



Lesson 55

Millerite History part 1

- **The Millerites' Big Line**
 - Time of the End
 - 1840
 - Sunday Law
 - Close of Probation
 - Second Coming
- **The Structure of Millerite History**
 - How many Fractals?
 - One group, two groups, two groups
- **The Millerites' Fractals**
 - The first fractal's beginning
 - Midway
 - The first fractal's end
 - The second fractal

There are four main reform lines. Those four reform lines are the alpha history of Ancient Israel, the omega history of Ancient Israel, the alpha history of Modern Israel and the omega history of Modern Israel. We are currently in the omega history of Modern Israel- the fourth and final reform line. So far we have a good understanding of the omega history of Ancient Israel and how it applies to our time. What is opening up now is the alpha history of Modern Israel. In this series of the Millerite history we'll be progressing with the Movement towards understanding Millerite history, and now, in part one, we'll focus on the structure of our alpha and see what dates we can mark along the way as we travel through Millerite history.

The Millerites' Big Line

Time of the End

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.” *The Great Controversy* 355.3

“No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy* 356.2

The Time of the End in the Millerite history is 1798. We can prove that from the quote. Ellen White says the book of Daniel was to be sealed until the time of the end. Then she says the book was unsealed in 1798. That's one reason we know that the Time of the End is 1798.

1840

The next waymark on the Millerites' line is August 11, 1840. Two years earlier, in 1838, Josiah Litch predicted that the second woe would end on August 11, 1840, meaning Islam would be restrained. At that time there was a war going on between the Islamic powers of Turkey and Egypt over Syria. Egypt was beating Turkey in the war. So in 1840, Turkey placed itself under the control of Christian nations; they made a treaty between Turkey and Egypt that forced Egypt to surrender. The treaty arrived in Egypt on August 11th and Egypt surrendered soon afterwards (See YPG lesson 27: Two Versions of Daniel 11:40). August 11th is the restraint of Islam. The fulfillment of the prediction of Josiah Litch also empowered the Millerite message; we call August 11, 1840 the empowerment of the first angel's message. August 11th also lines up with September 11th on the line of the 144,000. It is the second waymark on the Millerites' line.

Sunday Law

1850 is the Sunday Law for the Millerites. On the Millerites' big line, their 144,000 line, 1850 is the third and middle waymark. In the book *Spiritual Gifts* volume 1 the chapters are in chronological order: chapter 1 is The Fall of Man and the last chapter is The Second Death. The chapters in *Spiritual Gifts* can be put on a line. Chapter 35 is titled The Third Message Closed. The third message is the third angel's message; it ends at the Close of Probation. Chapter 34 is titled The Loud Cry; the loud cry of the third angel happens right before the Close of Probation. Chapter 33 is titled The Sins of Babylon, and since the chapters are in chronological order, this chapters must be placed right before the loud cry, and that waymark is the Sunday Law. In chapter 33, E. G. White talks about slavery and how the slave owners filled up the cup of God's wrath. This chapter is about the Sunday Law, so the Sunday Law for the Millerites is about slavery which filled the cup. In Revelation 14, the third angel says that the people that get the mark of the beast in their forehead or hand drink the cup of God's wrath. The third angel is empowered at the Sunday Law. In *Spiritual Gifts* chapter 33, E. G. White says the people that practiced slavery filled the cup, and God made them drink it- the people that drink the cup get the mark, so people that practice slavery are the people that get the mark. Revelation says that the mark can be in your hand or head- that means you can be forced to get it (hand) or voluntarily get it (head). So, the sin at the Millerites' Sunday Law is slavery, and therefore they could either practice slavery (get the mark) voluntarily or be forced to do it; this is the Sunday Law according to E. G. White and John. So when was this fulfilled? In 1850, the government passed the Fugitive Slave Law, it made people support slavery like it or not, in the hand or the head. This exactly fits the description given by E. G. White and John. That's why we say the Sunday Law was in 1850 for the Millerites- we can get the description from Ellen G. White and John's writings.

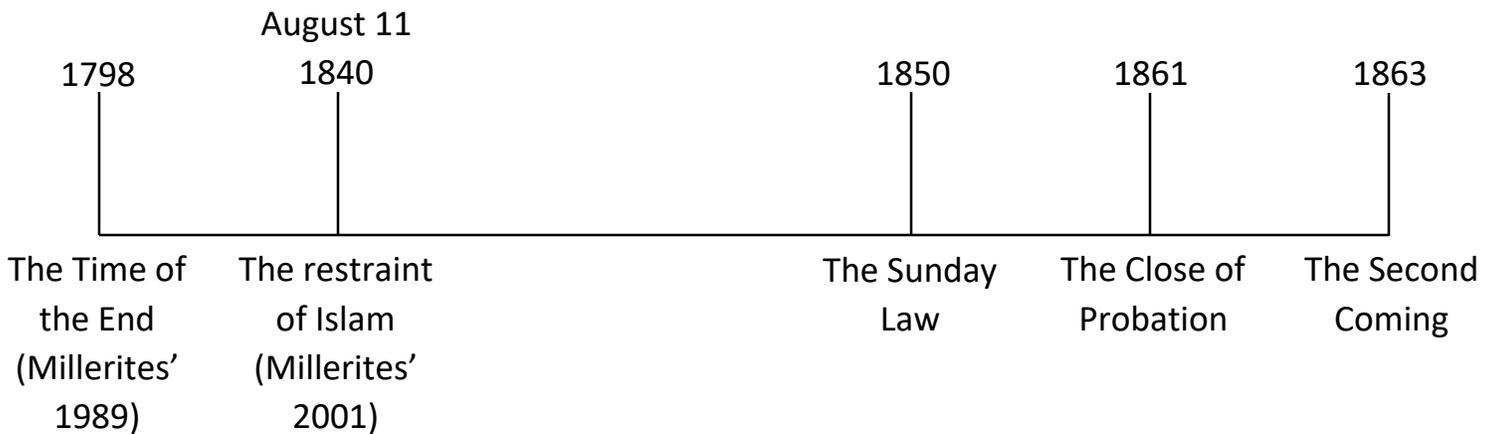
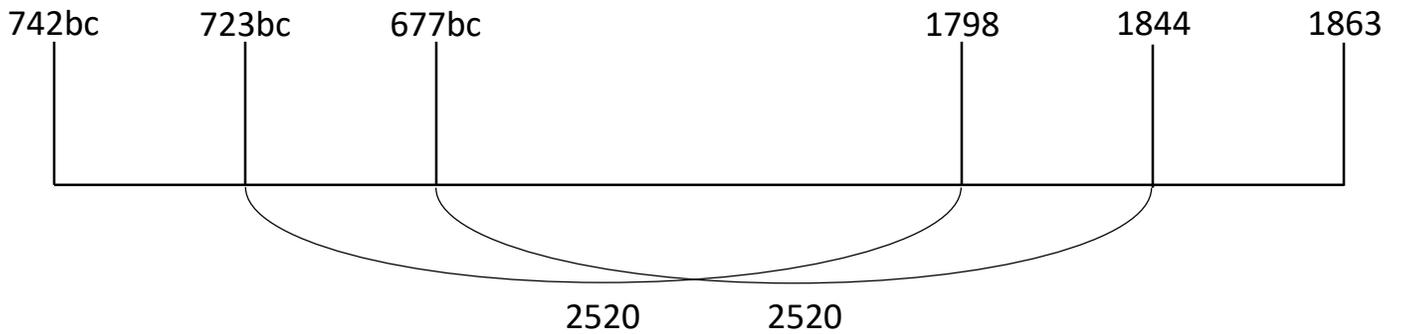
Close of Probation

The next waymark after the Sunday Law is the Close of Probation. In Millerite history, the Close of Probation is in 1861. But how do we know that? Ellen White says, "In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. There will be a time of trouble such as never was since there was a nation." *5MR* 305.4. She connects a civil war to a time of trouble. The Time of Trouble, we know, begins at the Close of Probation of Daniel 12:1. The Civil War began in 1861, so a time of trouble began in 1861, which means 1861 is the Close of Probation.

Second Coming

The last waymark on the 144,000's line is the Second Coming. That event is also the last waymark on the Millerites' line. If the Millerites had been faithful Christ would have returned in their time. This Movement marks the year that Christ would have come back as 1863. The year 1863 is the end of the 2520 chiasm. This chiasm began in 742bc when Isaiah was given a 65-year prophecy telling him when Israel and Judah would go into captivity. Also, at that time there was a civil war between Israel and Judah. Nineteen years after 742bc, in 723bc, Israel (the northern tribes) went into captivity and their 2520 began. In 677bc, 46 years after 723bc, the king of Judah (the southern tribes) went into captivity; that year Judah's 2520 began. In 1798 the first 2520

ended. In 1844, 46 years after 1798, the second 2520 ended. Nineteen years later is the year 1863. So 1863 completes the chiasm: making it an important date. That year was also in the American Civil War. Some of the pioneers believed that slavery would continue until the Second Coming. The year 1863 is the last important date in Millerite history so it lines up with the last waymark: the Second Advent.



The Structure of Millerite History

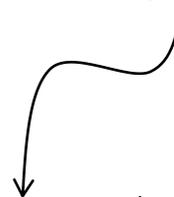
How many fractals?

The alpha history of Ancient Israel has two fractals. Both the omega history of Ancient Israel and the omega history of Modern Israel have three fractals, two for the church and one for the world. The alpha histories are a bit different. Take Moses' history, did he and Aaron go to Pharaoh to free the Israelites twice? No, so alpha histories only have one call to the church. There are other ways we can see this. The 1260 is a scattering time, from 538 to 1798 God's church was scattered under Papal persecution. In 1798 the 1260 ended. A new reform line, and therefore gathering, began. God always gathers His church first, so they can take the message to the world. So in 1798 the first gathering began, this was a gathering for God's new church from the Protestant churches. In *The Present Truth* (RH) November 1, 1850 par. 9; E. G. White says that on September 23rd (1850) God told her a second gathering had begun. This second gathering began in 1850. 1850 is the Sunday Law- the beginning of the last dispensation before the Close of Probation; there is only one dispensation left to gather a group of people. God isn't going to skip over the world and just gather His church twice, so since the first gathering is definitely for the church, the second gathering is for the world. We can define gathering as bringing people into the church. The first coming into the church (gathering) began in 1798- just like the Priests, the Millerites started coming into the church soon after. 1850 was the Millerites' Sunday Law. The second gathering for the world began at the Sunday Law just like the Nethinims' will. Since there is no Levites' fractal in Millerite history, there is no 2021 waymark on the Millerite lines. There are still five waymarks though, there is just a "gap" where 2021 would go.



The first group in the Millerite history and the Priests join the 'movement'

The second group in the Millerite history and the Nethinims join the 'movement'



One group, two groups, two groups

In all histories, there aren't always two calls to the church. Take the history of Babylon, for example. Ezra 8:15,16 says, "And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding." Verses 15 and 16 of chapter 8 came after Ezra and the Priests left Babylon in the previous chapter. That was the first call. Then, he noticed that there were no Levites. That's when he made the second call, to the Levites. The history of the Babylonian captivity had two calls to the church. Next, look at the history of Rome- the Roman captivity. The first message was given to the disciples and then they took it to the Jewish church. In the history of the Roman captivity, there were two calls made to the church. Lastly, look at the history of the Egyptian captivity. Exodus 12:37 says, "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children." They did not return to Egypt to get a second group. God's people left once. In the history of the Egyptian captivity, there was only one call to the church. So all histories don't have two calls to the church; the Egyptian captivity didn't, but the Babylonian and Roman captivities did. Those were the histories of Ancient Israel. The Egyptian captivity was the alpha of Ancient Israel and it had only one call to the church. The Roman captivity was the omega of Ancient Israel and it had two calls to the church. The Babylonian captivity was in the middle and it also had two calls to the church. The history of Modern Israel is just like the history of Ancient Israel. The Millerite history had one call to the church just like the Egyptian captivity did. Our history has two calls to the church just like the Roman captivity did. The 1888 history, the history in the middle, had two calls to the church just like the Babylonian captivity did.

Egypt: 1 group

Babylon: 2 groups

Rome: 2 groups

Millerites: 1 group

1888: 2 groups

144,000: 2 groups

The Millerites' Fractals

The first fractal's beginning

The first two waymarks on the first fractal of Millerite history are 1798 and 1840. They are the same as the first two waymarks on the big line of Millerite history. The Priests' line (which is the first fractal in our time) begins with 1989 and 2001, just like the 144,000s' line. In Millerite history the same thing happens. The Time of the End for the first group is 1798. The empowerment of the first angel and the restraint of Islam is August 11, 1840. Those are the first two waymarks on the fractal of the church in Millerite history.

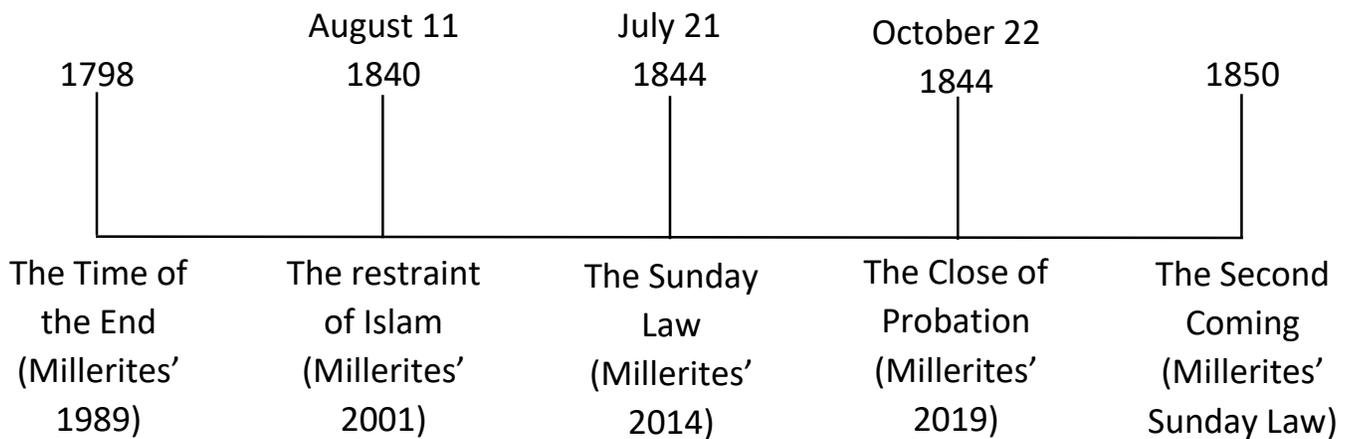
Midway

July 21, 1844 is the Millerites' 2014. So far we've seen that the Millerite line has two fractals. The first fractal, which is the Millerites' "Priests" line began just like ours in our time. The first two waymarks are the same as the first two on the big line. So what date is the third waymark? In *The Great Controversy* 398.1, E. G. White says that in the Summer of 1844, the Midnight Cry message was given. She says that the point when the message was given was midway between the date when the Millerites first thought Jesus would come, which was April 19, 1844 and the updated day the Millerites thought Jesus would come, which she later said was October 22, 1844 (which we'll talk about in the paragraph below). So, the point when a message was given was midway between April 19th and October 22nd. In *Bates' Pamphlet #2* (BP2) 72.1, Joseph Bates gives a more specific date of when the message was given. He says that the middle of the tarrying time (which was from April 19th to October 22nd) was around July 20th, and that was the time when Samuel Snow gave the Midnight Cry message at Boston. When we count the days, from April 19th to October 22nd, we find that midway is actually July 21st, but since Bates said it was around the 20th, not, "it is the 20th", we're all good. So, both Ellen G. White and Joseph Bates are marking the camp meeting in Boston on July 21st as an important waymark after April 19th. They both say that this waymark is Midway (or Midnight), and it has been proven from other lines that 2014 is midway between September 11th and November 9, 2019. So the midway 2014 waymark in the first Millerite fractal is July 21, 1844; that was when Samuel Snow gave the Midnight Cry at Boston. That's where we get the Boston in the Boston, Concord, and Exeter model and that is how we prove July 21, 1844.

The first fractal's end

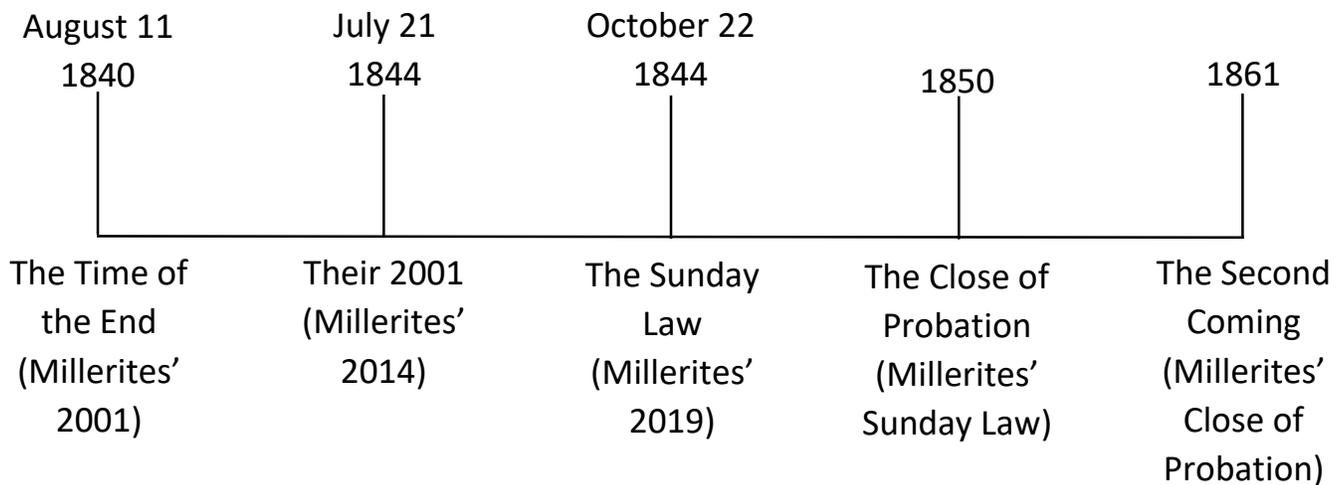
The Millerite history, unlike the omega history of Modern Israel, only has three lines- the main one representing the line of the 144,000, and two fractals- representing the lines of the Priests and Nethinims. We are looking at the fractal representing the line of the Priests. The first three waymarks are 1798, 1840, and July 21, 1844. Like all reform lines, it has five waymarks, so we need two more. The Close of Probation is October 22, 1844 and the Second Advent is 1850. Those are the last two waymarks on the first fractal line in the Millerite history. How do we know that October 22nd is the Close of Probation in Millerite history? "Inseparably linked with the position held by the pioneers that something of significance had transpired on October 22, 1844, was the understanding that a 'door' was shut in connection with the fulfilling of prophecy. The expression is found in the message to the church in Philadelphia as set forth in Revelation 3:7, 8. There is

described One who held the 'key of David,' 'he that openeth, and no man shutteth, and shutteth, and no man openeth,' the One who declared, 'I have set before thee an open door, and no man can shut it.' This message to the Philadelphia church had laid the foundation for rightfully advocating a 'shut door' on October 22, 1844. The full significance of the expression was not immediately understood, but the term early became synonymous with confidence in the fulfillment of prophecy on October 22, and it was so used for about seven years after the 1844 disappointment. It was usually understood to be linked with a close of probation, but for whom?" *1BIO* 95.6

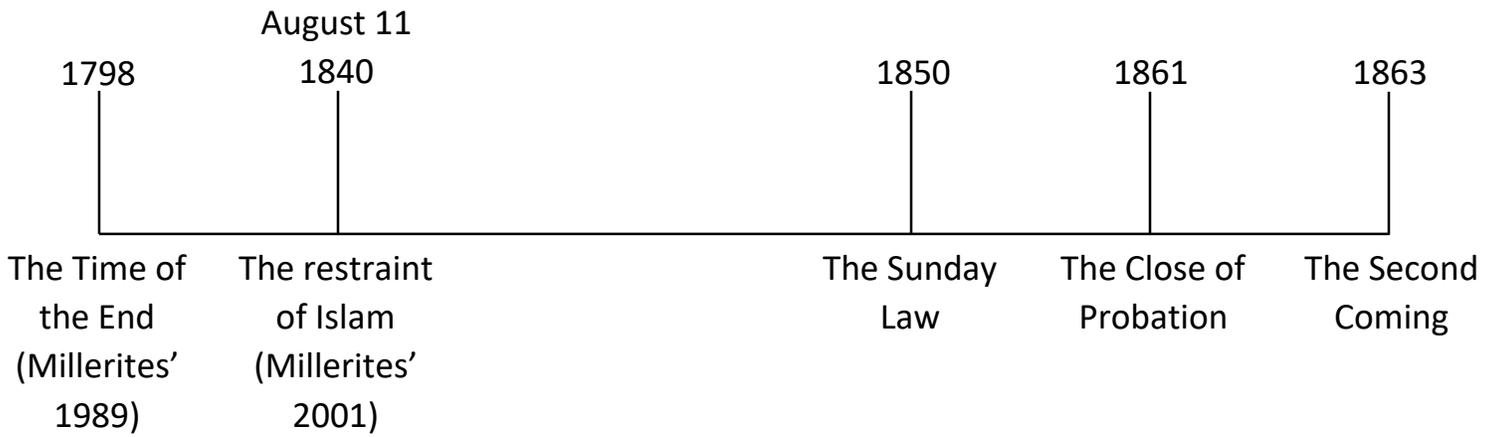
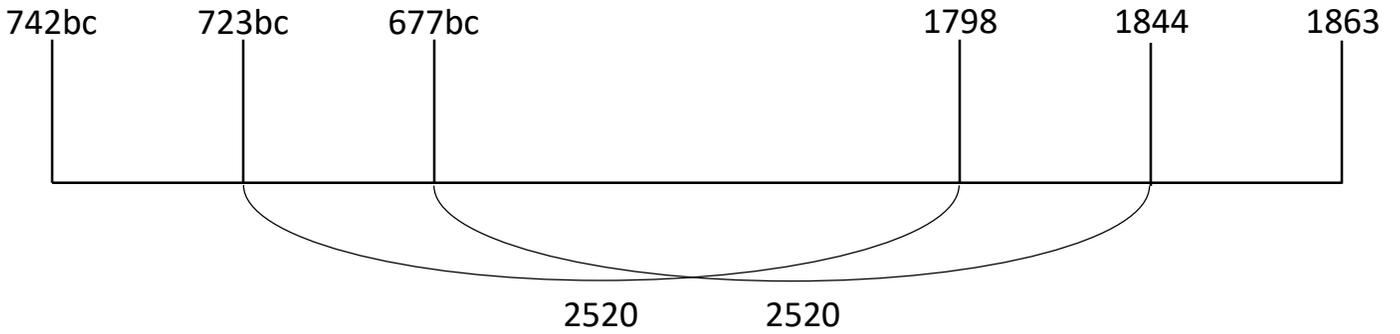


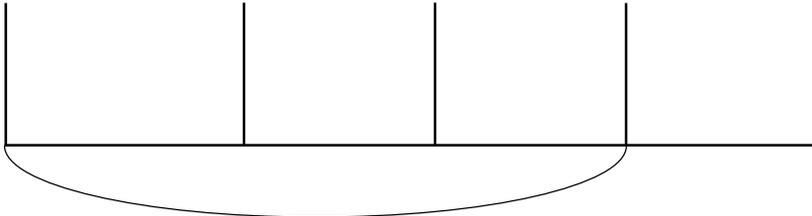
The second fractal

Millerite history has two fractals: one for the church and one for the world. The second fractal is for the world. Their reform line began on August 11, 1840. That is their Time of the End. The next waymark is July 21, 1844; then October 22, 1844. Their fourth waymark is 1850. In that year the Millerites began public evangelism and brought people from the world into the Millerite movement. The year 1850 lines up with the Sunday Law on the Nethinims' line. At the Sunday Law we will begin public evangelism and bring the Nethinims, or people from the world, into this Movement. In the Millerites' time the year, 1850, is also the close of probation for the second group (just like the Sunday Law is for the Nethinims). The last waymark on the second fractal in Millerite history is 1861- that is their Second Coming. So August 11, 1840 to 1861 is the fractal of the second group in Millerite history- the group from the world.



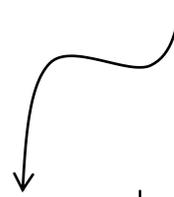
In Summary:





The first group in the Millerite history and the Priests join the 'movement'

The second group in the Millerite history and the Nethinims join the 'movement'



Egypt: 1 group

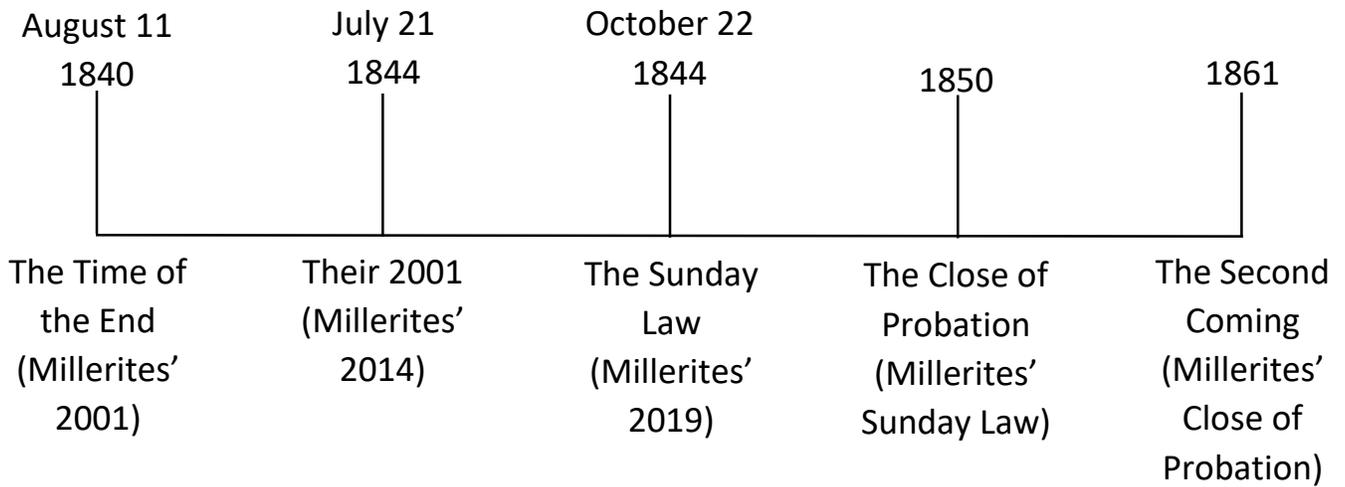
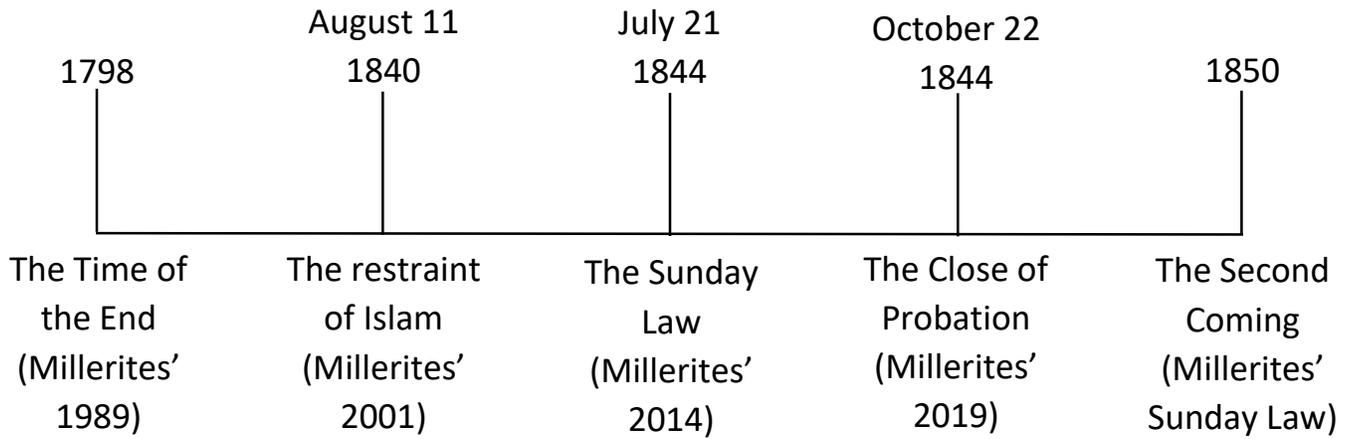
Babylon: 2 groups

Rome: 2 groups

Millerites: 1 group

1888: 2 groups

144,000: 2 groups



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