

On Jul 26, 2024, at 9:38 AM, SDA Pillars <[sdapillars@mac.com](mailto:sdapillars@mac.com)> wrote:

Name: \_\_\_\_\_

Email: \_\_\_\_\_

Your Message: I am stuck b/n two topics

1. The issue of the 3 days and 3 nights Jonah sign fulfilled in Jesus Christ, how exactly it covers 3 days and 3 nights?
2. The issue of weekly sabbath and the New moon sabbath during the day of the death of Christ? Did they coincide or not ?

Happy Sabbath!

**As to your question 1**—how exactly it covers 3 days and 3 nights?

Answer: Are you using the definition of the day in Genesis chapter 1 sundown to sundown, or the modern version? midnight to midnight. So they make the same mistake to justify the 1st day and dismiss the 7th.

### 3 Days! and 3 Nights?

I know it is stated that Jonas was three days and three nights in the whale's belly. I know of no way to prove it but by the recorded time that our Lord was in the earth. You see that Matthew says *as he was three days*, &c. Now for the proof of how long *he was there*. First testimony—his disciples, Luke xxiv:21-23 Second testimony—Angels, v:7 Third testimony—Jesus himself, 46 v. “Thus it behooved Christ to suffer and to rise from the dead the *third day*. This testimony, be it remembered, was given a few hours after the resurrection, on the same day. Here then is the proof of what Jesus had before asserted, recorded ten times by the evangelist, and once by Paul; 1st Cor.xv:4; Matt.xvi:21; xvii:23; xx:19; Mark ix:31; x:34 and viii:31\*; Luke ix:22; xiii:32; xviii:33; John ii:19 And five times by his accusers, Matt.xxvi:61; xviii:40 and 63; Mark xiv:58; xv:29 Every one of these eighteen texts records the resurrection in three, some of them *within three days*, and not a syllable about *nights*. The one in Matt.xxii:40, says three days and three nights, referring to Jonas, as above. Now I ask, shall we take this one isolated text,

out of the harmony of the whole eighteen, and then pervert it, to prove that some how or other the world have lost one day, and therefore the first day of the week is the seventh. We all know that our judgment always rests on the majority or weight of evidence. Here then we have seven to one besides *the testimony of Jesus himself* after his resurrection, that he arose the *third* day, and clearly demonstrating that he did not lie there three days and three nights, and proving, to my judgment, that Jonas was also delivered the third day. See other Scripture rules, Esther iv:16,17, and v:1 Here the Jews were to fast three days, but Esther ended it the *third*. See also 1st Kings, xx:29, the seven days ended on the seventh. Also, Gen.xvii:12, eight days. Lev.xii:3, shows the eighth the same. *Thus we see that the testimony of Jesus is clear.*

It is clear to my mind that the Lord Jesus was not at furthest, more than thirty-eight hours in the tomb, and yet he was there, according to Scripture proof, a part of Friday, the sixth day, *all* of the seventh day, Sabbath, and a part of Sunday, the first day, which last was the third day. Proof, Luke xxiii:54-56 “And that day was the preparation and the Sabbath drew on.” Mark this, that the preparation had come, and they were drawing to the Sabbath. *See here*, the preparation was always on the day of the Passover, the fourteenth of the first month. The feast day was the fifteenth, the next day. Let Moses give the time: “And ye shall keep it up [the Lamb] until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.” Exo.xii:6 The original—see margin—reads *between the two evenings*. See the same in Num.xxviii:4,—practiced and carried out even to lighting the lamps in the tabernacle. Exo.xxx:8

Now our blessed Lord expired on the cross at the very time that this preparation always took place for 1670 years before, namely, the ninth hour, (Matt.xxvii, and Mark xv,) three o’clock in the afternoon. Then between the two evenings is just three hours, from 3 to 6 P.M. Keep this clear in mind and you will clearly understand how the disciples could have three hours from the death of their master to see him put in the tomb, to have gone and “brought sweet spices,” (Mark xvi:1,) and be ready to keep the Sabbath according to the commandment, (please read it in Exo. xx:8-11,) as stated in Luke xxiii:54-56. You will understand Mark xv:42, “Now when the even was come because it was the preparation, *that is the day before the Sabbath,*” that it was the ninth hour, or 3 P.M. Here the preparation goes on for three hours, until the Sabbath commenced. You see he says this was the day before the Sabbath, and when the Sabbath was passed, early in the morning of the first day, they found he had arisen. Mark xvi Here then is the three days: The day

before the Sabbath he was entombed, between the hours of 3 and 6 P.M., and the day after the Sabbath, the first day of the week, he arose. As J.B. Cook says, I can conceive of nothing more definite. Whitby and Scott say, "It is a received rule among the Jews that apart of a day is put for a whole day." And so, let me add, it is with the commercial nations of the earth. Every bill, or note, or deed, counts the day of its date and the day of its extinguishment. For instance, the transaction of an interest note takes place at half past 11 o'clock in the evening of the first day of January, 1847, and the interest is cast to the first day of January, 1848, the demand for it would be valid if called for at 30 minutes A.M. after midnight. Both of these dates are counted days in this and all other kinds of business transactions, as we reckon time. And I say it is impossible for any rational being to understand it in any other way. When one day ends the next begins, and so I have amply shown is the Bible rule. Then, according to the testimony adduced, if the Saviour was placed in the tomb any where between the hours of 3 and 6 o'clock P.M. on Friday, then I say that day was as much counted for one, as the day on which he arose; and no man, not even J. Turner, undertakes to say that it was more than a part of a day. That this work of preparation was all accomplished before the Sabbath came, is perfectly clear from the two passages already quoted in Luke and Mark. See also John xix:31 Here then the antitype agrees perfectly with the type, all the preparation work accomplished between the hours of three and six in the evening, called between the two evenings. Much also has been said about the next day, the fifteenth being a Jewish festival Sabbath, and therefore God's seventh-day Sabbath could not possibly be until the day after. Just as well might it be asserted when our fourth of July happens to fall on Sunday, that it could not be Sunday, because it was the anniversary of our independence, but the next day would be Sunday. This explains all the difficulty. This feast day of theirs always following the Passover day, happened this year to come on God's holy Sabbath day, hence the peculiar expression of John, "for that Sabbath was an high day." God's instruction to Moses respecting all the feast days is right to the point, "*Every thing upon his day.*" Lev.xxiii:37 You see there is no provision to defer the Sabbath festivals whenever they happened on the Sabbath of the Lord our God.

Now I think the above Scriptures do clearly and incontrovertibly establish the resurrection to have been on Sunday morning, the first day of the week, and the day before, on which the Saviour rested in the tomb and his disciples in the city of Jerusalem, was the seventh day of the week, the Sabbath of the Lord our God, according to the commandment; and the day before that, viz., on Friday, he was

crucified and buried. This clearly overthrows your unscriptural arguments to establish the first day of the week for the seventh-day Sabbath.—*A Vindication of the SeventhDay Sabbath*. J Bates reprint page 7.2-9.1. [Vindication.indd](#)

### Sunset to Sunset.

**FIFTH REASON.** Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts 20:7.

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1Cor.11:23-26.

But on what day of the week did this act of Paul's occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after mid- night; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Acts 20:7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread was performed upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But, if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14,42,44; 16:13; 17:2; 18:4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day

of the week, furnishes direct proof that Sunday is not the Sabbath. The Seven Reasons for Sunday Keeping—JN Andrews pg. 5.2 reprint. [jna\\_AnExamination\\_gray.pdf](#)

**As to your question 2**—Did they coincide or not ?

Again “ . . . Much also has been said about the next day, the fifteenth being a Jewish festival Sabbath, and therefore God’s seventh-day Sabbath could not possibly be until the day after. Just as well might it be asserted when our fourth of July happens to fall on Sunday, that it could not be Sunday, because it was the anniversary of our independence, but the next day would be Sunday. This explains all the difficulty. This feast day of theirs always following the Passover day, happened this year to come on God’s holy Sabbath day, hence the peculiar expression of John, “for that Sabbath was an high day.” God’s instruction to Moses respecting all the feast days is right to the point, “*Every thing upon his day.*” Lev.xxiii:37 You see there is no provision to defer the Sabbath festivals whenever they happened on the Sabbath of the Lord our God.” Ibid.

Each month of the year ushered in with the sound of the trumpet, <sup>11</sup> and eleven sacrifices were offered; but on the first day of the seventh month, in addition to the eleven offerings slain the first of each month, ten other sacrifices were offered. <sup>12</sup> The day was kept as a ceremonial or annual sabbath, and was one of the seven days of holy convocation connected with the annual feasts. <sup>13</sup> CIS 203.1

It is quite evident that, like the Passover, the Feast of Trumpets was both commemorative and typical. It came ten days before the day of atonement, the type of the great investigative judgment which opened in 1844, at the end of the long, prophetic period of the twenty-three hundred years of [Daniel 8:14](#). CIS 204.2

In the type the trumpets were blown throughout Israel, warning all of the near approach of the solemn day of atonement. In the antitype we should expect some world-wide message to be given in trumpet tones, announcing the time near when the great antitypical day of atonement, the investigative judgment would convene in the heavens. <sup>16</sup> Beginning with the years 1833-34 and extending down to 1844, such a message was given to the world in trumpet tones, announcing, “The hour of His judgment is come.” <sup>17</sup> CIS 204.3

In the ancient typical service, as the people of God met for worship at the beginning of each month and upon the Sabbath, in obedience to the clear notes of the silver trumpets; in like manner we can imagine that when the earth is made

new, and “from one *new moon* to another and from *one Sabbath* to another” <sup>29</sup> the redeemed assemble to worship before the Lord, it will be in response to the notes of the heavenly trumpets, of which those used in the ancient service were a type. CIS 207.2

<b>Type</b>	<b>Antitype</b>
<p><a href="#">Leviticus 23:24-27</a>. Trumpets blown, announcing that the day of atonement was drawing near.</p> <p><a href="#">Numbers 28:11-15</a>. Many sacrifices were made at the Feast of Trumpets.</p> <p><a href="#">Numbers 10:3-10</a>. The sound of the trumpet assembled Israel to appear before the Lord.</p>	<p><a href="#">Revelation 14:6, 7</a>. The first angel’s message announced that the real day of atonement, the judgment, was at hand.</p> <p><a href="#">Hebrews 10:32-37</a>. Those who proclaimed the first angel’s message sacrificed much; they “took joyfully the spoiling” of their goods.</p> <p><a href="#">1 Corinthians 15:51-53</a>. The trumpet of God will summon the saints to meet the Lord when He appears.</p>

CIS 208

[The cross and its shadow](#), [Looking unto Jesus: or, Christ in type and antitype](#). [Sanctuary.indd](#). [2300days.indd](#)

Note: Some try to use these two ceremonial calendar cycles to predict: the Birth—Dan. 9:25, 26, Crucifixion—Heb. 13:12, or Resurrection of Christ—the first fruits, but especially the second advent. The Moon We have no record of the darkness—Matt. 27:45 caused by A natural LUNAR ECIPSE that corresponds to any ceremonial service in astronomical history just as there is no record of such for the dark day of Rev. 6:12. Nor can the lunar cycle be used to predict the second advent end gathering/harvest for conditions of society-people are given to mark this. The Image and mark in Revelation 13, and shall come to his end in Daniel 11:45. These things are right upon us, these are what we are looking for not a lunar sabbath the meant something more than the first day of the month— [Heb.4Explained](#). [SealOfGod](#)

Rev. 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his **judgment** is come: and **worship** him that made . . .

Googled New moon marks what:— The new Moon marks the beginning of a lunar cycle. This means that there's a new Moon about once a month because the Moon

takes about a month (29.5 days) to orbit Earth. So this 29.5 day (29.5x12=354) lunar cycle is close to the 30 days per month (30x12=360) of the Old Testament, yet off in regards to earths orbit around the Sun of 365 days 6 hours and 9 minutes. This 6 hours and 9 minutes adds up to about an extra day every four years, February 29th.

Coincide—Not.

1Sam. 20:5 And David said unto Jonathan, Behold, ***to morrow is the new moon***, and I should not fail to sit with the king at meat: but let me go, that I may ***hide*** myself in the field ***unto the third*** day at even. *Num.10:10; 28:11-15\*; Ps.81:3. CIS 201-3; Feast of trumpets.*

Note: There was no 7th day associated with this feast, a holy convocation in which no servile work was allowed. Therefore the new moon ***ABSOLUTELY*** cannot be connected to the 7th Day *Weekly* sabbath, *As* none of the other appointed-annual feasts in the year were. These were connected to what may be termed *Ceremonial* sabbaths, passing away when the appointed feasts passed away at Christ's death. *Example:* the Yearly Day of Atonement. *Lev. 16:29-31; 23:27,30\*32\*, 35, 36, 39\*. Annual feasts, men were to appear before the Lord not the king. Ex. 23:14,17; Due. 16:16; Lev. 23:4, 7\*,8\*,16. See Num. 28: 18,25,26; 29:7,12,35. This is not true of the weekly Sabbath per Christ and Paul's observance. See study, Lord's Day is not the mark Of the Beast.*

1Sam. 20:24 So David hid himself in the field: and ***when the new moon was come***, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty

26 Nevertheless Saul spake not any thing ***that day***: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

27 And it came to pass ***on the morrow, which was the second day of the month***, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, ***neither yesterday, nor to day?***

34 So Jonathan arose from the table in fierce anger, and did eat no meat the ***second day of the month***: for he was grieved for David, because his father had done him shame.

35 And it came to pass ***in the morning***, that Jonathan went out into the field at the

time appointed with David, and a little lad with him.

Note: This Morning was the third day of the feast! And on this 3rd day of the MONTH, *what did David do he fled, and next we hear?*—

1Sam. 21:3 Now therefore what is under thine hand? *give me five loaves of bread in mine hand*, or what there is present. 4 And the priest answered David, and said, There is *no common bread* under mine hand, but there is *hallowed bread*; if the young men have kept themselves at least from women. 5 And David answered the priest, and said unto him, Of a truth women have been kept from us about *these three days*, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. 6 So the priest gave *him hallowed bread*: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Note: At most after 3 more days journey (the 3rd day of the month was the first day of his flight and after this 3 days being the 5th day of the month) he then entered the temple On the 7th Day Sabbath—which was the 5th day of the month and the 7th day of the week. The show bread was made fresh every Sabbath.

Matt. 12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is *not lawful to do upon the sabbath day*. 3 But he said unto them, *Have ye not read what David did*, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Mark 2:24; Luke 6:2.

2Kings 4:22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. 23 And he said, Wherefore wilt thou go to him to day? *it is neither new moon, nor sabbath*. And she said, It shall be well.

[LunarSabbath](#).

## CHAPTER II. TESTIMONY OF THE APOSTOLICAL CONSTITUTIONS.

“Have before thine eyes the fear of God, and always remember the ten commandments of God,—to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational



beings or demons. Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from his work of creation, but ceased not from his work of providence: it is a rest for meditation of the law, not for idleness of the hands." Book ii. sect. 4, par. 36.

This is sound Sabbatarian doctrine. But apostasy had begun its work in the establishment of the so-called Lord's day, which was destined in time to drive out the Sabbath. The next mention of the Sabbath also introduces, the festival called Lord's day, but the reader will remember that this was written, not in the first century, but the third:—

"Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's day." Book ii. sect. 6, par. 47.

By the term Lord's day the first day of the week is here intended. But the writer does not call the first day the Sabbath, that term being applied to the seventh day. In section 7, paragraph 59, Christians are commanded to assemble for worship "every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second psalm, and in the evening the hundred and fortieth, but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us." "Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing, in memory of him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food."

The writer of these "Constitutions" this time gives the first day great prominence, though still honoring the Sabbath, and by no means giving that title to Sunday. But in book v., section 2, paragraph 10, we have a singular testimony to the manner in which Sunday was spent. Thus the writer says:—

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lords' days, which are days of joy, to speak or act anything unseemly."

From this it appears that the so-called Lord's day was a day of greater mirth than the other days of the week. In book v., section 3, paragraph 14, it is said:—

“But when the first day of the week dawned he arose from the dead, and fulfilled those things which before this passion he foretold to us, saying: ‘The son of man must continue in the heart of the earth three days and three nights.’”

In book v., section 3, paragraph 15, the writer names the days on which Christians should fast:—

“But he commanded us to fast on the fourth and sixth days of the week; the former on account of his being betrayed, and the latter on account of his passion. But he appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath day. Not that the Sabbath day is a day of fasting, being the rest from creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth.”

In paragraph 17, Christians are forbidden to “celebrate the day of the resurrection of our Lord on any other day than a Sunday.” In paragraph 18, they are again charged to fast on that one Sabbath which comes in connection with the anniversary of our Lord’s death. In paragraph 19, the first day of the week is four times called the Lord’s day. The period of 40 days from his resurrection to his ascension is to be observed. The anniversary of Christ’s resurrection is to be celebrated by the supper.

“And let this be an everlasting ordinance till the consummation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians he is risen; to the former, by their unbelief; to the latter, by their full assurance of faith. For the hope in him is immortal and eternal life. After eight days let there be another feast observed with honor, the eighth day itself, on which he gave me, Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in his side by the spear. And again, from the first Lord’s day count forty days, from the Lord’s day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon he finished all his dispensation and constitution,” etc.

The things here commanded can come only once in a year. These are the anniversary of Christ’s resurrection, and of that day on which he appeared to Thomas, and these were to be celebrated by the supper. The people were also to observe the day of the ascension on the fifth day of the week, forty days from his resurrection, on which day he finished his work. In paragraph 20, they are commanded to celebrate the anniversary of the Pentecost.

“But after ten days from the ascension, which from the first Lord’s day is the fiftieth day, do ye keep a great festival; for on that day, at the third hour, the Lord

Jesus sent on us the gift of the Holy Ghost.”

This was not a weekly but a yearly festival. Fasting is also set forth in this paragraph, but every Sabbath except the one Christ lay in the tomb is exempted from this fast, and every so-called Lord’s day:—

“We enjoin you to fast every fourth day of the week, and every day of the preparation [the sixth day], and the surplusage of your fast bestow upon the needy; every Sabbath day excepting one, and every Lord’s day, hold your solemn assemblies, and rejoice; for he will be guilty of sin who fasts on the Lord’s day, being the day of the resurrection, or during the time of Pentecost, or, in general, who is sad on a festival day to the Lord. For on them we ought to rejoice and not to mourn.” Testimony of the Fathers—JN Andrews Pg. 5.5- 7.5.  
[EarlyFathers.indd](#)

Note: It is clear the purpose of these quotes is to show how the 7th day Sabbath is being attacked and replaced by the 1st day.

Note: As with full days so it is with years (a day for a year) in the understanding of prophecy i.e., the 2300 days. Daniel 8:13 and 14 and detailed in Daniel 9:25-27. But with few exceptions as Revelation 9:15 hour, day, month, and a year. 391 years and 15 days.

The query may here arise how the days can be extended to the **autumn** of 1844 if they commence 457 B. C., as it requires only 1843 years, in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that if any portion of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844. DAR 207.3

Those who oppose this view of the prophetic periods, have been wont in years past to meet us with this objection: “The 2300 days have not ended, because the

time has passed, and the Lord has not come. Why the time passed in 1844 without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended.” DAR 208.1

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until — what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where the least shadow of reason can be imagined for placing them, or from which the wildest dreamer could date them, it is still true that the utmost limit to which they could extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended! DAR 208.