

2520 Not In Daniel 5's “Mene, Mene, Tekel, Upharsin”

One passage of scripture that the advocates of the 2520 cite, is a reference to Daniel 5:25-28:

Daniel 5:25 KJB - And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Daniel 5:26 KJB - This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

Daniel 5:27 KJB - TEKEL; Thou art weighed in the balances, and art found wanting.

Daniel 5:28 KJB - PERES; Thy kingdom is divided, and given to the Medes and Persians.

Here is what is normally interpreted from these texts in regards the 2520. The words “mene”, “mene”, “tekel” and “upharsin” are reduced to “shekels”, then finally to a base measurement of “gerahs”, and then all of those “gerahs” are added together to obtain the number 2520. Here is how the advocates of the 2520 do this, along with their reasoning and arithmetic:

[1] 1 “mene” = 1 'mina' = 50 shekels [according to a Bible Dictionary]

+ [plus, addition]

[2] 1 “mene” = 1 'mina' = 50 shekels [according to a Bible Dictionary]

+ [plus, addition]

[3] 1 “tekel” = 1 “shekel”

+ [plus, addition]

[4] 1 “peres” = ½ 'mina' = 25 shekels [according to a Bible Dictionary reference to 'Mina']

----- [Equals]

[5] **Total** = 126 shekels

The total number of '126 shekels', is then taken, and is 'exchanged' into the base measurement of “gerahs”:

[6] 1 “shekel” [of the sanctuary] = 20 “gerahs” [according to Exodus 30:13; Leviticus 27:27; Numbers 18:16; Ezekiel 45:12 KJB]

Therefore:

[7] 126 “shekels” [of the sanctuary]

x [times, multiplied]

[8] 20 “gerahs” [each]

----- [Equals]

[9] **Total** = '2520' “gerahs”

And from that, some of the advocates of the '2520', then go one step further, and 'exchange' the “gerahs” to mean 'days', and then using the two texts: Numbers 14:34; Ezekiel 4:6 KJB, apply the biblical day for a year principal, and get '2520' years.

Other advocates, instead, simply point out the number '2520' itself, leaving the “gerahs” to mean nothing at all, and not regarding it in this place as so many days. These simply infer a connection to the Leviticus 26 [KJB] passage, where they also see the '2520' in the “seven times” [KJB] [how many '2520' the advocates infer, will depend upon the advocate, whether it be a single time [repeated four times], two times [given twice], three times [with one repetition], four times [four single instances] or five times [four single instances, and inclusive of the original punishment, vss. 14-17 KJB]; there is **no** unity upon this aspect with the varied advocates].

It is interesting to note, that the '2520' advocates did **not** consult the scripture [KJB] in determining the value of the “Mene” ['mina'] [(Chaldee/Aramaic) H4484], “מִנָּה”, “m^enê” [Daniel 5:25,26 KJB], which was interpreted by Daniel, under inspiration of the Holy Ghost, as “numbered” [(Chaldee/Aramaic) H4483], “מִנָּה / מְנָה”, “menâ / menâh” [Daniel 5:26 KJB], also “set” [Ezra 7:25; Daniel 2:49, 3:12], also “ordained” [Daniel 2:24 KJB], which corresponds to [H4487], “מְנָה”, “mânâh”, which generally means “number” [Genesis 13:16; 2 Samuel 24:1; 1 Kings 20:25; 1 Chronicles 21:1, 27:24; Isaiah 65:12 (x2) KJB], “numbered” [Genesis 13:16; 1 Kings 3:8, 8:5; 1 Chronicles 21:17; 2 Chronicles 5:6; Ecclesiastes 1:15; Isaiah 53:12 KJB], “appointed” [1 Chronicles 9:29; Job 7:3; Daniel 1:5,10 KJB], “prepared” [Jonah 1:17, 4:6-8 (x3) KJB], “tellecth” [the number of] [Psalms 147:4; Jeremiah 33:13 KJB], “count” [Numbers 23:10 KJB], “prepare” [Psalms 61:7 KJB], “set” [Daniel 1:11 KJB], “told” [the amount of, to tally up] [2 Kings 12:10 KJB]], but instead consulted the definition of a bible dictionary.

*As a **side note**: Blue Letter Bible Lexicon, on the “maneh” says:

“... a weight or measurement; usually 50 shekels, maybe 60 shekels” [maybe???

However, what does the scripture [KJB], itself, say the value of a 'mina' is?

In scripture, a “pound” is translated from the Hebrew [H4488], “מִנָּה”, “mâneh”:

1 Kings 10:17 KJB - And *he made* three hundred shields *of* beaten gold; three **pound** of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Ezra 2:69 KJB - They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand **pound** of silver, and one hundred priests' garments.

Nehemiah 7:71 KJB - And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred **pound** of silver.

Nehemiah 7:72 KJB - And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand **pound** of silver, and threescore and seven priests' garments.

This measurement of the “**pound**” [“**maneh**”] can be found in 'exchanged' for the shekel value in 1 Kings 10:16,17 KJB and 2 Chronicles 9:15,16 KJB:

1 Kings 10:16 KJB - And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

1 Kings 10:17 KJB - And *he made* three hundred shields *of* beaten gold; **three pound of gold went to one shield**: and the king put them in the house of the forest of Lebanon.

2 Chronicles 9:15 KJB - And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

2 Chronicles 9:16 KJB - And three hundred shields *made he of* beaten gold: **three hundred shekels of gold went to one shield**. And the king put them in the house of the forest of Lebanon.

In 1 Kings 10:17 KJB, we read that “... **three pound of gold went to one shield ...**”

In 2 Chronicles 9:16 KJB, we read that, “... **three hundred *shekels* of gold went to one shield ...**”

[1] 300 shekels

/ [divided by]

[2] 3 pound

----- [Equals]

[3] 100 shekels per pound

We may understand then, **in the days of Solomon**, the “**pound**” [“**maneh**”] was equal to **100 “shekels”** and **not** 50 shekels.

However, the days of Solomon, are not the same timeframe as that of the captivity, in the days of Daniel. Are there any other texts which may shed light on the amount that a “**maneh**” is worth in “**shekels**” which are closer to the days of Daniel? There is, and it is in Ezekiel.

In the prophet Ezekiel, who was contemporary [around at the same time as] with Daniel, while Daniel was inside the city [Daniel 1:3,4 KJB], Ezekiel was in the country [Ezekiel 1:1 KJB]. Ezekiel shares some very specific information in regards some of these measurements and values, given to him directly by God:

Ezekiel 45:9 KJB - **Thus saith the Lord GOD**; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, **saith the Lord GOD**.

Ezekiel 45:10 KJB - **Ye shall have just balances**, and a just ephah, and a just bath.

Ezekiel 45:11 KJB - The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

Ezekiel 45:12 KJB - And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

According to Ezekiel 45:12 KJB:

[1] 1 “**shekel**” [of the sanctuary] is equal to “**twenty gerahs**”

[2] 1 “**maneh**” ['mina'] is equal to “**twenty shekels**” [20], “**five and twenty shekels**” [25] and “**fifteen shekels**” [15], which is equal to **60** “**shekels**”, **not** 50 “**shekels**”.

[A] 20 “**shekels**”

+ [plus, addition]

[B] 25 “**shekels**”

+ [plus, addition]

[C] 15 “**shekels**”

----- [Equals]

[D] **60** “**shekels**” [of the sanctuary] = 1 “**maneh**” ['mina']

Already there is a serious discrepancy between scripture [KJB] [**60 shekels**] and an [unnamed] 'bible dictionary' [**50 shekels**]. Which is our authority and foundation? I know mine is the scripture [KJB].

It is worthy of note, that the number to calculate for the “**maneh**” [as given by God Himself to the prophet Ezekiel, Ezekiel 45:9,12 KJB] was divided up into three measurements [20, 25, 15], like unto the time prophecies of the 1,260, given as “**time, times and the dividing of time**” [Daniel 7:25 KJB].

Another interesting connection, is also found in the New Testament in the Parable of the Noble Man and the “**pounds**” [translated from the Greek [3414], “μνᾶ”, “mna” [maneh]] in the Gospel of Luke 19 KJB:

Luke 19:13 KJB - And he called his ten servants, and delivered them ten **pounds**, and said unto them, Occupy till I come.

Luke 19:16 KJB - Then came the first, saying, Lord, thy **pound** hath gained ten **pounds**.

Luke 19:18 KJB - And the second came, saying, Lord, thy **pound** hath gained five **pounds**.

Luke 19:20 KJB - And another came, saying, Lord, behold, *here is* thy **pound**, which I have kept laid up in a napkin:

Luke 19:24 KJB - And he said unto them that stood by, Take from him the **pound**, and give *it* to him that hath ten **pounds**.

Luke 19:25 KJB - (And they said unto him, Lord, he hath ten **pounds**.)

This parable, has a direct connection to Daniel 5 KJB and the “MENE”, “MENE”, but that is another study altogether.

Moving onto the measurement of the “shekel”.

According to the scripture [KJB], the “shekel” [of the sanctuary] is worth “twenty gerahs”:

Exodus 30:13 KJB - This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel *shall be* the offering of the LORD.

Leviticus 27:25 KJB - And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Numbers 3:47 KJB - Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel is twenty gerahs:)

Numbers 18:16 KJB - And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

Ezekiel 45:12 KJB - And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

Moving onto the word “TEKEL”/”weighed” [Daniel 5:25,27 KJB] is translated from the Chaldee/Aramaic [H8625], “תקל”, “teqal”, which corresponds to the Hebrew [H8254], “שָׁקַל”, “shâqal”, which is variously translated as:

weighed, 12

Genesis 23:16; 2 Samuel 14:26; Ezra 8:25-26 (2),33; Job 6:2, 28:15, 31:6; Isaiah 40:12; Jeremiah 32:9-10 (2); Zechariah 11:12

pay, 4

Exodus 22:17; 1 Kings 20:39; Esther 3:9, 4:7

weigh, 2

Ezra 8:29; Isaiah 46:6

receive, 1

2 Samuel 18:12

receiver, 1

Isaiah 33:18

spend, 1

Isaiah 55:2

This Hebrew word [H8254], is where the word “shekel” is derived from, being translated from the Hebrew word [H8255], “שֶׁקֶל”, “sheqel”.

See the relation of the two words, in Genesis 23:15,16 KJB, etc:

Genesis 23:15 KJB - My lord, hearken unto me: the land *is worth* **four hundred shekels of silver**; what *is* that betwixt me and thee? bury therefore thy dead.

Genesis 23:16 KJB - And Abraham hearkened unto Ephron; and Abraham **weighed** to Ephron **the silver**, which he had named in the audience of the sons of Heth, **four hundred shekels of silver**, current *money* with the merchant.

So the word “TEKEL” simply means to “**weigh**”, though it is related to the weight/value of a single “shekel”.

Moving onto the word “UPHARSIN” [Daniel 5:25 KJB], also “PERES” [Daniel 5:28 (x2) KJB] and “**divided**” [Daniel 5:28 KJB] which is translated from the Chaldee/Aramaic [H6537], “פָּרַס”, “peras”.

This Chaldee/Aramaic word [H6537] corresponds to the Hebrew [H6536], “פָּרַס”, “pâras”:

divideth, 5

Leviticus 11:4-6 (3),26; Deuteronomy 14:8

divide, 4

Leviticus 11:4; Deuteronomy 14:7 (3)

parteth, 2

Leviticus 11:3; Deuteronomy 14:6

deal, 1

Isaiah 58:6-7 (2)

hoofs, 1

Psalms 69:31

tear, 1

Jeremiah 16:7

This corresponding word [H6536], scripturally, simply means to divide, split, break into two or more pieces. For instance:

Isaiah 58:7 KJB - *Is it not to **deal** thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*

This passage is teaching us to 'break' the bread, by sharing what we have received from God, to the hungry. Connect this verse to the New Testament passages:

Matthew 14:16 KJB - But Jesus said unto them, **They need not depart; give ye them to eat.**

Mark 6:37 KJB - He answered and said unto them, **Give ye them to eat.** And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

Luke 9:13 KJB - But he said unto them, **Give ye them to eat.** And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

As Jesus **“broke”** [divided] the bread, both physically and spiritually [being His word], with the disciples, it was expected that they **“break”** it further and share with others. The miracle of multiplication, is the same then as it is today. As we receive, we break and share with others, and His teaching will grow, multiply and continues onward. As we do this, more bread will appear and there will be no lack, as long as we obey the commandment of Jesus to love from the heart of **“charity”** [1 Corinthians 13:1-13, 14:1 KJB]. One **“word”** [bread] of God **“broken”** [Jesus] will feed the whole world and we shall all be satisfied, if we share. The Everlasting Gospel feast, partake, break and share it.

There is **nowhere** in scripture [KJB] in which either word [Chaldee/Aramaic [H6537] or Hebrew [H6536]] is used as a “½ **“maneh”** ['mina']”.

Where then do those who advocate the '2520' get the definition that **“UPHARSIN”** / **“PERES”** / **“divided”** means ½ **“maneh”**? They get this from a concordance [usually James Strong's], or dictionary, or the like. For instance see:

James Strong's Concordance -

“1) (P'al) to break in two, divide; 2) half-mina, half-shekel; a) a unit of measure and weight”

However, please notice, that the source [Jame's Strong's] cited, has not one definition, but two, for money value, being:

[1] “half-minah”

[2] “half-shekel”

Do the advocates for the '2520' use the 'half-minah' definition because the words **“MENE”**, **“MENE”** is used in Daniel 5:25 KJB, rather than the 'half-shekel', or because the arithmetic works better that way? I am simply asking, because it was not explained to me from any advocate of the '2520' as to

why they choose the first rather than the second. I might understand the first explanation as valid through logic/reason, but there is **no** specific instruction to determine that.

More than this, since it is given **“MENE”**, **“MENE”** [**“numbered** and **finished**”, Daniel 5:26 KJB] which is **“TEKEL”** [“Thou art **weighed** in the balances, and art found wanting”], thus **“UPHARSIN”** [“Thy kingdom is **divided**, and given to the Medes and Persians”], wouldn't the **“divided”** [**“PERES”**] point to a single/whole **“MENE”** [Daniel 5:26 KJB], and not a ½ **“MENE”**, since there were **two** **“MENE”** [Daniel 5:25 KJB] to begin with? Is not ½ of 2, equal to 1, and not equal to 1/4th [½ of ½]?

We cannot follow the **“private interpretation”** [2 Peter 1:20 KJB] of dictionaries, concordances and lexicons, especially when they are in opposition to the plain scriptures, since God is the interpreter of His own word [Genesis 40:8 KJB].

Let us be wary of re-interpreting or 'exchanging' the key words of Daniel 5:25-28 KJB to mean **“shekels”**, using an **incorrect** [a shaved, a **“false balance”** [Proverbs 11:1 KJB], from the God-inspired and given “twenty” + “five and twenty” + “fifteen” = '60' [Ezekiel 45:12] to an uninspired man-made dictionary definition of '50'] **weight** [as the **“moneychangers”** did, Matthew 21:12; Mark 11:15 KJB], and then following that, to 'exchange' them into **“gerahs”**, utilizing a bible dictionary, and/or a concordance for their definitions, in the place of [anti] the anointed [christ] words of scripture [KJB].

What do we actually have out of all of these various options, if we assume to 'exchange' into **“shekels”**, which are then 'exchanged' into **“gerahs”**? The following sample Table, shows some of the options, in contrast to the '2520' advocates arithmetic:

Measures	'2520' advocates	Alt. Example 1	Alt. Example 2	Alt. Example 3	Alt. Example 4	Alt. Example 5	Alt. Example 6
MENE in Shekels [assumed]	50 [Bible Dictionary def.]	50 [Bible Dictionary def.]	50 [Bible Dictionary def.]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]
MENE in Shekels [assumed]	50 [Bible Dictionary def.]	50 [Bible Dictionary def.]	50 [Bible Dictionary def.]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	60 ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]
TEKEL in Shekels [assumed]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]	1 [assuming relation; Bible; Genesis 23:15,16 KJB]
PERES in Shekels [assumed]	25 [assume half-minah, Strong's Concordance, 1 st def.] using 50 as the assumed measurement [Bible Dictionary def.]	½ Shekel [assume half-shekel, Strong's Concordance, 2nd def.]	50 [divide 2 “MENE” [Bible Dictionary def.] 100 in half, = 1 “MENE” [Bible Dictionary]]	0 [no measurement in shekels given in scripture, KJB]	30 [assume half-minah, Strong's Concordance, 1 st def.] using 60 as the true measurement ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]	½ Shekel [assume half-shekel, Strong's Concordance, 2nd def.]	60 [divide two “MENE” ['20' + '25' + '15'; Ezekiel 45:9-12 KJB] 120 in half, = 1 “MENE” ['20' + '25' + '15'; Ezekiel 45:9-12 KJB]]
Total Shekels	126	101 ½	151	121	151	121 ½	181
Total	126	101 ½	151	121	151	121 ½	181

Shekels							
Multiplied by Gerahs per Shekel [assumed]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]	20 [Exodus 20:13; Leviticus 27:25; Numbers 3:47, 18:16; Ezekiel 45:12 KJB]
Total Gerahs	'2520'	'2030'	'3020'	'2420'	'3020'	'2430'	'3620'

We do not need all of these things [or others, I can already think of a few more], since Daniel, by the Holy Spirit, told us exactly what the interpretation of the words meant:

Daniel 5:25 KJB - And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Daniel 5:26 KJB - This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

Daniel 5:27 KJB - TEKEL; Thou art weighed in the balances, and art found wanting.

Daniel 5:28 KJB - PERES; Thy kingdom is divided, and given to the Medes and Persians.

Why should we re-interpret them to mean something else, other than what is already stated?

[1] **MENE**; God hath **numbered** thy kingdom, and finished it.

[2] **TEKEL**; Thou art **weighed** in the balances, and art found wanting.

[3] **PERES**; Thy kingdom is **divided**, and given to the Medes and Persians.

How can it not be “**private interpretation**” [2 Peter 1:20 KJB] at that point?

Moreover, **if** we are to re-interpret Daniel's words and definitions [Daniel 5:25-28 KJB], why should we rely upon non-scriptural and uninspired sources, such as dictionaries, concordances and lexicons, and their weights/amounts ['50'] which do not agree with the scriptural weights/amounts ['60'], rather than upon the cited scriptural examples [ie. Ezekiel 45:9-12 KJB, etc]?

Secondarily, Why should we simply go with the first definition in Strong's Concordance or Lexicon for PERES [$\frac{1}{2}$ minah], rather than the second [$\frac{1}{2}$ shekel]?

Thirdly, Why would we only divide a single “**MENE**”, and get a $\frac{1}{2}$ “**MENE**”, rather than “**divide**” [“**PERES**”] the two: “**MENE**”, “**MENE**” and get a single “**MENE**”, as Daniel did?

Fourthly, Why wouldn't we just “**divide**” [“**PERES**”] the whole “**MENE**”, “**MENE**” “**TEKEL**” assumed amounts and get some more figures, rather than the ones already in the Tables?

Etc.

Side note: Some might ask, Why say “MENE”, “MENE” instead of just “MENE”? Well, a thought, take it or leave it, I thought it might correspond to the Law and to the Testimony [Isaiah 8:20 KJB], being weighed by each of the two witnesses [Ecclesiastes 12:13-14 KJB]. God counted them twice [1 Law, 1 Testimony], so that there would be no accusation of mistake. Measure twice, cut once seems to apply, but take it or leave it, just a thought.

The proposal that a '2520' exists in Daniel 5:25-28 KJB, is itself, thus weighed in the balances and found wanting, to be scattered into the winds. Brothers and sisters, after seeing these things, let us be honest about, and true to, this text, and these evidences. What actually begins to weigh heavily upon my heart, after this study [and others, such as Leviticus 26, etc.], are my dear brothers and sisters, who have taken up this '2520', and who have begun to see it in every place the number 7 appears [and yet 'exchange' it for '2520'], in every passage of scripture, hidden beneath every prophecy, hidden throughout all of the sanctuary [like an easter egg hunt], hidden behind every phrase whether in Hebrew, Syriac/Aramaic/Chaldee, or Koine Greek, in every place of the SoP/ToJ, in places that only they can see and explain through some calculation [sister White warned about such **“calculations” - 1 SM 186.2; 6BC 1052.1; RH, March 22, 1892 par. 4**].

It was not for lack of trying to see what they saw, or from considering all the evidences which were presented, or sought out personally. I simply cannot make myself to ignore these hard evidences and questions from a thorough search and study of the available materials. I pray no one faults me for that. I do not fault the honest person who holds a doctrine, because they have not come to this or other evidence, but I do fault a person, who either has, or had the opportunity to see this evidence, and yet still, in spite of it, continues on their way with it as if it did not exist. If such a person, injures themselves, or causes injury to the body of Christ because of that attitude, they are very responsible for it. Yet, Jesus pities us and has great mercies, and for those who sincerely and continually seek Him today, while it is called Today, He will be found of them.