

Notes On Certain Aspects of the Books of Daniel, Ezra and Nehemiah



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1. The Investigative Judgment of Blotting Out is very Important to the church, it is the removal of all past sins of the converted church. Acts 3:19; Romans 2:13,16; James 5:19,20. (1John 4:16 17; 1 Peter 4:8).
2. This Judgment takes place in the second apartment of the heavenly Sanctuary, opened only from 1844, in the time of the end. (Daniel 8:14; Revelation 11:18,19).
3. The 2300 days (years, Ezekiel 4:8), stretches way down to the "time of the end." Daniel 8:14- 17,19,26.
4. Daniel did not understand the 2300 days part of the vision, it was not explained to him. Daniel 8:20-27.
5. However some years later an angel appeared to him to explain to him the vision. Daniel 9:21-23.
6. In the explanation we are told 70 wks (which is 490 years) are "cut off" and determined to the Jews to end their rebellion, for the Messiah to be baptized etc. Daniel 9:25.
7. The same verse and others breaks up the 490 years into 7 weeks (49yrs) + 62 weeks (434 yrs) including the finishing of the building up of the walls of Judah. Daniel 9:25.
8. This amounts up to 483 years, with the next verse telling us that the Messiah shall die for us and the Jews will destroy the earthly sanctuary. Daniel 9:26.

9. Finally the last missing 1 week or (7 days/years) is divided into Two by the death of Christ which brings an end to the sacrificial system forever. Daniel 9:27.
10. Thus the whole system spreads for 490 years according to the following chart.

FROM COMMANDMENT TO REBUILD		MESSIAH ANNOINTED	MESSIAH CUT OFF
49 YRS	434YRS		7 YRS
7 WKS	62 WKS		1 WK

70 WKS / 490 YRS

11. When we are told the date for this time prophecy to begin (from the commandment to restore and to build Jerusalem), we can tell where to start counting dates. The commandment is the decree given by Artaxerxes, we can now date all the events.

457 BCB	408 BCB		27 ACB	31 ACB	34 ACB
	434 years			31/2	31/2
49 yrs	62 wks			7 Y E A R S	

70 wks / 490 yrs

13. Thus we can now date the whole 2300 days / years to an end, by adding the remaining 1810 yrs.

457 BCB 31 ACB 1843/44.

408 BCB 27 ACB 34 ACB
 31/2 31/2

49 434 7 yrs 1810 yrs

2300 DAYS / YEARS

CLEANSING OF
 SANCTUARY

14. Thus we are told the work of judgment in which the church get rewards or inherit all things and receive the final justification of blotting out started in 1843/44. Daniel 8:14; Revelation 11:18,19; Revelation 21:7; Romans 2:13,16; Acts 3:19).
15. This position of SDA Bible prophecy is based upon solid irrefutable positions, a curse will be upon those who try to take away from the prophecies even by distortion of lies. Revelation 22:15,18,19.
16. Now for notes to look into this prophecy even more. Many historians and chronologists have often lied about history over-extending the dates and length of time in their history. Manetho and Berosus are two of them. "A desire to claim seniority over neighbouring races can be seen in the inflated estimates given by many ancient peoples for their national histories ... Herodotus visited the country [of Egypt] and was told that the Egyptians had a recorded history stretching over 382 generations back to the first king of Egypt he-calculated from this that their history began no

less than 11,340 years before his time ... Professor W.G. Waddell, compiler of the standard edition of Manetho, suggested that: "The works of Manetho and Berossus may be interpreted as an expression of the rivalry of the two kings, Ptolemy and Antiochus, each seeking to proclaim the great antiquity of his land. Since the original writings of Manetho are lost, as are those of Berossus, it is impossible to see how far the desire to exaggerate may have affected his work. Nevertheless, it is clear that his system of dynasties was used subsequently by Graeco - Roman scholars to produce a misleading long Egyptian history. It was easy to over estimate its duration by assuming that the dynasties Manetho listed all reigned consecutively. While some overlaps between them had to be accepted by modern scholarship, reluctance to abandon the original sequence has been a major contributory factor to the inflated length given to the Third Intermediate Period." Peter James, Centuries of Darkness, pp. 292-293.

17. Even the Nabonidus chronicles upon which so much historians depend has extreme exaggerations, thus one must be very careful in formulating dates. "There is ample evidence to show that the 'dates' given by the ancient Mesopotamians for their own history were often wide of the mark. An inscription of the 6th - century Babylonian King Nabonidus states that the famous King Hammurabi reigned 700 years before Burnaburiash, while modern reckoning separates them by some 300 years. Nabonidus also claimed that 3200 years elapsed between his own time and that of King Naram- Sin of the Akkad Dynasty. This would place Naram- Sin c. 3750 BC, a full 1500 years older than any modern estimate!" Ibid, p. 293.
18. Even the chronology of Josephus, the Jewish Historian who lived around 70 ACB, cannot be fully trusted, because he used discordant sources. "The next witness is Josephus. He was familiar with both Greek and Hebrew, and professes to have translated his antiquities from the Hebrew Scriptures, without

adding to, or diminishing from, the original. And his chronology usually agrees with that of the LXX. From this it is argued that discrepancies did not then exist between it and the Hebrew. The fact is, however, that, in his chronology, he is not consistent with himself. And although he does not refer to any discrepancies between the two versions, his writings give evidence that he had before him discordant authorities. From the birth of Adam to the flood, he gives 2,656 years; but gives data, amounting to only 2,256. He agrees with the Hebrew in placing the seventy years of Terah in the 292d years after the deluge; but gives data agreeing with the LXX (with the exception of Canaan), making the birth of Abraham 1,000 years after the deluge. In Book 8, chap. 3 sec. 1, he says: 'Solomon began to build the temple in the fourth year of his reign, in the second month, which the Macedonians call Artimisius, and the Hebrews Jar, five hundred and ninety - two years after the exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years'. But the data he gives makes the erection of the temple 502 years after the exodus, 1007 after the birth of Abraham, 2007 after the deluge, and 4353 from creation. Consequently, there must have been a disagreement in his sources of information; and as he professes to have followed the "sacred writings" these sources must have been the Hebrew and Greek scriptures." Sylvester Bliss, Sacred Chronology. pp. 199-200.

19. Ptolemy's canon, the astronomical writings of a Greek astronomer of the 3rd century B.C.B. is of great value (above many other writers) in establishing Bible dates. "Indeed, a Greek astronomical treatise from as late as the 2nd century AD contains one of the most valuable chronological sources ever discovered, known as the 'Canon of Ptolemy". Claudius Ptolemy, the famous Greek mathematician and geographer, recorded for posterity the

names and reign-lengths of the kings of Babylon from Alexander the great, who died there in 323 BC, back to Nabonassar, who ascended the throne in 747 BC. How Ptolemy came across documents containing such information is uncertain, but his interest in them lay mainly in their astronomical content. The sources available to him, now lost, provided detailed records of lunar eclipses observed by the ancient Babylonians, which Ptolemy dated according to an era beginning with the accession of king Nabonassar - Ptolemy's King list enabled 19th - century scholars to take their first confident step back into the past of Mesopotamia.

Following the decipherment of cuneiform the skeleton of history after 474 BC could be fleshed out from the records of the Babylonians themselves. Most important, the next stage of reconstruction could also be achieved - to give precise dates to Assyrian history by linking it with that of Babylonia. Since some of the Assyrian kings, such as Sennacherib and his son Esarhaddon, were included in Ptolemy's Canon for the periods when they also ruled Babylonia, synchronisms could easily be drawn between the two countries. The discovery of other sources, such as the Babylonian Chronicle published in 1887, provided further details ... But what of Ptolemy's Canon, by which 19th - century historians had set so much store? was Newton right to claim that 'studies of Babylonian chronology need to be reviewed in order to remove any dependence upon Ptolemy's king - list? On this question Mesopotamian archaeology can now fully repay its debts to the old astronomer. Though Newton glossed over the fact, Ptolemy's figures for the regal years of Babylonian kings have been completely vindicated by a wealth of cuneiform texts, including chronicles, short king list and dated business documents. The dates derived from Ptolemy's Canon can also be checked using the information from cuneiform 'astronomical diaries'. The Babylonians, originators of western astrology, were, as Ptolemy knew, meticulous observers of the night sky. Their records of the

positions of planets and stars, committed to clay by people who believed that these had a vital influence on earthly matters, are extremely detailed - so much so that the observations given in various tablets from the 7th to 5th centuries BC can be precisely dated to a year, month and even day by modern astronomers." Peter James, Centuries of Darkness, pp. 265, 267-268.

20. Our nineteenth century dating system comes from a Mr. Rawlinson who used Ptolemy's cannon compared with other sources. "With only minor adjustments, the system devised by the Rawlinsons [Henry and George] is still accepted today, although in the late 19th century it met strong opposition from some biblical scholars." Ibid, p. 266.
21. We can give a list of Babylonian kings with good dating positions in harmony with the Bible.
 1. Nabopolassar - May 17th, 626 to August 15th, 606/ 605 B.C.B.
 2. Nebuchadnezzar - Sept. 7th, 606/605 to Oct. 8th, 562 B.C.B.
 3. Amel - Marduk (Evil - Merodach) Oct. 8th, 562 to August 7th, 560 B.C.B.
 4. Neriglissar - August 13th, 560 to April 16th, 556 B.C.B.
 5. Labashi - Marduk May 3rd, 556 to June 20th, 556 B.C.B.
 6. Nabonidus - May 25th, 556 to October 13th, 539/38 B.C.B.
 7. Belshazzar - 549/ 48 B.C.B, rules jointly with his father for a little over 10 yrs till their over throw in 539/ 38 B.C.B..
(see Symposium on Daniel, p. 108).
22. We can now date almost all of the chapters of the Book of Daniel, and the dates are accurate. Here they are:
 - a. Chapter one - Dan 1:1. 606/605 B.C.B.
 - b. Chapter two - Dan 2:1. 605/604 B.C.B.
 - c. Chapter three - Dan 3:1. (probably same date or sometime shortly after).

- d. Chapter four - Dan 4:1, 36,37. (unknown).
- e. Chapter five - Dan 5:1, 30,31. 539/538 B.C.B.
- f. Chapter six - Dan 6:1,2. 539/538 B.C.B.
- g. Chapter seven - Dan 7:1. 549/548 B.C.B.
- h. Chapter eight - Dan 8:1. 547/546 B.C.B.
- i. Chapter nine - Dan 9:1. 539/ 538 B.C.B.
- k. Chapter ten - Dan 10:1 535/534 B.C.B.
- l. Chapter eleven (while Dan 11:1 is merely a reference
Back to Darius and his date of 539/538 B.C.B, the chapter is a
continuation of chapter 10 and thus should also be dated as
chapter 10 - 535/534 B.C.B.).
- m. Chapter twelve is also a continuation of chapter 10 and 11,
and should thus carry their date of 535/534 B.C.B.

23. We can now rearrange the chapters of Daniel in chronological order according to their dates. Dan 1, Dan 2, Dan 3, Dan 4, Dan 7, Dan 8, Dan 5, Dan 6, Dan 9, Dan 10,11,12.

24. The chronology of the chapters of Daniel shows us:

- a. A large amount of time passes between Dan 2 and Dan 7.
(between Nebuchadnezzar and Belshazzar, about 56 years).
- b. Between the prophecies of Dan 2 and Dan 7 is about 56 years.
- c. Between the prophecies of Dan 7 and Dan 8 is about almost three (3) years.
- d. Between the prophecies of Dan 8 and the explanation of Dan 9 we have about eight (8) years.
- e. The span that separates the prophecies explained in Dan 9 and those of Dan 11,12, is about four (4) years.

25. This is a chronological listing of all the kings of Medo - Persia with as accurate dates as one can presently get.

1. Darius the Mede 538 - 536 BCB.
2. Cyrus 536 - 530 BCB.
3. Cambyses 530 - 522 BCB.
4. Smerdis 523 BCB.
5. Darius Hystapes 522 - 486 BCB.
6. Xerxes - 486 - 465 BCB.
7. Artaxerxes (Longimanus) 464 - 424 BCB.
8. Darius II (Ochus) 424 - 404 BCB.
9. Artaxerxes III 404 - 358 BCB.
10. Artaxerxes IV (Ochus) 358 - 338 BCB.
11. Arses 338 - 336 BCB.
12. Darius III (Codomanus) 336 - 331 BCB.

26. Now as to the Hebrew word "chatak" translated "determined", the real meaning of the word in Mishnaic Hebrew is "cut off", it is used more times to mean "cut off". "Because Mishnaic Hebrew is in the same linguistic continuum as biblical Hebrew, and because it provides evidence more directly relevant to the use of this verb in the context of Dan 9:24, it probably should be given more weight in our discussion. Insofar as the number of occurrences is concerned, hatak [chatak] is used more often in Mishnaic sources in the sense of "cut" than it is in the sense of "determine." Hatak is used as a verb in at least ten Mishnaic passages, where it refers to cutting off parts of the bodies of animals according to the dietary laws. It is also used in connection with circumcision, for cutting a lamp wick, and for a miner cutting out ore. On two other occasions it refers to the lips or mouth cutting off words and to cutting into two parts a verse of Scripture being read. As a verb with the less - frequent meaning of "decide or determine," hatak is used twice to refer to the action of a judge in deciding a case and once for deciding the affairs of the state. Hatak occurs as a noun in Mishnaic sources at least 18 times with the meaning of "that which

is cut off", whereas it occurs only once with reference to the law as given in the form of decisions. Thus the more common verbal meaning and the verb common nominal meaning of hatak in Mishnaic Hebrew have to do with the idea of cutting."

The Sanctuary And The Atonement, p. 242.

"It is reasonable, therefore, to hold that the root meaning of this word involved the idea of cutting, and that the concept of cutting a decree, determining something, was derived from that basic idea. Consequently in Daniel's time this word already meant to cut."

Frank B. Holbrook, Editor, Symposium on Daniel, p. 229.

27. How do we know that the date 457 BCB that begins the 2300 years is true and fully accurate?

a. The affirmation of the date is also based upon the canon of Ptolemy. "The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our regular era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B.C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem ... There are certain chronological points which have been settled as fixed; ... Now, that the commencement of the reign of Artaxerxes Longimanus was B.C. 464 - 3, is demonstrated by the agreement of about twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the

commencement of his reign is wrongly fixed, it must firstly be shown that these eclipses have all been wrongly calculated. This no one has done, or ever will venture to do. Consequently, the commencement of his [Artaxerxes'] reign began B.C. 464 - 3, his seventh year must have been B.C. 458 - 7; and his twentieth, B.C. 445 - 4. If the seventy weeks date from the former, they cannot terminate later than A.D. 34 ..." J.N. Andrews, The Sanctuary and the 2300 Days, pp. 20,21-22.

- b. The fact that the 457 date is established can be seen clearly. "Bible commentators have sometimes dated these two authorizations in 458 and 445 respectively. The discovery of dated papyri from a Jewish garrison town on the island of Elephantine in the river Nile, and especially of a double - dated papyrus known as "Kraeling 6," has established the accuracy of 457 and 444 ..." C. Mervyn Maxwell, God Cares Vol. 1., p. 243.

28. Who are the various kings of Ezra and Nehemiah?

- a. Cyrus is Cyrus who took over from Darius the Mede, he is not Darius the Mede. Cyrus ruled for about seven years. 536 - 530 BCB. Ezra 1:1.
- b. Cyrus gave a decree to build only a house for God. Ezra i:1-5; Ezra 2:68; Ezra 3:8; Ezra 4:1.
- c. The work of temple building was frustrated from Cyrus to Darius. Ezra 4:5.
- d. This Darius is Darius Hystapes 522 - 486 BCB. Ezra 4:5.
- e. This Ahasuerus is Cambyses 530 - 522 BCB. Ezra 4:6.
- f. This Artaxerxes is Smerdis a usurper of the throne, he ruled only for part of the year 523 BCB. He is spoken of in Daniel 11:2;

Ezra 4:7,8,11.

- g. This Darius is Hystapes in his second year of 522/521 BCB.
Ezra 4:24.
- h. Darius is also in Ezra 5:5-7; Ezra 6:1,13.
 - i. Here we see Cyrus (536 - 530 BCB) Darius Hystapes (522 - 486 BCB) and Artaxerxes (Longimanus) (464 - 424 BCB). Ezra 6:14.
- j. The house of God was finished built in the sixth year of Darius Hystapes in 518/517 BCB. Ezra 6:15.
- k. Artaxerxes Longimanus is the last Persian king to be named in Ezra 7:1,11.
- l. Since Artaxerxes Longimanus' first year was 464 BCB to take 7 years from this date, that we may date his seventh year will bring us to 457 BCB. Ezra 7:7.
- m. The decree of Artaxerxes Longimanus achieves the following.
Ezra 7:11-26.
 - i Tax exemption
 - ii Religio / political autonomy
 - iii Judicial freedom and autonomy
 - iv Penal authority
 - v Thus Jerusalem is restored as a semi - autonomous nation (unhindered building could now take place).
Daniel 9:25.
- n. The last dating in Ezra is 456 BCB, one year later to 457 BCB.
Ezra 7:7; Ezra 8:31.
- o. Nehemiah's first date is 444 BCB, the twentieth (20) year of Artaxerxes Longimanus, 12 years later to the last date of Ezra.

Nehemiah 1:1; Nehemiah 2:1.

- p. Nehemiah's last date is the 32nd year of Artaxerxes Longimanus, 432 BCB, thus from 444 BCB as its starting point, the book covers about 12 years. Nehemiah 13:6.
 - q. This book records the building of the walls of Jerusalem, not restoring the city. Nehemiah 2:7-9,11; Nehemiah 6:15.
29. How the 606 BCB of Nebuchadnezzar's accession to power determined from Ptolemy's canon. "A final defense of the 606 B.C. date follows. Nineveh fell in the 14th year Nabopolassar, and seven years later Nebuchadnezzar his son became king ... When Nineveh fell, the Scythians began to rule Media for 28 years after which the Medes overthrew them, and came against the Lydians. During this battle, a solar eclipse took place ... This eclipse was found to have occurred in 585 B.C. Therefore, the fall of Nineveh is 613 B.C., and the first year of Nebuchadnezzar is 606 B.C ($585 + 28 = 613 - 7 = 606$." E.W. Faulstich, Bible Chronology and the Scientific Method, p. 74.
30. Reasons why our dates are sometimes written as one year off, e.g. 605 BCB instead of 538 BCB, or 458 BCB instead of 457 BCB.
- a. Questions of a year one or year zero. "There are two ways which the Jews dated events; they either called the accession year of a king "year zero", or they called it "year one". For example Second Kings 24:12 list the first deportation of Jehoiachin in the eight year of Nebuchadnezzar. The second deportation is recorded as taking place in Nebuchadnezzar's nineteenth year, (11 Kings 25:8), and in his eighteenth year, using the "year zero" dating (Jeremiah 52:29). Jews usually (but not always) dated the kings of an outside kingdom by the year of their contact, i.e. accession year was "year one". The typical Babylon dating system, did not give a king "one year"

until he passed New year's day. Both the Jewish and Babylonian years counted when the first day of Nisan, that is New year's day had passed." Ibid, p. 76.

"How is it that 490 years from 457 B.C. extend to A.D. 34 rather than to A.D. 33? If your pocket calculator says that 490 years from 457 B.C. extend to A.D. 33 instead of to A.D. 34, there are two reasons. 1. Your calculator doesn't know that the 490 years began in the autumn of 457 B.C. and so have to extend to at least the autumn 490 years later. 2. Your calculator is programmed to deal with cardinal number (like "one" "two", "three", etc.) and not with ordinal numbers (like "first", "second", "third", etc.). The years B.C. and are ordinal numbers. They help us to locate events that took place within the "first" year, "second" year, "third" year etc., before or after the birth of Christ. In school we are taught to add and subtract cardinal numbers almost exclusively, because our contemporary culture uses cardinal numbers almost exclusively. In ancient times greater use was made of ordinal numbers. Now, between the cardinal numbers = 1 and - 1 there is a zero. Pocket calculators are programmed --- and children in school are taught --- to assume this zero. But between "the first year between "the first year before" the birth of Jesus, there was no twelve - month - long zero year. Between the first year before you were born and the first year after you were born there was no such zero year either! This chart will help you calculate ten years from B.C. 7 to A.D. 4. Analagous calculations will take you successfully from B.C. 457 to A.D. 34."

7th BC	6th BC	5th BC	4th BC	3rd BC	2nd BC	1st BC	1stAD	2nd AD	3rd AD	4th AD
			Assumed birthday of Jesus							
	autumn									autumn
	7 B.C.			10 y e a r s						A.D. 4
	(457 B.C.)			490 y e a r s						A.D. 34

C. Mervyn Maxwell, God Cares Vol. 1, pp. 245 - 246.

31. In history who is Darius the Mede? He is in fact a general Under Cyrus of Median extract. His real name is Gubaru or Gobiyas. He reigned as king before Cyrus, but died shortly after. "In recent years considerable information has come to light which encourages us to believe fully what the Bible says about Darius the Mede. The clay tablet known as the Nabonidas Chronicle says that the military commander who attacked Babylon on October 12, 539 B.C.. was called Gubaru. (His attack occurred about two and a half weeks before Cyrus made his triumphal entry, which took place on October 29.) The ancient novelist - historian Xenophon tells about the special help which a person called Gobryas gave to Cyrus in the conquest of Babylon. Gobryas is the Greek - language equivalent of Gubaru. In the Nabonidus Chronicle, Gubaru (Gobryas) is identified as the governor of Gutium. Xenophon also says that he was a governor. Gutium was a province of Media. Thus Gubaru, like Darius in the Bible, may appropriately be referred to as a Mede. The Nabonidus Chronicle indicates that Gubaru "installed governors in Babylon." This information harmonizes with the appointment of satraps and presidents by Darius. Daniel 6:1. Gubaru governed Babylon for a full year. The Nabonidus Chronicle says that Gubaru conquered Babylon for Cyrus in the month of Tashritu (roughly our October) ... Gubaru served as king of Babylon. The title "king of Babylon" was employed by royal rulers both when Babylon was the head of its own empire and also when it was a subordinate kingdom of the earlier Assyrian Empire and, for a while, of the later Medo - Persian Empire ... The evidence before us makes it highly reasonable to conclude that Darius the Mede was the same person as Gubaru the Gutian and that he governed Babylon, with the Medo - Persian Empire, as its local king ..." Ibid, pp. 99 - 100.

"The most recent identification of Darius the Mede is that with the conquering general of Cyrus, army named Gubaru / Ugbaru ..."

Frank B. Holbrook, Editor, Symposium on Daniel, p. 115.

"Olmstead, writing of Gubaru under the Greek form Gobryas, made this assessment of his powers: 'In his dealing with the Babylon subjects, Cyrus was "king of Babylon, king of lands" ... But it was Gobryas the satrap who represented the royal authority after the king's departure ... Over the whole vast stretch of fertile territory (i.e. Babylon and the District beyond the river), Gobryas ruled almost as an independent monarch.' Whitcomb's thesis is that Darius the Mede was an alternative name for Gubaru and that the details of the incidents in Daniel would be fully satisfied by the person of this governor ... after a few months he [Cyrus] returned to Ecbatana, leaving Gobryas to represent him ... Gubaru ... Was the effective ruler in the absence of Cyrus." Joyce G. Baldwin, Daniel, p. 25.

32. What about the baptism of Jesus Christ? Was He baptized in the year 27 ACB and yet was 30 years old? Yes, but the discrepancy could be reasonably explained. "Luke declared that Jesus "began to be about thirty years of age" at the time of His baptism (Luke 3:23); and almost immediately after this He entered upon His ministry. How, then, could His ministry begin in A.D. 27, and He still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year called A.D. 1. The mistake of dating the Christian Era somewhat over three years this side of the birth, as it was designed to be, arose on this wise. One of the most important of ancient eras was reckoned from the building of the city of Rome ---- *adurde condita* ---- expresses by the abbreviation A.U.C., or more briefly, U.C. In the year which is now numbered A.D. 532, Dionysius Exiguus, a scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian Era.

According to the best evidence at his command, he placed the birth of Christ U.C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April, U.C. 750. Allowing a few months for the event recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U.C. 749, a little more than three years before A.D. 1. Christ was therefore thirty years of age in A.D. 27. The Vulgar [common] era begun to prevail in the west about the time of Charles Martel and Pope Gregory 11, A.D. 730; but was not sanctioned by any public Acts or Prescript till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled 'Anno ab incarnatione Dom 742, 11 Calendras Maii.' But it was not established till the time of Pope Eugenius iv, Uriah Smith, Daniel and the Revelation, p. 195.

CONCLUSION

These notes were meant to prove that the S.D.A. position of the 2300 days / years, starting from 457 BCB and reaching down to the year 1844 ACB rests on a solid foundation of historical evidence graciously preserved by God from ancient civilizations. No other contemporary "Christian" religion (or even non - Christian) hold beliefs that are so binded to history to the point of its survival as does Seventh-day Adventism. And this very fact, which proves the truth of the Religion makes it unique to all other. Skeptics, or malicious persons may try to attack the dates, chronology and historical events that constitutes the Prophetic, Progressive Physical History (PPPH) of Adventism, but not one of them can present a better system so cohesive, so systematic, so corresponding, and so whole. History proves that those who have sought to attack Adventism's instability, and loss of Faith, thus loss of all hope of salvation. That which seems to be the weakest part of Adventism is its mighty Faith. While many wrecks of skeptics are

scattered at the feet of the 2300 days, from it God's true people will NEVER turn.

END.