



Lesson 97

Reform Lines: Millerites and The Great Controversy

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- Our Close of Probation
- Our Second Advent

Today's lesson will be part two of the last lesson. So, today we are going to look at more reform lines- this time the lines will be closer to our time. We will look at the lines of *The Great Controversy* and the Millerites. Then we will compare what we have seen to get a picture of our time: the 144,000's history.

The Great Controversy Reform Line

The Time of the End

The first waymark on *The Great Controversy* line is the Time of the End, 1798. Daniel 12:4 says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Ellen White says in *The Great Controversy* 356.2, "But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." The Time of the End is 1798 because Daniel says that the book of Daniel would be sealed until the time of the end, and Ellen White says that the book was unsealed in 1798. In the previous lesson, it was shown that there is darkness before the time of the end. There was the darkness of sin before God called Noah and the darkness of drought before God called Elijah. So before 1798, there would also have to be darkness. Ellen White says in *The Great Controversy* 61.2, "The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records." In *The Great Controversy* 266.3 Ellen White says, "The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798." The period of darkness before the Time of the End, 1798, was the 1260 years of Papal supremacy. At the Time of the End, just like on the lines of the Noah and Elijah, the first angel arrived. Ellen White says in *Manuscript Releases* volume 18 pg. 15.2, "Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message shall be proclaimed to our world." Ellen White says that Daniel's testimony was sealed until the Time of the End when the first angel's message would be given.

Summer of 1844

The second waymark on the line of *The Great Controversy* is 1844. We saw how 1798 is the Time of the End. Based on the previous part of this series, we know that the second angel arrives at the second waymark. In *The Great Controversy* 603.2, Ellen G. White says, "This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844..." So, Ellen G. White plainly states that the second angel's message was given in 1844. The first angel's message was given at the first waymark (1798), and now the second angel's message is given at the second waymark- 1844. In the summer of 1844 there was a series of camp meetings taking place, there was one in Boston in July, one in Concord in August, and the most significant one Exeter, which was also in August- at these camp meetings the second angel's message was given. In part one of this series we saw how at the second waymark on Noah's line, the ark was built, and at the second waymark on Elijah's line, the altar was built. *The Great Controversy* 376.1 says, "Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to

investigate the prophecies denied they felt that loyalty to God forbade them to submit...Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.” Ellen G. White says in the summer of 1844, which was the time when the second angel arrived, 50,000 people left the church. In Noah’s time no one could have left the cities and boarded the ark if there was no ark, therefore these people were leaving the church and joining a new movement, a movement that had to be complete and ready for use- just like the ark. This is how we can say the church was built in 1844.

The Sunday Law

The third waymark that Ellen G. White talks about in *The Great Controversy* is the Sunday Law. She says that “when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—“the mark of the beast” (*The Great Controversy* 449.1). Here Ellen White connects the Sunday Law to the third angel’s message of Revelation 14 because she says you will receive the mark of the beast if you obey that law and the third angel is a warning against receiving the mark of the beast. This means that the Sunday Law is the third angel. In *The Great Controversy* 605.2 Ellen White further says that the Sabbath and Sunday issue, or the Sunday Law, is the great test. She also says that the work of the third angel will be a greater manifestation of the power of God than both the Millerites’ time and the disciples’ time (*The Great Controversy* 611.1-3), we saw on the lines of Noah and Elijah that the third waymark is a manifestation of the power of God as well. The Sunday Law is one of the most important waymarks on this line.

Close of Probation

On the line of *The Great Controversy*, the Close of Probation is the second to last waymark. It is the final close of probation: the Daniel 12:1 and *The Great Controversy* chapter 39 close of probation. “When the work of investigation shall be ended, when the cases of those who in all ages passed have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut,” *The Great Controversy* 428.2. Ellen White also says, “The events connected with the close of probation and the work of preparation for the time of trouble are clearly presented,” *The Great Controversy* 594.1. The Close of Probation is when there is no more intercession for people on Earth and they will receive what they deserve. In Daniel 12:1, it says, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: ...” After the Close of Probation will come the time of trouble: the seven last plagues. On the lines of Noah and Elijah, after their close of probations, Noah faced seven days without rain and Elijah had his servant check for rain seven times. There is a number seven marked after the close of probation. For *The Great Controversy* line, it is the seven last plagues.

Second Advent

The last waymark on the line of *The Great Controversy* is the Second Advent. Just like in Noah and Elijah's history, there is a new earth at the end of the *The Great Controversy* reform line. All *The Great Controversy* chapter 40 is focused on the Second Advent. This is the final waymark on the line of *The Great Controversy* and it parallels the final waymark on both Noah and Elijah's line where there is a (literal or symbolic) new earth.

The Millerites' Reform Line

1798- Time of the End

The next line we will look at is the alpha history of Modern Israel, or the Millerites' history. Like all lines, before it began there was a period of darkness. That period was the 1260: the time that the Papacy ruled most of the world through a church and state relationship. This time is also called the Dark Ages. In the 1260, the Bible was hidden, the Papacy taught people error, and anyone who opposed them was persecuted. But after the period of darkness ended God started a reform line. The first waymark is the arrival of the first message, or the first angel of Revelation 14, and it began the history of the Millerites. "Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message shall be proclaimed to our world" (*Manuscript Releases* volume 18 pg. 15.2). So not only does the first angel arrive but the book of Daniel is also unsealed at that same time. In Daniel 12:4 it says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" meaning that the Time of the End is when Daniel is unsealed. The Time of the End is 1798. Ellen G. White says, "... since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near" (*The Great Controversy* 356.2). The first angel's message is a warning of judgment to come- the end of the ministration of Jesus in the Holy Place and the beginning of the ministration in the Most Holy Place (the beginning of the judgment of the dead). Often there is a messenger connected with the Time of the End, and on this line that messenger was William Miller. So the Millerites' line began in 1798, when the first angel's message was unsealed and William Miller began to warn the world of the coming judgment.

1840- Second waymark

The second waymark on the line of the Millerites is August 11, 1840. "In 1838 Josiah Litch and William Miller published an exposition of the ninth chapter of Revelation, in which it was predicted that the Ottoman Empire would fall in 1840. The exact fulfillment of this prophecy on August 11, 1840, when the Turkish government surrendered its independence, and has since been known as 'the sick man of the East,' was a startling proof to many that prophecy could be understood, and that men were living in the end of time," *The Story of the Seer of Patmos* 78.2. Ellen White also speaks about Litch's prediction in *The Great Controversy* 334.4. It was on August 1, 1840 that Josiah Litch predicted the day that the Ottoman empire would fall. And when his prediction came true, "multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement," *The Great Controversy* 335.1. On the lines of Noah and Elijah, the second angel was marked at the second waymark, but it is not the same for the Millerite line. On August 11, 1840, the first angel was empowered. In *The Great Controversy* 335.1 quote, Ellen White said that an impetus, or power, was added to the movement, or message. That represents power being added to the first angel's message.

1850- Sunday Law

The third waymark on the Millerites' line is 1850. We know at the third or middle waymark, the gospel goes to the world (as seen from Noah's and *The Great Controversy* line), and we can also see the third angel's message. In 1850, the Millerites published the 1850 chart. Previous to 1850, the Millerites had published the 1843 chart, which was a physical representation of the entire Millerite message. The 1850 chart was similar to the 1843 chart, but it included newer beliefs. It included the Sabbath (which began to be kept in 1846) and the Sanctuary, which the 1843 chart also didn't mention. *Selected Messages* volume 1 pg. 67.9 says, "God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up." So here Ellen White is connecting the Sabbath and the Sanctuary to the third angel's message. Although she is speaking of the time period between 1844 and 1850 the third angel can be seen as a period that covers more than one date rather than a single point. So, we can mark the third angel at 1850. After the Millerites received the third angel's message, they had all three messages, the first, second, and third- so it would make sense that they would be ready to take the complete message to the world. This is why we can say that the world was called in 1850; and it parallels the world being called at all of the previous reform lines we have spoken about in this series. There's also an external element to the third waymark on the Millerites' line. The middle waymark on *The Great Controversy* line is the Sunday Law, so when we parallel the rest of the reform lines with *The Great Controversy*, we see that the middle waymark on a reform line is a symbolic Sunday Law. So what was the symbolic Sunday Law in 1850? Ellen G. White lived in two dispensations, or time periods. She lived in the Millerite dispensation, and then the time after the Millerite movement, when they became the SDA church. Ellen G. White wrote two similar books in both dispensations; in the Millerite dispensation she wrote *Spiritual Gifts*, and in the next dispensation, she wrote *The Great Controversy*. She wrote *The Great Controversy* in 1888, so we can call the second dispensation she lived in the 1888 dispensation. If you line up the chapters of *The Great Controversy* and *Spiritual Gifts* (volume 1), both books are basically the same. In *The Great Controversy*, Ellen White describes how the main sin of the United States is how it will pass a Sunday Law, and this went along with the time it was written as well- during the years around 1888, the United States was trying to pass Sunday Laws. So what was the great sin in the Millerite dispensation that she spoke about in *Spiritual Gifts*, which would parallel the Sunday Law in the 1888 dispensation? That sin was slavery- the chapter in *Spiritual Gifts* titled "The Sins of Babylon" is all about slavery. So slavery parallels the Sunday Law- thus, if we can find an event supporting slavery in 1850- it would fit the model of the middle waymark being a Sunday Law. In 1850, the United States passed the Fugitive Slave Law which helped slave owners capture escaped slaves- it even required abolitionists to help look for slaves. So this event was the Sunday Law in Millerite history- and it was a great test (just as the middle waymarks on all the reform lines), to see whether you would follow the government and support slavery, or not. If you supported slavery, then you would receive the mark of the beast, and if you opposed slavery you would get God's seal.

1861- Close of Probation

The next waymark on the line of the Millerites is 1861. That year the Civil War began; it marks the close of probation in that history. Of the Civil War, Ellen White says in *Manuscript Releases* volume 7 pg. 112.2, "Sabbathkeepers ... should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence." This parallels what she says about the time of trouble in *The Great Controversy*. "While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that 'walketh righteously' is the promise: 'Bread shall be given him; his waters shall be sure'... Isaiah 33:15" (*The Great Controversy* 629.2). In the time of trouble there is also strife (*The Great Controversy* 614.2). These things represent the seven last plagues and the events that happen in the time of trouble following the Close of Probation. Ellen G. White also says that the Civil War was a punishment, from God, on the United States (*Testimonies for the Church* volume 1 pg. 264.1). The "Sunday" law on the Millerites' line was about slavery: the Fugitive Slave Law, and the close of probation and time of trouble were about the same thing- they were punishments for slavery.

1863- Second Advent

On the line of the Millerites, 1863 is the last waymark- their Second Advent. The year 1863 was the end of the 2520 chiasm. The chiasm began in 742 BC when Isaiah was given a 65-year prophecy telling him when Israel and Judah would go into captivity. Also, at that time there was a civil war between Israel and Judah. Nineteen years after 742 BC, in 723 BC, Israel (the northern tribes) went into captivity and their 2520 began. In 677 BC, forty-six years after 723 BC, the king of Judah (the southern tribes) went into captivity; that year Judah's 2520 began. In 1798, the first 2520 ended. In 1844, forty-six years after 1798, the second 2520 ended. Nineteen years later is the year 1863. So, 1863 completes the chiasm: making it an important date. The year 1863 is the last important date in Millerite history so it lines up with the last waymark: the Second Advent. However, because the Millerites were unfaithful, Christ did not return in 1863.

144,000's Reform Line

1989- Time of the End

1989 is the first waymark on our reform line. Each reform line we've looked at had a message. On Noah's line it was to come into the ark and on Elijah's line it was to reject Baal. *The Great Controversy* line isn't as clear but we can say it was a warning of a coming Sunday Law. On the Millerites' line it was the soon coming of Christ. When we look at the Millerites' reform line, we see that they have several rules for methodology, their primary rule was the day-for-a-year principle- which led them to understand that Christ would go into the most holy place in 1844. So what is the primary methodology we should be using today? It should be line upon line. This is what the focus of this series is- line upon line shows us how the histories in the Bible line up, and tells us about our history. In Millerite history, Ellen G. White says 1798 was when the first angel arrived. The first angel was William Miller and his message of the soon Second Advent was based on the day-for-a-year methodology. So, we can place the opening of the most important methodology at the first waymark. Therefore, when did this Movement begin to understand line upon line? That was in 1989 when the past leader of the Movement began to study how reform lines paralleled. Thus in 1989, the methodology for our message began to be opened up- marking the arrival of our first angel's message. On both the Millerites' and *The Great Controversy* lines, 1798 was the Time of the End, and since this was the first waymark, we understand that all first waymarks are the Time of the End, hence 1989 is the Time of the End. We also know that previous to all first waymarks there is a period of darkness. There are many things that improved in the world in 1989, which highlights the darkness before it. In 1989, LGBTQ+ equality began to rise (see YPG Lesson 90), gender equality began to rise thanks to the Price Waterhouse v. Hopkins court case, and communism began to decline as a result of the fall of the Berlin wall. These three good things that began in 1989 mark the darkness that preceded it. This is how we know 1989 is the first waymark that began our history- the history of the 144,000.

2001- Second waymark

The next waymark on the line of the 144,000 is 2001. We saw from the line of Millerite history that the second waymark was August 11, 1840. On that date the Islamic power of Turkey (the Ottoman empire) accepted the protection of Europe. In other words, it lost power or was restrained. We can see a parallel thing happening in 2001. Radical Islam (Al Qaeda) attacked the United States on 9/11 and after that countries started doing whatever they could to prevent another attack- radical Islam was restrained. The Islamic country of Afghanistan was also invaded because of 9/11. We saw from the lines of Noah and Elijah that at the second waymark the church is complete: so in 2001 God's church- this Movement- was finished. Also, the second waymark marks the second angel. That means that in 2001 the second angel on the line of the 144,000 arrived.

Our Sunday Law

The middle waymark for every reform line is the Sunday Law. On the line of the 144,000, it is the national Sunday Law. It's not a fractal; it's the actual Sunday Law. Unlike what this Movement used to believe and what Ellen White says, the Sunday Law is not about forcing people to go to church on Sunday. Instead, it is about gender equality, which encompasses LGBTQ+ rights. The Sunday Law will be about gender equality because that is the issue for this history; the issue during the 1888 history was about Sabbath and Sunday. And when the Sunday Law passes, it won't be one law- it will be many different events all coming together.

Our Close of Probation

The second to last waymark on the line of the 144,000 is the Close of Probation. In Noah's time the ark's door was shut, in Elijah's time the prophets of Baal were killed, and on *The Great Controversy* and Millerites' line, there was a Close of Probation. In our time there will be a Close of Probation, when Christ will stop interceding for us in the Most Holy Place. The Close of Probation is spoken of in Daniel 12:1 and Revelation 22:11, and in many Ellen G. White quotes. After the Close of Probation, the seven last plagues will fall, just like on *The Great Controversy* Line, because they share the last three waymarks.

Our Second Advent

The last waymark on all reform lines is a fractal or symbolic Second Advent. This is because the Second Coming is the end of God's work for everyone on Earth. On the line of the 144,000 the last waymark is the literal Second Advent- according to Ellen White the 144,000 are the only saved people who live until Jesus comes. "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. The 144,000 were all sealed and perfectly united. ... Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand. Which we all knew was the sign of the Son of man" (*Early Writings* 14.1-15.2). The little cloud is Jesus; it parallels the small cloud on the line of Elijah. After the Second Coming fire will rain down from Heaven to form the Lake of Fire- this is a parallel to the rain and flood that we also saw on the lines of Noah and Elijah. The Second Coming of Jesus marks the end of the line of the 144,000.

In summary:

Darkness: sin	God calls Noah	Noah builds the ark	Great test Animals board the ark	The ark's door is shut	The Flood
	120-year prediction, first angel's message	Call to the people, Second angel's message	Call to the animals, Third angel's message, Wonderful manifestation	Close of Probation	7 days before rain
Darkness: drought	God calls Elijah	Elijah builds the altar	Great test Fire comes from Heaven	False prophets are killed	The cloud and rain
	Rain prediction, first angel's message	Second angel's message	Water poured 3 times, Third angel's message, Wonderful manifestation	Close of Probation	7 searches before rain
Darkness: 1260	1798	1844	Sunday Law	Close of Probation	Second Advent
	The Tim of the End; first angel	Second angel	Third angel; manifestation of the power of God	7 Last Plagues; Time of Trouble	The actual Second Advent
Darkness: 1260	1798	1840	1850	1861	1863
	The TOE; 1 st angel: William Miller; day for a year	Islam restrained; first angel empowered	1850 chart; Fugitive Slave Law (SL); third angel	COP; beginning of the Civil War	Second Advent; end of the 2520 chiasm
Darkness: sexism, homophobia, communism	1989	2001	Sunday Law	Close of Probation	Second Advent
	The TOE; First angel; line upon line	Radical Islam restrained; Second angel	Gender inequality (SL); third angel; manifestation of God's power; great test	7 last plagues; Time of Trouble	The actual Second Advent

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