

THE BEGINNING OF TIME BRODIE LAMBERT

PRESENTING ANTOINETTE

THE MIDNIGHT WATCH 13-06-2020

So, today we are going to be reviewing some of the **Millerite history**, I know for some of you this may be revision, and for others it may not be, so, we are going to work slowly through it.

Now, our period of history, we're going to start from **1798** and work through to **1844** today.

1798

..._L_____

And when we think of **1798**, we know that this period is the **Millerite** period, and its namesake **William Miller**, he was born just **16 years** prior on the **15th** of **February** in **1782**,

1798

..._L_____

15 Feb,

1798

And it was on that day **16 years** later that the **Roman Republic** was declared, and we see **the fulfillment of prophecy**, the ending of the **1260 years** of **Papal rule**.

1260

1798

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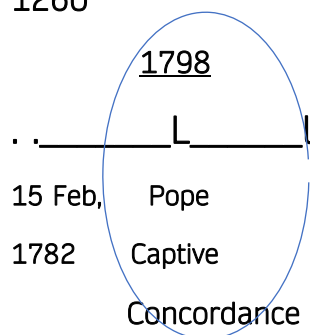
15 Feb,

1782

We know that **General Berthier**, he marched into **Rome** and took the **Pope** captive. We also know an **interesting bit of trivia**, that the **concordance** that **William Miller** used in his study, was **purchased** this year, (**1798**). We don't know that it was purchased by him, it may have been another of his family, but certainly we can see the **tools present** for the unfolding that was now able to occur from **1798** onwards.

So, I'm marking here, **1798** the **Pope captive** and the **Gruden's Concordance**.

1260



Miller was quite **famous** for using **few reference books**; and for most of his study he **relied only on two**, the **Bible** and the **Gruden's concordance**. Now, **Miller**, at this time is not **thinking on spiritual things**. SO, we have **quite a gap** that there is no immediate **increase** in **knowledge** on the **subject of prophecy** from **1798**.

And in this period **1798**, immediately following, **William** moves into **deism**, and he marks a period of **12 years** that he **holds to those beliefs**.

Who knows what a **Deist** would hold to in terms of their view of God? **Deists believe in a higher power but not actual God**. They believe in a **higher power but this higher power it does not intervene in human affairs**. So, he exists, but he does not put his finger in any of the workings of our little world's over here.

So, **his skepticism** during this period was quite marked and caused some distress in his family. He was one of **sixteen children**, and it was quite a **religious family**.

So, his **stepfather was a Pastor or a Minister**, his mother was very much a **Christian woman**. And he was known to **actively, publicly mock**, the certainty with which they **approached the scriptures**, the belief, or the faith that they held. Which he believed and stated to be unwarranted

So, in the early years after **1798** he was an **avid reader**, and he became quite a **respected member of his community**. He was **married at the age of 21**, he became a **Sheriff**, and then he **joined the Army** for quite some time.

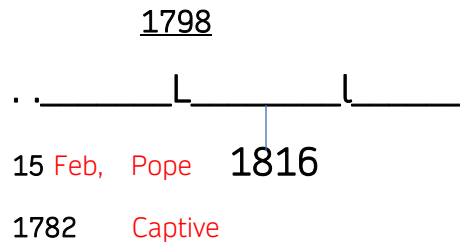
And he was active in the war of **1812**, where the **America** was in its period of expansionism and started stirring the pot with **Britain again and tried to invade Canada**.

So, he saw action and it was not long after that he **became exposed** to some of the **teachings of the enlightenment** of the time, and he started to **reconsider his position**.

And this was brought home to him in the Year **1816**, or he states that to be the Year **1816**, **where he started to study again**. And as he studied, **his attention was drawn to two points**.

So, I'm marking **1816** here.

1260



So, his attention is drawn to **two points** and one is the **personal imminent return of Jesus Christ** and the other was an **interesting chronology**. And as he worked through the Bible, time and time again he could see evidence of **prophecies fulfilled**. And we know that his attention was drawn to the **Day for A Year Principal**.

It was not entirely new in theology at this time but there is enough evidence in the Bible for it to have been considered by the Reformers. But **he became more and more convinced of its truthfulness**.

And when we consider **Ezekiel 4** and **Numbers 14**, he saw these verses as adding weights to this truth

So, by the time he gets to **1818** he has pretty much **crystallized** the beliefs that we see him teach in later years. He is not able to share them; he still has some doubts, **but he knows enough to make a statement that in about 25 years Christ will come**

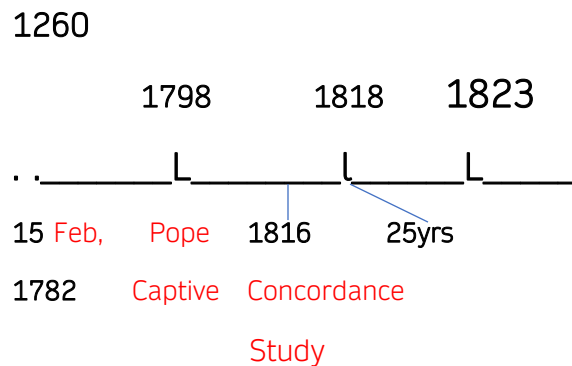
So that word **about**, is going to characterize the message of Christ's **return**, all the way up until **1844**, it is going to be **about 25 years**.

He is not comfortable sharing it just yet. He has too many questions, and he takes another **five years to carefully study these things out**.

He says that he comes up with **as many questions as he can**. He tries to get into the mind of a critic; like, what would they take issue with.

And he said that there was never anything raised by any critic after that time, that five years of study that he had not considered at that time or come to an answer for.

So, I will mark **1823** here,



So, we know that he was studying **Daniel 8:14**. **Daniel 8:14** says: And he said unto me unto **2300** days then shall the Sanctuary be cleansed.

What was **Miller's** view of the Sanctuary? What was the Sanctuary in his teaching? **The Earth**. Now we cannot fault him for that, that was the generally understood **definition of the Sanctuary at the time**.

I'm going to share a quote from the memoirs of **William Miller**, which was co-authored by **Himes** and **Bliss**. Let us read quote **number 1**.

Miller accepted the generally received view that in the Christian age the Earth is the sanctuary and he therefore understood that the cleansing of the sanctuary foretold in **Daniel 8:14** represented the purification of the earth by fire at the second coming of Christ.

So, for **Miller** this was the generally accepted view held to by **Protestantism** at that time. Now you must **pinpoint** where you start

these **2300 days**. And the other thing that was generally accepted, and Miller accepted, was that the **490 years** was a component, **the first component of those 2300 days**.

So, you have a period that has to **extend to Christ**, and there are a few options where you could start that point. So, we know that the description in **Daniel provides that the start point will be from the going forth of the command to restore and build Jerusalem**. And there's three commands aren't there?

So, in working out which commands to take, would you take the first, the second, or the last one?

What they considered was how far that **490 years would be off from the time of Christ**.

So, it was easy in the end to conclude. If you started with the first decree in **536**, **you are way off**. If you took the **490 period** as extending from **536 BC**, you are going to be **46 years, off Christ**. If you take the next decree at **519**, **you are still quite some distance off Christ**, another **29 years prior to Christ**. So, the only alternative for them to take, for the start of this **prophetic period was 457 BC**, it took them to the closest point.

So, what this quote is going to tell us is that **457 BC**, it was commonly accepted date, it appeared in the **King James Bible margin**. So, **Miller** accepted that marginal reference as being correct.

So, this wasn't new either, this was a commonly understood beginning date for that third decree.

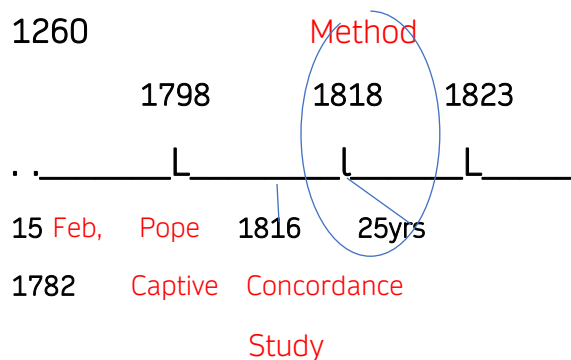
So, this is found in "Prophetic Faith of Our Fathers" quote number 2 volume 4, page 789, paragraph 2. It says:

These commonly accepted dates appeared in most King James Bible margins of the day, that is **AD 33** for the crucifixion, and **457 BC** for the 7th year of Artaxerxes.

It is worth noting that these **two dates Miller never deviated from**.

So, if we have time, we will look closer at **AD 33** for the crucifixion, and we know that we don't hold to that, but **Miller** never gave that up.

So, it's in the Year **1818** that we can mark when **Miller stated that it was about 25 years to the time of Christ's second Advent**. It's here that we mark his **method**. So, we mark his method from the Year **1818**.



He spends the next **5 years testing this method out**.

Quote 3,

Reckoning all the prophetic periods from the several dates are signed by the best chronologies, for the events from which they should evidently be reckoned, they would all terminate together about AD **1843**. I was thus brought in **1818**, at the close of my two years study of the scriptures, to the solemn conclusion that in about **25 years** from that time, all the affairs of our present state would be wound up.

So, that again was from the other memoirs of **William Miller**, by **Sylvester Bliss**, page **76**, paragraph **1**.

So, when is **1843**, and it's time now to consider calendars? We know that we are operating in the **Gregorian calendar**, and for **Miller**, the juggling of calendars, would not have been so strange for him, or the people in his time. In fact, the **Gregorian calendar** was only adopted by the **British Empire 30 years** before **Miller** was born.

So, in his history studies, juggling dates would have been quite regular. I know when we think back over **World War I** or **World War II**, which certainly happened more than **30 years** ago, if we had to juggle dates, just thinking in that short **100 year** period, it would probably be more familiar to us. but we have spent quite a long time within the young **Gregorian Caledation**.

So, what he had to consider, was while he was living in the **Gregorian time reckoning**, in **457 BC**, what calendar was **457 BC** a part of, and there are a few options.

So, we know at the top of this table, we have **biblical time**, which is the same as **prophetic time**, using the **Year Day Principle**. So, we know taking biblical time is having a **12-month** period in a year, **30 days** in that month, at **360 days** in that **one-year period**.

For the **Jewish nation** they had in the past, **three different calendars** that were **potential** options for **Miller** to choose for **457 BC**. So, he knew enough to disregard the civil calendar. The options were the **Religious, Rabbinical, Karite calendars**.

Now the difference is that the **Rabbinical calendar** was created due to the **scattering of Jews around the world**. They were no longer near Jerusalem, and this solely relied on us **astronomical calculations** that they could do from anywhere in the world. The **Karite** calendar however that was connected to the **Barley Harvest**.

So, it was held by Jews that are dared to the letter of the **Mosaic law**, and there are **Jews around the world today that keep this reckoning**.


So, the **Rabbinical calendar** it commences with the **first day** of the **new moon**, nearest the **vernal equinox**. So, this is where the **day** and **night** are **equal**. And that year of **1843** it would have begun on the **1st** of **April**, in the **Gregorian** time.

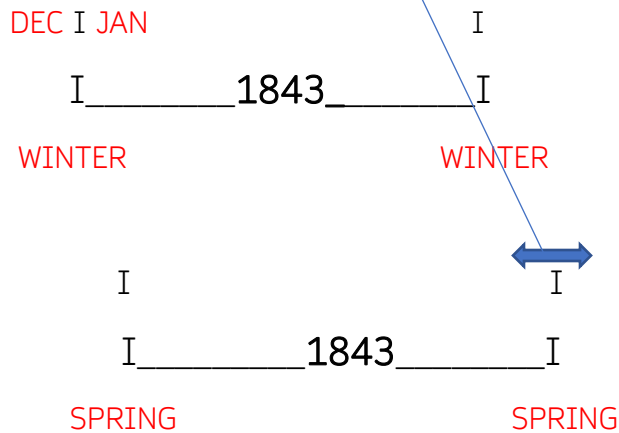
So, this is the **Gregorian 1843**, and we know that it starts in the winter and ends in the winter, in the northern hemisphere.

I _____ 1843 _____ I
WINTER WINTER

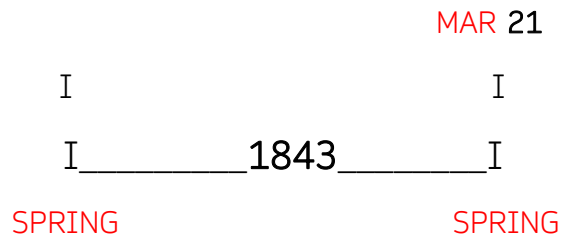
1843 this is the **Gregorian** year, and we know it **starts in the winter** and it **ends in the winter**, and the last month of the year is **December**, the **1ST** month of the year **January**.

DEC I JAN I
I _____ 1843 _____ I
WINTER WINTER

The **Hebrew Calendation** would have the year start in the spring, and it's all about this point here 



So, with the **Rabbinical Reckoning** Miller took **March 21** to be the last day of **1843**, using the **religious rabbinical reckoning** and converting it to today's **Gregorian calendar**.



So, what he was using then was a purely **astronomical based** calculation, or **time reckoning** for his calculation.

So, the alternative was the **Karite reckoning** and that wasn't purely **astronomical astronomically based**. It took the **new moon** nearest the **barley harvest** in Judea, and this would have put it **one month** later. The reason that the **Karite reckoning** did this was, because we know

that the **feast of first fruits** had occurred on the **16th** day of the **1st** month.

So, that **first fruits** required the **offering** of the **first fruits of a barley harvest**, and you had to have **barley** to do that. So. if the **harvest** was going to be late, then they needed the ability to move back the start of the next year so that that feast could take place.

And the **Jews** they were experts at this, **50** days before the beginning of the year they would look at the incredibly young barley shoots in the crop, and they would be able to tell whether that **barley** was going to be ready in time.

If they decided it wasn't, then they would extend the current year and put back at the beginning of the following year, so that that feast of first fruits could take place and the wave sheaf offering could be given.

Quote 5. So, this is talking about his studying these things over the period between **1818** to **1823**. He is weighing the various objections which were being presented to his mind. And during that time more objections arose in his mind. He says: **they have been advanced by my opponents since I know of no objection that has been since advanced which did not then occur to me.**

So, he says however strong they appeared he the truth always was the victor.

He says: **I was then fully settled in the conclusions which seven years previously, so 1816, had begun to bear with such impressive force upon my mind and the duty of presenting the evidence of the nearness of the Advent to others which I had managed to evade while I could find the shadow of an objection remaining against its truth, again came home to me with great force. I had previously only thrown out occasional**

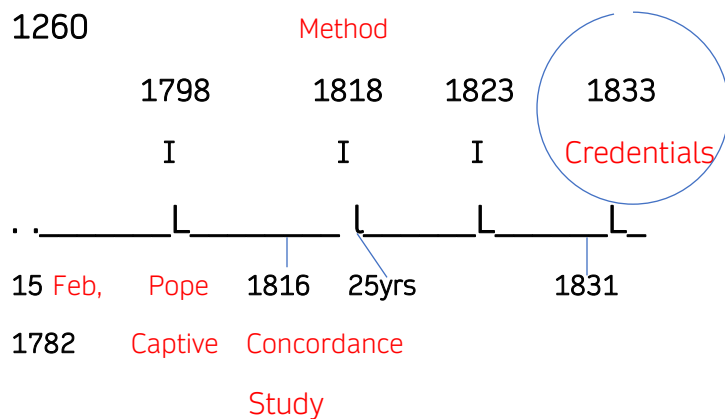
hints of my views I then began to speak more clearly my opinions to my neighbors to ministers and others.

And then he speaks of his sadness that the reception was not as welcoming as he had hoped

So, from **1823** he starts to share his **understanding of the chronology** applicable to the **2300 days**, **Christ's imminent return**, and his met with a very **lukewarm mixed reception**. At this stage he is sharing it more widely, but it is still in a **private capacity**.

And I should point out that I'm not drawing a reformed line here, this is just the progression of events within this time period. We know that by **1831** he, **William Miller** makes his **covenant with God**.

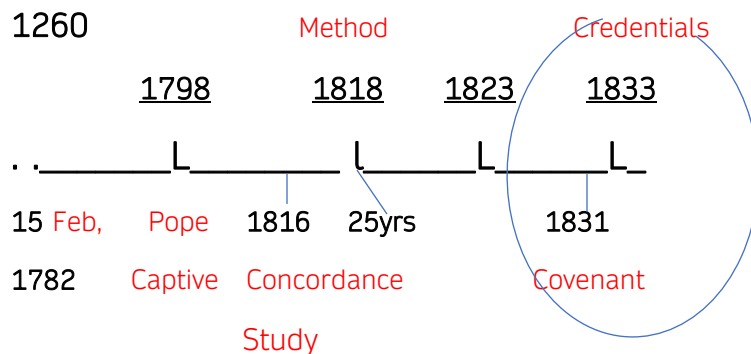
And he tells God; **All right you want me to preach, I will preach if somebody asks me**. And the same day that he makes that; what you could say a rash statement to God, somebody comes and asks him to preach. So, he starts **publicly preaching** from this time, **1831**. And then in **1833** he **receives his credentials**.



And these were not much in the way of credentials, in that they did not allow him to be paid.

So, it was an extremely poor recognition still, by the **established church** of his of his teaching, even so it gave him the **backing** and the official **authority to preach more widely**.

1833 as we know was also the year the stars fell. So, I will write **Covenant** and **Credentials**.



So, as we move on through the **30s**, he is on his own for the early part of that history. But there was a skeptic, that in **1838** was **given a copy** of **Miller's** writings. And initially he approached these quite negatively, but **his mind was soon turned**. And this was **Josiah Litch**.

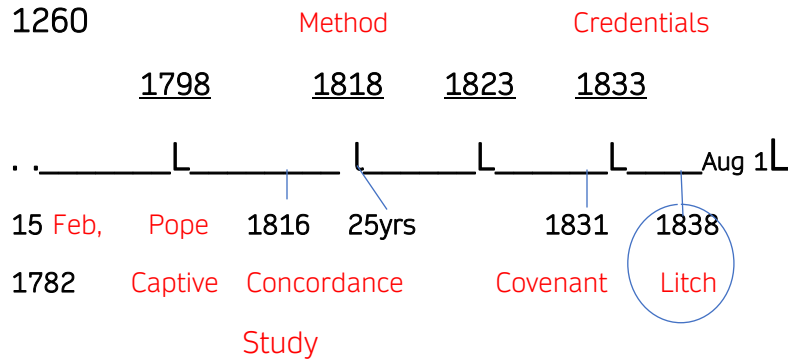
It was **Josiah Litch** who then was responsible for encouraging **Charles Fitch** to reconsider his rejection of **Miller's teaching** as well.

So, **Josiah** accepts **Miller's methodology**, and he starts to apply it, and it is also in **1838** that he publishes a print on the seven trumpets.

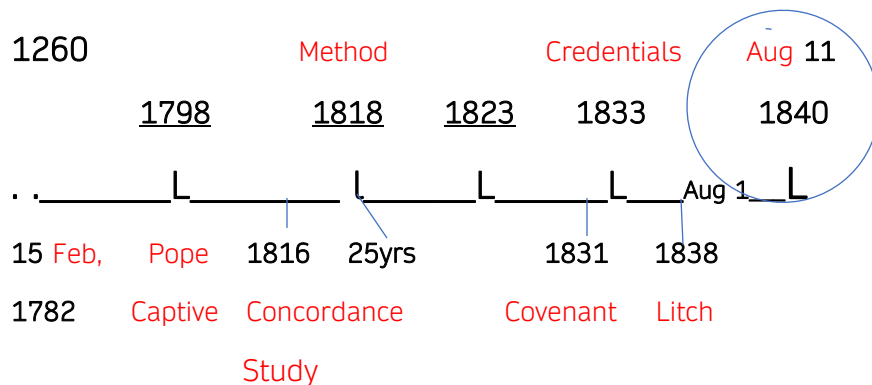
In **1838** he **publishes a public document** on applying **Miller's Methodology** to revelation 9:15, the day, hour, and year. 391 years and 15 days. Day, hour, and year. So. what he does is, he pinpoints the **Ottoman Empire's collapse** in **1840**.

So, I'll write **1838** for **Litch** entering the movement. And then it was on August **1, 1840**, **10** days before **August 11** that he pinpoints **August 11**

as being the day that the **conclusion** of the 391 years and 15 days would be.



So, a prediction of the **loss of power**, experienced by the **Ottoman Empire**.

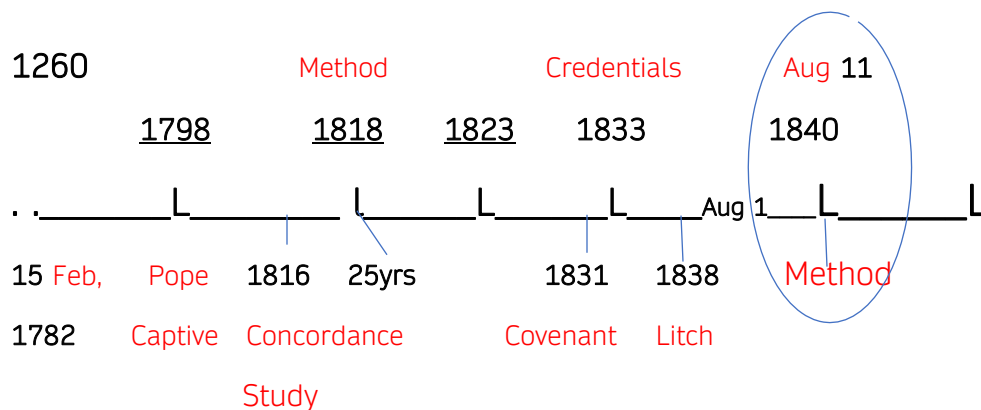


We are going to **Loughborough's** work. called "The Great Second Advent Movement" page 130, paragraph 1. The publication of Dr. Litch's lecture made a general stir and many thousands were thus called to watch for the termination of the difficulties that had sprung up between Muhammad Ali the Pasha of Egypt and the Turkish sultan. Hundred said if this affair terminates as the doctor has asserted it will establish the year day

principle of interpreting symbolic time and we will be Adventists.

So, a lot is hinging on the correctness of this prediction, and we find that on **August 11, 1840**, we see the **Ottoman Empire** lose its power. And it is recognized in a powerful way, not only for fulfilling Revelation 9:15 or the conclusion of that period but validating **Miller's methodology**. And it is from this point that **great impetus** was given to the movement.

So, it is **here** that the **method** is validated.



So, **Josiah Litch**, he becomes an important associate of **William Miller** during this time. The band of workman is being added during this period. And we soon arrived at **March 21** of **1844**.

March. 21 of **1844** if you remember, was the **conclusion** of the year of **1843**, using the **Rabbinical reckoning**. And **William Miller** feels the disappointment on the **22nd** of **March**, I expect more keenly than any other person in that movement.

He was one of very few, perhaps the only, that was holding to **March 21** still, as the end of **1843**.

By this time, all his associates had recognized that it was the Karite calendar that they should be using. In fact, for the twelve months prior to March 21, they had been teaching so.

We'll go to; "Prophetic Faith of Our Fathers" vol 4: It says.

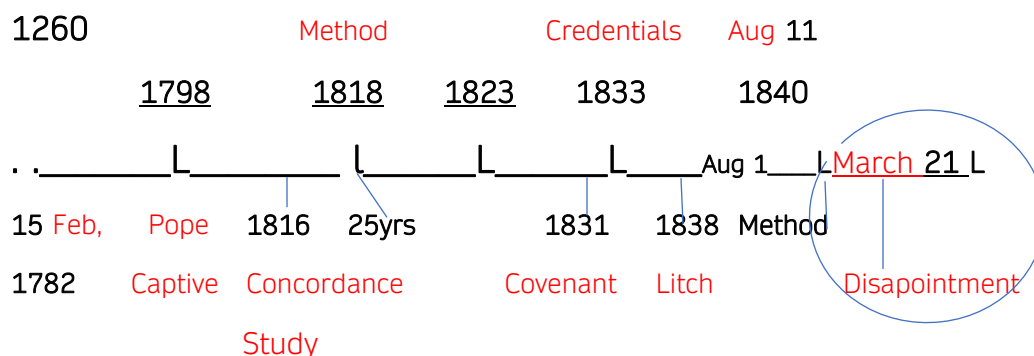
That's speaking of William Miller's associates which are Sylvester Bliss Josiah Litch, Joshua Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others, that they had come to a definite conclusion.

This was that the solution of Daniels prophecy is dependent upon the ancient or original Jewish form of lunisolar time and not upon the altered modern rabbinical Jewish calendar.

They had come to this definite conclusion 12 months prior to March 21, and this was as a direct result from Miller's critics.

So, his associates had been active in answering a lot of the questions that people in the theological community and the world had regarding his teachings. And this served to convince them that it was the Karite calendar that would be correct.

So, we will mark here a minor disappointment on March 21.



So, we first see his associates teaching the **Karite Reckoning** in **April** of **1843**. We have more records of them **teaching** it in **June** and **December** of that year. And again, in **February** of **1844** just the month prior to **March 21**.

So, while **William Miller** was keenly disappointed at this time, it's not recognized as much of a disappointment in the movement at that time.

So, it's from here that we start to talk about **Samuel Snow** and it's his **work** that we want to **focus on** for the rest of our study today.

Samuel Snow, he was very **new to the movement**. He was a 37-year-old, skeptic at the time, but he becomes **convicted of Christ soon returned** and he offers to **teach for the Millerites**'. He is **ordained** at an **Adventist conference** in **1843**. So, we mark his **joining the movement** from **1843**. He ministered in **New York City**.

So, we're going to read from "**Prophetic Faith of Our Fathers**" vol 4, **page 802**. This is speaking of **Samuel Snows ministry** in **New York**.

However, in time friction developed locally over his conviction that the great 2300 period would not end until the autumn rather than by the spring of 1844. In February 1844 Snow began to present his convictions publicly.

So, he had been holding to these prior, and sharing them privately. we know in **January**, but in **February** he begins sharing publicly.

Stressing the end of the 2300 years and of the other periods of Miller's customary list as destined to occur in the autumn of 1844.

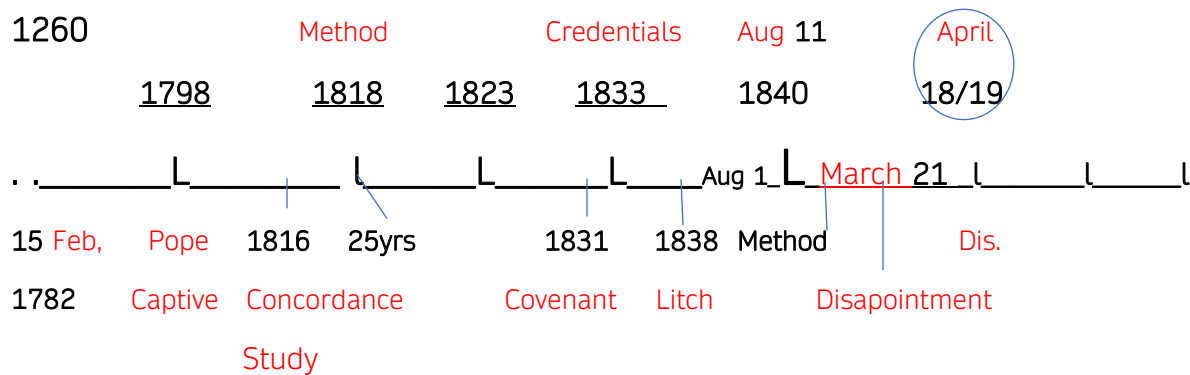
So, remember it is the **religious Hebrew calendars** that ends in the spring.

So, he is pushing the conclusion of this prophetic period into the next year, into the Autumn.

During January and February, he had been preaching on the Fall of Babylon and the Coming of the Lord as the Bridegroom to the marriage on the 12TH day of the 7th Jewish month 1844. However, there was but little interest or response at the time.

So, we are seeing friction develop and he is very much on his own, in the end he must leave New York.

We'll place April 18 and 19 as the First Disappointment.



I think it becomes important to juggle the two dates connected with these way marks, particularly when we were looking at Acts 27. We know when we consider the Midnight Cry on the 14th night, and we juggle that with the 15th, because there is two dates connected with the Midnight Cry in the Millerite period.

So, we see that through these way marks April 18 or July 21 for that matter, that was the last day of 1843 in their respective Hebrew calendars. And when you convert that to the Gregorian, then April 19 would begin on the sunset.

So, the new day, the first day of the new year would begin on the sunset of the Gregorian April 18.

So, the **disappointment** we can mark on these two days; **April 18** and **19**. And I think it becomes worthwhile juggling the **two dates**, even when we are considering **October 21** and **22**. They weren't waiting for **midnight** they were waiting for **the sunset**. They might have been disillusioned and hung around till midnight, but it was **sunset** that was the **conclusion** of that day, and they knew that.

Reading from **1T page 52.2**

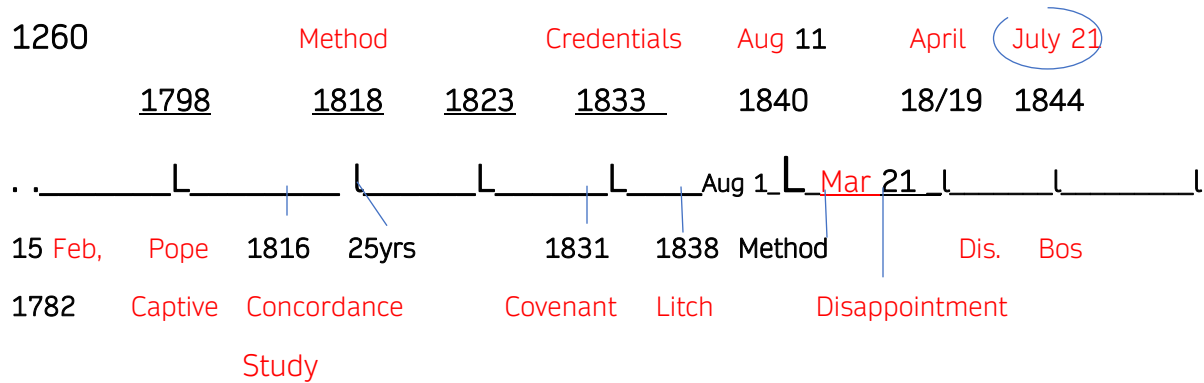
From the date of the decree of the King of Persia found in Ezra 7 which was given in 457 before Christ the 2300 years of Daniel 8:14 must terminate with 1843. Accordingly, we looked to the end of this year 1843 for the coming of the Lord, we were sadly disappointed when the Year entirely passed away and the Savior had not come.

So, after **April**, hostility Lessing's, and **Samuel Snow**, he feels **free again**, he goes back to New York. And he can share his views with more freedom. In **April** he located his family and Wurster, and he went to New York. So, I'm reading from "Prophetic Faith of Our Fathers"

Again, where hostility had lessened concerning the preaching of the seventh month of **1844**, Miller's Jewish year **1843** having then expired. So, this is after **April 1819**.

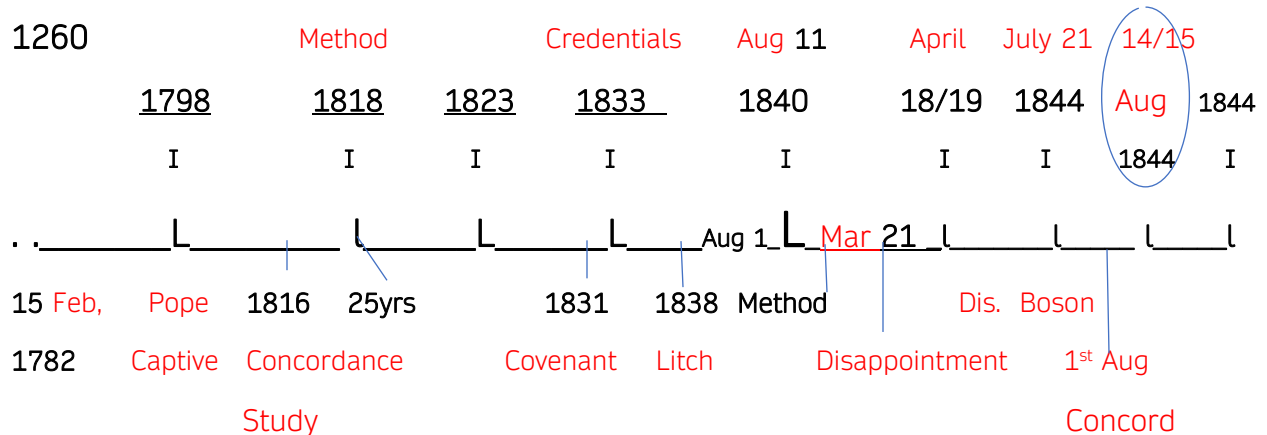
After **3** weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Stores. In May he returned to Worcester remaining until July **21**. Then by invitation Snow preached that day in the large Boston Tabernacle on the text, "Behold the Bridegroom Cometh" on the tenth day of the seventh month, go ye out to meet him. This began to arouse some from their apathy.

So, this is where we mark our three famous states, so we have **July 21**, we have **August**, **July 21** is **Boston**, **Boston** being the **first** camp meeting where he publicly shared the **tenth day** of the **seventh month** after the **disappointment of April**.



Then we have the **1ST** of **August**, this is the next camp meeting. He was invited to a camp meeting in Concord, and he again shares these views. And then we come to the **15th** of **August** or the **14th** and **15th**.

So, I'm going to mark **August 1844**, where we know at the camp meeting in **Exeter** he arrives late on his horse on the night of the **14th** of **August**.

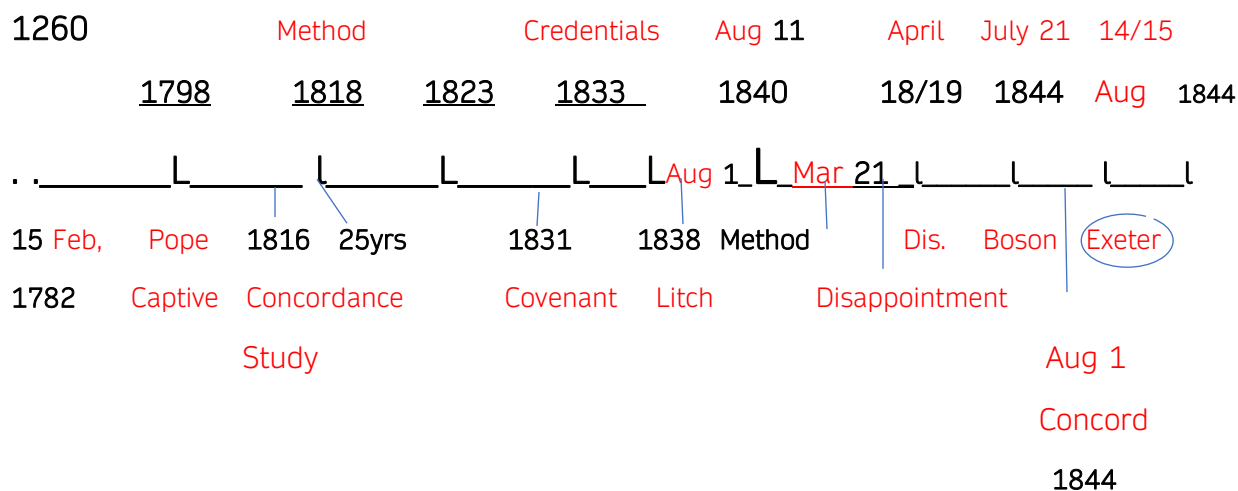


And his he meets his **sister** there and **Joseph Bates** is preaching, and it's said that it's a dry sermon. He is trying to rally the brethren because everybody is, just in apathy, a **state of disillusionment** following the **disappointment of April**.

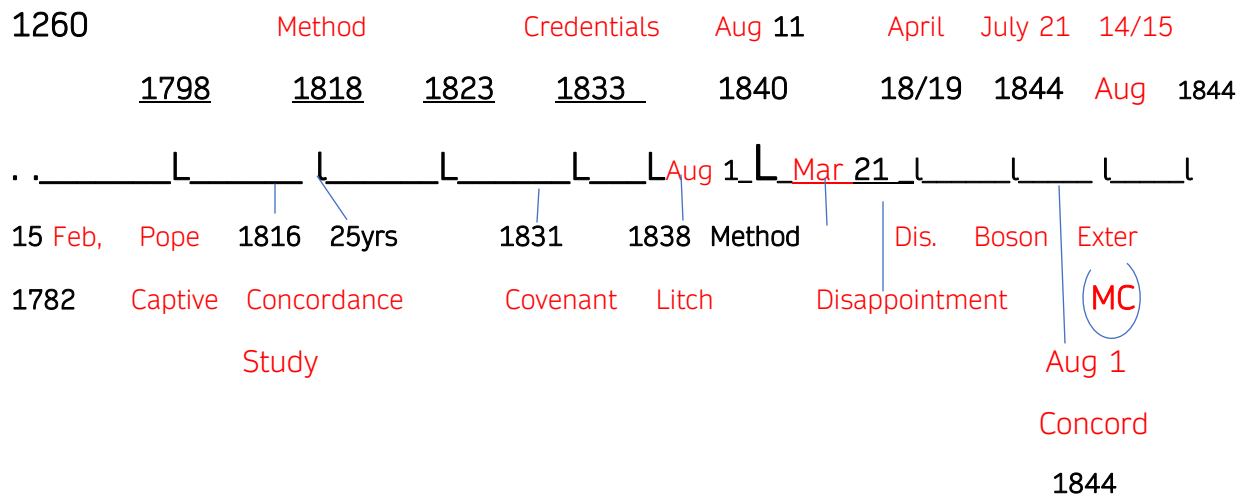
And **Joseph Bates**, he is a mighty man, and he was trying to rally the brethren. And **Joseph Bates** sister, she stands up in the middle of his sermon, interrupts him, and says **it is too late**; it is too late to be dwelling on these things, here is somebody with **new light**.

And so, **Joseph Bates**, he steps down and asks **Samuel Snow** to share, and so we have the **Midnight Cry** occurring on the **14th** and **15th** of **August**.

We know we **mark** this on the **15th**, because he just gave a **short summary** of that on the night of the **14th**, and then he preached on the **15th**, but both days are important to juggle, So, I'm going to put **Exeter** here, the **Exeter Camp meeting**.



And this this is the **Midnight Cry**



So, we know in **Acts 27** when looking for land and they spy land, and they give out that **cry**, that is on the **14th** night and that becomes linked to the **Midnight Cry**, in that way,

So, I'm going to share a small portion of **Joseph Bates** description of this time. I want to link in some of the ways they understood the connection with **Matthew 25** and **The Ten Virgins**, and this being the **Midnight Cry** time period.

So, in the previous quote; “**Prophetic Faith of Our Fathers**” we were told that they were in a **spirit of apathy**. And we come back that apathy, from **April 18** and **19** that **disappointment**.

Things become dark; the sun sets we could say, and they remain in this state. **July 21** was marked as beginning to arouse some from their **apathy**.

Let us read **Joseph Bates** comments, reference **AJB 297.1**

While in this tarrying waiting position, searching, and praying for light on the track of prophecy, it was further seen that our

Lord had given the parable of The Ten Virgins to illustrate the Advent Movement. In answer to the question what shall be a sign of thy coming and of the end of the world. Our Lord pointed out some of the most important events with which the Christian church was to be connected, from the time of his first to his Second Advent.

So, then **Bates** goes on to list some of these events; **Destruction of Jerusalem, Pagan and Papal persecution, Darkening of the Sun in 1780, The Falling of the Stars in 1833.** and he is closing with a description of **Two classes of Adventists.**

He says, and then shall the Kingdom of Heaven be likened unto Ten Virgins which took their lamps and went forth to meet The Bridegroom. The words Kingdom of Heaven undoubtedly referred to the same portion of the Living Church, which he was pointing out in chapters 24;45-51. who continue in their history with the same proclamation of his second coming And all the way to **verse 13**, in every important move they make their history is likened or compared to the history of the ten virgins in the parable, namely **tarry of the vision, terry of the Bridegroom, Midnight Cry, Behold the Bridegroom cometh;** While moving on in this message into the summer of **1844** the definite time for the close of the vision began to be taught but the leading ministers opposed it,

So, the **vision tarried** in **April 18 and 19.** And this teaching at the definite time relates to the **Midnight Cry** of **Matthew 24.**

Now what was this message?

So, this next table summarizes the **four pillars** or **points** of **Samuel Snows** message. So, we are going to look closer at these, but the first

one he maintains, that there was a **calculation error** that had to be corrected, and this would shift the conclusion of that time period from **1843** to **1844** in the **Hebrew calendars**.

So, the shift from **April 18** to **October 21** or **22**. He also maintains that the **70 weeks** or the **490 years** began and ended in the autumn. And he uses the **midst of the week** to **argue** this point. It becomes the **anchor** for his **whole message**.

So, I would like to spend some time on that at that another time; but you will be able to find all the information you need through “**Prophetic Faith of Our Fathers**”. it has a good summary of this.

Point 3, the **Cleansing of the Sanctuary** he maintained, occurred on the **Day of Atonement** or the **10 day** of the **7TH month**. So, the **Day of Atonement** was the **day** of the **Cleansing of the Sanctuary**.

And then his 4TH point; was that the **Sanctuary** types were **fulfilled** on the **exact day**.

So, when you look at the **Passover** the **Wave Sheaf**, **Pentecost**, in the history of the early **Christian Church**, **Christ history**, each one of those occurred **on the exact day** prophesied. And he maintained that the **Cleansing of the Sanctuary** was the **Day of Atonement**, it too had to occur on this exact day prophesied.

So, this **shift** from **indefinite time**, to **William Miller's** in about **25 years** to definite time, this was the **Midnight Cry Message**.

We're going to look closer at some **Samuel Snows first** point, his **1ST** point being that there was an error in the **calculation**, the **conclusion** of the **2300** days, it had to shift from **1843** to **1844**.

We know we have a **2300-day** period. And we have **457** years here. And **1843** years here.

I___457___I___1843___I
 2300

On either side in our prophetic period. And all of this makes up 2300 years So, in expanding this first year, this first point. if the decree went forth at the very beginning of the year 457 on the 1st day of the 5th month, then it could extend to the last day of 1843.

I___457___I___1843___I
 2300
 - - - - - 1843
 -

But what was to happen if the decree occurred further into the year of 457 BC? Logically if it is going to occur. then its conclusion is going to have to carry forward into the year 1844.

I___457___I___1843___I
 2300 I
 - - - - - 1843 I 2844

Reading from 1T page 52 paragraph 3; it was not at first perceived that if the decree did not go forth at the beginning of the year 457 BC the 2300 years would not be completed at the close of 1843.

So. Saying, unless the decree is given at the beginning of 457 the 2300 cannot be complete at the end of 1843. But it was ascertained that the decree was given near the close of the year 457 BC and therefore the prophetic period must reach to the fall of the Year 1844. Therefore, the vision of time did not tarry, though it had seem to do. So, we learned to rest upon the language of the Prophet for the vision is yet for an appointed time, but at the end it shall speak and not lie, though it terry wait for it, because it will surely come, it will not tarry.

So, we understand that the 490 years, the first component of the 2300-day prophecy and the language used in Daniel 9:25, we mark the beginning of this period from the going forth of the commandment to restore and to build Jerusalem.

So, it is that going forth, that all this hinges on.

When was the going forth, when did that commandment, that decree, go forth? And understandably the Millerites, they had some confusion on this point.

If you were to look up the Strong's reference for "going forth" the word is H 4161 it means the source or spring.

So, they took this to mean the very commencement of the commandment being given or going forward. And if we were to read Ezra 7:9, if you turn in your Bibles, Ezra 7:9 For upon the first day of the first month began he to go up from Babylon, And on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

So, the decree, it goes forth in their mind, in Ezra's hand as he leaves Babylon. The decree is going forth, it is physically being carried by Ezra.

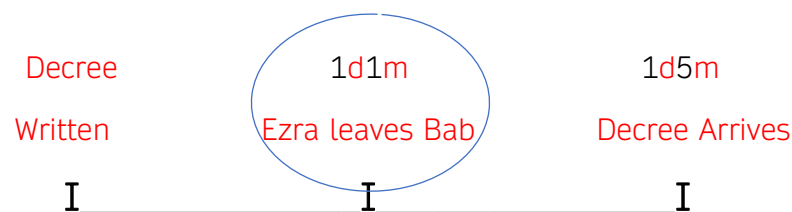
So, we have a few alternatives for it to go forth. It is likely that the **decree** was not written on the 1st day of the 1st month. So, we have the dates that the **decree is written**. And then we have the day that **Ezra leaves Babylon**, and the day the **decree arrives in Jerusalem**.



So, the **decree is written**. Could it go forth then, could it go forth on the day **Ezra** physically carries it out of **Babylon**? Or could it go forth on the day that it arrives in **Jerusalem with Ezra**?

The **Strong's** reference or a definition of “**going forth**” meaning to **spring**, or the **source of something**.

I can understand why the **Millerites** might have first **gravitated** to this point, the 1st day of the 1st month when **Ezra** goes forth with the **decree**. But this is not about **Ezra**, it is about the **commandment**, the decree **going forth**. So, what I **wanted** us to do, is **consider** what that **decree** entails, what it says.



So, we're going to read a few verses, **Ezra 7 verses 12 and 13** we'll start from; **Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time. I make a decree, that all they of the people of**

Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

So, **Artaxerxes**, he is **decreeing** that anybody, of the **children of Israel** that wants to go to **Jerusalem**, they have the **freedom to go**, there will be no **restraint**. He then goes on in the next verses to offer **resources**. The **resources** are to **support the temple**, the offerings to be made, and he says, you can do **whatever resources** that you have **above and beyond** these **needs**. You can do whatever you want to with them.

And **Samuel Snows** attention really was drawn to verses **24** to **26**.

So, let us go there now **Ezra 7 verses 24** to **26**. And it is these verses that he **distinguishes** from the **previous decrees** as well that were given. Also, we certify you, that touching any of the priests and Levites, singers, porters, Nethinim's, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. And whosoever will not do the law of thy God, and the law of the King, let judgment be executed speedily upon him, whether it *be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

We see in these verses a restoration of privileges of civil order, they now have the ability to appoint judges, and to enforce their laws. We see a **restoration of sovereignty**

So, in considering what "**going forth**" means, and now that we understand what is in this **decree**, I think it is worthwhile to go back

and look at two other **decrees** or **laws** that are **legal statements** that have occurred in this history.

So, back to **1798**. Now remember **William Miller** was born on the **15th** of February **1782**, and it was on this very day, 16 years later that the **Roman Republic** was proclaimed.

So, the formal **Papal States** they no longer existed. The **Pope's Authority** was no longer **recognized**,

This is from **Wikipedia**, the page on the **Roman Republic**, **18th** century, accessed on **9th** of June. It says, The Roman Republic was proclaimed on **15th** February **1798**, after Louie Alexandra, Berthier a General of Napoleon, had invaded the city of **Rome** on **10th** February. The Roman Republic was one of the Italian sister republics of revolutionary France.

What we will look at, is the decree in **1798**, that was the conclusion of the **1260** years. This is detailed in "Prophetic Faith of Our Fathers" **volume 2**, page **756** **paragraph 2**. It says, the famous bill, number **8**, in parallel French and Italian, dated February 15, is a formal declaration by citizen Alexander Berthier General in Chief, and this he makes the announcement, the Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome constituting a Roman Republic. The General in chief of the French army in Italy declares, in the name of the French Republic, that he acknowledges the Roman Republic independent and that the same is under the special protection of the French army. The general in chief of the army, acknowledges in the name of the French Republic, the provisional government, which has been proposed by the sovereign people. In consequence, every other temporal

Authority emanating from the old government of the Pope is suppressed, and it shall no more exercise any function. The Roman Republic acknowledged by the French Republic, comprehends all the country that remained under the temporal authority of the Pope, after the Treaty of Campo Formia. And it is signed **Alexandre Berthier**, this bill declaring the **Roman Republic** made **15th February** of **1798**

There are about fifty bills and circulars available, that detail the circumstances of this time, and quite a number of these are mentioned in "Prophetic Faith of Our Fathers".

Number 5, quoting from an official handbill or circular, and dated the **15th** of **February**, announces that Berthier has imported civil authorities in the six territories of the Republic. So, the **Roman Republic** is declared on the **15th** of **February** and **Berthier**, also appoints **civil authorities** to make that effective on that day.

This is this is from a website detailing the history, surrounding the Roman Republic and it says, Meantime on this very same day, February 15, on the anniversary of his elevation to the Pontificate Pius the 6th repaired to the Sistine Chapel and was received the felicitations of the sacred College of Cardinals. When in the midst of the ceremony's shouts penetrated the Conclave, intermingled with the strokes of axes on the doors. Soon General Haller a Swiss Calvinist with a band of his soldiers, broke into the chapel and declared that the Pope's reign was at an end. His Swiss Guards were dismissed, and Republican soldiers substituted. Ferrara Buglona and Romana were taken over. And the Cardinals were stripped of authority and possessions. eight were arrested.

They break into the **Sistine Chapel** and they replace the **Pope's** guards with their own soldiers. It would be correct to say that from this point he is captive.

So, just reviewing what occurred in the fulfillment of **1798**, there was a decree, the decree was bill number 8 by **Alexander Berthier**. where he proclaimed the **Roman Republic**, announced that the **Pope** no longer had any temporal authority. On this same day, to back up the **decree**, he appointed **civil authorities** and the **Pope** was taken captive.

And it's this last point, the **Pope** taken captive, that is referenced in Great Controversy, as representing the fulfillment of the prediction.

So, in a Great Controversy **page 439 paragraph 2**, she tells us that this period, the **1260** terminated in **1798**. At that time, the Pope was made captive by the French army. The Papal power received its deadly wound, and the prediction was fulfilled, he that leadeth into captivity shall go into captivity

So, what I wanted us to take from this summary of events, is that there was a **decree**, a **decree** that in its **seed**, provided for everything that then occurred. So, we saw it executed when we saw the appointment of **Civil authorities**, to administer the **Roman Republic**, we saw it executed when **Pope Pius** was taken captive.

And it was not just the **declaration** of this decree, it wasn't just its writing or its intention prior to the **15th** of **July**, because we know that **Berthier** marched into Rome on the 10th. To fulfill all the requirements necessary to meet the terms of the **prophecy** we had to see this **decree executed**. So, this is the first decree that occurs in our time period.

At another time what we will look closer at a second legal statement that representative fulfillment of a prophecy. And we will look at what that statement entailed, and how it was **executed** to meet the conditions, recognized by our **prophet**, the fulfillment of that **prophecy**

So, this is the Quadruple Alliance treaty for the pacification of the Levant. There are four articles in this decree and it's worth looking at the conditions of the **Great powers** at the time.

So, this relates to **Josiah Litch's** prediction of **1840**. And we have these **two large Empires** battling it out, the **Ottoman Empire** and **Egypt** for supremacy.

And we have four **Great powers**; the **Quadruple Alliance**; being **Austria, Russia, Prussia, and Great Britain**, these four are uniting to support the **Ottoman Empire**.

And the way that this occurs, demonstrates the loss of power that the **Ottoman Empire** experiences progressively, up until a climax in point, on the **11th of August 1840**.

End of presentation