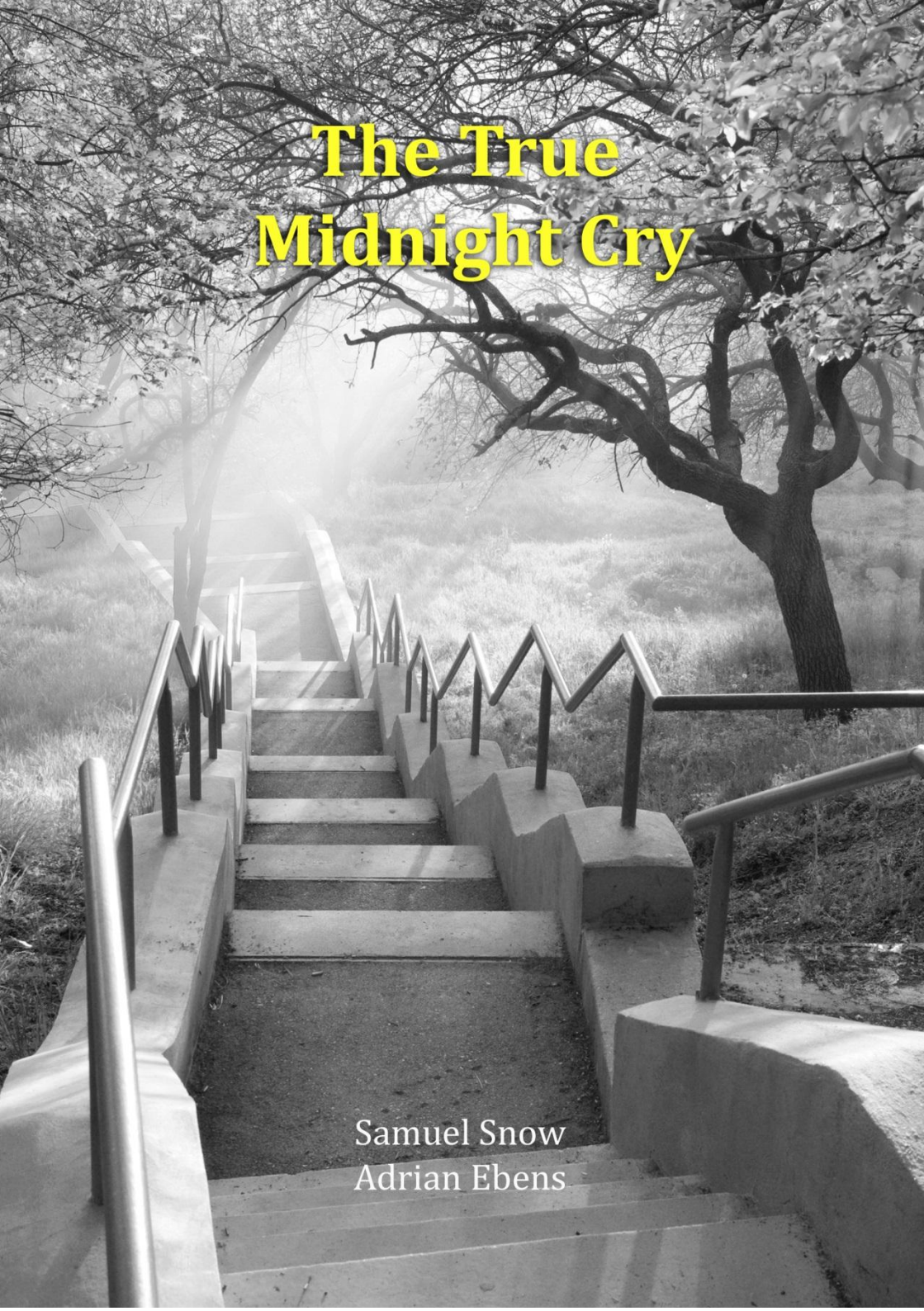
The True Midnight Cry



Samuel Snow
Adrian Ebens



The True Midnight Cry
Released August 12, 2018
Updated November 11, 2025

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Cover designed by Adrian Ebens
Typeset 10.5/14 Palatino Linotype

This booklet establishes the foundations of the path that lights the path all the way to the city according to the first vision of Ellen White. The principles produced in the True Midnight Cry article by Samuel Snow are therefore vital for those making their way to the heavenly city.

"At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble." Early Writings page 14.

This document therefore is foundational to the Father of Love Movement. I offer some introductory thoughts in the first 5 pages before giving the complete article by Samuel Snow called the True Midnight Cry.

In faith, hope, and love
Adrian Ebens

The Lighted Path

Ellen White describes the moving of the Spirit being like a tidal wave in response to the Midnight Cry of the seventh month movement. Few people realise how powerful that movement was. Note carefully these words:

> Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city." Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. **As a result, many left the fallen churches. In connection with this message the "midnight cry" [See Matthew 25:1-13.] was given:** "Behold, the Bridegroom cometh; go ye out to meet Him." **In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions**. It reached the learned and talented, as well as the obscure and humble. **This was the happiest year of my life**. My heart was full of glad expectation; *Christian Experience and Teaching 50, 51*

> **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming**. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. **This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers**.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. Great Controversy 399,400.

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God. Great Controversy 402.

This movement was sparked by the following document written by Samuel Snow which was first published on July 21, 1844. It lay out before God's people the time of the 10th day of the seventh biblical month, which was Oct 22, 1844. J.N. Loughborough records the event that sparked the midnight cry:

So the battle went on until July 1844, when the greatest campmeeting that was ever held by Adventists, assembled at the same Exeter, N.H. It was reported that there were three thousand in that encampment. It was held in the woods, in the open, no cloth pavilion for the camp services, but plenty of seats. On Sunday forenoon Elder Joseph Bates was preaching, when a man came

riding at full speed into the camp, placed his horse where they kept their stock, then came into the audience, and seated himself by the family of Elder John Couch, and with open Bible, in a whisper, explained to them the cause of their disappointment, and the midnight cry that was now due.

Brother Bates was using as an illustration of their course in patient waiting, his experience on nearing home on a sea voyage, after a long absence. The power of God came upon Sister Couch, as she arose, and beckoned to Brother Bates. He said, "Sister, what is it?" She replied, "What you are saying is all very good, but here is a man who has light on the midnight cry." "Well," said Brother Bates, "then let him come up here on the platform, and give it to the people," and he sat down.

The minister who thus walked into the stand was S. S. Snow, who in a few sentences gave them the path of his midnight cry message. Elder James White was in that audience; I was not there, but got my light on the subject from those who were there.

The Midnight Cry

Brother Snow thus questioned them; "Where are we in our Advent experience?"

Answer from the audience: "In the tarrying time."
Question: "How long was the vision to tarry?"
Answer: "Until midnight"
Question: "What is a day in prophecy?"
Answer: "A year."
Question: "Then what would a night be?"
Answer: "Six months."
Question: "Then what would Midnight be?"
Answer: "Three months."
Question: "How long have we been in the tarrying time?"

Answer: "Just three months."

He said, "Then it is just the midnight now, and I am here with the midnight cry." In a few sentences he explained that it was the fall of 457 that the decree went forth, and so they were short six months in their reckoning, showing them that the 2300 days would terminate Oct. 22, 1844, instead of the spring as they had previously supposed. Then, in a strong voice he said, "Behold the Bridegroom cometh on the tenth day of the seventh month, Oct. 22, 1844. Go ye out to meet Him."

As he uttered those words the mighty power of God swept over that camp, prostrating many to the ground, suddenly turning that camp into a most powerful confessing and testimony meeting. That was only the beginning of the midnight cry message. Of that movement Brother Southard said, in the Midnight Cry, the paper of which he was the editor, "It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it." J.N. Loughborough, *The Great Second Advent Movement*, p 523

When the angel spoke to Ellen White describing the events leading up to the disappointment of October 22, 1844, she learned:

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight**

> **cry**. This light shone all along the path and gave light for their feet so that they might not stumble. EW 14

The message of the midnight cry given by Samuel Snow in July of 1844 contained information that would light the path of the saints all the way to the city of God. As long as they kept their eyes on Jesus armed with this information they would not stumble. The midnight cry message contained information about the following

1. The 6000 years
2. The 2520 year prophecy
3. The 2300 year prophecy
4. The Seventy Weeks of Daniel Nine
5. The year of the crucifixion being AD 31
6. Friday is the day Christ died that year.
7. The Karaite Jewish Calendar being the correct calendar by which to determine the biblical festivals and thus determine the date Oct 22 1844 as the date for the day of atonement that year.
8. The giving of the law on Mt Sinai was a type of the outpouring of the Holy Spirit on the day of Pentecost.
9. The coming of Christ is connected to the Jubilee and then the anti type of the feast of tabernacles will occur with the marriage supper of the Lamb.
10. The period of the 1000 years after the coming of Christ is a Millennial Sabbath of Rest.

This power of the Spirit that attended the midnight cry in connection with the Second Angel's message invites us to consider carefully how firmly laid are the points of this message. To ignore them is to obscure the light that shines "all along the path", which could cause us to fall off the straight and narrow way to eternal life.

The implications of the Karaite Calendar do not stop simply at the method to start the biblical year, it also tells us that the seventh day of the week is the Sabbath – thus removing the notion that the Sabbath is calculated according to the New Moon or Lunar Sabbath. It also removes the idea that the Sabbath begins at dawn, as this is not part of the Karaite calendar system.

My earnest appeal to all those interested in the third angels message is to heed the midnight cry and stay on the path that has been lit for us all the way to the city. There are many voices calling for God's people to forsake the midnight cry, but all such calls will end in destruction. For those who have ears to hear, let him hear.

The True Midnight Cry by Samuel Snow

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says, in Mark 13:32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this test can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. 2:2. Paul well understood many other things besides Christ and him crucified, but he determined to make known nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known.

The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. 12:10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our Glorious King.

As further proof of this, see Dan. 9:25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark 1: 14-15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke 19:43-44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. 1:9-11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. 40:1-5; Acts 17:30,31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. 3:17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Ecc. 8:5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Jer. 8:6-9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done I

every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow. observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea 9: 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom, 13:11-14, "And that knowing the time, that now it is high time to awake out of sleep.

The Six Thousand Years

The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath spoken of in Rev. 20, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. 46:9,10; Gen. 2:1-3; Heb. 4:4-9; Isa. 11:10; 2 Pet. 3:8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 153 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts 13:20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement

of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end within A. D. 1844.[1]

The Seven Times of the Gentiles (2520)

The seven times of Gentile domination over the church of God, spoken of in Lev. x xvi., began with the breaking of the pride of their power. at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. 10:5-12. Jer. 15:3-9; Jer. 1:17; 2 Chron. 32:9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev, 12:6,14, where 3½ times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B.C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B.C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea 5:5; Isa 8:8; Isa 10:11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. 7:8, is correctly dated B.C. 742; 65 years from that point bring us to B.C. 677. In that year

[1] Samuel Snow erred in his calculation of the termination of the 6000 years yet the principle of using the completion of the 6000 years as part of the evidence of preparing for the coming of the Lord remains. 6000 years, Jesus coming and 1st resurrection, and then the 1000 year Sabbath before the 2nd resurrection.

was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, 17th chap. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B.C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B.C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A.D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

The 2300 Days

The 2300 days of Dan. 8:14 are given as the length of the vision contained in that chapter. The Ram is Medo-Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Daniel we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the Clouds of Glory. The period commenced with the 70 weeks of Dan. 9: 24, which are determined, or cut off, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to

restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. 44:23; Isa. 45:13; 2 Chron. 36:22, 23; Ezra 1:14; Ezra 6:1-15; Ezra 7. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B.C. 536, they would have ended B.C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea.

From Ezra 7:8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B.C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week-see Dan. 9: 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they begin to build, in the autumn of B.C. 457; from that point 2300 years reach to the autumn of A.D. 1844.

The Seventy Weeks

The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake, as fully appears from John 1: 19-34. There we learn, that after the baptism of Christ he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John 5:33,34 " Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man."

In verse 36 Christ says, "But I have greater Witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 21: "If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought did not commence till after John was put in prison--see Mat. 11:2-6; Luke 7:19-23 The prophecy of Dan. 9:25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not. In Luke 19:43,44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "The time is fulfilled ." See Mark 1:14, 15; Matt. 4:12, 17; Acts 10:37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment.

John began his ministry in the fifteenth year of Tiberius Caesar--see Luke 3:1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A.D. 12. Fourteen years from that point, extend to Aug. A.D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A.D. 26. From Luke 3:21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death--see Matt. 2:13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A.D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John 2:11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A.D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration--see John 3:1-21. In verse 22 we are informed that Jesus returned, after these things, in to the land of Judea, where he tarried and baptized. As he had previously been

in Jerusalem at the Passover--see John 2:23--and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A.D. 27. But "John was not yet cast into prison"--see John 3:24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A.D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed--see Dan. 9:27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ.

The Karaite Calendar

This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A.D. 31. **Ferguson has placed it in A D. 33; but in order to prove he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new in moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox;**[2] but required, on the 16th day of the first month[3], the offering of the first fruits of the barley harvest.

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[2] For more on this see *The Seventh Month Movement, the Midnight Cry and the Karaite Calendar*.

[3] Samuel Snow makes the assumption that the Karaite Calendar calculates the waving of the first fruits on the 16th day but this is not correct. Snow identifies the correct calendar but connects to it the Rabbinic calculation of the first fruits

But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. **The Caraites are therefore undoubtedly correct**. **Now our Lord was crucified on the day of the Passover, as is evident from John 18:28. It was likewise the day before the Sabbath, as is proved by John 19:31**. **According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A.D. 33, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31**. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles--see Heb. 2:3,4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is Jesus and the resurrection--see Acts 17:18; 1 Cor. 3:9-11; Eph. 2:20. The gospel was established on this foundation by testimony, accompanied by miracles as those proofs which were indispensably necessary. But John performed no miracles--see John 10:41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord--see Luke 1:2; John 15:27; Luke 24:48; Acts 1:8, 21,22; 2:32; 3:15; 10:36,42; 1 John 1:1,3. All these witnesses save one were regularly called and qualified, having

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which is not correct. See https://www.nehemiaswall.com/truth-shavuot for more details. See also sermon The Calendar and the Atonement.

been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1:10-12; 1 Cor. 15:1-9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark 16:20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." See also Heb. 2:3,4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A.D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A.D. 27, and ended in the 7th month of A.D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A.D. 34, 1810 years extend to the 7th month of A.D. 1844.

The Types.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. 10:1; Col. 2:16,17. Everything contained in the law was to be fulfilled by him. In Matt, 5:17,18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts 17:26,31; Job 24:1; Lev. 23:4,37. These passages show that time is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ was the killing of the Passover lamb. This was slain on the 14th day of the first month, See Lev. 23:5. From Ex. 12:6 we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day and at the same hour. See Mark 15:33-37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. 23:6,7 we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the

resurrection of Christ. And on the same day, that is, the day after the Sabbath He burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the first fruits of them that slept. See 1 Cor. 15:20-23. Again, in Lev. 23:15,16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which the fiftieth day. **This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts 2:1-4**, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. 23:23-25, was the memorial of blowing of trumpets. See Ps. 81:3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. 10:7-11: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. 23:26-32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in

which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day be came out and blessed the waiting congregation of Israel. See Lev. 9:7, 22,23,24, and Lev. 16th chap.; Heb. 5:1-6, and 9:1-12,27,28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. **The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. 23:33-43,) was a type of the marriage supper of the Lamb**; **which will be celebrated in the New Jerusalem**, the tabernacle of God which is to be with men. In Lev. 25:8-13,23,24, **we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land.** Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. 8:19-23; Eph. 1:9-14. **Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee** : and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded, although one arose from the dead."

The True Midnight Cry

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” Great Controversy, page 402.

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, <u>which an angel told me was the midnight cry</u>. This light shone all along the path and gave light for their feet so that they might not stumble**. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.” Early Writings, page 14.