

Dr. E.R. Thiele,
E.N. College,
Berrien Springs, Mich.
My dear Dr. Thiele:

Your letter to Elder Froom, not so long ago, giving chronological references from the Spirit of Prophecy, interested me very much. Such statements carry more literality, I am convinced, than has been generally allowed. When Sister White compares a certain king's reign as consisting of a "few troublesome years," I do not think that chronology should assume the right to make it one of the longest reigns recorded in the Bible.

calendar

The crucifixion is nearing completion, and we are trying to make it simple, yet effective. The tables extend back from 325 A.D. to 1700 B.C. There are given for each year the Julian date for 1 Nisan, the length of each luni-solar year, and the day of the week for January 1. From these data, any Jewish date and its corresponding day of the week may be obtained for the period covered. In the Mosaic account there are a few luni-solar dates that help to establish the Exode. These are mostly Sabbath-day synchronisms. For instance, the year of the Exode must (1) allow Moses to enter the mount with God on the second Sabbath after the law was given (cf. the Bible account with Patriarchs and Prophets," p. 313); (2) must finish erecting the tabernacle on 1st of Nisan, second year, and (3) number Israel on 1st of Iyar, second year, neither date of which could be the Sabbath day on account of the nature of the work performed. Similar synchronisms are found throughout the Scriptures. Josephus yields a few, and also equally interesting coincidences are found in the Maccabees. I have collected about forty altogether, but am searching all the time for more. These all help to establish a system of lunar reckoning that will verify the dates of ancient history and prophecy.

A fairly large number of Exode dates have been checked, but thus far have found only one that satisfies these calendar demands and the general outline of chronology as well. Will you please be so kind as to send me any list of Exodus dates you may have in hand? When the check is finished, I will send you the whole series if you wish to have it. Am hoping that these luni-solar tables, the whole series of which is based upon the principles governing the crucifixion date, will become a key in the hands of our history students to unlock uncertainties in ancient chronology. It seems to me that our students ought to learn how to verify dates in both luni-solar and Egyptian time at least. Without this key history has no soul! When the Committee return from Conference, I suppose that they will shortly decide how they will dispose of the Report on this Crucifixion calendation. When we started out on the research, we had no idea that one simple form of luni-solar reckoning, in Jewish-based on the cross of Christ, would date up the events from Noah to William Miller. The synchronisms at least seem to so indicate. As soon as you can conveniently answer, I shall be most pleased to hear from you. Yours very sincerely,

May 25, 1941,
4 Crescent Place,
Takoma Park,
Maryland.

Dr. E.R. Thiele,
E.M. College,
Berrien Springs, Michigan.
Dear Dr. Thiele:

This past summer I worked out all the Sabbath-day synchronisms I could find in Maccabees, Josephus, and the Bible. They all require a defined chronological outline, and the hardest one to diagram is the one reaching back to the time of Moses. This I am sending on to you for criticism. I have tried to harmonize the Spirit of Prophecy statements, and to leave the date in 1 Kings 6:1 as 480 years.

The only way I could get through the Book of Judges was by leaving out of the chronological outline all of the servitudes. I found this suggested in one chronology, and then the idea occurred to me that those four statements in the Judges, "And the land had rest," doubtless marked time as a "seventh year" rest of the land, and not ~~saxdka~~ necessarily the length of the rule of the individual judges mentioned. This interpretation took care of a 200-year stretch, and I had no difficulty with the other historical details, so long as all the servitudes were not used to measure the time.

I am not sending this to you as a perfect model by any means, but perhaps we can eventually get together on a period that has been exceedingly difficult to explain. The year 586 B.C. for the 19th of Nebuchadnezzar is inclusive of the year 585 B.C. of course. Dr. Wood's Exodus date goes back 100 years farther than mine. I do not know whether he has changed the outline he gave out two years ago or not. If you are interested, I will loan you my blue print for a while.

The dedication of the temple I take to be on the Sabbath day because of Ezek. 44:1,2, and 46:1. Evidently, the entrance of the Shekinah was by way of the east gate, which from henceforth was only opened on the Sabbath and new moon days. Tisri of course was not new moon day, but it must have been the Sabbath to be thus honoured.

I hope that you will have time and interest in the enclosed outline, and if there is anything you do not understand, please write me about it. Shall be glad indeed to have your criticism. You are the first to get a copy.

Yours very sincerely,

September 15, 1941.
4 Crescent Place,
Takoma Park, Md.

P.S. Am just about through with the final revision of the Crucifixion Date. It now includes all the dates in the Bible, Maccabees, and Josephus that are synchronisms. G. E. Q.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

June 14, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

Last week Elder Froom sent me a copy of your study on the establishment of the crucifixion date. I have looked this over and am now returning it to him with my suggestions.

I wish to congratulate you, Miss Amadon, on this very fine study. You have worked hard and you have made a very real contribution to Biblical scholarship in this production. I hope that it will be published soon.

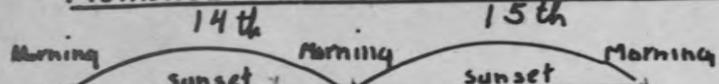
Your general position I believe to be sound. There are a few minor points on which I do not see eye to eye with you. For instance, I am not at all clear that Nehemiah began his year with Tishri, in spite of the problem raised by Neh. 2:1. Nor do I feel that the seeming discrepancy between John and the synoptics as to the time of the passover observance is entirely cleared. John 18:28 is more than a chance reference-- it is part of a general picture the same as the position taken by the synoptics is part of a general picture. Might there not have been some diversity of opinion even then as to the time when the passover should be observed? To me it seems clear that Exodus gives the impression that the departure from Egypt began on the night of the fourteenth. With this Patriarchs and Prophets p. 281 agrees. The final departure from Rameses might not have taken place till the fifteenth, however. According to Lev. 23:5 the passover began on the evening of the fourteenth while according to verse six the feast of unleavened bread began on the fifteenth. But according to the synoptics these coincide. Matt. 26:17; Mark 14:1,12; Luke 22:7.

My very best wishes to you in your continued studies.

Very sincerely yours,

Edwin R. Thiel

MORNING TO MORNING RECKONING OF THE CIVIL DAY

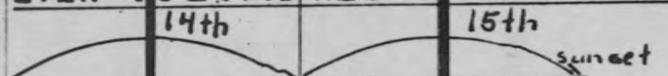


PASSOVER

Slain at even, sunset, of the 14th of Nisan. Ex. 12.6; Lev. 23.5; Num. 9.3,5; 28.16; Deut. 16.6; Eze. 45. 21.
 Eaten on evening of the 14th with bitter herbs and unleavened bread. Ex. 12.8,18.
 Eaten with loins girded, shoes on feet, staff in hand, ready for immediate departure from Egypt. Ex. 12.11.
 First born of Egypt slain at midnight. Ex. 12.29
 Pharaoh rose by night, called for Moses, and urged immediate departure of Israel. Ex. 12.30-33.
 Israel departed immediately, being on the way before morning. Ex. 12.34,39; P. P. 281.
 Exodus took place on the 15th of Nisan, the morrow after the Passover. Num. 33.3.

Sabbaths to be observed from even to even. Lev. 23.32.

EVEN TO EVEN RECKONING OF THE CIVIL DAY



PASSOVER OF JESUS AND HIS DISCIPLES, ACCORDING TO THE SYNOPTISTS

Jesus celebrates the Passover on the day of unleavened bread, when the passover must be killed. Matt. 26.17, Mk 14.1,12; Lk 22.1,7.

PASSOVER OF PARTY THEN IN POWER IN JERUSALEM, ACCORDING TO JOHN

"Before the feast at the passover." John 13.12.
 "Lest they should be defiled; but that they might eat the passover." John 18.28.
 "That sabbath was an high day." John 19.31
 Jesus was slain on the evening of the Passover. Sanh. 43a.
 Passover slain between 9th & 11th hours, 3-5 o'clock, 14th of Nisan. Josephus. Ant. III. 2.5; Wars of Jews, V. III. 1, VI. IX. 3.

Emmanuel Missionary College JUN 16 1942

(INCORPORATED)

Berrien Springs, Michigan

June 14, 1942

Elder L. E. Froom
Ministerial Association
Takoma Park, Washington, D. C.

Dear Elder Froom:

I have just gone over the manuscript by Miss Amadon on the establishment of the date of the crucifixion, and am returning it herewith with my notes attached. I would have preferred to have retained the manuscript for further perusal, and to have sent my suggestions on another sheet, but I am following directions.

Miss Amadon has done good work, and I hope this material will be published. This study will not end discussion of this subject, but it will prove to be a helpful contribution. On the whole I believe the position taken is sound. In point after point it agrees with conclusions I have come to from personal study, and we all of course like to see others agreeing with us. The astronomical material I have never gone into at all.

On some points I am not clear. For instance, I am not at all sure that Nehemiah began his year with Tishri, although I must confess that Neh. 2:1 is still a problem to me. And I am not sure that we can so easily dispose with the seeming discrepancies between John and the synoptics as to the time of the observance of the passover. John 18:28 is more than a "chance reference"--it is part of a definite picture. Nor can I see that the Exodus did not begin till the fifteenth as Num. 33:3 would seem to indicate. The whole picture of Exodus and of Patriarchs and Prophets is that the movement began the same night when the passover was eaten. The final departure from Rameses might have been on the fifteenth but I still believe the movement began on the night of the fourteenth. Lev. 23:5 gives the passover on the evening of the fourteenth and the next verse gives the fifteenth as the beginning of the feast of unleavened bread. But Matt. 26:17, Mark 14:1,12, and Luke 22:7 make the passover and the beginning of the feast of unleavened bread coincide. It is altogether possible that in New Testament days there was some divergence of opinion on these points.

On the whole, however, I believe the position taken is sound, and with the general conclusion I am in agreement. I like the idea of Sabbath versus weekday synchronizations to help in the establishment of 457.

Some changes in the way of simplification and amplification would be definitely in order. Many readers will not follow this material as it is given. The parts on astronomy particularly should be made much simpler. When such terms as "dehiyoth", "embolism", "perigee", and "conjunction" are introduced, there should be ample explanation. Some paragraphs might be well rewritten in simpler form, in other places new paragraphs might be added. And every point should be clinched as it is presented.

Inasmuch as this study will be used by many who do not recognize the Spirit of Prophecy, would it not be well to leave this out of the picture? Some important points are given, as, for instance, on page 41. But might it not be well to give a whole study from the Spirit of Prophecy on this point, not directly connected, however, with this presentation?

I am happy to see these tangible results of these years of research being made available to our people.

Very sincerely yours,

Edwin R. Shuler

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

June 19, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland:

Dear Miss Amadon:

Since writing to you about the question as to the time when Israel began counting the beginning of the reigns of its kings my mind has been dwelling on the subject. I feel convinced that if Nehemiah used the method you suggest, beginning to count the reigns of Persian kings with Tisri, he must have had some powerful argument for doing so. Having been in the service of one of the kings of Persia, having been sent by Persia to be its governor in the West, one would surely expect Nehemiah to follow Persian reckoning for Persian kings, particularly so in behalf of the king who had been so very kind to him. But if Nehemiah did not follow the Persian custom, it must have been to go back to some ancient Hebrew custom. So I feel convinced that if the Tisri to Tisri reckoning is correct in the time of Ezra and Nehemiah, it would also be found to have existed in the days of Israel and Judah.

There may not be too much material to work on, but I have thought that the building of Solomon's temple might furnish something. With that in mind I have worked out the enclosed chart. You will notice that I have worked this out on the basis of Nisan to Nisan and Tisri to Tisri. The fact of the temple having been built in seven years is of key importance in this connection. Figuring Nisan to Nisan, it would work out to eight years. Figuring Tisri to Tisri as the regnal years, but Nisan to Nisan as the years counted for temple building, seven would be correct. Figuring Tisri to Tisri for both the regnal years and the years in building, the figure would again be eight. So it seems clear that they figured regnal years from Tisri to Tisri, but that the years involved in building were counted from Nisan to Nisan. I am, of course, thinking in terms of inclusive reckoning, which seems to me to be pretty well established in such items among the Jews.

I would be happy to have your comments. Also I would be glad if you could give me the days of the week involved in all items. The date 965 is merely tentative. What would be the nearest Sabbath before that that would fit for the dedication? Also what other years might be found suitable between 965 and your date of 1023?

I am beginning to see light in the Tisri argument.

Very sincerely yours,

Edwin R. Thiel

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

June 19, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Miss Amadon:

Please find enclosed the chart on the correlations of Moses and Israel and Egyptian kings. The dates of Egyptian kings are merely approximate, as authorities do not fully agree. The dates for Israel are all based on 966 as the fourth year of Solomon. But again there is no assurance that that date is exact. I am wondering if there is any date approximate thereto that would fit in with your scheme of a Sabbath dedication of the temple. I wish we had had a little more time to discuss the chronology of Israel and Judah. Something needs to be done on that. I have spent some time on it, more time than I could afford, but I do not have the time to go into it and really work it out. But I am sure something more can be done than has been done.

I have gone over the material you gave me on the fall reckoning of the year by Ezra, Nehemiah, and Jeremiah, and I am beginning to feel that there might be something to it. Why not work a bit further on that basis, working backwards from the time of Jeremiah through Kings and Chronicles and seeing what you can find there? In their civil reckoning it might have been the custom right to the end to reckon the reigns of kings from the fall instead of the spring, and Ezra and Nehemiah may simply have reverted to this custom as against the Persian custom.

The enclosed list of recorded instances where the difference in time between the heliacal rising of Sirius and the first of Thoth is known, may be of help in your work on Egyptian chronology. I wish we had more of such instances.

I thoroughly enjoyed your visit, Miss Amadon, and wish to assure you of my very great interest in this important work in which you are engaged. May the Lord direct and bless you in your future endeavors.

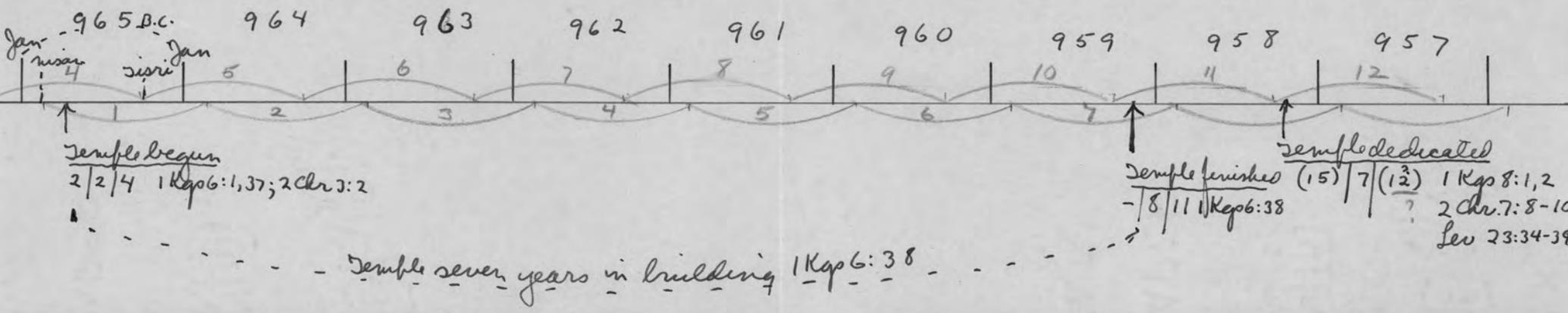
Very sincerely yours,

Edwin P. Thiel

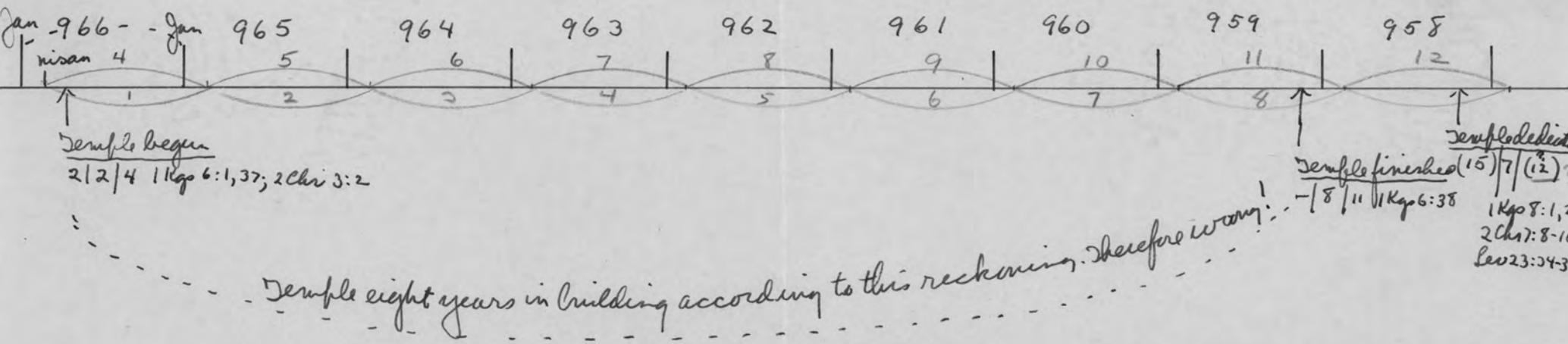
Building of Solomon's Temple

Color key:
 — Blue, year nisan to nisan, of Solomon's reign
 — Red, civil year, Tisri to Tisri, of Solomon's reign
 — years involved, nisan to nisan, in building of temple

1. Beginning Solomon's regnal years with Tisri:



2. Beginning Solomon's regnal years with Nisan:



Emmanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

June 19, 1942

Elder L. E. Froom
Ministerial Association
Takoma Park, Washington, D. C.

Dear Brother Froom:

I was happy to hear from you concerning the safe receipt of the returned manuscript. Miss Amadon has been in Berrien Springs for a few days and I have gone over the main items with her. She is a careful student and I have much confidence in the work she is doing.

Yes, I have understood the question of the civil year beginning in the fall, and the religious year beginning in the spring, but what has not at all been clear to me is that Nehemiah with his very close contact with the Persian court, would, when sent by that court to be its representative in the West, adopt a new system of reckoning the reign of the very king by whom he had been sent than was in use in the official circles of Persia. This is difficult to understand, yet it may be possible. In fact after listening to certain other evidence Miss Amadon had to present, it almost seems probable, difficult though it may be to understand the reason why. With Nehemiah adopting such a new method of reckoning time it would almost seem that he would be laying himself opening to a charge of disloyalty to Persia. But on the other hand he may have considered himself strong enough to be fortified against such a charge. Yet he must have had a reason for doing what he did. That reason I have not been able to see. If Nehemiah did this, it seems to me that he must have been reverting to some system of chronological reckoning previously in use among the Jews, and that investigation would show that the Jews had previously reckoned the reigns of their own kings on such a basis. I asked Miss Amadon about this when she was here and she replied that she did not know whether or not this was the case. In a letter I have just written to her, I have suggested that she begin with the last kings of Judah and work back, to see whether or not any evidence might exist to indicate that the Jews did make use of such a system. I have also suggested that in presenting this item in this connection Miss Amadon go further than making use of only Neh. 2:1 to prove this point, for that one verse might be termed a "chance reference".

There is some other very fine material in the Spirit of Prophecy concerning the Passover occurring on Thursday night of the Passion week, and I think it might be well to use this to show that the position taken is well sustained. Desire of Ages has some very good points on this. If the Ministry leaders alone are involved, such quotations would be excellent. I still feel that a whole study could be devoted to this point.

I will appreciate your further observations.

Very sincerely yours,

R. Thiel

p.s. I have just begun a preliminary study of this question, and it seems to me now that the Hebrews did begin to count the reigns of their kings from the fall, not spring. This is important if true. But it seems there is something in this after all!

Professor E.R. Thiele,
Berrien Springs, Mich.
Dear Bro. Thiele:

I am very glad to get your letter of the 19th, and will ^{now} answer the points mentioned.

As to the accession year of Jehoiachin: Is it not true that reigns less than a year would have no accession period other than would be included in the regnal year itself? According to Table W', the last year of Jehoiakim would have to represent the death of the king, the accession of the young king Jehoiachin, and his 3 months and 10 days reign, which ended when Nebuchadnezzar "sent and brought him to Babylon." This was, when "the year expired," the Chronicler writes. There is nothing to oppose that this year might not be that of ~~the~~ Jewish king in the fall of the year.

"the return of the year" or

Zedekiah then became the vassal king as the Spirit of Prophecy suggests. Still, with the Jews in captivity, Jehoiachin was evidently regarded as the legitimate king, being the son of Jehoiakim. And yet, documents dated by a supposed reign of Jehoiachin while in prison, would have been invalid in Babylon, while a dating according to the years of his captivity was acceptable. After his release, he was not only exalted by Amêl-Marduk, but his grandson Zerubbabel was acknowledged by God to be the signet on His right hand (Hag. 2:23).

Now the fact remains--cf. Table W'--that the Jehoiachin captivity year is the only connecting link in Jewish time between the sixth and fifth centuries B.C.; but if this line of years should be made to begin in the spring, they will not tie in with the Ezra-Nehemiah period which begins in the fall. ~~And in addition, the outline of years as given in Table W' is the~~ ~~arrangement that~~ allows the following checks:

1. The Babylonian line of regnal years has to check with the three lunar eclipses--621. 568. and 523 B.C., all of which makes it necessary that the first year of Nabopolassar should begin in the spring of 625 B.C. *according to Babylonian reckoning.*

2. According to Jer. 36:30 and 22:19, Jehoiakim seems to have died in the summer. Hence the reign of Jehoiachin for 3 months and 10 days would reach to the neighborhood of Tisri when apparently Nebuchadnezzar "sent and brought him to Babylon." The last year of Jehoiakim would therefore correspond to the accession and reign of Jehoiachin, ^{three months} but and the first year of ~~his~~ ^{his} captivity would follow from the subsequent Tisri, and thereby agree with the first year of Zedekiah.

Jehoiachin's

3. The synchronism in Ezek. 40:1 agrees only with an autumn beginning of the captivity years; for the "14th years" after the smiting of the city must coincide with the beginning of the 25th year of the captivity (barosh). Table W' fails to register this agreement. *

4. According to Table W', the release of Jehoiachin is the 37th year of the captivity, whether counted according to the Babylonian outline, or according to the Ezekiel captivity years. But in Table W, the Ezekiel captivity years do not register the coincidence between the 37th

* Here is one place where Wood's inclusive reckoning would not fit.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

June 28, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Miss Amadon:

I was greatly interested in your letter which I found at the office this afternoon. Mail will reach me sooner if simply addressed to me at Berrien Springs, Route # 1. The men in Chicago will be ready to see you. They know all about you now, for during the past week I have spent considerable time with them talking calendar and chronology, and have told them about you and your work. In the meantime I have done enough work on the subject to convince myself, and I believe the younger men at the Oriental Institute, that Judah did begin to figure the reigns of its kings from Tisri to Tisri. Parker is changing an important statement in the preface of his forthcoming book since these discussions. I have been informed that Olmstead was quite insistent that a statement appear in the introduction to the effect that the Hebrew calendar was identical with that of Babylonia, at least till a short time after Christ. This statement Parker is modifying so that it will say that the tables will enable the student to get the exact date of any item in Hebrew history where the Hebrew calendar is the same as the Babylonian. That of course means nothing, and he thinks he can satisfy Olmstead in that way. I have not discussed the matter with Olmstead at all.

I was particularly interested in your statement regarding the conclusions of Dr. Wood concerning Israel beginning the reigns of its kings in the spring, and Judah in the fall, for I have just come to the same conclusion. Jeroboam having come from Egypt, I felt he would be unlikely to follow the ~~Judaean~~ method. I have gone through my whole chart of the kings of Israel and Judah, and have replotted them on the basis of Israel beginning to count its reigns in the spring and Judah in the fall, and the thing works admirably. So you can see why I particularly appreciate this statement. My tables will bring the date of Solomon considerably later than will those of Dr. Wood, for I cannot follow the idea of so many interregnums. On precise dates, however, I do not attempt to speak finally beyond Josiah. But I still feel Jerusalem fell in 586, not 585. I would be glad for your material that I believe Neugebauer furnished you regarding confirmation of a certain date in the reign of Nebuchadnezzar.

"Supplementary Studies in the Calendars of Israel," for instance.
Have you gone over the materials of Morgenstern on the calendar? If not I would suggest that there might be some helpful things there. I am beginning to feel certain that the Jews had two ways of figuring their days, and that the 15th may have been on the day and night following the previous day and night of the 14th.

I no longer drive back and forth to Chicago, but this week came by train. Cecil Woods I believe plans to come home next week end, and I plan to go back with him early Monday. I am quite certain he would have room for another passenger. I will be looking for the materials.

just a note concerning the materials in Chicago. The chronological material is of course all of the late period - that is, the material that has been arranged, and that of course is already available in published form as far as fundamental dates is concerned.

Mrs. Grace Anderson
4 Crescent Place
Tel Aviv, Jerusalem

Dear Mrs. Anderson:

I was greatly interested in your letter which I found at the office this afternoon. It will reach me sooner if simply addressed to me at Berlin Square, Route # 1. The man in Chicago will be ready to see you. They know all about you now, for during the past week I have spent considerable time with them talking calendar and chronology, and have told them about you and your work. In the meantime I have done enough work on the subject to convince myself, and I believe the younger men at the Oriental Institute, that I wish to begin to figure the reign of the King from this point. Parker is changing an important statement in the preface of his forthcoming book since these discussions. I have been informed that Olmstead was quite insistent that a statement appear in the introduction to the effect that the Hebrew calendar was identical with that of Babylonian, at least till a short time after Christ. This statement Parker is modifying so that it will say that the tables will enable the student to get the exact date of any item in Hebrew history where the Hebrew calendar is the same as the Babylonian. That of course means nothing, and he thinks he can satisfy Olmstead in that way. I have not discussed the matter with Olmstead at all.

I was particularly interested in your statement regarding the conclusions of Dr. Wood concerning Israel beginning the reign of the kings in the spring, and I wish in the fall, for I have just come to the same conclusion. Jerusalem having come from Egypt, I felt it would be impossible to follow the Jewish method. I have gone through my whole chart of the kings of Israel and Judah, and have registered them on the basis of Israel beginning to count its reigns in the spring and Judah in the fall, and the thing works admirably. So you can see why I particularly appreciate this statement. My tables will bring the date of Solomon considerably later than all those of Dr. Wood, for I cannot follow the idea of so many investigators. On precise dates, however, I do not attempt to speak finally beyond doubt. But I still feel Jerusalem fall in 980, not 982. I would be glad for your material that I believe nevertheless furnished you regarding confirmation of a certain date in the reign of Hezekiah.

Have you gone over the materials of Morgenstern on the calendar? It is not I would suggest that there might be some helpful things there. I am beginning to feel certain that the Jews had two ways of figuring their days, and that the 12th day have been on the day and night following the previous day and night of the 12th.

I no longer drive back and forth to Chicago, but this week came by train. Cecil Wood's I believe plans to come here next week and I plan to go back with him early Monday. I am quite certain he would have your for another passenger. I will be looking for the materials.

Professor E.R. Thiele,
E.M. College, Berrien Springs,
Michigan.

Dear Bro. Thiele:

The statement in "Prophets and Kings" with reference to Ezekiel 8:1 was a surprise, and, on account of the "sixth month" mentioned in the verse, you will see by looking at Table W that the outline could not agree with the sixth year of Zedekiah. The enclosed outline of the sixth century B.C.--W'--has moved back the years of the Jewish reckoning of Jewish kings one year, has introduced Babylonian reckoning of Babylonian kings from spring to spring, which evidently the writer of Kings followed, as you insist, and it makes the Ezekiel captivity years of Jehoiachin coincide with the Jewish, from fall to fall, in order to accommodate the outline to "Prophets and Kings."

I am enclosing the outline which Dr. Wood has thus far followed in his classes at the Seminary. I have not had any time as yet to talk the problem over with him. I would like first to come to some agreement with you, and be sure that we are right. I like the new outline better, for then the release of Jehoiachin would be the 37th year whether counted on the records in Babylon, or in the Ezekiel record. Furthermore, this new outline agrees with the year 586 for the fall of Jerusalem, which is important.

Enclosed is a Bible instance of a date with a long translation period--3.13 days. If the argument does not have a fool-proof appeal, please let me have your criticism. This week at the Observatory, we went over carefully all of Schoch's tables. It seems clear that while his tables for computing the moon's visibility doubtless give the probable period at the end of which the moon can earliest be seen after conjunction, yet Schoch ignores the fact that the local conjunction date, as the earth turns round, is constantly changing its date, and crosses two date lines--the ~~fixed~~ solar ~~100th~~ meridian, and the vague lunar meridian. Consequently, he is in error in assuming that the meridian of Babylon is always the lunar meridian. If, for example, the Nisan new moon was earliest seen in Chicago, and the translation period in a certain year was 1.33 days, by the time the earth had turned around to Jerusalem, the difference in longitude would lengthen the translation period to 1.99 days. I do not know what the Babylonians believed with regard to the theory of the universe, but I intend to find out. We have to know this fact before we can understand their calendation. If an element of calculation entered into their calendar, that also is of great importance. However, the burden of proof lies with those who make the claim that the Jews ever followed the Babylonian calendar. *But the character of the calendar must first be demonstrated*

I have not had time as yet to get the photostats for which you asked. It has been very hot in Washington. When I returned, I found that my work had been transferred to the department of Education. Froom has at last been set to work on the book, and Wood has been given his place on the Committee. Am sending a copy of this Ezra 6:15 argument in a letter to Dr. Parker. Am planning to go up to Providence to see Dr. Neugebauer again--this time re Babylonian astronomy. The government is cutting down travel, and if I go at all, it will have to be soon. As soon as convenient kindly let me have your criticism regarding the outline W'.

Yours very sincerely,

July 17, 1942.

4 Crescent Place.

Emmanuel Missionary College

JUL 22 1942

(INCORPORATED)

Berrien Springs, Michigan

July 19, 1942

Elder L. E. Froom
Takoma Park, Washington, D. C.

Dear Brother Froom:

I have received your letter and also one from Miss Amadon with the material on the longer translation periods. In all of these items Miss Amadon is making headway, but the thing is still a long long ways from being entirely finished. I think no one understands this any better than does Miss Amadon herself. I think I have a pretty thorough grasp now of all that is involved in this question, and I think my own viewpoint if not greatly different from that of Miss Amadon about the correctness of the whole thing, the weaknesses still involved, and the very great difficulties that are being faced in endeavoring to make this thing absolutely sure. I spoke to Miss Amadon about some of these things, and I saw that she already understood most of these things very well. She has been working very very hard--I think she has as good a grasp of all that is involved in this whole question as anyone that has ever worked on it--but the thing is not yet proved. You state that anchors have been established by means of synchronisms, double-dated sacred records, and eclipses. All of this material I have been using for years and have been presenting to my students before your committee ever began work in Washington on the Passover crucifixion date. The one thing the above items do definitely establish is the dates of Neo-Babylonian kings and the method of chronology employed by the Hebrews. But the above material does not even suffice to prove just how Hebrew kings fitted into the Persian reckonings. The Persian dates employed by Doctor Wood and Miss Amadon are correct. But the dates of the Hebrew kings as fitted into the above scheme are wrong. I have gone over this item with Miss Amadon and she has changed her dates of Hebrew kings in harmony with certain suggestions I gave her. I have gone into this thing carefully enough to know just where I stand on the matter, and just where and how the errors have crept in.

But the important thing is that the above material does not establish the correctness of Miss Amadon's hypothesis. I refer to it in this term for such it still is, and such she herself recognizes it to be. She hopes to prove its correctness, and I likewise hope that she will succeed. What needs to be done is for certain dates in Hebrew history to be absolutely fixed beyond any shadow of a doubt, then for certain passovers is to be fixed into those years. She can start with one--anyone will do, but one that is absolutely solid. Then if she can bridge a gap to another with absolute certainty she will have a very good start. She almost has such a start. And then if she can bridge still another, I would be ready to concede the soundness of her theory. But few people realize the extreme difficulties she faces. The work that the men of Chicago have done on the calendar and the fixing of the dates of Persian kings is almost child's play compared with the difficulties faced in the passover question. These other men have a tremendous amount of material to work with. With the passover question there is an extreme paucity of material. Moses left no instruction as to how the month was to be reckoned. Even if we should discover with absolute certainty just how the Jews at the time of Christ were reckoning the beginning of the month, still we would not be certain that they always did it that way without change from the time of Moses on. I pointed out to Miss Amadon that she must not be surprised if she finds that some changes in methods of reckoning might have crept in.

One thing that helps me to believe in the soundness of Miss Amadon's material is the prophetic material. As a Christian I can accept that. I believe with all my heart

that the numerical material involved in these prophecies is absolutely sound. But again must I realize that in such an inquiry as this, this is the very thing I am setting out to prove. As a Christian I have learned to have implicit confidence in the absolute correctness of any and all of these items that God gives us. But the world does not believe that, and we are trying to prove some of these things to a skeptical world. So these items that will convince me and give me confidence, will carry no weight with the world. That makes the problem very much harder.

In your field, for instance, you are dealing with a wealth of material. After only one day's investigation into one phase of this subject, way back in 1931, not leaving the city of Shanghai, I was able to publish two and a half columns on it in the North China Daily News. The material published was absolutely sound, and of very great help to those into whose hands it came. Nothing we as a people have yet published since that time has gone beyond it. But from European sources a tremendous wealth of material is available, material which we can make use of today without question. But in this other field, when we come right down to the crux of the question, the things that will without question clinch the matter, we are on exceedingly difficult ground. The fixing of the seventh year of Artaxerxes is comparatively easy. The men in Chicago have taken care of that for us. The methods of chronology involved are also comparatively easy, and are pretty well established. I have been definitely convinced of the correctness of the Tisri to Tisri reckoning for the Hebrew kings. All of this material will help Miss Amadon, but her real work still lies beyond. I have the greatest of interest in her patient endeavors, and I pray that God may guide and bless her as she works toward a final positive proof.

In my criticism of the material you sent me, you will remember that I called attention to a statement in the Spirit of Prophecy which declared that already by morning after the Passover the Hebrews were on their way, and putting that statement, and the whole general picture of Exodus on the Passover and Exodus with Num. 33:3, would indicate that according to the Jewish method of reckoning then in use the day on which the Passover was slain and eaten was called the 14th, but that the very next day--not waiting till sunset of the next day--was called the 15th. That statement has led me into an extremely interest study and has brought to me finally the real solution of the differences in the synoptics and John concerning the time of Passover observance. I am firmly convinced that the bulk of the Jews slew their passover on Friday afternoon, and ate it that evening. But I believe they were wrong in doing this, and I also believe that another group of Jews did preserve the correct tradition, of which Jesus and the disciples formed a part, and that was to eat the passover on Thursday night. This whole thing is now of very great interest to me, for it has finally brought to me the solution of one of the most vexing Biblical problems with which I have had to deal. For years I have been ready what men have written on it, but never could find the solution. And it was a statement in the Spirit of Prophecy that finally led to it. I have gone over the thing with our men in Chicago, and they were greatly interested in it, for they too have struggled with the thing for years. Little did I think when I sent you my criticism of Miss Amadon's position, of all that it would lead to.

One item of criticism I then had in mind I believe I failed to put on paper. It was in Miss Amadon's attempt to reconcile John and the synoptics, and the statement was that the Jews who entered Pilate's hall would be unclean only till evening. The text she used did not at all apply to the item she mentioned. As a matter of fact there are a large number of things for which a person would be ceremonially unclean for a week, these being listed elsewhere in Leviticus and Numbers than in the reference Miss Amadon used for uncleanness that would last only till evening.

My kindest wishes to you men there in Washington for an early completion of this very interesting task in which you are engaged. Personally I am looking forward anxiously to the early publication of your material for I know the field could be greatly blessed by it.

Very sincerely yours,

Sam R. Shields

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

July 19, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

I have checked up on the statement in Prophets and Kings on the sixth year of Zedekiah, and as far as I can see the synchronisms will work out without difficulty, if you begin the year in the fall. But I am not at all clear, in spite of this statement in Prophet and Kings, that it actually refers to the sixth year of Zedekiah and not to the sixth year of the captivity of Jehoiachin. Inasmuch as Eze. 1:2 speaks in terms of the captivity of Jehoiachin and inasmuch as Eze. 33:21 and 40:1 speak of "our captivity" I think we would be on much safer ground to speak in terms of the captivity rather than in terms of the kingship of Zedekiah. Your argument would of course be that these are one and the same, that the first year of Zedekiah was the first year of the captivity. But that does not take into consideration the accession year principle. The last year of Jehoiachim was the year when the captivity of Jehoiachin began, which would not be an accession year of the captivity but the first year of the captivity. But the last year of Jehoiachim would be the accession year of Zedekiah and not until one year later would we come to the first year of Zedekiah. The only way you could make the first year of the captivity of Jehoiachin coincide with the first year of Zedekiah would be to say that a certain length of time was involved in the transfer to Babylon and that the reckoning of the years of the captivity did not begin until such an arrival in Babylon.

I do not think that the statement in Prophets and Kings taken alone means much. If I could be shown half a dozen statements from the Spirit of Prophecy where the years of Ezekiel are regularly applied to the Kingship of Zedekiah I would feel that there was some force in the argument that this is the definite conviction of the author. But otherwise I would prefer to take the three above-mentioned statements from Ezekiel itself and apply the years to the years of the captivity. A person can not bring in too many columns without bringing in confusion. Nothing vital is at stake in the matter. Speaking strictly in terms of the captivity and counting Nisan to Nisan for Ezekiel, the synchronisms will work. Or if these Ezekiel captivity years are counted from Tisri to Tisri they will also work, though it must be remembered in such a case that the first year of the captivity does not begin till Tisri, 597. Or speaking of Ezekiel's years in terms of the kingship of Zedekiah, counting from Tisri to Tisri, they will also work. On the basis of the statement in Prophet and Kings alone I personally would not consider myself obliged to come to the conclusion that Ezekiel is counting the years of his captivity from Tisri to Tisri, although I would not feel it worth while getting into an argument with anyone who felt that he must so apply it. I would rather let the broader argument prevail--just what Ezekiel, in Babylon, would be likely to do when counting captivity years.

Your argument on the long translation period sounds very interesting. I hope it and any other items like it may present the required convincing proof. And I hope you may establish the fact that between a number of absolutely fixed points your system of reckoning the Passovers was definitely in operation.

The men in Chicago were keenly interested in your work--but they still do not yet regard it as final. They will be interested in whatever else you may be able to bring forth.

Very sincerely yours,

Edwin R. Thiele

I asked Dr. Deigler how long the Jews would have been in clean land they entered Pilate's palace and be immediately replied seven days. There is a long list of things for which a seven day period of uncleanliness was involved. Check for instance Lev 12:2, 14:38, 15:3, 19, 24, 25. Num. 12:14, 15, 19, 16, 31, 19, etc. The Chicago men are now absolutely certain that the Passover was slain at 3 on Friday, 14th, 16, 17, 18, 19, and that the beginning of the all young - just as I thought before. I also felt that is when the majority did eat it - but at Jerusalem I believe he left it at the correct time, as did Jesus & His disciples.

Moses and the Kings of Egypt

all dates tentative -

Key date on which chart is based: 966 for fourth year of Solomon.
that date is not exact

Entry of Abraham into Canaan

Birth of Isaac
Birth of Jacob
Entry of Jacob into Egypt
Death of Joseph

1976 1851 1791 1661 1590

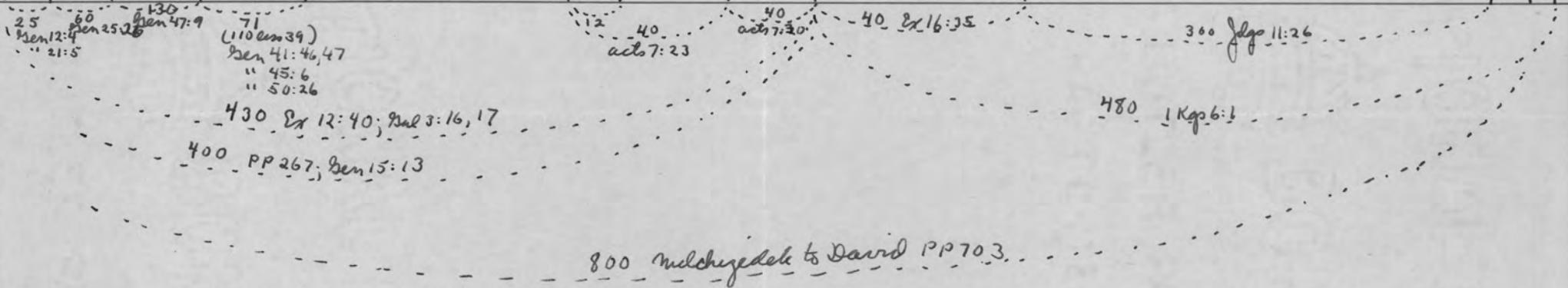
BIRTH OF MOSES 1526
MOSES TO COURT 1514
FLIGHT OF MOSES 1486
EXODUS (1448) 1446

JERICHO CAPTURED 1406

JEPHTHA

DAVID SOLOMON TEMPLE

1106 1010 966



1750 1573 1560 1539 1514 1501 1447 1423 1413 1377 1358 1317 1292 1225 1215

HYKSOS OCCUPATION AHMOSE AMENHOTEP I THUTMOSE I THUTMOSE II THUTMOSE III AMENHOTEP II THUTMOSE IV AMENHOTEP III IKHNATON SETI I RAMSES II MERNPTAH

HATSEPSUT 1479

Scarabs at Jericho close
Amenhotep period
not a first designed as king. Breasted p. 327

King that "knew not Joseph."
Expelled the Hyksos from Egypt.

966
959
958

4 Solomon = 1292 = Ded Temp. 966 = 1292 = T
11 Solomon =
12 Solomon = 1016 = 964
11 " = 1015 = 965
4 " = 1022 = 966
1 " = 1025 = 969
1016
8
1024
40
1064
1864

1010
966
44
1851
1010
841
1016
8
1024
40
1064

Professor E.R. Thiele,
Chicago University,
Oriental Institute,
Snell Hall.

Dear Bro. Thiele:

Since writing you I have had a conference with Dr. Wood, and the enclosed note to him shows the criticism which I submitted. He replied the same day and his two points stressed were

1. The Old Testament expression "return of the year," which he cited Brown, Driver and Briggs as interpreting always to mean the spring of the year.

2. The second point was that Bible reckoning is always inclusive.

The texts on the "return of the year" are 2 Chron.36:10; 1 Kings 20:22; 2 Sam. 11:1; and 1 Chron 20:1. You might ask Dr. Feigin about the use of this Hebrew word תִּשְׁבֵּת - these are the only places where the word is used in connection with the year. The Hebrews observed both equinoxes, and from an astronomical standpoint, the year makes just as much of a turn in September as in March.

I have enclosed a copy of the few points which I have sent to Brother Wood, and I am sure that he will answer at once. If you are not in agreement with what I have written, please let me know. I am working on the 7th century B.C., and this phase may give up additional light. I do hope that we can hang to the 586 date, but if we do, the Wood outline will have to have a change of heart. The article that appeared in the Review this week was handed in six weeks ago, and I had forgotten all about it. However, it is just as well that the argument went through as it did.

Today a letter came from Dr. Parker, and naturally he objects to a passover after full moon, and to the ^{defined} relation between the Nisan translation period and the moon's waxing period. There seems to be no end to the criticisms that the problem has to face. I do not care so long as I can answer them. All I can do is to keep on trying. I am more sure of the astronomical argument than of some of the Bible questions, which are certainly teasing. Have written to Dr. Morgenstern about the question of levitical uncleanness, and we will see what he says. But even so, the best Talmudic answer to the crucifixion Friday being the 14th of Nisan is the statement that Jesus was crucified on the eve of the Passover--and of the Sabbath too--for everyone knows that the Talmudic passover is 15 Nisan. Every rabbinical calendar gives 15 Nisan for the passover. "How come" ask your Hebrew professor.

So long for now, kind friend. I always look forward to your interesting letters.

Always sincerely,

July 26, 1942.
4 Crescent Place,
Takoma Park, Md.

Prof. Edwin R. Thiele,
College Town, Berrien Springs,
Michigan.

Dear Brother Thiele:

I saw Dr. Albright this week. He is very much interested in the regnal outline for the 6th century B.C. He favors the fall of the temple in 586, and seems pleased that the problem is being studied further.

Enclosed is Dr. Wood's answer to the argument which I last sent you. With regard to the death of Jehoiakim, Kugler lets a little light shine on page 183 in "Von Moses Bis Paulus." You will find the book on Dr. Parker's table, I think. When you get all the Jehoiakim texts together, the story runs about as follows:

Jehoiakim oppressed, murdered and put under extortion the people of his kingdom (2 Kings 24:4,5; Jer.22:13-17). Finally he was set against by nations on every side the province, put in chains, brought to the king of Babylon, whose campaign post was at Riblah (Jer.39:5), and shut up in prison (Ezek.5-9). Nebuchadnezzar had it in mind to take him to Babylon, but in the end, he "slept with his fathers" (2 Kings 24:6). See also 2 Chron.36:6. However, when he died, or was put to death, he was given no burial or lament, but his dead body was cast out far beyond the gates of Jerusalem (Jer.22:19), and lay exposed "in the day to the heat, and in the night to the frost (Jer.36:30). Now Jacob left on record that in ewing time in northern Syria, there was "drought by day, and frost by night" (Gen 31:38-40). And we know that in Syria the ewing time and corn harvest come together (Ps. 65:13). Therefore, the conclusion is obvious that Jehoiakim must have died in May, or thereabouts. Hence Jehoiachin had his three months and ten days reign in the summer, and at the time of the fall equinox, Nebuchadnezzar sent and took him to Babylon.

I think that it must be remembered that the last chapters of 2 Chronicles, 2 Kings, and Jeremiah were doubtless written after the captivity, and that the Hebrew word תשובה may have changed its meaning since the time of Samuel and David (2 Sam 11:1 and 1 Kings 20:22). At any rate the Hebrew word "go forth" in 2 Sam 11:1, which is associated with the word תשובה is the same word which is employed in Ex 23:16 for "end of the year," and precisely refers to the fall and not the spring. (word comes from תצא)

I favor starting the Ezekiel regnal years in the fall if we use the year 586 B.C. instead of 585 B.C. If you do not agree with this exegesis, please be frank and give your reasons. Whatever argument you have in mind, I wish to forward your opinion to Dr. Albright, and I will also give it to Dr. Wood. In the end I am sure the truth will come out, and I sincerely hope that the minds of the university scholars may be drawn toward the truth.

Yours very sincerely,

July 30, 1942.
4 Crescent Place,
Takoma Park, Md.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Aug. 4, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

I have your two letters and have gone over the material. I can see no flaw in your argument. In fact your answers were the very ones that came to my mind.

I have been extremely busy of late. Some things I have been working on for years are just now coming into final shape. They may mean the wind up also of your entire problem.

What have you done on the matter of Solomon's temple, using the date I gave you? I would suggest that you try it--it may be a matter of some consequence in your problem. And if there are any other exact dates of any of the kings, I would be glad to furnish you with dates for you to test. It may be a good test on both your project and mine. What I am primarily interested in, of course, is the reestablishment of the absolute calendar of the Hebrew kings, and I believe I am just about there.

The men here just would not listen to chronology for some time. As my work began to wind up I tried to get Cameron to listen to me, but he told me that he just could not be side-tracked from his main work. But I practically had to insist on his listening, and finally he told me he would do so against his own better judgment. When I got all through he asked me to write it up. That is what I am doing now. It is difficult, though, when I am carrying a full university program besides. Just one point. As a fundamental key in my whole setup I will be using the data I furnished you on the 586 date instead of 585. Inasmuch as that is such a vital item in my whole setup, and inasmuch as I furnished the argument to you, I would appreciate your deferring going into print with this item until these men have had the opportunity of going over my materials. It will be a week or more before I can get anything written into their hands. On your 585 date I could of course offer no objections. I think you will appreciate the reasons for my request.

You will be interested to know that one morning as I dropped into Prof. Burroughs' office he just had before him your material, and a letter from Albright and another from Draper. He spent about two hours asking me questions as to details in the things, and told me his response would be favorable.

I think the hand of the Lord is in this matter, and that before long we may have something significant and final. In the meantime let me have your results on the temple in the year I furnished you about a month ago.

Very sincerely yours,

Edwin R. Thiele

my Berrien Springs address is R#1.

Dear Brother Thiele:

Enclosed is the series of dates. It is important to include the date of the temple foundation, for apparently this turns out to be the anniversary date for the second foundation. Ezra 3:8 doubtless = the same day of the week and the same Jewish 2nd of Zif, seeing the month was the same. Two weeks ago I took tables W and W' over to Albright and we discussed the 586 date for two hours. I now have at least 15 synchronisms for the 6th century B.C.--3 eclipses, 4 Scripture periods, and 8 dates. Wood's reckoning will check with some of the years, but not with all the dates and periods. I can now definitely demonstrate that --contrary to Kugler--the Jehoiachin captivity year, and of course the Ezekiel dates, were based upon a fall beginning. Hence the importance of understanding the relation between Zedekiah's year and that of Jehoiachin. This also shows that "Prophets and Kings" is important. I asked Wood if he would stick to the 585 date if it came to a show down. His answer was equivocal, and I gather that he has not yet finalized on the problem. However, he still holds to the spring beginning of the Ezekiel year.

Am delighted that Dr. Cameron is interested, and hope that your MS gets approval. Your historical references will be most valuable. I am wondering what your strong evidence is for the 586 date, that is, historically. Josephus ties the 4th of Nebuchadnezzar to the 8th of Jehoiakim. This coincidence will not work on the W outline. And in addition, Josephus hooks up the battle of Carchemish with the 4th of Jehoiakim and the time when Nebuchadnezzar "took the government over the Babylonians," possibly referring to his accession year. Inasmuch as Carchemish occurred after the annual Nile flood (Jer.46:1-9), and also in the 4th of Jehoiakim and the accession of Nebuchadnezzar, the year 605 in the autumn seems to be the only possible Julian date for this event. Have as yet found nothing in Kugler on Carchemish.

You go ahead with Cameron. When I get through with the 5th century, I wish to make available the whole series of date and period synchronisms for both 6th and 5th centuries. We have a real task on hand to acceptably demonstrate the fact that the 7th of Artaxerxes is reckoned by Jewish fall to fall dating and not by Babylonian spring to spring dating. Dr. Wood has never yet made his report on this problem, but at any rate the answer is getting ready. I feel more sure than ever on the 586 date, and I am glad we agree. But it is still a big task to win Wood over, for he has distributed so much material to the Seminary students that is based upon the 585 date.

In "Von Moses bis Paulus," pp. 155-189, Kugler tries his hand at Sabbath-day synchronisms. He does not get very far because his years are off. But it is nice to have others try. I also have a Jewish source on this.

Thanks for your letter. May the divine influence of truth permeate the halls and offices of the Oriental institute.

August 8, 1942.
4 Crescent Place,
Takoma Park, Md.

Yours sincerely,

Compare also Ezech. 40:1. This date now becomes 10 Tishri - the day of atonement - and is in exact harmony with the anti-typal vision in Rev. 11:1.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

August 14, 1942

Dear Miss Amadon:

You have asked a definite and vital question, and I am going to give you the answer for I have confidence enough in you that you will not take advantage of the information. In fact I already gave you the answer while you were in Chicago the last time. The chronology of the entire Neo-Babylonian period I had cleared up when you were here in Chicago last, and stands at the way I had it then. The facts are that you are partially right and Wood's is partially right. It is true that both Jeremiah and Kings begin the Jehoiachin captivity year in the fall, but Ezekiel begins it in the spring. The captivity began on Nisan 10, April 22, 597 B.C. (Parker Tables), and it ended Adar 27, March 21, 561 B.C.

My reasons are the two reasons I gave you while you were here last. First, is the evidence of Dan. 1.1 that Nebuchadnezzar came against Jerusalem in the 3rd year of Jehoiakim. Josephus quotes from Berossus concerning a campaign of Nebuchadnezzar against the Jews the year he became king. That would fix the third year of Jehoiakim as the accession year of Nebuchadnezzar, which is 605 B.C. The last and most important point is the release of Jehoiachin from prison. Amel Marduk became king about Oct. 7, 562 B.C. Political prisoners were released on the fifth day of a week's festivities immediately preceding the New Year. So the information of the release of Jehoiachin is correct to the day. He was released March 21, 561 B.C., Parker Tables. Your setup would bring the release of Jehoiachin just a year too late. The 37th year of Jehoiachin according to Jeremiah and Kings would be termed by Ezekiel as the 36th year. Years of Nebuchadnezzar are reckoned from the spring.

Now my reason for requesting you to hold up publication of your article is the fact that the above is a key point in my chronology of the latter period of Hebrew history. You will of course recognize the set up as definitely my own, as contrasted with the 585 set up of Wood's that you were attempting to use when you were here last. I showed you my charts with the above set-up while you were here and tried to explain the above points, and at least got far enough along to impress the correctness of 586 as against 585. Now the importance of the matter to me right now is that just this summer, since your leaving Chicago, I was finally able to wind up a task on which I have been working for years,--the fixation of an absolute calendar of Hebrew history.

I am happy to tell you that that task is done. It has not been easy. To get the exact relationship of each Hebrew king with every other Hebrew king was of itself not easy. And to integrate all of this information to the exact year with Babylonian, Assyrian, and Egyptian history was also not easy. But that task is now done. The latter portion of Hebrew history is of course only a small portion of my work. It was by far the easiest portion. The real problems come much earlier--but they are now solved. I now know the absolute date of every Hebrew king, from beginning to end. When you were here I did not expect to be able to finish my task as early as this, or as successfully as I have. Cameron and Bowman were delighted, and asked me to immediately write it up. This I have done. But its length will not now allow it to go into the Journal. Olmstead is still fighting the whole idea--but when once he goes over the whole thing I am afraid he will have to give in. I would be glad to

have you keep this information to yourself till the men here have all of them had a chance to go over the thing in detail and I have their reaction. Previously I had only gone over the matter with them from my charts, and it was the charts that convinced them and caused them to ask me to write it up.

In the meantime any information I may be able to furnish you that might be of help in your problem I will be glad to furnish you. I have confidence enough in you to feel that this information will not be taken advantage of. My picture is a complete picture, from beginning to end. There will be time enough for your Ezekiel dates and synchronizations when this thing is out. In the meantime go ahead with preparation, but please do not endeavor to anticipate me by making use of one of my key points. We have been able to work along together very nicely so far, and I hope we will be able to do so till the whole thing is finished.

The further I go into this, the more certain I am that the Lord has a hand in this thing and that there are certain things He wants to have known at this time. Some men are going to have their foundations pretty badly shaken when they see this whole picture. But that is as it ought to be. And even some of the work of our own men in chronology is not going to look too nice. Be sure and get your tables down to the Exodus date, for I am now in a position to speak intelligently and surely of every problem all the way along the line.

What I am telling you here may be premature, but anyway I thought I would pass this on for your private information, and I thought you might be interested. Men have been working on this thing for a good many years, and it is a bit of a thrill to know that the deed is done. I am not afraid of any Assyriologist or Egyptologist now in the matter of dates, but am in a position to date ^{some} uncertain events in these related fields on the basis of Hebrew chronology. ¹

With all kindest wishes,

Very sincerely yours,

Elwin R. Thiele

Emmanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Sept. 2, 1942

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

At long length my school work for the summer is out of the way and I can give some time to other questions again. I have just gone over the Ezekiel material on the basis of a Tisri 10 captivity. "When the year" was expired" was the time when Nebuchadnezzar sent and brought Jehoiachin to Babylon and when he also "made Zedekiah his brother king over Judah and Jerusalem." II Chron. 36. 10. If the turn of the year involved is Nisan, then did Zedekiah's accession year continue to Tisri of 597 B.C., at which time his first year began. But if the turn of the year was Tisri, then did Zedekiah's accession year begin in Tisri 597 B.C., and his first year in 596 B.C. And if the latter were the case then would you have the fall of Jerusalem occurring in 585 B.C. instead of 586 B.C.

The argument of Doctor Woods concerning Jehoiakim's death taking place in the winter also carries considerable weight. Late spring or early summer surely would not supply the requisite conditions for Jehoiakim's body to be thrown out to the heat by day and frost by night.

As far as the term employed for the turn of the year is concerned, I have seen Hebrew scholars apply it to the fall as well as the spring. Professor Feign has been gone for over a month, so I had no opportunity to take up the question with him.

After going over the whole matter again, I still am of the opinion that the captivity began on Nisan 10, 597 B.C., rather than Tisri 10. While it would be nice to have Ezekiel's vision of the temple occur on Tisri 10, still that is not imperative. In the chronology of this period we are dealing with some things that are fixed and with which the Biblical material must synchronize. At the present time I see no other way out than the above, but I am still open to conviction. Naturally it would be nice to have one and only 37th year of Jehoiachin, but if that can not be, it just can not be and we must make the best of it.

I am not an authority on Palestinian weather, but it should be possible to secure very definite evidence on this point which would settle the question one way or another. And I am quite clear that if the captivity did not begin till Tisri 10, it would be extremely difficult to meet the requirements of Jer. 36.30.

I shall be glad to know the results of your further study of this point.

Very sincerely yours,

Edwin R. Thiel

Elder E.R. Thiele,
Berrien Springs,
Michigan. Route 1.
Dear Elder Thiele:

Your letter of two weeks ago I have not hitherto been able to answer. First, I accidentally broke a rib or two and had to lay aside my study for a week. I have been working on the inscription material, hunting for evidence regarding the ancient calendars.

In Dahlman's "Arbeit und Sitte" and Kugler's "Von Moses bis Paulus" you will find plenty on the climate in Palestine. But equally important is the time of year that eastern kings were wont to make their campaigns and sieges. In the case of Jehoiakim and Jehoiachin, it was a siege that ended their reigns.

I wish to let the Ezekiel dating rest until I have rounded up the inscription eclipses and planetary positions and am able to demonstrate the evidence upon which the ancient calendars depend--Syria, Assyria, and Babylon. This support to the ancient lunar calendar is priceless, for its relation to the ancient Jewish calendar cannot be discovered until the various forms of ancient luni-solar time are known. This I intend to find out.

Wishing you much of God's blessing in your work,

I am yours sincerely always,

Sept. 17, 1942.
4 Crescent Place,
Takoma Park, Md.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Oct. 1, 1942

Miss Grace Amadon
4 Crescent Place,
Takoma Park, Md.

Dear Miss Amadon:

I was sorry to hear of your accident and of the necessity of laying aside your work for a time. But I trust that you are back in the harness again, and making progress in your interesting work.

My mind keeps going back to the points you brought up concerning a Tisri captivity for Jehoiachin. There were some important things in that arrangement, some things that I would really like to accept, but there are some objections which seem to me of vital importance. If Jehoiachin began his captivity on Tisri 10 I cannot see how one can get around the fact that Zedekiah began his reign at that time, and thus that that would be the beginning of his accession year, not of his first year. But if that is the beginning of his accession year, there would be many insuperable obstacles which would make the position entirely untenable.

According to your setup, however, you have Zedekiah beginning his first year with Tisri, at the time Jehoiachin was taken into captivity. In that case I am wondering when you begin his reign, and what Jehoiachin was doing in the meantime. Jehoiachin must have begun his reign when the days were warm and nights frosty. I personally think that was the winter. Certainly it could not have been beyond late spring. And it would be at Jerusalem, for it was there that the body of Jehoiakim was cast out. Jer. 22:19. He reigned three months, which could not possibly run to Tisri. Say he reigned till summer and that Zedekiah then took the throne. Would not his captivity begin immediately with the time he was taken into custody, at the same time that Zedekiah took the throne? I do not see how one can separate the beginning of the captivity of Jehoiachin from the accession of Zedekiah. "And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels, of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem." 2 Chron. 36:10. There are many good authorities who begin Zedekiah's reign with Tisri and the captivity with Tisri, but the first is untenable, and the other although having the advantages you mention also has its objections. If I could see my way through these objections I would like to take advantage of the interesting points you raised in connection with your setup.

Another objection to a Tisri captivity is the vision of the "first-ripe" figs of Jeremiah 24. This vision was "after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah" and it could have been a number of months after, but the picture to me seems more immediate. Still another objection comes from Eze. 40.1. The point at issue is whether "the beginning of the year" means Nisan or Tisri. Two periods are involved, first the 25th year "of our captivity", and second, the 14th year after the city was smitten. If you reckon Nisan to Nisan years, then will you meet both these specifications, but if you reckon Tisri to Tisri years you will have the 25th year of the captivity but the 15th and not the 14th year since the city was smitten. And then there is still a fourth point, and that is that a Nisan to Nisan captivity would make the release of Jehoiachin come at the first New Year period that Amel Marduk reigned, whereas a Tisri to Tisri year would provide for his release

one year later.

Oct. 1, 1900

I would be glad to have you think over these points, for I am hoping that we can see this thing alike. It is not a vital point, because the chronology is the same in both of these setups. I have mentioned that there are points in your setup which I would like to accept and would accept but for the above objections. If you can show me that your setup is correct, I will accept it and I will wish you Godspeed in your presentation of it.

I am wondering what the answer was of Prof. Morgenstern in regard to your query concerning the length of ceremonial uncleanness for defilement by contact with Gentiles. Of course a modern authority can hardly settle this question--and the Bible simply does not provide the answer.

The quest you are at present engaged in as mentioned in your recent letter I consider of great importance. We should get right to the bottom of things and know without any question just where we stand--and what the foundations really are of positions that have long been held. I am wondering whether or not you are in touch with Primitive Time-Reckoning, Oxford, 1920, by Martin P. Nilsson.

With kindest wishes,

Very sincerely yours,

E. R. Thiel

Dear Elder Thiele:

Your letter of October 1 has had to wait a long time for an answer because of unfinished work here at the office. I have given much thought to the questions you ask about Jehoiachin and Jehoiakim, but I am confident that we need more proof as to when the Babylonians began their civil year. I am not satisfied with taking their new year feast to Marduk as necessarily the regnal beginning in the time of Nehemiah and Ezra. It is possible that there may be other conclusions to the Zechariah and Haggai dates, and if so, there would be no difficulty in showing that the Jews had commonly counted their kings' years from Tishri. As it is now, our own men are divided regarding 457 B.C.--some using the Babylonian reckoning, and some Nehemiah and Ezra. This needs to be made clear. I will try to answer some of your questions.

Regarding Jeremiah 24, I first concluded as you have that the basket of good figs set the time of the vision. But the evil figs, which are the late figs in Palestine--those corresponding to Zedekiah--I overlooked. There can be no question that these evil figs would refer to the Tishri beginning of Zedekiah's year, and therefore this point of time would have to be taken into consideration in locating the vision and its time.

With reference to the death of Jehoiakim--evidently a time when there was frost by night and heat by day--we get just such a time in the near east in the late spring and early summer. This last summer the broadcast from Cairo often mentioned the cold frosty nights in the Egyptian campaign and the heat by day. Gustaf Dalman (*Arbeit und Sitte*, 3 Band, 2 Halfte, 1928) speaks of the same in the following language:

"In popular talk it was said of the Sun that, in Nisan, Iyar, and Sivan, he wandered upon the mountains in order to melt the snow; in Tammuz, Ab, and Elul, upon the inhabited lands, in order to ripen the fruits; in Tishri, Heshvan, and Kislev, upon the seas, in order to dry up the streams; and in Tebeth, Shebat, and Adar, upon the wilderness, in order not to dry up the farmer's seed."

Compare also Jacob's experience during the lambing season in the spring--Gen. 31:40.

Ezek. 19:9 seems to have reference to Jehoiakim, and Kugler therefore concludes that Jehoiakim may have been captured and taken to Hamath where Nebuchadnezzar had his head quarters during the siege. But eventually he "slept with his fathers" (2 Kings 24:6).

With regard to the Hebrew word תְּשׁוּבָה, which is used three or four times to refer to the "return of the year," Brown, Driver and Briggs claim that this return was in the spring. But it

is significant that when Josephus comments upon 2 Chron 36:10, he does not mention the word "spring," while in the other two instances (2 Sam. 11:1, 1 Kings 20:22, and 1 Chron. 20:1), he does particularly state that the events occurred in the spring. The same word is also used in 1 Sam. 7:17, where the fall of the year is doubtless implied.

I do not feel that a spring interpretation of 2 Chron. 36:10 is justified by an argument in philology alone. Dr. Wood is still in the air regarding the Ezekiel dating, and hence as regards the date 457 he has not finished his conclusions. I do not believe that he has done any writing as yet that could be called a final report to the Committee. Elder Fromm is making headway on his subject of Prophetic Interpretation.

There is no difficulty concerning Ezek. 40:1 if you do not count the 14 years "after the city was smitten" as regnal years. The Bible gives other instances where a period of time is reckoned from an event other than the beginning of the year. Cf. Ex. 12:41, Gal. 2:1, John 2:20, etc.

Now with reference to John 18:28. The Old Testament is the wrong place to look for the law of uncleanness here involved. The rule observed was doubtless rabbinical--the very same one that got Peter into trouble in Galatians 2. This idea the Lord corrected in Acts 10:28. Have you noticed that in Matt. 27:62, on "the next day," which Torrey insists was the evening following the crucifixion,* the "chief priests and Pharisees came together unto Pilate." They hold a council on the evening after the death of Christ, and go in to see Pilate at the very time when they are supposed to be eating their paschal supper! There is something wrong with the argument about John 18:28.

Yes, I have Nilsson--a good book. Please tell Mrs. Thiele that I often think of the delicious bean salad that graced the table the first time I came to see you.

Yours very sincerely,

Nov. 9, 1942.
4 Crescent Place,
Takoma Park, Md.

P.S. Thanks for the check. If there is anything else you desire, please let me know.

G.A.

* Torrey, Charles C. "The Date of the Crucifixion According to the Fourth Gospel," Journal of Biblical Literature, vol. L, p. 234, 1931.

My Dear Elder Thiele:

I am much delayed in answering your hypothesis that the Jewish mychthemeron in the time of Christ extended from sunrise to sunrise, and that this was the Sadducean reckoning. Since Christmas I have had no opportunity until now to summarize the thoughts that have come to mind. I will mention seven points:

1. Spirit of Prophecy. If the hour of Christ's death had been the national occasion of slaying the paschal lamb in the temple, then why does the "Desire of Ages" describe that temple scene as the "hour of the evening sacrifice" -- the daily burnt offering? "Desire of Ages," p. 756.

2. Sadducees -- the Party in Power. In answer to Billerbeck's position that the Pharisees sacrificed the paschal lamb on Thursday, and celebrated the first day of Passover on Friday, while the Sadducees delayed the paschal celebration one day, Zeitlin says:

"To accept such an hypothesis would be to misinterpret the entire Jewish history of the Second Commonwealth." "The Date of the Crucifixion," Journal of Biblical Literature, September, 1932. Page 265.

In support of this conclusion, Zeitlin cites the following:

"From Tannaitic literature we learn that the Sadducees said to their wives and daughters, 'although we are Sadducees, we are afraid of the Pharisees, and therefore follow their laws.'" Niddah, 33 h; Tosefta, 5, 3.

"But they [Sadducees] are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise hear them." Antt.XVIII.I.4.

But Luke and John are both in agreement that Friday of the crucifixion was the true 14th of Nisan; Sabbath, the 15th; and Sunday the 16th. Cf. my article in JBL, p. 276. Thus the Sadducees had the Sunday of their choice as the morrow after the sabbath in Lev.23:11. And it therefore remains to be proved that there was any disagreement over the calendar between this priest sect and the Pharisees! This, I believe, is your first problem.

3. Ancient Beginning of the Jewish Day. Since the Jewish Sabbath was reckoned from sunset to sunset in the time of Christ, and since the Sabbath during which Christ was entombed was also a festal high day, and one of the series that you propose to reckon calendrically from sunrise to sunrise, how do you manage the resultant confusion that would necessarily arise in calendar calculation? Which reckoning would the Beth Din follow in sending the fire signals to Babylon, for example?

4. Lunar or Solar Time in the First Century. A national schematic calendar from sunrise to sunrise would be solar, not lunar. On that basis how would you start the Jewish year? how the individual months? how many days to the year, and how many leap days?

5. Josephus -- Resume.

- a. Months are lunar -- frequently mentioned in Antiquities. Josephus fully identifies the ancient Jewish month with the lunar Syro-Macedonian month (Antt.I.III.3). Many similar references.
- b. Passover was slain and celebrated on 14 Nisan (B.V.III.1; Antt.III.X.5). In this second reference, the text explains that on 14 Xanthicus (1) the sacrifice was slain, (2) the passover was celebrated in companies, and (3) "leaving nothing of what we sacrifice until the day following."
- c. Then Antt.III.X.5 outlines the feast days as follows:
 - (1) 14 Nisan = slaying and celebrating Passover.
 - (2) 15 Nisan = "feast of unleavened bread succeeds that of passover, and falls on the fifteenth day of the month."
 - (3) 16 Nisan = "second day of unleavened bread" -- the offering of the first fruits.

Nowhere have I found in Josephus that the Passover was celebrated on the 15th of Nisan. The only way that the foregoing three days can be harmonized is by a successive sunset to sunset. If the Passover be dated on 14 and 15 Nisan, then the sequence is disrupted and broken. It is true that both Maimonides and the Talmud date their passover on 15 Nisan, but they have no sacrificial lamb! The following citation is from Epiphanius in Haeresy 70 against the Audians. Referring to Jewish calculation of the passover he writes:

"For there is no communion for us with them. For they are even deceived in the calculation which they think to accomplish: so that they err in every way and are found to depart from the truth." Cotelerius, J.B. "SS. Patrum," volumen secundum, p. 218. Amstelaedami, MDCCXXIV.

- d. The reference in B.VI.IX.3 definitely refers to the paschal sacrifice of the priests, and it does not state that the occasion was the afternoon of 14 Nisan. It is just as conclusive that the point of time -- "between the two evenings" -- was between the 13th and 14th of Nisan, thus agreeing with Num.9:11.

In Antt.XVII.IX.3 and B.II.I.3 Josephus describes the people as individually slaying their lambs outside the city. This was about the time of Christ's birth. So Philo and Greswell.

6. John Lightfoot. The accompanying photostat from Lightfoot is certainly a much less complicated interpretation of John 18:28, and one that is accepted by many. But under the next point I will give another view, though similar. You may keep the photostats.

7. Peace Offering or Sin Offering. In Antt.III.X.5, the words of Josephus suggest that the "passover" in John 18:28 might be the sin offering, as commanded in Num. 28:22. This is the citation:

"on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats, which is added to all the rest for sins; sins; for it is intended as a feast for the priest on every one of these days."

In other words, it may have been the passover sinoffering which the priests in John 18:28 had in mind to eat, and not the paschal lamb, which with that interpretation, they would have already eaten. Only by eating the flesh of the sin offering could the priest carry the substitute blood for ruler or common person into the holy place (Lev.4:22,27). Cf. "Great Controversy," p. 418, and "Patriarchs and Prophets," p. 354. The following is an additional reference from the Spirit of prophecy that has some bearing on this point:

"The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ." The Signs of the Times, March 14, 1878. Oakland. Ellen G. White.

Point 7 is a new thought to me as relating to John 18:28, and different from that I first suggested. With regard to Josephus and his calculation, much more study needs to be given to both Antiquities and Wars before any decisive conclusion can be reached. Zeitlin has gone farther than anyone in this line, and yet his analysis is incomplete, for he has entirely passed over the synchronisms which are a key to the whole calculation.

The foregoing points represent a few of the reasons why I called your hypothesis revolutionary. We have already collected many statements from the Spirit of prophecy on ancient Jewish time. These Elder Froom expects to publish in the Ministry so that they will be available to all students of chronology. With kindest regards to Mrs. Thiele, and wishing you much of God's blessing in your study,

I am always sincerely,

February 4, 1943,
4 Crescent Place, Takoma Park, Md.

P.S. Thanks for the Olof A. Toffteu reference - have not as yet been able to find it on the Library shelves. Have worked out the Flood Calendar, and should like to have this book on the Exodus.

gra

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I am much delayed in answering your hypothesis that the Jewish nychthemeron in the time of Christ extended from sunrise to sunrise, and that this was the Sadducean reckoning. Since Christmas I have had no opportunity until now to summarize the thoughts that have come to mind. I will mention seven points:

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G. C. A.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Feb. 8, 1943

Dear Miss Amadon:

Last Friday there was returned to me, much to my chagrin, a letter I had addressed to you at 4 Manor Circle instead of Crescent Place. Inadvertently I had used the name of the street on which Mrs. Irwin lives. The above letter was written to you on the first reception of your reprint of "Ancient Jewish Calendation." In my letter I conveyed to you my congratulations on the publication of this article and my thanks for having remembered me with a copy of the reprint. I am very sorry that my letter failed to reach you.

Up to the present I have not been able to do more than to simply scan the article. Much of it is, I am afraid, beyond me, for I have just not gone into the technical astronomical points. But the very things which would tend to dim the matter for me I know are the very things which would tend to give confidence in your calculations on the part of those who are versed in this field.

My one big question is how much we really know concerning the way the ancient Hebrews began their months. Even though we did have fairly reliable evidence from a late period, how do we know that they always did things exactly the same? Unless we possess very definite evidence from an early period it seems to me that it would be taking a pretty big step to assume that they were doing things at an early day just as they did them ~~at~~ a late date. If we had definite instruction from Moses on this point, well and good. But lacking such instruction customs might have varied as the years went by.

And now concerning your reply just received to my position concerning the time of the New Testament Passover. In your first sentence you refer to my "hypothesis that the Jewish nychthemeron in the time of Christ extended from sunrise to sunrise, and that this was the Sadducean reckoning." You must evidently be confusing the hypothesis of someone else with my position, for the above is vastly different from anything I have ever held. The position in my article was that at the time of MOSES, as the Israelites left Egypt, the civil reckoning was from sunrise to sunrise, in harmony with the Egyptian custom, but that the reckoning of their religious festivals was then distinctly pointed out by Moses to be from even to even, in harmony with their ancient practice. In New Testament times, however, the reckoning of the civil day was likewise from sunset to sunset. If I accept the evidence of the Bible itself and the Spirit of Prophecy, I can not take any other position than the above, for both give the same picture of the events of the Exodus and the first passover, and make inevitable an ending of the 14th of Nisan by the morning after the evening when the passover was eaten, it being the 15th when the Exodus took place. Num. 33.3.

Concerning D.A. p. 756 I have no argument with you. For the past twenty-five years I have been pointing out to our ministers that that passage does not refer to the Passover as is commonly supposed, and have quoted to them the passages proving that Christ and His disciples at least observed the Passover on Thursday evening. But even though this was the hour of the "evening sacrifice," what was there to prevent the Jews from sacrificing their passover on the same afternoon?

Zeitlin's argument that an observation of the Passover by one group of Jews on Thursday night and by another on Friday night would have been impossible because the Jews in New Testament days followed the same practices in such things, holds for me

simply no weight at all. Doctor Feigin in Chicago tried to use the same argument with me, telling me that such a dual practice would have been absolutely impossible, That is sheer nonsense. If the New Testament teaches us anything and if history teaches us anything it is that on many things the Jews were as far apart as the poles. Feigin declares that no other observance of a passover than on Friday night was possible at that time, that the evidence for the Friday night passover is conclusive. It may be, to him, but to me there is equally conclusive evidence of an observance of the Passover on ~~Thursday~~ night at least on the part of Jesus and His disciples. These arguments about what folks could not do simply do not impress me at all when the evidence exists that they just did those very things. Like the lawyer who was telling the man in jail, "they can't put you in jail for that," and the man replied, "but here I am."

Your point three that the days of the New Testament Passover festival are "one of the series" which I "propose to reckon calendrically from sunrise to sunrise" is entirely beside the point, because that is not my position at all--I will repeat again that my position in that article was and is that in New Testament times both civil and religious reckonings began the day from sunset to sunset. In Moses' day only the civil reckoning was from sunrise to sunrise. I think you must have missed the whole point of my article, for it was this very confusion that came in from the transfer of the reckoning of the civil day from sunrise to sunrise to sunset to sunset, which allowed the custom to come in of observing the passover a day later than it was originally observed. My charts made that point very plain.

As I look over your other points, I see that they are for the most part again based upon a misinterpretation of my position--sunset to sunset is the only calendar used by the Jews in New Testament times and is the only calendar that the Jews had used for a long time. While in Chicago last summer I recall your asking me this very question as to how long then I felt that the sunrise to sunrise civil reckoning prevailed, and I replied that I did not know, but that it certainly did not need to prevail very long--that having just come from Egypt it would be only natural for the people to follow the custom of that country in this regard, and that this is the very reason for Moses placing such particular stress upon a sunset to sunset observance of their religious festivals. Indeed, had there been only a sunset to sunset day, it is a question whether Moses would have referred to the exact time of the beginning of the day at all--there would have been no need of it because everybody would have understood full well when the day began.

I will be interested in your work on the Flood calendar. Do you mean you have worked out the chronological year of the deluge? If so I would be very much interested in your conclusion, for it is an item on which I have not yet come to any decision. Doctor Heidel of the Oriental Institute who is just now working on the subject of the flood and whose book on that subject will be coming out before long, told me a few months ago that he has not been able to come to any conclusion concerning the exact year of the deluge.

I shall be interested to know how your article on calendation is received. No doubt it will be some time before reactions begin to come in.

May this article be just the beginning of others as interesting and important to come. And again my thanks and my congratulations.

Very sincerely yours,

Edwin R. Thiele

MORNING TO MORNING RECKONING OF THE CIVIL DAY

14th 15th
 Morning sunset Morning sunset Morning

PASSOVER

Slain at even, sunset, of the 14th of Nisan. Ex. 12.6; Lev. 23.5; Num. 9.3,5; 28.16; Deut. 16.6; Eze. 45.21.
 Eaten on evening of the 14th with bitter herbs and unleavened bread. Ex. 12.8,18.
 Eaten with loins girded, shoes on feet, staff in hand, ready for immediate departure from Egypt. Ex. 12.11.
 First born of Egypt slain at midnight. Ex. 12.29
 Pharaoh rose by night, called for Moses, and urged immediate departure of Israel. Ex. 12.30-33.
 Israel departed immediately, being on the way before morning. Ex. 12.34,39; P. P. 281.
 Exodus took place on the 15th of Nisan, the morrow after the Passover. Num. 33.3.

Sabbaths to be observed from even to even. Lev. 23.32.

EVEN TO EVEN RECKONING OF THE CIVIL DAY

14th 15th
 sunset

PASSOVER OF JESUS AND HIS DISCIPLES, ACCORDING TO THE SYNOPTISTS

Jesus celebrates the Passover on the day of unleavened bread, when the passover must be killed. Matt. 26.17; Mk 14.1,12; Lk 22.1,7.

PASSOVER OF PARTY THEN IN POWER IN JERUSALEM, ACCORDING TO JOHN

"Before the feast at the passover." John 13.12.
 "Lest they should be defiled, but that they might eat the passover." John 18.28.
 "That sabbath was an high day." John 19.31
 Jesus was slain on the evening of the Passover. Sanh. 45 a.
 Passover slain between 9th & 11th hours, 3-5 o'clock, 14th of Nisan. Josephus. Ant. III. x.5; Wars of Jews, V. III. 1; VI. IX. 3.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

March 3, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Miss Amadon:

I am in receipt of your note of February 21 concerning the chronology of the period of the deluge. I am greatly interested in the details provided in the Biblical account.

I have noticed that the total of 394 days of the various events of the deluge is exactly equal to the 13 month-year and 10 days. However, I have not gone into the question as to just exactly what year that was. This of course is the matter that would be of greatest interest, and it is altogether possible that the matter can be worked out from the interesting details provided.

I will be glad to see you if you are in Michigan this spring and will be glad to continue my discussion with you at that time.

Very sincerely yours,

Edwin R. Thiele

E. R. Thiele

ERT:mjj

My dear Elder Thiele:

I do not seem to be progressing toward Michigan very fast, although for some time it has been my plan to come. The intervening months since I last saw you have been full to running over, and have been unusually profitable with regard to the various problems. The historicity of the whole Bible thrills me, and it seems so simple to demonstrate from the standpoint of astronomy. But we have to face the conclusions of the Graf-Wellhausen theory, and it is a question in my mind whether it would not be wiser to wait until the spade has uncovered more evidence. This iron tool has done wonders for the OT and NT men here in the east. But there are yet die-hards on the H.C. chronology.

How do the Chicago University Bible men stand? Are they still submerged and blinded by the time arguments of philology? I would be glad if you would tell me what you know about their general attitude. Several questions have come in from some of these Bible professors, but not one has in any way referred to the chronology of higher criticism.

I like your Dr. Cameron very much. He impressed me last summer as one who has the courage of his convictions. I wish that I could spend this coming year at the Oriental Institute. In the mean time, until I see you, God bless you and yours. Am still thinking about the delicious salad.

Yours sincerely always,

April 22, 1943,
4 Crescent Place,
Takoma Park, Md.

According to your request I am returning your MS with reference to the ancient Jewish calendar. You may wish to give your argument further consideration. I do not see in your citations all the evidence upon which you base your conclusions. Perhaps my most vital objection to ~~the~~ Morgenstern calendar argument is the fact that the Jews have always kept a sunset to sunset Sabbath, and that periodically this day of the week would have to coincide with the 14th of Nisan. These facts essentially fix the form of calendar which the Jews must have employed.

And furthermore, as you yourself admit, a paschal sacrifice at the beginning of the 14th is a possible interpretation of the Mosaic legislation, while it eliminates the Talmudic and rabbinical "15th." It is interesting that Morgenstern tries to account for this "15th." Many rabbis try to trace it back to Moses.

In any event, a paschal sacrifice at the entering sunset of the 14th is the Spirit-of-prophecy position ("Great Controversy," p. 399), and it was the form of sacrifice that had been kept for "fifteen long centuries." And in addition, according to the Spirit of prophecy, the evening burnt offering was being offered in the temple at the hour of the Saviour's death--not paschal lambs! ("Desire of Ages," pp. 756, 757.)

We have just finished a series of Spirit-of-prophecy statements on the ancient passover, and they do indeed cast interpretative light upon the whole subject. You may wish to give these consideration before committing yourself openly to your present view on the ancient calendar. I may also add that, with reference to the 457 date, our workers at the Conference are combing the Inscription material for evidence regarding the ~~calendar~~ calendar of ancient Syria, Assyria, and Babylon. ~~Nehemiah's regnal year will be supported in~~ ~~the~~ ~~work~~ ~~on~~ ~~cuneiform~~ ~~translation~~ ~~have~~ ~~not~~ ~~always~~ ~~been~~ ~~correct~~ ~~in~~ ~~their~~ ~~calendar~~ ~~deductions~~, against some of which the eclipses and positions of the planets are witness. When all the evidence is brought together I am sure that Nehemiah's regnal year will be supported. *I have taken a list of your references, and will bear them in mind.*

Thiele's References

1. E.G. White, "Great Controversy," p. 399.
2. Joseph Klausner, "Jesus of Nazareth," p. 27, quoting Sanhedrin 43a.
3. E.G. White, "Patriarchs and Prophets," p. 281.
4. Julian Morgenstern, "Supplementary Studies in the Calendars of Ancient Israel," Hebrew Union College Annual, "X, 1935, 15ff.
5. S. Langdon, "Babylonian Menologies and the Semitic Calendars," p. 54.
6. E.G. White, "Patriarchs and Prophets," p. 258.
7. Ex. 12:6; 16:12; 29:39, 41; 30:8; Lev. 23:5; Num. 9:3, 5, 11; 28:4, 8.
8. Gesenius' Hebrew and Chaldee Lexicon, from the English Translation of S.P. Tregelles, p. 374.
9. William Gesenius, "A Hebrew and English Lexicon," Tr. by Edward Robinson, p. 788.
10. Morgenstern, op. cit., p. 27.
11. Ant. III.X.5; Wars, V.III.1; VI.IX.3.

Immanuel Missionary College

(INCORPORATED)

Barrien Springs, Michigan

May 13, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

I appreciated the reference you gave me concerning Rev. 9. When in Chicago I will see if I can find the volume you referred to. I had been wondering whether you had dropped your work on Revelation or whether your studies were being continued and whether anything might be expected in the way of publication. How do you stand now in regard to the exact interpretation of the days in Josiah Litch's prophecy? Have you had any reason to change your view in regard to this and does your former explanation of the calendar change accounting for the difference of six days still stand?

You ask concerning the men in Chicago. I am afraid that you will find practically all of them taking a very liberal attitude in regard to the Bible. Heidel is about the only one who takes a conservative position. The viewpoints of some of these men is, however, gradually shifting around in favor of a more conservative position, I believe.

The men at the Oriental Institute have done much on the subject of chronology, however, for which credit must be given them. This work is strikingly confirming the chronology of the Scriptures. It is my belief that when the whole picture is put together the evidence will prove to be so conclusive that everyone will know exactly what is true.

I have been gathering together quite a bit of material on the various chronological systems of the Old Testament. So far Doctor Woods seems not to have published anything, but I do have access to his charts and mimeographed material. This I have gone over rather carefully. I would like to have a copy of my own, however, and I am wondering whether your previous offer to secure a copy for me still holds. If you can secure me a copy of both the chart and the mimeographed material this would be appreciated. It is the latter that I am most interested in.

May the Lord richly bless you in your continued studies. I am hoping that before long some of these things will be finalized upon and that we will see them in print.

If the enclosed check does not cover the expense on the above mentioned items kindly let me know and I will send the difference.

Very sincerely yours,

Edwin R. Thiel

My dear Elder Thiele:

Your recent request and the check I turned over to Dr. Wood, and am sure that you will hear from him shortly. I like to answer my letters promptly, but sometimes it seems almost impossible to do so. However, I am always glad to hear from you. On account of the present travel difficulties, it is very uncertain whether this summer will see me in Michigan. It is getting increasingly hard to go to the Library.

With regard to the calendar problem that is connected with the Turkish prophecy: The correction amounts to either six or seven days according to the way in which Gregory XIII reckoned. This is uncertain, for he had to choose between the actual position of the sun and moon and the position of the Catholic church, who did not wish to disturb the festivals of martyrs and saints.

On this phase of the problem Roscoe Lamont has written a concise summary of both the Julian and Gregorian reforms. If you do not have these pages in your library, I can send you the photostats--two openings would, I believe, be sufficient. He cites Fabricius as urging the pope to make a correction of 13 days instead of 10. If he reckoned correctly, the three additional days would be for the centurial years 300, 200, and 100, inasmuch as Augustus took care of the leap days for the crucifixion century. At least he is supposed to have so done. On this basis, we should leave out the year 300, and for the Turkish prophecy count 500, 600, 700, 900, 1000, and 1100--six days in all. But if it can be shown that Gregory began with the year 300, then we should have seven days.

However, there are other even more difficult problems to be solved, and one in particular pertains to the ending of the 150 years and the beginning of the 391 years and 15 days. Just now Dr. Yost and myself are working on this phase, and also on the question of the Gibbon date. I wish that you were here to join in the study. There are many more sources besides Pachymeres, who is so frequently cited, and his interpreter Possinus. But, in any event, I am certain that we do not half understand the symbolism of the prophecy, and if so, how can we possibly give out an interpretation?

If you do not hear from Wood, let me know. And if you care to have the Lamont pages, shall be glad to get them for you. He also has a copy of the calendar used in 1582. And yes, I forgot to mention that in dropping out the corrective days, either six or seven, according to Gregory's act, the days were wholly taken out of the calendar so that October 15 Friday followed October 4 Thursday. In my first figures I did not do this.

Yours very sincerely, wishing you God's
blessing,

May 27, 1943,
4 Crescent Place,
Takoma Park, Md.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

July 12, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

I have been neglecting my correspondence for the past two months, and today I am taking a day off to get my record clear. I have been writing letters all morning, and your letter is one that has long been awaiting a reply. But now that I have come to answer it, I find that it is not here. It must be with my things in Chicago. You see I am back in Chicago again for my usual summer program at the university, and so have my things divided, half in Chicago and half here. And your letter evidently is with the Chicago half. Rather than wait longer, however, I shall write now, although I may fail to answer some of the points your letter may have contained.

I was happy for your remarks on Revelation, and happy that some real work is being done on this. Has the new edition of Daniel and Revelation had the benefit of any of this recent research? What is the status of the volume now? Personally I had hoped that an entirely new edition could be published, an edition containing the best results of recent work that has been done in that field since the death of Elder Uriah Smith. He made a fine study and he wrote a good book. But personally I feel that that book has served its day, and now that the author is gone, I believe it would be wrong to endeavor to put under his name some of the revisions that would be now required. But evidently that was not the best judgment of our men at Washington.

Elder Odom is working in a very interesting field, on Sunday in Roman Paganism. For years I have felt that we ought to go very deeply into that subject. I have felt certain that there must be original sources somewhere which have not yet come to light but which should be searched out and made public. I believe we should go right back to the original sources that are responsible for some of the expressions on Sunday by some of the outstanding scholars of our age. If those men to whom this subject means so little should be doing so much in this field, what should not we be doing to whom this subject means everything.

Dr. Wood returned the check with the reply that this material was simply for the purpose of research on the part of his students. It was my hope that I might add this material to a considerable collection I am endeavoring to bring together of notes on this subject, and I rather regret the attitude taken. But of course when material once is out it is out and thus it is even with this material.

Everyone here is extremely interested in the question of our new president. Probably in another week we will know.

With kindest wishes,

Very sincerely yours,

Edwin R. Thiel

Sent Millerite
"Comments" on
Aug. 3, 1943
with note.

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Aug. 30, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

It was a pleasure to hear from you again. I thank you for the copy of, "Comments on the 1844 Chronology." It was not clear to me in what method this was to be used, other, than perhaps in this mimeographed form.

Nehemiah's method of reckoning the years of Persian kings is of course clear, and I know of no way of dealing with Ezra than by a frank admission that he was in all probability following the same custom as was his colleague. It has been some time since I have had the opportunity of going into this question, but some day I hope to have that opportunity.

There may be some, of course, who will not see and may not wish to see the reasonableness of a reasonable explanation, but that is something which we must recognize and about which we can do nothing and for that reason need not be overly concerned.

Very sincerely yours,

Erwin P. Thiel

Observations on Brother -----'s Letter of September 19

Brother -----'s letter of the 19th instant introduces an interesting argument that I have not heard before, namely, that regarding the "hour of passover observance," the Spirit of prophecy agrees with the Synoptists, and John with Josephus, if I have understood him correctly. He also ascribes to the September Article I of The Ministry--I do not think that he has seen Article II yet--an attempt to find agreement between this quaternion of sources, similar, I suppose, to Dr. Feigin's attempt at concordance between John and his fellow writers.

Is not such research commendable? Although I do not agree with the argument of Dr. Feigin, for the reason that the singing of the hallel (Matt. 26:30 and Mark 14:26), which only came once a year, shows that the Synoptists were recording an actual passover supper,¹ yet I am encouraged by his motive in research. In general, twentieth century scholars see only confusion in the crucifixion records in spite of the fact that all the disciples and Jews too from far and near kept Pentecost on one and the same day. If there had been disagreement over the passover date, there was bound to have been variance over Pentecost, which came an exact fifty days after the feast of unleavened bread on the fifteenth!

Article I, however, was prompted by letters which have inquired if crucifixion Friday was not the Jewish "fifteenth." There is evidence given in these studies that changes eventually overtook passover observance, thus accounting for the cessation of the sacrifice of the "fourteenth." Brother -----'s position that "this shift had already taken place in New Testament days" would appear to need more support than John 18:28 and Wars VI. IX. 3. How did John's disciples receive the name "Quartodecimans" if they ate a "passover" on the fifteenth? The lamb was no longer sacrificed! Polycrates answers this question, as cited in the October Ministry.

We must not forget, too, that "Wars" is supposed to have been written nearly two decades before "Antiquities."² If Josephus based his history of the Jewish revolt upon a passover change that had already occurred, then "Antiquities," which came later, would obviously involve the same change. The following citations from Philo and Josephus indicate that such a change had not yet occurred at the time of the crucifixion:

Philo: "The victim is then slaughtered and dressed for the festal meal which befits the occasion. The guests assembled for the banquet have been cleansed by purificatory lustrations, and are there . . . to fulfil with prayers and hymns the custom handed down by their fathers. The day on which this national festivity (τῆς πανόδημου εὐωχίας) occurs may very properly be noted. It is the 14th day of the month," etc.³

Josephus: "When the day of unleavened bread came round on the four--

¹ Joseph Klausner, Jesus of Nazareth, His Life, Times, and Teaching. Tr. by Herbert Danby from the Hebrew. New York, 1925, 104, 322, 329.

² Desire of Ages, p. 672.

³ Cf. Whiston's note to Preface of "Wars."

³ Philo, Vol. VII, Special Laws II, XXVII, 149. Tr. Colson, 1937. Loeb Classical Series.

teenth," etc. ⁴

Josephus: "Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart, they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart." ⁵

It is implied by Ellen G. White that this occasion was the "last night" in Egypt. ⁶ I do not see how one can read "fifteenth" into the statement from Josephus last cited, or "afternoon of the fourteenth" into Wars VI.IX.3, where no date is given. Josephus states that they were accustomed to slay "their sacrifices" from the ninth hour until the eleventh. According to the pentateuch, "their sacrifices" included both burnt offerings (Num.28:4) and peace offerings ⁷--Temple sacrifices. Then at sunset (Deut.16:6) came the paschal offering at the doors of Israel, at which time the temple lamps were lighted and the incense burned (Ex.30:8; Ant.III.VIII.3)--obviously the beginning of the Jewish "fourteenth," not the end! For setting sun and lighted candlestick marked a new day, not the old.

We have a number of references on "private altars" in the time of Christ. These are by Philo, Josephus, Maimonides, Greswell, and Klausner. Perhaps Brother ----- has others. I will give one:

Klausner: "According, however, to an earlier ruling, which held good among the priestly party almost to the close of the period of the Second Temple, the Passover was regarded as a private sacrifice, and one which might not abrogate the Sabbath rules." ⁸

Klausner: "According to the ruling which was newly promulgated by the Pharisees in Hillel's time, the Passover was regarded as a public sacrifice." ⁹

Maimonides refers to a change in ruling with respect to "private altars," and Klausner appears to supply the date. The Karaites also admit a change in festal dates and seasons, and never ceased to challenge the rabbanites regarding it, especially during the tenth century controversy.

Another feature enters into this passover problem--the festal peace offering of the "fifteenth day"--the חגיגה. Moses called this sacrifice the passover of the herd (Deut.16:2), and its blood had to be sprinkled upon the temple altar (Lev.3:2), as in 2 Chron.35:11 and 30:16. Daniel Chwolson, I believe, gives a complete and unbiased canvas of the whole subject of the ancient passover. He reviews in detail the changes which overtook the Talmudic

⁴ Wars V.III.1. Tr. Thackeray. Loeb Classical Series.

⁵ Ant. II.XIV.6. Whiston. 1844.

⁶ Ellen G. White, MS 5, 1889, p. 5.

⁷ Maimonides, De Sacrificiis Liber, cap. dec., par. XII. Tr. de Compiegne de Veil. Londini, 1683. "Ad mensis primi decimam quartam diem cum fiebat sacrum paschale, simul & sacra pacifica fiebant: & ista quidem itidem, ut cuncta sacra pacifica bobus juxta, atque reliquis pecoribus, grandibus, parvisque, maribus, ac feminis: hoc videlicet illud est, quod sacrum solemne diei decimae quartae vulgo dicitur."

⁸ Klausner, 326.

⁹ Ibid.

halachah. But from Klausner comes the warning that "we must, at all costs, avoid the error of depicting the spiritual conditions of Jesus' day in colours derived from late Talmudic literature."¹⁰ And this scholar, it is to be remembered, is not without Jewish bias and dogma!

However, even if all do not agree as to the day on which the national passover was eaten in the time of Christ, it is a consistent conclusion that the great Antitype should be slain on the very same day as the type, which throughout the Old Testament occurred on the fourteenth day of Nisan. And to this date as crucifixion Friday, astronomy can tie. Even the later Talmudic ruling with respect to earlier sacrifices on a Friday afternoon at least agrees with pentateuchal law as to the day, while San. 43a and its accompanying note admits that Jesus was crucified on the "eve of the passover" and the "eve of the Sabbath." In Jewish language this "eve" was the fourteenth, for the Talmudic passover has always been the fifteenth. This point of time is all that astronomy needs upon which to base its computations, and for this reason I have not hitherto taken much interest in a theological discussion of the crucifixion. If Adventist scholarship will accept these grounds and believe the simple statements of the Spirit of prophecy, we can continue in unity in our research, without ending in confusion.

Brother ----- asks why I made no mention of Zeitlin. For the reason that it was statements in the Spirit of prophecy that called the Committee's attention to a general use of the word "passover." Hence the facts in the case seemed worth demonstrating. Necessarily we had to go back to the first century for proof, to which Greswell had already given reference before Zeitlin's time. Greswell's "Dissertations" are valuable in that he gives a fairly complete list of all the first century sources regarding the use of the word, even including important verses from "Ezekiel Tragicus." I might ^{say} this about Zeitlin, whose historical series in JBL and JQR we have had ever [^] since they came out, and whose chronology I have studied through. I could have included his name following Greswell; but he does not commonly give calculated proofs for his dates--merely citations from others. And in some cases his decisions are nullified by important synchronisms. Furthermore, he has made the significant challenge that Christian scholarship cannot solve the crucifixion chronology. So why cite him?

Perhaps when Brother ----- reads over the other Articles of the series he will be better satisfied. Perhaps not. However, the fact remains that Elder Froom asked for an easily understood argument about six or seven pages long, and that is what I submitted.

Grace Amadon
September 26, 1943

¹⁰ Klausner, p. 132.

Observations on Brother -----'s Letter of September 19

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teenth," etc. ⁴

Josephus: "Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart, they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart." ⁵

It is implied by Ellen G. White that this occasion was the "last night" in Egypt. ⁶ I do not see how one can read "fifteenth" into the statement from Josephus last cited, or "afternoon of the fourteenth" into Wars VI.IX.3, where no date is given. Josephus states that they were accustomed to slay "their sacrifices" from the ninth hour until the eleventh. According to the pentateuch, "their sacrifices" included both burnt offerings (Num.28:4) and peace offerings⁷--Temple sacrifices. Then at sunset (Deut.16:6) came the paschal offering at the doors of Israel, at which time the temple lamps were lighted and the incense burned (Ex.30:8; Ant.III.VIII.3)--obviously the beginning of the Jewish "fourteenth," not the end! For setting sun and lighted candlestick marked a new day, not the old.

We have a number of references on "private altars" in the time of Christ. These are by Philo, Josephus, Maimonides, Greswell, and Klausner. Perhaps Brother ----- has others. I will give one:

Klausner: "According, however, to an earlier ruling, which held good among the priestly party almost to the close of the period of the Second Temple, the Passover was regarded as a private sacrifice, and one which might not abrogate the Sabbath rules."⁸

Klausner: "According to the ruling which was newly promulgated by the Pharisees in Hillel's time, the Passover was regarded as a public sacrifice."⁹

Maimonides refers to a change in ruling with respect to "private altars," and Klausner appears to supply the date. The Karaites also admit a change in festal dates and seasons, and never ceased to challenge the rabbanites regarding it, especially during the tenth century controversy.

Another feature enters into this passover problem--the festal peace offering of the "fifteenth day"--the פֶּסַח הַבְּרִיָּה . Moses called this sacrifice the passover of the herd (Deut.16:2), and its blood had to be sprinkled upon the temple altar (Lev.3:2), as in 2 Chron.35:11 and 30:16. Daniel Chwolson, I believe, gives a complete and unbiased canvas of the whole subject of the ancient passover. He reviews in detail the changes which overtook the Talmudic

⁴ Wars V.III.1. Tr. Thackeray. Loeb Classical Series.

⁵ Ant. II.XIV.6. Whiston. 1844.

⁶ Ellen G. White, MS 5, 1889, p. 5.

⁷ Maimonides, *De Sacrificiis Liber*, cap. dec., par. XII. Tr. de Compiegne de Veil. Londini, 1683. "Ad mensis primi decimam quartam diem cum fiebat sacrum paschale, simul & sacra pacifica fiebant: & ista quidem itidem, ut cuncta sacra pacifica bobus juxta, atque reliquis pecoribus, grandibus, parvisque, maribus, ac feminis: hoc velicet illud est, quod sacrum solemne diei decimae quartae vulgo dicitur."

⁸ Klausner, 326.

⁹ Ibid.

halachah. But from Klausner comes the warning that "we must, at all costs, avoid the error of depicting the spiritual conditions of Jesus' day in colours derived from late Talmudic literature."¹⁰ And this scholar, it is to be remembered, is not without Jewish bias and dogma!

However, even if all do not agree as to the day on which the national passover was eaten in the time of Christ, it is a consistent conclusion that the great Antitype should be slain on the very same day as the type, which throughout the Old Testament occurred on the fourteenth day of Nisan. And to this date as crucifixion Friday, astronomy can tie. Even the later Talmudic ruling with respect to earlier sacrifices on a Friday afternoon at least agrees with pentateuchal law as to the day, while San. 43a and its accompanying note admits that Jesus was crucified on the "eve of the passover" and the "eve of the Sabbath." In Jewish language this "eve" was the fourteenth, for the Talmudic passover has always been the fifteenth. This point of time is all that astronomy needs upon which to base its computations, and for this reason I have not hitherto taken much interest in a theological discussion of the crucifixion. If Adventist scholarship will accept these grounds and believe the simple statements of the Spirit of prophecy, we can continue in unity in our research, without ending in confusion.

Brother ----- asks why I made no mention of Zeitlin. For the reason that it was statements in the Spirit of prophecy that called the Committee's attention to a general use of the word "passover." Hence the facts in the case seemed worth demonstrating. Necessarily we had to go back to the first century for proof, to which Greswell had already given reference before Zeitlin's time. Greswell's "Dissertations" are valuable in that he gives a fairly complete list of all the first century sources regarding the use of the word, even including important verses from "Ezekiel Tragicus." I might ^{say} this about Zeitlin, whose historical series in JBL and JQR we have had ever since they came out, and whose chronology I have studied through. I could have included his name following Greswell; but he does not commonly give calculated proofs for his dates--merely citations from others. And in some cases his decisions are nullified by important synchronisms. Furthermore, he has made the significant challenge that Christian scholarship cannot solve the crucifixion chronology. So why cite him?

Perhaps when Brother ----- reads over the other Articles of the series he will be better satisfied. Perhaps not. However, the fact remains that Elder Froom asked for an easily understood argument about six or seven pages long, and that is what I submitted.

Grace Amadon
September 26, 1943

¹⁰ Klausner, p. 132.

My dear Elder Froom:

Brother Thiele's letter of September 26 represents a paschal routine that, though different from mine, is still based upon a Jewish "fourteenth" for the crucifixion. His interpretation therefore has not changed the problem that must find a Julian year in which the Jewish fourteenth of Nisan coalesces with a sunset to sunset Friday. This fact is of importance to our quest in that it eliminates theological arguments which are based upon assumed scribal errors, such as Dr. Feigin's, for example.

You have asked for further discussion of the chief points in this argument, and Brother Thiele appears to desire the same. I have not the time now to return to him a critical analysis, but will consider (1) his citations from the Spirit of prophecy, and (2) the application of Josephus, B.VI.IX.3.

1. Scene in John 18:28--the time. (a)

The Spirit of prophecy places this scene at night, and plainly says that Pilate was called from his bedchamber in haste to meet the Sanhedrin. Brother Thiele's citation from this page in "Desire of Ages"--page 723--passes over in silence this important statement. The following is additional evidence from the Spirit of prophecy:

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early.' The night was the most appropriate time for their works of darkness."--E.G. White, MS 104, 1897, p. 4.

I might add that the majority of commentators are in harmony that night represents the time in John 18:28. Edersheim, however, follows Keim that it was an early morning episode. But in any event the Spirit-of-prophecy position is assured. Let us analyze the third reference from Ellen G. White on page 3 of his criticism:

"The Passover was observed as it had been for centuries, while He whom to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb."--Desire of Ages, p. 774. (b)

Brother Thiele assumes that the word "Passover" in the foregoing quotation signifies the national passover feast, which he claims was eaten in the evening after the death of Christ. In describing the same scene in another place Sr. White says: "The ceremonies of the Passover moved on with the usual routine."--MS 111, 1897, p. 13. Furthermore, in "Desire of Ages," p. 756, the evening burnt offering is depicted at the hour of Christ's death--

not the slaying of the paschal lamb. Here is another citation:

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. The lamb pre-figuring Christ--for to Him all the sacrificial offerings pointed--had been brought to be slain."--MS 111, 1897, p. 19.

This lamb escaped the nerveless hand of the terrorized priest on that day, but it was not the passover lamb. It was the evening burnt sacrifice, as Adventist scholarship commonly admits. The terms employed by the Spirit of prophecy to designate the seven day feast of unleavened bread are "paschal feast," "celebration of the passover," "coming passover festival," "great feast," "ceremonies of the passover," and the single word "Passover." ^{Passover is a familiar word with Sr. White} This is in harmony with both the Old Testament and Jewish writings, where the term Pesach is applied not only to the paschal lamb, but to all the passover sacrifices, especially to the חגיגה, or festive peace offering. (Cf. Edersheim, Vol. II, pp. 567, 568.)

Another important feature in this third reference from Ellen G. White lies in the assertion that the "Passover was observed as it had been for centuries"--not according to an assumed Josephus ruling, or to Hillel II, or to Talmudic recensions when Jewish independence had vanished. On this point read--

Joseph Klausner, Jesus of Nazareth, pp. 131, 134. (New Reprint just out)
Herbert Danby, The Bearing of the Rabbinical Criminal Code on the Jewish Trial Narratives in the Gospels, Journal of Theological Studies, XXI 8, October, 1919, pp. 51-76.

A. Büchler, Die Priester und der Cultus im letzten Jahrzehnt des Jerusalemschen Tempels, Wien, 1895; Der galiläische Am-Haarez des zweiten Jahrhunderts, Wien, 1906.

And again Klausner:

"The general conclusion to be drawn from the account of Josephus is that many of the regulations about the Sabbath, the behaviour of kings, the Sanhedrin, and the like, which occupy so many of the Talmudic tractates, were never in force such time as the Jews lived a more or less normal life in their own land, and with a certain autonomy, at least in internal matters."--Jesus of Nazareth, p. 134.

Inasmuch as Brother Thiele's interpretation of the word "passover" in

"Desire of Ages," p. 774 does not agree with the scene on p. 756, nor with other festal expressions describing the seven days of unleavened bread, it does not seem consistent for him to say that his argument is supported by the Spirit of prophecy. ^{in any event,} He would need many more references than merely one, and that one with an assumed meaning, in order to prove his conclusion!

Let us now turn to his second thesis.

2. "In New Testament Times it was the Jewish custom to slay the passover sacrifices on the fourteenth of Nisan, between the ninth and eleventh hours."

Brother Thiele draws the foregoing conclusion from Josephus, B.VI.IX.3.

But before analyzing the Greek text in Josephus, I will repeat again the statement in Philo, which definitely contravenes this conclusion:

"On this day every dwelling-house is invested with the outward semblance and dignity of a temple. The victim is then slaughtered and dressed for the festal meal which befits the occasion. The guests assembled for the banquet have been cleansed by purificatory lustrations, and are there not as in other festive gatherings to indulge the belly with wine and viands, but to fulfil with prayers and hymns the custom handed down by their fathers. The day on which this national festivity (τῆς πανδήμου εὐωχίας) occurs may very properly be noted. It is the 14th of the month, a number formed by the sum of two sevens, thus bringing out the fact that seven never fails to appear in anything worthy of honour, but everywhere takes the lead in conferring prestige and dignity."--Special Laws II, XXVII, 148, 149. Tr. Colson. 1937. Loeb Classical Series.

In the foregoing statement Philo is describing not only the slaying of the paschal lamb, but also the feast itself. He says plainly that the national feast occurs on the Jewish fourteenth of the month--not merely the slaying of the lamb! If the national lamb were offered in the afternoon of the fourteenth, necessarily after the burnt sacrifice, then it could not be roasted and eaten the same day; for the paschal meal was a supper that was served at night just as Brother Thiele has pointed out, although he resorts to the Pentateuch for the information, from which source he challenges my "idealistic picture." Consequently, according to Philo, the passover lamb must have been slain and eaten in the evening ineunte of the Jewish fourteenth. Let us now turn to the Josephus statement in B.VI.IX.3 and try to discover whether he does or does not agree with Philo. We cite the Greek in full--not merely one clause of the sentence:

οἱ δ' ἐνοστάσης ἑορτῆς πάσχα καλεῖται, καθ' ἣν θύουσιν μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἐνδεκάτης, ὡσπερ δὲ πατρία περὶ ἑκάστην γίνεται θυσίαν οὐκ ἐλάσσων ἀνδρῶν δέκα, μόνον γὰρ οὐκ ἔξεστιν δαίνυσθαι, πολλοὶ δὲ καὶ συνείκωσιν ἀθροίζονται, etc.

The background of this Josephus statement lies in the fact that Cestius had instructed the high priests to take a census of the Jewish people in order to appease Nero. It was thought that the paschal lambs could be numbered and thereby also the various companies as they gathered around the festal tables. Before translating this involved Greek sentence, I wish to call attention to the antithesis which characterizes its two disjunctive clauses marked by $\mu\acute{\epsilon}\nu$ and $\delta\grave{\epsilon}$. These are blocked off with red and blue. The timing of the whole scene is governed by the phrase $\kappa\alpha\theta'\ \eta\grave{\nu}$, and this includes (1) the sacrificing of the evening burnt offering from the ninth to the eleventh hour, and (2) the fraternity feast by means of which the census was taken. I do not see how the census could be taken at the time of the evening sacrifice in the temple! The translation is as follows:

"So upon the coming of the feast called passover, in the course of which, on the one hand ($\mu\acute{\epsilon}\nu$), they sacrifice from the ninth to the eleventh hour, but ($\delta\grave{\epsilon}$) when ($\kappa\alpha\theta'\ \eta\grave{\nu}$ understood) a little brotherhood as it were* of not less than ten men forms around each sacrifice--for it is not lawful to feast alone, while even as many as twenty are counted--these high priests ($\omicron\iota\ \delta'$) counted two hundred and fifty-five thousand," etc.

* The word $\omega\sigma\pi\epsilon\rho$ is a favorite with Josephus--about fifty instances in B.Jud.

It is obvious that a true concept of this sentence cannot be obtained from one clause alone, and it is equally obvious that the fraternity feast must refer to the evening paschal supper, which was a night episode. No date is given, and no year. Hence the scene involves any day of the week. But about two decades later Josephus supplied the Jewish date when he wrote (Ant. III.X.5) that the law commanded them to slay every year on the fourteenth day of Nisan the same sacrifice as they offered when they left Egypt, "and we certainly do ($\kappa\alpha\iota\ \delta\eta$) keep it in companies," he continues, "leaving nothing of the sacrifice until morning." These words describe both a sacrifice and feast on the fourteenth, while in the subsequent sentence he goes on with the description of the feast of unleavened bread of the fifteenth. In my opinion, both Philo and Josephus follow one and the same paschal routine.

This involved citation from Josephus would not be worth so much discussion if it were not for the fact that its assumed meaning was later enjoined

by the Talmud, and ultimately by twentieth century exegetes, who referred it back as reality in the time of Christ. When Jewish independence was gone, in the effort to hold the nation together, Talmudist teachers would fence in the law, but in trying to find support for their rulings from the Scriptures, they ignored truth and reality. So ^{at least} Chwolson, Klausner, and others. Contrary to the Babylonians, the Jews have tried to wipe out their ^{chronological} past as with a wet sponge, and today Christian scholarship faces the challenge that crucifixion chronology cannot be solved, although it is the key to the entire Scripture reckoning. Think you that Babylonian calendation is the answer to this Jewish problem? No indeed! It does not mesh with the biblical synchronisms. In the words of Neugebauer, mathematical reckoning does not lift the uncertainty that hovers over the arcus visionis.

The explanation of the word "Passover" in John 18:28 has already been written into an article which has been accepted by an eastern periodical and will appear after the New Year some time. If your correspondent cares to review the photostatic pages from the authorities upon which the argument is based--some of them were hard to get--I shall be glad to loan them.

Yours very sincerely always,

October 10, 1943.
4 Crescent Place,
Takoma Park, Md.

Emmanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

October 16, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Md.

Dear Miss Amadon:

I am in possession of your reply to various comments from me concerning the time of the observance of the New Testament passover, sent me through Elder Froom. Inasmuch as my primary concern over this matter at present was concerning the propriety of publishing these articles at this juncture in the MINISTRY, I have been addressing myself to Elder Froom. But having expressed myself concerning that phase of the question, I can see no reason why this present phase of the discussion should not be carried on direct with you. I appreciated your careful and kindly reply. Your first paragraph contained an important statement, and that is that we are at least both agreed concerning one basic point--the problem of finding the Julian year in which the Jewish 14th of Nisan beginning Thursday evening and ending Friday evening of the crucifixion week took place.

In your reply I find that you have passed over entirely the one statement of supreme importance in my quotation from D. A. p. 714, "As soon as it was day." Let us center our attention on the significance of that one passage. I take it that in your study of this matter you have carefully outlined the various trials of Jesus, and the times when these were held. Concerning the preliminary night trial of Jesus before the Sanhedrim I read: "The Sanhedrim had pronounced Jesus worthy of death; but it was contrary to the Jewish law to try a prisoner by night. In legal condemnation nothing could be done except in the light of day and before a full session of the council. Notwithstanding this, the Saviour was now treated as a condemned criminal, and given up to be abused by the lowest and vilest of human kind. The palace of the high priest surrounded an open court in which the soldiers and the multitude had gathered. Through this court, Jesus was taken to the guard-room, on every side meeting with mockery of His claim to be the Son of God. His own words, "sitting on the right hand of power," and "coming in the clouds of heaven," were jeeringly repeated. While in the guard-room, awaiting His legal trial, He was not protected." D. A. p. 710.

Notice that this preliminary night trial was not a legal trial--that the legal trial could come only in the light of day, and that Jesus was now placed in the guard-room to await that legal trial before the whole Sanhedrim, which must be in the light of day.

And it was in the light of day, Friday, after daybreak, when Jesus' final trial before the Sanhedrim took place. "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." Matt. 27:1. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council." Mark 15:1. "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council." Luke 22:66. "As soon as it was day, the Sanhedrim again assembled, and again Jesus was brought into the council room. He had declared Himself the Son of God, and they had construed His words into a charge against Him. But they could not condemn Him on this, for many of them had not been present at the night session. . . And so by the third condemnation, of the Jewish authorities, Jesus was to die. All that was now necessary, they thought, was for the Romans to ratify this condemnation, and deliver Him into their hands." D. A. p. 714.

2. Amadon

Notice carefully the vital point concerning this final trial before the Sanhedrim, the legal trial which could be held only in the light of day, was held "when the morning was come," "straightway in the morning," and "as soon as it was day." The above three statements are all from the gospels, the last one is also in the Spirit of Prophecy. It was this statement of vital importance to this inquiry which you seem to have entirely overlooked and on which you have entirely failed to make any comment in your recent reply. But that statement cannot be overlooked--it is there and it must be considered. And if it means anything at all, it means that it was after daybreak on Friday morning, in the light of day, Friday morning, when the Sanhedrim met for the last time in legal session to condemn Jesus, and that Jesus' last trial did not come at night as you maintain.

The final condemnation of Jesus before the Sanhedrim having been secured, Jesus was next taken to Pilate for ratification of the sentence of death. "And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor." Matt. 27:2. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate." Mark 15:1. "Then led they Jesus from Caiphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18:28. "After condemning Jesus, the council of the Sanhedrim had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment-hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover." D. A. p. 723.

Jesus not having been finally condemned by the Sanhedrim till after daybreak Friday morning, His trial before Pilate must certainly also have occurred after daybreak, in the morning, and in the light of day. It was early, very early Friday morning. The fact that Pilate had to be called from his bed is no proof whatsoever that it still was dark and still was night, but only of the fact that Pilate slept till daybreak and after. To call a meeting of the Roman tribunal at this hour no doubt was very unusual, it was early, and was recorded as so. But it still was after daybreak, and at that time the Jewish leaders according to both the Bible and the Spirit of Prophecy had not yet partaken of the Passover and were looking forward to participation in the impending Passover feast. If these men had not yet partaken of the passover Friday morning, I fail to see how it is possible to read into the record anything of the nature of their having partaken of the passover feast on Thursday evening. Here I have stood on this question for the past twenty years, here I have stood firm during my entire discussion of this matter with you and Elder Froom, and here I stand today. You have my evidence, here on the one point of vital importance, "as soon as it was day." How day can be made to mean night I fail to see. Here is the official, published Spirit of Prophecy, and Bible position, an early morning, daylight scene--not at all a night scene as you have stated. In your next discussion I hope that you will confine yourself to the above points--for unless these points are met, nothing else matters.

Your testimony from Philo in no wise serves to offset the very clear evidence of Josephus. Even if Philo should mean that the Jews both slew and ate the passover on the fourteenth, of which I am not at all convinced, it would only be proof that a certain group of the Jews to whom he was referring did this--it would not prove that this was the universal custom among the Jews. To me the Biblical evidence and that from the Spirit of Prophecy points definitely to a dual tradition of the time of Passover observance in New Testament times: One group of Jews, among whom were Jesus and the disciples, observed the passover on Thursday evening of crucifixion week, and another group, among whom were the Jewish leaders, observed it on Friday night. To me this latter item is as clear as anything in the world, for the reasons above enumerated. You have not been able to see things this way--you may not see it this way now. But while such a divergent opinion exists I feel it unwise to publish in the official church organ for our ministers what might be interpreted to be the official viewpoint of our denomination on this subject. With such a view I do not agree and cannot agree until more evidence has been produced or until my evidence has been disproved. I shall be happy to hear from you. Believe me to be,

Letter I - October 9.

My dear Elder Froom:

(Sept. 30)

Brother Thiele's interpretation, of John 18:28 and of the date ^{assumed} ~~implied~~

^{Josephus' Wars}

^{for} ~~II.VI.IX.3~~ ~~(Josephus)~~ has not changed the chronological aspect of the cru-

cifixion problem. Even though his argument should be accepted that, con-

trary to Philo, the national passover supper occurred in the evening follow-

ing the crucifixion, yet ^{his} ~~the~~ citation from San. 43a shows that ~~Brother~~ ^{he}

~~Thiele~~ reckons that evening as the Jewish "fifteenth," and hence crucifixion

Friday as the Jewish "fourteenth." The calendaric problem therefore remains

the same as we have followed, namely, to find a year in which the Jewish ^{the same as all Hebrew scholars,} ~~passover~~

fourteenth coincided with a sunset to sunset Friday.

His statement implying that the first session of the Sanhedrin ^{after} ~~during~~ the ^{arrest of Jesus,} ~~trial~~ and the subsequent scene in Pilate's judgment hall (John 18:28) occurred in the daytime is questionable. Cf. "Desire of Ages," pp. 703, 710, 714, 723.

The following also:

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early." The night was the most appropriate hour for their works of darkness."--E.G. White, MS 104, 1897, p. 4.

^{the time of} However, I cannot see what bearing ^{this incident has upon the crucifixion cal-} ~~endar.~~ If Brother Thiele has a method that satisfies the New Testament synchro-

^{calendaric} nisms, or that agrees with the positions of the crucifixion sun, moon and

planets, why not ask him to present his solution to the group studying the

problem here in Washington, or to the Almanac Office, or to some publication

at large in order that the argument may be studied. There should be more

than one witness to the ancient passover plan. I have never maintained

that my thesis is the only one ^{possible.} Yours sincerely always,

G. Amador

October 9, 1943.
4 Crescent Place,
Takoma Park, Md.

My dear Elder Froom:

(Sept. 30)

Brother Thiele's interpretation of John 18:28 and of the date implied in B.VI.IX.3 (Josephus) has not changed the chronological aspect of the crucifixion problem. Even though his argument should be accepted that, contrary to Phile, the national passover supper occurred in the evening following the crucifixion, yet the citation from San. 43a shows that Brother Thiele reckons that evening as the Jewish "fifteenth," and hence crucifixion Friday as the Jewish "fourteenth." The calendaric problem therefore remains the same as we have followed, namely, to find a year in which the Jewish fourteenth coincided with a sunset to sunset Friday.

His statement implying that the first session of the Sanhedrin during the trial and the subsequent scene in Pilate's judgment hall (John 18:28) occurred in the daytime is questionable. Cf. "Desire of Ages," pp. 703, 710, 714, 723.

The following also:

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early.' The night was the most appropriate hour for their works of darkness."--E.G. White, MS-104, 1897, p. 4.

If Brother Thiele has a method that satisfies the New Testament synchronisms, or that agrees with the positions of the crucifixion sun, moon and planets, why not ask him to present his solution to the group studying the problem here in Washington, or to the Almanac Office, or to some publication at large in order that the argument may be studied. There should be more than one witness to the ancient passover plan. *I have never maintained*

that my thesis is the only answer

Yours sincerely always,

Grace Amadou

October 9, 1943.
4 Crescent Place,
Takoma Park, Md.

4

Observations on Brother Thiele's Letter of September 19

Brother Thiele's letter of the 19th instant introduces an interesting argument that I have not heard before, namely, that regarding the "hour of passover observance," the Spirit of prophecy agrees with the Synoptists, and John with Josephus, if I have understood him correctly. He also ascribes to the September Article I of The Ministry--I do not think that he has seen Article II yet--an attempt to find agreement between this quaternion of sources, similar, I suppose, to Dr. Feigin's attempt at concordance between John and his fellow writers.

Is not such research commendable? Although I do not agree with Dr. Feigin's argument, for the singing of the hallel (Matt. 26:30 and Mark 14:26), which only came once a year, shows that the Synoptists were recording an actual passover supper,¹ yet I am encouraged by his motive in research. In general, twentieth century scholars see only confusion in the crucifixion records in spite of the fact that all the disciples and Jews too from far and near kept Pentecost on one and the same day. If there had been disagreement over the passover date, there was bound to have been variance over Pentecost, which came an exact fifty days after the feast of unleavened bread on the fifteenth!

Article I, however, was prompted by letters which have inquired if crucifixion Friday was not the Jewish "fifteenth." There is evidence given in these studies that changes eventually overtook passover observance, thus accounting for the cessation of the "fourteenth." Brother Thiele's position that "this shift had already taken place in New Testament days" would appear to need more support than John 18:28 and Wars VI. IX. 3. How did John's disciples receive the name "Quartodecimans" if they ate the passover on the fifteenth? The lamb was no longer sacrificed. Polycrates answers this question, as cited in the October Ministry.

We must not forget, too, that "Wars" is supposed to have been written about twenty years before "Antiquities."² If Josephus based his history of the Jewish revolt upon a passover change that had already occurred, then "Antiquities," which came later, would obviously involve the same change. The following citations from Philo and Josephus indicate that such a change had not yet occurred at the time of the crucifixion:

Philo: "The victim is then slaughtered and dressed for the festal meal which befits the occasion. The guests assembled for the banquet have been cleansed by purificatory lustrations, and are there . . . to fulfil with prayers and hymns the custom handed down by their fathers. The day on which this national festivity (τῆς πανόρημου εὐωχίας) occurs may very properly be noted. It is the 14th day of the month," etc. ³

¹ Joseph Klausner, Jesus of Nazareth, His Life, Times, and Teaching. Tr. from the Hebrew by Herbert Danby. New York: 1925, pp. 104, 322, 329.

² Cf. Whiston's note to Preface of "Wars."

³ Philo, Vol. VII, Special Laws II, XXVII, 149. Tr. Colson, 1937. Loeb Classical Series.

Josephus: "When the day of unleavened bread came round on the fourteenth," etc. ⁴

"Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart, they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart." ⁵

E. G. White calls this occasion the "last night" in Egypt.⁶

I do not see how one can read "fifteenth" into the statement from Josephus just cited, or "afternoon of the fourteenth" into Wars VI. IX. 3, where no date is given. Josephus states that they were accustomed to slay their sacrifices from the ninth hour until the eleventh. According to the pentateuch, "their sacrifices" included both burnt offerings (Num. 28: 4) and peace offerings⁷--temple sacrifices. Then at sunset (Deut. 16:6) came the paschal offering at the doors of Israel, at which time the lamps were lighted and the incense was burned (Ex. 30:8; Ant. III. VIII. 3)--obviously the beginning of the "fourteenth," not the end! For the setting sun and burning candlestick marked the new day, not the old.

I have a number of references on "private altars" in the time of Christ. These are by Philo, Josephus, Maimonides, Greswell, and Klausner. Perhaps Brother Thiele has others, I will give one:

Klausner: "According, however, to an earlier ruling, which held good among the priestly party almost to the close of the period of the Second Temple, the Passover was regarded as a private sacrifice, and one which might not abrogate the Sabbath rules."⁸

Maimonides refers to a change in ruling with respect to "private altars," but Klausner ^{seems to} give the date. The Karaites also admit a change in festal dates and seasons, and they constantly challenged the rabbanites regarding it, especially during the tenth century controversy.

Another feature enters into this passover problem, and that is the festal peace offering of the "fifteenth day"--the חגיגה. Moses called this sacrifice the passover of the herd (Deut. 16:2), and its blood had to be sprinkled upon the temple altar as in 2 Chron. 35:11, 30:16, and Lev. 3:2. Daniel Chwolson, I believe, gives the most complete and unbiased

⁴ Wars V. III. 1. Tr. Thackeray. Loeb Classical Series.

⁵ Ant. II. XIV. 6. Whiston.

⁶ E. G. White, MS 5, 1889, p. 5.

⁷ Maimonides, Tractatus Primus de Sacrificio Paschali, cap. dec., par. XII. Tr. de Compiegne de Veil. Dondóni, 1683. (De Sacrificiis Liber.); "Ad mensis primi decimam & quartam diem cum fiebat sacrum paschale, simul & sacra pacifica fiebant: & ista quidem itidem, ut cuncta sacra pacifica bobus juxta, atque reliquis pecoribus, grandibus, parvisque, maribus, ac feminis: hoc videlicet illud est, quod sacrum solemne diei decimae quartae vulgo dicitur."

⁸ Klausner, 326
^{8-a} Ibid. Digitized by the Center for Adventist Research

Klausner: "According to the ruling which was nearly promulgated by the Pharisees in Herod's time; the Passover was regarded as a private sacrifice." 8-a

canvas of the whole subject of the ancient passover. He reviews in detail the changes which overtook the Talmudic halachah. But from Klausner comes the warning that "we must, at all costs, avoid the error of depicting the spiritual conditions of Jesus' day in colours derived from late Talmudic literature."⁹ And this scholar, it should be remembered, is not without Jewish bias and dogma!

However, even if all do not agree as to the day on which the national passover was eaten in the time of Christ, it is consistent that the Anti-type should be slain on the very same day as the type, which everywhere in the Old Testament is the fourteenth day of Nisan. And to this Jewish date as crucifixion Friday, astronomy can tie. Even the later Talmudic ruling with respect to earlier sacrifices on a Friday afternoon at least agrees with the pentateuchal law as to the day, while San. 43a and its accompanying note, admits that Jesus was crucified on the "eve of the passover" and the "eve of the sabbath." But the Talmudic passover has always been the "fifteenth," and hence its "eve" in Jewry was the fourteenth. This point of time is all that astronomy needs upon which to base its computations, and for this reason I have not hitherto taken much interest in the theological discussion pertaining to crucifixion chronology. If Adventist scholarship will accept these grounds and believe in the simple statements of the Spirit of prophecy, we can continue in unity in our research, without ending in confusion.

Elder Thiele asks why I made no mention of Zeitlin. For the reason that it was statements in the Spirit of prophecy that called the attention of the Committee to a general use of the word "passover," and hence the facts in the case seemed worth demonstrating. Necessarily we had to go back to the first century for proof, to which Greswell had already given reference before Zeitlin's time. Greswell's "Dissertation" is valuable for it gives a fairly complete list of all the first century sources regarding the word, even including important verses from "Ezekiel Tragicus." I might add this about Zeitlin, whose historical series in JBL and JQR we have, ^{had} in photostat form, ever since they came out, and whose chronology I have studied through. I could have included his name following Greswell, but he does not commonly give calculated proofs for his dates--merely citations from others, and in some cases his decisions are nullified by important synchronisms. Then again he has made the significant challenge that Christian scholarship cannot straighten out the confusion in crucifixion chronology. So why cite him?

Perhaps when Brother Thiele reads over the other Articles of the series he will be better satisfied. Perhaps not. However the fact remains that Elder Froom asked for an easily understood argument about six or seven pages long, and that is what I submitted.

Grace Amadon
September 26, 1943

⁹ Klausner, p. 132.

My Dear Elder Froom:

Brother Thiele's interpretation (September 30) of John 18:28 and of the date he assumes for Josephus' Wars VI.IX.3, which gives no date, has not changed the chronological aspect of the crucifixion problem. Even though his argument should be accepted that, contrary to Philo, the national passover supper actually occurred in the evening following the crucifixion, yet his citation from San. 43a shows that he reckons that evening as the Jewish "fifteenth," the same as all Hebrew scholars, and hence crucifixion Friday as the Jewish "fourteenth." The calendaric problem therefore remains the same as we have followed, namely, to find a year in which the Jewish passover on 14 Nisan coincides with a sunset to sunset Friday.

His statement implying that the first session of the Sanhedrin after the arrest of Jesus, and the subsequent scene in Pilate's judgment hall (John 18:28) occurred in the daytime is questionable. Cf. Desire of Ages, pp. 703, 710, 714, 723. The following also:

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early.' The night was the most appropriate hour for their works of darkness."--E.G. White, MS 104, 1897, p. 4.

However, I cannot see what bearing the time of this incident has upon the crucifixion calendar. If Brother Thiele has a calendar method that satisfies the New Testament synchronisms, or agrees with the crucifixion sun, moon and planets, why not ask him to present his solution to the group studying this problem here in Washington, or to the Almanac Office at the Naval Observatory, or to some publication at large in order that his theory may be studied. There should be more than one witness to the ancient passover plan. I have never maintained that my thesis is the only one possible.

Yours sincerely always,

October 9, 1943.
4 Crescent Place,
Takoma Park, Md.

Dear Brother Thiele:

Certainly, I ~~shall be~~ ^{am} glad to continue ^{letter writing} ~~discussions~~ ^{at your request} by ^{the} ~~personal~~ ^{of} letter ~~the~~ important questions which have arisen through the office of The Ministry. This is one of our principal means of ^{answering} ~~helping~~ those who submit their problems in biblical chronology, and we are kept busy all the time. Let us begin where we left off.

In the letter just received from you, ^(This I do not understand: little) consideration is given to the evidence already sent. Philo you table, although his Special Laws have to be reckoned with whether you strenuously disagree with him or not. ^{He is a source} A critical examination of ^{War} Ex. VI. IX. 3 is ^{unworthy} ~~unworthy~~ of notice, yet scholarship would surely conclude that any argument from Josephus is lame if not based upon his original text. You pass by Klausner's Jesus of Nazareth--a reprint just out--whose original Hebrew is an impartial bias that is pregnant with authoritative comment on Jewish law and custom in the time of Christ. The citation in Desire of Ages, p. 774, that "the Passover was observed as it had been for centuries," is of no consequence to a Talmudic argument that ^{appears to be} ~~is~~ seeking cover in the Spirit of Prophecy!

Where do we go next? For two decades, ^{you say} ~~apparently~~, you have been trying to make ^{agree} Ex. VI. IX. 3 ~~agree~~ with Desire of Ages, p. 756, and to graduate out of John 18:28, for which latter text much more evidence is available than you appear to have in hand. I am more than willing to give this to you, but first ^{please let me} I must have an answer to the following question:

What spiritual application can ^{your} ~~the~~ Talmudic supper possibly have, after the high priest had rent his ^{robe}, thereby severing his connection with God, and after the temple vail had been torn down, and after the "sacrifice and oblation" had ceased? or what difference does all of this make to chronology?

You still agree that crucifixion Friday was the Jewish 14th. Whatever event the death of Christ fulfilled, it certainly had to occur on this date. Chronology can do no more than tie to this Jewish date as a whole--a particular hour of the day for the typical sacrifice, whether antemeridian or postmeridian, does not affect the calendar. The same is true for John 18:28. There are at least four specific forms of lunar calendar which have been proposed by one and another as the answer to the crucifixion problem, and there are Jewish guest calendars besides. Any time you ~~wish~~ ^{wish} ~~me~~ to discuss these lunar theories, I shall be glad to meet you--all the way! The crucifixion problem earnestly invites the cooperation of all who manifest unprejudiced interest with regard to biblical chronology that there may be a telling influence within and without our centers of research. The Lord loves these ^{university} ~~scholars~~ with whom you are associated. This is your opportunity, but ^{if} you fail, they may be lost. That is why I visited you several times over a year ago. Now please let me have an answer to the question given above.

Believe me, Yours very sincerely ~~always~~

November 2, 1943.
4 Crescent Place,
Takoma Park, Md.

and not on the subsequent day.

whether night or morning

Written for Elder Froom in answer to Brother Thiele --

After reading again your recent letters regarding the Passover series now appearing in The Ministry, I am still at a loss to know why you so strenuously oppose Miss Amadon's "idealistic picture" of law and custom in the time of Christ. For one and the same lunar calendar would date both your "national supper" on the evening of the 15th of Nisan--subsequent to the death of Christ--and the Lord's own supper in the night of His arrest--the Jewish 14th! In any event, it was not the supper necessarily that His death fulfilled. It was the slaying of the typical lamb, for which both ancient and modern scholarship has never had any other date than the "14th" of Moses. On this point both Philo and Josephus are in full agreement, and no one has disproved these first century testimonies. They are a reliable support to the New Testament passover, whose undated records lie between the Old Testament witness and that of Josephus.

On the foregoing basis the Committee started its investigation five years ago, and during this period of research Miss Amadon has given almost her whole attention to the calendar problem--not to irrelevant theological arguments. Vexing questions in crucifixion theology may still be a major discussion both within and without Adventism; but these for the most part are dispelled when the astronomical laws governing the crucifixion calendar are understood. The Spirit-of-prophecy chronology is also equally explicit, and in complete harmony with calendaric theory, and also with Philo and Josephus. It is for this very reason that we gave the citations from the Spirit of prophecy in The Ministry, thereby hoping to help those who are not familiar with astronomical science. The response has been most encouraging.

The astronomical thesis that governs the crucifixion date is not based upon an empirical formula, such as is employed in Schoch's tables recently published by the Chicago University Press. It is, on the contrary, founded upon a simple relation between the passover date and the moon's actual motion in all her extremes. Miss Amadon discovered this relation within a few months after our investigation began. The Millerite literature also points to the same relationship. You ask us to drop this thesis--you say that you bow your head in shame! This I do not understand, nor do I believe that you understand, for this research has won the attention of scientists and theologians, although their approval does not prove the problem. But neither have you nor anyone else as yet disproved it. Your argument from Josephus does not disprove it--in reality it is merely irrelevant to the chronological question to be solved.

Miss Amadon has never maintained that her calendar thesis was anciently employed by the Jews, or that there may not be other calendarial theories applicable to the crucifixion date. The actual historical setting of the crucifixion period is yet to be unfolded. The Catholics say that they have discovered the same with reference to April 7, 30 A.D. We know that this is the wrong date for the crucifixion, both according to astronomy and according to the Spirit of prophecy. I hope that you will take time to give further study to the whole problem. We have received cooperation from many of our workers, and we should like to have yours. Why not add to our research instead of trying to annul its results?

November 16, 1943.

(Written for Elder Froom by G.A.)

Elder J.L. McElhany,
General Conference,
Takoma Park, D.C.

My Dear Elder McElhany:

Recently Brother Thiele wrote to Elder Froom asking that the series of studies on the "Passover" now appearing in The Ministry be discontinued. His is the only protest which has been received. Otherwise the response has been encouraging, and has resulted in new subscriptions. Brother Thiele's prejudice rests upon an argument which he says that he has held for twenty years, namely, that in the crucifixion year the Jews as a nation kept their passover in the evening after the death of Jesus. In support of this conclusion he gives the following:

1. He cites the Talmudic assertion in San. 43a that "Yeshua [Jesus] was hanged on the eve of the Passover and eve of the Sabbath."
2. He repeats the frequent assumption that John 18:28 refers to a passover supper yet to be eaten.
3. He quotes a statement of Josephus in Wars VI.IX.3 as proving that Jewish custom in the time of Christ sacrificed the paschal lamb in the afternoon of 14 Nisan instead of at the sunset beginning (as in Deut.16:6).
4. He argues that the assertion in "Desire of Ages," p. 774--"the passover was observed as it had been for centuries"--refers to the Jewish national paschal supper.

The foregoing argument is Talmudic. ^{important} Though plausible, it is questionable in all its points, but ~~becomes of unusual interest~~ because of its irrelevant relation to crucifixion chronology, and because it reflects the opinion of various scholars and theologians. In other words, this reasoning does not change the problem in crucifixion chronology, which actually begins where Brother Thiele's theology leaves off, and for which he presents no calendar proof! For this reason I have replied to him in detail, hoping thereby to win him over. He is in a hard place, for he takes pride in his scholarship, but this time he appears to have slipped.

Not long ago Dr. Parker (Oriental Institute, Chicago University) sent in a criticism of my article on Jewish Calendation published last December. The Journal of Biblical Literature forwarded me a copy, Dr. Pfeiffer stating that he wished to publish both criticism and reply together. My answer was accepted. It had been criticized both at the Naval Observatory and at Johns Hopkins. In the mean time the Anglican Theological Review asked for further discussion of Dr. Samuel Feigin's recent article on the crucifixion date--a Talmudic study in textual criticism. (Feigin is Thiele's Hebrew professor.) The editors have promised to publish both papers early in 1944.

It is not difficult to conclude that the critical views at the Chicago University have stirred up Brother Thiele, whose arguments are along the same line as those of Parker and Feigin. You may not have time to read through all the enclosed pages, but I thought that you would be interested in a line of reasoning that is at once specious to some, but at the same time useless to crucifixion chronology. I think that Brother Thiele may see this now.

November 21, 1943.
4 Crescent Place,
Takoma Park, Md.

Yours faithfully,

Elder J.L. McElhany,
General Conference,
Takoma Park, D.C.

My Dear Elder McElhany:

Recently Brother Thiele wrote to Elder Froom asking that the series of studies on the "Passover" now appearing in The Ministry be discontinued. His is the only protest which has been received. Otherwise the response has been encouraging, and has resulted in new subscriptions. Brother Thiele's prejudice rests upon an argument which he says that he has held for twenty years, namely, that in the crucifixion year the Jews as a nation kept their passover in the evening after the death of Christ. In support of this conclusion he gives the following:

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November 21, 1943.
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General Conference,
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Yours faithfully,

November 21, 1943.
4 Crescent Place,
Takoma Park, Md.

Dear Brother Thiele:

At your request I shall certainly be glad to continue by personal letter the discussion of important questions which have arisen through the office of The Ministry. Letter writing is one of our principal means of answering those who submit their problems in biblical chronology, and we are kept busy all the time. Let us begin where we left off.

In the letter just received from you, almost no consideration is given to the evidence already sent. This I do not understand. Philo you table, although his Special Laws have to be reckoned with whether you strenuously disagree with him or not. His writings are a source! A critical examination of your excerpt from Wars VI.IX.3 goes unnoticed, yet scholarship would surely conclude that any argument from Josephus is lame if not based upon his Greek text. You pass by Klauser's Jesus of Nazareth--a reprint just out--whose original Hebrew is an impartial bias that is pregnant with authoritative comment on Jewish law and custom in the time of Christ. He gives definite warning against applying Talmudic decisions in the time of Christ. The citation in Desire of Ages, p. 774 that "the Passover was observed as it had been for centuries," does not agree with the Talmudic argument that the passover supper was eaten when Christ lay in the tomb!

Where do we go next? For two decades, you say, you have been finding agreement between Wars VI.IX.3 and Desire of Ages, p. 756. You accept the assumption that John 18:26 refers to a passover supper yet to be eaten. For this text, however, much more evidence is available than you appear to have in hand. I am more than willing to pass this evidence on to you, but first please let me have an answer to the following question:

What spiritual application could your Talmudic supper possibly have, after the high priest had rent his robes, thereby severing his connection with God, and after the temple veil had been torn down, and after the "sacrifice and oblation" had ceased? or what difference could all of this make to chronology?

You still agree that crucifixion Friday was the Jewish 14th. Whatever event the death of Christ fulfilled, it certainly had to occur on this date, and not on the day when he lay in the tomb. Chronology can do no more than tie to the Jewish 14th as a whole--a particular hour of the day for the typical sacrifice, whether antemeridian or postmeridian, does not affect the calendar. The same is true for John 18:28, whether night or morning. There are at least four specific forms of lunar calendar which have been proposed by one and another as the answer to the crucifixion problem. And there are Jewish guest calendars besides. Any time you wish to discuss these lunar theories, I shall be glad to meet you--all the way. The crucifixion problem earnestly invites the cooperation of all who manifest unprejudiced interest with regard to biblical chronology that there may be a telling influence within and without our centers of research. The Lord loves these university scholars with whom you are associated. This is your opportunity, but if you fail, they may be lost. That is why I visited you several times over a year ago. Now please let me have an answer to the question submitted above.

Believe me, Yours sincerely always,

November 2, 1943.
4 Crescent Place,
Takoma Park, Md.

Written for Elder Froome in

~~Suggestions~~ for answer to ~~Elder~~ Thiele --
Brother

After reading again your recent letters regarding the Passover series now appearing in The Ministry, I am still at a loss to know why you so strenuously oppose Miss Amadon's "idealistic picture" of law and custom in the time of Christ. For one and the same lunar calendar would date both your "national supper" on the evening of the 15th of Nisan--subsequent to the death of Christ--and the Lord's own supper in the night of His arrest--the Jewish 14th! In any event, it was not the supper necessarily that His death fulfilled--it was the slaying of the typical lamb, for which both ancient and modern scholarship has never had any other date than the "14th" of Moses. On this point both Philo and Josephus are in full agreement, and no one has disproved these first century testimonies. They are a reliable support to the New Testament ^{passover, undated} whose records lie between the Old Testament witness and that of Josephus.

On the foregoing basis the Committee ^{Miss Amadon} started its investigation five years ago, and during this period of research ~~we~~ ^{we} have given almost ~~entire~~ ^{her} whole attention to the calendar problem--not to irrelevant theological arguments. Vexing questions in crucifixion theology, however, are still a major discussion both within and without Adventis^m, but these are for the most part dissolved when the astronomical laws governing the crucifixion calendar are understood. The Spirit-of-prophecy chronology is also equally explicit, and in complete harmony with calendaric theory, and also with Philo and Josephus. It is for this very reason that we gave the citations from the Spirit of prophecy in The Ministry in order to help those who were not familiar with astronomical science. The response has been most encouraging.

The astronomical thesis that governs the crucifixion date is not based upon an empirical formula, such as employed in Schoch's tables. It is, on the contrary, founded upon a simple relation between the passover date and the moon's actual motion in all her extremes. Miss Amadon discovered this relation within a few months after our investigation began. The Millerites also pointed to the same relationship. You ask us to drop this thesis--^{you say} "you bow your head in shame!" This I do not understand, nor do I believe that you understand, for this research has won the attention of scientists and theologians, although their approval does not prove the problem. But neither have you nor anyone else as yet disproved it. Your Josephus argument does not disprove it--in reality, it is merely irrelevant to the ^{chronological} question before us.

Miss Amadon has never maintained that ^{her} ~~this~~ calendar thesis was anciently employed by the Jews, or that there may not be other calendarial theories applicable to the crucifixion date. The actual historical setting of the crucifixion period is yet to be unfolded. The Catholics say they have discovered the same with reference to April 7, 30 A.D. We know that this is the wrong date for the crucifixion, bot^h according to astronomy and according to the Spirit of prophecy. I hope that you will take time to give further study to the whole problem. We have received cooperation from many of our workers, and we should like to have yours. Why not add to our research instead of trying to destroy it? ^{results}

Nov. 16, 1943.

DEC 15 1943

Emmanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

December 7, 1943

Elder L. E. Froom
Ministerial Association of S. D. A.
Takoma Park, Washington, D. C.

Dear Brother Froom:

There is an item concerning which I have been wanting to write to you for some time, but the last month or two have been among the busiest I have ever had, and so I have been putting everything off that I possibly could. My last examinations are now over with, however, so perhaps I can have the opportunity of breathing more naturally again.

I wish, Brother Froom, that you and the other members of the sanctuary committee would give careful consideration to the following quotation from the book of Jubilees: "Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third to the evening. This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire." Jubilees 49:10-12.

You will recall that the Book of Jubilees comes from the second century B. C., and that it therefore reflects the customs of the Pharisees at that time. And you will notice that this custom was to slay the passover on the afternoon of the fourteenth, just towards evening, and that it was eaten in the early part of the night, which would of course be the fifteenth. But notice how the stress is placed on the 14th as the time of passover observance, even though the passover was not eaten on the 14th at all, as the book of Jubilees definitely declares: "Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun." Jubilees 49:1,2. This, then, was the custom in the second century B.C. My previous quotations from Josephus indicate that this was still the custom in the latter part of the first century A.D. And all of this is in agreement with John 13:1, "Now, before the feast of the passover," and John 17:28, "they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Likewise is it in harmony with D.A. p. 723: "But these Jewish officials would not enter the Roman judgment-hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover."

The only way any such a question as this can be understood is by making a survey of the entire picture and not by taking some particular detail and presenting this in such a way as to give a distorted view. If I read only Phil. 1:23, "having a desire to depart, and to be with Christ," I might get a wrong idea of death, and from Mark 9:48, "Where their worm dieth not, and the fire is not quenched," I might get a wrong idea of the punishment of the wicked. But if I read the whole picture and understand just what these statements mean, I secure a harmonious picture and one that is correct. The same thing applies to this question of the New Testament Passover. Ant. III.X.5

2.

has force in defining the exact time of the New Testament Passover only in so far as it may or may not be complete. But it is definitely not complete, although there are those who would build weighty arguments on this incomplete and therefore imperfect picture. But Wars VI.IX.3 helps to complete the picture of Josephus, for it specifies the exact hour of the day when the passover was slain. Miss Amadon, however, finds that this very definite evidence of Josephus is out of harmony with her own theory as to the time of passover observance, and therefore she is forced to declare this evidence to be "unworthy of notice."

In the December Ministry I notice you have another brief item on New Testament Passover observance in which appears a quotation from Philo in which the fourteenth is once more mentioned. But again that statement is incomplete, for it does not specify the exact time of day when the passover was slain, and for this reason it is highly dangerous and certainly unscholarly to endeavor to build any weighty argument on so general a statement. The first thing to do in such a case is to go all through the writings of Philo and of all the other writers of his time and see just what they have to say concerning the exact time of the slaying and eating of the passover. This evidence is given both by Jubilees and by Josephus. Then we also have the testimony of the Gospel of John, which is in complete harmony with both Jubilees and Josephus, and also the same witness from the Spirit of Prophecy.

What would happen if we endeavored to apply Miss Amadon's argument concerning Philo to the statement of Jubilees? "Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings," and, "remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month." Certainly such evidence might be construed to imply that the entire "observance" of the passover, i.e. both the slaying of the passover lamb and the eating of the passover supper took place on the fourteenth. But Jubilees fortunately goes into the details of the question and specifically mentions that the slaying took place during the closing hours of the fourteenth and that the eating took place on the fifteenth. Rarely do we have writers go into such specific detail. Had Jubilees omitted these vital points which others have omitted, there is no question but what some who were determined to uphold some personal theory would endeavor to quote him as evidence on a point to which he is directly opposed.

I regret the amount of time that this question has taken,--time which I might well have used on projects of my own which I am endeavoring to see through. But it is my very definite conviction that this erroneous theory which is being set before this denomination will, if persisted in, involve us in great embarrassment. It is something which our enemies will use as a potent weapon against us. We just must not give them this opportunity.

I would request that you give careful consideration to the above evidence from Jubilees and put it together with the evidence of Josephus, Philo, John, and the Spirit of Prophecy, and see whether or not you have a completely harmonious picture.

With kindest wishes,

Very sincerely yours,

Edwin P. Huels

P.S. Your criticism of Philo is "no hour;" my criticism of Wars VI.IX.3 is "no date!"
You will find an answer in Wars II.I.1,2 and Ant. XVII.IX.3.

G.A.

Dear Elder Thiele:

Your long dissertation has not changed crucifixion chronology--it still remains the same problem, namely, to discover a year in which 14 Nisan occurred on Friday in the period of Christ's public ministry. That is the problem which was given me to solve. Whether the national lamb was slain at the beginning or in the afternoon of that Friday does not alter the chronology; for a change in the hour of the sacrifice, so long as it comes between the two Friday sunsets--beginning and end--does not change the Jewish date. For this reason I have not taken much interest in what has been termed the Talmudic argument. I am convinced that it was the date of the slaying of the sacrifice--not necessarily the eating--which the death of Christ fulfilled.

However, granted that you are correct in your thesis that the national passover was eaten when Jesus lay in the tomb, please let me repeat (1) such a supper would make no difference at all to the crucifixion calendar; and (2) I do not see how such a ceremony would be prophetic of the death of Christ. Therefore the calendar problem must tie to the precedent set by Jesus and the disciples. In my last letter I asked you these questions, but while you have renewed your effort to establish your views, you have not stated what bearing they have upon the crucifixion calendar.

You did not get the meaning of my words "unworthy of notice"--I am sorry. I took pains to insert the Greek text of Wars VI.IX.3, but for some reason or other you do not seem to care to discuss the original text of Josephus, although it is indispensable to a consistent interpretation. All of the translations are more or less stream-lined, with the result that the original only is dependable as regards the chronology.

I have tried to discover whether you consider the Talmudic supper argument as having any bearing upon the crucifixion calendar, and have come to the decision--I may be wrong--that we both base our computations upon the same data. I take it from what you have said that you have constructed a calendar, and that it is different from mine. I do not agree very well with your textual criticism of the citations under discussion, but I might do better with a calendar that is in harmony with the biblical dates. If you have such an outline, why not publish it and present your argument for open comment, which, by the way, is good for the soul! I have repeatedly maintained that without doubt there are many methods of proving the biblical dates, and the opportunities are large for all to take part in this research.

You are wearied? I believe you are, and I shall not bother you by answering in detail your interesting letter. But any way, the Season's Greetings to you and Mrs. Thiele--I still remember the salad!

Yours very sincerely,

December 12, 1943
4 Crescent Place
Takoma Park, Md.

EMMANUEL MISSIONARY COLLEGE

Berrien Springs, Michigan

Feb. 7, 1944

FILE

Elder H. T. Elliott,
 General Conference of S.D.A.,
 Takoma Park, Washington, D.C.

Dear Brother Elliott:

In the February issue of the Ministry I noticed the article on the "Date and Hour of the crucifixion Passover." My first reaction to this article was to simply ignore it and just to let things take their own course, be the outcome whatever it might. But after thinking things over more carefully I feel that if this article is as unsound as I believe it to be and if its ultimate outcome will be what I expect it to be, then, if I truly love this work and am concerned over its welfare, I would not be doing my full duty either to God or this cause by remaining silent. I will not discuss the many points in this article which I believe to be unsound, but will mention only one item which I believe to be vital and which will carry with it the key to everything else.

After giving a citation from Philo which is used as evidence for both the slaying of the passover and the passover feast itself on the fourteenth of Nisan, the article declares: "Only an after-sunset sacrifice and supper could agree with Philo's description. If the lamb were slain in the afternoon, it would then have to be roasted and eaten on the subsequent evening. Hence two Jewish dates would be involved--not one date only." Let us put against this statement Philo's own words, taken from the same section of Philo mentioned in the above citation: "After the New Moon comes the fourth feast, called the Crossing-feast, which the Hebrews in their native tongue called Pascha. In this festival many myriads of victims from noon till eventide are offered by the whole people, old and young alike." Philo, Special Laws, II, sec. 145, tr. by Colson, Loeb Classical Library, Vol. VII, p. 395. Notice that Miss Amadon declares that "only an after-sunset sacrifice and supper could agree with Philo's description," but that Philo himself declares that it was from "noon till eventide" when the passover sacrifices were offered! If there had been merely a casual reading of Philo's presentation of this matter, his statement that the hour when the sacrifices were offered was the period between noon and sunset, would have made any speculation concerning this time entirely out of place. And if the testimony of Jubilees had been noted and accepted, that the passover was slain on the 14th before evening and eaten on the evening of the fifteenth, immediately after the setting of the sun, it would have been clear as to just what Philo had in mind, and the above completely erroneous deduction would not have been drawn. Yet again, if Josephus' very clear statement that the passover sacrifices were slain on the 14th, and that the hour was from the 9th to the 11th, three to five in the afternoon, then again would the meaning of Philo's statement have been entirely clear. In other words, the testimony of any one of these three witnesses would have been entirely sufficient in itself to show just when it was customary in New Testament times to slay the passover sacrifices and when the passover feast occurred, and the baselessness of the position taken in these four recent articles in the Ministry would have

been apparent. But for Philo himself to give the very hour of day of the offering of the passover sacrifices, and to have that statement entirely passed by, and to endeavor to argue that the time which Philo says was the time, was an impossible time, is hardly in line with sound and careful research. I must say that I cannot understand how it was possible for a presentation so strikingly and so demonstrably erroneous as this to appear in the Ministry, and that, after the errors were pointed out.

When an argument is proceeding along sound lines it is possible to accept valid evidence at its full value and it does not become necessary to endeavor to try to circumvent the force of such evidence by any equivocation or specious reasoning. Thus when Josephus said that the Jews offered their passover sacrifices between the 9th and the 11th hours,--three to five o'clock in the afternoon,--(Wars VI.IX.3) it does not become necessary to endeavor to dismiss such weighty evidence with a puerile, "But the text has no date!" (Ministry, Feb., 1940, p. 38), or with the declaration that "a critical examination of B.VI.IX.3 is unworthy of notice" (Personal letter to me by Miss Amadon of Nov. 2, 1943). And when Jubilees bears witness to the fact that already in the second century before Christ the time of offering the passover sacrifices among the Jews was considered to be in the late afternoon of the fourteenth, before sunset, and that the passover feast itself was held in the early evening of the fifteenth, after sunset (Jubilees 49: 1,2,10-12), we need make no attempt at all to discard such valuable testimony. And when John declares that the hour when Jesus and His disciples observed the passover was "before the feast of the passover" (John 13: 1), it does not become necessary to try to evade a statement so plain as this. And when John says further that when the Jews on Friday morning refused to enter into the judgment hall "lest they should be defiled; but that they might eat the passover," (John 18: 28), it does not become necessary to endeavor to substitute one's own "Talmudic supper" (Letter to me of Nov. 2, 1943), for "passover." And again, when the Spirit of Prophecy corroborates this witness of John and says that the Jewish officials would not enter into the judgment hall lest they become defiled thereby and "thus prevented from taking part in the feast of the Passover" (D. A. p. 723), we do not need to substitute "Talmudic supper" for an unequivocal "Feast of the Passover." Yet again when the time of the last trial of Jesus is described by the Spirit of Prophecy as "as soon as it was day" (D.A. p. 714), by Matthew as the time "when the morning was come" (Matt. 27: 1), by Mark as "straightway in the morning," (Mark 15: 1), and by Luke as, "as soon as it was day" (Luke 22: 66), it will not be necessary to be forced to endeavor to place the time of this trial during the night, before the break of morning (Letter to me of Oct. 10, 1943). And when "Desire of Ages," and Klausner declare that the final legal trial of Jesus could come only in the light of day (D.A. 710; Klausner, Jesus of Nazareth, p. 310; Sanh. IV.ii), it will not be necessary to maintain that Jesus' last trial was held "at night" and in the "darkness" (Letter of Oct. 10, 1943). Nor when Mrs. White expressly declares that "The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb," (D.A. p. 774), will it be necessary to try to argue that the observance of the Passover does not here mean the observance of the Passover at all, for the Jews had observed their passover on Thursday night, at the same time as did Jesus, and not on Friday night while Jesus lay in the tomb.

I could carry the above to much greater lengths, but I simply give the above examples to show the shifts and evasions it is necessary to resort to when the position one is endeavoring to maintain is contrary to fact. Yet the pity of it is that this position, totally devoid of any sound foundation, is now apparently receiving official sanction among our leaders in Washington, and that we are opening up the pages of the official church organ for our ministers throughout the world, for the promulgation of such error, and that, in support of one of our most cherished

doctrines,--the sanctuary truth! And the double pity is that this should come just one hundred years after the stirring times of 1844,--a time when God's people should be receiving the most positive and unmistakable confirmation of the truth of the positions they hold.

Our position on the sanctuary question is already under serious fire by our enemies. Why should we now play into their hands by providing them with the ammunition they so much desire,--an evidence of faulty history, unsound logic, erroneous use of ancient testimony? In God's work and in the realm of truth no position will ever be in need of the unsound support that it is now being proposed to lend to our views on the sanctuary question.

Why must we publish before our workers and before the world such a statement, for instance, as the following in the February Ministry: "The Second Temple sources have clearly shown that the ancient Passover date had not changed--even as late as Josephus." The facts are that the complete testimony for the time of Christ shows that at that period a change had been introduced, that the passover was no longer observed on the evening of the fourteenth, and the passover feast was held on the evening of the fifteenth. The testimony of John is proof of the fact that on Friday morning of crucifixion week the Jewish leaders had not yet partaken of the passover and thus were planning to partake of it on Friday evening, which would be the fifteenth. Jubilees is proof of the fact that that is the view maintained in the second century before Christ. Philo is witness to the fact that the slaying of the passover sacrifices took place in the afternoon, the fourteenth, and that the passover feast must therefore have been held on the evening of the fifteenth. Josephus is witness for the slaying of the passover sacrifices between three and five of the afternoon of the fourteenth at the close of the first century A.D., and thus again the passover feast must have been held on the evening of the fifteenth. All this testimony of these contemporary witnesses is in complete agreement on the one point that the time of passover observance had definitely changed and that the above statement is therefore not true to fact.

The original passover law, however, had of course not changed, and that law was still well known among the Jews. It was remembered that Moses had commanded that the passover be observed on the fourteenth, and even though it was no longer customary to obey that law, an attempt was still made to indicate that their customs were still in line with the original directions given by Moses. This fact is well known by all outstanding Jewish writers of our age that I am acquainted with.

Christ and His followers, however, still continued to observe the passover at the time appointed by Moses, the evening of the fourteenth, which was Thursday evening of crucifixion week. And there were no doubt scattered remnants of people who were still faithful to God in complying with the original regulations concerning the time of passover observance, but the Jewish leaders at Jerusalem at the time of Christ and the majority of Jews at that time most certainly observed the passover just twenty-four hours too late.

With each new presentation of this subject in the Ministry we are getting ourselves ever more deeply involved. Where will all this end? Many of our workers will think this material reliable and will weave it into their oral and written presentation of the sanctuary truth, and ultimately the time will come when our mistakes on this point will come before those who are informed on this matter, and that will most certainly result in embarrassment for us.

But what are we now going to do? Are we going to allow the present erroneous views which have gone out to remain uncorrected? We can hardly allow error to stand and lead us into the embarrassment which will surely come, but to set forth

*but that the sacrifices were slain on the afternoon of the fourteenth

the correct point of view on this matter will likewise result in embarrassment, for we will have to show that the views on which so much labor and argument were spent were not sound. I cannot but feel that the publication of this material was hasty and unwise, and that it would have been far better to have waited until we were more certain of the ground we were building upon.

Might I now request some information from you as to just how this matter now stands in Washington? Has the committee appointed to investigate the subject finalized upon it, and has the signal been given to go ahead with the matter? It does seem as if this must be so, or publication would not now be continuing. And might I ask who were the members of the committee appointed to investigate this matter? Are all of our brethren there and elsewhere clear on this matter, and am I the only one who seems to see the thing in a different light? Thus far none of the men to whom I have addressed myself in Washington concerning this thing some months ago, has given me any intimation that they felt I might be in error, nor has any attempt been made by any of them to point out in any wise where my reasoning might not be sound or my evidence reliable. If I am wrong I would really appreciate having this pointed out to me.

It must, of course, be understood that the views I hold on this matter are views which I am teaching to the young people in my charge at Emmanuel Missionary College. I am particularly anxious that our young men receive a solid foundation for the truths which they will go forth to proclaim. And I am anxious that when they come in contact with error, however subtle, cunning, or insidious it may be, that they be able to discern this. It is my conviction that the type of reasoning employed in arriving at the conclusions expressed in this series of articles in the Ministry is just as erroneous as the reasoning often used to prove the position of an ever-burning hell, of the immortality of the soul, and of the keeping of a spurious sabbath. Our young people are constantly being brought in contact with error that is more and more subtle, and they just must be trained to be able to detect falsehood from truth. What will I now do in regard to this presentation of this subject? I believe it to be wrong, I certainly do not wish the young people in my charge to go out teaching something so demonstrably and yet so subtly in error, and yet to point out the falsity of this matter cannot help but result in embarrassments. I must repeat that I believe with all my heart that the publication of this material at this time to be untimely and unwise, and that it is performing a distinct disservice to the cause of present truth.

And what is to happen next? Will this thing go on and on? The further we go, the more difficult will it be ultimately to trace our steps. Would it not be well to wait until we first know that we are going forward upon solid ground? And if this material is wrong, how will we now inform our ministry of this fact so that the errors may not continue to be given an ever wider circulation?

Finally, I am wondering, Brother Elliott, whether it might not be well to secure a copy of Philo and then invite Miss Amadon over and have her read the statement referred to in the early part of this letter concerning the offering of the myriads of paschal sacrificial victims "from noon till eventide." It is found in section XXVII. 145, p. 395, Vol. VII of Philo. The citation upon which Miss Amadon has placed such stress as proving that Philo could not possibly refer to an afternoon sacrifice but that it must come after sunset is on page 397, same section, 149. The title is Philo, F. H. Colson trs., Loeb Classical Library, VII. The American publisher is Harvard University Press, Cambridge, Mass. The Seminary will of course have a copy. If after seeing the above statement by Philo and noticing that it is the exact opposite of what she has been endeavoring to prove, Miss Amadon will, if the real truth of this matter is the thing of first importance to her, accept the full force of this testimony and acknowledge the erroneousness of her position. And with that will fall this whole position she has so laboriously been endeavoring to build up in this present series. That will of course not be easy. But if Miss Amadon's chief interest is to prove that her position has been and still is correct, her endeavor will be to parley and do away with the force of this testimony.

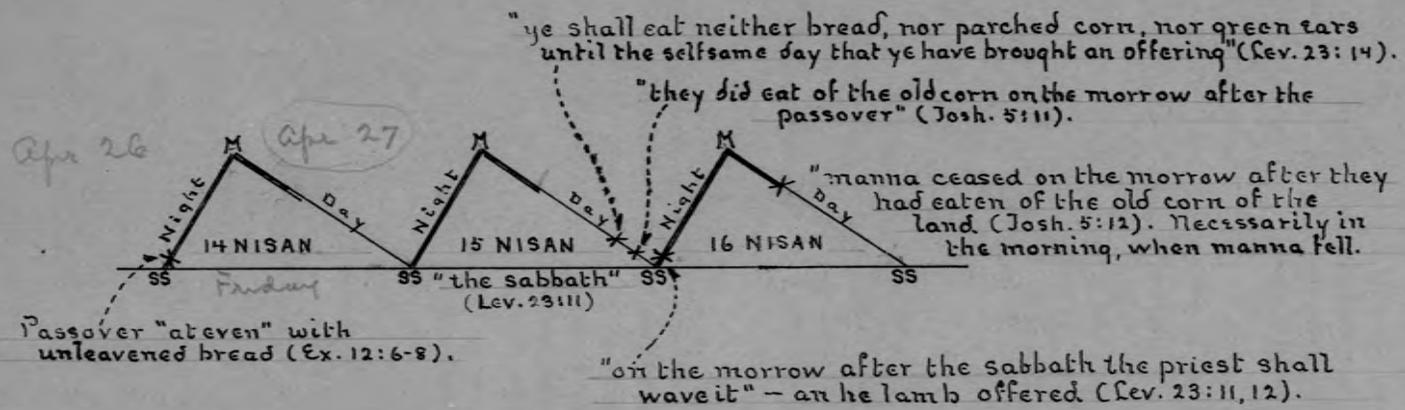
With kindest Christian greetings, believe me to be,

Very sincerely your brother, [Signed] Edwin R. Thiele

26/27

Apr 26

Apr 27



1. "On the morrow after the passover" = toward close of 15 Nisan, on which day must first be brought to the priest an offering of barley to be waved "ateven". cir. 48 hours
2. "On the morrow after the sabbath" = beginning of 16 Nisan in early evening. cir. 1 hour
3. "On the morrow after they had eaten of the old corn of the land" = the subsequent morning, cir. 12 hours.

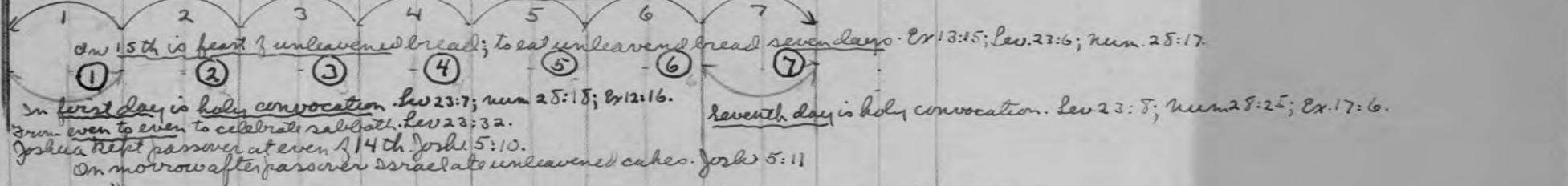
"Morrow" = next feria

a study on the timing of the passover observance.

of Devin R. Thiel



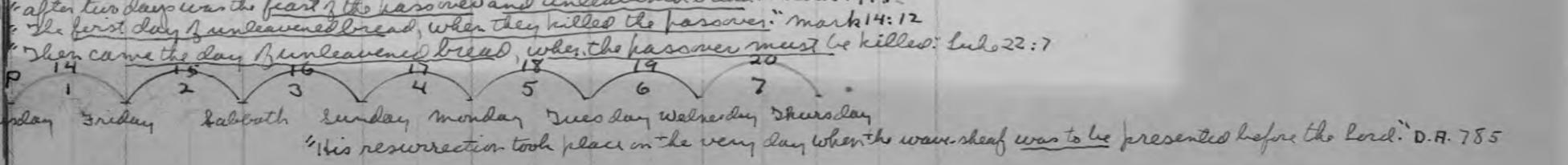
Passover on 14th at even. Ex 12:6; Lev 23:5; Num 9:3,5,28:16; Ex 45:21.
 so sacrifice passover at even, "at the going down of the sun" Deut. 16:6.
 Passover eaten with loins girded, shoes on feet, staff in hand, - evidently ready for immediate departure. Ex 12:11
 at mid night, first born slain. Ex 12:39.
 Pharaoh rises by night, calls for Moses and urges immediate departure of Israelites. Ex 12:30-33.
 "with their loins girt, with sandals on their feet and staffs in hand, the people of Israel had stood hushed, awed, yet expectant, awaiting the royal mandate that should bid them go forth. Before morning broke they were on their way." p. 251.
 "and they departed from Ramases in the first month, on the fifteenth day of the first month; on the morrow after the passover." Num 33:3
 unleavened bread eaten with passover in evening of fourteenth. Ex 12:5.
 unleavened bread to be eaten for a period of seven days. Ex 13:6,7; 34:18; Deut. 16:3,4.
 unleavened bread to be eaten from even of 14th to 21st at even. Ex 12:18.



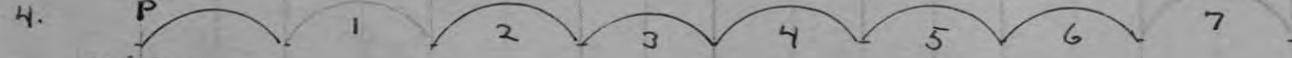
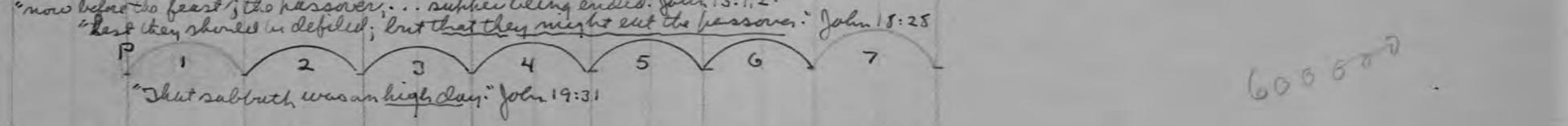
"The morrow"

David's fleece on ground during night, having opportunity of becoming wet with dew. Jop 6:37,39
 On morrow rose up early and wrung it out of fleece. Jop 6:38.
 Saul's messengers watch David's home during night, waiting to slay him in morning. 1 Sam 19:10,11
 Michal urges David to depart during night, for, "if these saw not thy life tonight, tomorrow thou shalt be slain." 1 Sam 19:11
 David came to urtech by night and departed that night. 1 Sam 28:5,25.
 "I shall say, 'Tomorrow shall they and they sons be with me.'" 1 Sam 28:19.
 First born daughter sleeps with lot. Gen 19:33.
 On the morrow says to younger, "I lay yesternight with my father." Gen 19:34
 People gather quails all that day, all that night, and all the next day. Num 11:32

2. Synoptics on the passover and unleavened bread.



3. John on the passover



Objections:
 1. Record makes it clear that departure from Egypt was to come quickly, after eating passover. This position would give people ample time.
 2. Departure did take place immediately, "on morrow" after the passover. This position would allow a whole day to intervene.
 3. Unleavened bread was to be eaten seven days, beginning with the passover itself. This position gives eight days of eating unleavened bread.
 4. This position seeks to compromise the positions of the Synoptics and John. It does not succeed in doing so, and involves itself in the afore-named difficulties in the attempt.

Elder E.R. Thiele
E.M. College
Berrien Springs, Mich.

My Dear Elder Thiele:

Some time ago you wrote asking for a little explanation regarding the chronology of the prophecy in Revelation 9. At the time I was not able to give a very satisfactory argument with regard to the adjustment of the time symbols. Since then I have been studying the available sources and have advanced a little, I believe. Quite a number here are working on the problem. We have all the sources from the time of Tyconius, Astringius and Jerome down to Joachim of Floris and on. We have recently reviewed about 700 writings on the Turkish prophecy and the study has been most inspiring.

I have discovered a simple way of adjusting the prophetic period to the Gregorian calendar without--well anyway, the method is much simpler than that I formerly explained to you. It has occurred to me that you might like to present it to your class, and if so, I shall be glad to send you the diagram and the explanation. When Great Controversy says that "the event exactly fulfilled the prediction," a truer thing was never said. It does, and it can be so shown.

We have been very fortunate in obtaining the photostats of the historical sources relating to this prophecy. When Gibbon says that the date was one of singular accuracy, he is absolutely correct, and this also can be demonstrated. I have been thinking about this for several weeks. It seems as if our students ought to be studying these sources and finding out for themselves how accurate the prophecies are. For it harmonizes to the very day when all the parties concerned met together.

Litch was wrong when he said that Rifat Bey, on the very day on which the Turkish government steamer had been admitted to port, "had had an audience of the Pacha, and had communicated to him the command of the Sultan" with respect to the Syrian provinces, etc. Elder Smith copied this statement (D. and R., p. 516) but this has been corrected in the new edition. None of the parliamentary records or the current newspapers confirm such a statement.

Wishing you much of God's blessing in your work,
I am yours sincerely always,

February 22, 1944
4 Crescent Place
Takoma Park, Md.

Emmanuel Missionary College

APR 2 1944

(INCORPORATED)

Berrien Springs, Michigan

March 29, 1944

Elder L. E. Froom
Ministerial Association
Takoma Park, Washington, D. C.

Dear Elder Froom:

Let me add my testimony of approval to the new vitality that seems to be coming into The Ministry. I am especially pleased that you are devoting several pages each month to a revival of emphasis upon our denominational health principles.

I am sure you will not mind my making inquiry ^{with} ~~in~~ regard to the logic of some of the statements appearing in The Ministry under the signature of Miss Amadon. In the February issue, for instance, in her article on "The Date and Hour of the Crucifixion Passover", a number of statements appear that I cannot synthesize into any sort of rationality. Inasmuch as I am constantly trying to impress upon my students that all good writing is based upon straight thinking, the inconsistency of these statements was quite striking to me. A certain episode occurring about the time of the birth of Christ and recorded in Josephus, Ant. XVII. IX. 3 and Wars II. 1, 2, 3 is cited as proving that it was customary to slay the Passover sacrifice at the time of sunset. The author makes this statement: "This incident is also decisive with regard to the evening sacrifice of the paschal lamb." In looking up this reference, I find no specific time given for the offering of the Passover sacrifice except the simple statement that it was "towards evening" that the crowds came to mourn. Neither of the citations referred to mentions any date, but only records that it was the feast of unleavened bread which "is by the Jews called the Passover."

In Wars VI. IX. 3, however, there is a statement by Josephus which is very specific as to the time of day when the Passover sacrifices were offered: "Upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh." What I cannot understand, Elder Froom, is why the article in The Ministry dismisses this record of specific time with a wave of the hand and the facetious statement that "the text has no date." It takes only a cursory reading by one as little theologically tutored as I am to see in the context repeated references by Josephus that it was the 14th day of the month when the Passover was slain. (Ant. II. XIV. 6; III. X. 5; XI. IX. 8). What other conclusion is possible, if documentary evidence means anything at all, than that it was from the ninth to the eleventh hours of Nisan 14 that the Passover was slain!

No specific time
No date

From ninth to eleventh hours of Nisan 14 that the Passover was slain.

This Ministry article takes two references from Josephus which give neither the day of the month nor the exact hour of the day, and declares that they "are decisive with regard to the evening sacrifice." But in the very next citation, where mention is made of a report of Josephus that gives the exact hour of the day, the endeavor is made to dismiss that evidence on the ground that it has no date. How can a piece of evidence which "has no date" be decisive as to the hour of the day, when it contains not one iota of reference to such an hour, and yet another quotation which is absolutely decisive as to the hour of the day be thrown out as worthless on the ground that it "has no date"? You must forgive me if I suggest that this is a better example of begging the question than I have seen outside of any textbook on logic.

not one iota
 other references
 absolutely decisive

I understand that the question at issue in these articles is the hour of the day when the Passover sacrifice was offered. In documentary proof, is it not true that we must accept evidence objectively as it appears and without presumptuous colorings? It would be unfortunate for this kind of reasoning to fall into the hands of scholars in the field of Biblical exegesis or of Jewish church history, for we would only succeed in making ourselves look ridiculous.

"hour of day"
 in question at
 issue

I am writing this not to criticize our efforts to substantiate chronological truth, but only to point out that evidence, to be valid, must be based on something other than mere assumptions. I hope you will forgive my temerity.

Cordially yours,

H. M. Tippett

HMT:g

Immanuel Missionary College

(INCORPORATED)

Berrien Springs, Michigan

Nov. 20, 1944

Dear Miss Amadon:

Ever since leaving Washington I have been wanting to write to you but it just seems impossible to get a letter written or to get one mailed. This is not the first letter I have attempted to write. In fact I have before me a letter written to you a month ago, but which I decided not to send. I can write and not say what is on my heart, but I feel such a letter would be useless. And if I say what is on my heart, I might not say it in the way you would understand. That is why I am having such a difficult time writing or trying to write to you. But I am going to make this attempt again.

First of all I must thank you for the outline which was received from you some time ago and which is indeed appreciated. You have done some very careful and I believe valuable work, and it should go far toward helping to clarify many obscure points. You have much on your chart which I believe to be basically sound and which I hope will some day be generally accepted by our people. I am glad to see that you and I have so much in agreement in this field. Personally I think that this is indeed the ultimate solution of the first four trumpets--the more I go over it the clearer it seems. Every year I endeavor to go over the thing afresh, and every year it seems clearer than it did the year before. And practically everyone I have presented this matter to sees it in the same light. A careful study of this subject from the ground up seems to allow no other conclusion.

Before I left Washington I had hoped to see you again and to go over one or two items that were on my heart. I did have the opportunity of spending several hours with Elder Froom the last day that I was there, and I was disappointed not to see you on that day, for I had planned to talk with you. The best thing I now can do is write, and I hope I can do it in a way that will help everything to be clear.

I have had great confidence in you and in your work, Miss Amadon, and I greatly regret what has arisen. I believe you have made some significant contributions and that you can make many more. But there is one element that has shaken me and which I would like to see cleared up. Perhaps the best way to do so would be to refer to one or two specific points. A number of others feel the same way as I do concerning this matter, some here and some elsewhere. Let me briefly refer to your correspondence with Professor Tippet. You will probably recall a letter from him in which he called attention to an inconsistency on your part in a certain article in the Ministry on the Date and Hour of the crucifixion passover. As I recall it now, you called attention to two statements of Josephus as being decisive evidence in regard to the day of the month and the hour of the day of the slaying of the passover in New Testament times. Professor Tippet called attention to the fact that in the references cited there was nothing decisive, either as to the hour of the day or the day of the month. But in the very next reference you endeavored to throw away the very precise testimony of Josephus as to the exact hour of the day when the passover^{was} slain, on the ground that in that specific reference the day of the month was not mentioned, but only the hour of the day. Professor Tippet endeavored to point out your inconsistency in refusing to accept the testimony of Josephus as to the exact hour of the day when the passover was slain simply because in that particular instance he did not specifically state that the passover came on the fourteenth day of the month, when you

had just accepted his testimony in another place as decisive concerning both the hour of the day and the day of the month, when it gave absolutely nothing concerning the day of the month and nothing at all decisive as to the hour of the day. I and a number of others have gone over this matter in detail, and the argument is all with Professor Tippett. Instead of frankly acknowledging this, however, you still endeavored to prove yourself right by endeavoring to shift the meaning of "date" from the day of the month to a Julian year, and to imply that in your reference you had a specific Julian year and in the next reference there was none but that Prof. Tippett was endeavoring to assign such a year to the reference. Now all of us here who have read the article know that in that article "date" was used in only one sense and that was the day of the month and never the Julian year. The whole article shows that clearly. And we all know clearly that here was an instance where you simply were in error but were not willing to acknowledge this, but attempted by a factitious argument to prove yourself correct and him in error. I was extremely sorry to see this, for it did not gain you friends here nor did it create confidence in the MINISTRY or the research endeavors going on at Washington. Professor Tippett is a keen logician--he read himself into the truth by studying the books of Canright attacking us and discovering their faulty logic, and he does not feel that your procedure in this matter was straightforward or sound.

The same thing took place with Kenneth Day. This lad is one of the keenest students we have ever had here at E.M.C. His memory and his logic ~~are~~ superb. Making a careful study of your articles in the MINISTRY, he discovered a number of inconsistencies and called these to my attention and wrote to you about them. Instead of acknowledging the points he made, the attempt was made to cover up the inconsistencies, but this only led to still further inconsistencies and finally brought Brother Day to the point where he began to question the basic soundness of what after all we were standing for there at our headquarters in Washington.

There are others elsewhere who have the definite conviction that in some of the positions you have taken you are not only mistaken but are knowingly in error and are doing all in your power to cover over your errors and maintain the appearance of soundness.

Some of these points I know, in others the details have not been made clear to me. In our work the point of primary importance is that our integrity remain inviolate. If that goes, everything goes. The time may come when we will have to give our lives for this cause, but if our faith is not sound we will never be willing to do this. We must never be guilty of anything that would weaken the confidence of any of our people in the absolute integrity of our work. Yet those of our folks here who have gone the most carefully into the above matter, know beyond question that everything in the above is not as it ought to be.

And this thing affects our confidence in all your work. Manifestly we cannot check up on every detail. We must take much by faith. We will follow a person if we know that he is honest, careful, and sound. But if things come up like the above, we just do not know where we are, or how far we can follow. I must admit that I find myself in exactly the same position in regard to your work as do the others above referred to. I would like to be able to follow your work with the interest, confidence, and enthusiasm which once I manifested, but I must admit that since the above came up I just cannot do this. Appearances and specious arguments mean absolutely nothing to me--but soundness, frankness, and integrity mean everything. We all make mistakes at times, and when we do the only thing to do is to confess the error or weakness, and move on from there on sound, solid lines. I have detected flaws in the work of some of the best and greatest men I know, and my confidence in their work has been greatly enhanced as I have seen these men, on coming to realize the flaw involved, admit it, and move on along sound lines. If there is any flaw anywhere in our work that thing must remain to haunt us and plague us, for always the possibility exists that someone will sometime discover this. I would like with all my heart to accept your work with all the confidence and assurance I once placed in it. You alone can make this possible, and I sincerely hope that for your own sake and of this work, you will. Very sincerely yours

Edwin R. Dick

My Dear Doctor Thiele:

Your letter of the 20th inst. I have read with interest. Enclosed is a copy of the January Worker, which contains the chart on the Revelation. I had to doctor it a little in order to meet varying opinions, but am hopeful that it may start a trail of truth.

I have not changed my understanding of the passages which we discussed quite fully this past year. The writers point out that the word pass-over does not always mean paschal lamb, and in both OT and NT can refer to the peace offering. In addition, the word passover frequently refers to the festival as a whole. Hence every passage has to be analyzed as to the exact meaning of this word. Apparently you are teaching that the national paschal lamb was being slain at the time of Jesus' death, while in Washington the consensus of opinion is that Jesus kept the passover at the same time as the rest of the nation. The problem is very old and there are different schools of interpretation. But, as I have repeated several times, and as Dr. Feigin and others acknowledge, this theory of a p.m. paschal sacrifice at the time of the crucifixion does not in any way affect the crucifixion calendar, which we tie to the 14th of Nisan as a whole, and not to a particular hour of the Jewish day. Therefore why argue further about it?

In my answer to Professor Tippet^t seven months ago I told him that I had written out my interpretation of Wars II.I.1-3, VI.IX.3, and Philo II. XXVII, and that if he were further interested, he could have a copy. I also submitted my exposition to several Greek scholars for criticism. If he still wants to study another school of teaching on these texts, he is welcome to my short review.

In the mean time, a Merry Christmas.

Yours very sincerely,

November 27, 1944
4 Crescent Place
Takoma Park, Md.



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