**THE 2520**

**INTRODUCTION**

The 2520 is the doctrine which has arguably caused the most controversy between this movement and the Seventh-day Adventist Church. It is the primary doctrine the church has disfellowshipped us over, which they did en masse throughout 2012. James White wrote against it and Ellen White remained silent. In fact she never even mentions the 2520 anywhere in her writings. The Millerites had rejected the 2520 by 1863 and Adventists never handled it again until this movement formalised it 2009 in a twenty hour video series by elder Parminder Biant. If you add the additional light on the 2520 since 2009, countless hours of material has now been published. The importance of this doctrine demands that kind of attention and it is the purpose of this article to encourage the reader to investigate that video material.

**ORIGINAL INTENT v MAKING APPLICATION**

The 2520 is derived from the phrase “seven times” in Leviticus 26:18, 21, 24 & 28. Let me be clear, Moses was not talking about a group of people in America in 1798 and 1844 who suddenly stopped being punished by God. Moses was warning the children of Israel that if they are disobedient they will be punished, and the punishment will be progressive in intensity. This was the ‘original intent’ of the author and the prophecy was literally fulfilled when Manasseh, king of Judah was taken captive into Babylon in 677B.C. The progressive intensity of this punishment is fulfilled through each successive king; v18 being Manasseh, v21 Jehoiakim, v24 Jehoiachin, and v28 being fulfilled in Zedekiah.

William Miller ‘made application’ of this and observed that if one could symbolically make an application of this prophecy as a time period, it should equal 2520 years. Using his day for a year principle, Miller made an application of the word *“times”* to symbolise a year, taking his licence from verses such as Dan. 7:25. The Hebrew word for *“times”* is different, but again, Miller was making application and not utilising the literal interpretation of the Hebrew word.

Subsequently Hiram Edson made further application and applied the 2520 years to the time the northern kingdoms were taken captive into Assyria, starting with king Hoshea in 723B.C. (2Kings 17).

Their conclusions; that taking Moses’ literal prophecy which was solely about the progressive intensity of the punishment of the Jews, and applying it symbolically as a time prophecy by adding 2520 years to 723B.C. and 677B.C. respectively, it would conclude in 1798 and 1844.

‘Making application’ so called, is a technique that sister White used, and Paul particularly used prolifically.

**THE 2520 INTEGRAL TO THE CENTRAL PILLAR OF ADVENTISM.**

Sister White says Daniel 8:14 is, *“both the foundation and the central pillar of the advent faith”* (GC 409), but is this verse actually complete? Verse 13 asks the question, how long will it be until both the sanctuary and the host stops being trodden underfoot? That’s two different elements; the sanctuary and also the host. The reply in v14 points to 1844 as the answer, which is when the sanctuary was no longer trodden underfoot, but is that when the host stopped being trodden underfoot? Both Ellen White and seven verses in the Bible pertaining to the 1260 year prophecy say it was 1798. So why has God only partially answered the question in v13, and why are we content to ignore that anomaly? Verse 13 demands two different dates for it’s answer, but v14 only gives one. It seems there should be a time prophecy with two different ending dates that could fill in this anomaly. It seems that the transgression of desolation spoken about in v13 actually has two endings, which is exactly what v19 alludes to when it mentions *“the last end of the indignation”*. If there is a *“last”* end to this indignation, then is Daniel alluding to the existence of a *“first”* end?

The 2520 is a prophecy which could answer this dilemma, but is it a valid doctrine, or is it error like the church says? Should we stay away from it as the church advises, as they have seen something dangerous which has aroused their fears? (Maranatha 219.2)

**THE 1843 & 1850 CHARTS**

If you look at the layout of the 1843 and 1850 charts, the cross is at the centre and the 2520 is the cornerstone and sister White endorses both charts.

*"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed."* (Early Writings 74-75)

The error here mentioned was the date 1843 rather than the correct date 1844, but the 1850 chart had no error, and the 2520 was included on it. *"I saw that God was in the publishment of the chart by Brother Nichols."* (13 MR 359.1). Sister White understood these charts to be of such importance that they were prophesied of in the Bible.

“*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.”* (GC 392.2).

It is not possible to spend the time here emphasising the weight sister White placed on the foundational truths the Millerites established up until the 1850 chart, of which the 2520 is one, but in two of many quotes about this subject, she likens them to Jesus Himself and the foundation or platform with it’s pins and pillars.

“*The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages.”* (RH, April 14, 1903 par. 35)

“*I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance... The truth, point by point, was fastened in our minds so firmly that we could not doubt… The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.”* Letter 38, 1906, pp. 1, 2. (To the Wahroonga Sanitarium Family, January 23, 1906.) (1MR 52.2).

**1863**

By 1863 the Millerites had rejected this foundational truth and published a new chart, called the “1863 chart” which omitted the 2520, and writers such as James White and Uriah Smith denied its validity. As sad as this is, it is profound that the rejection of the 2520 in 1863 was actually prophesied within the doctrine itself. If you study the 2520 you will see how using parable methodology one can arrive at the year 1863 and identify it as a time of scattering for the Millerites, when they would go into darkness, just as the very subject of the original prophecy in Lev. 26 was that the people of God would be scattered into the darkness of literal Babylon.

The number of years between the two end dates of the 2520, 1798 and 1844, the first end of the indignation and the last end of the indignation if you will, is forty and six years. So it took forty and six years for the Millerites to build their temple. According to John 2:20, speaking of the literal temple in Jerusalem, *“Forty and six years was this temple in building”* too. As there is forty six years between the ending dates for the 2520 obviously there is also forty six years between the start dates (723B.C. & 677B.C.)

Isaiah 7:8 predicts the northern kingdoms of Israel will go into captivity within sixty five years, *“...within threescore and five years shall Ephraim be broken, that it be not a people.”* Hiram Edsonwrites, *"...we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 BC. This was 19 years after Isaiah’s prophecy, record in Chap. vii. 8, which was 742 BC; hence Ephraim was broken from being a people literally within three-score and five years."* (The Times of the Gentiles, RH January 10, 1856.)

To illustrate this upon lines we would see that at the beginning of Miller’s 2520 there is a period of sixty five years identified by Isaiah 7:8 which can be split up into forty six and nineteen years, and at the end of Edson’s 2520 there is the forty six years it took to build the Millerite temple.

If we were to create a chiastic structure out of these lines, a methodology used extensively throughout the Bible itself, we would recognise there is a nineteen year period missing from the end of Edson’s 2520. A chiasm is created by placing a mirror of sorts on the structure, so that the end looks the same as the beginning. From the above lines we see an imbalance which would be corrected by adding the missing nineteen years to 1844. This would bring us to 1863. This methodology is called ‘parable methodology’ as we are comparing and contrasting two lines and creating a chiasm to discover hidden treasure. 1863 is not written on the surface text of any Millerite study on the 2520, but by applying parable methodology we see 1863 is there otherwise the structure (or chiasm) is incomplete. It was hidden treasure!

Isaiah 46:10 says God will make the end look like the beginning, *“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”* So did 742B.C. look like 1863?

In 742B.C. there was a civil war in the glorious land between the north and the south, and so in 1863 we see a civil war in the modern day glorious land (USA) between the north and the south.

In 742B.C. God’s people rejected the spirit of prophecy through Isaiah, and in 1863 the leaders began to reject the spirit of prophecy through Ellen White.

**TAMINA, CAN YOU REMEMBER THE OTHER 2 or 3 THINGS HERE?**

In 742B.C. there was the rejection of the seven times prophecy (or an application thereof), when Israel rejected Isaiah’s warning about being scattered into Assyria and so in 1863 we see God’s people rejecting the seven times prophecy (or an application thereof). The very structure of the 2520 predicts it’s own rejection, and hence God’s people again went into a scattering from 1863 to 1989.

**MENE MENE TEKEL UPHARSIN**

In Daniel 5, at Belshazzar’s feast, the writing on the wall also has a monetary value. The monetary units they used in biblical times were called shekels and gerahs. You can check the shekel and gerah values of a mene, tekel and upharsin in Strong’s or the weights and measures tables in any good study Bible. It tells us a mene is fifty shekels, and a shekel is equal to twenty gerahs (Ex. 30:13b, Lev. 27:25b, Num. 3:47b, Num. 18:16b). So a mene would be 50 shekels or 1000 gerahs (50 shekels x 20 = 1000 gerahs).

A tekel is simply a shekel or 20 gerahs, and upharsin is half a mene, hence it is translated as *“divided”* in Dan. 5:28. So the monetary value of mene, mene, tekel, upharsin is 1000 + 1000 + 20 + 500 = 2520.

So the 2520, encoded in the writing on the wall, not only represents a warning of the punishment and scattering of God’s people, but also of Babylon. Mene mene tekel upharsin was saying to Belashazzar, Babylon is fallen is fallen. So the 2520 can be proven to be the 2nd angel’s message. That is why it was formalised in 2009 by elder Parminder, as it was the dispensation of 2nd angel’s message for us, which arrived on September 11th, 2001.

In Daniel 4:32 Nebuchadnezzar dwelt with literal beasts for seven literal years. The 2520 warns God’s people they will dwell with symbolic beasts for seven symbolic years (until 1978).

Yet God’s people were not successfully gathered after 1798 as we have seen, for in 1863 they were again scattered. We said previously that God’s people were scattered until 1989 when this movement began to study these time lines. So from 1863 until 1989 God’s people were scattered. That’s 126 years of scattering, a period which therefore must be symbolic of the 2520 years of scattering. If my assertion is correct there should be some provable relation between the 126 and the 2520. How many shekels do you suppose mene mene tekel upharsin is? A shekel is one-twentieth of a gerah, so what is one-twentieth of 2520?

**THE 126 & 151**

Here’s the maths if you ascribe 50 shekels to one mene.

Mene = 50

Mene = 50

Tekel = 1

Upharsin = 25

**TOTAL =126**

It starts to become even more interesting when you see Strong’s and Ezekiel 45:12 says a ‘mene’ can also equal sixty shekels (20 + 25 +15 = 60). This would give mene mene tekel upharsin the value of 151 shekels. Seeing as 2520 can be applied as a time prophecy, and 126 can too, why wouldn’t 151, from 1850 for example? We said 1863 + 126 = 1989 when God began to gather His last day movement again, so another logical exercise would be to add 151 to 1863 and ask what happened to this movement in that year? You could identify the next most significant date in Adventist history, 1888, and see what happens when you add 126 years. A. T. Jones identified three significant dates for the Sunday Law in his time, 1863 and 1888, but also 1893.

“*February, 1863, there was begun an organized movement by a religious combination, composed of the "evangelical" churches of the country, to get the government of the United States committed by direct legislation to a recognition of "the Christian religion," and a national adoption and enforcement of Sunday as "the Christian Sabbath," or Lord's day. They proposed first to accomplish their purpose by an amendment to the national Constitution, declaring this to be a "Christian nation," and "so placing all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land."”* (1893 ATJ, CAR 3.1)

“*February 24, 1893, the General Conference of Seventh-day Adventists adopted certain resolutions appealing to the government and people of the United States from the decision of the Supreme Court declaring this to be a Christian nation, and from the action of Congress in legislating upon the subject of religion, and remonstrating against the principle and all the consequences of the same… The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.”* (1893, RCPKS 2.22-24)

The obvious exercise now would be to add 126 to 1893 and see what happened to this movement in that year too.

**CONCLUSION**

Without the 2520 the central pillar and foundation of the Adventist faith can only be half answered as it was only the sanctuary that was trodden under foot until 1844. The host was trodden under foot until 1798. The 2520 is a single prophecy with the two end dates which fully answer Daniel 8:13. One being the last end of the indignation and the other being the first end of the indignation. For God to leave the central pillar and foundation of one’s faith only half answered might arguably be slightly dubious. As we approach the eschatological trials which are promised in Daniel and Revelation, when our faith will be tried as in fire, when we try to give an answer to every man that asketh you a reason of the hope that is in you, I’d prefer to be armed with the whole answer.

Perhaps most importantly the 2520 shows without doubt who the true people of God are today. If it was God’s exclusive people, ancient Israel, that was scattered at the beginning of the 2520 then it is God’s exclusive people that are gathered at the end of the 2520, and there was only one denomination in the world that were gathered in the forty and six years at the end of the 2520. The 2520 proves the Seventh-day Adventist church was God’s exclusive denomination. Furthermore the 126 reveals without doubt which movement is the remnant of her seed. If it was God’s exclusive people who were scattered at the beginning of the 126, in 1863 and 1888, then it is God’s exclusive people who were gathered at the end of the 126 in 1989 and 2014. The 126 proves that this movement, led by elders Tess Lambert and Parminder Biant, is God’s exclusive, final movement.

The assertion that the 2520 is the 2nd angel’s message for our time should at least prompt one to investigate it until one is satisfied with one’s own conclusion, for sister White says, *“by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message…”* (EW 260). Apparently there is something about the 2520 that by rejecting it one continues on to reject the third angel’s message, or in other words, fail the mark of the beast test.

The purpose of this article was to encourage the reader to investigate the 2520 further so I have not qualified every assertion nor answered every question posed, and yet there is bound to be more. Why does sister White say the 2300 days is the longest and last time prophecy? Why is she silent on the 2520 and what is it about the 2520 that the church sees as something dangerous which has aroused their fears to the point where they disfellowship you if you teach it? Surely if it teaches they are the true church of God they would support that kind of doctrine? When the shipmen of Acts 27 need to calculate how long it is until shipwreck, how much do the two soundings add up to if you convert them to inches?

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