

Jesus in Time

Calendar Dates of the Life
and Ministry of Jesus Christ

by

William C. Chappell

© 2003 by William C. Chappell. All rights reserved.

No part of this book may be reproduced, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without written permission from the author.

ISBN: 0-7596-2483-6 (E-book)
ISBN: 0-7596-2484-4 (Paperback)
ISBN: 1-4033-3359-9 (Hardcover)

This book is printed on acid free paper.

TABLE OF CONTENTS

Part I Mosaic Calendar of the Old Testament and its Correlation to our Gregorian Calendar.....1

Part II Numeric Time Prophecies of Jesus Christ and His Kingdom from the Book of Daniel61

Part III Calendar Dates of the Life and the Ministry of Jesus Christ97

Part IV Signs and Dates of the Restoration of the Church of Jesus Christ in the Latter-days.....175

ABOUT THE BOOK

The calendar dates that are plainly documented in this book are the exact dates that Jesus of Nazareth lived in the flesh, and performed his life and ministry on the earth for the redemption of mankind. The dates are based on the Mosaic calendar of the Old Testament, and the time prophecies of the Book of Daniel, which Jesus fulfilled during his life and ministry. The final keys were found in the dates of the latter-day Restoration.

This book, *Jesus in Time*, reveals the true and exact calendar dates of the life and ministry of Jesus Christ on our present-day Gregorian calendar. It reveals the dates of the conception, birth, circumcision, presentation, baptism, transfiguration, last supper, gethsemane, and the crucifixion, entombment, resurrection, and ascension of Jesus Christ on our Gregorian calendar.

This book is composed of four parts, each that is necessary, and which complement each other. Part I deciphers the Mosaic calendar from the Old Testament. Part II reveals the mysterious meaning of the time prophecies of the Book of Daniel. Part III presents the true dates of Jesus' life and ministry. Part IV bears witness to the restoration of the Church of Jesus Christ in these latter-days by documenting those signs and dates.

The knowledge of these true dates of Jesus' life in the flesh simply serves to document his life in human history. I sincerely hope that this knowledge will be a blessing to all Christendom and to all the world of mankind. May we finally know the true dates of the life of Jesus Christ, the scriptures on which they are based, and the truth to which they bear witness.

Part I

**MOSAIC CALENDAR OF THE
OLD TESTAMENT AND ITS
CORRELATION TO OUR
GREGORIAN CALENDAR**

William C. Chappell

TABLE OF CONTENTS

Chapter One

Institution and Structure of the Mosaic Calendar3

Chapter Two

Correlation of the Mosaic and Gregorian Calendars21

Chapter Three

Dates of the Law of Moses25

Chapter Four

Historic Derivation of our Gregorian Calendar51

Tables of Dates

Dates of the Law of Moses59

Chapter One

INSTITUTION AND STRUCTURE OF THE MOSAIC CALENDAR

The God of Israel instructed Moses in the use of a calendar at the very beginning of the Mosaic dispensation. This is a truth that people must understand before the calendar dates recorded in the Bible can be determined. Remember, the Old Testament is in part a history of ancient Israel and that there are many dates from the Mosaic calendar recorded therein.

By the term “dates” is meant the exact days of the month, regardless of the year on which an event occurred. For instance, the Passover was to be observed on the fourteenth day of the first month (Leviticus 23:5), and the Day of Atonement was observed on the tenth day of the seventh month (Leviticus 23:27).

Understand that the observing of certain days of the months was an integral part of the Law of Moses. The proper observance of those dates was commanded of the Lord for the children of Israel to keep throughout all their generations. Thus, it is obvious that either a new calendar was revealed to Moses, or else it was the modification of some calendar already in existence.

What a loss it has been that no person of today knows when those dates occur on our Gregorian calendar. What a loss it has been throughout history, ever since the Bible first came to the gentiles, that they did not have the Mosaic calendar of the Old Testament. As well, what a blessing it would be for all those in Christendom if they could now discover the calendar which was used during the Old Testament times.

The first time that God instructed Moses to observe a certain date, as far as it was recorded, was at the time of the Exodus of the children of Israel from the land of Egypt. It had been at the instituting of the Passover, which was even before the Exodus had occurred. It was after the Lord performed all the plagues on

William C. Chappell

Egypt through Moses and Aaron, and after the firstborn children among the Egyptians were slain.

The angel of death had passed over all the children of Israel, and the Feast of the Passover got its name from that event. Let us now turn to the twelfth chapter of the Book of Exodus to see just what it says. (The King James Version of the Bible is used in this book, and with italics for emphasis. Some verses are modified slightly for better spacing in this book).

“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). But when was this month is the question.

“Speak ye to the congregation of Israel, saying, *In the tenth day of this month* they shall take unto them every man a lamb, according unto the house of their fathers, a lamb for a house.” (Exodus 12:3). This was in the first month of their year.

“And ye shall keep it up *until the fourteenth day of the same month*: and the assembly of the congregation of Israel shall kill it in the evening.” (Exodus 12:6).

“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 beast; and against all the gods of Egypt I will execute judgment: I am the Lord.” (Exodus 12:12).

“*And this day shall be unto you for a memorial*; and ye shall keep it a feast unto the Lord throughout all of your generations; and ye shall keep it a feast by an ordinance for ever.” (Exodus 12:14). This was the first Passover.

“*Seven days shall ye eat unleavened bread...from the first day until the seventh day... And in the first day shall be a holy convocation unto you... In the first month, and on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.*” (Exodus 12:15-16,18). These are the dates of the feast of unleavened bread.

The Passover and the Exodus of the children of Israel from the land of Egypt all those centuries ago was faithfully recorded in the Book of Exodus in the Old Testament. The verses quoted

here are the verses that pertain to the dates of those events upon the Mosaic calendar which they used. There is much information condensed in these verses, so let us analyze them step-by-step. First of all, what was the Mosaic calendar?

Now let us reason together, using what knowledge we may have, and seeking the inspiration of the Spirit of the Lord. This effort shall not be fruitless, for it is possible for us to learn the exact dates of the great and glorious events which are recorded in our Bibles. You will see just how simple it can be.

In the twelfth chapter and second verse of Exodus, the Lord instructed Moses and Aaron that: "*This month shall be unto you the beginning of months: it shall be the first month of the year to you.*" The meaning of this verse of scripture should be plain and simple enough for anyone to understand. This particular month of the year, whenever it occurred, was to become the first month of the year for Moses and the children of Israel.

But what month of the year did the calendar of Moses begin? Just which month of the year was the Lord referring to when he said "*this month*" to Moses? Can we suppose that Moses knew which month the Lord meant? You can rest assured that he did, for the Lord condescends to man and speaks with plainness to the children of men. God comes down to our level when relating to us. Surely Moses knew what the Lord meant. If we follow the scriptures down a little farther to the thirteenth chapter, and the fourth verse, it gives the name of "*this*" month.

"And Moses said unto the people, Remember ye *this day*, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. *This day came ye out in the month Abid.*" (Exodus 13:3-4).

We can see that the name of the month was called "Abid" by Moses in Exodus 13:4. All that we need to learn is when during the year the month of Abid occurred on the calendar of the Bible. This will not be too difficult to find, because the Jews still name their months. However, the calendar that they now use is not the Mosaic calendar from the Old Testament. The month here called

William C. Chappell

“Abid” is the same month that was later called “Nisan” after the Babylonian captivity of the Jews. That became the first month of their religious year. Their civil year began six months later.

The Jews and the modern nation of Israel, unlike Americans and most other nations, use two different days for the beginning of their year. Their civil calendar begins in the fall and near the autumnal equinox, but their religious calendar begins in spring near the vernal equinox. The reason for this can be traced right back to the difference between the ancient Egyptian calendar and the Mosaic calendar of the Bible.

This is a key to the subject that we are studying. The Jewish calendar of today is a solar-lunar type of calendar, having twelve months in the year, but the months begin on the new moons, and not on a fixed date. The Jews suppose they are using the Mosaic calendar of the Old Testament, but they are not.

The ancient kingdom of Judea had been taken into captivity by the Babylonian empire, and they were even prevented from practicing their religion for some seventy years. Much was lost and some was gained by the Jews from the Babylonian culture. After the captivity, even the names of their months, and the way of reckoning their months, had been changed. The naming of the months was pagan anyway, for the Lord had instructed Moses to only number the months, and not to name them.

MOSAIC CALENDAR BASED ON THE EGYPTIAN CALENDAR

How much have we learned about this one verse of scripture that says: *“This month shall be to you the beginning of months: it shall be the first month of the year to you.”* (Exodus 12:2). We have found that the first month of the year was called “Abid” by the Jews, and that it began in spring near the vernal equinox.

As well, it is obvious from this verse that the Lord instructed Moses in the use of a calendar, and that it was to begin on some particular month. This verse also gives the implication that this first month of the year for Moses was one different than that to which he had been accustomed. This month was to become the first month of the year for the children of Israel.

So we need to ask ourselves an important question. Was the month, of which the Lord was speaking, based on a completely new calendar, or was it based on one already in existence? This is a fundamental question, and one that must be answered if we are to decipher the Mosaic calendar of the Old Testament, and, thus, determine the calendar dates in the Bible.

Since we do not have all the historical data, or the scientific proof; then, we must depend on inspiration and intelligence from the Spirit. But just on considering it, surely any thinking person would see that this verse implies that “this month” was a certain month that Moses was familiar with. The Lord commanded that “this month” would be the first month to him, and that was even before the Exodus had occurred.

As well, from the scriptural record the Lord had not as yet revealed a calendar to Moses. Thus, even by the wording of this verse it would be logical to assume that Moses knew the month to which the Lord was referring. Thus, we might assume that the Lord did not reveal a completely new calendar unto Moses, but had changed an already existing one.

Upon considering it, what calendar should we think Moses would have been familiar with? Which calendar would he have been using all his life? Remember that Moses was raised as an

William C. Chappell

Egyptian, even by the sister of the Pharaoh of Egypt. Moses was forty years old before he discovered he was of Hebrew descent. Certainly Moses had been trained and educated in all the ways and learning of the Egyptian culture of that time.

There need be no doubt about this point for Biblical scholars are in agreement on it. Therefore, which calendar did Moses use when he lived in Egypt? Was it the Babylonian calendar, or the Persian calendar, or the Gregorian calendar? Why of course not. Moses would have been using the Egyptian calendar during the forty years that he had lived as an Egyptian in the court of the Pharaoh. Moses was raised as an Egyptian.

Let us proceed in our quest of discovering the true calendar of the Bible, or the calendar of Moses, so that we might learn the exact dates, which were so faithfully recorded therein. We have reasoned that the month, to which the Lord was referring when he spoke unto Moses, was some month on the ancient Egyptian calendar. But what was the ancient calendar of Egypt?

The next thing one needs to learn is exactly how the ancient Egyptian calendar was structured and then find the month of the Exodus upon that calendar. The Exodus of the children of Israel from the land of Egypt occurred upon the fifteenth day of some month on the calendar of Egypt. But just what was the Egyptian calendar that was in use at the time of Moses.

There has been some more information discovered about the ancient Egyptian calendar, which is found in the encyclopedias. Several books have also been written on the various calendars, which includes the ancient Egyptian calendar. It is now known that the calendar of ancient Egypt had been a solar calendar that was built around their year of 360 days, with five extra days at the end of the year. The next full day after the autumnal equinox, which averages September 23 upon our Gregorian calendar, was the first day of their year. They had twelve months of thirty days each, followed by five extra days at the end of the year, which were only named, and not counted as regular calendar dates.

Thus, this was the simple and quite accurate calendar, which has been attributed to Thoth, the wise physician of Egypt. Thoth

developed this solar calendar plan some five thousand years ago. The Roman calendar of Julius Caesar, developed in 46 BC, was based on this ancient Egyptian calendar.

Since our present Gregorian calendar is a revision of the old Julian calendar of Rome; then, our calendar is also a legacy of that same ancient Egyptian calendar. We have discovered that the Mosaic calendar of the Bible was also based on the ancient Egyptian calendar. In other words, both the Mosaic calendar of the Bible and our Gregorian calendar of today share a common origin. Thus, they can be correlated to each other.

The first full day of fall, after the autumnal equinox, is our Gregorian date of September 23 on the average. The first full day of spring, after the vernal equinox, is the date of March 21 on the average. The number of days from September 23 through March 21 is exactly 180 days. That is, if one counts both the beginning and ending days inclusively, as was the custom of the Jews.

The number of days from the spring, or the vernal equinox, to the fall, or the autumnal equinox, is 185 and one-quarter days. One will notice that this six-month period is longer by five and one-quarter days, than is the other six-month period of the year. On the ancient calendar of Egypt there were twelve months of thirty days each, for a total of 360 days; but the five days at the end of the year were not counted as calendar dates.

The term “month” has been derived from the word “moon,” but the Egyptian calendar month had no specific relation to the lunar month of the moonlight cycle. It was a solar calendar based upon the rotations of the earth and its revolutions around the sun. In Thoth’s plan, the months were numbered but not named, and the five extra days at the end of the year were only named, and not numbered. (This is from the book, “The 365 days—The Story of our Calendar,” Keith G. Irwin, pages 37-38). So this calendar would have been used in Egypt at the time of Moses and ancient Israel. However, we still have to determine which month on the Egyptian calendar was being referred to when Moses made that month the first month of the year for Israel.

William C. Chappell

Here is another key from which we may find one more step in our quest of discovering the calendar of the Old Testament. In chapter 23 of Leviticus the Lord reveals that special dates are to be observed in both the first month and the seventh month. The dates in the seventh month corresponded exactly to the dates in the first month. Could there be a hidden message here?

Now, the first month of the year, which was called Abid by the Jews, began in spring near the vernal equinox. The seventh month, then, would come in the fall near the autumnal equinox. Would it not be? Surely, by the simple fact that the first day of the seventh month would begin on the next day after the end of the first six months; for there are six months of thirty days each between the vernal and the autumnal equinoxes.

Thus, if the seventh month of Israel began at the autumnal equinox; then, let us go one step farther and suppose that it may have begun exactly on the autumnal equinox, like the Egyptian calendar. I submit that this is exactly what was done. In Exodus 12:2 the Lord instructed Moses to begin his calendar on the first day of the seventh month on the Egyptian calendar. This would also cause the seventh month of the Mosaic calendar to begin on the first day of the year on the Egyptian calendar.

The Mosaic calendar of the Old Testament would not have begun exactly on the date of the spring equinox, however. It is close, but would still be off by one day, and therefore it would be in error. A calendar, or a calendar correlation, must be exact to the very day in order to be accurate, or to be of any practical use. Therefore, let us find that date.

Actually, as of this present time, no one has even come close to deciphering the Mosaic calendar of the Bible. First of all, they did not know that it was a solar calendar. Secondly, they did not consider that it was based on the Egyptian calendar. And thirdly, and most importantly, they did not have enough scriptures, and they were not inspired enough to understand the scriptures which they did have. These are fundamental problems.

In order to find the exact date for the beginning of the year on the Mosaic calendar, one must count six months of thirty days

each from the autumnal equinox. Now, the average first full day of autumn is September 23, and six months of thirty days each is 180 days. The very next day, or the 181st day after the autumnal equinox, would be the very first day of the year on the Mosaic calendar. That date is our Gregorian calendar date of March 22. There we have it. We have found that date.

We have found one truth which all the great scholars, all the learned men, and all the wisdom of the world could not find. We have found what the Lord meant in one verse of scripture when he spoke to Moses. “This month shall be unto you the beginning of months: it will be the first month of the year to you.” (Exodus 12:2). It was the first day of the seventh month of Egypt.

Just what was the relationship between the ancient Egyptian calendar and the Mosaic calendar of the Old Testament? It was a very intimate one, for they were practically the same calendar, except for the month upon which the year began. Each calendar had twelve months of thirty days each, with five extra days at the end of the year that were not counted as regular calendar dates. Both calendars just simply ignored them.

The one major difference was that the Mosaic calendar had seventh-day Sabbaths every seventh day of the year, with certain feast days, and holy convocations. In revealing those dates, the Lord was creating a calendar for Israel which was based on the calendar that Moses already knew—even the calendar of Egypt where he was raised and taught.

So let us try it the simple way. If it is both true and simple, then, it is the way of the Lord. Perhaps we will find out what all the great learning of the world could not find. It is the true and simple calendar which is hidden in the pages of the Bible. It was simply based upon the Egyptian calendar, beginning on the first day of the seventh month of Egypt. That was the date of March 22 upon our Gregorian calendar. Or in other words, the seventh month of Egypt became the first month unto Israel, and the first month of Egypt became the seventh month unto Israel.

William C. Chappell

FEAST DAYS AND HOLY CONVOCATIONS OF THE LAW OF MOSES IN THE FIRST MONTH

Based on the conclusions, which we have reached thus far, let us now proceed with a further analysis of the twelfth chapter of the Book of Exodus. In this chapter is recorded the revelations from the Lord instituting the date of the Passover, and the other dates in the first month of the year. The Lord revealed to Moses and Aaron the exact day on which he would cause the firstborn children of Egypt to be slain. It was to occur upon the fourteenth day of the first month to Moses and Israel.

Now let us understand that neither this event nor that of the Exodus occurred on some random date. It was the God of Israel who determined that the Passover would occur on the evening of the fourteenth day of the seventh month of Egypt. That date was to become the fourteenth day of the first month upon the Mosaic calendar of the Old Testament for the children of Israel.

The Exodus of the children of Israel from the land of Egypt would then occur on the very next day, which was the fifteenth day of the first Mosaic month. Since there are thirty days in each month, then the fifteenth day is also the exact middle of the first month. We will also see that the fifteenth day of the first month was the third seventh-day Sabbath of the Law of Moses.

The fourteenth day of the first Mosaic month was the date on which ancient Israel sacrificed the lambs for Passover. From the New Testament we can find that Jesus Christ was crucified upon the date of Passover. The Exodus of the children of Israel from Egypt, on the fifteenth day of the first month, was the same date many centuries later that the body of Jesus was dead and lay in the tomb. It was the day between his death and resurrection.

While Jesus' physical body was dead and lay in the tomb he ministered in the spirit world of the dead. (I Peter 3:18-20). The work of the Atonement was completed and the spiritual captives were set free, in the similar pattern to the freeing of the children Israel from their physical bondage in Egypt.

The third day after the Feast of the Passover, when counting inclusively as was the custom of Israel, was the sixteenth day of the first month and the Day of Firstfruits in the Law of Moses. This very same date many centuries later became the date of the resurrection of Jesus Christ from the dead.

I am giving these things about the life and ministry of Jesus Christ here to show that he fulfilled the dates that he himself had revealed through Moses. It was Jesus Christ who was the God of Israel, and it was Jesus who later fulfilled those dates to the very day during his life and ministry in the flesh.

I say that was the very reason why those dates were revealed and made part of the Law of Moses. It was so that Jesus Christ himself could fulfill them during his life in the flesh. This is yet another witness, once it is known, that he was the Christ and the God of Israel. (These dates are explained in Part III of this book, "Calendar Dates of the Life and Ministry of Jesus Christ").

Let us seek to determine from the scriptures each of the dates of the Law of Moses that were to be kept in the first month. The lambs for the sacrifice at Passover were to be chosen, and put up in a pen, upon the tenth day of the first month. But why could the Passover lambs not have been selected on some other date of the month? Not one person, and not even the Jews who obeyed this commandment, knew why the lambs had to be selected upon that particular date. They did it to obey the commandment.

Let us read those verses of scripture and see exactly what the Lord commanded Moses and all the children of Israel to observe. Note that the tenth day is specifically given.

"Speak ye unto all the congregation of Israel, saying, *In the tenth day of this month* they shall take to them every man a lamb, according unto the house of their fathers, a lamb for an house." (Exodus 12:3). "Your lamb shall be without blemish, a male of the first year..." (Exodus 12:5).

"And ye shall keep it up until *the fourteenth day of the same month*: and the assembly of the congregation of Israel shall kill it in the evening." "*...it is the Lord's Passover.*" (Exodus 12:6,11).

William C. Chappell

You will take note that the lamb, which was selected for the Passover sacrifice, was to be taken out from among all the other sheep upon the tenth day of the first Mosaic month. The lamb had to be selected upon this specific date, and not on any other date. To my knowledge no one has known why that had to be done on only that particular date of the month.

You can now discover this for yourself, however. The reason why the Passover lamb was selected on the tenth day of the first month is being made known for the first time. So what was the reason? As with all other dates of the Law of Moses, it pointed forward to the life, and ministry, and the death of Jesus Christ. *It was on the tenth day of the first month that Jesus was born into the world. It was to be Jesus' birthday many centuries later.*

Was Jesus not chosen to be the Passover lamb, as far as this world is concerned, when he was born in the flesh? It was Jesus in his premortal ministry who gave the law to Moses, and it was he who fulfilled the Law of Moses. And Jesus fulfilled it all, by the way, and not just a part of it as some may claim. What is new in this book is the discovery that Jesus had fulfilled the Law of Moses to the exact calendar dates.

It was also on the tenth day of the first month that Jesus rode to Jerusalem on the donkey to begin the last week of his earthly ministry. This is called the Triumphant Entry and Palm Sunday. Thus, Jesus was within the walls of the city, as the lamb within its pen, on the tenth day of the first month. He was taken out of the city, and was crucified and sacrificed, on the fourteenth day. All the patterns and types in the work of the Lord were complete, even down to the exact dates of those great events.

There are other patterns, of course, which bear witness that Jesus was the Lamb of God. The lamb was to be a one-year-old male. That is, it was to be young, but a mature male lamb. Jesus was a mature young man thirty-three years old when he fulfilled the Passover. The lamb was to be without blemish, as Jesus was without sin. The Lord gives us a pattern in all things so that we might come to an understanding of these things.

The seven-day Feast of Unleavened Bread was instituted by the Lord to follow the Feast of Passover. This is recorded in the twelfth chapter of Exodus.

“Seven days shall ye eat unleavened bread... from the first day until the seventh day... And in the first day there shall be an holy convocation...” (Exodus 12:15-16).

“And ye shall observe a feast of unleavened bread; for in this same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in all your generations by an ordinance forever.” (Exodus 12:17).

“In the first month, upon the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” (Exodus 12:18).

See that the seven-day Feast of Unleavened Bread followed immediately upon the next day after the Passover. We remember that the first “passover” of the children of Israel in the land of Egypt had occurred on the evening of the fourteenth day of the first Mosaic month. Thus the date of the Exodus, on the fifteenth day of the first Mosaic month, also became the first day of the seven-day Feast of Unleavened Bread. It lasted from Sabbath to Sabbath, which were dates of the month.

The children of Israel were to eat unleavened bread for seven days in memorial of the Lord bringing them out from Egyptian bondage. Unleavened bread is simply bread which has no yeast to make it rise when it is baked. The gospel of Jesus Christ was the leavening that was to be put in later. This was according to some of the parables which Jesus taught.

William C. Chappell

FEAST DAYS AND HOLY CONVOCATIONS OF THE LAW OF MOSES IN THE SEVENTH MONTH

Let us analyze the verses of scripture from the twenty-third chapter of Leviticus, where the Lord gave Moses the dates which were observed in the seventh month on the Mosaic calendar of the Old Testament. Take note that the seventh month was at the beginning of the second half of the year. So the first day of the seventh month was the next day after the autumnal equinox, and the first full day of fall, which corresponds to the average date of September 23 on our present-day Gregorian calendar.

One more thing we need to understand is that the days were considered as being from one sunset until the next sunset. That is, the days on the Mosaic calendar began and ended at sunset, and not at midnight like ours do today. That is the reason why the creation account in Genesis chapter 1 states that “*the evening and the morning was the first day.*” The word “*evening*” means the nighttime, while the word “*morning*” means the daylight part of a twenty-four day. It means the light and the dark.

Days and nights are considered in this manner of reckoning throughout the Old Testament. We see this again when the Lord was instituting the Mosaic calendar for the Mosaic dispensation. The observance of the feast days and holy convocations began on the “*evening,*” which meant at the sunset on what we would call today. Their days began at sunset.

The purpose of this book is to reveal our Gregorian calendar dates as they correlate with the Mosaic calendar dates of the Old Testament. But we must first review those dates as they occurred on the Mosaic calendar. I hope to analyze each verse of scripture in order to gain a better understanding of them. Let us now read the verses which give the dates for the seventh month from the twenty-third chapter of Leviticus.

“*Speak unto all the children of Israel, saying, In the seventh month, and in the first day of the month, shall ye have a sabbath, a memorial of the blowing of trumpets, an holy convocation.*” (Leviticus 23:24). This was a seventh-day Sabbath.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation to you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.” (Leviticus 23:27). *“It shall be to you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, and from even until even shall ye celebrate your Sabbath.”* (Leviticus 23:32). This was the day of Atonement.

“Speak ye to all the children of Israel saying, On the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day ye shall have a holy convocation: and ye shall do no servile work therein.” (Leviticus 23:34-35). This corresponds to that date in the first month.

“Seven days shall ye offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall make an offering made by fire unto the Lord: it is a solemn assembly to you; and ye shall do no servile work therein.” (Leviticus 23:36). This was the end of Tabernacles.

“And also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord for seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.” (Leviticus 23:39). *“These are the feasts of the Lord, which ye shall proclaim to be the holy convocations...everything upon his day.”* (Leviticus 23:37).

Note that the Lord had commanded that the first day of the seventh Mosaic month was to be a sabbath. We are to understand that the Lord was speaking of a seventh-day Sabbath, which was to occur every seventh date of the year thereafter. By the way, the seventh-day Sabbaths of Moses fell upon each seventh day of the year, and not on our Gregorian weekday of Saturday.

The scriptures do not say that the first day of the first month, and the first day of the year, was a seventh-day Sabbath. But the dates of the seventh month were identical to the dates of the first month; thus, we can assume that the first day of the year was a seventh-day Sabbath. As well, the eighth day, the fifteenth day, and the twenty-second day of the first month were also Sabbaths. Thus, the first day of the first month had to be a Sabbath.

William C. Chappell

Again, the seventh-day Sabbaths of the Mosaic law occurred each seventh day of the year, being counted from the first day of the year. Then, the count started again upon the first day of the seventh month after the five extra days that were not counted as regular calendar dates. The seventh-day Sabbaths did not occur on our weekday which is called Saturday, anymore than Moses had our present Gregorian calendar. The names of our weekdays are of pagan origins anyway.

The Lord instructed Moses to number the months and days, and not to name them. It has been my hope that the question of the Sabbath might be cleared up in our minds. However, that is but one problem, and we need to proceed with the study of the other dates in the seventh Mosaic month of the Bible.

The tenth day of the seventh month was a holy convocation in similar pattern to the tenth day of the first month. It was upon the tenth day of the seventh month that the Lord had instituted the Day of Atonement. The seven-day Feast of Tabernacles then followed from the fifteenth day on through the twenty-first day of the seventh month. Thus, the feast of Tabernacles lasted from one seventh-day Sabbath unto the next.

The tenth day of the first and seventh months, the fiftieth day of Pentecost, and the feast of Unleavened Bread, and the feast of Tabernacles is what was being referenced to in Leviticus 23:38, where it says "Besides the sabbaths of the Lord." In other words, these feasts and holy convocations were not the regular seventh-day Sabbaths, but were extra Sabbaths.

This is not a useless or some futile task in which we are now engaged. We are discovering those calendar dates of the Mosaic dispensation. Of course, the observing of the dates does not now apply to us now. We are under no commandment or covenant to observe them as Christians. This is simply because Jesus Christ fulfilled them. Jesus Christ has completed and finished the law, which he himself, as the God of the Old Testament dispensation, had commanded through his servant Moses.

JEWISH CALENDAR NOT THE MOSAIC CALENDAR OF THE BIBLE

The Babylonian calendars, or more precisely all the ancient Mesopotamian calendars of Sumer, Babylon, Assyria, and their Jewish and Greek derivatives, were luni-solar calendars. That is, they attempted to get the lunar month right to the rounded day, and to get the four seasons of the year right on the average.

The Mesopotamian calendar almost certainly began among the Sumerians who settled in the lower Euphrates valley in the fourth millennium BC. This calendar was later adopted by the Babylonians, and then passed on to Assyria. It was later adopted by the Jews during their Babylonian exile. (This was taken from the book, "Time and the Calendars," written by William O'Neil, and published in 1975 by Sydney University Press).

Let me now list the names of the months from the ancient Babylonian calendar, and then list the names of the months from the modern Jewish calendar. Note that the names of the months are a derivative of the names of the Babylonian months, except that they are offset by six months.

The Babylonian calendar began about the time of the spring equinox, and the months were named as follows: Nisanu, Airu, Simanu, Duzu, Abu, Ululu, Tashritu, Arasamnu, Kislinu, Tebetu, Shabatu, and Addaru. The names of the Jewish calendar months, and beginning with their seventh month, are as follows: Nisan, Iyar, Sivan, Tammuz, Ab, Elul, Tishri, Heshvan, Kislev, Tebet, Shebat, and Adar. Note that only the spelling is different.

It is obvious that the names of the Jewish calendar months had all been derived from the names of the Babylonian months. Scholars will agree that the Jewish calendar, after the Babylonian exile, is basically the same Babylonian luni-solar calendar. Just think about that. Babylonia was one of the worst enemies of the Jews, finally conquering them in 600 BC. Yet, after their return to Palestine from their exile in Babylon, the Jews still used the names of the Babylonian calendar months, instead of counting the months, as was done with the original Mosaic calendar.

William C. Chappell

The author of the above referenced book goes on to make the following statement, and let me quote: “Though there are many references to dates, for example the xth day of the yth month, in the Old Testament; and there are many references to periods of the days, and months, and years; yet, there is virtually no general calendrical information, and great subtlety would be required to construct something that is simple, and consistent, from the few references which are given in the Bible.”

Notice in the above paragraph that the author says it would take great subtlety to construct something simple and consistent from the few calendrical references which are given in the Old Testament. Well, there must be great subtlety here, for the author has constructed the simple and consistent calendar from the few references which are given in the Old Testament.

The author of the above referenced book goes on to say that “the months of the Jewish calendar are determined from the first visible crescent moon. Early in the Christian era the Jews began to standardize the calendar that they borrowed from Babylonia. We understand that the present form of the Jewish calendar was finally established early in the present millennium.” This means that the Jewish calendar was developed after 1000 AD.

Chapter Two

CORRELATION OF THE MOSAIC AND THE GREGORIAN CALENDARS

Let us now consider how our present-day Gregorian calendar and the Mosaic calendar of the Old Testament can be correlated to each other. By this correlation I mean the exact matching of these two calendars date-for-date. This is possible because both the Mosaic and the Gregorian calendars are based on the same ancient Egyptian calendar which Moses used.

In order to have a better understanding of the correlation of the Mosaic calendar of the Old Testament to our own Gregorian calendar let us first review the structure of the Mosaic calendar. Remember that at the beginning of the Mosaic dispensation the Lord instructed Moses to use a calendar with certain dates. The Law of Moses could not be kept without observing the Mosaic calendar, which gave them the exact dates for their ordinances, feasts, and holy convocations for the Mosaic dispensation.

Understand that the first Passover of the children of Israel in the land of Egypt had occurred on the fourteenth day of the first month upon their calendar. Thus, the Exodus of the children of Israel from the land of Egypt had occurred on the next day, the fifteenth day of the first Mosaic month. The Lord said to Moses: *“This month shall be unto you the beginning of months. It shall be the first month of the year to you.”* (Exodus 12:2). This month was later called Abid by the Jews.

Since the children of Israel were in Egypt at that time, and since Moses had been raised as an Egyptian, it is obvious that Moses' calendar was based on the Egyptian calendar. It was the ancient Egyptian calendar, which has been attributed to the man named Thoth, who was known as the wise physician of Egypt.

The ancient calendar of Egypt had twelve months of thirty days each. It began at the autumnal equinox and had five extra days at the end of the year, which were not counted as regular

William C. Chappell

calendar dates, but were only named. There were other details, such as the months being divided into ten-day periods, but for our purposes this is all that we need to know about the ancient Egyptian calendar, upon which Moses' calendar was based.

The Mosaic calendar, or the calendar of the Law of Moses, which was used in the Old Testament dispensation, was based on the Egyptian calendar. The Mosaic calendar also had the twelve months of thirty days each, and the first day of the year upon the Mosaic calendar was the first day of the seventh month upon the Egyptian calendar. So they were practically the same.

The first day of the year upon the ancient calendar of Egypt was the first full day of fall at the autumnal equinox, which date corresponds with the Gregorian calendar date of September 23. With thirty days in each month, then, the first day of the seventh Egyptian month corresponds to the date of March 22 upon our Gregorian calendar. So the date of March 22 was the first day of the year on the Mosaic calendar from the Old Testament, since it began upon the first day of the Egyptian seventh month.

The first day of the seventh Mosaic month would have been the Gregorian date of September 23, since this was the first day of the year on the Egyptian calendar. That is, when the five extra days which precede the autumnal equinox were not counted like calendar dates, as was followed on both of these calendars.

Another obvious difference of the Mosaic calendar was the seventh-day Sabbaths, which had occurred on every seventh-day of the year. Those seventh-day Sabbaths were counted from the first day of the year, and again from the first day of the seventh month. The Mosaic calendar was composed of two identical six-month periods. Notice that the seventh-day Sabbaths were every seventh-day of the year, and were dates—not the seventh-day of the week, or our Saturday, as some have supposed.

Let us now consider the subject of this chapter, that of the correlation of the Mosaic calendar of the Bible with our present-day Gregorian calendar. The subject which I mean is the exact date-to-date matching of these two calendars. One cannot find

this calendar correlation in any other book, simply because it has never been accomplished before this time.

By the term the “Mosaic calendar” is meant the calendar of months and dates which the Lord commanded Moses to establish for Israel to observe throughout their generations. It is called the Mosaic calendar simply because what the Lord had commanded through Moses is called the Law of Moses. This is actually the calendar of the Lord since it was the Lord that commanded those months and dates to be observed.

The Mosaic calendar became an integral part of the Law of Moses. This is a point which has been overlooked, or else it has not been emphasized, by most of the Biblical scholars. The Old Testament was, in part, a documented history of ancient Israel and their observance of the Law of Moses. Therefore, it contains numerous Mosaic calendar dates.

Yet, no one has ever understood what those dates correspond to upon our present-day Gregorian calendar, nor upon any other calendar, for that matter. Knowing what the Mosaic calendar was like is just an intellectual curiosity, however, and would be of no use, unless it can be correlated to our Gregorian calendar.

Again, I submit that the Mosaic calendar was based on the Egyptian calendar of that time, and that it began on the first day of the seventh month upon that calendar. The Egyptian calendar began on the autumnal equinox, which is the Gregorian date of September 23. The Egyptian seventh month would begin after six months of 180 days. The next day is the Gregorian calendar date of March 22, which is near the vernal equinox, and Moses’ first day of the first month of the year.

We have counted 180 days from the date of September 23, which is six months of thirty days each. That count of days ends upon the Gregorian date of March 21. The next date is March 22, which would be the first day of the seventh month counted from September 23. Remember that the seventh month on the ancient Egyptian calendar became the first month of the year upon the Mosaic calendar. Thus, the first day of the year was March 22 on the Mosaic calendar of the Old Testament.

William C. Chappell

In order to verify the exact date for date correlation of the Mosaic calendar with our present Gregorian calendar, the date of an event had to be found which occurs on both calendars. Such a date has now been found. That date was the Day of Firstfruits in the Old Testament, the date of the resurrection of Jesus Christ in the New Testament, and the date of the restoration of the church of Jesus Christ in the latter-day dispensation. Each of those great events occurred on April 6 on our Gregorian calendar.

Remember that the Exodus of the children of Israel from the land of Egypt occurred upon the fifteenth day of the first Mosaic month, as recorded in the Old Testament. That date corresponds to the date of April 5 upon our present Gregorian calendar. This was also the exact same date of the year that Jesus was dead and his body lay in the tomb.

The day before that, even the date of April 4, was the date of the Passover in the Law of Moses. That was also the exact same date as that of the crucifixion of Jesus as is recorded in the New Testament. The third day after that, if counting inclusively as did the Jews, was the date of the crucifixion and death of Jesus on the cross. It was, therefore, the date of April 6 on our calendar.

During the latter-days something occurred again on the exact same date as that of the resurrection of Jesus Christ. This was the inception and the organization of The Church of Jesus Christ of Latter-day Saints on the date of April 6 in the year 1830. I have personally received inspiration from the Holy Ghost of the truth of this event and date. This is the one key date from which the Mosaic and Gregorian calendars have been correlated to match each other date for date.

(The reader may refer to the Mosaic and Gregorian Calendar Correlation included at the end of this book).

Chapter Three

DATES OF THE LAW OF MOSES

DATE THE PASSOVER LAMBS WERE SELECTED

The Passover lamb was to be selected on the tenth day of the first Mosaic calendar month. This was one of the first things the Lord commanded Moses for all the children of Israel to observe. This was given even before the Passover and Exodus occurred. The lamb he was to a year old male without blemish, but it also had to be selected on the tenth day of the first month.

The lamb could not be selected upon the ninth day, or on the eleventh day of the first month, nor on any other date. In order to obey the commandment the Passover lamb had to be selected on that particular date. I would dare say that not even ancient Israel knew why it had to be done upon that exact date. So what is the significance of that date? Let us again read a few of those verses of scripture from the Book of Exodus.

“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).

“Speak unto the congregation of Israel, saying, *In the tenth day of this month they shall take to them every man a lamb...*” (Exodus 12:3).

“Your lamb shall be without blemish, and a male of the first year... *And ye shall keep it up until the fourteenth day of the same month.*” (Exodus 12:5-6).

Now refer to Table I of the Mosaic and Gregorian Calendar Correlation at the end of the book. Then go down the left side of the first column, the first Mosaic month, to the tenth day of the first month. See that the Gregorian date of March 31 corresponds to the Mosaic date of the tenth day of the first month.

Days in the Old Testament were counted from one sunset to the next sunset, and not from midnight to the next midnight, as is

William C. Chappell

done today. Thus, the tenth day was considered as beginning at sunset on the ninth day and ending at sunset upon the tenth day. That would have been from sunset on March 30 until the sunset on March 31, if Moses had been using our Gregorian calendar.

The tribes of Israel, throughout all of the centuries of their history, were out in the fields and selecting the lambs for their Passover sacrifice from the sunset of March 30 until the sunset of March 31. When counting only the daylight hours, the tenth day of the first Mosaic month corresponds with the daytime of March 31 on our Gregorian calendar.

I am sure that they did not know why the lambs had to be selected only upon the tenth day of the first month. No man has known for all of these centuries since it was given in the Bible. However, you can learn this little truth in this book. This is the reason. Jesus Christ was born into the world in the flesh on the tenth day of the first month on the Mosaic calendar. That was the calendar which the Lord revealed unto Moses.

Was Jesus not the lamb who was chosen from the foundation of the world? Jesus was the Lamb of God, and he was selected as such with his birth in the flesh. For an explanation of the twelve dates in the life and ministry of Jesus Christ, please refer to Part III in this book. We can learn that Jesus fulfilled all the dates of the Law of Moses during his life and ministry in the flesh.

DATE OF THE PASSOVER

The first Passover was instituted by the Lord to be observed upon the night before the Exodus. The Exodus of Moses and the children of Israel from the land of Egypt had occurred upon the fifteenth day of the first Mosaic month. Thus, the Passover was observed on the night before that event, even the fourteenth day of the first month. Let us read those verses of scripture.

“And ye shall keep it up until the fourteenth day of the same month: and the assembly of the congregation of Israel shall kill it in the evening. For I will pass through the land of Egypt on this night, and will smite all of the firstborn in the land of Egypt...” (Exodus 12:6,12).

“In the fourteenth day of the first month at evening is the Lord’s Passover.” (Leviticus 23:5).

Please refer again to Table I of the Mosaic and Gregorian Calendar Correlation at the end of this book. Go down the left side of the first column, the first Mosaic month, to the fourteenth day of the first month. See that this Mosaic date corresponds to April 4 on our Gregorian calendar.

It was that evening that the children of Israel in the land of Egypt put the blood of the lambs on their door posts. That night the angel of death “passed over” the children of Israel and smote all the firstborn children of the Egyptians. It was from that event that the feast of Passover got its name. In the New Testament we can find that was the very same date that Jesus was crucified and died upon the cross. It was the date of April 4.

William C. Chappell

DATE OF THE EXODUS

The Exodus of Moses and the children of Israel had occurred on the fifteenth day of the first Mosaic month. It was naturally the next day after the Passover. It was also the exact middle of the first month. Let me quote some more verses of scripture from the Book of Exodus.

“And Pharaoh rose up in the night... and he called for Moses and Aaron by night, and he said: Rise up, and get you forth from among my people, both ye and the children of Israel; and go, and serve the Lord, as ye have said.” (Exodus 12:30-31).

“*And it came to pass on the selfsame day, that the Lord did bring the children of Israel out from the land of Egypt by their armies.*” (Exodus 12:51).

“And Moses said to the people, *Remember this day in which ye came out of Egypt...This day came ye out in the month Abib.*” (Exodus 13:3-4).

“And they departed from Rameses *in the first month on the fifteenth day of the first month; on the morrow after the Passover* the children of Israel went out with an high hand in the sight of all the Egyptians.” (Numbers 33:3).

Please refer again to Table I of the Mosaic and Gregorian Calendar Correlation at the end of this book. Go down the left side of the first column, the first Mosaic month, to the fifteenth day of the first month. You shall see that the Gregorian date of April 5 corresponds to that Mosaic date. Therefore the Exodus of the children of Israel from the land of Egypt, as recorded in the Old Testament, occurred on the Gregorian date of April 5. This is a date that we can understand.

Here is one other interesting point about the Exodus and the seventh-day Sabbaths. The Exodus occurred upon what was later called the high Sabbath by the Jews at the time of Christ. Thus, the Exodus occurred on the third seventh-day Sabbath of the year on the Mosaic calendar, as well.

Seventh-day Sabbaths of the Law of Moses occurred every seventh date of the year. The Sabbaths were dates of the month,

and not days of the week. Therefore, they were not the so-called seventh-day of our week, or the weekday now called Saturday, as some Christians have supposed.

The Sabbaths of ancient Israel were every seventh-day of the year, and they began on the first day of the year on the Mosaic calendar. The first day of the first month was a Sabbath, and the eighth day of the first Mosaic month became the second seventh-day Sabbath. The third Sabbath occurred upon the fifteenth day of the first month, and was the date of the Exodus of Israel from the land of Egypt, and their high Sabbath.

Again, the Exodus occurred on the fifteenth day of the first Mosaic month, and it corresponds with the date of April 5 on our Gregorian calendar. In the New Testament that is the same date upon which Jesus was dead and his body lay in the tomb. It was the Exodus his Sabbath of Israel.

William C. Chappell

DATES OF THE FEAST OF UNLEAVENED BREAD

The Feast of Unleavened Bread, which lasted for seven days, followed immediately after the feast of the Passover. The Exodus Sabbath on the fifteenth day of the first month was the first day of the Feast of Unleavened Bread. They observed this feast for seven days through the twenty-first day of the first month. Let us read some of those verses of scripture.

“Seven days shall ye eat unleavened bread; even on the first day ye shall put away leaven out of your houses... from the first day until the seventh day...” (Exodus 12:15).

“In the first month, upon the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” (Exodus 12:18).

“And on the fifteenth day of the same month is the feast of unleavened bread to the Lord: seven days ye shall eat unleavened bread.” (Leviticus 23:6). “In the first day shall ye have an holy convocation: ye shall do no servile work...” (Leviticus 23:7).

The first two verses state that the children of Israel were to eat unleavened bread beginning on the evening of the Passover. They say that the feast was to last for seven days, even from the fifteenth day through the twenty-first day of the first month. The Exodus Sabbath, the fifteenth day of the first month, was the first day of the Feast of Unleavened Bread.

That day was a holy convocation, and no servile work was to be done. That was simply because that date was also a seventh-day Sabbath. The day after the end of the Feast of Unleavened Bread, the twenty-second day of the first month, was the fourth seventh-day Sabbath of the year.

Please refer again to Table I of the Mosaic and Gregorian Calendar Correlation at the end of this book. Go down the left side of the first column, the first month, and count the next seven days to the twenty-first day of the first Mosaic month. See that those Mosaic dates correspond to the dates of April 5 to April 11 on the Gregorian calendar. Those were the dates of the seven day feast of Unleavened Bread.

DATE OF THE DAY OF FIRSTFRUITS

The very next day after the Exodus Sabbath was the Day of Firstfruits. Thus, that is what was meant by the “morrow after the Sabbath” in Leviticus 23:11. This was the morrow, which means the next day, after the Exodus Sabbath. The very next day after the Exodus Sabbath was later called the “third day” within the New Testament, that being the day of Jesus’ resurrection up from the dead. Let us read those verses of scripture.

“And the Lord spake to Moses, saying, Speak to the children of Israel, and say to them: When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf from the firstfruits of your harvest unto the priest.” (Leviticus 23:9-10).

“And he shall wave the sheaf before the Lord, to be accepted for you: *upon the morrow after the sabbath the priest shall wave it.*” (Leviticus 23:11).

Please refer again to Table I of the Mosaic and Gregorian Calendar Correlation, and you go down the left side of the first column to the sixteenth day of the first Mosaic month. See that the sixteenth day of the first month corresponds with the date of April 6 on our present-day Gregorian calendar.

The Day of Firstfruits was the third day after the Passover, when counting inclusively as the Jews had done. During the New Testament dispensation, the date of April 6 is the same date that Jesus Christ was raised up from the dead. During the latter-day dispensation, this was the date of the restoration of the Church of Jesus Christ. (Please refer to Part IV in this book for an analysis of the signs and dates of the latter-day restoration).

William C. Chappell

DATE THE MANNA AND QUAIL WERE SENT

The sixteenth chapter of Exodus begins by saying that the children of Israel had come into the wilderness of Sin upon the fifteenth day of the second month. That was thirty days after the Exodus of the children of Israel from the land of Egypt, and that corresponds to the date of May 5 on the Gregorian calendar.

The Lord told Moses that upon that evening quail would be sent into the camp of Israel, and that on the next morning manna would be found upon the ground. Naturally the children of Israel were hungry after the thirty days of traveling in the wilderness of the dessert. The children of Israel began to murmur, but as Aaron spoke the glory of the Lord appeared before them in the cloud on that selfsame day. That date was the fifteenth day of the second month on the Mosaic calendar.

On that evening after the sunset the quail flew into the camp of Israel. The next morning when manna first lay on the ground it was the sixteenth day of the second Mosaic month. That date corresponds to the date of May 6 on the Gregorian calendar. Let us look at the verses of scriptures which describe this event.

“They took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, *on the fifteenth day of the second month after departing out of the land of Egypt.*” (Exodus 16:1).

“And all the congregation of the children of Israel murmured against Moses and Aaron...” (Exodus 16:2). “And it came to pass as Aaron spake to the congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.” (Exodus 16:10).

“And the Lord spake unto Moses, saying, I have heard all the murmurings of the children of Israel: speak ye to them, saying, *At even ye shall eat flesh, and in the morning ye shall be filled with bread;* and ye shall know that I am the Lord your God.” (Exodus 16:11-12).

“And it came to pass, *that at even the quails came up and covered the camp: and in the morning the dew lay round about*

the host. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.” (Exodus 16:13, 15).

One thing to note in this account is the timing of when the manna and quail were sent to Israel. They were sent on exactly the thirtieth day after the Exodus. Surely, the children of Israel were hungry long before an entire month had passed. Thus, it is obvious that the Lord caused all the quail to fly into the camp, and the manna to fall, upon exactly the thirtieth day. The timing was because of the number of the days.

Please refer again to Table I of the Mosaic and Gregorian Calendar Correlation, and go on down the left side of the second column, which is the second Mosaic month, to the fifteenth day of the second month. You will see that the fifteenth day of the second month corresponds to the date of May 5 on our Gregorian calendar. That is the date on which the Lord had appeared before the children of Israel in the cloud; and he spoke to Moses saying that on the next day he would rain down bread from heaven for the children of Israel to eat and be filled.

The next day, then, the sixteenth day of the second month, corresponds to the date of May 6 on our Gregorian calendar. So that was the day that the manna was first sent to the children of Israel in the wilderness. This was at the beginning of those forty years of their wandering in the wilderness of the desert of Sinai. Remember that there was twice as much manna on the sixth day, and that there was no manna on the seventh-day Sabbaths.

“And it shall come to pass, *that upon the sixth day* they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” (Exodus 16:5).

“*Six days ye shall gather it; but on the seventh day, which is the sabbath, there shall be none.*” (Exodus 16:26).

Again, we should understand that the seventh-day Sabbaths on the Mosaic calendar were every seventh date of the year; not our present Saturday or Sunday, nor indeed any of the weekdays on our Gregorian calendar. The sixth day spoken of here, upon

William C. Chappell

which there was twice as much manna, was the day before each of the seventh-day Sabbaths.

There was another great and marvelous event that happened at the very beginning of the latter-day dispensation, which most probably occurred on this same date. That is, upon the date that the Lord appeared before Moses and Aaron and sent the manna and quail, even on the date of May 5.

This glorious event was when God the Father and the Son appeared to the young man who was the prophet like unto Moses in the latter-days. The name of the young man was Joseph Smith, who was the “Elias who shall first come and restore all things,” even the church and gospel of Jesus Christ. (For an explanation of the latter-day dates, please refer to Part IV in this book).

DATE OF PENTECOST

When Pentecost is spoken of, one usually thinks of the day of Pentecost in the New Testament. That Pentecost was the day on which the Holy Ghost was sent to the twelve apostles exactly ten days after Jesus Christ had ascended up into heaven.

However, the Pentecost in the New Testament only occurred upon the anniversary date of the Old Testament Pentecost. Here again God was showing another example of the patterns of his works in time. The day of Pentecost from the Law of Moses was fifty days after the Exodus of Israel from the land of Egypt.

The day of Pentecost in the New Testament was the fiftieth day after the death and the resurrection of Jesus Christ. It was, as well, exactly ten days after the ascension of Jesus into heaven. These are exact numbers, so let us not say that numbers do not mean anything, or that numbers are not of any importance. They certainly seem to be with the Lord.

“Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; even seven sabbaths shall be complete. Even to the morrow after the seventh sabbath shall ye number the fifty days...”

(Exodus 23:15-16). This was the fiftieth day Pentecost.

“And ye shall proclaim on the selfsame day, that it may be an holy convocation to you: ye shall do no servile work therein: ... throughout your generations.” (Exodus 23:21).

The count of the fifty days began upon the next day after the Exodus Sabbath. That was, as well, the Day of Firstfruits on the sixteenth day of the first Mosaic month. This was what is meant by “the morrow after the sabbath.”

Notice that the count of seven of their seventh-day Sabbaths were to be complete. That is, seven times seven, even forty-nine, days had to pass after the Exodus Sabbath of the fifteenth day of the first month. The day of Pentecost was on the very next day, which was the fiftieth day, counting from the day of Firstfruits as day number one. Pentecost is the Greek word for fifty.

William C. Chappell

Now on Table I of the Mosaic and the Gregorian Calendar Correlation, go on down the left side of the first column, to the sixteenth day of the first Mosaic month. This sixteenth day of the first month was the Day of Firstfruits, and it is also the “morrow after the sabbath” of the Exodus.

So counting fifty days from that date, with that date as day number one, we will find that it comes unto the fifth day of the third month on the Mosaic calendar. See that the fifth day of the third Mosaic month corresponds with the date of May 25 for the day of Pentecost on our Gregorian calendar.

In counting these fifty days after the Sabbath of the Exodus, seven of the seventh-day Sabbaths had occurred. Remember, the seventh-day Sabbaths of the Law of Moses occurred every seven dates of the year and were counted from the first day of the year. Therefore, the Sabbath of the Exodus was the third seventh-day Sabbath of the year. As well, the date before the day of Pentecost was the tenth seventh-day Sabbath of the year.

**DATE THE LORD CAME DOWN
ON MOUNT SINAI**

Another thirty days after the manna first fell Moses and the children of Israel had reached Mount Sinai. It was upon Mount Sinai that Moses saw the burning bush and was commanded by the Lord to return to Egypt to deliver the children of Israel from their bondage. The Lord told Moses to return with the children of Israel to that same mountain to receive God's laws.

"In the third month, when the children of Israel were gone out of the land of Egypt, upon the same day came they into the wilderness of Sinai." (Exodus 19:1).

By that time it was the third month on the calendar that the Lord had instructed Moses for the children of Israel to observe. This verse of scripture is also saying that they got to Mount Sinai upon the very same day in the third month, that they had left the land of Egypt in the first month.

Remember that the children of Israel had their Exodus from the land of Egypt upon the fifteenth day of the first month on the Mosaic calendar, which was the calendar of the Law of Moses. Exodus 19:1 states that they came into the wilderness of Sinai on the same date in the third month that they had left Egypt in the first month. Thus, it had been exactly sixty days.

It is not all that clear the way this verse is written, and I have to admit that. It somewhat sounds as if that day could have been the *first* day of the third month. The first verse from Exodus 19 sounds as if the children of Israel had just that day come into the wilderness of Sinai. However, the second verse states that they had pitched their tents in the wilderness, and they were camped already before the mount of Sinai.

"For they were departed from Rephidim, and were come to the desert of Sinai and pitched in the wilderness; and there Israel camped before the mount." (Exodus 19:2).

Surely the first verse of Exodus chapter 19 means that by the fifteenth day of the third month, the camp of Israel was already at Mount Sinai. The Exodus from the land of Egypt had occurred

William C. Chappell

on the fifteenth day of the first month on the Mosaic calendar. By that date in the third month they were camped at the mount.

“And then Moses went up unto God, and the Lord called to him out of the mountain, saying; Thus shalt thou say to the house of Jacob, and tell the children of Israel.” (Exodus 19:3).

“And the Lord said to Moses, Go to the people, and sanctify them *today and tomorrow... And be ye ready against the third day; for the third day the Lord will come down in sight of all the people upon mount Sinai.* And the Lord came down upon mount Sinai, upon the top of the mount.” (Exodus 19:10-11, 20).

Now the “third day,” to which the Lord was referring, was the third day from the day that he had been talking with Moses. Remember, the Lord had appeared before Moses and Aaron on the fifteenth day of the second month, and had declared that on that evening he would send the quail for meat and the manna for bread in the morning of the next day.

That day was exactly thirty days after the Exodus. Thus, the fifteenth day of the third month was exactly sixty days after the date of the Exodus of Israel from Egypt. That is, counting from the next day, the Day of Firstfruits, as day number one. Several other dates are counted from that date, as well.

I have found that God has a pattern of doing things on dates which are multiples of ten days after the Exodus. In the life and ministry of Jesus Christ the pattern of dates are multiples of ten days when counting from the date of Jesus’ resurrection from the dead. Thus, all the events in the life and ministry of Jesus Christ fall on the same dates as those of the Law of Moses in the Old Testament. This is because the resurrection had occurred on the anniversary of the Day of Firstfruits.

Upon the thirtieth day after the Exodus the Lord spoke unto Moses and sent the quail into the camp of Israel and manna the next morning. On the fortieth day from the same date of the year Jesus ascended into heaven. The fiftieth day after the Exodus is the day of Pentecost in the Old Testament and New Testament dispensations. The fifteenth day of the third Mosaic month was the sixtieth day after both the Exodus and the resurrection.

Calendar of Moses

I believe that Exodus 19:1 means that it was on the fifteenth day of the third Mosaic month, the sixtieth day after the Exodus, that the Lord spoke unto Moses. The Lord told Moses to tell the children of Israel to prepare for “*the third day.*” Upon the third day from that date the Lord came down upon Mount Sinai in the sight of all the people of the children of Israel.

The third day after the fifteenth day of the third month was the seventeenth day of the third month. So now upon Table I of the Mosaic and Gregorian Calendar Correlation, go down the left side of the third column, the third month, to the seventeenth day of the third Mosaic month. See that the seventeenth day of the third month corresponds to the date of June 6.

So we have found the day on which the Lord came down on Mount Sinai, when Moses and seventy of the elders of Israel saw the God of Israel. Again, this occurred on the date of June 6 on our present-day Gregorian calendar.

William C. Chappell

DATE OF THE TEN COMMANDMENTS

Now the scriptures are not written in chronological order. It is all the way over to the twenty-fourth of Exodus before it says that Moses and the elders of Israel saw the God of Israel on the mount. Reason tells us, however, that it would have occurred on the same date that the Lord had come down on Mount Sinai.

“Then went up Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel; *and they saw the God of Israel.*” (Book of Exodus 24:9-10). This was Jesus Christ.

It was on those same three dates of the year that Jesus Christ visited the Nephites after his resurrection and his ascension into heaven. That account was recorded in Third Nephi in the Book of Mormon. These dates are not recorded in those scriptures, but it has been my inspiration that Jesus Christ visited the Nephites on the sixtieth day after his resurrection, and which was also ten days after his ascension into heaven.

As matter of fact, that inspiration was in answer to prayer. So let me share that with you now. I had asked my wife, What possible date is there left in the scriptures that I don't yet know? She said, How about when Jesus Christ had visited the Nephites in the Book of Mormon? Amazingly, I had never thought of that, and I certainly wanted to know it.

So I bowed my head and I asked of the Lord silently by the Spirit. Immediately I received inspiration to turn to Third Nephi in the Book of Mormon, and to count the words which God the Father spoke when God introduced his Son. There were exactly twenty words. I asked, Is it twenty days after the resurrection of Christ? The Spirit reminded me that it was spoken three times. Therefore, I knew that the number was sixty.

Then, I asked the Lord, Was it on the sixtieth day after the resurrection of Christ? The answer was a confirmation of yes. So I counted that number of days upon my Mosaic and Gregorian Calendar Correlation, and I found that Mosaic date matched the date of June 4 upon our calendar. My wife said how can you do that? All I can say is that it is my gift from God.

Jesus Christ visited the Nephites for three days. That would have been upon the fifteenth, the sixteenth, and the seventeenth days of the third month upon the calendar which he had revealed unto Moses. Those dates correspond to the dates of June 4, and 5, and 6 on our Gregorian calendar. It is the same three days of Exodus 19:10, where the Lord told Moses to sanctify them today and tomorrow, and to be ready for the third day. That third day was June 6, the last day that Jesus visited the Nephites.

“And the glory of the Lord abode upon mount Sinai, *and the cloud covered it six days: and the seventh day he called to Moses out of the midst of the cloud.* And Moses went into the midst of the cloud, and gat him up into the mount: *and Moses was in the mount forty days and forty nights.*” (Exodus 24:16, 18).

We have several dates to consider here after Moses and the children of Israel got to Mount Sinai. The question is this: What exact dates were the third day, the six days, and the forty days? The third day was the seventeenth day of the third month when God came down on Mount Sinai.

Then, there were the six days before Moses went up into the midst of the cloud. Six days, if counting from the fifteenth day of the third month, comes to the twentieth day of the third month. This date corresponds to the date of June 9 on our calendar.

The seventh day of Exodus 24:16 was not a regular seventh-day Sabbath, but it was only the seventh day after the Lord had spoken to Moses. The seventh day after the fifteenth day of the third Mosaic month would have been the twenty-first day of the third month. That would have been the date that Moses went up into the midst of the cloud.

I believe these dates were counted from the fifteenth day of the third Mosaic month, even from the day referred to in Exodus 19:1. It is saying the children of Israel got to Sinai on the same day in the third month, that they left Egypt in the first month.

Therefore, the count of the forty days that Moses was in the mount should be counted from the twenty-first day of the third month, that being the seventh day after the fifteenth day of the

William C. Chappell

Mosaic third month. The forty days come to the thirtieth day of the fourth month on the Mosaic calendar.

Again upon Table I of the Mosaic and Gregorian Calendar Correlation, just go down the left side of the third month to the fifteenth day of the third month. That date corresponds with the date of June 4 on our Gregorian calendar. That was the day that the glory of the Lord appeared upon Mount Sinai, and he spoke unto Moses, saying to prepare for the third day.

Find that the third day, even the seventeenth day of the third month, corresponds to the date of June 6 on our own Gregorian calendar. The six days of the Lord's glory on the mount would have been from June 4 unto June 9. Now count forty days after June 9 and you will find that it comes to the thirtieth day of the fourth month, which corresponds to the date of July 19.

That date was the fortieth day, and it is the last day of the fourth Mosaic month. However, I do not think or feel that the Lord would reveal the Ten Commandments on the last day of a month. It is much more fitting, from the work of the Lord in the scriptures, for it to have been done on the first day of a month. Therefore, I say that Moses received the two tables of the Ten Commandments on the next day, the first day of the fifth month, which is our Gregorian date of July 20.

DATE OF THE BLOWING OF TRUMPETS

The seventh month on the Mosaic calendar had the Sabbaths and the feast days in a similar pattern to those in the first Mosaic month. Remember that the first day of the seventh month was a seventh-day Sabbath, and was every seventh date thereafter until the end of the year, and their beginning again.

The tenth day of the seventh month was a holy convocation, and also the tenth day of the first month was a special day, that of the selection of the lambs for the feast of Passover. The Feast of Tabernacles also covered the same dates in the seventh month as the Feast of Unleavened Bread did in the first month.

Please note that the seventh month, on a calendar composed of twelve months, is naturally the first month of the second half of the calendar year. Six months had passed, and the first day of the seventh month was the start of the second six months.

Notice that the Mosaic and Gregorian Calendar Correlation at the end of this book, is composed upon four pages, with three months on each page. However, this was done for the composing of this book, for they are actually two tables of six months each. Thus, the calendar which the Lord instructed Moses to keep was composed of two tables of similar six-month periods.

In the seventh month all of the holy convocations and feast days match those of the first month. As well, all the seventh-day Sabbaths occur on the same dates on both Table I and Table III of the Mosaic calendar of the Old Testament.

“The Lord spake unto Moses, saying, Speak to the children of Israel, and saying, *In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, even an holy convocation.* Ye shall do no servile work therein: but ye shall offer and offering made by fire to the Lord.” (Leviticus 23:23-25).

The first day of the seventh month on the Mosaic calendar was the date that had been the first day of the year on the ancient Egyptian calendar. It was also the first full day of fall after the autumnal equinox, which corresponds to the Gregorian calendar

William C. Chappell

date of September 23. That date also started a new count of the seventh-day Sabbaths of the Law of Moses.

This was a necessary part of the construction of the Mosaic calendar, because the five extra days that came at the end of the Egyptian year had just passed. So in this verse of Leviticus 23:24 the Lord was instructing Moses that the first day of the seventh month was to be another seventh-day Sabbath. That date was to start another count of Sabbaths, which would occur every seven dates for the second six months of the calendar year.

This seventh-day Sabbath, even the first day of the seventh month, was a special Sabbath. It was a memorial of the blowing of trumpets. Refer to Table III upon the Mosaic and Gregorian Calendar Correlation at the end of this book. Note that the first day of the seventh month corresponds to the Gregorian calendar date of September 23.

Therefore, the Blowing of Trumpets occurred on September 23 on our present-day Gregorian calendar, and at the autumnal equinox. Upon leap years, however, the first day of the seventh month will correspond with the Gregorian date of September 22. This is caused by there being one less day at the end of February, which causes each Mosaic date thereafter to occur one Gregorian calendar date earlier.

DATE OF THE DAY OF ATONEMENT

“And the Lord spake unto Moses, saying, *Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.*” (Leviticus 23:26-27).

“And ye shall do no work in that same day: *for it is a day of atonement, and to make an atonement for you before the Lord your God.*” (Leviticus 23:28).

“It shall be to you a sabbath of rest, and ye shall afflict your souls: *in the ninth day of the month at even, from even to even, shall ye celebrate your sabbath.*” (Leviticus 23:32).

Now the Day of Atonement was not a regular seventh-day Sabbath, but it was still a sabbath of rest and of afflicting their souls. That is, they were to reflect on their sins and be sorrowful and repentant before the Lord their God. Note that the last verse above says that the tenth day is to begin at even, which meant at the sunset, upon the ninth day of the seventh month. The days on the Mosaic calendar began and ended with each sunset.

I suppose that the children of Israel did not know why the Day of Atonement had to be observed only on the tenth day of the seventh month, and not upon some other date. This was kept simply because it was the commandment; and how strict was the Law of Moses in the observing of the dates which the Lord had commanded for them to observe.

In Part III of this book, which is entitled “Dates of the Life and Ministry of Jesus Christ,” one shall discover that Jesus was baptized on the Day of Atonement, which was the tenth day of the seventh month on the Mosaic calendar. That was surely the reason for the calendar date of the Day of Atonement.

Again, refer back to Table III of the Mosaic and Gregorian Calendar Correlation. Go down the left side of the first column, which is the seventh Mosaic month, to the tenth day. See that the tenth day of the seventh month, which is the Day of Atonement, corresponds to the date of October 2 on our Gregorian calendar.

William C. Chappell

Upon each fiftieth year jubilee the trumpet of the jubilee was sounded upon the tenth day of the seventh month, which, again, was the Day of Atonement.

“And thou shalt number seven sabbaths of years unto thee, even seven times seven years; and the space of seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound upon the tenth day of the seventh month, and in the day of atonement shalt ye make the trumpet sound throughout all of your land.” (Leviticus 25:8-9). Note that these were seven sabbaths of years.

Thus, the trumpet of the jubilee, that was sounded every fifty years on the first day of the seventh Mosaic month, was on our Gregorian calendar date of October 2, for that was the Gregorian date of the Day of Atonement.

DATES OF THE FEAST OF TABERNACLES

The calendar dates of the seven-day Feast of Tabernacles in the seventh Mosaic month exactly match the dates of the seven-day Feast of Unleavened Bread in the first month.

“And the Lord spake unto Moses, saying, Speak unto the all children of Israel, saying, *The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.*” (Leviticus 23:33-34).

“*On the first day shall be an holy convocation: ye shall not do any servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day there shall be an holy convocation unto you...it is a solemn assembly; ye shall do no servile work.*” (Leviticus 23:36).

“*...in the fifteenth day of the seventh month ye shall keep a feast unto the Lord for seven days: on the first day shall be a sabbath, and on the eighth day shall be a Sabbath.*” (Leviticus 23:29). It lasted from Sabbath to Sabbath.

The Feast of Tabernacles began on the fifteenth day of the seventh month, and it lasted for seven days. The seventh day of the feast would have been on the twenty-first day of the seventh month; even though the scriptures do not specifically state that; but it lasted for seven days.

It also says that the eighth day was to be a Sabbath, as well. What does that mean? It says that simply because the eighth day after the fifteenth day, even the twenty-second day of the seventh month, was, as well, the next seventh-day Sabbath. That is, when they are counted from the first day of the seventh month.

Again please refer to Table III of the Mosaic and Gregorian Calendar Correlation, and then go down the left side of the first column, of the seventh Mosaic month, to the fifteenth day. See that the fifteenth day of the seventh month corresponds with the date of October 7 on the Gregorian calendar.

Now go on down seven more days to the seventh day of the feast, to the twenty-first day of the seventh month, and see that it corresponds to the date of October 13 on our Gregorian calendar.

William C. Chappell

Thus, we have found that the dates of the Feast of Tabernacles were from October 7 to October 13 on our Gregorian calendar.

See that the eighth day of the Feast of Tabernacles was also the fourth seventh-day Sabbath of the seventh month. We have learned that the count of seventh-day Sabbaths started again on the first day of the seventh month at the autumn equinox, which is our Gregorian date of September 23.

Thus, just like the dates of the first Mosaic month, the next seventh-day Sabbaths of the Law of Moses would be the eighth day, the fifteenth day, and the twenty-second day of the seventh month. One can see that the Feast of Tabernacles was kept from the third seventh-day Sabbath on through the fourth seventh-day Sabbath of the seventh month. Also note that the eighth day of the feast, and the fourth seventh-day Sabbath, corresponds to the date of October 14 on our present-day Gregorian calendar.

DATES OF THE SEVENTH-DAY SABBATHS

This article has been an explanation of the dates of the feast days and the holy convocations of the Law of Moses. However I have referred to the seventh-day Sabbaths of the Law of Moses throughout this book. The seventh-day Sabbaths were an integral part of the Mosaic calendar, and they occurred on each and every seventh date of the year. They were not the seventh-day of the weekdays, which is now named Saturday.

To my knowledge this is a truth that has never been known. That is, this has not been known since the days of Moses and of ancient Israel; for they observed the seventh-day Sabbaths upon each seventh “date” of the year. The very first day of the year was a Sabbath, and so became every seventh “date” of the year thereafter. So that was what the Lord meant when he gave the commandment to Moses and the children of Israel as found in Leviticus 23:3. They were days but not weekdays.

“Six days shall work be done: but on the seventh day is the sabbath of rest, an holy convocation; and ye shall do no work therein: it is the sabbath of the Lord in all of your dwellings.” (Leviticus 23:3). This is the commandment to keep the seventh-day Sabbath. What some miss, however, is that the first part of the commandment is that “six days shall work be done.” That we are to work the six days of the week is also a commandment.

One reason for my extra attention to this subject is because there is hardly anything from the scriptures so misunderstood as that of the seventh-day Sabbaths. There are a few denominations of Christian churches that observe Saturday as the seventh-day Sabbath. They are Sabbatarians, the so-called Sabbath keepers, who believe that the one central doctrine of God’s covenant is the observance of Saturday as the Sabbath.

They get this by going back to the Law of Moses, and this they do in such ignorance, not understanding that all the Law of Moses was fulfilled and finished by Jesus Christ. As well, they falsely suppose that the weekday, which is now called Saturday on our Gregorian calendar, was the seventh-day Sabbath on the

William C. Chappell

Mosaic calendar. However, they don't have the Mosaic calendar of the Old Testament, and in the name of reason, there is no way for them to know when those seventh-day Sabbaths occurred.

There are many Christians in the Protestant denominations who observe Sunday as the Lord's Day, but even they still think that Saturday was the Sabbath of the Old Testament. However, the truth is that weekdays did not even exist at that time. They only numbered the months and the days of the months, and they did not name them, as we do today.

We should understand that the seventh-day Sabbaths of the Mosaic Law must be determined upon the Mosaic calendar, and not upon our Gregorian calendar. Did Moses have our Gregorian calendar, or do people have the Mosaic calendar? Of course not. How can the Sabbaterians suppose that Saturday is the seventh-day Sabbath of the Law of Moses?

Again, the seventh-day Sabbaths of the Law of Moses were every seventh-day of the year, and not the so-called seventh-day of the week on our calendar, which is called Saturday.

Upon the Mosaic and Gregorian Calendar Correlation, at the end of this book, the seventh-day Sabbaths of the Law of Moses are each numbered. Thus, all the ancient seventh-day Sabbaths have been correlated to the corresponding dates on our present-day Gregorian calendar. People will now be able to simply look them up and see when the seventh-day Sabbaths occurred.

Chapter Four

HISTORIC DERIVATION OF OUR GREGORIAN CALENDAR

The nations of the western world use the Gregorian calendar. This is the calendar in general use in our modern world, with its months, dates, and weekdays. There is a nursery rhyme which is used to help children remember the number of the days that are in each month. It says, "Thirty days has September, April, June, and November. All the rest have thirty-one, except for February, when leap year gives it twenty-nine." This nursery rhyme is so simple, and yet we still love it from childhood.

As well, any child will know that there are twelve months in the year and seven days within a week. However, does anyone understand the historic derivation of our Gregorian calendar? It has had a long history and has undergone many changes during all that time. So let us now consider the historic derivation of our present-day Gregorian calendar.

The present-day Gregorian calendar, which is used in all the modern world, is still essentially the ancient Roman calendar that was authorized by Julius Caesar in 46 BC. Just imagine that. Our calendar was devised over two thousand years ago. We take our calendar for granted and few know anything about the historic derivation of our Gregorian calendar. We should understand that it is over 2000 years old.

Let us now review a few of the basic things concerning the history of our calendar, and all the changes that have been made during its long history. By the way, the Gregorian calendar was named after Pope Gregory the XIII, because he had issued the decree to correct the date of the equinox.

Julius Caesar was a Roman statesman and the general who became the first emperor of the Roman Empire in the year of 46 BC. One of the first things that he did was to establish a new and more accurate calendar for the Roman Empire. For centuries the

William C. Chappell

Romans had tried to use a lunar type of calendar, which they had adopted from the Greeks; but it was inaccurate and complicated, and the Romans had a lot of trouble with its use.

By the way, the word “calendar” was derived from the Latin word “kalends,” which meant “I cry,” as was shouted by a town crier. The kalends was the first day of the old Roman calendar month, from which the days were counted backwards from the ides. The ides occurred at the middle of each month.

Julius Caesar had been on military campaigns in Egypt, and he learned of the accurate solar calendar used there. Therefore, he employed Sosigenes, an astronomer in Alexandria, to devise a more accurate calendar for Rome. The calendar which Sosigenes devised was a solar calendar, with twelve months, but alternating with either thirty or thirty-one days in each month. Julius Caesar had authorized this calendar in 46 BC.

Then by the time of Pope Gregory XIII, the spring equinox was occurring on March 11, when it had occurred on March 21 back in AD 325. This was from the earliest records kept by the Catholic Church. So in AD 1582 Pope Gregory XIII authorized what is called the Gregorian Adjustment, which caused the next date after Thursday, October 4, to become Friday, October 15. Ten calendar dates were dropped, and the spring equinox again occurred on the date of March 21.

The problem was caused by the old Julian calendar having one too many leap year days each 128 years. This resulted in the advance of the equinoxes. Thus, to correct for this the Gregorian Adjustment decreed that only the century years divisible by four hundred were leap years. Because of this leap year adjustment to the calendar by Pope Gregory the XIII our Gregorian calendar is accurate to within one day for the next two thousand years.

Actually, our present-day Gregorian calendar can be called the Egyptian, Mosaic, Julian, Constantinian, Gregorian calendar. This is because each of these calendars was devised from some previous calendar, and they are each solar calendars with twelve months in the year, and with thirty days in each month.

When the Roman Empire became Christian under Emperor Constantine, he modified the Julian calendar by imposing on it the seven-day week from the Christians. Constantine had further decreed that the calendar was to be divided into both dates of the months and days of the week. Thus, the Roman calendar that we have inherited became a hybrid calendar. This is the reason that we have to buy a new calendar each year. It is because there are fourteen calendars in the Gregorian calendar system.

Seven calendars are required by the fact that each date falls on a different weekday each year, and seven more are required because of the leap years. This can be understood when one sees the fourteen calendar years that are required to make a perpetual calendar. This is the legacy of our ancient hybrid calendar. Our Gregorian calendar has a long history stretching all the way back to the Roman Empire, and back to Moses, and to Egypt.

Now the making of a calendar is perhaps the oldest research project in history. A good calendar is an essential of civilization; and, yet, an accurate calendar seems to be almost unattainable. In a sense the calendar is like a watch that counts seconds, minutes, and hours of the day; for a calendar counts the days, and weeks, and months of the year. Yet, an accurate calendar is difficult to make; for the days, and weeks, and months do not evenly match the year, which is one revolution of the earth around the sun.

There are three obvious ways to keep this essential running record. It is by days, which are the rotations of the earth upon its axis; by months, which are revolutions of the moon around earth; and by years, which are the revolutions of the earth around the sun. Each of these has to be used together in order to include the many cycles from nature. The trouble is that they will not match perfectly when combined. However, this vital need to reconcile the nearly irreconcilable is the story of our calendar.

Our present-day Gregorian calendar, which is essentially the calendar of Julius Caesar, was based upon the ancient Egyptian calendar, but it did not copy it exactly. Caesar handled the five extra days at the end of the year from the Egyptian calendar by

William C. Chappell

dividing them among the months, and by giving one extra day to every other month of the year.

March was the traditional first month of the Roman calendar year, and each odd numbered month was allotted thirty-one days; while each even numbered month kept thirty days in each month just like the ancient Egyptian calendar. February, originally the last month of the year, had twenty-nine days, with thirty days in each leap year. The Roman month of Quintilus (the fifth month) was later named July after Julius Caesar. The old Roman month of Sextilus (the sixth month) was named August after Augustus Caesar. Thus, we have our months of July and August.

Although the time of the beginning of the year was changed from March back to January, the names of the months were not changed. Note that six months were named and six months were numbered. This change in the beginning of the year threw all the numbered months off by two months. By the way, no one knows the reason why the beginning of the calendar year was changed from March to January. It was probably after Constantine had declared December 25 to be the date of Jesus' birth. Thus, the year would begin the next month after Jesus' birthday.

Has anyone noted that the Latin root of the word September means seven, or that October means eight, that November means nine, and December means ten? Yet, these months are actually the ninth, tenth, eleventh, and the twelfth months of the year on the Gregorian calendar. The names of the numbered months on our calendar are two months ahead of their numeric meaning.

Equally interesting are the names of our present weekdays. The naming uses an old five-day week to which two names were added by Christian missionaries to make the week of seven days. The five-day week had been brought to England from across the Norse Sea by the Angles and the Saxons about AD 400. Several centuries later the seven-day week was introduced by Christian missionaries. It always has been a Christian tradition to observe Sunday as a day of worship each week since the resurrection of Jesus Christ in the year of AD 34. The weekday called Sunday is still the count of every seventh-day after the resurrection.

The Anglo-Saxon weekdays were each named after the most important deities, which were common among all the Norse, the Gothic, and the Germanic peoples. The name for our Tuesday is derived from Tiw's day; that is, it was the day of the god Tiw. Wednesday is derived from Woden's day, or the day of the god Woden. Thursday is derived from Thor's day, the day of the god Thor. Friday is derived from Frig's day, the day of the goddess Frig. Our Saturday is derived from Setern's day, or the day of the god Seterne. The two weekdays added by Christian missionaries were Sunday, or the day of the Sun, and Monday, the day of the Moon. This was done to make the seven-day week.

The Anglo-Saxon names match in nature and order the old Egyptian deities whose names were used by Thoth for his five extra days at the end of the year. As well, they match the names of deities of the Chaldeans and Babylonians. The Babylonians used these deities in naming the five visible planets. Later on the Greeks copied the Babylonians, the Romans copied the Greeks, and later the western world has copied the Romans.

Thus, today the names of the five visible planets are named after the old Roman gods Mars, Mercury, Jupiter, the goddess Venus, and Saturn. These match in nature and order the Anglo-Saxon names for their five-day week, which were the gods Tiw, Woden, Thor, Frig, and Seterne. It is so readily apparent that our own weekday names of Tuesday, Wednesday, Thursday, Friday, and Saturday were derived from these five Anglo-Saxon deities. Only the spelling has changed. Just put "day" at the end of each of the names of the old pagan gods.

William C. Chappell

CORRECTING THE GREGORIAN CALENDAR TO THE FIRST CENTURY ANNO DOMINI

The Gregorian Adjustment authorized by the Pope Gregory XIII in AD 1582 adjusted the Julian calendar to correct the date of the spring equinox. That year the spring equinox occurred on the date of March 11, when it had occurred upon March 21 back in AD 325. Therefore, Pope Gregory XIII decreed that the next day after October 4 was to become October 15.

The date of the spring equinox was determined to be March 21, but that was based upon the historical record that the spring equinox fell on that date back in AD 325, which was the oldest records of the Catholic Church. It was not based on the date of the equinox back in the year AD 1. By the way, England and the United States did not accept the Gregorian Adjustment until the year AD 1750. By that year eleven days had to be skipped over to correct the date of the spring equinox back to March 21.

Neither is the weekday to the calendar date correlation of our Gregorian calendar correct back to the time of Jesus Christ, but only back to the year of AD 325. That the weekday to the month date correlation, as it now stands on our Gregorian calendar, is not correct back to the very first century Anno Domini can be proved mathematically by using the exact number of days in the year. Anno Domini is Latin for “in the year of our Lord,” and it is commonly denoted as AD.

The Gregorian calendar averages one year as 365.25 days. There are 365 days in a normal year and 366 days in each leap year. So the average days per year is 365 and one-quarter days. However, the more exact number of days per year is 365.2422. This number is based on the more exact number of the rotations of the earth as it revolves in one year around the sun. Even more exactly the number of days in one year is 365.242199.

The difference is very small, but it amounts up to one day of twenty-four hours in each 128 years. This difference between the Julian calendar and the exact number of days in the year is what caused the Gregorian Adjustment to become necessary. In the

Gregorian Adjustment of 1582 ten dates were omitted. However, in order to correct the Gregorian calendar back to the lifetime of Jesus Christ, twelve dates should have been omitted, for twelve had been gained during those centuries.

Let us now consider the mathematical calculations to prove that twelve dates should have been omitted during the Gregorian Adjustment of 1582, when only ten dates were omitted. There are 365.242199 exact days in each year, and that rounds off to 365.2422. With the Julian calendar, which was in use before the Gregorian Adjustment, each year had 365.25 days. This caused the calendar to have one too many days each 128 years. Let us calculate thusly: (365.25 days per year times 128 years) minus (365.2422 days per year times 128 years) equals one day. Thus, one day of twenty-four hours was gained in each 128 years.

Now the Gregorian Adjustment of 1582 corrected for the ten calendar dates, but with ten times the 128 years one can see that it calculates back to the year AD 302. Let us calculate: (10 times 128 years equals 1280 years) and (AD 1582 minus 1280 years equals AD 302). So we can see that the weekday to the calendar date correlation is correct only back to the year of AD 302.

From the year AD 302 there are two more dates to calculate, when counting to the time of Jesus Christ. That is, two times 128 years calculates back to the year of AD 46. Thus, two calendar dates were gained between the years AD 46 and AD 302. This is close to the year AD 34, which was the last year of Jesus' life.

From the mathematical calculations, it becomes obvious that twelve calendar dates should have been omitted in the Gregorian Adjustment of 1582, in order to have corrected the dates of the equinoxes back to the dates on which they occurred in the first century Anno Domini. Thus, the day after Thursday, on October 4, should have become Friday, on October 17, instead of October 15, as it was done. As it stands, our present weekdays occur two weekdays ahead of the calendar dates.

As an example of this, let us calculate the difference for the weekday to calendar date correlation between the dates of April 6 in AD 34, and the date of April 6 in AD 1830. As was already

William C. Chappell

given in this book, the date of April 6 in AD 34 was the date of the resurrection of Jesus Christ; and it is known to have fallen on the weekday that we now call Sunday. As well, the date of April 6 in the year AD 1830; even the date of the organization of The Church of Jesus Christ of Latter-day Saints; was known to have occurred upon the weekday that we call Tuesday. Let us use the exact number of the days in a year - which is 365.2422 days - and do the following mathematical calculations.

$$\begin{aligned} \text{AD 1830} - \text{AD 34} &= 1,796 \text{ years since AD 34} \\ 1,796 \text{ years} \times 365.2422 &= 655,974.9912 \text{ days since AD 34} \\ 655,974.9912 \text{ days} / 7 &= 93,710.7130 \text{ weeks since AD 34} \\ 93,710.7130 \text{ weeks} - 93,710 \text{ weeks} &= .7130 \text{ part weeks} \\ .7130 \text{ part weeks} \times 7 &= 4.9912 \text{ weekdays (rounds to 5.0)} \\ 7 \text{ dates per week} - 5 \text{ weekdays} &= 2 \text{ dates} \end{aligned}$$

These calculations prove that when we count forward from AD 34, the weekdays are two ahead of the calendar dates. This is because two extra calendar dates were gained during those three centuries of the Christian era before AD 325 as has already been explained in this book. Therefore, the date of April 6 in 1830, the organization of The Church of Jesus Christ of Latter-day Saints, should have fallen upon a Sunday instead of on a Tuesday. The correlation between days and dates is off by two days.

Whether the weekdays are five behind the calendar dates, or are two ahead of the calendar dates, it is the same thing; since the weekdays are a repeating seven-day cycle. This count of seven days has not changed since the resurrection of Jesus on April 6, AD 34, which we now call a Sunday.

DATES OF THE LAW OF MOSES

THE EVENTS	BIBLE DATES	GREGORIAN
Selection of Lambs	10 th day of 1 st month	March 31
Passover of Israel	14 th day of 1 st month	April 4
Exodus of Israel	15 th day of 1 st month	April 5
Feast of Unleavened Bread (from/to)	15 th day of 1 st month 21 st day of 1 st month	April 5 April 11
Day of Firstfruits	16 th day of 1 st month	April 6
Manna and Quail	16 th day of 2 nd month	May 6
Day of Pentecost	5 th day of 3 rd month	May 25
Lord on Mount Sinai	17 th day of 3 rd month	June 6
Ten Commandments	1 st day of 5 th month	July 20
Blowing of Trumpets	1 st day of 7 th month	September 23
Day of Atonement	10 th day of 7 th month	October 2
Feast of Tabernacles (from/to)	15 th day of 7 th month 22 nd day of 7 th month	October 7 October 14

William C. Chappell

BRIEF REVIEW AND PREVIEW

Let me give a brief review of Part I of this book, and then give a brief review of the rest of the book. We deciphered the Mosaic calendar of the Old Testament, and we have determined the dates of the Law of Moses upon the Old Testament calendar. Finally, we then correlated the Mosaic calendar to the Gregorian calendar. Now this was a great accomplishment in itself. But our purpose in this technical detail was to form a foundation for the calendar dates of the life and ministry of Jesus Christ.

However, we may then wonder how the years of his life and ministry are to be determined. That was the reason for all of the numeric time prophecies that were given in the Book of Daniel. They were given of God, who knew beforehand the years of the ministry of Jesus Christ, and of the coming forth of his kingdom in the latter-days. That is given in Part II of this book.

Part III can be called the central core of this book. This part clearly reveals the exact calendar dates of the earthly life and the ministry of our Lord, and our Savior, Jesus Christ. It follows the narrative of the New Testament, from the standpoint, that Jesus fulfilled the Law of Moses to the exact calendar dates. Now one should especially take note of the last chapter of this part of the book which gives a new revelation from Jesus Christ.

The exact calendar dates of the life and the ministry of Jesus Christ are further verified by the dates of the events of the latter-day Restoration, which is Part IV of this book. This part reveals the signs and the dates of the coming forth of his kingdom in the latter-days. The world of Christendom has missed the signs that Jesus prophesied about the great latter-day Restoration.

Numbers of Daniel

Part II

NUMERIC TIME PROPHECIES OF JESUS CHRIST AND HIS KINGDOM IN THE BOOK OF DANIEL

William C. Chappell

TABLE OF CONTENTS

Introduction and Principles	63
The Sixty-Nine Weeks	77
The Seventy Weeks.....	79
The One Week	81
One Thousand Two Hundred and Ninety Days	83
One Thousand Three Hundred and Thirty-Five Days	87
Two Thousand and Three Hundred Days	89
A Time, Times, and Half a Time	91
Stone Kingdom in the Latter-Days	95

INTRODUCTION AND PRINCIPLES

The numbers of the “weeks” and “days” found in the Book of Daniel are the Bible’s greatest time prophecies. Yet, the exact meaning of those mysterious numbers have been hidden from the understanding of man, and they are considered as unknowable by most people. They have begun to be understood, however, in the latter-days. In this book the meaning of the mysterious numbers of “weeks” and “days” will be explained in plainness.

The numeric time periods found in the prophecies of Daniel are the exact years of prophetic history, with half coming to the ministry of Jesus Christ in the flesh, and the second half coming to the church and kingdom of Jesus Christ in these latter-days. Prophetic history is history prophesied before it happened.

There are six numbers and one phrase given in the numeric time prophecies of the Book of Daniel. Three are called “weeks,” and three are called “days.” These periods of time were revealed in visions unto the prophet Daniel, and explained to him by the angel Gabriel, he being sent forth from the presence of God.

The Book of Daniel in the Old Testament is similar to the Book of Revelation within the New Testament, for they are both apocalyptic, giving revelations of the future. Daniel had received revelations about the nations and kingdoms, which were to come from his time until the coming of the Messiah.

Daniel also received revelations which were for these latter-days, and the coming forth of the kingdom of Christ. Indeed, the very purpose of those visions and numeric time revelations were to prophesy, to the exact years, about the coming King and of his kingdom upon earth in the latter-days.

“But there is a God in heaven that revealeth secrets, and he maketh known unto the king...*what shall be in the latter-days.*” (Daniel 2:28). These are the latter-days.

“And in the days of these kingdoms shall the God of heaven set up a kingdom, that shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

William C. Chappell

consume all of these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without (men's) hands..." (Book of Daniel 2:44-45). "...and the stone that smote the image became a great mountain and filled the whole earth." (Book of Daniel 2:35). The stone kingdom is the true church of Jesus Christ in the latter-days.

The verse of Daniel 2:44 quoted above could be called the central theme of the entire Book of Daniel. It is repeated several times that the kingdom is for the latter-days, or at the time of the end, as is given in Daniel 8:17 and 28. When Jesus was speaking to the Jews, in Matthew 21, he referred to this stone kingdom.

"Therefore say I to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder." (Matthew 21:43-44). This stone kingdom is in the latter-days.

In this book you shall learn the meaning of the above verses of scripture. First, however, we must consider and decipher the meaning of the numeric time prophecies which give the years of the life and ministry of Jesus. As well, there are other prophecies which revealed the years of the restoration of the Jesus' church back unto mankind in the latter-days.

LIST OF THE WEEKS AND DAYS OF DANIEL

Let me list the six numbers and the one phrase which were revealed by the angel Gabriel to the prophet Daniel. They were revealed as “weeks,” which meant a seven-year period of time, and as “days,” which meant years of actual time. The mysterious phrase is a sum of three periods of time. Each of the prophecies end at a specific year in actual history.

1. “Seventy Weeks:”

“*Seventy weeks* are determined on thy people and upon thy holy city...” (Daniel 9:24).

2. “Sixty-nine Weeks:”

“Know, therefore, and understand that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince will be *seven weeks, and threescore, and two weeks...*” (Daniel 9:25).

3. “One Week:”

“And he shall confirm the covenant with many *for one week: and in the midst of the week* he shall cause the sacrifice and the oblation to cease...” (Daniel 9:27).

4. “Two Thousand and Three Hundred Days:”

“And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed.” (Daniel 8:14).

5. “A Thousand Two Hundred and Ninety Days:”

“And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be *a thousand two hundred and ninety days.*” (Daniel 12:11).

6. “The Thousand Three Hundred and Thirty Days:”

“Blessed is he that waiteth and cometh to *the thousand three hundred and five and thirty days.*” (Daniel 12:12).

7. “A Time, and Times, and the Dividing of Time;” and for “A Time, Times, and an Half:”

“...they shall be given into his hand *until a time, and times, and the dividing of time.*” (Daniel 7:25). “...it shall be for *a time, times, and an half.*” (Daniel 12:7).

William C. Chappell

DAY FOR A YEAR PRINCIPLE

The word “day” in the time prophecies of Daniel represents one year of actual historic time. This is according to the day for a year principle that God used in his dealings with other prophets during the Old Testament dispensation.

In both the Book of Numbers and in the Book of Ezekiel the pattern was shown in which God revealed one day to represent a year. In other words, it was called a day, when actually it was a year. One example was when Moses sent the men from each of the twelve tribes of Israel to spy out the land of Canaan.

All of the men except Joshua and Caleb gave an evil report and lied, saying that the people of Canaan were giants, and that they could not take the land. Because the congregation of Israel believed their false report, and had murmured against the Lord, he pronounced a judgment on them that they would wander for forty years in the wilderness of Sinai.

The judgment was that the children of Israel would wander in the wilderness of the desert of Sinai for forty years. So it was to be one year of actual historic time for each day that the spies had searched out the land of Canaan.

“And your children shall wander in the wilderness for forty years. *After the number of the days in which ye searched out the land, even for forty days, each day for a year, shall ye bear your iniquities, even forty years.*” (Book of Numbers 14:32,34). Thus, that was one day for one year.

In the fourth chapter of Ezekiel this same principle of a day for a year is repeated. For the judgment that God was going to send on Israel and Jerusalem, he told Ezekiel to lie upon his side for a certain number of days.

“This shall be a sign unto the house of Israel. Lie thou also on thy left side, and lay the iniquity of the house of Israel upon it; *according to the number of the days* that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee *the years*

of their iniquity, even according to the number of the days, three hundred and ninety days.

And when thou has accomplished them, lie ye again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*” (Ezekiel 4:3-6). Again, it was a day is a year.

From these two examples it is clear that the Lord used a day to represent a year. As well, it will be seen that the numbers that are given in the prophecies of Daniel as “days” and “weeks” do count out as actual years of historic time. These prophecies have already been fulfilled, and the days and weeks can be counted to determine that they did represent actual years in history.

Let us now study the prophetic time periods that concerned the earthly life and ministry of Jesus Christ. Remember that each so-called “day” represents one year of historic time, and, by the same principle, then each so-called “week” represents a seven-year period of historic time.

“Seventy weeks are determined upon thy people and on thy holy city, to finish the transgression, and to make an end of sins, to make a reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most holy.” (Daniel 9:24). This was the Atonement.

“Know, therefore, and understand that from the going forth of the commandment to restore and to rebuild Jerusalem to the Messiah the Prince shall be *seven weeks and threescore and two weeks*: the street shall be built again, and the wall, even during troublous times.” (Daniel 9:25).

“After *threescore and two weeks* will Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be as a flood, and unto the end of the war desolations are determined.” (Daniel 9:26). This began after the first seven weeks.

“And he shall confirm the covenant with many for *one week*: and in the *midst of the week* he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he

William C. Chappell

shall make it desolate, and even until the consummation, and that determined shall be poured on the desolate.” (Daniel 9:27).

The above verses of scripture found at the end of the ninth chapter of the Book of Daniel give the prophetic overview of the time periods leading up to the exact years of the life and ministry of Jesus Christ. Let us take each of the above verses and explain exactly what is meant by the “weeks” in actual history.

Remember that by the day for a year principle that God had appointed each day for a year as given in the Book of Numbers 14:34 and Book of Ezekiel 4:6. Therefore, each week represents a seven-year period of historic time.

Of course, these verses from other books in the Bible do not prove this is what was meant in the Book of Daniel. However, most Biblical scholars understand that the Bible explains itself, with the different books edifying with each other; and that there are certain principles established throughout the Bible.

Again, the greatest verification for the meaning of the weeks and days of Daniel is from the actual records of history. The few records of actual years and dates from the time periods do equal those exact number of years. The author is not the first person to study the numbers in the Book of Daniel or to attempt to explain their meaning. However, he submits that the true meaning of the numeric time periods are presented only in this book.

YEAR FROM WHICH THE PROPHETIC TIME PERIODS ARE COUNTED

Let us begin with the twenty-fifth verse of the ninth chapter, because it gives us the year which is the beginning point for all of the great prophetic time periods in the Book of Daniel. These amazing prophecies give the exact years of the ministry of Jesus Christ, and were revealed to Daniel more than five hundred years before those events occurred.

“Know, therefore, and understand that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince will be *seven weeks, and threescore, and two weeks.*” (Daniel 9:25).

The angel Gabriel was revealing to the prophet Daniel that there would be a decree written for the Jews to return and rebuild the city and walls of Jerusalem. It would be after the Babylonian captivity of the Jews. The time from the year of the decree until the coming of the Messiah in the flesh will be after seven weeks, and threescore weeks, and two more weeks of time have passed. The total of these are sixty-nine weeks of years, which are 483 years. This is calculated as: $(7 \times 7) + (20 \times 7) + (2 \times 7) = 483$.

The year on which the decree was given to rebuild the city of Jerusalem after the Babylonian captivity of the Jews is of general knowledge. It is generally accepted as a fact of history, but there were three different decrees given. This is also found in Halley’s Bible Handbook, described as an abbreviated Bible commentary by Henry H. Halley, first copyrighted in 1927. (The quote below is from the 24th edition, and copyrighted 1965, by Halley’s Bible Handbook, Inc. page 349). Let me quote from it.

“The Babylonian captivity of the Jews, which had lasted for seventy years, was drawing unto a close. This was according to Jeremiah’s prophecy that Daniel had studied during his captivity in Babylon (as recorded in Jeremiah 25:11-12). Daniel was told by the angel Gabriel that it would yet be seventy weeks before the coming of the Messiah.”

William C. Chappell

“The seventy weeks is generally understood to mean seventy weeks of years; or that is, seventy seven’s of years, which are a total of 490 years. It is as if the angel Gabriel was saying that as the captivity lasted for seventy years; then, the period between the end of the captivity and the coming of the Messiah shall be seven times that long.”

“The date of the sixty-nine weeks and the seventy weeks was to be counted from the decree to restore and to build the city of Jerusalem after the Babylonian captivity of the Jews. There were three decrees that were issued by Persian kings for this purpose in the years 536 BC, 457 BC, and 444 BC.”

In the Book of Jeremiah it can be found that the Babylonian captivity of the Jews was to last for a seventy-year period. This was in fulfillment of the words from the prophet Jeremiah, as it is found in Jeremiah 25:12.

“This whole land shall be a desolation, and an astonishment; *and these nations shall serve the king of Babylon seventy years.*” (Jeremiah 25:11). That was literally seventy years.

“And it shall come to pass, *that when the seventy years are accomplished*, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make perpetual desolations.” (Jeremiah 25:12). They are still perpetual desolations even until this day.

The Book of Jeremiah was one of the books which Daniel was studying during the years of his captivity with the Jews in Babylon. Even the prophets had to study the scriptures. God does not reveal just everything new, even to a prophet if he has God’s word before him to read. People must pray in great supplication for new knowledge from God. The prophet Daniel was studying the prophecies of Jeremiah, and he prayed in great supplication for more knowledge from God. Daniel was also fasting.

“In the first year of his reign I, Daniel, understood by books *the number of the years*, whereof the word of the Lord came to Jeremiah the prophet, saying, that he would accomplish seventy years in the desolations of Jerusalem.” (Daniel 9:2).

Numbers of Daniel

It becomes obvious from reading in the first part of the ninth chapter of Daniel, that those actual seventy years were about to be accomplished; that is, they were to soon come to an end. This realization caused the prophet Daniel to become concerned about the return of the Jews from their captivity and the restoration of Jerusalem, to fulfill the prophecies of Jeremiah.

The time Daniel was considering these things was during the first year of the reign of Darius, king of the Medes, who became king over the realm of the Chaldeans (Daniel 9:1). Remember it was already after the handwriting on the wall and the overthrow of the city of Babylon by the Medes and the Persians.

The conquering of Babylon by the Medes and the Persians is recorded in history as the year 536 BC. The Jews in the kingdom of Judea had already been conquered and carried away captive into Babylon in 606 BC, which had been seventy years earlier. This was the same seventy years which God had given Jeremiah, who prophesied that the house of Judea would spend the seventy years of captivity in Babylon (Daniel 9:2).

Daniel prayed mightily to the Lord his God, and confessing his sins and the sins of the people. His prayer and supplication was recorded in the ninth chapter of Daniel, from the third to the nineteenth verses. It was in answer to Daniel's fasting and prayer that the angel Gabriel was sent from God to the prophet Daniel, to reveal those time periods which were yet to be fulfilled before the coming of the Messiah and the establishment of his kingdom on the earth in the latter-days.

Let us concern ourselves with the determination of the exact year which marked the very beginning of the "sixty-nine weeks." Sixty-nine weeks of years actually means sixty-nine "sevens" of years. As I understand it, the original Hebrew word, which had been translated "weeks" in the King James Version of the Bible, was actually from the word that simply meant "seven" days. The Hebrews did not have our Gregorian weekdays, or our present-day concept of the week. They had only numbered dates. They did not have named weekdays as we do today.

William C. Chappell

Therefore, the sixty-nine weeks are sixty-nine times seven, which equals 483 actual years. That was to be the number of the years from the going forth of the decree to restore and to rebuild the city of Jerusalem, until Messiah, or Jesus Christ, would come into the world for his ministry in the flesh.

It was the year of 457 BC that Artaxerxes Longimanus I, the king of Persia, issued the decree which resulted in the return of Ezra and his group to restore the Law of Moses unto the Jews at Jerusalem. This was the key event that marked the beginning of the sixty-nine weeks, the sixty-nine times seven years, which are 483 actual years of history.

This decree issued by Artaxerxes Longimanus I, the king of Persia, was recorded in the Book of Ezra, beginning with Ezra 7:11. This decree was originally written in a Chaldean language, instead of it being written in Hebrew, as was the rest of the Old Testament. It was still in the Chaldean language when translated into English by the King James translators.

Surely, this is a good reason to believe that this one was the decree referred to by the angel Gabriel. It was recorded as a legal document and preserved within the Book of Ezra. The date of the decree can be determined from the seventh verse of the seventh chapter of Ezra, which states that it was “*in the seventh year of Artaxerxes the king.*” (Ezra 7:7). So let us calculate the year.

It is recorded in history books that the reign of Artaxerxes Longimanus I of Persia was from 464 BC until 423 BC. So the seventh year of his reign would have been the year 457 BC, for (464 BC - 7 years = 457 BC).

Cyrus, after he had conquered Babylon, had made a decree to build the house of God in Jerusalem. Darius who was king at the time of Daniel also made a decree allowing some of the Jews to return to Jerusalem. However, it was the decree of Artaxerxes that restored the Law of Moses to the Jews. This decree issued in the year 457 BC began the “seventy weeks” of years that were to transpire before the Atonement of Jesus Christ was fulfilled.

EZRA AND THE DECREE OF ARTAXERXES

Let us read in the seventh chapter of the Book of Ezra, which gives the year of the issuance of the decree of king Artaxerxes. These verses give the month and day of Ezra's trip to Jerusalem, both when he left Babylon and when he arrived at Jerusalem.

"Now after these things, in the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah..." (Ezra 7:1). "This Ezra went from Babylon; and he was a ready scribe in the Law of Moses, that the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him." (Ezra 7:6). So Ezra returned to Jerusalem.

"And there went up some of the children of Israel, and of the priests, and the Levites...unto Jerusalem in the seventh year of Artaxerxes the king." "And he came up to Jerusalem in the fifth month, which was in the seventh year of the king." (Ezra 7:7-8). The exact calendar date of Ezra's return is given.

"For on the first day of the first month, began he to go up from Babylon, and on the first day of the fifth month came to Jerusalem, according to the good hand of God upon him." "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." (Ezra 7:9-10).

The first day of the fifth Mosaic month, on which Ezra had reached the city of Jerusalem, was the date of July 20 upon our Gregorian calendar. Therefore, it took Ezra, and his company of priests and Levites, exactly four months to make the return trip from Babylon back to Jerusalem.

There is a question as to whether the Jews used a different calendar after the Babylonian captivity. However, we must take note of the verse which says that Ezra was a ready scribe in the Law of Moses. The Hebrew word translated "ready" in the King James Version of the Bible must surely mean that Ezra was an "expert" scribe in the Law of Moses.

Again, remember that the observing of certain dates of the months was an integral part of the Law of Moses. It could not be

William C. Chappell

fully kept without their observing of those dates. This is evident throughout the Old Testament. Therefore, when Ezra restored the Law of Moses after the Babylonian captivity, he would also have restored the proper dates as well; even though their calendar had been greatly influenced from the Babylonian culture, such as the names of the months, which are practically the same.

As well, if the dates of their calendar were wrong, then how could the Lord fulfill them during his earthly life and ministry? The author has discovered that Jesus Christ fulfilled the Law of Moses to the exact dates with the events of his life and ministry, and his death and resurrection.

Jesus was crucified on the date of the Passover, his body lay in the tomb on the anniversary of the Exodus, and he was raised from the dead upon the Day of Firstfruits. The other dates of his life and ministry, like those of his birth and baptism, were also specific dates upon the Mosaic calendar, as well. (Twelve of the major dates of the life and ministry of Jesus Christ are explained in detail in Part III of this book).

The year that king Artaxerxes had issued the decree to allow Ezra and the Jews to return unto Jerusalem is given in both Ezra 7:7 and 7:8. As is given earlier, it is recorded in history that the reign of Artaxerxes Longimanus I of Persia was from 464 BC to 423 BC. Thus, the seventh year of his reign was the year of 457 BC. Let us read from the decree of Artaxerxes, and beginning with Ezra, chapter seven, and the eleventh verse. Remember that this decree was issued by a Persian king.

“Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord and of his statutes to Israel.” (Ezra 7:11). This is the decree of Artaxerxes:

“Artaxerxes, the king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.” (Ezra 7:12-13).

“And I, even Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven shall require of you, it be done speedily.” (Ezra 7:21).

“And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.” (Ezra 7:25).

This decree was made by a pagan king. Just think about that. God had already worked on the hearts of Cyrus and Darius, the kings of the Medes and Persians. They had been moved to allow, and even to encourage, the return of some of the Jews to restore Jerusalem, but without the Law of Moses.

The name Cyrus had been written in the Hebrew scriptures even before Cyrus had been born. Naturally that discovery had greatly moved him. Darius had also received enough testimony of spiritual things to know that the God of the Jews was the God of heaven. Remember, that even Nebuchadnezzar, the king of Babylon, through his dreams and his visions, gave his testimony that Daniel’s God was the God of heaven.

By the time of Ezra, God was moving on the heart of king Artaxerxes to allow and to encourage the return of Ezra, with the priests and the Levites, to restore the laws of God to the Jews at Jerusalem. It is no wonder then that Ezra exclaimed, “Blessed be the Lord God of our fathers, who has put such a thing as this in the king’s heart.” (Ezra 7:27).

If I may, let me give a further note about why the house of Judah, or the Jews, had been punished for seventy years during their captivity in Babylon. That is, why was it for that particular number of years, even for seventy years. At the very end of the Second Book of Chronicles, in chapter 36 and verse 21, it gives the reason for that judgment of years.

They had not been observing the seventh-year Sabbaths of the Law of Moses. That same condition must have lasted for 490 years, for there are seventy seventh-year Sabbaths in that number of years. Thus, those seventy years of the Babylonian captivity

William C. Chappell

made up for all those seventh-year Sabbaths which had not been observed during all those centuries.

“And all of them that had escaped from the sword carried he away into Babylon; where they were servants unto him and his sons until the reign of the kingdom of Persia. To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.” (II Chronicles 36:20-21).

THE SIXTY-NINE WEEKS

I hope that by now we have established 457 BC as the year of the “going forth of the commandment to restore and to build Jerusalem” as given in Daniel 9:25. It was necessary to establish this date in order to determine what years the “sixty-nine weeks” and the “seventy weeks” will come to in the first century AD.

Counting from the decree that was issued by king Artaxerxes of Persia in the year of 457 BC, the seventh year of his reign, we can count the number of the years, which the days represent, and see that they come to the years of the life and ministry of Jesus Christ in the flesh. Again, here is that prophecy.

“Know, therefore, and understand that from the going forth of the commandment to restore and to rebuild Jerusalem to the Messiah the Prince shall be for seven weeks, and threescore, and two weeks.” (Daniel 9:25).

The phrase “seven weeks, and threescore, and two weeks” is sixty-nine weeks of years, which comes to the very years of the ministries of John the Baptist and Jesus Christ. Remember that we have established, by the day for a year principle, that a week of seven days actually represents seven years of time. Therefore, sixty-nine times seven years equals 483 years of history.

Take note that the sixty-nine weeks were expressed as three different periods of time. There are seven weeks, then a period of threescore weeks, and then the third period of two weeks. By the way, one score is equal to twenty, and thus, threescore weeks is equal to sixty weeks, or three times twenty.

The seven weeks of years, or seven times seven, is a forty-nine year period. This period represents the forty-nine years that it took for the walls of the city of Jerusalem to be rebuilt under the prophet Nehemiah. The threescore weeks of years, even the sixty times seven, is a period of 420 actual years of history.

The final two weeks of years are fourteen years that we shall later see ends in the year AD 27. Those are the years of the reign of Tiberius Caesar before John the Baptist began his ministry. It

William C. Chappell

was thought that Jesus began his ministry in the year of AD 27, according to Luke 3:1, since the fifteenth year of Tiberius Caesar was AD 27. It was assumed that John and Jesus both began their ministries at the same time, which is simply not the case.

The sixty-nine weeks of years, which total 483 years, when counted from the year of 457 BC, comes to the year AD 27. We must determine what happened on that year which fulfilled the prophecy of the angel Gabriel to the prophet Daniel. To do that one must understand the relationship between sixty-nine weeks, the seventy weeks, and the one-week of years. Daniel 9:25 states that it was to be sixty-nine weeks to the coming of the Messiah. But does that mean until the birth of Jesus Christ, or was it until the beginning of his ministry, or the end of it?

The sixty-nine weeks of years which terminated in the year AD 27 came to the beginning of the ministry of John the Baptist. This was also the beginning of the last seven years of the life and ministry of Jesus Christ. This is what is meant by the “one week” of the prophecy of Daniel 9:27.

John the Baptist began his ministry in AD 27, which lasted for the first half of the seven years. Jesus Christ later began his ministry in the middle of the seven years, which lasted, then, for the second half of the seven years until the beginning of AD 34. Therefore, the “one week” of the seven years was the combined ministries of John the Baptist and Jesus Christ, with each having one-half of the seven years.

Jesus came unto John the Baptist to be baptized of him, and Jesus began his ministry, in the exact middle of this seven-year period. That is what is meant by the phrase “in the midst of the week he shall cause the sacrifice to cease” in Daniel 9:27.

“And he shall confirm the covenant with many *for one week; and in the midst of the week* he shall cause the sacrifice and the oblation to cease...” (Daniel 9:27). With his baptism Jesus began his ministry, which would ultimately cause the sacrifice and the oblation of the temple to cease. The “he” is Jesus Christ.

THE SEVENTY WEEKS

The “sixty-nine weeks” of years, counting from the year 457 BC, ended in the year of AD 27. Thus, the “seventy weeks” of years, which were seven years longer, ended in the year AD 34. That is, the “seventy weeks” of years, which are seventy times seven years or 490 years, when counted from 457 BC, terminate in the year AD 34. Remember that there is no 0 BC or AD. The years are counted from 1 BC straight to AD 1.

We will learn that the “seventy weeks” of Daniel’s prophecy terminate at the very year of the crucifixion and resurrection of Jesus Christ. Some have thought that Jesus must have started his ministry in AD 27 at the end of the sixty-nine weeks, and that he was crucified in the middle of the last week of seven years. The verse of Daniel 9:26 says: “And after threescore and two weeks shall the Messiah be cut off...” and Daniel 9:27 says: “...for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease.”

“But thou, Daniel, shut up the words, and seal up the book, even to the time of the end...” (Daniel 12:4). This is the time of the end, so let us unseal the book and open up the words. For the end of this age is after seventy years into the third millennium in the year of our Lord. These are the “last days.”

Jesus Christ, the Messiah, was cut off after the end of sixty-nine weeks of years, but not exactly at the end of the sixty-nine weeks. The verse says “after” a sixty-nine weeks in Daniel 9:26. The verse of Daniel 9:26 says after “threescore and two weeks,” which is sixty-two weeks, but that starts after the end of the first “seven weeks” of Daniel 9:25.

Jesus was certainly “cut off” for he was crucified. Jesus was slain for the sins of the whole world. However, according to the prophecy, Jesus had to first “confirm the covenant” of the gospel with many for “one week,” which was for a seven-year period of time. A part of his covenant is baptism for the remission of sins,

William C. Chappell

and that was preached and performed by the man called John the Baptist in that dispensation of the gospel.

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (Mark 1:4). “Now after John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.” (Mark 1:14).

John prepared the way for the work of the Lord by preaching the gospel of repentance and also by performing the ordinance of baptism. Take note that Jesus began to preach the “gospel of the kingdom of God.” The gospel of Luke reveals the year that John the Baptist began to preach.

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of Iturea and of the region of Trachonitus, and Lysanias the tetrarch of Abilene.” (Luke 3:1). This is some great historic documentation.

“Annas and Caiaphas, they being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.” (Luke 3:2). These were the high priests of the Jews.

If all of the people, with all their names and positions, which are given in Luke 3:1 and 3:2, can not determine the year of the beginning of John’s ministry, then what could? There was little verifiable history recorded in that time, except for the scriptures. There is enough history, however, to determine which year AD was the fifteenth year of the reign of Tiberius Caesar.

From the history books it can be found that Tiberius Caesar became Emperor of the Roman Empire in the year AD 12. This is sometimes written as AD 14, when Tiberius became the sole Emperor. However, the beginning of his co-regency with another Emperor was in the year AD 12.

By simply adding the fifteen years to that date, we come to AD 27 as the year that John the Baptist first began his ministry. Seven years after that date, which was at the end of the seventy weeks of years, comes to the year AD 34. So that was the year that Jesus was crucified and resurrected. This is the meaning of the “seventy weeks” of Daniel’s prophecy.

THE ONE WEEK

Jesus Christ began his public ministry of the atonement for redemption of mankind in the middle of the “one week” of seven years. That was the seven years between the “sixty-nine weeks” and the “seventy weeks” of years. Jesus’ ministry was during the last one-half of those seven years.

Luke chapter three in verse twenty-three says that Jesus was about thirty years of age when he came to John to be baptized of him. Mark chapter one in verse fourteen infers that Jesus did not begin his own public ministry until after John had been put into prison. That was done by king Herald of the Jews.

“Now when all of the people were baptized, it came to pass, that Jesus also being baptized, and praying, that the heaven was opened.” (Luke 3:21). “And Jesus began to be about thirty years of age...” (Luke 3:23). “Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.” (Mark 1:4). So Jesus was about thirty years old.

The gospels say that the people of Jerusalem, and Judea, and all the regions round about Jordan came to be baptized by John the Baptist. That is a lot of people, and they could not have been baptized at once. It would have taken a while, and the narrative of the scriptures indicate that John baptized for about three and one-half years before he was put in prison.

We have already seen that John the Baptist began preaching and baptizing in AD 27, at the end of those sixty-nine weeks of years of Daniel, and in the fifteenth year of the reign of Tiberius Caesar, according to Luke 3:1. Then, after all of the people had been baptized, Jesus then came to be baptized, and he was about thirty years of age according to Luke 3:23.

The exact middle of the “one week” of seven years, from AD 27 to AD 34, was the fall of AD 30. Therefore, Jesus was about thirty years old when he came to John to get baptized; for Jesus was exactly twenty-nine and one-half years of age on the Day of Atonement in the fall of AD 30 when he was baptized.

William C. Chappell

Jesus was baptized in the middle of the seven years between the “sixty-nine weeks” and the “seventy weeks” of the prophecy of Daniel. That is what was meant by the phrase, “in the midst of the week he shall cause the sacrifice and the oblation to cease” in Daniel 9:27. Perhaps, even the Day of Atonement in the Law of Moses had been instituted for that very reason. It was to be the date of the Lord’s baptism, and his anointing by the Spirit.

Was it not commanded to be the day of confessing their sins and afflicting of their souls? Is this not what is required before the ordinance of baptism is performed? Yes, surely, that is true. Thus, the observances of the Day of Atonement and the baptism clearly appear to be related on this point. So, surely, that was the date of Jesus’ baptism by John in the Jordan River.

Jesus Christ was baptized by John, was anointed by the Holy Ghost, and began his ministry for the redemption of Israel and ultimately of all mankind in the fall of AD 30. Jesus began his ministry in the “midst of the week” of seven years, which caused “the sacrifice and the oblation (of the temple) to cease;” that is, spiritually, at his death and resurrection in AD 34. Within actual history, however, the sacrificial worship did not cease until the destruction of the Jewish temple by the Romans in AD 70.

The angel Gabriel had told Daniel that, “Seventy weeks are determined upon thy people and upon thy holy city.” But it was until what? It was until the last half of the “one week” of seven years, or the three and one-half years, for the life and ministry of Jesus Christ to be accomplished.

It is interesting that the mission of Jesus Christ was foretold in the six things that the angel Gabriel told Daniel, as given in Daniel 9:24. It was “to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most holy.” This one verse summarizes the purpose of Jesus’ ministry in the flesh. The time that this was to be accomplished is the meaning of the “one week” prophecy of Daniel.

ONE THOUSAND TWO HUNDRED AND NINETY DAYS

We have discovered that the number of the “weeks” which we have just studied came to the years of the life and ministry of Jesus Christ. Would it not be logical, therefore, to suppose that each of those three larger numbers—the “days”—of Daniel’s prophecy might refer to some greater length of time? That is, they might terminate in a year after Jesus Christ, or they might even come to our own time in the latter-days.

This study will show that this is the true case of the matter. The three larger numbers are the “1290 days” from Daniel 12:11, the “1335 days” from Daniel 12:12, and the “2300 days” from Daniel 8:14. Let us read those verses.

“And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a *thousand two hundred & ninety days.*” (Daniel 12:11). “Blessed is he that waiteth and cometh to the *one thousand three hundred and five and thirty days.*” (Daniel 12:12). “And he said unto me, *Unto two thousand and three hundred days;* and then shall the sanctuary be cleansed.” (Daniel 8:14).

The terminal years that these three numbers of “days” come to has never been deciphered by any individual or church. The determination of the “2300 days” terminate in the year AD 1844, and has already been taught by a certain church. However, they are wrong as to what was fulfilled in that year. Is it not strange, for a church to teach that the 2300 days of Daniel 8:14 ends in the year of AD 1844; and, yet, to completely miss the meaning of that prophecy? We shall consider this number later.

The meaning of the “1290 days” and of the “1335 days” of Daniel’s prophecy, not one person or church, to my knowledge, has ever been able to decipher before this time. The same is true of the prophetic phrase which says; for “a time, times, and half a time,” which we shall also later consider.

William C. Chappell

The first number to consider, the “1290 days,” has to do with the number of years that it was to be until an “abomination that maketh desolate” was to be “set up.” This is just a different way of saying, “an abomination of desolation,” which was mentioned elsewhere in the scriptures.

There was an abomination of desolation prophesied to come upon the Jews for their rejection of the Messiah which has come to pass. There is another abomination of desolation prophesied to fall on the wicked inhabitants of the earth at the end of the age. This is a confusing phrase and what does it mean?

This verse that says, “the abomination that maketh desolate,” is much clearer than the phrase, “an abomination of desolation.” However, these verses mean the same thing. It simply means that something was made a desolation by judgments of God because of abominations that the people had committed. Thus, because of all their abominations they are left desolate.

However, what was set up which was to be an abomination; and what was left desolate at the end of the 1290 days, which are actually that many years of historic time. To my knowledge, no Biblical scholar or any church has discovered the meaning of the “1290 days” of Daniel’s prophecy.

No one has studied these scriptures but the Christians. Yet, it applies to them; for it was the church of Jesus Christ that was left desolate because of the abominations of those who were in her. Who will believe this, or who can receive this? Nevertheless, the author of this book gives testimony that this comes by the way of the word of knowledge. It is his gift from God.

This is what I received from the inspiration of the Spirit of Truth while I was reading and pondering on this subject. I prayed unto God the Father, in the name of Jesus Christ, so that I might receive inspiration from the Holy Ghost. I did receive inspiration and this is what came into my mind.

I saw that hidden in this number - the 1290 days of Daniel 12:11 - are two periods of time. The year that the abomination which maketh desolate was set up is what is left after two sixty-

nine weeks of years are taken from 1290 years. When the years are counted from AD 1, the remainder comes to AD 325.

Note that sixty-nine weeks of years is equal to 483 years. So two sixty-nine weeks of years equals 946 years. As well, when going from a BC date to an AD date, 1 year must be added, for there is no 0 BC or 0 AD. Therefore, the simple calculation is: $(1290 - 2 \times 483 = 324 + 1 = 325)$. It came into my mind, that for a clearer understanding of Daniel 12:11, that the verse could be more clearly written as follows:

“Until the time that the daily sacrifice shall be taken away, and *again until* the abomination that maketh desolate is set up, there shall be one thousand two hundred and ninety days, which are actual years of history.” (Daniel 12:11, CEV).

The meaning of Daniel 12:11 becomes more clear when it is written in this way. It was to be the time “until,” and not “from,” the taking away of the daily sacrifice. It was to be for the same period of time “again” until the abomination that makes desolate was to be set up. The time would be until the terminal year.

The remainder of this number, after taking out the two sixty-nine weeks, must be counted from AD 1, which was the birth of Jesus Christ. The taking away of the daily sacrifice is referring to the sacrifice of Jesus Christ, which ended the sacrificial worship of the Mosaic Law. It ended historically with the destruction of the Jewish temple by the Romans.

Jesus Christ established his church in the meridian of time, and it was accepted of God until it fell into a total apostasy. Or that is, false Christianity was substituted for the true church and gospel, and it was imposed on the then known world. There was a total apostasy from the true gospel taught by Jesus Christ and his apostles. The apostasy was complete, and so there had to be restoration back to truth. That is what the prophets were saying, and what the world of Christendom has missed.

The Church of Jesus Christ, which he had established in the meridian of time from AD 31 to AD 34, was accepted of God for “forty-two weeks” of years, which were 294 years. This can be deduced from the Book of Revelation. From AD 31 that period

William C. Chappell

of time comes to AD 325. Thus, it also terminates in the same year as the “1290 days” prophecy of the Book of Daniel.

So the question is what was set up in AD 325 that was the abomination that made the church desolate. This was the church council of Nicaea in AD 325. It was the first church council that was called by the Roman Emperor Constantine. He called for the bishops from all the churches of the known world to convene in council for the purpose of determining the nature of God, and of Christ, and Christianity. There were over 400 bishops who met for several months, beginning on May 20, AD 325. If there had not been an apostasy, however, would one not suppose that the church would have known the true nature of God and Christ?

The Emperor Constantine had declared that Christianity was to be the official religion of the Roman Empire. Just think about the meeting of over 400 bishops in the council of Nicaea. This meeting was presided over, and decisions were approved by, the Emperor of the Roman Empire.

Does that sound like the church Jesus established? Of course it does not. Instead it was some monstrosity, which was “set up” as a false or counterfeit Christianity; and, according to the Book of Revelation, Satan was the foundation of it.

Thus, the author submits that the convening of the council of Nicaea under the emperor Constantine in the year AD 325, had fulfilled the prophecy from Daniel 12:11. An abomination was made of the Church of Jesus Christ, as far as God is concerned, and the church was left “desolate.” In this case it meant that the church was left destitute of the gifts of the Spirit.

This is a great abomination before God for an unauthorized priesthood to set up a false church, and teach false doctrine, and practice false ordinances, and claim that it was from Jesus Christ. That was exactly what happened, and it evolved historically from the so-called Christian Roman Empire. Again, it all began with the church council of Nicaea in the year AD 325. That is the true meaning of the “1290 days” prophecy of Daniel 12:11.

ONE THOUSAND THREE HUNDRED AND THIRTY-FIVE DAYS

Let us now consider the last numeric time prophecy that was revealed in the Book of Daniel. The numbers are being explained as they were fulfilled in actual history, and the “1335 days” was the first numeric time prophecy that terminates in the latter-days. The beginning of the latter-days was the year 1830.

Daniel 12:12 is next to the last verse in the Book of Daniel, and it seems to be just a parting thought. This verse immediately follows the verse which gives the “1290 days” prophecy, and it does follow that year chronologically, but many years later. Let us read that verse of scripture.

“Blessed is he that waiteth and cometh to the one thousand three hundred and five and thirty days.” (Daniel 12:12). Who is the “he” in this verse, for he came in the latter-days?

As we discovered with the meaning of the 1290 years, two “sixty-nine weeks” of years must be subtracted from the number, and then counted from AD 1. In order to determine the meaning of the “1335 days” of years, however, it is just the opposite. In this case sixty-nine weeks of years must be added to the number 1335, and then counted from AD 1.

Remember that the sixty-nine weeks of years are 483 actual years. That number is simply sixty-nine times seven. So add 483 to 1335, and the sum is 1818. When we add one to each of those numbers; that is, when counted from AD 1, we come to the year AD 1820. The sum from AD 1 comes only to 1819, but we could say that 1819 years had passed, and it was the beginning of the year AD 1820. Some great event happened that year.

This prophecy terminates in the year of 1820, and it refers to that great and marvelous event in the latter-days which is called the “First Vision” of Joseph Smith by the Church of Jesus Christ of Latter-day Saints. The young man Joseph, in answer to prayer about which church was right, was personally visited by God the Father and Jesus Christ in the spring of 1820.

William C. Chappell

Joseph Smith was told of the great apostasy; that there was no true or authorized church on the earth; and that he was called to restore the true church and gospel of Jesus Christ. So that one singular event ushered in the restoration, and the dispensation of the fullness of times, even the great latter-day dispensation.

It is interesting that if seventy weeks of years, or 490 years, are added to the 1335 years, that it comes to the year 1827. That is, when they are counted with the same number from the sixty-nine weeks of years. That is the year of the coming forth of the Book of Mormon out of the earth in the latter-days.

Let us now analyze the words of Daniel 12:12, which, says, “Blessed is he that waiteth and cometh...” Just what exactly does each of those terms mean? The pronoun “he” is the man Joseph Smith—even the prophet of the restoration in these latter-days. He was to “wait.” This means that he was to wait in the pre-existent spirit world, where all of the spirits of mankind existed before they are born in the flesh, until it was time for him to be born. That is the meaning of the word “cometh,” or that he was born and lived to receive the First Vision in the year of 1820.

A natural question to ask is why should sixty-nine weeks be added to 1335 days of years. This is what came into my mind of the Spirit as I studied on this matter and prayed about it. “Even as it was sixty-nine weeks until the Messiah should come in his first ministry in the flesh; then, the time of Jesus Christ’s second ministry shall be sixty-nine more weeks, plus a certain number of years. That certain number of years after the sixty-nine weeks of years, is the “1335 days” of Daniel 12:12.

Does this not sound logical on considering the matter? Just add the two numbers together. That is, if one understands there was to be a second ministry. It was prophesied in Isaiah.

“And it shall come to pass in that day, *that the Lord shall set his hand again the second time* to recover the lost remnant of this people...” (Isaiah 11:11).

TWO THOUSAND THREE HUNDRED DAYS

Let us now consider the verse of scripture that gives the “two thousand and three hundred days.” This is the largest number of “days” given in the Book of Daniel and covers the longest period of time. Actually, the “2300 days” was the longest numeric time prophecy given in the Book of Daniel. Let us read the verses of scripture in which the angel Gabriel, and two other angels, reveal the “2300 days” of prophetic time, which terminates at a certain year in these latter-days.

“Then I heard one saint speaking, and another saint said to that certain saint which had spake, How long shall be the vision concerning the daily sacrifice, and transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” (Daniel 8:13). “And he said to me, Unto two thousand and three hundred days; and then shall the sanctuary be cleansed.” (Daniel 8:14). This means the sanctuary of the temple.

“And I heard a man’s voice between the banks of Ulai, that called, and said, Gabriel, make this man understand the vision.” “So he came near where I stood, and when he came...he said to me, Understand, O son of man; for at the time of the end shall be the vision.” (Daniel 8:16-17). That is, the vision is about the end of this age of the world, or the latter-days.

“And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.” (Daniel 8:19). “And the vision of the evenings and the mornings which was told is true; wherefore, shut thou up the vision; for it shall be for many days.” (Daniel 8:26).

Let us review a few simple principles that we have already explained in this article. Remember that a “day” in the prophecy of Daniel represents one year of actual historic time. Remember that some of the prophecies are counted from the year 457 BC, which was the year of the decree to rebuild the city of Jerusalem. Also remember that it is the convention to add a year when going

William C. Chappell

form a BC date to an AD date. This is all one needs to know in order to count to the terminal year of the “2300 days.”

Simply count the 2300 days, which are 2300 years, from 457 BC, and find that it comes to the year AD 1844. One can see that it is as simple as that. This can be expressed mathematically as: (2300 years - 457 BC + AD 1 = 1844). Thus, beginning from the same year as all of the other “weeks” of Daniel, the “2300 days” of years do terminate in the year AD 1844, which was the year of the death of the prophet Joseph Smith and the end of the latter-day restoration of the Church of Jesus Christ.

It was a historical fact that the prophet Joseph Smith, whom the Lord called to restore the Church of Jesus Christ to his saints in the latter-days, was murdered in 1844. His ministry was ended and so was the work of the Restoration. Could that have been the fulfillment of the prophecy given by the angel Gabriel unto the prophet Daniel all those 2300 years ago?

The original Hebrew word, which was translated as the word “cleansed” by the King James translators, should have been more accurately translated as “restored.” If one works on an old piece of furniture, he has “cleansed” it, but he has actually “restored” it. That is the true meaning of the terms in Daniel 8:14. Let us read that verse from the Revised Standard Version.

“For two thousand and three hundred evening and mornings; then shall the sanctuary be *restored* to its rightful state.” (Daniel 8:14 RSV). Note the word *restored*, and it means the restoration of the sanctuary of the temple unto the children of Israel. So that specific temple is the Nauvoo Illinois temple.

Therefore, the full and true meaning of Daniel 8:14 can be expressed this way. “By the end of 2300 years from 457 BC the sanctuary of the temple will be restored again unto Israel.” For you see, temples and temple worship is had again in the Church of Jesus Christ of Latter-day Saints, which is also the kingdom of God on the earth. For, behold, the kingdom of God, which was prophesied from the foundation of the world, is none other than what men call the Mormon Church.

A TIME, TIMES, AND HALF A TIME

We come now to consider that one prophetic phrase, which comes to the year of the great and marvelous work to which all the other prophecy in the Book of Daniel points. That is, it does not prophesy about Jesus Christ's ministry in the flesh but of his ministry from heaven in the latter-days.

We have learned the meaning of the "weeks" and "days" and how they can be calculated. There are the sixty-nine weeks, the seventy weeks, the one-week, the 1290 days, the 1335 days, and the 2300 days of the prophecy of Daniel.

Let us now consider the meaning of the mysterious phrase, "a time, times, and an half," from Daniel 12:7. In the verse from Daniel 7:25 it was written as, "until a time, and times, and the dividing of time." Both of these verses are referring to the same period of time, however. If we simply combine these two verses into one verse, what will we get? It is, "a time, and times, and a dividing of time in half." Do we not? We shall find out what this mysterious prophecy means.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the laws: and they shall be given into his hand *until a time, and times, and the dividing of time.*" (Daniel 7:25).

"And I heard the man clothed in linen, which was upon the waters of the river; when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever and ever, that it shall be *for a time, times, and an half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Daniel 12:7).

Let us put this prophecy into perspective. We have learned that the larger numbers in the Book of Daniel, even the "days" of prophecy, terminate at years in the latter-days in the early part of the eighteen hundreds. The "1335 days" came to the year 1820, and the "2300 days" came to the year 1844. That was the year by which the sanctuary of the temple was to be restored.

William C. Chappell

So this, then, is the question. If the sanctuary of the temple was restored by the year 1844; then, when was the restoration to begin? We should logically think that it would be after the First Vision of 1820, which was the very first event that had occurred during the latter-day restoration.

We can learn from history that the Church of Jesus Christ of Latter-day Saints was established as an institution among men on the date of April 6, 1830. Let us keep that date in mind and see if it fulfills the prophetic phrase, “a time, and times, and an half” of Daniel 12:7. This prophecy is very important.

There was the period of time revealed by the angel Gabriel to the prophet Daniel that gave the seventy weeks of years until the coming of the Messiah, Jesus Christ, in his earthly ministry. Therefore, that period of time, the 490 years, the seventy weeks of years, is what was meant by the word “time” in the prophetic phrase from this verse of Daniel.

We previously determined that this period of time in history was from 457 BC to AD 34, which came to the very year of the crucifixion and the resurrection of Jesus Christ. As well, we have concluded that the church that Jesus founded lasted to AD 325, which was forty-two weeks of years, before it fell into universal apostasy with the first church council at Nicaea.

As a fact of history the Church of Jesus Christ of Latter-day Saints was established in the year AD 1830. It is nicknamed the Mormon Church, and was founded by the prophet Joseph Smith on April 6, 1830, in New York state. Let us assume, for the time being, that this date and event may fulfill the prophetic phrase of Daniel, and let us see how it works out.

If the “time” was seventy weeks of years, or even 490 years; then, the “half time” would be one-half of the seventy weeks of years. That would be one-half of 490 years which is 245 years of history. Notice that this number of years before AD 1830 counts back to the year of AD 1585.

Now, if we just calculate the difference between the years of AD 325 and AD 1585 we find a very interesting number. It is the “1260 days” or years of universal apostasy found in the Book of

Revelation 12:6. Well, how about that? The 1260 years from the Book of Revelation ties together the “weeks” and “days” found in the Book of Daniel. Is that not amazing!

The number of “1260 days” and the phrase “for a time, and times, and half a time” both appear in chapter 12 of the Book of Revelation. We should understand that the woman represents the church which Jesus founded, and the wilderness means apostasy. Let us read those verses of scripture from Revelation.

“The woman fled into the wilderness where she has a place prepared of God, that they should feed her there *a thousand and two hundred and threescore days.*” (Revelation 12:6).

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness unto her place, where she was nourished *for a time, and times, and half a time,* from the face of the serpent.” (Revelation 12:14).

Each of these prophetic time periods cover the great apostasy of the church and gospel that Jesus founded, but they overlap. It is interesting that the same phrase, “for a time, times, and half a time,” appears again in the Book of Revelation, and it clearly has to do with the apostasy from the gospel of Jesus Christ.

I have found in my study of the prophetic periods given in the Book of Daniel that there are “two” seventy weeks of years to be determined. The first seventy weeks of years are the 490 years of history from 457 BC until the years of the ministry of Jesus Christ, which ended in AD 34. The second seventy weeks of years is in the latter-days with its center at the year AD 1830. That is, the second seventy weeks of years is divided in half at the terminal year of AD 1830.

The “half time” of the phrase, which is one-half of seventy weeks of years, extends from the year of the counter reformation of the Catholic Church, which was instituted in AD 1585. That was the terminal year of the “1260 days” of Revelation, and the beginning of the “half time.” Counting 245 years, the one-half of seventy weeks from that year, comes to the year AD 1830. That was the year of the establishment of The Church of Jesus Christ of Latter-day Saints. At least the numbers are right.

William C. Chappell

Let us consider where the 1260 days of years of Revelation fit in with the numbers from Daniel. It would have to be part of the “times” in the prophetic phrase given in Daniel 7:25 and in 12:7 “the time, times, and an half.” The author submits that the “times” was composed of the 294 years of the church before the apostasy, plus the 1260 years of the great apostasy. Thus, the 294 years were from AD 31 to AD 325, that being forty-two weeks of years that the original church had lasted.

These two periods of history, the forty-two months and the forty-two weeks, are the “times” of the prophetic phrase. They are the 294 years and the 1260 years, which are a total of 1554 years, or two times 777 years, if put into terms of sevens. They cover the great span of history from the time of Jesus Christ until the beginning of the second seventy weeks of years preceding the restoration, or the dispensation of the fullness of times.

It is so informative how the Revised Standard Version of the Bible renders Daniel 7:25 and Daniel 12:7. One can note that in each of the verses the “times” is rendered as “two times.” I had already determined that it was two periods of time, as was given above, even before I had read the Revised Standard Version. Let us read those verses from those scriptures.

“And they shall be given into his hand for a time, and *two* times, and half a time.” (Daniel 7:25 RSV). “And I heard him swear by him who lives forever that it would be for a time, and *two* times, and half a time.” (Daniel 12:7 RSV). Thus, we can see that the “times” is actually two times.

In summary, let us again review the periods of time covered by each part of the prophetic phrase, “a time, and times, and half a time.” The “time” was seventy weeks of years, which were 490 actual years of history, which lasted from the decree of the king Artaxerxes until the end of the life and ministry of Jesus Christ. The two “times” are 1554 years of history, which lasted from the time of Jesus Christ to the counter reformation of AD 1585. The “half time,” which is one-half of seventy weeks of years, or 245 years of history, lasted from AD 1585 until AD 1830, which was until the beginning of the latter-day dispensation.

STONE KINGDOM IN THE LATTER-DAYS

Do you remember the key verses from the Book of Daniel, and the related verses from the gospel of Matthew, that I quoted at the beginning of our study in Daniel. I had promised that you would learn the meaning of those verses of prophecy. They are Daniel 2:28, 2:35, 2:44, 2:45, and Matthew 21:43-44. So let me quote them again from those verses.

“But there is a God in heaven that revealeth secrets, and he maketh known unto the king...*what shall be in the latter-days.*” (Daniel 2:28). Remember these are the latter-days.

“In the days of these kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all of these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without men’s hands...” (Daniel 2:44-45). “...and the stone that smote the image became a great mountain and it filled the whole earth.” (Daniel 2:35). The stone kingdom is his church.

“Therefore say I to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” And whosoever shall fall on this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder.” (Matthew 21:43-44). This is the interpretation of these prophecies.

The God of heaven was to set up a kingdom in these latter-days, which was the restoration of the Church of Jesus Christ. It was to be like a stone cut out from the mountain without hands, and it would become like unto a great mountain and will fill the whole earth. This means that it would be the work of God, and that ultimately all people would come unto it.

Jesus said that the kingdom of God would be taken from the Jews and given to another nation. He said that whosoever should fall on this stone would be broken, and on whomsoever it should fall, that it would grind him to powder. It means that whosoever accepts his kingdom, and turns against it, will end up a broken

William C. Chappell

man. And whosoever fights against the kingdom will ultimately be destroyed. The stone kingdom is Jesus' church.

The "stone kingdom," that was prophesied by Jesus Christ and the holy prophets is the Church of Jesus Christ of Latter-day Saints. And the "other nation" to which the kingdom was given is the United States of America. Thus, the man Joseph Smith was the "Elias" who was to come and restore all things pertaining to the priesthood and the gospel of Jesus' church.

It can all be summed up this way. The kingdom of God that was prophesied from the foundation of the world is that which men call the Mormon Church. It is the Church of Jesus Christ of Latter-day Saints that was set up in the United States of America on the date of April 6, 1830, by Joseph Smith.

Jesus in Time

Part III

CALENDAR DATES OF THE LIFE AND MINISTRY OF JESUS CHRIST

William C. Chappell

TABLE OF CONTENTS

Chapter One

Introduction and Scriptural Basis.....99

Chapter Two

Dates of the Life and Ministry of Jesus Christ109

Chapter Three

Patterns of Time in the Scriptures.....157

Chapter Four

Calendar for the Millennium.....161

Tables of Dates

Dates of the Life of Jesus Christ.....174

Chapter One

INTRODUCTION AND SCRIPTURAL BASIS

“Now the birth of Jesus Christ was upon this wise.” Thus, begins the story about the birth of Jesus Christ according to the gospel of Matthew. And the angels said to the shepherds who were keeping watch over their flocks by night: “For unto you is born this day in the city of David a Savior which is Christ the Lord,” according to the gospel of Luke. But which day of the year was *“this day”* that Jesus Christ was actually born?

And what about all the other days and months and years of his life? Why have the true dates of Jesus’ life and ministry not yet been discovered? It is a fact that the knowledge of the true calendar dates of the life and ministry of Jesus Christ has always been one of the mysteries of the Christian age.

We have Christmas, which is not Jesus’ birthday, and also observe Easter each spring, which is even more surely not the anniversary of Jesus’ resurrection. This latter statement is a fact simply because Easter occurs on a different date each year, and that cannot be the anniversary of any event. So just exactly when did the man Jesus of Nazareth really live in the flesh, perform his ministry among the Jews, suffer death, and was resurrected?

Until this time the exact dates in the life and ministry of Jesus Christ have remained unknown. Few have supposed that they could ever be discovered, without new revelation from God; for there are no records found upon the earth, as far as anyone knows. Nevertheless, it is possible for these things to be made known; for they have been discovered, and they are presented in all plainness and simplicity in this book. These are the true dates in the life and ministry of our Lord and Savior Jesus Christ.

There are ancient records that have been discovered by man on the earth, and there have been some latter-day prophecy and revelation. There has come forth a great latter-day dispensation of the gospel as was prophesied throughout the Bible. This was

William C. Chappell

even the restoration of the Church of Jesus Christ to his saints in these latter-days in America.

What ancient records have been discovered by man upon the earth, and what is the latter-day prophecy and revelation? This of which I speak most of the world of mankind has not received. Not even the great majority of Christendom has received it; for the Lord has performed a new work in these latter-days. There has come forth a great and marvelous latter-day dispensation of the gospel, even as was prophesied throughout the entire Bible. Again, this was the restoration of the Church of Jesus Christ to his saints in these latter-days. The ancient record is the Book of Mormon, and the latter-day revelation is the Book of Doctrine and Covenants of the LDS Church.

The account of Jesus' life and his ministry is recorded, of course, in the volume of scripture we call the New Testament; which by the way is not new now, but is nearly two thousand years old. Would it not be interesting if one could speak with the Lord about the New Testament, and he might say, Why do you call a thing new which is nigh unto two thousand years old? There are new scriptures now, even the book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. The Book of Mormon is true scripture as well, which contains the fullness of the gospel; which has been sent forth into the world to bear witness of Jesus Christ and of his true church and kingdom in the latter-days.

The book of the Doctrine and Covenants are the latter-day revelations, that were given of God through the prophet Joseph Smith. The Book of Mormon is an ancient record from prophets who lived long ago upon the American continents. I mention the latter-day scriptures because the key verses for these calendar dates are given in them. That is, the keys to understand the dates are discovered by reading all the scriptures, which God has given unto man by this time.

In my quest to find the true dates in the life and the ministry of Jesus Christ, first of all, the calendar of the Old Testament, which was used in the Law of Moses, had to be deciphered. The

Jews today do not have it, for their calendar is not the Mosaic calendar of the Old Testament, that God revealed to Moses.

Neither has the Mosaic calendar ever been deciphered by the Biblical scholars of Christendom, even though a few great minds have spent the better parts of their lives in that attempt. It was just not to be accomplished without our receiving more word from God, because there simply is not sufficient information given within the Bible alone, as we now have it.

After discovering the structure of the Mosaic calendar from the Old Testament, in order for it to have any meaning for us today, it had to be correlated to our Gregorian calendar. The key to unlock the mystery of the correlation of the two calendars was the finding of one date that occurs on both calendars. This thing has now been accomplished, for the author has received sufficient inspiration and knowledge to decipher this calendar correlation.

How one such as this author has come to the discovery of such precious truth as the true calendar dates of the life and ministry of our Lord and Savior Jesus Christ is another story in itself. It is his testimony that he was led one step at a time, and line upon line, and precept upon precept. Each discovery led unto a second, and these two facts pointed to yet another, until it was discovered. Perhaps it could only be found by the steps and the path which he was led to follow.

Certainly none has been able to find them before this time. It could simply be said that he asked, and was answered; and that he sought and has found, and that he knocked, and it was opened unto him. Is this not the promise of the Lord in Matthew 7:7? The author has found that promise to be true and faithful.

Thus, let those who have not asked, or sought, or knocked, not condemn one who has received some truth by the Spirit of Truth. For by the power of the Holy Ghost one may know the truth of all things. The question should rather be: Do people really have faith enough to truly believe in the words and the promises of the Lord?

William C. Chappell

JESUS FULFILLED THE DATES OF THE LAW OF MOSES DURING HIS LIFE AND MINISTRY

I propose to show that Jesus Christ, during his earthly life and ministry in the flesh, fulfilled all the calendar dates of the Law of Moses; that Jesus himself, even as the Lord of the Old Testament dispensation, had revealed to Moses. The important dates of his life and ministry occurred upon the same dates that were observed by Israel during the Mosaic dispensation.

This is a truth which has not been known before this present time. It is simply to know that the dates of the conception, birth, circumcision, presentation, baptism, transfiguration, crucifixion, entombment, resurrection, and the ascension of our Lord Jesus Christ occurred on certain dates on the Mosaic calendar of the Law of Moses. This is another witness that Jesus is the Christ, and this should be a strong witness unto all the Jews, and new knowledge for all Christendom.

In Part I of this book the structure of the Mosaic calendar from the Old Testament was described in some detail. Now the Mosaic calendar has been correlated date-for-date to our present Gregorian calendar. One can see from this discovery the reason why the Lord had revealed those calendar dates for the Mosaic dispensation. It was so that Jesus could fulfill those very same dates during his earthly life and ministry in the flesh.

We shall discover that Jesus was born on the same date that the lambs had been selected for the Passover sacrifice. We shall discover the exact date that Jesus was named and circumcised when he was eight days old. We shall discover the date on which Jesus was presented in the temple upon the fortieth day of his life. We shall discover that Jesus had been baptized by John the Baptist in the Jordan River upon the tenth day of the seventh month, which was the Day of Atonement. We shall discover that Jesus rode into the city of Jerusalem in the Triumphant Entry upon his birthday. We shall discover that Jesus was crucified on the Passover, he was dead on the Exodus Sabbath, and he was

resurrected from the dead upon the Day of Firstfruits. They were all anniversary dates of the Law of Moses.

In this analysis of the true and exact dates of the earthly life and the ministry of Jesus Christ, we shall be dealing with several calendars. However, they will each be correlated together as one calendar. We do not have to be experts in the understanding of different calendars, or anything of that sort. It shall be shown, with just a little inspiration, just how simple it can be.

Now we shall be dealing with the ancient Egyptian calendar, the Mosaic calendar, the Nephite calendar, as well as our present Gregorian calendar. Each of these calendars were solar calendars and were derived from each other. It is scholars and theologians who make things so complex and difficult to understand. With the aid of inspiration these things become simple.

In this analysis, by the way, it does not matter which kind of calendar the Nephites in the Book of Mormon were using. The fact is that exactly thirty-three years had passed away between the date of the Lord's birth and his death. And one year is one year on any kind of calendar, if it is an accurate one. Calendars of any culture had to stay true to the seasons, and counted each revolution of the earth around the sun as one year.

As well, there is reason to believe that those people had a more accurate calendar than our own. One can suppose that the Nephites kept the calendar of the Law of Moses, for according to First Nephi 6:2, they were descendants of the tribe of Joseph. The prophets in the Book of Mormon wrote that the people kept the Law of Moses. Keeping the dates of the Mosaic calendar was an integral part of the Law of Moses, and it could not be kept without observing the dates, for the Law of Moses was based on dates. One could suppose that the Nephites kept the original calendar of Moses. Thus, it would have been the same calendar dates that are being presented in this book, and which have been correlated with our present-day Gregorian calendar.

William C. Chappell

APRIL 6, 1830—KEY TO CALENDAR DATES

The prophet Joseph Smith jr. had established the Church of Jesus Christ of Latter-day Saints on the date April 6, 1830. The scriptures of the latter-day dispensation is the book called the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. The revelations came through a special gift of the Holy Ghost through the prophet Joseph Smith, and are the latter-day scriptures of this last dispensation.

Two verses of those scriptures give the date on which the church of Jesus Christ was to be founded and established again as an institution among men upon the earth. They are Doctrine and Covenants 20:1 and 21:3. Section 20 and verse 1 states the account of the organization of the church in this manner.

“The rise of the church of Christ in these latter days, being one thousand eight hundred and thirty years since the coming of our Lord and our Savior Jesus Christ in the flesh, and it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April.” (This is Doctrine and Covenants 20:1).

Note that the church of Jesus Christ was organized again as an institution among men upon the earth in these latter-days on the exact calendar date of April 6. It was given by the spirit of prophecy and revelation through the prophet Joseph Smith that the church was to be established on that particular date. Section 21 verse 3 says the same thing in different words.

“Which church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.” (This is Doctrine and Covenants 21:3).

You should note that this verse of D&C 21:3 has the phrase, “in the year of our Lord,” while the previous verse of D&C 20:1 states the same account as, “since the coming of our Lord and Savior Jesus Christ in the flesh.” The author submits that each of the two verses mean exactly the same thing. Each verse is merely

a way of saying that it had been 1830 years since the coming of Jesus Christ into the world in the flesh. That is, in other words, the very year of the restoration of the Church of Jesus Christ of Latter-day Saints by Joseph Smith was simply AD 1830.

There is some misunderstanding even in the Church of Jesus Christ of Latter-day Saints as to the meaning of this one verse of scripture from D&C 20:1. Some members of the church think that it means Jesus Christ had been born on the date of April 6, because it sort of sounds that way. Others think that it might be only a more formal way of saying that the year was AD 1830.

I have found the latter thinking is correct. The date of April 6 was not Jesus' birthday, as some of the members of the Mormon Church have supposed, but it was instead the anniversary of his resurrection from the dead. You should note that the verse from D&C 20:1 says the "*rise*" of the church of Christ, and not its "*birth*." Thus, one thing bears witness to another. The rising up of his church in the latter-days from spiritual apostasy was upon the anniversary of his rising up from the dead. Thus, his church is likened to his body, as the scriptures testify.

One should understand that the Mosaic calendar of the Old Testament has been deciphered and correlated to our Gregorian calendar. As well, Jesus fulfilled the dates of the Law of Moses to the very day during his earthly life and his ministry. Another thing that was discovered is that the Mosaic calendar began on the seventh month upon the ancient Egyptian calendar, and the Egyptian calendar began at the autumnal equinox. That is our present Gregorian date of September 23. So therefore, the first month of the Mosaic calendar began on March 22, since that was exactly six months of thirty days each after September 23.

Thus, the Gregorian calendar date of April 6 correlates to the sixteenth day of the first month on the Mosaic calendar. We shall discover that this date was the Day of Firstfruits during the Old Testament dispensation, and the date of the resurrection of Jesus Christ in the New Testament dispensation.

William C. Chappell

**KEY TO THE DATES OF JESUS' BIRTH
AND DEATH FROM THE BOOK OF MORMON**

The Church of Jesus Christ of Latter-day Saints was founded by the prophet Joseph Smith on the date of April 6, 1830. It is the way that one verse of scripture in the Book of Doctrine and Covenants, is given, however, that some members of the church suppose the date of April 6 to be the birthday of Jesus Christ.

It is the couple of verses found within the Book of Mormon, however, when put together with this verse from the Doctrine and Covenants, 20:1 that gives the key for the discovery of the true dates of the birth and death of Jesus Christ.

Let us read those verses from the Book of Mormon, with some of the preceding verses included for better syntax of the account. These verses of scripture from the book of Third Nephi in the Book of Mormon describe the sign which was given unto the Nephites whereby they would know of the very day of the Lord's birth over in Bethlehem. The prophesied sign was one certain night that would not get dark, but it would stay as bright as noonday. The first key is found in Third Nephi 2:8.

“And it came to pass that... it was six hundred years from the time that Lehi had left Jerusalem.” (Third Nephi 1:1). “But, behold, they did watch steadfastly for that day and that night and that day, that should be as one day as if there were no night...” (Third Nephi 1:8). This was the key sign to be given unto the Nephites that would bear witness to the date of the Lord's birth.

“And it came to pass that Nephi cried mightily to the Lord all the day; and, behold, the voice of the Lord came unto him, saying: Lift up your head and be of good cheer; for, behold, the time is at hand and on this night shall the sign be given, and on the morrow come I into the world; to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.” (Third Nephi 1:12-13).

“Behold, I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world... And behold, the time is at hand, and on this night

shall the sign be given. And it came to pass that the words which came unto Nephi were fulfilled, according as they were spoken; for behold, at the going down of the sun there was no darkness; and all the people began to be astonished because there was no darkness when the night came.” (Third Nephi 1:14-15).

“And it came to pass that there was no darkness all of that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign that had been given.” (Third Nephi 1:19). This was a great sign.

“Now the Nephites did begin to reckon their time from this period when the sign was given, or from the coming of Christ.” (Third Nephi 2:8). It is a key verse.

Please take note that the last verse given above says that all of the Nephites, who were the people of the Book of Mormon upon the American continent, began to reckon their time from the sign, which was given to them for the birth of Jesus Christ way over in Bethlehem. The prophesied sign was fulfilled by the night which did not get dark, but which stayed as bright as at noonday. By reckoning their time from this sign, it meant that they made that day the first day of their calendar year. This is our Gregorian calendar date of April 1.

The next verses of scripture from Third Nephi in the Book of Mormon gives the account of the prophesied sign which was given to the Nephites at the time of the Lord’s death over in Jerusalem. The sign which was prophesied was that there would be three days of darkness, starting on the day that Jesus died. Third Nephi 8:5 is the second key verse, and it gives the day of Jesus’ death upon the Nephite calendar, which began at the sign of his birth thirty-three years earlier.

“And now it came to pass that according to our record, and we know our record to be true, for, behold, it was a just man who did keep the record...And now it came to pass, if there was no mistake made...in the reckoning of our time, that the thirty and third year had passed away.” (Third Nephi 8:1-2).

William C. Chappell

“And the people began to look with great earnestness for the sign which was given by the prophet, Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days over the face of the land.” (Third Nephi 8:3).

“And in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.” (Third Nephi 8:5). “And it came to pass that there was thick darkness upon all the face of the land...And it did last for the space of three days that there was no light seen.” (Third Nephi 8:20 and 8:23).

“And it came to pass that there was a voice heard among all of the inhabitants of the earth, upon all the face of this land, crying: Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are...I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.” (Third Nephi 9:1, 9:15-16).

These verses of scripture from Third Nephi from the Book of Mormon should be understood by anyone who might read them. So by the time of this account from the record of the Book of Mormon, there had appeared a prophet among the Nephites who was called Samuel the Lamanite. Samuel had prophesied that at the time of the Lord’s death in Jerusalem, the Nephites would be given a sign of three days of darkness. In other words, one day and night and the next day again would be as if it was one night of darkness. This was opposite to the sign of his birth.

This would be the sign given unto the Nephites that Jesus Christ had been crucified on the cross, and was dead and buried, over in Jerusalem. According to their own record keeper, exactly thirty-three years had passed away since the light night, and the sign for the Lord’s birth. The great storm arose on the fourth day of the first month to them, it being counted from the sign of the Lord’s birth, which was the night that did not get dark.

This storm occurred at the time of the Jesus’ death on the cross at Jerusalem. Thus, the date of Jesus’ death was four days after the date of his birth. If the date of Jesus’ resurrection was April 6; then, he died on the date of April 4. Thus, the fourth day before that date is the date of March 31 for the date of Jesus’ birth on our Gregorian calendar.

Chapter Two

CALENDAR DATES OF THE LIFE AND MINISTRY OF JESUS CHRIST

DATE OF JESUS' CONCEPTION IN THE WOMB

Let us now discover the exact date on which Jesus' physical body was conceived in the womb of the virgin girl, Mary, who lived in the town of Nazareth. For although Jesus Christ is the Lord and Savior, and also among the Gods in the pre-existent spirit creation before the world was created; it was still necessary that he be born, and live, and die in the flesh. And in order for Jesus to be born in the flesh, his biological body would naturally have to be conceived in the womb of some woman.

Has any man been so brave as to consider that Jesus' body was once a fertilized ovum, or next an embryo, and then a fetus within a womb. It is only being reasonable to consider that Jesus' embryonic development during those nine months and ten days of gestation within the womb was according to natural laws of genetics and embryonic development in a human womb.

After all, Jesus of Nazareth was a completely normal man in the flesh. Anyone who supposes to the contrary; that somehow he was half god or half immortal just does not have his facts straight. For you see, it was when Jesus was a Spirit in the pre-existence that he was the Lord and was with God.

It was after his resurrection from the dead that Jesus became both Lord and God of mankind. His natural body was as natural as was any other man's until his resurrection. His spirit and body became one immortal man which can never become separated in death. In the flesh, however, I say it was a perfectly natural and normal embryonic development during gestation in the womb.

The birth of Jesus into the world in the flesh was to occur upon one particular date of the year. The works of God among mankind are planned by him, and are appointed to occur upon

William C. Chappell

certain calendar dates. In saying this I am but being logical. For if God knows the past and the future, and he foreordains future events; then, God would of necessity have to schedule all those future events on his calendar.

Therefore, God has his calendar before him and the dates of his works are scheduled on it. It is just that they are secret with him until those events are fulfilled. So the date of the birth of Jesus Christ was to occur on a certain date, which pattern had been given in the Law of Moses. It was the tenth day of the first Mosaic month. That was the date of selecting the lamb for the Passover sacrifice. How fitting this all was then, for the Lord, who was “the lamb slain from the foundation of the world,” to have been born on that date. Do you see the pattern God was establishing in the Old Testament? There was a reason for each of those dates being established as they were.

Since baby Jesus was born on a certain particular date; then, it would be necessary for his conception to have occurred about two hundred and eighty days before that date; because that is a normal period of gestation for a human fetus. We shall also find that God performs all of his works on certain years, and months, and days. Some of these dates are repeated in later dispensations. Or to say that is, the events of later dispensations occur on the anniversary dates of former dispensations. One can just compare the dates of the Law of Moses, the dates of the life and ministry of the Lord Jesus Christ, as well as, the dates of the latter-day dispensation. There is certainly a repetition of the dates, which can be seen when one has the list of those dates before him.

Thus, one could suppose that Jesus’ conception in the womb would have occurred on a certain date on the Mosaic calendar. It would have been two hundred and eighty days before his birth, on the tenth day of the first Mosaic month, and the date of March 31 upon our Gregorian calendar. Thus, for the average period of human gestation, it calculates back to the date of June 24 for the conception of the body of Jesus in the womb.

You might now wish to consider the Mosaic and Gregorian Calendar Correlation, which is included at the end of this book.

Understand that June 24 corresponds with the fifth day of the fourth month on the Mosaic calendar of the Old Testament. This was the eightieth day after the Exodus of the children of Israel from Egypt, and it is the eightieth day after the resurrection of Jesus, as well. There was a pattern of ten-day periods after the date of the resurrection of Jesus Christ.

Understand that it does not matter what year an event occurs on, or whether an event was in the past, or if it will be in the future. The events still occur on certain dates and patterns of time. It is as if all the years of history are only one year with God, and the days of his works are scheduled upon it.

In other words, God must be looking at his calendar, and the timing of his works fall in a regular pattern upon his calendar, even if the events are thousands of years apart. In the scriptures of the Doctrine and Covenants, it says that *“all these are one year with God but not with man.”* (D&C 88:4). This, then, is the meaning of that verse from the latter-day revelations.

The dates of the life and ministry of Jesus Christ are borne witness to throughout the Old Testament. It is evident that the dates of the Law of Moses were given so that Jesus could fulfill them during his life and ministry in the flesh. It is also evident in the scriptures that the entombment of Jesus' body occurred on the anniversary of the date of the Exodus of the children of Israel from the land of Egypt. That event occurred on the fifteenth day of the first Mosaic month, and the Jewish high Sabbath, which was the day of the Passover. Most students of the Bible should know these basic facts from the scriptures.

I will show you that Jesus not only fulfilled that one date of the Law of Moses, but that he fulfilled each date of the Law of Moses. This bears a silent witness, once it is known, that Jesus was who he claimed to be. He was even our Lord and Savior, and even the one who revealed the law unto Moses.

There is one verse in the book of Psalms, which is about the conception of Jesus, which the Apostle Paul referred unto in his Epistle to the Hebrews. And it is this verse: “I will declare the

William C. Chappell

decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee.” (Psalms 2:7). Let us analyze this verse.

Now the definition of the term “begotten” means conception, and not Jesus’ birth. Note that the Lord says, “This day have I begotten thee.” This verse from the book of Psalms is prophetic, as many of the Psalms are, and this is referring to the fact that God the Father would cause the conception of the natural body of his own Son in the womb. Of course, God did this without sin and by the power of his Spirit. This verse further indicates that this was to occur on a certain date, which was known only unto God. How else could it later be quoted by Paul that the scripture says that it was on “this day” that God had begotten Jesus in the womb. This verse is found in the Book of Hebrews.

“For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And, again, I will be to him a Father, and he shall be to me a Son?” (Hebrews 1:5). The second part of the above verse is in reference back to 2 Samuel 7:14. It was Paul’s interpretation that this verse was referring to the Lord Jesus Christ, and that should be our interpretation, as well.

In Hebrews 5:5 Paul again refers to that verse in the Psalms. This Christian apostle was trying to reason with the Jews, who were the Hebrews. Paul was trying to get the Jews to understand and to believe that Jesus was their Messiah and Lord. Paul told the Jews that the Lord himself lived among them; and that his own people rejected him, and gave him up to the crucifixion. “So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my son, today have I begotten thee.” (Hebrews 5:5). Let us now learn that date.

What date of the year was “this day” and the “today” that the Son was begotten by the Father, as given in the book of Psalms? It was the fifth day of the fourth month on the calendar of the Law of Moses, and the eightieth day after the Exodus of Israel from Egypt. As well, it is the eightieth day after the resurrection of Jesus from the dead, and two hundred and eighty days before the date of his birth. Again, the date of the conception of Jesus in the womb was our Gregorian calendar date of June 24.

DATE OF JESUS' BIRTH IN BETHLEHEM

Let us consider the scriptural record concerning the date of the birth of Jesus Christ, our Lord and Savior. I know about this date because of my having deciphered the Mosaic calendar of the Old Testament. Once that date is known, what is required is an inspired study of the scriptures in order to find one date that will correlate the Mosaic calendar with our Gregorian calendar. After that date is found there are enough keys in given the scriptures to enable us to determine each calendar date for the life and the ministry of Jesus Christ. There is one key date in the scriptures.

We have discovered that the resurrection of the Lord Jesus Christ occurred on the date of April 6. The knowledge of all the other dates in his life, and indeed of all the dates recorded in the Bible, depend on this one fact. Once that date is known; with an understanding of the Mosaic calendar; then, the other dates can be determined from the scriptural narrative.

No other historical record is required. Neither are all of the theologians and professors with all of their knowledge required. The one date which is needed, in order for us to decipher and to correlate the Mosaic calendar from the Bible with our Gregorian calendar, has been revealed from God. It was simply the date of the restoration of the church of Jesus Christ unto his saints in the latter-days on the date of April 6, 1830, by Joseph Smith.

By the same token, if a person does not know, or if he will not accept, what the date of our April 6 signifies; then he cannot come to the knowledge of the true calendar dates in the life and the ministry of Jesus Christ. It is for this reason that no one has discovered these dates before this time. Therefore, it seems that people should want this date to be a true fact.

For after all, has not everyone who has read the Bible, not wondered about these things, and have not known them? Indeed all people, when they hear of this, should be hoping and praying that this new truth may now become known to them. But it is more likely that few will believe this new truth.

William C. Chappell

Now, it is written within the New Testament, that the angel Gabriel visited a young virgin girl named Mary who lived in the town of Nazareth. As we have already discussed, Jesus was born upon the tenth day of the first month upon the Mosaic calendar. Thus, it was necessary for the conception to have occurred upon the fifth day of the fourth month on the Mosaic calendar. Those dates are June 24 for the conception in his womb, and March 31 for his birth into the world. It is 280 days after conception, and is the normal period of gestation for a human fetus.

What I am saying is that it was exactly this period of time, and that these are the true dates of those events. Thus, the angel Gabriel would have visited the virgin Mary shortly before June 24. In the gospel of Luke 1:26 it says it was in the sixth month that Gabriel visited Mary; but actually this means that it was the sixth month of Elisabeth's pregnancy. Luke 1:36 says it was now the sixth month with her cousin Elisabeth who was called barren. Thus, it was not during the sixth month of the Mosaic calendar, but the sixth month of Elisabeth's pregnancy that Gabriel visited Mary, who was to become the mother of Jesus.

Of the four gospels only those of Matthew and Luke gives the account of the birth of Jesus Christ. Let us consider only the gospel of Luke at this time. Let us read those familiar verses of scripture that are read each year at Christmas time.

“And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, that was named Nazareth. To a virgin espoused unto a man whose name was Joseph, of the house of David; and the virgin's name was Mary.” (Luke 1:26-27).

“And the angel said unto her; Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and God shall give to him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” (Luke 1:30-33).

“Then said Mary to the angel, How shall this be, seeing that I know not a man? And the angel said unto her, the Holy Ghost

shall come upon thee, and also the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.” (Luke 1:34-36). Elisabeth was six months pregnant at the time of Gabriel’s visit with her cousin Mary. This should be understood.

As was previously stated in this present writing, the date of Jesus’ birth was the tenth day of the first Mosaic month. Now that date upon the Mosaic calendar corresponds with the date of March 31 on our Gregorian calendar. Previously, that was the same date that the Lord had commanded through Moses for the children of Israel to select the lamb for the Passover sacrifice. This commandment was recorded in the Book of Exodus.

“Speak ye to the congregation of Israel, saying, in the tenth day of this month they shall take unto them every man a lamb according to the house of their fathers, a lamb for each house.” (Exodus 12:3). This month was the first Mosaic month.

The twelve tribes of the children of Israel were to observe this commandment, and the Jews did so until the time of Christ. It was obeyed throughout all those centuries, ever since Moses received the commandments of God. Yet, they did not know why the lambs had to be selected only on the tenth day of the first month. Or in other words, they did not then understand what that particular date signified. No one has known why even until this present book about time in the Bible.

But you can now learn why. It was the date on which the long promised Messiah, or the Lamb of God, was born into the world all those centuries later. It was four thousand years from Adam, and upon the tenth day of the first month on the Mosaic calendar, and our Gregorian date of March 31, that Jesus was born into the world. One should see that this bears witness that Jesus was the Passover lamb for all the house of Israel.

Joseph and Mary went down to Bethlehem not only for the taxing decree and census, which had been issued by the Roman emperor Augustus Caesar, but also for the Passover, as well. No

William C. Chappell

doubt that was the reason why Augustus Caesar had issued his decree at that particular season of the year. The decree for the taxing and census had been issued at the season of the Jewish Passover, when all devout Jews would have been visiting the temple in the city of Jerusalem.

The Passover was observed on the fourteenth day of the first Mosaic month, which by the way, is the Gregorian date April 4. So the birthday of Jesus was only four days before the feast of the Passover. Again, the birth of Jesus was on the tenth day of the first Mosaic month, and our Gregorian date of March 31.

Because it was the time of the Jewish Passover is no doubt the reason why the decree was issued at that time of the year, since all the faithful and devout Jews would have been going to Jerusalem for the annual observance of Passover. The town of Bethlehem was only five miles from the city of Jerusalem, and perhaps Joseph and Mary had family and relatives there.

The time coincided, in the providence of God, for the year and the day on which his son Jesus was to be born. His birth did not happen on some random day, nor would it have been caused by a happenstance. That date would have been determined in the foreknowledge of God. The birth of Jesus was to be on the tenth day of the first Mosaic month, four days before the feast of the Passover, and on the date of selecting the Passover lambs.

Joseph and Mary had just shortly arrived in Bethlehem. The scriptural narrative indicates that, for there was no room for them in the inn, or the boarding house. They only had time to find a livery stable on the outskirts of town, and just in time for Mary to deliver her baby. Perhaps it was the hard trip from Nazareth to Bethlehem that had brought on the onset of labor. It is a normal occurrence for a hard trip to bring on the onset of labor.

Joseph and Mary had to take a stable, somewhat like a livery stable, which was the place for keeping the donkeys, and camels, and other pack animals that were used for travel. Joseph had to leave his donkey there, on which Mary had been riding, anyway. Remember that it says when Jesus was born, that Mary wrapped him in swaddling clothes and laid him in a manger. Swaddling

clothes was the soft cloth in which the baby was wrapped. The baby was unwrapped each day and cleaned. The manger was a stone or a wooden trough used for feeding hay to animals in a stable; but it made a natural cradle for a baby when no other bed was available. Newborn lambs were also laid there.

This season of the year was when the eves had their lambs. They were left out in the fields by night for this very purpose. That is why the shepherds were watching their flocks by night. Normally, the sheep were put up in the sheepfold each night. As well, they often laid the newborn lambs in a manger. Baby Jesus was laid in a manger with the newborn lambs. That was the sign that the angel gave to the shepherds.

There were angels who appeared to the shepherds who were keeping watch over their flocks by night. It would have been all the more appropriate for shepherds to be in the fields with their flocks that night; when it is understood that on the next morning they had to select the lambs for the Passover sacrifice.

I suppose that it is only natural for shepherds to stay out in the fields with their flocks by night as early as the tenth day of the first month on the Mosaic calendar, which is our Gregorian calendar date of March 31. The climate is warmer in the country of Israel, it being similar to San Diego, California, in the United States. They are of similar latitudes.

Remember, as well, that dates on the Mosaic calendar began at each sunset on what we would call the previous day. In other words, at sunset upon our March 30, their March 31 would have already begun. Their days were from one sunset until the next sunset. Now it is from midnight to midnight.

So it was during the night preceding the day of March 31 that the heavenly angels appeared to the shepherds who were watching their flocks of sheep in the field that night. That night would have been the beginning of the tenth day of the first month upon the Mosaic calendar, and our own Gregorian date of March 31. That is what the angel meant when he said that on “this day is a Savior born unto you who is Christ the Lord.”

William C. Chappell

DATE OF JESUS' NAMING AND CIRCUMCISION

Now that we know that the date of Jesus' birth was the tenth day of the first month on the Mosaic calendar, and our Gregorian calendar date of March 31, let us proceed with the determination of the other dates during Jesus' earthly life and his ministry. As previously written, the conception would occur two hundred and eighty days before the date of his birth; for that is the normal period of human gestation in the womb. What is one of the next dates in the earthly life and the ministry of Jesus that we might consider? Let us take them chronologically.

According to the Law of Moses; and it was still the tradition of the Jews in those days; that all the male babies were to be circumcised when they were eight days old. The child was also named at this time. In this rite of circumcision and naming, a child was being accepted into the covenant which God had made with Abraham, and that he had confirmed through Moses for all Israel. Let us now read some verses of scripture which recorded this covenant between God and Abraham.

“This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised.” (Genesis 17:10). “And he that is eight days old shall be circumcised among you, every man child in your all of generations.” (Genesis 17:12). This covenant had been first made between God and The patriarch Abraham.

“And the Lord spake unto Moses, saying; Speak ye unto the children of Israel, saying, If a woman has conceived seed, and born a man child; then, she shall be unclean seven days. And in the eighth day the flesh of his foreskin shall be circumcised.” (Leviticus 12:1-3). This covenant was made with Moses.

“And when eight the days had been accomplished for the circumcision of the child, his name was called Jesus, which was so named by the angel before he was conceived in the womb.” (Luke 2:21). This covenant was fulfilled with Jesus.

This verse of scripture from the gospel of Luke shows that the Jews at the time of Jesus were still observing the ancient

custom of circumcising the male babies when they were eight days old. This rite had been performed throughout all of their generations from the very beginning of the Law of Moses.

This covenant, which had first been established between God and Abraham, had again been instituted after the Exodus of the children of Israel from the land of Egypt. Yet, the Israelites had not known why this rite had to be performed on the eighth day of the child's life. They had performed it upon that particular day simply in order to obey the commandment as part of the Law of Moses. They did not know the reason why.

We may not know for some time the ultimate reason why the naming and circumcision was to be performed on only the eighth day of a male baby's life. The prophet Joseph Smith taught that this was given to show that children are to be baptized into the church when they are eight years old. "And their children shall be baptized for the remission of sins when eight years old and shall receive the laying on of the hands." (D&C 68:27).

Suffice it to say that baby Jesus was circumcised and named upon the eighth day of his life in mortality. Now since Jesus was born on the tenth day of the first Mosaic month, and which is our Gregorian date of March 31, it will be a simple task to count to the eighth day of his life. We must bear in mind that the Jews counted inclusively both the first and last days.

Thus, Jesus was considered as being one day old on the tenth day of the first Mosaic month, and he would have been eight days old upon the seventeenth day of the first Mosaic month. That date corresponds to the date of April 7 on our Gregorian calendar. Thus the ancient rite of circumcision, which had been performed on the baby when he was named Jesus, was on the Gregorian calendar date of April 7. Thus, we can see from the narrative of the New Testament that this covenant of the Law of Moses was fulfilled on the eighth day of Jesus' life in the flesh, and our Gregorian calendar date of April 7.

William C. Chappell

DATE OF JESUS' PRESENTATION IN THE TEMPLE AT JERUSALEM

According to the Law of Moses a woman was considered as unclean for forty days after giving birth to a male baby. This time, after delivering a male baby, was to be followed with an offering at the temple. So this time of purification, and of the offering at the temple, followed the thirty-three days after the eighth day rite of circumcision of the male babies. Just add the seven and thirty-three days, for the total of forty days.

So those eight days were the first part of the forty days of the mother's purification. In other words, the first seven days plus the next thirty-three days equals those forty days of purification. This commandment was given to Moses, and it was part of the Law of Moses. It is recorded in the twelfth chapter of Leviticus, the first part of which has already been given.

“And the Lord spake unto Moses, saying; Speak ye unto the children of Israel, saying, If a woman has conceived seed and born a man child; then shall she be unclean seven days. In the eighth day the flesh of his foreskin shall be circumcised. And she shall continue in the blood of her purifying three and thirty days.” (Leviticus 12:1-4).

“And when the days of her purifying are fulfilled for a son... she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or turtledove, for a sin offering.” (Leviticus 12:6). This offering was to be made at the temple.

The account of the presentation of the baby Jesus in the temple after the forty days of Mary's purification is given in the gospel of Luke in the New Testament. We remember the story of Simeon, a just and devout man in Jerusalem, who met Joseph and Mary when they entered into the temple, and he then blessed the baby. Simeon thanked God, and he speaking from the Holy Ghost, uttered the prophecy concerning the child Jesus. As well, there was Anna, a prophetess, who likewise spoke as had Simeon concerning Jesus. The account of the presentation of baby Jesus in the temple is recorded in Luke 2:22-39.

“And when the days of her purification according to the Law of Moses had been accomplished, then they brought him (Jesus) to Jerusalem, to present him to the Lord. (As it is written in the law of the Lord: Every male which openeth the womb shall be called holy unto the Lord): And to offer a sacrifice according to what is said in the law of the Lord, a pair of turtledoves, or two young pigeons.” (Luke 2:22-24).

“And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout...And he came by the Spirit into the temple: and when the parents had brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and Simeon blessed God and said mine eyes have seen thy salvation.” (Luke 2:25-30).

“And there was one Anna, a prophetess...And she coming in that instant gave thanks likewise to the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord they returned to Galilee to their own city Nazareth.” (Luke 2:36-39).

Thus, according to these verses of scripture from the gospel of Luke one can have reason to believe that Joseph and Mary had presented the baby Jesus within the temple at Jerusalem on the fortieth day of his life. And according to the offering prescribed by the Law of Moses, Joseph would have bought either a pair of turtledoves, or else two young pigeons for the offering. This offering was for people who could not afford a lamb, according to the Law of Moses in Leviticus 12:8.

As we have previously determined, the birth of Jesus Christ had occurred on the tenth day of the first month upon the Mosaic calendar. And now remember, the tenth day of the first Mosaic month was the day set aside in all Israel for the selecting of the lambs for the Passover which came four days later.

The birth of Jesus on that date was surely the reason why the Lord had commanded them to select the Passover lambs on that particular date. The Passover, which began on the fourteenth day of the first month, was only four days away. The seven-day Feast of Unleavened Bread also began on that date, and it lasted from

William C. Chappell

the fifteenth day through the twenty-first day of the first month. Thus, it would be only logical to suppose that Joseph and Mary stayed in Jerusalem through the Feast of Unleavened Bread after Jesus had been presented to the Lord in the temple.

The forty days of Mary's purification would have lasted until the nineteenth day of the second month on the Mosaic calendar. This is an easy date to determine since we know his birth was the tenth day of the first month. Simply by counting forty days from Jesus' birth on the tenth day of the first Mosaic month brings us to the nineteenth day of the second month.

See on the Mosaic to Gregorian calendar correlation that the nineteenth day of the second month corresponds to the date of May 9 upon our Gregorian calendar. Or in other words, the date of May 9 is the fortieth day from the date of March 31, when counting both the first and last days inclusively as did the Jews.

Therefore, we have learned that baby Jesus was presented to the Lord in the temple at Jerusalem by Joseph and Mary upon the Gregorian date of May 9. This month and day was the end of the forty days of her purification after giving birth; and thus it was the fortieth day of Jesus' life upon the earth, as well. Jesus was exactly forty days old in the flesh upon the date of May 9, when he was presented to God in the temple, and was borne witness unto by both Simeon and Anna. After that Luke simply states that Joseph and Mary returned to Nazareth.

The dates of the months in the life and the ministry of Jesus Christ can be determined upon the Mosaic calendar of the Law of Moses, which calendar has now been deciphered from the Old Testament. The determination of these dates is possible because Jesus fulfilled the ordinances of the Law of Moses to the exact dates during his earthly life and ministry.

DATE OF JESUS' BAPTISM IN THE JORDAN RIVER

Jesus had also fulfilled the Law of Moses to the exact dates during the events of his short ministry among the Jews; such as the dates of his baptism, his transfiguration upon the mount, and his triumphant entry into Jerusalem near the end of his ministry. This subject has not been understood before this time.

After we understand this concept and find these dates we shall see that Jesus was on a mission which had a definite time schedule. And if one thinks about it, does that not make sense? For after all, Jesus was performing the work of the atonement and redemption of all mankind, which was appointed by God, and was prophesied from the foundation of the world.

So would Jesus' mission in the world not have been fulfilled at a certain appointed time? Yes, surely, it would have, for the events of the earthly life and the ministry of Jesus Christ would naturally have been determined and scheduled by God. Jesus was directed by the will and commandments of his Heavenly Father, and he was led by the Spirit as to what he was to both do and say. So that would have included even the particular day that Jesus came to John the Baptist to be baptized of him.

The years of Jesus' life and ministry are revealed in the time prophecies of the Book of Daniel. The angel Gabriel revealed the time prophecies unto the prophet Daniel over five hundred years before the birth of Jesus Christ. That is the meaning of those six mysterious numbers that are found in the Book of Daniel, even the "weeks" and "days" as they are given.

No man on the earth, as of the time of this writing, has been able to determine the complete meaning for all of the numeric time prophecies from the Book of Daniel. However, the meaning of those mysterious and unknown numbers of the "weeks" and the "days" found in the Book of Daniel can now be known. (You may refer back to Part II in this book, *Numeric Time Prophecies in the Book of Daniel*, for an explanation of the meaning of the "weeks" and "days" of Daniel).

William C. Chappell

Let it suffice to say that three of the numbers; the sixty-nine weeks, the seventy weeks, and the one week of Daniel chapter 9; come to the years of the ministries of both John the Baptist and of Jesus Christ. In the scriptures a prophetic day is equal to one year of actual time, and a week is equal to seven-years.

What we must first understand, in order to determine the date of Jesus' baptism, is that it was in the middle of the "one week" of Daniel's prophecy, which was a particular seven-year period of time. This seven-year period of time was the last seven years of Jesus' earthly life, and it included the ministry of John the Baptist. They each had one-half of that time.

These seven years are not the seven-year reign of some anti-christ, for that is a false doctrine. The "he" in Daniel 9:27 was Jesus Christ and not the anti-christ. In order for one to determine the date of the baptism of Jesus by John the Baptist, one must understand that it came in the middle of the last seven years of Jesus' life and ministry. Let us read that verse.

"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease..." (Daniel 9:27).

This one week of seven years is referring to the ministries of both John the Baptist and of Jesus Christ. That is the seven-year period of time between the "sixty-nine weeks" and the "seventy weeks" from Daniel 9:24-25, which was from AD 27 to AD 34 in historic time. John the Baptist began his ministry in AD 27, and baptized for the three and one-half years, which came to the middle of the week of seven years when Jesus came to John to be baptized of him in the Jordan River.

Note that Jesus had caused the sacrifice and oblation to cease spiritually, before it was later accomplished naturally in AD 70, with the actual destruction of the temple by the Roman army. With his baptism in water by John, Jesus initiated his ministry that would result in the end of the old sacrificial religion of the Law of Moses. That is the meaning of Daniel 9:27.

Some might think that surely Jesus did not wait for three and one-half years before he came to John to get baptized. Was Jesus

not righteous, and did he not know who John was, people might ask. Surely he did, for Jesus was the Lord. But he still waited for three and one-half years after John began to baptize before he came to get baptized. His waiting for that date was to fulfill the dates of the Law of Moses, and the time prophecies of Daniel.

The middle of this seven year period of time, when counted from the beginning of the year on the Mosaic calendar, comes to the seventh Mosaic month. And remember Jesus was born on the tenth day of the first Mosaic month known as the year AD 1. Therefore, the middle of the seven years between AD 27 and AD 34 was the seventh Mosaic month in the year AD 30.

As well, remember that the angel Gabriel had told Mary that it was the sixth month of Elizabeth's pregnancy. By this time John the Baptist was thirty years old, and Jesus was "about thirty years of age," according to Luke 3:23. Jesus Christ was actually twenty-nine and one-half years of age when he came to John to be baptized. Why was Jesus not exactly thirty years old?

Jesus was thirty years old at the very next spring when he ordained his apostles and then officially instituted his ministry. The first six months before Jesus became thirty was the first one-seventh of his ministry of the three and one-half years. Thus, by counting the three and one-half years, and from the beginning of John's ministry, or from the spring of AD 27; and by counting the twenty-nine and one-half years for the age of Jesus; it comes unto the seventh month in the year of AD 30. Exactly twenty-nine and one-half years from Jesus' birthday, upon the tenth day of the first month, comes to the tenth day of the seventh month on the Mosaic calendar.

Remember that the tenth day of the seventh month was also the Day of Atonement upon the Mosaic calendar of the Law of Moses. Could that have been the date of the baptism of Jesus by John the Baptist in the Jordan River? That is in the midst of the week of seven years, according to the prophecy of Gabriel to the prophet Daniel. And it fits with the pattern of the Lord in his fulfilling the Law of Moses to the exact dates.

William C. Chappell

Patterns can be important in order to understand some of the scriptures. The Bible is full of patterns, and types, and symbols. So surely the Day of Atonement was instituted on the tenth day of the seventh month in the Law of Moses because Jesus Christ was to be baptized on that very date. The Day of Atonement was instituted in the Law of Moses and recorded in Leviticus 23.

“Also on the tenth day of this seventh month there shall be a day of Atonement; it shall be an holy convocation to you; and ye shall afflict your souls and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, and to make an atonement for you before the Lord your God.” (Leviticus 23:27-28).

Now did Jesus Christ not begin the work of the atonement beginning at the moment of his baptism? Yes, Jesus began his public ministry, which resulted in bringing forth the atonement, with his baptism. It is the first ordinance Jesus obeyed and had performed, according to the scriptures. And in a way of looking at it, that was the beginning of the fulfillment of Leviticus 23:28 that was quoted, ... *“to make an atonement for you...”*

Let us now turn to the gospels for the actual account of the baptism of Jesus. We shall see that the gospels confirm that it occurred on the Day of Atonement in the year AD 30, which was in the middle of the last seven years of Jesus’ mortal life. Jesus came into the world in the meridian of time according to the scriptures. That is, he came in the midst, or middle, of history.

When the fuller truth is known we shall see that the Lord came in the midst, or the middle, or the meridian of all time. He came in the middle of a day, of a week, of a month, of one year, of seven years, of seventy years, and in the middle of the seven thousand years of present world history. Jesus Christ came into the world in the middle of the age of man, and in the middle of the existence of the earth, and in the midst of all eternity. So would Jesus not have come to John to be baptized in the middle of the seven years of Daniel’s prophecy?

The gospel of Luke says that Jesus did not come to John to be baptized of him until after all the people had been baptized, and that Jesus was about thirty years of age.

“Now when all the people were baptized, it came to pass, that Jesus also being baptized.” (Luke 3:21). “And Jesus himself had began to be about thirty years of age.” (Luke 3:23). “Then, cometh Jesus from Galilee to Jordan unto John to be baptized of him. And Jesus answering said unto him, Suffer it to be so now; for thus, it becometh us to fulfill all righteousness.” (Matthew 3:13, 15). These are some key verses.

In the above verse from the gospel of Matthew there is one little word that I bet one has never heard emphasized before. It is the little word “*now*” in Matthew 3:15. Jesus said to John, “*Let it be now.*” Why do you think he said that? If his baptism was to have been on another date; then, would Jesus not have come to John on another date instead?

It should be obvious that one part of the purpose to “fulfill all righteousness” would be the exact date for his baptism. The first thing that Jesus had preached when he started his ministry, according to the gospel from Mark, had been that “*The time is fulfilled, and the kingdom of God is at hand; so repent ye, and believe the gospel.*” (Mark 1:15). Jesus said that the “*time*” was fulfilled. What else was he referring to but the time prophecies of Daniel? That is where the time prophecies were given.

Wherefore, surely, it is a fact that Jesus had been baptized by John on the Day of Atonement, which was the tenth day of the seventh month on the Mosaic calendar. That date corresponds to the date of October 2 on our Gregorian calendar. Thus, Jesus was baptized by John in the Jordan River on the date of October 2 in AD 30, as we would reckon it today.

William C. Chappell

DATE OF JESUS' TRANSFIGURATION UPON THE MOUNTAIN

How in the world could a person ever discover what day it was when the Lord Jesus Christ was transfigured on the mount? Remember that was when Jesus took Peter, James, and John to the mountain and was transfigured before them. Now this is an obvious and natural question for one to ask. The scriptures say that by the power of the Holy Ghost one can know the truth of all things (Moroni 10:5). So let us seek that truth.

And Jesus also said that, "Whatsoever ye ask in my name, that will I do." (Matthew 7:7). So the question should rather be: Do we believe in the promises of the scriptures, or do we have enough faith in the Lord to receive revelation of him? To find the date of the transfiguration requires a little more knowledge. So let me quote the account from the gospel of Matthew.

"And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart. And he was transfigured before them; and his face did shine as the sun and his raiment was white as the light. And unto them appeared Moses and Elias talking with him." (Matthew 17:1-3).

Any person who has read the Bible should be familiar with the account, which was given about the transfiguration of Jesus Christ on the mountain. Moses and Elias appeared and conversed with Jesus. The three apostles also heard the voice of God the Father who said, "This is my beloved Son in whom I am well pleased; hear ye him." (Matthew 17:5). God the Father always testifies of the Son in this manner.

Later on the way down from the mountain the apostles asked Jesus why the scribes teach that Elias must come first, before the kingdom of God is to be established on the earth. Obviously, the apostles asked Jesus this question because they saw Elias appear while he was transfigured before them. Remember that Jesus had told them only six days before that they would not taste of death until they had seen the Son of Man come in his kingdom. Thus,

this had been like a miniature version of the Second Coming. The scriptures do say that Elias shall first come.

Jesus had answered the apostle's question about Elias having to come first with an interesting reply. Jesus told them that an Elias had already come, and so then the apostles understood that Jesus was referring to John the Baptist, as is given in Matthew 17:13. But in two verses before that one Jesus speaks of another "*Elias,*" even someone who was to come to "*restore all things.*"

John the Baptist had not been sent to restore anything, but to preach the gospel of repentance, and to baptize for the remission of sins. Thus, John was sent only to prepare the way before the coming of the Lord in his earthly ministry and not before the Second Coming. So who was the Elias who was to be sent to "restore all things" as was given in Matthew 17:11?

This knowledge is not found in the world of Christendom. The reason for this is similar to the blindness of the Jews, who still do not accept their Messiah. They are like Christians in the latter-days who cannot believe or accept another dispensation of the gospel. This knowledge is found among the covenant people of the Lord, however. The covenant people are the holders of the Melchizedek priesthood in the Church of Jesus Christ of Latter-day Saints. This is the true church and kingdom.

The founder of the true church and kingdom of Jesus Christ in the latter-day dispensation is the man by the name of Joseph Smith. He was the "Elias" who was sent "to restore all things." And, yes, he also has already come, and people have done to him as they listed, even as they did to John the Baptist.

The above things have been given for a purpose, because it is necessary in order for us to determine the exact date of the transfiguration of Jesus on the mountain. It was in the latter-day dispensation of the gospel; which was even the restoration of the Church of Jesus Christ unto his saints in these latter-days; that another great and glorious event has also occurred. It was the conferring of the Melchizedek priesthood, by angels sent from the presence of God, upon the head of Joseph Smith, who was the prophet of the restoration.

William C. Chappell

So who were these angels? They were the resurrected Peter, and James, and John. How unreal and unbelievable this sounds I know. But when all is known, people will understand just how simple and necessary it was that Peter, and James, and John had been sent of God to ordain Joseph Smith unto the Melchizedek priesthood. They are the same apostles who had been ordained unto this same Melchizedek priesthood by Jesus Christ himself during their life and ministry in mortality.

It is the author's inspiration that the restoration of the ancient Melchizedek priesthood had occurred upon the same date as had the transfiguration of Jesus upon the mountain. But one still has a problem, because that date of the latter-day restoration of the Melchizedek priesthood, during these latter-days to the prophet Joseph Smith, did not get recorded either. By the way, let us not suppose that we are not to know these dates. It was simply that they did not get recorded. (This is discussed and analyzed in Part IV, "Signs and Dates of the Latter-day Restoration").

The Mormon Church does not know when the Melchizedek priesthood was restored by those angels Peter, James, and John. From the records that they do have, it has been narrowed down to between the dates from May 25 to June 14. (This can be found in an article from the Ensign magazine of the Church of Jesus Christ of Latter-day Saints, entitled, "Dating the Restoration of the Priesthood"). This is their official publication.

It is worthwhile to know that May 25 is the fiftieth day, and that June 14 is the seventieth day, after the date of the Exodus of the children of Israel from the land of Egypt. As well, May 25 is the fiftieth day, and June 14 is the seventieth day, after the date of the resurrection of Jesus Christ from the dead.

One needs to understand that some dates in the work of the Lord fall on the pattern of ten-day periods after the date of the Exodus in the Old Testament, and the pattern of ten-day periods after the resurrection in the New Testament. For example, manna was first sent unto the children of Israel on the thirtieth day; the Lord ascended up into heaven on the fortieth day; and Pentecost

was the fiftieth day after the Exodus in the Old Testament, and after date of the resurrection in the New Testament.

That is the very reason that those particular dates had been commanded to be observed in the Law of Moses. Dates in the scriptures are to be counted from the date of Jesus' resurrection, whether before he came, or after he came in the flesh. As well, some of the dates of later gospel dispensations are repeated on the anniversary dates of formal dispensations. By these things people should understand that the date of the transfiguration of Jesus on the mountain with Peter, and James, and John was the seventieth day after his resurrection from the dead.

We have already determined, and we will discuss this more later, that the resurrection of Jesus had occurred upon the date of April 6. The seventieth day after that date was the twenty-fifth day of the third Mosaic month. That date corresponds to June 14 for the date of the restoration of the Melchizedek priesthood.

The restoration date of the Melchizedek priesthood was not upon the anniversary of Pentecost, even the fiftieth day after the resurrection, which was the Gregorian calendar date of May 25. Now the fulfillment of the Old Testament Pentecost is the New Testament Pentecost. As well, it did not occur on the sixtieth day after the resurrection; for that was the date on which Jesus Christ visited the Nephites, as recorded in Third Nephi from the Book of Mormon. This would not fit with the scriptural pattern of the fulfilling of previous anniversary dates in latter dispensations.

The scriptural pattern that would fit is for the Melchizedek priesthood to have been restored in the latter-days on the same date as the transfiguration of Jesus upon the mount with Peter, James, and John. Jesus showed them the pattern for the coming forth of his kingdom during these latter-days. This is especially true when one understands that Peter, James, and John received the keys of the priesthood under the authority from Jesus, with Moses, and Elias that day upon the Mount of Transfiguration. There is an association between these two events..

The scripture says that Jesus whispered unto them, and he touched them (Matthew 17:7). It might be that certain keys were

William C. Chappell

conferred to the apostles, and that a pattern of things was shown to them, but it was not recorded. After all, he told them not to mention it until after he was raised up from the dead.

In the latter-day restoration, the Melchizedek priesthood was conferred on the head of Joseph Smith, with Oliver Cowdery, by the three angels; Peter, James, and John. An article in the Ensign magazine from the Mormon Church was mentioned, where they searched for the exact date for the restoration of the Melchizedek priesthood. It was about the historical records of the events of the latter-day restoration from those archives of the said Church. In that article they had narrowed the date down to be between May 25 and June 14. They do not know what these two dates might mean, but they are explained in this book. The sad fact of history is that the date of that event did not get recorded, and so this says something about the importance of record keeping.

Let us consider one further note of interest concerning the date of the transfiguration on the mount and the restoration of the priesthood. The Aaronic priesthood was restored on the date of May 15, 1829. At least the date of that event did get recorded. The resurrected John the Baptist appeared, and he conferred the priesthood of Aaron upon the head of Joseph Smith, with Oliver Cowdery serving as second witness.

Notice that the date of May 15 is the fortieth day after the date of the restoration of the church of Jesus Christ in the latter days. It is also the fortieth day after the resurrection of Jesus in the New Testament. Thus, the date of May 15 is forty days after the date of April 6, which was the date of the resurrection and of the latter-day restoration. I dare say that no Mormon has found that the date of May 15 is forty days after the date of April 6. They might say May 15 was in 1829, and that April 6 was one year later in 1830. However, if using only one calendar year it is forty days. That is, when the year is not considered.

There are exactly forty days from April 6 to May 15, when those years are not considered. Remember, after his resurrection Jesus appeared unto many, and taught his apostles for forty days before he ascended to heaven, as is written in Acts 1:3. There

was also this very same forty-day period of time in the latter-day dispensation of the gospel.

The angel John the Baptist, who ordained Joseph and Oliver Cowdery to the Aaronic priesthood, informed them that the high priesthood would be conferred in due time (See Heading of D&C section 13). By the angel promising them that the Melchizedek priesthood would be conferred in due time, this implies that it would happen on an appointed date. The date of June 14 is thirty days after May 15. As well, this date was seventy days after the resurrection of Jesus Christ. Thus, the date of the transfiguration of Jesus was the Gregorian calendar date of June 14.

William C. Chappell

DATE OF JESUS' TRIUMPHANT ENTRY INTO JERUSALEM

The dates of the next six events, except for the ascension, all occurred during those last seven days of Jesus' earthly life. The first six major dates of his earthly life, or except for that of the conception, cover exactly thirty-three years. This is fact because the Triumphant Entry, and also known as Palm Sunday, occurred on his birthday, when Jesus was thirty-three years old.

It was on the tenth day of the first Mosaic month, which is our present Gregorian date of March 31, that Jesus Christ rode into Jerusalem on the donkey in the triumphant entry. This event began the very last seven days of Jesus' earthly life and ministry which culminated in his crucifixion and resurrection. Let us read the verses of scripture which recorded this event, beginning with the prophecy from the prophet Zechariah.

“Rejoice greatly Oh daughter of Zion; Oh shout daughter of Jerusalem: for behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (Zechariah 9:9).

“And when they drew nigh unto Jerusalem, and were come to Bethphage, and unto the Mount of Olives, then sent Jesus two disciples. Saying unto them, Go ye into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them to me.” (Matthew 21:1-2).

“And the disciples went and did as Jesus commanded them, and brought the ass and also the colt, and they put on them their clothes, and they set him thereon.” (Matthew 21:6-7). “And all of the multitude that went before them, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; and Hosanna in the Highest.” (Matthew 21:7-9). This was Jesus' Triumphant Entry into Jerusalem.

The gospel account of Jesus' triumphant entry into the city of Jerusalem is written in each of the three gospels of Matthew, Mark, and Luke. Note how exactly the prophecy of Zechariah was fulfilled. The gospels do not say which two disciples Jesus

sent, but they went to the town of Bethphage where they found the donkey and the colt just as Jesus had told them.

This is an interesting story in and of itself, and if we could understand these accounts from the scriptures all in all; then, we would understand much. For one thing, the man who owned the donkey and the colt had been prepared of God to deliver them simply on the words of the two disciples.

From a very careful study of these scriptures it shall become apparent that the date of the Triumphant Entry to Jerusalem was four days before the Passover and the crucifixion. There were the three days that Jesus had taught in the temple; and then, the Last Supper and the garden of Gethsemane. By the dates in the life and ministry of Jesus Christ, that we have learned thus far, we can see that they are based upon April 6 as being the date of the resurrection. That is the great key date.

Note upon the Mosaic calendar that April 6 was the Day of Firstfruits, which was observed on the sixteenth day of the first Mosaic month. Four days before the crucifixion, on the very day that Jesus rode into Jerusalem upon the donkey, it was the tenth day of the first Mosaic month. That was also Jesus' thirty-third birthday, and our Gregorian calendar date of March 31.

The children of Israel, under the Law of Moses, had selected their Passover lambs upon the tenth day of the first month. We have learned that on that same date of the year Jesus was born into the world. We have also learned that his Triumphant Entry into Jerusalem occurred upon the same date of the year. Each of these events had occurred upon the Gregorian date of March 31. Jesus Christ had rode into Jerusalem on the donkey to begin the last seven days of his mortal life and his ministry on the date of March 31 in the year AD 34. Surely, that was the reason why the children of Israel were commanded to select the lambs upon the tenth day of the first month on the calendar of the Law of Moses.

That the Triumphant Entry into Jerusalem had occurred four days before the crucifixion can be deduced from a careful study of the gospels. After Jesus taught in the temple, in Matthew 26:2 and Mark 14:1, it says in two days was the feast of Passover.

William C. Chappell

Let us remember the Passover was observed on the evening of the fourteenth day of the first month in the Law of Moses. Thus, the fourth day before that date is the tenth day of the first month. Again, this was the birthday of Jesus Christ. Jesus was exactly thirty-three years old the day he rode into Jerusalem.

As well, the tenth day of the first Mosaic month was the date commanded from the Lord for the children of Israel to select the lamb for the Passover sacrifice. The Passover lamb was selected and put in a pen, and kept there until the fourteenth day of the first month. Then, it was taken out and sacrificed on the evening of that day. These things had to be done on those exact Mosaic calendar dates. (Exodus 12:3,6).

Take notice just how exactly that the symbol and pattern was fulfilled during the last week of Jesus' life in the flesh. Jesus, as the Lamb of God for all Israel, rode inside the walls of the city of Jerusalem on the tenth day of the first month. That was like the Passover lamb being put in the pen, and upon the same day, and kept there until Passover, and then taken out and sacrificed.

So likewise, Jesus was within the walls of the city, like the lamb in the pen. And he was taken out and slain on the evening of the Passover, even as were all the Passover lambs. So, surely, that was the reason why the Lord commanded those exact dates to be observed upon the Mosaic calendar of the Law of Moses. Jesus was to fulfill them to the very date during the events of his life and ministry in the flesh. Again, the date of Jesus Christ's Triumphant Entry into the city of Jerusalem was March 31 on our present-day Gregorian calendar.

**DATE OF JESUS' LAST SUPPER
AND THE GARDEN OF GETHSEMANE**

The next event after his triumphant entry into Jerusalem was the Last Supper. First, after Jesus rode into Jerusalem, he went into the temple, and he ran out the money changers. Then, Jesus taught at the temple in Jerusalem for the next three days, which was from the tenth day to the thirteenth day of the first month.

The thirteenth day of the first month, which corresponds to our Gregorian date of April 3, was the day which Jesus took his apostles Peter, James, and John unto the mount of Olives. There Jesus gave them the prophecies of the future, which are recorded in Matthew 24, and Mark 13, and Luke 17. That evening Jesus, with his twelve apostles, celebrated the Passover meal; but on one evening earlier than usual. Jesus instituted the taking of the sacraments of bread and wine. That particular Passover meal has become known as the Last Supper, for it was Jesus' last supper in this mortal life in this world.

Later on that evening before midnight; which would have been at the beginning of the fourteenth day of the first Mosaic month, but still on our Gregorian date of April 3; Jesus and his apostles walked over to the garden of Gethsemane. There Jesus suffered in spirit until blood came from every pore of his skin. Jesus was arrested by the Jews, and they had their hurried and illegal trial before daylight on the morning of the Passover.

Understand that the Jews of that time, in accordance with the Law of Moses, reckoned the days as beginning and ending each evening at sunset. Therefore, this event occurred at the beginning of the fourteenth day of the first Mosaic month, and corresponds to our Gregorian date of April 4.

By our reckoning the days beginning from each midnight, the Last Supper had still been held on the evening of our April 3. The crucifixion occurred, then, on the next day, the fourteenth day of the first Mosaic month, and was April 4 on our Gregorian calendar. These were the dates on our calendar.

William C. Chappell

Jesus observed the Passover meal all his life on the evening of the fourteenth day of the first month, as all the devout Jews did in accordance with the Law of Moses. Upon this Passover, however, Jesus himself was the Lamb of God who was to be sacrificed for the Passover lamb, and on the same day that the lambs were slain for the feast of Passover. The Last Supper had to be held on the evening preceding the Jewish Passover.

“And it came to pass that when Jesus had finished all these sayings, he said unto his disciples. Ye know that after two more days is the feast of Passover and the Son of Man is betrayed to be crucified. And he said, Go into the city unto such a man and say to him, the Master saith, My time is at hand; and I will keep the Passover at thy house with my disciples. And now when the evening was come Jesus did sit down with the twelve apostles.” (Matthew 26:1-2, 18, 20).

The above verses give the account about Jesus preparing for their last feast of Passover according to the gospel of Matthew, which is now called the Last Supper. Note that in Matthew 26:2 it says that the feast of the Passover would come after two days.

Two days before the Feast of Passover was the eleventh day of the first month, which matches our Gregorian date of April 1. However, Matthew 27:17, and Mark 14:12, and Luke 22:7 say that the day of Unleavened Bread had come; when the disciples asked Jesus where they should prepare for the Passover. Surely, these verses simply mean that the season for the Passover was drawing near, and not that the date had come.

The Feast of Unleavened Bread was the seven-day feast that followed the Passover, it being observed from the fifteenth day of the first month and on through the twenty-first day of the first month. These feast days and other holy convocations, as were commanded by the Lord, are recorded in Leviticus chapter 23. Let us read the account from the gospel according to Mark.

“And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou may eat the Passover. And he sendeth two of his disciples and he saith unto them; Go ye into the city, and

there you shall meet a man bearing a pitcher of water; and follow him. And wheresoever he shall go in, say ye to the good man of the house, the Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples. And he shall shew you a large upper room furnished and prepared; there make ready for us. And then in the evening Jesus came with the twelve apostles.” (Mark 14:12-15, 17).

One verse of scripture from the gospel, Mark 12:12, sounds on face value as if it was on the very day of the Passover that the apostles were sent to find a place for them to eat the Passover. However, it can be found out from the entire account, that Jesus’ crucifixion occurred on the evening of the Jewish Passover.

Therefore, Jesus and the twelve apostles had to celebrate the Last Supper during the night preceding the day of Passover. For at the sunset upon the evening of the thirteenth day of the first month, it was already the beginning of the fourteenth day of the first month, according to the Jewish way of reckoning their days as beginning and ending at each sunset.

Thus, the Last Supper of Jesus and his apostles was held at the beginning of the fourteenth day just after sunset, instead of on the evening of the fourteenth day. Understand that the Jews considered a day as being from one sunset until the next sunset. Thus, when Jesus and his apostles observed their Passover meal, which is now known as the Last Supper, it was still technically on the day of the Passover. It was at the beginning of that day.

But, again, we today would have to consider the Last Supper as having occurred upon the evening of the thirteenth day of the first month, which corresponds with the Gregorian calendar date of April 3. So Jesus with his twelve apostles celebrated the Last Supper, and he suffered in the garden of Gethsemane, on April 3.

Some heavenly manifestations and great endowments were bestowed upon this same date during the latter-day dispensation of the gospel of Jesus Christ. This was in the fulfillment of the prophecy which says that “the Lord shall suddenly come to his temple,” (as given in Malachi 3:1). This event occurred in the first temple which was built by the saints during the great and

William C. Chappell

latter-day dispensation of the gospel of Jesus Christ. This first latter-day temple was built at the city of Kirtland, Ohio.

It was the Sunday following the dedication of the temple that Jesus Christ appeared. Jesus was followed by Moses, and Elias, and Elijah. The purpose of these visitations was the bestowal of priesthood keys by the prophets who had held them anciently while in mortality upon the earth.

For one should see that the kingdom of God upon the earth, which was prophesied from the foundation of the world, is what men call the Mormon Church. It is the Church of Jesus Christ of Latter-day Saints. Jesus said to his apostles, "I appoint unto you a kingdom." Did Jesus not set up his church on the earth in the meridian of time, as recorded in the gospels? And was not his church also his kingdom? Then they killed Jesus and each of his apostles, and his church fell into universal apostasy. That is what most of the symbolism of the Book of Revelation is about.

Nevertheless, the spiritual truth was restored during the great and glorious latter-day dispensation, which was the true gospel; and the Church of Jesus Christ was restored to his Saints in these latter-days on the date of April 6, which is the anniversary of the date of the resurrection of Jesus Christ. The angel John the Baptist restored the priesthood of Aaron on the date of May 15, which is the anniversary of the date of the ascension of Jesus Christ up into heaven. All of these are anniversary dates.

Jesus Christ suddenly came to his temple in the latter-days on the date of April 3, which is the anniversary of the date of the Last Supper and of Jesus' suffering in the garden of Gethsemane. (For an analysis of the dates of the latter-day dispensation, see Part IV, "Signs and Dates of the Latter-day Restoration").

**DATE OF JESUS' CRUCIFIXION
ON THE CROSS AT CALVARY**

As was mentioned on a previous page, the last six dates in the life and ministry of the Lord Jesus Christ, except for that of the ascension, occurred during the last seven days of his life and ministry. It was not exactly the last seven days of Jesus' earthly life, of course, for he was dead as pertaining unto the flesh, for thirty-six hours. Yes, that is right.

From afternoon of the Passover crucifixion, which was on the fourteenth day of the first Mosaic month, until the morning of the resurrection on the sixteenth day of the first month, was thirty-six hours. Jesus was on the cross for six hours, and that added unto the thirty-six hours in death, total forty-two hours. Thus, the six hours of Jesus' crucifixion were one-seventh of the total time until his resurrection.

More has been written concerning the crucifixion, death, and resurrection of the Lord Jesus Christ than any other subject in the scriptures. This is just as it should be, since all other scripture, either directly or indirectly, bears witness unto that great event. Jesus Christ was the most important man who has lived on the earth, and the atonement was the most important event to happen in history. It was the one central event.

This is a truth which is freely testified of by anyone who has received the testimony of Jesus Christ by the Holy Ghost. Yet, the dates of the great historical events during the life and the ministry of Jesus Christ have not been known for nearly two thousand years. My name is William C. Chappell, this is the year AD 2000, and a knowledge of the dates of the life and ministry of the Lord Jesus Christ has become known to me. I testify that this knowledge has come to me as a spiritual gift of the word of knowledge, which is one of the gifts of the Holy Ghost. So let us share together in these wonderful and glorious truths, which have been hidden from the foundation of the world.

It is plain to Biblical scholars, and to any Christian who has read and studied the Bible, that Jesus had been crucified on the

William C. Chappell

Jewish Passover. The Law of Moses states that Passover was to be observed upon the evening of the fourteenth day of the first month. The ordinances that the Lord had given to Moses for the children of Israel to observe, concerning the feast days and holy convocations, were written in Leviticus chapter 23.

“These are the feasts of the Lord, even holy convocations, that ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord’s Passover.” (Leviticus 23:5). It was the night before the Exodus from Egypt.

On the Mosaic and Gregorian calendar correlation, one can see that the fourteenth day of the first Mosaic month corresponds with the Gregorian date of April 4. Thus that was the date of the Passover, and since Jesus was crucified on the Passover; then, April 4 was also the date of his crucifixion and death.

Jesus was nailed to the cross and suffered the pains of death for all mankind. I refer you to all of the books which have been written concerning the atonement of Jesus Christ. All that I am saying here is that it occurred on the date of April 4 on our own Gregorian calendar, which is a date that we can understand.

In the Book of Mormon, in Third Nephi 8:5, it was recorded that the signs of the Lord’s death occurred on the fourth day of the first month. That date was the fourth day after exactly thirty-three years had passed away, or when counted from the sign of Jesus’ birth. Let us read a few more verses from that book.

“And, behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, in so much that in the night before he cometh there shall be no darkness, insomuch that it will appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day, and there was no night; and this shall be to you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore, they shall know of asurety that there shall be two days and a night; but the night shall not be darkened; and it will be the night before he is born.” (Helaman 14:3-4).

“And now the Nephites began to reckon their time from this period from when the sign was given, even from the coming of

Christ.” (Third Nephi 2:8). And it came to pass...that the thirty and third year had passed away (Third Nephi 8:2). And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.” (Third Nephi 8:5).

The Book of Mormon is a sacred volume of scripture, which completely agrees with the Old Testament and New Testament. It is scripture from another dispensation of the gospel, which was given to other people. The Book of Mormon harmonizes with the Bible as the New Testament harmonizes with the Old Testament. This is because they are scriptures from the same God.

Jews do not believe the New Testament, and Christians do not accept the Book of Mormon. But the Holy Ghost has borne witness to me personally that it is true, at my parent’s home near Tyner, Kentucky, upon the date of July 22 in 1972. The author testifies that the Book of Mormon is true.

Unto the Nephites in the Book of Mormon there was a sign given of the Lord’s birth around the earth, all of the way over in the Bethlehem of Judea. Now the Nephites had lived within the Americas, mostly between South America and Central America, as far as it can be deduced from the record. And so the sign was prophesied that would bear witness to them of the exact day on which the Lord would be born in the town of Bethlehem. There was to be one night that, with the going down of the sun, would not get dark, but stay as bright as noonday.

This sign was revealed by their prophets, and it was fulfilled. Thus, the Nephites knew it had been the day that their Messiah had been born into the world. And then the Nephites began to reckon, or to count, that day as the first day of the year on their calendar. That is the meaning of Third Nephi 2:8 which was just quoted above. The night and day of the sign would be counted as zero day, and the next day after the sign of the light night would be counted as day number one. Therefore, the Nephites would have counted the dates of their new calendar from March 31, and with the date of April 1 being their new first day of the year.

William C. Chappell

By the time of the Book of Third Nephi, exactly thirty-three years had passed away since the sign for Jesus' birth. Then, on the fourth day of their first month, and after exactly thirty-three years, occurred the sign about Jesus' crucifixion and death. This sign was given to the Nephites to witness to them of Jesus' death upon the cross, as is recorded in Helaman chapter 14. This was prophesied by the prophet Samuel the Lamanite, the same who prophesied about the sign of Jesus' birth. These prophecies gave the exact year and date of the crucifixion of Jesus Christ.

“Behold, as I said to you concerning another sign, a sign of his death, behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and stars; and there shall be no light on the face of this land; even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.” (Helaman 14:20).

“And it came to pass that the thirty and third year had passed away.” (Third Nephi 8:2). “And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, that there arose a great storm; such an one as never had been known in the land.” (Third Nephi 8:5).

“And it came to pass that the thunderings, and the lightnings, and the storm, and the tempest, and the quaking of the earth did cease; for behold, they did last for about the space of three hours.” (Third Nephi 8:19). “And there was thick darkness on all the face of the land... And it came to pass that it did last for the space of three days that there was no light seen...” (Third Nephi 8:20, 23).

From these verses of the Book of Mormon we can learn that there was a great and terrible storm that raged over this continent during the time of the Lord's crucifixion over in Jerusalem. It is obvious from these scriptures that the storms and earthquakes were raging here during the time of the crucifixion of Jesus at Jerusalem. They also lasted for the space of three hours, which also agrees with the New Testament account of the crucifixion.

Remember the account from the gospels which had said that Jesus was nailed to the cross at the third hour; and that it began to grow dark from the sixth hour; and that it was dark until the ninth hour. To the Jews of that time the third hour was at mid-morning, and it corresponds to about 9:00 AM in today's time. So the sixth hour would have corresponded to about 12:00 noon; and the ninth hour would be about 3:00 PM in today's time. Those are the six hours during which Jesus suffered the pains of death while hanging upon the cross. The darkness in Jerusalem, and in the Americas, lasted during the last three hours.

“And it was the third hour, and they crucified him.” (Mark 15:25). “Now from the sixth hour there was darkness over all the land unto the ninth hour.” (Matthew 27:45).

Therefore, these same three hours, or the last half of the six hours of the crucifixion, is what was being witnessed of in the western hemisphere. The Nephite prophet who recorded it in the Book of Mormon lived in Central America, here in the western hemisphere; and that is one-third of the way around the earth from Jerusalem, Israel. It is also one hundred and twenty degrees of longitude from Israel, and is equal to eight hours in time, since there is one hour for each fifteen degrees of longitude.

So when the crucifixion of Jesus Christ was finished over in Jerusalem, it was about 7:00 AM in the Americas in the western hemisphere. Therefore, all the great and terrible storms, and the tempests, and the earthquakes occurred during the early morning in this hemisphere. That day which would have dawned, but did not, had stayed as dark as midnight. That was the sign that had been prophesied of Jesus' death on the cross over at Jerusalem, Israel. The darkness here in the western hemisphere lasted until the third day, or for three days inclusively.

As we have previously determined, the Lord's birth occurred on the exact tenth day of the first Mosaic month, and that also it corresponds to the Gregorian date of March 31. Therefore, the sign of the light night had occurred on the night between March 30 and March 31. Thus, the next day after this sign would be our Gregorian date of April 1, and became the new first day of the

William C. Chappell

year to the Nephites. For then the Nephites began to reckon their time from the sign of the Lord's birth, even from the light night which did not grow dark. Therefore, the next day after the sign became their first day of the first month, or first day of the year, to the Nephites. That date began their new calendar.

That was the date of the crucifixion, which occurred four days after the date of the sign of Jesus' birth. It is the date of April 4 on our Gregorian calendar. This fits with the Mosaic calendar of the Old Testament, as well, since Jesus was born on the tenth day of the first Mosaic month; and the Passover was observed upon the fourteenth day of the first month, which was four days later. So these scriptures agree.

The Exodus Sabbath, or the high Sabbath, was observed on the fifteenth day of the first month; and the day of Firstfruits was observed on the sixteenth day of their first month. These were the three days of Jesus' death, burial, and resurrection. Those are our Gregorian calendar dates of April 4, of April 5, and April 6. Jesus was crucified on the date of April 4.

**DATE OF JESUS' ENTOMBMENT
AND HIS MINISTRY IN THE SPIRIT WORLD**

We have found out that the date of the crucifixion of Jesus Christ occurred on the anniversary of the Jewish Passover. The lamb for the Passover was to be sacrificed on the evening of the fourteenth day of the first month; and we have found that Mosaic date to correspond to the Gregorian date April 4. So the Jewish high Sabbath, which was the anniversary of the Exodus of Israel from the land of Egypt, was drawing near, and it would begin at sunset on what we call April 3.

Now it was one of the laws of the Jews that the bodies of their dead could not remain unburied on their Sabbath holy days (See John 19:31). Were they not so religious though? It did not matter that they had killed the Son of God. It was just that his dead body should not stay unburied while they observed their Sabbath. That Sabbath was our April 5.

The seventh-day Sabbaths were observed on each seventh-day of the year, and were counted from the first day of the year. They were not observed upon the so-called seventh-day of each week, which is called Saturday, as some Christians now suppose. The day before each seventh-day Sabbath was then called "the day of preparation." This one particular day of preparation was the day before the Feast of Passover. So let us read a few verses that describe the burial of Jesus. These things happened upon the afternoon and evening of April 4 on our Gregorian calendar.

"And when the even was come, there came a rich man from Arimathaea named Joseph, who also himself was Jesus' disciple. He went in unto Pilate and he begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in clean linen cloth and laid it in his own new tomb, that he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher and departed." (Matthew 27:57-60).

So with these four little verses of scripture from the gospel from Matthew the entire account about the burial of the body of

William C. Chappell

Jesus is told. All four of the gospels give the account of Jesus' burial and they each give about the same details. The gospel of John adds that Nicodemus also came, and he helped to prepare the body of Jesus according unto the manner of the Jews in the burying of their dead. John also adds that at the place of Jesus' burial there was a garden.

“Now in the place where he was crucified was a garden; and in the garden a new sepulchre wherein never man yet laid. There they laid Jesus because of the Jew's day of preparation; for the sepulchre was nigh at hand.” (John 19:41-42).

When we study a subject in the scriptures we should take in to account the culture and customs of the times. The things that were done for the burial of the body of Jesus were only natural. It was a common Roman form of execution for criminals to be crucified. And it was the custom of the Jews to prepare the body of the dead with spices and to wrap them in a clean linen cloth.

It was also their custom if they had sufficient means to bury their dead in hewn out tombs and to seal the tomb with a large stone. Each of these things was the common practice of the Jews at that time. What was not common, however, was for them to crucify the Son of God, and for him to arise from the dead.

The Mosaic date of the burial of the body of Jesus was on the evening of their fourteenth day of the first month. We have determined that date to be our Gregorian calendar date April 4. Therefore, the date of the entombment of the body of Jesus was naturally the next day after that date.

The very next day was the fifteenth day of the first Mosaic month, and the Jewish high Sabbath, which corresponds to the Gregorian date of April 5. That date was the anniversary of the Exodus of the children of Israel from Egypt. Thus, the body of Jesus was dead and entombed on the date of April 5.

There was much more which had occurred during the hours while Jesus' body lay in the tomb. What you ask? Was Jesus not dead and buried within the tomb? Yes, his physical body was certainly dead; but Jesus had another mission to perform, for he was alive in the spirit. That is, Jesus as a Spirit was alive after

the death of his physical body. After all, it is the body of the flesh that dies, is it not? Did Jesus not exist in spirit before he was born in the flesh? Yes he did, because Jesus was the God of the Old Testament who had given the law unto Moses.

This great concept is now generally understood and accepted in Christendom, and it is hidden throughout the scriptures. It is now the common doctrine of Christendom that Jesus Christ was the God of the Old Testament; and that he preexisted before his incarnation in the flesh as the man Jesus of Nazareth. As well, it is believed by faith that Jesus Christ is now alive again after his resurrection from the dead. Wherefore, did Jesus not live in the spirit while his body lay in the tomb? Yes, surely, Jesus did; for that is what the apostle Peter preached, as recorded in the book of First Peter in the New Testament.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but being quickened by the Spirit: By which he went and preached unto the spirits in prison. Which sometime had been disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein a few, that is, eight souls were saved by water.” (I Peter 3:18-20). “For this cause was the gospel preached also to them that are dead, that they might be judged according unto men in the flesh, but live according to God in the spirit.” (I Peter 4:6).

It is very obvious that these verses from the New Testament are saying that Jesus went and preached unto the spirits of the dead, as pertaining to the flesh, after his death upon the cross, and while his physical body lay in the tomb. Peter had revealed where Jesus was and what he did, when he was a Spirit after his death, and before his resurrection.

First Peter 4:6 says that the gospel was preached unto them that are dead. First Peter 3:20 even says which spirits of the dead that they were. They were the spirits of the people who had been drowned in the Flood of Noah’s day. First Peter 3:19 states that the spirits were in the place called a prison. The ministry Jesus

William C. Chappell

performed in the spirit world of the dead fulfilled prophecy. So let us read about that prophecy from the Book of Isaiah.

“They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.” (Isaiah 24:22). “To open the blind eyes, to bring out the prisoners from the prison, and all them that sit in darkness out of the prison house.” (Isaiah 42:7). “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Isaiah 61:1).

These verses of scripture from First Peter and Isaiah should be self-explanatory. One can note that the same terminology is used in both Isaiah and First Peter. Now, the Old Testament was originally written in Hebrew, while the New Testament had been written in the Greek language; yet, they each were translated into the same words in the English language.

Both called them spirits, said that they were in prison, and that they would be visited. Isaiah prophesied that the spirits of the dead would be visited, and Peter testified that they had been visited. Peter further reveals who visited them and when the visit occurred. It was Jesus Christ who visited the spirits of the dead in the spirit world between his death and resurrection.

During his ministry Jesus prophesied about this event. In the gospel of John one can read the following scripture. Notice that the dead were to hear Jesus’ voice. How could the dead hear his voice unless they were alive in the spirit?

“Verily, verily, I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” (John 5:25).

A more full account of the ministry of Jesus Christ unto the spirit world of the dead is revealed in the latter-days. This was revealed to Joseph F. Smith, when he was the president and the prophet of The Church of Jesus Christ of Latter-day Saints, on October 3 in 1918. Below is a selection from the Doctrine and Covenants section 138.

“As I sat and pondered over all these things, the eyes of my understanding were opened, and as the Spirit of the Lord rested upon me, and I saw the hosts of the dead both small and great. And there were gathered together in one place an innumerable company of the spirits of the just. I beheld that they were filled with joy and gladness, and were rejoicing for the day of their deliverance was at hand.”

“They were all assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fullness of joy.”

“While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty unto all of the captives who had been faithful. And there he preached unto them the everlasting gospel, the doctrine of the resurrection and of the redemption of mankind from the fall, and from individual sins on the conditions of repentance. And the saints rejoiced in their redemption, and they bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell.”

“But unto the wicked he did not go, and among the ungodly and the unrepentant who defiled themselves while in the flesh, his voice was not raised; Neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace.”

“And as I wondered, my understanding was quickened, and I perceived that the Lord went not among all the wicked who had rejected the truth, to teach them; But, behold, from among the righteous, he organized his forces and he appointed messengers, clothed with power and authority, and commissioned to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead.” (Selections from D&C 138:11-30).

William C. Chappell

DATE OF JESUS' RESURRECTION FROM THE DEAD

The resurrection of Jesus Christ from the dead is the one great central event in human history. Jesus was the first man to be raised from the dead to immortality. A few others had been raised from the dead and to live again in the flesh, even as was Lazarus, before Jesus had been resurrected unto immortality in human flesh. By the sacrifice of himself, he being both God and man, Jesus worked out the atonement for the redemption of all mankind; that is if they will repent and come to him. Our own resurrection unto immortality, as well, with any degree of glory, depends on the reality of that one great central event.

So one might think that it would be important to know, and would be a great blessing to know, when that greatest of events had occurred. Now one can agree with those who are so quick to say that knowing the date of the resurrection won't save you. Of course it won't, for just knowing the date of an event is the least important thing to know as pertaining to our salvation.

I will answer such a remark with this question. Should not the least important things of the Lord our God be of great worth to us? The answer, by anyone who loves the Lord and the truth, should be a simple, yes. This is the spirit in which this book was written: or even that this might bring forth some new knowledge about Jesus Christ; even such a simple and as wonderful a thing as to know when he lived, and died, and live again.

It is my hope that all mankind might come to the knowledge of the true dates in the life and the ministry of the Lord Jesus Christ. That way the whole world might someday observe these true dates of his life, and not the pagan dates, as is now being done in the world of Christendom.

For after all of these centuries, which is two thousand years now, we have not known either the day, the month, or hardly the year of the resurrection of our Lord and Savior. That it did not occur upon the day which we celebrate as Easter is for sure. I

once mentioned this to someone, and he asked me how I could know that Easter is not the anniversary of Jesus' resurrection?

Any such thinking as that says something about the working of the human mind. For the answer is that Easter just could not be the anniversary of some event, simply because Easter occurs upon a different date each year. So how can the whole world of Christianity observe a changeable date as the anniversary of the resurrection of the Lord Jesus Christ? After all, it is the one most important event in all human history. If it is false, should we not know the truth? Everyone should want to know.

Yet, the whole world of Christendom goes on its merry way, celebrating Easter each spring with their Easter eggs and bunny rabbits; and on a day named for a pagan goddess; supposing it to represent the very day of the resurrection of Jesus Christ. Every child learns this from his earliest years, and few question it.

With some it would be so difficult to get them to understand that the resurrection had to occur on one, and only one, date of the year. They will say that it happened on a Sunday. But reason alone should tell us; if we can understand about the dates and weekdays; that the date would have fallen on a Sunday only on that year, and not on the year before or after that year. This is just as surely as a person's birth and death is a date and not a weekday. Events are recorded as dates and not as weekdays.

The truth is that our Easter was a holiday from some pagan sources, just as surely as bunny rabbits and as Easter eggs have nothing to do with the resurrection of Jesus Christ. The method of determining the date of Easter is a complex formula that was devised in ancient times. Basically, it occurs on the next Sunday, after the last full moon, upon or after the spring equinox. Thus, Easter occurs on a different date each year, and it can be any date between March 21 and April 25. Easter has nothing to do with the gospel of Jesus Christ.

The exact date of the resurrection is being made known in this book. The resurrection of Jesus from the dead occurred on the date of April 6. This is the one great key date of all time. As a matter of fact, all the dates of God's work as recorded in the

William C. Chappell

Bible, before he came, and after he came in the flesh, are counted from that date. In the Old Testament dispensation of the Law of Moses this was the Day of Firstfruits, the sixteenth day of the first month, being the third day after the Passover.

This third day was commanded by the Lord to be observed as the Day of Firstfruits during the Law of Moses, because the Lord himself was to be resurrected from the dead on that date. Thus, he became the firstfruits of them that slept in death, as is testified of in the scriptures. Let us read from I Corinthians.

“But now is Christ risen from the dead, and has become the firstfruits of them that slept.” (I Cor. 15:20).

In the latter-day dispensation of the gospel another great and marvelous event occurred on this date. It was the restoration of the Church of Jesus Christ to his saints in the latter-days through the prophet Joseph Smith upon April 6 in 1830. That particular date had been revealed to be the exact date for the establishment of his church again upon the earth in the latter-days.

The revelation does not say what that day signified, nor does anyone in the Mormon Church know what this means. However, it is significant that this was the only date on which anything was commanded to be done during the latter-day restoration. So they understand that the date of April 6 must be something important. They suppose it might be the date of Jesus’ birth. This author has found it to be the date of Jesus’ resurrection from the dead.

You might remember that a more through analysis about the date of the resurrection of Jesus Christ from the dead was given near the beginning of this chapter. They are the sections entitled, “April 6, 1830—the Key to all Dates” and “Key to the Dates of Jesus’ Birth and Death in the Book of Mormon.” They give the logical analysis of those scriptures. So again, the date of Jesus’ resurrection from the dead was the Gregorian date of April 6. It was “in the fourth month, and upon the sixth day of the month, which is called April.” (Doctrine and Covenants 20:1).

DATE OF JESUS' ASCENSION UP INTO HEAVEN

We would not know anything concerning the date that Jesus Christ ascended up into heaven if it was not for one verse in the first chapter of the Acts of the Apostles. Acts 1:3 says that Jesus was seen of them for forty days after his passion and before his ascension into heaven. Let us read from Acts of the Apostles.

“The former treatise have I made of all that Jesus began to do and teach. Until the day upon which he was taken up, after that he through the Holy Ghost had given commandments to the apostles whom he had chosen. To whom also he showed himself alive after his passion by many infallible proofs, *being seen of them for forty days*, and speaking of the things pertaining to the kingdom of God.” (Acts 1:1-3).

It is only from this verse of scripture in Acts 1:3 that we find that Jesus Christ ascended into heaven on the fortieth day after his resurrection. That was when Jesus walked with his apostles toward Bethany, and as he blessed them, he was lifted up and disappeared. But he did not leave it to only one appearance unto his apostles to prove that he was raised up from the dead. Jesus appeared unto many people at different times and places during those forty days before his ascension.

Jesus appeared to five thousand men, women, and children. According to the book of Acts, Jesus gave many infallible proofs that he was alive again; whereby, no one could doubt it, except for the unbelieving. Jesus not only appeared before his apostles during those forty days after his resurrection from the dead, but appeared to many others before his ascension into heaven.

“And he led them out as far as to Bethany, and he lifted up his hands, and he blessed them. And it came to pass, while he blessed them, *he was parted from them, and was carried up into heaven*. And they worshiped him and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen.” (Luke 24:50-53).

William C. Chappell

In the Acts of the Apostles notice that it says that Jesus had taught them *things pertaining to the kingdom of God* during the forty days between his resurrection and ascension. But it does not say what those things were that Jesus taught. The world of Christendom has never known what Jesus taught to his apostles during those forty days. No doubt it concerned additional truths since Jesus was now resurrected, and was soon to return to his Father in heaven. Could it have been about the temple?

Notice in the very last verse of Luke that it says they were continually in the temple praising and blessing God. But when did Jesus ever teach his apostles to do something in the temple during his ministry? It is not once mentioned in any of the four gospels if he ever did. This verse from Luke about them being continually in the temple follows immediately after the account of the ascension of Jesus up into heaven.

As well, this seems to sum up what the apostles did after the ascension of Jesus. Either there was something for them to do in the temple, or else it was because of the command for them to wait in Jerusalem for the promised gift of the Holy Ghost.

Let us now count forty days, and starting on the date of the resurrection, which was on the sixteenth day of the first Mosaic month, and the Gregorian date of April 6. We shall see that the fortieth day after Jesus' resurrection was the twenty-fifth day of the second month, which corresponds to our Gregorian calendar date of May 15. So see that it was on the date of May 15 that Jesus led his apostles out toward Bethany, and then ascended as he blessed them, up into heaven.

In the latter-days, during the dispensation of the restoration of all things as pertaining to the true gospel of Jesus Christ, the Aaronic priesthood was restored upon the date of May 15, 1829. Note that this occurred on the anniversary of Jesus' ascension to heaven. (For an explanation of the dates of the latter-days, refer to Part IV, "Signs and Dates of the Latter-day Restoration").

Chapter Three

PATTERNS OF TIME IN THE SCRIPTURES

In this book about the true dates in the life and the ministry of Jesus Christ we have considered the dates as they occurred upon the Mosaic calendar, and also as they would have occurred on our present Gregorian calendar. During this analysis I have mentioned how the pattern of dates fall on the Mosaic calendar from the Old Testament. For instance, Jesus' birthday was on the tenth day of the first month, and both the dates of the Exodus and the entombment of the body of Jesus fell on the exact middle of the first month on the Mosaic calendar.

As well, several dates in different dispensations fall upon a pattern of occurring each ten days after the fifteenth day of the first Mosaic month. For instance, the date of the ascension was the fortieth day, and the date of Pentecost was the fiftieth day, after the Exodus of Israel from Egypt, and from the date of the entombment of Jesus. But there are more patterns in time than these; because all of the works of the Lord fall upon an amazing pattern of hours, and days, and weeks, and months, and years, and centuries, and millenniums.

The years of the earthly ministry of Jesus Christ, and of the restoration of his church in the latter-days, are prophesied in the numeric time prophecies of the Book of Daniel. So let us begin with those. There are the seventy weeks of years from the decree to restore Jerusalem until Jesus Christ fulfilled the Atonement. The combined ministries of John the Baptist and of Jesus Christ cover exactly seven years of actual time.

John the Baptist had the first half, and Jesus had the last half, of the seven years, since Jesus was baptized and began his public ministry within the exact middle of the seven-year period. Jesus' baptism occurred on the Day of Atonement, which was the tenth day of the seventh Mosaic month. Can you see the beautiful and symmetrical pattern that is being established?

William C. Chappell

The church which Jesus Christ established during his earthly ministry lasted for forty-two weeks of years before it fell into an universal apostasy. The ministry of Jesus Christ lasted for three and one-half years, which is forty-two months. As well, the six hours which Jesus was on the cross, plus his death for the thirty-six hours, equals a total of forty-two hours. Just what does this mean? It simply means that forty-two is six times seven. Six is an earthly number, and seven is a heavenly number. This bears witness that Jesus was both man and God. As well, when twelve of something is involved, like hours and months; then, forty-two is one-half of seven days, and one-half of seven years.

Understand that the earthly life and ministry of Jesus was the sixth dispensation of the gospel, and it lasted in months, for six times seven. The Mosaic calendar of the Old Testament had the twelve months of thirty days each, for a total of 360 days. When Jesus was dead for the thirty-six hours, that was one-tenth of that number. And one-half of those seven years, the length of Jesus' ministry, is also forty-two months, which are 1260 days.

Remember in the Book of Revelation, chapter 11:2-3, it says something will last for forty-two months, or for 1260 days. That prophecy was revealing the duration of the universal apostasy, which lasted from AD 325 until AD 1585. It had lasted for 1260 years of actual history. Thus, the church was in the apostasy one year for each day of the Lord's earthly ministry.

There are seven thousand years of this age from Adam until the end of the next and seventh millennium. There was a seven-year period of time during the ministry of Jesus Christ, and there is also a seventy times seven-year period of time in the latter-days. This is the time that we should be more concerned about.

This is something that no one else can tell you. The latter-days are the latter half of a seventy times seven-year period of time, and the exact middle was the year of 1830. Something very important happened that year. It was the date of the inception of the kingdom of God, even the kingdom that Christ will receive when he comes again. The date was April 6, 1830.

There are many ages and many patterns of time in the Lord's work. If people could receive this; there are thousands of years, and millions of years, and billions of years, and even eternities of time in the Lord's work. There are even different kinds of time, for each universe has a different kind of time.

Let us now consider the hours of the life and ministry of our Savior Jesus Christ. It is altogether fitting and proper that we should do this, for we must learn more about Jesus forever. Let us consider the exact day and hour of the great atoning sacrifice of Jesus, even of his death on the cross, which was at the center of all time. For it was in the center of the seven thousand years, in the center of our human history, and in the center of all time.

Jesus was nailed to the cross at what we would call 9:00 AM, and he died at what we would call 3:00 PM. That was the six hours during which Jesus suffered all the pains of death for mankind, being even our Lord who was innocent. Then, Jesus was dead for thirty-six hours, being resurrected from the dead at what we would call 3:00 AM on the third day. Together those six hours, plus the thirty-six hours, are the forty-two hours that were mentioned. This is six times seven, with his hours on the cross, the six hours, being one-seventh of that total period of time.

Jesus' ministry had lasted for three and one-half years which was also for forty-two months, or even for 1260 days. Jesus was baptized by John the Baptist upon the tenth day of the seventh Mosaic month, but he did not ordain his apostles and begin his public ministry until Passover the next spring. So that first six months were also one-seventh of his ministry. See the pattern? There is always the six times seven, and the first part is one-seventh of the whole number. The pattern was most often a four plus three, which equals the number seven. As well, when one reads in the Book of Revelation, he will find that it has as many threes and fours, or a one-third and a one-fourth, as it does the number seven. The numbers three and four are the simplest parts of seven, or divisions of seven in whole numbers.

Most Christians and other Biblical students are familiar with the seventh-day Sabbaths and the seventh thousand years, called

William C. Chappell

the millennium, which is to come after these six thousand years from Adam. One should see that the pattern of the six-day week and the seventh-day Sabbath were a miniature copy of these six thousand years and the seventh millennium that is to come. They are seven because that number is based on higher realities.

I believe there are seven thousand years, and seven millions of years, and seven billions of years, and seven trillions of years, and eternities of time. This, however, only concerns time in the physical universe, for there are different kinds of time. The seven thousand years are the years of present world history.

Now what would people think about this question. Are these seven thousand years the beginning of man, or are they the end of man? Are they at the beginning of creation, or at the end of creation? Behold, they are at neither one. For even as Jesus came in the middle of these seven thousand years; even so these seven thousand years of present world history are in the middle of the history of man and the earth. Thus, Jesus came in the meridian of all time, both past and future.

Jesus said that the earth will someday pass away, but it will not pass away until the appointed time. The earth has existed for over four billions of years, and it will yet exist for another three billion years. The last three billion years of the earth's temporal existence are the Lord's. Again, we can see the numbers four and three, which is a total of seven. A period of seven is divided in the middle, but not exactly. It is offset by one-seventh.

Let us now finally consider the numbers seven and twelve. These numbers are repeated throughout all the Bible. Yet, does anyone understand what they are based on? Since there are six days and six nights of creation, then the total is twelve. Since there are six pairs of days and of nights in the creation, then the next number is seven, and it is called Sabbath. However, in the ultimate reality of existence, those six days and the six nights of creation are a pattern after the twelve universes of the cosmos. The numbers in the Bible are based on the ultimate patterns of time; or that is, on the ultimate divisions of reality.

Chapter Four

CALENDAR FOR THE MILLENNIUM BASED ON THE CALENDAR DATES OF THE LIFE AND MINISTRY OF JESUS CHRIST

This is the word and the will of the Lord unto you at this time, oh my people; and it shall be my commandment and my law unto you in the day of my coming, saith Jesus Christ your Lord; by the spirit of inspiration and by the word of knowledge through my servant William C. Chappell, who is a weak thing of the earth, and one of the least in the kingdom.

That inasmuch as the years bear witness of me, for they are counted from the year of my birth, or even from the coming of Jesus Christ into the world in the flesh. But whereas the dates of the year, even the months and days, do not bear witness of me, for they are not counted from the date of my birth. For, behold, that date was not recorded, and it has not been revealed.

Therefore, I, Jesus Christ, your Lord and your God, do now reveal these dates unto you, for the establishment of the calendar for my church and kingdom; that it might go forth in due time unto all the world of mankind; and that it might be the calendar for the world during the third millennium, and even the seventh millennium, which shall come, saith the Lord.

Behold, I do now reveal this calendar and these dates unto you in plainness and in simplicity, and after the manner of your own language, that you may understand; so that there might be no error in this thing. Now the fuller account of these things can be found in the writings of my servant William C. Chappell. For verily, this is his gift, and even this word of knowledge, and his writing pertaining unto the things which I have given him.

Wherefore, rejoice and be exceedingly glad, oh ye people of my church, and all ye Christians; and, indeed, the people of the whole world who believe in me, saith the Lord Jesus Christ. For herein I do now reveal and confirm the true calendar dates of my

William C. Chappell

earthly life and my ministry; even when I lived in the world and performed my ministry among the Jews; and brought forth the redemption of all mankind, upon the conditions of my gospel.

Behold, I, the Lord God, revealed a calendar to my servant Moses at the time of the Exodus of the children of Israel from the land of Egypt, and with certain days of certain months to be observed. And since Moses had been raised an Egyptian, I did establish that calendar and those dates, and did base it upon the Egyptian calendar. And I did fulfill the Law of Moses, but here is a key. I did also fulfill the Law of Moses unto the exact dates thereof. And I do now reveal the true dates of my life and of my ministry on the Gregorian calendar.

Behold, I now tell you plainly, and do reveal the true dates of my earthly life; and this is the first time I have caused these things to be revealed unto the world. And I shall speak after the manner of the Gregorian months and days. Behold, the date of March 31 was the date on which I, Jesus Christ, was born into the world. And, behold, the date of April 4 was the date of my crucifixion and death upon the cross. And, behold, the third day, even the date of April 6, was the date of my resurrection from the dead, saith Jesus Christ.

And the other dates of my earthly life and ministry are like unto it; for they are each the fulfillment of the dates of the Law of Moses. For the date of my birth, who am Jesus Christ, was on March 31, even the tenth day of the first month on the Mosaic calendar. That was the date for the selection of the lamb for the Passover sacrifice. And was Jesus not the Passover lamb for all the whole house of Israel? But since the present calendar does not begin upon the date of my birth, nor show forth the dates of my life and ministry; then, it does not bear witness of me.

Many have known that I, Jesus Christ, was crucified upon the date of the Passover; that I was dead on the Exodus Sabbath; and that I, Jesus Christ, was raised up from the dead upon the day of Firstfruits of the Law of Moses. And the other dates are like unto it. For I, the Lord God, commanded the dates of the

Law of Moses so that I might fulfill them during my life and ministry in the flesh; so that they might bear witness of me.

Therefore, I, Jesus Christ, was crucified, as the sacrifice of the Passover lamb, on the same date and at the same hour, as was the Passover; which date was upon the fourteenth day of the first month and your Gregorian date of April 4. And I, Jesus Christ, was dead and was buried in the tomb, according to the flesh, on the Jewish high Sabbath—the anniversary of the Exodus of the children of Israel from their Egyptian bondage—which is then your Gregorian date of April 5. This was the same day and hours in which I, the Lord, did minister in the spirit world of the dead, as they are called; but they are alive in the spirit.

And, behold, the day of my resurrection from the dead was the day of Firstfruits, even the sixteenth day of the first Mosaic month, which is the Gregorian calendar date of April 6. It is even that same date, which is the anniversary of my resurrection from the dead, that I gave commandment to my servant Joseph Smith to organize and to restore my church in the year 1830. This was not the anniversary of my birth as some have supposed; but was rather the anniversary of my resurrection from the dead.

This date, even the date of April 6, is the key unto all dates, saith the Lord. Whether it was before my coming into the world, or after my coming, it is the same. For it is day number one, and all the other dates are counted from this date; even the day of my resurrection to immortality and celestial glory, saith the Lord.

But nevertheless, it is written that there is no time with God; and, again, that all is one year with God but not with man. And, behold, it means that the Father has one calendar before him, and the dates and times of his works are appointed upon it.

Behold, I do now reveal unto you the twelve dates of my life and of my ministry in the flesh. My body was conceived in the womb of the virgin maiden, Mary, of the Father, on the date of June 24. This was two hundred and eighty days before the date of my birth; for the period of the gestation of my body in the womb was normal according unto the flesh. Wherefore, I, Jesus Christ, was born on the date which is called March 31.

William C. Chappell

When I was eight days old, I, Jesus, according to the Law of Moses, had the rite of circumcision, and was named on that day. That was your Gregorian date of April 7. And when I was forty days old, again according unto the Law of Moses, I, Jesus, was presented in the temple unto the Lord as a newborn son in Israel. That was on your Gregorian date of May 9. That was also the day that the Holy Ghost inspired both Simeon and Anna to bear witness of me, as the Messiah and Redeemer of Israel; which is true for all who come unto me, and to none else.

And then in about thirty years; or even more exactly twenty-nine and one-half years; I, Jesus, came to John the Baptist to be baptized of him on the Day of Atonement on the calendar of the Law of Moses. And again, that was the reason for the institution of that date; that, I, the Lord, might fulfill it during my life and ministry while in the flesh. The Day of Atonement was the tenth day of the seventh Mosaic month, which was the Gregorian date of October 2. Behold, that was the date of my baptism.

After six months, in which I did call and ordain my apostles, I, Jesus Christ, did begin my ministry of three years; in which I did make my short work in the earth. Then during my ministry I took my apostles Peter, James, and John with me to behold my transfiguration. That was on the Gregorian date of June 14. Upon that same date in the year of 1829, I sent now my angels Peter, James, and John to ordain my servant Joseph Smith to my holy priesthood. Therefore, that was the date of the restoration of the Melchizedek priesthood, or June 14, which is seventy days after my resurrection from the dead.

And near the end of my ministry, or the last few days of my public ministry, was the Triumphant Entry into the great city of Jerusalem. This occurred upon my birthday, even the tenth day of the first month, and when I was thirty-three years old; which, again, is the Gregorian date of March 31. Thus, the last days of my ministry were during the first week of April.

For three days I, Jesus Christ, did teach my apostles and my disciples, and I did teach in the temple. Then, upon the evening before the Passover I did celebrate the feast of Passover; in the

which I, Jesus Christ, did institute the sacraments of the Lord's Supper. It was on the evening of April 3. On that same evening in the year of 1836, I did suddenly come unto my temple, even according to the prophets. Yea, I visited with my servant Joseph Smith in the temple at Kirtland, Ohio.

And forty days after my resurrection, and even on the date of May 15, I, Jesus Christ, did ascend into heaven. Behold, that was the date of my ascension. On this same date in the year of 1829, even the date of May 15, I did send my angel John the Baptist to ordain Joseph Smith to the Aaronic priesthood. Those were the forty days before my ascension, even from April 6 to May 15.

Again, as I have revealed, I, Jesus Christ, was crucified and died upon the cross on the date of April 4; and was dead and buried on April 5; and was resurrected from the dead on April 6. Behold, these are the twelve dates of the earthly life and of the ministry of Jesus Christ. And, behold, there were twelve dates in the Law of Moses, and twelve dates in the Flood of Noah, and also twelve dates in the restoration of my church and kingdom in the latter-days. These dates are also to be revealed unto as many as will, or that can, receive them.

And now concerning the calendar which I, Jesus Christ, your Lord and your God—if it so be that you believe in me, and keep all of my commandments—have ordained to be the calendar of my true church, and that of the whole world during the seventh millennium. Behold, it is even that calendar which begins at my birthday, and that bears witness of me.

And at no time have I said that it is the month of January or February, or the month of March or April, and so forth. But I have said that it was the month which is called such and such. Wherefore, in the restoration of my church by Joseph Smith in 1830, I said it was the sixth day of the month which is called April, and not that it was April—for the months are named after pagan gods and their festivals. And I, the Lord God, do not give honor unto pagan gods; and neither should you who call your selves by my name.

William C. Chappell

And not at any time have I, the Lord thy God, said that the day is Saturday, or Sunday, or Monday, or that it is Tuesday, or Wednesday, and so forth. But I would say that it is the day which is called such. For all the weekdays are also named after, and in honor of, pagan gods. And again, I, the Lord God, do not give honor to pagan gods; and neither should you who call yourselves by my name.

Therefore, so that the calendar and the days of the months might bear witness of me, it should begin from the date of my birth into the world. The key to the date of my birth is found in the Book of Mormon. The Nephites began to reckon the calendar from the sign of my birth; even from that night in which there was no darkness. Then, after exactly thirty-three years the storms and destructions; which were the signs given of my crucifixion and death upon the cross; occurred on the fourth day of the first Nephite month. My death was on the Gregorian calendar date of April 4. Therefore, the date of my birth, it being four days before that, was the Gregorian calendar date of March 31.

And this my calendar shall essentially be the same Gregorian calendar which is known and used in all the world; except, that it shall begin on the date of April 1, which is the first day after the sign of my birth in the flesh, saith Jesus Christ. That was the first day of the year unto the Nephites; and, behold, it shall be the first day of the year unto you.

I have revealed the true dates of my earthly life and ministry unto you, oh ye people of my church and of my kingdom; and to whomsoever shall come to knowledge of these things, saith Jesus Christ. And I have revealed this unto you through the least in the kingdom and the least among men, even my servant William C. Chappell. For has anyone known of these things? Have I ever at any time revealed these things, and even these plain and simple things, unto anyone else in my kingdom? Ye should know that I have not. And neither have they asked it of me; and neither has anyone upon the whole earth asked this of me in truth; that they might know the date of my birth and of my death while I dwelt

in the flesh. Therefore, I have answered him who has asked this of me, even my servant William C. Chappell.

Behold, this is the gift which I, the Lord, have given unto my servant William C. Chappell. And none other gift have I given him, except a few other things pertaining to the kingdom of God that he has asked of me. And again, I, the Lord thy God, have said that ye must ask, and seek, and knock. And at no time have I said that I would answer when ye did not ask; that I would give when ye did not seek; or that I would open when ye did not even knock. Therefore, condemn not one such, even one of the least in the kingdom, who has asked this of me; and who has sought this thing with all his heart; and who has knocked at my door. For, behold I, the Lord his God, have answered him and have opened these things unto him.

Wherefore, I, the Lord Jesus Christ, even your Lord and your God, say unto you that you shall keep and observe this calendar during the seventh thousand years which is yet to come, even the seventh millennium. And it is essentially the same calendar that you now have, except that it shall begin on the date of April 1. Thus, it shall bear witness of me in that it shall begin at the date of my birth, and it shall show forth the true dates of my life and ministry while I dwelt in the flesh.

Behold, it is even as I said unto my apostles when I was with them; that there were many things that I had to tell them, but that they could not bear it yet. Or even when I told Peter, James, and John that I would send forth mine angels to minister in the latter-days, and they knew not that it was them of whom I spoke.

And on the same date that they were with me on the mount of transfiguration, in the latter-days I did send them as angels to ordain my servant Joseph Smith—who was the Elias who was to come to restore all things—unto the priesthood of Melchizedek, the keys of which they had received upon the mount.

And, behold, this Melchizedek, even the great high priest of Salem, is my father, even God the Father, when he dwelt in the flesh. And this Melchizedek, the King of Peace, and the King of Righteousness, did establish the ordinances, and covenants, and

William C. Chappell

endowments of the temple in that day. These things are restored in the temples of my church, which is my kingdom in the latter-days, through my servant Joseph Smith.

Now who could reveal all this, and all the preceding things to you, except it be given of God. And I, the Lord Jesus Christ, have revealed these things so that you might know the true dates of my life and ministry in the flesh. This is given as a blessing if you can receive it. Therefore, receive ye it; for how is a blessing to be given if it is not received? And, again, my purpose is that my calendar, and the true dates thereof, may be observed during the seventh millennium, which is to come, saith the Lord.

And the months are to be numbered, and all of the days are to be numbered, even as I had revealed unto my servant Moses. And not at any time have I given commandment that time should be named, but that time should be numbered. Thus, it shall be the first month, the second month, the third month, and so on to the twelfth month. The days, likewise, shall be the first day, and the second day, and the third day, and so forth unto the seventh day. Wherefore, there shall no more be the named months and named weekdays unto you.

Thus, even as all the years are counted from the year of my birth into the world in the flesh; even so all the months and days shall also be counted from the date of my birth in the flesh. And the true date of my birth, who am Jesus Christ, was March 31. Therefore, the first day of the year, even the first day of the first month, shall be your Gregorian calendar date of April 1.

And thus, with this one change only, except that the months should be more equal, the Gregorian calendar can stand as it now is. And from the date of my birth to the date of my resurrection are seven holy days. It is my will that the dates be observed in truth, and upon the correct dates thereof, saith the Lord.

And, as I have said, let me speak to you in all plainness and simplicity, so that there may be no error in this thing. Behold, in the day of my coming you shall no longer have your weekdays of Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. For all the weekdays are named in honor of pagan

gods. But you shall number the weekdays as the first day, second day, third day, fourth day, fifth day, sixth day, and as the seventh day. This was even as I revealed unto my servant Moses.

But the seventh-day Sabbath of the Law of Moses was not the weekday that is now called Saturday, as some suppose. No, the Sabbaths of the Law of Moses were not any day of the week; neither Saturday or Sunday; or any other day of the week. The seventh-day Sabbaths of the Law of Moses were every seventh day of the year; and they began on the first day of the year unto Moses, saith Jesus Christ; even he who gave the Law to Moses.

Therefore, the seventh-day Sabbaths had occurred on each seventh date of the year, counting from the first day of the year. They were not the so-called seventh-day of the week, even your Saturday, as they now stand on the Gregorian calendar. For did Moses have the Gregorian calendar, or do people now have the Mosaic calendar? Of course they do not. How, then, can people suppose they observe the seventh-day Sabbaths? Moses used the calendar of the Law of Moses, even which I, the Lord, revealed to him; and it was based on the Egyptian calendar in use at that time. However, the seventh month of Egypt did become the first month unto Israel; and thus the first month of Egypt became the seventh month unto Israel.

And, behold, ye shall no more have your months of January, February, March, April, May, June, July, August, September, or October, November, and December. For some of the months are named after pagan gods and their festivals. But ye shall number the months as the first month, the second month, the third month, the fourth month, fifth month, the sixth month, and the seventh month, and so on to the twelfth month; even as I revealed unto my servant Moses.

For, behold, the first six months upon the Gregorian calendar are named after the pagan gods and for their festivals. And two months are named in honor of Roman Caesars. And the last four months of the year, and which are numbered, are each numbered wrong. Because September, which name means seventh month, is the ninth month; and October, which name means the eighth

William C. Chappell

month, is the tenth month; and November, which name means ninth month, is the eleventh month; and December, which means the tenth month, is the twelfth month. Therefore, all the names of the Gregorian calendar months are wrong, and are not acceptable before me and must come down, saith the Lord.

And also in the time of my second coming, saith the Lord, even Jesus Christ, you shall no more have your Christmas, your Easter, your Halloween, or any other holiday or a festival like unto it. For they are of pagan origins, and are not of me. They are an abomination before me and must come down, saith the Lord, even Jesus Christ. For, behold, whatsoever is not of the Father must come down.

For the holiday that is called Christmas; which is celebrated each year in supposed honor of my birth, among other things; is not the date of my birth, but was a midwinter festival, and from of pagan origins. The date of my birth, who am Jesus Christ, was on March 31; and it is my will that it should be observed in truth and on the correct date thereof. And thus, it bears witness of me, and of my life, who am Jesus Christ.

And the holiday which is called Easter; which is celebrated each year in the supposed honor of my resurrection, among other things - is also of pagan origins, and it is an abomination before me. Even the name is from the Eastern mystery religion with its Easter eggs and rabbits; and it was originally the fertility rites of spring. Is any of this the gospel of Jesus Christ? Or should any of this be a part of my church and the practices thereof? You can answer this yourselves; but pagan things should not be accepted as Christian things, as the world has often done.

And, behold, the holiday which is called Easter is celebrated on a different date each year, and that cannot be the anniversary of any event. The date of my resurrection from the dead was the date of April 6, as I have revealed. And it is my will that it be observed in truth and on the correct date thereof. Thus, it bears witness of me, and not of some other.

And some other holy days, that you might know them; that they may be revealed to the world are these. Behold, the date of

the Exodus of the children of Israel from the land of Egypt was the date of April 5. The day of Pentecost of the Law of Moses, on which the Holy Ghost fell upon my apostles and disciples in Jerusalem, was the date of May 25. This is the fiftieth day after April 6, and even the fiftieth day after my resurrection, saith the Lord, even Jesus Christ.

And the day upon which I did come down unto the Nephites; in the which I did visit them after my ascension into heaven, as is recorded in the Book of Mormon; was the date of June 4. That was the sixtieth day after my resurrection from the dead. And I, Jesus Christ, did visit with the Nephites for three days; even on June 4, and on June 5, and on June 6. These dates, as well as the atonement, were in the year of AD 34, counting from the year of my birth as AD 1, as it is now reckoned.

And concerning the latter-days, even the dispensation of the fullness of times: Behold, the great and marvelous day on which I, Jesus Christ, and Heavenly Father, did visit and commune with my servant Joseph Smith in the year of 1820: It is even the event that is called the First Vision, that occurred on the date of May 5. Yea, even on the thirtieth day after the date of my resurrection from the dead, did the Father and the Son visit Joseph. Behold, this event did initiate the spiritual exodus of Israel from spiritual Egypt, even as the formal Exodus was a natural thing.

And the date of May 5 on the Gregorian calendar; even the date of the First Vision of Joseph Smith; was the fifteenth day of the second month upon the Mosaic calendar. Thus, this was the Sabbath of the second Passover in the Law of Moses, for anyone in Israel who had missed the Passover in the first month. It was the same date the manna and quail were sent to the children of Israel in the wilderness.

Which children of Israel ye are; even as the descendants of the ten lost tribes of Israel; you who are lost among the gentiles. Yea, ye who are heirs of the covenant and are being called out according unto the ministry of Joseph Smith, who was the Elias who was to come and restore all things concerning my church

William C. Chappell

and my gospel in the latter-days. Wherefore, did the Father and the Son visit Joseph on the date of May 5 in the year 1820.

And so as I have said, concerning the calendar which I, the Lord, do establish for the third millennium, or which is also the seventh millennium. And, behold, it shall still be essentially as the Gregorian calendar now stands; except, the months shall be numbered instead of their all being named. But the last dates of December and January should be taken and added to February, which then has 30 days and 31 days on leap years. And the year in which this is done, two dates should be skipped over, in order to correct the weekdays to the calendar dates back to the time of Christ, or to the first century Anno Domini.

And the weekdays likewise are to be numbered, instead of being named as they now are, saith the Lord, even Jesus Christ. And with this one change only concerning all the weekdays: The day which is called Monday shall be the first day of the week, and Tuesday becomes the second day, and Wednesday becomes the third day, and so on unto Sunday which again becomes the seventh-day: which seventh-day Sabbath it is: it being the count of seventh-days from the day of my resurrection from the dead, saith Jesus Christ. And, thus, Thursday becomes the fourth day, and Friday becomes the fifth day, and so Saturday becomes the sixth day of the week.

Thus, with these few changes the Gregorian calendar can be modified to become my calendar during the seventh millennium. The first day of the year is April 1, and Sundays are put on the right side of the calendar weeks and is called the Seventh Day, even my Sabbath Day. For this cause was the seven-day week instituted; so that the pattern might bear witness unto the seven thousand years and to the millennium which is to come. And the calendar which bears witness of me, who am Jesus Christ, shall begin the next day after the date of my birth, which is March 31. And it shall show forth the true dates of my life and ministry while I lived in the flesh.

And, behold, how are you to observe the true dates of my life and ministry that I have revealed unto you, which is to be kept in the seventh millennium. Behold, it is even as I have said;

that ye shall observe them in truth and upon the correct dates thereof during the seventh millennium.

And behold, thus saith the Lord Jesus Christ. This statement I give to you, oh ye people of my church and kingdom. Behold, the dates of the Feast of Unleavened Bread; even the Gregorian calendar dates of April 5 to April 11; are for the annual general conferences of the congregations of my church and kingdom in all the world. And thus, behold, shall my people keep the Feast of Unleavened Bread during the seventh millennium. For these are the fifteenth day to the twenty-first day of the first month on the calendar which I, the Lord, revealed unto my servant Moses for the Feast of Unleavened Bread.

And, behold, thus saith the Lord Jesus Christ. This statement I give unto you. Behold, the dates of the Feast of Tabernacles; even the Gregorian calendar dates of October 7 to October 13; are for the semi-annual general conferences of the congregations of my church and kingdom in all the world. Behold, these are the fifteenth day to the twenty-first day of the seventh month on the calendar which I, the Lord, revealed to my servant Moses for the Feast of Tabernacles, to be observed by Israel throughout their generations. These dates are to be restored again unto Israel.

Thus, all Israel, even they of my church and kingdom in the millennium, shall go up to Jerusalem, and unto the City of Zion, to observe the Feast of Tabernacles and the Feast of Unleavened Bread during the seventh millennium. For they shall observe the annual and semi-annual general conferences of my church during the seventh millennium in all the world.

Behold, I, Jesus Christ, by the spirit of inspiration and by the word of knowledge, a gift of the Holy Ghost, have revealed these things to you by my servant William C. Chappell. I am the Lord who say these things unto you. Even so, amen.

William C. Chappell

DATES OF THE LIFE OF JESUS CHRIST

THE EVENTS	BIBLE DATES	GREGORIAN
Conception	5 th day 4 th month	June 24
Birth	10 th day 1 st month	March 31
Naming	17 th day 1 st month	April 7
Presentation	19 th day 2 th month	May 9
Baptism	10 th day 7 th month	October 2
Transfiguration	25 th day 3 rd month	June 14
Triumphant Entry	10 th day 1 st month	March 31
Last Supper	13 th day 1 st month	April 3
Crucifixion	14 th day 1 st month	April 4
Entombment	15 th day 1 st month	April 5
Resurrection	16 th day 1 st month	April 6
Ascension	25 th day 2 nd month	May 15

Part IV

**SIGNS AND DATES OF THE
RESTORATION OF THE
CHURCH OF JESUS CHRIST
IN THE LATTER-DAYS**

William C. Chappell

TABLE OF CONTENTS

Chapter One

Introduction to Signs and Dates177

Chapter Two

Dates of the Latter-day Restoration192

Chapter Three

Analysis of the Latter-day Signs216

Chapter Four

Scriptures Bear Witness to the Restoration224

Chapter Five

Clarified Expanded Version of Matthew 24229

Table of Dates

Dates of the Latter-day Restoration 237

Mosaic/Gregorian Calendar Correlation 239

Chapter One

INTRODUCTION TO SIGNS AND DATES

We come now to consider a subject which is more pertinent to our own time, that of the dates of the latter-day dispensation of the gospel of Jesus Christ. As soon as I say that, however, I realize that an explanation is required. This is because the world does not know that there has been a latter-day dispensation.

The whole world of Christendom—those who should have received it with open arms and with all their hearts - have not accepted this work of the Lord. There has come forth from the Lord a great latter-day restoration, even the dispensation of the fullness of times. This author has received his own witness and testimony of the truth of these things.

Let us review what is meant by a dispensation of the gospel. A dispensation is a new dispensing of revelation from God, and with new covenants. In other words, it is a new work from God among men on the earth, and it seems to occur about every one or two thousand years. From the time of Adam, there have now been seven dispensations of the Lord's work among mankind.

There was the dispensation of Adam, of Enoch, of Noah, of Abraham, and of Moses. The personal life and ministry of Jesus Christ was the sixth dispensation. It was not the seventh or the last dispensation, but the sixth from Adam. The dispensation in these latter-days, which was the dispensation of the fullness of times, and the restoration of the church of Jesus Christ, was the seventh dispensation of the gospel.

This seventh and last dispensation of the gospel before the Second Coming occurred during the years that were prophesied. It occurred during the years Jesus called "this generation" in the gospels. The signs were given in the sun, and the moon, and the stars, as was prophesied by Jesus and the prophets.

Those signs were prophesied by Jesus Christ, and recorded in Matthew 24, and Mark 13, and Luke 21. The sun has already

William C. Chappell

been “darkened,” the moon has been “turned to blood,” and the stars have “fallen from heaven.” These signs were given to bear witness of the coming forth of the church and kingdom of Jesus Christ on the earth in the latter-days.

Yet, most of the people of the world have missed the signs. Even the world of Christendom did not perceive or accept these things. This is an important thing to know, and it was a serious thing to miss. Therefore, I am bringing forth new knowledge to bear witness of the restoration in the latter-days.

The seventh dispensation is the restoration of the church of Jesus Christ from its apostasy, with the true priesthood, and the ordinances of the gospel. Temple worship has been restored as God ordained it for the latter-days. There was the appearance of angel Moroni, the Book of Mormon came forth, and the Aaronic and the Melchizedek priesthoods were restored. Part IV of this book reveals the dates of those events, and the signs which bore witness to them, and why they occurred on those dates.

**DATE THE SUN WAS DARKENED
AND THE MOON WAS TURNED TO BLOOD**

In the book of the prophet Joel there is an unusual prophecy. It revealed some signs and wonders that are to be in the heavens above and in the earth beneath before the day of the Lord would come. The “day of the Lord” refers to a time of judgment upon the world of mankind preceding the Second Coming.

Joel prophesied about this time and of the signs that would bear witness to these things. In the second and third chapters of Joel one can find the signs that would be given in the sun and the moon. Let us read those verses.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, it is nigh at hand.” (Joel 2:1).

“The earth shall quake before them: and the heavens shall tremble: *the sun and the moon shall be dark*, and the stars shall withdraw their shining...for the day of the Lord is great and very terrible; and who can abide it?” (Joel 2:10-11).

“And I will show wonders in the heavens and in the earth; *blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood*, before the great and the terrible day of the Lord come.” (Joel 2:30-31).

“*The sun and the moon shall be darkened*, and the stars shall withdraw their shining.” (Joel 3:15).

One can note that these prophecies form Joel concern some great signs and wonders which are to occur before the great and terrible day of the Lord. It will be a great day for the righteous, but it will be a terrible day for the unrighteous. Thus, the events of that time will be both great and terrible.

The whole world of Christendom, with all of the professors and theologians, have supposed that the signs are to occur “at” the time of the Second Coming of Jesus Christ. However, that was not the true meaning of those prophecies. These great signs in the heavens above were given to bear witness to something that happened at the *beginning* of the latter-days, and not at the *end* of the latter-days. The Second Coming at is the end.

William C. Chappell

These natural signs were to bear witness to a great spiritual work, which the Lord was to do *before* his coming. That great work was the purpose of his coming, even the establishment of the kingdom of Christ, which he is to receive when he comes at the Second Coming. That kingdom is the Church of Jesus Christ of Latter-day Saints, and it is now on the earth.

The prophesied signs in the heavens were to bear witness to the *kingdom*, and not to the *king*, who is Jesus Christ. Let us read a few verses wherein Jesus Christ prophesied of these signs.

“And immediately after all the tribulation of those days *shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*” (Matthew 24:29).

“And I beheld when he had opened the sixth seal, and there was a great earthquake; *and the sun became black as sackcloth of hair, and the moon became as blood.*” (Revelation 6:12). The opening of the sixth seal precedes the latter-days.

“And the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:13). “Verily, I say unto you, *This generation shall not pass, till all these things be fulfilled.*” (Matthew 24:34).

“Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matthew 21:43). What is that nation?

“And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.” (Matthew 24:14). What is that kingdom?

The year that the signs occurred was the beginning of what Jesus called “*this generation*” in Matthew 24:34. The terminal year for what Jesus called “this generation” is also the terminal year of the “2300 days” prophecy of the Book of Daniel, even the year of 1844. By that year temple worship was restored, and the prophet of the restoration sealed his testimony with his own blood, for he was killed while falsely bound in jail.

“This generation” of the restoration was seven years short of seventy years. It had lasted from 1780 unto 1844. It was in “this

generation” that the kingdom of God was set up among men on the earth. That is what the signs which occurred in the sun and the moon were bearing witness to in that generation.

The Dark Day of May in 1780 was the day that the sun was darkened. The date was May 19, 1780. This had occurred more particularly over the eastern portion of the continent, even over the thirteen American colonies. Could this have been the nation of which Jesus spoke in Matthew 21:43? Yes, it was, for it was here that the signs were given. The people who migrated to the American shores and founded this country, were of the blood of the ten lost tribes of Israel. But that is another subject.

Why would God set up his kingdom, even the great and last kingdom, among any other people but the lost tribes of Israel, to whom it was promised? Jesus said the kingdom was to be taken from the Jews and given to another nation; one that would bring forth the fruits of the kingdom. Those fruits of the kingdom are freedom, justice, equity, and liberty. Thus, the nation to which Jesus was referring is the United States of America.

Upon the date of May 19, in 1780, there came some kind of mysterious darkness that began to develop in the morning. That morning had appeared as normal, but the sky gradually darkened during the morning, and by mid-day it became pitch dark. The legislature of Connecticut was in session in Hartford when the darkness fell. The account of this event is written in the history books, and there were also some personal journals.

The sun was darkened, and on that night the moon appeared as red as blood. It was the day and night of May 19 and the early morning, after midnight, of May 20, 1780. That is how simple, and yet how profound, these signs were. The full moon simply looked as red as blood on one night. If one had been asleep he would have missed it, as many people did.

Note that the prophecies say the moon shall both “*not give her light*” and that it “*will be bathed in blood.*” That is the way it happened on the night of May 19-20 in 1780. The full moon did not give her light during the first half of the night, and after midnight the moon appeared blood red. These were the signs in the sun and moon, and the dates on which they occurred.

William C. Chappell

DATE THE EARTH REELED TO AND FRO

Whenever prophecy is given in the scriptures about signs in the sun, and moon, and stars, it also states that the earth would shake and tremble. This sign has also been fulfilled, just as the other signs in the sun, and moon, and stars. The sign which was given in the earth, saying that it would tremble and reel to and fro, also has occurred in “this generation” of prophecy. It bore witness to the events of the restoration in the latter-days. Let us read the prophecies from the Old Testament, which testified of this great sign that was given in the earth.

“When, thus, it shall be within the midst of the land among the people, *there shall be as the shaking of an olive tree...and the foundations of the earth do shake...and the earth is moved exceedingly. The earth shall reel to and fro like a drunkard...*” (Isaiah 24:13,18-20).

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain...*let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*” (Joel 2:1).

“*The earth shall quake before them: and the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.*” (Joel 2:10).

The great sign in the earth was the one thousand earthquakes with their epicenter at New Madrid, Missouri in the early 1800’s. Yes, there were one thousand earthquakes and aftershocks within a three-month period, from December 1811 until February 1812. Half a dozen of those earthquakes are estimated to have been the most powerful to have shaken the earth, with an intensity of 12 on the Modified Mercalli Intensity Scale.

The San Francisco quake of 1906, and the Alaskan quake of 1964, both measured 8 on the Richter scale, and were felt up to over one hundred miles away. In comparison, the New Madrid earthquakes ranged a thousand miles away with effects covering one million square miles. Thus, the quaking of the earth was so great that men could not stand on their feet, and that was also a part of the prophecy which was given.

Signs and Dates

This series of earthquakes came as a total surprise to the few thousand inhabitants of the area. The effects of all these major earthquakes were devastating, but there were few large cities in mid America at that time. The ground rolled in waves knocking men off their feet. Large fissures opened up causing trees to fall into them, making escape impossible. Sulfurous vapors belched out of the earth, reminding them of sulfur and brimstone.

The Mississippi River flowed back upstream in a great wall of water sweeping buildings off the land. Trees were leveled for miles around about the epicenter. People together with animals had to hang to fallen trees in order to avoid falling into the large crevices that were opening up. There continued to be rumbling and crunching noises, as the bowels of the earth were being torn apart. Anyone who experienced those earthquakes would testify that it seemed like a sign of the times to them.

The date of the first earthquake was December 16 in 1811. That day is the seventieth day after the Sabbath of the Feast of Tabernacles upon the calendar of the Law of Moses. However, there is one other fact of knowledge to share, which has not yet been known. It is that the epicenter of those one thousand New Madrid earthquakes was near the ancient site of the Garden of Eden. Yes, the garden of Eden was on this continent.

The latter-day prophet Joseph Smith revealed that Adam had lived in what is now called the state of Missouri. Therefore, the ancient site of the Garden of Eden was just east of there at the confluence of four great rivers. As well, it fulfills the prophecy of Isaiah which says the earthquakes would be "...in the midst (or middle) of the land (of America)." (Isaiah 24:13).

As well, the year 1812 is exactly half way between the year of 1780, the year of the signs in the sun and moon, and the year of 1844, which was the end of the 2300 days of Daniel. As well, we shall later see that the earthquakes occurred in the middle of "this generation" from the prophecy of Matthew chapter 24.

William C. Chappell

DATE THE STARS FELL FROM HEAVEN

The next sign which bore witness unto the restoration of the Church of Jesus Christ, and the kingdom of God upon the earth, occurred three and one-half years after the church was restored. The date of the event was November 14, 1833. It was the Great Meteor Shower of 1833. It was the “great sign in the heavens,” which fulfilled the prophecy of Jesus and the prophets, saying, that “the stars shall fall from heaven.”

The Great Meteor Shower of 1833 is in the encyclopedias. Yes, that was such a great meteor shower, and such an unusual event, that it is listed in encyclopedias. Even though it naturally occurred during the night, yet it lit up the whole night sky, and continued from about midnight until daybreak. People who first saw the phenomenon woke up their families and neighbors. So many witnessed that most singular phenomenon.

My grandmother, was the first one to tell me about the time when the stars fell from heaven. I was only a child visiting my grandmother, and we were standing out in the yard when, as all of a sudden, she started telling me about the night that “the stars fell from heaven.” That was my first time to hear about it.

I now feel that it was of the Spirit that my grandma told me about that event. It has to do with the subject which I am now writing. She said that her grandma had told her, and she seemed excited just telling me about it. Grandma told me it had looked like it was raining fire from heaven; that some of the fire landed on the ground and was still burning; and some people thought it was the end of the world. Jesus prophesied of this great sign.

“And immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, *and the stars shall fall from heaven...*” (Matthew 24:29).

“*And the stars of heaven fell to the earth*, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:13). See, this was a meteor shower.

Let us understand what is meant by this sign. Jesus said in Luke 21:31 that, “When ye see these things come to pass, know

ye that the kingdom of God is nigh at hand.” Just before that in Luke 21:25, Jesus spoke of the signs in the sun, and moon, and stars. Jesus said further that “this generation shall not pass until all of these things be fulfilled” in Matthew 24:34. So Jesus was giving natural signs which would bear witness to the restoration of his church and kingdom, and not of his Second Coming.

The date of November 14, even the date of the great meteor shower of 1833, was near the date of the temptation of Jesus by Satan. Remember that was the fortieth day after Jesus’ baptism, that occurred on October 2 on our Gregorian calendar. As well, the year of 1833 was at the end of the “times, times, and half a time” from the prophecies of Daniel and Revelation. It was also three and one-half years, even the length of the Lord’s ministry in the flesh, after the establishment of the Church of Jesus Christ of Latter-day Saints by Joseph Smith.

The great meteor shower of 1833 is the great sign in heaven of Doctrine and Covenants 88:93, that says, “And immediately there shall appear a great sign in heaven, and all people shall see it together.” That great meteor shower symbolized the glory of the Lord at his coming, and of the raining of fire upon the earth in judgment preparatory to his coming.

The sign of the stars falling from heaven, and the signs in the sun and moon, happened at the beginning of the latter-days, and not at the end of it. They were among the first things to occur in the latter-days. They were natural events which bore witness to the great spiritual work that the Lord was performing upon the earth. The Second Coming will be the last event to occur at the end of the latter-days, and it will be suddenly without any signs. That was what the Lord meant when he said, “Behold, I come quickly.” It was not to be soon, but suddenly.

William C. Chappell

“THIS GENERATION” OF JESUS’ PROPHECY

Jesus Christ said something about the subject of *time* in his great Olivet prophecies, as is recorded in Matthew 24, Mark 13, and Luke 21. Remember that Jesus gave those prophecies to his apostles Peter, James, and John when upon the Mount of Olives, just the day before his arrest and crucifixion. His disciples came to him, and they asked him about the signs of his coming and of the end of this age of the world.

It was in answer to their questions that Jesus gave the great prophecies concerning the future, the latter-days, and the end of the world, or of this age of the world. The accounts in the three synoptic gospels are similar, although Matthew 24 has been the most often quoted. Let us read what the scriptures have to say about the subject of “this generation.”

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3). Jesus answered them:

“For nation shall rise against nation, and kingdom shall rise against kingdom; and there shall be famines, and pestilences, and earthquakes in diverse places. All of these are the beginning of sorrows.” (Matthew 24:7-8).

“And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (Matthew 24:29).

“So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand.” (Luke 21:31). “Verily, I say unto you, *This generation shall not pass, until all these things be fulfilled.*” (Matthew 24:34).

I have given the few verses of scripture which are pertinent to the subject at hand. Most in Christendom have not understood that the first part of the prophecies about the future in Matthew 24 concerned the Jews of that day. Only the second part of the

prophecies concerned the latter-days, because Jesus was asked two questions by his apostles.

The first question they asked was: When shall these things be concerning the Jews and of the temple? The second question was: What shall be the signs of his coming and of the end of the world? The prophet Joseph Smith pointed this out in his Inspired Version of the Bible. What no other person has seen however, to my knowledge, is that the signs that were to be given in the sun, the moon, and the stars were to occur in a certain period of time that Jesus called "*this generation.*"

The period of history that Jesus called this generation would logically have to be a certain generation in which the particular signs had occurred. Is that not logical? The signs in the sun, in which it was darkened; and in the moon, in which it appeared as red as blood one night; occurred in the year of 1780. The sign of the stars falling from heaven occurred in the year of 1833.

Therefore, what Jesus had meant by "this generation" in his prophecies for the future, in Matthew 24:34, is the generation of the restoration of the Church of Jesus Christ done by the prophet Joseph Smith. Jesus said that "this generation" will not all pass away until all these things shall be fulfilled. The restoration was accomplished at the end of this generation from 1820 to 1844. It was the restoration of his church and kingdom.

Notice that one verse listed above was taken from the gospel of Luke. In both Matthew and Mark it says that, When ye shall see all these things, know "that it is near;" but Luke says more explicitly that it is "the kingdom of God" which is near. Again, the signs that occurred in the natural world were given to bear witness unto the restoration of his church and kingdom in "this generation" in the latter-days.

It just so happens that we have more light and truth to help us understand Jesus' prophecies of Matthew 24, Mark 13, and Luke 21. This has come through the prophet of the restoration, even the man Joseph Smith. He wrote a transliteration from the King James Version, that was called the Inspired Version of the Bible. The following is Matthew 24:34 in that version.

William C. Chappell

“Verily, I say unto you, this generation, *in which these things shall be shown forth*, shall not pass away until all I have told you shall be fulfilled.” (Matthew 24:34 JSV).

As you can see, all that was added to the verse, to clarify its meaning, was the phrase, “in which these things shall be shown forth.” The question still remains however: What things were to be shown forth? *It was even the signs in the sun, and moon, and stars*. Jesus listed all these signs just a few verses before calling it “this generation” in the verse of Matthew 24:29.

As well, Joseph Smith added the words, until “all I have told you” shall be fulfilled. However, the question still remains as to what things Jesus told the apostles. You can rest assured that he told them about the restoration in the latter-days.

Some skeptics and the agnostics have been so little minded as to think that Jesus taught that the end would come back in his own generation of AD 34. How absurd that is. As Joseph Smith gave by inspiration, Jesus was referring unto a future generation which was to come in the latter-days.

Let me document the exact years, and months, and days of “this generation.” It was from May 20, 1780, when the sun was darkened and the moon was bathed in blood; and then through November 14, 1833, when the stars had fallen from heaven. It continued until the end of the restoration of the church and the death the prophet Joseph Smith on June 27, 1844. Thus, “this generation” had lasted about sixty-four years, with most of the restoration being in the last fourteen of those years.

As well, “this generation” came in the last seventy years of the “2300 days” prophecy found in Daniel 8:14. This has been explained in Part II of this book. Remember, the 2300 “days” are years of actual time, and they ended in the year 1844. So did the time period called “this generation” end in the year 1844. Thus, it occurred during the last seventy years of the prophecy given by the angel Gabriel unto the prophet Daniel.

As a further note concerning the subject of “this generation” and the Inspired Version of the Bible; if you can receive it; this author shall give even more clarification of Matthew 24. At the

end of this Part IV is included his Clarified Expanded Version of Matthew 24. Let us now read the verse of Matthew 24:34 here. Clarifications by the author are put within parentheses, and it is called the Clarified Expanded Version of Matthew chapter 24.

“Verily, I say unto you, that this generation, in which these things, (even the signs in the sun, and moon, and stars), shall be shown forth, shall not pass (away) until (what) I have told you (concerning the restoration of all things in the latter-days) shall be fulfilled.” (Matthew 24:34 CEV).

Let us try to tie these signs together, and seek to understand more of why they occurred, and what they were to bear witness to. Let us seek further insight into the deeper meaning of these signs of the times. Why were those particular signs given? Why would God want the sun to be dark on one day; and why would God cause the moon to look as red as blood one night; and why would God want to make something of a great meteor shower? And how did these natural wonders up in the sky bear witness to spiritual things that God was doing on the earth?

These are some of the in depth questions that the author will seek to throw some more light upon. Let us quote the pertinent verses of scripture and then try to understand them. The verses will be arranged in a different order to help us understand their meaning and chronological relationship in time.

Again, the thing which has not been understood is that the signs up in the heavens above, and upon the earth beneath, have already occurred. This is sort of like the Jews of Jesus’ day, who were looking for signs of their Messiah who was already there among them. The world of Christendom is also expecting to see signs that have already been fulfilled; for the kingdom of Christ is here among men on the earth.

One further word of wisdom should be said before we begin our further analysis of these signs of the times. The sun will not itself be darkened; the moon itself will not be turned into blood; and the stars will not fall from the sky. That is, these things will not literally happen unto those heavenly bodies. These were real events, but they are not literal like they sound.

William C. Chappell

The sun is in reality a gigantic sphere of plasma gas, which is over eight hundred thousand miles in diameter; and it is over ninety million miles away from the earth. The sun is heated by the process of thermonuclear fusion, while converting over four million tons of hydrogen into helium per second, and it is many millions of degrees hot in its interior. Our sun is an average star into which three hundred thousand earths would fit. Therefore, the stars out in space could surely not fall to the earth, for they are millions of times larger than the earth. Thus, the sign of “the stars falling to the earth” must mean something else.

The moon is the natural satellite of our earth, and some two hundred and forty thousand miles away, on which twelve of our astronauts have walked. So what sense would it make for God to turn the moon, which is the size of a small planet, literally into liquid blood? That is how the prophecies sound, but it is not the literal physical reality of their fulfillment.

By our not knowing how and when the signs were to occur, the whole world of Christendom has missed the great works of God to which those signs bore witness. In reality, the sun would be darkened one day by something in the atmosphere. In reality, the full moon would appear red one night by something in the atmosphere. If one was asleep he would have missed that sign. Actually, people are more asleep spiritually than naturally.

In reality, what was called “stars falling from heaven” were shooting stars. They were meteors, ranging in size from gravels to small rocks, which shoot through the atmosphere at up to one hundred thousand miles an hour. This speed causes them to burn up in the air by the heat of friction.

Jesus and the prophets spoke of these things as they would appear to man on the earth. Prophecy is given according to the natural understanding of men. Today, we can understand those natural phenomena from the advantage of modern science. We should understand those events were natural phenomena, which God used, by his foreknowledge, to bear witness to his spiritual work among mankind upon the earth in the latter-days.

Signs and Dates

“...there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.” (Revelation 6:12-13).
“The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.” (Joel 2:31).

“Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder...” (Isaiah 29:14).
“...for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” (Acts 13:41).

“Verily, I say to you, This generation shall not pass, until all these things be fulfilled.” (Matthew 24:34).

“And *this gospel of the kingdom* shall be preached in all the world *for a witness* to all nations; and then shall the end come.” (Matthew 24:14). (The kingdom is the true church).

William C. Chappell

Chapter Two

DATES OF THE LATTER-DAY RESTORATION

DATE OF THE APPEARANCE OF THE FATHER AND THE SON

Exactly forty years after those great signs occurred up in the heavens; in which the sun had been darkened and the moon was turned to blood; there then occurred one of the greatest events in the history of mankind on the earth. The event was not recorded, or accepted, by the professors, theologians, and historians.

It was a purely personal and a spiritual event between God and a young man in answer to sincere personal prayer about the truth. However, it was of fundamental truth, and it has sublime importance for the world of mankind. It was even the personal appearance of God the Father and the Son.

The personal appearance of the Father and the Son unto the young Joseph Smith in the spring of 1820 is known as the "First Vision" by the Church of Jesus Christ of Latter-day Saints. That most singular of events opened up and ushered in the latter-day restoration, even the dispensation of the fullness of times. The church does not know the exact date of that event. That date like a few others did not get recorded.

I want to relate what I have received by inspiration, and by the word of knowledge, concerning the exact date of that great event. I give my personal testimony that it was a true event; that in fact it actually happened, as was testified of by Joseph Smith, the prophet of the latter-day restoration.

In writing this book my immediate purpose was to declare the exact dates of events in the scriptures. In order to do that I must relate what those events were, and, then, that becomes my secondary purpose. That purpose is to bring forth a new witness of the restoration of the church of Jesus Christ, and of the latter-day dispensation of the gospel.

I could say that was my primary purpose, for it is the most important subject that people should become aware of, and learn about, and also accept in these latter-days. We are in the time of prophecy called the latter-days, and people need to know more truth concerning God and Christ, and of their true work among mankind in these latter-days.

We are dealing with holy things so let me quote the account of Joseph Smith's vision of God the Father and of Jesus Christ, which he wrote himself. This account is found in the latter-day scriptures called the Pearl of Great Price, and entitled, "Joseph Smith—History." His account, which could not be put in better prose, is called "The First Vision." These are some excerpts of that account from the writings of Joseph Smith.

"In this history I shall present the various events in relation to this church, in truth and righteousness, as they transpired, or as they at present exist, it being now the eighth year since the organization of the church." (JSH:2).

"Some time in the second year after removal to Manchester (township from Palmyra township), there was in the place where we lived a most unusual excitement on the subject of religion. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to different religious parties, which created no small division among the people, some crying, Lo here! and others, Lo, there!" (JSH:5).

"During this time of great excitement, my mind was called up to serious reflection and to great uneasiness; but although my feelings were deep and often poignant, I kept myself aloof from all of these parties, though I attended their meetings as often as occasion would permit." (JSH:8).

"In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or are they all wrong together? If any of them be right, which is it, and how shall I know it?" (JSH:10).

"While laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading in the Epistle of James, first chapter and fifth verse, which reads: If

William C. Chappell

any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him.” (JSH:11). (Joseph had literal faith in this verse).

“Never did a passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and so unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.” (JSH:12).

“And at length I came to the conclusion that I must either remain in darkness or else I must do as James directs; that is, ask of God. I at length came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, that I might venture.” (JSH:13). (Note that Joseph prayed out loud).

“So, in accordance with this, or my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.” (JSH:14).

“After I retired to the place where I had previously designed to go, and having looked around me, and finding myself alone, I knelled down and I began to offer up the desire of my heart to God...” (JSH:15). (This was sincere personal prayer).

“...I saw a pillar of light exactly over my head, and above the brightness of the sun, which descended gradually until it fell upon me.” (JSH:16). (It was a conduit from heaven).

“...When the light had rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake to me, calling me by name and said, pointing to the other, “This is My Beloved Son. Hear Him.” (JSH:17). (This was a literal visitation).

“My objective in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right, and which I should join.” (JSH:18). (Two Personages means two Men).

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all of their creeds were abomination in his sight; that those professors were all corrupt; that: “they draw near unto me with their lips, but their hearts are far from me; and they teach for doctrine the commandments of men, having the form of godliness, but they deny the power thereof.” (JSH:19). (That is Christianity).

“He again forbade me to join with any of them; and many other things did he say to me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, and looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home.” (JSH:20). (Jesus told Joseph some personal things).

“I now had my mind satisfied, so far as the sectarian world was concerned, that it was my duty not to join with any of them; but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.” (JSH:26).

Again, what is given in the above account was what Joseph Smith wrote in his own hand. A great fundamental truth that he discovered was that God the Eternal Father is an immortal and glorified man. He saw Heavenly Father, who actually spoke to him, with his Son, who stood literally at his right hand.

As far the calendar date of the First Vision about all that is known is to be found in the History of Joseph Smith, including the account which was given above. He stated that it occurred “on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty.” (JSH:14). As well, Joseph stated that he was “at this time in his fifteenth year.” (JSH:7). In verse three of Joseph’s history, he writes that, “I was born in the year

William C. Chappell

of our Lord one thousand eight hundred and five on the twenty-third day of December...” (JSH:3). These are the only written records that we have about the date of his birth.

Joseph Smith was born on December 23, 1805, and the First Vision occurred in the spring of 1820. Therefore, by the month of December in the year of 1820, Joseph Smith would have been fifteen years of age. However, at the time of the First Vision, according to his own account, it was the spring of 1820. Joseph would have just turned fourteen years of age upon the previous December in 1819. Therefore, he was in his fifteenth year at the time of the First Vision, but still fourteen years old.

This is now my personal inspiration and answer to prayer, concerning the exact date of the First Vision, that Joseph Smith had of the Father and the Son in the spring of 1820. I had been studying and praying about the dates of the events in the works of God, and he knows my purpose in this thing. It is to bear a great and new witness to Christ and his kingdom so that many may be blessed and saved. This is my thought as well. If Joseph Smith can receive an answer to prayer like he did, even by the visitation of God and Christ; then, why could I not receive an answer as to the date it happened.

One morning as I walked into my office, suddenly as out of the blue, I received the inspiration from the Spirit that today is the date of the First Vision. This was the still small voice of the Holy Ghost. I immediately looked at my desk calendar and saw that today’s date was the date of May 5.

So I then said a prayer in my mind, asking if the First Vision was not rather April 5 or June 5, but the answer I felt was no. I then asked if the First Vision was on the date of May 5, and I received a confirmation of yes. That is my personal experience and my inspiration on the question.

I checked on the Mosaic and Gregorian calendar correlation and saw that the date May 5 corresponds to the Mosaic calendar date of the fifteenth day of the second month. Thus, May 5 is the thirtieth day after the Exodus of Israel from the land of Egypt,

and is, therefore, thirty days after the date of the resurrection of Jesus Christ from the dead.

The fifteenth day of the second Mosaic month, and our own Gregorian calendar date of May 5, was the first day on which the manna and the quail were sent unto the children of Israel in the wilderness. Manna was sent as bread, and the quail was sent as meat. Should people not now eat meat and bread and be weaned from the milk, as according to Isaiah and Paul. That is what the latter-day dispensation of the gospel is all about.

As well, that date being thirty days after the Exodus, it was the date of Sabbath of the “second Passover.” The thirtieth day after the Exodus, or the fifteenth day of the second month, was reserved for the children of Israel who had been on a far journey and had missed the Passover in the first month. So how fitting this is with the concept of God visiting the lost remnants of the children of Israel in the latter-days—even those who are lost in the wilderness of spiritual apostasy—upon the same date of the year as that date in ancient Israel.

The scripture verse in the Book of Daniel which gives the numeric prophecy for the First Vision is Daniel 12:12. This was explained in Part II of this book. Let us consider this again with even further truth revealed. It is next to the very last verse in the Book of Daniel, and it seems to be just an after thought, but it contains great meaning for the latter-days.

“Blessed is he that waiteth, and cometh to the one thousand three hundred and five and thirty days.” (Daniel 12:12). Who is the “he” in this verse? That is the question.

This is the interpretation of this verse. The “he” was Joseph Smith. He was to wait in the pre-existence until his time to be born. That is the meaning of the word “cometh,” which means when he was born in the flesh. The number of the one thousand and three hundred and thirty-five days, added to the sixty-nine weeks of years in Daniel, comes to the year of 1820. Thus, this verse was a prophecy of the First Vision.

However, there is one other thing to understand about this verse. Notice the words, “...five and thirty days” at the very end

William C. Chappell

of the verse. It is interesting that the date of May 5; it being the fifteenth day of the second Mosaic month; is thirty days after the resurrection of Jesus Christ, and is also thirty-five days after the date of the birth of Jesus Christ.

Wherefore, the author says, by his inspiration and the word of knowledge, that the First Vision of Joseph Smith occurred on the date of May 5. Therefore, it was on May 5, 1820, that God the Father and his Son Jesus Christ did visit and commune with the young man and future prophet Joseph Smith.

**DATE OF THE APPEARANCE OF ANGEL
MORONI AND THE COMING FORTH
OF THE BOOK OF MORMON**

The next event which occurred during the restoration in the latter-days was the appearance of the angel Moroni on the date of September 21 in the year 1823. At least the date of that event got recorded. Now Joseph Smith recorded the date of that event as the night of September 21, but that was also the beginning of the day of September 22, since the angelic visitation ended after midnight. It is interesting that it was on the date of the autumnal, or the fall, equinox of the year.

The angel Moroni then visited Joseph Smith on this date for the next four years, or until the Book of Mormon was delivered unto him out of the earth. That was on the date of September 22 in the year 1827. What glorious times that was.

I realize that I say these things as matter of fact, when many may not be aware of such things. Perhaps, you have never heard of Joseph Smith, the First Vision, the Book of Mormon, or the angel Moroni. If one has heard, then he may have heard some negative and false things about them.

Notice that here again a fundamental truth is revealed. The angel Moroni told Joseph that he had lived before in this land. This settles the question of where angels come from. They are resurrected and immortal men who had once lived in the flesh. Christians not having this knowledge have taught that angels are a special creation before the existence of the world. There was a creation before this world, but it was the spiritual pre-existence of the souls of all mankind.

Let us again read from the History of Joseph Smith about the appearance of the angel Moroni which occurred during the night and the early morning of September 21-22 in the year of 1823. These are some excerpts from that account.

“I continued to pursue my common vocations in life until the twenty-first day of September in one thousand eight hundred and twenty-three, and all the time suffering severe persecution at the

William C. Chappell

hand of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.” (JSH:27).

“In consequence of these things, I often felt condemned for my weakness and imperfections; when, upon the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies; and for a manifestation unto me, that I might know of my state and standing before him; for I had full confidence in obtaining some divine manifestation, as I previously had one.” (JSH:29).

“While I was thus in the act of calling on God, I discovered a light appearing in my room, and that continued to increase until the room became lighter than at noonday, when immediately this personage appeared near my bedside, standing in the air, for his feet did not touch the floor.” (JSH:30).

“He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.” (JSH:31).

“Not only was his robe so exceedingly white, but his whole person was glorious beyond description, and so his countenance was truly like lightning. The room was exceedingly light, but not as bright as immediately around his person. When I first looked upon him, I was afraid, but the fear soon left me.” (JSH:32).

“He called me by name, and he said unto me that he was a messenger sent from the presence of God, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, and kindreds, and tongues; or that it should be both good and evil spoken of among all people.” (JSH:33). (That has come true).

“He said there was a book deposited, written on gold plates, giving an account of the former inhabitants of this continent, and

the source from which they spring. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants.” (JSH:34).

What I have to reveal is why it was upon that date that the angel Moroni appeared to Joseph Smith. The date of September 22, even on the morning of the appearance; it was the autumnal equinox that year, and also the first day of the seventh month on the Old Testament calendar of Moses. On each fifty-year jubilee that date was also the memorial for the blowing of trumpets in the Law of Moses. The gospel of the dispensation of the latter-days is to go forth unto the world as with the sound of a trumpet. That is the meaning of the symbolism and the reality.

The next event during the restoration is that of the coming forth of the Book of Mormon out of the earth. That was also on the date of September 22, but it was in the year 1827. The angel Moroni, who as an angel sent from God, had first visited Joseph Smith on the night and morning of September 21-22 in the year 1823. Joseph had recently turned fourteen years old in the spring of 1820, when he experienced the “First Vision.”

So it was nearly three and one-half years later that the angel Moroni had first appeared to him in his bedroom that night. On September 22, 1823, Joseph was now seventeen years and nine months old, since he was born on December 23, 1805. In three more months he would turn eighteen years of age.

The original Book of Mormon was made of gold plates, that were bound together, on which were engraved scriptures in an ancient language. It had been hidden in a stone box, and buried in the earth upon a hill in western New York state. Even though Moroni revealed this to Joseph in 1823, he was not allowed to take it out of the earth until September 22 in 1827.

It appears that there was a set time when the plates were to be delivered to Joseph, because Moroni said, “that the time for bringing them forth had not yet arrived, nor would it, until four years from that time.” (JSH:53).

Let us now read from the account that Joseph Smith wrote concerning his obtaining the gold plates of the Book of Mormon.

William C. Chappell

Again, this account is quoted from the History of Joseph Smith. These are some excerpts from that account.

“Convenient to the village of Manchester, in Ontario county, New York, stands a hill of considerable size, and also the most elevated of any in the neighborhood. Upon the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box.” (JSH:51).

“Having removed the earth, I obtained a lever, which I fixed under the edge of the stone, and with a little exertion I raised it up. I looked in, and there indeed did I behold the gold plates, the Urim and Thummin, and also a breastplate, as was stated by the messenger.” (JSH:52). (Later Moroni took them).

“Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner, his kingdom was to be conducted in the last days.” (JSH:54). (His church is his kingdom).

“At length the time had arrived for obtaining the plates, the Urim and Thummin, and the breastplate. On the twenty-second day of September, in the year one thousand eight hundred and twenty-seven, having gone there as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me.” (JSH:59).

Again, the Gregorian date of September 22 was the first day of the seventh month in the Law of Moses, and the memorial of the blowing of trumpets on each fifty-year jubilee. Take notice, however, that the first “full” day of autumn averages the date of September 23 on our present Gregorian calendar. Nevertheless, on leap years, or the year before leap years, the autumn equinox is one day earlier, even the Gregorian date of September 22.

Therefore, we now know the reason why the angel Moroni appeared to the young Joseph Smith on the date of September 21-22. It was the anniversary of that date in the Law of Moses; even that of the memorial for the blowing of trumpets upon the first day of the seventh month.

DATE OF THE RESTORATION OF THE AARONIC PRIESTHOOD

The restoration of the Aaronic priesthood occurred upon the date of May 15, 1829. It had been a little over one and one-half years since Joseph had received the gold plates of the Book of Mormon. Joseph had by then translated the ancient inscriptions on the gold plates into English by the gift of God.

A certain man named Oliver Cowdery acted as the principle scribe for the translation of the Book of Mormon, he having been moved upon by the Holy Spirit for that very purpose, although he might not have known it at that time. Oliver Cowdery arrived on the date of April 5, 1829, and began to write for Joseph.

By the way, the date of April 5 is also the anniversary of an important date in the Law of Moses. It is the anniversary of the date of the Exodus the children of Israel from Egypt all of those thousands of years ago. As well, that was the anniversary of the entombment of the Jesus' body in the grave.

Let us read from the History of Joseph Smith about the visit of the angel John the Baptist who ordained Joseph Smith to the Aaronic Priesthood on May 15, 1829.

“We continued the work of translation, when, in the ensuing month of May 1829, we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, which we found mentioned in the translation of the gold plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and laying his hands upon us, he ordained us, saying:” (JSH:68).

“Upon you my fellow servants, and in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.” (JSH:69).

“He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be

William C. Chappell

conferred upon us hereafter; and he commanded us to go and be baptized, and gave us directions.” (JSH:70).

“The angel who had visited us upon this occasion, and had conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament; and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek; and which priesthood, he said, would in due time be conferred upon us. It was on the fifteenth day of May in 1829, that we were ordained under the hand of this messenger and baptized.” (JSH:72).

This is all that the author can tell you. The date of May 15, even the date of the restoration of the Aaronic priesthood, was the anniversary of the ascension of Jesus Christ up into heaven. May 15 is the fortieth day after the resurrection of Jesus Christ; and is, as well, the fortieth day after the date of the organization of The Church of Jesus Christ of Latter-day Saints, since it had also occurred on the date of April 6.

Do you remember from the Acts of the Apostles, Acts 1:3, where it states that Jesus was seen of them some forty day after his resurrection and until his ascension into heaven. Well, count those days from April 6 unto May 15. That was the same forty-day period mentioned in Acts 1:3. Again, the date on which the Aaronic priesthood was restored, even the date of May 15, was the anniversary of the ascension of Jesus Christ into heaven.

DATE OF THE RESTORATION OF THE MELCHIZEDEK PRIESTHOOD

Unlike the date of the restoration of the Aaronic priesthood, the date of the restoration of the Melchizedek priesthood did not get recorded. The angel who ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood had told them that the higher priesthood would be “*conferred in due time*” upon them. Only that it had occurred sometime in the year of 1829, shortly after the restoration of the Aaronic priesthood, is all that is known.

Joseph Smith did testify of the truth of the restoration of the Melchizedek priesthood, as well as did Oliver Cowdery. It was alluded to in the book of Doctrine and Covenants, which is the scripture of the latter-day dispensation. According unto Doctrine and Covenants 128:20, the event had occurred in the wilderness, between Harmony, in Susquehanna county of Pennsylvania; and Colesville, in Broome county, New York. The early part of the latter-day restoration was centered in the Finger Lakes region of the western part of New York state.

Joseph testified that the three angels who ordained him, with Oliver acting as the second witness, were angels who had been Peter, James, and John in the flesh. They had been the apostles of Jesus Christ and held the keys of priesthood authority. Is that not amazing. All the angels who had visited Joseph Smith in the conferring of priesthoods, the keys of authority, and intelligence, had been prophets and apostles of the Lord in their earthly life. This shows where angels come from—a thing which the whole world of Christendom does not know even at this time.

For anyone that does not understand what the Melchizedek priesthood is let me give this description of it. The Melchizedek priesthood is the high priesthood of The Church of Jesus Christ of Latter-day Saints, which church was nicknamed the Mormon Church. The Aaronic priesthood is a preparatory priesthood and an appendage of the Melchizedek priesthood. The Melchizedek priesthood was called such after the great high priest of Salem, who is written about ever so briefly in the Old Testament. The

William C. Chappell

Doctrine and Covenants section 107 is the latter-day revelation on priesthood, so let us read some of those verses.

“There are in the church, two priesthoods, and namely, the Melchizedek and the Aaronic, including the Levitical Priesthood. Why the first priesthood was called the Melchizedek Priesthood is because Melchizedek was such a great high priest.” (Doctrine and Covenants 107:1-2).

“Before his day it was called the Holy Priesthood after the Order of the Son of God. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, the church, in ancient days, called the priesthood after Melchizedek, or Melchizedek Priesthood.” (D&C 107:3-4).

“All other authorities or offices in the church are appendages to this priesthood. The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all the ages of the world, to administer in spiritual things.” (D&C 107:5, 107:8).

Now, let us come back to the subject concerning the dating of the restoration of the Melchizedek priesthood in the latter-day dispensation. All that is known about the date of the restoration of the Melchizedek priesthood is given in Part III of this book, entitled, “Dates of the Life and the Ministry of Jesus Christ,” in the chapter about the date of the transfiguration on the mount. Let us review some of that, for they occurred on the same exact calendar date of the year.

It is the inspiration of the author that the restoration of the Melchizedek priesthood occurred upon the same date as had the transfiguration of Jesus on the mount. However, we still have a problem, for that date did not get recorded either. By the way, people should not think that they are not to know these dates. It is simply that they did not get recorded.

The Mormon Church does not know when the Melchizedek priesthood had been restored by Peter, James, and John. From the records that they have, it has been narrowed down to have occurred between the calendar dates May 25 and June 14. (This information can be found in an article in the Ensign magazine of

the Church of Jesus Christ of Latter-day Saints, entitled, “Dating the Restoration of the Priesthood”). Thus, there has been some research upon this subject.

It is worthwhile to note that May 25 is the fiftieth day, and that June 14 is the seventieth day, after the date of the Exodus of Israel from Egypt, and after the date of the resurrection of Jesus Christ from the dead. Thus, May 25 was the date of Pentecost, and June 14 is also a significant numbers of days, it being seven ten-day periods, or seventy days, after the Exodus.

We need to understand that several dates in the work of the Lord fall on a pattern of ten-day periods after the Exodus in the Old Testament, and after the resurrection in the New Testament. For example, manna was first sent unto the children of Israel on the thirtieth day; the Lord ascended into heaven on the fortieth day; and Pentecost occurred upon the fiftieth day after both the Exodus and the resurrection.

We have already determined that the resurrection of Jesus Christ occurred on the date of April 6. The seventieth day after that date is the Gregorian date of June 14. It is the twenty-fifth day of the third month on the Mosaic calendar, it being counted from the fifteenth day of the first Mosaic month. That is, when counting April 6, the resurrection, as day number one.

When the angel, John the Baptist, had ordained Joseph and Oliver unto the Aaronic priesthood, he told them that the higher priesthood, or the Melchizedek priesthood, would be conferred on them *in due time*. Therefore, could that due time have meant in exactly thirty days, for that is the number of the date June 14. This date is exactly thirty days after the date of May 15, which was the date of the restoration of the Aaronic priesthood.

The number and pattern of the days that would fit is for the ancient Melchizedek priesthood to have been restored upon the same date as was the transfiguration of Jesus on the mount with Peter, James, and John. They are the same individuals, and it is the same priesthood of Jesus Christ. Therefore, this author says that the Melchizedek priesthood was restored on June 14.

William C. Chappell

DATE OF THE RESTORATION OF THE CHURCH OF JESUS CHRIST

We come now to consider the date of that great event, even the day of the inception of the “*marvelous work and a wonder*” as was prophesied in Isaiah 29:14. This was what all the other events that we have considered were leading up to. It was even the establishment and organization of the Church of Jesus Christ again among mankind upon the earth.

Joseph Smith, jr. with five other men, and some fifty other people altogether, met in a small log cabin at Fayette, in western New York, on the date of April 6 in 1830, and set up the church and kingdom of Jesus Christ again upon the earth. It was no less profound a thing than that.

The log cabin was at that time the home of Peter Whitmer and his family, and it has now been restored upon the site of its original foundation. The original log cabin had a dirt floor and measured only twenty by thirty feet. Therefore, from a humble beginning has come a great thing.

In this book we wish to mostly consider the dates of events during the latter-day restoration. However, as with the dates of previous events that have been explained, it must also describe what happened in order to help the reader understand the event that is being written about. In other words, how can one declare the date of some event without first describing the particulars of that event. Therefore, let us review a few details concerning the establishment of the said church.

The date of April 6, 1830, was commanded by the Lord to become the date for the establishment of his church on the earth in the latter-days. As a matter of fact, that was the only specific date given by revelation during the entire latter-day restoration. Thus, we might suppose that April 6 is a significant date.

This specific date was received by revelation to the prophet Joseph Smith and recorded in the latter-day volume of scripture, even the Doctrine and Covenants. It is found in verse 20:1, and in 21:3. Let us read and consider those two verses.

Signs and Dates

“The rise of the Church of Christ in these last days, it being one thousand eight hundred and thirty years *since the coming of our Lord and Savior Jesus Christ in the flesh*, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, *in the fourth month and on the sixth day of the month which is called April.*” (This is the Doctrine and Covenants 20:1).

The revelation given in D&C 20:1 was received before the meeting for the organization of the church. This revelation gave them the date for that meeting. In the next section of D&C 21:3, there is another verse that states the same thing, but with a little different phraseology. This revelation had been received during the meeting of the organization of the church. Let us also read that verse from the Doctrine and Covenants.

“Which church was organized and established *in the year of your Lord* eighteen hundred and thirty, *in the fourth month, and on the sixth day of the month which is called April.*” (This is the Doctrine and Covenants 21:3).

You might notice that the second verse, D&C 21:3, has the phrase as, “in the year of our Lord,” while the previous verse of D&C 20:1, says it as, “since the coming of our Lord and Savior Jesus Christ in the flesh.” The author submits that each of these verses mean exactly the same thing. Each was merely a way of saying that it had been 1830 years since the birth of Jesus Christ in the flesh. In other words, the year was 1830 Anno Domini, or simply AD 1830, as it is commonly denoted.

There is no little misunderstanding in the Mormon Church about the specific meaning of D&C 20:1. Most think it means that Jesus Christ was born on April 6, because it sort of sounds that way. Others think it might have been just a formal way of saying that it was the year AD 1830. This author has found that the latter thinking is correct. The date of April 6 was not Jesus’ birthday, as some have supposed, but it was instead the date of the resurrection of Jesus from the dead.

After I received my own testimony from the Holy Ghost and had come to the knowledge of the latter-day dispensation of the

William C. Chappell

gospel; and when I read those two verses of scripture; I felt that April 6 just might be the anniversary of the resurrection of Jesus Christ. It was the feeling in my spirit, after study and prayer on the matter; for it says the “rise” of the church of Christ, and not the “birth” of the church of Christ.

As for as the factual answer to the question, this author has deciphered the Mosaic calendar of the Old Testament, and has correlated it to our Gregorian calendar. The day of Firstfruits in the Law of Moses was the sixteenth day of the first month upon the Mosaic calendar. It is understood by Biblical scholars that Jesus was resurrected from the dead on the day of Firstfruits.

The day of Firstfruits in the Old Testament, which was also the day of Jesus’ resurrection in the New Testament, correlates with the date of April 6 on the Mosaic and Gregorian calendar correlation. Therefore, this is the factual answer to the question as to the meaning of the date April 6. (The Mosaic calendar of the Old Testament was explained in Part I of this book, and the exact date of the resurrection was explained in Part III).

Therefore, by this inspiration, and reasoning from the facts, it can be deduced that the date of April 6, even the date of the organization and establishment of The Church of Jesus Christ of Latter-day Saints in 1830, occurred upon the anniversary of the resurrection of the Lord Jesus Christ.

**DATE THAT THE LORD SUDDENLY
CAME TO HIS TEMPLE**

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, *will suddenly come unto his temple*, even the messenger of the covenant, whom ye delight in; for, behold, he shall come, saith the Lord of hosts.” (Malachi 3:1). (This was a literal temple).

This prophecy that was given by the prophet Malachi was literally fulfilled in the latter-days on the date of April 3, 1836. This occurred in the first temple that was built by the Latter-day Saints, and it is called the Kirtland Temple.

Kirtland, Ohio, is a small community near Cleveland, Ohio, but it was a gathering place for the saints in the mid 1830’s. The original Kirtland Temple is still there, although it is no longer owned by The Church of Jesus Christ of Latter-day Saints.

Let us now read the account of the Lord’s appearing in the Kirtland Temple, which occurred upon the date of April 3, 1836. Then, let us consider the significance of that date. That event is found in the Doctrine and Covenants in Section 110.

The heading before this section says: Visions manifested to Joseph Smith the Prophet, and Oliver Cowdery, in the Temple at Kirtland, Ohio, April 3, 1836. The occasion was a Sabbath day meeting. The Prophet prefaces his record of these manifestations with these words: “In the afternoon I assisted the other presidents in distributing the Lord’s Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service unto my brethren, I retired to the pulpit, the veils dropped; and I bowed myself, with Oliver Cowdery, in solemn and silent prayer.”

“The veil was taken from off our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet there was a paved work of pure gold, in color like amber.” (Doctrine and Covenants 110:1-2). (This was Jesus Christ).

William C. Chappell

“His eyes were as a flame of fire; the hair of his head was white like the pure snow; and his countenance shone above the brightness of the sun; and his voice was like to the sound of the rushing of great waters, even the great voice of Jehovah, saying:” I am the first and the last; I am he who liveth, I am he who was slain; I am our advocate with the Father.” (D&C 110:3-4).

Again, the date of this great and singular event was April 3. What do we suppose that date was the anniversary of? Was not Jesus resurrected on the date of April 6? Therefore, the date of April 3, being the fourth day before that, is the date of the Last Supper, and of Jesus’ suffering in the Garden of Gethsemane.

However, the year 1836 was also a leap year, and therefore, each Gregorian calendar date occurs one day earlier. Thus, the date of April 3 on that leap year was also the anniversary of the crucifixion of Jesus on the cross at Calvary. Therefore, what a holy anniversary the date of April 3 was, for the Lord to have “*suddenly come to his temple*” in his latter-day kingdom.

**DATE OF THE DEATH OF JOSEPH SMITH
AND THE RESTORATION OF TEMPLE WORSHIP**

Let us now consider the prophet of the restoration, the man Joseph Smith, and the dates of his birth and death. We should first consider the date of his birth. Joseph Smith was born upon the date of December 23 in 1805, at Sharon, Vermont, to Joseph Smith senior and Lucy (Mack) Smith.

I have found that the date of his birth also has significance. On the Mosaic and Gregorian calendar correlation, included at the end of this book, one can find that the Gregorian calendar date of December 23 corresponds to the second day of the tenth month on the Mosaic calendar. It was also *the fortieth seventh-day Sabbath of the year* on the Mosaic calendar.

The death of Joseph Smith occurred on the date of June 27, 1844. Joseph Smith was murdered while imprisoned in jail at Carthage, Illinois. The year of his death was the terminal year of the “2300 days” prophecy in the book of Daniel 8:14. However, that prophecy is about the restoration of temple worship by the year 1844, which says: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” The word cleansed can be more correctly translated as “restored.”

The year 1844 was a leap year, and that causes the date of June 27 to correspond to the ninth day of the fourth month upon the Mosaic calendar. That date was *the fifteenth Sabbath of the year*; it being fourteen weeks, or the ninety-eighth day, from the beginning of the Mosaic year. That number of days is also *two seven times seven*, so it is a significant number.

As well, when we count the number of days that June 27 is after the date of April 4, which is the date of the death of Jesus, we will find that it is also *eighty-five days*. So that is the hidden meaning of what the Lord had said unto Joseph in Doctrine and Covenants 130:15, which says, “Joseph, my son, if thou liveth until thou art *eighty-five years* old.”

Joseph had died eighty-five days after the date of the death of Jesus. So that was the number of days, and not years; and it

William C. Chappell

shows that the Lord knew the date of Joseph's death. The Lord said to Joseph by the Spirit, "Thy days are known and thy years shall not be numbered less." (D&C 122:9).

As was mentioned before, the year of 1844 is the terminal year of one numeric time prophecy given in the Book of Daniel. The angel Gabriel revealed this to Daniel over 500 years before the time of Christ. It was the end of the "2300 days" of Daniel 8:14, which actually meant 2300 years of historic time. Let us compare the King James Version of the Bible with the Revised Standard Version of the Bible for Daniel 8:14.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14, KJV). "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state." (Revised Standard Version of Daniel 8:14).

Notice that in the King James Version the word is rendered as "*cleansed*," while the Revised Standard Version renders the same word as "*restored*." One says, for two thousand and three hundred days, while the other says evenings and mornings. That is easy enough to understand, but "*sanctuary*" should also have been translated as the word "*temple*."

The true meaning of Daniel 8:14 should be expressed in this way. "By the end of 2300 years from the decree to restore the city of Jerusalem given in 457 BC, which comes to the year of AD 1844, the sanctuary of the temple, and temple worship, will again be restored to Israel in the latter-days." Joseph Smith was the prophet of the Lord who did restore temple worship in the latter-days, and he was killed in that very year of 1844.

The temple prophesied by the angel Gabriel to the prophet Daniel was the temple at Nauvoo, Illinois, which has now also been restored. The dedication ceremony for the Nauvoo Temple was conducted by the prophet Joseph Smith on April 6, 1841. But the first services in the temple were held on April 6, 1844. That, then, was the specific date that marked the restoration of temple worship in the latter-days, and was the literal fulfillment of the prophecy of Daniel 8:14.

Signs and Dates

As an extra note, let this be stated. The original temple that was built by the Latter-day Saints at Nauvoo, Illinois, was later destroyed. It was partially burned, hit by a tornado, and finally the ruins were removed. But in the year of 2000 The Church of Jesus Christ of Latter-day Saints decided to rebuild the Nauvoo Temple. Thus, the temple which had been revealed by the angel Gabriel unto the prophet Daniel, as recorded in Daniel 8:14, is here again upon the earth. It is a very special temple.

William C. Chappell

Chapter Three

ANALYSIS OF THE LATTER-DAY SIGNS

WHY THE EARTH REELED TO AND FRO

The scriptures prophesy that “the earth shall reel to and fro as a drunken man, the sun shall hide his face, the moon shall be bathed in blood, and the stars shall fall from heaven.” But why was earth to reel to and fro as a drunken man? Why was the sun to be darkened? Why was the moon to look as blood? And why were the stars to fall from the heavens upon the earth? In other words, why would God have chosen those natural events to be the signs of his spiritual work among mankind?

The earth was to “reel to and fro like a drunkard,” (according to Isaiah 24:20), because the whole world of mankind has been drunk with the wine of false doctrine and of apostasy. For “they are drunken, but not with wine; they stagger, but not with strong drink.” (Isaiah 29:9). Isaiah had much to say about the subject of spiritual drunkenness; but he had much more to say concerning the restoration in the latter-days, even “a marvelous work and a wonder,” as he called it.

“The earth shall reel to and fro like a drunkard...and all the transgression thereof shall be heavy upon it...” (Isaiah 24:20). Stay yourselves, and wonder; cry out: they are drunken, but not with wine; they stagger, but not with strong drink.” (Isaiah 29:9).

“They have erred through wine, and through strong drink are out of the way; the priest and the preacher have erred through strong drink...they error in vision, they stumble in judgment.” (Isaiah 28:7). “The earth also is defiled under all the inhabitants thereof; because they have transgressed the laws, changed the ordinances, and have broken the everlasting covenant.” (Isaiah 24:5). “Therefore, hear ye now this, thou afflicted, and drunken, but not with wine.” (Isaiah 51:21).

“Therefore, behold, I will proceed to do a marvelous work among this people, and even a marvelous work and a wonder.” (Isaiah 29:14). “And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the lost remnant of his people...” (Isaiah 11:11).

If one knew the extent and depth of the spiritual apostasy, which has such a hold on mankind, one would see that it is like unto a drunken and a staggering man. Then, one could also see the necessity of the restoration back to the true gospel of Jesus Christ in these latter-days.

The verses of scripture given here are addressing these two subjects. It is the apostasy from the gospel of Jesus Christ, and the restoration back to the true gospel in these latter-days. That was what the signs in the earth, and in the sun, and in the moon, and in the stars, were bearing witness to. For the world is full of false doctrine and apostasy; and they must needs be shaken out of apostasy, even if it so be that God must even cause the earth to quake and to reel to and fro like a drunken man.

So how appropriate it was then, that those great earthquakes should have occurred, and this sign be given, in the early 1800's. They occurred about thirty years after the sign in the sun and the moon, and eight years before the appearance of God the Father and Jesus Christ to Joseph Smith.

As well, the epicenter of all these earthquakes was near the ancient site of the Garden of Eden; for the Garden of Eden was located at the confluence of the Ohio and the Mississippi rivers. This river was four heads coming from four lands and directions; and thus this is the explanation of Genesis 2:10. (This subject is explained in full in another book by the author).

William C. Chappell

WHY THE SUN WAS DARKENED

Why was “the sun...turned into darkness...before the great and terrible day of the Lord come?” (Joel 2:31). This physical darkness, which could be seen with the eyes, then symbolically represents the spiritual darkness of all mankind. This very same symbolism is used through the scriptures to represent ignorance, unrighteousness, and evil. Opposite to darkness is light, which represents wisdom, righteousness, and truth. Therefore, see how appropriate it was for this sign to be given at the end of the reign of ignorance and falsehood, and at the time of the restoration of light and truth in the latter-days.

In the gospel according to Matthew, Jesus said that the signs in the sun, the moon, and stars would be immediately “*after the tribulation of those days.*” Now we should understand that the “tribulation of those days” was all of the tribulations of history that led up to the latter-days.

If one were to study about the wars, plagues, the suffering, and death which occurred throughout the middle ages; then, he should certainly agree the word “tribulation” would describe that period of history. “*Those days*” was the age of such intellectual ignorance and spiritual apostasy that it is called the “Dark Ages.” It was at the end of “those days,” and at the start of the latter-days, that the signs in the sun and moon occurred.

The scriptures have very much to say about the subject of spiritual light and spiritual darkness. Let us read some of these verses of scripture, and first about spiritual apostasy.

“Woe unto them that call evil good, and good evil; that put *darkness for light, and that put light for darkness.*” (Isaiah 5:20). “I clothe the heavens with blackness, and I make sackcloth their covering.” (Isaiah 50:3). (This is spiritual darkness).

“Verily, I say to you, *that darkness covereth the earth, and gross darkness the minds of the people,* and all flesh has become corrupt before my face.” (D&C 112:23). “And the whole world lieth in sin, and groaneth under darkness and under the bondage

of sin” (D&C 84:49). “...and the sun became black as sackcloth of hair...” (Revelation 6:12).

These scriptures are describing the great apostasy from the once true and simple gospel of Jesus Christ. Spiritual darkness is not only not knowing the gospel, it is also corrupting the gospel after it as been received. As a matter of fact, the latter is even a far worse sin than the former. Since all of the world of mankind has now heard of the gospel of Jesus Christ; the problem is with the apostasy from the true points of his doctrine.

That is what the whole world of Christianity is full of today, and they are completely blind to it. Christianity today is as blind to the kingdom of Christ as the Jews were to Christ. Jesus Christ established one, and only one, church during his earthly life and ministry. He did not set up two or three different churches, and certainly not the hundreds of denominations within Christianity as there are in the world today.

If there are two churches, with both claiming to be his, then one came from some other source. How simple it should be for us to understand, and yet who can see it? All are blind to it, and this blindness is the spiritual darkness to which these verses of scripture are referring. Therefore, let us try to see the light.

“*God is light*, and in him is no darkness at all.” (I John 1:5). “Then spake Jesus unto them saying, *I am the light of the world*; he that followeth me shall not walk in darkness, but shall have *the light of life*.” (John 8:12). “...the light of truth. Which truth shineth. *This is the light of Christ*. As he is in the sun, and the light of the sun, and the power thereof by which it was made.” (Doctrine and Covenants, section 88, verse 6-7).

William C. Chappell

WHY THE MOON WAS TURNED TO BLOOD

Why should “the moon be turned to blood, before the great and the terrible day of the Lord?” (Joel 2:31). This sign was also given for the same reason as were the other signs in the earth, in the sun, and in the stars. They bore witness to the apostasy from Christ’s original doctrines, and of the restoration back to the true gospel, which was occurring in that generation. The moon was turned to blood, or was bathed in blood, like red wine.

The Book of Revelation specifically addresses the universal apostasy. As a matter of fact, about all of the symbolism in the Book of Revelation concerns the great spiritual apostasy from the true and pure doctrines of Jesus, and it results on the history of mankind. Apostasy began in the early church from the pride, ignorance, and vanity of man, resulting in “Babylon the Great.”

“And there came one of the seven angels that had the seven vials, and talked with me, saying unto me, Come thither; I will show to thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and all the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelation 17:1-2).

“So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast full of names of blasphemy. And on her forehead was a name written: *Mystery, Babylon the Great, Mother of Harlots and Abominations of the Earth*. And I saw the woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” (Revelation 17:3,5,6). “and the moon became as blood.” (Revelation 6:12:6).

Does anyone know the symbolic meaning of the woman that is spoken of here? She was what became of Jesus’ church. This is a sad thing. Once she was a virgin, pure and clean. Then she became a whore, and was drunken with the blood of the saints. Something went wrong, would you not think?

The same symbolism is repeated throughout the scriptures. Notice the words “whore” and “fornication” are used. Like the word “drunken” this is speaking spiritually. Spiritual whoredom

and fornication is the mixing of impure doctrines and practices with the true doctrines of Christ.

That is what adultery is. For example, adulterated milk has impurities and poisons in it. Wherefore, when a married person commits adultery, this causes the marriage covenant between the two to become impure, or adulterated.

There is also a spiritual adultery of the whole church, which is sin against the covenant between Jesus Christ and his church. Thus, the covenant between Christ and man is broken, and they have no covenant. This is an abomination which then drives the church into the “wilderness” of spiritual apostasy. That is what happened to the church that Jesus founded.

The angel showed to John in vision that the woman, which had represented the apostate church, was “that great city which reigneth over the kings of the earth.” (Revelation 17:18). That great city which ruled at the time was Rome. As well, there was a great universal church founded in that city which is the mother of the many protestant denominations and sects of Christendom. The beast upon which the church sat was the Roman Empire.

Now get this, it is just amazing! The first church council of Nicaea began upon the date of May 20, AD 325. That was the exact same date that the moon was bathed in blood in 1780. On the night of the blood red moon, on the date of May 20 in 1780, it was a full moon. Is that not amazing! Upon the night the stars fell from heaven there was a new moon that night. How perfect God is in the timing of things even in nature.

William C. Chappell

WHY THE STARS FELL FROM HEAVEN

The sign given up in the stars that, “the stars shall fall from heaven” (Matthew 24:29) had symbolic and also great spiritual meaning. The date of the event had significance, as well. Let us first consider just what was involved in this phenomenon. That is, what actually happened as a physical reality.

“And the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:13). This is scriptural symbolism.

The Great Meteor Shower of 1833 is listed in many of the encyclopedias because it was of such an unusual and awesome nature. This meteor shower occurred at the time of the annual Leonid meteor showers. The Leonid meteor shower occurs each year in mid November, and they average approximately five to twenty meteors per hour. Understand that we are talking about what is commonly called “shooting stars.”

The great meteor shower that had occurred during the night of November 13-14, 1833, had been occurring every thirty-three years. This was, of course, only a natural phenomenon, but it is interesting that it was occurring each thirty-three years, for that was the length of Jesus’ life while in the flesh. Could it truly be that everything bears witness of him?

That Leonid meteor shower occurred in 1800, and again in 1866, but they were nothing in comparison to the Great Meteor Shower of 1833. That meteor shower has been estimated to have been several hundred thousand per hour. Actually, the numbers of the meteors which were streaking through the night sky were uncountable, for they fell like “*it was raining fire from heaven*” according to the eyewitnesses at the time.

As previously given in this book, the Great Meteor Shower of 1833 occurred three and one-half years, which was the length of the Lord’s earthly ministry, after The Church of Jesus Christ of Latter-day Saints had been established on the date of April 6, 1830. Thus, the year is significant, as well. It also had occurred during what Jesus called “this generation.”

As well, this great meteor shower happened near the date of Jesus' temptation by Satan, it being forty days after his baptism on October 2, AD 30. The gospels say that he went straightway to the wilderness to fast for forty days, and to be tempted of the devil. Forty days after the date of October 2 is November 11.

If it took Jesus two days to get to the place of his fast; then, the date of November 13 would have been the fortieth day of his fast. Thus, that would have been the date that he had overcome the temptations of the devil. The meaning of all this is that the "stars falling from heaven" symbolized the casting of Satan and his angels out of heaven.

Jesus Christ had overcome sin, and the world, and the devil. Surely, this was "the great sign in the heavens" and a sign given to bear witness to the restoration of the church of Jesus Christ unto his saints in the latter-days.

That great meteor shower also portrayed the raining of fire upon the earth in the final judgments of God. Many people who witnessed the phenomenon surely thought that it was the end of the world. There are several accounts that people fell upon their knees, repenting and fearing that it was the Second Coming of Jesus Christ, and of the end of the world.

As one final note, let us consider just what a meteor shower such as that would have looked like. One cannot tell when they see one meteor at a time, but they fall down from the zenith, or the center of the sky. It is the earth that is actually entering the cloud of particles and gravels in space and is pulling them in by gravity. They only look like falling stars.

Thus, in a great meteor shower, it rains fire from one point; that is, from the zenith of the sky. It would look as if light and fire was coming from one place, or from one man. Surely, that would have looked like the Second Coming of Jesus Christ, as people may have imagined it to be.

William C. Chappell

Chapter Four

SCRIPTURES WHICH BEAR WITNESS TO THE LATTER-DAY RESTORATION

The restoration of the Church of Jesus Christ, the priesthood with its offices, and ordinances, and temple worship; and, in fine, the restoration of the fullness of the gospel of Jesus Christ at the beginning of the dispensation of the fullness of times, is called the Restoration by the Latter-day Saints.

In this part of this book the author has given an explanation of the signs and the dates for the major events of the latter-day restoration. As well, there has been an analysis of those natural signs which bore witness unto those spiritual events. However, we need to understand the meaning and purpose of those things. We need an overview of the restoration from the scriptures that prophesied of it, and that bears witness to it.

“Repent ye, therefore, and be converted, when the times of refreshing shall come down from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Act 3:19-21).

“Having made known to us the mystery of his will: That in the dispensation of the fullness of times he might gather in one all things in Christ.” (Ephesians 1:9-10).

“And Jesus answered and said unto them, Elias truly shall first come, and restore all things.” (Matthew 17:11). “I will send my messenger and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant.” (Malachi 3:1).

“And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the lost remnant of his people.” (Isaiah 11:11). “Thus, saith the Lord and his Holy One, to him whom man despiseth, to him whom the nation abhorreth;

and he shall chose thee.” (Isaiah 49:7): To be his servant to bring Jacob again to him, though Israel be not gathered...to raise up the tribes of Jacob, and to restore the preserved of Israel.” (Isaiah 49:5-6). “...and none saith, Restore.” (Isaiah 42:22).

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah.” (Jeremiah 31:31). “Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.” (Isaiah 29:14). “Listen, O isles, unto me; and hearken, ye people from afar.” (Isaiah 49:1).

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them who dwell upon the earth.” (Revelation 14:6). “Truth shall spring up out of the earth, and righteousness will look down from heaven.” (Psalms 85:11). “Thy word is truth.” (John 17:17).

“And the vision of all is become unto you as the words of a book which is sealed.” (Isaiah 29:11). “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” (Isaiah 29:18).

“For I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” (Acts 13:41). “He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together all the dispersed of Judah from the four quarters of the earth.” (Isaiah 11:12).

“And in the days of these kings shall the God of heaven set up a kingdom.” (Daniel 2:44). “But there is a God in heaven that revealeth secrets and maketh known what shall be in the latter-days.” (Daniel 2:28). “This generation shall not pass till all these things shall be fulfilled.” (Matthew 24:34). “And this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come.” (Matthew 24:14).

If a person understood that these verses of scripture are all prophesying of the latter-day Restoration, then little explanation would be necessary. God had once established his covenant with man, that covenant was broken, and it had to be restored back again. It is as simple and profound as that.

William C. Chappell

The covenant which God had made with ancient Israel was broken through disobedience and idolatry. The church that Jesus Christ established during his earthly ministry fell into apostasy through sin and false doctrine. Thus, that covenant has also been broken, even though the whole world of Christendom does not yet understand that fact of truth.

Some during the protestant reformation knew there had been an apostasy from the true gospel of Jesus Christ. So there was a reformation, but that was not good enough. For truth cannot be reformed, it must also be restored back again. Hence, there was the necessity of a restoration of the gospel.

When Peter preached on the day of Pentecost, he testified of “the times of refreshing” and of “the restitution of all things.” It is referring to the latter-day restoration. We should understand that the word “restitution” means “restoration.”

Paul testified that God made known to him “the mystery of his will.” What was that mystery? It was that even although all would be lost in that day; yet, God would restore all things back again, and even more fully, during the latter-days. In the gospels Jesus told his apostles that, “Elias shall come first and restore all things.” Now, I ask this question. What other dispensation ever was, or ever claimed to be, the Restoration?

The “Elias” spoken of is the latter-day prophet who was sent to “restore all things,” even the man Joseph Smith. He was the “messenger” sent in the latter-days to “prepare the way before” the Second Coming of the Lord. He was to do this during “the dispensation of the fullness of times,” and when the Lord would “suddenly come to his temple.”

Isaiah has many prophecies concerning the restoration of the Lord’s church and gospel in the latter-days. Isaiah clearly states that, “and the Lord shall set his hand again the second time” to recover his people. The Lord set his hand the first time with his life and ministry in the flesh. So when did the Lord set his hand “again the second time” but in the restoration.

As well, how could the Lord set his hand again the second time, except by the Spirit, even from heaven, and that he have

“his servant” to do his work among men upon the earth. If one can receive it, this was “his servant” who was “to bring Jacob again to him,” even the prophet Joseph Smith.

Isaiah 49:7 is speaking of the “First Vision” that the young Joseph Smith had of God the Eternal Father and his Son, Jesus Christ, in 1820. It says that “the Lord (God) and his Holy One (Jesus Christ)” spoke “to him who man despised, and whom the nation abhorred.” What man was despised and hated more than the Mormon prophet Joseph Smith.

Yet, Joseph was called by the Lord “to raise up the tribes of Jacob,” and “to restore the preserved of Israel.” That was “the marvelous work and a wonder” that the Lord had proceeded to do “among this people,” and a “people from afar,” in the “isles of the sea,” which is America.

The “another angel,” which the apostle John saw in visions, was the angel Moroni, who visited Joseph Smith to reveal “the everlasting gospel to preach unto them who dwell on the earth.” John described him as “another angel” because he did not know him. Moroni, in his earthly life, had lived on another continent, that of ancient Central America.

The Psalms states that “truth shall spring out of the earth,” while John says that “thy word is truth.” If these two verses are put together, then the word of God shall spring out of the earth. If you can receive it, the word of God, the “word of truth,” that “spring out of the earth,” is the Book of Mormon.

It is even “the words of the book which is sealed,” and “the (spiritually) deaf shall hear the words of the book, and the eyes of the (spiritually) blind shall see.” The Lord Jesus has “set up a kingdom,” and “this gospel of the kingdom” is going “unto all nations, kindreds, tongues, and people” in the latter-days.

This was done among men on the earth by the man “whom man despised” and “which ye shall in no wise believe.” Yet, “he shall set up an ensign to the nations,” and he “shall assemble the outcasts of Israel” from all corners of the earth. All this was the fulfillment of the prophecies of the scriptures, and the meaning and purpose, of the great and latter-day Restoration.

William C. Chappell

Joseph Smith had made an inspired translation of the King James Version of the Bible. Matthew chapter 24 is included in the latter-day scriptural additions of the Pearl of Great Price and called Joseph Smith-Matthew. This author has made additional clarifications to that Inspired Version, which is included here at the end of the book. The clarifications are put in parentheses, as well as, the chapter and verse numbers of the original. It is called the Clarified Expanded Version of Matthew Chapter 24.

Chapter Five

CLARIFIED EXPANDED VERSION OF MATTHEW CHAPTER 24 (Clarifications by the Author are in Parentheses)

I say to you (the Jews) that ye shall not see me henceforth, and know that I am he of whom it is written in the prophets until ye will say: Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God (24:1). (This first verse is Matthew 23:39).

And Jesus went out, and departed from the temple; and his disciples came to him, to hear him, saying: Master, show (us and explain to) us concerning the buildings of the temple; as thou has said—They shall be thrown down, and left desolate (24:2).

And Jesus said to them, See ye not all these things? And do ye not (yet) understand them? Verily, I say unto you, There shall not be left here, on this temple, one stone upon another that shall not be thrown down (24:3), (and left unto the Jews desolate).

And Jesus left them, and went to the Mount of Olives (east above Jerusalem). And as he sat upon the Mount of Olives, the disciples came to him privately, saying: Tell us when (and also how) shall all these things be that thou hast said concerning the destruction of the temple, and (also) the Jews (24:4). And Jesus answered, and said unto them (24:5).

Behold, these things I (now speak) unto you concerning the Jews (24:21) (and Jerusalem). When ye, therefore, shall see the abomination of desolation, (coming on the city of Jerusalem by the Romans), spoken of by Daniel the prophet, concerning the destruction of Jerusalem; then, you (even my disciples) shall (be standing) in the holy place (in the temple, and ye shall hear my voice, saying, Let us depart hence). Whoso readeth (or heareth) let him understand (24:12) (and so do).

William C. Chappell

Then let them (of my church) who are in Judea flee into the mountains (24:13) (and hide). Let him who is (at home) upon the housetop flee, and not turn (or take time) to take anything out of his house (24:14). Neither let him who is in the field (working) return back (to his house) to take his clothes (24:15). And woe unto them (the women) who are with child (and pregnant), and unto them that give suck (with babies in arms) in those days (for they must flee for their lives) (24:16). Therefore, pray ye to the Lord that your flight (from Jerusalem shall) be not in the winter (because of the cold and hardship), neither upon the Sabbath day, (that ye be not taken by surprise) (24:17).

For then, in those days, shall be great tribulation on the Jews, and on the inhabitants of Jerusalem, such as was not before sent on Israel of God, since the beginning of their kingdom until this time; nor ever shall be sent again upon Israel (24:18). All things that have befallen them are only the beginning of sorrows which shall come upon them (24:19). And except (the judgments of) those days should be shortened (and limited), there should none of the (Jews) flesh be saved (alive upon the earth); but for the elect's sake, according to the (ancient) covenant (which I made with their fathers), those days shall be shortened (24:20).

And as Jesus (later) sat on the Mount of Olives, the disciples (then asked him), saying, What is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is (at) the end (of this present age) of the world? (24:4). And Jesus answered and said unto them (24:5).

Behold, I (now) speak these things unto you (my disciples) for (your), the elect's sake (24:23), who are the elect according to (my) covenant (24:22) (which I have made with you). (First) they shall deliver you up to be afflicted, and shall kill you; and you shall be hated of all the nations, for my name's sake (24:7).

Take heed that no man deceive you (24:5) (after the world has become Christian). For (in those days) many shall come in my name, (claiming to represent me), saying (that) I (Jesus) am Christ, and (they) will deceive many (24:6). Then shall many be

offended, and shall betray one another (24:8). And many false prophets, (and priests, and preachers claiming to represent me) shall arise, and shall deceive many (24:9). And because iniquity will abound the love of many shall wax cold (24:10); but he that remains steadfast (in my true doctrine), and is not overcome (of sin), the same shall be saved (24:11) (in my kingdom).

And, again, after the tribulation of those days which shall come; if any man shall say, Lo, here is (a) christ, or there (is a christ, or a savior); believe it not (24:21). For in those days, (the latter-days) there shall arise false christs (or men claiming to be the saviors of men), and false prophets (and preachers teaching many vain and foolish doctrines), shall show signs and wonders; insomuch that, if possible, they shall deceive the very elect (my latter-day saints), who are the elect according to the covenant (24:22) (of the priesthood which I shall restore unto them).

Immediately after the tribulation of those days (or preceding the restoration), the sun shall be darkened (by the atmosphere), and the moon shall not give her light (and shall later appear as red as blood one night), and the stars, (or the shooting stars, or meteors), shall fall from heaven, and the powers of heaven shall be shaken (24:33) (and realigned with man).

Verily, I say unto you, this generation in which these things, (or the signs in the sun, moon, and stars), shall be shown forth, shall not (all) pass (away) until all I have told you (concerning the restoration of all things in the latter-days) shall be fulfilled (24:34). (Behold, all things shall be restored).

Learn the parable of the fig tree. When its branches are yet tender, and it begins to put forth leaves, ye know that summer is nigh at hand (24:38). So likewise mine elect (in the latter-days), when they shall see all these things (and the signs of the times), they shall know that he (Christ and his kingdom) is near, even at the doors (24:39). And you shall hear of wars and rumors (and news) of war; see that ye be not troubled, for all I have told you (and is written) must come to pass; but the end is not yet (24:23).

And so, again, this gospel of the kingdom shall be preached (by the priesthood of my church and kingdom) in all the world

William C. Chappell

(during the latter-days), for a witness to all nations (24:31). (For Christ must have a kingdom to receive when he comes; and if they are not of the priesthood of my church, they cannot preach the gospel of the kingdom, for they shall not have it); and then shall the end come, or the destruction of the wicked (24:31).

Behold, I speak for mine elect (my saint's) sake; for nation shall rise against nation (in war), and (one) kingdom (shall rise up in war) against (another) kingdom; there will be famines, and pestilences, and earthquakes in divers (or diverse) places (24:9). And because iniquity shall abound, the love of many shall wax cold; but he that is not overcome (of sin or deception), the same shall be saved (24:30).

And now I shall show unto you (another) parable. Behold, wheresoever the carcass (or the body) is, there shall the eagles (or vultures) be gathered also. So likewise shall mine elect (the latter-day saints) be gathered (together) from the four (even all) quarters of the earth (24:27) (to an holy city, the New Jerusalem, even my Zion, which city shall come forth in the last days).

But as it was in the days of Noah, so shall it be also at (the time of) the coming of the Son of Man (24:41). For it shall be with them (in the latter days), as it was in the days which were before the flood. For unto the day that Noah entered into the ark, they were eating and drinking (and partying), and marrying and giving (and divorcing) in marriage (24:42). And (they) knew not until the flood came and took them all away; so also shall (it be at) the coming of the Son of Man (24:43).

And, as I said before, after the tribulation of those days (the middle ages), and the powers of the heavens shall be shaken (in the restoration), then (at the end of the latter-days) shall appear the sign of the Son of Man in heaven; and then shall the tribes (and the peoples and nations) of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven (with clouds of angels), and with power and great glory (24:36).

Whoso treasureth up my word will not be deceived, for the Son of Man shall come; (but first) he shall send his angels (the prophets and the apostles) before him (and they shall ordain men

to preach the gospel of the kingdom in the latter-days as) with the sound of a trumpet (24:37).

Behold, I have told you before (hand) (24:24). Wherefore, if they shall say to you, Behold, he (or a savior) is in the desert; go not forth. Behold, he (a savior) is in the secret chambers; believe it not (24:25). For in those days (the latter-days) there shall arise false christs (or men claiming to be the saviors of men) (24:22). For as the light of the morning comes out of the east, and shines even unto the west, and covers the whole earth; so shall also the coming of the Son of Man be (24:26).

Then shall be fulfilled that which is written, that in the last days two shall be in the field; the one shall be taken (and cut off from among the living), and the other (shall be) left (alive upon the earth) (24:44). Two shall be grinding at the mill; one shall be taken, and the other left (24:45). (For they that are taken shall be cast into outer darkness, where there is weeping and gnashing of teeth). And, thus, comes the end of the wicked according to the prophecy of Moses, saying; they will be cut off from among the people (24:55). (But they that are left alive upon the earth shall live to inherit the seventh millennium, which shall come).

And what I say unto one, I say to all men: Watch, therefore, for ye know not at what hour your Lord doth come (24:46). But know this, if the good man of the house had known in what hour the thief would come, he would have watched, and not suffered his house to be broken up, but would have been ready (24:47); (for the Lord comes as a thief in the night). Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man comes (34:48); But of that day and hour, no one knoweth; no, not the angels of God in heaven, but my Father only (24:40).

(Again) take heed that no man deceives you (24:5), (in the latter-days when Christianity becomes popular). For many shall come in my name (and claiming to represent me), saying, (that) I (Jesus) am the Christ, and (they) shall deceive many (24:6). And many false prophets (and preachers that claim to represent me), shall arise, and shall deceive many (24:9). But he that remaineth steadfast (in doctrine) and not overcome, shall be saved (24:11).

William C. Chappell

Behold, I speak these things to you for the elect's sake who are elect according to the covenant (24:22) (of the priesthood, that I shall restore and confirm on the heads of my saints in the latter-days). (And they shall preach) the gospel of this kingdom in all the world as a witness unto all nations, and then shall the end come (24:31). (Behold, this much I tell you; that it shall be even as it was with the Son of Man; for, behold, it shall be in the morning of the third day; and remember that a thousand years is as one day with the Lord. Even so, Amen).

WHERE ARE WE NOW IN PROPHETIC TIME ?

After reading this book one would naturally wonder where we are now at in prophetic time. People have always wondered when the Second Coming of Jesus Christ will be, and of the end of this age of the world, ever since the prophecies were given. No one knows when it will be, and this author has only written about the signs and dates which bear witness to these things.

Of course that great day will not be revealed until that great day shall come. Jesus said not even the angels in heaven knew that date, but his Father only. Jesus did not know the exact date while he was in the flesh. So it will certainly not be revealed.

However, some use that verse of scripture to teach that we are not to know any date in the Bible. That is not what the Bible says. Jesus gave only one date that we are not to know. That is the date of his Second Coming. We cannot know of any future date, but we can know when they have been fulfilled.

Let us understand this truth and be sure about it. To be more specific, Jesus said that no man can know the day or the hour of the Second Coming, or of the times that the Father has put into his own hands. Jesus did not say, however, that we cannot know the century, or even the decade. As well, we can learn any date of events that have already been fulfilled.

For this subject, people need to understand the numeric time prophecies given in the Book of Daniel, which are explained in Part II of this book. You might wish to review that at this time. Remember, there is a latter-day “seventy weeks” of years in the latter-days, which matches the last seven actual years of Jesus’ life and ministry. Therefore, the latter-day dispensation is to be seventy times longer than Jesus’ earthly ministry.

This latter “seventy weeks” is another 490 years that began in AD 1585, and will last until AD 2075. The year AD 1830 is the exact middle of this period of time. That is the year which is meant by the “time, times, and half time,” and the “time, times, and dividing of time” given in both Daniel 7:25 and 12:7, and in Revelation 12:14. These last seventy weeks of years, or the 490

William C. Chappell

actual years, is divided in half at the year of 1830. This was the year of the establishment of the kingdom of God on the earth.

In other words, these latter-days are the latter half, even the second half, of another “seventy weeks” of years. The first half time began from 1585, at the end of the 1260 years of the great apostasy, as was given in the Revelation. The second half of the seventy weeks of years began in 1830, at the restoration of The Church of Jesus Christ of Latter-day Saints; even on the date of April 6, 1830. That was the beginning of the latter-days.

When projecting the end of the latter-days to the year 2075, it is simply mathematics. This was as simple as there being two halves in one whole. One half of 490 years is 245 years, and the half time of the apostasy ended in the year 1830 with that of the restoration. Another half time of 245 years comes to 2075.

The prophecy also says, however, that the latter-days are to be shortened, or to be cut short in righteousness, by the Second Coming of the Lord. If these latter-days are to be shortened by one-seventh, the year will be 2040. If they are shortened by ten years, it will be 2065. Exactly 2000 years from the crucifixion and resurrection of Jesus Christ will be the year of 2034. Expect things to get pretty exciting about that time.

This book was written in the year of AD 2000. This year is 6000 years from Adam and 2000 years from Jesus Christ. The great millennium, which is the seventh thousand-year day from Adam, or the third thousand-year day from Jesus Christ, is just beginning. We should understand that the seventh millennium is the Sabbath of the seven thousand-year week. Many there may be who would not enjoy the seventh millennium, because it will be like a Sunday. But the righteous shall enjoy it.

As well, the millennium is the third thousand-year day from the coming of Jesus Christ to the world in the flesh. Remember, Jesus was raised from the dead on the morning of the third day, and that a thousand years is as one day with the Lord. Thus, the Second Coming of Jesus Christ shall be in the early morning of the third thousand-year day, which is just now dawning. In other words, it will occur during the first century of the millennium.

**DATES OF THE LATTER-DAY RESTORATION
("THIS GENERATION" OF MATTHEW 24:34)**

THE EVENTS	DATES	ANNIVERSARY
Sun Darkened and Moon Turned to Blood	May 19, 1780 May 20, 1780	Start of "this generation" 40 years to First Vision
Earth Reeled to and fro as a Drunken Man	Dec. 16, 1811	First 1000 Earthquakes 70 th day of Tabernacles
Appearance of Father and Son to Joseph	May 5, 1820	2 nd Passover to Israel 30 th day of Resurrection
Appearance of the Angel Moroni to Joseph	Sept. 22, 1823	Jubilee Trumpets 1 st day of Seventh Month
Book of Mormon taken out of the Earth	Sept. 22, 1827	Jubilee Trumpets 1 st day of Seventh Month
Restoration of the Aaronic Priesthood	May 15, 1829	Ascension Jesus Christ 40 th day of Resurrection
Restoration of the Melchizedek Priesthood	June 14, 1829	Transfiguration of Jesus 70 th day of Resurrection
Restoration of Church of Jesus Christ to Saints	April 6, 1830	Resurrection of Jesus Day of Firstfruits
Stars Fell from Heaven Great Sign in Heaven	Nov. 14, 1833	Sign in the Stars 40 th Day of Temptation
The Lord Suddenly Came to his Temple	April 3, 1836	Last Supper and the Garden of Gethsemane
Restoration of Temple Worship in Latter-days	April 6, 1841	Resurrection of Jesus Cornerstone of Temple
Death of the Latter-day Prophet Joseph Smith	June 27, 1844	End 2300 Days Daniel End of "this generation"

William C. Chappell

INSTRUCTION FOR THE MOSAIC AND GREGORIAN CALENDAR CORRELATION

These are the instructions for the use of the Mosaic and the Gregorian Calendar Correlation, which is included at the end of this book. In this expression of the Mosaic / Gregorian Calendar Correlation, the months are arranged in two tables of six months each. However, for the spacing of this book, only three months can be put in a table on each page.

The heading across the top of each column lists the Mosaic calendar months, which are numbered from one to twelve. The Gregorian calendar dates, which are given under the heading of each Mosaic month, indicate the corresponding Gregorian dates and months. The dates are separated by a hyphen.

The numbers down the left side of each vertical column are Mosaic calendar dates of the Old Testament. The numbers down the right side of each vertical column are corresponding dates on the Gregorian calendar. The first day of the year, or the first six-month period, which is Table I, is counted from March 22.

The first day of the seventh month, on the Mosaic calendar, and the second six-month period, the Table III, is counted from September 23, which is also on the autumnal equinox. The five days which precede the autumnal equinox were not counted as calendar dates. As well, on leap years one Gregorian date must be subtracted for the entire year from the date of March 1.

The seventh-day Sabbaths of the Law of Moses are in bold type. The count of the seventh-day Sabbaths started on the first date of each six-month period; that is, upon the first day of the first Mosaic month, and upon the first day of the seventh Mosaic month. The counting of Sabbaths continues each seventh-day of the year from those dates. Thus, we should understand that they were dates of the year and not days of the week.

**TABLE I
MOSAIC GREGORIAN CALENDAR CORRELATION**

1 st MONTH Gregorian Date		2 nd MONTH Gregorian Date		3 rd MONTH Gregorian Date	
1 – 22	March	1 – 21	April	1 – 21	May
2 – 23		2 – 22		2 – 22	
3 – 24		3 – 23		3 – 23	
4 – 25		4 – 24		4 – 24	
5 – 26		5 – 25		5 – 25	
6 – 27		6 – 26		6 – 26	
7 – 28		7 – 27		7 – 27	
8 – 29		8 – 28		8 – 28	
9 – 30		9 – 29		9 – 29	
10 – 31		10 – 30		10 – 30	
11 – 1	April	11 – 1	May	11 – 31	
12 – 2		12 – 2		12 – 1	June
13 – 3		13 – 3		13 – 2	
14 – 4		14 – 4		14 – 3	
15 – 5		15 – 5		15 – 4	
16 – 6		16 – 6		16 – 5	
17 – 7		17 – 7		17 – 6	
18 – 8		18 – 8		18 – 7	
19 – 9		19 – 9		19 – 8	
20 – 10		20 – 10		20 – 9	
21 – 11		21 – 11		21 – 10	
22 – 12		22 – 12		22 – 11	
23 – 13		23 – 13		23 – 12	
24 – 14		24 – 14		24 – 13	
25 – 15		25 – 15		25 – 14	
26 – 16		26 – 16		26 – 15	
27 – 17		27 – 17		27 – 16	
28 – 18		28 – 18		28 – 17	
29 – 19		29 – 19		29 – 18	
30 – 20		30 – 20		30 – 19	

William C. Chappell

**TABLE II
MOSAIC GREGORIAN CALENDAR CORRELATION**

4 th MONTH Gregorian Date		5 th MONTH Gregorian Date		6 th MONTH Gregorian Date	
1 – 20	June	1 – 20	July	1 – 19	August
2 – 21		2 – 21		2 – 20	
3 – 22		3 – 22		3 – 21	
4 – 23		4 – 23		4 – 22	
5 – 24		5 – 24		5 – 23	
6 – 25		6 – 25		6 – 24	
7 – 26		7 – 26		7 – 25	
8 – 27		8 – 27		8 – 26	
9 – 28		9 – 28		9 – 27	
10 – 29		10 – 29		10 – 28	
11 – 30		11 – 30		11 – 29	
12 – 1	July	12 – 31		12 – 30	
13 – 2		13 – 1	August	13 – 31	
14 – 3		14 – 2		14 – 1	September
15 – 4		15 – 3		15 – 2	
16 – 5		16 – 4		16 – 3	
17 – 6		17 – 5		17 – 4	
18 – 7		18 – 6		18 – 5	
19 – 8		19 – 7		19 – 6	
20 – 9		20 – 8		20 – 7	
21 – 10		21 – 9		21 – 8	
22 – 11		22 – 10		22 – 9	
23 – 12		23 – 11		23 – 10	
24 – 13		24 – 12		24 – 11	
25 – 14		25 – 13		25 – 12	
26 – 15		26 – 14		26 – 13	
27 – 16		27 – 15		27 – 14	
28 – 17		28 – 16		28 – 15	
29 – 18		29 – 17		29 – 16	
30 – 19		30 – 18		30 – 17–22	

**TABLE III
MOSAIC GREGORIAN CALENDAR CORRELATION**

7 th MONTH		8 th MONTH		9 th MONTH	
Gregorian Date		Gregorian Date		Gregorian Date	
1 – 23	September	1 – 23	October	1 – 22	November
2 – 24		2 – 24		2 – 23	
3 – 25		3 – 25		3 – 24	
4 – 26		4 – 26		4 – 25	
5 – 27		5 – 27		5 – 26	
6 – 28		6 – 28		6 – 27	
7 – 29		7 – 29		7 – 28	
8 – 30		8 – 30		8 – 29	
9 – 1	October	9 – 31		9 – 30	
10 – 2		10 – 1	November	10 – 1	December
11 – 3		11 – 2		11 – 2	
12 – 4		12 – 3		12 – 3	
13 – 5		13 – 4		13 – 4	
14 – 6		14 – 5		14 – 5	
15 – 7		15 – 6		15 – 6	
16 – 8		16 – 7		16 – 7	
17 – 9		17 – 8		17 – 8	
18 – 10		18 – 9		18 – 9	
19 – 11		19 – 10		19 – 10	
20 – 12		20 – 11		20 – 11	
21 – 13		21 – 12		21 – 12	
22 – 14		22 – 13		22 – 13	
23 – 15		23 – 14		23 – 14	
24 – 16		24 – 15		24 – 15	
25 – 17		25 – 16		25 – 16	
26 – 18		26 – 17		26 – 17	
27 – 19		27 – 18		27 – 18	
28 – 20		28 – 19		28 – 19	
29 – 21		29 – 20		29 – 20	
30 – 22		30 – 21		30 – 21	

William C. Chappell

**TABLE IV
MOSAIC GREGORIAN CALENDAR CORRELATION**

10 th MONTH Gregorian Date		11 th MONTH Gregorian Date		12 th MONTH Gregorian Date	
1 – 22	December	1 – 21	January	1 – 20	February
2 – 23		2 – 22		2 – 21	
3 – 24		3 – 23		3 – 22	
4 – 25		4 – 24		4 – 23	
5 – 26		5 – 25		5 – 24	
6 – 27		6 – 26		6 – 25	
7 – 28		7 – 27		7 – 26	
8 – 29		8 – 28		8 – 27	
9 – 30		9 – 29		9 – 28, 29	
10 – 31		10 – 30		10 – 1	March
11 – 1	January	11 – 31		11 – 2	
12 – 2		12 – 1	February	12 – 3	
13 – 3		13 – 2		13 – 4	
14 – 4		14 – 3		14 – 5	
15 – 5		15 – 4		15 – 6	
16 – 6		16 – 5		16 – 7	
17 – 7		17 – 6		17 – 8	
18 – 8		18 – 7		18 – 9	
19 – 9		19 – 8		19 – 10	
20 – 10		20 – 9		20 – 11	
21 – 11		21 – 10		21 – 12	
22 – 12		22 – 11		22 – 13	
23 – 13		23 – 12		23 – 14	
24 – 14		24 – 13		24 – 15	
25 – 15		25 – 14		25 – 16	
26 – 16		26 – 15		26 – 17	
27 – 17		27 – 16		27 – 18	
28 – 18		28 – 17		28 – 19	
29 – 19		29 – 18		29 – 20	
30 – 20		30 – 19		30 – 21	

ABOUT THE AUTHOR

William C. Chappell, the author of this book, was originally from Tyner, Jackson County, Kentucky. He was raised in a large Christian family on a farm among the rolling hills of Appalachia. William is a graduate of Berea College, and is a member of the Church of Jesus Christ of Latter-day Saints. He has retired from a career with the Kentucky state government.

The author has been blessed with great inspiration, whereby he has come to the knowledge of the truths revealed in this book. He does not claim any special intelligence or righteousness. He does claim that these things have been made known unto him by the spiritual gift of the word of knowledge. The author's purpose is to decipher the Mosaic calendar of the Old Testament, reveal the time prophecies of Daniel, document the true dates of the life and ministry of Jesus, and to bear a new witness to the latter-day restoration of the Church of Jesus Christ.

