

SUPPORT FOR THE 2520 TIME PROPHECY

“During the period of the Great Awakening, William Miller was the primary person in the United States who God chose to open up the prophecies. God sent His angel (Gabriel see Dan 8:16, Dan 9:21, Dan 10:13, Dan 10:21) to move upon him and **open to his mind the time prophecies** and he was given **the commencement of the chain of truth.**” (Early Writings, 229)

From Wm Millers own words,

“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, Daniel 12:11, 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.”

His approach was,

“... I [William Miller] had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion.” Apollos Hale, *The Second Advent Manuel*, 65.

This quote is significant in that it reveals that before coming to the seven times of Leviticus 26, he had understanding of the Levitical laws of Leviticus 25 requiring God’s people to allow the land to rest every seventh year. After understanding Leviticus 25 to be a time prophecy pointing to the great jubilee and the redemption of God’s people William Miller came to Leviticus 26 in which God states four different times (Leviticus 26:18, Leviticus 26:21, Leviticus 26:24 and Leviticus 26:28) that He would punish His people seven times if they break the covenant. God does not repeat things that are not important.

The next question is; **what is a time?** The term is mentioned in Daniel 7:25, Daniel 12:7 and Revelation 12:14 speaking about the beast of Bible prophecy. Daniel 7:25 is a parallel passage to the forty two months of Revelation 13:5. Revelation 11:2 also uses the term forty two months. Revelation 11:3 and Revelation 12:6 speak of this as a thousand two hundred and three score (1260) days. These all are speaking of the 1260 years of Papal rule from 538 A.D. to 1798 A.D. when the Papacy received its deadly wound at the time France took the pope captive.

Another important use of the term **seven times** is found in Daniel 4. Here again the term is mentioned four different times (Daniel 4:16, Daniel 4:23, Daniel 4:25 and Daniel 4:32). Again God does not repeat unimportant things.

Nebuchadnezzar, because of his pride, was driven from men and spent seven times (years) with the oxen in the field. This prophecy was for seven literal years. William Miller saw this as a type for the seven times (Leviticus 26) of indignation against Israel and Judah.

Here we need to present two of his rules of interpretation.

Rule XI-How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Rule XII-To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not look again.

Obviously the seven times in Leviticus 26 could not be the same as the seven times (7 literal years) in Daniel 4 since Judah was in captivity in Babylon for 70 years **thus he needed to apply the year for a day principle as found in Leviticus 25.** (As well as Ezekiel 4:6 & Numbers 14:34)

Behold, I and the children whom the Lord hath given me [are] for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:18.

Isaiah 8:1

Mahershalahasbaz—plunder speedeth; spoil hasteth—Easton's Bible Dictionary making speed to the spoil/ hastens to the prey—Hitchcock's Bible Dictionary—**typifying the scattering** of Israel.

Isaiah 6:3

Shearjashub—a remnant shall escape or return—Easton's Bible Dictionary The remnant shall return—Hitchcock's Bible Dictionary—**typifying the gathering** of Israel

Isaiah 7:8, 9 foretells the scattering of both.

For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and **within threescore and five years shall Ephraim be broken**, that it be not a people.

Isaiah 7:9

And the head of Ephraim [is] Samaria, and the head of Samaria [is] Remaliah's son. **If ye will not believe, surely ye shall not be established.**

It is important to understand that **God's judgments are progressive.** When remedial judgments fail, then punitive judgment commences. God gave a warning through Isaiah to king Ahaz which was connected to a 65 year time prophecy. This remedial warning judgment was proclaimed in Isaiah 7, verses eight and nine, and then further expanded in Isaiah 8, verses six through eight

The judgment was progressive upon the kingdom of Judah when they continued their rebellion, resulting in the loss of their independence (when Manasseh was taken to Babylon by Assyria), followed thereafter with the removal/ "scattering" of its people.

BELIEVE WHAT?

God, through Isaiah told king Ahaz to place his confidence in Him and ask a sign, but he would not.

Therefore:

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [**even**] **the king of Assyria**, and all his glory: and he shall come up over all his channels, and go over all his banks: **And he shall pass through Judah**; he shall overflow and go over, he shall reach [even] to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:6-8.

PROPHESIED IN BC 742

"Isaiah, in the year 742 B. C., **according to date in the margin**, had said,-"And within three-score and five years shall ephraim be broken that it be not a people." vii. 8. From 742 deduct 65 leaves B. C. 677,-the only date ever given, I believe, for the captivity of Manasseh." 1843 Apollos Hale, *The Second Advent Manual*, 38.

19 years after the prediction, in the year BC 723 Samaria was surrounded by the Assyrian army and thus lost (never to regain) its independence. Astonishingly, 2520 years (seven times) thereafter brings one to the year 1798.

65 years after BC 742, Manasseh was captured by Assyria and carried to Babylon in BC 677 **thus ending Judah's independence**. The pride of Judah's power was broken (see Leviticus 26:19) and, more astonishingly 2520 years thereafter leads to the year 1844.

Notice how history repeats itself.

19 years after 1844, in 1863 the 2520 was officially rejected by James White. The 1863 chart did not openly contain the 2520 though it did support the BC 677 date. In addition, in the Review and Herald, January 26, 1864 James White wrote (using higher criticism) that Leviticus 26 did not contain a time prophecy.

Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] **the vision** [concerning] the daily [sacrifice], and the transgression of desolation, to **give both the sanctuary and the host to be trodden under foot**? Daniel 8:13

This verse is speaking of two entities that tread down Gods people as well as His sanctuary; however **the 2300 day prophecy** began in BC 457 and **did not even include the 70 years of Babylonian captivity of Judah**. **Therefore the 2300 day prophecy cannot be the entire vision!**

Mareh(Strong's 4758/ an appearance or snapshot)

Chazon (Strong's 2377/ vision in its entirety).

The vision in Daniel 8:13 is chazon/ the entire vision;

Habakkuk's 2:1-4 addresses the chazon vision

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer **when I am** reproved [margin—**argued with**]. And the LORD answered me, and said, **Write the vision**, and make [it] plain upon tables, that he may run that readeth it. For 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. Behold, his soul [which] is lifted up is not upright in him: but **the just shall live by his faith**.

The entire vision, which begins before the Babylonian captivity, **was included on the 1843 and 1850 charts**.

We will present more on this later.

Moses' Oath, Moses's Curse, Treading Down, Scattering, Times of the Gentiles and Indignation are terms used for the Seven Times (2520).

OATH

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse** is poured upon us, and **the oath** that [is] written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

What oath? H7621= feminine passive participle of H7650/ Sheba=7 times

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt [yourselves], **and make a graven image**, [or] the likeness of any [thing], and shall **do evil** in the sight of the Lord thy God, to provoke him to anger: **I call heaven and earth to witness** [the oath spoken at the giving of the ten commandments] **against you this day**, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed. And **the Lord shall scatter you among the nations**, and ye shall be left few in number among the heathen, whither the Lord shall lead you. **And there ye shall serve gods, the work of men's hands**, wood and stone, which neither see, nor hear, nor eat, nor smell. Deuteronomy 4:25-28.

See, **I have set before thee this day life and good, and death and evil**; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But **if thine heart turn away**, so that thou wilt not hear, but shalt be drawn away, and **worship other gods**, and serve them; I denounce unto you this day, that ye shall surely perish, [and that] ye shall not prolong [your] days upon the land, whither thou passest over Jordan to go to possess it. **I call**

heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: Deuteronomy 30:15-19.

The above is the oath spoken just before Moses' death; therefore this was spoken just prior to entering the promise land.

And the anger of the Lord was kindled against this land, to bring upon it all **the curses** that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as [it is] this day. Deuteronomy 29:27, 28.

The oath of Moses is directly connected to the seven times of Leviticus.

Ye shall make **you no idols** nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the Lord your God. Leviticus 26:1.

THE CURSE

Again see Daniel's prayer in Daniel 9:11 above.

Notice Nehemiah's prayer in Nehemiah 1:5-11 as well as the prayer in Nehemiah 9:5-38 which directly reference the curses in Leviticus 26.

Especially note where Nehemiah, even after the 70 years captivity recognizes that he is still under the curse.

Now therefore, our God, the great, the mighty, and the terrible God, who keepeth covenant and mercy, **let not all the trouble** seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, **since the time of the kings of Assyria unto this day.** Nehemiah 9:32.

In addition, the curse extends through Rome.

The Lord shall bring a **nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:** And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which [also] shall not leave thee [either] corn, wine, or oil, [or] the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. Deuteronomy 28:49-51.

The above verses were referenced in Daniel 8:23, speaking of Rome.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

And it came to pass, when the king [Josiah] had heard the words of the book of the law, that **he rent his clothes.** And the king commanded Hilkiyah the priest, and Ahikam the son of

Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great [is] the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] **all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods,** that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, [As touching] the words which thou hast heard;

Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, **that they should become a desolation and a curse,** and hast rent thy clothes, and wept before me; **I also have heard [thee]**, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. 2 Kings 22:11-20.

TREADING DOWN/TIME OF THE GENTILES

Luke 21:24—**Times** (plural) not **Time** (singular)

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down** of the Gentiles, until **the times** of the Gentiles be fulfilled.

Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [sacrifice], and the transgression of desolation, to give both **the sanctuary and the host** to be **trodden** under foot? Daniel 8:13.

Notice that the subject is the entire (chazon) **vision about the treading down** of both the host and the sanctuary. The host (God's people) were trodden down until 1798. The sanctuary was cleansed (restored, made right) in 1844.

More importantly the answer in verse 14 is; the sanctuary will be cleansed at the end of 2300 days. When did those 2300 days begin? The answer is, in "BC 457". Again, the question is, "how long is the complete vision concerning the treading down of the sanctuary and God's people? Think about this! **Since the 2300 days does not even include Judah's exile in Babylon, it cannot be the complete vision.**

Habakkuk speaks of the complete (chazon) vision.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and **what I shall answer when I am** reproved (margin/ **argued with**). And the Lord answered me, and said, **Write the vision**, and make [it] plain **upon tables**, that he may run that readeth it. For 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. Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1-4.

This text was the motivation for the 1843 as well as the 1850 charts which included the 2520 prophecy.

“Among these prophecies was that of Habakkuk 2:1-4...

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

“It was the united testimony of Second Advent lecturers and papers, when standing on "The Original Faith," that the publication of the chart was a fulfillment of Habakkuk 2:2,3. If the chart was a subject of prophecy, (and **those who deny it leave the original faith**,)...” James White, *Advent Review*, August, 1850.

“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...**" *Early Writings*, 74.

“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..." *Spalding and Magan Collection*, 1.

So why are God's Laodicean people rejecting the 2520?

THE 1850 CHART

“I saw that **God was in the publication of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much..." *Manuscript Releases*, volume 13, 359.

SCATTERING

Jeremiah 50:17—Two scatterings—**beginning with the king of Assyria**

Israel [is] **a scattered sheep**; the lions have driven [him] away: **first** the king of **Assyria** hath devoured him; and **last** this **Nebuchadrezzar** king of Babylon hath broken his bones.

2 Kings 21:13-16—Two scatterings

And I will stretch over Jerusalem [Judah's 2520] the line of Samaria [Israel's 2520], and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipeth a dish, wiping [it], and turning [it] upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and **they shall become a prey and a spoil** [the meaning of Isaiah's second son] **to all their enemies**; Because they have done [that which was] evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing [that which was] evil in the sight of the Lord.

INDIGNATION

Son of man, say unto her, Thou [art] the land that is not cleansed, nor rained **upon in the day of indignation**. Ezekiel 22:24.

Her priests have violated my law, and have profaned mine holy things: they **have put no difference between the holy and profane**, neither have they showed [difference] between the unclean and the clean, and have hid their eyes **from my sabbaths**, and I am profaned among them. Ezekiel 22:26.

Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God. Ezekiel 22:31.

And the Lord rooted them out of their land in anger, and in wrath, and **in great indignation**, and cast them into another land, as [it is] this day. Deuteronomy 29:28. [possibly this was written by Ezra as they had not arrived in Canaan during the time of Moses]

Until the LORD removed Israel out of his sight, **as he had said by all his servants the prophets**. So was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17:23.

Ezra wrote,

To fulfill the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed her sabbaths**: [for] as long as she lay desolate she kept sabbath, **to fulfill threescore and ten years**. 2 Chronicles 36:21.

The above verse is a direct reference to the prophecy of breaking the land rest cycle of seven found in Leviticus 25. For emphasis, Ezra was using the Levitical laws of Leviticus 25 as the basis for the 70 years prophecy of Babylon captivity.

How do the Levitical laws of Leviticus 25 apply to the 70 years captivity?

Acts 13:17-21 clearly demonstrates that from the time Israel came out of Egypt until the first king, was a total of 490 years. (40 + 450= 490) This was under the theocratic (Moses, Joshua and the Judges) leadership.

It is noteworthy that there were exactly 490 years of leadership under the kings (**state**—under Saul until Nebuchadnezzar besieged Jerusalem, at which time Israel was taken captive). According to Ussher Saul began his reign in B.C. 1095. Dan 1:1 states that Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim. The EGW study Bible chronology of the kings (p 731) of Judah places Jehoiakim's reign from B.C. 609-B.C. 598. Three years from B.C. 609 leads one to B.C. 606/605. 1095 minus 490 leaves 605. Thus we see 490 years rule under the kings of Israel. This (490 theocratic/490 king or state) cannot be accidental.

When Peter asked Christ in Matt. 18:21; how many times should I forgive my brother? His answer was "seventy times seven". Seventy times seven equals 490 times. Jesus well understood the 490 year (70 weeks) prophecy of Daniel 9:24. In the mouth of two or three witnesses shall a thing be established. (2 Corinthians 13:1) Thus we can conclude that 490 years represents "probationary time". And that is exactly what it was for Judah before they went into Babylon captivity. They had previously been given two probationary times (as noted above). They had not allowed the land to rest as Levitical laws of Leviticus 25 had demanded and the curse of Moses took effect. Note the land was to rest one year for every six. **Dividing 490 by seven** (in which the land was to rest) **there remained 70 years** in which, as Judah was in Babylon, the land rested. God is not arbitrary.

William Miller used the exact same logic as did Ezra in 2Chron. 36 for his understanding of the 2520 year prophecy. Once he recognized that in B.C. 677 Manasseh was taken captive and carried into Babylon **and from that date Judah was never again an independent nation**, he realized that 2520 years later brought him to his own time. His assumption was that God would gather His people in A.D. 1843.

Later he came to understand that the 2300 days would lead him to that same date and he had his second witness.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which **thou hast had indignation** these threescore and ten years? Zechariah 1:12.

O Assyrian, the rod of mine anger, and the staff in their hand is mine **indignation.**"
Isaiah 10:5

THE INDIGNATION WAS LONGER THAN 2300 DAYS

Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] **the vision** [concerning] the daily [sacrifice], and the transgression of desolation, to **give both** the **sanctuary** and the **host** to be **trodden under foot**? Daniel 8:13.

This verse is speaking of two entities treading down Gods people; however **the 2300 days** began in BC 457 and **did not even include the 70 years of Babylonian captivity**. Therefore the entire vision of both Daniel 8:13 as well as Habakkuk 2:1-4 must be longer than 2300 days. It must be the seven times of Leviticus 26.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper **till the indignation be accomplished**: for that that is determined shall be done. Daniel 11:36.

The above indignation is addressing the king of the north/ Papacy whose power ended in **1798**. Thus ended the trampling down of the host; clearly the **first end of the indignation**.

Notice Daniel was shown two visions,

And the vision [**mareh—short vision**] of the evening and the morning [**ereb and boqer—same words translated as days in Dan 8:14. [i.e. 2300 ereb and boqer]**] which was told [is] true: wherefore shut thou up the vision [**chazon—complete**]; for it [shall be] for many days. Daniel 8:26.

However there is another end of the indignation.

And he said, Behold, I will make thee know what shall be in **the last end of the indignation**: for **at the time appointed** the end [shall be]. Daniel 8:19.

The above verse indicates that the indignation is a time prophecy of which there are **at least two ends**.

At the **first end of the indignation in 1798** the treading down of the host of Daniel 8:13 (God's people) ended.

At the **last end of the indignation** the sanctuary was to be cleansed (made right) Dan 8:13, 19.

God's prophet in speaking of the curse states:

"Moses traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness, he declared that if, after having dwelt long in the Land of Promise, the people should introduce corrupt forms of worship and bow down to graven images and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. 'Ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it,' he warned them; 'ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.' Verses 26-28." *Prophets and Kings*, 295.

"This prophecy, fulfilled in part in the time of the judges, met a more complete and literal fulfillment in the captivity **of Israel in Assyria and of Judah in Babylon.**" *Prophets and kings*, 296.

In the above passage, God's prophet is **referencing the oath of Moses in Deut 4:26-28**.

THE GATHERING

Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and **the Lord** shall yet **comfort Zion**, and **shall yet choose Jerusalem**. Zechariah 1:17.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [margin—**time appointed**] is accomplished, that her iniquity is pardoned: for **she hath received** of the LORD's hand **double** for all her sins. The voice of him that crieth in the wilderness, **Prepare ye the way of the Lord**, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it]. Isaiah 40:1-5.

The above text is **referencing a time prophecy** that would include a **double punishment** and would end at the time of Elijah the prophet of whom William Miller was an antitype.

Jesus in speaking of John the Baptist states,

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Matthew 17:12.

Sister White connects William Miller with John the Baptist.

“As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so also, William Miller and those who joined him, proclaimed the second advent of the Son of God.” *Spiritual Gifts*, volume 1, 129.

And **first I will recompense** their iniquity and **their sin double**; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. Jeremiah 16:18.

723 BC ----- 1260 Years ----- 538 AD ----- 1260 Years ----- 1798 AD
The Daily (Pagan Dominion) Transgression of Desolation (Papal Dominion)

As noted above, the “last end of the indignation ended in 1844. Therefore in that **46 years from 1798 to 1844** God was gathering a **spiritual temple**; a covenant people. The faithful went on to become a denominated people, the Seventh Day Adventist church.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years was this temple in building**, and wilt thou rear it up in three days? **But he spake of the temple of his body**. John 2:19-21.

Therefore, behold, the days come, saith the Lord, that it shall **no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;** But, The Lord liveth, that **brought up the children of Israel from the land of the north,** and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Jeremiah 16:14, 15.

The above prophecy had a fulfillment in 1844 as well.

And it shall come to pass in that day, [that] **the Lord shall set his hand again the second time to recover the remnant of his people,** which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11:11.

“September 23, the Lord showed me **that He had stretched out His hand the second time to recover the remnant of His people,** [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but **now in the gathering** time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered...” *Early Writings*, 74.

Many have used the following quote to prove that the 2300 days is the longest time prophecy.

“The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on **the seventy weeks** of Daniel 9. The message given by Miller and his associates announced the termination of **the 2300 days** of Daniel 8:14, of which **the seventy weeks form a part.** The **preaching of each** was based upon **the fulfillment of a different portion of the same great prophetic period.”** *Great Controversy*, 351.

The above statement does not state that the 2300 days is the longest time prophecy. **That would be a complete denial of the historical record of what was being preached by all 300 of those ministers who were presenting everything that was on the 1843 chart.** They were all presenting the 2520. In addition, without a distortion of the English language the last sentence is saying that the preaching of the **seventy weeks of Daniel 9** by the disciples and the preaching of the **2300 days** by the Millerites was based on a **different portion** of the same great

prophetic period. If the 2300 days is a portion, there must be a greater. There is, and it is the 2520.

Notice that there is more than one prophecy that ends in 1844.

“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** which 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--“Though it [the vision] tarry, wait for it.” In their love for Christ's 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 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.” *Early Writings*, 236.

CONCLUSION

So what is the importance of the 2520?

1. The 2520 proves that out of all the Christian churches in the world today, God has chosen only one to be His covenant, denominated people; the Seventh Day Adventist denomination.

This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established. 1 Corinthians 13:1.

2. It **provides the second** witness to the importance of the sanctuary message of 1844. At that time the sanctuary was to be cleansed, restored and made right. **To be made right it must have a host.**

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

It helps us to understand that idolatry and Sabbath breaking lead God's people into a breaking of the covenant which results in the scattering. But if His people confess their iniquity, He will renew His covenant. See Leviticus 26:40-45.

3. God is now seeking to renew the covenant with those who will compose the 144,000.

“In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. ”In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-

kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." *Review and Herald*, February 26, 1914.

The above quote indicates that the covenant has been broken by God's commandment keeping people!

4. There was a scattering of God's truths from the inception of the Laodicean condition, certainly by 1863, until the third woe arrived on Sept 11, 2001. (beyond the scope of this article)
5. All the prophets wrote more for our day than for the day in which they lived; therefore **God is calling His people back to the old truths.**

Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where [is] the good way, and walk therein, and ye shall find rest for your souls. But **they said, We will not walk [therein]**. Jeremiah 6:16.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should **earnestly contend for the faith which was once delivered unto the saints**. Jude 1:3.

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. **We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.**" *Review and Herald*, January 19, 1905.

"Temptations are being brought in by men who have been long in the truth. **The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Release*, volume 15, 317.

Quotes to prayerfully consider:

"The **Lord showed me that the 1843 chart was directed by his hand**, and that **no part of it should 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." *Review and Herald*, November 1, 1850.

6. For those critical of the 1843 chart, please note that **God personally directed the 1843 chart by His hand.**
7. **No part of it should be altered.** (though SpM 1 states: **except by inspiration**).
8. **The figures** (not just some of them) **were as God wanted them**
9. His hand hid **a mistake in some of the figures**, which was for the purpose of testing His people.
10. **The mistake was explained.**

"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** which they had presented to show that the prophetic periods closed in 1843, **proved that they would terminate in 1844.**" *Early Writings*, 236.

11. **The same evidence proved** that the **prophetic periods** (thus more than one) **ended in 1844.**

Historically, there were two prophecies which the Millerites mistakenly concluded ended in 1843. Upon examination they found that both the 2300 days and the 2520 prophecies ended in 1844. It was this message that was presented by Samuel Snow at the Exeter campmeeting. Therefore both prophecies were a significant factor in the "midnight cry".

"They had a **bright light** set up behind them **at the beginning of the path**, which an angel told me was the **midnight cry**. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" **Others rashly denied the light behind them** and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." *Early Writings*, 14.

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