

A Study of the Book of Daniel
The Rising of the Remnant
Daniel Chapter 12 and Revelation Chapter 10

Daniel 12:1-3

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

KEY THOUGHT: At the time of the end, Jesus shall stand up for His people. His people that sleep in death shall rise to everlasting life.

Daniel 12:4

"But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

"until the time of the end" Here we are told in no uncertain terms that Daniel's message would be sealed or concealed until the time of the end.

"and knowledge shall be increased" At that time, the prophet tells us that knowledge would increase and people would again understand its contents.

We learned in Daniel 8 that the time of the end stretches to the year 1844. Using simple logic, we now know that the book of Daniel therefore must have begun to be understood around the year 1844.

The Book of Daniel ends in a special ceremony of sorts as an angel from heaven seals its contents. Notice Daniel 12:5-7,

Daniel 12:5-6

*"Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. And the one said to the man clothed in linen, who was above the waters of the river, **"How long shall the fulfillment of these wonders be?"** [In other words, when would his book be unsealed? The answer is given in the next verse.]*

Daniel 12:7

*"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.**"*

"a time, times and half a time" We learned in Daniel 7 :25 that the time, times, and half a time represents 1260 years. (See also Rev 12: 6, 14.) We learned that this is the time allotted to the Roman Catholic Church to exist as a church-state power until its judgment by God. In Dan. 12:7, the "man clothed in linen" spoke of the terrible 1260 years of persecution under the papal power. He pointed to the time when this terrible blight on history would end. The "man clothed in linen" raised both His hands and swore "by him who lives forever, that it would be for a time, two times, and half

a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished."

Daniel 12:4 tells us that after the end of the time, times, and half a time, (i.e. after 1798), his book would be unsealed. It tells us that the Book of Daniel would be understood at the time of the end (knowledge would increase). This also calls to mind the promise of Gabriel in chapter 8 that God's truth would be restored at the end of the 2300 day/year period (i.e. around the year 1844). Thus, Daniel ends his book pointing to **a people who would arise between 1798 and 1844, who would begin to understand the message of the 2300 days and the prophetic beasts of the book of Daniel.**

Daniel 12:8

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?"

"I heard but I did not understand" Still unclear as to the specifics, Daniel records, *"I heard, but I did not understand."* Daniel desired a more definite knowledge concerning the unsealing of his book. In frustration he cried, *"Oh my lord, what shall be the end of these things?"*

Daniel 12: 9-10

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

"sealed until the time of the end" In answer to Daniel's question, the "Man clothed in linen" began to unfold to Daniel the specifics concerning the unsealing of the end time portions of his little book. Daniel was told again that the words were sealed until the *"time of the end"*.

"many shall be purified, and made white, and tried (refined)" At that time, many would begin to turn back to God's Word and would begin to understand the truths in it that had been hidden throughout the Dark Ages (the 1260 years). *"...at that time, knowledge will increase" (v.4).*

"but the wise shall understand" Daniel was told that only those who sincerely sought the truth would understand. In the words of the "Man", "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand" (Dan. 12:8-10).

KEY THOUGHT:

Remember in Daniel 1 how we saw that Daniel and his companions purposed in their hearts to remain pure and true to God and His Word. After a time of testing and purification, Daniel and his companions were blessed with knowledge and wisdom. Daniel had prophetic understanding as well. We see in the prophecy that the same sort of thing happens at *"the time of the end"*. **Thus, we see that at the time of the end, the prophecies of Daniel would be unsealed and that God's people would go through a time of testing and trial, after which they would be given wisdom and understanding ---"the wise shall understand."**

Daniel 12:11-12

"And from the time that the daily sacrifice 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."

“there shall be 1290 days” (v. 11)

“there shall be 1335 days” (v.12)

In Dan. 12: 11 and 12, the heavenly being then points out that *“from the time that the daily sacrifice 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.”*

Here we with two time prophecies are presented which are meant to be understood as they correspond to the 1260 year period referred to in verse 7. As we shall see in the following historical discussion, the 1290 and 1335 year/days period did not start at the same time as the 1260 years of the papal reign (in 538 A.D. when the papacy established its political foothold in Italy). Rather, the 1290 and 1335 day/year periods began prior to this event, when the continual burnt offering was taken away (which was necessary in order to set up the church/state abomination of the papacy).

THE CONTINUAL

The phrase, "continual burnt offering" is not in the Hebrew. The Hebrew word is "**hattamid**" (or "**TAMIYD**") and it means "the continual." As we learned in our Daniel 8 study, this term represents the "continual" ministry of Jesus as High Priest in the heavenly sanctuary. It is a direct reference to Christ's ministration in the heavenly sanctuary which was usurped and cast to the ground by the Roman papacy (Dan. 8:12, 13). History bears record that for hundreds of years the Catholic system established a counterfeit earthly system of sacraments which challenged the gospel of free grace and blurred the distinction between the creature and the Creator. For over a thousand years men looked to Rome, and not to Heaven, for pardon from sin. Men looked to the pope as the final priest to intercede in their behalf. Men forgot the fundamental truth of **Hebrews 7:25 that Jesus is "able for all time to save those who draw near to God through him, since he always lives to make intercession for them."**

As significant as the removal of the "continual" is, a definite understanding of the meaning of this phrase is not necessary to unlock the chronology. In **Daniel 8:12**, we discover the key to resolving the confusion and determining the beginning of these periods. Daniel clearly states that *"...the host was given over to it [the papal horn] together with the continual burnt offering..."* RSV. **The prophet plainly states that both these events occurred at the same time.**

THE HOST (The Church)

The "host" is a term used in many different ways in Scripture. In the book of Daniel, it has a primary focus. Specifically, it refers to the followers of Christ who have received heavenly citizenship as the people of the covenant. **Daniel 8:10 equates the "host of heaven" and the "host of the stars" with the "host" removed with the continual.** In **Daniel 12:3** the prophet proclaims, *"Those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars for ever and ever."*

The only damage Satan can inflict upon heaven is in the person of God's church. It is the church in **Rev. 12:1** who stands *"clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars."* It is the church, Paul proclaimed, that sits with Christ *"in the heavenly places"* (**Eph. 2:6**). It is the church who is described as the *"assembly of the first-born who are enrolled in heaven"* (**Heb. 12:23**). When the papal horn grew great against the host of heaven, it was nothing more than a direct attack on God's church.

THE HISTORICAL SETTING

We may not fully understand the meaning of the "continual," but it is a simple matter to go to history

and see at what time the "host" of Christians in Europe was handed over and unified under the papal horn. To a large extent, this removes the issue of the timing of the removal of the "continual" from the realm of speculation and places it solidly in the arena of European history.

In searching for the events that fulfill this prophecy, one cannot escape the year **508 A.D.** History tells us the Visigoth army was routed in 507 A.D. by Clovis, the King of the Franks. In 508 A.D. Clovis pursued the Visigoths all the way to their southern strongholds and defeated them. In that same year, Clovis received the title of consul from the pope, and was deemed "the eldest son of the church." In 508 A.D., Clovis established Paris as the capital of his empire, insuring that France would play the leading role in the advancement of the papacy. Clovis defeated Arianism in 508 A.D. Arianism was the only politically entrenched Christian option to the Roman Church at that time. With the defeat of Arianism, the Roman church's place was secured as the politically supreme religion of Europe. Thirty years later, the Papacy became a recognized political-religious "country" in the boot of Italy.

The basic import of this history is clear. Two forms of Christianity had struggled for supremacy in Europe before 508 A.D. The hosts of Gaul and Germany were united under a Catholic monarch who recognized the religious authority of Rome in 508 A.D. In this fusion of Roman and German civilizations, Catholicism was issued in and Arianism was pushed out. A monopoly of religion was later imposed on Europe as a direct result. With that shift in power, the place of Christ as High Priest in the heavenly sanctuary was hidden from the eyes of men for centuries.

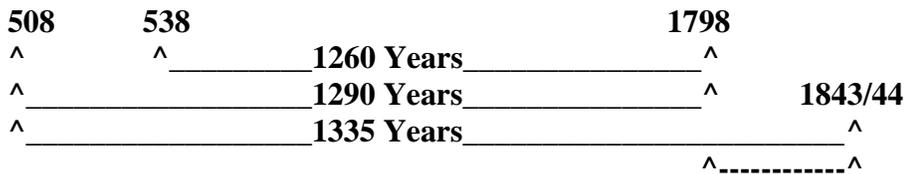
THE 1290 DAYS

As Daniel prophesied, **the "host" was given over to the horn.** Hence the 1290 days of Daniel 12 began in 508 A.D. when the FRANKS championed the cause of Catholicism. They ended it in 1798 when the FRENCH revolution ended papal rule by taking the pope into captivity. (**Revelation 13:10** prophetically refers to this taking captive of the pope in 1798.) The same power which brought about the establishment of the papal abomination also played the major role in bringing its political power to an end.

THE 1335 DAYS

The 1335 days also started at the same time as the 1290 days then goes the additional 45 years. 45 years after 1798 is 1843. The unsealing of Daniel culminated in 1843-44, at the terminus of the 1335-year prophecy. The significance is staggering! These prophecies pinpoint God's prophetic movement in the stream of time. Daniel foretold the book would be unsealed in 1798 and would culminate in a blessing around the year 1844.

These time lines can be diagrammed as follows:



The Unsealing of Daniel's Book

Daniel 12:13

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

'thou shall rest and stand ...' Daniel is assured that he shall stand at the end of history.

REVELATION 10

The next time we see this same angel that is described in Daniel 12, is in Revelation 10. He is pictured descending from heaven. In Revelation 10, we see the historical experience of the church around the year 1844.

Revelation 10:1

*"And I saw another angel come down from heaven **clothed with a cloud**: and a rainbow was upon his head, and his face was as it were the sun, and **his feet as pillars of fire**."*

Here is an angel of splendid glory bathed in the light of the throne of God descending to earth with a vital message. Where have we seen the symbolism of clouds and pillars of fire before? One place is in **Exodus 13:21,22** where it refers to the Lord leading the Children of Israel out of the Egyptian captivity in the Exodus. It is significant that we see the same symbolism again at this time---when God's people are beginning a "new exodus"---out of captivity of darkness. God's people are again "coming out".

Revelation 10:2 (Verse 2 adds a little more information)

*"And he had in his hand **a little book open**: and he set his right foot upon the **sea**, and his left foot on the **earth**."*

Revelation 17:15 tells us that waters represent nations, kindreds, and multitudes of people. The land is the opposite of sea so therefore must represent sparsely populated areas of the world. Thus, the angel's proclamation must be of worldwide importance. This is an angel coming down from heaven with an important message from God for all mankind in the last hour of earth's history. **Notice that he has something in his hand.** A little book. Notice that the text says the little book was open. Don't forget about this little book. We're coming back to it.

Revelation 10:3-4

*"And cried with a loud voice, as when a lion roareth: and when he cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up those things which the seven thunders uttered, and write them not.**"*

What did the seven thunders say? The voice from heaven told John not to write that down. We could spend the rest of the night speculating about the seven thunders ...And your guess would be as good as mine. But we won't because we want to focus on what we can show by Scripture and by historical verification---not speculation. So, we will proceed.

Revelation 10:5-6

*"And the angel which I saw stand upon the sea and upon the earth **lifted up his hand to heaven**, and **swore by him that liveth forever and ever**, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there **should be time no longer.**"*

"lifted up his hand to heaven swore by him that liveth forever"

What did the angel do? Doesn't this sound very familiar? Remember what the angel in Daniel 12:6,7 did? It's an echo of the oath used to seal up the book of Daniel. In verse 6 what message did this angel bear?

“be time no longer” The word for time in Greek is **CHRONOS** and it means a "**chronological time.**" In other words, this angel is announcing the end of a prophetic period of chronological time. We also know that this is not the final end of time, because the angel commands people to accept the gospel in the days that follow. Therefore, it must be the time of the end.

Revelation 10:7

*"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath **declared** to his servants the prophets."*

“in the days” Literally, this means “during the days when the seventh angel sounds. What does he sound? The seventh trumpet. When does this occur?”

Revelation 11:15-19

*"And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. **And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."*

Where have we seen this type of occurrence before? In the judgment scenes of Daniel 7 (Dan. 7:13,14,27) and in the reference to **“when would the temple be cleansed”** in Daniel 8:14. We learned that this occurred at the end of the 2300 day/year prophecy or in 1843-44. Thus, **“in the days when he shall begin to sound”** refers to the time of the end---1843-44.

“as he hath declared” The word used for declared is the Greek word **“euaggelizo”** from which we get the word evangelize. This word literally means to preach the Gospel---that is, to proclaim the glad tidings of the coming kingdom of God and of the salvation to be obtained through Christ. It also includes anything that relates to this salvation.

“the mystery of God should be finished...” What occurs at this time? The mystery of God should be finished. Thus, as a result of the preaching of the “Little Book”, the mystery (or the gospel) will be finished.

There are five major parallels between Daniel 12 and Revelation 10:

Comparison Number 1

The angels in each account are standing by a body of water. (Daniel 12:5, Revelation 10:2)

Comparison Number 2

Both angels are swearing an oath. (Daniel 12:7, Revelation 10:6)

Comparison Number 3

Both angels are concerned with a time prophecy. (Daniel 12:7, Revelation 10:6)

Comparison Number 4

Both angels are relating to the contents of a book.

The one in Daniel 12 is sealing it. (Dan. 12:9)

The one in Revelation 10 is opening it. (Rev. 10:2)

Comparison Number 5

The opening of both books revolves around a trial and a test.

In Daniel 12:10, the righteous are refined and tried before they understand. In Revelation 10:10-11, the righteous experience a bitter disappointment before they understand the prophetic word.

Revelation 10:8

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

John the Revelator is told to go and take the little book out of the hand of the angel. This was obviously the angel who commands that "time will be no more." As we have learned before, the book of Revelation is for the time of the end. Can you think of another book that is for the time of the end? What about Daniel? In fact, the book of Daniel ends with this same angel swearing a solemn oath. It also ends with the book being shut up and sealed.

If this little book is the book of Daniel, and every bit of evidence seems to indicate that it is, then the message of this mighty angel suggests that the once-sealed book of Daniel is no longer closed. (In Matt 24:11-15, Jesus referred to understanding Daniel in reference to "the end times.")

When did Daniel say his book would be unsealed? The time of the End. In our study of the 2300 year prophecy in Daniel 8, we learned that the time of the end is synonymous with the hour of the judgment. We also learned that this judgment began in the year 1844. Now, friends, we know with certainty that Daniel's book would be fully unsealed around 1844. With this in mind, wouldn't it make sense to hunt for a people who are studying the book of Daniel around that time?

What did Daniel say about the people at that time---at "the time of the end"?

Daniel 12:4 *"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."*

And the people who would understand the book are described **Daniel 12:10:** *"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."*

There are two characteristics Daniel says to look for in identifying the people of God around this time.

1. First, they are a people who have been purified.

2. Secondly, they are a people who been tried.

In other words, Daniel tells us to look for a people who are tried and tested. Out of that test, they have a purified character and understanding of the book of Daniel. Thus, it should be no surprise that this is exactly what John describes as occurring in Revelation 10:8-11.

Revelation 10: 8-11

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. (V.9) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thou mouth sweet as honey. (V.10) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (V.11) And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings."

"take it and eat it up" What does it mean to eat the little book? Remember how Jeremiah put it? ***"Thy words were found, and I did eat them"*** (Jeremiah 15:16). To eat the little book means to study, consume, and digest its prophecies.

According to the prediction, the prophecies of Daniel would be sweet in the mouth of those that studied them, but bitter in the belly. The Bible clearly teaches that the prophecies of Daniel would bring us to an understanding of the time of the end. The angel says, "Study the book of Daniel. A study of those prophecies will delight you and thrill you!" But the angel also says that those who studied them would have an initially sweet experience followed by a bitter disappointment. In other words, the study of the time prophecies of Daniel would initially produce great joy, but later, bitter sorrow.

So, there are three essential elements to this prediction:

1. There was to arise, at the end of the prophetic time periods of the book of Daniel, a movement that would call people's attention to the prophecies of the book of Daniel; but, especially to the time prophecy of the 2300 days which tells us that *"time will be no more"* [verse 8,9].
2. This movement would go through a bitter disappointment and then would begin to preach once more. Again it must call men's attention to the prophecies of the book of Daniel [verses 10,11].
3. Out of the ashes of this disappointment, a world- wide movement would emerge [verse 11].

HISTORICAL FULLFILMENT

Let's go back to the early 1800's and try to rediscover the historical situation. How did a study of the 2300 day prophecy produce great sweetness then a bitterness for those who studied it?

The Great Advent Awakening

In the early 1800s, independent of one another, men and women throughout the world began to restudy the prophecies of Daniel. At that time, the little horn power (the apostate religious system) had reigned for 1260 years from A.D. 538 to 1798. At the very end of this time period, Daniel became the topic of biblical scholarship and personal devotion.

In the early 1800s, Manuel de Lacunza, a Catholic priest in South America wrote under the pen name of Juan Josafa Ben-Ezra. As this godly man began to study the prophecies pointing to the time of the end, he came to believe that Jesus was coming very, very soon.

Edward Irving of England came to the conclusion that the prophecies of Daniel pointed to the time

of the end.

Johann Bengel, in Germany, almost simultaneously came to the same conclusion and became a preacher of the second coming.

Around this same time, Dr. Joseph Wolf, a Jew converted to Christianity, believed that Christ was coming in the early 1800s. As Joseph had learned about Jesus, he knew that this was no ordinary man. He read the fifty-third chapter of Isaiah which told of Christ's coming as a "lamb to the slaughter." When he asked his father about it, he was told to never read it again. That wasn't good enough for Joseph. He later became a Christian. He then became a "missionary to the world" and traveled throughout Asia proclaiming the second coming of Jesus.

300 ministers in the Church of England and 600 nonconformist ministers preached the second coming in England.

In Sweden, Denmark, and Norway, the public preaching of the word was outlawed just after 1800. What did God do? He inspired child preachers by the hundreds to proclaim the soon coming of Jesus.

So at the end of the 1260 years of Dan. 12:7, a renewed interest in the second coming of Christ swept Europe and was felt in farthest missionary outposts in Asia and Africa.

A man in the United States by the name of William Miller had studied the prophecies of Daniel from 1816 to 1831. He began proclaiming that Jesus was coming soon. Miller was born in 1782 in Pittsfield, Mass. and grew up in Hampton, N.Y. His parents were Baptists but, through his reading in the local library, he gradually drifted towards Deism. (Deists are skeptics of a sort. They believe that God wound up the world like a big clock, then walked off to watch it tick. They pictured God like a landlord who owns a house, but wanting nothing to do with it anymore, lets the house run down.)

In the Battle of Plattsburg during the war of 1812, William Miller witnessed what he perceived to be supernatural intervention by a Higher Power on behalf of the beleaguered and greatly outnumbered U.S. forces. That challenged his Deistic notions that God was a distant Being who cared not for humans and did not involve Himself in their affairs. He also saw a number of his friends killed. Following the war, he settled down as a farmer and began to reevaluate his belief system. As he pondered the Deist's belief of no hope after death, he became terribly disheartened. Listen to his own words recorded in Great Controversy, pages 318, 319.

"Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity-what was it? And death- why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not how or where to find the right. I mourned, but without hope...Suddenly...the character of a Saviour was vividly impressed upon my mind."

William Miller was converted to Jesus Christ. He then set out to challenge his skeptical friends. He was driven to study the Bible with a scientific zeal. His study took him on a 15- year voyage into God's Word. Miller thought it best to dispense with commentaries. Reading verse by verse with the Bible as its own interpreter (like Lacunza, Bengel, Edward Irving, and Joseph Wolf), he

discovered that the end was at hand. The impact of his discovery would soon shake the religious world.

The popular idea preached by leading ministers of that time was a message of peace and prosperity. Most Christians believed that there was going to be a thousand years of peace before Jesus returned. This concept of the millennium lulled the masses to put off salvation and the things of God. But, as Miller studied the Bible---especially the books of Daniel and Revelation, he found that Christ's coming was very soon. He also discovered that when Jesus comes, the whole world would be divided into two classes: those who believe and are saved and those who don't believe are lost. The prospect of millions dying in ignorance and love of the world drove him to his knees.

Daniel 8:14 and the 2300 days was the special object William Miller's study.

"...Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Miller had accepted the popular assumption that the sanctuary was the world. Thus, he deduced that the cleansing of the sanctuary must be the cleansing of the world by fire at the second coming. As he traced the 2300 day/ year prophecy, he saw certain events that would take place along the way. He discovered the prediction of the Christ's baptism in A.D. 27, his crucifixion in A.D. 31, and the gospel to the Gentiles in A.D. 34. As he extended the 2300 years down through the ages, he eventually concluded that 2300 day/year prophecy ended in 1844. He reasoned that since Jesus was baptized in A.D. 27 and died in A.D. 31, exactly fulfilling the prophecy, then the sanctuary's cleansing must also be fulfilled literally in 1844. So, accepting the popular view of the sanctuary, he believed the earth would be cleansed by fire in 1844 with the second coming of Christ.

Others all over the world like Joseph Wolf, William Davis of South Carolina, and Alexander Campbell, almost simultaneously reached the same conclusion on their own. As Miller came to his conclusion, the thought pressed upon his mind again and again by the Holy Spirit, **"Go tell it to the world."** But he was a farmer and thought, "I can't tell it. I'm not eloquent. I can't preach." But the weighty sense of responsibility kept coming to his mind, "Go tell it to the world."

At first Miller shared it with a few friends, but for the most part kept it to himself. However, he had no peace as the Scriptural injunction kept coming to his mind, **"If you do not tell it, you are accountable. Their blood will be on your head. Watchman, give the message."** Miller was overwhelmed.

One day as this conviction was heavy upon him, Miller went to a grove to pray. In prayer, he made a sort of deal with God. "Oh, God," he prayed, "I am but a farmer. I have no desire to preach, yet I sense Your convicting power. I am surrendered to Your will. If you open the opportunity, I am willing." Relieved, he returned to the house thinking that, since no one would approach him, he was off the proverbial hook. He was quite certain the matter was now settled.

The Farmer Begins To Preach

A short time later, however, he heard a knock on the door. "Uncle Bill! Uncle Bill! Dad wants you to come to Dresden to preach." Miller was shocked but true to his word, Miller went. In this first meeting, 13 entire families accepted Jesus Christ. From 1831-1844, Miller preached to thousands of people in the United States. The Advent movement grew like wild fire. Methodists, Baptists, Episcopalians, Catholics, and Lutherans accepted the message. In the vilest cities and the smallest villages the call went out, "Jesus is coming! The sanctuary is to be cleansed! Christ is coming in 1844!"

Of course the skeptics and scoffers said, "No man knoweth the day or the hour." Miller answered, "I'm not announcing the day or the hour. On the basis of prophecy we are pointing out the year." So it was that the second- advent movement continued to grow.

As the Millerites were forced out of the popular, world-loving churches of the day, they decided to meet in tents. In the years shortly before 1844, as many as 500,000 attended 125 Millerite meetings in tents. As they saw the widespread opposition to the teaching of the Bible and the second coming of Jesus, the Millerites began to preach for the first time that the popular churches were Babylon (Rev. 18:4).

At first, based on the Jewish calendar, the Millerites believed that Jesus would come between the spring of 1843 and 1844. That time came and went. Many cast aside their faith in the Bible and prophecy. At an Exeter, N.H. camp meeting on August 12, 1844, many studied anew the prophecies and the ancient sanctuary service. A man by the name of Samuel Snow discovered that the cleansing of the sanctuary occurred on the tenth day of the seventh Jewish month. Using the ancient Jewish calendar, he discovered that the Jewish religious year began in April. He also discovered that the tenth day of the seventh month would occur on Oct. 22, 1844. This new insight spread and 50,000 new converts joined the ranks of the Millerites. Miller himself was reluctant to accept such a precise date; but shortly before Oct. 22, he too accepted it.

Although we know that Miller was wrong about the event, we do know he was right about the date. Imagine that little group of Millerites on the evening of the 22nd. Their all-consuming passion was to meet Jesus in peace. "Jesus is coming! Jesus is coming!" the message echoed and reechoed through New England and the world. Hundreds and thousands believed that Jesus would return that day. The message was so powerful that saloons were turned into meeting halls. People who had wronged their neighbors made things right. On the microfilm record of the Providence, Rhode Island *Journal an amazing add appeared on the front page.*

"If I owe anybody any money as a result of my business dealings and if I've not been faithful in paying it, please let me know so I can pay up my debts, because Jesus is coming October 22, 1844, and I want to ascend in the cloud and go with Him."

The Great Disappointment

So that night many gathered in the groves and fields in prayer to await the return of their Lord. The hours ticked by. At last midnight came, but Jesus didn't come. What was sweet at first suddenly became bitter. The sweet prophecy of Daniel's little book was now the source of a great disappointment. Many had sold their homes and failed to bring in the harvest from the fields. Every hope was centered in the soon return of Jesus. That night, many spent the entire night in bitter weeping and returned the next morning to their villages to meet the jeers and laughter of their neighbors.

Hiram Edson wrote recalling the experience said,

"Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experiences. If this had proved a failure, what was the rest of my Christian experiences worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly

devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost." Incomplete Manuscript of Hiram Edson.

The Heavenly Sanctuary Recognized

The following morning, Edson and a few others went to a barn to pray. After prayer, he was walking home through a corn field with O.R.L. Crosier when he looked up and suddenly **realized that the sanctuary to be cleansed was not the earthly, but the heavenly sanctuary. He saw that on Oct. 22, 1844 Jesus left the Holy Place in the heavenly sanctuary and entered the Most Holy Place to begin his second and last phase of ministry.** Suddenly the prophecies came into sharp focus in his mind. He wrote,

"It has been vividly impressed upon my mind that the sanctuary to be cleansed by fire is not the earth, but it is the heavenly sanctuary."

They went home and studied their Bibles again. They now studied the subject of the sanctuary. How many sanctuaries are there? Two- one on earth and the other in heaven. They discovered that the earthly is a kind of model of the heavenly. And since the earthly sanctuary was destroyed in 70 A.D. by Titus, the only sanctuary that could be cleansed in 1844 is in heaven.

They discovered that the cleansing of the sanctuary prefigured a special work of judgment in heaven to determine the reward of the righteous and to remove the record of sins from the heavenly records. They discovered that they were living in the time called by John the Revelator "the hour of God's judgment."

The Great Disappointment of 1844 was very much like the previous great disappointment of A.D. 31. Jesus followers thought He would set up His kingdom on earth. Instead, He was killed. That night after the crucifixion, they were utterly disappointed. Then Jesus arose and their false views were corrected. Arising from the ashes of disappointment after Christ's ascension, the New Testament church pointed men and women to the heavenly sanctuary where Jesus Christ entered the Holy Place to minister on their behalf.

Likewise, after the persecution of the little horn, Jesus started His end-time church from the ashes of the disappointment of 1844. Correcting their misconceptions, they discovered that Jesus had entered the Most Holy Place in the heavenly sanctuary. They also discovered that, like the New Testament church, they must point men and women to the heavenly sanctuary where Jesus Christ had begun his final phase of ministry in the heavenly judgment.

As they read the tenth chapter of Revelation, they were amazed to discover that this chapter perfectly marked their experience. Just as John had said, the experience was "sweet" at first then "bitter." They were certainly disappointed when Jesus didn't come. Now, they wondered, was the movement based on the prophecies of Daniel and pointing to the second coming going to die? Was it to become fragmented? What would happen to those Lutherans, Methodists, Baptists, Catholics, and Episcopalians who had expected Jesus' second coming in 1844.

Notice Revelation 10:11

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The Bible predicted that the group who went through the disappointment would begin a prophetic movement that would span the globe.

Notice the very next thing to occur, following the command to take the message to the whole world:

Revelation 11:1

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

Revelation 11:19

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; ..."

NOTE how this parallels what we already have seen in Daniel relative to the cleansing of the temple, the great day of atonement, and judgment:

It was as though the angel was saying, "Look up. Don't look to the earthly sanctuary! Look to the heavenly where Christ has begun a work of judgment on your behalf. Look to the Most Holy Place where Jesus is!"

With this new hope, the believers were now able to preach with power. There were three results of the Great Disappointment of 1844:

#1 - Some renounced their faith in the Advent and left the movement.

#2 - Some factions developed and in time disappeared.

#3 - Three main movements arose:

- 1. The Millerite group** (*based on the Shut Door, in the parable of the 10 virgins-Matt. 25:1-10*)
- 2. The Advent Christians became only a few thousand in number.**
- 3. The Seventh-day Adventist Church, in contrast, became a movement that has spanned the globe and is now the fastest growing church in the world.** (Currently, there are in excess of 1000 baptisms per day occurring world-wide in Seventh-day Adventist Church and the numbers are growing.)

Just as the prophet said, the Seventh-day Adventist church is taking the message of the prophecies of Daniel and the sanctuary to *"peoples, nations, and tongues, and kings."*

There are some people who see 1844 as shameful event in Adventist history. However, there are two things to keep in mind.

1. The Seventh-day Adventists did not set the date. It was set before the Seventh-day Adventist Church came into existence. It was set by a Baptist named William Miller with Congregationalists, Catholics, Methodists, Lutherans, etc. It was a movement of many faiths.
2. If Seventh-day Adventists could not trace their lineage back to the bitter disappointment of 1844, this movement could not be the true church. The great certainty that the Seventh-day Adventist church is the true church lies in its historical roots in 1844. Revelation 10 tells us

that God's last world-wide movement grows out of the disappointment of 1844.

Let's look at Revelation 11:18 to see what would take place following the events prophesied in the previous verses:

Revelation 11:18

*"And the nations were angry, and thy wrath is come, and **the time of the dead, that they should be judged**, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."*

The longest time prophecy in the Bible, the 2300 years, did not end in the cleansing of the earth with fire, but in the "time of the dead, that they should be judged." In this judgment, the justice of God is fully revealed as men and women who have professed to serve Him are judged and vindicated. His loving character is completely manifest in His attempts to save all men. The Seventh-day Adventist church is the only church that understands that **in 1844 the investigative judgment began**.

Revelation 11:19 declares,

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

It is the ark that contains the Ten Commandment law. After the disappointment, the Seventh-day Adventist Movement grew and developed along biblical lines. As these early Adventist believers looked into the Most Holy Place of the heavenly sanctuary, they saw the Ark of the Testament opened. In the Ark, they beheld the Ten Commandments inscribed on stone. Now, for the first time, they realized the significance of the fourth commandment.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God"(Ex. 20:8,9).

They recognized that this commandment was being disregarded. They saw that it had been pushed aside and that a substitute day had replaced it. They began to direct men and women back to God's holy and unchangeable law.

In Rev. 12:17, the book of Revelation describes the last church in crystal clear-terms. It is a church that will endure all the forces of satanic fury in the last days.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

So the Bible teaches that this group, which went through the disappointment of 1844, would grow into a world-wide movement. It would teach the prophetic periods of the book of Daniel in the setting of the hour of the judgment. It predicted that it would point men and women to the Most Holy Place in the sanctuary in heaven. It predicted it would keep all of God's law including the seventh-day Sabbath.

So what really happened on earth in 1844? The answer is obvious, judgment began and God restored His church.