

# 1335 Time Prophecy

In her book, *The Great Controversy*, Ellen White writes about the spring feasts and how they related to the first coming of Jesus and were fulfilled on the very days pointed out in the symbolic services. Then she says:

“In like manner the *types* which *relate to the second advent* must be fulfilled at the time pointed out in the symbolic service.”<sup>1</sup>

As the spring feast fulfillments occurred in the exact order and on the dates in which they occurred in the Jewish types, we must expect the three autumn feasts— Feast of Trumpets, Day of Atonement, and Feast of Tabernacles—also to occur in the order and at the time pointed out in the symbolic services. And remember, that these types (plural) “*relate to the second advent.*”

So when you think of the Feast of Trumpets—think second advent.

When you think of the Day of Atonement—think second advent.

When you think of the Feast of Tabernacles—think second advent.

We know the exact date of the antitypical Day of Atonement. It occurred on October 22, 1844, coinciding perfectly with the typical Day of Atonement—the tenth day of the seventh month—commemorated each year by the Israelites.

How is the Day of Atonement related to the Second Advent? It is the final activity of Jesus, preparatory to His return. The work He does during that Day prepares a people to be translated without seeing death, and as a part of this service, Jesus will stand up and close probation. He will place the sins of the repentant upon Satan.

The Day of Atonement was to only last a few short years:

“I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer; and what leisure time we have should be spent in searching the Bible, which is to judge us in the last day.”<sup>2</sup>

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<sup>1</sup> EGW, *The Great Controversy*, 399, emphasis added.

<sup>2</sup> Ellen G. White, *Broadside 2*, January 31, 1849.

All activities of the Day of Atonement relate to and are carried out, as a part of the Second Coming event.

What was the Feast of Trumpets—that fell on the first day of the seventh month—a type of? And how is it related to the Second Advent?

First, it is important to realize that the word *trumpets* is not in the Hebrew text. Albert Barnes says: “Here [Leviticus 23:24] and in Numbers 29:1, literally ‘shouting.’ No mention of trumpets occurs in the Hebrew text of the Law in connection with the day.”

Strong’s says this Hebrew word means acclamation of joy, jubilee, loud noise, rejoicing, shout(-ing), (high, joyful) sound.

Keep this definition in mind.

Whatever the Feast of Trumpets is, it would have had to occur before October 22, 1844—the Day of Atonement.

Here is the only comment of Ellen White on the Feast of Trumpets:

“It was the time of the Feast of Trumpets. Many were gathered at Jerusalem. . . . ‘And the ears of all the people were attentive unto the book of the law.’ They listened, intent and reverent, to the words of the Most High. As the law was explained, they were convinced of their guilt, and they mourned because of their transgressions. But this day was a festival, a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with joy and gladness; and in view of this they were bidden to restrain their grief and to rejoice because of God’s great mercy toward them. ‘This day is holy unto the Lord your God,’ Nehemiah said. ‘Mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.’”<sup>3</sup>

The Feast of Trumpets was an occasion of joy and gladness.

Did anything take place prior to October 22, 1844 that might correlate with the joy and feasting occasioned by the Feast of Trumpets?

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<sup>3</sup> EGW, *Patriarchs and Prophets*, 661, 662.

Just prior to October 22, 1844, there was a worldwide movement, joyfully shouting with a loud voice the announcement of the second coming of Jesus.

Could it be that the reason the Feast of Trumpets had that element of feasting, joy, and rejoicing connected with it was because it typified the announcement of the second coming of Jesus?

This may be a new thought for some of us. Our pioneers all taught that the Feast of Trumpets was a solemn call to prepare for the Day of Atonement.

This is still taught today:

“On the first day of the seventh month, God ordained Israel to keep the Feast of Trumpets. This was a call to judgment, a solemn summons to be prepared for the cleansing of the sanctuary on the tenth day of the month, the Day of Atonement.”<sup>4</sup>

But from what I have studied, it appears that this feast is associated, not with the Day of Atonement, but with the Second Coming of Jesus. It looks as if it represented the great announcement of the imminent return of Jesus.

The feast of Trumpets was sometimes called “the feast of the unknown day and hour,” because, unlike other feasts, it began at the time of the new moon on the first day of the seventh month.

Around the time of the first day of every month, two witnesses were sent out to determine the first sighting of the crescent moon. Until this could be confirmed, no one knew whether the new month had actually arrived. So the typical Feast of Trumpets came on a day and hour no one could know of in advance—just as will be true of the Second Coming.

The Feast of Trumpets was to fall on the first day of the seventh month. But in what year was the Feast of Trumpets fulfilled?

The spring feasts that pointed to Jesus’ first coming all were connected to a time prophecy in Daniel.

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<sup>4</sup> Richard Davidson (<http://www.wenatcheeadventist.org/article.php?id=37>).

The Passover was fulfilled in the midst of the week, the 14th day of the month of Nisan, A.D. 31, according to Daniel 9:24–27. The other spring feasts immediately followed, according to the times pointed out in the symbolic services.

Now, as we look at the fall feasts, we know that the Day of Atonement had a time prophecy connected to it—the 2300-year prophecy. We know the very day and year on which this occurred—October 22, 1844.

We know that the next feast, the Feast of Tabernacles, fell five days later, on the 15<sup>th</sup> day of the seventh month. This feast will find its fulfillment “when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse.”<sup>5</sup>

No time prophecy can be associated with this one, because no time prophecies extend beyond October 22, 1844. And the second coming of Jesus is an event that we can either hasten or delay. Thus, there is no prophetic time prophecy that tells us the year for this feast, as we find in the other feasts.

Now the only fall feast left to consider is the Feast of Trumpets. Based upon the precedent that all the other feasts (except the last one, for obvious reasons) have time prophecies from the book of Daniel connected to them, it makes sense to me that this one would also.

Could the time prophecy found in Daniel 12:12 be telling us what year the Feast of Trumpets would be fulfilled? “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

Steven Haskell taught:

“As there is no beginning point given here, we understand the period begins at the same date given in verse 11; 508 A.D. plus 1335 equals 1843 A.D. Then the glad news of Christ's return was proclaimed”<sup>6</sup>

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<sup>5</sup> Ibid., 541, 542.

<sup>6</sup> S. N. Haskell, *Bible Handbook*, 1919, 128.

Those who came to this day are the ones who gave the first angel's message which was an announcement that the hour of His judgment had come. They were announcing to the world with a loud voice that the hour for the Second Coming of Jesus was at hand:

“John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying ‘in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a *loud voice*, Fear God, and give glory to Him; for *the hour of His judgment is come.*’ Revelation 14:6, 7.

“In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. *The proclamation of the judgment is an announcement of Christ's second coming as at hand.* And this proclamation is called the everlasting gospel. Thus the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.”<sup>7</sup>

It appears from history that the climax for giving the first angel's message came in the fall of 1843. The second angel's message came in 1844.

“The first and second messages [Revelation 14:6–8] were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed.”<sup>8</sup>

“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.”<sup>9</sup>

Why did God's hand direct the figures on the 1843 chart? Because the climax of the announcement of the Second Coming of Jesus was to take place at the end of the 1335-day prophecy. This climax took place in the fall of that year 1843—the very time of year that the Feast of Trumpets was to have been fulfilled.

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<sup>7</sup> EGW, *Christ's Object Lessons*, 227, 228, emphasis added.

<sup>8</sup> EGW, *Christ Triumphant*, 338.

<sup>9</sup> EGW, *Review and Herald*, Nov. 1, 1850.

“At this stage of the Millerite experience the seventh month of the Jewish year was most likely determined by the Rabbinical reckoning, yielding as limits for this month September 24 and October 24, 1843. One additional reason why this period was looked upon with great interest was that the Jewish Civil Year ended in the month of October. Miller’s idea on the antitypical significance of the seventh month was so well appreciated by at least one correspondent that a letter appeared in Signs of the Times stating that ‘father Miller’s seventh month will bring the end.’ When the ‘autumnal equinox approached, the expectations of many were raised, that the Lord would come at the season of the Feast of Tabernacles.’”<sup>10</sup>

“They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, *yet it had **been in every respect correct.** In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord.*”<sup>11</sup>

Could this world-wide announcement of the Second Coming of Jesus be the fulfillment of the Feast of Trumpets that came right when the prophecy of Daniel 12:12 said it would—1843? I think there is very good evidence in the historical record for this.

In Europe something unusual took place. Adults were forbidden to declare the soon coming of Jesus. But the prophecy of 1843 must be fulfilled, so God inspired children to give the message. “The movement began in the fall of 1842, and continued through the winter of 1843.”<sup>12</sup>

“[An eyewitness reported that] a little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The people flocked together, till the house was surrounded by a great number. When the last had

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<sup>10</sup> P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 1977, 88.

<sup>11</sup> EGW, *The Great Controversy*, 423.

<sup>12</sup> EGW, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, 205.

arrived, her manner changed entirely, both in boldness and movements, clearly indicating that she was moved by an invisible power, and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, ‘Fear God, and give glory to him; for the hour of his Judgment is come.’”<sup>13</sup>

“It was God’s will that the tidings of the Saviour’s coming should be given in Sweden, and when the voices of his servants were silenced, he put his Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes who with shouts of triumph and the waving of palm branches heralded him as the Son of David, the jealous Pharisees called upon him to silence them; but Jesus answered that all this was the fulfillment of prophecy, and if these should hold their peace the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried, ‘Hosanna to the Son of David!’ When the Pharisees, sorely displeased, said unto him, ‘Hearest thou what these say?’ Jesus answered, ‘Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?’ As God wrought through children in Christ’s day, so he wrought through them in giving the first message. God’s word must be fulfilled, that the proclamation of Christ’s advent near should be given to all peoples, tongues, and nations.”<sup>14</sup>

Is this not clear that a great prophecy was fulfilled in 1843? Speaking of her experience during this time, Ellen White wrote: “This was the happiest year of my life.”<sup>15</sup>

And those blessed ones who made that announcement were to be among those who lived to see Jesus come. The signs in the sun, moon and stars had already occurred.

These signs had been intended to herald the soon return of Jesus. Those signs took place four generations ago. This fact should lead us to pray the prayer of Daniel 9. The fact that the last

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<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 206.

<sup>15</sup> EGW, *Life Sketches*, 187.

of these these signs took place 185 years ago ought to be a reproach upon us as verily as was the desolation of Jerusalem a reproach upon Daniel and his people. Daniel understood it. We don't.

If we could regain the understanding of our pioneers, as expressed in Article VII of our 1872 Fundamental Principles, we would feel the reproach of our rebellion and truly be able to pray the prayer of Daniel 9.

“VII - That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; *and that these prophecies are now all fulfilled except the closing scenes.*”<sup>16</sup>

It had been the plan from the dawn of creation that the great controversy would come to an end in the 1800s. The 2300-day prophecy, along with the 1335-day prophecy, had been declaring that for millennia.

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<sup>16</sup> 1889 Fundamental Principles, 148.