

# The Great Disappointment

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The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. These had been **familiar words** to all believers in the Lord’s soon coming. By the lips of thousands was this prophecy repeated as **the watchword of their faith**. All felt that upon the events therein foretold depended their **brightest expectations** and **most cherished hopes**. These prophetic days had been shown to terminate in the autumn of 1844. . .GC 409.

1. The message of the cleansing of the sanctuary at the end of the 2300 days prophecy was the “watchword of the faith” of the Millerites in 1844; the source of their brightest hope and of their most cherished expectation;
2. The Millerites suffered a great disappointment in 1844, because of certain errors inherent in their interpretation of the prophecies of Daniel:
  - a. The error was not in the interpretation of the 2300-day time prophecy; they were correct in their 457 BC to 1844 reckoning;
  - b. The error was found in their understanding of the meaning of the sanctuary that was to be cleansed and the nature of the cleansing
    - i. They thought that the sanctuary to be cleansed was the earth and the work of cleansing meant that Jesus was coming in 1844 to cleanse the earth with fire
  - c. **Dan 7:13-14**—the “coming of the Son of Man” was interpreted to mean the coming of Jesus to earth in 1844
  - d. The idea that the earth was the sanctuary did not originate with the Millerites; it was a common understanding with the rest of the Christian world at that time
3. Seventh-day Adventists now believe that instead of coming to earth in 1844 to cleanse it with fire, Jesus entered the second apartment of the heavenly sanctuary to enter upon His last act of High-priestly ministration in the second apartment of the heavenly sanctuary
4. Who do we thank for setting the record straight on the meaning of the cleansing of the sanctuary after the 2300 days prophecy expires?
  - a. Hiram Edson had a vision as he was walking in a cornfield the following morning of **Oct 22, 1844** of the heavenly sanctuary and of Jesus moving to the second apartment, instead of coming down here on earth
  - b. Hiram Edson, O.R.L. Crosier and F. B. Hahn get together after the Disappointment of **1844** to further develop the basis for the biblical understanding of the dual ministration of Christ in the heavenly sanctuary based on their studies of the books of Hebrews and Leviticus

- c. The fundamental beliefs of Seventh-day Adventists formulated during the **1848** conferences, which incorporated the truth of the dual ministration of Christ in the heavenly sanctuary
5. **IMPORTANT:** William Miller had no access to this vital information when he concluded in 1818 that Jesus was coming again in 1844 to cleanse it with fire; Miller had been studying the 2300-days prophecy of **Daniel 8** for 2 years and concluded that Jesus was coming to cleanse the earth with fire in 1843-1844 (**GC 329**)
  6. **QUESTION:** How was Miller able to correctly understand the 2300-year prophecy, but not the cleansing of the sanctuary which is prophesied to take place at the expiration of that long time prophecy? In other words, how come Miller was able to correctly deduce that the 2300 prophetic time prophecy would terminate in 1844, but was unable to correctly interpret the meaning of the event to take place at the end of that period of time?
    - a. Understand again that the prophecy of **Dan 8:14** has two parts:
      - i. the time element of the prophecy (2300 prophetic days), and
      - ii. the event component of the prophecy (cleansing of the sanctuary)
    - b. William Miller was only able to nail down half of **Dan 8:14**, namely the time element, but not the event associated with its passing

**ANSWER:** The answer to the above question is found right there in **Daniel 8**;

### The “Mareh” and “Chazown” Visions of Daniel 8

7. **Dan 8:26**—Interestingly, there are two words in the Hebrew in this verse for “vision” (namely, “**mareh**” and “**chazown**”)
8. The vision (**mareh**) of the evening and morning is true—
  - a. a reference to the vision of the 2300 days of **Dan 8:14** (**Dan 8:14** literally reads "*Unto 2300 evening mornings then shall the sanctuary be cleansed*" (in the Hebrew) “evening mornings” instead of “days”);
9. The vision (**chazown**)- that was to be was for many days--
  - i. this vision would remain “shut up” or sealed for many days, that is, the events in the prophecy that were sealed up were not to happen for a very long time; these events belonged to the far distant future and therefore had no relevance to Daniel and to the Jews;
10. **IMPORTANT:** Notice it is the "**chazown**" vision that was to be "sealed up" and not the "**mareh**" vision; nothing is said about the **mareh** being sealed or "shut up"
  - a. **Dan 12:4, 9**--the **chazown** vision to be sealed up and closed until the time of the end

11. The question is, why did Daniel have to use two different words in the Hebrew for vision in **Daniel 8** (“**mareh**” and “**chazown**”)? Was Daniel just being superfluous and extravagant with words? Daniel used two words for vision here to signify which vision is to be sealed and which one is not to be sealed;
12. Two reasons why Daniel used two words for vision in the Hebrew:
  - a. To clearly distinguish between two lines of prophecy, one based on time, another based on events
  - b. To identify which vision will be sealed and which one not to be sealed

### The Mareh Vision

13. The **mareh** vision of Daniel 8 has already been identified as the vision of the 2300 evening mornings of **Dan 8:14**, a vision relating to time;

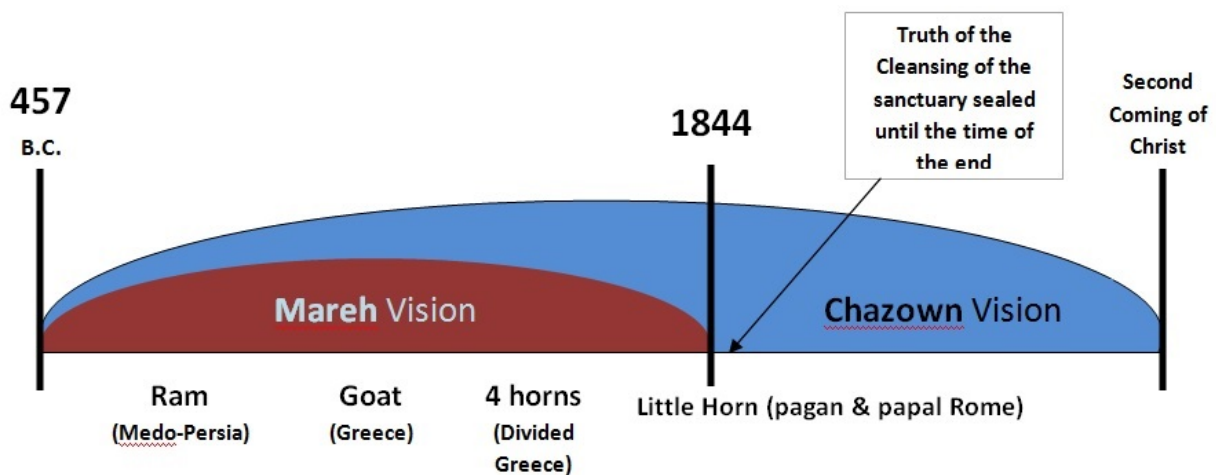
### The Chazown Vision

14. The **chazown** vision relates to the vision of the rise and fall of the kingdoms of Medo-Persia, Greece and Rome, all the way until the second coming of Jesus.
  - a. **Dan 8:1**—*in the third year of the reign of Belshazzar (about 551 BC), a vision (chazown) appeared unto me, even unto me Daniel. . .*
  - b. **Dan 8:2**—*And I saw in a vision (chazown), and it came to pass, when I saw, that I was in Shushan in the palace, which is in the prince of Elam; and I saw in vision (chazown), and I was at the river Ulai;*
  - c. What follows next is the delineation of the events included in the **chazown** vision
    - i. **Dan 8:3-4**—a ram with two horns which became great (Medo-Persia)
    - ii. **Dan 8:5-8**—a goat with a notable horn between his eyes which smote the ram and became very great (Greece under Alexander the Great)
    - iii. **Dan 8:8**—4 notable horns come up after the great horn is broken (Divided Greece under the 4 leading generals of Alexander)
    - iv. **Dan 8:9-12**—a little horn which waxed exceeding great (Rome in its two phases, pagan and papal)
  - d. **Dan 8:13**—in this verse, the question is asked, how long shall be the vision (**chazown**) concerning the daily (pagan Rome) and the transgression of desolation (papal Rome) to give both the sanctuary and the host to be trodden underfoot?
15. The **chazown** vision therefore, relates to the kingdoms of this world which are opposed to God and persecute God's people
16. **Dan 8:15**—Daniel seeks for the interpretation of the **chazown** vision he just saw in the previous verses; In this, Daniel serves as the model of all truth-seekers who earnestly seek for light in the last days; these are those who are described as being "wise" and "run to and fro" in their Bibles seeking for light; these are the "wise who understand" (**Dan 12:4, 10**)
  - a. *“And it came to pass, when I, even I Daniel, had seen the vision (chazown) and sought for the meaning, then behold there stood before me as the appearance of a man”*

17. **Dan 8:16**—Gabriel is told to make Daniel understand that he needs to be aware that there is a **mareh** vision as well
  - a. “And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the **vision (mareh)**.”
  
18. **Dan 8:17-25**—Gabriel begins to tell Daniel the interpretation of the **chazown** vision in response to his request for understanding; the **chazown** vision extends to the time of the end
  - a. **Verse 20**—the ram with two horns are the kings of Medo-Persia (Darius and Cyrus)
  - b. **Verse 21**—the rough goat is the king of Grecia and the great horn that is between his eyes is the first king (technically, Philip of Macedonia, but Alexander the Great may be referred to in prophecy because of his prominence)
  - c. **Verse 22**—the Greek empire is divided into four parts after Alexander’s death, led by Alexander’s 4 leading generals, Cassander, Lysimachus, Seleucus and Ptolemy
  - d. **Verse 23-25**—the rise of the Roman power is delineated here, both pagan and papal; the events mentioned here parallel those in **Dan 7:16-25** which talk about the oppressive Roman power;

### The Time of the End Is a Time of Indignation

19. The Time of the end is characterized as a time of Satanic indignation; in other words Satan’s indignation or wrath will be manifested more fully during the time of the end;
  - a. **Dan 8:19**--the last end of the indignation
  - b. **Rev 12:12**--as his time gets shorter and shorter his wrath intensifies
  - c. **Rev 12:17**--His wrath reaches a boiling point at the time when Jesus makes His final atonement and God’s image is reflected in His commandment-keeping people (**Rev 12:17**);
  
20. **Dan 3:19; Dan 11:44**--Nebuchadnezzar's wrath is a type of the wrath that Satan will manifest against those who refuse to do his bidding in the final conflict to break the commandments of God



## The "Mareh" and "Chazown" Visions Compared

21. The **mareh** and the **chazown** visions virtually share the same starting point--the time of the kingdom of the Medes and Persians;
  - a. the **mareh** vision starts at 457 BC during the reign of the Persian king Artaxerxes
  - b. the **chazown** vision begins when the Medes and Persians come into power in 538 B.C.
22. **The mareh vision**--- stretches until 1844 only and does not reach until the time end of time, whereas the **chazown** vision extends well beyond 1844 and goes all the way until the destruction of the little horn power at the coming of Christ!
23. **Dan 8:26**--Shut thou up the vision (**chazown**)-- not all the events included in the **chazown** vision are sealed up, but only those events that relate to the time of the end;

In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. **The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days.** The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4. **AA 585.**

24. The 2300 evening morning **mareh** vision is not sealed up because it did not reach until the time of the end;
25. That the **mareh** vision however, was not sealed, is seen in the fact that Jesus made reference to that vision in **Matt 24:15**
  - a. "Wherefore when you see the abomination of desolation spoken of by Daniel the prophet stand in the holy place. . ."—a reference to the 70 prophetic weeks (**Dan 9:26-27**) which was cut-off from the 2300 evening-morning prophecy
26. The truth of the cleansing of the sanctuary however, is sealed up because it is an event that takes place in the time of the end, i.e. when the 2300 evening mornings expire!
  - a. Jesus and the apostles never made reference to this event
  - b. **Heb 9:5**---Paul would not speak particularly about the ministrations in the second apartment of the heavenly sanctuary at the time of the writing of the book of Hebrews in 64-66 A.D.
27. This explains why William Miller could understand the time element of Dan 8:14 (the 2,300 years), but not the event that would transpire when it expires; Miller's total inability to obtain a correct understanding of the meaning of the cleansing of the sanctuary during the time he was studying **Daniel 8:14** (from 1816-1818);
28. **Dan 8:27**---The angel Gabriel had been commanded to make the vision (**mareh**) of the 2300 days clear to Daniel (**Dan 8:16**); but Daniel states at the end of **Daniel 8** that he had no understanding of the "**mareh**" vision because he fainted before Gabriel could explain to him its meaning;

29. **Dan 9:20-24**--the angel Gabriel returns to Daniel years later to give him understanding of the **mareh** vision;
- verse 21**--even the man Gabriel whom I had seen in the **chazown** vision (of **Daniel 8**)
  - verse 23**--understand the matter and consider the **mareh** vision
  - verses 24-27**--Gabriel's explanation of the **mareh** vision begins with the cutting-off or setting aside 70 prophetic weeks (490 literal years) from the 2300 years, for the Jewish nation
30. **IMPORTANT:** The 70 prophetic weeks of **Daniel 9** and the 2300 evening mornings of **Daniel 8** are clearly seen to be linked because Daniel associates both time prophecies with the same Hebrew word **mareh**;
31. Also, if **Dan 9:24-27** is not an explanation of the 2300 evening morning prophecy of **Dan 8:14**, then Gabriel never obeyed the command of God in **Dan 8:16** to make Daniel understand the vision (**mareh**); this angel is then found to be disobedient;

The <b>mareh</b> of the 2300 evening mornings	The <b>chazown</b> vision
Extends until 1844 only	Extends until the second coming of Jesus
Prophetic delineation of based on time	Prophetic delineations of events with no reference to time
Explained to Daniel in <b>Daniel 9:24-27</b>	Explained to Daniel in <b>Daniel 8:20-25</b>
Not sealed up	Events related to the time of the end sealed up

### The "Mareh" Vision Never Sealed

32. Since the **mareh** vision of the 2300 days was never sealed, it was the privilege and duty of the Jews to study and understand the prophecy that related to their time (**DA 234**);
- The 70 prophetic weeks pointed to the coming of the Messiah, His death and His inauguration as Priest in the heavenly sanctuary (**Dan 9:24-27**; **DA 234**)
33. The Jews ended up rejecting the Messiah because they were ignorant of the prophecies in **Daniel 9** that spoke about His coming;
- If we do not clearly understand the subject of the sanctuary, then just like the Jews, we will reject the truth about the ministration of Jesus in the heavenly sanctuary and the final atonement;

### The "Chazown" Vision Now Fully Unsealed

34. With the total unsealing of the truth about the final ministration of Christ in the heavenly sanctuary, His work of final cleansing (**Dan 8:14**), Christians living in the time of the end now have the wonderful privilege of knowing and understanding the nature of the final ministration of Christ for the salvation of men;
- This truth has been entrusted to the Seventh-day Adventist church

- b. Now, light is shining, revealing that Jesus has moved to the second apartment of the heavenly sanctuary to perform His last act of ministration, at the termination of the **mareh** vision in 1844 (**GC 520; GC 488; 5T 575; Ev 221**);
- 35. The Christian church in general today is repeating the sad history of the Jews because they will not purposefully study the sanctuary service message;
  - a. to refuse to follow Jesus in His work in the heavenly sanctuary is to fail to receive the benefit of this work of atonement there (**GC 430**)
- 36. The truth about the existence of the sanctuary in heaven which the Lord pitched and not man is not generally known and appreciated (**Heb 8:1-2; Rev 4:1-4; Rev 8:3; Rev 11:19**); the ministry of a compassionate and merciful High Priest who ever liveth to make intercession (**Heb 7:25**) and who is touched with the feelings of our infirmities (**Heb 2:17**) and who has an all-powerful and all-sufficient ministration because he is holy, harmless and undefiled (**Heb 7:26**)---is not appreciated; the truth about Christ's High Priestly ministration in the heavenly sanctuary is largely an unknown truth in the Christian world today, a truth hardly ever discussed and hardly ever believed!

### Experience More Important Than Theology

- 37. Jesus said that Nineveh would condemn the Jews in the judgment because they repented at the preaching of Jonah and someone greater than Jonah was asking them to repent and they would not;
- 38. Today, William Miller will condemn many Seventh-day Adventists in the judgment because thousands repented at his preaching of the first angel's message even though this theology was wrong; today, many of us will not repent even though the sanctuary service message is now unsealed and there is a call to afflict the soul!
- 39. William Miller will condemn many of us in the judgment because even though he did not have the correct light on the sanctuary, he was faithful to that light that he had and preached it fearlessly; today, we have the light on the sanctuary, but we are timid about it; because many are offended by this message, we hide it in a bushel; it is not at the forefront of our theology; if Miller had the light that we now take for granted, his story would have been different; he would not end up being a fool
- 40. Also, notice that even though the Millerites were wrong on their understanding of the **Dan 8:14**, their experience was right and they were accepted of God; what is more important to God is not so much or theology, but our experience; not so much what is inside the head, but what is inside the heart

The saints anxiously waited for their Lord with **fasting, watching, and almost constant prayer**. Even some sinners looked forward to the time with terror; but the great mass manifested the spirit of Satan in their opposition to the message. They mocked and scoffed, repeating everywhere, "No man knoweth the day nor the hour." Evil angels urged them on to harden their hearts and to reject every ray of light from heaven, that they might be fastened in the snare of Satan. Many who professed to be looking for Christ had no part in the work of the message. The glory of God which they had witnessed, **the humility and deep devotion of the waiting ones**, and the overwhelming weight of evidence, caused them to

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profess to receive the truth; but they had not been converted; they were not ready for the coming of their Lord.

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and **drawing them from earthly things to obtain large supplies from salvation's fountain**. God's people were then **accepted of Him**. **Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality**. But they were destined again to be sadly disappointed. The time to which they looked, expecting deliverance, passed; they were still upon the earth, and the effects of the curse never seemed more visible. They had **placed their affections on heaven, and in sweet anticipation had tasted immortal deliverance**; but their hopes were not realized. **EW 238-239.**

41. The message of the cleansing of the sanctuary is a shaking message; unity and separation will be seen in the ranks of Adventism;
42. The message of the cleansing of the sanctuary is a testing message; "angels are watching with deepest interest the effects of the message. . ."
  - a. Are God's people examining their lives? deep heart-searching
  - b. Are they afflicting their souls, mourning also for the sins of others
  - c. Is there healing and cleansing taking place?
  - d. Is it our "Most cherished hope," "our brightest expectation," "the watchword of our faith?"
  - e. Is the sanctuary service message sweet in the mouth?
43. Daniel explains that when the prophecy relating to the time of the end is unsealed, and the truth about the final ministration of Christ second apartment of the heavenly sanctuary unfolds, two classes of people are developed in relation to it; which class will we belong?

Many shall run to and fro and knowledge shall be increased ( <b>Dan 12:4</b> ) The wise shall understand ( <b>Dan 12:10</b> )	But none of the wicked shall not understand ( <b>Dan 12:10</b> )
Many will be purified, made white ( <b>Dan 12:10</b> )	The wicked shall do wickedly ( <b>Dan 12:10</b> ); filthy remain filthy (Rev 22:11)