

# THE SEVEN PROPHETIC TIMES OF LEVITICUS 26

COMPILED BY R. LEE – 2012.

[NOTE: - The compiler has supplied all emphasis through out this Study Document.]

The Lord promised his people Israel, that if they did not hearken to the corrections that he would send to them, then he would punish them seven times for their sins, and would scatter them among the heathen.

Leviticus 26:18 - 33: - “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. [And] when I have broken the staff of your bread,

ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities **waste.**”

## DO THE SEVEN TIMES REPRESENT A PROPHETIC PERIOD?

**Those who opposed the Advent movement’s proclamation of the imminent Second Coming of Jesus under the 1<sup>st</sup> Angel’s message in the 1840’s, claimed that the Seven Times of Leviticus 26 did not represent any prophetic period at all. Today there are some ministers and independent ministries who are repeating this assertion claiming that no prophetic period is represented by the Seven Times of Leviticus 26.**

A large part of the objection raised against there being any prophetic period contained in the Seven Times, is the argument based on

the Hebrew, that the word translated as “**seven times**” in Leviticus 26, is an adverb, and therefore, it cannot be referring to a period of time at all.

**The leading opponents of William Miller’s reckoning of the prophetic periods were ministers who ridiculed William Miller’s lack of theological training, and his lack of knowledge of Hebrew and Greek, in their opposition to the Advent message. They often appealed to the Hebrew and Greek in their rejection of the Advent message.**

The Testimony of Jesus has made it plain that we CANNOT trust commentators to expound the Bible for us.

1892 Gospel Workers, p. 126: - “We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor.” {GW92 126.2}

William Miller let the Bible be its own expositor, by thoroughly comparing Scripture with Scripture. He did not need to use the Hebrew or Greek in his Bible study.

1884 Great Controversy, pp. 204 & 205: - “Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration.

Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, "The entrance of thy words giveth light; it giveth understanding unto the simple." [PS. 119:130.] {4SP 204.2}

As William Miller commenced his study in the Book of Genesis, he would have come to his reckoning of the Seven Prophetic Times of Leviticus 26, well before he would have come to study Daniel 8:14.

Following William Miller's method of Bible study with just a concordance to aid him, William Miller would have found the following verse in Daniel Chapter 4, concerning **"the seven times"** or seven literal years in which the Babylonian King Nebuchadnezzar, was to be humbled because of his pride and would lose his reason.

Daniel 4:16: - **"Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him."**

At the end of these **"seven times"**, the king's reason was restored to him.

Daniel 4:34: - **"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation."**

The following verse of interest on this point can be found in Daniel 11.

Daniel 11:13: - **“For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come ✨after certain years with a great army and with much riches.”**

NOTE: - ✨The margin has *“at the end of times, even years, ch. 4:16 & 12.7.”*

He would have found in the Books of Daniel and the Revelation, the following verses, describing the prophetic period of THREE and A HALF prophetic times. This equals one half of the SEVEN TIMES.

Daniel 7:25: - **“And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”**

We find that the man who makes the oath swearing by him who lives for ever, holds up BOTH his left AND right hand, when swearing to the time, times, and a half a time, **concerning the scattering of God’s people.**

Daniel 12:7: - **“And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that [it shall be] for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished.”**

NOTE: - Normally, when a person makes an oath, only one hand is up-raised. I believe this is the only time in the Bible, when someone makes

an oath by raising both hands up to what they are swearing to. This action is very important. It is not something to just casually read over and take no notice of as most people do. The fact, that TWO hands are raised when making this oath concerning the 3 ½ prophetic times of the scattering of the saints is very significant. It would represent 3 ½ prophetic times for the upraised right hand, and 3 ½ prophetic times for the upraised left hand, making a total of 7 PROPHETIC TIMES for the **scattering of God's people, exactly as predicted in Leviticus 26.**

Revelation 12:14: - **“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”**

He would also have found this prophetic period to be actually defined as representing 1, 260 prophetic days.

Revelation 12:6: - **“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.”**

NOTE: - 3½ TIMES = 1, 260 PROPHETIC DAYS. MULTIPLY by 2 = 7 TIMES OR 2, 520 PROPHETIC DAYS.

He would have also found that a day in Bible prophecy represented one year of time.

Numbers 14:34: - **“After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise.”**

Ezekiel 4:6: - **“And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty**

days: I have appointed thee **★**each day for a year.”

NOTE: - **★** The margin has **“a day for a year, a day for a year.”**

In the following three passages, we have interesting occurrences of the expressions **“time”** or **“times”** in relation to specific prophecies.

Jesus referred to the Jews not knowing the time of their visitation.

Luke 19:44: - **“And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”**

NOTE: - **The time of the Jew’s visitation**, was based upon the prophecy of the seventy weeks of Daniel 9:24 – 27.

Jesus referred to the times of the Gentiles. This of course has **some relationship to the scattering of God’s people among the heathen** or Gentiles, which is what would happen to rebellious Israel in Leviticus 26:33.

Luke 21:24: - **“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”**

The apostle Paul referred to the dispensation of the fullness of times.

Ephesians 1:10: - **“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him.”**

☞ By just allowing the Bible to be its own expositor, and by comparing one Scripture with another, just as I have done, it is very easy to estab-

lish as William Miller did, that the SEVEN TIMES OF LEVITICUS 26 do indeed represent a prophetic period of 2, 520 Prophetic days or literal **years for the scattering of God's people.**

### THE NEGLECTED PROPHECY OF ISAIAH 7:8 & 9: -

The following prophecy from the Book of Isaiah, concerning Ephraim or the Kingdom of Israel being taken away and no longer being a people, has a direct link with the commencement of the prophecy of the 7 Times of Leviticus 26. Within 65 years Ephraim or the Kingdom of Israel would no longer be a people.

Isaiah 7:8 & 9: - **“For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim [is] Samaria, and the head of Samaria [is] Remaliah's son. If ye will not believe, surely ye shall not be established.”**

Within this chapter the Lord predicted that it would indeed be the King of Assyria who would fulfill this prophecy.

Isaiah 7:17: - “The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah; [even] the king of Assyria.”

NOTE: - The chronological date in the margin for Isaiah Chapter 7 reads **“BC 742”**.

742 B. C. MINUS 65 YEARS = 677 B. C.

The following passage from the Book of 2<sup>nd</sup> Kings shows the fulfillment of this prophecy of Isaiah 7 concerning the fall of the kingdom of Israel or Ephraim by the Assyrians, who took the people captive and



deported them to Assyria, and brought foreign settlers into Samaria.

2 Kings 17:6, 22 – 24: - “In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes. ... **For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed [them] in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.”**

These foreign settlers were brought into Samaria by the Assyrian king Esarhaddon. It was through this influx of foreign settlers into Samaria that finally caused the remnant that was left of the kingdom of Ephraim to no longer be a people.

Ezra 4:1, 2 & 10: - **“Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye [do]; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. ... And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest [that are] on this side the river, and at such a time.”**

The prophet Hosea predicted that both Ephraim or Israel, and the Kingdom of Judah were to fall together.

Hosea 5:5: - **“And the pride of Israel doth testify to his face:** therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.”

The following chronological evidence from the chronologer James Ussher, gives us the date of 677 B. C. when the fall of Ephraim or Israel by the Assyrians took place. He also indicates that in this same year, the Assyrians came up against Manasseh king of Judah and took him prisoner to Babylon as recorded in 2 Chronicles 33:11.

The Annals of the World, p. 87: - **“677 BC ...** In this year the prophecy was fulfilled that was spoken by Isaiah {Isa 7:8} Within sixty-five years from the beginning of the reign of Ahaz, Ephraim would be conquered and never be a country again. For although most of them were carried away by Shalmaneser forty-four years earlier and the kingdom was utterly destroyed, yet among those who were left there was some form of government. But they now ceased to be a distinct people because of the many foreigners who came to live there. ... Every now and then there were new colonies of people sent from Babel, Cush, Halvah and Sepharvaim, to live in Samaria and its cities {2 Ki 17:24} This was done by Esarhaddon, king of Assyria (who was also called Asnappar the Great and Magnificent).”

“... At the same time as Israel was conquered, Judah was attacked by the same Assyrian army. They captured Manasseh, the king, as he was hiding in a thicket. They bound him with chains of brass and carried him captive into Babylon. {2 Ch 33:11}.”

## THE SEVEN TIMES COMMENCED WITH THE CAPTIVITY OF MANASSEH: -

The seven times commenced when the Lord used the king of Assyria to carry away king Manasseh of Judah as a captive to Babylon, because of his refusal to obey the Lord and his Commandments. His wickedness was such that he provoked the Lord to commence the prophecy of the scattering prophesied hundreds of years before in Leviticus 26. In other words, he and his people were scattered among the heathen because of their persistent wickedness and refusal to receive correction from the Lord.

2 Kings 23:26 & 27: - “Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name **shall be there.**”

Jeremiah 15:4: - “And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for [that] which he did in Jerusalem.”

2 Chronicles 33:9 - 11: - “So Manasseh made Judah and the inhabitants of Jerusalem to err, [and] to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the

host of the king of Assyria, which took Manasseh among the thorns, and **bound him with fetters, and carried him to Babylon.**”

The Bible writers clearly record the truth that the people of Israel were first scattered and ruled over by the kings of Assyria. In the following passage in the time of Nehemiah, even though the Jews had been allowed to return to Israel from Babylon, they were still in servitude to foreign kings, **“since the time of the kings of Assyria”**.

Nehemiah 9:32, 36 & 37: - **“Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. ... Behold, we [are] servants this day, and [for] the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we [are] servants in it: And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we [are] in great distress.”**

Jeremiah 50:17: - **“Israel [is] a scattered sheep; the lions have driven [him] away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.”**

NOTE: - This Biblical fact, harmonizes perfectly with the actions undertaken by the kings of Assyria, that fulfilled the prophecy of Isaiah 7:8 & 9, and which also marked the commencement of the Seven Prophetic Times of Leviticus 26 in 677 B. C.

## WHY ARE THERE FOUR OCCURRENCES OF THE **“SEVEN TIMES” IN LEVITICUS 26?**

Some people try to discredit the **“seven times”** as being a prophetic period because it is mentioned four times. It is claimed that, *“if it is indeed representing a prophetic period”*, we would have a time period of 10, 080 years covered within this prophecy. That is, 2, 520 years X 4 = 10, 080 years.

But such people overlook the fact that often specific time periods are repeated several times within the prophecies of the Bible, without this repetition representing a multiplying of the time period involved. A few examples on this point will demolish this objection against the Seven Prophetic Times of Leviticus 26.

The prediction of the Jew’s seventy years captivity in Babylon is repeated in different Scriptures.

Jeremiah 25:11 & 12: - **“And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”**

Jeremiah 29:10: - **“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”**

The forty - two prophetic months of the Book of Revelation.  
Revelation 11:2: - **“But the court which is without the temple leave out,**

and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.”

Revelation 13:5: - **“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months.”**

The 1, 000 years between the 2<sup>nd</sup> and 3<sup>rd</sup> Comings of Jesus, which is commonly called the millennium, is mentioned SIX times in Revelation 20. I shall just give you three witnesses from this chapter.

Revelation 20:2, 6 & 7: - **“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ... Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.”**

See also: - Revelation 20:3, 4 & 5.

This objection also fails to take into account, the fact that the prophecy of the Seven Times of Leviticus 26 is a conditional time prophecy. This is the reason WHY the **“seven times” appear** four times within this chapter.

Apollos Hale, who helped design the 1843 Prophetic Chart,<sup>1</sup> stated this truth in the following simple words which he wrote on **“The Seven Times, or 2520 Years.”**

<sup>1</sup>“In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to

The Second Advent Manual, published in 1843, pp. 36 & 37: - **“One important feature of this prophecy, however, appears to have been overlooked. The language implies, and the history of the Jews proves, that these predictions of national judgments were *conditional*; not merely in the sense that the conduct of the Jews would determine whether they should *begin* or not, - that is too plain to be mistaken, vs. 14 – 18; but after they had been inflicted in part, and the different forms of the threatened punishment had *begun*, the remainder of it might have been suspended or remitted; for after the first threatening of the punishment, it says, vs. 23, 24, “And IF ye will not be reformed by me by these things, but will walk contrary unto me; THEN will I also walk contrary unto you, and will punish you YET SEVEN TIMES **for your sins**,” - implying that, after the judgments had begun, if they *would* hearken and do his commandments, he would not punish them to the full; but if not, *then* he would punish them *yet seven times*, - the full punishment of the first threatening shall be poured out upon them. So the prophets understood the subject, and in accordance with it they addressed their countrymen, until they finally rebelled by rejecting their Lord, and the wrath came upon them to the uttermost.”**

The following verses from Leviticus 26 clearly establishes this principle concerning the conditional nature of the Seven Prophetic

1 (continued) present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, ‘And the Lord answered me and said, *write the vision and make it plain upon tables, that he may run that readeth it.*’ This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it.” – Elder Joseph Bates - The Advent Review, No. 4, September, 1850, article entitled – “SECOND ADVENT WAY MARKS AND HIGH HEAPS.”, pp. 53 & 54.

Times of Leviticus 26, so clearly outlined by Apollos Hale.

Leviticus 26:18, 21, 23 & 24, 27 & 28: - “**And if** ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. ... **And if** ye walk contrary unto me, and will not hearken unto me; I will bring **seven times more plagues upon you according to your sins.** ... And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish **you yet seven times for your sins.** ... **And if** ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.”



As the Jews didn't repent of their rebellion against God, which culminated in their rejection of the Lord Jesus Christ, God inflicted upon them the punishment of their sins for the whole of the seven prophetic times!

1 Thessalonians 2:14 – 16: - “**For ye, brethren, became followers of the** churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they [have] of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.”

## **A SIMPLE OVERVIEW OF THE ADVENT MOVEMENT'S**

### **TEACHING ON THE SEVEN PROPHETIC TIMES: -**

Synopsis of Miller's Views, published in 1842, pp. 18 & 19: - “I prove it by



the time given by Moses, in the 26<sup>th</sup> chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4, **“And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,”** and Isa. vii, 8, **“For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people,”** when Manasseh was carried captive to Babylon, and Israel was no more a nation. See **chronology**, 2 Chron. xxxiii. 9, **“So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel,”** the 677<sup>th</sup> year B. C. Then take 677 out of 2520, leaves A. D, 1843, when the punishment of the people of God will end.”

THE WITNESS OF THE 1843 PROPHETIC CHART, AND  
THE TESTIMONY OF JESUS: -

The prophet Habakkuk wrote the following prophecy around 626 B. C.

Habakkuk 2:2: - **“And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.”**

The Testimony of Jesus informs us that the Spirit of God led Brother Charles Fitch to devise the 1843 Prophetic Chart. The construc-

tion of this chart was generally regarded by Advent believers as being the fulfillment of the prophecy of Habakkuk 2:2, which was given 2, 468 years earlier.

1884 Great Controversy, p. 241: - "As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, "to write the vision and make it plain **upon tables.**" {4SP 241.2}

The Testimony of Jesus leave us in no doubt that the 1843 Prophetic Chart was of God, and that the figures on that chart were as God would have them, and they were NOT to be changed except by inspiration.

Spalding-Magan Collection, p. 1: - "I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." {SpM 1.3}

The Present Truth, Number 11, November, 1850, p. 87: - "The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, **so that none could see it, until his hand was removed.**" {RH, November 1, 1850 par. 10}

THERE ARE THREE PROPHETIC PERIODS FOUND ON THE 1843 PROPHETIC CHART THAT WERE RECKONED

## AS ENDING IN 1843: -

1. The Seven Prophetic Times of 2, 520 years based on Leviticus 26. Beginning in 677 B. C., and ending in 1843. This calculation appears TWICE in the top Centre and Right hand portion of the chart. This is the longest time prophecy in the Bible. <sup>2</sup>
2. The 2, 300 Prophetic Days of Daniel 8. Beginning in 457 B. C., and ending in 1843. This calculation appears in the top Right of the Chart, under the calculation of the Seven Prophetic Times. And,
3. The 1, 335 Prophetic Days of Daniel 12:12. Beginning in 508 A. D. and ending in 1843. This calculation appears on the bottom Right hand portion of the Chart.

## THE RECKONING OF THE PROPHETIC PERIODS IN

### THE MIDNIGHT CRY MOVEMENT: -

The Testimony of Jesus has informed us that the Lord revealed to his Advent people after the passing of the 1843 time of expectation,

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<sup>2</sup>The 1911 Great Controversy teaches that William Miller and his associates proclaimed the 2, 300 days as the longest and last prophetic period in the Bible.

1911 Great Controversy, p. 351: - **"As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period."** {GC 351.1}

NOTE: - This statement does NOT appear in the original 1884 Great Controversy. This statement is historically in error, as William Miller and his associates proclaimed the Seven Prophetic Times of Leviticus 26 as being the longest time prophecy in the Bible. This leads us to the issue of "Book Changes", which is not the subject of this Study Document. For a thorough documented examination of this subject, see the Study Document put out by TESTIMONY PRESS, entitled, "REVIVING OF THE ORIGINAL SPIRIT OF PROPHECY WRITINGS."

what their mistake was in relation to the reckoning of the prophet periods. The same evidence which the Adventists had presented to show that the prophetic periods – plural would end in 1843 actually proved that they - plural would end in 1844.

1858 Great Controversy, pp. 137 & 138: - “His [that is God – compiler] 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, 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.**” {1SG 137.1}

“... **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 [they is plural – compiler]

would terminate in 1844.” 1SG 138.1} <sup>3</sup>

Samuel S. Snow was the individual who re-examined the Adventist’s reckoning of the period periods – plural in the early part of 1844, and found that the period periods – plural would actually end in the autumn of 1844.

The Midnight Cry, February 22, 1844 – “LETTER FROM S. S. SNOW.”: -

“The seven times of Moses, in Lev. 26, amount to 2520 full years. ... If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, then the 2520 years cannot terminate till **after the expiration of the present Jewish year.** ... About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844. ... **The 2300 days of Dan. 8, began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. ... If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844. ... As it respects the 1290 and 1335 days of Dan. 12: they must of course begin together – the latter ending with the 2300 in 1844. ... 1335 days, ending in the autumn of 1844.”**

<sup>3</sup> There are some teachers today who teach that the mistake in the 1843 time calculation which led to the recalculation of the year 1844, as being the end of the prophetic periods, concerned a supposed Zero year in the change from B. C. to A. D. Such claims are in error. The inspired statement quoted above from the 1858 Great Controversy, pp. 137 & 138, gives us the reason for the mistake and the God-given correction when God removed his hand from the mistake in the reckoning of the prophetic periods.

Under the Midnight Cry message, the prophetic periods – plural of the Seven Prophetic Times of Leviticus 26: the 2, 300 Prophetic Days of Daniel 8:14; and, the 1, 335 Prophetic Days of Daniel 12:12, were ALL reckoned as ending in the autumn of 1844! This gave rise to the Midnight Cry message!

The inspired messenger of the Lord was shown in holy vision that the Adventists were correct in their reckoning of the prophetic periods – plural, that closed in 1844, under the Midnight Cry message.

1858 Great Controversy, pp. 148 & 149: - “I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844. Their mistake consisted in not understanding what the Sanctuary was, and the nature of its cleansing. Jesus did enter the Most Holy place to cleanse the Sanctuary at the ending of the days. I looked again at the waiting, disappointed company. They looked sad. They carefully examined the evidences of their faith, and followed down through the reckoning of the prophetic periods, and could discover no mistake. Time was fulfilled, but where was their Saviour? They had lost him.” {1SG 148.1}

1858 Great Controversy, p. 158: - “**All was accomplished that God promised**; but man erroneously looked to the earth, believing it to be the Sanctuary to be cleansed at the end of the prophetic periods. ... I was then shown what did take place in heaven as the prophetic periods – ended in 1844.” {1SG 157.1}

## CONCLUDING THOUGHT: -

We have been informed by the Testimony of Jesus, that God is NOT giving us a new message. We are to proclaim the same messages **of 1843 and 1844 that brought God's people out of the churches!**

R. & H., Book 5, p. 108: - **"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." {RH, January 19, 1905 par. 22}**

The inspired wise man, has forbidden us to remove the ancient landmark set up by our fathers.

Proverbs 22:28: - **"Remove not the ancient landmark, which thy fathers have set."**

Jeremiah exhorts us to ask for the old paths so we can walk in them, and then we shall find rest for our souls.

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

