

Does the New Moon set the days of the WEEK?

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 sabbath 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 on the 7th Day of the week the Sabbath?***

1 Sam. 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.

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.

1 Chron. 9:32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, ***to prepare it every sabbath***.

Lev. 24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. 7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. 8 ***Every sabbath he shall set it in order before the Lord continually***, being taken from the children of Israel by an everlasting covenant

Note: The 7 day weekly cycle was separate from the monthly—two separate cycles. Ps. 104:19. Do lunar Sabbath keepers know that changing the 7th day of the week to fit the monthly new moon also changes the day which would be the mark of the beast! What confusion then results that 7th day keepers end up unwittingly worshipping receive the mark of the beast on the 1st day and 1st day keepers end up unwittingly worshipping receive the SEAL of God (Ex 31:17; Rom. 11:17-24; Rev. 7:4) on 7th day or on neither days, and both days would be on some other day of the week. Confusing these TWO cycles Gen. 1:15-19; 2:2,3., results in such absurdities. Yet it is claimed that days are missing from the calendar and we do not know on what day the Memorial of creation is to be kept. Rev. 14:7. If we do not know on what day the 7th is, then we do not know what day the first is. If there were any discrepancy Christ would've corrected it.

Hosea. 2:11 *I will also cause* all her mirth to *cease*, her feast days, her *new moons, and her sabbaths, and all her solemn feasts.*

Daniel. And he shall confirm the covenant with many for one week:and in the midst of the week *he shall cause the sacrifice and the oblation to cease*, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Col. 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:17 Which are a shadow of things to come; but the body is of Christ.

Heb. 9:10 Which stood only in meats and drinks, and divers washings, and *carnal ordinances*, imposed on them *until the time of reformation.*

Rom. 14:6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Paul thus describes the *abrogation* of the typical system at the crucifixion of the Lord Jesus:—

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man thereof judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are shadow of things to come; but the body is of Christ."

The object of this action is declared to be the *handwriting of ordinances*. The manner of its abrogation is thus stated: *1. Blotted out; 2. Nailed to the cross; 3. Taken out of the way.* Its nature is shown in these words: "*Against us*" and "*contrary to us.*" The things contained in it were meats, drinks, holy days [Gr. eorhtes a feast day], *new moons* and sabbaths. 1 The whole is declared a *shadow* of good things to come; and the body which casts this shadow *is of Christ*. That law which was proclaimed by the voice of God and written by his own finger upon the tables of stone, and deposited beneath the mercy-seat, was altogether unlike that system of *carnal ordinances* that was written by Moses in a book, and placed in the side of the ark. 2 It would be absurd to speak of the tables of STONE as NAILED to the cross; or to speak of BLOTTING out what was ENGRAVED in STONE. It would be to represent the Son of God as pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as "contrary"

to man's moral nature. It would be to make Christ the minister of sin, to represent him as dying to utterly destroy the moral law. Nor does that man keep truth on his side who represents the ten commandments as among the things contained in Paul's enumeration of what was abolished. Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; for he shows, last of all, that what was thus abrogated was a shadow of good things to come - an absurdity if applied to the moral law. The feasts, *new moons*, and sabbaths, of the ceremonial law, which *Paul declared to be abolished in consequence of the abrogation of that code*, have been particularly noticed already. 1 That the Sabbath of the Lord is not included in their number, the following facts evince:- {1873 JNA, HSF 138.2-138.4}

So much for his argument on *sabbaton*. Let us now look for a moment at his other statement, that the remaining terms in Col.2:16, namely, the "holy day" and "new moon" include all other feasts and rests which might be called sabbaths, so that the term *sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day" is *heorte*, which is defined by Greenfield, a "solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "Specially a) The passover, and the festival of unleavened bread connected with it, the paschal festival. b) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles, eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation, and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles, "It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths." The new moon, *noumenia*, *was another kind of festival*, and did not include any which could properly be called a sabbath; that is no day was a sabbath, or day of rest, on account of its being the festival of the new moon.

Thus we see that the term, "holy day" and "new moon" are not sufficient, as Mr. Lee asserts, to cover all the subjects which the apostle wished to introduce; namely, the *ordinary feast days* of the Jew, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the word *sabbatone*, just as they were designated in the Greek version of the Old Testament then in use.

But there are other considerations which should have been sufficient to save Mr. Lee from so false a criticism upon this text: —

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of were, like the new moons and feasts with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16 is included in the handwriting of ordinances of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of these ordinances, as such.

It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of blotting out such a document would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, Paul did not write by inspiration of God; for that never thus bungles in the use of language.

The word *sabbatone* is in the plural, and should here be so rendered. If it was in the singular number, it might with propriety be claimed that it referred to the weekly Sabbath. But being plural, it may properly be so rendered; and the context, showing that it must refer to the ceremonial sabbaths of the Jews, demands that the plural rendering be here given it. So if the word *days*, which our translators have supplied, be omitted, it should be rendered sabbaths. In this manner God speaks of the sabbaths of the Jewish church, when by the prophet Hosea (2:11) he calls them "her sabbaths," and predicts that they should cease, as Paul here declares that they had ceased. Robinson says sabbaton, in Col.2:16, has a plural signification.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbaths of the Jews. 2. The term sabbaton is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows, or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it.—*Sabbaton U Smith.*

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 *be- tween 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.

A
VINDICATION
OF THE
SEVENTH-DAY SABBATH
BY JOSEPH BATES, 1848.
Page 35. Reprint 2007

from Br. JAMES WHITE, dated Topsham, Me. January 2d, 1848. Here it is:

“The plain, simple truth in regard to the holy Sabbath flows out from the blessed Bible in one clear, strait channel; while erroneous views are fated to run crooked and devour themselves. I think that those who are not fully settled as to what day of the week is the seventh or Sabbath, would do well to refer to the type, in **Lev.xxiii:5-21** Here are three types which were fulfilled at the time of the first advent. Every Adventist in the land once believed that these types were exactly fulfilled as to time. The paschal lamb was slain on the 14th day of the first month. So was Jesus crucified on the 14th day of the first month. The handful of the first fruits of the harvest was waved before the Lord on the 16th of the first month; so was Jesus the first fruits of the resurrection, raised from the tomb the 16th of the first month. See 1st Cor.xv:20 Now if the resurrection day, which was the first day of the week, was the 16th of the first month, then it follows that the 14th of the first month **when Jesus was crucified, which was Friday**, was the sixth day of the week; Saturday, the seventh day or Sabbath, and Sunday, the first day of the week.

“St. Paul preached that Christ would rise the third day, according to the scriptures. He certainly could refer to no other Scripture but the type. Our Lord, while preaching the resurrection to the two, on their way to Emmaus, began at Moses. So we are not on forbidden ground when we go there also, to prove that he arose on the third day.—See Luke xxiv:27,44-46 Jesus came not to break, but to fulfill every jot and tittle of the law—therefore he arose Sunday, the 16th day of the first month, which harmonizes with the joint testimony of the Apostles and Christ himself, that he arose on the third day.”

Note: Here’s something you may have not seen. Back then (1840’s) they used the 3 days of Jona to prove sunday as a Sabbath. Will they do it today?

The Cross and its Shadow
S N Haskell 1914

It was not by chance that the Saviour was crucified upon Friday, the sixth day of the week.

For centuries God had ordained that the day following the Passover, the fifteenth day of the month Abib, should be kept as a ceremonial sabbath, thus typifying the fact that Christ, the real Passover, would be offered the day before the Sabbath. The Passover lamb was slain between the two evenings, or about the ninth hour of the day. The great antitypical Lamb, as He hung between heaven and earth an offering for sinful man, about the ninth hour, cried, "It is finished," and yielded up His life an offering for sin. At this hour the priests were preparing to slay the lamb at the temple, but they were arrested in their work. All nature responded to that cry of agony from the Son of God. The earth reeled to and fro, and unseen hands rent the veil of the temple from the top to the bottom, showing by an unmistakable sign that type had met antitype. The *shadow* had met the *substance* which cast the shadow. No longer was man to approach God by means of *offerings of animals*, but he was to come boldly to a throne of grace, and present his request in the precious name of "Christ our Passover." The work typified by the Passover extends on down through the ages, and will not have fully met its antitype until the children of God are forever freed from the power of the enemy of all righteousness. {1914 SNH, CIS 97.1}

The Cross and its Shadow

S N Haskell 1914

CHAPTER XXXII

THE FEAST OF TABERNACLES.

Page 240, para 5.

The first new year began in the autumn, for at creation, time began with fruit-trees laden with fruit all ready to furnish food for man. **1** The Feast of Tabernacles, or Feast of Ingathering, as it was also called, was held in the "year's end," or the "*revolution* of the year." **2** *The civil year* of the Jewish calendar always ended in the autumn, but *the sacred year* began in the springtime; hence the Feast of Tabernacles was held in the seventh month of the sacred year.

1 Gen. 1:29; 2:5. 2 Ex. 34:22, margin.

Pages 94, 96-98, 100-101.

Prior to the deliverance of the children of Israel from Egypt, the new year began in the autumn; but when the Lord brought the Israelites out from Egyptian bondage, in the month Abib, or Nisan, He said, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." The month Abib corresponds with the last of March and the first of April.

On the tenth day of the month Abib, the Passover lamb was selected, and was kept separate from the rest of the flock until the fourteenth day of the month, when it was slain. There was an appointed hour for the slaying of the lamb—"between the two evenings," or about the ninth hour of the day, which in our reckoning of time would be three o'clock in the afternoon.

On the morning after that awful night of torture and agony, the Saviour was brought to Pilate's judgment hall. All night the Jews had followed Christ while He had been in the presence of their high priest; but now, when He was taken into the Roman hall of justice, the Jews "went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." According to

their *ceremonial* laws of defilement, they would not be permitted to eat the Passover if they entered this place. This was the morning of the day the Saviour was crucified. It was the preparation day for the Jewish Passover, the day upon which, "between the two evenings," the lamb was to be slain; or, in other words, it was the fourteenth day of the month Abib, or Nisan, which in the year the Saviour was crucified fell upon Friday, for the day following was the Sabbath day, according to the commandment, the seventh day of the week.

It was not by chance that the Saviour was crucified upon Friday, the sixth day of the week. For centuries God had ordained that the day following the Passover, the fifteenth day of the month Abib, should be kept as a ceremonial Sabbath, thus typifying the fact that Christ, the real Passover, would be offered the day before the Sabbath. The Passover lamb was slain between the two evenings, or about the ninth hour of the day. The great antitypical Lamb, as He hung between heaven and earth an offering for sinful man, about the ninth hour, cried, "It is finished," and yielded up His life an offering for sin. At this hour the priests were preparing to slay the lamb at the temple, but they were arrested in their work. All nature responded to that cry of agony from the Son of God. The earth reeled to and fro, and unseen hands rent the veil of the temple from the top to the bottom, showing by an unmistakable sign that type had met antitype.

There is a difference between the annual offerings, or feasts, and the ordinary offerings. The sin-offering, trespass-offering, peace-offering, or any of the ordinary, offerings could be celebrated at *any time* in the year, whenever the occasion or needs of the people demanded it; but not so with the annual feasts.

All the annual feasts were prophetic as well as typical. While the Passover lamb, slain each year, was a shadow of "Christ our Passover," who was sacrificed for us, the fact that the lamb could be slain *only* on the fourteenth day of the month Abib, was a prophecy that the antitypical Passover Lamb would yield up His life for the sins of the world on the fourteenth day of Abib.

One unanswerable argument that Jesus is the Messiah, is that He died upon the cross the very day, and time of the day, that God had said the Passover lamb should be slain; and He came forth from the dead the same day of the month, that the first-fruits had been waved for centuries. God, Himself, definitely fixed the date for the celebration of each of the annual offerings. The day of the year when each annual offering was to be celebrated, was a direct prophecy of the *time* when the type would meet its antitype.

THE
SANCTUARY
AND THE
TWENTY-THREE HUNDRED DAYS
-OF-
DANIEL VIII,14.
BY URIAH SMITH. 1877.
Chapter Four.
THE YEAR-DAY PRINCIPLE.
Page 46-48

1. Does the word "days," which in the margin is rendered "evening morning," mean days as commonly understood by that term?

2. Have we the correct reading, 2300?

3. Are the days literal or symbolic? and can we tell how long a period they denote?

On the first of these inquiries, we present the following testimony from Dr. Hales:—

“The earliest measure of time on record is the *Day*. In that most ancient and venerable account of the creation, by Moses, the process is marked by the operations of each day. The *evening* and the *morning* were the first *day*, etc. Gen.1:5, etc. Here the word 'day' denotes the civil or calendar day of 24 hours, including 'the evening,' or natural night, and 'the morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive appulses of the same meridian to the sun; corresponding, therefore, to a *solar day* in astronomy. It is remarkable that the 'evening,' or natural *night*, precedes the 'morning,' or natural *day*, in the Mosaic account. Hence the Hebrew compound, (Hebrew) '*evening morning*,' is used by the prophet Daniel to denote a civil day, in his famous chronological prophecy of the 2300 days, Dan.8:14.”—*Sacred Chronology*, vol. i. p. 10.

Again he says, when speaking on this text in vol. ii. p. 512, note, “The evening morning was a civil or calendar day.”

The first question then is sufficiently answered, the word days (*evening morning*) in Dan.8:14, is such as is used to designate days as commonly understood, and hence is correctly translated.

On the second inquiry, Is 2300 the correct reading? we quote again from the same author:—
“There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus*; and some copies noticed by Jerome, 2200; both evidently literal errors, in excess and defect, which compensate each other and confirm the mean, 2300.”—*Id.*, vol. ii. p. 512.

These points being thus established, that the expression is the proper one to denote a civil day, and that the reading, 2300, is correct, we next inquire, Are these days literal, or symbolic? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year, they bring to view a period of 2300 years in length. Which of these two views is the more consistent with the rest of the prophecy?

THE
SANCTUARY
AND THE
TWENTY-THREE HUNDRED DAYS
-OF-
DANIEL VIII,14.
BY URIAH SMITH. 1877.
Chapter Eight.

INTERMEDIATE AND CLOSING DATES OF THE
SEVENTY WEEKS.
Pages 83-89, 93.

We have therefore to inquire (1) at what point, according to the foregoing dates, the baptism of Christ should have occurred; (2) at what point it did occur; (3) to ascertain the length of Christ's

ministry; (4) the date of the crucifixion; and (5) the time when the blessings of the gospel ceased to be especially offered to the Jews.

1. From some point in the year B.C. 457, the period of sixty-nine weeks or 483 years to the Messiah the Prince would carry us to a corresponding point in the year A.D. 27. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the baptism of the Saviour.

2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "*The time is fulfilled.*" Mark 1:14,15. This must mark the fulfillment of some definite period, or it would not be asserted that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan.9:25: "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," 483 years. We are therefore correct in saying that this is the period that reaches to his baptism. Can we now ascertain in what year his baptism occurred?

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months later; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (3:1), in the fifteenth year of Tiberius Caesar. Tiberius was the successor of Augustus, who reigned to A.D. 14. The date of Augustus' death is indisputably fixed by means of the great lunar eclipse soon after, Sept.27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus, Anal.1:28, and Dio.lib.57, p.604. But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his step-father, in August, A.D. 12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August, A.D. 26, to August, A.D. 27. If John commenced in the spring in the latter portion of the fifteenth year of Tiberius, it would bring the commencement of Christ's ministry in the autumn of A.D. 27, the very point where the 483 years of Dan.9 expire.

3. The length of Christ's ministry. This may be quite accurately determined by enumerating the passovers which he attended. There were but four of these as recorded in John 2:13; 5:1; 6:4; and 13:1. At the last of these he was crucified.. This would make the duration of his ministry three years and a half. Thus, if he commenced in the autumn of A.D. 27, he would preach six months before his first passover in the spring of 28. His second passover would be in the spring of 29, his third in the spring of 30, and his fourth in the spring of 31, when he was crucified.

This would correspond exactly to the prophecy; for he was to confirm the covenant with many for one week, seven years, and in the midst, or middle, of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one-half years from the commencement of his ministry; and during the remainder of the week he confirmed the covenant through his apostles. Heb.2:3. Dr. Hales, vol. i. p. 94, quotes Eusebius, A.D. 300, as saying: "It is recorded in history, that the whole time of our Saviour's teaching and working miracles was *three years and a half*, which is the *half of a week* of years. This John the evangelist will represent to those who critically attend to his gospel."

4. The date which this gives us for the crucifixion, A.D. 31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt.27:45. "A total eclipse of the moon may occasion a privation of her light for

an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above *four minutes*, when the moon is nearest to the earth and her shadow thickest.”—*Hales*, vol. i. p. 69.

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious convert of Paul at Athens, Acts 17:34, who in a letter to the martyr Polycarp describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollophanes. “These, O good Dionysius,” exclaimed Apollophanes, “are the vicissitudes of divine events.” To which Dionysius answered, “Either the Deity suffers or he sympathizes with the sufferer.” And that sufferer, according to tradition, recorded by Michael Syncellus of Jerusalem, he declared to be, “the unknown God, for whose sufferings all nature was darkened and convulsed.”—*Id.*, vol. iii. p. 230.

“Hence it appears that the darkness which ‘overspread the whole land of Judea’ at the time of our Lord’s crucifixion was preternatural, ‘from the sixth until the ninth hour,’ or from noon till three in the afternoon, in its *duration*, as also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The *time it happened*, and the *fact itself*, are recorded in a curious and valuable passage of a Roman Consul, Aurelius Cassiodorius Senator, about A.D. 514. ‘In the consulate of Tiberius Caesar Aug. v. and Aelius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.’ In this year and in this day agree also the Council of Caesarea, A.D. 196 or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th.”—*Id.*, vol. i. pp. 69,70.

The common Bible chronology placing the crucifixion in A.D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the 13th century, who, finding by computation that the paschal full moon fell on Friday in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion. But this very circumstance Dr. H. claims as proof that that was not the year; for the true paschal full moon should come not on the day of the crucifixion, but the day before, when Christ ate the passover with his disciples.—*Id.*, p. 100.

We have thus thirteen credible authorities locating the crucifixion in the spring of A.D. 31. And all the evidence on this point tends also to establish the date of Christ’s baptism in the autumn of A.D. 27; for, according to the prophecy, the Messiah was to be cut off after three years and a half from the time of his manifestation; and, according to the evangelists, his ministry continued just that length of time, three years and a half. If, therefore, he was crucified in the spring of A.D. 31, he was baptized and commenced to preach three and a half years before, in the autumn of A.D. 27. . . .

But some may fall into perplexity over the calculation of this period from another standpoint, and query how, if the 2300 days commenced B.C. 457, they can extend to A.D. 1844, since if we take 457 from 2300 we have only 1843 remaining. Did they not therefore terminate in 1843? So Adventists reasoned previous to that year; and this is the reason why that year was first set for the coming of the Lord. But further thought showed that they must extend into the following year. For it would take 457 *full* years before Christ, and 1843 *full* years after Christ, to make 2300. Therefore if the days commenced with the very *first* day of 457 B.C. they would not terminate till the very last day of 1843. But we have evidence to show that they did not

commence with the first day of 457 B.C., but that some portion of that year had elapsed before we are to begin to reckon.

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Appendix. No. I.
Extract From Ferguson's Astronomy.

THE vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and, according to the testimony of Josephus, (B.xvii.ch.8,) there was an **eclipse** of the moon in the time of Herod's last illness; which **eclipse** appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr.

Prideaux, by altering these stops, makes the sense plain; and, as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to show in what manner he has divided it into four different parts.

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 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; the street shall be built again, and the wall, even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst*25 of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii.ver.11-26.) Ezra began the work, which was afterward accomplished by

Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years.

From this accomplishment till the time when Christ's messenger, John the Baptist, began to preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath; and it is plain, from St. Mark, ch.xv.ver.42, and St. Luke, ch.xxiii.ver.54, **that Christ was crucified on Friday**, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch.xviii.ver.28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B.iii.ch.10,) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which, in our Savior's time, fell on the 22d day of March.

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a **Friday**, all that we have to do, in order to ascertain the **year** of his death, is only to compute in which of those **years** there was a passover full moon on a **Friday**. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in **every three years**, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full

moon that fell on a **Friday**, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to **Ptolemy's canon**, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, some time before his death, (John viii.57.) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age, when he began his public ministry; as our Savior himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary **eclipse** of the sun that ever was seen. But I find by calculation, that there could be no total **eclipse** of the sun at Jerusalem, *in a natural way*, in that year. So that what Phlegon here calls an **eclipse** of the sun, *seems to have been the great darkness for three hours at the time of our Savior's crucifixion*, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth.

Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. **There was no eclipse or other natural cause for this darkness**, which was deep as midnight without moon or stars. The dense blackness was an emblem of the soul-agony and horror that encompassed the Son of God. He had felt it in the garden of Gethsemane, when from his pores were forced drops of blood, and where he would have died had not an angel been sent from the courts of Heaven to invigorate the divine sufferer, that he might tread his blood-stained path to Calvary. {3SP 163.2}

See Feastdays Study.