

From Millerism to Adventism

Post Disappointment Millerism

1. Out of the great disappointment of post-Millerism would arise 3 distinct orientations or groups:

- a) **The “Spiritualizers”**—in the spring of 1845, this group basically taught they were correct in both the timing and the event of Dan 8:14; Jesus DID come in October 22, 1844, but not to earth but to the believers’ hearts; this group was called the “Spiritualizers” because they began to explain away the literalness of Scripture; a wide variety of fanatics arose among the “Spiritualizers”;
 - i. **little children**--some of them believed that when the kingdom of God came they would be like little children, so they stopped using spoons and forks when they ate and they crawled around town like little children
 - ii. **no-work Adventists**—some believed that they were now in the period of the 7000 years millennium during which the land would rest and therefore it was sin to work
 - iii. **spiritual marriages**-another group of Spiritualizers believed that since they were now in the kingdom of God, it was impossible to sin; so they took “spiritual husbands and wives with some very immoral results;
- b) **time-setters**—this group believed that they were wrong in the timing (Oct. 22, 1844) but correct on the event; in other words, the end of the 2300 years still pointed to the end of the world and the coming of Jesus, and it was just a matter of finding the correct date; many of those who took this position continued to set new dates for the ending of the 2300 days, but the more dates they set, the more disappointed and discouraged they became; finally after repetitive failures in interpretation, this group gave up Miller’s interpretation of prophecy altogether;
- c) **The Adventists**—they believed that they were right on the timing (Oct 22, 1844) but wrong on the interpretation of the event; members of this group questioned the nature of the sanctuary and the meaning of the cleansing of Dan 8:14;

- i. **O.R.L. Crosier**, in early 1845, began publishing his discoveries in the book of Hebrews that there was a sanctuary in heaven and that the cleansing of the sanctuary was not by fire, but by the blood of Jesus; by early 1846, Crosier had arrived at the understanding of the two-phased ministry of Christ, with the second phase beginning in the Most Holy Place of the heavenly sanctuary in Oct 22, 1844;



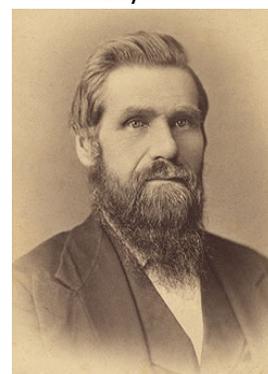
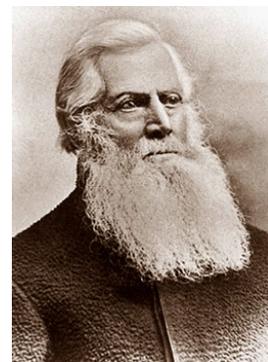
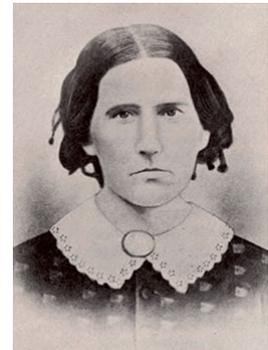
- ii. **G.W. Peavey**—also in 1845, Peavey saw the connection between the books of Heb 9:23-24 with Dan 8:14 and Lev 16 and understood that the heavenly sanctuary needed cleansing by the blood of Jesus on the antitypical Day of Atonement;

- iii. **Emily Clemens**—who edited a periodical in the middle part of 1845 entitled “*Hope Within the Veil*;”



The Rise Adventist Sabbatarians

2. Thus by 1845, we see a number of early Adventists tying the ministration of Christ in the 2nd apartment of the heavenly sanctuary with the October 22, 1844 datum;
3. **Joseph Bates**, a sea Captain, also accepted this position but discovered something else: with his understanding of the Dan 8:14 and the Most Holy Place of the heavenly sanctuary, he discovered from studying **Rev 11:19** that the opening of the second apartment of the heavenly sanctuary spotlighted the ark of the covenant which contained the Law of God; Bates also studied Revelation 12 which depicts the development of the great controversy over time and suddenly realized saw that near the end of time, when the second apartment of the heavenly sanctuary was opened, the Law of God would be an issue and that God would have a people keeping all of His commandments in the time of the end (**Rev 12:17**); hence, Bates began to preach the keeping of all of God’s commandments at the end of time, as a prophetic fulfillment
4. Bates emphasized that the keeping of all the commandments of God included reverencing the 4th commandment Sabbath—the Seventh-day.
5. **How did Bates learn about the Seventh-day Sabbath?** Consider the following historical highlights:
 - a) **Early 1844**—a Seventh-day Baptist named **Rachel Oaks Preston** embraces the Millerite message and at the same time shares her belief in the Seventh-day Sabbath with the Millerite congregation in Washington, New Hampshire. Several members of that congregation begin observing the Sabbath by the spring of 1844
 - b) **Summer (August) of 1844**—**Thomas M. Preble**, a Millerite pastoring the Freewill Baptist church nearby begins to observe the Sabbath as a result of the influence of some members of the Washington congregation to observe the Sabbath
 - c) **Autumn (September) of 1844**—the issue of the Sabbath loomed so largely in the Millerite circles that articles were written in their leading periodical suppressing any further discussion about the matter; after all, the Lord was coming next month and He was expected to tell which day was the correct day of worship;
 - d) **February 28, 1845**—Thomas M. Preble writes a forceful article on the 7th-day Sabbath entitled “*Hope for Israel*;” soon followed a 128-page tract entitled “*A Tract Showing that the Seventh Day Should be Observed Instead of the First Day*;”
 - e) **Early 1845**—Bates reads Preble’s material and decides to travel to Washington, New Hampshire to meet with the Sabbathkeepers there; he returns home converted; ; Bates also converts James Madison Monroe Hall to Sabbatarianism on a bridge that spanned between Fairview and Bedford, MA.
 - f) **Early 1850**—Bates conducts an all-day Bible study in the home



of S. N. Haskell for 10 days; at the end of 10 days, Haskell was a Seventh-day Adventist;
g) **Summer (August 30) of 1846**---Bates meets a young Christian Connexion preacher names James White and his girlfriend named Ellen Harmon and gives them a bible study on the Sabbath; both reject it; Ellen white writes that all Bates could talk about was the Sabbath, as if the other 9 commandments did not exist;

In 1846, on a visit to New Bedford, Mass., I became acquainted with Bro. Joseph Bates. He was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Bro. B. erred in dwelling upon the fourth commandment more than the other nine. But the Lord gave me a vision. I was conducted to the second veil. It was lifted, and I beheld the ark, and on it the mercy-seat. Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment. A halo of glory was all around it; for it was the only one of the ten which points out to man who the living God is, the maker of heaven and earth. **2SG 82.**

1. This same month Ellen and James are married;
 2. Bates writes a little book called "*The Seventh-day Sabbath, A Perpetual Sign*" which understandably presented the Sabbath from the perspective of Seventh-day Baptists (i.e. merely as the right day of worship); Bates did not yet view the Sabbath from a prophetic apocalyptic perspective which would characterize the Adventist view of the Sabbath;
- h) **Autumn of 1846**---the newlywed James and Ellen White reads Bates' "the Seventh-day Sabbath" and convert to Sabbathkeeping;
1. Bates decides to travel to western New York to meet O.R.L. Crosier and other developers of the sanctuary theology; this meeting helped Bates see the Sabbath in connection with the prophesied final crisis over worship in the time of the end;
- i) **January 1847**---Bates published a revised edition of his little book which now contained the Adventist view of the Sabbath; Bates had moved from a Seventh-day Baptist perspective of the Sabbath to the Adventist theology of the Sabbath; by this time, Bates had moved from the Sabbath in connection with **Rev 12:17** to a fuller discussion of **Rev 13 and 14**; thus, by 1847, Bates had developed the great controversy theology;
1. **Rev 14:6**---Bates realized the call to prophesy again in **Rev 10:11** to "languages, nations, tongues and people" after the great disappointment in 1844 is mirrored in the proclamation of the 1st angel's message in **Rev 14:6**;
 2. **Rev 14:7**---Bates saw a clear reference to the Sabbath of the 4th commandment (**Exo 20:8-11**) in the latter part of this verse and understood that the issue in the time of the end would not just be the commandments of God (**Rev 12:17** and **Rev 14:12**) but more specifically the 4th commandment Sabbath, which the first angel's message highlights;
 3. **Rev 14:7**---Bates understood that the call to worship in the first angel's message had something to do with the call to worship the true God on the Sabbath vs the worship of the beast and his image on the false Sabbath;

4. **Bates studied the 3 angels messages of revelation and clearly recognized that in the time of the end, God would have a people who would preach the three angels messages right before the 2nd advent;**
6. And so, the Great Controversy as seventh-day Adventists know it was first formulated by Joseph Bates in 1847 without the help of Ellen White; in fact, EGW's vision of the great controversy would come 4 months after Bates had published his discoveries (*A Word to the Little Flock, 1847*)

Seventh-day Adventism Is Born

7. By **1848**, Sabbath-keeping Adventists (O. R. L. Crosier, Hiram Edson, Joseph Bates, S.N. Haskell, James and Ellen White, and others) had developed a system of truth that was beyond anything the Sunday keeping evangelical churches know (the Sabbath, the sanctuary services, the investigative judgment, the three angels messages, the state of the dead, etc)
8. With their messages, the tiny group of Seventh-day Adventists grew from about a hundred at the beginning, to 2500 by **1853**;

Adventism and the Hour of Temptation

9. The Millerites could not arrive at the correct understanding of the message for the time of the end (Dan 8:14) and had to suffer disappointment as a result, because of the errors in understanding,
 - a) These errors were not original with Miller, but were popular beliefs at that time

Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

In explaining Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary. **GC 352**

10. More importantly, they could not be tested as they should be because of their ignorance of the Sabbath;

. . . Those who were obedient to the message stood out free and united. A holy light shone upon them. They renounced the world, sacrificed their earthly interests, gave up their earthly treasures, and directed their anxious gaze to heaven, expecting to see their loved Deliverer. A holy light beamed upon their countenances, telling of the peace and joy which reigned within. Jesus bade His angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And I

saw the mercy and goodness of God in sending a warning to the people of the earth, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His commandments. **EW 249-250.**

11. **Rev 3:10** –the hour of temptation is the final test that will come upon the whole world just before the second coming;
 - a) The Millerites are spared from this test and are laid to rest, but the Laodiceans will go through this test as they no longer have the errors that the Millerites had
 - b) Laodiceans need to be preparing for this test by heeding the call to buy of me. . and overcoming as Christ overcame;
 - c) Laodicea must receive the benefit of Christ’s full and final atonement in the Most Holy Place if she is to prevail in the hour of temptation and testing

Our Present Duty

12. In the meantime, we need to realize that we are in a position of advanced light only because our pioneers persevered in their studies and managed to pass on their knowledge to us;
 - a) The duty that behooves upon us as Seventh-day Adventists is to gratefully take that knowledge, and make it our own by developing it some more and advancing in the light through our own personal study so we can be free from every error in our understanding of present truth;
 - b) Most of all, our duty is to allow the truth as it is in Jesus to transform our lives and be cleansed of every corrupting influence so we can prophesy again with power