

Galbert

THE CALENDAR
ESPECIALLY AS RELATED TO THE TENTH DAY OF THE SEVENTH MONTH, 1844

Several terms for "calendar" have been in use among the Hebrew people from time immemorial, but the one most commonly used is the Hebrew word, Loo-ach. Calendar as defined by Webster is: "A system of fixing the divisions of time, as years, months, weeks, and days, adapted to the purpose of civil life."--"Webster's Collegiate Dictionary, Fifth Edition."

God originated the calendar. At the time of creation, days and nights, light and darkness, evening and morning were fixed. In the first chapter of Genesis, we have the introduction of time for this planet, and the beginning of days. The days are numerically considered, beginning with one and counting up to and including seven. The Lord made the sun to divide the day from the night, and the heavenly bodies for signs, seasons, days, and years. At the beginning of creation the Lord announced days, seasons, and years. The week and month are not mentioned in the first chapter of Genesis, but the week originates from the same word as seven. See Genesis 29:27,28; compare Genesis 7:4. The month is introduced in Genesis 7:11. "In the six hundredth year of Noah's life, in the second month." The Hebrew word for month is Cho-desh; but this same word Cho-desh also means moon. 1 Samuel 20:5,18,24. The Jewish people still call the beginning of the month "Rosh Cho-desh," which also means beginning of the moon. Early in sacred history we have the use of day, night, week, month, season, year.

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From the record of Genesis 7 and 8 it is evident that the Bible reckoned thirty days to the month. See Genesis 7:11; 8:4; 7:24; 8:3. The Bible teaches that the year has twelve months, as may be seen by the following: first month, Genesis 8:13; second month 7:11; third, Exodus 19:1; fourth, 1st Chronicles 27:7; fifth, Numbers 33:38; sixth, 1 Chronicles 27:9; seventh, Leviticus 16:29; eighth, 1 Kings 6:38; ninth, 1 Chronicles 27:12, tenth, Genesis 8:5; eleventh, Deuteronomy 1:3; twelfth, 2 Kings 25:27. Prior to the Babylonian Captivity, some of the months

were given names. The first month was called, Abib, Exodus 23:15; the second month, Zif, 1 Kings 6:1; seventh month, Ethanim, 1 Kings 8:2; eighth month, Bul, 1 Kings 6:38. Following the Babylonian exile the twelve months were given the following names, which are still current among the Jewish people.

First month, Nisan, equals April; second month, Iyar, May; third month, Sivan, June; fourth month, Tammuz, July; fifth month, Av, August; sixth month, Elul, September; seventh month, Tishri, October; eighth month, Heshban, November; ninth month, Kislev or Chisleu, December; tenth month, Tebeth, January; eleventh month, Shebat, February; twelfth month, Adar, March.

Following the return of the Babylonian exiles, a number of these months are mentioned in Scripture, as follows:

Nehemiah 2:1, Nisan; Esther 8:9, Sivan; Nehemiah 1:1, Chisleu; Esther 2:16, Tebeth; Zechariah 1:7, Shebat; Esther 3:7, Adar.

The Lord Himself arranged the months originally, as may be seen from the following:

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

"This month shall be unto you the beginning of months; it shall be the first month of the year to you." Exodus 12:1,2. This first month is the month Abib, now known among the Jews as Nisan, Exodus 13:4; Nehemiah 2:1. In this first month according to divine arrangement the sacred annual feast of the Passover was celebrated. Exodus 12:6,11. Other feasts to be sacredly observed by the Israelites were introduced later. Leviticus 23:1,2,4-37. The Lord always indicated that the feasts should begin with the Passover, in the first month according to God's arrangement.

Three Calendars

Calendar history among the Jewish people may be divided into three parts. Some writers claim four; general acceptance however is three. These calendars

are called Biblical or pre-Talmudic; Talmudic; and Post Talmudic. The Biblical or pre-Talmudic Calendar was used prior to the days of rabbinism, which began about the third or fourth century B.C. In other words, the first calendar was that observed by the Israelites during the centuries when they were a theocracy, in whole or in part. God communicated His will through the prophets. Hebrews 1: 1,2. The prophet Amos declares that the Lord will do nothing but He reveal~~eth~~ His secrets unto His servants the prophets. Amós 3:7. In following the history of Scripture, from the time of creation till the close of the Old Testament canon with the book of Malachi, we find the Lord did nothing which concerned the welfare of His people but what He indicated His plans to the people through the prophets.

When the Deluge was to destroy the world, the Lord gave Noah warning of the same. He told this righteous man the length of time probation would be granted that generation. A week before the Deluge began, Noah was told that in one week the waters would begin to fall. To Abraham the Lord said that four centuries would pass during which time his descendants would be in bondage, but in the fourth generation his posterity would be delivered. Abraham was a prophet. Genesis 20:7. When the time came for the servitude of the Israelites to end, the Lord raised up the prophet Moses who was the chosen instrument to deliver the people. The record says of the promise God made to Abraham:

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." Exodus 2:24.

Moses writes of the Israelites' deliverance:

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

"And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exodus 12:40,41.

When the two tribes, Judah and Benjamin, were to be sent into Babylon, Jeremiah stated their captivity would last seventy years. Jeremiah 25:10-12;

29:10. In that same year a man by the name of Hananiah, son of Azur, challenged the prediction made by Jeremiah and said the Lord told him that the captivity would be broken in two years. That meant the captivity would cover only ten years from the time the first contingent was carried into Babylon, till their deliverance. This contradiction of the length of time announced by Jeremiah did not disturb the prophet of the Lord. Jeremiah was sure that seventy years was the true message of God. A few days later, a message came from the Lord to Jeremiah with the announcement that the Lord charged Hananiah with rebellion against God by contradicting Jeremiah's testimony. Hananiah gave his message in the fifth month, and he was dead in the seventh month. Jeremiah 28:1-17.

When the time arrived for the fulfillment of the seventy years of exile, the Lord raised up the prophet Daniel who sought the Lord to hold to the promise He made of Israel's deliverance. This man's prayer was answered, when the Lord moved upon the heart of Cyrus, king of Persia, to issue his decree for the restoration of the people to their own land.

Through the prophet Daniel the Lord gave the prophecy of the 2300 prophetic days. Daniel 8:14. God specified that seventy times seven years would be cut off from the twenty-three hundred, and the four hundred and ninety years cut off were to be devoted to the Jewish people. These various prophetic periods with their fulfillment were all announced by the prophets. The twelve months of the Bible year were established in harmony with the counsel of God; for there are no records of variations of the seasons among the Israelites during the thousand years they were under the ministration of the prophets. Various of the sacred institutions which for centuries had been neglected were revived; and we find during the revival these sacred ordinances were observed at the proper time. 2 Kings 23:21-23; Nehemiah 8:15-17. How the Israelites harmonized the Biblical year with the solar year of $365\frac{1}{4}$ days, we have no record in Scripture.

The Talmudic Period

Just when the calendar of the Talmudic period was introduced it is not known; for during the early rabbinical days we find that the Jews followed the thirteenth month calendar. That is, they interposed an added month, and called it Ve-Adar, or Adar again. (Adar is the twelfth month.) There is no mention in the Bible of a thirteenth month. Of the introduction of this intercalary or thirteenth month, the Jewish Encyclopedia says:

"There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of one month in three years, or by the adding of ten or eleven days at the end of each year."--Edition 1903, Vol. 3, p. 499.

During the four centuries of the development of the Talmud, the rabbis, not having the guidance of the Spirit of God as their predecessors had during the days of the prophets, introduced many strange innovations in regard to the new moons and festival periods. The "Jewish Encyclopedia" says:

"Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition from the patriarchal family. However, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called, Nisan, but Adar Sheni." (Adar Sheni means the second Adar, or Adar repeated.)--Ibid.

From the foregoing it is observed what at times should have been the first month of the year actually was called the thirteenth month, or "Leap Year."

Much confusion existed among the rabbis themselves as well as from outside sources in regard to when the new moon should be fixed. Rabbi Gamaliel, the second, who lived in the first century of the Christian era, and an outstanding leader, received reports of eye witnesses when they first saw the new moon. The testimony of these witnesses was disputed, and as a result great perplexity followed. Then too during this period, the Talmudists introduced an added day to the feasts. For fear that the new moon was not observed at the proper hour, and

therefore not announced at the accurate time, rabbinism introduced an added day to the feasts as follows: instead of having the first and last day of the Passover a sabbath, they commanded there should be observed the first two and last two days of the feast as sabbaths. The feast of Pentecost was given an added day. The Blowing of Trumpets, the first day of the seventh month, was given an added day, and this feast was changed and called Rosh Hashonah, the New Year. Feast of Tabernacles had two sabbaths each at the first and last days of the festival. From that period, the Jews celebrate the New Year beginning with the seventh Bible month, rather than with the first month, Nisan.

The Post-Talmudic Period

In the second century of the Christian era Rabbi Judah, called the Nasi, the prince, a man of great learning and immense wealth, gathered the oral sayings of the rabbis which had accumulated for more than four centuries and systematized them, forming these collections into twelve orders. This rabbi exerted great influence over the people, and many of his teachings were accepted as law. Rabbi Judah gave much thought and study to the arrangement of the calendar. Of his prestige it is said:

"The formulating of . . . maxims on controverted points required both his usual technical knowledge and his undisputed authority."--"Jewish Encyclopedia," Vol. 7, page 335, second column.

It is said that in his patriarchate:

"The Samaritans, in order to confuse the Jews, set up fire-signals at improper times, and thus caused the Jews to fall into error with regard to the day of the new moon. Rabbi Judah accordingly abolished the fire signals and employed messengers. The inhabitants of countries who could not be reached by messengers before the feast were accordingly in doubt, and used to celebrate two days of the holidays. By this time the fixing of the new moon according to the testimony of witnesses seems to have lost its importance, and astronomical calculations were in the main relied upon."--Ibid, Vol. 3, page 500, first column.

Living contemporary with Rabbi Judah was a man by the name of Samuel who is said to have been so familiar with the heavenly bodies that he knew the courses

of the heavens as well as the streets of his city. He was a professor of a school in Babylonia, and he there arranged a calendar of the feasts that the Jews in other parts of the world might be independent of the leaders in Judea.

It was Hillel the third who lived in the middle of the fourth century A.D., who published a set of rules for the computation of the calendar, which "fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II."--"The Jewish Encyclopedia," Vol. 3, page 500, column 2.

In arranging the calendar for the Jewish people it is admitted "that there is a slight error in the Jewish calendar--due to inaccuracies in the length of both the lunar and the solar years upon which it is based,--has been asserted by a number of writers."--Ibid. Although these inaccuracies seem slight, "they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust."--Id. page 501, first column.

Because of this arrangement of the calendar by the rabbis, the Jewish holidays are so fixed that there was a difference of time in the observance of the Day of Atonement varying from September 14 to October 13. Certain "exceptions were introduced to provide that the Day of Atonement should not be on Sunday or Friday, and that the seventh day of Tabernacles should not be on Saturday."--Id., page 503, second column.

The rabbinical adjustments of the calendar were not accepted nor followed by the Karaite Jews. The Karaite Jewish sect appeared in the eighth century of the Christian era, and its founder was a man by the name of Anan. At first these people were called Ananites, but later took the name of Karaites from the Hebrew words, Be-nay Mikro, or Ba-lai Mikrou which mean "followers of the Bible. "

Of this Anan the Jewish Encyclopedia says:

"Anan, opposed on principle to Rabbinism, could not recognize tradition as a source of law."--Id., Vol. 7, page 440, second column.

"Anan's proclamation of the unrestricted study of the Bible as the only source of religion was most attractive, not only to the members of earlier anti-rabbinic sects, . . . but also to the more liberal elements within traditional Judaism that were dissatisfied with the stagnation shown in the methods of the Babylonian academies."--Id., p. 441, first column.

"During the first centuries of the existence of the sect, Karaism was widely extended among the Jews, and could boast of making many converts among the followers of the parent religion, gathering them in Egypt, Palestine, Syria, Babylonia, and Persia."--Ibid.

Rabbi Jacob H. Greenberg, Dean of the Hebrew Theological College, Chicago, Illinois, a Hebrew scholar and a calendar authority among the Jews, in a letter to the writer, makes this observation of Anan's views of the reckoning of the months:

"According to his (Anan's) opinion the decision with reference to the new moon and leap years depends entirely upon lunar observation in respect to the first, and the first harvest in respect to the latter. Anan, in this matter, departed from what had been Jewish (that is rabbinic Jewish) law, at the time of the second Hillel, and did not accept the laws of Reckoning handed down by the latter Hillel."

During the ninth century of the Christian era and onward there arose many disputations between the Orthodox and the Karaite Jews on the calendar issue. One of the scholarly orthodox rabbis, Saadiah by name, who lived from 892-942 A.D., after having disputed the correctness of the calendar established by the Karaites, formulated further calendar rules for the Jewish people. It is well known among Jewish leaders that the Karaites refused to abide by the decision of rabbinical Judaism in regard to their mode of establishing the new moons and the feasts. Anan insisted that the beginning of the months depended upon lunar observations according to the Scriptures, and the added or intercalary month must be decided by the barley harvest. Consequently the Karaite Jews do not agree in the observance of the Jewish holy-days with the orthodox Jews.

Doctor Julian Morgernstern, President of the Hebrew Union College, Cincinnati, Ohio, says of the Karaite Jews:

"The Karaite Jews observe a calendar which differs somewhat from this (the orthodox calendar) and conforms more closely to the older calendars current in Israel. The Karaite calendar differs particularly in the fixing of the dates of the different festivals."--Letter written to the writer, October 21, 1938.

In a letter the writer received from the Chief Rabbi of the Karaite Jews, dated December 12, 1938, the Rabbi says:

"I have the honor to inform you that our sect, 'The Israelite Karaite,' followed literally the Old Testament. That is to say, we are guided in our prayers and holy days by the orders of our Lord to Moses and the Prophets. We consider the seventh day as the Sabbath. Attached to this, you find six Karaite Calendars. . . . From these Calendars you will know the reason for which our festivals and holy days do not come at the same time as those of the Rabbinate. (By the Rabbinate, the Chief Rabbi means the regular Jews.) We follow the moon in our calendar. . . . This is why the holy days do not come together at the same date.

"As I have declared above, you will see that we--The Karaite Jews--follow the Old Testament literally without any change, and all our religious theories are still the same as Moses and the Prophets. . . . Yours truly,

"N.B. The Karaite Jews have a nineteen-year cycle calendar as the Rabbinate Jews."

In the year 1844, the Orthodox Jews observed the Day of Atonement on September 23, in harmony with the calendar adopted by the orthodox people, which day they called the tenth day of the seventh month; but according to the ^{reckoning} of the Karaite Jews the tenth day of the seventh month, the Day of Atonement, took place on the 22nd day of October, 1844.

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In a volume entitled, "Memoirs of William Miller," by Sylvester Bliss, author of "Biblical Chronology," and published by Joshua V. Himes, Boston, 1853, we read the following in regard to the tenth day of the seventh month as recognized by the Millerites in 1844.

"For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year (1844), as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Karaite Jews, fell on the 22nd day of October. Mr. Miller had, a year and a half previous, called the attention of the seventh month as an important one in the Jewish dispensation."--Pages 269,270.

"The Advent Herald and Signs of the Times Reporter," one of the mediums used by the believers in the return of our Lord in 1844, was issued October 16, 1844. The editor of this paper, J.V. Himes, wrote the following editorial note in the first column of the first page of this particular issue. The editor said:

"As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith-- by the sounding of this cry at midnight, during the tarrying of the vision when we had all slumbered and slept and at the very point when all the periods, according to our chronology and date of their commencement, terminate,--we feel called upon to suspend our labors and await results."

This note was written by Joshua V. Himes on October 8, 1844.

Beneath this note of Joshua V. Himes, in the same column of the same page, is a brief statement by J. Litch. This note is headed:

"Brother Litch on the Seventh Month.

"Dear Brother Himes: I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on this question," etc.

J. Litch wrote his note, dated Boston, October 11, 1844.

Be it observed that the Orthodox Jew had already observed the Day of Atonement in Boston and in other cities of the United States and the world on the 23rd of September. This fact was well known to those who expected the Saviour to appear on the tenth day of the seventh month in that year; yet these editors stated on the dates noted above, October 8 and 10, they were looking forward to the coming of the Lord on the tenth day of the seventh month in that year, which they recognized was October 22, according to the Karaite reckoning of the calendar.

What wisdom and spiritual vision the Lord gave those earnest God-fearing and sincere believers who so earnestly and anxiously were looking for the coming of the Saviour, to proclaim to the world that they were following the calendar

adopted by the Karaite Jews,--those Jews who profess to follow the Scripture rather than following the calendar adopted by the rabbinical orthodox Jews who were following a calendar which they admit is inaccurate in its mode of reckoning.

F. C. Gilbert.

PREPARATION FOR THE PASSOVER: PREPARATION FOR THE SABBATH

There seems to be a notion entertained by some that the Passover and the seventh day Sabbath are one and the same. Among the errors rife today is the idea that the Sabbath observed by the Israelites has for its basis of observance the Passover, the memorial of their deliverance from Egypt. This idea seems to be strengthened in the minds of a certain class by the command given to the disciples to prepare the last passover for the Saviour.

Let us note the Bible instruction in regard to these institutions. The Sabbath was introduced at the time of Creation. See Gen. 2: 1-3. The one and only reason given for the observance of the seventh day Sabbath is that God through the Lord Jesus made this world and all herein, in six days. Were it not for creation there would be no Sabbath, neither would there be any reason for making a Sabbath. The Scripture plainly says: "The seventh day is the Sabbath of the Lord thy God." Let it be remembered that the seventh day Sabbath cannot be dissociated from creation. With creation the Sabbath stands. The one cannot be separated from the other. The seventh day is God's own memorial of His creative works. This weekly reminder is to continue throughout eternity. The seventh day is an institution originated by the Lord for a specific purpose, namely, that all the inhabitants of this world shall recognize the Lord as the Maker of the heavens and the earth. This seventh day was to be observed by all peoples, at all times, and in all parts of the earth.

In order that the Sabbath may be observed each recurring seventh day, God instituted a preparation day for His holy Sabbath. This preparation day is first recorded as follows:

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Ex. 16:

The Israelites recognized this obligation laid upon them, as may be seen from the following:

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: Bake that which ye will bake today, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

"And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein." Ibid, 22-24.

The foregoing is clear, simple, understandable. The day before the Sabbath, the sixth day, God made a preparation for the Sabbath.

Introduction of the Passover

The Lord originated the Passover just preceding the deliverance of the Israelites from their Egyptian servitude. The record of the Passover is found in Ex. 12: 1-28. In the instruction to Israel to arrange for the Passover, the people were commanded:

"In the tenth day of this month (the first month) they shall take to them every man a lamb. . . .

"Your lamb shall be without blemish, a male of the first year; . . .

"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12: 3-6.

From the foregoing we learn that the Passover must be observed on the 14th day of the First Month; to observe the Passover it was necessary for every family to have a lamb; this lamb must be taken four days before the observance of the Passover, and the lamb must be kept until the time it was sacrificed. The evening following the slaying of this lamb the offering must be eaten.

This was the command to Israel telling them how to prepare for the Passover. There is nothing said in the preparation of the Passover about the weekly seventh day Sabbath. The Passover was a national ordinance and it must be observed once a year. See Ex. 12: 14-20. This festival was an annual occurrence to be observed on a certain day of the first month irrespective of the day of the week on which this particular fourteenth day of the first month fell. The preparation for this feast consisted in taking a lamb four days before the 14th day.

It is evident that there existed no specific relationship between the Sabbath of the Lord, the seventh day, and this annual Passover festival.

The Passover Preparation at the time of Christ

In addition to the Passover service recorded in Exodus, at the time of the Saviour there were other customs adopted by the people in connection with the Passover, such as the Chagiga, wine, and so forth. On the night of the 14th of the first month the Jews celebrated what is known as the Seder, the Passover evening service. In order to prepare for this Passover evening meal the disciples came to the Master with the question:

"Where wilt thou that we prepare for thee to eat the Passover?"

"And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

"And the disciples did as Jesus had appointed them; and they made ready with the Passover." Matt. 26: 17-19.

Following the Passover supper Jesus with the disciples entered the Garden of Gethsemane. Shortly after this season in the Garden Jesus was arrested by the mob. He spent the night passing through the awful experience with Pilate, Herod, the soldiers, and the Sanhedrin. The next day at the third hour, 9:00 a.m., He was hanged on the cross. He died at 3:00 p.m. this same day.

Mark's account of the last Passover Supper is much the same as that noted by Matthew, except that Mark mentions a few things which Jesus said that Matthew does not. Mark does say that the day on which Jesus died was the preparation day,

that is the day before the Sabbath. Mark 15:42. Luke goes into more details of the Saviour's last hours than does either Matthew or Mark. Luke also says of this day on which Jesus died:

"That day was the preparation, and the Sabbath drew on." Luke 23:54. He states that the women who followed the Saviour saw ^{where} His body was laid.

"And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Ibid, verse 56.

In view of what the Scriptures tell us of the preparation for the Sabbath, this preparation the women were making had nothing to do with the preparation for the Passover. The Passover preparation had already been made by the disciples for the Saviour.

John tells us of the Jews' belief of preparation after Jesus died:

"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that the legs might be broken, and that they might be taken away." John 19:31.

The three annual outstanding feasts of the Jews were Passover, Pentecost, Feast of Tabernacles. The first and last mentioned feasts covered seven and eight days. The seventh day Sabbath which occurred during the feast was called "Shabbos Ha-go-dol," the "great" or "High Sabbath." The Fall Holy Days, "The Blowing of Trumpets," also called the "New Year," and "Youm Kippur," "Day of Atonement" cover a period of ten days, from the first till the tenth day of the seventh month. The seventh day Sabbath which comes during these Fall "Holy Days" is called, "Shabbos T-choo-Vau," "Sabbath of Repentance." The people added significance to this particular Sabbath day. The reason why the Sabbath during the ten days from the "Blowing of Trumpets" to the "Day of Atonement" is called, "Sabbath of Repentance" is because these ten days are called "The ten days of Repentance." The Jewish people stressed the weekly Sabbath at these particular festivals and holy days.

When the Passover occurred on Thursday, the day following was also called a

Sabbath. This second holy day was added by the rabbis, as may be seen by the following:

"Although the second holy day is only of the words of the Scribes, everything that is forbidden on the first day, is forbidden on it (the second day) also. And every one who professes the second holy day, even that of the "New Year" ("Blowing of Trumpets"), whether it be in a matter relating to the sabbatism, or by work, or by going beyond the Sabbath limit, is to receive the beating denounced against rebellion, or to be excommunicated, unless he be a learned man." "Hilchoth Youm Tov. c. i. 24." (Talmudic Work, entitled, Laws of the Holidays.)

"To us, who observe two days, everything that is forbidden on the first day, is also forbidden on the second day; and whosoever makes light of it is to be excommunicated. But if he be an acute Talmudist the excommunication is not to be severe, only he is to be beaten." "Orach Chaim," 496. (Talmudic Treatise, called, The Ways of Life.)

"These are the six days on which the Scripture has forbidden the doing of work. The first and the seventh day of Passover: the first and eighth day of the Feast of Tabernacles, and the first day of the seventh month; and these days are called holy days. The Sabbatism of all is alike; it is unlawful on them to do any manner of work, excepting that which is necessary for the preparation of food, as it is said, 'Save that which every man must eat.'" "Hilchoth Youm Tov," i.1.

Because of the second holy day of the feast added by the Scribes, the people were allowed to make preparation for the seventh day Sabbath on this Passover festival day should it come on the sixth day. The Sabbath following the crucifixion was called "Shabbos Hagadol," the "Great," the "High Sabbath day." So the Jews on Friday, this Passover holy day, were preparing food for the Sabbath of the Lord, the seventh day. It must be clear to one who accepts the Bible as the Word of God and who is familiar with the customs of the Jews that the preparation for the Passover and the preparation for the seventh day Sabbath are separate,

distinct. The preparation by the disciples for the Saviour was the preparation for the Passover; the preparation by the Jews mentioned in John 19:31, was for the Sabbath of the Lord. The Sabbath of the Lord and the Passover are different institutions. They have nothing in common, except when the seventh day Sabbath occurs during the week of the Passover Festival. At that time added significance is given to the seventh day Sabbath by calling it a "Great" or "High Sabbath day."

F. C. Gilbert.

ON WHAT DAY OF THE WEEK
WAS CHRIST CRUCIFIED?

There seems to be a growing tendency to revive an error which never should have had birth. The idea is gaining ground in the minds of a class of religious people that Christ was crucified on Wednesday, the fourth day, and not on Friday, despite the fact that the Bible teaches in simple language that the Saviour died on the sixth day of the week. Luke 23:52-56.

Reasons for Erroneous View

There may be two causes which might lead some to reach such a conclusion. The first is: The failure to recognize that the Bible is fundamentally a Jewish book; second, in not differentiating between the Passover "holy days" and the Sabbath of the Lord:

Many centuries ago, through the prophet, the Lord declared that "My people are destroyed for lack of knowledge." Hosea 4:6. A lack of information is liable to lead honest persons into erroneous views: whereas, sound knowledge and correct information, aided by the Spirit of God will bring to the earnest truth seeker the pure and undiluted teaching of God's Word.

The Saviour, during His interview with the woman of Samaria at Jacob's well, declared:

"Ye worship ye know not what: we know what we worship; for salvation is of the Jews." John 4:22.

Says the great apostle to the Gentiles:

"What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Romans 3:1,2.

When the apostle Paul was permitted to make his defense before King Agrippa, this ambassador for Christ addressed the monarch with these words:

"I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

"Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." Acts 26:2,3.

It is of great advantage to understand the manners and customs of the people to whom and through whom the Bible was given.

Christ Taught Among the Jews

To the woman of Canaan who came to the Saviour for aid, Jesus said:

"I am not sent but unto the lost sheep of the House of Israel." Matt. 15:24.

When the Master selected the twelve disciples, ordained them, and sent them on their first mission, they were admonished:

"Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not:

"But go rather to the lost sheep of the house of Israel." Matt. 10: 5,6.

One reason for this attitude of the Saviour is explained by the apostle Paul:

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15:8.

Jesus called His first disciples from among the Jewish people. He had no Gentiles in His official family. The night of the last supper there were gathered with Him about that table only Jews, the literal descendants of the patriarchs Abraham, Isaac, and Jacob. This was in accord with the promise and prophecy that Messiah must come from the seed of Abraham according to the flesh. Rom. 9:4,5.

The Original Passover

The Passover was given originally to the Israelites, just prior to their liberation from a long servitude in the land of Egypt. See Ex. 12:1-20; 13:3-10.

The Passover sacrifice must be slain before the people left the land of their serfdom; it also must be eaten before they were delivered. Says the Scripture:

"And thus shall ye eat it; with your ^olins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and ^abest; and against all the gods of Egypt

I will execute judgment: I am the Lord." Ex. 12:11,12.

Moreover, the people were exhorted to eat the Passover lamb that very night, nor were they permitted to allow any part of it to remain till the morning. Vs.8-10.

This instruction clearly defines that the first Passover supper was observed before the Israelites were delivered from Egyptian bondage. It is true that the Passover institution was to be a memorial of the deliverance of the Israelites from their Egyptian bondage for future generations; but the first Paschal lamb was killed and eaten before the people departed from the land of Ham.

When the seed of Abraham were delivered from the land of the Pharaohs, after the Egyptian first born were slain, Moses received the following command from God:

"It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations.

"And the Lord said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof:

"But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. . . .

"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

"All the congregation of Israel shall keep it." Ex. 12:42-47.

In the first six verses of this twelfth chapter of Exodus we have the time given when the Passover lamb must be taken and slain; from then on till the twenty-seventh verse of this same chapter we have further instruction how the Passover festival shall be observed.

The people were commanded to make proper preparation to observe this feast, and a definite time was arranged for this preparatory work.

No Passover Observed for Thirty-Eight Years

The year following Israel's deliverance from Egypt, the Lord commanded Moses to admonish the people to keep the Passover again. Numbers 9:1-5.

This they did, except that some were found who were defiled, unclean. These were commanded to observe the Passover on the fourteenth day of the second month.

Shortly after the observance of the second Passover, the Israelites refused to enter the land of Canaan; and then the Lord informed them that they should all die in the wilderness, except Joshua the son of Nun, and Caleb the son of Jephuneh. Num. 14:27-29.

From henceforth, and during the remainder of their sojourn in the wilderness, the seed of Abraham kept no Passover. The reason for this is given in Joshua 5:2-9. When the ordinance of circumcision was again performed upon the descendants of the deceased generation, the command was renewed that the people should observe the Passover. Joshua 5:10.

Special Holy Days

In addition to the observance of the Passover, there were given to the Israelites holy or sacred days, as for instance:

"In the fourteenth day of the first month at even is the Lord's passover.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

"In the first day ye shall have an holy convocation: ye shall do no servile work therein.

"But he shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein." Lev. 23:5-8; Ex. 12:16; Num. 28:18,25.

The first and the last days of the Passover were sacred, holy days. On these days the people were allowed to do no ordinary, no secular work. They were permitted to prepare food. Ex. 12:16. The same was true of the other feasts of the Lord. See Lev. 23:23,24,31,35,36. These holy days, however, were not part of or identical with the Sabbath of the Lord, the seventh day of the week. See, Lev. 23:38.

Many Peculiar Experience Did Israel Have

For fifteen centuries the children of Abraham had very peculiar experiences with

their observance of these feasts. They were instructed through Moses that these feasts must be observed only in the land which God shall choose. Deut. 16:1-8. In no other place may the Passover be offered. During the days of their repeated apostasy the people either lost the sacredness of the feasts, or the leaders neglected to observe them. There were times when centuries elapsed and the Passover was not observed. The same was true of the other festivals. 2 Kings 10:1-5; Neh. 8: 13-17.

During the exile in Babylon the Israelites were unable to commemorate these feasts, yet many of the pious people did their best to keep record of those times and seasons.

When Israel was relocated in Palestine, the leaders endeavored to put their house in order, and to observe the Passover again with the other feasts. Some forms of holy service they added; certain customs they omitted. For fear that during their exile they may have lost the accurate counting of the time when all feasts should be observed, the ecclesiastical council originated the following law:

"These are the six days on which the Scripture has forbidden the doing of work. The first and seventh day of the Passover; the first and last day of the feast of Tabernacles; the day of the feast of Pentecost; and the first day of the seventh month. All these are called holy days. The Sabbatism of all is alike."--"Hilchoth Yom Tov." (A Talmudic Volume, entitled, "Laws of the Holidays.")

"But to us who observe two days what is unlawful on the first day is also unlawful on the second day; and he who disregards the latter, is to be excommunicated."--"Orach Chayim." ("Ways of Life.")

"Though the second holy day is of the words of the scribes only, everything which is considered unlawful on the first, is not permitted on the second. And every one who profanes the second holy day, even though it be the New Year's, whether it be a matter relating to the Sabbath, or to work, or by going beyond the limit of the Sabbath, he is to be excommunicated, or to be beaten with the flogging of rebellion, provided he be not a Talmudist."--"Hilchoth Yom Tov." ("Laws of the

Holidays.")--See "Practical Lessons from the Experience of Israel," Third Edition, pages 690, 691.

From the foregoing it is clear that the rabbis added extra days to those given by the command of the Lord. Yet all these sabbatic days were distinct and apart from the Sabbath of the Lord.

The Last Passover

When the Saviour was about to observe the last Passover with His disciples, He told them, in answer to their question where they should make ready for the feast, to

"Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

"And the disciples did as Jesus had appointed them; and they made ready the passover." Matt. 26:18,19.

Jesus had already said to His disciples:

"Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Ibid, verse 2.

It is evident that the Saviour with the disciples had a clear understanding when the Passover should begin, and He gave command to make ready for this feast. This preparation be it remembered was for the Passover. Jesus made no intimation to His disciples that they should make any preparation for the Sabbath of the Lord.

The Pharisees and Sadducees Differ

The reader must not forget that there was a disagreement between the Pharisees and the Sadducees as to the length of time between the Passover and the feast of Pentecost. The Pharisees expounded the Scripture

"On the morrow after the Sabbath" (Lev. 23:15,16) to be the day after the Passover Sabbath, whichever day of the week the Passover Sabbath occurred. Whereas the Sadducees claimed that the phrase,

"On the morrow after the Sabbath," meant the first day of the week, the day after the seventh-day Sabbath. The result was that the Sadducees always observed

Pentecost on the first day of the week, while the Pharisees observed Pentecost on whatever day it might come after counting forty-nine days from the day the sheaf was waved before the Lord.

However there is no allusion made of this difference between these two classes in the writings of the New Testament. The disciples enlightened by the Holy Spirit considered this discord non-essential to the teaching of the gospel, nor did the dissonance affect the truth of Christianity.

When the disciples were invited by the Saviour to make ready the last Supper, they were making preparation for the Passover, and not for the seventh day Sabbath. They sacrificed the Passover; they ate the lamb that evening in harmony with the law of Moses. Jesus fulfilled that law as He fulfilled every other law. Matt. 5: 17, 18; Romans 10:1-4.

Gethsemane and Calvary

While Christ who was sacrificed for us, is our Passover, He ate this last supper with the disciples before He died. 1 Cor. 5:7. The Paschal lamb was slain, and it was eaten in the evening following. Every part of the type met its fulfillment in Christ, the true Passover. Says an eminent writer:

"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin-offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages." "Desire of Ages," page 652.

Later, the same evening with His disciples, He entered Gethsemane. In this place the sins of a lost world were confessed upon Him. Isa. 53:6. He became the Substitute for man. The Just took the place of the unjust. The innocent Lamb now had transferred upon Him the transgressions of a guilty race. Isa. 53:8. Following

these sorrowful hours, He was arrested, denied by the devoted Peter, deserted by His followers, and sentenced to scourging and death. These experiences occurred subsequent to the time when Jesus had eaten the Passover with His disciples. The day He was crucified was the day He died.

The Preparation for the Sabbath

After He died, the centurion who stood at the cross was so impressed at what He saw, that he proclaimed: "Truly this man was the Son of God." Mark 15:39.

Among those who were gathered around the cross were Mary Magdalene, Mary the mother of James the Less, and of Joses, and others. Mark 15:40. Of these women it is written:

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:55,56.

The context of this scripture says:

"And that day was the preparation, and the sabbath drew on." Verse 54.

From the foregoing it is evident that the preparation day here spoken of had nothing to do with the Passover preparation. This day was the day before the Sabbath. But the Sabbath is the seventh day. According to the command of the Saviour the Passover preparation was made before Jesus ate the Passover. Hence it is clear that the day the Saviour was crucified was the day before the weekly Sabbath--the sixth day of the week, the day commonly known as Friday--and not on the Passover preparation day.

F. C. Gilbert

THE SIGN OF THE PROPHET JONAS

Repeatedly during the Saviour's ministry on earth was He besieged by the Scribes and Pharisees with various complicated questions, with the hope that they might trap or entangle Him, in order to deliver Him up to the authorities as a revolutionist or a disturber of the peace of the Caesars. They were unable to do this. Jesus always understood their designs, and He knew their methods of plotting against His life.

As a pretext of their faith in Him, certain of these leaders approached Him one day with this question:

"Master, we would see a sign from thee." Matt. 12:38.

Understanding thoroughly their motive in raising this query, Jesus answered them in the following language:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

The Prophet Jonas

It must be remembered that Jesus is answering a question raised by the Scribes and the Pharisees. These men were neither Greeks nor Romans nor Persians. They were Jews; they were the depositories of Jewish teaching. They were the custodians of the manners and ways of Abraham's seed. See Matt. 23:1-3.

These Jewish leaders were familiar with the work and life of the prophet Jonah. They had great faith in the experiences through which Jonah passed, and they were well versed in the writings of this man.

They understood that Jonah was a messenger called of God to do a particular work, but he fled from the face of the Lord instead of delivering the heavenly message given to him for the men of Nineveh. Because of his disobedience the Lord caused a terrible storm which almost upset the boat in which this man Jonah was asleep. After discussing with the ship's crew the cause of this dreadful havoc, at his request the prophet Jonah was cast into the sea.

"Now the Lord had prepared a great fish to swallow up Jonah. And

Jonah was in the belly of the fish three days and three nights." Jonah 1:17.

Why Jesus Gave the Pharisees this Sign

It might be well to consider why the Saviour answered the question of these leaders in this manner. Israel had been visited by many prophets and great leaders who carried with them divine credentials and heavenly prestige. The children of Abraham could not forget the authority given Moses to assure the Israelites that God had sent him on his mission. He threw down a staff and it became a serpent. He placed his hand in his bosom and it turned leprous. He took water from the Red Sea and it became blood.

The prophet Ezekiel carried with him many evidences that he was sent from God, and he became a sign to the people in his day and generation. Eze. 4:1-3; 12:1-6, 9-11. Other noted messengers produced evidence that God had delegated them to carry forward their work for the people in His name.

The belief was prevalent that the Messiah was about to come at the time when John the Baptist appeared in the Jordan valley with his message to Israel. See Luke 2:25,38; 3:15. That the Sanhedrin composed of priests and Levites, the Pharisaical leaders, might know who was authorizing John to agitate the public mind, they sent to the Baptist a delegated committee to inquire of his work. Putting to him the properly authorized question, "Who art thou?" John told them he was "The voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-24. Having satisfied themselves from his own answer he was not Messiah, they were a bit disturbed by one statement he made, namely:

"There standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." Verses 26,27.

What could John mean by such a reply? Since this man admitted he was neither Messiah nor Elias (Elijah, the forerunner of Messiah), what might he mean by such a remark? The Pharisees determined closely to study this man whose shoe's latchet the Baptist was unworthy to loose. The ruling class had been unaccustomed to hear men of authority talk about other responsible men in such a manner. The Sanhedrin

determined to watch Jesus and investigate the work He was to do.

Jesus had great influence over men. Christ's presence attracted people from all walks of life. He was thronged by crowds everywhere He went. He performed wonders and cures unheard of by Israel's greatest prophets. His associates were from the men of very ordinary walks of life. He was different in act, in attitude, in conduct, and contact from any messenger or prophet who preceded Him.

Who can He be? and what is His objective in coming? questioned the Scribes and Pharisees. Hence they approached Jesus with the question: "We would see a sign from thee." Matt. 12:38.

In answering these leaders by quoting Jonah's experience Jesus wanted them to understand that He really was the Messiah, as we shall learn from the following:

Jesus Unfolds His Future to the Disciples

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Matt. 20:17-19.

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again." Mark 10:32-34.

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:19.

Jesus' Testimony to the Woman at the Well

In answer to the Samaritan woman's statement,

"I know that Messiah cometh, which is called Christ: when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." John 4:25,26.

When Jesus asked the man who was born blind and whose eyes He had opened, the

question,

"Dost thou believe on the Son of God?" John 9:35.

the man said to the Saviour,

"Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." Verses 36,37.

We find in the foregoing verses Jesus testified that He was Messiah, Son of God. To give to the Scribes and Pharisees evidence that He was Messiah, He told them that as Jonah was entombed in the whale for three days and three nights so He would be betrayed, would be put to death, and would be buried; but He would rise again the third day, even as Jonah came forth from the watery grave. That is to say: The death, burial, and resurrection of the Lord Jesus was to be a sign to that generation that He was the Messiah, the Son of the living God. This tragedy, however, would be executed by the very men who were anxious to secure from Him a sign of His authority.

Three Days and Three Nights

We know from the Scripture that Jesus did die, was buried, and was raised again from the dead, even as Jonah was swallowed up by the fish and came forth from the sea alive. But was Jesus to be in the grave three days and three nights? The accepted meaning of the statement, Three days and three nights, is seventy-two hours. Twelve hours of the day; twelve hours of the night. Three times twenty-four is seventy-two hours. This mathematical reckoning is true; but is this number of hours the burden of Christ's answer to that generation, that

"There shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

Did Jesus mean to convey to the Sanhedrin that He would be in the grave seventy-two hours, no more, no less, and that the number of hours is the sign of Jonas. Or was it the Saviour's purpose to convince them that He was Messiah, the Son of God, by forfeiting His life at their hands and yet rising from the dead? In spite of

their claims that they were able to put him to death for blasphemy because they were the authorized council whose jurisdiction extended over everything Jewish, He would come forth from the grave even though He were buried and by triumphing over death and the grave He would offer them indisputable proof that He was the Messiah. Possibly both the time and the events are included in Jesus' answer to the Pharisees; yet we believe that Jesus and those disciples who were closest to Him at the time when this event occurred are well qualified to clarify the point to us.

What Jesus and the Disciples Taught

We have the testimony of Jesus Himself in the following scriptures concerning the length of time involved in His betrayal, death, and resurrection: Matt. 16:21; 17:23; 20:19; Mark 9:31; Luke 9:22; 13:32; 18:33.

In each of these texts the Saviour declared He would rise the third day. He said to the disciples that He would die, He would be buried, and He would be raised the third day. The evangelists, Matthew, Mark, and Luke, agree that Christ repeatedly said He would rise the third day.

The apostle Peter when bearing testimony to the Gentiles at the home of Cornelius in Caesarea confirmed this statement of the Saviour by saying:

"Him God raised up the third day, and shewed him openly." Acts 10:40.

Luke gives us the conversation between the angels at the tomb on the resurrection morning and the women who came to the sepulcher to anoint the body of Christ but found the tomb empty. The heavenly visitors said:

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."
Luke 24:6,7.

This same evangelist records the interview between Jesus and the two disciples on the way to Emmaus on the day of His resurrection, part of which is as follows:

(Jesus) "And he said unto them, What things?"

(Disciples) "And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to

death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this today is the third day since these things were done." Luke 24:19-21.

It is clear that it was the third day from the time Jesus^{was} delivered to be condemned by the chief priests and rulers till he was raised from the tomb.

Luke also furnishes us with another testimony from Jesus Himself at a gathering with the disciples just prior to His ascension. The Saviour said:

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24:46.

We have also the testimony of the apostle Paul in the following language who received direct revelation of the Lord Jesus:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:3,4.

The combined testimony of Christ with the disciples is that Jesus was raised from the dead the third day.

The Witness of the Pharisees

Let us now consider the evidence of the men who put Christ to death. How did they understand that saying of Jesus, that He would be in the whale's belly three days and three nights as was Jonah? It is written:

"The chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead," Matt. 27:62,63.

These opponents understood by what Christ said that Jesus expected to rise the third day. This is in perfect agreement with what Jesus, the angels, and the disciples said.

Are the Testimonies Harmonious?

It may be asked, Do these statements harmonize with what Jesus said to those Pharisees who asked Him the question, We would see a sign from thee? Matt. 12:38-40.

They certainly do. For all parties concerned say the same thing. It must be

remembered that the Saviour who was a Jew was talking to Jewish people who had certain peculiar customs and mannerisms. There was no misunderstanding among them as to what Jesus meant by His statement.

In the "Jewish Encyclopedia," published by Funk & Wagnalls, New York, Volume 4, page 475, Column 1, under article entitled, Day, we find the following statement and explanation of the Jewish understanding of the word, "day":

"In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted one day.

"Again, a man who hears of a vow made by his wife or daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time."

In the Jerusalem Talmud it is said:

"That a day and night together make up a day (night-day), and that any part of such a period is counted as the whole." Cited by Lightfoot, in Henry Alford's "New Testament for English Readers," Vol. 1, page 91.

The Jewish people from time immemorial have regarded a part of a day as a whole day. The Old Testament Scriptures furnish us with many such illustrations.

For instance:

"And he said unto them, Come again unto me after three days. And the people departed. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day." 2 Chron. 10:5,12.

According to our way of reckoning we would say that King Rehoboam wanted the people to come at the earliest on the fourth day, for he said, "Come again unto me after three days." But the writer makes the statement clear to us when he says the king's thought was: "Come again to me on the third day."

Illustrations Where Parts of Days are Regarded as Whole Days

Again we are furnished with an illustration of parts of days for whole days by the experience of Joseph and his brothers when he placed them in jail. It is written:

"And he put them all together into ward three days. And Joseph said

unto them the third day, This do, and live, for I fear God." Gen. 42:17,18.

Still further:

"Then Esther bade them return Mordecai this answer: Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise....Now it came to pass on the third day, that Esther ...stood in the inner court of the king's house." Esther 4:15-17; 5:1.

This text is parallel with the text of Matt. 12:38-40.

Christ's Betrayal, Death, Burial, and Resurrection

Jesus informed the disciples to prepare the Passover for Him. This they did. Matt. 26:17-19. The lamb was slain, eaten, after which the Saviour with the disciples entered the garden. Matt. 26:36; John 18:1. When the Saviour passed through the hours of prayer and anguish, He was taken by the mob led by Judas, was arrested, and spent the night with the mob in and around Pilate's judgment hall. The following forenoon He was led to Calvary where He was crucified. The Passover was eaten on Thursday, the crucifixion occurred on Friday, Jesus lay in the tomb the rest of that sixth day, and all day on the Sabbath. Early the first day of the week the disciples came to the tomb and Jesus was not there. To those followers of the Saviour the shining angels said, "He is not here, He is risen." Jesus had fulfilled the prediction He made to the Pharisees who asked of Him a sign. Beginning Thursday evening, through Friday, Sabbath, and early Sunday morning we have the three days and the three nights during which time Jesus was betrayed, suffered many things at the hands of the Sanhedrin, mocked and scourged by the Gentiles, put to death, and raised from the tomb. Every one connected with those events, friends and foes, admitted that the prophecy He made to those Pharisees and Scribes who demanded a sign came to pass.

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THE JEWISH CALENDAR

For many centuries the Jewish people have followed a calendar which was inaugurated by the rabbinical leaders. This calendar is as follows:

"The Jewish Year consists of 12 months, each month having 29 or 30 days. An intercalated year has 13 months, an additional month, called Adar Sheni (second Adar), being added between Adar and Nisan. Nisan, Sivan, Av, Tishri, Shebat, and the first Adar (in an intercalated year) always have 30 days; Iyar, Tammuz, Elul, Tebet, Adar (in a simple year, or Adar Sheni in an intercalated year) always have 29 days each. Meshvan and Kislev sometimes both have 30 days, when the year is called 'perfect' (Shelemah); . . . sometimes both 29 days each, when the year is called 'defective' (Maserah), . . . and sometimes Meshvan has 29 days and Kislev 30 days, when the year is called 'regular' (Kesidrah). . . . Whenever the month has 30 days, the 30th day of the month is the first New Moon day of the following month, which has two New Moon days. When the month has only 29 days the following month has only one New Moon day."--"American Jewish Year Book," 5678, 1917-1918, page 24.

The order of the Jewish months is as follows:

~~4 new moons~~
Nisan -
Tishri -
Sivan -
Tammuz -
Elul -

Nisan equals the first month; Iyar equals the second month; Sivan is the third month; Tammuz, the fourth month; Av, the fifth month; Elul, the sixth month; Tishri, the seventh month; Meshvan, the eighth month; Kislev, the ninth month; Tebeth, the tenth month; Shebat, the eleventh month; Adar, the twelfth month; Adar Sheni, is the thirteenth or intercalary month, called "Leap Year."

The month Nisan, the first month, compares with our month April. Just when this calendar came into existence is not definitely known, but it is believed to have been introduced during the period of Talmudic development just before and shortly after the first advent of Christ. Some authorities claim that this calendar became recognized as orthodoxical during the Patriarchate of Hillel II, who died about A.D. 365.

Of the introduction of the intercalary, or thirteenth month, we have the following from an authoritative Jewish work:

"There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of one month in three years or by the adding of ten or eleven days at the end of each year."--"The Jewish Encyclopedia," Edition 1903, Volume 3, page 499.

Again this same encyclopedia says:

"Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not

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reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni." (Adar Sheni means Adar repeated).--Ibid.

From the preceding quotation, it is observed what at times should have been the first month of the year was actually reckoned the thirteenth month, or a "Leap Year."

The same encyclopedia admits:

"That there is a slight error in the Jewish calendar--due to inaccuracies in the length of both the lunar and the solar years upon which it is based--has been asserted by a number of writers."--Volume 3, page 500.

The encyclopedia further states that on account of the differences which exist between the Jewish and Gregorian Calendars, it may be necessary sometime to call a "Pan-Judiac Synod to adjust" these differences.

Because of this arrangement of the calendar by the Rabbis, the Jewish holy days were so fixed that there was a difference of the time in the observance of the Day of Atonement from year to year, varying from September 14 to October 13. This calendar arrangement does not allow certain holy seasons to occur on any day of the week. They can fall only on particular days arranged by the Jewish Synod. The Day of Atonement never occurs on Friday or Sunday; and the seventh day of the Feast of Tabernacles cannot fall on Saturday. Certain rabbis attempted to explain the reason for this by astronomical calculations. "The Jewish Encyclopedia," Volume 2, p. 503.

The Karaite Jews, however, do not always agree in the observance of the holy days as prescribed by the orthodox Rabbis. The term Karaite in the Hebrew is, Be-nay Mikrou, or Ba-Lai Mikrou, which means "followers of the Bible." The founder of this sect of Jews is one Anan who lived about the middle of the eighth century. Of this Anan it is said:

"Anan, opposed on principle to Rabbinism, could not recognize tradition as a source of law."

Rabbi Jacob N. Greenberg, Dean of the Hebrew Theological College, Chicago, Illinois, a Hebrew scholar and a calendar authority, in a letter to the undersigned, makes this observation of Anan's view of the reckoning of the months:

"According to his (Anan's) opinion the decision with reference to the new moon and leap years depends entirely upon lunar observation in respect to the first, and the first harvest in respect to the latter. Anan, in this matter, departed from what

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had become Jewish (that is Rabbinic Jewish) law, at the time of the second Hillel, and did not accept the Laws of Reckoning handed down by the latter Hillel."

During the ninth century and onward there arose many disputations between the orthodox Rabbis and Karaite leaders. Heated arguments developed in regard to the accuracy of the calendars. Of one scholarly orthodox Rabbi, Saadiah, who lived from 892-942, it is said that he:

"Formulated calendar rules, after having disputed the correctness of the calendar established by the Karaites."--"The Jewish Encyclopedia," edition 1902, Volume 3, page 500.

Jewish writers in general agree that Anan, the founder of Karaitism, refused to abide by the decision of Rabbinical Judaism. Anan insisted that the beginning of the months depended upon lunar observations according to the Scriptures, and the added, or intercalary, month must be decided by the barley harvest. Consequently the Karaite Jews do not agree in the observance of the Jewish holy days with those of the orthodox Jews.

Doctor Julian Morgenstern, President of the Hebrew Union College, Cincinnati, Ohio, says of the Karaite Jews:

"The Karaite Jews observe a calendar which differs somewhat from this (the orthodox Calendar) and conforms more closely to the older calendars current in Israel. The Karaite Calendar differs particularly in the fixing of the dates of the different festivals."--In a letter to the writer, October 21, 1938.

In 1344, the orthodox Jews observed the Day of Atonement on September 23, which, according to their understanding of the calendar, they called the tenth day of the seventh month; but the Karaite Jews observed the Day of Atonement in the year of 1844 on the 22nd day of October, and they called this the tenth day of the seventh month.

In a volume entitled, "Memoirs of William Miller," by Sylvester Bliss, and published by Joshua V. Himes, Boston, 1853, we read the following in regard to the tenth day of the seventh month:

"For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, (1344) as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Karaite Jews, fell on the 22nd day

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of October. Mr. Miller had, a year and a half previous, called the attention to the seventh month as an important one in the Jewish dispensation."--Pages 269,270.

While writing this article, I have before me a paper entitled, "The Advent Herald and Signs of the Times Reporter," issued Wednesday, October 16, 1844. This "Advent Herald" was the medium of communication among the Adventists during the Millerite Movement, preceding the disappointment in 1844. The editor of this paper, J.V. Himes, wrote the following in the first column of the first page of this issue:

"As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,--by the sounding of this cry at midnight during the tarrying of the vision when we had all slumbered and slept and at the very point when all the periods, according to our chronology and date of their commencement, terminated,--we feel called upon to suspend our labors and await results."

Beneath this note by Joshua V. Himes, in the same column of the paper, is a brief statement by J. Litch. This note is headed: "Brother Litch On the Seventh Month.

"Dear Brother Himes:--I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question," etc.

Joshua V. Himes wrote his note on October 8; J. Litch wrote his note, dated Boston, October 11, 1844. The orthodox Jew had already observed the Day of Atonement on September 23, yet the Adventist believers recognized that the tenth day of the seventh Jewish month which they were following had not yet arrived. Hence it is clear that the Adventists who were looking for the second coming of Christ on the tenth day of the seventh month in 1844 did not follow the orthodox, or rabbinical Jewish calendar, but they did follow the Karaite Jews' reckoning of the seventh month.

F. C. Gilbert.