

Can it really be that those who gave the "judgment hour cry" had overlooked the change from B.C. to A.D. in their reckoning of the 2300 days figuring it to end 1843? This gives rise to the ZERO year theory. This theory seeks to make up the lack of *one year* when 457 is subtracted from 2300; equalling 1843 and not 1844.

The following, by four different SDA pioneer authors: James White, J.N. Andrews, Uriah Smith, Ellen G. White, will give the indisputable evidence for locating and calculating these dates and the method used to correct this deficit of *one year*. This also furnishes a glimpse of their unity.

It will be readily seen that the Zero Year Theory is no where mentioned. More evidence can be produced from other sources, but this is conclusive and sufficient.

Let those who put forth the Zero Year Theory consider: *In 27 A.D. when Christ began His ministry He was 30 years of age, Luke 3:23. This places His birth in 3 B.C.--Christ was born Before, Christ, (B.C.).*

THE
SANCTUARY
THE
2300 DAYS
AND
THE SHUT DOOR.
BY JAMES WHITE
1850.

Page. 4.6-6.1. and 6.5-7.0.

II. THE 2300 DAYS.

“Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed.” Not a word is said about the “host” [God’s true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is the time of cleansing the Sanctuary. The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their “Lord from the wedding.” Paul calls this short rod “a little while,” during which we “have need of patience.”

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate. Here I will give a very important extract from a “Lecture on Chronology,” “Advent Herald” for March 2, 1850.

“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 downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, extending below our vulgar 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 were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 20th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of PTOLEMY'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.—As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated.”

I am glad that the “Herald” has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced B. C. 457, as shown by the “Herald,” the 2300 days certainly terminated in 1844. It was oft repeated in 1843, “FIGURES WON'T LIE.” This is as true in 1850, as it was in 1843.

Jesus caused the “sacrifice and oblation to cease” in the “midst” [middle] of the seventieth week by “nailing it to his cross” in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks, [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The “Watchman,” (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says—“There is manifestly a great lack of *faith on time.*” It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may *reasonably* expect that those who have published these false times will be ashamed of their past course in removing the “landmarks.”

But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457,

and all of 1843, to make 2300; therefore it would take as much of 1844, to complete **2300 full years**, as had passed from the 457, when the decree went forth. From the best light we were very confident that the days would end at the **seventh month**, and the cry —“Behold the Bridegroom cometh” was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

THE PARABLE.

MATTHEW XXV,1-12.

BY JAMES WHITE, 1851.

Page 5.3.

Says an objector, “I do not believe that the midnight cry has yet been given.” Neither do we believe that *the* midnight cry has been heard by us, or that it ever will be. *The* cry of Matt.xxv, 6, “Behold the bridegroom cometh,” is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen. ***The error was in taking 457 full years from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed,*** when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, ***should be added*** to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the “Advent Herald” of Nov. 13, 1844.

**THE
SANCTUARY
AND
TWENTY-THREE HUNDRED DAYS.
BY ELD. J. N. ANDREWS.
1872
THE ANGEL’S DATE OF THE SEVENTY WEEKS.
Page. 13.2-14.3.**

These important dates are clearly and unequivocally established by historical, chronological, and astronomical testimony. Sixty-nine of the 70 weeks from the decree in B. C. 457 ended in A.D. 27, when our Lord was baptized, and began to preach, saying, (The time is fulfilled." Mark 1. Three and a half years from this brings us to the midst of the week in A. D. 31, where it is demonstrated that our Lord was crucified. Three and a half years from A. D. 31, the period of 70 weeks terminates in the autumn of A. D. 34. Or, to be more definite, the first three and a half years of the seventieth week ended in the first Jewish month (April) in the spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, autumn of A. D. 34.

Here then we stand at the end of the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination, are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2300 ended in the seventh month, autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period 1810 years remains. This period of 1810 years being added to the *seventh month*, autumn of A.D. 34, brings us to the seventh month, autumn of 1844. And here, after every effort which has been made to remove the dates, all are compelled to let them stand. For a moment let us recur to the events of 1843 and 1844. Previous to the year 1843, the evidence on the going forth of the decree in B. C. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2300 years was confidently expected in 1843. But if the 2300 years began "with the commencement of B.C. 457, they would not end till the last day of 'A. D. 1843, as it would require all of 457, and all of 1843, to make 2300 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the spring of A. D. 31, the remainder of the seventieth week, viz.: three and a half years, would end in the autumn of A. D. 34. And as the seventy weeks, or 490 years, ended in the seventh month, autumn of A. D. 34, it 'is a settled point that the days began, not in the spring, with Ezra's starting from Babylon, but in the autumn, with the commencement of the work at Jerusalem. Ezra 7. And this view, that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troubled times." And that period could only begin with the actual commencement of the work. Dan. 9:25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make **2300 full years**. In other words, the 2300 days in full time would expire in the seventh month, 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the *end* of the seventy weeks must have been at a corresponding point in the seventh month, A.D. 34, we perceive at once that the remainder of the 2300 days would end about that point in the seventh month 1844.

It was with this great fact before us, that the 2300 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second vail to cleanse the sanctuary, that we confidently expected the advent of our Redeemer in the seventh month, 1844. The prophecy said, "Then shall the sanctuary be cleansed." The type said that at that season in the year the high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. 16.

DANIEL AND THE REVELATION.

BY URIAH SMITH
1897.

CHAPTER IX.
THE SEVENTY WEEKS.
Page. 207.3-208.0.

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

The
Great Controversy
Between Christ and Satan
THE CONFLICT OF THE AGES IN
THE CHRISTIAN DISPENSATION
BY ELLEN G. WHITE
1911
CHAPTER 22
Prophecies Fulfilled
Page 398.4-399.1

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, *went into effect in the autumn* of the year 457 B.C., and *not at the beginning of the year, as had been formerly believed*. Reckoning from the *autumn* of 457, the 2300 years *terminate* in the *autumn* of 1844. (See Appendix note for page 329.) {GC 398.4}

Arguments drawn from the Old Testament types also pointed to the *autumn* as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. {GC 399.1}

Note: Did they, as God's messenger points out, figure out their mistake or did they *fail*? unable to see the Zero year.

APPENDIX.

Page 329. PROPHETIC DATES.--The historic and chronological facts connected with the prophetic periods of Daniel 8 and 9, including many evidences pointing unmistakably to the year 457 B.C. as the proper time from which to begin reckoning these periods, **have been clearly outlined by many students of prophecy.** See Stanley Leathes, *Old Testament Prophecy*, lectures 10, 11 (Warburton Lectures for 1876-1880); W. Goode, *Fulfilled Prophecy*, sermon 10, including Note A (Warburton Lectures for 1854-1858); A Thom, *Chronology of Prophecy*, London ed., 1848, pp. 26-106; Sir Isaac Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of St. John*, ch. 10 (London ed., 1733. pp. 128-143); Uriah Smith, *Thoughts on Daniel and the Revelation*, pt. 1, chs. 8 and 9. On the date of the crucifixion, see Wm. Hales, *Analysis of Chronology*, 2d London ed., 1830, vol. 1, pp. 94-101; vol. 3, pp. 164-258.

NOTE: Can it be admitted for one moment, that these eminent scholars were ignorant of the zero year? NO!

The
Spirit of Prophecy
Volume four
by
Ellen G. White.
CHAPTER XVII.
The Midnight Cry
Page 248.2-249.0. and 495.1-3.

In the summer of 1844 *Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position.* The 2300 days of Daniel 8:14, which all believed to extend to the second coming of Christ, had been thought to end in the *spring* of 1844; but it was now seen that this period extended to the *autumn of the same year*, and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage, whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway between the *spring* of 1844, *when it was first supposed* that the 2300 days would close, and the *autumn* of 1844, *at which time it was afterward found that they*

were really to close, such a cry was raised, in the very words of Scripture: "Behold, the Bridegroom cometh; go ye out to meet Him." {4SP 248.2-249.0} Also {SR 369.2, 3}

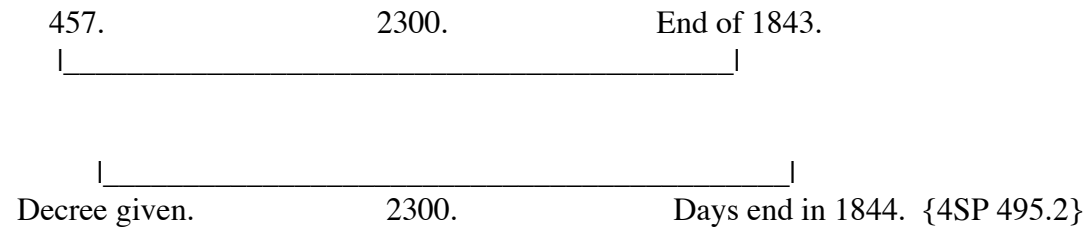
APPENDIX.

NOTE 1. PAGE 206.--William Millers view as to the exact time of the second advent were based on the prophecy of Dan. 8:14. . . .

As the 70 weeks and the 2300 days have a common starting-point, the calculation of Mr. Miller is verified at a glance by subtracting the 457 years B.C. from the 2300. Thus,

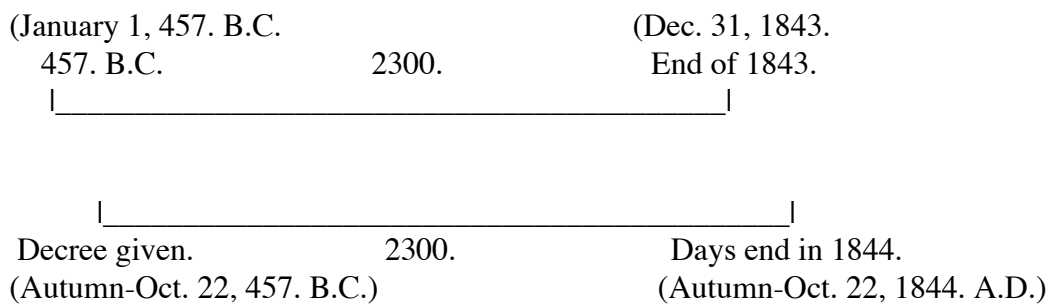
$$\begin{array}{r} 2300 \\ \underline{457} \\ 1843 \text{ A. D. } \end{array} \quad \{4SP 495.1\}$$

But it requires 457 *full years* (**January 1st to December 31st**) before Christ, and 1843 *full years* after Christ, to make the 2300. Now the decree of Artaxerxes did not go into effect at the *beginning* of the year 457 B.C. but in the *autumn* of that year; it follows that the 2300 days would not terminate in 1843, but would *extend to the autumn* of 1844. This is plainly seen by the following simple diagram:--



This fact not being at first perceived by Mr. Miller and his associates, they looked for the coming of Christ in 1843; hence the first disappointment and the seeming delay. It was the discovery of the *correct time*, in connection with the other scripture testimony, that led to the movement known as the midnight cry of 1844. And *to this day the computation* of the prophetic periods placing the close of the 2300 days *in the autumn of 1844, stands out without impeachment.* {4SP 495.3}

Note Para and contents above mine!



NOTE: While this next pertains to the Sabbath it illustrates the calendars used.

THE BIBLICAL INSTITUTE

BY JAMES WHITE & URIAH SMITH.

1877

LESSON TEN.

THE SABBATH

Page. 121.1-122.0

It is supposed by some that the change from Old Style to New must have changed the reckoning of the week. A few facts will show that this is a mistake. Old and New Styles are simple methods of reckoning time according to the *Julian* and *Gregorian calendars*. Old Style follows the Julian manner of reckoning months and days, or the calendar by Julius Caesar, in which every fourth year consists of 366 days, and the other years of 365 days. This is something more than 11 minutes too much in the year; and by the time of pope Gregory XIII. in **1582**, it had so disarranged the months as to throw the vernal equinox 10 days from where it was at the council of Nice, A. D.325. To bring it back, 10 days were taken out of October, 1582, and the 5th day of the month was reckoned as the 15th. Gregory then reformed the calendar so that such a derangement would not again occur, by having every year which is divisible by 4, unless divisible by 100 without being divisible by 400, consist of 366 days, and all other years of 365 days. This makes the calendar year coincide so nearly with the solar, that the lapse of centuries makes scarcely any appreciable difference. This is called the Gregorian calendar, and reckoning time by it is called New Style. This change was not adopted by Great Britain till 1751. Then so much time had been gained that to bring the matter right 11 days had to be dropped. Therefore in the following year 1752, the 3rd of September was reckoned as the 14th; and New Style has since been followed there, and from there brought to America. It will be seen that this simply changed the day of the month but not the day of the week. For instance to-day, May 24, 1877, is Thursday; if we should drop 7 days and call it May 31, it would be Thursday still. Russia still reckons by Old Style, and her week corresponds with ours.

Anno Domini

From Wikipedia, the free encyclopedia

"AD" redirects here. For other uses, see [AD \(disambiguation\)](#).

[Dionysius Exiguus](#) invented *Anno Domini* years to [date Easter](#).

Anno Domini (abbreviated as **AD** or **A.D.**, sometimes found in the irregular form *Anno Domine*) and **Before Christ** (abbreviated as **BC** or **B.C.**) are designations used to number years in the [Julian](#) and [Gregorian calendars](#). The [calendar era](#) to which they refer is based on the traditionally reckoned year of the [conception](#) or [birth](#) of [Jesus](#), with *AD* denoting years after the start of this [epoch](#), and *BC* denoting years before the start of this epoch. ***There is no year zero in this scheme, so the year AD 1 immediately follows the year 1 BC.***

The Gregorian calendar, and the year numbering system associated with it, is the calendar system with the most widespread use in the world today. For decades, it has been the unofficial global standard, recognized by international institutions such as the [United Nations](#) and the [Universal Postal Union](#). It is also a basis of scholarly dating, though some people adopt the [Common/Christian Era](#) labels, retaining the same numeric values but using the label "CE" (Common/Christian Era) instead of "AD", and "BCE" (Before the Common/Christian Era) instead of "BC".

The term *Anno Domini* is [Medieval Latin](#), translated as *In the year of (the/ Our) Lord*.^{[1][2]}⁷⁸² It is sometimes specified more fully as *Anno Domini Nostri Iesu (Jesu) Christi* ("In the Year of Our Lord Jesus Christ").

Year zero

From Wikipedia, the free encyclopedia

"0 A.D." redirects here. For the game, see [0 A.D. \(game\)](#).

For other uses, see [Year zero \(disambiguation\)](#).

Year zero is not used in the widely used [Gregorian calendar](#), nor in its predecessor, the [Julian calendar](#). Under those systems, the year [1 BC](#) is followed by [AD 1](#). However, there is a year zero in [astronomical year numbering](#) (where it coincides with the Julian year 1 BC) and in [ISO 8601:2004](#) (where it coincides with the Gregorian year 1 BC) as well as in all [Buddhist](#) and [Hindu calendars](#).

<http://java.sun.com/j2se/1.4.2/docs/api/java/util/GregorianCalendar.html>

See section "Field Detail."