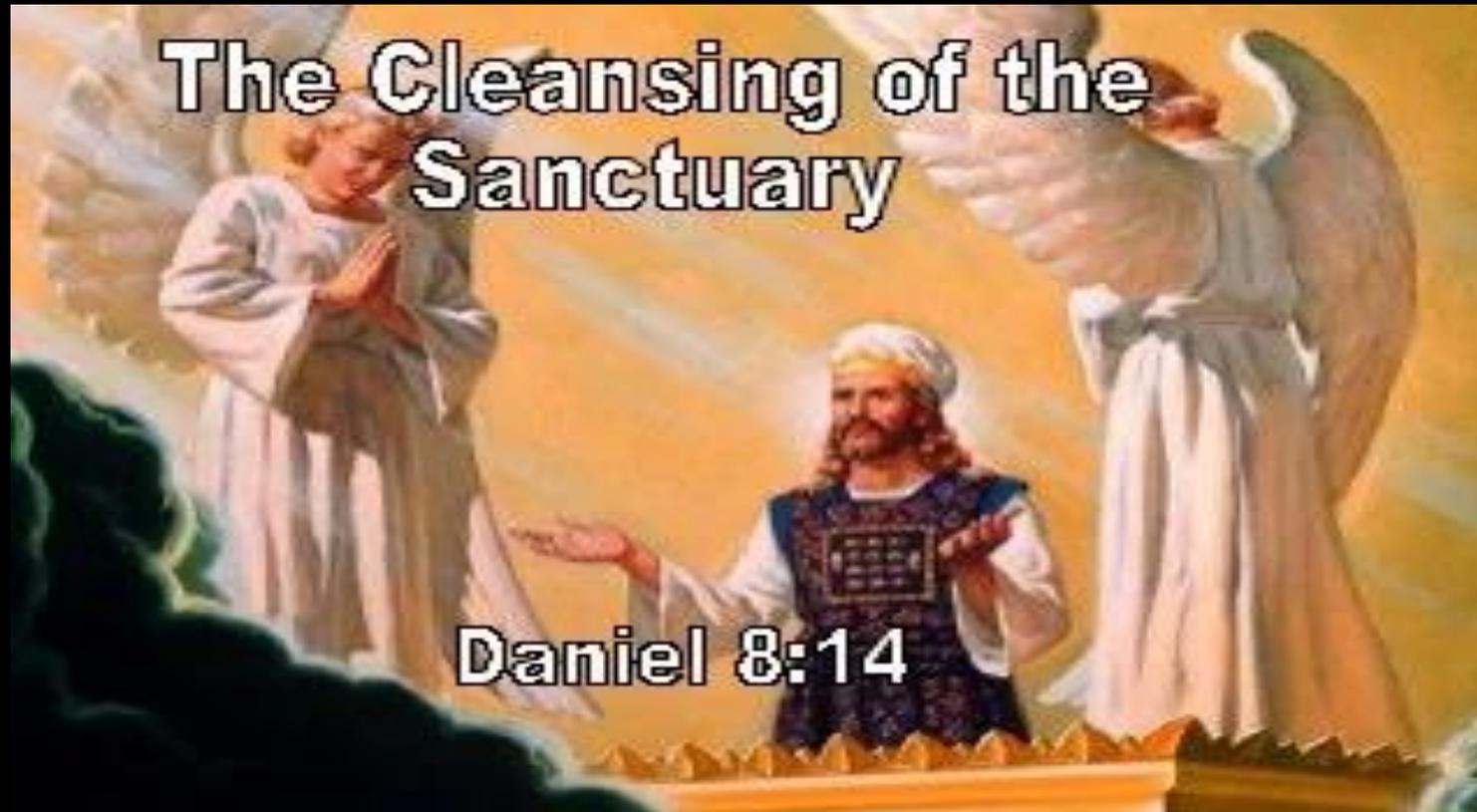


Daniel Chapter 8 – Part 2

Judgement Begins



Past > **Present** > **Future**



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Enter The Ark of Hope

The Great Controversy between God and
Satan is primarily over

“WORSHIP”

Who will you Choose?



Get into the Ark **Sanctuary**



**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Activated Charcoal (cont'd)

Activated Charcoal Water Filters (Seek Medical Advise)

Clean drinking water is vital for the body to function. But, toxins and additives often find their way into waterways, and subsequently our drinking water. One way you can ensure you always have clean drinking water is by installing a filter.

How Do Charcoal Filters Work?

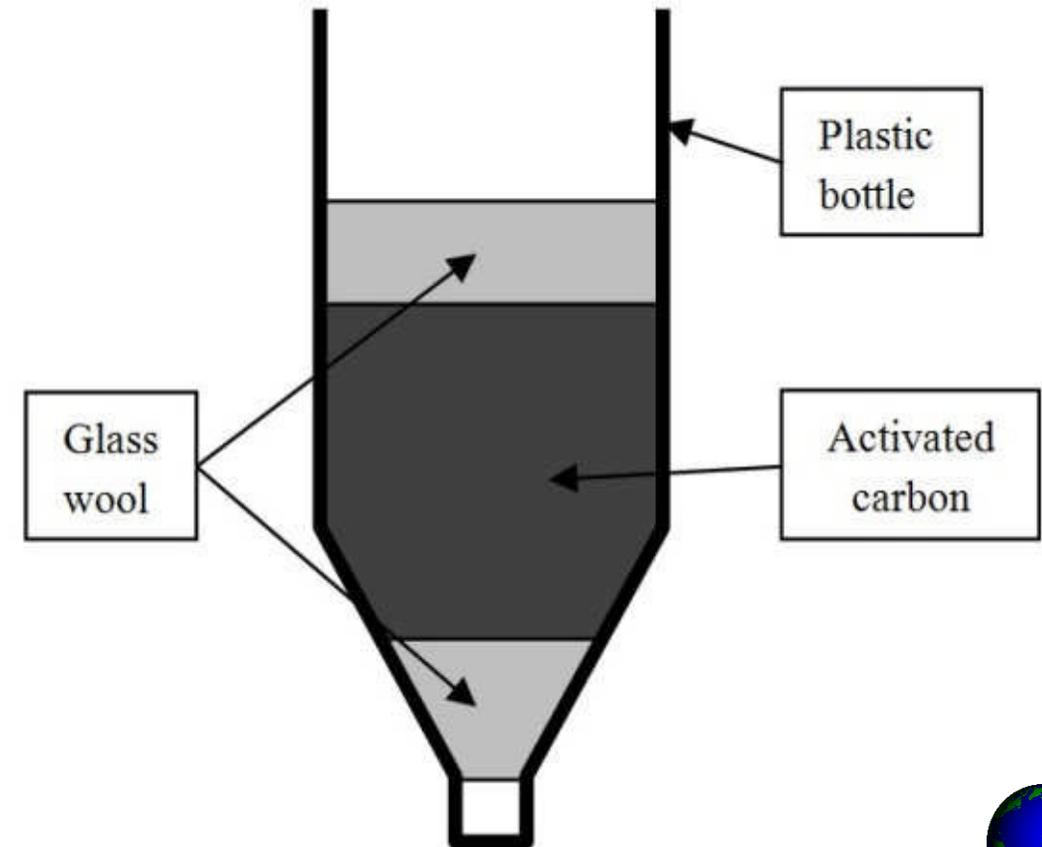
Activated charcoal works through the process of adsorption. Adsorption, as opposed to absorption, binds these impurities chemically, rather than physically.

1. **It doesn't remove the "good stuff"**: absorbs organic compounds, while allowing minerals to remain in the water.
 2. **It makes water healthier**: adds important minerals, such as calcium, magnesium and iron back into your water.
 3. **It improves the flavour**: not only adsorb the chemicals, but they are also highly effective at removing odours.
 4. **It is cheap**: are relatively inexpensive to other filters.
 5. **They are easy to maintain**: filter should be replaced approximately every six months, which are easily available.
- Activated charcoal has numerous economic, ecological and health benefits. Try a charcoal water filter in your home today, and taste the difference.

Water Filter DIY Naturally



The Cheapest Way,
make your own
Charcoal and filter.



Can We Trust Bible Prophecy?



Yes we Can!

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee."

Proverbs 25:21-22



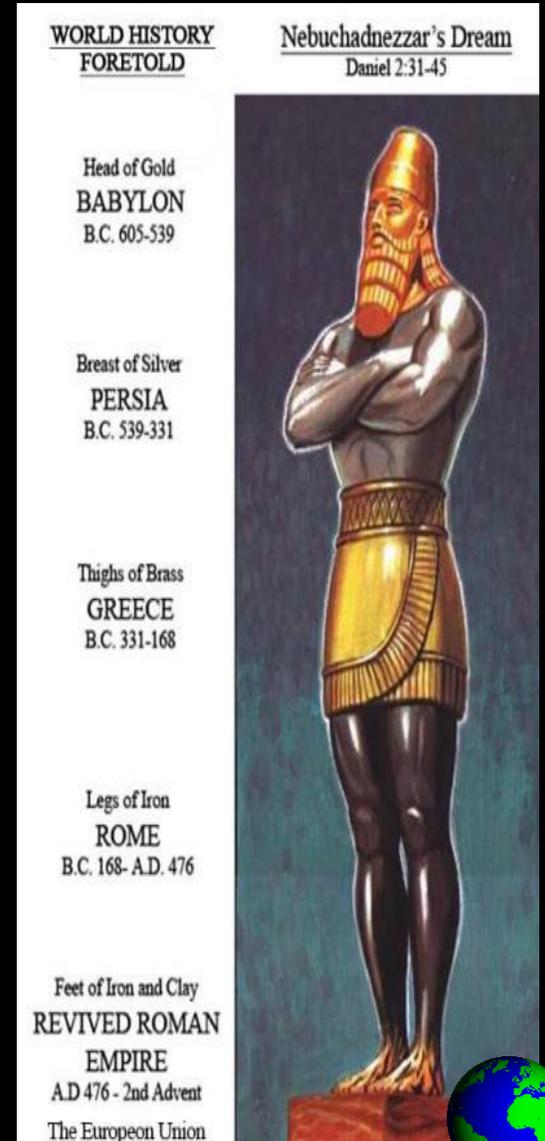
Introduction

So far, this chapter has revealed the following sequence of events:

Media-Persia, Greece, Rome (pagan/papal). Indeed, the little horn represents Rome in its pagan and papal aspects. Passages dealing with the horizontal, political expansion refer to imperial Rome (Daniel 8: 9), while the religious, vertical growth designates the second, or papal, phase (vss. 10-12), the part that Daniel spends numerous verses describing in detail.

Identify the Prince of the host, or the Prince of princes, who comes under attack by the little horn. Joshua 5:13, 14; Daniel 8:11, 25.

The title "Prince of the host," or "captain of the host of the Lord," is found in one other place in the Bible (Joshua 5:14), and it designates a heavenly being identified as the Lord Himself (Joshua 6:2), the pre-incarnated Christ. In Daniel, this Prince is also the Son of man, the Messiah, the King, and the Priest (Dan. 7:13; 9:25; 12:1). In Daniel 7 He is described primarily as King, but in Daniel 8:11, He is officiating in the heavenly sanctuary. What Daniel 8 shows is that the little horn is attacking Christ Himself, not as a human being (as Rome did in its pagan phase) but now as High Priest in the heavenly sanctuary.



Introduction (cont'd)

What did the little horn remove from the Prince?
Daniel 8:12.

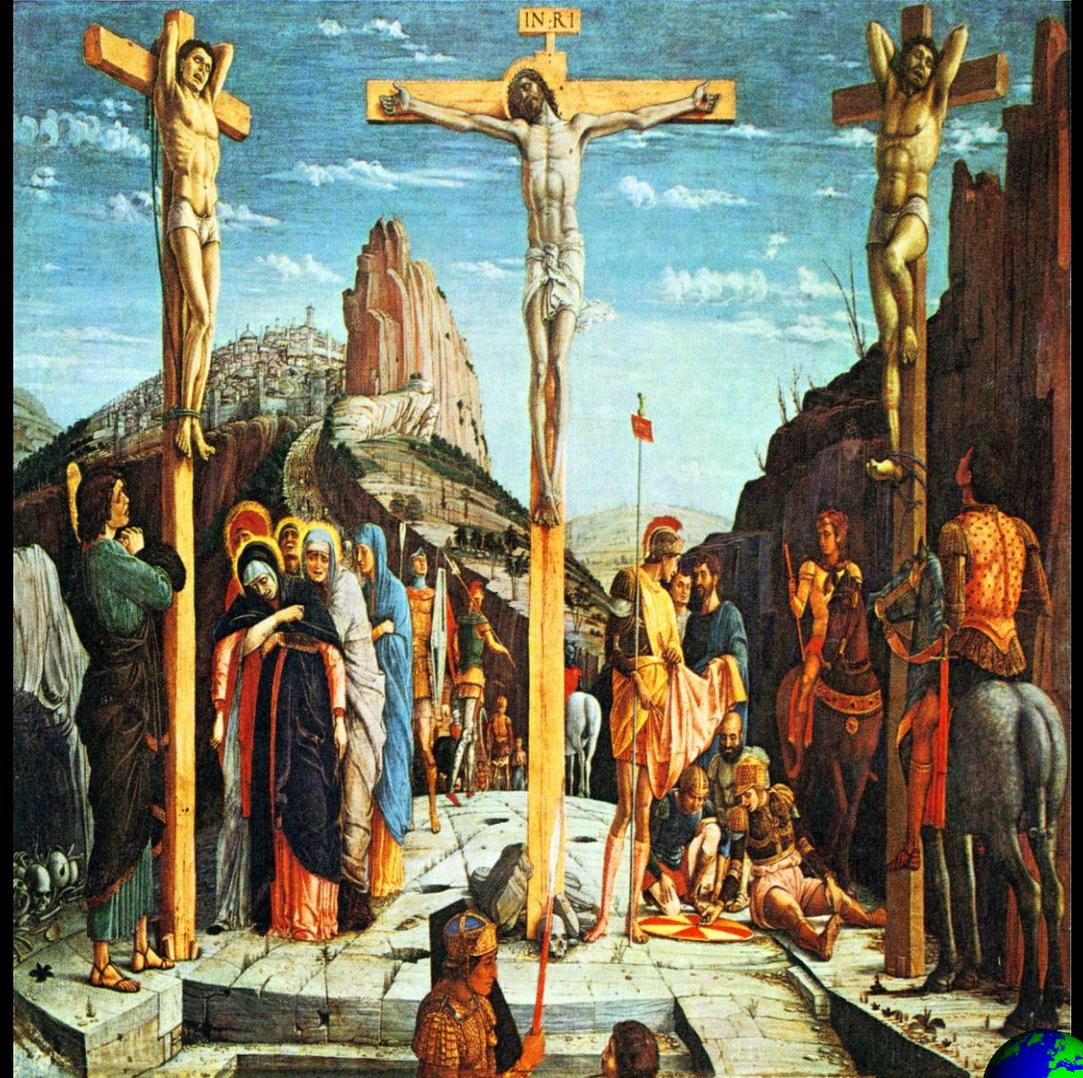
The little horn tried to control the "daily" or "continual" (in Hebrew, tamid) ministry of Christ in the heavenly sanctuary. Most translations render tamid as "continual sacrifice," but the term sacrifice is not in the original. In the sanctuary services, tamid was associated with the different activities performed by the priest during his daily ministry, and only his daily ministry. It is used in connection with the daily/continual sacrifice (Exodus 29:42), the bread of the presence (Exodus 25:30), the offering of incense (Exodus 30:8), and the fire upon the altar (Leviticus 6:13). The daily ministry of the priest in the Holy Place of the earthly sanctuary was a type of the daily ministry of the intercession of Christ in the heavenly sanctuary. It is this aspect of the priestly work of Christ that the little horn opposes and attacks.



Introduction (cont'd)

Though pagan Rome killed Jesus (Daniel 11:22), papal Rome began an assault against Him from another angle, that of interfering with His high-priestly ministry in heaven. How, though, could the little horn, essentially an earthly religio-political power, attack Christ and His ministry in heaven? What did it do?

1. "It overthrew the place of his sanctuary". A literal translation reads: "And the place of his sanctuary was thrown." Place refers to the foundation of the sanctuary, used here metaphorically to designate the essence, the purpose, of the sanctuary. The verb was thrown expresses the idea of casting aside, rejection, abandonment (see 2 Kings 7:15). By misappropriating the priestly work of Christ, the horn rejects the foundation of the heavenly sanctuary as a place of mediation and forgiveness.



Introduction (cont'd)

2. A host is placed over the daily ministry. Daniel 8:12 could be translated, "A host was given over the continual in transgression/rebellion." The verb was given over often means "to set someone over" (see Daniel 11:21). Hence, the text says that the horn misappropriated the daily ministry of Christ and then "set over," or appointed, its own host to control or minister it. A false religious system was instituted instead of the biblical one, an act of terrible rebellion against God and the truth.

3. It cast the truth to the ground. The truth of the work of Christ in the heavenly sanctuary (which includes the plan of salvation) was discarded by this religio-political power, the same power shown (in Daniel 7:25), as attempting to change the law of God.



Daniel 8:12 - A host is given

Daniel 8:12 *And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.*

An host was given him against the daily -

The word 'host' means a mass of persons.

A mass of persons was given to the papacy against the daily/paganism. This came in the form of Clovis, king of the Franks. He was converted to Catholicism in 496 A.D., and then went about converting the other pagan nations of Western Europe. **This was done through war and capitulations.** By 508 A.D. Clovis and his military strength, exercised on behalf of the papacy, had finished their work in success.

**THE SPIRIT OF ANTICHRIST
IN GOVERNMENT**

Daniel 8:12 And an host was given him against the daily sacrifice by reason of transgression, and it CAST DOWN THE TRUTH TO THE GROUND; AND IT PRACTISED AND PROSPERED.



The Little horn and his host

We previously found that the Prince has his host. Now we discover that the little horn is also given a host to war against the daily. So the battle is between the Prince and His host and the little horn and his host. A comparison of verse 12 with Daniel 11:31 clearly indicates that the little horn's host is composed of his armies, the secular power. Notice that the little horn's host helps fight against the daily by reason of transgression. The word 'transgression' (pesa) is the strongest in the Old Testament for sin. It really means 'rebellion' or 'revolt'. The little horn and his host are not simply sinning; they are revolting or openly rebelling against the Prince, the daily and the place of the sanctuary. The little horn in Daniel 7:25, the king of the north in Daniel 11:36 and the man of sin of 2 Thessalonians 2:3-4 all manifest the same attitude: open and wilful rebellion against the Prince, the daily and the place of the sanctuary.



Image of pagan Neo-Assyrian king Shamshi-Adad V. dating from about 824-811 B.C. He's displaying the sign of the sun-god.



The 2 hosts in Revelation

This same idea is found in the book of Revelation where the saints are mowed down by Babylon and they cry out for justice (Revelation 6:9-11). Eventually their pleas will be answered (Revelation 19:2-3; 11:1-2, 18; 15:1; 22:11) but there is a period during which Babylon prevails over them. In other words, for a period, the little horn and his host gain the ascendancy over the Prince and His host. This is what necessitates the judgment. The purpose of the judgment in this specific context is to reverse the little horn's work. This is really the culmination of what began when Cain killed Abel—the blood of Abel cried out for justice (Genesis 4:10). The judgment will vindicate God's faithful martyrs who have been mowed down in the course of history by those who claimed to be followers of God! In a few moments we will come back to this theme.



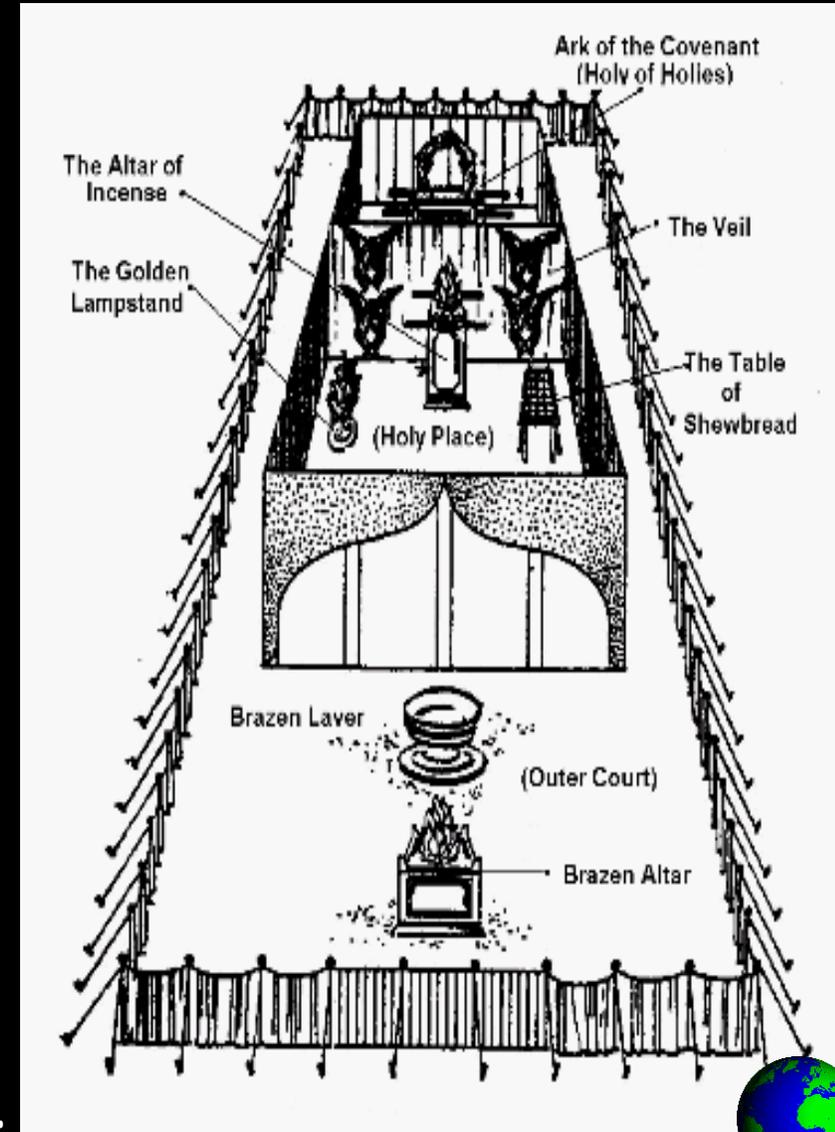
Daniel 8:13-14 - The Judgement begins

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

After the devastating attack of the horn, the announcement is made that the sanctuary will be cleansed. In order to understand this message, we must bear in mind that the cleansing of the sanctuary mentioned in Daniel 8:14 corresponds to the judgment scene depicted in Daniel 7:9-14.

And since that judgment takes place in heaven, the sanctuary must be located in heaven, too. Thus, while Daniel 7 portrays God's intervention in and relationship with human affairs from a judicial perspective, Daniel 8 describes the same event from a sanctuary perspective.



The big question – how long?

The two holy ones standing before God reminds us of the two angels on the Ark of the Covenant. From the perspective of the Most Holy Place, these angels are deeply troubled about the extent of Satan's control over humanity and the church.

The heavenly universe asks a profound question – “How long?”

How long – before the persecution ends?

How long – before the truth is restored?

How long – before Jesus is honored as High Priest in heaven?

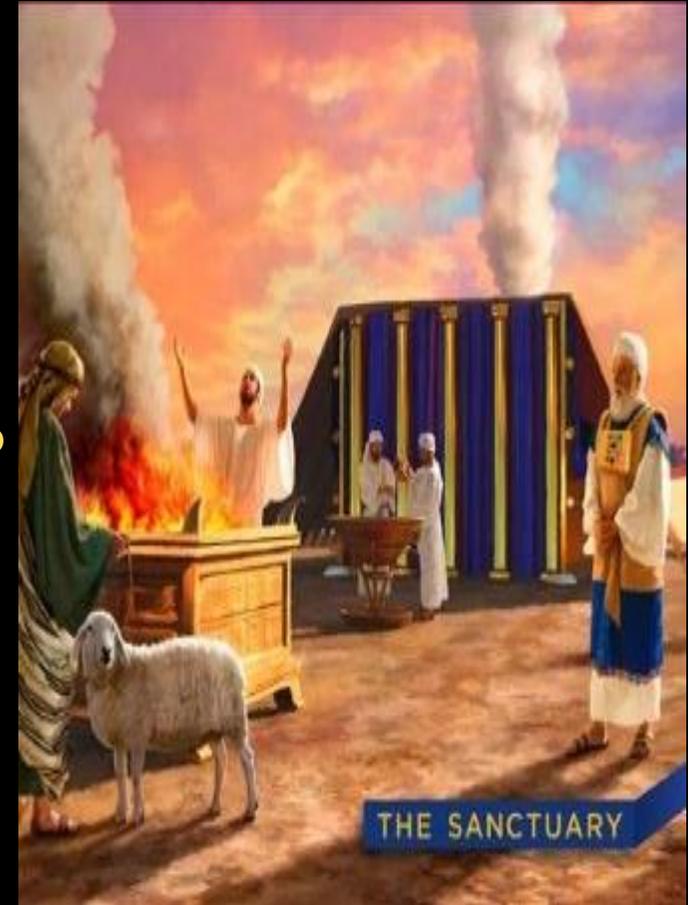
How long – before the sanctuary in heaven is restored to God's people?

How long – before the Christian Church is restored to its purity?

THE BIG ANSWER: *“And he said unto me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”*

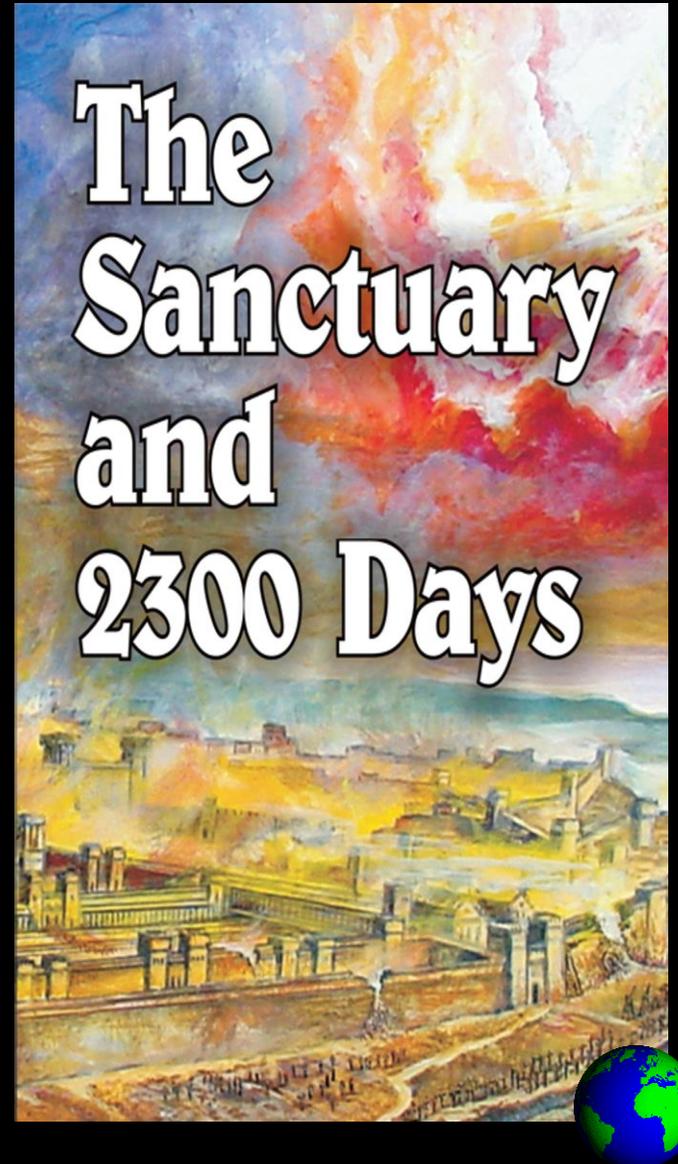
Daniel 8:14

The “cleansing of the sanctuary” is the biblical term for the Day of Atonement.



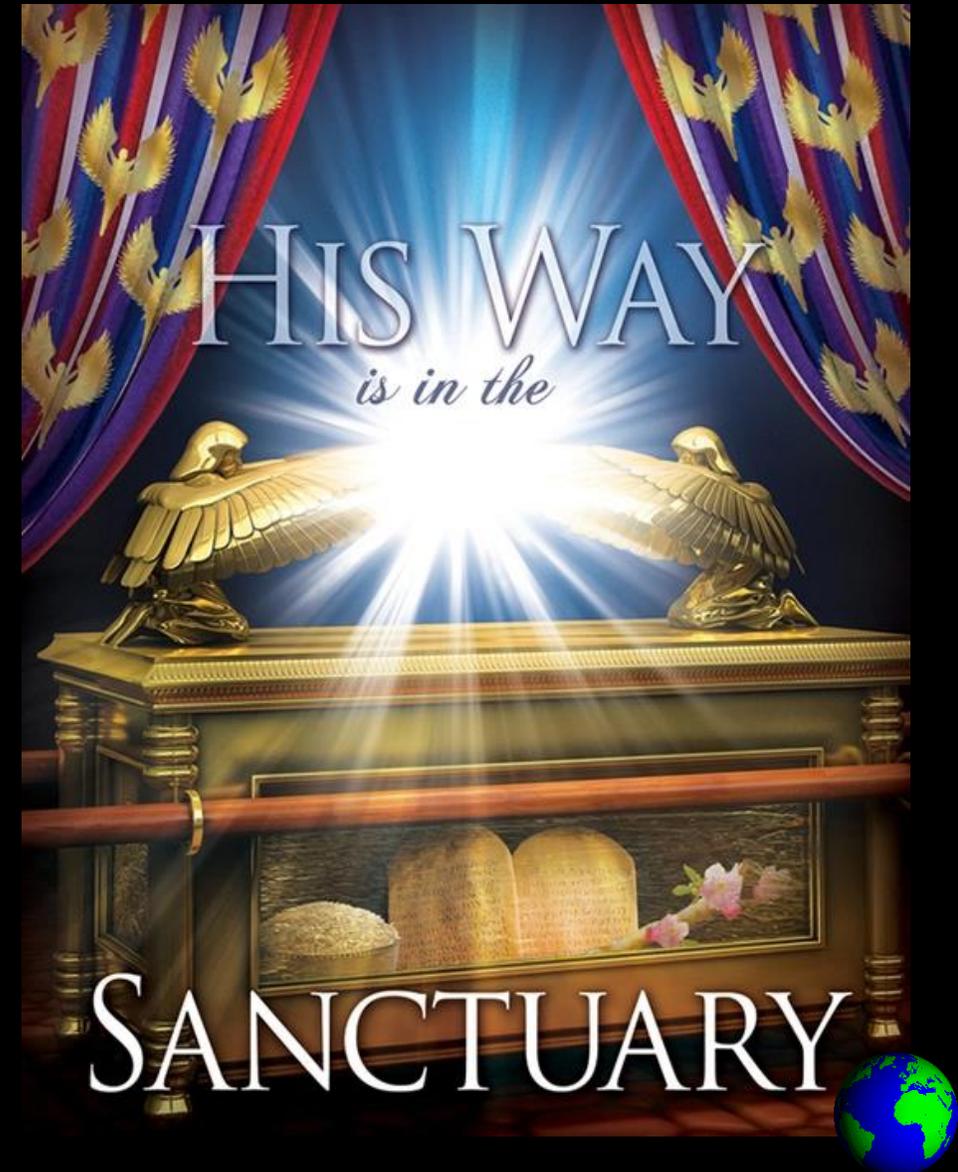
The time element of this...

The entire vision, which begins in Medo-Persian time (vs. 2–3) and lasts till the end, includes 2,300 evenings and mornings. These 2,300 evenings and mornings are 2,300 years. Daniel does not receive further information and therefore does not understand the time element. After the 2,300 years the heavenly sanctuary will be cleansed. From verse 10 onward the chapter deals with the heavenly dimension. Also, after AD 31 the death, burial and resurrection of Jesus and finally AD 70 the destruction of the temple in Jerusalem, the earthly sanctuary no longer existed. The cleansing of the heavenly sanctuary corresponds with the Day of Atonement of the earthly sanctuary (verbal and thematic parallels between Daniel 8 and Leviticus 16). The sanctuary and God's people are finally freed from sin; at the same time the Day of Atonement is a period of judgment (see Leviticus 16 and Daniel 7). After the end of the 2,300 years begins the second phase of Jesus' ministry as our High Priest in the heavenly sanctuary. After its completion He will come again and erect His kingdom of glory. However, based just on Daniel 8 we are not able to date the 2300 years.



Understanding the Sanctuary

The Lord instructed Moses to build a Sanctuary from the free will offerings of the children of Israel, so He could dwell amongst them, and it was to be made according to the pattern that was shown him on Mount Sinai. (Exodus 25:1-9) This is the earthly Sanctuary. Now if you turn to Hebrews 8:1-2 you will notice that there is a tabernacle which is in heaven. This tabernacle was pitched by God and not by man's hands, and in this tabernacle is a High Priest who is set on the right hand of the throne of the Majesty in heaven. So it is clear to see that there is a Sanctuary in heaven and this is the true tabernacle. Verse 5 of the same chapter tells us that the earthly was patterned after the heavenly, and this was the pattern that was shown to Moses in the mount. We find a relationship between the two Sanctuaries as type and antitype. To understand the true/heavenly or antitype we need to look to the pattern, which is the visible/earthly, the symbolic which is a type of the true.



Understanding the Sanctuary (cont'd)

The earthly had two apartments known as the holy place and the most holy place, and in the most holy was the ark of the testimony /covenant. (Exodus 26:33-34)

God's presence was to dwell in the most holy above the mercy seat, and from here He would commune with the people through the High Priest. (Exodus 25:21-22)

But the heavenly Sanctuary was not open until the close of the earthly when Christ was crucified, and then He entered into the holy place with His own blood. (Matthew 27:50-51, Hebrews 9:8-12) We also see in Hebrews 9:11-12, the contrast between the ministration of the earthly where the priests would sacrifice goats and calves etc. On a daily basis, verse 6, whereas Christ made one sacrifice once and for all, He does not need to be sacrificed over and over again as the animals did in the earthly system.



Understanding the Sanctuary (cont'd)

Now that we have seen that there is a Sanctuary on earth and in heaven, and both have services performed in them, first the earthly then the heavenly, we need to see if there is a service that deals with the cleansing of the earthly Sanctuary.

Also what does it need to be cleansed from? The fact that this cleansing is done by blood shows us that it cannot be cleansing from physical impurity as blood would not accomplish this. Thus it is not some physical impurity in heaven that needs to be cleansed.

The reason assigned why this cleansing is performed with blood is that without the shedding of blood there is no remission or forgiveness of sin. (Hebrews 9:22) So we conclude that the work to be done is the remission of sin. The work of cleansing the Sanctuary is not a physical work, such as a janitor would do, but a cleansing from sin.



Understanding the Sanctuary (cont'd)

But how did sin come to be in the Sanctuary anyway? If we turn to Leviticus 4:1-7 we shall see the process of the sin offering. There was provision made for all to be able to bring a sacrifice as outlined in chapter 1 of the same book, so in substitute of the bullock we shall place a lamb as it is the most easily recognized and applied to Christ. So if you had sinned through ignorance, you were to bring a lamb without blemish to the north side of the altar. (Leviticus 1:10-11) You were to then lay your hands upon its head thus confessing your sin upon the innocent victim and transferring it to the animal who now becomes your substitute. (Leviticus 4:4) After doing this you were to take a knife and cut its throat, thus the innocent dying for the guilty and the claims of the law are met (law requires the death of the sinner). The priest was to catch the blood in a bowl and take it into the Sanctuary and sprinkle it seven times before the veil of the most holy place with his finger. Then the priest would take some of the blood and put it the horns of the altar of incense which is also before the veil of the most holy place. The sin of the individual was thus, by his confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim and day after day this went on. (Hebrews 9:6) So the sanctuary continually became the receptacle for the sins of the congregation. This is how sin came into the sanctuary.



Understanding the Sanctuary (cont'd)

The sanctuary now needs to be cleansed of this accumulation of sin, so let us look at how this was done. **This was done by the yearly service or the day of atonement, which was to cleanse the people and the sanctuary and upon everything which is the taint of sin.** (Leviticus 16:30; 33-34) **So the day of atonement dealt with the cleansing of the sanctuary.** Upon this day a special service was performed by the High Priest. (Hebrews 9:7) **The High Priest was to cast lots upon 2 goats, one for the Lord and one for the scapegoat/Satan.** (Leviticus 16:8) Then he would offer the Lord's goat as a sin offering and take of the blood into the most holy place and sprinkle it on the mercy seat, **verse 15.** After this he would come out into the holy place and apply the blood to the horns of the altar of incense where the record of sin is, thus cleansing it, **verse 18.** Then he would come out to the live goat/scapegoat and confess all the sins of Israel upon the head of it, thus the transference of sin from the sanctuary to the priest to the scapegoat, and the scapegoat was to bear the confessed sins of Israel until death in a place uninhabited, **verse 20-22.** **So the sanctuary has now been cleansed.** This day was an important day where the people were to afflict their souls before God or they would be cut off from His people. (Leviticus 23:28-29)



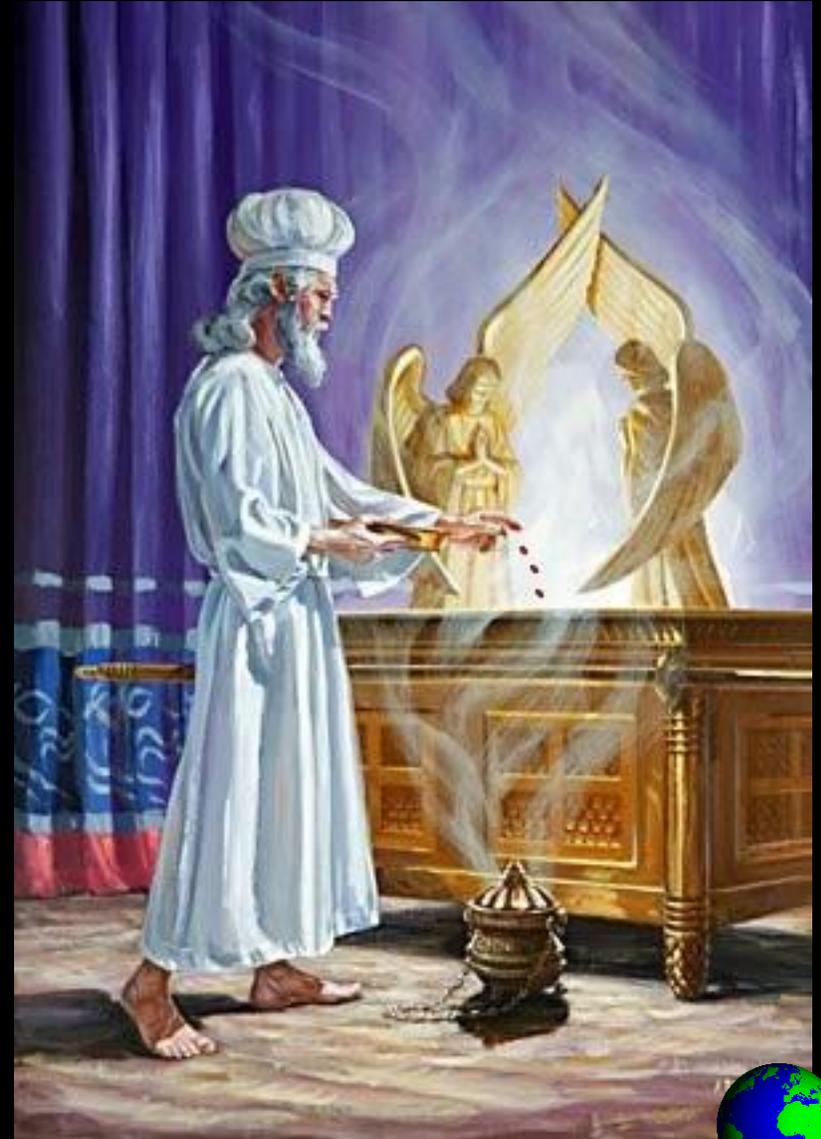
Understanding the Sanctuary (cont'd)

It was necessary to cleanse the earthly sanctuary with the blood of bulls and goats, but also in the heavenly it must also be cleansed but with the blood of Christ.

(Hebrews 9:22-23, 12) Thus the ministration of the earthly is seen in the ministration of the heavenly.

A distinction must be drawn here between the type and the antitype. Whereas the priests of the earthly sanctuary ministered this entire service each year, in the heavenly our great High Priest "ever liveth to make intercession for us." Hebrews 7:25. Thus the work of the heavenly sanctuary instead of being a yearly work, is done once for all. Instead of being repeated year after year, one grand cycle is allotted to it, in which it is done and finished forever.

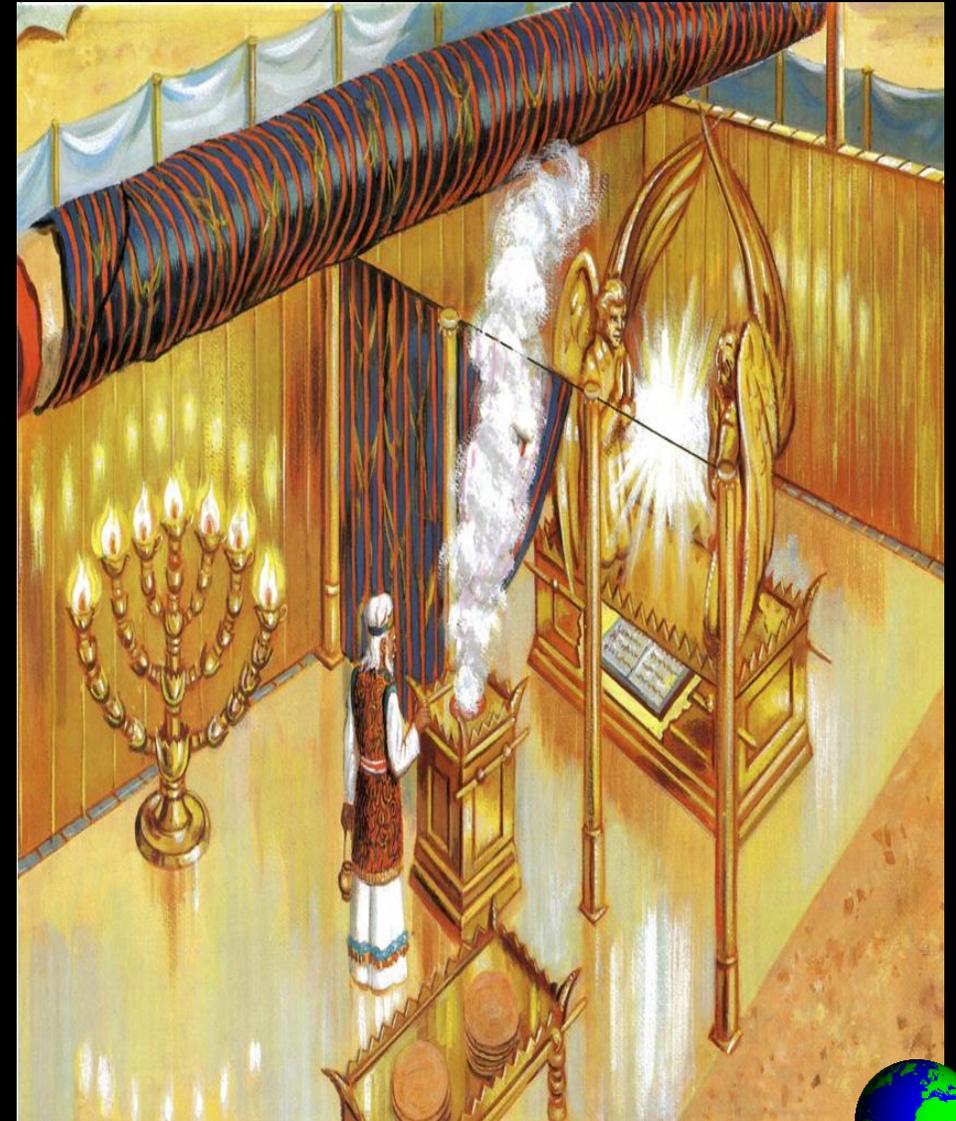
One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle in heaven.



Understanding the Sanctuary (cont'd)

In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of the testament. In the antitype, when the time comes for the cleansing of the true sanctuary our High Priest, in like manner, enters into the most holy place once for all to make a final end of His intercessory work in behalf of mankind.

So the 2300 day prophecy is designed to show us the starting date of the great work of cleansing the heavenly sanctuary of sin. In Daniel 7:9-10 we see a judgment scene in the temple in heaven, where the ministrations are before the throne of the Almighty God Himself. In chapter 8 we find this phase described as the cleansing of the sanctuary, which enlarges for us the process and method of the judgment in, Daniel 7. Thus this work of cleansing the sanctuary is in reality the final judgment, to determine the lost and the saved of all the earth and to make up the kingdom of Christ, eternally.



The Last Time Prophecy

Daniel 8:14 constitutes the climax of the vision and immediately precedes the angelic explanation. There are several key considerations which must be taken into account as we analyse this all-important verse.

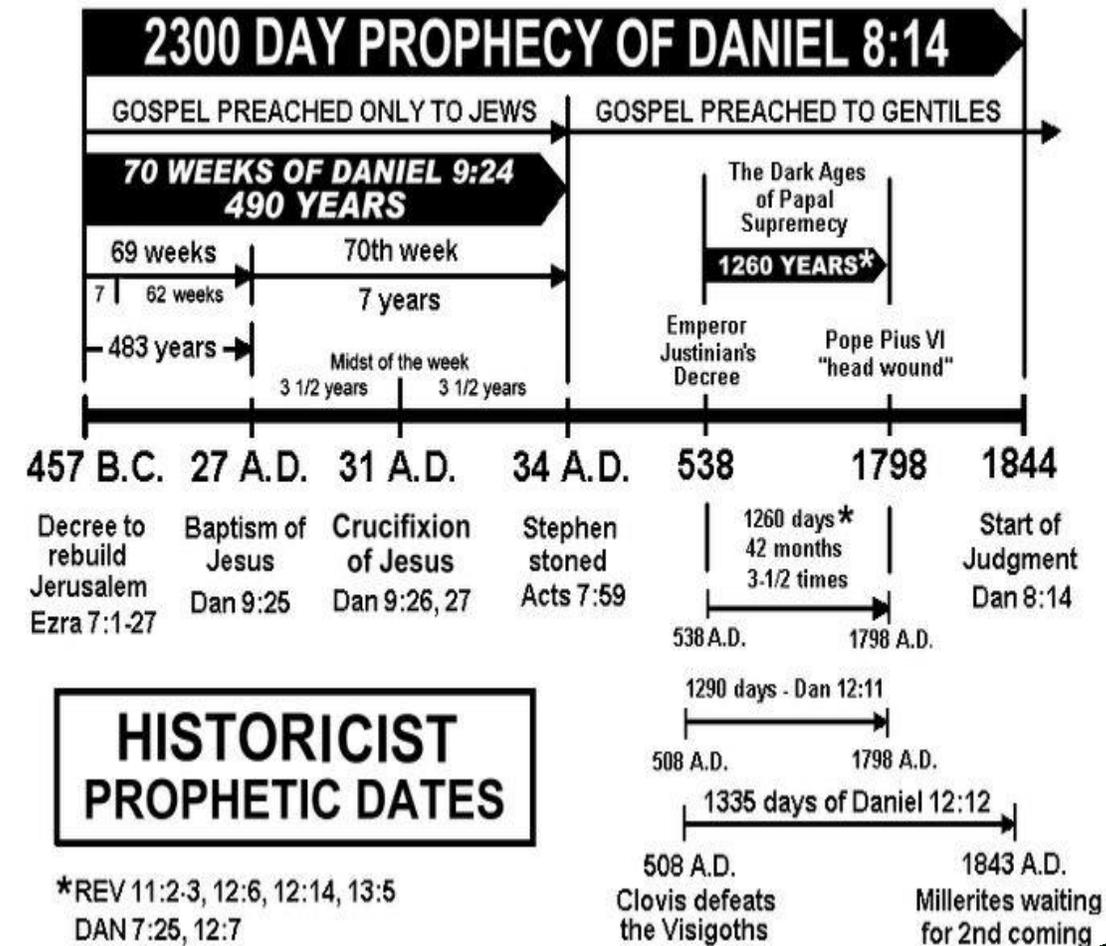
Satan has always tried to get rid of the sanctuary either literally or spiritually because the plan of salvation is demonstrated therein.

Wherever Christ is in His ministry whether it be in the courtyard or in the holy place or in the most holy place, Satan focusses his attack there.

Were the main pillar of our faith destroyed, that is the cleansing of the sanctuary of Daniel 8:14 which marks the beginning of the investigative judgment, all the other truths that stem from it fall with it.

That is the 2300-day/year prophecy of Daniel 8:14, which also began in 457 BC and ended in AD 1844. It describes something dramatic and cosmic happening to the sanctuary:

DANIEL'S LONGEST MOST AMAZING PROPHECY



The Millerite Movement

The Millerite Movement was a religious revival that followed the Second Great Awakening in North America. It started with William Miller, an earnest student of the Bible. Due to a misinterpretation of a prophecy in the book of Daniel, he and his followers concluded that Jesus Christ was coming back sometime around 1843 or 1844.

His goal was to prepare the world.

Though mostly documented in the United States, the movement had a worldwide impact.

When Jesus didn't come back in 1844, the Millerite Movement dissolved, but it left its mark on American history. It sparked the beginning of the Seventh-day Adventist Church, which is a thriving Christian denomination today.

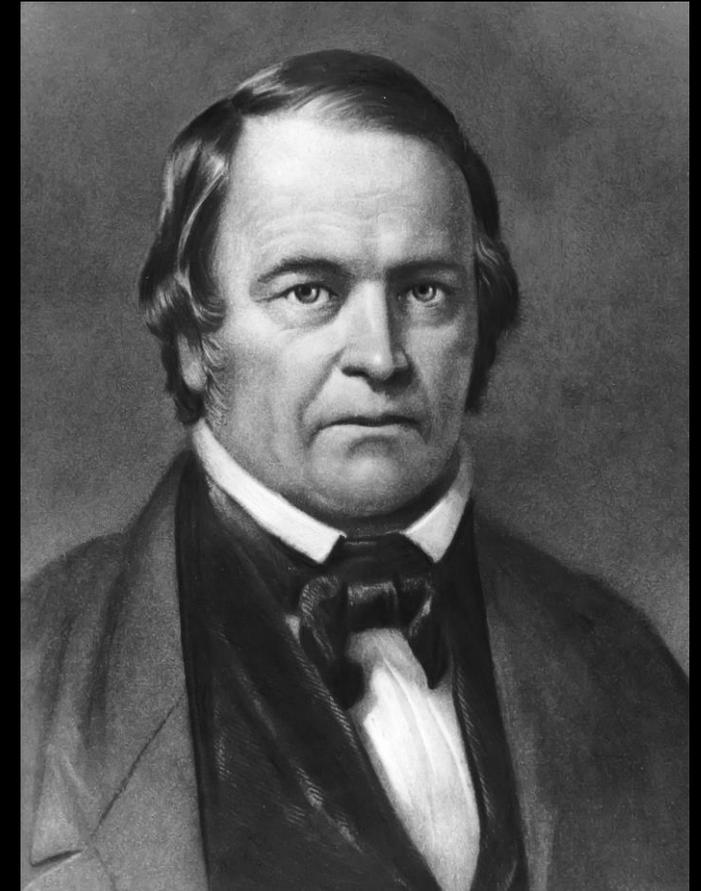
Let's explore 4 questions about this movement:

Who were the Millerites?

What did the Millerites believe?

What was Ellen G. White's connection to the Millerite Movement?

How did the Millerite Movement impact the Seventh-day Adventist Church?



Who Were the Millerites?

The people in this movement were ordinary American people, many already church-going Christians. They took their name from William Miller—a farmer-turned-preacher who discovered exciting things after studying prophecy in the Bible.

While serving in the War of 1812, Miller came face to face with the fragility of life. Upon returning home, he gave his life to God and began to study the Bible from cover to cover.

The Bible's prophecies caught his attention.

He wondered:

If prophecies of the past had been fulfilled in a literal way, then what about the prophecies of the future?

And specifically, what about the second coming of Jesus Christ? Miller concluded that it must also be a literal event that would happen soon.

And what he discovered would spur the Millerite Movement.



Daniel 8:14

The book of Daniel, with its visions and symbols, drew William Miller in.

Especially Daniel 8:14:

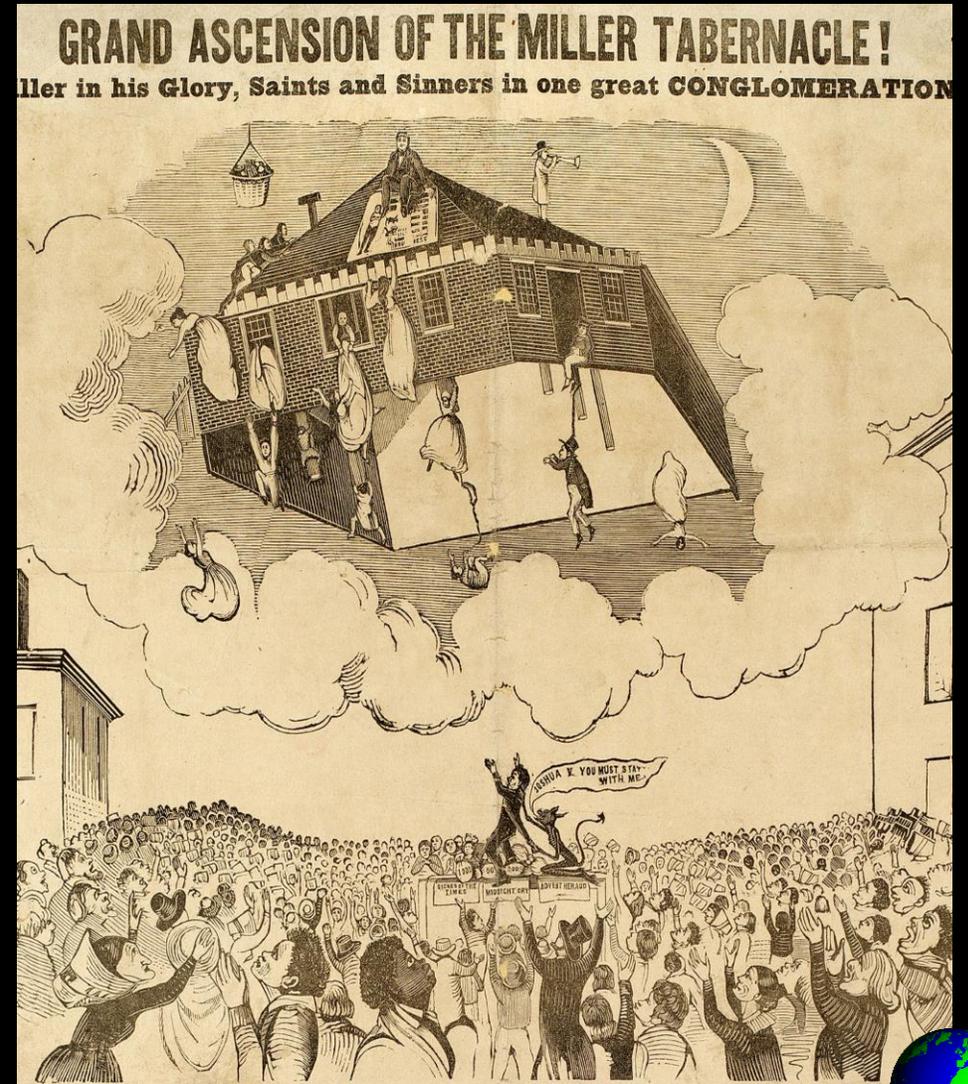
“For two thousand three hundred days; then the sanctuary shall be cleansed”.

According to the popular teachings of his time, Miller thought the sanctuary symbolized the earth. The cleansing, then, must be the fire that would cleanse the earth at Jesus Christ’s second coming.

But when would it happen?

If Miller could figure out the starting date for the prophecy, then he would know the time of Christ’s return.

Based on passages like Ezekiel 4:5–6 and Numbers 14:34, he observed that one prophetic day equals a literal year. Reformers, such as Martin Luther and John Newton, had believed in this “day-for-year” principle too.



Daniel 8:14 (cont'd)

Thus, the 2300 prophetic days represented 2300 literal years. By studying Daniel 9:24–27, Miller found a starting date for the prophecy: 457 BC.

Here are some points from his study:

The same angel that gave Daniel the 2300-year prophecy (Daniel 8:14) returned to explain it to him (Daniel 9:22, 23).

The explanation included another prophecy of 490 years (Daniel 9:24–27), which had to be part of the 2300-year prophecy.

The 490 years was supposed to begin at the time of the decree to rebuild Jerusalem.

According to historical records, the most complete decree was issued by Artaxerxes in 457 BC (Ezra 7).

This date, then, was the beginning of both the 490-year and 2300-year prophecies.

And if they started in 457 BC, the 2300 years would end in 1843.

That meant Jesus was coming in less than 25 years!

What was Miller to do?



Tell the world

Miller had come to his conclusions by 1818. But he wasn't ready to share them with the world.

If he were wrong, he didn't want to mislead anyone.

For five years, he continued to study and wrestle with the conviction to share his findings.

In 1831, an opportunity came when Miller received an unexpected invitation to speak.

It wasn't long before more invitations were flooding in.

Miller received so many that he had to reject over half of them!



The explosion of the movement

In 1840, William Miller met Joshua V. Himes, a fiery leader in the social reform movement. Himes became convinced of Miller's message and negotiated for Miller to speak at a chapel in Boston.

It was his first speaking engagement in a large city. The turnout was so overwhelming, there wasn't enough room for everyone!

From then on, Himes joined forces with Miller as his promoter. He scheduled speaking opportunities and published a magazine to spread Miller's teachings.

At this point, the movement took off, and others began preaching the message of Jesus' soon coming. It was particularly widespread among believers in the Christian church in New England.

The interest in Bible prophecy was growing.



The explosion of the movement (cont'd)

Tent meetings began popping up all over. To provide the movement with some structure, Himes organized “general conferences.” These meetings allowed leaders to study the Bible and make plans for larger gatherings.

A revival, much like the Great Awakenings of the late 18th and early 19th centuries, swept throughout the country.

Thousands gave their lives to God.

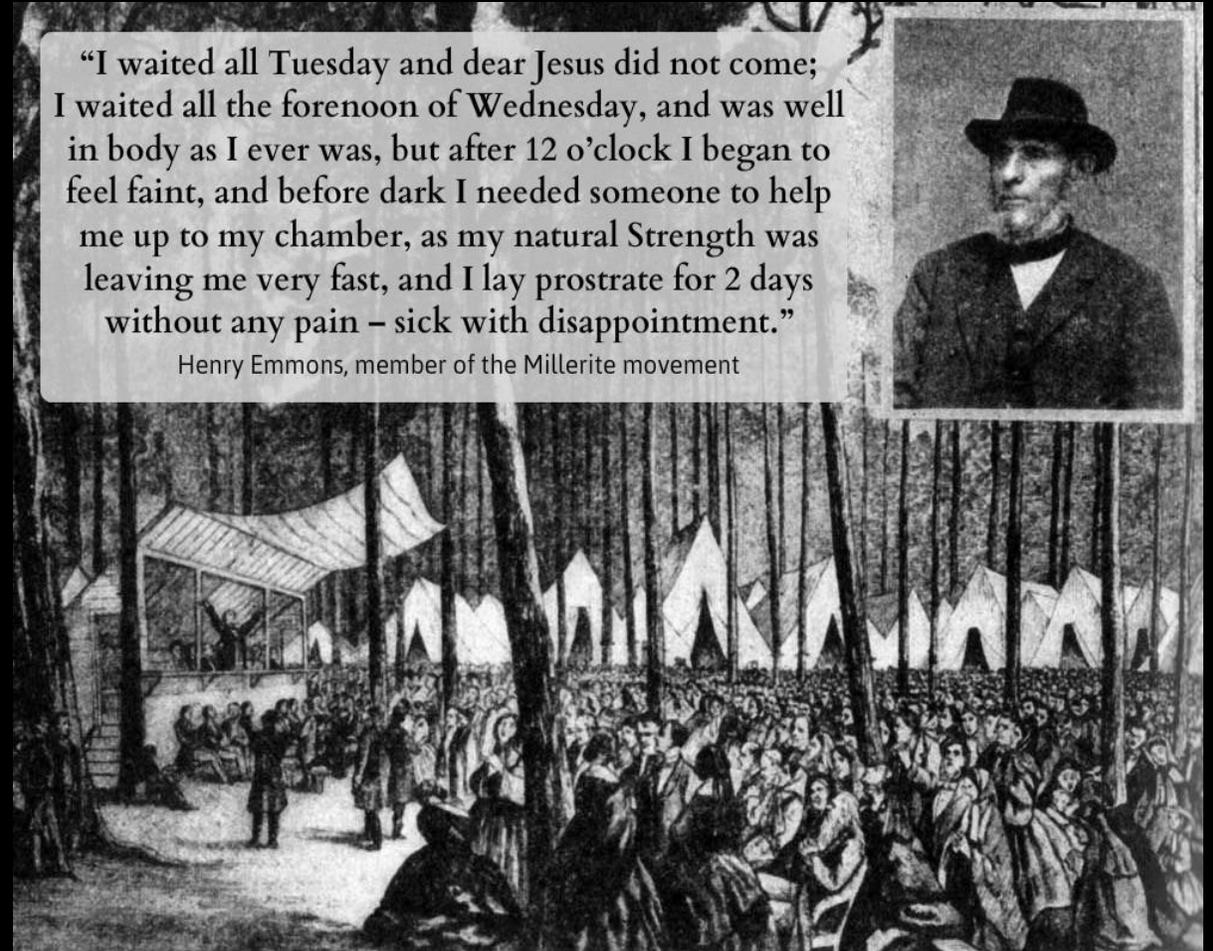
A Methodist yearbook estimates that 256,000 conversions took place between 1840 and 1844!

And the movement wasn't limited to North America.

It was worldwide. The message of Christ's soon coming spread throughout Germany, Holland, other parts of Europe, and even India and Asia.

“I waited all Tuesday and dear Jesus did not come; I waited all the forenoon of Wednesday, and was well in body as I ever was, but after 12 o'clock I began to feel faint, and before dark I needed someone to help me up to my chamber, as my natural Strength was leaving me very fast, and I lay prostrate for 2 days without any pain – sick with disappointment.”

Henry Emmons, member of the Millerite movement



19TH CENTURY DRAWING OF PREACHER WILLIAM MILLER SPEAKING TO THOUSANDS AT A MILLERITE REVIVAL MEETING

The Millerites were a Christian group that believed the Second Coming would happen in 1844. At its peak their movement was 50,000 – 100,000 strong. When the Second Coming did not happen as predicted, many left the movement, others reinterpreted the prophecies and founded the Seventh Day Adventist church.



The “tarrying” time

Miller preached that Jesus Christ would come sometime between March 21, 1843, and March 21, 1844.

But 1843 came and went. Then the spring of 1844 passed.

What now?

Discouragement settled over the people, though many still believed Jesus would come.

They called this period the “tarrying time,” which meant a time of waiting or delay.

The phrase came from Habakkuk 2, in which the prophet Habakkuk cried to God for justice. He received the assurance that the coming of God and His kingdom would be the answer to that cry. But it would be delayed.

The Millerites applied Habakkuk 2:3 to the delay in Jesus’ coming that they were experiencing: *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

But what happened next sparked the movement back to life.



The Midnight Cry

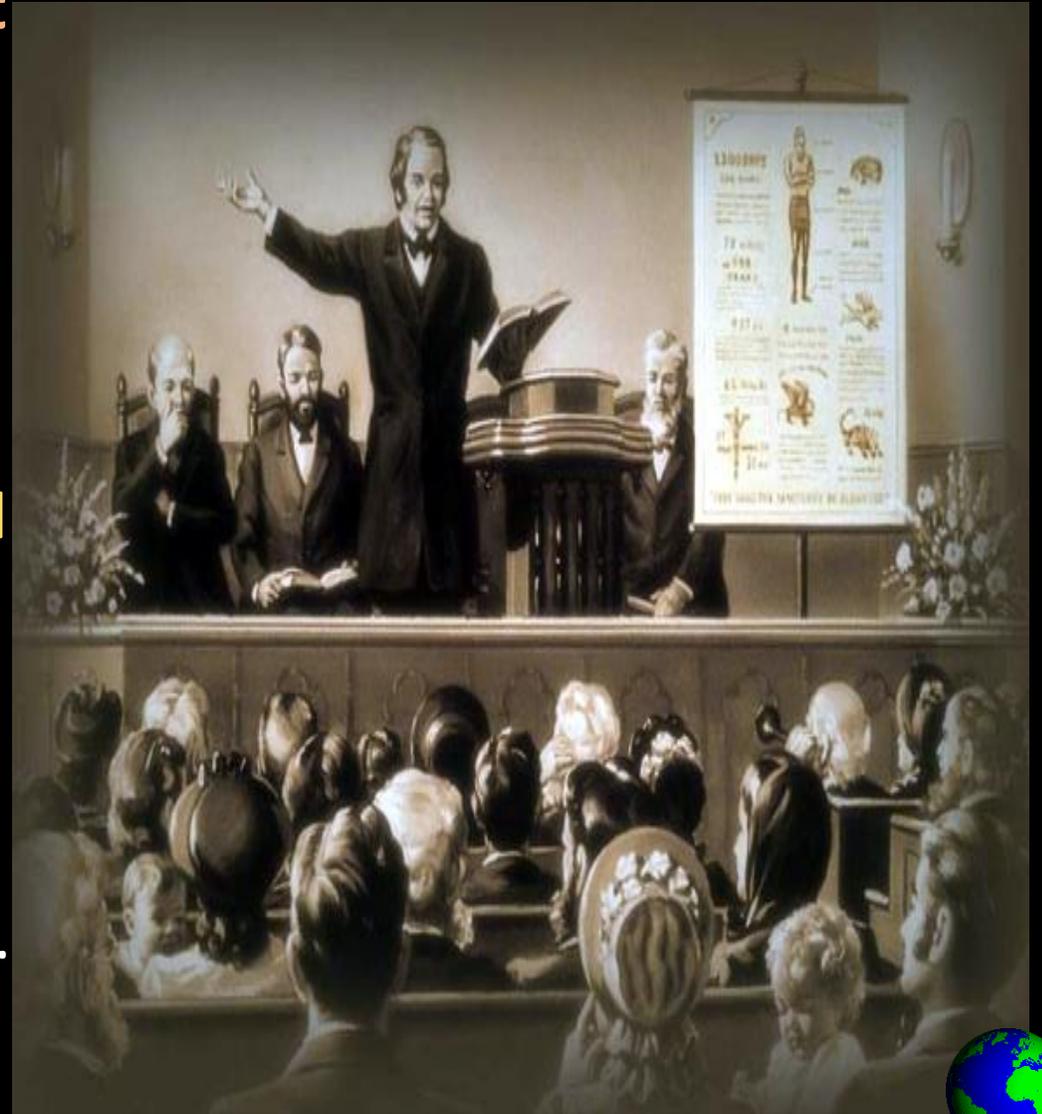
At a New England tent revival meeting in August 1844, a Millerite named Samuel Snow came riding in with a message.

When given the floor to speak, he explained that the calculation of the prophecy had been off. **Jesus would not come until October 22, 1844.**

Here's why:

First, they realized that the decree to rebuild Jerusalem in 457 BC didn't reach Jerusalem until the fifth month of the year ([Ezra 7:8](#)). Since the Jewish year began in the spring, that would have positioned the 2,300-year prophecy to end sometime in the fall.

Second, the cleansing of the sanctuary mentioned in [Daniel 8:14](#) was closely connected to the Jewish feast called the Day of Atonement. This event always fell on the tenth day of the seventh month of the Karaite Jewish calendar. In 1844, it was supposed to occur on October 22nd.



The Midnight Cry (cont'd)

That was only a couple of months away!

Snow's message, known as the "Midnight Cry," aroused the Millerites like never before.

One Millerite wrote:

"It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously."

As people proclaimed the soon coming of Jesus, they lived out their faith too.

Storeowners closed their shops to spread the message. Farmers chose not to harvest their crops.

But the Millerites were to be disappointed again.

October 22, 1844 came and went.

Jesus didn't come.

After this date, the Millerite Movement petered out.



What Did the Millerites Believe?

The Millerites were an eclectic group from many different denominations—Baptist, Methodist, Congregationalist, Episcopalian, and Lutheran, to name a few.

But they had some things in common.

To begin, their understanding of prophecy was unique. At that time, a mainstream viewpoint in the Christian church was postmillennialism. This was the idea that the condition of the world would continue to improve in preparation for a thousand years of peace. When this new age began, Christ would come “spiritually” and reign in people’s hearts. But He wouldn’t come to earth in a literal sense until the end of the thousand years.

The Millerites did not agree.

They believed that the second coming of Jesus would take place before the thousand years of Revelation 20.

Furthermore, the prophecies of the Bible would take place in a literal, physical manner—just as Jesus first came to the earth.



Jesus' soon coming

With this framework, the Millerites looked forward to Jesus' literal arrival.

They studied passages from both the Old and New Testament that talked about the signs and manner of that event:

Matthew 24; Matthew 25:1–13

Joel 2:28–30

1 Corinthians 15:51–53

1 Thessalonians 4:16–17



The 1st & 2nd Angels' Messages of Revelation 14

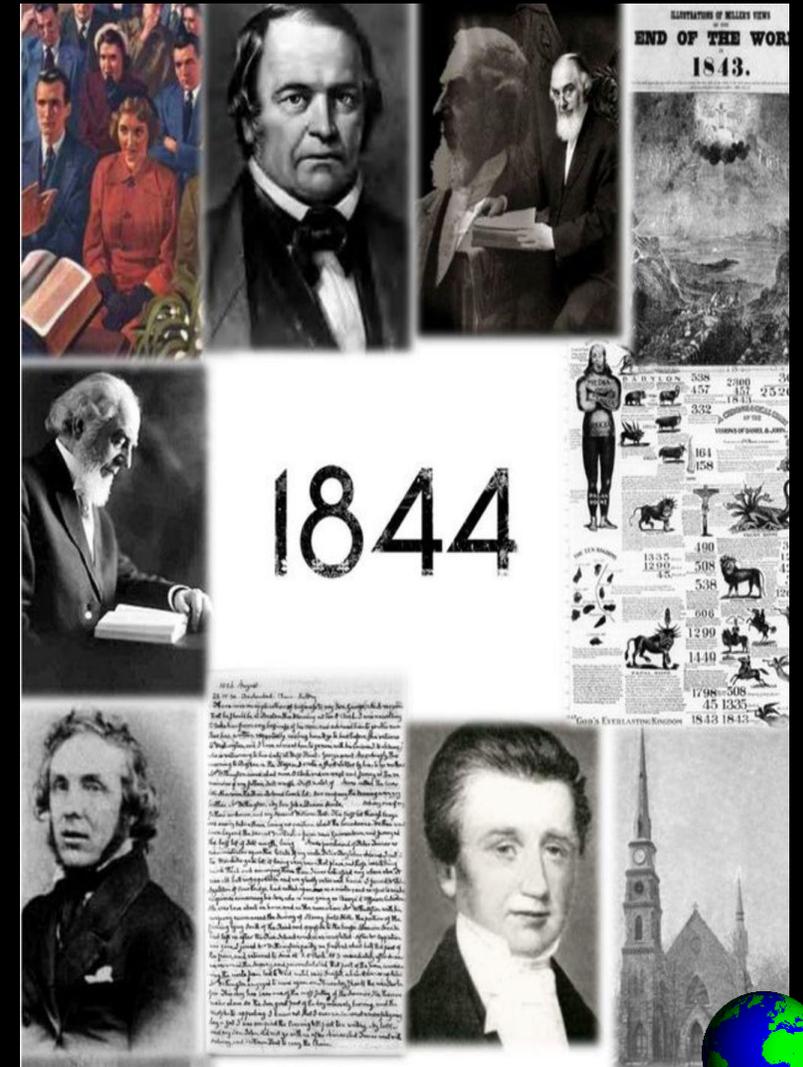
Revelation 14:6–8 was another Bible passage that shaped the views of the Millerites.

In it, angels fly from heaven with the “everlasting gospel to preach to those who dwell on the earth” (Revelation 14:6).

The first angel calls the world to “fear God and give glory to Him, for the hour of His judgment has come” (Revelation 14:7). **The Millerites honed in on this latter part of the verse:** They urged people to prepare because Jesus Christ was coming to judge the earth.

The second angel declared: “Babylon is fallen, is fallen” (Revelation 14:8). **The Millerites understood “Babylon” as a reference to the confusion of false teaching. It applied to churches that had refused to accept God’s truth.**

As the Christian church at large rejected Jesus’ soon coming, the Millerites chose to leave their denominations in obedience to this second angel’s message.



What Was Ellen G. White's Connection to the Millerite Movement?

The Millerite Movement had a personal impact on Ellen G. White, who would later become a founder of the Seventh-day Adventist Church.

She was 12 years old when she first heard William Miller preach in her hometown in New England. **Ellen and her family, the Harmons, joined the Millerite Movement.**

Up to this point, they had attended the Methodist church, where her father had been a leader.

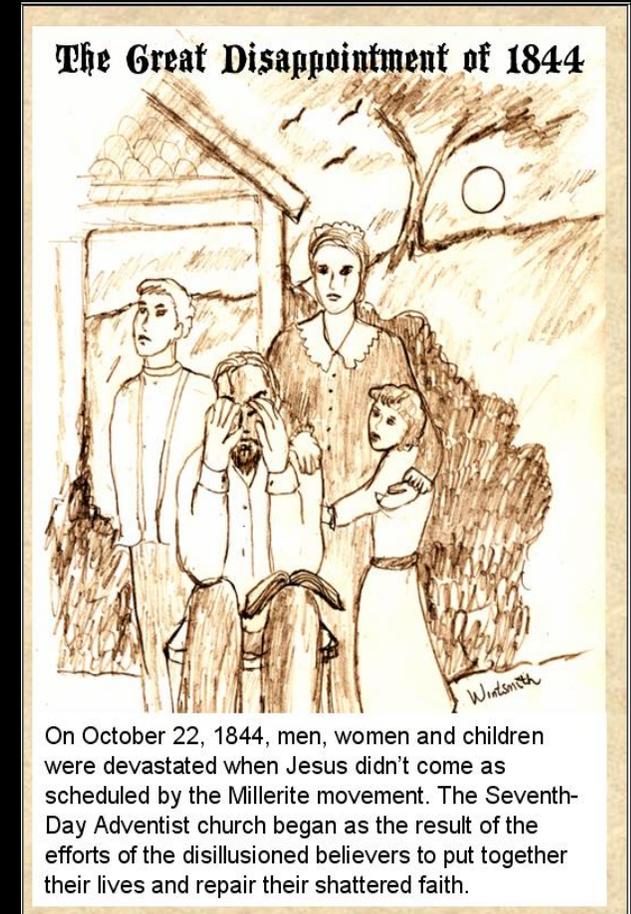
However, when the Harmon family refused to give up their new beliefs, the church removed them from membership.

Despite this opposition, Ellen had an inner joy. **Jesus was coming soon!**

Even after October 22, 1844, she continued to cling to her faith.

She joined a group of 50 believers who were trying to make sense of the Great Disappointment. They continued to study the Bible for truth.

Later, they would establish the Seventh-day Adventist Church.



How Did the Millerite Movement Impact Seventh-day Adventist History?

After the Great Disappointment, many disillusioned Millerites walked away for good.

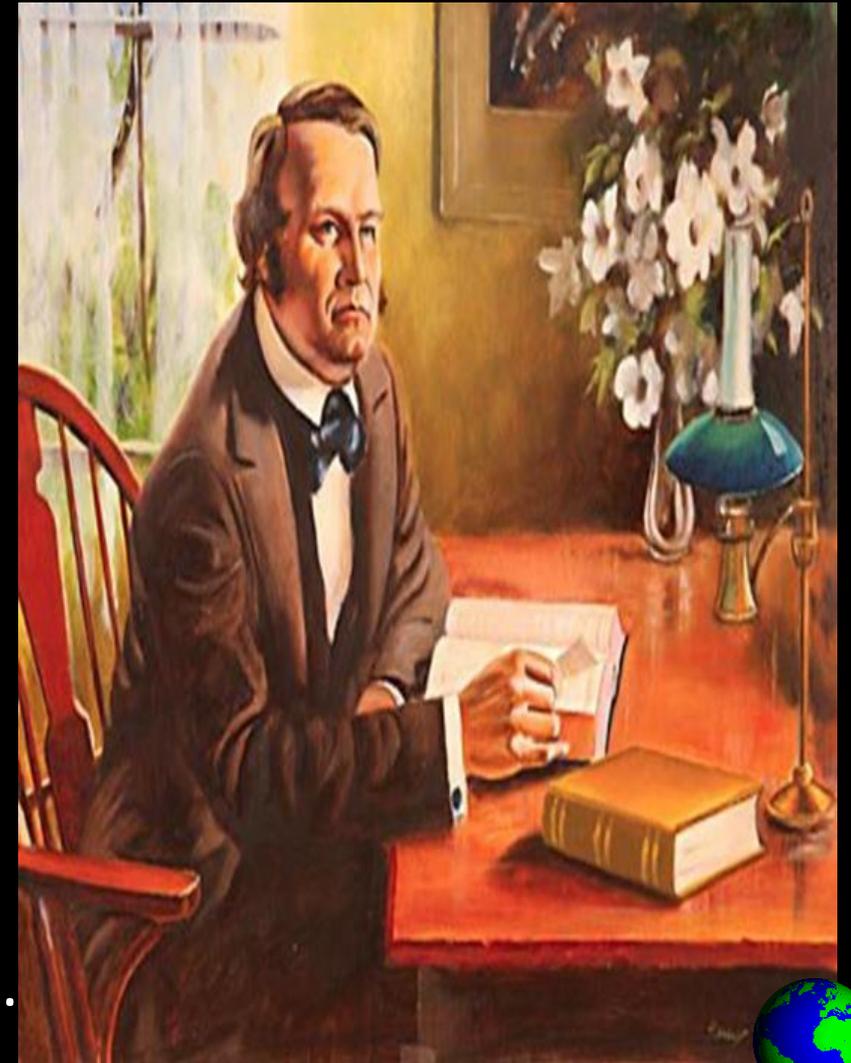
Others tried to reconcile why Jesus Christ hadn't returned.

The latter can be divided into three groups:

1. Those who believed the date was wrong, but that Christ's coming would take place soon.
2. Those who believed that Christ had come in a "spiritual" sense—into people's hearts.
3. Those who believed the date was correct, but the expected event was not.

The third group would become the Seventh-day Adventist Church.

In fact, many of Adventism's key figures were first Miller's followers. These individuals include James White, Ellen G. White, George Storrs, and Joseph Bates. Among them was also a man named Hiram Edson.



Millerite Movement and Seventh-day Adventist History? (cont'd)

After the clock had struck midnight on the morning of October 23, Edson, though disappointed, had spent time in prayer.

Spurred by a strong impression, he gathered other Millerites and began to restudy the meaning of the “sanctuary” of Daniel 8:14.

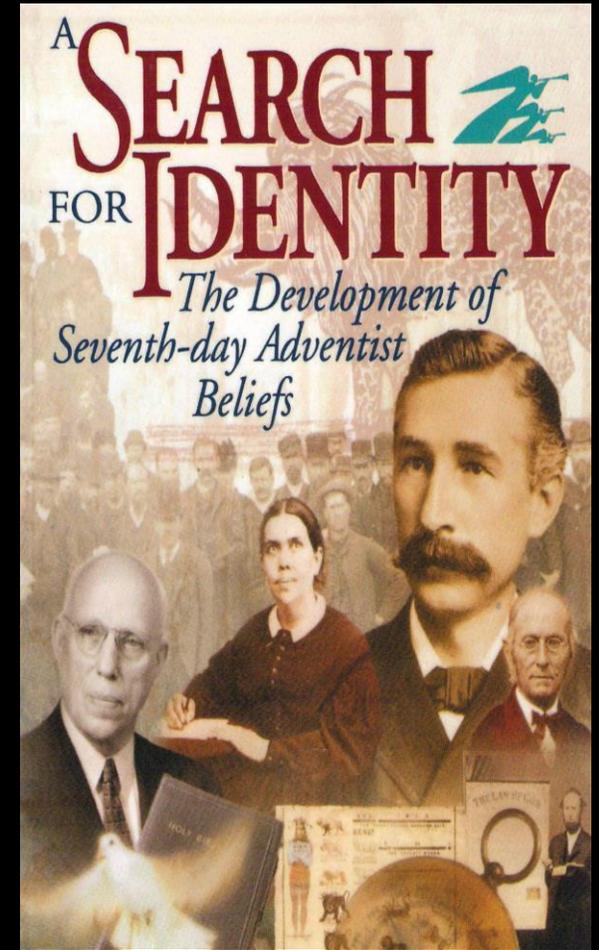
What did it really mean?

They soon learned that God had a sanctuary in heaven (Hebrews 8:1–2). Jesus had entered there to begin cleansing the records of sin with His blood (Hebrews 9:11–14).

Edson also studied Daniel 7:10–13, which depicts Jesus coming to God the Father for a time of judgment. **The judgment was connected with the cleansing in heaven.** It needed to take place before Jesus came back so that it could prepare the way for Him to receive His kingdom.

This was the key that helped explain the disappointment. **Jesus was not supposed to return on October 22, 1844. Instead, He had moved from the Holy Place to the Most Holy Place of the sanctuary in heaven to begin an important phase of His work!**

These discoveries laid the foundation for Seventh-day Adventist doctrine, along with a renewed hope in the loving, redemptive work of Jesus Christ toward humanity.



Beliefs from the Millerite Movement

What other ways did the Millerite Movement prepare the way for Seventh-day Adventists?

For one, it emphasized a historical interpretation of Bible prophecy. Adventists continued to use this framework as they studied Daniel and Revelation.

Like the Millerites, Adventists did not accept the doctrine of postmillennialism. They believed that Christ's second coming would occur before the thousand years (Revelation 19, 20).

The Second Coming also became an important part of Seventh-day Adventists' teaching and name! Adventist refers to the way that they await the second advent, or coming, of Jesus.

Another key belief is the first and second angels' messages of Revelation 14.

Adventists believe that the announcement of the judgment (Revelation 14:7) is even more significant today.

Why?

Because Jesus is conducting a work of judgment in the heavenly sanctuary right now.



New Beliefs

Seventh-day Adventists did not accept all the beliefs of the Millerite Movement.

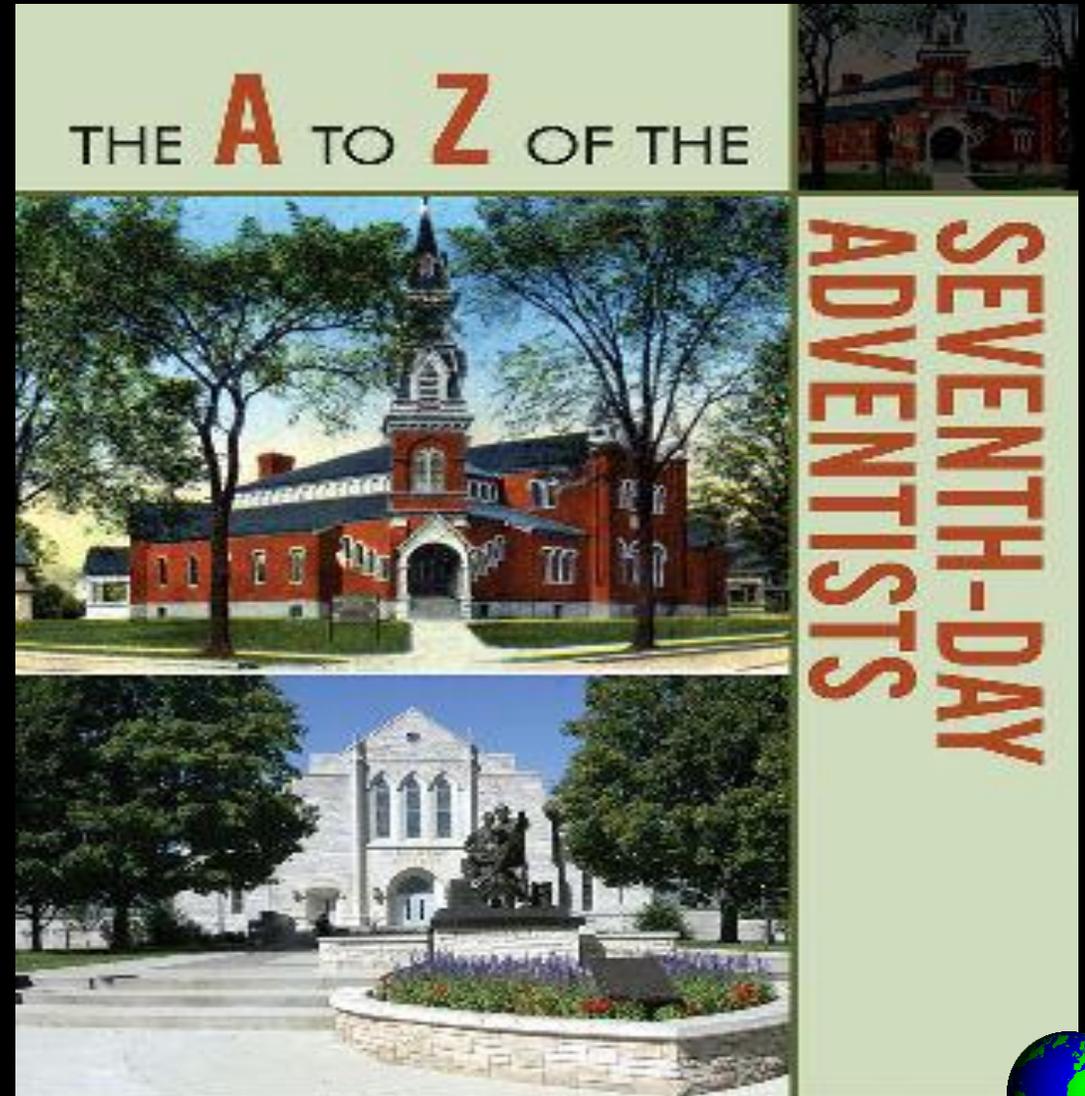
As they studied the Bible, they uncovered new truths.

So what were some of those differences in doctrine?

For one, Seventh-day Adventists restudied the “cleansing of the sanctuary.” They realized that it wasn’t about the cleansing of the earth by fire. Instead, it referred to Jesus’ final work in the heavenly sanctuary.

Adventists called this doctrine the investigative judgment.

Another major difference was their understanding of the “shut door.”



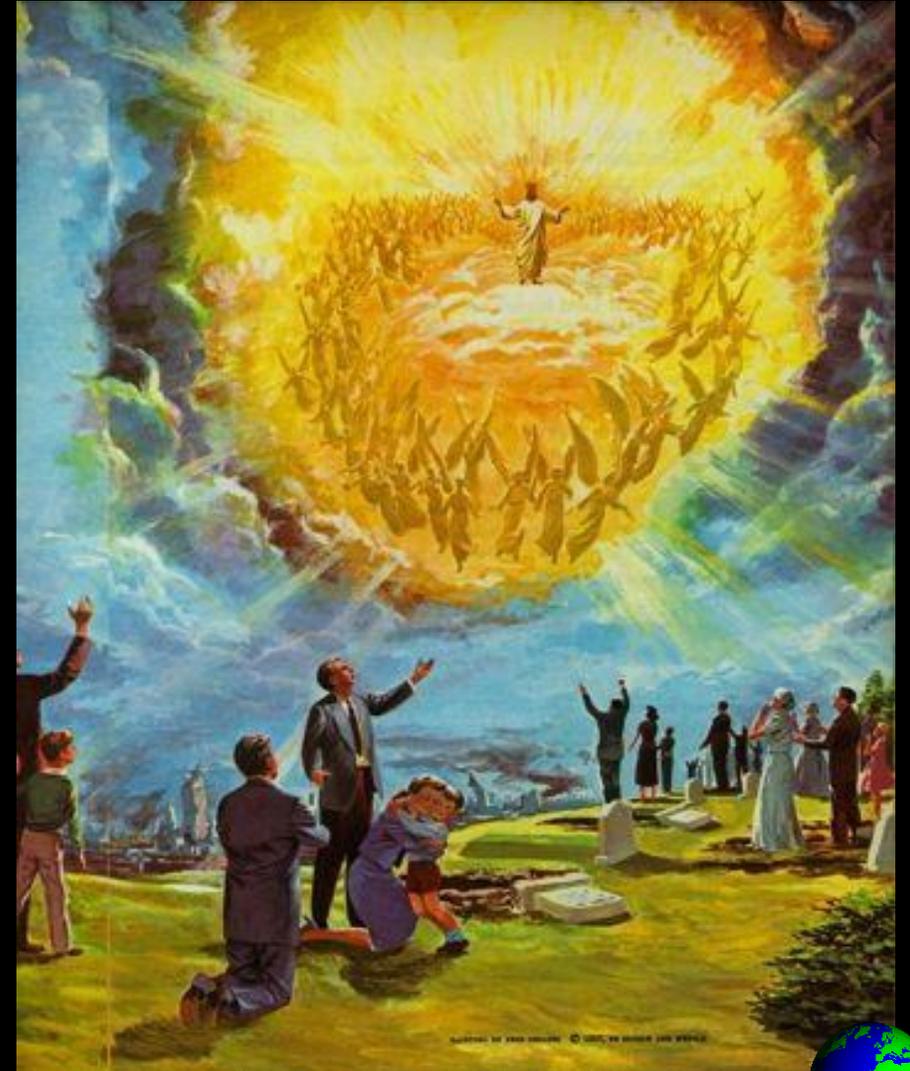
New Beliefs (cont'd)

Millerites, with their belief in Jesus Christ's coming in 1844, believed that the opportunity for salvation would end not long before. In other words, "the door of mercy would close against all rejecters of the first angel's message."

Adventists, however, soon turned away from this idea.

They recognized verses such as [2 Peter 3:9](#), which reminds us that God is "not willing that any should perish but that all should come to repentance".

As long as Jesus is still doing His work of judgment, the door of salvation is open. His love embraces all of humanity and gives them as many opportunities as possible for coming to Him!



The Influence of the Millerite Movement Lives On

Because the Millerites misunderstood October 22, 1844, they faced bitter disappointment.

But through the disappointment, God was still working.

The Millerite movement planted important seeds about biblical prophecy and the Second Coming that would inspire fervent Bible study. The results of this deep dive into Scripture led to the Advent Movement, and later the Seventh-day Adventist Church.

And this hope of the Second Coming still inspires Adventists today.



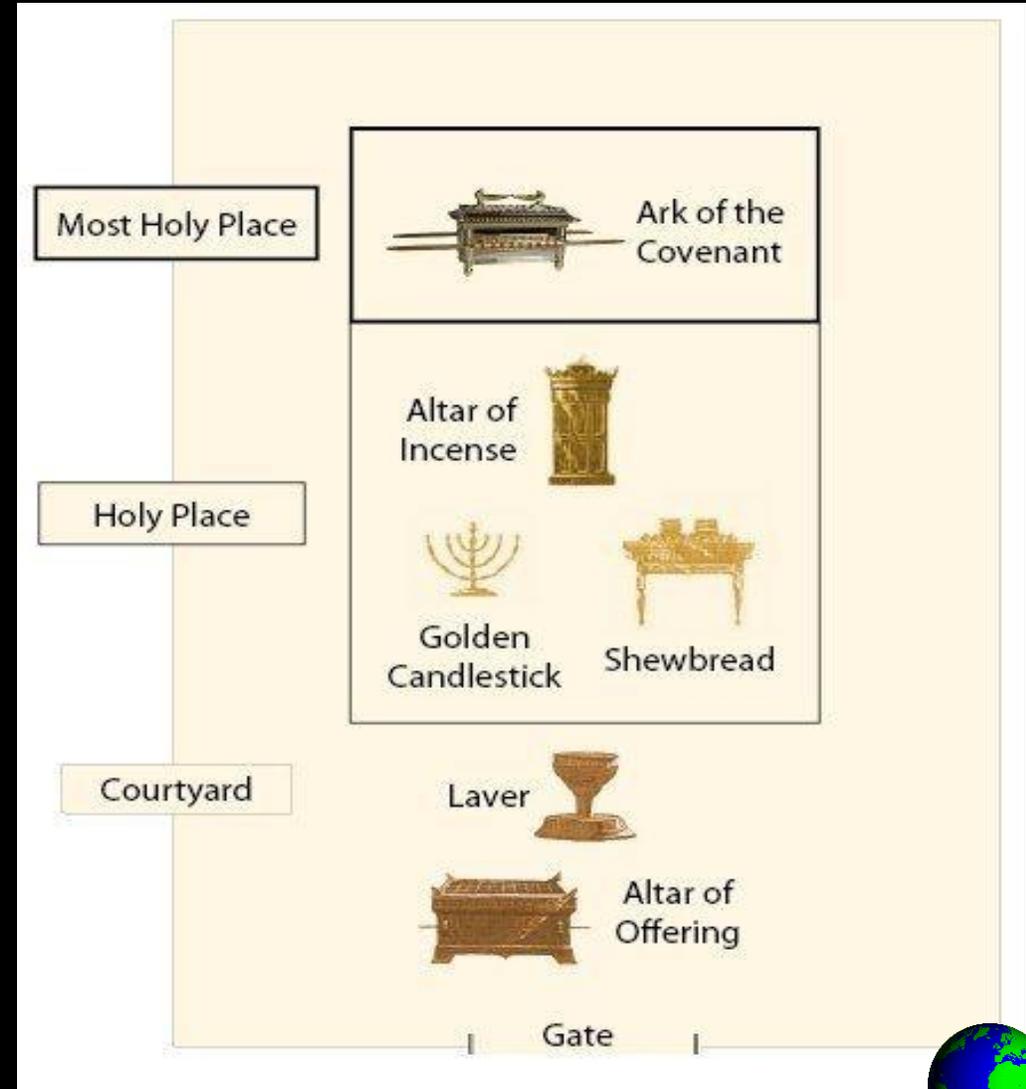
Summary

After the devastating attack of the horn, the announcement is made that the sanctuary will be cleansed. In order to understand this message, we must bear in mind that the cleansing of the sanctuary mentioned in Daniel 8:14 corresponds to the judgment scene depicted in Daniel 7:9-14.

And since that judgment takes place in heaven, the sanctuary must be located in heaven, too. Thus, while Daniel 7 portrays God's intervention in and relationship with human affairs from a judicial perspective, Daniel 8 describes the same event from a sanctuary perspective.

The earthly sanctuary was modelled after its heavenly counterpart and served to illustrate the broad contours of the plan of salvation.

Every day, sinners brought their sacrifices to the sanctuary, where the people were forgiven their confessed sins as the sins were, in a sense, transferred to the sanctuary.

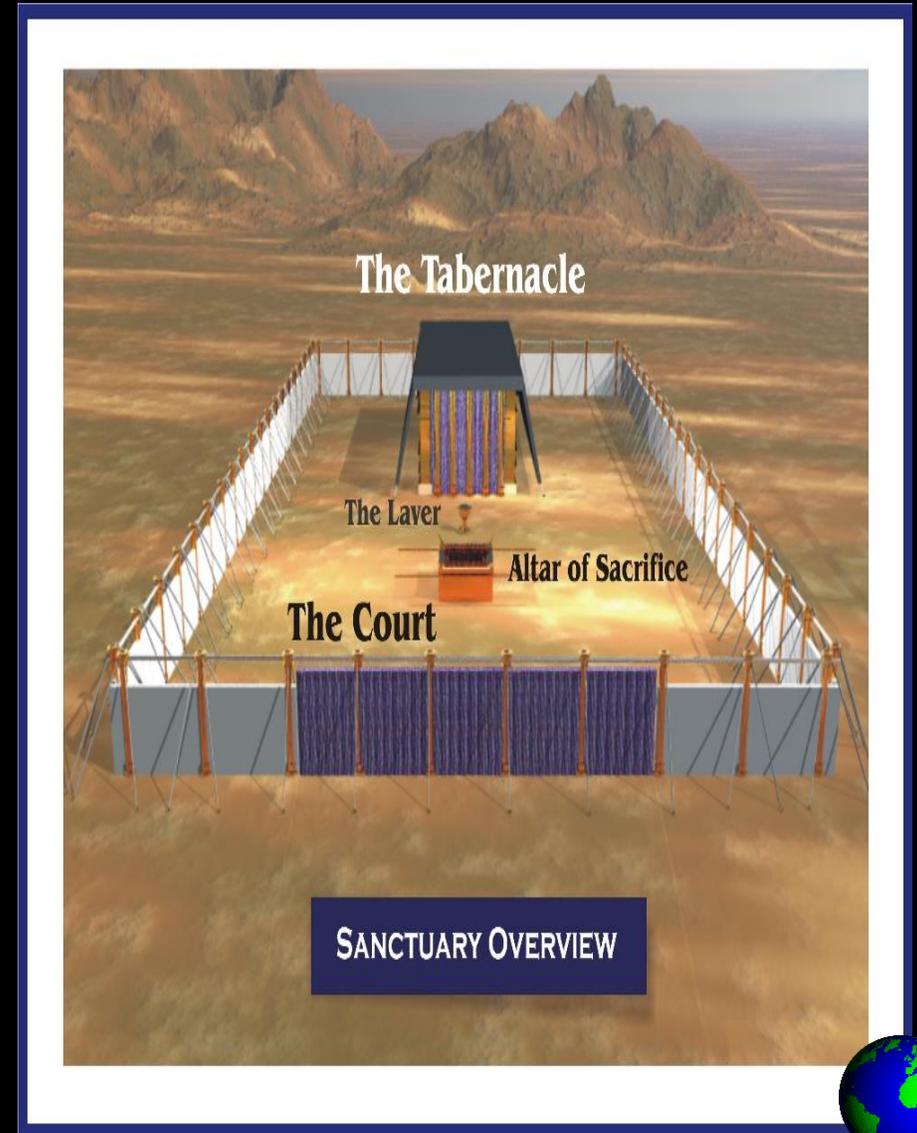


Conclusion

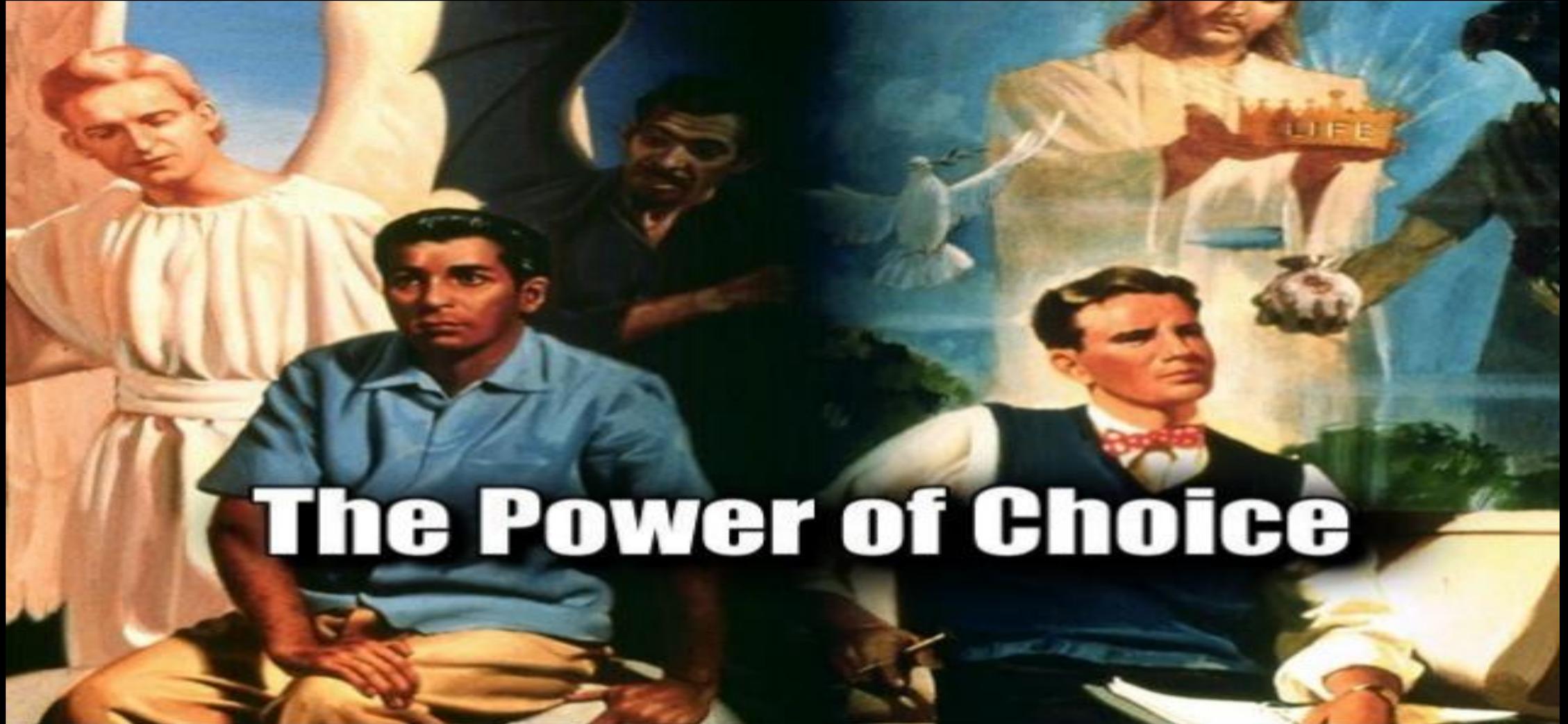
As a result, the sanctuary became contaminated. Therefore, a periodic process of purification was needed in order to cleanse the sanctuary from the sins recorded therein. **It was called the Day of Atonement and took place once a year** (see [Leviticus 16](#)).

Why should the heavenly sanctuary need cleansing? **By analogy, we can say that the confessed sins of those who have accepted Jesus have been “transferred” to the heavenly sanctuary, just as the sins of the repentant Israelites were transferred to the earthly sanctuary.** On the earthly Day of Atonement, numerous animals were slain, symbolizing the future death of Jesus, which is how sinners were able to stand in the Day of Atonement.

And just as that happened in the earthly Day of Atonement when the sanctuary was cleansed, how much more so in the heavenly, when Christ’s blood alone gets us through the judgment? **The cleansing of the sanctuary, depicted in [Daniel 8:14](#), is the heavenly counterpart of the earthly service, whose basic message is: as sinners, we need the blood of the Messiah to forgive us our sins and enable us to stand in judgment.**

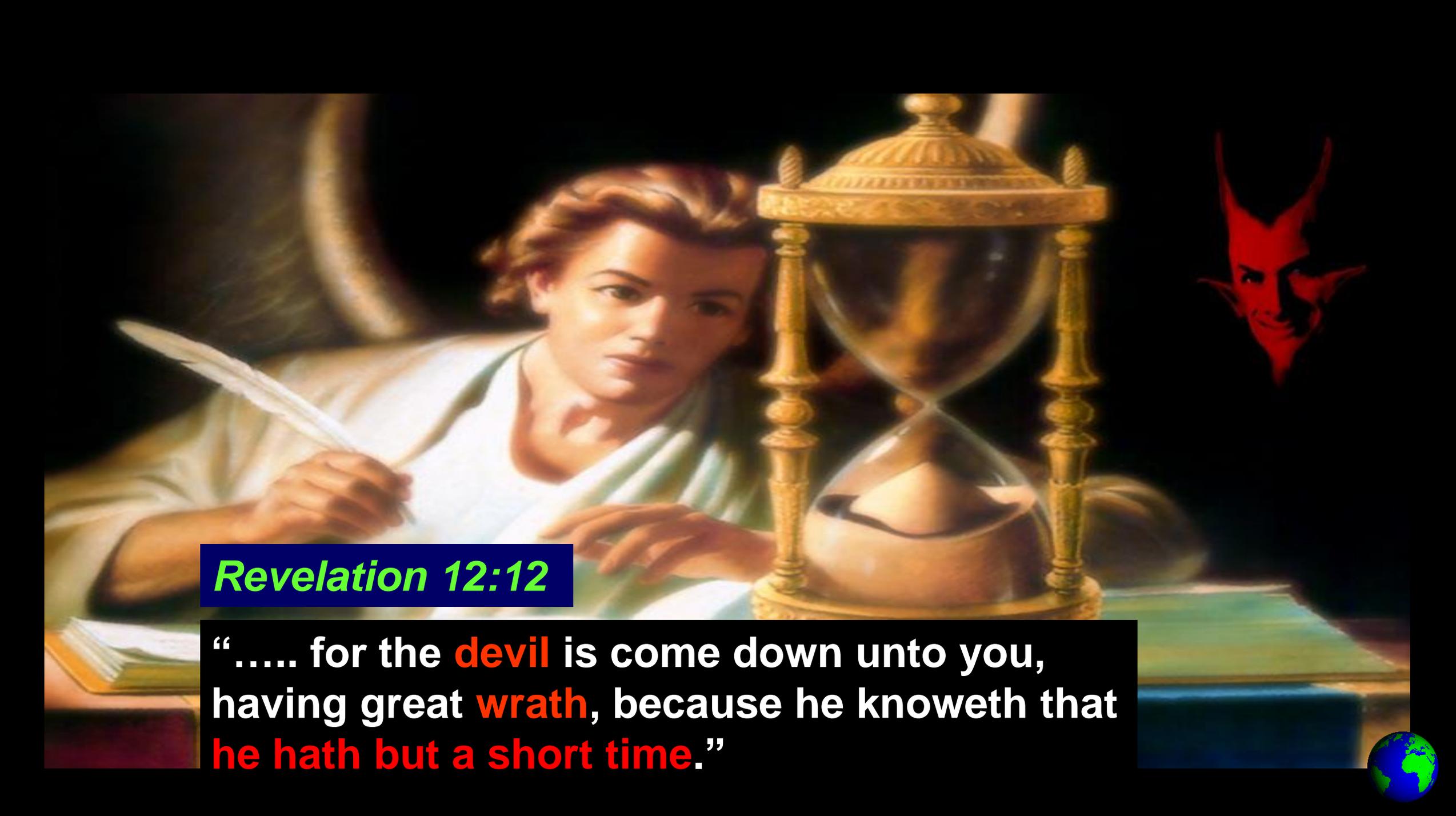


God has given all:



The Power of Choice



An angel with a halo and wings is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?