

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 292

THE WORD THAT YAHWEH HAS NOT SPOKEN

A Covenant Deep Dive into Deuteronomy 18:20–22: *zadon* (presumption) and the Test of the Prophet, Applied to Those Who Have Set Dates from the Book of Daniel

How Does the Torah Tell a Word That Yahweh Has Not Spoken, Does the Test Reach the Interpreter Who Calculates, What Has Become of the Dates Drawn from Daniel, and What Does the Sealed Book Ask of the Covenant Believer? — A Three-Religion Covenant Response

October 2026

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The Talmud curses those who calculate the end, because when the time they name has passed and he has not come, people say that he will never come (Sanhedrin 97b). Maimonides rules that the ends are not to be calculated (Laws of Kings 12:2). Yet Saadia Gaon, Rashi, Abarbanel, and Malbim each drew a year from the numbers of Daniel. By one rabbinic summary the years were 988, 1399, 1505, and 1928 (Rabbi Chaim Jachter, <i>“Sefer Daniel and Predicting Mashiach’s ETA”</i>). Each passed.	The New Testament says, <i>“of that day and hour knoweth no man”</i> (Matthew 24:36), and <i>“It is not for you to know the times or the seasons”</i> (Acts 1:7). Yet William Miller reckoned the 2,300 evenings and mornings of Daniel 8:14 as years and looked for the end between March 1843 and March 1844. When it did not come he wrote, <i>“I confess my error, and acknowledge my disappointment.”</i> Charles Taze Russell reckoned the <i>“seven times”</i> of Daniel 4 as 2,520 years ending in 1914.	The Qur'an says of the Hour, <i>“Its knowledge is only with my Lord”</i> (Q. 7:187), and, <i>“To your Lord is its finality”</i> (Q. 79:44). In a well-known hadith the Prophet is asked when the Hour will be and answers that the one asked knows no more than the one asking (Sahih Muslim 8a). Yet claimants to the title of Mahdi have risen at dates held to be significant, as at Mecca on the first day of the Islamic year 1400.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to one practice: the setting of dates for the end, or for the coming of the Messiah, from the numbers in the book of Daniel. It sets out the test that the Torah gives for a word spoken in the name of **Yahweh**, asks whether that test reaches the one who calculates as well as the one who claims a vision, reads what Daniel was told about his own numbers, and then lays the historical record beside the test. It judges words and outcomes. It does not judge the heart of any man. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning, also bold italic, in parentheses. Scripture references are bold. Verse numbers follow the English versions; where the Hebrew numbering differs, it is given in brackets. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, the Qur'an and hadith, and the record of what later teachers predicted appear only in the opening table, the Comparative Texts table, the Three-Religion

Audit, and Section V, which is marked as a historical record — as historical and comparative reference, not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Numbers, Deuteronomy	The two tests of the prophet; the rule against adding to the word; the day for a year, where Yahweh states it; the evening and the morning; the hidden things
Nevi'im (Prophets)	1 Samuel, 1 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Jonah, Habakkuk	Samuel, Micaiah, and Hananiah under the test; prophets who speak from their own heart; the judgment that is turned aside by repentance; the vision that waits for its appointed time
Ketuvim (Writings)	Proverbs, Lamentations, Ecclesiastes, Daniel	The numbers of Daniel and the sealing of the book; the warning against adding to His words; the blessing on the one who waits

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Talmud Sanhedrin 97b; Maimonides, Laws of Kings 12:2; Rabbi Chaim Jachter, <i>“Sefer Daniel and Predicting Mashiach's ETA”</i> (Kol Torah)	The ban on calculating the end; the years that Saadia Gaon, Rashi, Abarbanel, and Malbim drew from Daniel
New Testament	Matthew 24:36; Acts 1:7; 1 John 4:1	The New Testament's own word against fixing the day; the testing of spirits
Christian date-setting	William Miller, Evidence from Scripture and History of the Second Coming of Christ about the Year 1843 (1836); Sylvester Bliss, Memoirs of William Miller (1853); Seventh-day Adventist teaching on the sanctuary and 1844; Charles Taze Russell, The Time Is at Hand (1889)	The dates set from Daniel 8:14 and Daniel 4, and what was taught after they passed

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
The House of Yahweh	ABC News, <i>“Texas Sect Leader: Doomsday Begins Next Thursday, June 12”</i> (5 June 2008); the witness of Elder Kepha Arcemont, who served in that assembly and left it in 2008	The dates announced for nuclear war in 2006, 2007, and 2008
The Baha’i Faith	Baha’i teaching on the year 1844 (the year 1260 of the Islamic calendar)	A later reading that keeps Miller’s year and names a different event
Qur’an and hadith	Q. 7:187; 31:34; 79:42–44; Sahih Muslim 8a	Knowledge of the Hour kept with the Creator alone
Lexicons	Brown-Driver-Briggs (BDB); HALOT; Gesenius; TWOT	Tools for reading the Hebrew

I. FRAMING THE QUESTION — WHAT IS A WORD THAT YAHWEH HAS NOT SPOKEN?

I-A. The Question as It Is Asked

For two thousand years men have opened the book of Daniel, found numbers in it, and worked out when the end would come. Some were rabbis of the first rank. Some were farmers with a concordance. Some led assemblies that kept the Name and the Sabbath. They named years, and sometimes days. People sold their fields, left their work, and gathered to wait. Every one of those days has come and gone.

The person who comes to this study has often lived through one of them, or been raised by those who did. He asks two things. Was that a word from **Yahweh**? And if it was not, how was I to have known? The Torah answered both questions before Daniel was born.

I-B. The Practice Stated Fairly

The practice. Those who calculate are not fools, and their case deserves to be stated in its strongest form. It runs in five steps.

First: Daniel contains numbers: 2,300 evenings and mornings, seventy sevens, 1,290 days, 1,335 days. **Yahweh** does not give numbers for nothing.

Second: Daniel himself calculated. He *“understood by the books the number of the years”* (Daniel 9:2).

Third: the book says that “*the wise shall understand*” (Daniel 12:10), and that Yahweh “*does nothing without revealing His counsel to His servants the prophets*” (Amos 3:7).

Fourth: in prophecy a day can stand for a year (Numbers 14:34; Ezekiel 4:6), so the numbers may be read as years and laid against history.

Fifth: therefore a careful student, in the right generation, can know the time.

Each step is answered from the Tanakh in Sections III and IV.

I-C. The Governing Text

“And if you say in your heart, How shall we know the word which Yahweh has not spoken? When the prophet speaks in the name of Yahweh, and the thing does not happen and does not come, that is the word which Yahweh has not spoken. The prophet has spoken it in presumption; you shall not be afraid of him” (Deuteronomy 18:21–22).

וְלֹא-יִהְיֶה הַדְּבָר וְלֹא יִבֹּא

בְּדֹדוֹן דְּבָרוֹ הַנְּבִיא לֹא תִגּוֹר מִמֶּנּוּ

The title of this study is taken from the question in verse 21. The Torah expects the question, and it gives an answer that any Israelite can apply without learning or office. He waits, and he looks. The verse ends with a command to the hearer, *lo tagur* (you shall not be afraid).

I-D. What This Study Builds On

Doc 218 examined the test of true prophecy in **Jeremiah 23:26–28**. **Doc 289** found that the Tanakh names no man of the last days and sets no date. **Doc 291**, the companion to this document, showed that no date can be calculated from the seventy sevens of **Daniel 9:24–27**. The present document gathers the witnesses on the test itself and applies it to the record. It replaces Section VIII of the earlier study *Daniel's Prophetic Vision* and corrects several of its statements (Section VIII below).

Every finding is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>navi</i> (prophet), נָבִיא	H5030	One who speaks for another; a spokesman of Yahweh	Deuteronomy 18:18

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>davar</i> (word; thing), דָּבָר	H1697	A word spoken, and the thing the word names	Deuteronomy 18:21–22
<i>zadon</i> (presumption), זָדוֹן	H2087	Insolence; acting or speaking beyond one's warrant	Deuteronomy 18:22
<i>lo yihyeh ve-lo yavo</i> (does not happen and does not come)	H1961 / H935	Two verbs of plain event: to be, and to arrive	Deuteronomy 18:22
<i>lo tagur</i> (you shall not be afraid), לֹא תִגּוֹר	H1481	To dread, to stand in awe of	Deuteronomy 18:22
<i>sheqer</i> (falsehood), שֶׁקֶר	H8267	A lie; what deceives and fails	Jeremiah 14:14
<i>chazon</i> (vision), חֲזוֹן	H2377	What a prophet sees; a revelation	Habakkuk 2:3; Daniel 8:26
<i>qesem</i> (divination), קֶסֶם	H7081	The seeking of hidden knowledge by technique	Jeremiah 14:14; Ezekiel 13:6
<i>mo'ed</i> (appointed time), מוֹעֵד	H4150	A time fixed by the one who appoints it	Habakkuk 2:3; Daniel 11:35
<i>qets</i> (end), קֵץ	H7093	An end; a set limit of time	Daniel 12:9
<i>setumim va-chatumim</i> (shut up and sealed), סִתְּמִים וּחֲתֻמִּים	H5640 / H2856	Stopped up, as a well is stopped; sealed, as a deed is sealed	Daniel 12:9
<i>erev boqer</i> (evening, morning), עֶרֶב בֹּקֶר	H6153 / H1242	The two ends of a day; the two daily offerings	Daniel 8:14; Exodus 29:39
<i>chakkeh</i> (wait), חָכָה	H2442	To wait with expectation; to tarry for	Habakkuk 2:3; Daniel 12:12

Three lexical observations govern what follows.

First: the word that fails is said to be spoken *be-zadon* (in presumption). The noun does not mean a lie told in bad faith. It means going beyond what one was given: the same root is used of the man who “acts presumptuously” against the ruling of the priest and the judge (**Deuteronomy 17:12–13**). A man may be sincere and still speak in *zadon*, if he says more than **Yahweh** said.

Second: the two verbs of the test, “does not happen and does not come,” are verbs of ordinary events. The test is made by looking. It leaves no room for a fulfillment that no one can see.

Third: the verb of Habakkuk, *chakkeh* (*wait*), is the verb of the last blessing in Daniel: *“Blessed is he who waits”* (Daniel 12:12). Where the Tanakh speaks of the appointed time, the duty it lays on the hearer is the same in both books.

III. THE TEST IN THE TORAH AND THE PROPHETS

III-A. Two Tests, Not One

The Torah gives two tests, and they guard against two different dangers. The first concerns the commandment. A prophet or a dreamer gives a sign, *“and the sign or the wonder comes to pass,”* and he then says, *“Let us go after other gods.”* He is not to be heard, because he has spoken *“to turn you out of the way in which Yahweh your Elohim commanded you to walk”* (Deuteronomy 13:1–5 [Hebrew 13:2–6]). A word that comes true does not clear a man who leads away from the commandment.

The second concerns the outcome. **Yahweh** promises to raise up prophets and to put His words in their mouth (Deuteronomy 18:18).

Then He names the counterfeit: *“the prophet who presumes to speak a word in My name which I have not commanded him to speak”* (Deuteronomy 18:20).

And He gives the test of the governing text. A word that does not come to pass was not His.

The two tests stand together. A true word agrees with the Torah, and it happens.

Isaiah puts the first in one line: *“To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them”* (Isaiah 8:20). **Finding:** that a word spoken in the name of **Yahweh** is tested both by the commandment and by its outcome is **Corroborated** (Deuteronomy 13:1–5; 18:20–22; Isaiah 8:20).

III-B. The Test Applied in the Tanakh

The Tanakh does not leave the test as a rule on a page. It shows it used.

Samuel. *“Yahweh was with him, and let none of his words fall to the ground. And all Israel, from Dan to Beersheba, knew that Samuel was established as a prophet of Yahweh”* (1 Samuel 3:19–20). His standing as a prophet was known by his record.

Micaiah. When the king sent him to prison for foretelling defeat, Micaiah staked everything on the test: *“If you return at all in peace, Yahweh has not spoken by me”* (1 Kings 22:28). A true prophet accepts this measure on his own word.

Hananiah. This is the case that matters most for the present study, because Hananiah set a date. In the temple, before the priests and all the people, he said in the name of **Yahweh**,

“Within two full years I will bring back to this place all the vessels of the house of Yahweh” (Jeremiah 28:3).

It was a hopeful word, and Jeremiah wished it were true: *“Amen! May Yahweh do so”* (Jeremiah 28:6). Then he stated the rule:

“The prophet who prophesies of peace, when the word of the prophet comes to pass, then shall the prophet be known, that Yahweh has truly sent him” (Jeremiah 28:9).

בָּבֶלָה דִּבֶּר הַנְּבִיא יִידֶעַ הַנְּבִיא אֲשֶׁר־שָׁלַח יְהוָה בְּאֶמֶת

The verdict followed: *“Yahweh has not sent you, and you have made this people trust in a lie”* (Jeremiah 28:15).

Hananiah died that year, in the seventh month (Jeremiah 28:17), and the vessels did not come back in two years. **Finding:** that the Tanakh itself applies the test of outcome to named prophets, and to a dated prediction of deliverance, is **Corroborated** (1 Samuel 3:19–20; 1 Kings 22:28; Jeremiah 28:9, 15–17).

III-C. An Honest Objection — Jonah

One case seems to break the rule. Jonah cried, *“Yet forty days, and Nineveh shall be overthrown”* (Jonah 3:4), and Nineveh was not overthrown. Was Jonah a false prophet?

Tanakh answers the question itself. *“If that nation, against which I have spoken, turns from its evil, I will relent of the evil that I thought to do to it”* (Jeremiah 18:8).

A word of judgment carries that condition whether or not it is spoken, and Nineveh met it: *“Elohim saw their works, that they turned from their evil way; and Elohim relented”* (Jonah 3:10).

Jeremiah's rule in the temple draws the line exactly. Prophets before him had spoken of war and disaster (Jeremiah 28:8); it is *“the prophet who prophesies of peace”* who is known when his word comes to pass (Jeremiah 28:9).

The dates examined in this study were not warnings that were turned aside by repentance. They were announcements of deliverance, of the kingdom, of the coming of the Messiah, or of a war fixed to a day. No one who set them has claimed that the nations repented and the end was therefore put off. The exception of Jonah does not cover them.

Finding: that a threatened judgment may be withdrawn when a people repents, and that this does not make the prophet false, is **Corroborated** (Jeremiah 18:7–8; Jonah 3:4, 10). That a failed date for the kingdom may be excused on this ground is **Not in the text**.

III-D. Does the Test Reach the Interpreter?

Many who set dates have said, with truth, that they never claimed to be prophets. They were students of the text. Does the test touch them?

The Tanakh speaks of three kinds of men, and it measures all three by the outcome.

The first says, *“Thus says Yahweh,”* when **Yahweh** has not spoken. *“I have not sent them, nor commanded them, nor spoken to them”* (Jeremiah 14:14).

לֹא שִׁלְחָתִים וְלֹא צִוִּיתִים וְלֹא דִבְרָתִי אֶלֵּיהֶם

The second speaks from his own mind and gives it the weight of **Yahweh's** word. *“They speak a vision of their own heart, not from the mouth of Yahweh”* (Jeremiah 23:16).

Ezekiel describes them closely: *“Woe to the foolish prophets who follow their own spirit and have seen nothing. ... They say, Declares Yahweh, when Yahweh has not sent them; and they wait for the word to be confirmed”* (Ezekiel 13:3, 6).

Men who announce a thing and then wait in hope for events to bear them out are named in that verse.

The third adds to what is written. *“Every word of Eloah is refined. ... Do not add to His words, lest He reprove you, and you be found a liar”* (Proverbs 30:5–6).

“You shall not add to the word which I command you” (Deuteronomy 4:2).

A man who takes a number that **Yahweh** gave in days, turns it into years, fixes its starting point by his own judgment, and announces the result as what Scripture teaches, has added to the word. If the result fails, he is, in the words of the proverb, *“found a liar,”* however honestly he came to it.

Finding: that the test of outcome reaches those who speak from their own heart and those who add to the written word, as well as those who claim a vision, is Corroborated (Jeremiah 23:16; Ezekiel 13:3, 6; Proverbs 30:5–6; Deuteronomy 4:2). The penalty of Deuteronomy 18:20 belonged to the courts of Israel and is not ours to carry out or to pronounce. The test, and the command not to fear, belong to every hearer.

IV. WHAT DANIEL WAS TOLD ABOUT HIS OWN NUMBERS

IV-A. The Numbers the Book Gives

TEXT	THE NUMBER	WHAT IT MEASURES	WHAT THE TEXT ADDS
Daniel 7:25	A time, times, and half a time	How long the holy ones are given into the hand of the horn	Then the court sits (Daniel 7:26)
Daniel 8:14	2,300 evenings and mornings	Until the sanctuary is set right	<i>“Shut up the vision, for it is for many days”</i> (Daniel 8:26)
Daniel 9:24	Seventy sevens	What is decreed upon Daniel's people and holy city	See Doc 291
Daniel 12:7	A time, times, and half a time	Until the shattering of the power of the holy people is finished	Daniel: <i>“I heard, but I did not understand”</i> (Daniel 12:8)
Daniel 12:11	1,290 days	From the time the continual offering is taken away and the abomination set up	No event is named for the last day
Daniel 12:12	1,335 days	<i>“Blessed is he who waits, and reaches”</i> them	No event is named

Four things can be read off the table.

First: every number is tied to an event and not to a calendar. The 1,290 days run *“from the time that the continual offering is taken away.”* No one can count those who do not know that day.

Second: where a unit is named, it is days.

Third: the number 1,260, on which many schemes are built, is not in Daniel at all.

Fourth: the book surrounds its numbers with statements that they are closed.

IV-B. “I Heard, but I Did Not Understand”

The numbers of chapter 12 were given in Daniel's hearing, and this is what he says of them:

“And I heard, but I did not understand; and I said, O my lord, what shall be the end of these things? And he said, Go your way, Daniel, for the words are shut up and sealed until the time of the end” (Daniel 12:8–9).

וְאֵנִי שָׁמַעְתִּי וְלֹא אָבִין

כִּי־סִתְּמִים וְחִתְּמִים הַדְּבָרִים עַד־עַתָּה קָץ

The man to whom the numbers were given did not understand them, and when he asked, he was not told. He had been told the same of the 2,300 evenings and mornings: *“shut up the vision”* (Daniel 8:26), and of the whole book: *“shut up the words and seal the book”* (Daniel 12:4). The appeal to Amos 3:7, that Yahweh reveals His counsel to His servants the prophets, turns against the one who makes it. Daniel was such a servant, and on this point he was refused.

It is true that *“the wise shall understand”* (Daniel 12:10).

The verse says what marks them: *“Many shall be purified, and made white, and refined; but the wicked shall do wickedly.”*

Their wisdom is set against wickedness, not against ignorance of arithmetic. In Daniel the wise are those who *“give understanding to many”* and who fall by sword and flame for it (Daniel 11:33). **Finding:** that the numbers of Daniel were sealed, and that Daniel himself did not understand them, is **Corroborated** (Daniel 8:26; 12:4, 8–9).

IV-C. What Daniel Did Calculate

The second step of the practice is that Daniel himself calculated, and so may we. He did, once: *“I, Daniel, understood by the books the number of the years”* (Daniel 9:2).

בִּינֹתִי בִסְפָרִים

What he did there is the opposite of what is done in his name. The number was not his own reckoning. It was stated by Yahweh, in so many words, through Jeremiah: “seventy years” (Jeremiah 25:11; 29:10). It was given in years and needed no conversion. Its starting point was the exile that Daniel had lived through. And when he understood it, he did not announce a date. He fasted and confessed the sin of his people (Daniel 9:3–5). The one number in Daniel that a man was able to read was a plain statement of Yahweh, and the man who read it answered with repentance.

Finding: that Daniel read a number which Yahweh had stated in plain years, and responded with confession, is stated in Daniel 9:2–5 and **Corroborated** by the text he read (Jeremiah 25:11; 29:10). That his example licenses the turning of sealed numbers into dates is **Not in the text**.

IV-D. A Day for a Year

The fourth step is the hinge of nearly every date that has been set. Twice the Tanakh does exchange days for years. After the spies had searched the land for forty days, Yahweh said, *“a day for a year, a day for a year, you shall bear your iniquities, forty years”* (Numbers 14:34).

And Ezekiel was told to lie on his side a set number of days: *“a day for a year, a day for a year, I have appointed it to you”* (Ezekiel 4:6).

In both places **Yahweh** states the exchange Himself, in the same breath as the number. He does not leave it to be inferred, and He gives no rule that it applies elsewhere. In Daniel, when years are meant, the book has its own way of saying so: it speaks of sevens, and it marks the difference when it means *“weeks of days”* (Daniel 10:2).

The number on which the best-known date was built is this:

“Until evening, morning, two thousand three hundred; then the sanctuary shall be set right” (Daniel 8:14).

עַד עֶרֶב בֶּקֶר אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדִּיק קֹדֶשׁ

The unit is *erev boqer (evening, morning)*. That is the language of a single day (Genesis 1:5) and of the two daily offerings, one lamb in the morning and one between the evenings (Exodus 29:38–39), which is the very thing the vision says was taken away (Daniel 8:11–13). The angel calls it *“the vision of the evening and the morning”* (Daniel 8:26). Nothing in the verse suggests years. One further point of Hebrew matters, because a great deal was built on it: the word in this verse is *qodesh* (holiness; the holy place), the sanctuary whose offering had been stopped in verse 11. It is not the earth, and it is not said to be in heaven. **Finding:** that a day stands for a year wherever **Yahweh** says so is **Corroborated** for the two cases He names (Numbers 14:34; Ezekiel 4:6). That the 2,300 evenings and mornings, the 1,290 days, or the 1,335 days are years is **Not in the text.**

V. THE RECORD — DATES THAT HAVE BEEN SET FROM DANIEL

A historical record, not a covenant witness. This section sets down what was predicted and what followed. Its sources are listed in the Comparative Texts table. It names teachers and assemblies because the predictions were public. It does not judge their sincerity, and several of them were men of great learning and devotion.

V-A. The Dates Side by Side

WHO	DRAWN FROM	WHAT WAS SET	WHAT FOLLOWED
Saadia Gaon (tenth century)	Daniel 8:14 , read as years	A year near his own day; 988 by one summary	The year passed

WHO	DRAWN FROM	WHAT WAS SET	WHAT FOLLOWED
Rashi (eleventh century)	Daniel 7:25	1399 by the same summary	The year passed
Abarbanel (fifteenth century)	Daniel 7:25	1505 by the same summary, a few years after he wrote	The year passed
Malbim (nineteenth century)	Daniel 8:14 , read as years	1928 by the same summary	The year passed
William Miller (United States)	Daniel 8:14 , read as 2,300 years from 457 BCE	The coming of the Messiah between 21 March 1843 and 21 March 1844; his followers then fixed 22 October 1844	Nothing occurred. Miller wrote, <i>“I confess my error, and acknowledge my disappointment.”</i>
Those who became the Seventh-day Adventists	The same verse and the same date	The date was kept; the event was said to have taken place in a sanctuary in heaven	An event that cannot be seen was put in place of the one announced
The Baha’i Faith	Daniel 8:14 and the numbers of Daniel 12:11–12	The year 1844 was kept and applied to the declaration of its forerunner in Persia	A different event from the one announced
Charles Taze Russell and the Watch Tower Society	The <i>“seven times”</i> of Daniel 4 , read as 2,520 years from 607 BCE	The end of the rule of the nations in 1914	The year was afterward taught as the unseen beginning of a heavenly reign
The House of Yahweh , Abilene, Texas	Daniel 9:27 (see Section V-C)	Nuclear war to begin on 12 September 2006; then 12 June 2007; then 12 June 2008	None occurred

V-B. What Happens After the Date

The record shows three responses when a date fails. The Tanakh has a word for each.

Confession. Miller did not move his date into heaven. He said that he had been wrong. The Tanakh honors that: *“He who covers his transgressions shall not prosper, but he who confesses and forsakes them shall find mercy”* (Proverbs 28:13).

His method was mistaken, as Section IV-D shows, and thousands were hurt by it. His answer to failure was the right one.

A new date. Others answered a failed date with another. The proverb that Ezekiel heard in Israel describes what this does to a people: *“The days grow long, and every vision comes to nothing”* (Ezekiel 12:22).

יֵאָרְכוּ הַיָּמִים וְאֵבֶד כָּל-חֲזוֹן

Each failed date teaches the hearers that visions fail, and they come to doubt the true word with the false.

An unseen fulfillment. The third response keeps the date and changes the event to one that no one can witness. The test of the Torah does not allow this. The word that **Yahweh** has not spoken is the one where *“the thing does not happen and does not come”* (Deuteronomy 18:22), and Jeremiah says that a prophet is known *“when the word of the prophet comes to pass”* (Jeremiah 28:9). A fulfillment that cannot be seen cannot make anyone known as sent. Ezekiel describes those who *“wait for the word to be confirmed”* after **Yahweh** has not sent them (Ezekiel 13:6).

Finding: that a prediction is to be judged by an outcome open to the hearer’s eyes is **Corroborated** (Deuteronomy 18:22; Jeremiah 28:9; 1 Kings 22:28).

V-C. An Assembly That Keeps the Name

The last row of the table needs a fuller word, because it concerns an assembly that restored the Name of **Yahweh** to its worship, and because the Elder of this Institution served in it.

The House of **Yahweh** was founded at Abilene, Texas, in 1980 by Yisrayl Hawkins. It honored the Name, kept the Sabbath and the feasts, and held the Hebrew Scriptures in high regard. This Library says so plainly. Its dated predictions are also a matter of public record. It announced that nuclear war would begin on 12 September 2006. When that day passed, it was announced 12 June 2007, and then 12 June 2008 (ABC News, 5 June 2008). None of these came to pass. Its founder died on 8 October 2021.

Elder Kepha Arcemont served within that assembly for more than twenty years and left it in 2008. The Library’s earlier study, written from his witness, records that the assembly taught the accord of 1993 between Israel and the Palestine Liberation Organization as the seven-year covenant of **Daniel 9:27**, and looked for the end seven years later. This research did not find that teaching in a published source that could be cited. It stands here as the witness of one man who was present. Under the rule of two or three witnesses (**Deuteronomy 19:15**) it should be joined to the assembly’s own publications when this document is next revised.

The lesson for those who love the Name is a hard one, and the Tanakh states it without softening. The prophets whom Jeremiah opposed did not prophesy in the name of Baal.

“The prophets prophesy falsehood in My name” (Jeremiah 14:14).

“I have heard what the prophets have said, who prophesy falsehood in My name” (Jeremiah 23:25).

To use the Name rightly is commanded. It does not carry a prediction through the test. It raises the weight of the test, because the Name has been set upon the word.

Finding: that a word may be spoken in the true Name and still be a word that **Yahweh** has not spoken is Corroborated (Jeremiah 14:14; 23:25; Deuteronomy 18:20).

V-D. The Wider Pattern

Dates have also been set on other grounds than Daniel: from the age of the world, from the feasts, from the events of 1948, from calendars of other peoples. Some are within living memory, and each has passed. The grounds differ and the outcome has been the same. The longer the list grows, the more it supports the one sentence of the book that all of them passed over: *“the words are shut up and sealed until the time of the end”* (Daniel 12:9).

VI. WHAT THE TEST ASKS OF THE HEARER

VI-A. Do Not Be Afraid of Him

The test ends with a command, and it is addressed to the one who heard the prediction: *“you shall not be afraid of him”* (Deuteronomy 18:22).

Fear is how a failed prophet keeps his hearers. They stay because he may be right the next time, or because leaving feels like leaving **Yahweh**.

The Torah cuts that cord. A man whose word did not come to pass has no claim on the awe of those who heard him.

The command is not a license for contempt. This study has named teachers and assemblies, and it has not called any of them wicked. Hananiah was judged by **Yahweh**, not by Jeremiah, who answered him with *“Amen”* before he answered him with the rule (**Jeremiah 28:6**). The hearts of men are not ours to weigh (1 Samuel 16:7).

VI-B. Wait

What the Tanakh puts in the place of calculation is one verb.

“For the vision is yet for the appointed time, and it hastens to the end, and it will not lie. Though it tarry, wait for it; for it will surely come, it will not be late” (Habakkuk 2:3).

אם־יתמהמה חנה־לו כי־בא יבא לא יאחר

The appointed time is real. Habakkuk does not say that the vision is vague or that the end is a figure of speech. He says that it is fixed by another, and that the hearer's part is to wait.

Daniel's last blessing says the same: *"Blessed is he who waits"* (Daniel 12:12).

Isaiah: *"Blessed are all those who wait for Him"* (Isaiah 30:18).

Lamentations: *"It is good that one should wait quietly for the salvation of Yahweh"* (Lamentations 3:26).

And the Preacher gives the reason: *"for he does not know what shall be; for who can tell him when it shall be?"* (Ecclesiastes 8:7).

Finding: that the covenant believer's duty toward the appointed time is to wait for it, not to compute it, is Corroborated (Habakkuk 2:3; Daniel 12:12; Isaiah 30:18; Lamentations 3:26).

VI-C. The Standard Applied to This Institution

Miqdash Bethel applies the same test to itself. It sets no date for the end. It names no year for the coming of the Messiah. It does not teach that any treaty, war, or return is the marker from which the last days may be counted. Where its own earlier writings have gone further than this, Section VIII sets the matter out. If anything in the Library has been declared in the name of **Yahweh** that does not come to pass, the error is ours, and the test of **Deuteronomy 18:22** applies to us as it does to every other voice.

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION TREATS THE SETTING OF DATES

The table sets the three traditions against Tanakh's findings. Comparative texts are cited as historical reference only, under the standing rule of this document.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	⬢ ISLAM
Teaching today	The Talmud curses those who calculate the end and gives the reason: when the time passes, people say he will never come. It answers with Habakkuk 2:3 , <i>"though it tarry, wait for it"</i> (Sanhedrin 97b).	The New Testament forbids fixing the day (Matthew 24:36; Acts 1:7) and tells believers to test what they hear (1 John 4:1). Most churches set no date. Yet the history of the churches includes Miller, the	The Qur'an keeps the knowledge of the Hour with the Creator (Q. 7:187; 31:34; 79:42–44), and the hadith has the Prophet decline to give its time (Sahih Muslim 8a). Islamic teaching sets no date. Yet

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
	Maimonides forbids the calculating of ends (Laws of Kings 12:2). The same tradition records that great teachers calculated anyway.	Adventist teaching of 1844, the Watch Tower teaching of 1914, and many later dates.	claimants to the office of Mahdi have risen at times held to be significant.
Covenant strength	The ban is the Torah's own caution turned into a rule, and its reason is the one Ezekiel records (Ezekiel 12:22). The answer it gives is Tanakh's answer. The tradition has also kept an honest record of its own teachers' failed dates.	Matthew 24:36 and Acts 1:7 agree with Deuteronomy 29:29 . Miller's confession is an example of Proverbs 28:13 . The test of 1 John 4:1 is the instinct of Deuteronomy 18:21 .	Q. 7:187 agrees with Daniel 12:9 and Deuteronomy 29:29 : the time is not given to men.
Covenant departure	When the numbers of Daniel were turned into years and a date published, the teacher did what the tradition forbids, and the date failed (Daniel 8:26).	The day-for-a-year reading of Daniel 8:14 is Not in the text . To keep a failed date by moving the event out of sight is what Deuteronomy 18:22 rules out. To teach that Israel's covenant ended at a calculated year contradicts Jeremiah 31:35–37 .	A man who proclaims himself or another as the awaited one at a chosen date has gone beyond what the Qur'an itself allows, and the outcome has been the test in each case.
Covenant witness	Judaism's ban and its record together say what this study says: the end is appointed, and it is not ours to compute.	Read from the Tanakh outward, the churches' own Scriptures call them to stop publishing dates and to wait.	On this point the Qur'an and the Tanakh speak with one voice.

VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Section VIII of the study *Daniel's Prophetic Vision* applied **Deuteronomy 18:20–22** to those who set dates from Daniel, and its method was sound. This document replaces that section and corrects the points below. Nothing has been changed in the Google Docs; the items that concern the Library's own teaching are set out for Elder Kepha's decision.

Correction 1 — the word in Daniel 8:14. The study said that Miller's error lay in his reading of *"the miqdash (sanctuary) in Dani'el 8:14."* The word in that verse is *qodesh*. The word *miqdash* stands in **Daniel 8:11**. The point of the study holds: the holy place of the vision is the one whose offering was stopped.

Correction 2 — the day for a year. The study said that the day-year principle *"has legitimate application in Tanakh prophetic literature."* It applies in the two places where **Yahweh** states it (**Numbers 14:34; Ezekiel 4:6**). It is not a principle of prophetic literature, and it is not stated of any number in Daniel (Section IV-D above).

Correction 3 — the number 1,260. The table of Daniel 12 in the study placed *"1,260"* days at **Daniel 12:11**. That verse says 1,290. The number 1,260 is not in Daniel. The periods of thirty and seventy-five days that the study built on the difference rest on the New Testament and are **Not in the text**.

Correction 4 — Miller and the Adventists. The study described the move from 1843 to 22 October 1844 under the heading of the Seventh-day Adventists. Those dates belong to Miller and his followers. The Adventist teaching came afterward and concerned what was said to have happened on that day.

Correction 5 — the House of Yahweh. The study gave the date of the accord as 13 October 1993; it was signed on 13 September 1993. It recorded a prediction for 14 October 2000 and a claim that the founder would never die; this research found no published source for either, and they are not repeated here beyond the Elder's witness in Section V-C. The study gave the Elder's time in that assembly as twenty-one years, where other Library material says about twenty-three. Elder Kepha should confirm the figure.

Correction 6 — markers and preconditions. The same study said that the last week of Daniel *"cannot begin without"* a seven-year covenant between a world leader and Israel, that the events of 1948 and 1967 are *"covenant markers,"* and that *"the preconditions are assembling."* This is the setting of a marker, and it rests on a reading of **Daniel 9:27** that Doc 291 found to be **Not in the text**. It should not be repeated.

Correction 7 — Doc 182. Section XII of **Doc 182** called the founding of the modern State in 1948 *"the most obvious candidate"* for the fulfillment of **Ezekiel 37**, and Section VIII asked whether *"the stone is approaching."* **Doc 259** has since examined what the modern State can and cannot claim. These sentences should be brought into line with Doc 259. This is for Elder Kepha's decision.

IX. SEVEN COVENANT DECLARATIONS ON THE TEST OF THE PROPHET

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	A word spoken in the name of Yahweh is known by whether it comes to pass. A word that does not happen is a word He has not spoken.	Deuteronomy 18:21–22; Jeremiah 28:9; 1 Samuel 3:19–20; 1 Kings 22:28
II	A word that comes true does not clear a man who leads away from the commandment. Both tests stand together.	Deuteronomy 13:1–5; Isaiah 8:20
III	The test reaches those who speak from their own heart and those who add to what is written, as well as those who claim a vision.	Jeremiah 23:16; Ezekiel 13:3, 6; Proverbs 30:5–6; Deuteronomy 4:2
IV	The numbers of Daniel are tied to events, are given in days and in sevens, and are sealed. Daniel himself did not understand them.	Daniel 8:14, 26; 12:4, 8–9, 11–12
V	A day stands for a year only where Yahweh says so. He does not say so of any number in Daniel.	Numbers 14:34; Ezekiel 4:6; Daniel 10:2
VI	The use of the true Name, the sincerity of the speaker, and a new explanation after the date do not change the outcome of the test.	Jeremiah 14:14; 23:25; Deuteronomy 18:22; Ezekiel 13:6
VII	The covenant believer does not fear the one whose word failed, sets no date of his own, and waits for the appointed time while he does the words of the Torah.	Deuteronomy 18:22; 29:29; Habakkuk 2:3; Daniel 12:12–13; Isaiah 30:18

X. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question there is usually a person who believed a date, and who has not known since what to believe.

Tanakh's answer is fivefold.

First: you were given a way to know. *“How shall we know the word which Yahweh has not spoken?”* (Deuteronomy 18:21). The Torah expected you to ask, and it answered. You are not asked to see into a man’s heart. You are asked to look at what happened.

Second: do not be afraid. *“You shall not be afraid of him”* (Deuteronomy 18:22). To leave a voice that failed is not to leave **Yahweh**. It is to obey Him.

Third: do not throw away the true with the false. The proverb said that *“every vision comes to nothing,”* and Yahweh answered, *“I am Yahweh; I will speak the word that I speak, and it shall be done”* (Ezekiel 12:22, 25). The dates failed. His word has not.

Fourth: do what is revealed. *“The hidden things belong to Yahweh our Elohim, and the revealed things belong to us and to our children forever, that we may do all the words of this Torah”* (Deuteronomy 29:29 [Hebrew 29:28]). The time is hidden. The commandments are not.

Fifth: wait, and go your way. *“Though it tarry, wait for it”* (Habakkuk 2:3). Daniel asked when, and was told, *“But you, go your way till the end; and you shall rest, and shall stand in your lot at the end of the days”* (Daniel 12:13). That is a promise, and it was given to a man who did not know the date.

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Deuteronomy 4:2	You shall not add to the word	III-D; IX
Deuteronomy 13:1–5	The sign that comes to pass, and the commandment	III-A; IX
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Deuteronomy 19:15	Two or three witnesses	I-D; V-C; IX

REFERENCE	SUBJECT	SECTION
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“Though it tarry, wait for it; for it will surely come, it will not be late.”

Habakkuk 2:3 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 292 • THE WORD THAT YAHWEH HAS NOT SPOKEN • OCTOBER 2026

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