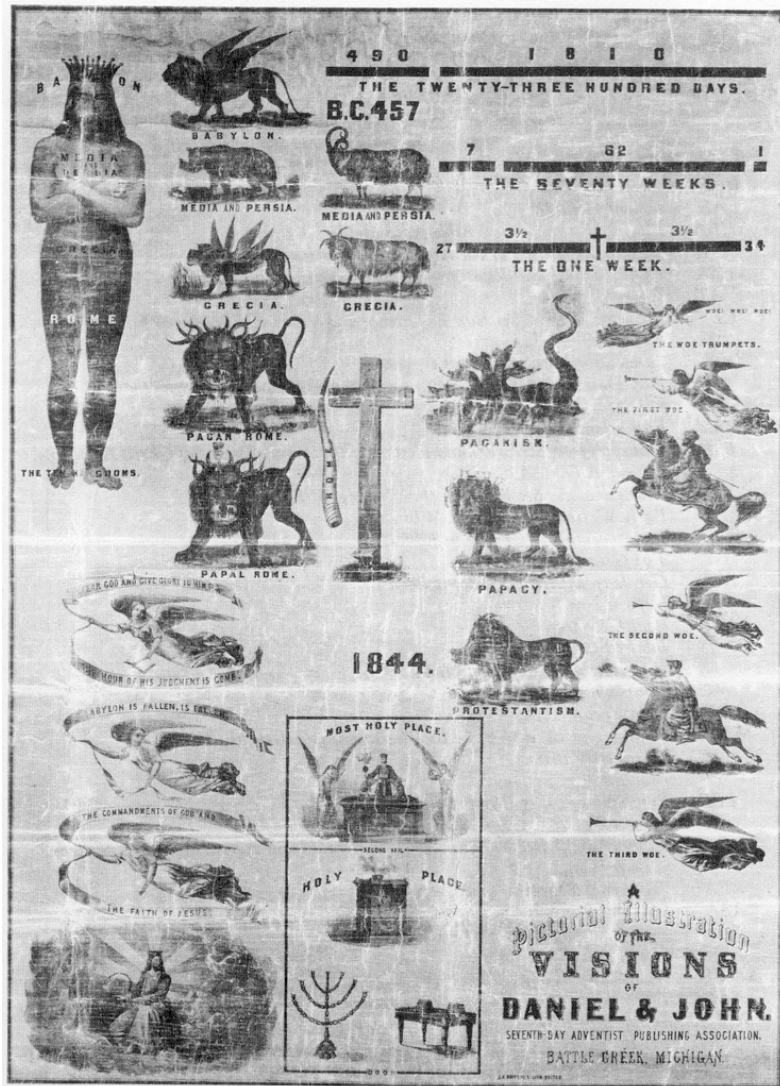
such matters **be considered** by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers **magnify** these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have **departed from the faith** and confuse the minds of those who have **newly embraced the message**. The less that is done **unnecessarily** to change our publications, the better it will be. {1SM 165.2}

So we see, that if the books (or charts for that matter) that brings out the key points of our faith, and help those who newly believe as well as those who have departed from our faith understand the “**testing questions of obedience and salvation**” we do not have to **unnecessarily** make issues with them simply because of an error or correction that needs to be made. **As long as the testing truths are paramount.**

However, there was a counsel that we would do well to look at again. She stated in relation to the books that had a point that needed to be corrected that: **Let such matters be considered by those regularly appointed to have the oversight of our publications.**

In other words, it was **not that the error should just sit there and remain** but that the **appropriate parties involved in that specific line of work** should go ahead and review it. Who was the one who initiated the work with our publications? **James White** The SDA Encyclopedia states: **James White first published a 24-page pamphlet entitled *A Word to the “Little Flock”* in 1847 and mailed it from Brunswick, Maine; in 1849 the publication of an eight-page bulletin, *Present Truth*, started the publishing work of the church; in 1850 the first volume of the *Second Advent Review and Sabbath Herald* was issued from Paris, Maine. This paper became the official weekly church publication after the Whites moved to New York in 1852. The first Sabbath school lessons were written by James White as he traveled from Rochester, New York, to Bangor, Maine, in 1852.**

And if Elder White was the one whom God used to help get the publishing work started, he certainly had the right to be amongst those to review the charts



and see if there were any errors or corrections that needed to be made. It is not a wonder therefore that the 1863 Chart came to pass without the 2520 on it, yet every vital landmark was on it as was on the 1843 & 50 Charts.

Keep in mind there were no rebukes recorded for it neither from the Prophet of the Lord or the pioneers. Here, to the left is a copy of the 1863 Chart. Notice the 3 Angel's The Sanctuary and the 2300 Days, as well as the Commandments of God are all there and we were clearly told that these constituted our Landmarks.

The Use of Other Charts

Did Sister White advocate the use of Charts outside of the 1843 & 50 Charts? Yes, notice:

You have given much study to the matter of how to make the truth interesting, and the **charts you have made** are in perfect accord with the work to be carried forward. These charts are object lessons to the people. **You have put intensity of thought into the work of getting out these striking illustrations.** And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. **Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth.** And these illustrations should be made still **more impressive** by words showing the importance of obedience. --*Letter 51, 1902.* {Ev 203.2}

Prophecies Taught by Simple, Inexpensive Charts.-- The use of charts is most effective in explaining the prophecies relating to the past, the present, and the future. **But we are to make our work as simple and inexpensive as possible.** The truth is to be explained in simplicity. **In no case are we to follow the example [BEGIN P.204] of outward display set by the world.**--*Manuscript 42, 1905.* {Ev 203.3}

There is no sin or error in the 1863 Chart and you and I can make charts today even though they are not an exact replica of the 1843 & 50 charts. The key is having the “**Landmarks**” **represented**, and we have studied what those landmarks were.

Understanding Our History/2300 Days

There are some who think that the only way we can truly understand our History and how the Lord has led us, is through an understanding of the 2520. Is this true?

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. {EW 63.1}

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**. {EW 63.2}

This is such CLEAR LANGUAGE, there is no **mentioning** or **inferring** to the 2520, yet we are told that we can get a "**perfect**" understanding of the "**past**" Advent Movement and understand our "**present**" position and the "**glorious future**" through an understanding of the **2300 days**.

Yet some persist in believing that the only way we can understand the 2300 days is through the 2520 as Miller did. Is this true? **NO!!!!!!!**

First of all the Early Writings quote should be enough, but if you remember that book by Uriah Smith, it taught the 2300 days prophecy, and was strongly advocated by the prophet of the Lord. Notice again: **Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help**. They need to understand this book. **It speaks of past, present, and future, laying out the path so plainly that none need err therein**. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by

godliness and truth. **The great, essential questions which God would have presented to the people are found in Daniel and the Revelation.** There is found **solid, eternal truth for this time.** Everyone needs the light and information it contains. {1MR 61.2}

But there's more, notice this quote:

I feel deeply over our present situation. We must now do a work that should have been done long ago. **We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan.** Moses was bidden to **rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness.** The record of this rehearsal is found in the book of Deuteronomy. {17MR 344.3}

The record of the experience through which the people of God passed in the early history of our work must be **republished.** Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of **William Miller and his associates,** of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. **Elder Loughborough's book should receive attention.** Our leading men should see what can be done for the **circulation of this book.** 345 {17MR 344.4}

This was written in 1905, and Sister White was referring to the book "**The Great Second Advent Movement, it's Rise and Progress**" by **J.N. Loughborough.** This is a most excellent book!!!!!! Interestingly enough while this book gives an incredible account about William Miller and his associates and their teachings on the 2300 days prophecy, **he never mentions once in the entire book the 2520 prophecy.** Yet this book is endorsed like Uriah's Smith to give an accurate account of our past movement and more specifically the 2300 days prophecy. I would also recommend **J.N. Andrews** book "**The judgement, it's events and their order**" it is a most phenomenal explanation of the 2300 day prophecy using total scripture.

But What About the Accurate Dates?

One of the greatest reasons for individuals to advocate the 2520 is what appears to be it's accurate line up of prophetic events and the dates to go along with it. How accurate are these?

They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done **over and over again** during the past **fifty years.** {CW 32}

Here, there were individuals who tried to disrupt the present light of the movement by compiling scripture upon scripture to prove their points. While I do not ascribe this direct quote to the 2520 movement, **there is a powerful principle that we must pay attention to.** Just because many scriptures are used to make a point and they seem to “**add up**” does not automatically mean they are right.

Plausibility does not automatically mean reality. Simply because dates add up does not mean they are to be received as Prophetic Inspiration. The Bible is clear that there is a way that seems right unto a man, but the end thereof are the ways of death. Proverbs 14:12/16:25. There are scriptures that are hard to be understood and can be wrested. 2nd Peter 3:16

As stated in the Review and Herald article on the topic of the 2520: **those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air.**

I believe a very faithful study of the context has already been posted on this document through the Review and Herald article.

What About the Prophetic Period “s”?

Another question many ask who support the belief that Sister White endorsed the 2520 is by the statement she makes in reference to a term she uses called “prophetic periods” Notice:

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. They saw that the **prophetic periods** reached to 1844, and that the same evidence they had presented to show that the **prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the word of God shone upon **their position**, and they discovered a tarrying time.--If the vision tarry, wait for it.--In their love for Jesus’ immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had **a point** of [BEGIN P.139] time. Yet I saw that many of them could not rise above their severe disappointment, to possess that degree of zeal and energy which had marked their faith in 1843. {1SG 138.1}

As a result of Sister White mentioning the word period (singular) instead of periods (plural), it is claimed that she must be “endorsing” the 2520 prophecy.

First of all there are several things to consider.

1) She makes it clear that **they** reviewed the periods that lead to 1844 which was the 2,520 that **they** firmly believed in at that time, as well as the 2,300 days. She’s giving an account of what **they** did, but that does not mean **they were right**.

2) But what is the time prophecy that the Spirit of Prophecy **clearly recognizes** lead to 1844?

Our calculation of the **prophetic time** was so simple and plain that even **children could understand it**. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, **the 2300 years** of Daniel 8:14 were supposed to terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away, and the Saviour had not come. {CET 49.2}

It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B. C., **the 2300 years** would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B. C., and therefore the **prophetic period** must **reach to the fall of the year 1844**. Therefore the vision of time did not tarry, though it had seemed to do so.

We learned to rest upon the language of the prophet: "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." Habakkuk 2:3. {CET 50.1}

God tested and proved His people by the passing of the **time** in 1843. The mistake made in reckoning the **prophetic periods** was not at once discovered, even by learned men who opposed the views of those who were looking for Christ's coming. Scholars declared that Mr. Miller was right in his calculation of **the time**, though they disputed him in regard to the event that would crown that **period**. But they, and the waiting people of God, were in a common error on the question of time. {CET 50.2}

Those who had been disappointed were not long left in darkness; for in searching the **prophetic periods** with earnest prayer the error was discovered, and the tracing of the **prophetic pencil** down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked-for surprise. Yet this very trial was necessary to develop and strengthen the sincere believers in the truth. {CET 50.3}

Here we see, that the time prophecy that lead to 1844 but was mistaken in reference to 1843 was the **2300 days**. This is **clearly pointed out in all the writings of the Spirit of Prophecy**. Notice the interchangeability between the terms "**prophetic period**" and "**prophetic periods**". Yet she is clearly referring to the 2300 day prophecy.

Now some will say, but she speaks of prophetic periods as if there was more than one prophecy being reviewed. (By the way there were other prophecies reviewed that led to 1844 that the pioneers studied. James White several times republished an article by Joseph Bates that showed that the 2300, 2520, 2450, and 6,000 years all ended in 1844) There were many prophecies they reviewed that today we know were not legitimate prophecies. But Notice:

William Miller states in a study,

"Also from the fact of the accomplishment of the 70 weeks, which is **a part of the vision**, and which 70 weeks began 457 years before the birth of Christ, from the giving of the commandment to Ezra the scribe by Artaxerxes king of Persia, to go up to build Jerusalem or the walls thereof, (for the temple was built long before in the reign of Cyrus) unto the sufferings and death of Christ was **490 years**,

which is the seventy weeks. I have the testimony, also of all the writer on the prophecies on this point. The next thing which I shall attempt to prove is, the time when these 2300 years began: for without this, we may search in vain for the end. {Evidences from Scripture and History of the Second Coming of Christ About the Year A. D. 1843, and of His Personal Reign of 1000 Years. WM}

To establish the 2300 day prophecy, required a study of knowing where it began, and the only way to do that biblically was to review the 490 day prophecy and all prophecies connected with it i.e.: 1260, 1290, 1335.

Now the only prophecies that actually caused God's people to arrive in 1843 that **the Spirit of Prophecy recognizes** is the 1335 which actually ended in 1843 and the 2300 days that was thought to have been ended in 1843 but in actuality ended in 1844. **Anything outside of that would be mere speculation from the standpoint of the writings of Sister White.** As we have seen in the previous points in this study, Sister White does not acknowledge at all the 2520 and makes statements that refute it like the quote in Great Controversy 351 quote. Notice again:

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 Dan. 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. {GC88 351.1}

The Message from 1840-44

Another question many who advocate the 2520 is about the statements from Sister White in relation to “all” the messages that was given from 1840-1844 are to be repeated. Notice:

All the messages given from 1840-1844 are to **be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1}

This statement is quite simple to deal with when we consider some of the above statements from this same article. Notice:

The truth, **present truth for this time**, will be meat in due season. Let plain, **authoritative truth** be presented with decided assurance and **in the spirit of love and kindness**, that the Holy Spirit’s power may give force to the words spoken. You are surely where many souls have become confused. But Christ has promised, "Lo, I am with you alway, even unto the end." We are to claim this promise. The Lord is not asleep or indifferent to our faith, and He will give knowledge and grace to all who will humble their hearts before Him. {21MR 436.4}

The context of the entire article is dealing with issues that was happening amongst the brethren at Battle Creek wherein self confidence and souls being lifted unto vanity was taking place. This experience was blinding them to the reality of the signs of the time and time was almost finished.

As you see in the paragraph above the brethren were encouraged to receive “present truth” as meat in due season. What did inspiration make plain what is present truth? Notice:

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.** {EW 63.2}

So we see clearly what is Present Truth for this time and the effect it will have upon the heart of the receiver. By no means is the 2520 mentioned at all. To assume so would be adding to inspiration.

In addition to this, notice these points as well.

- 1) The earth was considered the sanctuary 1840-1844 (which today we know is false)
- 2) It was originally taught that the fulfillment of Daniel 8:14 was going to take place in 1843. (which today we know is false)
- 3) No one was called to Keep the Commandments including the 7th Day Sabbath between 1840 & October 22nd 1844. (Which today we know is the testing issue with the Mark of the Beast)

My point is very simple, you have to read the statement in context. When it says all the messages from 1840-44 it simply means the messages that was indeed “**present truth**” which was the **Sanctuary in connection with the 2300 days** and the **First angels message** as well as the **Second angels message** of calling individuals out of Babylon. Ultimately leading to the **Third Angels message** which makes a complete Gospel Message. The **Loud Cry** Message of Revelation 18 is non other than a declaration and demonstration of these **same messages** with Great “Swelling” Power as a result of the Latter Rain. (**LDE 201, 202**)

Ellen White’s Silence on the 2520

If the 2520 was present truth or a testing truth, why is Sister White so silent on a subject when today it creates so much controversy. Consider these points from Sister White:

Every error is sin, and every sin has its origin with Satan. Wrong practices have blinded the eyes and blighted the perceptive faculties of men and women. We need now to be guarded on every point. . . . {TDG 163.3}

Those who have any connection with God's work in any of our institutions must have a connection with God, and must be committed to do right under all circumstances, that they may know where they will be found in the day of trial. **No one** connected with the sacred work of God can remain on **neutral ground**. If a man is **divided, undecided, unsettled**, until he is sure that he will lose nothing, he shows that he is a man God cannot use. But many are working in this line. They have not been appointed by God, or else they have decidedly failed to be worked by the mighty agency of the Holy Spirit. {TM 403.2}

The Lord will use educated men if their supposed knowledge does not lead them to desire to work the Holy Spirit, and to seek to teach the Lord that human policy is better than divine plans, because it accords better with popular opinion. Everyone in God's service is under bonds to stand forth boldly and meet prejudice, opposition, and human passion. They must ever remember that they are God's servants, and in His service.

Those who receive and believe in Jesus are not to wear any man's yoke, neither are they to be **non-committal** in regard to where they stand. A fierce conflict is raging between two powers,--the power of light and the power of darkness. This conflict has a vital interest for the people of God. The question that is asked us is, Who will stand on the Lord's side? **You can not remain neutral**, and yet be Christ's followers, His faithful servants. {SpTB02 44.2}

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many Scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of Scripture to Scripture. These experiences were repeated

over and over again. Thus many truths of the third angel's message were established, point by point. {3SM 38.2}

Think you that my faith in this message will ever waver? **Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith?** {3SM 38.2}

With all of these references, it's unfortunate that while Sister White has said absolutely nothing about the 2520, individuals would say she endorsed it. If it is truth she would have clearly confessed it, not deduce, or infer, or make indirect summations to it as the advocates of the 2520 are doing. Most importantly, she would not hold a neutral position.

A Bold Statement

“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.” {Early Writings Pg 229}

Here is a statement from a prominent speaker of the 2520 commenting on EW 229:

Now who was “His angel” that God sent to William Miller?

“The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Daniel 10:21. Of **Gabriel** the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Revelation 1:1.” {Desire of Ages Pg 99}

According to the Spirit of Prophecy God sent Gabriel to William Miller **just as he sent him to give light and understanding to Daniel and John on the visions they received.** What was the commencement of the chain of truth that Gabriel gave to him?”

This statement could not be true. If it was Gabriel that came to William Miller as the writer here proposes and brought forth revelations to him **in the same vain as Daniel and John**, then we must conclude that William Miller had the **Spirit or Gift of Prophecy**. For Revelation 1:1 & 2. Directly connected with the “Revelations” that Gabriel brought, the Bible Calls it the Testimony of Jesus which is the **Spirit of Prophecy**, which is given to the Prophets. [Revelation 12:17/19:10/22:9](#)

It is a fact that the Spirit of Prophecy was not active during the time of William Millers Preaching. For to have the Spirit of Prophecy you must also have THE LAW!!!! Notice:

Prov. 29:18 ¶ Where *there is* no **vision**, the people perish: but he that keepeth **the law**, happy *is* he.

Lam. 2:9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the **law is no more; her prophets also find no vision** from the LORD.

Clearly we can see that the Spirit of Prophecy which Revelation 1:1 & 2 is where we find the working of Gabriel to bring the “visions” to God’s Prophets could not even take place until once again the people were honoring God’s Holy Law. As we all know William Miller (though ignorantly) did not honor God’s Law.

We have the promise that Angels will visit, guide and teach us as well. Notice:

Church members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, **teaching them** how to lift up the voice in **prayer**, how to raise the voice in **song**, and how to **proclaim the gospel message for this time**.(Messages to Young People, 217.) {Pr 258.3}

“...angels will guide the footsteps of those **workers** who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts.” {AA 109.2}

“Parents, are you working with unflagging energy in behalf of your children? The God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. . . . **God will unite with you, crowning your efforts with success.** {AH 205.3}

As you try to make plain the truths of salvation, and point the children to Christ as a personal Saviour, **angels will be by your side**. The Lord will give to fathers and mothers grace to interest their little ones in the precious story of the Babe of Bethlehem, who is indeed the hope of the world. {AH 205.4}

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way--all differences that may have existed between themselves or between you and them. By so doing you will invite the Lord's presence into your homes,

and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. {CG 501.2}

Now we find that the battlements can be reached, that God is above the ladder and is waiting with arms outstretched to help every soul who will come into the everlasting kingdom of our God. Praise His holy name! Ye inhabitants of the earth, praise Him! And why? Because through Jesus Christ whose long human arm encircles the race while with His divine arm He grasps the throne of the Almighty the gulf is bridged with His own body; and this atom of a world, which was separated from the continent of heaven by sin and became an island, is again reinstated because Christ bridged the gulf. Christ has bridged it! {CTr 86.5} Here is a soul in danger; well, God stands ready to help that soul. **All the heavenly angels will be sent to assist that soul.** Manuscript 5, 1891. {CTr 86.6}

Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. **Ministering angels will be by his side to impress hearts.** {COL 232.3}

Keep in mind that there were several other men who were made aware by God either through the Holy Spirit, or Angels about the Judgment Hour Message. Notice what J. N. Loughborough's book states about a "Farmer" who came to understand the truth about the 1st Angel's Message. (Keep in mind the Spirit of Prophecy endorses this book as showing our foundations. We quoted earlier in the article.)

The Message in Germany and Russia

An English writer, Mourant Brock, informs us that "in Wrttemberg there was a Christian colony numbering hundreds, who looked for the speedy advent of Christ." The doctrine was proclaimed in other parts of Germany by Hengstenberg, at that time said to be the most talented theologian in Germany. {1905 JNL, GSAM 102.3}

In the Review and Herald of Dec. 13, 1892, Pastor L. R. Conradi of Germany says:- {1905 JNL, GSAM 102.4}

"Bengel, in Germany, kindled the love for the appearing of our Lord in many a heart, which led thou-sands to study the prophetic word as never before. . . . The light shone in Germany, and publications showing the application of the_

twenty-three hundred days were circulated there. A religious awakening followed, especially in Wrttemberg, and as persecution arose, hundreds of families went to Southern Russia, and there spread it among their own countrymen who had moved there many years before. As the pastors closed their churches, with very few exceptions they would hold their 'stunden' or 'hour' of meetings, in private houses, and hundreds were converted. Even at that time the Sabbath was discussed among them, but no one making a start, it was smothered. A Russian farmer was converted in the 'stunden,' and then began the same work among the Russians. This finally led to the great 'Stundist' movement of the present day, whose influence extends to the most distant corner of Siberia and the Trans-Caucassus." {1905 JNL, GSAM 102.5}

In the Review and Herald of July 31, 1891, is a statement from Pastor Conradi respecting Brother Sch"che of Australia, who, at the time of which he speaks, was a resident of Silesia, and labored a part of the time in the interest of the home mission of Father Gosner, a noted German evangelist divine. From Brother Sch"che he gives the following respecting Kelber's book:- {1905 JNL, GSAM 103.1}

"After 1836, or when Bengel's Computation had expired, there appeared in the Schweidnitz county paper a notice from the bookstore of Mr. Sommerfeldt there, concerning a book from L. Henry Kelber, concerning the great and glad events which were to take place in the years 1843 and 1844. The exact title of the book I do not remember. We procured the said book, and read it with a number of interested persons, with locked doors, in the year 1839-40. The book showed from Daniel, and the Revelation, and Matthew 24, that the end was at hand, and had also a table of computation showing how the above was reached." {1905 JNL, GSAM 103.2}

Was this Farmer enlightened on his own, of-course not. He was led by Ministering Angels as were many others including Elder Miller. We should not make Brother Miller more than what he was. A sincere student of the scripture, who burned with a love for God and His truth and shared it relentlessly with everyone he could come in contact with. Would to God we could burn with the same fire, and yet in a balanced way.

It is possible that Gabriel spoke to William Miller as well as the Farmer Elder Loughborough mentions. Gabriel came to Mary but it was not in the same manner as He came to John or Daniel.

The idea that it was Gabriel that brought the understanding to William Miller as he brought understanding to Daniel and John is **completely false**. William Miller was privileged to be taught of Angels, not just an Angel of truth for his time, as we have the privilege today to be taught of angels to proclaim truth for our time. I pray we can see this.

Nevertheless, the advocate of the 2520 continues with a quote from our pioneers writings and follows with his comment. Notice:

“From a farther study of the Scriptures, I concluded that the **seven times of Gentile supremacy must commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Dan.xii,11,] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up” {Advent Review and Sabbath Herald, April 18, 1854 Pg 98}

There were three commencements that he specifies. The starting points of the 2520, 2300, and 1335 time prophecies. Ellen White endorses the 2520 by showing that it was one of the starting points in the chain of truth which was given Miller by Gabriel. **To say that she doesn't endorse the 2520 is to oppose her prophetic gift**, but also you must reject the light that Gabriel revealed to Miller. Where did Gabriel get his understanding of prophecy from? Jesus Christ and God the Father! So now we must call into question the Father and the Son's knowledge of prophecy. **If Miller was wrong about the 2520, then Sister White is a false prophet, Gabriel is an angel from the bottomless pit, and God the Father and God the Son are false gods!**

This is a very bold yet **unbalanced**, **overzealous**, **unsanctified** statement. For several reasons:

1) When the issue of the **daily** came about, we know that Sister White gave several statements about it. Notice:

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.

Then I saw in relation to the daily (Daniel 8:12) that the word sacrifice was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. Early Writings, 74,75.

Here we are told that the Lord gave the correct view of the daily to those who gave the judgment cry message. Which was definitely yet not limited to William Miller. The daily was recognized as representing Paganism.

Yet in another statement the Prophet of the Lord says:

I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the **leading argument** to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of "**the daily**." {1SM 164.1}

It has been presented to me that **this is not a subject of vital importance**. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. **I cannot consent that any of my writings shall be taken as settling this matter**. The true meaning of "the daily" is not to be made a test question. {1SM 164.2}

I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ["the daily"]; **for I have had no instruction on the point under discussion, and I see no need for the controversy**. Regarding this matter under present conditions, silence is eloquence. {1SM 164.3}

The enemy of our work is pleased when a subject of **minor importance** can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As **this is not a test question**, I entreat of my brethren

that they shall not allow the enemy to triumph by having it treated as such. {1SM 164.4}

This is most interesting for it says many things.

- 1) It shows that this issue was not a settled issue as far as her writings were concerned.
- 2) It was not a vital topic, in fact it was of minor importance
- 3) It's not a test question
- 4) It caused disunion amongst the brethren

What's sad, is that this is about a topic that there are **clear statements** from the Spirit of Prophecy on, and yet because the brethren disagreed on the interpretation thereof, we find that there were no stern rebukes for the positions held on either side.

What's so sad is that here we have a topic like the 2520 which inspiration is **completely silent on**, and we have the strongest evidence that the prophet neither our pioneers taught it or endorsed it shortly after the mid 1850's and yet we're being told: **To say that she doesn't endorse the 2520 is to oppose her prophetic gift.**

Inspiration says: **“One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit. {3SM 84.3}**

So the indirect or perhaps direct statement the writer is trying to say is that if we believe the 2520 is false, we have or are going to join Satan's banner and obviously be lost. In other words the 2520 has become **a test question** for God's Remnant people. There is absolutely nothing in inspiration that says this!!!!!!!!!!!! I am grateful that we need not fear anyone or statement that cannot be supported by the word of God. In the words of Jesus in **Deuteronomy 18:22** **“thou shalt not be afraid of him.”**

In summary, based on the several references from both the Bible and Spirit of Prophecy, I am convinced there is no substantiation for a 2,520 year prophecy in Leviticus 26.

This fact does not take away the validity of the 1843, 1850 Charts, William Miller being a man led of God, or the faithfulness of the Advent Movement having a strong historical foundation. **The 2520 is simply counted, amongst several other things that God had to have corrected as His people advanced in truth.**

It is only within the past few years that this topic has even become a point of contention amongst Remnant believers. Our foundation is Strong, our future well understood, and messages sound without the need for a 2,520 year prophecy and it has been so for decades.

I firmly believe in letting every man and woman be fully persuaded in their own minds as to what is truth, for this is the Christian way. Nevertheless, I pray that this article will simply provide food for thought to those who have both advocated and believed there to be a 2,520 year prophecy from Leviticus 26 as well as those who have struggled with this question, not believing it, yet never having much inspired proof why.

I conclude by reminding us that we are called to ask ye of the Lord rain in the time of the Latter rain [Zechariah 10:1](#), and the rain is clearly represented by the Holy Spirit, [Isaiah 44:3](#), and we are promised that we can receive Him if we ask [Luke 11:13](#).

As we continue to seek the Lord and ask for the outpouring of His Holy Spirit through the Early and Latter Rain, and receive Him in our hearts, we are assured that He will guide us into **all truth** [John 16:13](#), and we shall finally be **one**.

Maranatha