

JEFFERSON, TEXAS
10-23-10

RULES OF INTERPRETATION

By William Miller

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

RULE I- Every word must have its proper bearing on the subject presented in the Bible.

PROOF: Matthew 5:18.

RULE II- All Scripture is necessary and may be understood by a diligent application and study.

PROOF: 2 Timothy 3:15–17.

RULE III- Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering.

PROOF: Deuteronomy 29:29; Matthew 10:26–27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 44:11; Matthew 21:22; John 14:13–4; 15:7; James 1:5–6; 1 John 5:13–15.

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.

PROOF: Isaiah 28:7–29; 35:8; Proverbs 19:27; Luke 24:27, 44–45; Romans 16:26; James 5:19; 2 Peter 1:19, 29.

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.

PROOF: Psalm 19:7–11; 119:97–105; Matthew 23:8–10; 1 Corinthians 2:12–16; Ezekiel 34:18–19; Luke 11:52; Malachi 2:7–8.

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.

PROOF: Psalm 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 5:6; Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; Genesis 41:1–32; Daniel 2, 7, 8; Acts 10:9–16.

RULE VII- Visions are always mentioned as such.

PROOF: 2 Corinthians 12:1.

RULE VIII- Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

PROOF: Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6.

RULE IX- Parables are used as companions to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark 4:13.

See also; the explanation of the ten virgins: *Miller's Lectures*, Number 16.

RULE X- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

PROOF: Ecclesiastes 7:14.

1. Indefinite.
2. Definite, a day for a year.
3. Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

PROOF: Ezekiel 4:6; 2 Peter 3:8.

RULE XI- How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively

PROOF: Revelation 12:1–2; 17:3–7.

RULE XII- To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

RULE XIII- To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

PROOF: Psalm 22:5; Isaiah 14:17–19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

RULE XIV- The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, honors, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves.

From *Miller's Works*. Volume I, "*Views Of The Prophecies And Prophetic Chronology*, Selected From Manuscripts Of William Miller; With A Memoir Of His Life." Edited By Joshua V. Himes, 1842, pages 20–24.

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THE SAME PLAN

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. 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 error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound 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, and not the Bible.”

“The above is a portion of these rules; and in our study of the Bible **we shall all do well to heed the principles set forth.**” *Review and Herald*, November 25, 1884.

HIS ANGEL

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that **chosen one, to guide his mind and open to his understanding prophecies** which had ever been dark to God’s people.” *Early Writings*, 229.

GABRIEL

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1. And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” *The Desire of Ages*, 99.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement of the chain of truth was given to 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 in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

...

“God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.” *Early Writings*, 229–232.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

“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, [Daniel 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. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up.” *Advent Review and Sabbath Herald*, April 18, 1854.

677BC; 457BC & 508AD—THE 2520; THE 2300 & THE 1290 AND THE 1335

FIRST THE 2520

“During the twelve years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired in rather a significant manner, ‘What do you think of this text, and that,’ referring to the old texts I had objected to while a deist. I understood what he was about, and replied, ‘If you will give me time I will tell you what they mean.’ ‘How long time do you want?’ ‘I don’t know, but I will tell you,’ I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me, ‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind: ‘I will take the words of such passages and trace them through the Bible, and find out their meaning in this way.’ I had *Cruden’s Concordance*, which I think is the best in the world, so I took that and my Bible, and set down to my desk, and read nothing else except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching to you. **I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion**; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches I will hold on to it.” *Advent Review and Sabbath Herald*, April 24, 1856.

THE FOUNDATION OF THE FOUNDATION

“In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of **the two abominations**, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was **the motif of the two abominations** that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

“THERE ARE TWO ‘DESOLATIONS’ IN DANIEL 8—This fact is made so plain by Josiah Litch, that I present his words: ‘The daily sacrifice’ is the present reading of the English text. **But no such thing as sacrifice is found in the original.** This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, ‘the daily and the transgression of desolation,’ daily and transgression being connected together by ‘and;’ the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host.’ *Prophetic Expositions*, volume 1, page 127.

“It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

“THE TWO DESOLATIONS ARE PAGANISM AND PAPACY

“‘I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7,8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and the ‘wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.’ *Second Advent Manual*, page 66.

“It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod underfoot the sanctuary of the living God, are **none other than Paganism and Popery**. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that it took the name of Popery, had been the daily [or, as Prof. Whiting renders it, ‘the continual’] desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. When the Christian form of worship took the place of the Levitical, a change in Satan’s form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.” *Advent Review and Sabbath Herald*, January 6, 1853, J. N. Andrews.

SUPPLIED BY HUMAN WISDOM

“Then I saw in relation to **the ‘daily’** (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave **the correct view of it** to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on **the correct view of the ‘daily’**; but in the confusion since 1844, other **views** have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74.

TWO DESOLATING POWERS

THE SANCTUARY AND HOST

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily, and the transgression of desolation**, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13–14.

DESOLATIONS DETERMINED

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and **the end thereof shall be with a flood**, and unto the end of the war **desolations** are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:26–27.

“The abomination of desolation spoken of by Daniel the prophet, and referred to by our Lord, is Daniel 9:26–27.

“According to this prophecy, after the rejection of Messiah, the people were to come and ‘destroy the city and the sanctuary,’ both the lower city, and even Mount Zion, the city of David itself. ‘And unto the end of the war’ against the church and the holy city, **desolations (in the plural) are determined**. Jerusalem is to be trodden down of the Gentiles until **the times (seven times) of the Gentiles are fulfilled. Luke 21: 24.**” Josiah Litch, *Prophetic Expositions*, volume 2, 230.

PAGANISM

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which **paganism** was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

THE FLOOD

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:13–16.

DESOLATION POURED UPON THE DESOLATOR

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and

unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, **even until the consummation, and that determined shall be poured upon the desolate.** Daniel 9:26–27.

That determined shall be poured upon the desolator. Margin.

DETERMINED: H2782—chârats: to point sharply, that is, (literally) to wound; figuratively to be alert, to decide:—bestir self, **decide, decree, determine**, maim, move.

Seventy weeks are **determined** upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Daniel 9:24.

DIFFERENT THAN VERSE 24

DETERMINED: H2852—châthak: to cut off, that is, (figuratively) to decree:—determine.

“‘And unto the end of the war’ against the church and the holy city, desolations (in the plural) are determined. Jerusalem is to be trodden down of the Gentiles until **the times (seven times) of the Gentiles are fulfilled. Luke 21: 24.**” Josiah Litch, *Prophetic Expositions*, volume 2, 230.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is **determined [2782]** shall be done. Daniel 11:36.

That determined shall be poured upon the desolator. Daniel 9:27, marginal reference.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and **shall prosper till the indignation** be accomplished: for that that is determined shall be done. Daniel 11:36.

ROME PROSPERS

And his power shall be mighty, **but not by his own power**: and he shall destroy wonderfully, and **shall prosper**, and practice, and shall destroy the mighty and the holy people. And **through his policy also he shall cause craft to prosper in his hand**; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. Daniel 8:24–25.

ON HIS PART

And **arms** shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate. Daniel 11:31.

TWO WITNESSES

And **an host was given him** against the daily by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.

“VERSE 24. He shall enter peacefully even upon the fattest places of the province: and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time. . . .

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds, instead of against them**. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and **the dragon gave him his power**, and his seat, and great authority. Revelation 13:2.

FROM THE TIME: 508

And **from the time that the daily** shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:11–12.

DIRECTED BY THE HAND OF THE LORD

“**I have seen that the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

THE ORIGINAL FAITH

“It was the **united** testimony of Second Advent lecturers and papers, when standing on ‘**the original faith**,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

EXCEPT BY INSPIRATION

“I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 1.

AFTER THE PASSING OF TIME—1844 THROUGH 1846

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. **That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.**” *Manuscript Releases*, volume 1, 53.

1850 AND THE SECOND TABLE

“**The Lord showed me** that he, James, must take the testimonies that the leading Adventists published in ‘44, and republish them and make them ashamed. He is now doing that work. . . .

“God showed me the necessity of getting out **a chart**. I saw it was needed and that the **truth made plain upon tables** would affect much and would cause souls to come to the knowledge of the truth.

“On our return to Brother Nichol’s, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for the truth by the third angel’s message with the two former being made **plain upon tables**.” *Manuscript Releases*, volume 5, 201–203.

GOD IS IN IT

“**The [1850] chart** is being executed in Boston. **God is in it.**

“Brother Nichols has the charge of it.” *Manuscript Releases*, volume 15, 213.

THE CHARTS ORDERED BY GOD

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven.” *Manuscript Releases*, volume 13, 359.

1850 CHART

EXPLANATION OF THE TIME .

A prophetic year or time is 360 days denoting, years. 7 times is $7 \times 360 = 2520$ yrs. Time times and a half. is $3\frac{1}{2} \times 360 = 1260$ yrs. A prophetic month, is 30 days, 30 years. 42 months, is $42 \times 30 = 1260$ yrs. A prophetic day, denotes 1 year, 1 hour, 15 days. The treading down of Israel by the gentiles commenced before Christ. 677; 1843 years after Christ added to 677, make 2520 yrs. 7 times. The length of the daily, Dan. 8:13. from B.C.457 to A.D. 508 = 965 yrs. From the daily taken away, to papacy set up, 538 = 30 yrs. Time of the papal desolating abomination, to 1798 = 1260 yrs. From 1798 to 1844..... = 45 yrs. 2300 yrs.

Pagan Dominion or the Daily taken away. Daniel 11:31.

NO NEW MESSAGE

“God is not giving us a new message. We are to proclaim the message that in **1843 and 1844** brought us out of the other churches.” *Review and Herald*, January 19, 1905.

THE MESSAGES OF 1843 AND 1844

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**.” *Manuscript Release*, Number 760.

THE MESSAGES OF 1843 AND 1844?

“Now our history shows that there were hundreds teaching from **the same chronological charts that William Miller was, all of one stamp**. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, *Early SDA Pamphlets*, 17.

ALL

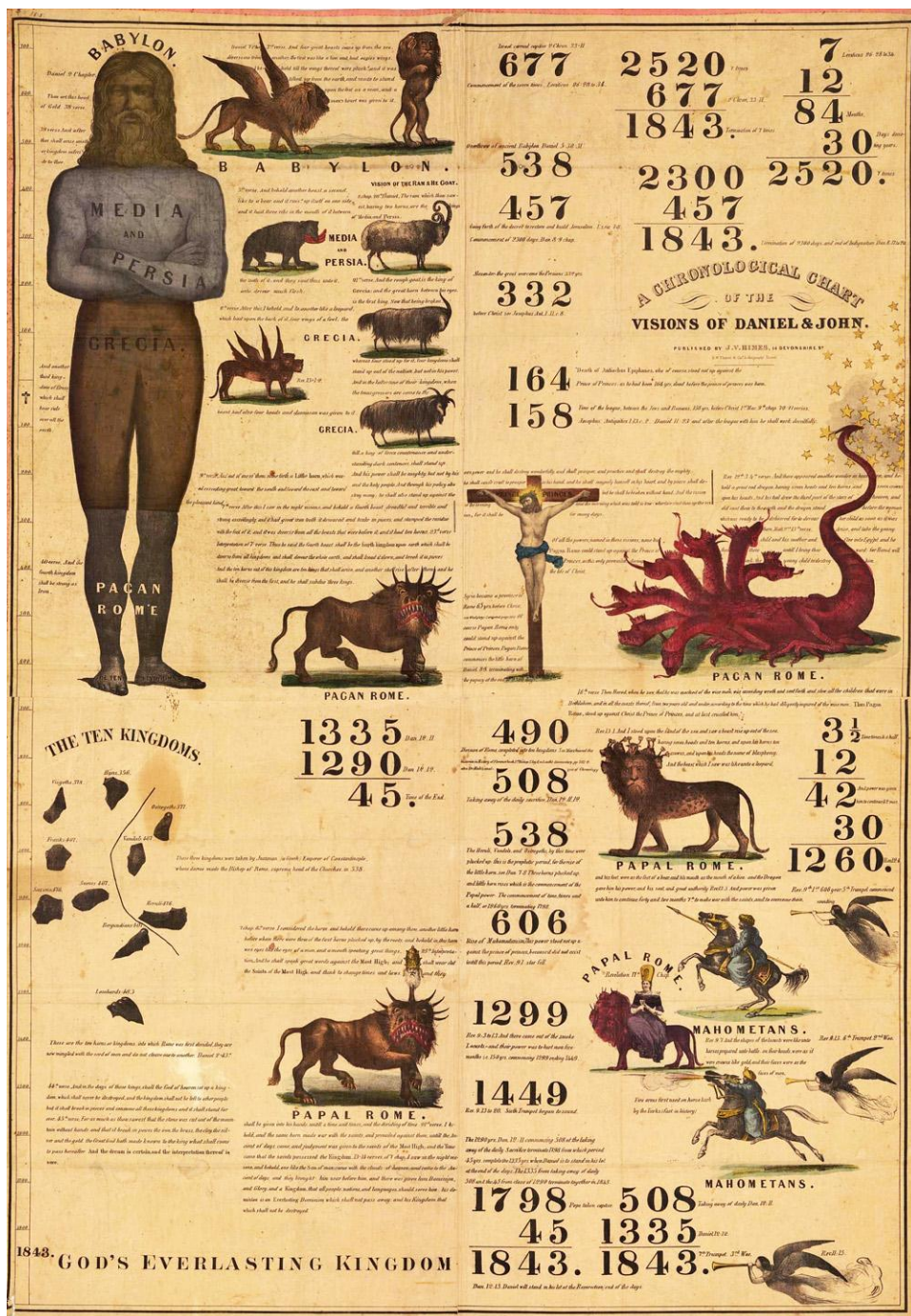
“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**” *Manuscript Releases*, volume 21, 437.

THE THIRD ANGEL’S MESSAGE

“Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. God wants His people to know that we have the message as He gave it to us in **1843 and 1844.**” *General Conference Bulletin*, April 1, 1903.





TWO VISIONS

CHAZON—VISION: H2377—châzôn: a *sight* (mentally), that is, **a dream, revelation, or oracle**: vision.

MAREH—VISION: H4758—mar'eh: a view (the act of seeing); also **an appearance** (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision.

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the **appearance [mareh]** of a man. Daniel 8:15.

MAREH

And he said, Hear now my words: If there be a prophet among you, **I the Lord will make myself known unto him** in a vision [mareh], and will speak unto him in a dream. Numbers 12:6.

And, behold, **the glory of the God of Israel was there**, according to the vision [mareh] that I saw in the plain. Ezekiel 8:4.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision [mareh]. . . .

And I Daniel alone saw the vision [mareh]: for the men that were with me saw not the vision [mareh]; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. . . .

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [chazon] *is* for *many* days. . . .

And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [mareh] my sorrows are turned upon me, and I have retained no strength. Daniel 10:1, 7, 8, 14, 16.

“Those who experience the sanctification of the Bible will manifest a spirit of humility. **Like Moses**, they have had a view of the awful majesty of holiness, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One.

“**The prophet Daniel** was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man ‘greatly beloved’ (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: ‘We do not present our supplications before Thee for our righteousness, but for Thy great mercies.’ ‘We have sinned, we have done wickedly.’ He declares: ‘I was speaking, and praying, and confessing my sin and the sin of my people.’ And when at a later time **the Son of God appeared**, to give him instruction, Daniel says: ‘My comeliness was turned in me into corruption, and I retained no strength.’ Daniel 9:18, 15, 20; 10:8.

“When Job heard the voice of the Lord out of the whirlwind, he exclaimed: ‘I abhor myself, and repent in dust and ashes.’ Job 42:6. It was **when Isaiah saw the glory of the Lord**, and heard the cherubim crying, ‘Holy, holy, holy, is the Lord of hosts,’ that he cried out, ‘Woe is me! for I am undone.’ Isaiah 6:3, 5. Paul, **after he was caught up into the third heaven and heard things which it was not possible for a man to utter**, speaks of himself as ‘less than the least of all saints.’ 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus’ breast and **beheld His glory, that fell as one dead before the feet of the angel**. Revelation 1:17.” *The Great Controversy*, 470–471.

CHAZON

Where *there is* no vision [**chazon**], the people perish: but he that keepeth the law, happy *is* he. Proverbs 29:18.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was* no open vision [**chazon**]. 1 Samuel 3:1.

Destruction cometh; and they shall seek peace, and *there shall be* none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision [**chazon**] of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the Lord. Ezekiel 7:25–27.

Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets also find no vision [**chazon**] from the Lord. Lamentation 2:9.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night *shall be* unto you, that ye shall not have a vision [**chazon**]; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God. Micah 3:5–7.

Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision [**chazon**] faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision [**chazon**]. For there shall be no more any vain vision [**chazon**] nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, *they of* the house of Israel say, The vision [**chazon**] that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:22–28.

And the Lord answered me, and said, Write the vision [**chazon**], and make *it* plain upon tables, that he may run that readeth it. For the vision [**chazon**] *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:2–3.

“As early as 1842, the direction given in this prophecy, to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. . . .

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged any more, but the word which I have spoken shall be done.’ [Ezekiel 12:21–25, 27, 28.]

“The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages, and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience, and to hold fast their confidence in God’s Word, their faith would have failed in that trying hour.

“The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people.” *The Great Controversy*, 392–393.

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church.” *Review and Herald*, August 19, 1890.

ISAIAH 29; 2 THESSALONIANS 2

THE FOUNDATION

“The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that **the longest and last prophetic period brought to view in the Bible was about to expire**, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

A MISTAKE IN SOME OF THE FIGURES

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid **a mistake in some of the figures**, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

THE PROPHETIC PERIODS THAT CLOSED IN 1843

“I saw the people of God joyful in expectation, looking for their Lord. **But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. . . .

“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that the prophetic periods reached to 1844, and that **the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 235–237.

EVENINGS AND MORNINGS

EVENINGS: H6153—‘ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING: H1242—boqer: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

And **the vision [mareh]** of the evening [**ereb**] and the morning [**boger**] which was told *is* true: wherefore shut thou up **the vision [chazon]**; for it *shall be* for many days.

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at **the vision [mareh]**, but none understood *it*. Daniel 8:26–27.

2300 EREBS AND BOGERS

And he said unto me, Unto two thousand and three hundred days [**erebs & bogers**]; then shall the sanctuary be cleansed.

HOW LONG

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, **How long shall be** the vision [**chazon**] *concerning* the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

How long shall be the complete vision [**chazon**] *concerning* the daily, and the transgression of desolation?

How long shall be the complete vision *concerning* paganism and papalism?

How long shall be the complete vision in Daniel eight *concerning* paganism and papalism?

How long shall be the complete vision in Daniel eight *concerning* paganism and papalism that begins with the Medes and Persians and ends with papal Rome?

457BC OR 31AD

THE SANCTUARY AND HOST

How long *shall be* the complete vision in Daniel eight *concerning* paganism and papalism that gives both the sanctuary and the host to be trodden under foot?

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

This shall be a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the Lord their God. Exodus 29:42–46.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And it came to pass, when I, *even* I Daniel, had seen the vision [**chazon**], and sought for the meaning, then, behold, there stood before me as the appearance [**mareh**] of a man. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision [**mareh**]. Daniel 8:13–16.

THE TIME OF THE END—1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the **time of the end** *shall be* the vision [**chazon**].

CHAZON FOR LATTER DAYS

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [**chazon**] *is for many days*. Daniel 10:14.

THE SCATTERING

But thou, O Daniel, shut up the words, and **seal** the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* **the end of these wonders**? And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and **sealed till the time of the end**. Daniel 12:4–9.

ROME ESTABLISHES THE CHAZON

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision [**chazon**]; but they shall fall. Daniel 11:14.

CHAZON SEALED UP

Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision [**chazon**] at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand **the matter**, and consider the vision [**march**].

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to **seal** up the vision [**chazon**] and prophecy, and to anoint the most Holy. Daniel 9:21–24.

UNDERSTAND & CONSIDER: H995—bîyn: A primitive root; to separate mentally (or distinguish), that is, (generally) understand.

MATTER: H1697—da^ˆba^ˆr: From [H1696](#); a *word*; by implication a *matter* (as *spoken of*) of *thing*.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And it came to pass, when I, *even* I Daniel, had seen the [**chazon**] vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision [**march**].

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at **1798** *shall be* the vision [**chazon**]. Daniel 8:13–17.

CLEANSED

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

TO MAKE RIGHT, CLEANSE & JUSTIFY

Cleansed: H6663: tsa^hdaq: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - **cleanse**, clear self, (be, do) **just (-ice, -ify, -ify self)**, (be, turn to) righteous (-ness).

THE LAST END OF THE INDIGNATION: 1844

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. Daniel 8:18–19.

TWO OR THREE WITNESSES

It is also written in your law, that the testimony of two men is true. John 8:17.

In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deuteronomy 17:6.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Genesis 41:32.

INDIGNATION

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. Daniel 8:19.

Lamentations 2:1–9.

Ezekiel 22:17–31.

And the anger of the Lord was kindled against this land, to bring upon it all **the curses that are written in this book**: And the Lord rooted them out of their land in anger, and in wrath, and **in great indignation**, and cast them into another land, as *it is* this day.

The secret *things belong* unto the Lord our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law. Dueteronomy 29:27–29.

And he said, Behold, I will make thee know what shall be in **the last end of the indignation**: for at the **time appointed** the end *shall be*. Daniel 8:19.

TIME APPOINTED

APPOINTED: H4150—moʿéd: From [H3259](#); properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

THE CURSE

DANIEL'S PRAYER

Daniel 9:1–19.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us, and the oath that is written in the law of Moses** the servant of God, because we have sinned against him. And **he hath confirmed his words**, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. **As it is written in the law of Moses, all this evil is come upon us**: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Verses 11–13.

NEHEMIAH'S PRAYER

Nehemiah 1:5–11.

THE SCATTERING AND THE GATHERING

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, **I will scatter you** abroad among the nations: But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet will I gather them* from thence, and will bring them unto the place that I have chosen to set my name there. Verses 8, 9.

Leviticus 26:24–46.

TWO SCATTERINGS

Israel *is* a **scattered sheep**; the lions have driven *him* away: **first the king of Assyria** hath devoured him; and **last this Nebuchadrezzar king of Babylon hath broken his bones**. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

And **I will bring Israel again** to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. **In those days**, and in **that time**, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Jeremiah 50:17–20.

SEVENTY YEARS

THE DESOLATIONS OF JERUSALEM

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Daniel 9:1–2.

THE PUNISHMENT OF BABYLON

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

THE LAND RESTING

To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 2 Chronicles 36:21.

LEVITICUS 25

THE LAST END

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.

THE FIRST END

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:26–27.

the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty and two months.** Revelation 11:2.

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

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

TO MAKE RIGHT, CLEANSE & JUSTIFY

Cleansed: H6663: tsa^ˆdaq: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - **cleanse**, clear self, (be, do) **just (-ice, -ify, -ify self)**, (be, turn to) righteous (-ness).

OCTOBER 22, 1844

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

DANIEL 8:14—THE INVESTIGATIVE JUDGMENT

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14.

DANIEL 7:13—A KINGDOM RECEIVED

I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Daniel 7:13–14.

“Thus was presented to the prophet’s vision the opening of the investigative Judgment. The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, **which will be given him at the close of his mediatorial work.** It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of his ministration in behalf of man,—to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits.” *The Spirit of Prophecy*, volume 4, 307.

MATTHEW 25—THE EXPERIENCE OF GOD’S PEOPLE

“The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

MALACHI 3—THE MESSENGER OF THE COVENANT

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come to his temple**, even **the messenger of the covenant**, whom ye delight in: behold, **he shall come**, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–4.

IN DAYS OF OLD

Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Exodus 19:5–6.

PETER’S DAY

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, **are built up a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: **Which in time past were not a people, but are now the people of God:** which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:2–12.

PETER'S POINT OF REFERENCE

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 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.

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. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:14–18.

BUILT UP A SPIRITUAL HOUSE

MOSES

“**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. ‘And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.’ The forty days’ tarry in the mount **did not include the six days of preparation**. During the six days Joshua was with Moses, and together they ate of the manna and drank of ‘the brook that descended out of the mount.’ But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.

“During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), was the command of God.” *Patriarchs and Prophets*, 313–314.

A DAY FOR A YEAR

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, **each day for a year**, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. Numbers 14:33–34.

PENTECOST

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19–21.

THE MILLERITES

1798 # 1844 = 46 years

2300 DAYS

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14.

$$606/605 = 2450 = 1844$$

$$2450 \div 50 = 49$$

$$2300 \div 50 = 46$$

ISAIAH 7—742BC

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass.

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:1–9.

THE FIRST AND THE LAST

Revelation 9:14–15—————391 years 15 days

Revelation 11:2—————1260 years

Daniel 8:14—————2300 years

Leviticus 26:28–34—————2520 years

“The decree against Judah, was the same as against Israel. **They must be scattered among all nations.** It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah 15:4—“And I will cause them to be removed into all kingdoms of the earth, because of **Manasseh**, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,”—tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843.

“Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus 26., and Jeremiah 15; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release.” William Miller (1842), *A Lecture on the Typical Sabbaths and the Great Jubilee*, 18.

724–722—SAMARIA BESIEGED

“About two years later, ‘in the seventh year of Hoshea,’ ‘Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.’ 2 Kings 18:9–12.

“**The destruction that came upon the northern kingdom was directly from God himself.** The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the ‘rod of mine anger.’ ‘The staff in their hand,’ he said, ‘**is mine indignation.**’ Isaiah 10:5.

“‘The children of Israel had sinned against the Lord their God, . . . and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. . . .

“‘Notwithstanding they would not hear, but . . . rejected his statutes, and his **covenant** that he had made with their fathers, and his testimonies which he testified against them; . . . and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

“‘Therefore the Lord was very angry with Israel, and . . . afflicted them, and delivered them unto the hands of spoilers, until he had cast them out of his sight, . . . as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria.’ 2 Kings 17:7–23.” *Review and Herald*, February 12, 1914.

1797

“In the years 1796, **1797**, French dominion being established by Bonaparte's victories in Northern Italy, . . . the French armies [urged] their march onward to the Papal Capital. . . . The aged Pope himself, now left mere nominal master of some few remaining shreds of the Patrimony of Peter, experienced soon after in person the bitterness of the prevailing anti-papal spirit.” Edwardson Christian, *Facts of Faith*, 57.

1798

“When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

“But the Pope recovered. The peace was soon broken; Berthier entered Rome on the 10th February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. . . . ‘No wonder that half Europe thought Napoleon’s veto would be obeyed, and that with the Pope the Papacy was dead.’” Edwardson Christian, *Facts of Faith*, 59.

1799

“Thus ‘those days’ are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the ‘three’ kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and ‘the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,’ and when the pope was made a prisoner and was carried into captivity in France, where he died at Valence, August 29, **1799**.” A. T. Jones, *Signs of the Times*, October 24, 1900.

MANASSEH—677

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 2 Chronicles 33:11.

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people** should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *Prophets and Kings*, 382.

EARNEST, n. ern'est. 1. **First fruits**; that which is in advance, and gives promise of something to come. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The christian's peace of mind in this life is an earnest of future peace and happiness. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain.

This sense of the word is primary, denoting that which goes before, or in advance. Thus the earnest of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God's presence and favor. *Webster's 1828 Dictionary*.

677

“Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:26, 27.

“The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, ‘It shall be no more, until He come whose right it is; and I will give it Him.’” *Education*, 179.

606/605

“Foremost among those who were rapidly leading the nation to ruin was **Zedekiah** their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel's prosperity, ‘sending his ambassadors into Egypt, that they might give him horses and much people.’

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Ezekiel 17:15–18.

“To the ‘profane wicked prince’ had come the day of final reckoning. ‘Remove the diadem,’ the Lord decreed, ‘and take off the crown.’ Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. ‘I will overturn, overturn, overturn, it,’ was the divine edict concerning the throne of the house of David; ‘and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:25–27.” *Prophets and Kings*, 451.

1844

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**” *The Great Controversy*, 389.