

stead of the Fall of 457 B.C. The Millerites said that these 2,300 years began when the decree of Artaxerxes Longamanus, King of Persia, "to restore and to build Jerusalem"¹⁵ went into effect. They said that this decree went into effect in the Fall and not in the Spring of 457 B.C. as they had previously thought. Therefore, they said that these 2,300 years should be dated from the Fall and not from the Spring of 457 B.C.

Having found this mistake, the Millerites reset the date for the second coming. They said that the second coming would take place at the end of these 2,300 years. They said that these 2,300 years began in the Fall of 457 B.C. Therefore, they said that the second coming would take place in the Fall of 1844 A.D.

Furthermore, they said that the Bible taught the very day and month on which the second coming would take place. They reached this conclusion in the following way. They said that in the tabernacle service which was held on the Day of Atonement, the high priest removed the sins of the Israelites from the sanctuary, and blessed the Israelites when he came out of the sanctuary. They said that these two acts of the high priest were typical of the time when Jesus, the great High Priest, would appear "to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality."¹⁶ They said that the time of the Day of Atonement on which the Jews observed these types of the second coming was very clearly stated in Leviticus 16:29 as the tenth day of the seventh month of the Jewish year. They then argued that since other types such as the Passover were fulfilled on the same day and month on which they were observed, that the types of the second

¹⁵Dan. 9:25.

¹⁶White, op. cit., p. 236.