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A Defence of the Prophetic Lines

Introduction:

Those who proclaim the third angel’s message are required to correctly employ the principles of prophetic interpretation given by the Highest Authority (see 1888 403.1; RH Nov 25, 1884 Par. 23). These principles are set forth in William Miller’s 14 rules of interpretation. The fifth of the 14 rules reads as follows:

RULE V

Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise,

then his guessing, desire, creed or wisdom is my rule, not the Bible.

The scriptures themselves are the key that unlocks the Bible to the understanding of the students of prophecy. The words of ministers and theologians – finite men - are not the rule in establishing the meaning of any portion of God’s Word. Isaiah clarifies this point:

Isaiah 28:9, 10

[9] Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. [10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

This passage refers not only to Miller’s rules but to the approach of laying prophetic line upon prophetic line in order to understand end-time Bible prophecy. By identifying the lines of prophecy – the patterns of events in different Bible histories – God’s people are thus enabled to understand the sequence and nature of events at the end of the world and how to prepare for them. But in recent times the validity of this approach has been called into question within the present truth movement. This article is a defence of the prophetic lines as an approach to understanding Bible prophecy. It is also a warning against rejecting this approach as it, and the patterns it establishes, are not the work of man but of God Himself.

The Measuring Line – A Symbol of the Gospel Pattern:

Isaiah 28:10

[10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Isa 28:9-10 is the primary reference in Scripture for how God's people are to understand the truth for this time. The meaning of the word translated as "line" in "line upon line" reads as follows:

qav qâv

kav, kawv

From H6960 (compare H6961); a cord (as connecting), especially for measuring; figuratively a rule; also a rim, a musical string or accord: - line.

This word can be understood to mean an instrument of measurement - a measuring line. Zec 1:12, 16 connects this measuring line to the work of constructing God's temple:

Zechariah 1:12, 16

[12] Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? ...

[16] Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

In vision Zechariah heard the angel of the Lord inquiring, "O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declared, "with good words and comfortable words. {PK 580.1}

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, . . . and a line shall be stretched forth upon Jerusalem." Zechariah 1:12-16.

...God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like "a wall of fire round about;" and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isaiah 12:6. {PK 580 - 581.3}

The actual fulfillment of Zechariah's prophecy was seen

in the three decrees issued by Cyrus, Darius and Artaxerxes:

Ezra 6:14

[14] And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

These decrees are types of the three angels' messages which arrived in the history of the Millerites. As the literal temple was built through three decrees, these three messages began building the spiritual temple of Adventism following the scattering of God's people through the Dark Ages. The three angels' messages are prophetic tests that are identified as the "everlasting gospel" to be given to the world in the last days (5T 455, Ev 613.1). The first gospel promise is Genesis 3:15. This verse communicates the truth that the gospel is calculated to produce two classes of worshippers based upon how God's people respond to it (2SM 106.2). Therefore Zechariah's measuring line (and that of Isa 28) can be understood to represent the three step testing process of the everlasting gospel which separates two classes of worshippers - the spiritual temple of faithful believers in God's Word and the wicked. These way-marks constitute a pattern that is repeated in every reformatory movement. And in this final generation Christ requires His people to understand it by considering the lines of past histories (Ecc 3:15; Isa 46:9, 10).

The Spirit of Prophecy reiterates this by tying the three angels' messages to prophetic lines:

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history." - {1888 804.3}

Isaiah 28:16-17 also supports the foregoing truths. God elaborates on the gospel work of constructing His spiritual temple as follows:

Isaiah 28:16, 17

[16] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. [17] Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

He uses a "line" and a "plummet" in connection with the laying of the Sure Foundation. A plummet is a weight suspended from a line. It is used to determine the

verticality of a structure. Both the line and plummet are tools used in the work of building. God lays righteousness and judgement upon these two lines. This is in agreement with the three-fold work of the Holy Spirit outlined in the book of John:

John 16:8

[8] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

In Isaiah 28 the two classes that remain at the end of this three step testing process are the believers in the Sure Foundation – those who receive the doctrine which is communicated prophetic line upon prophetic line; and the rejecters of this truth who are described as trusting in lies and falsehood. Isaiah goes on to say that the lies and falsehoods under which the latter class have hidden themselves will be swept away by the “hail” and “waters” which are the Sunday law (Dan 11:40-41).

Thus it can be seen that the word "line" in Isa 28 represents the gospel pattern of the three angels messages at the end of the world.

Bind and Collect Together – Line Upon Line:

The meaning of the root word for the Hebrew word translated as “line” sheds light on the foregoing points. Strong’s concordance gives its meaning as follows:

qâvâh

kaw-vaw'

A primitive root; to bind together (perhaps by twisting), that is, collect; (figuratively) to expect: - gather (together), look, patiently, tarry, wait (for, on, upon).

It means “to bind together” or to “collect.” This definition corresponds with the fourth and sixth rules of Miller’s rules which state:

RULE IV

To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

RULE VI

God has revealed things to come, by visions, in figures

and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

In order to understand doctrine all the Scriptures on a given subject must be brought together; and if no contradiction can be found in a given theory it stands as truth. In the sixth rule, the knowledge of future things is said to be revealed by different figures (symbols). To understand them, they must all be combined in one. These principles lie at the heart of the prophetic lines. The way-marks that form the patterns in the prophetic lines are symbols typifying literal events. By laying prophetic line upon prophetic line, or combining them, symbolic representations of the history of the end of the world are formed. The Spirit of prophecy confirms this application:

“We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness.” – {RH July 31, 1888 Par. 6}

Thus a perfect harmony can be seen between Isaiah 28:9-10, the Spirit of prophecy, Miller’s rules and the prophetic lines. A point worth noticing is that the prophetic lines join the fourth and sixth of Miller’s rules together. The joining of these two rules (“four” and “six”) gives the number 46 which is associated with the building of the temple (Exo 24:16-18, Joh 2:18-21). There are no coincidences in God’s Word. This corroborates the truth that the prophetic lines are God’s method of erecting His spiritual temple at the end of the world. But what are arguably the most solemn truths brought to view by the root word for “line” are the understandings conveyed by its alternate meaning which is to “tarry.”

Line Upon Line, Stammering Lips, The Tarrying Time and 9/11:

The tarrying time is a subject of Bible prophecy and it is marked in different prophetic histories. But only those who accept Isaiah 28:10 as referring to the prophetic lines will be able to see that we are in the tarrying time and that this way-mark has specifications that God’s people need to understand in order to safely navigate through this history. And it is sobering to note that many who are opposing the prophetic lines as a means of understanding present truth also oppose the

understanding that we are currently in the tarrying time. This is Satan's design to keep them (and those that follow them) blinded to the salvational implications of this way-mark until it is too late.

The word "tarry" locates the transactions brought to view in Isa 28 (the fulfilment of the everlasting gospel and the development of two classes in response to the prophetic testing message) in the tarrying time at the end of the world. In Millerite history, the tarrying time began after the first disappointment on April 19, 1844. This time marked the arrival of the second angel's message (1SG 153.1). This history is repeating to the very letter. The current tarrying time began when the second angel's message was repeated as stated in Revelation 18:2, 3. This took place on 9/11 (LS 411.5). Thus having located the commencement of the tarrying time at the end of the world it is important to note that it was at the tarrying time in Millerite history that fanaticisms began to enter the Advent movement.

*"It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844**, when Adventists were in a state of doubt and perplexity concerning their real position." – {GC 398.2}*

Noah Webster's 1828 dictionary describes fanaticism as follows:

FANATIC, FANATICAL, a. [L. fanaticus, phanaticus.] Wild and extravagant in opinions, particularly in religious opinions; excessively enthusiastic; possessed by a kind of frenzy. Hence we say, fanatic zeal; fanatic notions or opinions.

Following the pattern of Millerite history, fanaticisms should be expected to enter the present truth movement after 9/11. This certainly has been the case as the post-9/11 time period has seen a range of "wild and extravagant" opinions promoted within the movement. An example is the idea that the day of the Lord began at 9/11. Inspiration places the day of the Lord at the Sunday law (close of probation) and the time of God's executive judgement (14MR 91, PK 389). Therefore to teach that the day of the Lord began at 9/11 is to teach that probation began to close at 9/11 which is both erroneous and fanatical. Another example is the false teaching that Miller's rules allow for the literal interpretation of prophetic symbols. Miller's rules teach that every event foretold in prophecy will be literally fulfilled. But the manner in which these events are communicated in the Bible is through "visions, figures and parables" – through symbols (rule six). And rule eight of the 14 rules clearly states that "figures **always** have a figurative meaning." Yet now in the tarrying time men are standing before God's people and contradicting

this truth in order to uphold their wild and extravagant opinions about end-time Bible prophecy.

In Isa 28:13 the prophet goes on to explain the cause of the fanaticism. It is a disregard of the prophetic lines which would enable them to correctly locate way-marks such as the tarrying time in the line of end-time Bible prophecy.

Isaiah 28:12-13

[12] To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. [13] But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

The rejection of the prophetic lines is leading the advocates of error to make lies their refuge and to hide themselves under falsehoods (Isa 28:14-15). They will thus be left to "go, and fall backward, and be broken, and snared, and taken" unless they repent. But while they continue to cause a shaking by promoting falsehoods and resisting the truth, an environment is being created that requires the wise to clarify and defend the truth as the end of the tarrying time approaches (TM 112.1). Those who do this work are the "stammering lips" - those who have maintained a teachable spirit before God (Isa 32:4):

Isaiah 28:9-11

[9] Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. [10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: [11] For with stammering lips and another tongue will he speak to this people.

Few of the "great men" in the present truth movement have landed on the right side of truth in this shaking. The Spirit of Prophecy gives the reason why:

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so called" will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to

view." – {5T 80.1}

They are becoming "self-sufficient, independent of God" by reason of "intellect, genius" and "talent." As useful as these endowments can be, they become a curse when not on the side of truth. By not keeping "pace with the light" and diverting peoples' attention to falsehoods, these men are now working against the advancing light of the third angel. Their course will be opposed by the faithful and God's people will thus be brought to a point of decision between truth and error. The prophecy that highlights these transactions is set forth in verses 9-11 of Isa 28; thus placing its fulfillment in the prophetic setting of the post 9/11 tarrying time.

The Unpardonable Sin – Rejecting the Prophetic Lines:

The arguments drawn from the Bible and Spirit of Prophecy all attest to the divine origin of the prophetic lines. But Satan is seeking to lead the disciples of 9/11 to reject them and in this manner, commit the unpardonable sin. This sin is defined below:

"What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan." – {CCh 81.1}

Men do "despite unto the Spirit of grace" (Heb 10:29) by rejecting the means through which the Spirit works with man – the "refreshing" which is communicated line upon line (Isa 28:12; RH, July 20, 1897 par. 7). Some are performing this work even now. "Convincing evidence" has shown that the prophetic lines are "in harmony with the Scriptures." They at one point acknowledged these truths to be the mighty power of the Holy Spirit but are now denouncing them (directly or by inference) as "the power of Satan." The fearfulness of their course is not as readily discerned on account of the fact that they continue to teach some phases of present truth. But Inspiration is clear that those who will not accept all the light will after a time do the work of a false watchman.

A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit

that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman. {MR760 29.5}

Another line of truth that is located in the post 9/11 tarrying time is the history of Judas' betrayal of Christ and his subsequent suicide.

Line Upon Line – Judas' Cord of Death:

Inspiration teaches that the turning point in Judas' life was Christ's sermon in the synagogue in Capernaum.

Christ's discourse in the synagogue [in Capernaum] concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch. {DA 719.1}

This turning point is linked to 9/11 which was the turning point in the history of the world and the church at which the light for this time (Rev 18:1-3) was given.

There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil--between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens. {BEcho, August 26, 1895 par. 11}

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of

Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine. – {RH July 5, 1906 Par. 14}

Therefore the transactions in Judas' life following the sermon in the synagogue in Capernaum are present truth now in the post 9/11 tarrying time. It is important to note that Judas' disaffection was brought on by the realization that Christ was offering a spiritual kingdom and not a "worldly" or literal one. This typifies the dynamics of the current shaking which is on one level a conflict between a class who insist on the literal application of prophetic symbols and another who correctly teach that Miller's rules only allow for the spiritual application of such symbols. Judas' turning point in Capernaum led him to betray the truth as represented by Christ and subsequently hang himself. The inspired record states that Judas hung himself with a cord:

*"Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair **went out and hanged himself**. Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken **the cord by which he had hanged himself to the tree**. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus." – {DA 722.4, 5}*

The word translated as line in Isa 28 also means "a cord."

H6957

From H6960 (compare H6961); a cord (as connecting), especially for measuring; figuratively a rule; also a rim, a musical string or accord: - line. Compare H6978.

Thus typifying the self-inflicted spiritual death of those who reject the communications of the Spirit in the latter rain. They will be condemned by the very truths

conveyed through the prophetic lines they have rejected. Like Judas, they may in the final crisis be brought to confess to having forsaken the truth. But this realization will not change their position then. As Judas fell from the tree and had his body eaten by dogs, this class that is falling away from the truth (2 Thess 2:3) will be devoured by the Sunday laws which will be passed by the governments of the earth; they will receive the Mark of the Beast.

In Closing:

"Great reproach has been cast upon the work of the Holy Spirit, by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the Word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics to cast contempt upon the work of the Spirit, and cause the people of God to neglect this source of strength which our Lord himself has provided." – {GC88 v.2}

Great reproach has been cast upon the work of the Holy Spirit by the errors that deny the prophetic lines. Those who do this claim enlightenment - having tasted of the heavenly gift and of the powers of the world to come. But by rejecting these truths they are allowing themselves to be led by another spirit; a spirit wholly at odds with Christ. The prophetic histories of Isa 28 and of Judas are present truth now in the tarrying time and they have been recorded to warn God's people and keep them from following paths that will lead them to receive strong delusion and the Mark of the Beast at the Sunday law.

By Nqobani Blessing Nyoni

Ezra 7:9 and The Commencement of the Chain of Truth

Introduction:

Inspiration teaches that William Miller was given the commencement to the chain of truth. These commencements mark the beginning of three foundational time prophecies that tested the Millerites. Miller's commencements, considered in connection with Ezra 7:9, are shedding new light on end-time Bible prophecy. They are clarifying the testing process and the corresponding spiritual experience that all who will stand in the final crisis must have. Miller's commencements, Ezra 7:9 and their implications for God's people at the end of the world are subjects of this article.

Miller's Commencements - the Experience of the Everlasting Gospel:

The Spirit of Prophecy teaches that William Miller was given "the commencement of the chain of truth" :

"I saw that God sent his angel to move upon the heart of a farmer who had not believed the Bible, and led him to search the prophecies. Angels of God repeatedly visited that chosen one, and guided his mind, and opened his understanding to prophecies which had ever been dark to God's people. The commencement of the chain of truth was given him, and he was led on to search for link after link, until he looked with wonder and admiration upon the word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired, now opened before his vision with beauty and glory. He saw that one portion of scripture explained another, and when one portion was closed to his understanding, he found in another portion of the Word that which explained it. He regarded the sacred word of God with joy, and with the deepest respect and awe." {Spiritual Gifts vol. 1 pg.128.1}

William Miller tells us what commencements he received:

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan 12:11, were to be dated from the setting up of the Papal

supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508.

Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843..." {1845 WiM, WMAD 11.2}

The commencement of the chain of truth consists of three components – 677 B.C. which is the starting point for the 2520 years of chastisement for the Southern Kingdom of Judah, 457 B.C. which is the starting point for the 2300 year prophecy, and 508 A.D. which marks the taking away of the Daily (paganism) and the beginning of the 1290 and 1335 year prophecies of Daniel 12:11-12.ⁱ

Miller's commencements symbolize the experience of the everlasting gospel. The everlasting gospel is a three-step testing process that produces two classes of worshippers according to how God's people respond to the present truth messages for their time.ⁱⁱ This experience is delineated in Christ's testimony about the three-fold work of the Holy Spirit:

John 16:7-8

[7] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

677 B.C. marks the beginning of the 2520 for the Southern Tribes of Judah and Benjamin. This commencement corresponds with the Holy Spirit's work to convict of sin as it was the choice to continue in sin or repent which determined whether the 2520 would commence or not. At the heart of the 2520 is the covenant - God's work of scattering those who reject His law (the basis of the covenant) and gathering those who are obedient to it (Lev 26:14-34, Deut 30:1-3). Hence 677 B.C. can also be seen as a symbol representing the gathering of a people with whom God enters into a covenant; and the scattering of those who continue in sin by breaking His law and rejecting the messages He sends them through the prophets.

The first angel's message in Millerite history brought about a fearful conviction of sin as it called God's people to "fear" Him in light of the approaching judgement (Rev 14:6-7). This was seen in the proclamation of the Advent message in Millerite history.

Ministers laid aside their sectarian views and feelings and united in proclaiming the coming of Jesus. Wherever the message was given, it moved the people. Sinners

repented, wept, and prayed for forgiveness, and those whose lives had been marked with dishonesty were anxious to make restitution. Parents felt the deepest solicitude for their children. Those who received the message labored with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of man. Those cases were most hardened that would not yield to such a weight of evidence set home by heartfelt warnings. This soul-purifying work led the affections away from worldly things to a consecration never before experienced. – {EW 232.3}

*Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, **those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance.** Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." – {EW 233.1}*

508 A.D. marks the taking of away of the Daily preparatory to the ascension of the Papacy to universal dominion in 538 A.D. At the heart of all forms of paganism is self worship. This is true as all systems of false religion involve the supplanting of God's Word by man-made teachings. That self-exaltation is a defining characteristic of paganism can be seen in Daniel 8. The pagan kingdoms of Greece and Rome in both its pagan and papal forms are described in this chapter as waxing "great," "exceeding great" and magnifying themselves against the host of Heaven. (Daniel 8:11-14). The word translated as "great" is "gadal" in the Hebrew which means to lift up in pride.^{viii} The self-exaltation at the heart of paganism is also conveyed through the biblical testimony of Lucifer's fall from Heaven. Lucifer's work in the creation of paganism and papalism (which is paganism under the garb of Christianity) is but a continuation of the warfare he started in Heaven. And the scriptures teach that the starting point of His rebellion was pride.

Isaiah 14:12-14 KJV

[12] How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! [13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my

throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High.

Hence the taking away of the Daily can be understood to symbolize a departure from false worship and all things connected to it - pride, sin, human traditions and false teachings. This corresponds with the second way-mark in Joh 16:8 as God's people exemplify righteousness by departing from sin and false doctrine. There was such a departure from error and false worship in Millerite history. This took place after the arrival of the Second Angel's message which called the Millerites out of the errors and false doctrines of the protestant churches.

As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, "the pillar and ground of the truth." Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches. – {GC 376.1}

The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid... – {GC 389.2}

Scripture brings to view a blessing for those who come to the 1335 years.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. - Daniel 12:12

The 1335 began in 508 A.D. and ended in the Jewish year 1843 which came to a close on April 19, 1844 according to the modern Gregorian calendar.ⁱⁱⁱ The end of this prophecy coincides with the arrival of the tarrying time in Millerite history. There was a blessing for those who came to the 1335 as they were granted the privilege of witnessing an advancing development of truth which

culminated in the manifestation of God's power in the Midnight Cry.

That the two prophetic periods which had so puzzled the mind of the prophet might be more perfectly understood, Gabriel said, "From the time that the daily is taken away," that is, from 508 a. d., "there shall be a thousand two hundred and ninety days" until the time of the end, 1798. And again, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." There is then a blessing pronounced upon those who are living in 1843 (508 + 1335 = 1843), for the seal has been removed from the prophecies, and they are understood. True it is that "many shall be purified and made white and tried," and that some will not understand, but that does not disprove the prophecies, for "the wise shall understand." In the time when all may understand some will insist that the book of Daniel is still a sealed book. The words of Christ and Gabriel witness against all such. "Whoso readeth, let him understand." "He that hath an ear, let him hear what the Spirit saith unto the churches." {1901 SNH, SDP 264.2}

The Midnight Cry was where the "living testimony" was revived as the faithful received the message which led them into such close connection with Christ that they reflected His Christ's character fully.^{ix}

As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, "Babylon is fallen," and left the churches. – {EW 237.2}
Near the close of the second angel's message, [see Appendix.] I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!" – {EW 238.1}
This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry,

"Behold, the Bridegroom cometh; go ye out to meet Him!" – {EW 238.2}

In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. – {EW 238.3}

Hence 508 A.D. also represents the revival of the living testimony within the lives of God's people.

457 B.C marks the commencement of the 2300 days. This way-mark corresponds with the Holy Spirits work to convict of judgement. The end of 2300 days marks the arrival of the third angel's message and the beginning of the judgement in heaven. At this third way-mark of the three-step testing process there is a close of a probationary period. At this point the character developed by the two classes of worshippers hearing the prophetic message is sealed for eternity. This point of no return is conveyed through the shut door that took place in connection with the Great Disappointment.

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has

left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before. – {EW 260.1}

I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them. – {ISM 63.9} Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—those who declared the light which they had followed a delusion, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection. – {ISM 63.10}

457 B.C. also symbolizes a work of cleansing as the end of the 2300 days marks the beginning of the cleansing of the heavenly sanctuary in the antitypical day of atonement.

Millers Commencements:

(1)	(2)	(3)
677 B.C.	508 A.D.	457 B.C
I-----I	I-----I	I-----I

John 16:7-8:

Sin	Righteousness	Judgement
I-----I	I-----I	I-----I

Ezra 7:9 - the Way-marks of the Everlasting Gospel:

Miller's commencements convey important spiritual truths that must understood and internalized by God's people. However Inspiration also teaches that the transactions of sacred history and the work God's people are to do at a given time are located at specific points in the line of prophetic history.

The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. The first and second messages 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. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.—Manuscript 32, 1896. – {CW 26.2}

In order to rightly divide the Word of truth and come to a correct understanding of present duty the location of these messages must be understood (Ev 613.1). Each phase of the experience symbolized by Miller's commencements is located within Millerite history (which is repeated at the end of the world) by Ezra 7:9. This verse reads as follows:

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. - Ezra 7:9

Ezra left Babylon with the decree of Artaxerxes to restore and rebuild Jerusalem on the first day of the first month (1D1M). He arrived in Jerusalem on the first day of the fifth month (1D5M) and the decree went into effect on the tenth day of the seventh month (10D7M) (GC 399.4).

Ezra 7:9:

1D1M	1D5M	10D7M
I-----I	I-----I	I-----I
Left Babylon	Arrived in Jerusalem	Decree into Effect

These events typify Millerite history as it was on the 1D1M in the year 1844 - on the 19th of April - that the second angel's message entered the stage of prophetic history.^x As Ezra left Babylon on that day, the Second Angel's message called the Millerites out of the protestant churches which had rejected the truth and thereby become the daughters of Babylon. Ezra experienced a disappointment after leaving Babylon as he saw how few of God's people responded to the call to return to Jerusalem.

Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith. – {PK 612.2}

This parallel's the first disappointment in Millerite history which also took place on the 19th of April 1844. The first disappointment also marked the beginning of the tarrying time brought to view in the parable of the ten virgins.

God tested and proved His people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered, even by learned men who opposed the views of those who were looking for Christ's coming. Scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time. – {CET 50.2}

Those who had been disappointed were not long left in darkness; for in searching the prophetic periods with earnest prayer the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked-for surprise. Yet this very trial was necessary to develop and strengthen the sincere believers in the truth. – {CET 50.3}

After April 19, 1844 there was a scattering of the Protestants who had not internalized the first angel's message. God also began to gather the Millerites with whom He would enter into a covenant following the Great Disappointment on October 22, 1844. The Millerites that remained after the Great Disappointment received the Sabbath and God's law which are the basis of the covenant (Exo 31:13, 34:28, Deut 4:13).

Four months later Ezra arrived in Jerusalem. In Millerite

history the 1D5M of the year 1844 was on the 15th of August. This was when the light of the Midnight Cry took hold at the Exeter camp meeting held from the 12th - 17th of that month.^{iv} This message led God's people to forsake their sins and make earnest preparations to meet their Saviour.

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God. – {GC 401.3}

At the call, "The Bridegroom cometh; go ye out to meet Him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel's message and gave power to that work. – {GC 402.1}

The message, "Behold, the Bridegroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem the people who were assembled from all parts of the land to keep the feast flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus they caught the inspiration of the hour and helped to swell the shout: "Blessed is He that cometh in the name of the Lord!" Matthew 21:9. In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message: "Behold, the Bridegroom cometh!" – {GC 402.2}

Through the power attending this message the pride and self exaltation symbolized by the Daily was removed from the religious experience of God's people. The fanaticisms that arose after the first disappointment were swept away and the living testimony was revived.^v They

made a complete surrender of themselves to God and were imbued with a great measure of His Spirit. God was thus able to manifest His power through them in Seventh Month movement that swept across the United States.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers. – {GC 400.1}

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God. – {GC 400.2}

It is important to note that the Midnight Cry was not a sudden event, but the climax of a progressive development of truth. In August of 1844 Samuel Snow published the True Midnight Cry. In this periodical he used Ezra 7:9 to identify that the 2300 days began in the autumn of 457.B.C.^{xi} and must therefore end in the autumn of 1844. Snow further refined his calculations to determine the exact date for the end of the 2300 days. This he did by reasoning that as the spring feasts of the Jewish calendar typified events in connection with Christ's first advent, the autumnal feasts would in like manner typify events connected with His second advent. And as the events typified by the Spring feasts were fulfilled on the very day the type occurred, it followed that the autumn feasts would in like manner be fulfilled on the day prophesied. His refined calculations were derived from material put together by Miller over a year prior to his own work on the subject.^{xii} So when the Midnight Cry is repeated before the shut door at the end of the world it can also be expected to be the climax of a progressive development of truth. And it will have its basis in the messages given by the reformer who, like Miller, has been used to formalize the testing messages

that are present truth today.

The 10D7M of the year 1844 fell on the 22nd of October. This date marks the Great Disappointment and the commencement of the antitypical Day of Atonement.^{vi} As stated earlier, this was also the shut door in the parable of the ten virgins where the Millerite temple was cleansed from those who had not internalized the testing messages for that time - those who were moved by fear or impulse and not from a personal understanding of God's Word.

Millerites:

First Disapp.	Midnight Cry	Shut Door
I-----I-----I		
Apr 19, 1844	Tarrying Time	Aug 15, 1844
		Oct 22, 1844

Miller's Commencements and Ezra 7:9 Today:

The history symbolized by Ezra 7:9 is repeated at the end of the world. And through the repetition of Ezra 7:9 the experience represented by Miller's commencements is located within the progression of end-time prophetic history. The 1D1M at the end of the world is 9/11 when the latter rain began to empower the First Angel's message at the end of the world (Dan 11:40-45).^{vii} As Ezra left Babylon on the 1D1M, 9/11 marks the arrival of the fourth angel whose message ("Babylon is fallen") is a repetition of that of the second. Therefore as Ezra departed from Babylon and as the Millerites left the fallen churches after the arrival of the second angel's message - the disciples of 9/11 are now to depart from sin and the false teachings amongst them. They are to perform the work of separating truth from error now in the tarrying time. 9/11 is connected to 677. B.C. and the 2520 as this was the point at which a gathering of the faithful in response to the prophetic testing message began along with the spiritual scattering of the rejecters of the message. From that date God has been entering into a covenant relationship with the class that are receiving the increase of knowledge represented as the latter rain.

God's people are now approaching the Midnight Cry which has already begun to be revealed through the light of Ezra 7:9. As Ezra 7:9 unsealed light that culminated in the movement of the Midnight Cry in Millerite history, the very same verse is now unsealing light that will culminate in a repetition (on a grander scale) of the Midnight Cry in the near future. At this point the living testimony will be revived as brought to view by Millerite history and the symbolic significance of 508 A.D. God's people are to prepare for this time by obeying the

command to eat the little book - to keep up with the advancing light from God's Word, and to purify themselves by obedience to the truth. Those who do this work are the wise virgins who are gathering the holy oil into their vessels. When the cry goes out at midnight in fulfillment of the parable those with the oil enter into the marriage with Christ and will act as His representatives in the final crisis. As with the foolish virgins, those who neglect this work will realize their mistake all too late. When the Midnight Cry begins in earnest it is too late to obtain the oil if one has not been gathering it now in hours of the tarrying time. As the foolish asked the wise for oil, they will attempt to trace back their steps and seek to understand the messages they are now rejecting but will find the door of their probation closed.

The Midnight Cry is followed by the 10D7M which fell on October 22, 1844. This was the date of the Great Disappointment and the shut door in Millerite history. The shut door in 1844 parallel's the Sunday Law (the antitypical shut door) at the end of the world. As 457 B.C. is connected to a work of cleansing, so at the Sunday law God's temple (His church) will be cleansed from false professors. Those Seventh-day Adventists that remain after the purging process brought on by the Sunday Law will be used by God to give the Loud Cry and call His people out of Babylon.^{xiii}

144,000:

	Midnight Cry	Sunday Law
	I-----I-----I	
Truth vs. Error	Tarrying Time Living Testimony	Shut Door

In Closing:

New light on old lines of prophecy is being unsealed through Ezra 7:9. This verse is bringing together lines of truth throughout the Bible and placing them in a present truth setting. This verse was part of the development of truth that culminated in the Midnight Cry in the history of the Millerites and it is performing the very same work today. The advancing light of Ezra 7:9 points to a repetition of the Midnight Cry in the near future. It highlights the duty of God's people to prepare for this time; and if rightly received, it is the medium that will lead them into an experience that will enable them to stand at the Sunday Law.

By Thabo Mtetwa

Miller's Commencements and Ezra 7:9 Chart:

Millers Commencements:

(1) 677 B.C.	(2) 508 A.D.	(3) 457 B.C
	I-----I-----I	

John 16:7-8:

Sin	Righteousness	Judgement
	I-----I-----I	

Ezra 7:9:

1D1M	1D5M	10D7M
	I-----I-----I	
Left Babylon	Arrived in Jerusalem	Decree into Effect

Millerites:

First Disapp.	Midnight Cry	Shut Door
	I-----I-----I	
Apr 19, 1844	Tarrying Time Aug 15, 1844	Oct 22, 1844

144,000:

9/11	Midnight Cry	Sunday Law
	I-----I-----I	
Truth vs. Error	Tarrying Time Living Testimony	Shut Door

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ⁱ Barrios, M. (n.d.). *Prophetic Graph*. Retrieved January 15, 2015, from http://www.little-book.org/wp-content/uploads/downloads/2011/02/PropheticGraph_0.20.pdf

ⁱⁱ See Gen 3:15, DA 633.3 and GC 505.1

ⁱⁱⁱ Pippenger, J. (2014, November 1). *Behold the Bridegroom Cometh (notes)*. Retrieved January 15, 2015, from http://www.arkansasschooloftheprophets.org/wp-content/uploads/2014/12/notes/behold_the_bridegroom_cometh.pdf

^{iv} "The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, **August 12-17**. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, "You are going to have new light here, something that will give a new impetus to the work." But he little anticipated in what dramatic fashion the light was to come to him.

"As one of the prominent ministers in the movement, **he was given the pulpit on the third day of the meeting**. Clinging devotedly to that which he was in after years to celebrate as "the blessed hope," he yet was confused and made uncertain by the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port." However, the argument and the exhortation dragged; he felt no life in his message.

"Half consciously he noted a rider dismount from a panting horse outside the circle, come in and sit down by a man and his wife in the audience, and greet them with a few whispered words. The new arrival was Samuel S. Snow, his friends Elder and Mrs. John Couch. Suddenly Mrs. Couch arose and, interrupting the speaker, declared: "It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.' "

"Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. "Come up, Brother Snow, and tell us," he invited. **Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully. This he did in a powerful sermon on "the midnight cry," which he followed up with addresses each day that remained.** He was supported by other sympathetic speakers—Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp." - *Origin and History of Seventh-day Adventists*, volume 1, pg. 93

^v It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. - {GC 398.2}

^{vi} In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. - {GC 399.4}

^{vii} Barrios, M. (n.d.). *Millerite History Paralleled Chart*. Retrieved January 15, 2015, from <http://www.little-book.org/wp-content/plugins/download-monitor/download.php?id=3>

^{viii} Strong's Number H1431, gadal (gaw-dal'), a primitive root; properly, to twist (compare 1434), i.e. to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride):--advance, boast, bring up, exceed, excellent, be(-come, do, give, make, wax), great(-er, come to...estate, + things), grow(up), increase, lift up, magnify(-ifical), be much set by, nourish (up), pass, promote, proudly (spoken), tower.

^{ix} It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them nearer to Himself, that He may make known to them His will. His purpose for His people today is the same that He had for Israel when He brought them forth from Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in His church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people in the world. - {CT 321.1}

Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. To them have been entrusted the most solemn truths ever committed to mortals. Every endowment of grace and power and efficiency has been liberally provided. They look for the near return of Christ in the clouds of heaven. For them to give to the world the impression that their faith is not a dominating power in their lives is greatly to dishonor God. - {CT 321.2}

Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the Great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us; and at this time a living testimony is to be borne in the lives of God's professed people, so that the world may

THE ADVANCING GLORY *of the Third Angel's Message*

see that in this age, when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will—a people in whose hearts and lives God's law is written. – {CT 322.1}

^x Del Rosal, N. (n.d.). *The Advancing Light*. Retrieved January 15, 2015, from <https://m.youtube.com/playlist?list=PL1eSM5fjb5RQLcF8F5u7Rvw82IFLb8tRH>

^{xi} Snow, S.S. (1884). *The True Midnight Cry*. vol.1, no. 1, August 22, 1884, pg. 2

See also *Great Controversy* pg. 399

^{xii} Damsteegt, P. (1977). *Foundations of the Seventh-Day Adventist message and mission*(pp. 93-96). Grand Rapids: Eerdmans.

^{xiii} *Testimonies* vol. 9, pg.97