

~ NOTES ~



EXHIBIT 1

For Daniel Lesson 29

THE MOVEMENT OF REVELATION 10

For centuries the second coming of Christ was a forgotten doctrine of Scripture. Men thought that it might come sometime in the distant future, but nobody thought of the coming of Christ as near. Most theologians and scholars believed that a great millennium of peace was to come upon the earth for a thousand years before Christ would come again. As a result, few people looked for and expected the coming of the Lord. The book of Daniel and its time prophecies were forgotten.

However, at the end of the eighteenth century and the beginning of the nineteenth century there was a sudden awakening of interest in the second coming of Christ and in the time prophecies of the book of Daniel. It seems that overnight people in several parts of the world began an intensive investigation of the book of Daniel. In Chile a Roman Catholic priest, Manuel de Lacunza began to preach the soon return of Christ, based on a fulfilment of the prophecies of Daniel. In England, Edward Irving, Joseph Wolff and Henry Drummond preached the second coming of Jesus Christ extensively. Joseph Wolff traversed the world, sharing the good news of the coming of Christ. Wolff even appeared before a joint session of the Congress of the United States, proclaiming that Christ possibly could come in the mid-nineteenth century, based on the fulfilment of the 2300 day prophecy of Daniel 8:14.

By 1820, 300 Church of England and 600 of the non-conformist clergy were preaching the soon return of Jesus Christ. In Scandinavia, where all preaching contrary to the state church was forbidden, little children heralded the message of the soon coming of Christ. Everywhere on the European continent, and especially among the scholars and educated of society, there was great discussion about the possibility of the return of Christ in their lifetime. At the same time in America, independent of the Europeans, a movement arose that began to emphasize the soon return of Christ based on a fulfilment of the time prophecies of the book of Daniel.

The leader of the American movement was a Baptist farmer named William Miller, who was born in Pittsfield, Massachusetts, in 1782 and grew up in Low Hampton, New York. By reading library books he

became an educated man, but drifted toward Deism (a philosophy of the nineteenth century which taught that God created the world and then withdrew from its continuing activity). Miller served his country in the War of 1812, where the carnage of battle helped him to turn back to the faith of his fathers. Upon his return to Low Hampton, he joined the Baptist Church.

In an effort to meet the scoffing of his Deist friends who denied the inspiration of Scripture, Miller began 15 years of intensive study of the Bible. Dispensing with commentaries and other reference works, he used the Bible as its own interpreter. As Miller studied, he took a special interest in the books of Daniel and Revelation, because the prophecies proved the Word of God true and would help his Deist friends to see the validity of Scripture. In his study he came to Daniel 8:14 and the 2300 days. At this point Miller made a fatal mistake: he departed from his principle of letting the Bible interpret itself. Since most theologians at that time taught that the sanctuary was this earth, Miller concluded that what the theologians said was true. Thus, if the sanctuary was to be cleansed at the end of the 2300 days, it would have to refer to the second coming of Christ, because the earth would be cleansed by fire at His second coming.

As Miller reckoned the prophecy, he came to the conclusion that the 2300 days would end sometime around 1843 or 1844. Suddenly he realized that the second coming of Christ could occur in his lifetime, possibly in the mid-nineteenth century. Interestingly, Miller was not alone in arriving at this conclusion. As we have already mentioned, Joseph Wolff and his colleagues in England and others on the Continent had come to the same conclusion. William Davis in South Carolina, Archibald Mason in Scotland, and Alexander Campbell, the founder of the Disciples of Christ, all taught that the 2300 days would end in 1843 or 1844. It seemed as if God was leading different people, independent of each other, to arrive at the same conclusion at the same time. All these people saw clearly that the prophecy of the 2300 days was going to end in the mid-nineteenth century. Many made the same basic mistake as Miller in assuming that the end of the prophecy meant the second coming of Christ.

In 1831 William Miller became deeply convicted that he should tell the world of his belief that the second coming of Christ was about to take place. Yet he shrank from the prospect of publicly proclaiming the message. Finally he made a covenant with the Lord that if an invitation to preach was extended to him, he would accept. No sooner had Miller arisen from prayer than a knock came at the door and his nephew, Irving Guilford, was there with an invitation for Miller to preach at Dresden and share what he had been studying from the Word with the believers there. Miller was dumbfounded. While he had been making his covenant with

continued to meet after the disappointment to find an explanation for their disappointment. Among their number was a seventeen-year-old girl by the name of Ellen Harmon, later to become known as Ellen White. In December of 1844, as Ellen knelt in prayer with a group of Millerite ladies, seeking for divine illumination from Heaven on the disappointment, Ellen Harmon was suddenly taken off in vision and thus brought the spirit of prophecy to these early Adventists.

These few Millerite Adventists became united on the sanctuary, the second coming of Christ, the seventh-day Sabbath, and the spirit of prophecy. On this basis these scattered believers united in prayer for wisdom and understanding, that they might understand and comprehend other great Bible truths. Various prayer meetings and Bible conferences were held, and through diligent Bible study the great truths of the Seventh-day Adventist Church came into being. As they studied Revelation 10, they saw their past experience clearly presented, and then they read Verse 11. Now they understood their duty. They must again go into all the world and preach a message that was to prepare a people for the coming of the Lord. They saw that their movement was a movement of prophecy and they were the people of prophecy. They saw that theirs was not to be just another church, but a mighty movement that encompassed the entire world and helped to prepare people for that day when their Lord would come.

Some may wonder why God chose this means to begin His last-day movement. From a human standpoint, it seems the worst way ever to start a movement: to bring forth from the ashes of disappointment a mighty movement. But God's ways are not man's ways. When the time came for the Christian Church of the book of Acts to begin, God began it the same way, with a very bitter disappointment. The disciples had expected Jesus to be hailed King of the Jews; instead He ended up on a cross. But from the agony of that bitter disappointment came forth the mighty Christian Church of the first century.

Likewise, when it came time for God's final movement to arise in fulfilment of Revelation 10, God again chose to allow people to go through a bitter disappointment in order that self glory might be humbled in the dust and people could see that it was not human excitement and ambition that created this movement, but only the divine power of God. As one looks back over the identification marks that Revelation 10 gives of the movement of Revelation 10, it becomes very clear that the Millerite movement and the subsequent development of the Seventh-day Adventist Church are in exact fulfilment of every detail of the prophecy. Thank God, He fulfilled His word and began His final movement on earth at the end of the 2300 day prophecy in 1844.

further light. They felt that God had led them in the past and would continue to lead them in the future. They did not understand the disappointment, but expectantly felt the Lord would give them strength.

After spending several hours in prayer, they felt reassurance that God would bring an answer to their petitions. Knowing that the brethren on the other side of their field would also be discouraged, they began making their way across the field to bring encouragement to these other brethren. Suddenly Hiram Edson was struck with the thought that the sanctuary was not this earth, but that the sanctuary was in heaven and that Christ had a work to do there before coming to earth. Going back to their homes, Edson and his friends began to study the Bible and the sanctuary. Through diligent Bible study they learned the meaning of the sanctuary: that the sanctuary was not on this earth, but in heaven. As they continued to study, the ministry of Christ in heaven began to open to their understanding, and they saw that 1844 marked not the end of the world, but the beginning of Christ's final phase of ministry in the heavenly sanctuary, His work of judgment.

As they continued their study, their view of the sanctuary became clear and they set forth their view in a paper called "The Day Dawn". This was sent out to many of the disappointed Millerite believers. Among those who received this paper with the explanation of the sanctuary were Joseph Bates and James White.

In the town of Washington, New Hampshire lived another group of Millerite Adventists. Among their number was a young woman by the name of Rachel Oakes Preston, A Seventh-day Baptist, who brought the light of the seventh-day Sabbath to the attention of these Millerite Adventists in Washington, New Hampshire. After much study and struggle, this group of Millerite Adventists accepted the seventh-day Sabbath truth and became the first Seventh-day Adventists. The church where they met in Washington, New Hampshire, is today recognized as the first Seventh-day Adventist Church in the world. Here the people who had accepted the hope of the Advent now also discovered the beautiful Sabbath truth.

T. M. Preble, one of the believers in Washington, N.H. who accepted the Sabbath truth, became the first Adventist to write a tract on the seventh-day Sabbath. Joseph Bates, who had also received the tract on the sanctuary truth, read Preble's tract and accepted the Sabbath as truth and began to preach it. In 1846, James and Ellen White visited Joseph Bates and heard him preach on the seventh-day Sabbath. At first they did not see its importance, but through diligent Bible study, they too accepted it.

In Portland, Maine, there was another group of Millerite Adventists who

the Lord, the Lord already had answered and sent him an invitation to preach.

Miller went out to the grove behind his house, still reluctant to preach what he had discovered from the Word. He went into that grove a farmer, but emerged a preacher. Miller accepted the invitation, and soon invitations began to pour in from towns all over upstate New York and New England, asking him to come and share the good news of the second coming of Christ. Invitations came from churches of various persuasions and denominations. It was truly an interdenominational movement at this time. Everywhere that Miller went, great revivals broke out, and people came to know the Lord Jesus Christ.

In 1833, two years after Miller began preaching, the celestial fulfillment of the signs of Christ's coming known as the falling of the stars occurred on November 12 and 13. The exact fulfillment of this fantastic prophecy of Jesus gave tremendous credence to the Millerite movement and caused many to accept Miller's message as truth.

To get a perspective of the revolutionary teaching Miller was expounding, one must remember that in the mid-nineteenth century, post-millennialism was the popular teaching of the day. It taught that Christ would come following the thousand years, instead of before. When Miller proposed that Christ was coming in the mid-nineteenth century, he was proclaiming that Christ would come at the beginning of the thousand years. That was revolutionary teaching, and yet true to the Word of God. In fact, many who sided with Miller, while not accepting his exact date setting, agreed with him on pre-millennialism and joined with him in proclaiming the soon return of Christ before the thousand years rather than after the thousand years.

Shortly after the falling of the stars in 1833, Miller met Joshua V. Himes, who was pastor of the Charlton Street Chapel in Boston. As Himes listened to Miller preach, he became convinced that what Miller said was Biblical truth, and invited Miller to share his message with his congregation. Boston was the beginning of Miller's ministry to the large cities. Joshua V. Himes was the first of what were to be many clergymen who united with Miller in this interdenominational movement. Soon the movement was spreading far and wide. Millerite preachers were going everywhere, sharing the good news of the soon-coming of Christ. No device was neglected for spreading the message—the press, the pulpit, prophetic charts, gummed stickers on envelopes, etc. Millerite periodicals were scattered across the country like the leaves of autumn. In fact, a historian has said:

"As early as 1842, second advent publications had been sent to

every missionary station in Europe, Asia, Africa, and America both sides of the Rocky Mountains The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them." Loughborough, **The Great Second Advent Movement**, p. 105.

Up to 1840 the Millerite movement had been completely interdenominational and was well accepted by the many denominations. But by the early 1840's a change began to take place. The Millerite lecturers were finding it increasingly difficult to gain entry into Protestant churches, until eventually they were shunned as the churches began to reject the message of the soon coming of Christ. However, that did not stop the Millerites. With the churches no longer open to them and the coming of Christ seeming to be even nearer, they turned to tent meetings. They had the largest tent in the world built, and they carried it from place to place conducting many Millerite camp meetings. More than a half million people attended 125 of these Millerite camp meetings. When one realizes that the United States population at that time was only 17 million, one can easily see that a large share of the population was involved in the Millerite movement.

The movement had been founded in Bible study, and Bible study continued to be its greatest bulwark. As one historian has said, "No other enthusiasts of the half century, in fact, stuck so closely and exclusively to the Bible as did the Millerites." Probably that is the reason why fanaticism failed to creep into the Millerite movement. It would be very easy for fanatical elements to take control of a movement with such a heavy emphasis on the second coming. But the Millerites tested everything by the Bible, and they would not tolerate fanaticism. At first they had seen no need for a separate organization, but now with the message rejected by the popular churches, in 1842 they formed what they called "The Second Advent Association" and began to issue the call of Revelation 18:4, "Come out of her, my people." They believed and taught that the Catholic Church represented Babylon, and the popular Protestant Churches that had rejected the message of the soon coming were her daughters!

At first they expected the second coming to occur sometime between March 21, 1843, and March 21, 1844, the Jewish year. They settled on no specific date, but as March 21, 1844 approached, people began planning their business affairs and their lives for this most solemn of events. But March 21, 1844 came and went, and the believers experienced their first disappointment. When Christ did not come as expected, the Millerites went back to their Bibles. They knew that God had not made a mistake. Somehow they had misunderstood something. And so they restudied the prophecies in an attempt to find the mistake. But their calculations

correctly pointed to 1844 as the conclusion of the 2300 year prophecy.

At a camp meeting in Exeter, New Hampshire on August 12, 1844, as the Millerites restudied the prophecies, a new light began to brighten their disappointed hopes. Since the ancient Jewish sanctuary was cleansed on the tenth day of the seventh month, it would be logical that the cleansing of the sanctuary at the end of the 2300 days would also occur on the tenth day of the seventh month, which that year would be October 22, 1844. Excited about this discovery, they quickly went out and began to preach this added message, that Christ would come October 22, 1844. During this time another 50,000 people left their churches and joined the movement.

On October 22, 1844 the believers gathered in homes and churches to await the advent of their Lord. All over the world men waited expectantly in this last remnant of time. As the hours passed, they continued in prayer and songs, hopefully looking forward to that wonderful moment when the sky would open and their Lord would appear. Not until midnight did they accept the fact that Jesus was not coming that day. Their experience was a bitter disappointment. The hope of the Advent had been such a sweet and blessed experience, as sweet as honey to the mouth. But the disappointment of their hopes was bitter in the belly.

As a result of the disappointment, some renounced their faith in the Advent and left the movement. Divergent views broke the Millerite movement into various factions. But out of the confusion there came forth two main groups: Advent Christians and Seventh-day Adventists. The great disappointment wounded, but did not destroy, the Second Advent movement, for the doctrine of the second advent was rooted in Scripture. The date was right; the event was wrong. Miller never saw it, but did keep his faith in the advent of his Lord until his death in 1849. He refused to set other dates but expectantly looked forward to the coming of his Lord at any time.

Seventh-day Adventists have never set a date for the coming of Christ. This was done by the Millerites before 1844. The Millerites were an interdenominational movement composed of Baptists, Methodists, Presbyterians, etc. The emphasis that the Millerites gave to the great truth of the second coming of Christ and the nearness of that event, however, did bring forth the Seventh-day Adventist Church.

On October 22, 1844 a little group of Millerites met with Hiram Edson in the little town of Port Gibson, New York, to wait for the coming of the Lord. When the time had passed and Christ had not come, Hiram Edson and a few others went out to the barn behind the house and poured out their hearts in agonizing petitions to God for strength, guidance and