

APR/MAY 2018 SPRING FEASTS (for visual aid only; ignore calendar dates/ days of week)

FIRST MONTH (at last of MARCH or beginning of APRIL) OF NEW YEAR BEGINS when both, the barley is green ear (**ABIB-H24** Deut 16:1; Lev 2:14) **AND** then, the sliver (crescent) of the moon is sighted (Ps 81:3). Now begins the 1st day of the new month (moon) of which the barley will be ripe 14 days later, which is Passover (14th day of 1st month). Barley is never ripe in March in Jerusalem; therefore Passover always will land in April. The wave sheaf of **first fruits** is waved on the 3rd day from Passover/ the 2nd day of Unleavened Bread; **Nisan 16** (Ex 13:4; 23:15)

SUNDAY MONDAY TUESDAY WEDDAY THUDAY FRIDAY SATDAY

March 19th, 1st day of new year (19th-31st = 13 days)

Nissan 14 01 Nissan 15 02 Nissan 16 03 DAY 04 DAY 05 DAY 06 DAY 07

PASSOVER

(Lev 23:5)

Deut 16:1:
Month H2320;
new moon (Ex 9:31; 13:4; 23:15; 34:18; 2Ki 4:23)
Abib H24; green ear (Lev 2:14) barley (ABIB)

Peace Offering eaten

DAY 1: Friday
Jesus died
14th day of 1st month- Apr 27, 31 A.D.

The slain lamb, the unleavened bread, the sheaf of **first fruits**, represented the Saviour

1st annual Sabbath

Holy Convocation

Unleavened Bread (day 1)

(Lev 23:6)

Peace Offering eaten

DAY 2: Sabbath
Jesus rested in tomb which was a 7th day Sabbath that year.

First Fruits Unleavened Bread (day 2)

Jews partook of First Fruits (2Sam 21:9)

Peace Offering **NOT** eaten

DAY 3: Sunday
Jesus rose- peace made between God & man

Wave Sheaf Offering (Lev 23:11) **1**

Unleavened Bread (day 3)

"Only one kind of Sabbath was given to Adam, and one only remains for us. See 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.' All the **Jewish sabbaths did cease** when Christ nailed them to his cross. Col. 2: 14-17. These were properly called **Jewish sabbaths**. Hosea says, 'her sabbaths.' But **the Sabbath of which we are speaking, God calls 'my Sabbath.'** Here is a clear distinction between **the creation Sabbath and the ceremonial**. The one is perpetual; the others were merely **shadows of good things to come**."— Wm. Miller, *Life and Views*, pp. 161, 162. (HSFD 87.1- footnote). See also 3SG 11.1 below re: Pentecost sabbath

The Passover was followed by the seven day's feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered. {PP 539.4}

Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. {PP 540}

2 3 4 5

Nissan 21 08 DAY 09 DAY 10 DAY 11 DAY 12 DAY 13 DAY 14

2nd annual Sabbath

Holy Convocation

Unleavened Bread (day 7)

6

1st Sabbath

Nissan 21

7

8... etc

Start counting **50 days from First Fruits to land on Pentecost** (Tues. 5-22-18) OR
Count 7 weekly Sabbaths completed; add 1 day

Re: PENTECOST: ... that DISPENSATION closed with the death of Christ, forty-two days before this commission was given. We give **two passages** as proof. **Colossians 2:14**. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." **Daniel 9:27** "In the midst of the week he shall cause the sacrifice and oblation to cease." **This prophecy was fulfilled at the death of the Messiah**, in the middle of the last of the seventy weeks. There **the Jewish typical sacrifices ceased to be of any virtue**, when the great antitypical sacrifice was offered. Christ gave this commission just before His ascension, **Mark 16:19**, which was at least **forty-two days after His crucifixion**. 3SG 11.1

TWO

THREE

FOUR

FIVE

SIX

SEVEN

DAY 15 DAY 16 DAY 17 DAY 18 DAY 19 DAY 20 DAY 21

2nd Sabbath

DAY 22 DAY 23 DAY 24 DAY 25 DAY 26 DAY 27 DAY 28

3rd Sabbath

DAY 29 DAY 30

5th Sabbath — Mon., May 7th

6th Sabbath — Mon., May 14th

7th Sabbath — Mon., May 21st

Add 1 day: Tues., May 22nd

3rd annual Sabbath Holy Convocation

PENTECOST Day 50

MAY 2018						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

SEPT/OCT 2018 FALL FEASTS (for visual aid only; please ignore calendar dates/ days of week)

SUN

MON

TUE

WED

THU

FRI

SAT

Tishri 1 23 24 25 26 27 28 29

DAY 1

TRUMPETS
(Yom Teruah)

4th annual
Sabbath Holy
Convocation

Lev. 23:23-25

Warning of
Judgment

DAY 2

10 days to re-
pent. Signifying
work Christ did at
his 1st coming, the
cross & His 2nd
coming. Looking
for- ward to His
re- turn with a
loud trump/
shout

DAY 3

DAY 4

DAY 5

DAY 6

DAY 7

There were three annual assemblies of all Israel for worship at the sanctuary. Exodus 23:14-16. Shiloh was for a time the place of these gatherings; but Jerusalem afterward became the center of the nation's worship, and here the tribes convened for the solemn feasts. {PP 537.1}...

The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April...The moon, now approaching the full, made the evenings delightful. {PP 537.3}

The Rabbins 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... 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. (August 22, 1844 SSS, TRMC 2, 3) Barley is never ripe in March in Jerusalem.

30

01

Tishri 10 02

03

04

05

06

DAY 8

DAY 9

DAY 10

Putting away of sin; a solemn day.
Beginning of gathering of elect.

In the seventh month came the Feast of Tabernacles, or of ingathering. {PP 540.2}

We are living in the antitypical day of atonement. {ST May 29, 1884, par. 3}

How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us. {GC88 430.3}

ATONEMENT
(Yom Kippur)

Lev. 23:26-32

5th annual
Sabbath Holy Con

Judgment/ Close
of Probation

The feast of tabernacles was the last of the Jewish feast... It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom.

(Lev. 23: 34-43; Deut. 16: 13-15; Neh. 8; Rev. 7:9-14) HSFD 83.3~ J.N. Andrews [book endorsed & he was God's chosen servant"- RH November 4, 1875, par. 12]

That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfilment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types - the Vernal [spring, March/April] and the Autumnal [autumn, September/October]: Leviticus 23. The former met their antitypes at the first Advent, but the latter are to be fulfilled in connection with (today- we are living in connection with Tabernacles: the antitypical day of atonement) and after the second advent (after 2nd Coming and including the 1000 years). LOM, page 37.12 ~ O.R.L. Crosier [endorsed by Sister White in Day-Star, Extra, February 7, 1846]. SEE {PP 541.2} below

Tishri 15 07

Tishri 16 08

Tishri 17 09

Tishri 18 10

Tishri 19 11

Tishri 20 12

Tishri 21 13

TABERNACLES

TABERNACLES

TABERNACLES

TABERNACLES

TABERNACLES

TABERNACLES

TABERNACLES

(Sukkot)

1st day

2nd day

3rd day

4th day

5th day

6th day

7th day

Holy
Convocation- 6th
annual Sabbath

(aka Feasts of
Booths or
Ingathering)

Lev. 23:33-44

Wicked
destroyed at
2nd coming.
Celebration
after cleansing
of all sin and
new start; **God
with us.**

Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43. {PP 540.4}

At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and -continued below-

→ 7 day journey to heaven

Tishri 22 14

15

16

17

18

19

20

8th day

Holy
Convocation- 7th
annual Sabbath

(Ingathering) Coro-
nation of Bride/
Marriage Supper
in heaven

from the darkness of error, into the precious light of His grace and truth. {PP 540.6}

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. {PP 541.1}

The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner (after the 1000 years). ... Revelation 5:13. {PP 541.2}

Understanding the Proper Placement of the Annual Sabbaths Today

3 Endorsements of Brother Andrews' book:

"Bro. Andrews was wearying himself and others, and at the same time was **leaving undone the weightier matters**. ... **The people of God are suffering** (*present tense*) **for the truth which he should bring out at once upon the history of the Sabbath**." T21a 188.1 1872

"Eld. Andrews is God's chosen servant to do a special work; but he made (*past tense*) a mistake in keeping the **Sabbath History** from the people in order to present a perfect work, and in allowing his mind to be diverted from the work God would have him do. He should have given this important work much sooner, and then improved it as he could do so. The enemy has been permitted to gain a march upon us in consequence of long delays on our part. He will throw hindrances in our path, and if we will be hindered he will exult. Long delays must not be permitted. Satan must be met in his bold advances, and be repulsed." RH November 4, 1875, par. 12

With increased publishing facilities, we found ourselves with a rapidly developing literature, which by the close of the period of volume 4 included *Thoughts on Daniel and the Revelation*, by Uriah Smith, **History of the Sabbath, By J. N. Andrews**, and **a number of works of lesser importance dealing with health, religious topics, temperance, and themes of interest to children**. Plans for more systematic literature distribution were (*past tense*) inaugurated with regularly employed colporteurs calling from door to door in selling our **truth-filled books**. A great movement in free literature distribution by our laymen was also well under way, with elder S. N. Haskell leading out in the organization of tract and missionary societies. 4T 5.4 1876

Brother Andrews, "History of the Sabbath and the First Day of the Week":

There were **seven annual sabbaths**, namely, 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of Pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. In addition to all these, every seventh year was to be the sabbath of the land, and every fiftieth year the year of jubilee. HSFD 82.2

Besides all these (3 feasts, new moons and annual sabbaths), every seventh year was a sabbath of rest unto the land. The people might labor as usual in other business, but they were forbidden to till the land, that the land itself might rest. (Ex. 23:10, 11; Lev. 25: 2, 7) **After seven of these sabbaths, the following or fiftieth year was to be the year of jubilee, in which every man was to be restored unto his inheritance.** (Lev. 25:8-54) **There is no evidence that the jubilee was ever observed, and it is certain that the sabbatical year** was almost entirely disregarded. (Lev. 26: 34, 35, 43; 2 Chron. 36: 21) HSFD 85.6

Such were the feasts, new moons, and sabbaths, of the Hebrews. A few words will suffice to point out the broad distinction between them and the Sabbath of the Lord. **The first of the three feasts (Passover) was ordained in memory of their deliverance from Egyptian bondage, and was to be observed when they should enter their own land.** (Ex. 12: 25) **The second feast (Pentecost), as we have seen, could not be observed until after the settlement of the Hebrews in Canaan**; for it was to be celebrated when the first fruits of wheat harvest should be offered before the Lord. **The third feast (Tabernacles) was ordained in memory of their sojourn in the wilderness, and was to be celebrated by them each year after the ingathering of the entire harvest. Of course this feast, like the others, could not be observed until the settlement of the people in their own land.** The new moons, as has been already seen, were not ordained until after these feasts had been instituted. **The annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted.** Thus the first and second of these sabbaths were the first and seventh days of the paschal feast. The third annual sabbath was identical with the feast of Pentecost. The fourth of these sabbaths was the same as the new moon in the seventh month. The fifth one was the great day of atonement. The sixth and the seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the next day after the close of that feast. **As these feasts were not to be observed until the Hebrews should possess their own land, the annual sabbaths could have no existence until that time. And so of the sabbaths of the land.** These could have no existence until after the Hebrews should possess and cultivate their own land; after six years of cultivation, the land should rest the seventh year, and remain untilled. After seven of these sabbaths of the land came the year of jubilee. HSFD 86.1 **The contrast between the Sabbath of the Lord and these sabbaths of the Hebrews** ⁽¹⁾ is strongly marked.

(1) On this point Mr. Miller uses the following language: **"Only one kind of Sabbath was given to Adam, and one only remains for us.** See 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.' All the Jewish sabbaths did cease when Christ nailed them to his cross. Col. 2: 14-17. These were properly called Jewish sabbaths. Hosea says, 'her sabbaths.' But the Sabbath of which we are speaking, God calls 'my Sabbath.' Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come."--- *Life and Views*, pp. 161, 162. (HSFD 87.1- footnote)

1. The **Sabbath of the Lord** was instituted at the close of the first week of time; while these were ordained **in connection with the Jewish feasts**. 2. **The one was blessed and hallowed by God, because that he had rested upon it from the work of creation; the others have no such claim to our regard**. 3. When the children of Israel came into the wilderness, the **Sabbath of the Lord** was an existing institution, **obligatory upon them; but the annual sabbaths then came into existence**. It is easy to point to the very act of God, while leading that people, that gave existence to these sabbaths; while every reference to the Sabbath of the Lord shows that it had been ordained before God chose that people. 4. **The children of Israel were excluded from the promised land for violating the Sabbath of the Lord in the wilderness; but the annual sabbaths were not to be observed until they should enter that land**. This contrast would be strange indeed were it true that the Sabbath of the Lord was not instituted until the children of Israel came into the wilderness of Sin; for it is certain that **two of the annual sabbaths were instituted before they left the land of Egypt**. (Ex 12:16) 5. The Sabbath of the Lord was made for man; but **the annual sabbaths were designed only for residents in the land of Palestine**. 6. The one was weekly, a memorial of the Creator's rest; **the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt**. 7. **The one is termed "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like; while the others are designated as "your sabbaths," "her sabbaths," and similar expressions. (Ex. 20:10; 31:13; Isa. 58:13; compared with Lev. 23: 24, 32, 39; Lam. 1:7; Hosea 2:11)** 8. The one was proclaimed by God as one of the ten commandments, and was written with his finger in the midst of the moral law upon the tables of stone, and was deposited in the ark beneath the mercy-seat; **the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances that was a shadow of good things to come**. 9. The distinction between these festivals and the Sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths. Thus he said: HSFD 87.1

"These are the feast of the Lord, which ye shall proclaim to be holy convocations, **BESIDE the Sabbaths of the Lord.**" (Lev. 23: 37, 38) HSFD 89.1

The **annual sabbaths** are presented by Isaiah in a very different light from that in which he presents the Sabbath of the Lord. Of the one he says:- HSFD 89.2

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (Isa. 1: 13, 14) HSFD 89.3

In striking contrast with this, the same prophet speaks of the Lord's Sabbath;- HSFD 89.4

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." (Isa. 56: 1-7; 58: 13, 14) HSFD 89.5

Hosea carefully designates **the annual sabbaths** in the following prediction:- HSFD 90.1

"I will also cause all her mirth to cease, her feast-days, her new moons, and HER sabbaths, and all her solemn feasts." (Hos. 2: 11) HSFD 90.2

This prediction was uttered about B.C. 785. It was **fulfilled in part about two hundred years after this, when Jerusalem was destroyed by Nebuchadnezzar**. Of this event, Jeremiah, about B.C. 588, speaks as follows:- HSFD 90.3

"Her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at **HER sabbaths**..... The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast." (Lam. 1:7; 2: 5-7) HSFD 90.4

The feasts of the Lord were to be holden in the place which the Lord should choose, namely, Jerusalem; (Deut. 16:16; 2 Chron. 7: 12; Ps. 122) **and when that city, the place of their solemn assemblies, was destroyed and the**

people themselves carried into captivity, **the complete cessation of their feasts, and, as a consequence, of the annual sabbaths, which were specified days in those feasts, must occur.** The adversaries mocked at **her sabbaths,** by making a “noise in the house of the Lord as in the day of a solemn feast.” But **the observance of the Lord’s Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths.** Its violation was one chief cause of the Babylonish captivity; (Jer. 17: 19-27; Neh. 13:15-18) and their final restoration to their own land was made conditional upon their observing it in their dispersion. (Isa. 56. See 8th chapter of this work.) **The feasts, new moons, and annual sabbaths, were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans.** But ere the **providence of God thus struck out of existence these Jewish festivals, the whole typical system was abolished, having reached the commencement of its antitype, when our Lord Jesus Christ expired upon the cross. The handwriting of ordinances being thus abolished, no one is to be judged respecting its meats, or drinks, or holy days, or new moons, or sabbaths, “which are a shadow of things to come; but the body is of Christ.”** But the Sabbath of the Lord did not form a part of this handwriting of ordinances; for it was instituted before sin had entered the world, and consequently before there was any shadow of redemption; it was written by the finger of God, **not in the midst of types and shadows, but in the bosom of the moral law; and the day following that on which the typical sabbaths were nailed to the cross, the Sabbath commandment of the moral law is expressly recognized.** Moreover, when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people. (See chapter 10) **Thus have we traced the annual sabbaths until their final cessation, as predicted by Hosea.** It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath. HSFD 90.5

The above taken from ‘History of the Sabbath’ by J. N. Andrews, Chapter 7 entitled, ‘New Moons and Sabbaths’

Paul thus describes the **abrogation of the typical system** at the crucifixion of the Lord Jesus:- HSFD 138.2

“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.” (Col. 2: 14-17) HSFD 138.3

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. (For an extended view of these Jewish festivals see chapter 7) **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. ¹ 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

¹ Deut. 10: 4, 5, compared with 31: 24-26. Thus Morer contrasts the phrase “in the ark,” which is used with reference to the two tables, with the expression “in the side of the ark,” as used respecting the book of the law, and says of the latter; “In the side of the ark,” or more critically, in the outside of the ark; or in a chest by itself on the right side of the ark, saith the Targum of Jonathan.”--- *Morer’s Dialogues on the Lord’s Day*, p. 211, London, 1701.

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: - HSFD 138.4

Above taken from ‘History of the Sabbath’ by J. N. Andrews, Chapter 8 entitled, ‘Last of the Seventy Weeks’

"Having abolished in his flesh the enmity, even the LAW OF COMMANDMENTS CONTAINED IN ORDINANCES; for to make in himself of twain one new man, so making peace" Ephesians 2:15
(See Hebrews 9:1-15)

Types and Antitypes

Endorsements of Brother Crozier's Article:

"I believe the Sanctuary, to be cleansed at the end of the 2,300 days, is the New Jerusalem Temple, of which Christ is a minister. **The Lord shew me in vision**, more than one year ago, that **Brother Crosier had the true light, on the cleansing of the Sanctuary**; and that it was **his will**, that **Brother C. should write out the view** which he gave us in the **Day-Star, Extra, February 7, 1846**. I feel fully authorized by the Lord, to recommend that Extra, to every saint." EGW. Word to the Little Flock May 1847

Crozier, Day Star Extra Feb 7, 1846, "The Legal Types and Antitypes" LOM pages 37.12-20:

That some of the **legal types have met their antitypes** is beyond controversy. By learning the manner of their fulfilment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. **There are two classes of yearly types - the Vernal [spring, March/April] and the Autumnal [autumn, September/October]:** Leviticus 23. **The former met their antitypes at the first Advent, but**

When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. SW Aug. 14, 1906.5

Types and shadows were to exist in the religious world and were to be carried out in religious worship. ... Type met antitype in the death of Jesus Christ. 17LtMs, Ms 233, 1902, par. 5

They were slow to discern that all the sacrificial offerings had but **prefigured the death of the Son of God, in which type met antitype**, and after which the **rites and ceremonies of the MOSAIC DISPENSATION were no longer binding**. AA 189.3

the latter are to be fulfilled in connection with (*today- we are living in connection with Tabernacles; the antitypical day of atonement*) **and after the second advent** (*after 2nd Coming and including the 1000 years*). LOM, page 37.12

The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. **At that time the wicked will all be destroyed. They will become "as though they had not been."** **Obadiah 16**. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." **Revelation 5:13**. PP 541.2

Then **the end will come**. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. **Sin and sinners will perish, root and branch, (Malachi 4:1),—Satan the root, and his followers the branches**. The word will be fulfilled to the prince of evil, "Because thou hast set thine heart as the heart of God; ... I will destroy thee, O covering cherub, from the midst of the stones of fire.... Thou shalt be a terror, and never shalt thou be any more." Then **"the wicked shall not be**: yea, thou shalt diligently consider his place, and it shall not be;" **"they shall be as though they had not been."** **Ezekiel 28:6-19; Psalm 37:10; Obadiah 16**. DA 763.4

The **Feast of Tabernacles** not only **pointed back** to the wilderness sojourn, but **forward to the great day of final ingathering**. The Lord shall send forth His reapers to gather the tares in bundles for the fire and to gather the wheat into His garner. **At that time the wicked will be destroyed. They will become "as though they had not been."** **Obadiah 16**. And every voice in the whole universe will unite in joyful praise to God. EP 389.4

J. N. Andrews:

The **feast of tabernacles** was the **last of the Jewish feast**. It was celebrated in the seventh month when they had gathered in the fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. **It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom.** (Lev. 23: 34-43; Deut. 16: 13-15; Neh. 8; Rev. 7:9-14) HSF 83.3

The vernal types were the Passover 14th 1st month, **the feast of unleavened bread**, 15th to 22nd 1st month, **waving of the first fruits** 16th 1st month, and **the feast of weeks or Pentecost** 50 days after in the 3rd month. Leviticus 23:1-21.

Christ arose from the dead as the **first fruits** of those that slept. **He was the antitype of the wave sheaf**, and **His resurrection took place on the very day when the wave sheaf was to be presented before the Lord**. For more than a thousand years this **symbolic ceremony** had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people **went up to Jerusalem to the Passover**, **the sheaf of first fruits was waved as a thank offering before the Lord**. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So **Christ the first fruits** represented the great spiritual harvest to be gathered for the kingdom of God. **His resurrection is the type and pledge of the resurrection of all the righteous dead**. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. DA 785.4

All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was **intended to keep in memory**. **The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour**. DA 77.1

While the institution of the **passover** was **pointing backward** to the miraculous deliverance of the Hebrews, it likewise **pointed forward, showing the death of the Son of God before it transpired**. In the last passover our Lord observed with his disciples, **he instituted the Lord's supper in place of the passover, to be observed in memory of his death**. **No longer had they need of the passover**, for he, the great **antitypical Lamb**, was ready to be sacrificed for the sins of the world. **Type met antitype in the death of Christ**. YI May 1, 1873, par. 12

If it be said that the **Jewish age** is here meant (*referencing Pentecost*), we reply, **that DISPENSATION closed with the death of Christ**, forty-two days before this commission was given. We give **two passages** as proof. Colossians 2:14. **"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."** Daniel 9:27 **"In the midst of the week he shall cause the sacrifice and oblation to cease."** **This prophecy was fulfilled at the death of the Messiah**, in the middle of the last of the seventy weeks. There **the Jewish typical sacrifices ceased to be of any virtue**, when the great **antitypical** sacrifice was offered. Christ gave this commission just before His ascension, Mark 16:19, which was at least **forty-two days after His crucifixion**. 3SG 11.1

Our Saviour was scrupulously precise in (commencing) their fulfilment at the very times they were respectively observed under the Law, as the brethren have repeatedly shown. But we have evidently erred in circumscribing the latitude of their fulfilment, they being fulfilled during the Gospel Dispensation.

The Passover. 1 Corinthians 15:3; *"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures."* 1 Corinthians 5:7. *"Christ our Passover is sacrificed for us."* Paul considered it of the **first** importance to deliver unto us the fact that Christ died for our sins in fulfilment of the slaying of the Paschal lamb. This he received from the law, though the law nowhere says in words that his crucifixion should be the antitype of slaying the Paschal lamb; yet so clear was the fulfilment that it furnished unanswerable proof that Jesus was the Messiah.

The Jews could not lay hands on him till his hour had come, then being *"brought as a lamb to the slaughter,"* He expired, *"our Passover,"* in the very month, day, and hour, of slaying the legal Passover. It is ascertained that the Paschal antitype began at the crucifixion; but where must it end?

Let the Saviour answer.

Luke 22:15-18; *"And he said unto them, with desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not any more eat thereof till it be fulfilled in the Kingdom of God. And he took the cup and gave thanks, and said, take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come."*

The Paschal feast must be *"fulfilled in the Kingdom of God,"* which according to verse 18, **was then** and **is yet to come**. So long then as we pray, *"Thy Kingdom come,"* the **Paschal antitype is not finished** (*notice it is called an antitype; NOT a type. We know all types were nailed to the cross, but here we see this antitype will be finished in the Kingdom of heaven, not on this earth*) **The Lord instituted his Supper for the New Covenant (in place after Christ's death) in place of the Paschal feast of old** (*referring to the old Jewish Passover feasts before the cross*), and as oft as we do

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if we show forth his death till he comes. One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation (which includes to the end of the 1000 years).

The **Feast of Unleavened bread, in the antitype** appears to run parallel with the **Paschal antitype**. 1 Corinthians 5:7,8; "Purge out therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." **The type was carnal, the bread made of grain: the antitype spiritual, the bread is truth, the Word of God received in sincerity.** The bitter herbs with which it was eaten seem fitly to typify the afflictive trials of Christians in this state. As they began on the 14th at the Passover to eat unleavened bread and bitter herbs so the afflictive trials of the church began when the "Shepherd was smitten and the sheep scattered;" but they will end and the Bible be superseded "when the Chief Shepherd shall appear" and gather the "flock of slaughter" with joy to our beloved Zion.

First Fruits. This was a handful of the first ripe fruit or grain. 1 Corinthians 15:4,20,23; Acts 26:23, to show that Christ "rose again the third day according to the scriptures," "the first fruits of them that slept," thus **laying the foundation of the resurrection to life.**

The fruits appear to be connected with

The Feast of Weeks, at which two loaves of the new flour baked with leaven were waved before the Lord. "When the day of **Pentecost** was fully come," the Holy Ghost, the principle of life, came upon the disciples. This, which is **the only thing recorded as the antitype of the feast of weeks**, is to abide with the church till it shall quicken the bodies of the saints "at his coming." It must now appear evident that **the vernal [1st advent] antitypes having begun with the opening of the Gospel Dispensation will close with its close.**

This promise (*Pentecost, which is a FEAST*) **cannot be restricted to the lifetime of the chosen twelve, nor to the Christians of the first century, for it extends to the end of the world [aion] age.** "Lo, I am with you always, even unto the end of the world," **to the end of the Christian age.** If it be said that **the Jewish age is here meant**, we reply, **that dispensation closed with the death of Christ, forty-two days before this commission was given. We give two passages as proof. Colossians 2:14. "Blotting out the hand-writing of ordinances that was against us,** which was contrary to us, and took it out of the way, nailing it to his cross." **Daniel 9:27. "In the midst of the week he shall cause the sacrifice and oblation to cease." This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the seventy weeks. There the Jewish typical sacrifices ceased to be of any virtue, when the great antitypical sacrifice was offered. Christ gave this commission just before His ascension, Mark 16:19, which was at least forty-two days after His crucifixion. 3SG 11.1**

From analogy we must conclude that the **autumnal antitypes** will occupy a period of time relative to that occupied by their **types** in somewhat the proportion of the vernal antitypes. In other words, the period of their fulfilment must constitute a dispensation of many years.

The Jewish Year

According to the law of Moses, the Jews were required to keep their passover in the first month, when they should reap their barley corn. Lev. xxiii. 5, 10--21; "In the fourteenth day of the first month at even is the Lord's passover. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And **he shall wave the sheaf before the Lord**, to be accepted for you: **on the morrow after the Sabbath** the priest shall wave it. And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And **ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.** Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baked with leaven, they are the **first-fruits** unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace-offering. And the priest shall wave them with the bread of the **first fruits** for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein. **It shall be a statute for ever** in all your dwellings **throughout your generations.**" {December 5, 1843 JVHe, HST 133.20}

According to this requirement, the Jews began their year with the new moon nearest the barley harvest, which made that feast a moveable feast, and the year sometimes began earlier, and sometimes later, varying as the barley ripened earlier or later, and the new moon came near to the time of the harvest. {December 5, 1843 JVHe, HST 133.21}

The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years as there were barley harvests, and no more. {December 5, 1843 JVHe, HST 133.22}

Horne says of the Jewish year, {December 5, 1843 JVHe, HST 133.23}

"The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. Ex. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and eight hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons

<i>Names.</i>	<i>Times of Commencement.</i>	<i>Festivals.</i>
Abib or Nisan,	April 1st. In the Rabbinical year from Creation. 5603. Note.--This year began September 5th, 1842.	Passover 14th April Unleavened bread, 15th April. First fruits of Bar'ly Harvest waved, 16th April. Last day of feast of Unleavened bread, April 21st.
Iyar or Ziv.,	May 1st,	Pentecost, or Feast of weeks, June 6th.
Sivan,	May 30th.	
Tammuz,	June 29th.	
Ab,	July 28th.	
Elul,	August 27th.	
Tisri, or Ethanim,	Sept. 25th. Rabbinical year from Creation, 5604.	Feast of Trumpets. Sept. 25th. Lev. 23:24 25. Numb. 29:1. Fast of Expiation, Lev. 23:27, Oct 4th. Feast of Tabernacles Oct. 9, Lev. 23:34, 35. Octave of Feast of Tabernacles. (Lev. 23:36.) Oct. 16th.
Marchesvan, or Bul,	Oct. 25th.	
Kislev,	Nov. 24th.	Feast of Dedication, Dec. 18. Lasts 8 dys.
Tebeth,	Decr. 24th.	
Shebat,	Jany. 22nd, 1844.	
Adar,	Feb. 21st.	Purim, March 5th. Esther 9:19.

of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This **intercalary month** was added at the end of the ecclesiastical year after the month Adar, and was therefore called *Ve-Adar.* or the second Adar." Horne, Vol. III. pp. 166, 167, 297. {December 5, 1843 JVHe, HST 133.24}

Faber says, {December 5, 1843 JVHe, HST 134.1}

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of green ears, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed.-- The Passover they celebrated on the fourteenth day of Nisan or Abib, by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a Sabbath: and **on the morrow after this Sabbath, as being the beginning of the barley harvest, they were directed to bring a sheaf of the first-fruits for a wave offering before the Lord.** The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of ingathering, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than

360 days, and if it were neither annually lengthened by the addition of five supernumary days, nor occasionally regulated by monthly intercalations, it is evident, that all the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib, and the other to the fifteenth day of Tisri, that they trust similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri **always** kept their places in the solar year, unless Abib were always a vernal month, and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days, without some expedient to make those years fall in with solar years." Faber, Vol. I. pp. 12--14. {December 5, 1843 JVHe, HST 134.2}

In the commencement of the Jewish year no reference was originally had to astronomical accuracy. **They reckoned from the first appearance of the moon.** And we are informed that on the appearance of the moon near the ripening of the barley harvest, if from the appearance of the harvest it would be ripe by the 14th day, **they made that the commencement of their year;** but if it would not be ripe till after the 14th day, they added the whole of that moon to the old year, and commenced their year with the first day of the next moon. This was the custom of the Jews till after their dispersion by the Romans, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were, it was observed earlier, and in some, later. {December 5, 1843 JVHe, HST 134.3}

In order, therefore, to have the observance of the Passover uniform, the Rabbins established the time of its observance by **astronomical calculations**, and began their year with the new moon nearest the **vernal equinox.** {December 5, 1843 JVHe, HST 134.4}

According to this **astronomical arrangement**, the months in the present Jewish year are arranged as follows,-- {December 5, 1843 JVHe, HST 134.5}

End of year 20th March, 1844, Wednesday. {December 5, 1843 JVHe, HST 134.6}

"This table is founded on the Rabinnical calculation which makes the first day of Nisan commence with the new moon, nearest the day on which the sun enters Aries (or at the **vernal equinox.**) It ought, however, to be observed, that the Caraites maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabinnical calculation, **since barley is not in the ear, at Jerusalem, until a month later.** The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews in Palestine, in an article published in the American Biblical Repository, for April, 1840, makes

the following remarks on this subject: The season for the feast of unleavened bread is thus defined in Ex. xiii. 4. "This day come ye out, in the month Abib." Also Ex. xxiii. 15, "Thou shalt keep the feast of unleavened bread in the time appointed of the month Abib"--Lemoed chodesh hââbib, literally, "**at the season of the month of green corn**," as is evident from the parallel word in Exodus ix. 31, "and the flax and the barley was smitten, for the barley was ('Abib') in the ear." But at present, the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz. by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast, although the chedesh haabib may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law.--**Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival.** The Caraites observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. **If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow.**" In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, is the following remark under the month commencing with the new moon of April. "Wheat, pea or spelt and barley, ripen." On the whole, it is probable that the Jewish year, in the time of the Old Testament writers, commenced with the new moon of April, instead of that of March." {December 5, 1843 JVHe, HST 134.7}

Jahn in his Archaeology, says, p. 111, 112, that Moses obligated the priests to present at the altar on the second day of the passover, or **the sixteenth day after the first new moon in April, a ripe sheaf.** For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year. {December 5, 1843 JVHe, HST 134.8}

The Jewish Rabbins say, that March and Sept, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat. de Mensibus Hebraorum in Soc. Reg. Goett. 1763--1768, p 10. et. seq. {December 5, 1843 JVHe, HST 134.9}

Of the Caraites and Rabbinical Jews, Dr. Hales says, {December 5, 1843 JVHe, HST 134.10}

"The Rabbinites, held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated by tradition of the elders, and long after, were put in writing, lest they should be forgot. Hence those maxims of their schools, 'the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reprov'd by our Savior for teaching for doctrines the commandments of men." {December 5, 1843 JVHe, HST 134.11}

"There was a sect of the Scribes called Karaites or Scriptarians, who rejected the cabalistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places." {December 5, 1843 JVHe, HST 134.12}

New Anal. Chro. Vol. II. p. 788. {December 5, 1843 JVHe, HST 134.13}

It will be seen, therefore, if the Caraites are correct, (and the Mosaic law settles the question that the Passover cannot be observed till the barley harvest is ripe,) **that an astronomical calculation of the day of the week on which the first full moon after the vernal equinox in A. D. 33, would fall, cannot prove the day of the week on which the true Passover would be observed that year, and consequently cannot prove the year of the crucifixion.** We said it could not prove the day of the week on which the true Passover would be observed: if the first full moon after the vernal equinox in 33, came on Friday, the next full moon would be 29 1-2 days later. But as the Jews reckoned from the first appearance of the moon, which is seen sometimes 29 and sometimes not till 30 after the appearance of the previous moon, we should have no means of knowing whether the 14th day from its appearance would be on Saturday, 29 days from the 14th of the previous moon, or on Sunday, 30 days from the same period. If, therefore, the Caraites are correct, while the calculations of Ferguson as to the day of the week on which would fall the first full moon after the vernal equinox, are perfectly correct, they give us no certain clue to the day of the week on which the true Passover came, and consequently cannot determine the year of the crucifixion. {December 5, 1843 JVHe, HST 134.14}

Again, even if the Rabbinical Jews were correct, with regard to the moon in which the Passover should be kept, and we could ascertain to a certainty, the day on which the astronomical full moon would fall, yet that might be one day earlier or one day later than the 14th from the day of its appearance. The changing of the moon early or late in the day, would make one day's difference in the time of its appearance; and therefore the astronomical full of the moon would not, within one day, determine the Jewish 14th of the moon. {December 5, 1843 JVHe, HST 134.15}

Dr. Hales, says, that "From the difference between the times of the true and computed paschal new moon, as calculated astronomically, and computed by such rules as were in use among the Jews formerly, and which may vary a day in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday," Vol. I. p. 174. {December 5, 1843 JVHe, HST 135.1}

Dr. Prideaux says,-- {December 5, 1843 JVHe, HST 135.2}

"Anciently the form of the year which they made use of was wholly inartificial; for it was not settled by any astronomical rules or calculations, but was made up of lunar months set out by the phases or appearance of the moon. **When they saw the new moon, then they began their months,** which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist

of 30 days; so that their months consisted of 29 and 30 days alternatively. **None of them had fewer than 29th days, and therefore they never looked for the new moon before the night following the 29th day;** and, if they then saw it, the next day was the first day of the following month. **Neither had any of their months more than 30 days, and therefore they never looked for the new moon after the night following the 30th day;** but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer; and of twelve of these months their common year consisted. But twelve lunar months falling eleven days short of a solar year, every one of those common years began eleven days sooner than the former; which in 33 years time would carry back the beginning of the year through all the four seasons to the same point again, and yet a whole year for the solar reckoning (as is now done in Turkey, where this sort of year is in use;) for the remedying of which, their usage was sometimes in the third year and sometimes in the second, to cast in another month, and make their year then consist of thirteen months; whereby they constantly reduced their lunar year, as far as such an intercalation could effect it to that of the sun, and never suffered the one, for any more than a month at any time to vary from the other. And this they were forced to do for the sake of their festivals: for their feast of the Passover (the first day of which was always fixed to the middle of the month Nisan) being to be celebrated by their eating the paschal lamb, and the offering up of the wave sheaf, as the first fruits of their barley harvest; and their feast of Pentecost, which was kept the fiftieth day after the 16th of Nisan (which was the day in which the wave sheaf was offered,) being to be celebrated by the offering of the two wave loaves as the first fruits of their wheat; harvest; and their feast of tabernacles, which was always begun on the 15th of Tizri, being fixed to the time of their in-gathering of all the fruits of the earth; the Passover could not be observed till the lambs were grown fit to be eaten, and the barley fit to be reaped; nor the Pentecost, till the wheat was ripe; nor the feast of Tabernacles, till the ingatherings of the vineyard and oliveyard were over; and therefore, these festivals being fixed to these set seasons of the year, the making of the intercalation above mentioned was necessary, for the keeping them within a month sooner or later always to them." Hist. Jews Vol. 1. p. 51. {December 5, 1843 JVHe, HST 135.3}

Geminus, a Grecian astronomer, says, **"that when the moon is in perigree and her motion quickest, she does not usually appear until the second day, nor in apogee when slowest until the fourth."** Dr. Hales, Vol. I. p. 174. {December 5, 1843 JVHe, HST 135.4}

Again, Dr. Prideaux says-- {December 5, 1843 JVHe, HST 135.5}

"Since the Jewish calendar hath been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went inartificially to work in this matter, by the phasis and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later." Prideaux Hist. Jews, Vol. 1. p. 53. {December 5, 1843 JVHe, HST 135.6}

It will therefore be seen that the argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion; so that while the nativity is fixed, if the crucifixion was in the centre of the week, it must have been before A. D. 33, and consequently the 2,300 days cannot be shown to extend beyond 1843. Ferguson informs us, that "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."--Astron. p. 387. Commencement of the 70 Weeks. {December 5, 1843 JVHe, HST 135.7}

The great argument upon which most have rested to prove the crucifixion in 33, has been that the 70 weeks ended there; but if the 70 weeks must not necessarily end near the crucifixion, this argument is of no avail. The evidence that the 70 weeks end here, independent of the crucifixion, is this. They were to begin with the going forth of the decree to rebuild Jerusalem, from the seventh year of Artaxerxes Longimanus. Petavius commences the reign of Artaxerxes Longimanus in the fourth year of the 78th Olympiad. He says, "in the fourth year of the same [78] Olympiad, Xerxes was slain by Artabanus; and in the very year before that, Darius his son was murdered by Artaxerxes his brother, whom Artabanus accused before him of the fact, and he judged Artaxerxes and condemned him according to his demerit. So Artaxerxes the same year began his reign."--Hist. World, p. 86. The seventh year of his reign accordingly would be the third year of the 80th Olympiad, B. C. 457, J. P. 4257. {December 5, 1843 JVHe, HST 135.8}

Of the "Era of Nabonassar" Jackson says it "was used by the ancient astronomers, both amongst the Chaldeans and Greeks, as Claudius Ptolemy assures us in his astronomical works. It was universally esteemed to be the most accurate chronological computation of all others, most part of it being fixed by eclipses and celestial observations, which were much cultivated and improved from the time of that era."--Chro. An. Vol. 1, p. 436. Playfair says, "It is of essential service in chronology; for by means of it all other epochs are connected and adjusted."--Fol. ed. p. 42. {December 5, 1843 JVHe, HST 135.9}

Of Ptolemy's canon which is built upon astronomical demonstrations, Dr. Prideaux says, "Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement every where with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from."--Hist. Jews, Vol. I. p. 242. {December 5, 1843 JVHe, HST 135.10}

The above will show that the commencement and termination of the 70 weeks are independent of the date of the crucifixion. {December 5, 1843 JVHe, HST 135.11}

CORRECT COMMENCEMENT OF THE NEW YEAR USING BARLEY

Apr. In April, the heat begins to be extreme. The harvest falls out entirely according to the rainy season. After the rains cease, the corn [barley] soon arrives at maturity; but it usually remains in the fields a long time after it is ripe. Barley is ripe in the beginning of April, in the plain of Jericho, according to Mariti l.c. In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of this month. (Shaw l.c.) Egmont and Korte inform us, that it is for the most part cut down this month. Almonds and oranges also ripen; and the grass begins to be very high. {September 3, 1857 UrSe, ARSH 137.16}

At the present time, the **Rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest**; so that **their first month synchronizes with our March, and their seventh, with our September**; but it is evident that as they disregard the ordinances of Moses, and substitute for them their traditions, they are therefore of no authority as to the true time for the commencement of the Jewish year. {September 3, 1857 UrSe, ARSH 138.2}

According to the Caraites Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. Rees, in his Encyclopedia, says of them:- {September 3, 1857 UrSe, ARSH 138.3}

"Upon the whole, the **Caraites** are universally reckoned men of the first learning, **of the greatest piety, and of the purest morals of the whole nation.**" {September 3, 1857 UrSe, ARSH 138.4}

The Caraites Jews maintain that the Rabbins have changed the calendar, so that to present the **first fruits** of the barley harvest on the **sixteenth of Nisan**, as the law directs, **would be impossible**, if the time is reckoned according to the Rabbinical calculation; **for barley is not in the ear, at Jerusalem, until a month later.** The accounts of many travelers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the American Biblical Repository, for April, 1840, says:- {September 3, 1857 UrSe, ARSH 138.10}

"At present the Jews in the holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this connotation, arrives, they begin to celebrate the above-mentioned feast although the chedesh haabib may have passed or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. **Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival.** The Caraites observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God, as the epoch from which every other is to follow." {September 3, 1857 UrSe, ARSH 138.11}

Jahn, in his Archaeology, says, pp.111,112, that {September 3, 1857 UrSe, ARSH 138.12}

Moses "obligated the priests to present at the altar on **the second day of the passover**, or in **the sixteenth day after the first new moon in April, a ripe sheaf**. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an **intercalation**, which commonly happened on the third year." {September 3, 1857 UrSe, ARSH 138.13}

"**The Jewish Rabbins say, that March and Sept., instead of April and October**, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident from the fact, **that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September**, as has been shown by Michaelis: see Commentat, de Meusibus Hebracorum in Soc. Reg. Goett - 1763 - 1768, p. 10, et. seq." {September 3, 1857 UrSe, ARSH 138.14}

Archbishop Usher even makes their year still later. In his Annals of the World, London ed. 1658, p. 26, he says:- {September 3, 1857 UrSe, ARSH 138.15}

"Upon the fourteenth day of the first month, (the fourth of May being our Tuesday,) in the evening, the Israelites celebrated their first passover, in the land of Canaan. Josh.v,10. Next day after the passover, (May fifth being on Wednesday,) they ate of the fruit of land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live on the fruits of the land. Josh.v,11,12." {September 3, 1857 UrSe, ARSH 138.16}

Again he says, page 40. "The eighth day of the seventh month, (to wit, 30th of our October being Friday,) was the first of the seven days of the dedication. The tenth day, (with us Nov.1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter xxv,9,) the jubilee was proclaimed by the sound of a trumpet. The 15th day (our November 6th, being Friday,) was the feast of tabernacles. The 22nd, (our Nov.13th, being also Friday,) was the last of the feast of tabernacles, which was also very solemnly kept. 2Chron.viii,9; with Lev.xxii,36; and John vii,37." {September 3, 1857 UrSe, ARSH 138.17}

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Karaite reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year began with the appearance of the moon on the 18th of April, bringing the passover on the 1st of May - **an entire moon later than the Rabbinical passover.** Reckoning day of the seventh month synchronized with the 22nd of that month. {September 3, 1857 UrSe, ARSH 138.18}

When the year 1843 arrived, the Millerite missionary thrust became stronger than ever, for this was the year of the termination of several time prophecies, the year of Christ's personal return, and the last chance for the church and the world to accept the truth. The Millerites were unanimous that "the year 1843" was the year of the Second Advent. Some, however, expected Christ to come within the regular Gregorian calendar year (January 1 to December 31, 1843), whereas Miller himself anticipated this event sometime between March 21, 1843 and March 21, 1844. Miller assumed that the "Jewish mode of computation of time" was based on the reckoning from the vernal equinox of 1843 to the vernal equinox of 1844.

Later in the year 1843, when calculation of the Jewish year was further analyzed, it was discovered that there were two methods for determining the Jewish year. One method, Rabbinical reckoning, regulated the "commencement of the year by astronomical calculations," and commenced it with "the first day of the new moon nearest the vernal equinox when the sun is in Aries." According to this method, the Jewish year of 1843 commenced on April 1, 1843 and terminated on March 20, 1844, a period which fell within the limits of Miller's year. **The other method was the Karaite reckoning and was derived from the Karaite Jews, a small group who "still adhere to the letter of the Mosaic law, and commence [the year] with the new moon nearest the barley harvest in Judea" . . . which is one moon later than the Rabinical [sic] year."** The Karaites stressed Lev. 23:10, 11, which required the Jews to bring a sheaf of the first fruits of their harvest to the priest as a wave offering on the 16th of the first month, a ceremony which, quite obviously, could only be observed when the barley harvest was ripe in Judea. On this basis, the Karaite Jewish year 1843 commenced on April 29, 1843 and terminated on April 17, 1844. **The Millerites also learned that most Jews followed the Rabbinical reckoning because it was more practical to calculate the year by astronomical calculations related to the vernal equinox than by the ripening of the barley harvest in Judea.** {1977 PGD, FSDA 84.3}

There is a difficulty in ascertaining within an entire month, when the seventh month commences. **The law of Moses requires that the passover shall be at the full moon, when the barley harvest is ripe, which varies from the last of March, to the first of May.** The Rabbinical Jews observe the first full moon after the vernal equinox irrespective of the barley harvest and which is usually one moon earlier than the Karaite Jews observe, who conform to the law of Moses. **The Jewish year begins with the new moon before the passover.** If the Karaite Jews always observed the passover at the second full moon after the vernal equinox, we might always know when their year commences; but when the barley is ripe, they observe, with the Rabbinical Jews, at the first full moon. The first full moon after the equinox varies from the 20th of March, to the 5th of April. When it comes near the 20th of March, the barley is not ripe, and the Caraites observe the second; but when it comes near the first of April, the barley is frequently ripe, and then the Caraites and Rabbinical Jews observe the passover at the same full moon. This year, the first full moon came on the 3rd of April; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, we have no certain means of knowing. As the first full moon came so late this year, it is probable the Caraites then observed the passover, unless the harvest was more than unusually late. If so, it follows that we shall soon in the seventh month. {September 11, 1844 JVHe, HST 45.3}

Calmet, in his volume 3rd page 489, says, that at the end of March, barley, according to Shaw, was already ripe at Jerico; as likewise 14 days after at Acre. Also, according to Hoest, at the end of March, it is in the ear in Morocco, the same climate as Judea. Barley, he says, is sown in Judea and Morocco the middle of February. Ib p. 486, vol. 3. Green beans, says Shaw, as Calmet quotes him, may be gathered all the spring, and are ripe in March. {September 11, 1844 JVHe, HST 45.4}

Shaw visited Judea in 1722, which was a backward season; and he says "it was so much backwarder than usual, that not being able to bring their first fruits at the stated time, an **intercalation** was necessary." ib. p. 491. {September 11, 1844 JVHe, HST 45.5}

Under the head of April, Calmet says, "barley is ripe in the beginning of April, in the plain of Jerico, according to Mariti, 1. c. **In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of this month.**" Shaw 1. c. But Egmont and Korte inform us, that it is for the most part cut down this month. (Egmont's Travels v. 1. p. 335; Korte's Reise p. 187). The same has been observed in other countries of the same latitude, ib. p. 492. {September 11, 1844 JVHe, HST 45.6}

Under the head of May he says, frequently the barley is not all cut down before the month of May. Egmont saw barley ripe the beginning of this month, in the fields lying under mount Tabor, (Egmont's and Heyman's Travels v. 2: p. 27. {September 11, 1844 JVHe, HST 45.7}