

Seven Thunders of Samuel Snow

Seven Thunders (1798 - 1844):

(1)	(2)	(3)	(4)	(5)	(6)	(7)
1798 ToE	1816-1818 Incr. of Knowl.	1833 Formaliz.	Aug11/Apr19 1E/2AM 1st Disapp.	Jul 21 Midnight	Aug 15 Midnight Cry	Oct 22 Great Disapp.

Seven Thunders (Samuel Snow):

PBM (May 2 nd 1844)						
(1)	(2)	(3)	(4)	(5)	(6)	(7)
May '43 Miller's letter to Himes	Feb '44 Snow's letter to Southard	Apr 3 Advent Herald	Apr 19 1st Disapp. 2AM	Jul 21 Boston Tabernacle	Aug 15 Exeter Camp	Oct 22 Great Disapp.

Present Truth Application:

PBM						
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1989 ToE	1992 Incr. of Knowl.	1996 Formaliz.	911 1st Disapp./ 2AM	Midnight	MC	SL

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. - {19MR 320.3}

Thunders of Samuel Snow:

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; 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 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}**

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}

- A message is unsealed at the ToE. Miller, the messenger of the first angel's message which was unsealed at the ToE, presented the understandings that formed the basis of the Midnight Cry message.
- 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. Snows 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) identifying that the prophetic periods ended in the autumn and not in the Spring.
- His five arguments pertained to the 6000 years, the 2520, the 2300 days, the 1335 and 1290.
- 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 Snows 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. 7 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}

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

May 2nd, 1844 - Prediction Before Midnight (PBM)

Dear Brethren of the Advent faith, this document which I now present you bears the marks of being genuine. If so, it proves conclusively that our Lord was crucified in the MIDDLE of the last week of the seventy. It is dated in the seventeenth year of the SOLE reign of Tiberius Caesar. I say of his SOLE reign, because it was in the fifteenth year of Tiberius that John the Baptist began his ministry. See Luke 3:1-3. But from the fifteenth year to the seventeenth there are but about two years ; consequently there would not be time for John's ministry, and then for half of the

week, amounting to 3 1-2 years, to elapse. The difficulty is removed in this Way. John's ministry began in the fifteenth year of the ADMINISTRATION of Tiberius, and not of his SOLE reign. His administration embraced two years and a part, during which he reigned conjointly with his uncle Augustus. — This commenced in August, A.D. 12. Fourteen years from that point brings us to August, A.D. 26, when the fifteenth year began, in which commenced the ministry of John, "which continued to the Autumn of A.D. 27, at the termination of the 69 weeks of Dan. 9:25. See Mark 1:14, 15. But the sole reign of Tiberius began not far from the commencement of A.D. 15, at the death of Augustus. Where then will the seventeenth year bring us? This question is not a difficult one to solve. Sixteen full years must pass, and then we are in the seventeenth. Then add 16 years to A.D. 15, and we have A.D. 31. Thus we see that the 17th year of the sole reign of Tiberius began about the first of the year A.D. 31.

Then let us sum up the argument. John's ministry began in the latter part, of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the Confirmation of the covenant, i. e., the establishment, of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the "MIDST of [i. e. middle] of the week." Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2:3.) brings us down to the autumn of A.D. 34, when Paul, the last of the witnesses, was converted and qualified to testify to the great fundamental truth of the resurrection of Christ. See 1 Cor. 15:8. Thus was the gospel established, or the covenant confirmed, A.D. 34.

I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i. e., 1810, being added, brings us to the autumn of A.D. 1844. - Samuel Snow, *The Midnight Cry!*, May 2nd, 1844

After some months [following the first disappointment], 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. The time of the execution of the decree he found as follows: {1977 PGD, FSDA 94.1}

Beginning first with an article written February 16, 1843, and continuing progressively throughout 1844, Samuel S. Snow emphasized the autumnal Jewish seventh month, Tishri, as the true ending of the prophetic 2300-year span, with the beginning dated from the autumn of 457 B.C. **As early as May, 1844**, Snow wrote: {1954 LEF, PFF4 799.1}

"John's ministry began in the latter part of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the confirmation of the covenant, i.e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the 'MIDST [i.e., middle] of the week.' Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2:3,) brings us down to the autumn of A.D. 34. ... {1954 LEF, PFF4 799.2}

"I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: **That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e., 1810, being added, brings us to the autumn of A.D. 1844. . . .** But I am confident, from the light I have received from God's blessed word, in those glorious types which he has given in mercy, for his children to understand, that our King and Saviour will appear in his glory in the seventh month of the Jewish sacred year." 35 {1954 LEF, PFF4 799.3}

This position reached its final printed form in the True Midnight Cry of August 22, 1844, published at Haverhill, Massachusetts, immediately following the epochal Exeter camp meeting. Snow's argument was built upon the Karaite "true reckoning" for the sacred year-embracing both the "tenth day of the seventh month" ending, and an A.D. 31 spring crucifixion. Regarding the right year (1844) as now determined upon the basis of the outline prophecy periods, he set forth the specific day of the expected advent as October 22, our calendar equivalent of the tenth day of the seventh month the Day of Atonement—in this Karaite calendar year. From this he never deviates. {1954 LEF, PFF4 799.4}

Ascertaining that the "new moon," or first day of the seventh Jewish month, Tishri, fell on October 13, then the tenth day of that seventh month would fall on October 22, as its civil equivalent—though technically beginning at the previous sunset. So it would actually be October 21/22, as every Jewish day, from sunset to sunset, embraces parts of two civil days which run from midnight to midnight. But as the bulk of the day coincided with October 22, that was commonly spoken of as its civil equivalent. {1954 LEF, PFF4 800.1}

- Before Midnight Snow received an increase of knowledge on the understanding that the 2300 days would end in the autumn of 1844.
- His argument was based on the understanding that Christ was crucified in the midst of the week in AD 31.
 - This would place the end of the week in the Fall of AD 34 and thus the 2300 days would end in the Fall of 1844.
- Snow's message (or prediction) was a clarification or increase of knowledge on Dan 8:14.

- Hence the prediction in our line will be an increase of knowledge on Dan 11:40-45.
- The light of Dan 11:1-39 is an increase of knowledge on Dan 11:40-45.

5. July 21st - Midnight

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}**

"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

- The message began to arouse some at Midnight but it did not have its designed effect on many of the Millerites at that time.
- Providentially it was repeated at the Exeter camp meeting on August 15. From here the "Midnight Cry" message spread like wildfire.
- This was Snows message and the Seventh movement whose call aroused the sleeping virgins.

7. Great Disappointment - Sunday Law

- The third angel arrived with the opening of the temple in heaven in October 22 1844 when the temple in Heaven was opened and God's people beheld His 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}

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}

- The arrival of the third angel on October 22, 1844 typifies the Sunday Law where the warning of the third angel and the Sabbath vs. Sunday issue becomes present truth.