

### 1) First trumpet – Goths 1989 (Time of the End)

First angel In the year 395, the Goths, with their renowned leader, Alaric, invaded the Eastern Roman Empire. As they crossed the Danube, the dividing line between the territory of the Romans and the wilds of Germany, in the middle of a winter of uncommon severity, **they came like the hail from the north**, and one of the Roman poets has said, "They rolled their ponderous wagons over the broad and icy back of the indignant river." For six days the city was in the hands of the invaders. At the end of that time, "at the head of an army, encumbered with rich and weighty spoils, their intrepid leader advanced along the Appian Way into the southern provinces of Italy, **destroying whatever dared to oppose his passage**, and contenting himself with the plunder of the unresisting country." {1905 SNH, SSP 150.1}

- Daniel 11:40b
- The Goths are typified as “coming from the north” thus can typify the King of the North.
- The Roman's formed an alliance with Alaric's successor which saw the Goth's gaining further advantage over the Romans. This typifies the alliance between the USA and the Vatican in 1989.

### 2) Second Trumpet – Vandals 1992 (Increase of Knowledge)

In 428 the terrible Genseric became their leader, and at once the Vandals assumed the aggressive. Of Genseric it is said, "**His slow and cautious speech seldom declared the deep purposes of his soul**; he disdained to imitate the luxury of the vanquished; but he indulged the sterner passions of anger and revenge. The ambition of Genseric was without bounds and without scruples. {1905 SNH, SSP 152.1}

**"During the reign of Cambyses the work on the temple progressed slowly."** –  
{Prophets and Kings, pg.571.2– 572.2}

**While Honorius, who had experienced the invasion of the Goths**, was still nominally the emperor of Rome, the Vandals were making their presence felt in Spain. They were a horde of barbarians who had come from the northeast and for a time halted in the western provinces of Rome {1905 SNH, SSP 152.1}

"All that heaven could do in behalf of the people of God was done. The victory was finally gained; **the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses**, who reigned about seven and a half years. This was a time of wonderful opportunity for the Jews {Prophets and Kings, pg.571.2– 572.2}

- Daniel 12:4
- Slowness and progression are marked in connection with Genseric.
- He typifies the reign of Cambyses (which also marks the increase of knowledge), under whose reign the work of constructing the temple progressed slowly.
- Similarly, in the time when Miller had an increase of knowledge on the prophecies of 1816–1818, the work for that time was moving at a slow pace. And in the history following the collapse of the Soviet Union, the work of this movement progressed slowly, notwithstanding the increase of knowledge on Daniel 11:40–45, which according to the messengers of the movement was understood in 1992.

### 3) Third Trumpet – The Huns 1996 (Formalization)

#### Wormwood - Bitter Experience

- The formalization of the message starts a separation of classes that brings a bitter experience.
- The bearers of the message begin to experience increasingly bitter opposition (ie John the Baptist, David after his first anointing). Those opposing the message suffer a bitter woe (ie Saul).
- In the reign of False Smerdis, we see an opposition to the work committed to the Jews, and in this sense, the events of his history can illustrate the dynamics associated with the formalisation of the message—it is put together and presented within the context of controversy.
- This was the case with the message of Daniel 11:40–45.

#### 4) The Heruli (911)

- The fourth trumpet is represented as bringing down Pagan Rome and this it does by smitting the sun, moon, stars. These three are symbols of government or rulership in the Bible {Genesis 1:1416}.
- Uriah Smith explains this as the three divisions of the Roman government;

The symbols sun, moon, and stars - **for they are undoubtedly here used as symbols - evidently denote the great luminaries of the Roman government**, - its emperors, senators, and consuls. Bishop Newton remarks that the last emperor of Western Rome was Romulus, who in derision was called Augustulus, or the "diminutive Augustus." Western Rome fell A.D. 476. Still, however, though the Roman sun was extinguished, its subordinate luminaries shone faintly while the senate and consuls continued. But after many civil reverses and changes of political fortune, at length, A.D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced from being the empress of the world to a poor dukedom tributary to the Exarch of Ravenna. {1897 UrS, DAR 487.6}

- Pagan Rome can represent the USA in a number of ways and in agreement; the glory of the United States is its constitution which is divided into three distinct and separate arms of government:
  - Executive-Presidency{emperor-sun}
  - Legislature-Congress&Senate{senate-moon}
  - Judiciary-{consul-stars}
- The government of the USA was smitten at the fall of the Republican horn at 911.

#### Prediction Before Midnight (PBM)

"While the Persian monarch contemplated the wonders of his art and power, **he received an epistle from an obscure citizen of Mecca**, inviting him to acknowledge Mahomet as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplication of Chosroes." Placed on the verge of these two empires of the east, Mahomet observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs **he ventured to foretell, that, before many years should elapse, victory should again return to the banners of the Romans.**' 'At the time when this prediction is said to have been delivered no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.' {1842 JoL, PREX2 163.2}

- This prediction identifies the conflict between the King of the North and the King of the South (Raphia and Panium/Actium) which leads to empowerment of Islam to strike at the Midnight Cry.

#### 5) The Fifth Trumpet- Saracean and Turkish Islam (Midnight)

**"They had a king over them."** From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all. Near the close of the thirteenth century, **Othman founded a government which has since been known as the Ottoman government, or empire, which grew until it extended over all the principal Mohammedan tribes, consolidating them into one grand monarchy.** {1897 UrS, DAR 506.5}

The failure of the Arabs to capture Constantinople during these years was due to the absence of a centralized government; for the Saracens were still controlled by caliphs; and jealousy had led to the elevation of several leaders, each faction having its following. They went, as Solomon said of the locusts, in bands without a king. {1905 SNH, SSP 169.2}

"They had a king over them, which is the angel of the bottomless pit, whose name is . . . Destroyer." This character might in truth be imputed to the Arab caliphs, who directed the armies for so many years after the death of Mohammed; but it is especially applicable to Othman, the founder of the Ottoman Empire. This, the first attempted centralization of government was the outgrowth of the doctrines of Mohammed. "Othman," says the historian, "possessed, and perhaps surpassed, the ordinary virtues of a soldier; and the circumstances of time and place were propitious to his independence and success." New Manifestation?

Revelation 9:11 And they had a king over them (Othman), which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon

- The bottomless pit is a new manifestation of Satanic power. This points to the formation of a new Islamic power - a caliphate at Midnight.

As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in Church and

State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power. {GC88 268.3}

#### 6) The Sixth Trumpet - Ottoman Empire (Midnight Cry)

In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul's salvation.-Manuscript 115, 1907. {CL 9.4}

- Islam strikes at the Midnight Cry and brings down the wall of separation between church and state.

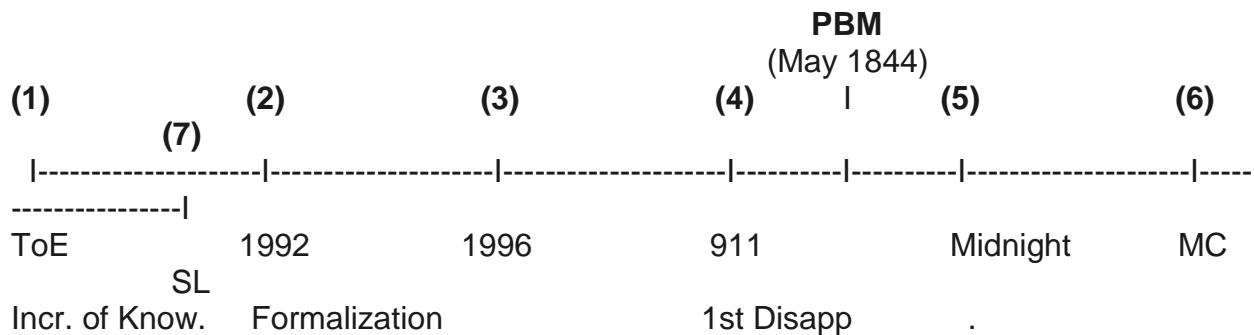
#### 7) The Seventh Trumpet (Sunday Law)

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, **He sent another mighty angel with a third message to the world.** A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts. {EW 254.1}

- The seventh angel sounded in 1844 October 22, when the third angel arrived in history. This typifies the Sunday Law.

Below are notes on the Seven Thunders of Samuel Snow and how they bring to view a prediction before Midnight. I have also included a few bullets at the end of each section to explain the logic.

Other lines of the seven thunders which bring to view a prediction before Midnight are the 7 thunders of the 7 trumpets which identify the letters from Mecca (predicting the fall of Persia and the rise of Islam) before the 5th Trumpet at Midnight. The seven thunders of the Persian kings (Cyrus to Artaxerxes) identify Zechariah's prediction ("Ho! Ho! Come forth and flee from the land of the north...") before Xerxes who is located at Midnight. The 7 thunders of the roman emperors (Julius Caesar to the year of four emperors which marks the Sunday Law) identifies the prophet Agabus's prediction before Claudius at Midnight. Agabus' means "locust" and in Acts 11:28 he predicts a dearth and famine in the time of Claudius.



Thunders of Samuel Snow:

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. (See Appendix note for page 329.) {GC 398.4}

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. {GC 399.1}

**These types were fulfilled, not only as to the event, but as to the time.** On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf

our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21. {GC 399.3}

**In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.** Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **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 twentysecond 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. {GC 399.4}

### 1. Millers Letter to J.V Himes - Time of the End

Brother Himes:

"My health is on the gain, as my folks would say. I have now only twenty-two boils, from the bigness of a grape to a walnut, on my shoulder, side, back and arms, I am truly afflicted like Job. And about as many comforters—only they do not come to see me as did Job's, and their arguments are not near so rational. I want to see Brother Bliss. I hope he is right about, the termination of the periods, but I think not. I will tell you why, if you will examine, you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, **had their fulfillment in Christ's first advent** and sufferings; but all the feasts and ceremonies **in the seventh month or autumnal equinox can only have their fulfillment at his second advent.**" – {Signs of the Times, May 17, 1843}

Although these calculations indicated the season in which the Second Advent would take place, **the exact date was determined by Snow through the topological argument which had been expounded by Miller more than a year before. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent.** 5 According to Snow, the vernal types which had been fulfilled at the First Advent were: (1) The Passover with its antitype in the death of Christ as the Passover Lamb (1 Cor. 5:7); (2) the offering of the first fruits of the harvest on the morning after the Sabbath (Lev. 23:6, 7, 10, 11) with its antitype in the resurrection of Christ as the first fruits from the dead (1 Cor. 15:20, 23); (3) the Feast of Weeks (Lev. 23:15, 16), seen as the anniversary of the Lord's descent on Mount Sinai at the giving of the Law, with its antitype in the descent of the Holy Spirit at Pentecost. 6 However, the autumnal types which were observed in the seventh month of the Jewish year never had their fulfillment in the antitype. The only explanation for this he found in the assumption that they were to be fulfilled at the Second Advent. It was the type of the Day of Atonement, Yom Kippur, which led Snow to the calculation of the exact date of Christ's return, stating that on the Day of Atonement, the 10th day of the seventh month,

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 he came out and blessed the waiting congregation of Israel. See Lev. ix.7, 22, 23, 24, and Lev. 16th chap.; Heb. v.1-6, and ix.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 [Karaites reckoning], so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. 1 {1977 PGD, FSDA 95.2}

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him, and he was led on to search for link after link**, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. {EW 229.1}

- Snow's Midnight Cry message had its basis in the message borne by Miller (Dan 8:14) which in our line is Dan 11:40-45.

## 2. Snow's personal letter to Nathaniel Southard, Feb 16 1844 - Increase of Knowledge

Dear Bro. Southard.--I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e. the termination of the prophetic periods. This I would do, not because I seek controversy; far from it "Let there be no strife between us, for we be brethren." Nor do I seek to discourage those who, with earnest desire are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come, Lord Jesus and come quickly." **But the Lord has shown me, I think, that we must wait and suffer a little longer.** {April 3, 1844 JVHe, HST 68.26}

We all believe that the great week must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand--the glorious sabbath of rest "that remaineth to the people of God." How this long period--the aion or age of this present world, began in autumn. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. i. 29. It does not appear reasonable that these



were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. xii. 2, "This month shall be to you the beginning of months." Ex. xiii. 4, "This day came ye out, in the month Abib." It appears, then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tisri, in autumn--the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus--the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in Autumn. And as the dispensation of glory, at the appearing of Christ; is called by the apostle, "the dispensation of the fullness of times," (Eph. i. 10,) I am constrained to believe that this period will comprise 6000 full years. And from all that I have as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844. {April 3, 1844 JVHe, HST 69.1} The seven times of Moses, in Lev. 26, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manassah, B. C. 677. This is the time that has always been given as the date or their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1814. For it is evident that it requires 677 and 1843 entire years to make up the full period of 2520. But any point within B. C. 677, is only in the 667th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident that Manassah was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the same year, and before the invasion of Judah. We find the history of this in 2 Kings, xvii. 20--24. The prophecy concerning it we find in Isa. vii. 8. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C. 677. In that year, in fulfillment of the prediction in Hos. v. 5, Israel and Judah were both broken. But as it must necessarily require considerable time to remove the ten-tribes, and bring foreigners to fill their place--we cannot well date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844. {April 3, 1844 JVHe, HST 69.2}

The 2300 days of Dan. viii., began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the 1st month. But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales analysis of chronology, in 457, and ended 456. 8 It has been the practice of

chronologers to count the years of the reign of monarchs, by the year in which they began to reign; making that their first year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes began, is counted as his seventh year. Now it appears, from the best light we can obtain in this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in the spring that Ezra left Babylon--and in the seventh year of the king; (See Ezra vii.) it must have been the spring of B. C. 456--as no other spring is embraced in the king's seventh year. But this is not the point from which to date the 70 weeks. The decree to restore and to build Jerusalem must have issued from the king before this. From Esther ii. 16, we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore have been in the year B. C. 457. At that time a great feast was made, and a "release" to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this "release," nothing is said of any "decree," or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears, then, that the decree, from which the seventy weeks and the 2300 days are to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C. 457. From that time, according to Dan. ix. 25, there were to be sixty-nine weeks, i. e. 483 years to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 entire years to make 483. But, as we have seen a part of B. C. 457 must be left out of the reckoning, the time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (See Luke iii. 1,) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then, of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, "The time is fulfilled." This must have been, I think, in the autumn of A. D. 27. It is certain that it was after the passover; as we learn by comparing John ii. 23; xiii. 22-24, and iv. 43; with Mark i. 14, 15. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844. {April 3, 1844 JVHe, HST 69.3} As it respects the 1290 and 1335 days of Dan. xii. they must of course begin together--the latter ending with the 2300 in 1844. And as there is a difference of only forty-five years between the two periods, the 1290 days could not have ended in Feb. 1798, as forty-six have passed since that time. The periods must have begun in A. D. 509--the 1290 days terminating in 1799, with the commencement of Napoleon's career of blood and conquest, (see Dan. xi. 40;) 1335 days, ending in the autumn of 1844. {April 3, 1844 JVHe, HST 69.4} But, beloved! the vision "will speak and not lie. Though it tarry, wait for it, because it will surely come, it will not tarry." {April 3, 1844 JVHe, HST 69.5}

**New York, Feb. 16, 1844. Samuel S. Snow.** {April 3, 1844 JVHe, HST 69.6}

- Snow received an increase of knowledge on Dan 8:14 (Dan 11:40-45 in our line).
- The increase of knowledge is marked in 1992 when the reformer (according to his personal testimony) understood the message of Dan 11:40-45.

### 3. Publication of Snow's Arguments in the Advent Herald - Formalization of the Message

The following article from the pen of Bro. Snow, we re-publish at his request from the Midnight Cry. **We can find no period for the termination of the prophetic times, but the Jewish year 1843, reckoning from the dates where the best chronologists have placed their commencement.** The 6000 years cannot be shown to require any additional time for their fulfillment. The captivity of Manasseh, at which we begin the seven times, is placed by chronologists in the Julian period 4037; from this point 2520 years bring us down to the year of that period 6557 which commenced Jan. 1st, A. D. 1844, but there is nothing to show the time in the year of Manasseh's captivity. The 7th year of Artaxerxes from which we date the 2300 days, began, according to Dr. Hales, B. C. 458, and ended B. C. 457, (See Anal. Chro. Vol. 1. 277) being pinned down to the 4256 year of the Julian period. 2300 years from this point, only extends to the year of that period 6556 which ended Jan. 1st, 1844. {April 3, 1844 JVHe, HST 68.24} **Our Bro. has made a mistake of one year in his reference to Dr. Hales; and may have been misled by the diagram in Bro. Hale's Watchman's last warning, in which the same mistake was made.** Also, the 1335 days have not been shown to commence later than A. D. 508. **We therefore can find no time beyond the Jewish year 1843;** and if there is any time beyond that, we can only wait for the vision the little while, that chronology may vary from the time appointed. **While we therefore insert the article, we must dissent from our Bro. conclusions.** {April 3, 1844 JVHe, HST 68.25}

- The publication of Snow's arguments in the Review and Herald mark the formalization of the message in 1996.

### 4. The first disappointment - 911

About this time, fanaticism began to appear. Some who professed to be zealous believers in the message rejected the word of God as the one infallible guide, and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth. {4SP 243.1} The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, **he sought to deceive**

**those who professed the faith, and to drive them to extremes.** Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of the Advent faith while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers. {4SP 243.2}

Arguments drawn from the Old Testament types also pointed to the **autumn** as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. {GC 399.1}

**The slaying of the Passover lamb was a shadow of the death of Christ.** Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. **The sheaf of first fruits**, which at the time of the Passover was waved before the Lord, **was typical of the resurrection of Christ.** Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC 399.2}

**These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month** on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philipians 3:21. {GC 399.3}

**In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.** Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **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.** {GC 399.4}

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matthew 25:5-7. **In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they**

**extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!" {GC 398.3}**

- The first disappointment marks the arrival of the second angel which is at 911 in the line of the 144k.

### May 1844 - Prediction Before Midnight (PBM)

After some months, a time setting expounded by Snow aroused the attention of many Millerites. Already in February 1844, on the basis that the 69th week (Dan. 9:27) terminated in the fall of A.D. 27, he reckoned that the Second Advent would take place in the autumn of 1844. 7 In **May 1844** Snow calculated the end of the 2300 days in the autumn of 1844 because of his view that the Crucifixion occurred in the middle of the 70th week in the spring of A.D. 31 and the 70th week terminated in the autumn of A.D. 34. 1 {1977 PGD, FSDA 93.5}

It was in August, 1844, that Snow issued a periodical, the True Midnight Cry, for the specific purpose of proclaiming this message. In his exposition Snow assumed that the commencement of the 2300 days and the 70 weeks had to be dated from the time of "the promulgation and execution" of the decree (Dan. 9:25) in Judea and not from the time that the decree was first issued. 2 The time of the execution of the decree he found as follows: {1977 PGD, FSDA 94.1}

- Before Midnight, Snow understood the prediction in relation to October 22 (Sunday Law).
- Snow's prediction was a clarification of Dan 8:14.
- Hence the prediction in our line will be a clarification of Dan 11:40-45.
- The increase of knowledge on Dan 11:1-39 is a clarification of Dan 11:40-45.

### 5. July 21st - Midnight

"At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe it had begun in the day of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well

remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it. {1847 JB, BP2 72.1}

## 6. Exeter Camp Meeting - Midnight Cry

Exeter Camp Meeting The message though it had aroused some did not have so much effect on the Millerites. Providentially it was repeated in August 15. From here the "Midnight Cry" message spread like wildfire in announcing the coming of the bridegroom in the United States. This was Snow's message and the Seventh movement arousing the sleeping virgins.

## 7. Great Disappointment - Sunday Law

The Great Disappointment. The day and event that Daniel 8:14 and Leviticus 23:16-23 had pointed arrived. The Millerites had been wrong on the event however and thus experienced the great disappointment.

The Message of Samuel Snow that to him had been revealed in February had come to pass.

## OUR HISTORY

- The third angel arrived with the opening of the temple in heaven in October 22 1844{Rev 11:19}

As the ministration of Jesus **closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world.** A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. **This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth."** The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." **As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God.** This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts. {EW 254.1}

I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. **As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew.** I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. **The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.** {EW 254.2}

It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." They are amazed as they behold the care taken of the ten commandments. **They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions.** {EW 255.1}

"To us, as God's servants, **has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of our King.** Time is short. The Lord desires that everything connected with His cause shall be brought into order. He desires that the solemn message of warning and of invitation shall be proclaimed as widely as His messengers can carry it. The means that shall come into the treasury, is to be used wisely in supporting the workers. Nothing that would hinder the advance of the message, is to be allowed to come into our planning. . . . {LS 423.1}

We are living in a most solemn period of this earth's history. **There is never time to sin; it is always perilous to continue in transgression, but in a special sense is this true at the present time.** We are now upon the very borders of the eternal world and **stand in a more solemn relation to time and to eternity than ever before.** Now let every person search his own heart and plead for the bright beams of the Sun of Righteousness **to expel all spiritual darkness and cleanse from defilement.** {AH 549.3}

To us who are standing on the very verge of their fulfillment, **of what deep moment, what living interest, are these delineations of the things to come--events for which,**

since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! {AH 549.4}