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The Many Disappointments
of Enoch Jacobs

A Term Paper

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by

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INTRODUCTION

The purpose of this paper is to describe the development of the views of a highly representative Advent believer during a period when he searched for a definite time for the Lord's return after October 22, 1844, viz., Enoch Jacobs. The writer feels that Enoch Jacobs is an outstanding representative spokesman of definite time Adventists after October 22, 1844 because of his continual work as editor of an Adventist publication, the "Western Midnight Cry", which later became the "Day Star".

The writer's procedure was simply to read a significant amount of these publications. After six and one half months of issues, dated between November 29, 1844 and June 17, 1845, enough data was accumulated to formulate a good understanding of the man Enoch Jacobs, his many Advent subscribers, and the phases through which they passed as he and they continued to set definite time for the Lord's return. The writer has read everything in these weekly issues, except for a couple articles not related in subject to the paper's purpose. This reading included letters published, notices, and articles submitted from other Advent papers. The paper is structured chronologically rather than topically. Each issue with significance relative to the development of this man's thought on the time of the second advent of Christ is analyzed and discussed. Because the writer has limited himself to this one and primary source, no bibliography was necessary.

The earlier date of the publications mentioned above is the first of these issues preserved today. Since it was printed just five weeks after the great disappointment of October 22, 1844, it reveals the atmosphere among Adventist people shortly after that time. For this reason, and because it is filled with reassessments as to their position,

it is given the most attention in this paper.

There was a natural break between the last expected date set by Enoch Jacobs and any further specific date by the June 17, 1845 issue. Due to time and subject material itself it was an expedient place to break.

Summaries are added at the end of the first two issues analyzed because of their large amount of subject material. Otherwise, the following issues are treated in summary fashion without a separate summary.

Since the footnotes come from just one source a numerical system is adopted to add the reader in finding the source statement. Each issue has a volumn number and a number of the particular volumn. Then there are columns, usually twelve to an issue. So if the footnote says 4-5-6, it means volumn four of the publication, number five of the issue, and column six. An additional number is added to pinpoint the quotation or idea on a number scale of 1-10 which can be visually divided down the column. "1" would be at the very top, "5" in the middle, and "10" at the very bottom. Thus each footnote will have four numbers refering to the volumn, the number, the column, and the spot in the column.

VOLUMN 4 NUMBER 5, November 29, 1844.

By the above date five weeks had passed since the Adventists' disappointment on October 22, 1844. Enoch Jacobs reports that the believers in the literal return of their Lord on that day had been, within the last three months, subjected to the worst kind of lying and scandalous reports.¹ They had been chased by mobs from their meeting houses of prayer and rendered up to "magistrates" for court action upon their teachings.² He says they were treated this way because of their opposition to a "vital principle acknowledged by all. The kingdom and Reign of the Lord Jesus Christ on Earth."³

While these social pressures continued, the Advent believers were forced by honesty⁴ to admit they had been "twice disappointed as to the time."⁵ Enoch Jacobs, however, can still make the representative statement that they can now look for their Lord's imminent return with more confidence than ever.⁶

In true apologetic style Enoch Jacobs turns the evidence marshaled against himself and Advent believers into the surest proofs that they were right. He feels that God has made known the time of His coming in either "times or circumstances."⁷ The addition of "circumstances" enables Enoch Jacobs to escape pinpointing a date on the basis of time alone. All prophetic times "terminate within a circle of a few years,"⁸ He believed that they were in this circle because he felt that it was evident to all bible students that the circumstances predicted within its circumference had been fulfilled. He then names two of these: The fall of both the "'Ottoman Supremacy'" and the "'Papal civil power'".⁹

With these ideas, along with the fact that the most eminent of contemporary theologians agreed with the Adventists as to the time and event they expected,¹⁰ and that none could show why their inter-

pretation was wrong from the Bible before their latest disappointment, brought Enoch Jacobs to the conviction that "months cannot pass untill [*sic*] our highest hopes are realized." 11

Not only, however, have the events within the prophetic circle been fulfilled but Enoch Jacobs feels that something more definite must be understood from the "passing by of the year 1843." 12 He reasons that since it is not known for sure when the decree of Daniel 9:25 was valid in the year 457 BC and because the whole of 457 and 1843 are used to fulfill the number 2300 it cannot be known exactly when it will be fulfilled in 1843. "Consequently we have no positive means of knowing that chronology is wrong until the whole of 1844 shall have passed." 13 He thus extends the time to the end of 1844. 14 Even if the Lord does not come, he says, at that time, it is because we still do not have positive ways to determine when the "full years" of the 2300 are passed. Nevertheless, the Lord will come; His word is sure.

Enoch Jacobs then discusses the disappointment of the 10th day of the 7th month more fully. He still feels that definite time will be revealed before the advent of the Lord. 15 It was the message of definite ^{time} that created the great preparation in thousands of believers during the movement toward the 10th day of the 7th month. So, in fact, men cannot properly watch for the Lord's return without belief in a definite time. 16 While the thief is to come unexpectedly to the unwary and wicked, the bridegroom comes to the righteous at a specially appointed day. 17

Enoch Jacobs did not propose another rallying time such as was October 22, 1844, 18 but he is sure that the bridegroom will not come to the saints unexpectedly. In Luke 12:35-38 there are three watches mentioned. By the date of this issue he feels that two have passed. These first two watches were especially confirmed by the multiple ful-

fillments that occurred between them. He believed that Advent believers were in the third watch.¹⁹

Enoch Jacobs agrees with S.S. Snow in the interpretation given to the 7th month movement. But now he cannot see Christ coming literally to the earth on that day from the passage, but rather that He has sat for judgment upon His people before He appears.²⁰ In the types of the law the High Priest came out of the Holy Place and placed the sins of Israel upon the live goat. This was a type of judgment for all the sins of the congregation were dealt with and those who refused to afflict themselves during this time were cut off. It was only when the high priest appeared in the presence of the people, after he had offered the sin offering and after he had put the sins on the livegoat that it was made manifest what God's judgments were.²¹ Thus "there should be some movement on his [Christ] part in putting away the sins of his people as a body before he personally appears." ²²

After quoting Acts 3:19-21 Enoch Jacobs says that "Christ might set in judgment on the tenth day, and thus fulfilled the type." ²³ He believes that unless something as decisive as this occurred on October 22, 1844, the movement would not make sense. Christ must sit in Judgment before he returns. " There must be a rendering of judgment before it can be executed." ²⁴

Enoch Jacobs then begins to see types in the history of Noah which will find their antitype in the return of Jesus. According to these he feels that it should not be more than 40 days beyond October 22, 1844 before the judgment of the house of God is finished. It will not take more than a year for the judgment of the whole world.²⁵ Because it is evident from Scripture, says Enoch Jacobs, that there is a time for a judgment that precedes the execution of the judgment, the fact that Christ did not appear on that day renders the Adventists'

position all the more solid. Enoch Jacobs thus exhorts the believers to faithfulness and vigilance because definite time for the advent is a Bible doctrine. "If it lies not at the end of the 40 days from the tenth day [ca. December 2, 1844] it most assuredly does between that time and end of the Jewish year." 26

SUMMARY OF VOLUMN 4 NUMBER 5

In the midst of persecution and slanderous attacks of scoffers from both the world and the nominal churches the small Advent band turned to the Scriptures to find the reason for their recent disappointment. Enoch Jacobs, the editor of the "Western Midnight Cry" and well known spokesman for Advent believers in the west, feels that their position is just as correct, if not more so since October 22, 1844. He reasons so because the movement was so strongly opposed with such unchristian actions by the nominal churches as to separate the true believer from the false. The true believers were correctly affected by the movement and came out of the churches. Along with this sign of the end were the tumultuous events which surrounded them and also those in the foreign nations seemed to fulfilled all the signs of imminent destruction forecast in the Scriptures. Other evidence from the Bible seemed to point to a general area of time during which many prophecies would be fulfilled. He thought the time period just recently preached had brought Advent believers within a circle of events to transpire soon. One of these events, again supported from the Scriptures, was the rendering of judgment before the execution of judgment.

With the type of the law of the Day of Atonement further delineated he found more support for a judgment prior to the second coming. In addition to this was the fact that Christ had not appeared on the 22nd of October. This actually became another proof that judgment had

started for the church of God. He reasoned, due to types seen in the Noah story that it would take 40 days beyond October 22 before this judgment of the Church would be finished and then pass on the wicked. This final judgment of the wicked would occupy less than a year. One can estimate that 40 days beyond October 22 reaches to around December 2. The phrase about less than a year to accomplish the judgment of the wicked refers to sometime next spring when the present Jewish year would be complete.

With these new developments Enoch Jacobs can speak encouragement to the Advent band. Their hopes are not destroyed. They are now to understand the "movement" of Christ to judgment during the third watch after which He will come to earth to reward all for what they have done. Meanwhile they are to wait for the revealing of definite time. It will not be a popular rallying point, for only one "Midnight Cry" was prophesied to occur.

VOLUMN 4 NUMBER 6, December 11, 1844.

Since this next publication passed the 40 day mark beyond October 22 it is not surprising to see the first sentence in Enoch Jacobs' editorial speaking of a "definite year" of peculiar trial to God's people. According to his Noachin type, 40 days were to be a "peculiar trial", but now it is lengthened to a "defintie year". 27

This is no arbitrary change of interpretation as it might seem for the Scriptures themselves say there is an "Acceptable YEAR of the Lord." 28 What is more, the last year of the 2300 days has its prophetic nights as well. They are presently living in the night half of the last year of the 2300 days.²⁹ The parable of the ten virgins amply illustrates the recent events because it was "in the middle of the Jewish year 1843, a 'cry' was made that aroused them all." 30 Thus the Midnight Cry itself was given a little past the middle of the last year of the 2300. 31

Enoch Jacobs persists in his belief of a definite time. It will be made known sometime before the end of this half year--sometime before Christ returns. Then he introduces a new Biblical type which can add detail when approximating just when Christ shall return. This type came from Haggai 1:1-7. Sometime on the 24th day of the 9th month the heavens and the earth will be shaken preparatory to God giving the kingdom to the people.³² If the 10th day of the 7th month was dated to October 22, 1844, then this last date would fall around January 3 or 4.³³ Enoch Jacobs would have his reader understand that this line of reasoning is very credible. He says that if Christ had appeared on the 10th day of the 7th month we only would have seen fulfilled the law of types, but would not have been taking heed to the sure word of prophecy.³⁴ With this new date, this new hope to wait for, Enoch Jacobs closes this printing with a long article on patience.

SUMMARY OF VOLUMN 4 NUMBER 6

Enoch Jacobs now has passed a third disappointment. The 40 days of judgment given for God's people have not revealed the savior or any definite time of His coming. This disappointment, however, is not to be compared in magnitude with the previous two. But given to the belief that definite time must be revealed along with his hazy concept that events are scheduled and recognized as so many processes along the path of the Advent believer prior to the Lord's return,³⁵ he sets his sights upon another date. This day, about January 3 or 4, 1845 should see the Savior either appear or make it visibly obvious that his appearing is more than imminent.

VOLUMN 4 NUMBER 7, December 21, 1844.

Only one new and significant item appears in this issue relative to Enoch Jacobs' thinking. He had previously believed that probation

had not ended for sinners.³⁶ After publishing a recent letter from William Miller which had already been published in the "Advent Herald", he remarks that Miller's conclusions which he, and others, had come to, "that our work with the church and the world is now done is painful indeed, but at the same time, it is the one to which we are almost irresistibly driven, after having seen again and again, the utter rejection of the plainest truths found in the word of God." ³⁷ At this time then, Enoch Jacobs begins to feel that associated with the concept of Christ sitting in judgment is the further idea that probation has ceased for the sinner. These ideas in turn are integrally linked to the "Midnight Cry" of October 22, 1844. The close of probation then, seems to reach back to that date.

VOLUMN 4 NUMBER 9, January 9, 1845.

In this issue Enoch Jacobs starts with a review of 1844. The year is characterized as the most momentous as it has so wonderfully fulfilled prophecy. On this basis, the fulfillment of prophecy, he continues to wait with hope and patience for the second advent.

As with any person seeking fulfillment of a goal in a new year, he says that the new year will bring the fulfillment of the hope of Advent believers, even the bridegroom into their sight. He urges patience and faithfulness among the believers as their "case is before a tribunal where every thought, word, and design, will be accurately weighed in the balances of the sanctuary--." ³⁸ There seems to be no doubt in Enoch Jacobs' mind that God is judging His people at this time just prior to Christ's return.

It should be noticed that although this publication reaches beyond the 24th day of the 9th month there is no mention of passing that time in this issue.

VOLUMN 4 NUMBER 11, January 23, 1845.

This is a most interesting issue. Here Enoch Jacobs sets forth a summary of beliefs and the reasons for where the Advent believers stand.³⁹ He believed that all of the Jewish year of 1844 must pass before the second advent. This would be around March-April 1845. Then a new type was introduced which must be fulfilled; the Jubilee Trump. Since the Jubilee Trump sounded in the 10th day of the 7th month in the 49th year to set slaves free and to abolish debts in Israel, so the Jubilee Trump has sounded on the 10th day of the 7th month to mark the year of release soon to be inaugurated in the beginning of the 50th year. The Jubal Trump type then became more evidence why Christ could not have come on October 22, 1844, for it was merely sounded, but the year of release was not until the end of the year.

Enoch Jacobs now waits for the end of the present Jewish year. Then will be revealed the bridegroom. Here is again a third definite time that is set for the saint's deliverance.⁴⁰ It is now only a matter of "a small circle of a few weeks, or months at the outside."⁴¹

In this issue our editor does mention the passing of the 24th day of the 9th month. He is not, however, sorry for his mistake. He feels it was light at that time which guides the righteous to more perfect light until that perfect day dawn.

VOLUMN 4 NUMBERS 12 & 13, January 30-February 7, 1845.

During this time period letters were published in the "Western Midnight Cry" which supported Enoch Jacobs' ideas about the Jubal Trump sounding last October 22, 1844. One letter suggested an exact date for the return of Christ sometime around April 20-23. Although there was much controversy over this date it did become the focal point in weeks ahead for the Advent believers of definite time.

It is of interest to notice that in the publication the 24th day of the 9th month was seen as the third point--the third watch-- of "general expectation." Enoch Jacobs said that it was "the only one which has excited general interest since the passing of the 10th day of the 7th month." 42 Evidently, the third watch was over. 43 But all these disappointments only confirmed his belief, for he had begun to believe that three general expectations must pass and then the new light of an expected revelation of a definite time would come which would guide the believers to the Jubal Year.

VOLUMN 5 NUMBER 1, February 18, 1845.

This issue printed letters written by both advocates and those who opposed the Jubal Trump concept. Enoch Jacobs maintains his views and gives a strong rebuttal to one who would set up indefinite time. He argues that something happened on October 22, 1844, and that is all important. While that which did not occur was the coming of Christ, the Scriptures never gave any warrant to that idea. 44 In fact, all that could be shown from the Scriptures is that Christ would come out of the Holy Place on that day. But that would be to commence judgment, not to return to the earth. Since the sounding of the Jubal Trump on October 22, 1844, the believers are simply to proclaim the "Sounding of the Proclamation of Liberty." 45

VOLUMN 5 NUMBER 2, February 25, 1845.

Here we can see that Enoch Jacobs believed that it was not necessary to know the exact date for the end of Jewish year. In his mind it is simply extended through the month of March-April but not beyond "the month of April next." 46 Although he actually does set a definite time for the end of the Jewish year, as will be seen below, he is also cautious as well as willing to venture on the sure word of the Scriptures.

The intervening issues reveal little about the development of Enoch Jacobs' concepts. They are filled with letters which either agree or disagree with his positions.

VOLUMN 5 NUMBER 5, March 18, 1845.

In this publication we see voiced more strongly the concept of a shut door that had already begun to take shape in Enoch Jacobs' mind in early December 1844.⁴⁷ The unchristian behavior of professed Christians and the growing impenitence of the wicked seemed to provide the conclusive evidence that probation had ceased. When the Jubal Trump had sounded on October 22, 1844, Jesus had risen up and shut the door. They were then a band of tried but faithful believers. The walls of separation had been erected. Outside of them were the lost. In this condition they would continue, if faithful, until the end of the present Jewish year when the Lord would be revealed.⁴⁸

VOLUMN 5 NUMBER 7, April 1, 1845.

IN this issue Enoch Jacobs reiterates the idea of a shut door and the importance of other events and the chronology relative to the 2300 days. Referring to this he says that "to abandon time would be to abolish the wall of separation."⁴⁹ What he means by wall of separation is the wall that separates those who have been declared unholy as a result of the close of probation. Time is passing by. The faithful band have about come "to within a few weeks of the end of the 2300 days when the sanctuary is to be cleansed."⁵⁰

VOLUMN 5 NUMBERS 9 & 10, April 15, 1845.

At this time a double publication was produced. Evidently due to the mass of material sent in for publication and the nearness of the Pass-over Day warranted the extra material. The Passover Day had been voiced

about as another day-of-deliverance type which must be fulfilled.⁵¹ Enoch Jacobs must have embraced this idea for he has doubts as to whether another publication beyond this present one would be needed. He says: "The next publication day, being 'the Passover', I have strong hopes, as well as strong evidence, that all God's dear children will by that time, leave this, 'land of the enemy'." ⁵² The date of the next regularly scheduled publication was April 22, which was supposed to correspond to the 14th day of the 1st month. According to the type, they too would be delivered. Enoch Jacobs sees light in this. He had been patiently waiting for a definite time and now it seemed that it had come. We can call this his fourth attempt to name a definite time for the coming of the Lord beyond October 22, 1844.

But what happened to the idea of the beginning of the Jubal Year? It is not altogether clear in this issue but this much can be said: his jubilant expectation of the Lord's return on the Passover is mitigated somewhat from an earlier experience of disappointment of an already passed-by deliverance-date. Introducing a letter he says: "The following letter is published notwithstanding the time is now passed in which the writer expected the Lord. A large number are still looking to the Passover about the 20th or 23rd of the present month." ⁵³

While the date of which the time has passed does not appear in the "Day Star" it must have been the day which he figured to correspond to the "end of the present Jewish year"--the beginning of the year of release.

It seems that between those few days, the Passover came just 14 days after the beginning of the 1st month, Enoch Jacobs had time to bind up his wounds and accept the Passover-type theory. He does show signs, however, of not a whole-hearted acceptance of it.

This was the date set for the Passover--the expected day of deliverance. Because of his many disappointments Enoch Jacobs had developed a theology of disappointment in which he would expect to carry on and to keep searching for the definite time of the Lord's return beyond any given disappointment. In this issue he says: "If our readers in the country should receive this paper the Passover day will have passed: Then indeed, will the faith of God's waiting people be again tried to the utmost . . . It seems to me our work is done, but if God has any thing more for us to preform, He will open the way." 54

Within the columns of this issue a good paragraph of present beliefs is found. It represents his understanding of what has been accomplished to warrant belief in the Passover deliverance-date. These beliefs are:

definite time, the movement of the 10th day of the 7th month, the coming of the Bridegroom on that day, the completion of the atonement, and closing of the door of mercy, or rising of the Master of the house, etc., all of which events, I think we are warranted from the living oracles to expect, at some period, prior to the vis-appearing of the King in his everlasting Kingdom. 55

Because all these were to be fulfilled prior to Christ's second coming Enoch Jacobs feels they had no Biblical reason to look for actual deliverance until after their accomplishment. Their accomplishment has brought them down to the time of the Passover.

It should be noticed that for some time approaching the Passover date, reports of destruction by fire and disease have sprinkled the pages of the "Day Star". The obvious implication is that since probation has ceased, the judgments of God are falling. This present issue also contains these reports. Their presence will shortly become part of the reasoning in yet another extension of a time in which they hope the Lord shall be revealed.

While the Passover had passed, Enoch Jacobs had not been so fully decided on the date of April 22 that he could not look for the passing of the month of April. He now presses on for this:

We have had the warning of the seventh angel's voice and now, in a few brief hours, or days at most,-- holding fast 'the confidence, and rejoicing of the hope firm unto the end,' we shall have the marriage feast, and song of triumph. ⁵⁶

"In a few hours or at the most days" is the watch word for Enoch Jacobs. This seems to be another definite time, but it is really more of an extension of the Passover type or perhaps the completion of all possible endings for the 2300 years. Whatever it was for Enoch Jacobs, he was not going to be caught without an explanation if Christ did not return. Already he had begun to develop the thought that the Passover type is not complete on the day of the Passover. In the type, Israel was merely passed over by the destroying angel while God's judgments fell upon the Egyptians. It was only in a time beyond this day that Israel marched out of Egypt as free people. "Time was occupied in the deliverance of Israel; and that deliverance, though agitated a long time before, yet it had a marked beginning at the passover." ⁵⁷ So it was with them. While God's judgments were seen in the recent disasters on land and in the sea, God's faithful band of Advent believers was passed over and would in a short time experience deliverance.

VOLUMN 5 NUMBER 13, May 6, 1845.

The advanced ideas of the Passover type were just what Enoch Jacobs needed after the passing of both the Passover date and the month of April. Now he begins a further development of earlier surmisings the week before.⁵⁸ His argument is this: There are yet some events of the Passover type to be revealed. Jesus has come to the Ancient of Days and received the kingdom. The marriage is complete. The 14th

day of the 1st month is the Passover, but the day of deliverance from Egypt was some days later while God was executing vengeance upon Egypt. Then he mentions the multiple disasters as proof of the judgments of God then being poured out. So while "the anniversary of the Jew's Passover has passed by, . . . the Lord's Passover has not." 59

He embellishes these ideas with a promise to reveal, in just a short time, another definite time when they may expect the Lord to be revealed.

VOLUMN 6 NUMBER 1, May 13, 1845.

In this issue there can be seen a new development in Enoch Jacobs' thinking. He now feels that the preliminary events prior to the second coming may require months to accomplish.⁶⁰ Thus the Passover-deliverance date, as previously extended to days after, is now, comparatively, greatly extended.

While Christ had come the the Ancient of Days and has received his kingdom and has come out of the Holy of Holies on October 22, 1844, He now sits in judgment on the clouds and is soon to reveal Himself to execute the judgment.

Next, an old type is again introduced as having yet more validity; the Noachin type. He feels that the Bible says that the days of the Son of Man shall be the "same" as those in Noah's day.⁶¹ With this type in mind he plots the time of the deliverance of God's saints. Accordingly, it will be on the 27th day of the 2nd month. Then God will speak to His waiting children.⁶² That He will do it at that time is the result of a long and complicated analogy of types and fulfillments. In essence, Enoch Jacobs' conclusion was that it was on the 27th day of the 2nd month that God spoke to Noah to go forth upon the new earth.⁶³ It was because the Advent believers' experience had followed so closely the Noachin type that it was believed that on the 27th

day of the 2nd month they too would be delivered.

Enoch Jacobs believed this date to extend just 40 days beyond the Passover. If the Passover date was April 22, this Noachin date would fall around June 4. Thus Enoch Jacobs sets a fifth definite time to wait and expect the appearing of the Lord.

The issues that appeared on the dates May 20 and May 27 added no new developments. Mention was made, however, of persecution toward some of the Adventists and letters were published which agreed with Enoch Jacobs Noachin type. Other dates, on the basis of this type were suggested which reached until the 18th and 19th of June. Volume 6 Number 4, June 3, 1845.

On this date, the eve before the completion of the 40 days of the Noachin type, Enoch Jacobs remarks that God "has brought his children, through a most wonderful train of providence, to the mount Zion and City of the living God, where we daily expect to see his glory on the mount.⁶⁴ At the date of this publication there was only one or a dozen days left until the Noachin type would be fulfilled.

VOLUME 6 NUMBERS 5 & 6, June 10-June 17.

In the June 10 issue no mention is made of the expected date just 40 days after the Passover on the 27th day of the 2nd month. There was, however, a letter published which spoke of 10 days beyond the 40 days of the Noachin type for that would reach to Pentecost. Whether Enoch Jacobs subscribed to it or not is hard to ascertain. What is sure is that although he was tried and disappointed, he was still confident that the Lord will appear soon.⁶⁵ The reasons for this hardy conviction are many, but a basic reason not thus far advanced in the "Day Star" is that Leviticus 25:13 says, when speaking of the Year of Jubilee, that "IN THE YEAR" you shall return

every man unto his possessions.⁶⁶ For Enoch Jacobs, the great day of God had dawned, but it would be sometime during the Jubal year that God would deliver his people. After speaking of other reasons for his continuing hope he says that these are the "reasons of our glorious hope of seeing the Lord in this year of Jubilee." ⁶⁷

Finally, no definite day is set. At this time definite dates seemed to have been depleted. Enoch Jacobs would then wait daily to see the Lord sometime during the Jubilee year.

As a result of Enoch Jacobs' insistence upon knowing a definite time for the Lord's second advent he had passed through at least five significant disappointments beyond October 22, 1844. In harmony with his strongly advocated principle that prophecy is like a light that shines brighter and brighter until the perfect day comes, Enoch Jacobs was able to endure disappointment and return to the Scriptures to search and to wait until a time would be revealed.

The first such intimation of a time is seen in the first issue of the "Western Midnight Cry" series. According to a Noachin type the believers were to pass through 40 days of "peculiar trial". When neither a definite time or the Lord was revealed during these 40 days, the time of "peculiar trial" for God's people was lengthened to a year. But that was not suitable enough, for they believed that they were commanded not just to wait until the end of the present year, but to wait for and expect the revelation of some definite time.

By analogy of Haggai 1:1-7 the 24th day of the 9th month of that present Jewish year became the next expectation date. When this "third watch" had failed "the end of the present Jewish year" was spoken of as the time for the revealing of the Lord. Along with this idea, a Passover type had become popular and so set up an option for the end of the Jewish year to a date a couple weeks later.

In this cluster of dates there also persisted the idea that the end of April would fulfill all the years of the 2300. But when April passed, the Passover type was made to extend to "days" beyond and then to some time beyond.

Soon, a new Noachin type was introduced and the 27th day of the 2nd month was thought to be the day when God would speak to his children. When that passed he continued to wait for some time in the

present Jubal Year, having believed that the day of deliverance had already begun.

He felt supported in his continual venture of looking for a definite time from the following beliefs and events: the events that surrounded him which seemed to have fulfilled prophecy, the rejection of the Advent message by the nominal churches, the unchristian behavior shown Advent believers by professed Christians, the present disasters and signs of imminent destruction, the miraculous light and power sent by God in the 7th month movement, the Scriptural support for the chronology of the movement and the Biblical injunctions to know the time of the Lord's return. All these made Enoch Jacobs feel secure in the belief that probation had ceased and it was simply a matter of a short period of time before God would execute the judgment he had been rendering since the Jubal Trump of deliverance had been sounded last October 22, 1844.

FOOTNOTES

- 1) 4-5-1-3
- 2) 4-5-2-6,7
- 3) 4-5-3-1
- 4) 4-5-3-7,8
- 5) 4-5-3-7
- 6) 4-5-3-7
- 7) 4-5-3-9
- 8) 4-5-4-2
- 9) 4-5-4-2
- 10) 4-5-4-7
- 11) 4-5-5-4
- 12) 4-5-5-10 He means the Jewish year which expired in March 21, 1844.
- 13) 4-5-6-2 It appears that he is speaking of the Jewish year of 1844 and that he presupposes some sort of zero year when dating BC-AD chronology. His reasoning appears impossible to follow without these.
- 14) The writer cannot conclusively understand his thinking here as to whether he believed the end of 1844 was that December or extended to the Jewish year. His statements below are much clearer.
- 15) 4-5-6-7
- 16) 4-5-7-4
- 17) 4-5-7-4
- 18) 4-5-7-4
- 19) 4-5-7-8
- 20) 4-5-8-4
- 21) 4-5-8-4,-8
- 22) 4-5-8-8
- 23) 4-5-9-1
- 24) 4-5-9-7
- 25) 4-5-11-2,3
- 26) 4-5-11-10

- 27) 4-6-1-1 cf. 4-5-11-4
- 28) 4-6-1-2
- 29) 4-6-2-3,-5
- 30) 4-6-3-10
- 31) 4-6-4-2
- 32) 4-6-7-2
- 33) Add 29 days or 30--the lengths of the Jewish lunar month-- and double it plus 14 days = about 73 days. 73 days from October 22, 1844 = about January 3 or 4, 1845.
- 34) 4-6-5-6
- 35) 4-5-12-6
- 36) 4-5-12-7
- 37) 4-7-9-5
- 38) 4-9-5-8
- 39) 4-11-8-7ff.
- 40) 4-11-9-8
- 41) 4-11-9-8
- 42) 4-13-12-2
- 43) 4-13-12-7
- 44) 5-1-9-4f.
- 45) 5-1-10-6
- 46) 5-2-5-2
- 47) 5-5-8-3 cf. 4-7-9-5
- 48) 5-5-9-7
- 49) 5-7-12-2
- 50) 5-7-10-6
- 51) 5-6-8-6
- 52) 5-9&10-11-7,8
- 53) 5-9&10-22-1
- 54) 5-11-5-6
- 55) 5-11-10-4

56) 5-12-10-9

57) 5-12-11-5

58) 5-13-1-4

59) 5-13-4-8

60) 6-1-5-9

61) 6-1-12-6

62) 6-1-12-8

63) 6-1-12-7

64) 6-4-9-5

65) 6-6-4-4

66) 6-6-8-7

67) 6-6-9-2