

Herein is the basic statement & a basic question that I was asked by two individuals [both family in Christ Jesus]:

**[brother R.]** “We understand that the time prophecy of the 2300 days is found in Daniel 8:14, but that is the only verse where we find that prophecy. That is only one “witness”. Remove Daniel 8:14, and there is no witness for the 2300 – unless, you know about the 2520. The 2520 is the “2<sup>nd</sup> Witness” for the 2300!”

Evidence cited:

[1] The Second Advent Manual (1843), pages iii, 33, 42, 59, 65

[2] The Great Controversy (1888), page 334.

**[sisters E. & T.]** “I do leave you with only one question – you don’t have to respond to me – when you get to EW 236 – what are the prophetic periods that ended in 1844? If you do choose to answer the question to me – please show Bible and SOP only support. There are many prophetic periods throughout the Bible, - the chart contains many prophetic periods – but which ones (plural) end in 1844?”

Evidence cited:

[1] Spiritual Gifts, pages 133-140.

[2] Early Writings, pages 232-237, 243-44.

[3] The Great Controversy (1888), pages 456-457.

These particular statements/questions, in regards the specific words, “**prophetic periods**” [plural] that had ended in AD 1844, I had to consider deeply and prayerfully for some time because of the sources they were citing, namely the SoP/ToJ. These were not to be cast aside, nor put into a corner, for who can turn away from and/or ignore the testimonies and be safe? No one [2 Chronicles 20:20; Psalms 19:7 KJB].

2 Chronicles 20:20 KJB - And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

Psalms 19:7 KJB - The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

The quotations cited, and the specific words “**prophetic periods**” seemed to make a powerful case for the brothers and sisters who were honest advocates of the 2520. Surely, if only there was one witness to the prophetic date, the year AD 1843/44, namely the 2,300 day/years, then how could these statements be accounted for, unless the 2520 be correct, as a second witness, a very Biblical rule:

The **AD 1798** date has two witnesses:

[1] Daniel 7:25, 12:7; Luke 21:24; Revelation 11:2,3, 12:6,14, 13:5 – **the 1,260** [42 months or time, times, and half/dividing a time]

[2] Daniel 8:11, 11:31, 12:11 – **the 1,290**

As I prayed about this and thought on it, I was led back to the original 1843 and 1850 charts, of which replicas were given to me by my sisters. Once I studied more closely the 1843 chart, the **true** second witness leapt out at me, and it had been on the 1843 chart the whole time! As I considered this, I needed to confirm through the various pioneers which had gave rise to the chart.

The **AD 1843/44** date has two, [even three] witnesses:

[1] Daniel 8:13-14,26 – **the 2,300**

[2] Daniel 12:11,12 – **the 1,335**

[3] Revelation 9:15, 10:6, 14:6-7; Leviticus 23:27-32; 1 Kings 8:2 KJB, the “hour”, “day”, “month” and “year”. The “hour” of His Judgment, the “day” of Atonement, aka the 10<sup>th</sup> “day”, of the “seventh” month, Ethanim; in the Year, when “time” would be no longer.

Herein is the answer to the statements and questions concerning the “prophetic periods” that ended in AD 1843/44, without relying upon the 2520:

[1] The 1,335 and the [2] 2,300 are the **true “prophetic periods”** [plural] that ended in AD 1843/1844 [7<sup>th</sup> month movement, which included both disappointments, and the re-adjustment of the dates].

See the **Millerite 1843 Chart**, and please take careful notice that the Chart reveals two prophetic periods [2,300 and the 1,335 [bottom of the chart] -

[1] - [http://upload.wikimedia.org/wikipedia/commons/7/7f/Millerite\\_1843\\_chart.jpg](http://upload.wikimedia.org/wikipedia/commons/7/7f/Millerite_1843_chart.jpg)

[2] - [http://upload.wikimedia.org/wikipedia/commons/a/a1/Millerite\\_1843\\_chart\\_2.jpg](http://upload.wikimedia.org/wikipedia/commons/a/a1/Millerite_1843_chart_2.jpg)

Please notice at the bottom of the 1843 Chart is the numbers:

[1]

508 [AD]  
1335 [Day/Years]  
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1843 [AD]

Please notice at the top of the 1843 Chart, the other prophecy reaching to 1843:

[2]

2300 [Day/Years]  
457 [BC]

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1843 [AD]

Yet this was all before the disappointment before the Great Disappointment of AD 1844. Thus we have **2 true Prophetic Periods**.

All highlights in **Bold and Underlined** are from myself, all [Page – Page] Numbering in bold are from myself; any further notation will be given in the citations.

**Notations of the 1335 in the Writings of Ellen G. White:**

[1]

**Manuscript Releases Volume Five [Nos. 260-346], Page 203 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=5MR&lang=en&collection=2&section=all&pagenumber=203&QUERY=1335&resultId=1> -

“... On our return to Brother Nichol’s, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel’s message with the two former being made plain upon tables. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw, which will appear in the paper....

We told him [Brother H] of some of his errors in the past, that **the 1335 days were ended**, and numerous [other] errors of his.—Letter 28, 1850, pp. 1-3 (To “The Church in Brother Hastings’ House,” November 7, 1850.) ...”

[2]

**Manuscript Releases Volume Six [Nos. 347-418], Page 251 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6MR&lang=en&collection=2&section=all&pagenumber=251&QUERY=1335&resultId=2> -

“... Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman, Jezebel, a prophetess had brought in and he believed that I was that woman Jezebel. We told him of some of his errors in the past, that **the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot

write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. ...”

[3]

**Manuscript Releases Volume Sixteen [Nos. 1186-1235], Page 208 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=16MR&lang=en&collection=2&section=all&pagenumber=208&QUERY=1335&resultId=3>

“... One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that **the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great ...”

\*The references to the “ending” of the “1335” were in 1843/44, as she states elsewhere.

[4]

**Australasian Union Conference Record -** <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=AUCR&lang=en&collection=2&section=all&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=1&year=1907&month=March&day=11>

“Dear Brethren and Sisters,

In the night season I was speaking to assemblies of our people in Australasia. I now wish to say to you with my pen that which, if it were possible, I would gladly say with my voice.

The Lord calls your attention to His Word. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” The truth will triumph gloriously. Let the churches begin to do the work that the Lord has given them, —the work of opening the Scriptures to those who are in darkness. My brethren and sisters, there are souls in your neighborhood, who, if they were judiciously labored for, would be converted. Efforts must be made for those who do not understand the Word. Let those who profess to believe the truth become partakers of the divine nature, and then they will see that the fields are ripe for the work that all can do whose souls are prepared by living the Word. I entreat you to begin to work for those who are unconverted. Let the beams of light shining upon your own pathway shine upon the

pathway of others. Think of how much truth you can give them by presenting a plain  
“Thus saith the Lord.”

“Ye sent unto John,” Christ said, “and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not. Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come unto Me, that ye might have life.”

There are many in our churches to whom these words are applicable, “Ye will not come unto Me, that ye might have life.” I am charged to present this chapter, the fifth of John, to our churches. Unless those who have had such great light, shall awake from their sleep, and keep their lamps burning, they will slumber until they will at last find that their lamps are without oil. Now, now, without delay, let our people improve the opportunity to arise and shine. Let them take the Bible, and on their knees before God confess their sins of neglect. Let every other consideration become secondary. Earthly, common business is of little consequence compared with eternal interests.

Awake, ye sleeping virgins, and trim your lamps. With the Bible in your hands, go to your neighbors with the message of present truth. In the spirit of deep repentance confess your past neglect in the assembly of God’s people, as they meet to worship God. Then the Lord will pardon your transgressions and forgive your sin. If you feel that you have not the ability nor the knowledge that are needed in order to present the truth to others, read your neglected Bible, and seek for an understanding of the truth as it is in Jesus. Many have not developed a Christlike character in the daily life and conversation. They have not lived for the Lord Jesus and for Him alone, daily gaining a fitness to unite with those who have overcome by the blood of the Lamb and the word of their testimony. There are many church-members who have not cherished love and respect for one another. Let the members of our churches in Australasia now obtain oil for their vessels with their lamps,—the holy oil of experience gained by developing Christlike traits of character.

Before it is forever too late, study the Scriptures with prayer. Let all church-members cease to speak the language of condemnation, and begin to work intelligently to obtain the pearl of great price,—the meekness and lowliness of Him who took humanity upon Himself that human beings might be partakers of the divine nature. Let there be heard no unkind comments about others. Let each one remember that his own case needs to be cured by a practice of the precepts found in the Word of God. Let no soul exalt himself or herself. Let not one word be spoken to disparage others. Seek instead to speak words that will bring courage and hope to those who are perishing out of Christ.

Let fathers and mothers seek together for the truths found in the Word of God. Let them clothe their speech with the language of a converted soul, and then, with great earnestness and love, encircle their children with the influence of truly sanctified hearts.

The Scriptures are to be to them the bread of life, and their great lesson book.

May the Lord help you to understand His Word. If you will heed and practise this Word, you will become partakers of the divine nature, having escaped the corruption that is in the world through lust. Let our ministers and teachers seek knowledge from the one true source. Let them seek the Lord with much prayer, earnestly searching His Word to find the hidden treasure. Now, just now, is the golden opportunity to understand the truths of the Word, and let this opportunity be improved by all. Let the book of Daniel be read, and its instruction heeded.

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

**Daniel is today standing in his lot**, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth. “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

These words present the work that we are to do in these last days. We are not one-half awake. We have not the power that is essential to the doing of the work that must be done. We must come into life, come into union. Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. There must be no quarrelling. It is too late to engage with Satan in his work of blinding eyes. It is too late to give heed to seducing spirits and doctrines of devils.

I am instructed to say that when the Holy Spirit gives tongue and utterance, we shall see a work done similar to that done on the day of Pentecost. The representatives of Christ will work intelligently. There will not be found one man here and another there seeking to tear down and destroy.

“Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.”

Ellen G. White.  
*Sanitarium, California,*  
*January 17, 1907.”*

\* Daniel was to stand in his “lot” since 1843/44, as is attested by numerous witnesses - <http://text.egwwritings.org/search.php?>

[5]

**Sermons and Talks Volume One, Page 225-226 - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=1SAT&lang=en&collection=2&section=all&pagenumber=225&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=2>**

“... When the limit of grace is reached, God will give His command for the destruction of the transgressor. He will arise in His Almighty character as a God above all gods, and those who have worked against Him in league with the great rebel, will be treated in accordance with their works.

In his vision of the last days Daniel inquired, “O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, [Page 225-226] and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** But go thou thy way till the end be: for thou shalt rest, and **stand in thy lot at the end of the days**” [Daniel 12:8-13]. **Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.**

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” [Daniel 12:1-4].—Manuscript 50, 1893, September 1893. (MR 900.33)”

[6]

**Testimonies to Ministers and Gospel Workers, Page 114-118 - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=TM&lang=en&collection=2&section=all&pagenumber=114&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=3&isLastResult=1>**

“... The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those “that hear the words of this prophecy, and keep those things which are written therein.”

Result of True Study

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel [Page 114-115] inquired, How long shall it be to the end of time?

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.**”

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

**Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world.** These matters are of infinite importance in these last days; but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly: and none of the wicked shall understand.” How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. [Page 115-116]

### Unconquerable Forces Waiting

Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God’s people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth....

Study Revelation in connection with Daniel, for history will be repeated.... We, with all our religious advantages, ought to know far more today than we do know.

Angels desire to look into the truths that are revealed to the people who with contrite



hearts are searching the word of God and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days; and He says, "Blessed is he that readeth, and they that hear the [Page 116-117] words of this prophecy, and keep those things which are written therein."

The books of Daniel and the Revelation should be bound together and published. A few explanations of certain portions might be added, but I am not sure that these would be needed.

This is the suggestion that I made to Elder Haskell [See Appendix.] which resulted in the book he published. The need is not filled by this book. It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects.

A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines.

The vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon....

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and [Page 117-118] will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. **All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history....** In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of **the man of sin** who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left

untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the Root and the Offspring of David, and the bright and morning Star.””

\* 'Paganism' [Pagan Rome] was not the “**he**” that was to be “**taken out of the way**”, but rather it would be that the “**mystery of iniquity**” [Man of Sin, etc] that would be “**taken out of the way**” by Jesus Christ at His Second Advent. This is confirmed by Ellen G. White herself; see the direct quotation here - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ST&lang=en&collection=2&section=all&QUERY=taken+out+of+the+way&resultId=5&year=1893&month=June&day=12>

### **Notations of 1843/1844, the Prophetic Periods of the 1,335 and the 2,300:**

**Spiritual Gifts. Volume 1, Page 133-140** - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=1SG&lang=en&collection=2&section=all&pagenumber=133&QUERY=1843+1844&resultId=3>

“Chapter 23—The First Angel’s Message

**I saw that God was in the proclamation of the time in 1843.** It was his design to arouse the people, and bring them to a testing point where they should decide. Ministers were convicted and convinced of the correctness of the positions taken on **the prophetic periods**, and they left their pride, their salaries, and their churches, to go forth from place to place and proclaim the message. But as the message from heaven could find a place in the hearts of but a very few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel’s message. Ministers laid aside their sectarian views and feelings, and united in proclaiming the coming of Jesus. The people were moved everywhere the message reached them. Sinners repented, wept and prayed for forgiveness, and those whose lives had been marked with dishonesty, were anxious to make restitution.

Parents felt the deepest solicitude for their children. Those who received the message, **[Page 133-134]** labored with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of man. Those cases were the most hardened that would not yield to such a weight of evidence set home by heart-felt warnings. This soul-purifying work led the affections away from worldly things, to a consecration never before experienced. Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Those who preached this solemn message, like John the forerunner of Jesus, felt compelled to lay

the axe at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches, and manifest their real character. And as they raised the solemn warning to flee from the wrath to come, many who were united with the churches received the healing message; they saw their backslidings, and, with bitter tears of repentance, and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, Fear God, and give glory to him, for the hour of his judgment is come.

The preaching of definite time called forth great opposition from all classes, from the **[Page 134-135]** minister in the pulpit, down to the most reckless, heaven-daring sinner. No man knoweth the day and the hour, was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected on the use made of the text by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors. Many shepherds of the flock, who professed to love Jesus, said they had no opposition to the preaching of Christ's coming; but they objected to the definite time. God's all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test; for they were not walking in the humble path laid out by him. These false shepherds stood in the way of the work of God. The truth spoken in its convincing power to the people aroused them, and like the jailer, they began to inquire, What must I do to be saved. But these shepherds stepped between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, and cried, Peace, peace, when there was no peace. I saw that angels of God had marked it all, and the garments of those unconsecrated shepherds were covered with the blood of souls. Those who loved their ease, and were content with **[Page 135-136]** their distance from God, would not be aroused from their carnal security.

Many ministers would not accept this saving message themselves, and those who would receive it, they hindered. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven. They persecuted Wm. Miller, and those who united with him in the work. Falsehoods were circulated to injure his influence, and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some way-laid him in order to take his life. But angels of God were sent to preserve his life, and they led him safely away from the angry mob. His work was not yet finished.

The most devoted gladly received the message. They knew it was from God, and that it was delivered at the right time. Angels were watching with the deepest interest the result of the heavenly message, and when the churches turned from and rejected it, they in sadness consulted with Jesus. He turned his face from the churches, and bid his angels to faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them.

I saw that if professed Christians had loved **[Page 136-137]** their Saviour's appearing, if their affections were placed on him, if they felt that there was none upon earth to be compared with him, they would have hailed with joy the first intimation of his coming. But the dislike they manifested, as they heard of their Lord's coming, was a decided proof that they did not love him. Satan and his angels triumphed, and cast it in the face

of Jesus Christ and his holy angels, that his professed people had so little love for Jesus that they did not desire his second appearing.

I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake** in the **reckoning of the prophetic periods**. Those who were looking for their Lord did not discover it, and the most learned men who opposed the time also failed to see the mistake. God designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that he did not come at the time of expectation. Their profession had not affected their hearts, and purified their lives. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, **[Page 137-138]** disappointed ones, who really loved the appearing of their Saviour. I saw the wisdom of God in proving his people, and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light he had sent them from heaven. 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 **[Page 138-139]** 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**.

Satan and his angels triumphed over them, and those who would not receive the message, congratulated themselves upon their far-seeing judgment and wisdom in not receiving the delusion, as they called it. They realized not that they were rejecting the counsel of God against themselves, and that they were working in union with Satan and his angels to perplex God's people, who were living out the heaven-born message. The believers in this message were oppressed in the churches. Fear had held them for a time, so that they did not act out the sentiments of their heart, but the passing of the time revealed their true feelings. They wished to silence the testimony which the believers felt compelled to bear, that **the prophetic periods extended to 1844**. With clearness they explained their mistake, and gave their reasons why they expected their Lord in 1844. The opposers could not bring any arguments against the powerful reasons offered. The anger of the churches was kindled against them. They were determined not to listen to any evidence, and to shut their testimony out of the churches, so that others could not hear it. Those who dared not withhold from others the light God had **[Page 139-140]**

given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of his countenance. They were prepared to received the message of the second angel. \*\*\*\*\*...”

**Early Writings, Page 232-237, 243-244** - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=EW&lang=en&collection=2&section=all&pagenumber=232&QUERY=1843+1844&resultId=6>

**“I saw that God was in the proclamation of the time in 1843.** It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message. But as the message from heaven could find a place in the hearts of but few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel’s message. ... **[Page 232-235]** ... I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. **[Page 235-236]** They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. 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.**

Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom [Page 236-237] in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.

The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that **the prophetic periods extended to 1844**. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel. ... [Page 237-243] ...

... Persons were continually leaving the companies that were in darkness and joining the free company, who appeared to be in an open field raised above the earth. Their gaze was directed upward, the glory of God rested upon them, and they joyfully shouted His praise. They were closely united and seemed to be wrapped in the light of heaven. Around this company were some who came under the influence of the light, but who were not particularly united to the company. All who cherished the light shed upon them were gazing upward with intense interest, and Jesus looked upon them with sweet approbation. They expected Him to come and longed for His appearing. They did not cast one lingering look to earth. But again a cloud settled upon the waiting ones, and I saw them turn their weary eyes downward. I inquired the cause of this change. Said my accompanying angel, "They are again disappointed in their expectations. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word. They must be purified, made white, and tried. Those who endure that bitter trial will obtain an eternal victory."

Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. **I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844**, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing. As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through **the reckoning of the prophetic periods**, but [Page 243-244] could discover no mistake. **The time had been fulfilled**, but where was their Saviour? They had lost Him.

I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, "They have taken away my Lord, and I know not where they have laid Him." Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and **He sent His angels to direct their minds that they might follow Him where He was.** He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. The disappointment of the first disciples well represents the disappointment of those who expected their Lord in **1844.** ...”

\* We ought to ask ourselves, why would Christ Jesus need to reveal and direct their minds to the Heavenly Sanctuary and to where He was therein? It was because, as shown in another study, in regards “**the daily**”, that the “**mystery of iniquity**” had “**taken away**” the “**Daily**” from off of Jesus, by its numerous doctrines practices & force. William Miller had not understood the Heavenly Sanctuary, and therefore could not truly identify “**the daily**” then. This was left for those who continued to study and pray, such as Hiram Edson, O. R. L. Crosier, etc.

### **The Great Controversy 1888; on 1843/1844:**

**The Great Controversy 1888, Page 456-457 - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC88&lang=en&collection=2&section=all&pagenumber=456&QUERY=1843+1844&resultId=14>**

“ ... When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to carefully test their hopes and anticipations by the Word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect him in their day. “Let no man deceive you by any means,” [2 Thessalonians 2:3.] are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of [Page 456-457] yielding to discouragement, and would be tempted to doubt the truths essential for their salvation. The apostle’s admonition to the Thessalonians contains an important lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord’s coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The preaching of a definite time for the Judgment, in the giving of the first message, was ordered of God. **The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies.** The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon **the great Advent movement of 1843 and 1844.** Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will

be led to rest in a false security, and many will not be undeceived until it is too late. ...”

\* Miller, incorrectly, thought '666' meant a time prophecy [which made it onto the 1843 and 1850 charts, center columns, dates 158 BC and AD 508 = 666 years], and, also incorrectly, started at 677 BC for a beginning date, to calculate a 2520. Others, after him, later said no and changed it, even within Adventism. Others later then said no further to both, and still others said yes to both.

The Jehovah's Witnesses as others, still carry this remnant fallacy of early prophecy students, like: **Harriet Livermore, John Aquila Brown** [both of whom were never Millerites, nor of the Seventh Month Movement, more on them in a further study, on the 2520 itself] and **others** [William Cuninghame, Henry Drummond, S. Faber, Alfred Addis, William Digby, W. A. Holmes, Matthew Habershon, John Fry, William W. Pym, etc, etc.] - <http://www.jehovahs-witness.net/watchtower/beliefs/219416/1/1260-2520-day-false-prediction-charts-from-GTR-C-O-Jonsson#.U41eslmL5xA>

### **Personal Letters, Ellen G. White, Volume 1 – The Early Years; 1843/1844:**

**Ellen G. White: Volume 1—The Early Years: 1827-1862, By Arthur L. White, Page 101 -** <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=1BIO&lang=en&collection=2&section=all&pagenumber=101&QUERY=1843+1844&resultId=93>

“... I told him we judged their character by their fruits, their doctrine in accordance with Bible testimony, and the effect upon those who believed them, leading them to a more holy and devoted life and confirming their faith in the past experiences of **the Advent doctrine of 1843 and the seventh month of 1844**, and enlightening our understanding in the present truth ...”

### **Testimonies For The Church Notation; 1843/1844:**

**Testimonies for the Church Volume 1, Page 48; notation in orange by Publishers, White Estate -** <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=1T&lang=en&collection=2&section=all&pagenumber=48&QUERY=1843+1844&resultId=13>

“... Chapter 6—Advent Experience

With carefulness and trembling we approached **the time** [The **year 1843**, Jewish time, was believed to **reach from March 21, 1843, to March 21, 1844**. Those who received the Advent faith looked for the coming of Christ during that year.] **when our Saviour was expected to appear**. With solemn earnestness we sought, as a people, to purify our lives that we might be ready to meet Him at His coming. ...”

### **Appendix Notation; The Great Controversy 1888, on 1843/1844:**

**The Great Controversy 1888, Page 681 -** <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC88&lang=en&collection=2&section=all&pagenumber=681&QUERY=1843+1844&resultId=7>



“... **1843 A.D.**

**The year 1843 was, however, regarded as extending to the spring of 1844.** The reason for this, briefly stated, is as follows: **Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter.**

But the 2300 days cannot be reckoned from the *beginning* of the year 457 B.C.; For the decree of Artaxerxes—which is the starting-point—did not go into effect until the *autumn* of that year. **Consequently the 2300 days, beginning in the autumn of 457 B.C., must extend to the autumn of 1844 A.D.** (See small diagram on plate opposite page 328.) [Page 681-682] This fact not being at first perceived by Mr. Miller and his associates, **they looked for the coming of Christ in 1843, or in the spring of 1844;** hence the first disappointment and the seeming delay. **It was the discovery of the correct time, in connection with other scripture testimony, that led to the movement known as the “midnight cry” of 1844. And to this day the computation of the prophetic periods placing the close of the 2300 days in the autumn of 1844, stands without impeachment.** ...”

Remember, that the 1843 Chart, clearly showed **1335** and **2300** ending in **AD 1843**, thus, with the present truth shining, they saw both time prophecies [plural] come to **AD 1844**.

#### **Appendix Notation; The Spirit Of Prophecy Volume 4; 1843/1844:**

**The Spirit of Prophecy Volume 4, Page 497** - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=4SP&lang=en&collection=2&section=all&pagenumber=497&QUERY=1843+1844&resultId=11>

“... Note 4. Page 241.—**The year 1843, during which Adventists at first expected the coming of Christ, was regarded as extending to the spring of 1844.** The reason for this, briefly stated, is as follows: **Anciently the year did not commence in mid-winter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter.** ...”

see also the Chart in **The Spirit of Prophecy Volume 4; Page 495** - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=4SP&lang=en&collection=2&section=all&pagenumber=495&QUERY=1843+1844&resultId=11>

**For numerous more, please read the following** - <http://text.egwwritings.org/search.php?lang=en&collection=2&section=all&QUERY=1843+1844&Search=Search>

**William Miller; 1335 & 2300 and 1843, which would become 1844 through the 7<sup>th</sup> month movement of Samuel S. Snow, etc:**

**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, Page 30-31; written in 1833 -**

[http://text.egwwritings.org/publication.php?](http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=ESH&lang=en&collection=15&section=all&pagenumber=30&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=1)

[pubtype=Book&bookCode=ESH&lang=en&collection=15&section=all&pagenumber=30&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=1](http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=ESH&lang=en&collection=15&section=all&pagenumber=30&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=1)

“ ... [12 verse](#). **Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.**”

[13 verse](#). “But go thou thy way until the end be, for thou shalt rest, and **stand in thy lot at the end of the days.**” In these verses, the Angel informs Daniel that those who wait and come **to the 1335 days should be blessed**; did he mean those who lived until that day, should all be blessed? No, for the wicked would yet do wickedly, and it is very evident, that when Christ comes, he comes to take vengeance on the wicked, and those that obey not the gospel.

What could the Angel then mean? It is obvious he meant that those who had a part in the coming of Christ, or as it is expressed is the 20 of Rev. “Blessed and happy are they, who have part in the first resurrection,” should at that day, (namely 1335 years after the sacrifice abomination should cease) be raised and stand in their lot, as the Angel expresses himself to Daniel in the last verse: “But go thou thy way until the end be, for thou shalt rest, (die) and **stand in thy lot, (be raised from the dead) at the end of the days,**” (1335 years.) We will now review what we have proved, and if we have a right understanding of Daniel’s vision, it is proved that from the pushing of the ram, in the reign of the fifth king of Persia, when the [Page 30-31] decree or commandment was given to Ezra to go up to build the walls of Jerusalem, to the first resurrection; to the coming of Christ; or ancient of days, when the judgement should set; the books should be opened; the church justified; **should be 2300 years**, that in 70 weeks of those years, which is 400 years Christ should be crucified, **which leaves 1810 years after his crucifixion, and will end us in 1843 after his birth.** It has likewise been proved that Antichrist should reign 1260 years, or from the taking away pagan Rome to setting up papal, would be 30 years, making the 1290 years, and if pagan Rome was to continue 666 years; as has been mentioned, and which we shall endeavour to prove hereafter; then pagan Rome becoming the fourth kingdom in 158 years before Christ would cease, 508 years after Christ to which add the 30 years, will bring us down to the rise of Antichrist A. D. 538. Then add the length of his reign 1260; years would end in 1798, or add the 1290 to A. D. 508, would be the same 1798. **Now add the remainder of the 1335 over and above 1290 which is 45 to A. D. 1798, and it will end in A. D. 1843 or add 1335 to A. D. 508 when pagan Rome was destroyed, or the daily sacrifice abomination was taken away, and you have the same A. D. 1843.**

**2300 years from 457 years before Christ**, Daniel’s vision will end. 490 years from the same 457 B. C. Christ was crucified and the 70 weeks ended. The fourth kingdom and the last of all earthly kingdoms, was divided into two parts, the first began 158 years B. C. and lasted 666 years to the end of the pagan daily sacrifice abomination, which was 508 A. D. **The last number given in Daniel (viz.) 1335 carries us down to the resurrection and will end A. D. 1843.** In this last number is included the reign of Antichrist; 1260 years beginning in A. D. 538 and ending A. D. 1798; also the 1290

beginning A. D. 508, and ending A. D. 1798. The remaining 45 years are for the spread of the gospel; the resurrection of the two witnesses; the church to come out of the wilderness, the troublous times; the last great battle; and the second coming of Christ, to raise his people; and reign with them personally the thousand years following. ...”

**Miller’s Works. Volume 3. Exposition of the Twenty-Fourth Of Matthew; The True Inheritance Of The Saints; The Cleansing of the Sanctuary; The Ty, Page 95 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=MWV3&lang=en&collection=15&section=all&pagenumber=95&QUERY=thousand+three+hundred+and+five+and+thirty+days&resultId=5>

“... 2nd. God has revealed the time by his prophets. Daniel was told when the end should be. “At the time appointed the end should be;” [Daniel 8:19](#). The appointed time was given, [Daniel 8:14](#): “Unto **2300 days**, then shall the sanctuary be cleansed.” Again, he was expressly told when the resurrection of the just would take place, by his own time being measured; and **none can dispute but the coming of Christ and the resurrection of his saints are at the same time.** [1 Corinthians 15:23](#); [Daniel 12:12, 13](#): “**Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.**” ...”

**Adventists link both 1843/1844, with the two Prophecies of 1335 and 2300:**

**[1] Joseph Bates:**

**[Sabbath Controversy #3] A Vindication of the Seventh-day Sabbath, and the Commandments of God, by Joseph Bates Page 169-171 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=SC3&lang=en&collection=15&section=all&pagenumber=169&QUERY=On%2C+somewhere+a+little+while+before+the+1335+days+end&resultId=1&isLastResult=1>

“... Out of the great mass of advent believers **in’44**, I do not believe you knew of twenty that did not think the days were ended in ‘44. We will try to show, by-and-by, who have followed sound reason, and who have got “the plain word of God.” You say you “know enough of the effect of that theory that teaches the 2300 days are ended.” Allow me to tell you that you do not know so much about it as you think you do, or as you will wish you had. You are as much afloat here as you are on the subject of the Sabbath and commandments. That portion who abandoned the idea of the days being ended, of which you boast, are of those that organized and entered the state of the Laodicean church, “neither hot nor cold;” neither in one position nor yet in another; “always learning and never coming to the knowledge of (the present) truth”. **The ending of the 2300 days was the great burden of the advent teaching in’43 and’44**; ‘then the sanctuary shall be cleansed.’ You will have it that this cannot be before the coming of the Lord, and you see he may come at any time; yes, now, by the first of January, as your Bible Advocate states. You have now heard something of the character of this J. Weston. He would have us believe that he was so full of the spirit of the Lord, that God had revealed to him that Jesus would come the 24th of December, or by the 1st of January. All good - we will publish it! What about the 2300 days, Br.W.? Oh, no matter, Jesus is coming now.

H.H.Gross has refuted this time, but look at *him* last spring; the 1335 days must end the 18th day of April, and the resurrection, or they would not end under forty-five [Page 169-170] years. Well, he confessed that he was wrong in ever believing that they had ended in '44. Come, then, where will they end here? On, somewhere a little while before the 1335 days end in the spring of 1847. Well, time has passed on; out he comes again and says the Lord will come in the spring of 1848. **Where will the 2300 and 1335 days end, friend Gross?** Can't say - that is, he doesn't say - neither does J. Weston, and he does not correct him for this; it is only because the advent cannot be until spring. And here I will risk an opinion - that there is not a man in the whole advent ranks - (it seems to me that I will not even except you) - that can show that the Lord will come this winter or next spring. H.H.Gross is just as much mistaken in his calculation this coming spring, as he was the last. Now you may go on and call us what it seems to you good, we are confident that you have not got the present truth, neither have you had it since you have followed any thing but "*the word of God and sound reason.*" And this is the main reason why you cannot answer brother Fuller's important questions on [THE OPEN BOOK OF Revelation 10:2](#) It requires some one that has followed the truth, the present truth, nearer than you have, to reply to such questions, and *they* as surely involve the days as a cry at midnight brought us to the end of them. Do you not see how you are first blowing hot and then blowing cold? Six weeks ago, you said you knew enough of the effect of that theory that the *days* are ended. You say "all will see by reading the article, what are Br. F's views." That is, he is one that we have no fellowship for. But, you say, we hope that he and many others may be benefited by a careful and prayerful investigation of some of the many questions he has asked, etc.etc. Now this is the right and only way to investigate. But if some one undertakes to follow your advice by the Scripture, it would not amount to much, for we should expect to see you right out against them, for these that have rejected plain Scripture, connected with experience, as you have, and ridiculed those who had faith in it, have but little hope now, since you have become an editor. We deeply lamented that you should have taken such a course; but we have seen since, that it required something more than common moral courage, for a shepherd to remain with the tried and [Page 170-171] tempted flock, when he sees that *all* his fellow shepherds were deserting them. The warnings you have had, have no doubt brought many solemn convictions to yours and their minds, or else we should not find you in this luke-warm state. Yes, you have been faithfully warned by your old, firm friends, not to come out with your Advocate; you have heard their voice, that two were enough to give the light on the doctrine of the advent, and they had hard work to get along. But no, your paper was going to take different ground, in some things! In one respect, it has shown pretty clearly, as the Scriptures fully demonstrate, that "the dead know not any thing;" and allow me here to tell you, if you go on with your no-law-of-God and no-commandment system, and continue to reject the clear fulfillment of prophecy, in our past experience, you will as clearly prove that you know but a very *little* more. But after all you have said and done, you are following hard on in the track - the same old deep-cut rut, made by your predecessors. Pharaoh's host like, the ruts so deep you can neither back nor turn out; but on you drive after them, thinking, no doubt, that you are going to accomplish something for God and his cause. The only way that I can see for you to do that, will be, either to abandon your load, or shift the tongue of your chariot on the opposite end, drive back with all speed, and get into the highway of the Waymarks and high heaps, that you so willfully abandoned more than three years ago.

The Saviour's admonition to the Philadelphia state of the church, **which was forming**

**in'43 and'44**, was to hold fast that which we had and he would “write upon us his new name.” ...”

**[2] Joseph Bates:**

Advent Review, and Sabbath Herald, Vol. 10; June 4, 1857; RH VOL. X. - BATTLE CREEK, MICH., FIFTH-DAY, - NO. 5; Uriah Smith; ADVENT REVIEW, AND SABBATH HERALD; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. X. - BATTLE CREEK, MICH., FIFTH-DAY, JUNE 4, 1857. - NO. 5.; IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH; BY J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee URIAH SMITH, Resident Editor. J. N. ANDREWS, JAMES WHITE, J. H. WAGGONER, R. F. COTTRELL, and STEPHEN PIERCE, Corresponding Editors.; **REPLY TO BRO. MERRIAM by Joseph Bates** - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=Your+first+question+here+is+%2C+Do+the+1335+days+of&resultId=1&isLastResult=1&year=1857&month=June&day=4>

“... “2. Do **the 1335 days** of [Daniel 12:12](#), reach to the end of the wonders, in answer to the question, [[verse 6](#),] How long? etc. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse, Thou shalt rest and stand in thy lot at *the end of the days*? If the prophetic periods are all ended, in what time are we living now, and how long will it last?”

Your first question here is, Do the 1335 days of [Daniel 12:12](#) reach to the end of the wonders in [verse 6](#)? We answer, they do not. We understand that the same period of time from the cleansing of the Sanctuary in 1844 to the breaking of the little horn without hand in chap 8, as proved above, will also be found between the 1335 days and the end of the wonders in [Daniel 12](#); because **we further show that the 1335 days ended with the 2300 in 1844**. When the first angel’s message [[Revelation 6:7](#); [10:1-6](#)] was given on time from 1840, and **finished in 1844**, proclaiming the judgment hour cry, and “that there should be *time* no longer,” it was then understood and afterwards seen more clearly that this declaration was in reference to the long periods of time given to Daniel in [chap. 8:13](#); [12:12](#). For he was expressly told that the vision *should “be at the time of the end,”* and afterwards told to go his way, “for the words are closed up and sealed till the *time of the end.*” [Chap. 8:17](#); [12:9](#). So when this time of the end came, the words of the vision that had been sealed, were unsealed, and the book open in the angel’s hand declaring with an oath that there should be time no longer. Referring of course to all the time which had been sealed up. The angel symbolizes a body of people giving the message in question.

Time here cannot mean duration as measured in months and years, for 1000 years are measured after this, and after that Jesus is set on his father David’s throne, “and of his kingdom *there shall be no end.*” Therefore the angel could swear to no other time but prophetic time, which was the burden of his message.

In the typical day of atonement under the first covenant the earthly Sanctuary was cleansed at an appointed time once a year, at which time the lot was cast to obtain blood for a sin-offering which the high priest bore into the most holy place to make an atonement for the transgressions of Israel in all their sins. Thus all Israel were in *their lot*. In the antitypical day of atonement under the new covenant the time appointed for

cleansing the Sanctuary is unto 2300 days. This being the day of atonement to cleanse the whole Israel of God, both the dead and living saints, from all their transgressions in all their sins, it was previously declared to Daniel, “Thou shalt rest and stand in thy lot at the end of the days.” **This shows most clearly that both of these periods, viz., the 2300 and 1335 days bring all of God’s people in their lot, to be cleansed from all, their sins by the precious blood of Christ in the antitypical day of atonement.** And when the great High Priest has accomplished the work for them all, even to the last, and the sins of Israel are all blotted out forever, the living saints will surely know (and so will you, Bro. Merriam, if faithful) that **“blessed is he that waiteth and cometh to the 1335 days.”** Daniel stands in his lot with all the righteous dead, that all their sins of ignorance may be blotted out before the resurrection.

In regard to your question about Daniel’s standing in his lot at *the end of the days*, I refer you to Bro. White’s article on that point in the *Review*, Vol. IX, No. 13. ...”

### [3] Joseph Bates:

**Advent Review, and Sabbath Herald, Vol. 16; August 7, 1860; RH VOL. XVI. - BATTLE CREEK, MICH., THIRD-DAY, - NO. 12; James White; ADVENT REVIEW, AND SABBATH HERALD; [Graphic of the Ark of the Covenant with the inscription beneath,]; “And there was Seen in His Temple the Ark of His Testament.”; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. XVI. - BATTLE CREEK, MICH., THIRD-DAY, AUGUST 7, 1860. - NO. 12.; The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance.; J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee. Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce, Corresponding Editors. Address REVIEW AND HERALD Battle Creek, Mich.; replying to JOHN CUMMING, D. D by Joseph Bates - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=which+number+subtracted+from+2300+would+leave+us+in+1843+Roman+time%2C+1844+Bible+time&resultId=1&isLastResult=1&year=1860&month=August&day=7>**

“... The time times and an half or dividing of time, in [Daniel 7 and 12](#), or 1260 years commenced in A. D. 538, where Justinian made his head bishop the pope. These two periods added, ended 1798 when Berthier took away his dominion. This harmonized with the prophecy as saith [Daniel 7:26](#), and [12:7](#). The 1290 of [Daniel 12:11](#), Eld. H. declared in the “Signs of the Times,” commenced in A. D. 508, when Clovis, king of France, with a large army abolished the daily Pagan worship and set up in its place the Roman Catholic religion, or what Daniel calls the abomination that maketh desolate. The same as shown also in [chapter 11:31](#). Then the 1290 were added to the 508 which also ended in 1798. Does not [Daniel 12:11](#), say there are to be 1290 from the time the daily is taken away? Yes; then the foregoing addition is right, and there were no 30 years beyond 1798 to be added anywhere. In [verse 12](#) **a blessing is pronounced on those that come to the 1335 years** from where the 1290 commence. Here then were 45 years to be added on where the 1290 ended, viz., in 1798; **this brought us to 1843**. How many times he made his opponents yield the point when he stated that the 70 weeks of [Daniel 9](#), were the beginning of **the 2300 years** of [Daniel 8:14](#), and that the 25th verse pointed to a commandment or decree that would go forth to begin those years, and how readily he

pointed them to [Ezra 7:1, 7, 13; 9:9](#), and showed them from thence, and from history that that decree went forth **in 457 B. C., which number subtracted from 2300 would leave us in 1843 Roman time, 1844 Bible time.** Then shall the sanctuary be cleansed. ...”

**[4] Hiram Edson; brings in the further mistake of switching the original error of 2520 from the inaccurate 677, to another error of 2520 from missapplied 723, notice he still corroborates the 1335 and 2300 ending in 1844:**

**The Advent Review, and Sabbath Herald, Vol. 7; January 10, 1856; RH VOL. VII. - BATTLE CREEK, MICH., FIFTH-DAY, - NO. 15; James White; THE ADVENT REVIEW, AND SABBATH HERALD.; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. VII. - BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 10, 1856. - NO.15.; THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH. BY HENRY LYON, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee. URIAH SMITH, Resident Editor. J. N. ANDREWS, JAMES WHITE, J. H. WAGGONER, R. F. COTTRELL, and STEPHEN PIERCE, Corresponding Editors.; THE TIMES OF THE GENTILES, by Hiram Edson - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=The+Advent+chart+of+1843%2C+without+doubt&resultId=1&isLastResult=1&year=1856&month=January&day=10>**

“And the Deliverance and Restoration of the Remnant of Israel from the Seven Times, or 2520 years of Assyrian or Pagan and Papal Captivity considered.

BY H. EDSON

(Continued.)

The way is now prepared to establish next in order, THE BEGINNING AND ENDING OF THE SEVEN TIMES OR 2520 YEARS.

The book of Daniel’s visions was closed up and sealed till the time of the end. A correct understanding of many portions of the inspired volume, have been hidden for ages to be made manifest in their due and proper time. See [Colossians 1:26](#).

**The Advent chart of 1843, without doubt, was arranged in the order of God’s counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing.** It is evident that God saw fit to suffer a mistake in some of the figures on the ‘43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.

**There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the 1260, the 1290, and the 1335 days with that of the 2300 days. These then were all correct.** True there was a mistake in the minds or faith and teaching of Advent believers in dating the commencement of the 2300 days from the first month of 457 B. C., but this mistake was not on the chart. 457 is the true year from which to reckon the 2300 days:

457 and 1843 full years added together make just 2300 full years; hence there was no mistake on the chart in all these figures. And as I understand the *time* which the angel of [Revelation 10:5, 6](#), swore should be no longer, included all prophetic time, and that that testimony given, and that most solemn oath was fulfilled in the time of the tenth of **the seventh month move 1844**, hence I believe that all of the prophetic periods were then ended, and none of them can be extended beyond that point.

But as there **were no historical events** occurring in **1843-4**, which **could in anywise answer the fulfillment of events predicted to transpire at the end of the seven times, or 2520 years** indignation or captivity of the people of God, and certainly their captivity should be turned when their *appointed* time was accomplished, then I necessarily conclude there must have been a mistake on the chart in the figures 677 B. C., as the point from which to reckon the seven times, or 2520 years indignation upon the people of God. And as this period cannot be extended this side of 1843-4, the conclusion is irresistible that this divinely appointed period terminated some time prior to 1843-4. Hence I feel at liberty to look for some other historical event aside from, and prior to, the carrying of Mennasseh king of Judah to Babylon, 677 B. C., from which to reckon the seven times, and for some corresponding historical events which mark their termination and the appointed end of the indignation. ...”

**[5] Hiram Edson, again in another article, does the same as noted above:**

**The Advent Review, and Sabbath Herald, Vol. 7; January 17, 1856; RH VOL. VII. - BATTLE CREEK, MICH., FIFTH-DAY, - NO. 16; James White; THE ADVENT REVIEW, AND SABBATH HERALD.; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. VII. - BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 17, 1856. - NO.16.; THE REVIEW AND HERALD; IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH. BY HENRY LYON, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee. URIAH SMITH, Resident Editor. J. N. ANDREWS, JAMES WHITE, J. H. WAGGONER, R. F. COTTRELL, and STEPHEN PIERCE, Corresponding Editors.; Terms.-ONE DOLLAR FOR A VOLUME OF 26 NUMBERS. All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.; THE TIMES OF THE GENTILES; And the Deliverance and Restoration of the Remnant of Israel from the Seven Times, or 2520 years of Assyrian or Pagan and Papal Captivity considered. BY H. EDSON (Continued) - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=Reformation+has+succeeded+reformation%2C+during+the+45+years+waiting+time+between+the+1290+and+the+1335+years&resultId=1&isLastResult=1&year=1856&month=January&day=17>**

“... Reformation has succeeded reformation, during the 45 years waiting time between the 1290 and the **1335 years**. Just call to mind the wonderful outpouring of the Holy Spirit, and the almost unparalleled reformations that swept over the land **in the closing scenes of the 1335 days**, while the first angel of [Revelation 14:6, 7](#), was giving his message with a loud voice, which contained the healing balm that was capable of healing the breach and confusion of divisions and subdivisions among Protestant religionists; for it did heal all that embraced and lived out its holy truths, and united them in one body. But this healing balm, was by the great body of Protestants rejected,



and they were not healed. **The 1335 days ended in 1844**, and O how sad the change which then came over the great body of Protestant religionists, themselves being judges. **The following is from the Christian Palladium for May 15th, 1844, (just after the 1335 days ended.) ...**”

**[6] J[ohn] N[orton]. Loughborough:**

**The Advent Review, and Sabbath Herald, Vol. 5; February 14, 1854; RH VOL. V. - ROCHESTER, N.Y., THIRD-DAY, - NO. 4; James White; THE ADVENT REVIEW, AND SABBATH HERALD.; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. V. - ROCHESTER, N.Y., THIRD-DAY, FEBRUARY 14, 1854. - NO. 4.; THE REVIEW AND HERALD.; TERMS.-See Last Page.; The Hour of His Judgment Come.; BY J. N. LOUGHBOROUGH.; [WE shall be pardoned for inserting the following in the REVIEW, though not written for publication; as it meets inquiries which have been presented to us.] -**

[http://text.egwwritings.org/publication.php?  
pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=Again%3A+it+was+said+to+Daniel+that+he+should+%22rest+and+stand+in+his+lot+at+the+end+of+the+days%2C%22+or+prophetic+periods.+I+can+find+none+that+extend+beyond+1844.&resultId=1&isLastResult=1&year=1854&month=February&day=14](http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=Again%3A+it+was+said+to+Daniel+that+he+should+%22rest+and+stand+in+his+lot+at+the+end+of+the+days%2C%22+or+prophetic+periods.+I+can+find+none+that+extend+beyond+1844.&resultId=1&isLastResult=1&year=1854&month=February&day=14)

“... Again: it was said to Daniel that he should **“rest and stand in his lot at the end of the days,” or prophetic periods. I can find none that extend beyond 1844.** The periods of 1290 and **1335 days** commence at the downfall of Paganism, 508: adding the 1290 years, they carry us to 1798, **and 1335 full years would carry us to 1844, the last period.** I know of no period that can be so reckoned as to come this side of 1844; so that the time **Daniel was to stand in his lot at the end of the days was 1844.** The word which is rendered *lot*, does not signify his redeemed state, but, *chance*. Daniel should stand his chance. Why? Because his sins had been confessed, and on the day of atonement those sins which have been confessed are opened before-hand to judgment. Now read [1 Peter 4](#). Verse 5 declares that Christ is ready to judge the quick and the dead. [Verse 7](#). “But the end of all things is at hand.” [Verse 11](#). “If any man speak let him speak as the oracles of God.” (Oracles - ten commandments. See [Acts 7:38](#).) Why speak as the oracles of God? Because the oracles are the duty brought out by the third angel’s message. [Verse 17](#). “The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God.” [Verse 19](#). Commit the keeping of your souls to God. [1 Timothy 5:24](#). “Some men’s sins are open before-hand going before to judgment.” We see by this what the judgment is that the first angel of [Revelation 14](#), refers to. ...”

**[7] James White:**

**The Second Coming of Christ, by James White; Page 62 -**

[http://text.egwwritings.org/publication.php?  
pubtype=Book&bookCode=SCOC&lang=en&collection=15&section=all&pagenumber=62&QUERY=The+day+and+hour+of+Christ%27s+second+coming+are+not+revealed+in+the+Scriptures.+Neither+is+the+year+in+which+this+glorious+event+is+to+take+place+pointed+out.](http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=SCOC&lang=en&collection=15&section=all&pagenumber=62&QUERY=The+day+and+hour+of+Christ%27s+second+coming+are+not+revealed+in+the+Scriptures.+Neither+is+the+year+in+which+this+glorious+event+is+to+take+place+pointed+out.)

[+No+one+of+the+prophetic+periods+reaches+to+the+second+coming+of+Christ.+ +The+sanctuary+is+to+be+cleansed+at+the+end+of+the+2300+days %2C+and+Daniel+is+to+stand+in+his+lot+at+at+the+end+of+the+1335+days.&resultId=1&isLastResult=1](#)

“... The day and hour of Christ’s second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. **The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at at the end of the 1335 days.** But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. **Both these prophetic periods terminated in 1844.** ...”

**[8] James White:**

**Advent Review, and Sabbath Herald, Vol. 9; January 29, 1857; RH VOL. IX. - BATTLE CREEK, MICH., FIFTY-DAY, - NO. 13; Uriah Smith; ADVENT REVIEW, AND SABBATH HERALD; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. IX. - BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 29, 1857. - NO. 13.; THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH. BY J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee. URIAH SMITH, Resident Editor J. N. ANDREWS, JAMES WHITE, J. H. WAGGONER, R. F. COTTRELL, and STEPHEN PIERCE, Corresponding Editors; Terms.-ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS. All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich. - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=When+did+those+days+end%3F+Evidences+are+conclusive+that+the+1335+days+ended+with+the+2300%2C+with+the+Midnight+Cry+in+1844&resultId=1&isLastResult=1&year=1857&month=January&day=29>**

“... In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books. **It is thus, at the end of the 1335 days, [Daniel 12:13,] that DANIEL STANDS IN HIS LOT**

The first and second definitions of the word lot, as given by Webster, are, 1. “That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots.”

By reference to the Englishman’s Hebrew Concordance, we find that the Hebrew word from which lot in [Daniel 12:13](#) is translated, is “*goh-rakl*” This word occurs, and is translated *lot*, seventy-five times in the Old Testament, besides [Daniel 12:13](#). That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

- “Lev. [16:8](#). Aaron shall cast *lots*. one *lot* for the Lord, and the other *lot* for the scape-goat.  
 9. upon which the Lord’s *lot* fell.  
 10. on which the *lot* fell.
- Num. [26:55](#). the land shall be divided by *lot*.  
 56. according to the *lot* shall the

See also [Numbers 33:54; 34:13; 36:2, 3; Joshua 14:2; 15:1; 16:1; 17:1, 14, 17; 18:6, 8, 10, 11; 19:1, 10, 17, 24, 32, 40, 51; 21:4, 5, 6, 8, 10, 20, 40; Judges 1:3; 20:9; 1 Chronicles 6:54, 61, 63, 65; 24:5, 7, 31; 25:8, 9; 26:13, 14; Nehemiah 10:34; 11:1; Esther 3:7; 9:24; Psalm 16:5; 22:18; 125:3; Proverbs 1:14; 16:33; 18:18; Isaiah 17:14; 34:17; 57:6; Jeremiah 13:25; Ezekiel 24:6; Daniel 12:13; Joel 3:3; Obadiah 11; Jonah 1:7; Micah 2:5; Nahum 3:10.](#)

There is another word [*gheh-vel*] which is translated “region,” “country,” “lot of inheritance,” etc., as in [Deuteronomy 3:4, 13, 14; 2:9; Joshua 17:5, 14; 19:9, 29.](#)

**It will now be seen that Daniel does not stand in the “lot of his inheritance,” as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.**

**When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844.** Then the angel [[Revelation 10:1-6](#)] swore that time should be no longer. Time here cannot mean duration, as measured in months and years, for 1000 years are measured after this; but it must refer to prophetic time, which was the burden of the angel’s message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years. ...”

**[9] James White:**

**Advent Review, and Sabbath Herald, Vol. 14; October 27, 1859; RH VOL. XIV.-BATTLE CREEK, MICH., FIFTH-DAY,-NO. 23; Uriah Smith; ADVENT REVIEW, AND SABBATH HERALD.; “Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”; VOL. XIV.-BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 27, 1859.-NO. 23.; THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH. BY J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER, Publishing Committee. URIAH SMITH, Resident Editor. J. N. ANDREWS, JAMES WHITE, J. H. WAGGONER, R. F. COTTRELL, and STEPHEN PIERCE, Corresponding Editors.; Terms.-ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS. All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.; To Correspondent, H. C. Crumb - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=We+d+o+not+know+of+any+other+date+that+can+be+assigned+for+the+commencement&resultId=1&isLastResult=1&year=1859&month=October&day=27>**

“... H. C. Crumb. We do not know of any other date that can be assigned for the commencement of the 1290 years but 508 where the Abomination of Desolation was

“set up.” Thirty years later, A. D. 538, the saints, times and laws, were given into his hands, which marks the commencement of the 1290 years. The two periods end together in 1798. **The 1335 years** evidently commence at the same time with the 1290. **No prophetic period can extend beyond 1844**, if the first angel’s message be correct; for he solemnly swears that time (and he must have exclusive reference to prophetic time) shall be no longer. ...”

**[10] Ellen G. White [by no means least or unimportant, the Messenger of the Lord]:**

**Early Writings, by Ellen G, White; The Gathering Time; Page 74 -**

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=EW&lang=en&collection=2&section=all&pagenumber=74&QUERY=his+hand+was+over+and+hid+a+mistake+in+some+of+the+figures&resultId=1>

“... 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. ...”

Finally, I briefly cite [detailed in a another study], brother James White, confirmed with the other editors, GC members, and his wife, the messenger of the Lord, sister Ellen G. White.

**\* Advent Review, and Sabbath Herald, Vol. 23; January 26, 1864; RH, Vol. XXIII. Battle Creek, Mich., Third-Day, No. 9; James White; ADVENT REVIEW, AND SABBATH HERALD; “Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus.”; VOL. XXIII. BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864. No. 9“Sanctify them through thy truth: thy word is truth.”; BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864, JAMES WHITE, EDITOR; The Seven Times of Lev. xxvi -**

<http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ARSH&lang=en&collection=15&section=all&QUERY=we+claim+that+there+is+not&resultId=1&year=1864&month=January&day=26>

\* “...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 [Leviticus 26](#)?

**We** claim that there is not, and will offer a few of what are to **us** very conclusive reasons for this position: ... So then, there is **no** prophetic period in [Leviticus 26](#); 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.**”

There is no valid scripture or SoP/ToJ for a '2520', as it was demonstrated to be incorrect through Bible Study of **multiple persons** and **confirmed** by the Seventh-day Adventist Church in AD 1863/1864 in GC session. Those that are recirculating the 1843 charts, are doing what sister White warned S. N. Haskell from doing. History is repeating itself.

We have the two witnesses, as required, from the SoP/ToJ, “**prophetic periods**” [plural], from

scripture, the 1843 chart, various prominent pioneers and sister White, being again:

The **AD 1843/44** date has two, [even three] witnesses:

[1] Daniel 8:13-14,26 – **the 2,300**

[2] Daniel 12:11,12 – **the 1,335**

[3] Revelation 9:15, 10:6, 14:6-7; Leviticus 23:27-32; 1 Kings 8:2 KJB, the “hour”, “day”, “month” and “year”. The “hour” of His Judgment, the “day” of Atonement, aka the 10<sup>th</sup> “day”, of the “seventh” month, Ethanim; in the Year, when “time” would be no longer.