

The accompanying series of citations from the "Spirit of Prophecy" answer important questions which have of late come to the office of The Ministry, relating to the crucifixion <sup>date</sup> ~~problem~~. While the <sup>quotations</sup> ~~paragraphs~~ submitted by ~~no~~ means constitute the only <sup>answer</sup> ~~solution~~ to inquiry concerning the death of Christ, yet the <sup>passages</sup> ~~assertions~~ presented are not only reassuring, but they prepare the mind of the student for further evidence to be obtained from history, chronology, and astronomy. The following three questions are those most frequently asked:

- Upon what Jewish date*
1. ~~When~~ was the paschal lamb ~~slain and~~ eaten?
  2. Did Jesus observe the same paschal ceremony as the rest of the nation?
  3. Does Evangelist John agree with the Synoptic records? *define*

By carefully analyzing the paragraphs here quoted, it can be observed that "Spirit-of-Prophecy" statements are frequently misquoted and misinterpreted. Detailed analysis will also further show that the "Spirit-of-Prophecy" argument on the crucifixion passover sheds interpretative light upon the first, or Egyptian passover. The citations follow:

1. Passover celebrated "in the fourteenth day of the first month at even."

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin." "Patriarchs and Prophets," p. 539.

*reference*

The Jewish translation for the phrase "in the evening" in Ex. 12:6 reads "at dusk" (Jewish Publication Society of America). The Septuagint reads "at" or "near" evening. Lev. 23:27-32 represents the evening of the 10th of Tisri *no. 3 mo.* as beginning the day, not ending it. And Scaliger writes: "When I say that Tisri begins from the 10th of October, it must be understood that I mean from the night which followed sunset of the ninth day, from which sunset the Jews counted the beginning of the tenth." (Scaliger, Joseph, "De Emendatione Temporum," lib. 1, p. 85. Francofurt, 1593.)

*bk.*

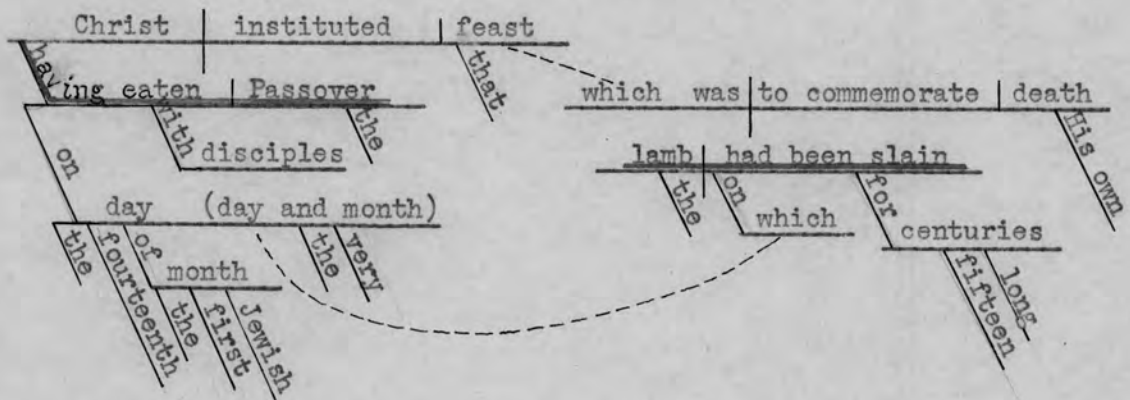
As these citations are further studied, it will be seen that the "Spirit of Prophecy" bases its argument with reference to the "fourteenth day at even"

wholly upon the entering evening of the day (ineunte), and not upon the evening going out (exeunte). [Mason]

2. Christ ate the Passover with His disciples on the "fourteenth day."  
It was the same "fourteenth day" on which the Passover lamb had been slain.

"On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.'" "Great Controversy," p. 399.

This important sentence is well worth diagramming:



3. Message of Pharaoh to Israel soon after the slaying of the first-born.  
all

"At midnight, the first-born of the Egyptians were slain. Then the king sent to Israel the message, 'Rise up, and get you forth from among my people; . . . and go, serve the Lord, as ye have said.' The Hebrews went out from Egypt an independent nation." "Desire of Ages," p. 77.

This message was sent soon after midnight, on the fourteenth day of the Jewish first month. Early in the evening the paschal lambs had been slain, and the blood applied upon the lintels of the Israelite homes.

4. Organized Israel "on the way" before morning broke.

"With their loins girt, with sandalled feet, and staff in hand, the people of Israel had stood, hushed, awed, yet expectant, awaiting the royal mandate that should bid them go forth. Before the morning broke, they were on the way. During the plagues . . . the Israelites had gradually assembled themselves in Goshen; and notwithstanding the suddenness of their flight, some provision had already been made for the necessary organization and control of the moving multitudes, they being divided into companies, under appointed leaders." "Patriarchs and Prophets," p. 281.

This paragraph does not say that "before morning broke," the people had left Egypt. And indeed it should be remembered that there were an estimated two

million people, besides the cattle, that would make up the line of march.

Num. 33:3 places the actual leaving of Egypt on the 15th of Nisan. And it obviously would take all of the 14th, from the morning on, and the whole night *and day* of the 15th to move such a long procession out of Goshen, even though the people were organized five abreast (Ex. 13:18). It was a miracle in itself that so great a multitude should get out of Egypt in such record time!

5. Passover not observed for many years after the division of the kingdom.

"For many years [to time of Hezekiah] the Passover had not been observed as a national festival. The division of the kingdom after the close of Solomon's reign had made this seem impracticable." "Prophets and Kings," p. 335.

There are only fourteen passovers specially designated in the Scriptures-- seven in the Old Testament, and seven in the New. But from the time of Ezra, who had been appointed by Artaxerxes to return to Judea and teach the law of God to Israel, the ancient feasts were set in order and re-established.

6. First thirty years of Christ's life passed in retirement--unrecognized.

"The first thirty years of Christ's life were passed in retirement. Ministering angels waited upon the Lord of life, as He walked side by side with peasants and laborers among the hills of Nazareth, unrecognized and unhonored." Signs of the Times, February 8, 1876.

7. Jesus a stranger at the first Passover of His public ministry.

"At the feast of the Passover Jesus appeared as a stranger, clad in the humble garments of a Galilean peasant, with no outward badge of authority." Signs of the Times, June 15, 1876.

8. Jesus observed the law of Moses.

"The charges of the Jews that Christ did not regard the law of Moses, was without the least foundation. Christ was a Jew, and, to the hour of His death upon the cross, observed the law binding upon the Jews. But when type met anti-type, at the death of Christ, then the offering of the blood of beasts became valueless." Signs of the Times, April 8, 1875.

"With most of the people in the days of Christ, the observance of this feast [the Passover] had degenerated into formalism. But what was its significance to the Son of God!" "Desire of Ages," p. 77.

9. Jesus did not conform to Rabbinical rites and usages.

"While He was obedient in every particular to the Word of God, He did not conform to the rabbinical rites and usages." "Desire of Ages," p. 78.

10. Jesus did not conform to Rabbinical rites and usages.

10. Because of Jewish emmity, Jesus did not attend all of the festivals.

"Three times a year, all the Jews were required to assemble for religious purposes at Jerusalem. Jesus had not attended several of these gatherings because of the emmity of the Jews." Signs of the Times, June 14, 1877.

"The scribes and Pharisees, expecting to see Jesus at the Passover [John 6 and Matthew 14], had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering." "Desire of Ages," p. 395.

11. Time of Passover month--the season.

"The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponded to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild-flowers everywhere brightened the fields. It was the season so beautifully pictured by the sacred singer:--

Passover season described by Solomon	'For, lo, the winter is past; The rain is over and gone; The time of the singing of birds is come, And the voice of the turtle-dove is heard in our land; The fig-tree ripeneth her green figs, And the vines are in blossom; They give forth their fragrance. Arise, my love, my fair one, and come away.'" Cant. 2:11-13. A.R.V. "Patriarchs and Prophets," pp. 537, 538.
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The moon always fulls about the middle of each Jewish month; and the Jewish passover, occurring on the fourteenth day, necessarily was celebrated about the time of full moon. Therefore, during the first half of the month, the moon is waxing, or "approaching the full;" while in the second half, the moon is waning, or approaching conjunction--the astronomical name for the position of the moon when between the earth and sun. *The dark of the moon* The conjunction always occurs during the last two or three days of the Jewish month.

12. Passover journey--songs sung.

"Of these feasts the Passover was the most largely attended. Many were present from all the countries where the Jews were scattered. From every part of Palestine the worshipers came in great numbers. The journey from Galilee occupied several days, and the travelers united in large companies for companionship and protection. The women and aged men rode upon

oxen and asses over the steep and rocky roads. The stronger men and the youth journeyed on foot. The time of the Passover corresponded to the close of March or the beginning of April, and the whole land was bright with flowers, and glad with the song of birds . . . They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in the triumphant strain,--

'Psalms 122:2, 7.'

"Desire of Ages," pp. 75, 76.

the

The actual limits of the time of beginning of the ancient Jewish month, here mentioned in general as the "close of March and the beginning of April," are from March 25 or 26 as the earliest, to April 22 or 23 as the latest, in the first century. This variation in the Nisan new year date is caused by the introduction of the Jewish leap month Veadar, which occurs seven times every nineteen years. The Jewish leap month was regulated by the condition of the winter barley, which had to be ripe at the time of the Passover. For many centuries both Babylonians and Jews regulated their year according to the full moon of barley harvest. (Karl Schoch, "Planeten-tafeln für Jedermann," cols. XLII and XLIII. Berlin, 1927.)

### 13. Symbolism of the Passover ceremonies.

"The Jews were about to celebrate with great display the feast of the passover [John 6]. The lamb to be eaten there was a symbol of Christ's body." Signs of the Times, March 22, 1877.

"The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. . . Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God." "Great Controversy," p. 399.

"And as the anti-type of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.'" "Great Controversy," p. 399.

### 14. Time of the wave-sheaf.

"The Passover was followed by the seven days' feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first-fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the

altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered." "Patriarchs and Prophets," p. 539.

"The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, the first-fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel was an object-lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first-fruits, represented the Saviour." "Desire of Ages," p. 77.

15. Jesus recognized His last Passover (Cf. John 13:1).

"In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed." "Desire of Ages," p. 642.

Three times during the public ministry of Christ it is stated--twice by Jesus, and once by John--that His hour had not yet come (John 2:4; 7:8; 8:20). But in John 13:1, on the occasion before the paschal supper, which John calls the feast of the passover, it is definitely recorded that Jesus knew that His hour had come. There is no interpretative difficulty here as some conclude. The context does not call Friday itself the day before the Passover feast as frequently insisted. John's "verse one" simply states that "before the feast of the passover" Jesus knew that His hour had come! But by midnight, the feast was over, and Jesus had gone to Gethsemane with His disciples, which event in the series could not be termed "before the feast"--it was indeed "after" the feast, as were all the succeeding incidents of crucifixion Friday.

16. Unleavened cakes eaten at the paschal supper.

"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice." "Desire of Ages," p. 653.

It has sometimes been questioned whether ~~or no~~ unleavened bread was eaten with the paschal lamb. Num. 9:11 says, "they shall eat it with unleavened bread and bitter herbs." A.R.V. With this record the Spirit of Prophecy is in harmony.

17. Trial of Jesus hastened on account of the feast of unleavened bread.

"There must, however, be a pretense of justice. It was necessary that there should be the form of a legal trial. This the authorities were determined to hasten. They knew the regard in which Jesus was held by the people, and feared that if the arrest were noised abroad, a rescue would be attempted. Again, if the trial and execution were not brought about at once, there would be a week's delay on account of the celebration of the Passover." "Desire of Ages," p. 703.

18. Secret council.

"For it was impossible to procure the condemnation of Jesus without the unanimous consent of the Sanhedrim. The object of the priests had finally been obtained by calling a secret council, to which Joseph and Nicodemus were not summoned." "Spirit of Prophecy," Vol. 3, p. 175.

19. Night trial illegal.

"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." "Desire of Ages," p. 710.

20. Jews appeal to Pilate for confirmation of sentence.

"Just outside the entrance are the judges of the Sanhedrim, priests, rulers, elders, and the mob.

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. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance." "Desire of Ages," p. 723

Citation 20 implies that the law according to which the Jewish officials refused to enter Pilate's judgment court was not Pentateuchal, but "their" ceremonial ordinance--one based upon man's authority. In any event, there is no law in the Mosaic record that would count an Israelite unclean for seven days if he entered a heathen home. Jesus Himself did not refuse to mingle with the heathen. In the coasts of Decapolis He fed 4000 heathen peasants, and afterward the disciples gathered up <sup>the</sup> "broken meat" in baskets. There is no record that Jesus and the disciples were thereafter unclean for seven days!

In Ezek. 45:21, 2 Chron. 35:13 and 30:22, as also Luke 22:1, the word pass-

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over is employed in a general sense, and refers to the whole seven-day feast of unleavened bread. Citation 20 speaks of the "feast of the passover," and also the "great feast" in which the officers could not take part if they entered Pilate's hall. These expressions seem also to be used in a general sense, for there were other holy offerings and peace offerings yet to be sacrificed and eaten, as in 2 Chron. 35:13 and 30:22. There was in addition the "matzoth," or unleavened bread, and all of these were ceremonial features which belonged to the ancient passover as distinctively as the paschal lamb.

21. Paschal lamb not being slain when Jesus dies.

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in His significant and beautiful dress, the priest stood with lifted knife, as did Abraham when about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the shekinah had dwelt . . ."

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son . . . Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens." "Desire of Ages," pp. 756, 757.

"At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze. God had ever before protected His temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of His glory flash forth upon, nor the cloud of His disapproval shadow, the precious stones in the breast-plate of the high priest." "Spirit of Prophecy," Vol. 3, pp. 166, 167.

The paragraphs under 21 show distinctly that the lamb which escaped the knife of the frightened priest was not the paschal lamb. It was instead the evening burnt offering. "With intense interest" the people were looking upon this scene, and it is obvious that they were not offering their passover lambs



at the time of the Saviour's death. And neither, according to the "Spirit of Prophecy," was the high priest slaying paschal lambs on the afternoon of the death of Jesus; for, if such had been the order of the temple service, the burnt offering would have been sacrificed earlier in the day (Alfred Edersheim, "Life and Times of Jesus the Messiah," Vol. II, p. 430. New York, 1923).

22. No eclipse on the crucifixion Friday.

"The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. The dense blackness was an emblem of the soul-agony and horror that encompassed the Son of God. . . The darkness lasted three full hours." "Spirit of Prophecy," Vol. 3, pp. 163, 164.

A solar eclipse occurs only toward the end of the Jewish month--never in the middle of the month, as on the fourteenth day. Only lunar eclipses occur near the middle of the moon's lunation. Furthermore, if the crucifixion darkness had been due to an eclipse of the sun, it would have continued but a few minutes--not for three hours!

23. Jewish council convenes on the crucifixion Sabbath.

"They [the priests] rested but little upon the Sabbath. Though they would not step over a Gentile's threshold for fear of defilement, yet they held a council concerning the body of Christ. They knew that the disciples would not attempt to remove Him until after the Sabbath; but they were anxious that all precautions should be taken at its close. Therefore the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal Him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." "Spirit of Prophecy," Vol. 3, pp. 178, 179.

24. Passover observed as it had been for centuries.

"This was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. The passover was observed as it had been for centuries, while the anti-typical Lamb, which it prefigured, had been slain by wicked hands, and lay in Joseph's tomb. Crowds of worshipers filled the courts of the temple and presented their morning and evening sacrifices as heretofore. Many minds were busy with thoughts startled by the scenes of Calvary. Many sleepless eyes, from the crucifixion to the resurrection, were constantly searching the prophecies; some to

learn the full meaning of the feast they were then celebrating." "Spirit of Prophecy," Vol. 3, p. 187.

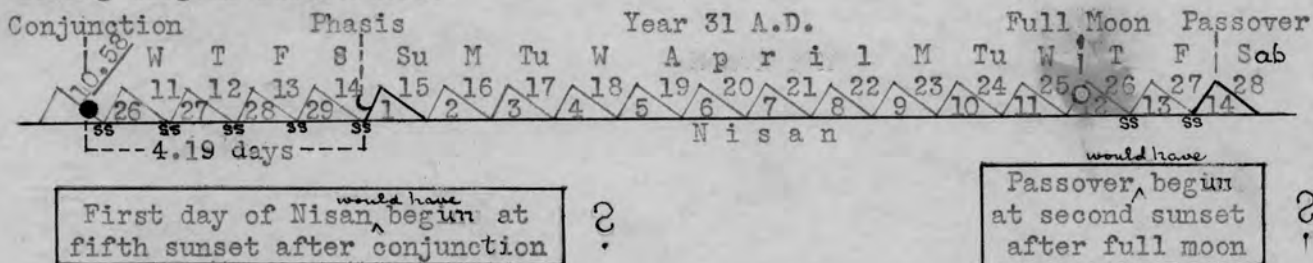
Paragraph 24 refers to the Sabbath when Christ lay in the tomb. Hence the accompanying sentence, "the Passover was observed as it had been for centuries," could not obviously refer to the paschal lamb.

"The Sadducees, though not favorable to Christ, had not been so full of malignity toward Him as were the Pharisees. Their hatred had not been so bitter." "Desire of Ages," p. 537.

"In numbers the Sadducees fell far below their opponents [Pharisees], and they had not so strong a hold upon the common people; but many of them were wealthy, and they had the influence which wealth imparts. In their ranks were included most of the priests, and from among them the high priest was usually chosen. This was, however, with the express stipulation that their skeptical opinions should not be made prominent. On account of the numbers and popularity of the Pharisees, it was necessary for the Sadducees to concede outwardly to their doctrines when holding any priestly office; but the very fact that they were eligible to such office gave influence to their errors." "Desire of Ages," p. 604.

after he was raised from the dead they acknowledged Him as the Son of God." "Spirit of Prophecy," Vol. 3, pp. 187, 188.

It has been frequently argued that the Sadducean priests, who were in power in the time of Christ, changed a 14-Nisan Passover from Sabbath to Friday in order to have Pentecost fall on Sunday, as would have been the case in either 30 or 31 A.D., which are rival years for Friday as the crucifixion. But even if it had been possible for the Sadducean priests to have made such a change, it is at the same time unreasonable to contend that their calendar had in the first place supported such an erroneous position of the new moon as would necessarily have followed in the year 31 A.D. The following diagram illustrates:



Demonstration: With a 14-Nisan passover on Sabbath, April 28, 31 A.D., the sunset beginning of the first day of Nisan would have occurred over four days after conjunction--4.19 days to be exact! This is impossible, since the Nisan new moon never requires over four days to make a first appearance after conjunction. Commonly she does this in about two days; sometimes

in one day, while about every nine years she may take three days or over. But she never requires four days or over.

## Resurrection

Su 1 Hence, in 31 A.D., the 13th of April was the latest possible <sup>civil</sup> date on which<sup>e</sup>  
 M 2 the  
 Tu 3 a new moon witnesses could have seen the Nisan phasis, while an earlier date is  
 W 4  
 T 5 impossible because the new moon at that time was farthest from the earth--in  
 F 6 calendar  
 S 7 apogee--and therefore moving in slowest time.\* Furthermore, the April 14 date  
 Su 8  
 M 9 as 1 Nisan resulted in a 14-Nisan Passover on Friday, and a Pentecost on Sun-  
 Tu 10  
 W 11 day, fifty days after the resurrection, the same day as the offering of the  
 T 12  
 F 13 wave-sheaf (Cf. margin). And these dates could not but have satisfied the Sad-  
 S 14  
 Su 15 ducean priests, who have <sup>therefore</sup> been made an impossible crux of the argument as to  
 M 16  
 Tu 17 whether John and the Synoptists agree. For the calendar in 31 A.D. was locked  
 W 18  
 T 19 in place both by the position of the moon, and by Pentateuchal law, while it  
 F 20  
 S 21 astronomically favored the so-called Sadducean interpretation regarding a Sun-  
 Su 22  
 M 23 day Pentacost.

Tu 24  
 W 25 These circumstances wholly disprove the charge, at least for the year 31  
 T 26  
 F 27 A.D., that the Sadducees changed the calendar. This year therefore becomes out-  
 S 28  
 Su 29 standing as being free from that challenge; and, by its calendar position of  
 M 30  
 Tu 31 the moon, it removes one of the chief arguments concerning passover disagreement  
 W 32  
 T 33 between John and the Synoptists.

F 34  
 S 35 Citation 25, therefore, is witness to the integrity of the sect of the Saddu-  
 Su 36  
 M 37 cees in the time of Christ, in spite of their "wily" leaders, <sup>Annas,</sup> and to their study  
 Tu 38  
 W 39 of the prophecies. To the Sadducean council Jesus said, "Ye search the scrip-  
 T 40  
 F 41 tures" (John 5:39, A.R.V.). And from Acts 6:7 we learn that the Sadducean  
 S 42  
 Su 43 priests were among the first to accept the gospel after the resurrection. Ac-  
 M 44  
 Tu 45 cording to modern Jewish testimony, they were the forerunners of the Karaites,  
 W 46  
 T 47 who in early centuries constituted about forty per cent of the Jewish people.  
 F 48  
 S 49  
 Su 50 = Pentecost <sup>which?</sup>

\* As computed according to Brown's formula.

26. Crucifixion Year.

"In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease." "Desire of Ages," p. 233.

The foregoing statement regarding the date of the crucifixion year places the student of prophecy and chronology on vantage ground. By astronomy, history, and the church fathers he is able to confirm this date.

27. Importance of studying crucifixion chronology.

"It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt." "Desire of Ages," p. 571.

The Bible covers a historical period of several millenniums. In general, at least from the time of the flood, a current dated record was made. In the Pentateuch are found fifteen or more specific dates, one of which was the seventh-day Sabbath. In Kings and Chronicles there are three dated Sabbath incidents, besides several historical dates which are linked to the regnal outline. Ezra and Nehemiah offer a dozen dated events, not one of which could consistently occur on the Jewish Sabbath. Esther, Haggai, and Zechariah also present dates that tie in to the chronology. Daniel has one date--not prophetic--that is of historical importance. The series concludes with about six in the New Testament, making in all about fifty Scripture dated events.

The question at once naturally arises whether these few Bible records, dated over such a long period of time, conform to one and the same Jewish calendar. There are features of importance that answer in the affirmative to this question:

1. All of the recorded Scripture dates are in terms of specifically numbered or named lunar months, which are either tied to known epochs of history, or to some king's reign.
2. From the 8th century B.C. and onward, there are both solar and lunar eclipses of record, which, in various canons and inscriptions are hooked up with certain kings' reigns.

3. Again and again it is recorded in the Bible that, in certain known epochs, one century after another, various feasts and new moons were celebrated according to the law of Moses.

This third reason is perhaps our most important evidence. Such new moon observance, that is, according to Pentateuchal law, is found in the records of David, Solomon, Hezekiah, Josiah, Ezra and Nehemiah. When the exiles returned from Babylon, they gathered at Jerusalem in the seventh month, and set up the burnt offerings of the new moons "as it is written in the law of Moses the man of God" (Ezra 3:2-5). In the time of Nehemiah, nearly a hundred years later, the princes, priests, and scribes entered into an oath, and charged themselves with a yearly amount in order to keep up the new moon offerings according to the law which was given by Moses the servant of God (Neh. 10:29, 33).

Thus is it plain that the Old Testament dates are based upon the Mosaic new moons of the ancient Jewish type. The oath and curse into which the nobles of Nehemiah entered is a direct challenge against any use of the Babylonian calendar by the Jews of Bible times. And in addition, the long periods of prophecy which reached not only to the public earthly ministry of Christ, but also to His ministry in the most holy place in heaven, are necessarily grounded upon the same calendar with which they began--the Ezra calendar.

The Jewish week can be traced throughout Scripture chronology. Some of the ancient dates are tied to definite days of the week, like the 14th of Nisan to crucifixion Friday, and the 27th of Sivan to the Sabbath day on which Moses went up into mount Sinai (Cf. "Patriarchs and Prophets," p. 313). These two dates are nearly 1500 years apart, yet, by one and the same calendation they synchronize with the days of the week pointed out by the Bible context. Similar synchronisms can be demonstrated in nearly every century from Moses to Josephus.

## ANALYSIS OF THE SPIRIT-OF-PROPHECY PASSOVER ARGUMENT

Such citations as the foregoing place the student of chronology upon vantage ground. It is as if he were permitted to look into the answer book before his riddle in calendation is solved. And yet, to arrive at the same conclusions by additional requisite proofs--astronomical or historical--and to disprove erroneous and deceptive doctrines in calendar science still becomes a major problem, even though the Spirit of Prophecy has pointed out the essential line of approach. In these chronological statements one thing is outstanding--the simple yet convincing authority with which they are made. And no greater sanction and support could be given to the investigation of the chronology to which the Scripture dates are tied--a field of study concerning which there has been as yet few united conclusions. And besides, many of the results <sup>already</sup> obtained are based upon some change in the Biblical context, thereby losing the indispensable authority.

The following summary represents the Spirit-of-Prophecy position regarding the crucifixion passover:

1. The year--31 A.D. 26
2. The month--the first month of the ancient Jewish year, known as Abib or Nisan. 11
3. The day--fourteenth day of the first Jewish month. 1
4. Time of slaying the paschal sacrifice--near the sunset beginning of the fourteenth of Nisan. 2
5. Time of eating the lamb--in the same entering night of the fourteenth. 2
6. General season of the paschal month--March-April. 11
7. Paschal lamb not being slain when Jesus died. 21
8. Jesus recognized His last passover. 15
9. Time of the wave-sheaf. 14
10. Sadducean priests did not change the calendar. 25
11. No eclipse on Friday of the crucifixion. 22

Such is the Spirit-of-Prophecy position with reference to the passover of Bible times. This position is not based upon any specially recognized system of chronological reckoning; but it is in harmony with Pentateuchal law as interpreted by Jesus. It yet remains to demonstrate <sup>in this series</sup> that this construction of the passover law of Moses is the only one to which astronomy can tie, and that this correlation is fully confirmed by early Jewish testimony, as also by that of

the early Christian church. In modern Jewish practice, as based upon Talmudic interpretation and set forth in every Jewish almanac, the passover is dated upon 15 Nisan. This interpretation of the ancient <sup>passover</sup> law signifies that the lamb was slain in the afternoon of the fourteenth, and then eaten <sup>on</sup> the subsequent night of the fifteenth. (Cf. Edersheim's "Life and Times of the Messiah," <sup>Vol. II, p. 479</sup> ^

*The first part*

On the contrary, the Spirit-of-Prophecy definition of the levitical phrase, "on the fourteenth day of the first month at even," is based on the understanding that this even occurred at the beginning of the fourteenth day (ineunte), and not at its end (exeunte). And thus the paschal lamb was both slain and eaten in the same night, the same as the Samaritans carry out to this day ("Palestinian Exploration Fund Quarterly Report," January, 1902, pp. 82-92). This also must have been the order of ceremony in the case of the Egyptian passover, for there is no record anywhere in the Scriptures that the passover was <sup>ever</sup> eaten on the fifteenth of Nisan. The change must have come after 70 A.D.

By carefully examining the diagram on page 2, it may be seen that the important sentence taken from "Great Controversy" represents <sup>e</sup> ~~this~~ interpretation <sup>that</sup> of the "evening" <sup>began</sup> ~~at~~ the fourteenth day. This is a vital crux of the crucifixion problem, and one necessary to the understanding of Talmudic dissertation. A significant passage in the critical edition of the Babylonian Talmud reads that Jesus, or "Jeshua," was hanged on the eve of the Passover (Sanhedrin 43a). Seeing that with the Talmud the "eve of the passover" is the latter part of the fourteenth of Nisan, this statement is an actual witness to the death of Jesus on the fourteenth. This fact astronomy can defend.

Much confusion with reference to crucifixion chronology has arisen from a difference in interpretation of the descriptive terms employed, both in the Old and New Testament. And much important work has been done on the critical examination of the <sup>(passover con-</sup> ~~the~~ text. Nevertheless, a chronology that is based only upon this phase of crucifixion research has <sup>uncertain</sup> ~~little~~ value unless it agrees with the

moon's position--a feature that scholarship tends to overlook. Consequently, in this series of chronological studies, the relation of the moon's course to both chronology and the calendar will be given place, thereby presenting another synchronizing feature that helps to lock in place both the calendar and its associate chronological outline.

*Grace Amador*  
September 1, 1942.



"The Sadducees, though not favorable to Christ, had not been so full of malignity toward Him as were the Pharisees. Their hatred had not been so bitter." "Desire of Ages," p. 537.

"In numbers the Sadducees fell far below their opponents [Pharisees], and they had not so strong a hold upon the common people; but many of them were wealthy, and they had the influence which wealth imparts. In their ranks were included most of the priests, and from among them the high priest was usually chosen. This was, however, with the express stipulation that their skeptical opinions should not be made prominent. On account of the numbers and popularity of the Pharisees, it was necessary for the Sadducees to concede outwardly to their doctrines when holding any priestly office; but the very fact that they were eligible to such office gave influence to their errors." "Desire of Ages," p. 604.

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They decided that the only way to cut off His influence was to pass sentence of death upon Him; and therefore they sent officers to take Him. But when these officers came within hearing of His voice, and listened to His gracious words, they were charmed into forgetting their errand. On their return, the plotters against His life asked them, "Why have ye not brought Him?" And they replied, "Never man spake like this man." In the presence of Christ their prejudice had disappeared like ice before the sun.--E. G. White MS 33, 1911, p 14.

The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who knew that he was born in Bethlehem, kept silent, that the falsehood might not be robbed of its power.--E. G. White MS 33, 1911, p. 15

But it was too humbling a thought that the Messiah should die; and they rejected Him. They turned with contempt from the antitype of their sacrifices. They made the false assertion that He came out of Galilee, that Galilee was His birthplace.--E. G. White MS 33, 1911; p 16.

This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He has just established, is to take its place, and to control through all time as the memorial of His death.--E. G. White MS 35, 1897, p. 2

With the rest of the disciples Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to His disciples, to complete his work of betrayal.--E. G. White MS 35, 1897. . . . He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.--E. G. White MS 35, 1897, p. 2.

For hundreds of years the Jewish nation had been offering sacrifices which foreshadowed the death of Christ.

The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." As He did not go to them, they came to Him.

This deputation was sent for the express purpose of watching Jesus, that they might find something with which to accuse Him. They saw that the disciples did not observe diligently the--word of God?--no; the traditions of the elders. They did not practice the custom of "washing of cups, and pots, brazen vessels, and of tables."--E. G. White MS 65, 1897, p. 1.

The enemy has worked, and he is working still. He is come down in great power and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown; He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the very close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect.--E. G. White MS 5, 1889, p. 4.

But what was there to do the last night? They were to kill a lamb and take the blood, and mark the lintels and the door posts. What for?--To evidence to the whole of Israel as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the first born, and would see the blood that marked the lintels and the door posts, he was to pass over those who had the blood upon the door posts.--E. G. White MS 5, 1889, p. 5.

The cross of Christ is lifted up between heaven and earth. Here come the Father and the whole train of holy angels; and as they approach that cross the Father bows to the cross and the sacrifice is accepted. Then comes sinful man with his burden of sin to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross.--E. G. White MS 5, 1889, p. 6.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as He had said unto them: and they made ready the passover."

Christ desired to guard against any premature movements that might be made by traitors coming to the supper, and reciprocating the action designed by Judas. }  
--E. G. White MS 106, 1903, p. 1.

Judas was the first whose feet Jesus washed. Judas had already closed the contract to deliver Jesus into the hands of the priests and scribes. Christ knew his secret. Yet He did not expose him. He hungered for his soul. His heart was crying, How can I give thee up?--E. G. White MS 106, 1903, p. 4. }

Judas had himself solicited a place in the inner circle of disciples. With great earnestness and apparent sincerity he declared, "Master, I will follow Thee whithersoever Thou goest." Jesus neither repulsed nor welcomed him, but uttered only the mournful words, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."--E. G. White MS 106, 1903, p. 10.

The face of Judas was not repulsive. It was keen and intelligent, but it lacked the tenderness and compassion that is seen in a truly converted man.--E. G. White MS 106, 1903, p. 10.

The lying report was spread far and near. But there were witnesses to Christ's resurrection whom the priests could not silence. Certain of the dead who came forth with Christ appeared to many, and declared that He had risen. And Christ Himself remained with His disciples for forty days after He rose from the dead, and before His ascension gave them their commission, bidding them go into all the world, and preach the gospel to every creature.--

E. G. White Letter 195, 1903, p. 6.

After Christ's ascension the disciples were gathered together of one accord in one place. As they made humble supplication to God their differences were swept away. They became of one mind. And after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit.--

E. G. White Letter 133, 1899, p. 6.

"They understood every one in his own language." Angels of God opened these subjects before them in such a way that they could take hold of them.

Angels will do the same for you.--E. G. White MS 77, 1909, p. 4.

The hungry multitude ate of the food provided until all were satisfied. While the food was being passed from hand to hand, the wonderful miracle was wrought that converted that small supply into sufficient to feed so great a multitude. Then said Christ, "Gather up the fragments, that nothing be lost.

And they took up twelve baskets full of the fragments and of the fishes." -- E. G. White MS 7, 1909, p. 10.

Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave His represen-

tative, the third person of the Godhead, the Holy Spirit. This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying, would be His donation, because He would give all gifts in one.

On the day of Pentecost Christ gave His disciples the Holy Spirit as their Comforter. It was ever to abide with His church. During the whole Jewish economy the influence of this Spirit has often been revealed in a marked manner, but not in full. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ages prayers had been offered for the fulfilment of the promise, for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour it out upon His people. He ascended on high, leading captivity captive, and gave gifts unto men.--E. G.

White MS 44, 1898, pp. 4, 5.

"The reason why the children of Israel forsook Jehovah was that the generation rose up that had not been instructed concerning the great deliverance from Egypt by the hand of Jesus Christ."--Review and Herald, May 21, 1895, p. 322.

"I saw that it is even so, 'From even unto even shall ye celebrate your Sabbaths.' Said the angel, 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.' I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, 'Ye shall understand, but not yet, not yet.'"--Testimonies for the Church, Vol. I, p. 116.

"I saw it was even so, 'From Even to Even shall ye celebrate your Sabbath.' Said the angel, 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what Even is, and when it is.'"--Testimony for the Church, 1855, p. 4.

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"The crucifixion took place at the time of the Passover, and thousands beheld Christ's humiliation. Some look upon this publicity only as shame and defeat. But this God had appointed. The Saviour's work must be deep and thorough. Without shedding of blood there is no remission for sins. Christ must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. It was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of the humiliation reaching into another."--Youth's Instructor, June 21, 1900, p. 195.

"At the time of the Passover the Jews and their adherents from far and near were drawn to the Hebrew capital; and it was in God's appointment that the crucifixion took place at this time. Universal interest must be attracted to the plan of redemption."--Youth's Instructor, June 28, 1900, p. 204.

"The night following the crucifixion was the darkest night the church had ever known. But the redemption price for a fallen world had been paid; the sacrifice for sin had been offered. All heaven was triumphant.

"At the setting of the sun on the evening of the preparation day, trumpets sounded, signifying that the Sabbath had begun. The next day the courts of the temple were filled with worshipers. The high priest for Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of busy activity, were preparing to perform their duties. The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God. The ostentatious and ceremonious rites of the Jewish religion were mingled with selfishness. . . . *Je.*

" . . . Hitherto the most holy place had always been sacredly guarded from intrusion. Only once a year had it been entered, and then by the high priest. But now horror was seen on all countenances; for this apartment was open to all eyes. At the very moment when Christ had expired, the heavy veil of tapestry, made of pure linen and beautifully wrought with gold and scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate his glory, the place which had been God's sacred audience-chamber, lay open to every eye, no longer recognized by the Lord.

"Many who at this time united in the services of the Passover, never took part in them again. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the Messiah had come."--Youth's Instructor, April 25, 1901, p. 130.

"From His childhood, Jesus conformed His life strictly to the Jewish laws."--Review and Herald, December 31, 1872, p. 18.

"The observance of the passover possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of His own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of their houses, was the symbol of the blood of Christ, which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians." --Review and Herald, December 31, 1872, p. 19.

"It was Nehemiah's aim to set the people right with God. He found the book of the law, and caused it to be read in the hearing of the people." --Review and Herald, May 2, 1899, p. 273.

"The lessons given by Christ to His disciples after His resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning Himself."--Review and Herald, June 13, 1899, p. 369.

"After John had given his message, Jesus began His ministry."--Review and Herald, October 18, 1892, p. 641.

"The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time in doing that which was of no benefit to any one, while they disregarded His commands; neither has He commanded men to observe the first day of the week."--Review and Herald, March 8, 1898, p. 149.

"We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us."--Review and Herald, July 5, 1898, p. 422.

"Every week He worked a miracle to establish in their minds the fact that in the beginning of the world He had instituted the Sabbath."--Review and Herald, August 30, 1898, p. 549.

"Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath."--Review and Herald, October 28, 1902, p. 8.

"Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from His lips came all the commands, all the rules and regulations, to govern more than a million of people." --Review and Herald, March 2, 1886, p. 129.

"O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844. Then you might have seen three or four in the orchard, two or three in a barn, five or six in a chamber, pleading with God for souls. When they came to meeting, their faces were lighted up with the glory of God."--Review and Herald, March 19, 1889, p. 177.



"When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused Him of contempt for the law and the prophets. But Christ did not show the least contempt for the old truths. . . .

" . . . But while Jesus did away with the old forms, He re-instated the old truths, placing them in the frame-work of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ?" --Review and Herald, June 4, 1889, p. 354.

"In obedience to the word of their Master, the disciples assembled in Jerusalem, to wait for the fulfilment of God's promise. Here they spent ten days,--days of deep heart searching. They put away differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit."--Signs of the Times, February 17, 1914, p. 83.

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness."--Review and Herald, January 28, 1909, p. 8.

"For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France."--Review and Herald, June 1, 1886, p. 337.

"To those who in faith claimed this promise it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand: for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind."--E. G. White MS, 21, 1900, p. 7, 8.

"Heaven will triumph: for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord."--E. G. White MS, 21, 1900, p. 11.

"God's plan for future ages was revealed to John. The glories of heaven were opened before his enraptured vision. He saw the throne of God, and heard the anthems of joy resounding through the heavenly courts. As we read his description of what he saw in his vision, we long to stand with the redeemed in the presence of God.

"Half a century had passed since Jesus ascended to present His church before God, and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God's plans for the future."--E. G. White MS, 99, 1902, p. 24.

"Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people."--E. G. White MS, 130, 1901, p. 3.

"Read Acts carefully. This was the highest expectation of the fulfilment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfilment of the promise."--E. G. White MS, 130, 1901, p. 14.

"An understanding of the hope of Christ's second coming is the key that unlocks all the history that follows, and explains all the future lessons."--E. G. White Letter, 218, June 28, 1906, p. 7.

"God's people are to be constantly reaching up to Him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled."

--E. G. White Letter, 34, February 14, 1909, p. 3a.

"The Lord brought Israel from Egypt that they might keep His Sabbath, and He gave them special directions how to keep it. The instructions given to Moses were recorded for the benefit of all who should live upon the earth, to the close of time. God has spoken, let us listen to His words and obey them. When the manna was given, the people were tested upon God's law. Then said the Lord to the children of Israel through Moses, 'I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.' 'And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.' Notwithstanding this special direction of God, some did go out to gather manna on the seventh day, but they found none, and the Lord said unto Moses, 'How long refuse ye to keep My commandments and My laws?'

"That there might be no mistake in the matter, the Father and the Son descended upon Mount Sinai, and there the precepts of His law were spoken in awful grandeur, in the hearing of all Israel."--E. G. White MS, 3, 1885, pp. 3-4.

"For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into His image."--E. G. White Letter, 40, 1892, p. 10.

"It was now early morning, and very dark; by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace. Here, while the members of the Sanhedrim were coming together, Annas and Caiaphas again questioned Jesus, but without success.

"When the council had assembled in the judgment-hall, Caiaphas took his seat as presiding officer. On either side were the judges, and those specially interested in the trial."--Desire of Ages, 703.

"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."--Desire of Ages, 710.

"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 they had not heard His words.

"And so by the third condemnation of the Jewish authorities [first, by Annas and Caiaphas; second, by the night session of the Sanhedrim; and third, by the morning session of the Sanhedrim] Jesus was to die.

"Then came the third scene of abuse and mockery, worse even than that received from the ignorant rabble."--Desire of Ages, 714.

"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. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance.

"When the Saviour was brought into the judgment-hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been called from his bed-chamber in haste, and he determined to do his work as quickly as possible."--Desire of Ages, 723.

"He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate."--Desire of Ages, 742.

"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 night following the crucifixion was the darkest night that the church had ever known. . .

"The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the moulding of the Spirit of God, but that would never receive it."--E.G. White MS 111, 1897, p. 13.

"Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the passover."--E.G. White MS 111, 1897, p. 16.

"At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace."--Spirit of Prophecy, Vol. 3, p. 167.

"When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the Heaven of heavens. From henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world."--Spirit of Prophecy, Vol. 3, p. 167.

"And the law of the passover, requiring the sacrifice to be perfect and whole whole, was also fulfilled in the offering of the Lamb of God. 'They shall leave none of it unto the morning, nor break any bone of it; according to all the ordinances of the passover they shall keep it.'"--Spirit of Prophecy, Vol. 3, pp. 171, 172.

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

"All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, 'It is finished,' an unseen hand rent the veil of the temple from top to bottom. Thus God said, I can no longer reveal my presence in the most holy place. Type had met antitype in the death of God's Son."--E.G. White MS 111, 1897, pp. 19-20.

"But some present were not at rest, as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world."--E.G. White MS 111, 1897, p. 21.

"The rent garment ended Caiaphas' priesthood. By his own action he disqualified himself for the priestly office. After the condemnation of Christ, he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance."--E.G. White MS 102, 1897, pp. 6-7.

"When Caiaphas rent his garment, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. As a whole, the Jewish nation had apostatized."--E.G. White MS 102, 1897, p. 7.

"The Jewish priests and rulers could not themselves enter Pilate's hall for fear of ceremonial defilement, which would disqualify them for taking part in the paschal feast."--Spirit of Prophecy, Vol. 3, p. 128.

"Blinded by prejudice and cruelty, they could not discern that their pass-over festival was of no value, since they had defiled their souls by the rejection of Christ."--Spirit of Prophecy, Vol. 3, p. 128.

"The Saviour had been obedient to Jewish law, and observed all its divinely appointed ordinances. He had just identified Himself with the paschal lamb as its great antitype, by connecting the Lord's supper with the passover."--What a bitter mockery then was the ceremony about to be observed by the priestly persecutors of Jesus!"--Spirit of Prophecy, Vol. 3, p. 128.

"The Jews were anxious to hasten the trial and execution of Jesus because if it were not brought about at once there would be a delay of a week on account of the immediate celebration of the passover."--Spirit of Prophecy, Vol. 3, p. 127.

"At every passover and Feast of Tabernacles thousands of cattle were slain, and their blood caught by the priests and poured upon the altar."--Spirit of Prophecy, Vol. 3, p. 21.

"This was virtually the last passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world."--Spirit of Prophecy, Vol. 3, p. 83.

"When his answer was heard by Caiaphas, who stood at the threshold of the judgment hall, the high priest joined with others in calling Pilate to witness that Jesus had admitted his crime by this answer, which was a virtual acknowledgment that he was seeking to establish a throne in Judah in opposition to the power of Caesar."--Spirit of Prophecy, Vol. 3, p. 131.

"They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution. The Jews could not do it because of defilement, and their consequent inability to keep the coming passover festival."--Spirit of Prophecy, Vol. 3, p. 150.



"Before any one had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guard were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ.

"The angel approached the grave, and rolled away the stone, as though it had been a pebble, and sat upon it. The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard. Thy Father calls thee; come forth; and Jesus came forth from the grave with the step of a mighty Conqueror. There was a burst of triumph, for the heavenly family were waiting to receive him, and the mighty angel, followed by the army of heaven, bowed in adoration before him as he, the Monarch of heaven, proclaimed over the rent tomb of Joseph, 'I am the resurrection and the life.'" -- E. G. White MS 115, 1897, p. 7.

"During his ministry Jesus raised the dead to life. He raised the son of the widow of Nain, and Jairus' daughter and Lazarus. But these were not clothed with immortality. After they were raised they continued to be subject to death and decay. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They were the multitude of captives who ascended with him as trophies of his victory over death and the grave. They were indeed quickened by the life-giver. They came forth as trophies of his victory over death and the grave.



"These went into the city, and appeared unto many, declaring, 'Christ has risen from the dead, and we be risen with him.' Some were terrified at the sight. They bore the most undeniable evidence not only of their own resurrection, but of the resurrection of the crucified Redeemer. After his resurrection, Christ did not show himself to any save his followers, but testimony in regard to his resurrection was not wanting. It came from various sources, from the five hundred who assembled in Galilee to see their risen Lord. This testimony could not be quenched. The sacred facts of Christ's resurrection were immortalized." -- E. G. White MS 115, 1897, pp. 8-9.

"But where were the Roman guard? They had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ. The angels now sang the song of redeeming love. All united in the song, 'Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou king of saints. Thou only art holy. Thy judgments are made manifest.' 'Who for the joy that was set before him, endured the cross, despising the shame.'

"The Roman guard fainted and became as dead men under the wonderful amazing scene which they were permitted to behold. When the heavenly train was hidden from their sight, they arose to their feet and made their way as quickly as their tottering limbs would carry them to the gate of the garden. As they came up staggering like blind or drunken men, their faces pale as the dead, they told to those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring as best they could the incidents that had taken place. The guard were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. The hardened soldiers presented a strange appearance, as they bore testimony both to the resurrection of Christ and also

of the multitude whom he brought forth with him as the One who holds life-giving power.

"While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing a place where he could reveal himself to a large number of his followers, another scene was being enacted. The watch appointed to guard the sepulcher came into the city. They appeared like men that had been greatly frightened. Their faces were colorless. Going to the chief priests and rulers, they told them what they had seen at the sepulcher. They had not time to think or speak anything but the truth. They thought their story would at once commend itself to the supposedly righteous men who had employed them. But the rulers were not pleased by the report. Joseph and Nicodemus were not with them at this time. Gamaliel was not with them; for the report of the recent transactions had reached him." -- E. G. White MS 115, 1897, pp. 9-10.

"Here was a fig orchard in the way that Christ traveled and in that fig orchard was a tree that had put forth its green leaves, but the other trees had not yet put forth their leaves. But here stood one tree with its pretentious leaves pretending that there was fruit thereon. But the Master came and, searching from the topmost twig to the lowest branches, he found nothing but leaves. It was stated to him that the time of figs was not yet. In California the trees always put forth the figs before the leaves appear and here Christ had reason to believe that there was fruit on the tree, but he finds none. He says, 'Let no fruit grow upon thee from henceforth forever.' And as they returned that way again the disciples call attention to that tree which is withered to its very roots. Here we have a symbol of the Jewish nation. Here Christ had clothed them with truth that they might let it shine out to

others. To the disciples this lesson was essential for them at this time when they were to have such a trial of their faith. Here were the other fig-trees that had just as much reason as this one to put forth leaves but they made no pretensions of bearing fruit. Now we want you to take this lesson to yourselves. Here was a nation that professed to be in advance of every other nation but there was no fruit to be found upon them." -- E. G. White MS 7a, 1886, p. 6.

"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. In these religious zealots we have a sample of what humanity will do when they have the word that lighteth every man that cometh into the world, and work directly contrary to it, irrespective of the consequence, the future retribution upon their neighbors or themselves. 'We have a law,' they say, 'and by that law, he ought to die.'

"But these priests, scribes, and rulers, were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled and that they might eat the passover. The passover was a ceremony instituted by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was in their midst, his divinity clothed with humanity. Type was meeting antitype. And they had done unto him as Satan had worked upon their deceived, deluded, hardened hearts to do." -- E. G. White MS 104, 1897, p. 4.

"The palace of the high priest was surrounded by a piazza or open court, into which the soldiers, and chief priests and multitude had gathered. And Peter took a place among the multitude. But attention was called to him

the second time, and he was again charged with being a follower of Jesus.

'This fellow was also with Jesus,' said one. He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, 'Did I not see thee in the garden with him?' 'Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.'

"At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then, and he remembered the words of Jesus, 'Before the cock crow thou shalt deny me thrice.' Christ was weary and faint from fasting when the denial of Peter reached him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there. That face pale with suffering, those quivering lips, seemed to speak to Peter. 'Not know Me, Peter?' The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter's heart like an arrow. He fled from the now crowded courts, he cared not where. At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face stricken and wounded and so overwhelmed with what he had done that he wished he could die, there." -- E. G. White MS 104, 1897, pp. 9-10.

"Judas, the betrayer, was among the disciples on this occasion. It was he who had first started the contention because the mother of James and John came to Christ with a request for her sons. Christ's action in washing the feet of the disciples, led Judas to decide not to repent and confess his sins. If Christ could so humble himself, he thought, he could not be Israel's king. Judas' hopes of worldly honor in a temporal kingdom were crushed. He decided that there was nothing to be gained by following Christ. After seeing Christ degrade himself, as he thought, he determined to disown him, and confess himself deceived. He was possessed by a demon, and he resolved to betray his Lord. Already he had negotiated to do this, but the business had not been fully accomplished." -- E. G. White MS 54, 1897, p. 5.

"The forbearance of God with the Jewish nation is marvellous. In Bible history this nation stands out as a wonderful revelation of his condescension and love. But this people, borne with so long and patiently were uplifted in selfish pride. The long forbearance of God has a limit, and signal punishment will come upon men when they pass the boundary line. The longer the forbearance, the greater the favors bestowed, the heavier will be the sentence from an offended God." -- E. G. White MS 149, 1898, pp. 8-9.

"In Gethsemane, Christ felt that He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God.

"Behold His contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being

drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, 'O My Father, if it be possible, let this cup pass from Me.' Yet even now He adds, 'Nevertheless, not as I will, but as Thou wilt.'" -- E. G. White MS 52, 1904, p. 2.

"He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty men. It was not yet too late. He might wipe the bloody sweat from his brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall trembling from the pale lips of Jesus, 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.'" -- E. G. White MS 52, 1904, pp. 2-3.

"The high priest who dared to appear in holy office with a rent robe, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment, he cut himself off from being a representative character. Virtually, he was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection.

"By rending his garment, Caiaphas made of none effect the law of God to follow the tradition of men. A man made law provided that in case of blasphemy, a priest might rend his garments in horror at the sin, and be guiltless.

Thus the law of God was made void by the laws of men." -- E. G. White MS 102, 1897, pp. 4-5.

"The rent garment ended Caiaphas' priesthood. By his own action he disqualified himself for the priestly office. After the condemnation of Christ, he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance." -- E. G. White MS 102, 1897, pp. 6-7.

"When Caiaphas rent his garment, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. As a whole, the Jewish nation had apostatized." -- E. G. White MS 102, 1897, p. 7.

"The Majesty of heaven was as one bewildered with agony. No human being could endure such suffering; but Christ had contemplated this struggle. He had said to his disciples, 'I have a baptism to be baptised with, and how am I straitened till it be accomplished.' 'Now is the hour, and the power of darkness.'" -- E. G. White MS 42, 1897, p. 3.

"In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen him. And while the angel supports his fainting form, Christ takes the bitter cup and consents to drink its contents." --E. G. White MS 42, 1897, p. 5.

"When Judas gave the precaution, 'Whomsoever I shall kiss, that same is he; hold him fast,' he fully believed that Christ would manifest his power and escape out of their hands. Then when they would blame him, he could say, 'Did

I not tell you to hold him fast?' But Judas beheld the captors of Christ, acting upon his own words, binding him firmly that he should not escape or be rescued. And by their cords they caused Christ much pain." -- E. G. White MS 93, 1897.

"Because Jesus had rebuked the hypocrisy and avarice of the chief priests and rulers, they evidenced a most bitter hatred against him. The Sadducees were still more bitter, although Jesus had not directed against them so plain and decided a reproof as against the Pharisees. But it was at his second act of cleansing the temple, that their most bitter enmity was aroused.

In his act in interfering with the merchandise in the temple court, he set aside and condemned all the arrangement which to them was great gain."

--E. G. White MS 51, 1897, p. 1.

"In legal condemnation nothing could be done until the light of day and before a full session of the Sanhedrim. And yet the priests had declared that he was worthy of death. He was now considered fit to receive abuse from the lowest and vilest of human kind. He was taken from the outer court to the guard room, on every side meeting with taunts and jeers, and cruel mockery in regard to his claims to be the Son of God; 'sitting on the throne of his glory,' and 'coming in the clouds of heaven,' was tauntingly and mockingly repeated." -- E. G. White MS 51, 1897, p. 5.

"The time of Christ's triumphal entry into Jerusalem was the most beautiful season of the year. The Mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. Very many had come to the feast from the regions round about Jerusalem with an earnest desire to see



Jesus. The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon minds, and a large and enthusiastic multitude was drawn to the place where Jesus was tarrying.

"The afternoon was half spent when Jesus sent his disciples to the village of Bethpage, saying, 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.'

"This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne." -- E. G. White MS 128, 1899, p. 1.

"The vineyard is the whole house of Israel. But the natural branches, the Jewish people, were broken off because of unbelief. The Jewish people closed their eyes lest they should see. Christ came to his own, and his own received him not." -- E. G. White MS 45, 1891, pp. 1-2.

"Jerusalem symbolizes the world. Just as Jerusalem received her doom, so will the world receive its doom." -- E. G. White MS 45, 1891, p. 2.

"This fig tree represented the Jewish nation. Christ knew that the downfall of the nation was sure. The tears he shed on the crest of Olivet were not for himself. He wept for those who ere long would weep for themselves." -- E. G. White MS 45, 1891, p. 3.

"The Saviour's denunciation of the fruitless fig tree is a warning to all who claim to be Christians and yet remain in blind unbelief." -- E. G. White MS 45, 1891, p. 3.

"But what was there to do the last night? They were to kill a lamb and take the blood, and mark the lintles and the door posts. What for?--To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the first born, and would see the blood that marked the lintles and the door posts, he was to pass over those who had the blood upon the door posts." -- E. G. White MS 5, 1889, p. 5.

"After the last passover supper, Jesus said: 'Behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!' And they began to enquire among themselves, which of them it was that should do this thing." -- E. G. White Letter 195, 1903, p. 2.

"Let every one of you consider that your individual self has been thus borne upon Christ's shoulders. The Sin-bearer carries the befouled sheep; yet so precious is his burden that he rejoices, singing, 'I have found my sheep that was lost.'" -- E. G. White MS 17, 1895, p. 3.

"When Christ had made reference to destroying the temple, he had referred not to the temple at Jerusalem, but to the temple of his body. His words were perverted. He was the one to be destroyed. He had said 'Destroy this temple, and in three days I will raise it up again.'" -- E. G. White MS 103, 1897, p. 5.

"How many looked upon Christ as he was passing through that mock trial, and the scourging, while wearing the crown of thorns that caused the blood to flow from the wounds. With his hands bound, he could not wipe the blood away, but no friendly hand in all that company offered him one act of kindness or sympathy. All this was imprinted on the minds of many who had searched the Scriptures and were familiar with its teachings." -- E. G. White MS 103, 1897, p. 6.

"Every incident is related, for each is essential." -- E. G. White MS 103, 1897, p. 7.

"They [Joseph and Nicodemus] had been searching the Scriptures diligently for themselves, and they saw in the transactions that had taken place, every specification given in prophetic history. They tenderly wrapped the body in spices to prevent decay. But this precaution was wholly unnecessary, for his body was not to see corruption. Their work for the body of Jesus was done without delay; and he was laid in a sepulcher,--a new sepulcher in which man had never lain. This sepulcher was distinct from all others that there might be clearest evidence. Thus did Christ lay with the rich in his death." --E. G. White MS 103, 1897, p. 8.

"This deputation was sent for the express purpose of watching Jesus, that they might find something with which to accuse him. They saw that the disciples did not observe diligently the--word of God?--no; the traditions of the elders. They did not practice the custom of 'washing of cups, and pots, brazen vessels, and of tables.'" -- E. G. White MS 65, 1897, p. 1.

"The saying of supposed great men had been handed down from Rabbi to Rabbi, nullifying the plain requirements of God. 'Making the word of God of none effect through your tradition,' said Christ, 'and many such like things ye do.'" -- E. G. White MS 65, 1897, p. 2.

"The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time by doing that which was of no benefit to any one, while they disregarded his commands; and neither has he commanded men to observe the first day of the week." -- E. G. White MS 65, 1897, p. 2.

"'And when the sixth hour was come, there was darkness over the whole land until the ninth hour.' Not only did the darkness enshroud the immediate location where the cross stood; 'there was darkness over the whole land until the ninth hour.'

"God dwelleth in the thick darkness; he hides his glory from human eyes. The Father with his heavenly angels were enclosed in that thick darkness. God was close beside his Son, though not manifesting himself to him or to any human being. Had one ray of his glory and power penetrated the thick cloud that enveloped him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of his Son. He clothed Nature in sackcloth that she might not look upon her suffering, dying Author in his last humiliation.

"All who had looked upon Christ during his trial were convicted of his loyalty and royal character. That face once beheld by humanity was never forgotten. As in Cain's face was expressed his guilt as a murderer, so the face of Christ revealed his innocence, serenity, benevolence, the image of God.

But his accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God." -- E. G. White MS 91, 1897, pp. 1-2.

"Christ is in the temple for the last time. He had given warnings and denunciations to the Pharisees and scribes while at their table, invited there that they might find something whereby they might cause him to be put to death. Now he addresses them and his disciples saying, 'The scribes and the Pharisees sit in Moses' seat.' The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God." -- E. G. White MS 71, 1897, p. 1.

"The most terribly momentous period of the Jewish nation was at that time when Jesus was in their midst. Yet it was this generation, that had been honored and favored above all people upon the earth who were guilty of rejecting all the importunity of the yearning love of Christ." -- E. G. White MS 71, 1897, p. 7.

"Christ himself was the Lord of the temple. When he should leave it, its glory would depart,--that glory once visible in the holy of holies over the mercy seat, where the high Priest entered only once a year, on the great day of atonement, with the blood of the slain victim, (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah.

"It was this glory that was revealed to Isaiah, when he says, 'In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.'" -- E. G. White MS 71, 1897, p. 8.

"When Christ referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the great final conflagration which shall take place in that day when the Lord shall rise out of his place to punish the world for their iniquity, when the earth shall disclose her blood, and no more cover her slain." -- E. G. White MS 71, 1897, p. 9.

"The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God's plan that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing his Spirit to touch invisible cords, and the vibration rings to the extremity of the universe." -- E. G. White MS 22, 1897, p. 6.

"How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When He cried out, 'It is finished,' there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head and died. In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness." -- E. G. White MS 6, 1897, p. 3.

"The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not." -- E. G. White MS 127, undated, p. 2.

"The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word." -- E. G. White MS 127, undated, p. 3.

"Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon his bruised and bleeding shoulders. He had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. When he revived, the cross was again placed upon his shoulders, and he was forced forward. He staggered on for a few steps, bearing his heavy load, and then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find anyone who would humiliate himself to bear the cross to the place of execution.

"While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him." -- E. G. White MS 127, undated, p. 4.

"Angels witnessed with amazement his despairing agony, so much greater than his physical pain that the latter was hardly felt by him. The hosts of heaven veiled their faces from the fearful sight." -- E. G. White MS<sup>127</sup>/undated, p. 5.

"At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then 'Jesus cried with a loud voice, saying, Eloi, eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?'" -- E. G. White MS 127, undated, p. 6.

"To the heathen nations surrounding them they declared that Christ would come in glory, break their yoke of bondage, fulfil His promises to them, and place them on thrones to reign with Him as kings and priests over the whole world. Such were the boasts they made. Their mistake lay in applying to His first appearing the prophecies that refer to His second coming, and to the earth as it will be when made new and occupied by the redeemed."

-- E. G. White MS 69, 1912, p. 8.

"When he beheld the Saviour's ascension, and saw that he himself would be one of those who should attend the Saviour and open to Him the everlasting gates, what a change took place in the expression on his face! The joy, the glory, the light that shone from his countenance no language can describe, no pen can picture. Moses was one of those who comforted Christ on the mount of transfiguration." -- E. G. White MS 69, 1912, p. 11.

"Then he was carried down to the period of time when a view of the heavenly sanctuary should be given to God's people; when the veil would be parted, and by faith they would enter within the holy of holies. Moses knew something about the sanctuary in heaven; he understood the sacred ministrations connected with the holy place and the most holy. The significance of the typical service in the earthly sanctuary was made light and clear by the reflection of the Sun of Righteousness upon the types and symbols." -- E. G. White MS 69, 1912, p. 13.

"The sin of Moses was not premeditated. He was surprised into it. He took to himself the murmuring of the people, when they were really murmuring against God.



"Christ did not retaliate in answer to Satan. He brought no railing accusation against him, but raised Moses from the dead, and took him to heaven.

"Here for the first time the power of Christ was exercised to break the power of Satan, and give life to the dead. Here began His work of making alive that which was dead." -- E. G. White MS 69, 1912, p. 16.

"He was furious with himself for believing Christ's words, and instead of rending his heart, under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. By this act he placed himself under the penalty of death. Under no circumstances were the priests to remove their turbans or rend their robes. He who disregarded this law was to die. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and his glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things." -- E. G. White MS 111, 1897, p. 3.

"It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities. It is through Christ's sacrifice that man comes into possession of the power to do this. Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God's countenance. He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to

enter into the holiest by the blood of Jesus, and having a priest over the house of God, let us draw near with full assurance of faith." -- E. G. White MS 111, 1897, p. 6.

"The only begotten Son of God was placed on trial, but it was a mock trial from beginning to end. It was shown to the world that the religion of the Jewish teachers was a religion of oppression. It proved unable to reform them. Traditions and rites of no value whatever were exalted above the word of God." -- E. G. White MS 111, 1897, p. 7.

"By the figtree Christ represented the Jewish nation. Her doom was to be as sudden and certain as that of the figtree. The second cleansing of the temple, the dispersion of those who were buying and selling in the courts, desecrating the place set apart for a holy purpose, connected with the blighting of the figtree, was symbolical of the future punishment of the Jewish nation. It prefigured the righteous anger of God. Standing as the representative men of the nation, the priests were corrupting the people by their false principles. As the figtree withered, so would they." -- E. G. White MS 111, 1897, pp. 8-9.

"When Christ cried, 'It is finished,' God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed his head satisfied. Now his justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, 'It is finished. The human race shall have another trial.' The redemption price was paid, and Satan fell like lightning from heaven. ||

"Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, and passed through the conflict, destroying him that had the power of death." -- E. G. White MS 111, 1897, p. 12.

"The night following the crucifixion was the darkest night that the church had ever known. But the redemption price for a fallen world had been paid. The sacrifice for sin had been offered. All heaven was triumphant.

"The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the moulding of the Spirit of God, but that would never receive it. The ostentatious and ceremonious rites of their religion were mingled with selfishness, fraud, discontent, and unholy passions." -- E. G. White MS 111, 1897, p. 13.

"Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the passover." -- E. G. White MS 111, 1897, p. 16.

"In stooping to take the habiliments of a man, Christ did not cease to be God. The human did not become divine, nor the divine human. Christ lived the law of God, showing all men and women that through his grace they can do the same. By faith, in his humanity Christ saw what we are permitted to see.

by faith,--the atoning sacrifice connected with the Lord upon the mercy seat.  
The golden censer is waved, and the incense, the representation of the purity  
and righteousness of Christ ascends, bearing the prayers of every soul that  
receives and believes on Christ to the altar which is before the throne of  
God. And Jesus is in the midst." -- E. G. White MS 111, 1897, p. 18.

"When the loud cry, 'It is finished' came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ,--for to him all the sacrificial offerings pointed,--had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people look on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise, the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested his glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle. He entered in once a year to make an atonement for the sin of the people. But lo, this veil is rent in twain. No longer is there any secrecy there.

"All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, 'It is finished,' an unseen hand rent the veil of the temple from the top to the bottom. Thus God said, I can no longer reveal my presence in the most holy place. Type had met antitype in the death of God's Son. The Lamb of God, slain from the foundation of the world, is dead. The

way into the holiest of all is laid opened. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way. No longer need sinful, sorrowing humanity await the coming of the high priest. It was as if a living voice had spoken to the worshipers: 'There is now an end to all sacrifices and offerings. The Son of God has come according to his word, Lo I come (in the volume of the book it is written of me) to do thy will O God. Behold the Lamb of God, which taketh away the sin of the world.'" --E. G. White MS 111, 1897, pp. 19-20.

"But some present were not at rest, as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world. But never had the services been performed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the most holy place had always been most sacredly guarded from intrusion. It was left in sacred solitude. Only once a year was it entered, and then by the high priest. But now a curious horror is seen on many countenances; for this apartment was open to all eyes. At the very moment that Christ has expired, the heavy veil of tapestry, made of pure linen, and beautifully wrought with scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate his glory, the place that had been God's sacred audience chamber, lay open to every eye,--a place no longer recognized by the Lord." -- E. G. White MS 111, 1897, p. 21.

"Joseph was a disciple of Christ, but in the past he had not identified himself with him, for fear of the Jews. He now went boldly to Pilate, and asked the body of Jesus. He was a rich man, and this gave him influence with the governor. Had he delayed, the body of the Saviour would have been placed with the bodies of the thieves in a dishonored grave.

"Nicodemus, a chief ruler and a rabbi, was also a disciple of Christ."  
 --E. G. White MS 111, 1897, pp. 22-23.

"After the crucifixion Nicodemus came to the cross, bringing a mixture of myrrh and aloes to embalm Christ's body. He had witnessed the cruel treatment of the priests. He had marked Christ's patience and Godlike bearing, even in his humiliation. He now saw more clearly the real character of the high priest, and he came boldly to take the bruised body of his Saviour, looked upon as the body of a malefactor. Thus he identified himself with Christ in his shame and death." -- E. G. White MS 111, 1897, pp. 23-25.

"How impotent on this occasion was the power of the kings and rulers. They could not act their will on him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army, would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the God of heaven, followed by the angels, walked round the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted; every taunt recorded." -- E. G. White MS 111, 1897, p. 27.

"A large company of the priests and elders accompanied Christ to Herod. And when Christ was brought before Herod, these priests and rulers and scribes, were all speaking excitedly, bringing in their accusations against him. But the tetrarch paid little regard to the charges brought against Christ. He found him to be innocent of all crime." -- E. G. White MS 112, 1897, p. 4.

"Barabbas had pretended to be Christ, and had done great wickedness. Under Satanic delusion he claimed that whatever he could obtain by theft and robbery and murder was his own. A most striking contrast was presented between the two. Barabbas was a notorious character having done wonderful things through Satanic agencies. He claimed to have religious power, a right to establish a different order of things. He claimed to be Christ, and his work was to set the world right." -- E. G. White MS 112, 1897, p. 13.

"While ye have the light, believe in the light, that ye may be the children of the light. These things spake Jesus and departed, and did hide himself from them.' A conspiracy for the purpose of putting him to death has already been formed. The Jews wished to provoke a controversy with him there and then." -- E. G. White MS 33, 1897, p. 6.

"Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years." -- E. G. White MS 41, 1897, p. 6.

"With Caiaphas the Jewish high priesthood ended. This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministration could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this." -- E. G. White MS 101, 1897, p. 1.

"Caiaphas was filling the end of the priestly service; for the priesthood had become base and corrupt. It had no longer any connection with God. Truth and righteousness was hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority accuse the Holy One of Israel of blasphemy."  
--E. G. White MS 101, 1897, p. 2.

"In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in horror for himself and for the nation; for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick was being removed out of its place.

"It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the Holy from the Most Holy place. It was the hand of God. When Christ cried out, 'It is finished,' the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched." -- E. G. White MS 101, 1897, p. 5.



"Priests and rulers dreaded a dead Christ more, a great deal more, than a living Christ. They had a deep conviction that their revenge against Jesus for exposing their hypocrisy would not bring rest to their souls. Not on any account would they have had his body hang on the cross during the Sabbath. Already the agitation caused by his death was giving publicity to his life and mission." -- E. G. White MS 94, 1897, p. 1.

"Death and the grave must hold him whom they had crucified. 'Command,' they said to Pilate, 'that the sepulcher be made sure unto the third day, lest his disciples come by night and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said to them, Ye have a watch; go your way, and make it as secure as ye can.'" --E. G. White MS 94, 1897, pp. 2-3.

"He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and his Father only could release him. A strong guard of mighty angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth." -- E. G. White MS 94, 1897, pp. 3-4.

"Why are the soldiers so helpless, yet seeing all? Why do they not feel the inspiration of Satanic agencies? The armies of Satan have fled away. When the soldiers rose from their prostrate position, they fled into the city. To every one they met, they told their wonderful story, as distinctly and positively as possible. They walked as drunken men; for they were greatly afraid at what they had witnessed." -- E. G. White MS 94, 1897, p. 6.

"Notice particularly the sixth and seventh verses. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' It was not necessary for them to see farther into the future than the revelations of Christ enabled them to see. They were to proclaim the gospel message. But neither they nor those to whom they ministered would receive any benefit from dwelling on speculative theories." -- E. G. White Letter 115, 1904, p. 5.

"Our workers are not to spend their time in teaching what will be in the new earth. Let them devote every capability and power to the question, 'What shall I do that I may inherit eternal life?' Let them discard the cheap, foolish ideas which arise from curiosity, which Satan places in minds to lead to spiritual adultery." -- E. G. White Letter 115, 1904, p. 6.

"They knew just where to go to find the disciples. They were in an upper chamber, and alone for secrecy, and they had the door closed. The two disciples soon had it opened, and they communicated with them the wonderful news, that Christ had risen. But the disciples did not believe their report. They had not believed the women that had brought them the same report, that Christ had risen. But Jesus is now in their midst, and He ate before them, and then he went on explaining, and opening the Scriptures before them beginning at what was written in the law of Moses and the prophets. Why did he not work a miracle before them instead of opening out the scriptures to their minds? Luke 24:44-47. How precious was the presence of Jesus to them. He was with them 40 days, and forty nights before his ascension. We do not study the scriptures as much as we should." -- E. G. White MS 11, 1893, pp. 2-3.

"But with this great news to communicate they cannot sit and talk. Their weariness and hunger has gone, and full of joy, they immediately set out again on the same path by which they came, hurrying to tell the tidings to his disciples in the city. The moon has set, but the Sun of Righteousness has shone upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour." -- E. G. White MS 113, 1897, pp. 6-7.

"After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. 'Ye are not all clean,' he said. 'I speak not of you all.' Now the restraint was removed." --Mrs. E. G. White, Review and Herald, November 4, 1902, p. 9.

16 <sup>1</sup>/<sub>2</sub>

Note: In several of the books by Ellen G. White, <sup>there</sup> are important references concerning the passover season; but the word used is by no means limited to the 14th day of Nisan, and its true <sup>intended</sup> meaning has to be determined from the context. In "Patriarchs and Prophets," p. 537, the beginning of the passover month is described; in "Desire of Ages," pp. 75, 76, the time of the passover journey is described, which necessarily was earlier than the passover day itself; in "Desire of Ages," p. 703, the week of unleavened bread is referred to; in the same book, p. 774, the word passover is applied to services that followed the paschal sacrifice, such as are mentioned in Num. 28:17-25. Frequently, therefore, the word passover is employed in a general sense by this author.

*Insert note to go with "March was not the ancient passover month" at top of p. 6.*

## REDEEMED TO TAKE PLACE OF

### SATAN AND FALLEN ANGELS

Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.--E.G.W. in R & H, May 29, 1900.

Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion.--E.G.W. in R & H, May 8, 1894.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in Heaven, and the place of the angels who united with me?"--51 473.

SPIRIT-OF-PROPHECY OUTLINE  
 ("Patriarchs and Prophets," pp. 539,540)

31 A.D.

Nisan

		Fri	14	-	Crucifixion Passover,	
		Sab	15	-	"Holy convocation" -- first day of feast -- "High day"	
Deut.16:9	1	Sun	16	-	"Second day of feast" -- Wave sheaf. Lev.23:11-16	
			2	M	17	
	1		3	Tu	18	= "seven days' feast of unleavened bread." P & P, p. 539.
			4	W	19	
			5	T	20	
			6	F	21	- "Holy convocation" = 7th day of feast " "
			7	S	22	
			8	Sun	23	
			9	M	24	
	2		10	Tu	25	
	2		11	W	26	
			12	T	27	
			13	F	28	
			14	S	29	
			15	Sun	30	
			16	M	1	I Y A R
			17	Tu	2	
	3		18	W	3	
			19	T	4	
			20	F	5	
			21	S	6	
			22	Sun	7	
			23	M	8	
			24	Tu	9	
	4		25	W	10	
			26	T	11	
			27	F	12	
			28	S	13	
			29	Sun	14	
			30	M	15	
	5		31	Tu	16	
			32	W	17	
			33	T	18	
			34	F	19	
			35	S	20	
			36	Sun	21	
			37	M	22	
			38	Tu	23	
	6		39	W	24	
			40	T	25	
			41	F	26	
			42	S	27	
			43	Sun	28	
			44	M	29	
	7		45	Tu	1	S I V A N
			46	W	2	
		47	T	3		
		48	F	4		
		49	S	5		
		50	Sun	6	- Pentecost -- "Even unto the morrow after the seventh sabbath." "Fifty days from the offering of the first fruits." "Pentecost occupied but one day." P & P, p. 540	

Weeks of the omer

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

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

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

But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is is an holy convocation: ye shall do no servile work therein.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.

\* \* \* \* \*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord." Lev.23:5-16.

If the whole second paragraph of this passover reference be taken into consideration, it is very plain that the journey to Jerusalem at the paschal season is being described. The people were journeying in "large companies," some "riding upon oxen or asses," others travelling "on foot." They "beguiled their journey with song and music," and mothers "recounted to their children the wonders that God had wrought for His people in ages past." The worshipers came "from every part of Palestine," and the "journey from Galilee [alone] occupied several days."

In the midst of this description of the passover journey, the writer inserts the statement that the "time of the Passover corresponded to the close of March, or [please note the "or"] the beginning of April." Evidently the author had in mind that the paschal season, when the people would have to journey to Jerusalem for the festival, "corresponded to the close of March, or the beginning of April." In this sense, the passover calendar under discussion is in full harmony with this citation; for the people would of necessity have to come up to Jerusalem from one to two weeks previous to the actual date of the festival, as is implied in John 11:55, which says that ~~the~~ people, at passover time, went up to Jerusalem before the festival date, not on it, nor after it. *for purification.*

The passover paragraph in Patriarchs and Prophets seems to state that the first month of the Jewish year corresponded to the last of March and the beginning of April. At least, the word "month" is the immediate antecedent of the participial "corresponding." It would not change the sense if the word "year" were taken as the antecedent. But if the word "month" is the antecedent, then it must be understood that the paschal month, Abib or Nisan, was always 30 days long, which it would be impossible for the last week in March and the beginning of April to include, this period at the most, being only about two weeks long. Consequently, the most logical conclusion is that the writer refers to a point of time in the paschal month, and reasonably, <sup>to</sup> its new year, or the first of Nisan. *With this interpretation, the citation is in agreement.*

However, even in this sense, the statement only suggests the earliest limits of the paschal new year, which can indeed be said to be the "last of March and the beginning of April," ~~as is demonstrated on Chart G.~~ For 12 times, in every 19-year cycle, Nisan begins either in the last week in March, or else during the first week in April, according to the passover calendar.

But, the latest limits for the beginning of the passover month are not included in the paragraph from Patriarchs and Prophets. These occur 7 times in every 19-year cycle, and run from April 9 to April 23 in the first century A.D., ~~according to the passover calendar.~~ *They are about the same in the Jewish and Dionysian cycles.*

With regard to the expression, "the moon now approaching the full, made the evenings delightful," the following can be said:

This last sentence completes the general description Ellen White gives concerning the paschal season. This seems to include the earliest beginning of the passover month, its location after the winter cold, and after the latter rain, finally ending with the comment upon the appearance of the moon during what is called the "passover time," a period of 14 days, which the first half of the moon's lunation comprises, and all during which the moon is technically said to be waxing, or "approaching the full," and after which it is technically said to be waning, or "approaching the new." However, it would not deny the plan of passover calendation to understand that Patriarchs and Prophets is speaking of the gibbous moon, and its final approach to fullness, for this is only one feature of the whole scene, and could not represent the whole "passover time" that is being described.

G. Amador, Mar. 12, 1941.

"At the time of wheat harvest, in May and June, no rain fell in the east." - Patriarchs and Prophets, p. 615.



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