

THE TRUE  
MIDNIGHT  
CRY



# THE TRUE MIDNIGHT CRY

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BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.

## INTRODUCTION

The early Advent believers expected the Lord to return in the spring of 1844. When He did not, the ministers and members of the churches to which these Advent believers belonged began to turn on them. The ministers denied the truth they had preached and those in their congregations who continued to believe in the prophecy were put on trial. Many were either excommunicated or dropped their membership voluntarily. William Miller exhorted them to not lose hope and declared that they were in the “tarrying time” and that the Lord would soon make it plain.

The “tarrying time” concept came from the parable of the 10 virgins which mentioned that the Bridegroom tarried til midnight but it wasn’t clear how long the tarrying time would be. But the ridicule continued to increase and they felt increasingly alienated from their acquaintances. J.N. Loughborough writes about it in “The Great Second Advent Movement: Its Rise and Progress” pages 516 to 524:

*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."*

*Sister White says of those who accepted the midnight cry, "There went with it an impelling power that moved the soul. There was no doubt, no questioning." (The Spirit of Prophecy 4:250.) To doubt it seemed to them was to doubt the mission of Christ, which was so definite a fulfillment of the seventieth week of the 2300 days. When the Adventists were thus aroused to earnest and constant labor, the wrath of their enemies increased in like proportion. But the Adventists seemed to be as sure that Christ would come at the end of the 2300 days as the apostles were that Christ would take the throne and expel the Roman power from Jerusalem. Had they not the mighty evidence that He was the true Messiah that was to "have the throne of David?"*

The following is the full explanation written by Samuel Snow of the Midnight Cry message that he and the other Advent believers came to understand.

Although Samuel Snow later apostatized, his reasoning here in this article was sound and the arguments presented are critical to the understanding of how Seventh-day Adventists come to the date of Oct 22, 1844. This date and the entire 2300-day prophecy is under attack by the Christian world, and we need to understand the logic and evidence that brought the Advent believers to their conclusions. For us 180 years removed from that time, it may seem difficult to understand the details, especially if it's not something we have personally spent much time studying. It is not a frequently taught part of our church doctrine anymore. But the Advent pioneers were great students of the Bible, and of history, and understood many things that we have since forgotten. A careful and prayerful study of the following article will provide the sincere seeker for truth the evidence to support the great Advent message of 1844 which was not pointing to Christ's coming to the earth, an event still in the future, but the coming of Christ to the Most Holy Place in the heavenly sanctuary to begin the work of the investigative judgment. This event is described in both Daniel and Revelation. Although this event took place outside of our sight, it nonetheless brought about literal events on the earth—a great earthquake, great signs in the heavens—including the falling of the stars, the dark day, and the moon turning to blood, and even more so the Spirit of God inspiring simple people around the world to study the book of Daniel and to preach to the world of a great event about to take place. The fact that the event was misunderstood does not change its significance or make it any less real. As Seventh-day Adventists, it is imperative that we study and learn the points that were brought forward in this article because they are the foundation of our faith, and if we don't understand them, then we lose our identity as an Advent people.

It is with the hope that this story will inspire Seventh-day Adventists to study and understand our foundational beliefs, that we print this booklet. As the reader will see, when the midnight cry message was understood, it led to a revival and a reformation.

This is something we need today as well, and we pray that as people read and understand the profound truth in this presentation, that a revival and reformation will also take place amongst the present-day believers. May the Lord guide you in your understanding.

## THE TRUE MIDNIGHT CRY

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 Corinthians 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 Daniel 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."

Romans 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 Daniel 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 and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

1 Peter 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." Isaiah 40:1-5; Acts 17:30, 31, "He hath appointed a day in the which he will judge the world in righteousness."

Ecclesiastes 3:17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work."

Ecclesiastes 8:5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment."

Jeremiah 8:6-9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done? 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." Romans 13:11-14, "And that knowing the time, that now it is high time to awake out of steep."

# THE SIX THOUSAND YEARS

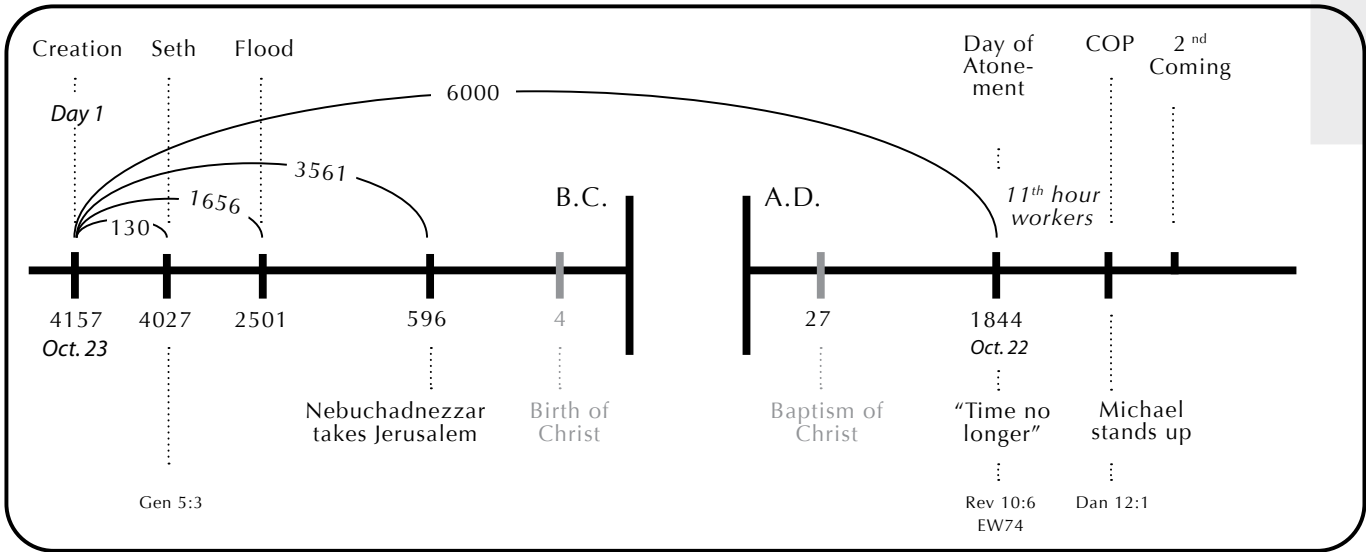
The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Revelation 20, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isaiah 46:9, 10; Genesis 2:1-3; Hebrews 4:4-9; Isaiah 11:10; 2 Peter 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.



# 6000 YEAR TIMELINE



# 2

## THE SEVEN TIMES OF THE GENTILES

The seven times of Gentile domination over the church of God, spoken of in Leviticus 10:16, began with the breaking of the pride of their power. at the captivity of Manasseh, king of Judah, B. C. 677. See Isaiah 10:5-12. Jeremiah 15:3-9; Jer. 1:17; 2 Chronicles 33:9-11. This is the date assigned by all chronologers for that event.

The seven prophetic times amount to 2520 years. As proof of this, see Revelation 12:6, 14, where 3 1/2 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; Isaiah 7:8; Isaiah 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 Isaiah 7:8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings 17. chapt. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer.

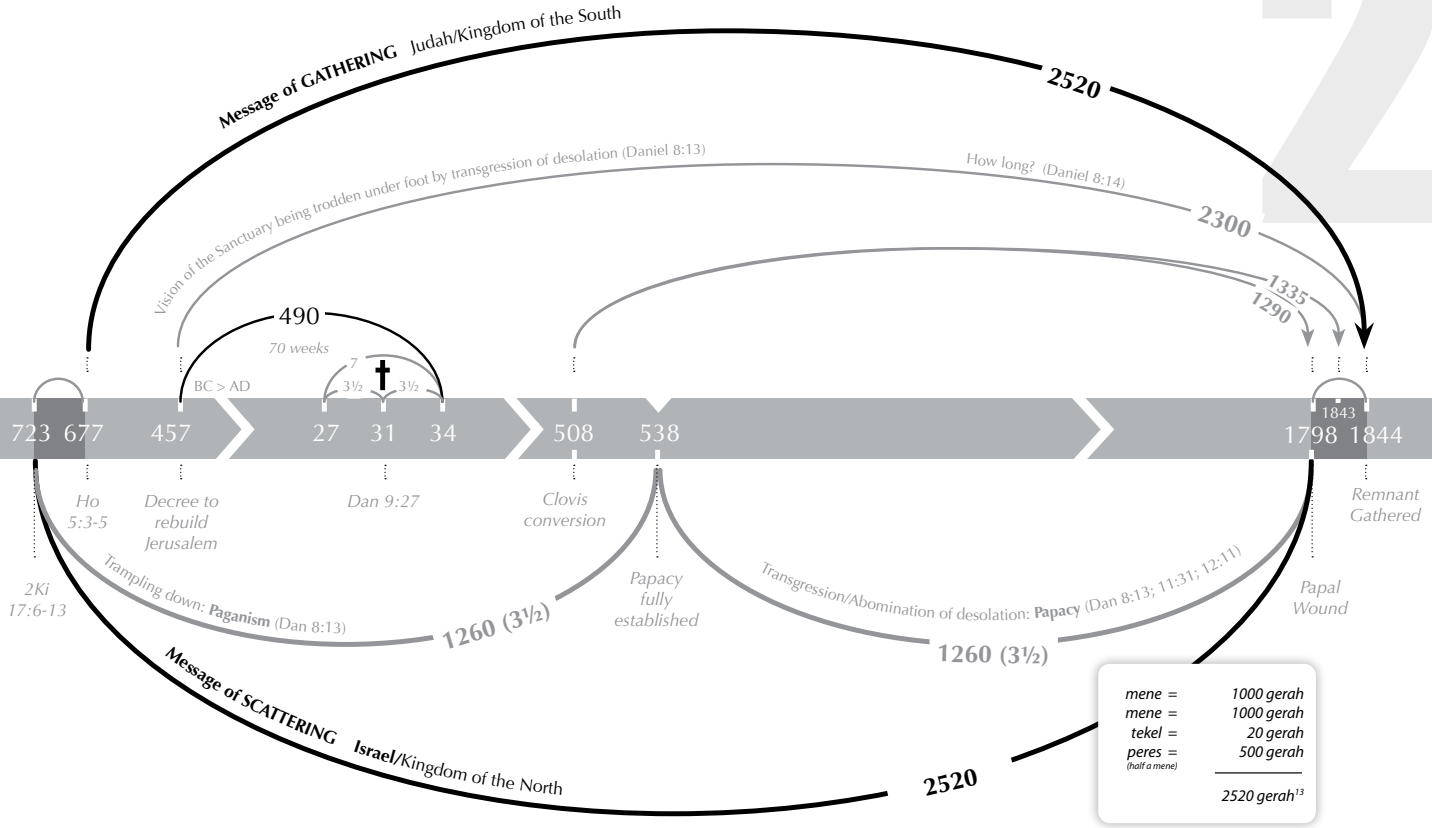
Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which 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 PROPHECY OF THE 2520 DAYS

(LEVITICUS 26:28-34)

# 2



# 3

## THE 2300 DAYS

The 2300 days of Daniel 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 Dan. 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 11 last end of the indignation" are so many years, and expire at the coming of Jesus in the Clouds of Glory.

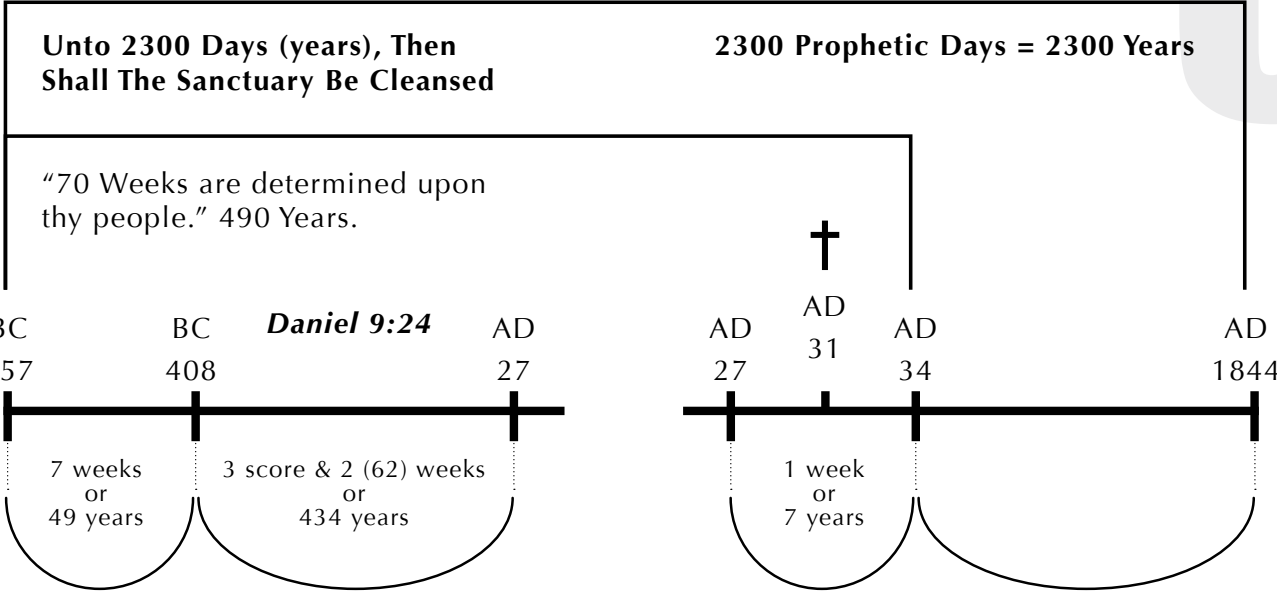
The period commenced with the 70 weeks of Daniel 9:24, which are determined or cut off and constitute apart of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of 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 Isaiah 44:23; Isaiah 45:13; 2 Chronicles 36:22, 23; Ezra 1:1, 4; 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 Daniel 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.



# DANIEL 8:14



## THE SEVENTY WEEKS

4

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, 11 Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man "In verse 36, Christ says, 11 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 Matthew 11:2-6; Luke 7:19-23

The prophecy of Daniel 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; Matthew 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 Exiguus, 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 Matthew 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 Daniel 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.

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 moon in March; but the Caraites with the new moon in April. The word Caraites 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; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest.

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 Caraites 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 Hebrews 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 Corinthians 3:9-11; Ephesians 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.

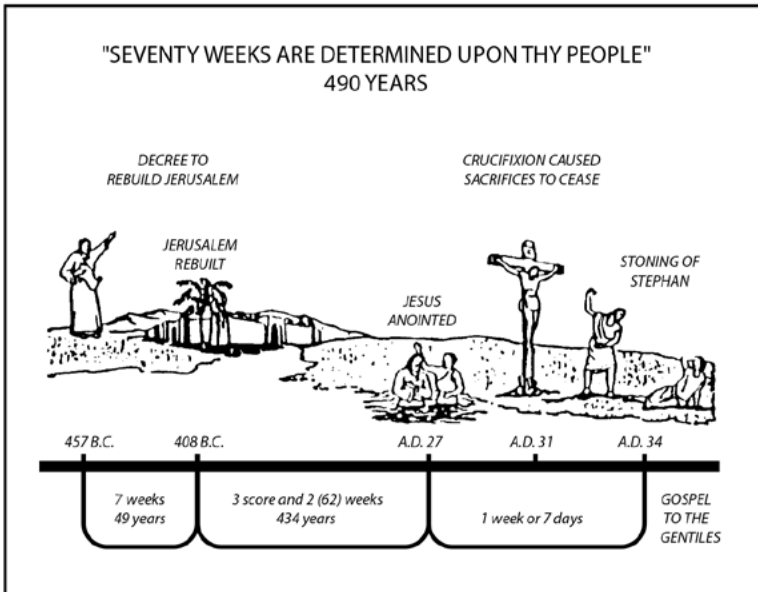
God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord—see Luke 1:2; John 15:27; Luke 24:48; 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 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. Galatians 1:10-12; 1 Corinthians 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.

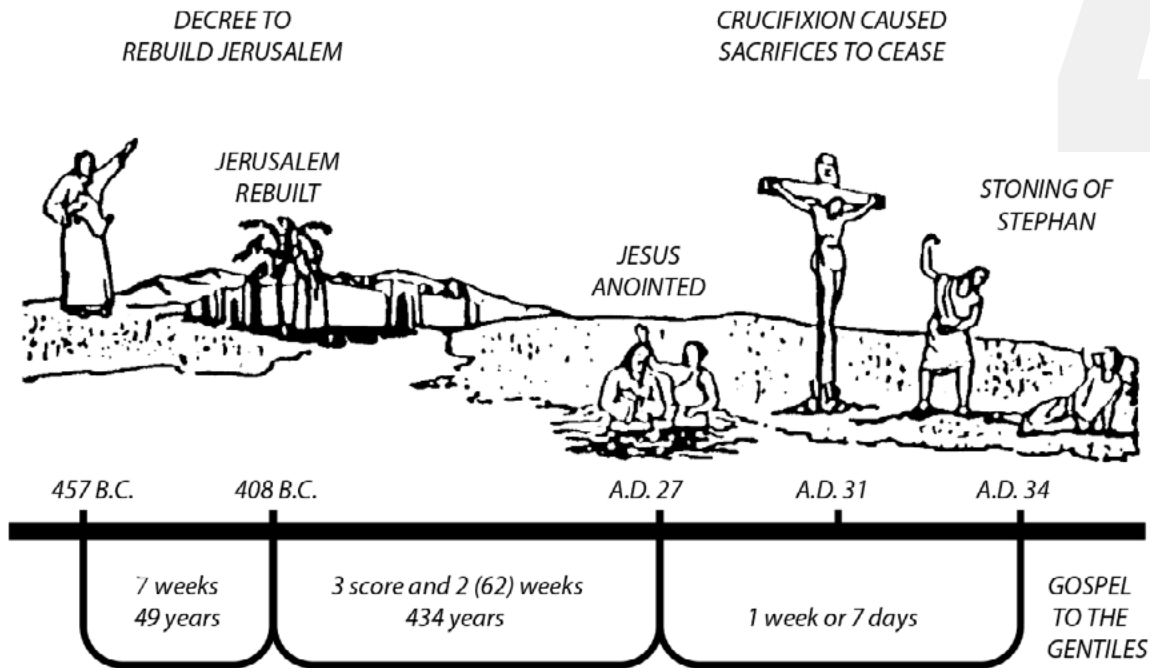
But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark 16:20, “And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following.” See also Hebrews 2:3, 4.

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.



"SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE"  
490 YEARS





## 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 Hebrews 10:1; Colossians 2:16, 17. Everything contained in the law was to be fulfilled by him. In Matthew 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; Leviticus 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 Leviticus 23:5. From Exodus 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 Leviticus 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 Corinthians 15:20-23. Again, in Leviticus 23:15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which he 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 Leviticus 23:23-25, was the memorial of blowing of trumpets. See Psalm 81:3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Revelation 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 Leviticus 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 he came out and blessed the waiting congregation of Israel.

See Leviticus 9:7, 22, 23, 24, and Leviticus 16th chap.; Hebrews 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 Leviticus 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 Leviticus 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 Romans 8:19-23; Ephesians 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.”



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