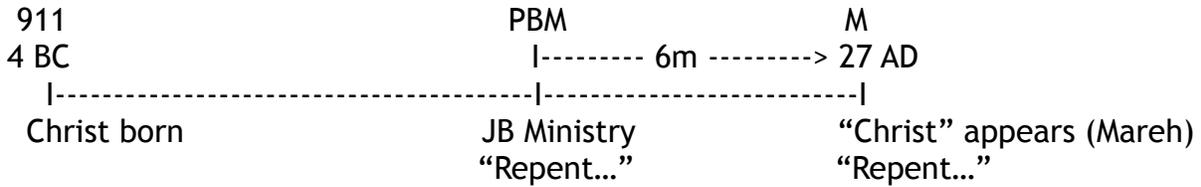


The Structure of the Prediction Before Midnight - Part 1

Thirty Years - Christ:



The future life of Christ was mapped out before him. His divine power had been **hidden**, and he had waited in **obscurity and humiliation for thirty years**, and was in no haste to act until the proper time should arrive. But Mary, in the pride of her heart, longed to see him prove to the company that he was really the honored of God. It seemed to her a favorable opportunity to convince the people present of his divine power, by working a miracle before their eyes, that would place him in the position he should occupy before the Jews. But he answered that his hour had not yet come. His time to be honored and glorified as King was not yet come; it was his lot to be a Man of sorrows and acquainted with grief. - {2SP 102.1}

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative **obscurity**, but of the highest importance. **He was in this obscurity laying the foundation of a sound constitution and vigorous mind.** He “grew, and waxed strong in spirit” (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example. - {4MR 235.3}

“They shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” During the greater part of this period, God’s witnesses remained in a **state of obscurity**. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. (See Appendix.) When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to **mountain fastnesses, and to dens and caves of the earth—then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years.** In the darkest times there were faithful men who loved God’s word and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time. {GC 267.2}

- Christ's thirty years "hidden" in "obscurity" represent a wilderness time period. The Wilderness is a symbol of 911 - Midnight.
 - The number 30 brings us to Midnight (Eze 1:1).
- John the Baptist is located "in the wilderness" time period.

"The prince of the covenant" unquestionably refers to Jesus Christ, "the Messiah the Prince," who was to "confirm the covenant" one week with his people. Daniel 9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the Prince of the covenant, or, in other words, the death of our Lord Jesus Christ. According to the prophecy, this took place in the reign of Tiberius. Luke informs us (3: 1-3) that in the fifteenth year of the reign of Tiberius Caesar John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his step-father, in August, A. D. 12. His fifteenth year would therefore be from August, A. D. 26, to August, A. D. 27. **Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age.** If John commenced in the spring, in the latter portion of Tiberius's fifteenth year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and right here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half to find the date of the crucifixion; for Christ attended but four Passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, bring us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37. (See on chapter 9:25-27.) {DAR 243.2}

- He commenced his ministry six months (at PBM) before Christ commenced his (at M).

Matthew 3:1-12 KJV

[1] In those days came John the Baptist, preaching in the wilderness of Judaea, [2] And saying, **Repent ye: for the kingdom of heaven is at hand.** [3] For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight.** [4] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was **locusts and wild honey.** [5] Then went out to him **Jerusalem, and all Judaea, and all the region round about Jordan,** [6] And were baptized of him in Jordan, confessing their sins. [7] But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the **wrath to come?** [8] **Bring forth therefore fruits meet for repentance:** [9] And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10] And now also **the axe is laid unto the root of the trees:** therefore

every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:** [12] **Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.**

- “Repent ye... prepare ye the way of the Lord...” - John the Baptist formalized the message later borne by Christ at Midnight (Dan 9:24-27, Mark 1:14-15).
- “Locusts and Wild honey” - “Locusts” here is literally referring to the locust bean. But by simple proof-texting the locust is a symbol of Islam (tidings out of the east).
 - Samson drew honey out of the carcass of a lion (Judges 14:8-9). The lion is a symbol of Babylon (tidings out of the north).
 - Hence John’s prediction is the beginning of the tidings out of the east and north that trouble the papacy in Dan 11:44.
- “Jerusalem, and all Judaea, and all the region round about Jordan” - Priests, levites and 11th hour workers.
 - Judaea - the greek word for the area inhabited by Judah. David was anointed king over Judah at 911. Judaea is thus a reference to the priests.
 - Jerusalem is marked at the MC (Ezra arrived in Jerusalem on the 1d5m). It is thus referring to the levites.
 - The nations round about the Jordan are the gentiles/11th hour workers.

Deuteronomy 9:1

[1] Hear, O Israel: **Thou art to pass over Jordan** this day, to go in to possess **nations greater and mightier than thyself**, cities great and fenced up to heaven,

Joshua 23:2-4

[2] And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

[3] And ye have seen all that the Lord your God hath done unto **all these nations** because of you; for the Lord your God is he that hath fought for you.

[4] Behold, I have divided unto you by lot **these nations that remain**, to be an inheritance for your tribes, **from Jordan**, with all the nations that I have cut off, even unto the great sea westward.

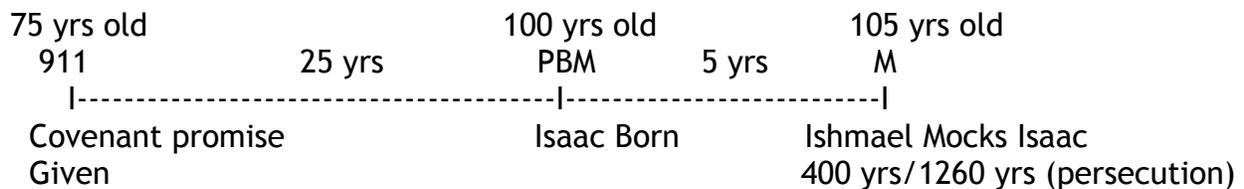
- “Wrath to come” - John the Baptist’s prediction before Midnight identified the close of probation and approaching judgement upon the Jewish Nation (SDA).
 - Dan 23-29, 11:41.
 - The wrath of God begins to manifest (in type) upon the foolish Priests at Midnight when He passes judgement upon them.

Psalms 95:10-11

[50] **Forty years** long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: [11] **Unto whom I swear in my wrath that they should not enter into my rest.**

- God's wrath is contained in the seven last plagues.
- "Fruits meet for repentance... bringeth forth not good fruit" - John is here making a distinction between good fruit and bad fruit - wheat and tares identified before the close of probation where the axe is laid to the root of the tree.
- "He that cometh after me is mightier than I" - coming of Christ (mareh vision).
- "Holy Ghost and with fire" - outpouring of Holy Spirit at Midnight.
- "Gather the wheat" - his message is identifying the harvest (Midnight).

Thirty Years - Abraham's Covenant Prophecy:



Genesis 12:1-4 KJV

[1] Now the Lord had said unto Abram, **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:** [2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: [3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. [4] So Abram departed, as the Lord had spoken unto him; and Lot went with him: and **Abram was seventy and five years old when he departed out of Haran.**

- Abraham leaves Babylon when he is 75 years old - 911.

Genesis 15:1-6 KJV

[1] After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. [2] And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? [3] And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. [4] And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but **he that shall come forth out of thine own bowels shall be thine heir.** [5] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them:

and he said unto him, So shall thy seed be. [6] And he believed in the Lord ; and he counted it to him for righteousness. [7] And he said unto him, **I am the Lord that brought thee out of Ur of the Chaldees**, to give thee this land to inherit it.

- Covenant promise given that Abraham would have a son.

Genesis 21:1-5 KJV

[1] And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. [2] For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. [3] And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. [4] And Abraham circumcised his son Isaac being eight days old, as God had commanded him. [5] And **Abraham was an hundred years old, when his son Isaac was born unto him.**

- The covenant promise was fulfilled when Abraham was 100 years old (25 years after leaving Haran).
- The birth of Isaac at the PBM marks the point at which the two classes - Isaac and Ishmael/wheat and tares - can be identified.

Genesis 21:8-12 KJV

[8] And the child grew, and **was weaned**: and Abraham made a great feast the same day that Isaac was weaned. [9] **And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.** [10] Wherefore she said unto Abraham, **Cast out this bondwoman and her son:** for the son of this bondwoman shall not be heir with my son, even with Isaac. [11] And the thing was very grievous in Abraham's sight because of his son. [12] And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

- Isaac being weaned identifies his coming to maturity. Wheat are brought to maturity by the latter rain/light of the seventh seal which begins to be imparted shortly before the harvest at Midnight.
- There are varying opinions regarding the age at which Isaac was weaned. Commentators place it between 2 - 5 years. Ussher says five and the appendix of Patriarchs and Prophets says five.

Note 3. Page 282. In Genesis 15:13 we read that the Lord said to Abraham, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: And they shall afflict them four hundred years.” This text raises the questions whether the 400 years refer to the time of affliction or sojourning, or both, and what the relation of the 400 years is to the 430 years of Exodus 12:40, 41, and Galatians 3:16, 17. - {PP 759.2}

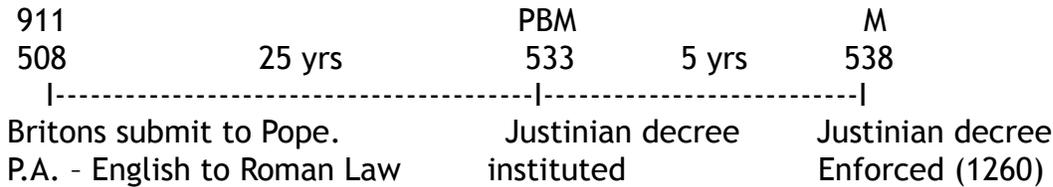
The statement in Exodus 12:40, that “the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years,” gives the impression that the Israelites, from Jacob’s entry into Egypt to the Exodus, actually spent 430 years in the country of the Nile. That this impression cannot be correct is obvious from Paul’s

inspired interpretation presented in Galatians 3:16, 17, where the 430 years are said to cover the period beginning when God made His covenant with Abraham until the law was promulgated at Sinai. Paul seems to refer to the first promise made by God to Abraham when he was called to leave Haran. Genesis 12:1-3. At that time the 430 years began, when Abraham was seventy-five years old (chapter 12:4), while the 400 years of the prophecy of Genesis 15:13 began thirty years later, when Abraham was 105 and his son Isaac five years old (Chapter 21:5). At that time Ishmael, who “was born after the flesh persecuted him [Isaac] that was born after the Spirit” (Galatians 4:29; Genesis 21:9-11), beginning a time of affliction of Abraham’s seed which intermittently would be continued until the time of the Exodus. Isaac had not only troubles with his half brother Ishmael, but also with the Philistines (Genesis 26:15, 20, 21); Jacob fled for his life from Esau (Genesis 27:41-43), and later from Laban (Genesis 31:21), and then was again in jeopardy from Esau (Genesis 32:8); Joseph was sold into slavery by his brethren (Genesis 37:28), and the children of Israel were oppressed by the Egyptians for many decades (Exodus 1:14). - {PP 759.3}

The time from Abraham’s call to Jacob’s entry into Egypt was 215 years, being the total of (1) twenty-five years lying between Abraham’s call and the birth of Isaac (Genesis 12:4; Genesis 21:5), (2) sixty years lying between Isaac’s birth and Jacob’s birth (Genesis 25:26), and (3) the age of Jacob at the time of his migration into Egypt (Genesis 47:9). This leaves the remaining 215 years of the 430 as the actual time the Hebrews spent in Egypt. Hence the 430 years of Exodus 12:40 includes the sojourn of the patriarchs in Canaan as well as their stay in Egypt. Since in the time of Moses, Palestine was part of the Egyptian empire, it is not strange to find an author of that period including Canaan in the term “Egypt.” The translators of the Septuagint, knowing that the 430 years included the sojourn of the patriarchs in Canaan, made this point clear in their rendering of this passage: “And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years.” An additional corroboration of the interpretation of the 430 years given above is found in the prophecy that the fourth generation of those who had entered Egypt would leave it (Genesis 15:16), and its recorded fulfillment in Exodus 6:16-20. - {PP 759.4}

- At Midnight Ishmael who was born after the flesh (foolish priests/tares) mocked (persecuted) Isaac marking the beginning of the 400 years of persecution identified in Gen 15:12-13.
 - Mocking is marked at noon(1 Kings 18:27).
 - Persecution of the wise priests by the foolish is marked at Midnight (see Judas).
- Ishmael being cast out typifies the separation of the tares at Midnight.

Thirty Years - The Daily:



- This line does not emphasize the prediction but the socio-political circumstances within which it will be given.

The last contest with paganism was in 508 when the Britons accepted Christianity; the “daily” spoken of in Daniel had been taken away. By 538 the way was clear for the papacy to sit enthroned in Rome. The new capital established by Constantine left Rome that it might be occupied by the head of the church. The new religion-Christianity-we have seen mingled with paganism, which it crushed, and gave birth to the papacy. The new policy, a union of church and state, gave civil aid to that paganized Christianity called the papacy. The harvest of the seed sown in the days of Constantine was reaped in the reign of Justinian, whose military and civil power supported “the abomination that maketh desolate.” {SDP 233.2}

- The Britons accepting Christianity typifies the change from English to Roman law at 911.
 - There is a dispute over the historicity of this point. Notwithstanding this the taking away of the daily still typifies the abrogation of the constitution that took place at the passing of the Patriot Act at 911.

7. The Rise of the Papacy - the Little Horn of Daniel 7th. - Mr. Miller claimed that the one thousand two hundred and sixty years of the Papacy were to be reckoned from A. D. 538, by virtue of the decree of Justinian. **This decree, though issued A. D. 533, did not go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian.** In this view, as to the rise of Papacy, he was sustained by Croly (see his work on Words of Encouragement to Self-supporting Workers, 113-117); G. T. Noel (see Prospects of Ch., p.100); Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p.28); Keith, vol. 1, p.93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others. {MWM 197.4}

- Justinian’s decree was issued in 533 (PBM) and went into effect in 538 (Midnight).
 - This identifies that a decree will be introduced before Midnight at the PBM and will go into effect at Midnight.
- Justinian’s decree was issued in order to address the activities of trumpet powers - (Russia and Islam in the line of the 144k).

