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December 11, 1944

Miss Grace Amadon
4 Crescent Place
Takoma Park, Wash., D.C.

Dear Miss Amadon:

Here is a letter referred by the Ministry to me. I have consulted with Arthur White, and because we are under such pressure just now (and lack of wisdom) we are referring it to you. Brother White has had some correspondence with Brother Green in the past, and he thinks you have too. You may write to him direct if you wish, but I would like his letter back and also a copy of what you write, or you can address him a letter and give it to me for forwarding if you wish.

The Church of God, as you probably know, teach that Jesus was crucified on Wednesday. Thanking you for your kindness in helping us in this matter, I remain

Very sincerely yours,



Field Secretary

MEK:AW

Referred to
Miss Amador

SEP 11 8 30 AM '44

Omak, Wn. 9/5/44

W. E. R...

Ministry

Dear Sirs,

I don't know towhom to address this but I hope whoever reads it will give me the information desired or tell me where I can get facts I want.

The Shepherd 's Rod, of which heresy 13 of my relatives have accepted, has revived the Wed. crucifixion idea, adapted it somewhat to Spirit of Prophecy. I'd like to find out just how old this idea is and how well known it would have been at the time that Sr. White wrote Desire of Agees.

I've canvassed the subject thoroughly as I know how and recognize the difficulties involved. The "sixth hour" of John 19:14, and G.C.399 compared with Lev. ~~xxxxx~~ 23:5 and 23:32, are puzzles to me. The latter indicate a Passover at the beginning of 14th as, if ninth day at even is the beginning of tenth day (Lev. 23:32) then 14th day at even must be the beginning of of 15th feast of Passover. Also Israel left Egypt on 15th., evidently immediately following the passover. PP 281

Ignore third paragraph and send me any information you can give me on second paragraph.

With sincere thanks for any help,

Chet Green

OK
The beginning of 14th day is
the 11th day since Wednesday

THE DATE OF THE PASSOVER AND THE
PRESENTATION OF THE WAVE SHEAF

Dear Brother:

Your letter of the 4th inst. has been handed me by Professor _____ to answer. I am indeed interested in your questions; and inasmuch as they all center on the problem of the ancient Jewish passover date, with reference to the roasting and eating of the paschal lamb, we shall make this the main subject of our answer to your interesting letter.

There are altogether at least fourteen specific passovers recorded in the Bible--seven in the NT and seven in the OT. Those in the NT are based upon the authority of the OT, to which Jesus Himself bore witness (John 5:47). The passovers in the OT only are given a Jewish date, and this fact must guide us in ascribing Jewish dates to the passover festivals in the gospel period. The Spirit of prophecy is a consistent lead, as is also Josephus in his description of the ancient feasts. On the contrary, the modern Jewish almanac bases its authority upon the Mishna and Talmud in dating the passover on 15 Nisan.

As you must know, each OT passover is dated on 14 Nisan, with the accompanying statement that the passover was either "kept" or "killed" on this date. The question at once arises whether the roasted lamb was also eaten on 14 Nisan. Both OT and NT answer this question, as do also astronomy and the Spirit of prophecy. All these authorities are in agreement. The apparently only disagreement that has come into the problem dates from Talmudic decisions which influenced the Jews to change both the ancient passover date and season. This, however, did not happen without a long calendrical controversy among various Jewish sects. In the ninth century the Karaites challenged the Rabbanites that they had

"introduced the calculation of the calendar, and changed the divine festivals from their due season."--Philip Birnbaum, The Arabic Commentary of Yefet ben 'Ali the Karaite on the Book of Hosea, p. xxviii. Philadelphia, 1912.

There are, however, ancient pentateuchal texts that command (1) that the paschal lamb be slain about dusk in the entering evening of the fourteenth; (2) that it be roasted and eaten in the same night; and (3) that it be eaten with unleavened bread and bitter herbs. Let us consider these commands in the order given:

1. Hour of Slaying the Passover. The command in Ex. 12:6 that the lamb was to be killed "between the two evenings" is translated "at dusk" in the modern Jewish translation of the OT. The interpretation is Talmudic that the "going down of the sun" in Deut. 16:8 refers to early afternoon when the sun has crossed the meridian. Even in early Christian times, before the Talmud in either Jerusalem or Babylon had been

(To Capt. March)

completed, Ambrose of Milan argued with reference to the Easter passover, that

"since the lamb had to be slain at evening, we can begin at the last hour before evening."--Aegidii Bucherii, De Doctrina Temporum, p. 479, Antverpiae, 1634.

But in the year of the crucifixion, the lamb sacrifice seems actually to have been conducted near the time of sunset, for in Luke 22:7 we read,

"Then came the day of unleavened bread, when the passover must be killed."

This assertion by Luke implies that the day of unleavened bread was just beginning, and that it was indeed the very day on which the lamb had to be killed, namely, the OT fourteenth. Hence the hour signified was obviously the sunset beginning of the fourteenth, in harmony with OT practice. Without doubt Peter and John carried the slain lamb with them when sent by Jesus into the city to prepare the feast. Matthew and Mark make statements similar to Luke's. All the gospel writers refer to this passover, describing it in detail, but varying in the episodes introduced into their narratives.

2. Lamb Roasted and Eaten in the Night of Fourteenth. The words of Luke just cited introduce the crucifixion day, for his narrative continues right on to the arrest, trial, and death of Jesus. His description plainly identifies the crucifixion day as the fourteenth of Nisan. But there are also OT commands with reference to the date of the lamb supper as the same day. One is found in connection with the second month passover for the unclean. It reads as follows:

"The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. . . according to all the ordinances of the passover they shall keep it."--Num. 9:11,12.

Then again a similar command occurs in Ex. 12:18:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even."

And, as further explained in Ex. 12:8, the eating of unleavened bread on the fourteenth must have been in connection with the supper of the roasted lamb:

"They shall eat the flesh in that night [literally, in the same night, as in verse 6], roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

Hence the conclusion is obvious that unleavened bread was eaten with the roasted lamb, and that both must have been eaten on the fourteenth day. But this coincidence necessarily occurred at the entering

evening of the fourteenth, for otherwise this eating of unleavened bread would have coincided with the feast of unleavened bread on the fifteenth. And such was not the divine command!

3. The Unleavened Bread. The discussion of the foregoing texts has anticipated a little your question with reference to Matt. 26:17. In addition it can be stated that the gospel writers were in their right in calling the crucifixion day the "day of unleavened bread," although it was not the "feast of unleavened bread," which came on the fifteenth. It is very clear from the OT commands that unleavened bread was eaten with the lamb supper, and that from this circumstance the passover day eventually came to be called the day of unleavened bread. But the fourteenth and fifteenth days of the first month were quite different. Even their memorials were different, the fourteenth being an observance of the passing over of the blood-stained door (Ex. 12:14), and the fifteenth being a commemoration of the actual leaving of Egypt (Ex. 12:12). The one day--the fourteenth--was a working day, and it was not a ceremonial sabbath. On Friday of the crucifixion, Simon of Cyrene came in from the field, where apparently he had been at work. But the fifteenth day was known as "the feast" (Num. 28:17), upon which no servile work was to be done (Lev. 23:7). It was a holy convocation, and was therefore called "the sabbath" (Lev. 23:11). Hence you are correct in your interpretation of John's "high day" in ch. 19:31, as being the coincidence between a convocation sabbath and the seventh-day Sabbath.

Now the Spirit of prophecy also represents the day of the crucifixion as the fourteenth day of the first month, and the statement in "Great Controversy," p. 399, is in full agreement with your citations. These are the words:

"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.'"

This long sentence tells me that the paschal lamb was slain and eaten, and the communion feast instituted, on the fourteenth day of the first Jewish month. And in harmony with this dating, "Desire of Ages" adds that Christ arose "on the very day when the wave-sheaf was to be presented before the Lord" (page 785), stating earlier (page 77).

"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."

Josephus makes a similar assertion:

"The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days. . . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them."--Josephus, Antt. III. X.5.

Besides the OT and NT arguments, and the Spirit of prophecy chronology, there is of course the prophetic proof, and also the astronomical proof of the crucifixion calendar. The Spirit of prophecy chronology you know. All of the E. G. White calendar statements are marvelous indeed. And the more they are studied, the more our faith will increase. I shall not have room in this letter to outline the historical proof of the crucifixion date--the sixth. There are doubtless many others, but these that we know are in perfect harmony. I shall now proceed to demonstrate this fact from astronomy and calendar science.

The following table represents the period of Daniel's seventieth week prophecy. The brace indicates the actual years belonging to this prophetic week--autumn of 27 A. D. to the autumn of 34 A. D. We know that the years run from fall to fall, because the Messiah died in the spring of the year, which point of time Daniel denominates the "midst of the week," and hence the middle of the year.

The astronomical proof of the crucifixion year consists in first identifying for the years under consideration the Jewish date of each passover--whether fourteen or fifteen Nisan; and second, in discovering a year with the approved Friday-passover date coinciding with Daniel's prophetic "midst." The Table and argument follow:

DANIEL'S SEVENTIETH WEEK
 (Passover Moons)

A.D.	New Moon* (Adar)	Full Moon (Nisan)	Jewish Day of Week	Day after Full Moon (Passover on 14th)	Jewish Day of Week	
	←--Waxing Period-->		ss to ss		ss to ss	
1	2	3	4	5	6	
27	Mar 26.83	Apr 9.76	Th	Apr 11	F**	} Midst of the Week
28*	Apr 13.68	Apr 27.62	Tu	Apr 28	W	
29	Apr 2.82	Apr 17.21	Su	Apr 18	M	
30	Mar 22.84	Apr 6.93	F	Apr 8	S	
31	Apr 10.58	Apr 25.94	Th	Apr 27	1 Friday	
32	Mar 29.95	Apr 14.47	M	Apr 15	Tu	
33	Apr 17.90	May 3.29	Su	May 4	M	
34	Apr 7.58	Apr 22.40	Th	Apr 23	2 Friday	
35*	Mar 28.27	Apr 11.43	M	Apr 12	Tu	
36*	Apr 15.21	Apr 29.19	Su	Apr 30	M	
37*	Apr 4.56	Apr 18.59	Th	Apr 19	F	

*Moon dates are taken from Ginzler's Chronologie. In the ancient lunar month, the new moon always occurs toward the end of the month, and the full moon toward the middle.

**This spring Friday does not come into the seventieth week because the years run from fall to fall.

Demonstration. On account of the fact that the ancient Jewish month always began with the appearance of the new moon crescent on the western horizon at sunset, or soon after, there are only two positions available for the ancient passover date--either on the full moon, or the day

after. In the foregoing table, the passover date--either fourteen or fifteen Nisan--cannot be made to coincide with the full moon date, because in many years, like 28, 35, 36, and 37, the first day of the month with its new moon crescent would then come either before, on, or soon after the very day of conjunction (column 2), and therefore so near to the sun that the new moon could not possibly be seen.

For the same reason, neither can the passover on fifteen Nisan be consistently made to coincide with the Jewish day after full moon (column 5). For example, in the year 28, the difference in time between new moon (April 13.68) and the day after full moon (April 28), is 14.32 days. How could 15 whole days be thrust into a period only a little over 14 days long? Thus the calendar would many times in each century face disagreement with the new moon.

Hence the rule is imperative that in every year with a short waxing period in Nisan, there must always be less than 15 calendar days between new moon and the day after full moon. And this fact governs all the other years in placing the passover on the fourteenth day of the first month, on the day after full moon.

This calendar regulation of placing the passover date on fourteen Nisan on the day after full moon is the only rule that works in harmony with the actual position of the new moon. Hence, obviously, the ancient Jews, who observed the moon, and conducted an astronomical court in Jerusalem, must have dated their passover likewise.

On the basis of the foregoing argument, only two 14-Nisan Fridays occur in the period of Daniel's seventieth week--in the years 31 A.D. and 34 A.D. Prophecy chooses the year 31 A.D. in stating that the Messiah would die in the "midst of the week." And with this prophecy astronomy and the calendar are in full agreement, and so is also the reckoning of the Spirit of prophecy.

I am sure that Professor _____ will be glad to hear from you if you decide to write again. I also shall be glad to know how you all come out who are studying this problem. If you have any more questions, or do not understand my line of reasoning, please let me know.

Yours very sincerely,

Grace Anadon

April 14, 1943
4 Crescent Place
Takoma Park, Md.

Ministerial Association
of SEVENTH-DAY ADVENTISTS



J. L. McELHANY, CHAIRMAN
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TAKOMA PARK, WASHINGTON, D.C.

CABLE ADDRESS
"ADVENTIST" WASHINGTON

September 26, 1940.

TO A SMALL GROUP OF TEACHERS
INTERESTED IN THE 1844 PROBLEM.

Dear Associate in the Service:

During a certain afternoon meeting at the recent Bible Teachers' Council here in Washington, I was asked to set forth in condensed form the fundamental steps leading to the final "1844" time argument. The facts were presented in the form of some thirty-five consecutive points. Several asked that this progressive date be made available in mimeograph form. The material has now been checked over, and introductory and concluding paragraphs provided.

Believing this data, because of our common interest in the '44 problem, will be of interest and, I trust, of value, I am venturing to place a copy with you.

Truly yours in the present Truth,

L. E. Froom

LEF:N

THE 1844 MILLERITE TIME PROBLEM

Note: In the plan and provision of God, time is determined and recorded by planetary motion. It is marked off not merely by rotation of earth, but by progression of sun, earth and moon from one celestial position to another, until earth and moon accomplish a distinctive series of revolutions, which every 19 years end on the same day. From astronomical tables of these inter-related cycles, together with related recorded eclipses, a system of scientific time measurement is supplied pursuant to God's original fiat, "And let them [sun and moon] be for signs and for seasons, and for days and years." (Gen.1:14).

Thus, the great 2300-year prophetic period--with its 457 B.C. beginning, its 31 A.D. crucifixion-seal on Nisan 14 (luni-solar time), and its termination on Tisri 10, in 1844--is definitely based upon this celestial time measure that God gave to man by which to tell off the prophetic years of this greatest of all time prophecies. This "grand line of time," as it has been called, embraces both prophecied day, month and year of death of Passover Lamb of God, and also day, month and year of His entry, as ascended High Priest, not only upon initial phase of His ministry in heaven alone, but upon final phase of His ministry in Most Holy place of heavenly sanctuary. Is therefore pre-eminent sanctuary prophecy.

Three prime factors are involved in its time calculation: First, our giant solar system--centering about the sun (which has a diameter of over 860,000 miles), together with its encircling planets and all their attendant satellites, each in its own peculiar orbit--moves in its entirety majestically and harmoniously through boundless space. Next, our earth, with a diameter of about 7900 miles, is circling about the sun at a velocity of 9840 miles per hour in a vast elliptical orbit of some 600 million miles or more. And, finally, our moon, over 2000 miles in diameter, is revolving about the earth in its own elliptical orbit of approximately 1,500,000 miles, at an average velocity of 2288 miles per hour--coursing in serpentine fashion up and down the Zodiac belt, and annually describing a path even greater than the earth's circuit. These three celestial bodies--sun, moon, and earth--are the 3 determining factors in luni-solar calculation of time. Their diverse motions are in perfect harmony, and synchronize with precision. Such is the astronomical setting of the 1844 time problem.

I. Jewish Calendar Problems Confronting Miller's Early Calculation of Prophecy

1. Rabbinical perversion of Jewish time (under Hillel II, c. 360 A.D.), had resulted in fixed, artificial calendar tied to vernal equinox, which meant abandonment of former Mosaic basis of reckoning. Result: Nisan feasts, calling for ripened barley wave sheaf, were thrown back into "latter rain" period, usually one moon too early.
2. Karaite medieval protest (8th to 10th century) had revived Mosaic calendar. Result: In this important sector of Jewry, Nisan was restored for a number of centuries to original barley harvest position in April-May, properly following latter rain of March.
3. Miller first adopted the common Rabbinical calendar for calculating prophetic periods, based upon the equinoxes. Note: It is essential constantly to remember that one cannot have a date without a calendar, unless event is marked by position of sun and moon.

4. Miller likewise adopted Ferguson's Rabbinical April 3, 33 A.D. tentative crucifixion date. But this was based on Jewish calendar introduced three centuries after cross, premised on 1st full moon after vernal equinox, and so contravening "midst of week" specification of prophecy. (Incidentally, April 3, in 33 A.D. was not true date for paschal moon in that year, which came one moon later because of intercalated leap month that spring.)
5. Miller ended 70 weeks with cross in spring of 33, and added 1810 years to locate end of "Jewish year 1843," terminating it in spring of civil year 1844, with limits at the equinoxes--from Mar. 21, 1843, to Mar. 21, 1844.
6. Because of opposition, associates forced to study calendar question thoroughly, which led them to definitely reject the Rabbanite and accept the Karaite-Mosaic calendar.
7. Associates then shifted cross from mistaken end of week in 33 back to rightful "midst of week" in 31, and concluded that if midst ended in spring, end of week must terminate in autumn, six months later than spring. This was startling concept underlying corrected dating of 7th month movement that superseded earlier general "1843" phase.
8. Types were likewise seen to indicate autumnal 7th month for Day of Atonement.
9. Midnight cry parable similarly projected a "point of time"--"at midnight" when true cry began--"midway" between spring Disappointment and autumnal ending, 6 months later.
10. Thus succession of structural dates of 2300-year outline prophecy--457, 27-31-34, and 1844--was first established from Scripture argument.
11. April 18 ending of "Jewish sacred year 1843" established prior to terminus of Miller's original Mar. 21, 1844, terminal date.

II. Steps Leading to Ultimate Selection of October 22

1. Proper correlation of Jewish sacred year (extending from spring to spring) and common civil year (winter to winter) understood, together with relationship of month, and day--Jewish day beginning at sunset prior to midnight--beginning of civil day, but carrying calendar date of next civil day beginning at midnight, and having largest period in common.
2. Same calendation necessary for unity and continuity of the 3 widely-separated key epochs of the 2300-year prophecy, embracing 457 B.C., 31 A.D., and 1844 dates respectively.
3. Recognition of principle that a prophetic year is always a solar (common or natural) year in fulfilment. (Jewish year does not have 360 days. "360"-day year is prophetic symbol only. Ancient Jewish common year had 354/355 days, and leap years 383/384 days.)
4. Jewish month is lunar, while year is luni-solar--kept in alignment with solar year by regular intercalation of leap years.

5. New moon begins new month, usually counted from 2nd or horned crescent, i.e., an older shape of moon, not 1st phasis. (Jews did not usually take earliest appearance.)
6. Jewish sacred year inseparably tied to agricultural year, with 3 harvests--barley, wheat and vintage, coming in 1st, 3rd and 7th months respectively.
7. Barley harvest moon always begins year. So Passover and wave sheaf come in ripened barley period. Nisan called "ear moon," or "new fruits," with sickle as the sign. (Just as many years as barley harvests --no more, no less.)
8. Barley ripe in April (See Josephus: Nisan is April; also Jahn, Buhle, Michaelis.)
9. Intercalation adjusts lunar to solar year. (19-year cycle has 7 leap years, and comprises exactly 235 lunations, each recurring cycle having identical sequence of 12 common and 7 leap years, and with identical component months.)
10. Historical development of calendation as follows: (a) originally confined to observation; (b) later, in time of Christ, observation blended with calculation; (c) finally calculation checked with observation records as in 1844.
11. Month begins when "horned moon" observable. (If not able to be seen, reckoned from previous moon.)
12. Variable translation period [conjunction to phasis], one to four days according to fixed laws governing moon's motion [Geminus].

Note: Alternate sequence of 30 and 29 days for length of lunar month contingent upon constantly varying position of new moon in relation to calendar. Moon's change fluctuates between 26th and 29th days of lunar month. When conjunction occurs early, translation period is long; when late, period is short. This slowly oscillating position of conjunction, month by month, is accompanied by corresponding alternation of moon's first appearance between 29th and 30th day. Seeming irregularity is in regular progression.

13. In Karaite calendation, translation period (time of invisibility following conjunction) cannot be less than 22 hours. Conjunction and phasis rarely on same civil day.
14. Time of moon's 1st appearance dependent upon 3 main factors: (a) acceleration or rate of motion (perigee or apogee); (b) declination, or true latitude (position north or south of celestial equator); and (c) sign of Zodiac (or time of year).
15. Moon's motion, though variable, not erratic, but regular and repetitive in that variation. Her future timing can be forecast with exactness by competent computers, and her behavior in past calculated with

equal precision. On this basis all almanacs computed. Each 19-year cycle of sun and moon, influenced by other celestial bodies, sees a repetition of their courses, with each requisite leap month in precisely same chronological place.

16. Nisan 1 controls all subsequent feast dates.
17. Months of feast period (7 months from Nisan to Tisri), invariably alternate--30 and 29 days. (Adjustment of any variation in length of year made in last 5 months.)
18. April conjunction in 1844, occurred on April 17 11^h 49^m (Boston Civil Time). [Note: The indicated hours and minutes pertain to the day itself, and do not indicate entry into next calendar date.]
19. Length of each year fixed by interval between Passovers [full moon dates secured from British Nautical Almanac] which in turn controls length of each lunar. Adjustments made in Heshvan (8th) and Kisleu (9th).
20. In 1844, Nisan new moon couldn't appear at 1st sunset after conjunction on Apr. 17, for period was too short. (Less than 7 hours.)
21. Couldn't exceed 2nd sunset, because length of year (355 days, from pass-over in 1844 to passover in 1845) forbade altering length of any months, other than Heshvan, 8th month.) Therefore Nisan 1 equalled Apr. 19.
22. Nisan 14, for "1844," must consequently be May 2 (within barley season's limits of Apr. 8 to May 6), and not Apr. 3, as Rabbanites celebrated it--falling within "latter rain" period.)
23. Just 6 lunar months, or 177 days, from Nisan 1 (Apr. 19) to and including Tisri 1 (Oct. 13)--that is, 6 x 29- 1/2 days.
24. As October 13 = Tisri 1, so October 22 = Tisri 10--adding 9 to Tisri 1.
25. Just 173 days from Passover on May 2 (Nisan 14) to and including Tisri 10 (Oct. 22).
26. Tisri's adjacent months (6 and 8, or Elul and Heshvan, respectively) fix bounds for 7th month, Tisri.
27. Same argument as in points 19 and 20 [too short a time between conjunction and sunset], applies to Elul's and Heshvan's translation periods--between whose limits, fixed by moon's position, Tisri 1 had an unalterable position. Months belonging to Jewish feast period never changed in length.
28. Series of 8 unbroken synchronisms (calendrical and astronomical) fix limits of Tisri in entire series of feast months of "1844"--there being a gradual shifting of moon from apogee to perigee, from north latitude to south, and from spring sign to autumnal sign during the period.

Apr 11
 May 31
 June 30
 July 31
 Aug 31
 Sept 30
 Oct 31
 Nov 30
 Dec 31
 Jan 31
 Feb 28
 Mar 31
 Apr 9

III. Summary of Evidence, and Resultant Conclusions

1. Exactness of Luni-Solar Calendar.-- Because of variable date of Jewish new year--sometimes in March, then again in April--conclusion superficially reached by some that one cannot tell within a month just when Mosaic passover occurred. Such expressions as "usually" and "generally," frequently used in describing moon's motion, and allusion to her variable translation period of 1-4 days, have tended to increase existent uncertainty of some in regard to ancient Jewish calendation. But, although moon's motion is variable, and her place in sky always changing, yet, in every nineteen years, she always goes around the earth 235 times, while earth revolves around sun exactly 19 times, with both series of revolutions ending on precisely same day. Moon's behavior throughout these cycles in exact conformity to law and progression, and always ascertainable. In this manner, and of each series of lunations checks with every 19th solar year, and results in exact form of luni-solar calendar, which marks out with precision important variations of moon, and her position at all times in relation to Jewish festivals.

2. Method of Ascertaining Day of Atonement.-- Exactness by which Millerites chose their dates was simple, yet phenomenal. Were aided by almanacs and computers of their own time. Moon not actually or visually "observed," in 1844, so far as any record states; but, under lead of such responsible calendar men as David Young, Bliss, Hale, Bates, Flavell, etc., having found April conjunction, they determined 1st day of Nisan, and from it reckoned 1st day of Tisri to be 177 days hence. This ultimate calculation was presented as early as July, 1844, although, earlier in that year, sunset phasis on April 18 was reckoned as beginning of Mosaic 1st month, Nisan. Crucifixion date was main support of chronological ending of 2300-year prophecy. Today, nearly a century later, principles governing recorded motions of sun, moon and earth confirm accuracy and validity of this computation of beginning, intermediate and closing dates.

3. Phenomenal Accuracy of Specified Date.-- Astonishing Millerite conclusion that October 22, 1844, was civil equivalent of Tisri 10-terminus of 2300th year of Daniel's grand line of time--climaxing with cleansing of sanctuary--stands unimpeached and unimpeachable. Based upon revival of Mosaic calendar that God gave His ancient people at Exodus, and that was operative in time of Ezra and Nehemiah at beginning of 2300-year period--as well as at time of cross that sealed and certified initial section of great prophecy cut off for Jews--Millerite conclusion reached was unassailable.

Mosaic calendar, based upon astronomical laws of planetary motion which God set into operation "in the beginning," formed scientific basis of sacred feast calendar committed to Moses at time of Exode. Astronomical science with its mathematically exact moon tables, spanning prophecy from beginning to end, attests and certifies soundness and validity of Millerite conclusions. So long as time shall last, yes, on into eons of eternity, will ever remain an unchangeable fact that, on basis of true calendation and demonstrable science, time of antitypical Day

of Atonement began on October 22, 1844--a fact that can no more be changed than that Christ began His mediatorial work in the heavenly sanctuary at Pentecost, fifty days after His ascension.

The farther time recedes from the climatic October 22 date of 7th month movement in "1844," the more remarkable and daring that revolutionary stand is seen to be--flouting as it did combined traditional positions of nominal Christian churches and centuries-old calendrical practice of Jews. Can only be likened to last stand of present world message of 3rd angel, regarding Sabbath, in face of a united and hostile Christendom--Protestant and Catholic--that confronts this people. And our stand is tied to, and is inseparable from 7th month time position of 1844.

4. Integrity of Sanctuary Prophecy Tied to 1844 Time Position.-- Seventh month movement position was a stand, moreover, that this last message must maintain, defend and proclaim in face of same Christian and Jewish hostility as of yore toward time set in 1844. Very integrity of our sanctuary position, so far as chronological foundation of 2300 years is concerned, stands or falls upon this issue. If 1844 Adventists were mistaken in 7th month time calculations, then Millerite movement was built upon colossal chronological mistake and is unworthy of our support. Then, also, their error in expectation would not simply be misunderstanding of event to take place in 1844, but of very foundations of prophecy underlying sanctuary question.

Can be no compromise upon this issue. We must either uphold or repudiate the 1844 calculation. We must believe in and defend it, or else expose and denounce it. Integrity of Spirit of prophecy endorsement of this time argument also involved in issue. We cannot believe truth of beginning of judgment hour with that epochal day, and at same time disbelieve chronological and calendrical basis upon which it is founded. Is therefore a life and death question with us. Constitutes "main pillar," "leading landmark," preeminent foundation stone of the faith. So the very integrity of this movement is tied up with the verity of the October 22 position. And the propriety, accuracy, and validity of that position is now established beyond refutation.

LeRoy Edwin Froom

Dear Elder Finster:

We are interested in your line of study, and I shall endeavor to answer the three main points of your recent letter:

1. The use of the word "passover" by the Spirit of prophecy.
2. The Jewish date of Friday of the crucifixion.
3. The interval between the crucifixion date and the 10th day of the seventh month in 1844.

1. In the writings of the Spirit of prophecy, the word "passover" frequently does not refer to the passover supper. For example, in the "Desire of Ages," p. 774, the sentence, "the passover was observed as it had been for centuries," must obviously refer to paschal ceremonies after Christ had been entombed. These are described in Num. 28:16-22. Again, in "Desire of Ages," pp. 76,77, the "journey from Galilee" to the passover in Jerusalem is described, and it "occupied several days," not one of which could be either 14 or 15 Nisan. Then "the stronger men and the youth journeyed on foot," and "the time of the Passover corresponded to the close of March or the beginning of April" are statements connecting the journey with the season of the passover. In "Patriarchs and Prophets," pp. 536,537, about the same description occurs. But in addition, it is mentioned that "the moon now approaching the full made the evenings delightful." This is the waxing moon, and it was not until after the moon had reached her full point that the passover supper was eaten. This reference to the waxing moon is significant, for it points to the moon's phase during the journey, but ^{not} during the passover festival. At the festival the moon had already begun to wane, and this fact is hinted at by Jesus in John 12:35, where He seems to refer to both Himself as the true light and also ^{to} the moon which he had created, and which arose about 50 minutes later each evening.

Consequently, unless it is recognized that the word "passover" is frequently employed in a general sense by the Spirit of prophecy, confused conclusions may be drawn. In the Bible the word is used similarly. With regard to the barley harvest, it is correct to say that the barley "was beginning to ripen" at passover time. All that was needed for the ceremony in Leviticus 23 was a "sheaf" of ears. At this time the fields of barley were not cut. Often the grain remained in the field for a month--at least until after the pilgrims returned from Jerusalem. There is general agreement among ^{nearly} all chronologers--Jew and Gentile, ancient and modern--that barley did not ripen in March, and that the ancient Jewish passover commonly occurred in April. (Cf. references given in The Ministry of last May.)

2. The Jewish date for the crucifixion passover could not have been 15 Nisan for the following reasons:

- a. "Great Controversy," p. 399 represents the passover lamb as being both slain and eaten on the "14th day of the first Jewish month."
- b. This fact is confirmed by the so-called second passover in Num. 9:11, which commands the passover to be "kept and eaten" on the 14th, and this "according to all the ordinances of the passover" (verse 12).
- c. In 2 Chron.35:16 the passover was "kept" and the numerous passover offerings (verse 9) were offered all on one and the same day.

Your plan involves two calendar days, which does not seem to harmonize with either the Bible or the Spirit of prophecy. The one-day plan for the passover was obviously a type of the one day to which the arrest, trial, and sacrifice of the Saviour conformed.

d. Luke's forty days during which Jesus was seen after the resurrection began on Sunday. Obviously, the fifty days ending on Pentecost must have begun on this same Sunday. In at least a dozen places this fact is confirmed by the writings of Ellen White. The conclusion therefore is simple that if the fifty days began on Sunday, that Sunday must have been 16 Nisan--the "morrow after the Sabbath" described in Lev.23: 11, when the priest was commanded to wave the sheaf of first ripe barley, a type of Christ the risen "first-fruits." And this record of Luke also demands that crucifixion Friday was the 14th of Nisan.

If you give attention to the diagram on page 251 of the article on Ancient Jewish Calendation, you will see that a 15-Nisan passover interferes with the moon's phasis in many instances, frequently causing the calendar moon to appear ^{very} altogether too near proximity to the sun.

3. As regards Point 3, I shall have to see your figures before giving you an answer to the time interval proposed. But please be reminded of the fact that the moon has a date line as well as the sun, though not necessarily on the same meridian. Unless you give this recognition, *obviously* your sun interval might not equal the lunar, and that especially in 1844, when the sun's date changed in the Pacific ocean, and the lunar date in the Atlantic. Sometimes both sun and moon change the day in the same ocean, but this did not occur in the year 1844.

Personally, I am glad that you sent in your criticism, and hope that we can see eye to eye in these important problems. If we have not made the answer plain, please write again.

Yours sincerely always,

March 7, 1943.
4 Crescent Place,
Takoma Park, Md.

Huntington, W. Va.
318 Ferguson Court,
Mar. 28, 1943.

Miss Grace Amadon,
Takoma Park, Md.

Dear Sister Amadon:

I want to thank you for your kind letter of the 7th. inst. I had to go to Parkersburg soon after your letter came and so have not had time to answer before. I am glad for your statements in the letter as they clear up some things in the little booklet. It seemed from the things mentioned there that your statements were not in harmony with the 'Spirit of Prophecy'. Your statement that the Passover could not be in March, as the grain was not ripe is made clear as by your letter you state that it might not be ripe for one month after the 14th. of Nisan. This is perfect harmony with the facts and also with the Bible and the S. of P. I only wish that it had been so stated in the booklet. It also seemed from your booklet that the passover depended on the time the grain ripened. I think this is a mistake. The 14th. day of the 1st. month is just as definite as the sabbath is the 7th. day from the beginning. The 1st. day of the month started the same time as the 1st. day of the week. They started together.

The point of importance as to whether Friday, the day of crucifixion, was the 14 or the 15th. of Nisan is not made clear. I have looked up all four of your reasons given in your letter to prove that Friday was the 14th. and do not find the proof that I want. In fact they do not seem to prove the things in my mind but the opposite. I will notice them one by one.

a. In the edition of the G. Cont. that I have there is nothing on pg. 399 that could prove the things that you say. (My edition is 1926)

b. In the second passover as given in Num. 9:11 it was to be "kept according to all the ordinance of the passover" Vs. 12. In looking up the way the first ordinance of the passover I find the following plainly given. Ex. 12:6-10, It is stated that the lamb was to be kept until the 14th and killed in the evening. Or as given in the Heb. "between the two evenings." The Jews called it "Bain Ha-ar-bain". The time being from about noon until about six in the evening. Some give from the ninth hour until the eleventh hour. See Hand Book pg. 64 and Josephus on the custom of the Jews. I believe Eld. Gilberts states the same thing. So the passover was sacrificed during the day and not after dark. The passover was to be eaten the following evening. According to Bible time this would be the 15th. of Nisan. It is plainly stated in Lev. 23:5,6 that they ate the unleavened bread on the 15th. and in Ex. 12:6-8 it states that they ate the passover with the unleavened bread. "They shall eat the flesh in that night, roast with fire, and unleavened bread. Therefore if they ate the unleavened bread on the 15 and the lamb with the unleavened bread, the passover was eaten on the 15th. In B. A. pg 642 Ch. 71 it is stated that "On the day the passover was eaten, He was to be sacrificed". The passover was to be eaten on the 15th. therefore Christ was crucified on the 15th. of Nisan. This agrees with the true time from the beginning. The first passover was held in A. M. 2513. It was killed on Monday the 14th of Nisan and eaten in the evening the 15th. If you follow the solar cycle on to the time of Christ you find that Friday was the 15th. of Nisan and that the 10th day of the 7th month in 1844 fell on Oct. 22. If the crucifixion day was on the 14th. then the 10th. day of the 7th. month in 1844 was not Oct. 22.

c. I cannot conceive how they could kill the some 40,000 animals in Josiah's time in the night with the poor lights that they had at that time if as you say the the 14th must start at the beginning of the 14th. This would be necessary if they killed and ate the passover on the same day for the passover was to be killed in the evening.

But from reading 2Chron. 35:14 it seems that this work was done in the day time. I gather from reading this chapter that they killed the offerings in the day and ate in the evening. This seems clearer when you take the way the first passover was celebrated. "They made ready which must have taken some time and then ate in the evening. In the time of Christ the deciples were told to "make ready the passover" and "When evening was come He sat down with the twelve" and while they were eating, Jesus took bread, and blessed it. So the passover must have been killed in the afternoon and "made ready" so they could have eaten it in the evening.

d. I have read this paragraph over several times, and some way I cannot see the force of your statement. As far as I can see it is like this. The day of Pentecost was on Sunday, the 7th of the 3rd. sacred month. It is necessary to be definite, because this Sunday or Pentecost proves that Jesus was crucified on Friday, but I fail to see how it could prove that the first Sunday was on the 16th as the date of Pentecost is not given by Luke. The fact of the pentecost coming on Sunday would be the same whether the first Sunday was the 16th. or the 17th.

I note that you are using the Metonic system or cycle in your calculations. I used this cycle for some time but soon found that in long periods it was not correct unless you used the Epacts as arranged by the Catholic church. The reason is like this,

235 Lunations equals	6939 days, 16 hrs, 31 min.
19 solar years	6939 days, 14 hrs, 26.592 min.
	<u>2 hrs, 4.408</u>

After some 228 years there is a change of a day as you see.

Then I ran into another trouble with the Metonic cycle. As far as I have been able to find this cycle was not used by the early Jews as Meton did not discover it until the year B. C. 432. He so arranged the months and by inserting the Embolismic months that they new moons occure on the same days of the solar year after 19 years. . But I found that he put an Embolismic month at the first of the 19 years. That could not be from the begining for the first month could not need the extra days to bring the time together as they started out together, both the sun and the moon. So, you can see that by following his cycles you are not sure of the days of the months as he started wrong. So I had to give up his system for long periods. I however found another cycle that is nearer the truth. It is a 649 period. At the end of that period starting from the begining the sun and the moon start together again. The proof of this is that 649 years multiplied by the number of days in a year equals (365.2422 X 649 equals 237042.1878 days) Dividing this by one lunation (237042 divided by 29.530588 equals 8027 lunations and a very small fraction. Then by using the solar cycle I am able to locate any date that is desired and feel that it is very accurate. I have checked over many hundred of years and find that it is accurate with the perpetual calendar that I have. I am now working on the time of the "confusion" as it is called, (The year 46 B. C.) when they ~~made~~ made that year have 445 days and that the year B. C. 45 should commence on the first day of the new moon following the Winter soltice, which date was to be the first day of Jan. I hope to have this finished soon.

I know you will know that what I have written is not for the sake of argument but with you trying to find the truth of the matter. I will be glad for any suggestions or correction that should be made. My only desire is to make lunar time corespond with solar time from the begining.

Yours very sincerely, in appreciation of what you have done.

B. V. Finster

Elder L.V. Finster,
318 Ferguson Court,
Huntington, W. Va.

Dear Elder Finster:

The reference in Great Controversy about the passover date is "Prophecies Fulfilled," ch. 22, par. 23. I shall be interested to find out if this citation helps you with regard to the crucifixion date. The view is Talmudic, and is the result of rabbinical calendar changes that the Jewish passover was 15 Nisan. In the 13th century Maimonides continued to stress the position, while not long before the Karaites had charged the Rabbanites with changing the original calendar. These are the words of Yefet ben 'Ali:

"They [the Rabbanites] have introduced the calculation of the calendar, and changed the divine festivals from their due seasons."--Birnbaum, Philip, "The Arabic Commentary of Yefet ben 'Ali the Karaite on the Book of Hosea," p. xxviii. Philadelphia, 1942.

From the time of Hillel II, the Jewish passover has been on 15 Nisan. You will find this date in the Jewish almanacs of record. This fact lends significance to the Talmudic assertion that Jesus died on the "eve of the sabbath," and also on the "eve of the passover" as a French translation adds. Cf. Sanhedrin 43 a, note. With the Jews, the expression "eve of the sabbath" always stands for the sixth day of the week. In Delitsch's Hebrew New Testament, you will find in every instance where the words "preparation of the sabbath" or "day of the preparation" occur in the original Greek, that in the Hebrew will be the substitute phrase "eve of the sabbath." The conclusion therefore is obvious that since the Talmud insists that Jesus died on the "eve of the sabbath," and "eve of the passover," the time referred to must necessarily have been the day before the Talmudic 15th, that is, the 14th of Nisan. I believe that this is important evidence.

With reference to your computation of the new moon, let me ask (1) on what meridian do you base your reckonings? For example, in 45 B.C., the January new moon on the meridian of Greenwich, G.C.T. was Jan. 2.03. Cf. Ginzel's Chronologie. In Jerusalem, the new moon was later yet-- Jan. 2.12, J.C.T. And the reckoning of eclipses of course is also subject to longitudinal correction. I do not see how you get the 45 B.C. conjunction on January 1 unless you are computing in mean time (noon to noon). And furthermore, unless you are trying to compute the lunar periods with a cycle, then constantly you have to take into consideration the lunar date line, which is quite different from the solar. In the case of the lunar change, this commonly occurs--but not always--on the meridian where the conjunction date hovers around the sunset point of time. I mention these facts for the reason that in 1844, the

10th day of the 7th month occurred on October 21/22 in America, while in the eastern world, this 10th day was on October 22/23. In other words, as the earth revolved, the 9th day of the Jewish 7th month (Oct. 20/21) ended at sunset on some Atlantic meridian, and Oct. 21/22, marking the 10th, began. When this day reached the solar date line, it changed to Oct. 22/23, and so remained until the earth completed this revolution. There are more astronomical details involved in this lunar cycle, but these are sufficient to show the importance of the meridian problem that overtook the Jews after they were scattered from Jerusalem. Then arose the contention whether Jerusalem or Babylon was to be counted the "Greenwich" of time reckoning. Babylon won, but it is not known exactly on what meridian their cycles are based. However, they met the meridian problem by keeping their feasts two days instead of one, and this compromise appeased their cycles which were necessarily two or three days out with the sun.

Now (2) may I stress the importance of this difference between cycle reckoning of the moon's position, and one based upon the astronomical calculation that is grounded upon the laws of gravitation? As I understand you, your hypothesis represents the attempt to measure the age of the world by a series of lunar periods for which you employ standard lunar constants, using eclipses as checks by the way. But, right on the face of it, it is impossible to synchronize an eclipse with the end date of a lunar period that is based only upon the moon's average motion. A true synchronism can only be established after the mean motion of both sun and moon has been corrected by all the factors that relate to the perturbations of these heavenly bodies. These perturbations are wholly disregarded in all cycle calendars--ecclesiastical, Jewish, perpetual, etc. Such reckonings therefore vary in their results in from two to three days from the moon's actual position. Read Enc. Brit. on Calendar. Therefore, a purely astronomical calculation, such as is employed in our standard almanac offices, is the only means of accurately measuring time. Hence the difficulty of synchronizing eclipses with the moon's mean motion. And you meet the same difficulty with the Jewish festal date October 22 in 1844 because this date was astronomically computed, and wholly independent of any cycle reckoning. It was established by all the Newtonian laws of gravitation which pertain to the influence of the sun, moon and planets upon the earth.

Then again, another obstacle to the correctness of the theory upon which you are working presents itself, namely: Unless one adopts the exact principles and dates upon which biblical chronology stands, his results may be wrong, and he may therefore be tempted to accept erroneous data with respect to the Bible reckoning in order to support unproved calendaric assumptions. Hence the importance of discovering first the true platform of biblical chronology. This I believe that you are seriously trying to do. But it is disturbing that you count so strongly upon the Talmudic "15th" for the crucifixion Friday, and upon the insistence that the phrase "between the evenings" referred to the end instead of the beginning of the 14th day. The Talmud certainly counts the crucifixion Friday as 14 Nisan; but again, if that Friday was 15 Nisan, then the 14th came on the Jew-

ish fifth day of the week--Thursday--which was the Jewish day of full moon. If you will study carefully page 251 of the JBL article, the diagram will show you that when the 14th occurs on the full moon, it frequently interferes with the true position of the new moon, which is thereby made to appear on the calendar at a time when she is too near the sun, and could not possibly be seen.

Please let me refer again to Luke's chronology (p. 249 of article). Both Luke's "40 days" and the Pentecostal "50 days" began with Sunday, the day on which Jesus was first seen. This Sunday was also the day of offering the first fruits, which Leviticus counts the first day of the 50 days. (Lev. 23:15.) Josephus also says that the first fruits of barley were offered "on the second day of unleavened bread, which is the sixteenth day of the month." (Antt.III.X.5.) "Desire of Ages," p. 77 says practically the same:

"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."

Now the Passover was not the first day of this "seven days' feast"--the Passover preceded this feast. Hence the second day of the feast must have been third with the Passover, and it was the day, according to the Pentateuch, the Spirit of prophecy, and Josephus, on which the sheaf of barley was offered. And according to Luke, that second day of the feast was Sunday, when the 50 days began. They ended on the subsequent seventh Sunday, which was the 6th of Sivan--not the 7th as you compute. Cf. any Jewish almanac, which dates Pentecost on the 6th, even with a passover on the 15th of Nisan. This itself is an indication that originally the Jews reckoned passover on the 14th.

Do not forget that at passover time in Palestine, night was as day on account of the full moon. There are other points which I would like to consider, but let us see if we can get together first on those here mentioned. If I have misunderstood your theory, then let me know. About four years ago one of our brethren presented an argument based upon the Dimbleby theory, but he had great difficulty in making his cyclical dates check with either the crucifixion date, or with October 22, 1844. And in order to accomplish his synchronisms, he introduced into his argument calendaric irregularities that were inconsistent and erroneous. I did not intend to write so long a letter, but the problem is difficult to explain in few words. I shall look forward to hearing from you again.

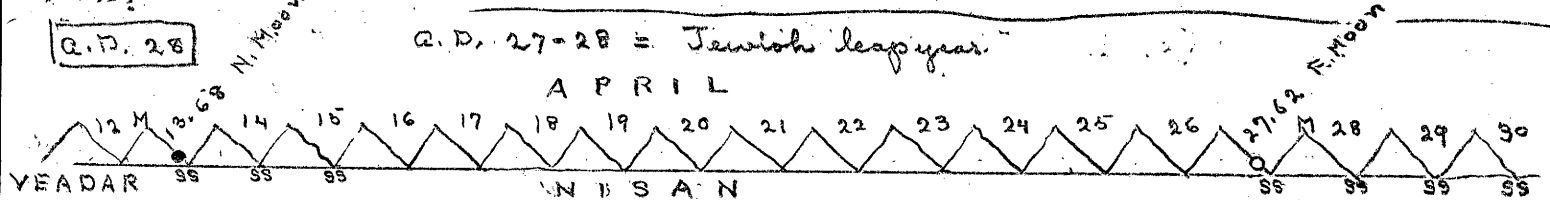
Yours very sincerely,

April 2, 1942.
4 Crescent Place,
Takoma Park, Md.

Use 1
 to see
 how on
 in Et.
 "justified"
 How do you answer this contradiction?

Q. D. 28

Q. D. 27-28 = Jewish leap year.



Where would you put 15th of Nisan in this outline? It is the 15th

HUNTINGTON, WEST VIRGINIA
318 Ferguson Court,
April 9, 1943.

Miss Grace Amadon,
Takoma Park, D. C.

October 15, anniversary
eclipse
8481 4611

Dear Sister Amadon:

Many thanks for your letter of recent date. I appreciate the things that you wrote, and yet I was a little disappointed in your letter, not in what you wrote but in what you did not write. I feel this way, that we must first settle some things about the Bible statements regarding the institution of the Passover in the beginning, and then we can better understand if there has been any changes since that time, and the theories we may have.

Can we not come to some understanding as to whether the Passover refers to just one day, or to the feast as a whole. It seems to me that we must take it as a whole.

That is (1) the killing of the sacrifice, (2) the eating of the sacrifice (3) the first fruits. In the D. A. it represents each of these parts as representing Christ in His different works.

We all agree that the passover was killed on the 14th of Nisan. Now was it eaten on that day or on the night of that day? It seems to me that the Bible references that I gave in my last letter proves that it was eaten on the 15th. For in Lev. 23:6 it plainly states that it was to be ^{eaten on} the 15th. for according to Ex. 12:8 they were to eat the flesh WITH UNLEAVEN BREAD and this was to be the 15th. (7)

Thus it seems to me that the killing was on the 14th., the eating on the 15th. I cannot see how you can get the killing and the eating on the same day from these texts. Num. 28: 17, 18 states the same thing. Am I not right in these conclusions?

Now in regard to the statements of your letter.

I have found the reference in the G. C. It is on pg. 456 of the edition I have before me. I cannot see any trouble if you take into account that the eating of the sacrifice was on the 15th.

See 23:6
& 12:8
Num 28:17

Elder L.V. Finster,
318 Ferguson Court,
Huntington, West Virginia.

Dear Elder Finster:

In this letter I will consider three points: (1) the problem of the date of eating the passover; (2) the citation in "Great Controversy" on page 399; and (3) the saros periods. When you have written out the details of your argument, I shall be much better able to answer you, for I have not hitherto understood just how you are working, and in what your problem consists. But, I am exceedingly anxious that those in our ranks who are studying chronology should make every effort to come into agreement with regard to the biblical plan, and with regard to the Spirit of prophecy statements, which have been given for the express purpose of guiding us into definite lines of proof. The death of Christ is to become a subject of deep thought and study, and

"Every fact connected with it should be verified beyond a doubt."--
"Desire of Ages," p. 571. Conflict Series.

Inasmuch as my previous arguments regarding the time of eating the passover lamb have not been convincing, I will go over the subject again, perhaps in a little different way. First let us take up the symbolic character of the fifteenth day of the first month.

Fifteenth Day of the First Jewish Month -- its Character.

- a. "And in the fifteenth day of this month is the feast."--Num. 28:17.
- b. "And on the fifteenth day of the same month is the feast of unleavened bread: seven days ye must eat unleavened bread."--Lev. 23:6.
- c. "In the first day ye shall have a holy convocation: ye shall do no servile work therein."--Lev. 23:7.
- d. ". . . on the morrow after the sabbath the priest shall wave it."--Lev. 23:11.
- e. ". . . on the morrow after the passover the children of Israel went out," etc.--Num. 33:3.
- f. "And they departed from Rameses in the first month, on the fifteenth day of the first month."--Num. 33:3.
- g. "And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt."--Ex. 12:7.
- h. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."--Ex. 12:41.
- i. "It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt."--Ex. 12:42.
- j. ". . . they were thrust out of Egypt, and could not tarry," etc.--Ex. 12:39.

The foregoing underlined phrases represent the prominent character of this fifteenth day. It was the feast day of unleavened bread, a holy convocation, a sabbath in which no work was done, and it was the morrow after the passover. On the fifteenth day, and even in the night of the fifteenth, the children of Israel--about three million at least--were on their way out of Egypt, from Rameses to Succoth. The actual exodus out of Egypt is the event of which the fifteenth day of the first month was to be a memorial. This "night of the Lord" was ever after to be observed as a memorial of leaving Egypt, and of baking in haste the unleavened bread. For they had "not prepared for themselves any victual" (Ex. 12:39). And now let us consider the

Fourteenth Day of the First Jewish Month -- its Character

- a. "And ye shall keep it [lamb] "up until" the fourteenth day. . . and shall kill it "between the two evenings."--Ex. 12:6.
- b. "And they shall eat the flesh in that night [literally, in the same night, as in verse 6], roast with fire, and unleavened bread," etc.--Ex. 12:8.
- c. "And ye shall eat it in haste: it is the Lord's passover."--Ex. 12:11.
- d. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord--a feast by an ordinance for ever."--Ex. 12:14.
- e. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread," etc.--Ex. 12:18. [How prove that this was the fifteenth?]
- f. "The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs."--Num. 9:11.
- g. "Draw out now and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel. . . and none of you shall go out of the door of his house until the morning."--Ex. 12:22.

First: From the foregoing texts--Ex. 12:18 and Num. 9:11--we have at least two instances where unleavened bread was commanded to be eaten on the fourteenth day; and Ex. 12:8 further explains that this was in connection with the roasted lamb. Hence the obvious inference that both unleavened bread and paschal lamb were eaten in the evening in the evening of the fourteenth day, and not in the evening of the fifteenth.

Second: In Ex. 12:22 it is explained that in the evening when the lamb was slain, and the blood applied to the door, no one was to leave his house before morning--even though, as afterward occurred, Egyptians were urgent. This circumstance is conclusive evidence that the lamb must have been slain, roasted, and eaten all in the fourteenth night, for in the fifteenth night Israel had left their houses, and was on the way out of Egypt!

That one sentence in "Great Controversy" should bring union into our midst with regard to ancient Jewish time, for it tells us that Christ instituted the communion supper on the fourteenth day of the first Jewish month, which we know was in the evening in the month of Friday on which Christ died.

III

Now with regard to your saros periods. There is not recorded in Oppolzer's Canon, or in any other of the standard lists of eclipses, an eclipse of the sun in 1194, December 20. In this year there is an eclipse of the sun on April 22, and also one on October 15, Greenwich Civil Time, Julian calendar. There could not be a new moon in 1194 A.D. during the last week in December, for its new moon occurred in the second week on December 14, G.C.T., Julian time. But even on this date I do not find any eclipse recorded, and in any event, the annular solar eclipse on October 15 is approximately one half of an eclipse year (346.62 days) from the eclipse on April 22. You do not say on what meridian you are computing your eclipses. Furthermore, in crossing over from 1843 to 1194, did you make the correction as would be necessary in going from the Gregorian calendar to the Julian?

With regard to your saros period of 649 years, there are periods which are more exact. I will mention three and they may be of help in your problem:

557 yrs. 21 days, 18.5 min. = 6890 mean lunations. However, it is not the same eclipse that returns.

1806 years and a few days = 22,325 lunations = 659,270.38 days.
This cycle restores the diameters and motions of sun and moon almost exactly.

521 years and 3 or 4 days = 6,444 lunations = 190,295.109 days.
This period brings back the latitude of the eclipse very closely. This is an example:

- 1199, June 16 = annular eclipse in Atlantic.
- 678, June 17 = annular eclipse in Sahara.
- 157, June 17 = total eclipse in England.
- 364, June 16 = total in Scotland.
- 865, June 16 = total in Scotland.
- 1406, June 16 = large eclipse in London.
- 1927, June 29 = total in Wales (New style).

Barlow and Bryan, "Mathematical Astronomy," pp. 238, 239.

Simon Newcomb, like Brown's Tables, reckons his moons to the thousandth part of a second. Ginzel Tables are correct within a few minutes, while Schram's figures are correct within a half hour.

Hoping that this long discussion may be helpful,

I am Yours very sincerely,

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

Third: In Ex. 12:14, "this day" is set apart forever as a memorial of the Lord's passover which is mentioned in verse 11. In Ex. 12:42, the "night of the Lord" is set apart for all future generations as a memorial of leaving Egypt. These two memorials must obviously represent two different days and dates, and were so observed in New Testament times. Cf. for example, John's passover supper (ch. 13:1ff) and his Sabbath "high day", which must have therefore coalesced with the feast of unleavened bread on the fifteenth day of the first month. How otherwise can one account for this special high day?

Please also try to answer another question: If resurrection Sunday was not the day of offering the first fruits, how could Paul declare Christ to be the risen first fruits? And since it must have been this symbolic type; it was therefore the sixteenth of Nisan. How else can you account for Luke's reckoning of his 40-day period and his 50-day period (pentecost) from the Sunday on which Christ arose. Will you not please give these circumstances serious consideration?

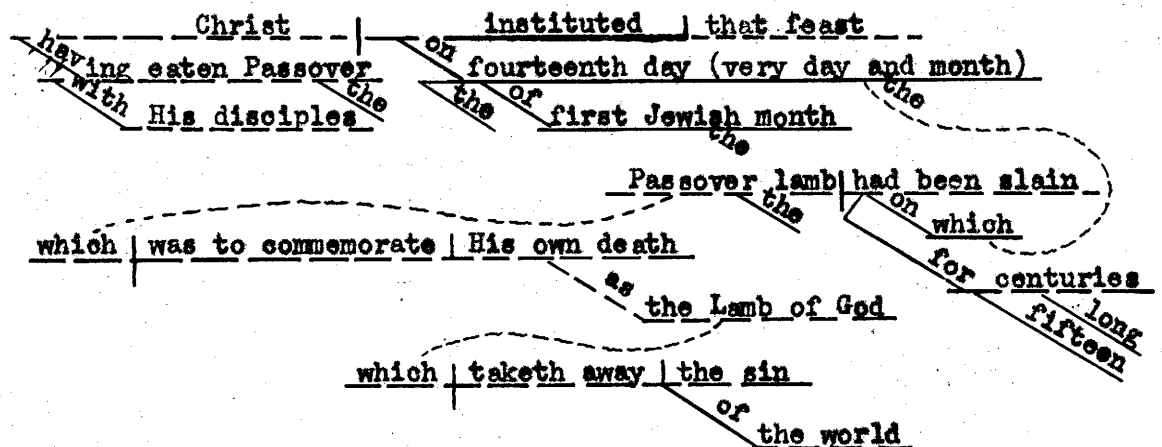
cf. "Desire of Ages," pp. 77, 785.

III

Statement in "Great Controversy," page 399.

"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.'"

The foregoing is such a long sentence that it will be more easily understood if diagrammed:



If you see any other way of outlining the principal and subordinate clauses of this remarkable sentence, then send it to me. Where can you put the phrase "on the fourteenth day of the first Jewish month" except as above?

Huntington, W. Va.
318 Ferguson Court,
April 27, 1943.

Miss Grace Amadon,
Takoma Park, Md.

Dear sister Amadon:

Co-incident, after I wrote the date of this letter I remembered that it was not this date that Christ was crucified. Was it the 14th of Nisan or the 15th. of Nisan That is the study. Your letter came just before I had to go to Parkersburg again, so some delay. I want to thank you so much for studying this question with me. I never have had the privilege of studying with any one having been in the mission field all my life. So my approach is what I have studied out myself. I am working on the Zodiacal Circle. This gives the Eclipses of all past time when true planetary time is used. I am sorry, that in reading over my last letter, that I did not mention that planetary time was what I meant. None of the old style time is planetary true time as you well know. And so none of Oppolzer's Canon dates would be true. You would have to allow as you do in reckoning in the New Style and in the Old Style. The Lunar time would be true but not the solar time as now counted. Then too Oppolzer's Canon follows the Civil year as now used commencing with the first of Jan. while true planetary time started with the Fall Equinox. In this unnatural year sometimes eclipses occur out of the regular place. Would you please correct the time going ~~our~~ ^{from} our time to the Julian and see if the moon was not new about Dec. 20. This is what I had in mind when I wrote you.

Thanks for giving me the other periods of time. But to me none of them meet the place of the 469 (649) years as the same eclipse reoccurs and at the same time, as I wrote you the other day that the Lunar and Solar time start together again.

In regard to Simon Newcomb Tables and Ginzels tables being so correct I would say that I have a letter before me saying that "The Astronomical Full Moon occurred Tuesday, March 27, A.D. 31, 1 hr P.M. Jerusalem time, Julian Calendar. The time may be accepted as correct within two or three hours. By direction of the Superintendent, U. S. Naval Observatory.
(Signed) W. S. Eichelberger,
Commander (Math) U.S.N.
Director Nautical Almanac.

I do not know what table they used, but surely they do not believe those tables are correct as you suggest. If I remember aright Simon Newcomb also stated that with his Tables you could not be sure of a few hrs.

Now back to the main subject under consideration. Thanks so much for the plain statements about the character of the 15th day. I can agree with this perfectly. I think your summary of the facts are right. Counting as they did at time

the night of the fifth must have been from the going down of the sun the night before. After the slaying of the First Born of the Egyptians, Israel must have started early in the morning.

I think I can also agree with all the statements regarding the Character of the 14th as they are given in the Bible. But I fear the two statements that you mention about the eating of the unleavened bread on the 14th. would not stand careful study. I will notice them. In Ex. 12:18 it is stated "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread". This surely means the same as in verse 8 where it says "And they shall eat the flesh in that night." This would be on the night of the fifteenth after sun-down, the only night of the fifteenth. The same is true of Num. 9:11. You will note that the word 'and' is a supplied word. In the A.M. Revised Version it reads "In the second month on the fourteenth day at even (Heb. between the two evenings) they shall keep it; they shall eat it with unleavened bread and bitter herbs." You will note that this does not say when they should eat it, but how they should eat it. I think these texts with this idea agrees perfectly with the others quoted, that the eating of the unleavened bread was on the beginning of the fifteenth after the sun went down some time. In true Bible exegesis we must find a harmony of all the texts. Otherwise the Bible contradicts itself. If you can agree with the interpretation of these two texts we agree perfectly. Then I want to put with this a statement found in D. A. page par. 1. "He Himself was the true paschal lamb, and on the day the passover was eaten, He was to be sacrificed". So, sister Amadon I do not see any other conclusion than that Jesus was crucified on the 15th. of Nisan

In John's "high day" I find conclusive evidence that that Friday was the 15th of Nisan. For on the 15th day was to be a sabbath "an holy convocation," "no manner of work was to be done". According to Ex. 12: 16. Note the Bible does not say that the 14th. was a sabbath, but the 15th.

In answer to your question regarding Paul's statement that Christ was the first fruits and that He arose on Sunday I would say, - At the time of Christ there was a dispute between the Pharisees and the Sadducees about when the Sheaf offering should be made. One held that the sabbath was the 15th. yearly sabbath, and the other that it referred to the weekly sabbath. The Pharisees, according to Christ sat in the seat of Moses, but He did not say that the Sadducees sat there. Most of the Apostles seem to believe that the Pharisees were the more orthodox. So, if that be true then the Sheaf offering was to be offered after the weekly sabbath. Paul was a Pharisee and so would hold that the sabbath mentioned was the weekly sabbath and that Christ arose on the Sunday as the first fruit. I believe he was correct and to that idea the statements of sister agree. This is plainly stated on pg. 785 of D. A.

In regard to the statement in the G. Cont. I do not find any difficulty to harmonize with the those I have stated. They killed the Passover on the 14th. "Christ, having eaten the passover with His disciples (on the night of the 15th according

to the ordinance as given in Ex.¹² and Lev. 23) instituted that feast which was to commemorate His own death". I think there is no difficulty if we take into account the command of the ordinance .

Well, sister Amadon I am trying to find a harmony of all these statements. This plan as I have stated seems to me to be the only way to make all those texts speak one thing.

I want to thank you again for the trouble you have been to write as you have.

Praying that the Lord will give wisdom so that " Every fact connected with it should be verified beyond doubt."

I am,

Yours very sincerely.

L. V. Finster

P.S. ~~Please~~ excuse these blots. My pen is giving me trouble. L.V.F.

My dear Elder Finster:

I am disappointed that the true meaning of the Great Controversy reference on page 399 does not register with you. I will cite two more--perhaps these will help you:

"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." Desire of Ages, p. 77.

"He [Christ] was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord." Desire of Ages, p. 785.

According to these statements, the following series would be the correct outline:

Sunday Resurrection = { Day of presenting the wave-sheaf
Second day of the feast of unleavened bread.

Sabbath = First day of unleavened bread. (John's high day)

Friday Crucifixion = Passover

Now, if you make Friday the 15th, then, according to Lev.23:5,6, it becomes the first day of the seven days of unleavened bread; but according to the Spirit of prophecy, the Sabbath during which Jesus lay in the grave was that "first day."

I will give you Josephus also as supporting testimony:

"The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread. . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them." Antt.III.X.5.

And here is one more from Scaliger pertaining to the 14th:

"For without any controversy Christ ate the passover on the end of the thirteenth of Nisan, the fourteenth day beginning, that is, the evening which the fourteenth of Nisan followed. Concerning this no one, even a little erudite, doubts. For after sunset of the fifth day of the week, the Jewish sixth day of the week was entering, even to sunset of the day of Venus [Friday], after which the Sabbath came on, even the fifteenth called the solemn paschal feast. Therefore the whole fourteenth day intervened between the Lord's supper and the beginning of the solemn paschal feast." Scaliger, Joseph, "De Emendatione Temporum," p. viii of Preface. 1593.

I hope that these references will bring you light and blessing.

Huntington, W. Va.
318 Ferguson Court,
May 20, 1943.

Miss Grace Amadon,
Takoma Park, Md.

Dear Sister Amadon:

Your letter of the 13th has been received. I feel much disappointed that you did not answer any of my questions or arguments of my last letter, but the way you write you seem hurt that I do not agree with you. I am sorry if I have hurt your feelings as this was not my ~~intention~~^{to}, but arrive at the truth. When you recall that this correspondence started by my calling your attention to what seemed to me to be wrong and not in harmony with the Spirit of Prophecy, I did it with the kindest of intention. But the fact that it did not agree with the S. of P. shows that I believe sincerely in the Testimonies. We are all subject to mistakes and can never get to the place where we cannot learn. But in the interpretation of the Testimonies the Bible should be our rule. If they are inspired they can be interpreted in harmony with the Bible. But if our interpretations make the Bible contradict its-self, then something must be wrong.

Applying this principle I have tried to harmonise those texts in the Old Test. with regard to the Passover on the basis as what it says, as I read it. That is, that the lamb was killed on the 14th. of Nisan (between the evenings), the lamb was eaten ~~in the following evening,~~^{on the night of the 15th.} according to those many texts you mentioned regarding the 15th. (with the exception of one text, which is corrected in the R. V.), and the sheaf offering being presented after the sabbath (weekly). I am sorry in thus presenting the matter as it appears to me that it has hurt your feelings. I feel that is the only way to harmonise those Bible texts. Now, if that is not right, may I ask you to kindly harmonize those texts if the eating of the lamb was on the 14th. The Test. tell us very plainly that Jesus died on the day that they ate the Passover. True exegesis of the Passover must make all those texts harmonise. I appreciate the hard work and study you have given to this subject, but it seems to me that it does not agree with the Bible statements. My only desire is to find out the truth. The Bible must be our guide.

If we cannot agree on these points as to the institution of the passover, I do not see the use of trying to use those statements of the S. of P. about the time of Christ. They some way must agree with the Bible statements. I feel sure they will when we find the truth. Let us be open to a candid study of the truth with a prayer that the Lord will guide us.

Another point we have not settled is about the use of the Metonic system of dates and their uncer-

tainty of accuracy after a long period of time. The Jews could not have used that system as it was not discovered until after their system had been use for many years. It cannot be accurate from the beginning as the y count one of those long month at the beginning of the period. They are accurate over a short period of time. I find God's great clock and time piece as kept in the heavens is very accurate. It never varies in days, weeks and months. They all fall into their places. But the calendars that have been changed by men so many times are not always in their places. I am intensely interested in all these studies as related to the Bible, the S. of P. and Astronomical time. Thus far I have found them to agree.

Again saying that I am sorry that you have felt hurt as I had no such intentions in writing the facts as they seem to me.

Wishing you every blessing in your research,
I am,

Yours very sincerely.

B. V. Luster

My dear Elder Finster:

When I received your last letter, I sketched out my answer at once, but have not had time to copy it until now. I was pressed for time in finishing a study upon which I have been working for a few weeks, and hence your letter has had to wait. Some of the points which you have mentioned from time to time I have passed over because they did not impress me as being so important as the question of the Spirit of prophecy with which you seem to disagree. Perhaps I do not understand your position, and if you would write out your argument in full, it would be better in every way. However, I will go over your position again to the best of my ability, and explain the meaning of _____ which you have frequently cited. I hate to see you lose your way in this problem of chronology, which, after all, is based upon very simple principles, and upon which we should endeavor to reach united conclusions for the sake of telling the truth to others.

But if we are not able to understand the simple language of the Spirit of prophecy, which has been given for the express purpose of guiding our minds, what can astronomy do for us--a field with much more difficult methods of explanation? Your hesitancy to accept the Spirit of prophecy statements regarding the passover date is, I believe, your greatest difficulty. But even if the long sentence in Great Controversy, 399, is misunderstood, there are the statements in Desire of Ages, 77, and 785. If Jesus arose from the dead "on the very day when the wave-sheaf was to be presented before the Lord," and that day--Sunday-- was the "second day" of the feast of unleavened bread, which followed the passover (Desire of Ages, 77), then the Sabbath during which Jesus must have been the first day of unleavened bread. And this first day of the feast of unleavened bread, according to Leviticus 23:6, Numbers 28:17, and other references, was the fifteenth day of the first month. It was also John's "high day." Hence Friday was the fourteenth.

The statement in Desire of Ages, 642, you have cited in every one of your letters. But you seem to read into this statement more than it says. Of course Jesus died on the same day the lamb was eaten, but according to Great Controversy, 399, the lamb was eaten on the same day it was slain, namely, "the fourteenth day of the first Jewish month." But even so, the statement in Great Controversy, 642 does not exclude the slaying of the lamb, while that in Great Controversy definitely includes both the eating and the slaying.

Now with regard to the Metonic cycle. The Jews knew from the beginning how to connect the lunar year with the solar. The wave-sheaf--a product of the sun's ray--took care of the moon calendar. In fact, all the eastern nations of antiquity--Sumer, Accad, or early Babylonia, and others--linked their ^{moon} year with a harvest, as barley harvest, date harvest, etc. And in addition, the moon dates themselves follow the course of the 19-year cycle. You can discover this for yourself on any two consecutive pages of moon dates either B.C., or A.D. Meton did not show the Jews anything. The Bible shows that Jewish calendation preceded that of all other nations.

Your conclusions with reference to Ginzel are inconsistent. He computes his dates to a correctness within a few minutes, and Schram, within half an hour. But Newcomb computes his positions of the sun and planets to the thousandth part of a second, and he makes mistakes doing it too--many of them! Nevertheless, his figures are not to be compared with those of Ginzel and Schram, because they--Ginzel and Newcomb--correspond to entirely different ^{they are in his own field} method of reckoning. Hence your evaluation with respect to Ginzel is ^{all wrong}, And this fact leads me to question other statements that you make.

You speak of planetary motion in contradistinction to the calendar. If you do not use the calendar, either Julian or Gregorian, by which to date an eclipse, your only alternative is to define the phenomenon by the actual position of the sun and moon with reference to a system of coordinates related either to the celestial equator or the ecliptic. But the figures involved in this latter method are too many for practical investigation, such as I believe you are interested in. I do not understand how you can pass up the correction of the calendar in 1582 in the projection of your saros cycles. Instead of entering into further argument, why not write out fully your problem as you now have it worked out, and present it to Elder Andreason? or to any one else in whom you have confidence?

Read Ex. 30:8, and study the text and its relation to the evening burnt offering. It shows what the Bible means by "between the evenings." Is there anything in the text that would tie the time when Aaron lit the lamps to the old day that was past and not to the new day just beginning? The lighting of the evening lamps, and the slaying of the evening lamb inaugurated the night hours of the new day, just as the morning sacrifice had consecrated the working hours of the previous day. If you make the morning burnt offering and the subsequent evening burnt offering belong to one and the same calendar day, then you have no atoning sacrifice of consecration belonging to the evening hours! Think this over, for the words in the text "between the evenings" fully explain the meaning of this Hebrew phrase in its connection with the paschal lamb.

May God bless you, Brother Finster, and send light from heaven to help you in your problems. And please believe me, that if there is anything I could do to help you further I would gladly do it.

Yours very sincerely always,

June 8, 1943,
4 Crescent Place,
Takoma Park, Md.

Huntington, W. Va.
318 Ferguson Court,
June 15, 1943.

Dear Sister Amadon:

It is raining so I cannot go out to give my Bible study tonight, so I will start my letter to you in answer to yours of recent date.

You may say that I am not in harmony with the "Spirit of Prophecy". But that does not awe me very much, as that is often used by many, if a person does not agree with them. You know that many of our best scholars have had to suffer from that weapon.

From my study of the "Spirit of Prophecy" through my nearly fifty year of work for the Lord, I have always found that it agrees with the Bible. I have never found that it contradicts the statements of the Bible. Many times there may appear a contradiction, but when we rightly understand the truth all is plain.

Now in the study of the Passover question if the "Spirit of Prophecy" does not agree with the Bible, then one or two things must be true. Either Sr White is not inspired if it contradicts the Bible, or we must have a wrong interpretation of Sr White's writings. If our theories do not agree with both Sr. White and the Bible then our theories must be wrong. If inspiration is in both writings they will not disagree. But if we can find the truth then both will harmonize to that truth.

In my study of the theory you present I find that it is not in harmony with the Bible nor many statements of the Spirit of Prophecy. I will try and present these below.

1st. On page 558 of P. P. it states that the passover occurred in Abib, "corresponding to the last of March and the beginning of April." In your booklet you state that it could not occur in March because the barley harvest would not be ripe.

2nd. The Bible states that the lamb was to be killed between the evenings of the 14th day of Abib. I have spoken to several Rabbi and they all say that it has always been the custom of the Jewish people to kill the passover in the afternoon of the 14th day of Abib. Josephus in his sixth book, ch. six and par. three, says that the paschal lambs were slain from the ninth to the eleventh hour on the 14th of Abib. Can it be that the Jewish people have always celebrated this wrong?

3rd. The lamb was to be eaten with unleaven bread on the fifteenth of Abib. "And they shall eat the flesh in that night, roast with fire, and unleaven bread". Ex. 12:8. In Lev. 23:8 it states that they were to eat the unleaven bread on the fifteenth day of the month. Num. 28: 17, 18 states the same thing. But you make Sr White say in G. C. 399 that "the lamb was eaten on the same day that it was slain, " the fourteenth day of the first Jewish month." All the texts of the Bible state that it was eaten on the fifteenth. Please harmonize these texts with what you say Sr White says.

4th. Now to show that the eating of the lamb was not on the fourteenth, I wish you to consider the following. The Israelites were to eat the lamb "with your shoes on your feet, and your staff in your hand; ye shall eat it in haste, ... for I will pass through the land of Egypt this night, and will smite the first born in the land of Egypt".... Pharaoh rose up in the night... and called for Moses and Aaron by night, and said, Rise up, and get forth from my people... and the Egyptians were urgent upon the people, that they might send them out of the land in haste." "They were thrust out of Egypt and could not tarry" Now, when did they go out of Egypt? This is plainly stated in Num. 33:3 as follows. "And they departed from Rameses in the first month, on the fifteenth day of the month, on the morrow after the ~~sabbath~~ Passover the children of Israel went out with a high hand in the sight

Here it is from 2! of how to go disagreeing and just returned from Parkersburg.

Or the night of the 14th Day.

of all the Egyptians." From these texts it seems clear that the passover was killed on the 14th. It was eaten on the the fifteenth-the night they left Egypt, when the first born were slain. For they were thrust out in haste that night.

Now, if your theory is true that they ate the passover on the 14th. day of the first month, then they must have left Egypt on the 14th. which is not true according to the Bible statement.

This "fifteenth" day was to be kept as a sabbath . It was to be kept "for a memorial", for the Lord "passed over the houses of the children, when He slew the Egyptians". Christ is our passover, for God passed over us and ~~slew~~ Christ in our stead. "Therefore, let us keep the feast (holy-day) not with leaven.. but with unleaven bread. This shows that Christ was sacrificed on the holy-day- the first day of unleaven bread- which was the fifteenth.

It seems that these facts can not be controverted. Now I would like to have you harmonize them with the eating of the passover on the 14th.

I want to also give you a few statements from the Spirit of Prophecy. " Christ was standing at the point of transition between the two economies and their two great festivals. He, the spotless lamb of God, was about to present Himself as a sin-offering, and He would thus bring to an end the system s of types and ceremonies that for four thousand years had pointed to His death. As He ate the passover with His deciples, He instituted in its place the service that was to be the memorial of His great sacrifice." D. A. pg. 652

" The saviour desired to keep this feat along with the twelve. He knew that His hour was come: He Himself was the true pascal lamb, and on the day the passover was eaten, He was to be sacrificed." D. A. 642.

I think all the passages from the G. Cont. and the D. A. can be harmonized with the facts of the Bible that the passover was eaten on the 15th., but I cannot harmonized them with the theory that they were to eat the sacrifice on the 14th. I will not do this until I first see how you make out with getting these statements from the S. of P. with the Bible facts.

I will only say a few words about the Metonic cycle. As you know the average lunar cycle is about 1hr and one half too long, and that, though the new moons occur on the same dates in successive cycles, they occur, on an average, one hr and one half in the day. After some 310 to 312 years the new moon occurs on the day preceeding that indicated by the lunar cycle, that is , that the moon is one day older at the beginning of the year than the metonic cycle. This is why I feel that it is not safe after long number of years, without you take this into account and also that you take into account the non-bissextile centurial years.

I do not have any fight with Ginzel. But I only quoted the Naval Observatory statement to show that they do not consider him so accurate.

It appears you do not quite get my thought about planetary motion. I mean that time that is actually made by the the sun and the moon. The error in the Julian Calendar is (365.25-365.2422).00776 of a day per year, and in 128 years it would amount to one day. In 1582 the error from this and other causes amounted to ten days.

The Gregorian Calendar provides provides for 97 leap-years in each 400 years., which makes the length of its average year 365.2424 days. This is .0002 of a day in excess of the mean solar year(365.2422)

When I asked you the question if the moon and the sun did not start out together on Sept. 20, 1194 A. D. on Sept. 20 I had reference to what Gregorian time would be at that date. I think the Eclipse of Dec. 20 1843 repeated its self on Dec. 20, 1194 Gregorian time or true planetary time.

I am yours very sincerely.

L. V. Finster

Dear Brother Finster:

The last few weeks have brought me too many pieces of work to keep up with all my correspondence. Consequently your last letter has had to go unanswered. Enclosed is a diagram of the period known as ben ha-arbayim. Study it a little. Perhaps we may find harmony through this argument. In the fall numbers of The Ministry I will have two articles on the subject of the passover. Unless you have changed your argument, you probably will not agree with me. In any event, we shall be glad to have your discussion fully written out.

Wishing you much of God's blessing,

I am yours very sincerely,

July 19, 1943,
4 Crescent Place,
Takoma Park, Md.

Huntington W. Va.
318 Ferguson Court,
Aug. 17, 1943.

Miss Grace Amadon,
Takoma Park, Md.

Dear sister Amadon:

It has been some time since I received your last letter. But sorry to say that I was sick for a week in bed and then do not feel well for some time. Then came our Camp-meeting in Parkersburg for two weeks.

I note that you did not answer my questions regarding the institution of the passover. I will be looking for an answer as you said if I would write out my position you would answer it. I can't see how you can make the Children of Isreal going out of Egypt on the 14th when the Bible plainly says that it was on the 15th.

In our last week's S. S. lesson I note a quotation from the D. A. saying "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 had been brought to be slain.... but the knife ~~but the knife~~ drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son." D. A. 756,757. Now the point - Jesse died about 3 P. M. Then that was the time of the Evening sacrifice. Or between the evenings, and not at the beginning of the next day as you have suggested.

I have also received the "Technical Annalysis" and "Comments on the 1844 Chronology". Many thanks for the same. As ever your friend and brother. *D. V. Finster*

Huntington, W. Va.
318 Ferguson Court,
Nov. 30, 1943.

Miss Grace Amadon,
Takoma Park, D. C.

Dear Miss Amadon:

I was very glad to receive your letter of the 23rd. And must apologize for not visiting you when I was in Takoma Park. I had intended to make you a visit when we went on our visit just as much as I had planned other things. But as I had many things to look after in preparing my place it was impossible to do one half I wanted to do. It just seemed you could not find any one to do work for you because of the war shortage. Then too we took a friend with us who wanted to see Washington. This took some time. I did want to have a visit with you.

I want also to thank you for sending the questions that you sent to Eld. Andreasen. I will be very glad to also receive his reply-favorable or unfavorable.

If I were to answer the questions I would say as follows,

1. Christ did fulfill the types having Friday the 15th. For Christ was the antitype of the lamb and also the deliverer when the Lord pass over us and Christ died for us. This was to be on the 15th. You meet this double phase of Christ's work many times in studying the sanctuary service. See Bro. Andreasen's book. To my mind the great part of the Passover took place on the 15th. Because the Egyptians were slain on that day and Israel was delivered. If this was on the 14th, then Christ did not fulfill this type. The 15th. was to be a sabbath.

2. Your conclusions are based on the men you quoted some time ago to me. But I understand from the U. S. Naval Observatory they say that the time given may be within a few hours. Many Astronomers claim even greater differences.

3. I do not take Philo's Laws before the Bible. In its teachings it plainly says that the lamb was killed on the 14th, and eaten the same night on the 15th. That was the fact when Israel left Egypt. I think Adam Clark states the facts about the value of the Fathers in the following

Elder L.V. Finster,
318 Ferguson Court
Huntington 1
West Virginia

Dear Elder Finster:

I am glad to get your letter of November 30. If Elder Andreasen answers my recent letter to him, I will send you a copy. He is not in Washington now. I wish to call your attention again to two citations from the Desire of Ages.

(a) "He was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord."--pp. 785, 786.

(b) "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."--p. 77.

According to Statement I, resurrection Sunday was the day of the wave-sheaf, and according to Statement II, the day of the wave-sheaf was the second day of the feast of unleavened bread. But if you make crucifixion Friday the "fifteenth," which you acknowledge was a sabbath, as in Lev.23:6,7, then you thereby make that Friday the first day of the feast of unleavened bread, and hence Sunday of the resurrection, the third day of that feast period, contrary to Statement II.

How do you answer this contradiction? If you will answer my questions one at a time, perhaps we can get together on this problem. I have other questions, Brother Finster, and they are based upon the kind of evidence you accept. I am gradually learning just what this is. I am always glad to hear from you.

Yours very sincerely,

December 6, 1943
4 Crescent Place
Takoma Park, Md.

Dear Brother Finster:

I was disappointed in not seeing you when you were here recently. You have had so many letters from me that I thought surely you would look me up at your first opportunity. My correspondence is so heavy that I do not have so much time to give as formerly. The enclosed copy of a letter to Elder Andreasen contains additional arguments on crucifixion Friday as the Jewish "fifteenth." Perhaps these may help you.

Wishing you much of God's blessing in your study, and a happy and prosperous season to come,

I am yours very sincerely,

November 23, 1943.
4 Crescent Place,
Takoma Park, Md.

Sent Andreasen's letter of November 23, 1943

Huntington, l, W. Va.
318 Ferguson Court,
Jan. 6, 1944.

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

Dear sister Amadon:

I am a long time in answering your letter that came last month. I am sorry for the delay. At the time of the arrival of your letter I went to the Workers meeting and soon after I returned I was inducted into the Flu and had its experiences. I have not as yet received the reply of Eld. Andreassen but expect it will be coming soon.

In reply to the two paragraphs from the D. A. I would say that there seems to be discrepancy between this and other statements. On page 642 the statement is made "He Himself was the true paschal lamb, and on the day the passover was EATEN, He was to be sacrificed." Also D. A. page 77 "There can not be any reasonable doubt but this was the 15th. as it was ^{so} stated over and over. I would like to have you harmonize these two statements with the ones you mention. How do ^{you} answer these contradictions? *with your theory?*

I am not sure that this is the explanation of the quotations that you refer to, but I have heard that when a ceremonial requirement conflicted with the Law that the requirements of the law came first. That is when the offering up of the wave-sheaf came on the sabbath it was postponed until the next day and the Jews had two sabbaths together. This was the case in the year in which Christ was crucified. I only offer this as a suggestion.

I am,

Yours very sincerely.

R. V. Finster

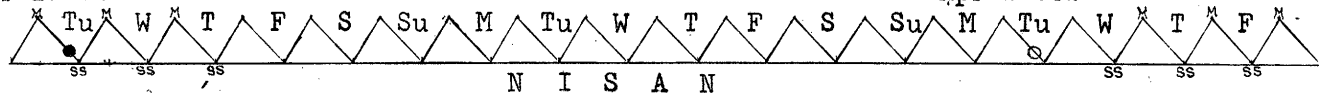
28 A.D. First Passover in Christ's public ministry (John 2:13)

Conjunction

Apr 13.68

Full Moon

Apr 27.62



M = Midnight

ss = sunset

Please insert the Nisan dates--1 to 15 Nisan--in the spaces between sunset and sunset.

Dear Brother Finster:

Your letter of January 6 I will answer at once, while the problems involved are fresh in my mind. I am sorry that you conclude that there is even one discrepancy in the Spirit-of-prophecy chronology. If error occurs in one place, how can we depend upon any of the time statements? And yet, without this chronology, Adventists would be without chart and compass. In the Review and Herald, October 23, 1894, Sister White writes:

"The results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that harmony will exist."

Personally, I am counting upon this promise. This harmony is worth everything to me, and to this end our utmost efforts are being bent. Without this unity one's work faces failure. As I have previously suggested, if I could see your whole outline, it is possible that I might find the clue to your digression from the Spirit-of-prophecy dates. In very few instances does Sister White prove her chronology--we have to find the proof. And yet, we would not knowingly enter into research contrary to the Spirit-of-prophecy basis, would we? I have thus far found complete agreement between the Biblical dates, the Spirit-of-prophecy outline, and astronomical law. You should also find the same, and when you can thus prove up your work, it will thus become a real contribution.

Now as to the statements under consideration. I see no conflict between Desire of Ages, p. 77, p. 642, and The Great Controversy, p. 399. The following passage which you have cited from time to time, really seems very simple:

"He Himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed."

When was Jesus sacrificed? On the sixth day of the week, about three o'clock. Few will disagree with this fact. Then that same sixth day must have been the day on which the Passover was eaten. But we must not forget that with the Jews, their days reached from sunset to sunset, and hence that the day Jesus was crucified must have begun on the previous evening. There is no date given in connection with Desire of Ages, p. 642; but in The Great Controversy, p. 399, the date for both sacrificing and eating the paschal lamb is given as the Jewish "fourteenth." All these statements complement each other, and are in harmony, and should be used together. On this basis all is clear.

Now one more point. If crucifixion Friday actually had been the Jewish "fifteenth," as you assume, then I take it that you count the preceding Thursday as the Jewish "fourteenth," that is, from sunset to sunset. Which one of these days do you consider the actual passover day? And on your same basis of reckoning, how would you compute the first passover in the public ministry of Christ--that of John 2:13? I will give you the outline with the moon dates and the days of the week inserted, and if you have time, would like to have you insert the paschal dates of 1 to 15 Nisan in the spaces between sunset and sunset. I have placed the diagram on separate slips, and will appreciate it if you will return one to me with the dates of Nisan enclosed.

Wishing you the fulness of God's blessing in your work this coming year,
I am yours very sincerely,

January 8, 1944
4 Crescent Place,
Takoma Park, Md.

P.S. I will answer your question about the wave-sheaf later when I have more time. G.E.A.

Dear Elder Finster:

I did not have time yesterday to include the answer about the wave-sheaf. You wrote: "I have heard that when a ceremonial requirement conflicted with the law, that the requirements of the law came first." I do not understand this statement, and surely you would not base conclusions upon hearsay! As regards the wave-sheaf, there is sufficient authority concerning it without resorting to "hearsay." The Old Testament, the Spirit of prophecy and Josephus are in uniform agreement, namely, that the wave-sheaf was always to be offered on 16 Nisan, which, in the crucifixion year was Sunday of the resurrection. In Lev.23.11, Moses calls this day "the morrow after the sabbath," and from this day inclusive, the fifty days to Pentecost inclusive were counted.

The Pharisees and Sadducees are said not to have been in agreement as to the meaning of the term "morrow after the sabbath," the Pharisees insisting that it could refer to any day of the week, while the Sadducees claimed that the word "sabbath" meant the seventh day of the week. Hence with them the "morrow after" was Sunday. This tradition may or may not be true. But, in any event, in the crucifixion year, the wave-sheaf came naturally on resurrection Sunday without any manipulation of the calendar. Christ "was the antitype of the wave-sheaf, and His resurrection took place upon the very day when the wave-sheaf was to be presented before the Lord." Desire of Ages, p. 785. Why not believe this? Furthermore, Josephus implies the same thought in Ant.III.X.5.

Hence, in the crucifixion year, the Sadducees had the Sunday Pentecost of their choice, if such was their choice, and it is therefore wholly unnecessary to claim that the calendar was shifted to meet Sadducean demand. Such an argument does not establish chronology of the Bible. Moreover, it was highly essential that the ceremonial law, as originally given, should persist until the death of the Lawgiver. If His laws had changed, then the Jews themselves would have had an argument against Christ as the true Messiah.

(of the first month was also a holy convocation, and it
In Lev.23.6,7, the "fifteenth day" is also called the "first day" of the seven-day period of unleavened bread. This would make the "sixteenth day" the same as the "second day" of this feast period. It is hard for you to believe this fact. But it is confirmed by the Spirit of prophecy. I believe firmly that if you kneel down and ask the Lord to help you to understand, He certainly will do so. Please do not take unkindly what I say. I have written you many letters, and I am seriously anxious that these problems become clear to you. Please try once more. If you accept by faith the Spirit of prophecy statements, then you may find your digression in your eclipse series, and in the end find harmony.

May God bless your work,
Yours very sincerely,

January 11, 1944
4 Crescent Place
Takoma Park, Md.

Huntington, l, W. Va.
318 Ferguson Court,
Jan. 18, 1944.

Dear Miss Amadon:

I have just returned from another trip to Parkersburg. This time I was away nearly one week. You were better than I have been in prompt replies.

You have drawn a wrong conclusion from my last letter if you think I admit that there is a discrepancy in the Spirit-of-prophecy chronology. No sister Amadon I do not believe that. What I do mean is that we have a wrong interpretation of some of the things that it says, that makes this discrepancy. That is my difficulty with your interpretation of both the Bible and the Spirit-of-prophecy. May I call your attention to some of these.

1st. The Bible teaches that the passover was killed on the 14th. of Nisan between the evenings. And that they ate the passover on the 15th. ^{Lev. 23; 5; Num. 28: 16, 17; Ex. 12: 8, 11, 29-31; Num. 33: 3} Now, you make the Spirit-of-prophecy deny both these facts. You also make Jesus having the lamb killed on the 13th. and ate on the 14th. Both of these are contrary to the Bible statements and the Spirit-of-prophecy as given on D. of A. pg. 642 where it states that "on the day the Passover was eaten, He was to be sacrificed."

I do believe that Jesus ~~did not~~ fulfill the type of the Passover in His life while here on the earth. ^{that} ~~on a~~ day, the 16th.

2nd. Would you kindly harmonize this statement of D. A. pg 642 and the quotations you gave making the day He was crucified the 14th. In your last letter you try to do this but then you contradict the Bible which says that the sacrifice was eaten on the 15th. You quote from that complexed statement in G. Cont. making it contradict the

THE DATE OF THE PASSOVER AND THE
PRESENTATION OF THE WAVE SHEAF

Dear Brother:

Your letter of the 4th inst. has been handed me by Professor _____ to answer. I am indeed interested in your questions; and inasmuch as they all center on the problem of the ancient Jewish passover date, with reference to the roasting and eating of the paschal lamb, we shall make this the main subject of our answer to your interesting letter.

There are altogether at least fourteen specific passovers recorded in the Bible--seven in the NT and seven in the OT. Those in the NT are based upon the authority of the OT, to which Jesus Himself bore witness (John 5:17). The passovers in the OT only are given a Jewish date, and this fact must guide us in ascribing Jewish dates to the passover festivals in the gospel period. The Spirit of prophecy is a consistent lead, as is also Josephus in his description of the ancient feasts. On the contrary, the modern Jewish almanac bases its authority upon the Mishna and Talmud in dating the passover on 15 Nisan.

As you must know, each OT passover is dated on 14 Nisan, with the accompanying statement that the passover was either "kept" or "killed" on this date. The question at once arises whether the roasted lamb was also eaten on 14 Nisan. Both OT and NT answer this question, as do also astronomy and the Spirit of prophecy. All these authorities are in agreement. The apparently only disagreement that has come into the problem dates from Talmudic decisions which influenced the Jews to change both the ancient passover date and season. This, however, did not happen without a long calendrical controversy among various Jewish sects. In the ninth century the Karaites challenged the Rabbanites that they had

"introduced the calculation of the calendar, and changed the divine festivals from their due season."--Philip Birnbaum, The Arabic Commentary of Yefet ben 'Ali the Karaite on the Book of Hosea, p. xxviii. Philadelphia, 1912.

There are, however, ancient pentateuchal texts that command (1) that the paschal lamb be slain about dusk in the entering evening of the fourteenth; (2) that it be roasted and eaten in the same night; and (3) that it be eaten with unleavened bread and bitter herbs. Let us consider these commands in the order given:

1. Hour of Slaying the Passover. The command in Ex. 12:6 that the lamb was to be killed "between the two evenings" is translated "at dusk" in the modern Jewish translation of the OT. The interpretation is Talmudic that the "going down of the sun" in Deut. 16:8 refers to early afternoon when the sun has crossed the meridian. Even in early Christian times, before the Talmud in either Jerusalem or Babylon had been

completed, Ambrose of Milan argued with reference to the Easter passover, that

"since the lamb had to be slain at evening, we can begin at the last hour before evening."--Aegidii Bucherii, De Doctrina Temporum, p. 479, Antverpiae, 1634.

But in the year of the crucifixion, the lamb sacrifice seems actually to have been conducted near the time of sunset, for in Luke 22:7 we read,

"Then came the day of unleavened bread, when the passover must be killed."

This assertion by Luke implies that the day of unleavened bread was just beginning, and that it was indeed the very day on which the lamb had to be killed, namely, the OT fourteenth. Hence the hour signified was obviously the sunset beginning of the fourteenth, in harmony with OT practice. Without doubt Peter and John carried the slain lamb with them when sent by Jesus into the city to prepare the feast. Matthew and Mark make statements similar to Luke's. All the gospel writers refer to this passover, describing it in detail, but varying in the episodes introduced into their narratives.

2. Lamb Roasted and Eaten in the Night of Fourteenth. The words of Luke just cited introduce the crucifixion day, for his narrative continues right on to the arrest, trial, and death of Jesus. His description plainly identifies the crucifixion day as the fourteenth of Nisan. But there are also OT commands with reference to the date of the lamb supper as the same day. One is found in connection with the second month passover for the unclean. It reads as follows:

"The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. . . according to all the ordinances of the passover they shall keep it."--Num. 9:11,12.

Then again a similar command occurs in Ex. 12:18:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even."

And, as further explained in Ex. 12:8, the eating of unleavened bread on the fourteenth must have been in connection with the supper of the roasted lamb:

"They shall eat the flesh in that night [literally, in the same night, as in verse 6], roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

Hence the conclusion is obvious that unleavened bread was eaten with the roasted lamb, and that both must have been eaten on the fourteenth day. But this coincidence necessarily occurred at the entering

evening of the fourteenth, for otherwise this eating of unleavened bread would have coincided with the feast of unleavened bread on the fifteenth. And such was not the divine command!

3. The Unleavened Bread. The discussion of the foregoing texts has anticipated a little your question with reference to Matt. 26:17. In addition it can be stated that the gospel writers were in their right in calling the crucifixion day the "day of unleavened bread," although it was not the "feast of unleavened bread," which came on the fifteenth. It is very clear from the OT commands that unleavened bread was eaten with the lamb supper, and that from this circumstance the passover day eventually came to be called the day of unleavened bread. But the fourteenth and fifteenth days of the first month were quite different. Even their memorials were different, the fourteenth being an observance of the passing over of the blood-stained door (Ex. 12:14), and the fifteenth being a commemoration of the actual leaving of Egypt (Ex. 12:12). The one day--the fourteenth--was a working day, and it was not a ceremonial sabbath. On Friday of the crucifixion, Simon of Cyrene came in from the field, where apparently he had been at work. But the fifteenth day was known as "the feast" (Num. 28:17), upon which no servile work was to be done (Lev. 23:7). It was a holy convocation, and was therefore called "the sabbath" (Lev. 23:11). Hence you are correct in your interpretation of John's "high day" in ch. 19:31, as being the coincidence between a convocation sabbath and the seventh-day Sabbath.

Now the Spirit of prophecy also represents the day of the crucifixion as the fourteenth day of the first month, and the statement in "Great Controversy," p. 399, is in full agreement with your citations. These are the words:

"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.'"

This long sentence tells me that the paschal lamb was slain and eaten, and the communion feast instituted, on the fourteenth day of the first Jewish month. And in harmony with this dating, "Desire of Ages" adds that Christ arose "on the very day when the wave-sheaf was to be presented before the Lord" (page 785), stating earlier (page 77),

"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."

Josephus makes a similar assertion:

"The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days. . . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them."--Josephus, Antt. III. X.5.

Date of Passover
Presentation of Wave Sheaf

Besides the OT and NT arguments, and the Spirit of prophecy chronology, there is of course the prophetic proof, and also the astronomical proof of the crucifixion calendar. The Spirit of prophecy chronology you know. All of the E. G. White calendar statements are marvelous indeed. And the more they are studied, the more our faith will increase. I shall not have room in this letter to outline the historical proof of the crucifixion date--the sixth. There are doubtless many others, but these that we know are in perfect harmony. I shall now proceed to demonstrate this fact from astronomy and calendar science.

The following table represents the period of Daniel's seventieth week prophecy. The brace indicates the actual years belonging to this prophetic week--autumn of 27 A. D. to the autumn of 34 A. D. We know that the years run from fall to fall, because the Messiah died in the spring of the year, which point of time Daniel denominates the "midst of the week," and hence the middle of the year.

The astronomical proof of the crucifixion year consists in first identifying for the years under consideration the Jewish date of each passover--whether fourteen or fifteen Nisan; and second, in discovering a year with the approved Friday-passover date coinciding with Daniel's prophetic "midst." The Table and argument follow:

DANIEL'S SEVENTIETH WEEK
(Passover Moons)

A.D.	New Moon* (Adar)	Full Moon (Nisan)	Jewish Day of Week	Day after Full Moon (Passover on 14th)	Jewish Day of Week	
	←-Waxing	Period--→	ss to ss		ss to ss	
1	2	3	4	5	6	
27	Mar 26.83	Apr 9.76	Th	Apr 11	F**	
28*	Apr 13.68	Apr 27.62	Tu	Apr 28	W	
29	Apr 2.82	Apr 17.21	Su	Apr 18	M	
30	Mar 22.84	Apr 6.93	F	Apr 8	S	
31	Apr 10.58	Apr 25.94	Th	Apr 27	1 Friday	} Midst of the Week
32	Mar 29.95	Apr 14.47	M	Apr 15	Tu	
33	Apr 17.90	May 3.29	Su	May 4	M	
34	Apr 7.58	Apr 22.40	Th	Apr 23	2 Friday	
35*	Mar 28.27	Apr 11.43	M	Apr 12	Tu	
36*	Apr 15.21	Apr 29.19	Su	Apr 30	M	
37*	Apr 4.56	Apr 18.59	Th	Apr 19	F	

*Moon dates are taken from Ginzler's Chronologie. In the ancient lunar month, the new moon always occurs toward the end of the month, and the full moon toward the middle.

**This spring Friday does not come into the seventieth week because the years run from fall to fall.

Demonstration. On account of the fact that the ancient Jewish month always began with the appearance of the new moon crescent on the western horizon at sunset, or soon after, there are only two positions available for the ancient passover date--either on the full moon, or the day

after. In the foregoing table, the passover date--either fourteen or fifteen Nisan--cannot be made to coincide with the full moon date, because in many years, like 28, 35, 36, and 37, the first day of the month with its new moon crescent would then come either before, on, or soon after the very day of conjunction (column 2), and therefore so near to the sun that the new moon could not possibly be seen.

For the same reason, neither can the passover on fifteen Nisan be consistently made to coincide with the Jewish day after full moon (column 5). For example, in the year 28, the difference in time between new moon (April 13.68) and the day after full moon (April 28), is 14.32 days. How could 15 whole days be thrust into a period only a little over 14 days long? Thus the calendar would many times in each century face disagreement with the new moon.

Hence the rule is imperative that in every year with a short waxing period in Nisan, there must always be less than 15 calendar days between new moon and the day after full moon. And this fact governs all the other years in placing the passover on the fourteenth day of the first month, on the day after full moon.

This calendar regulation of placing the passover date on fourteen Nisan on the day after full moon is the only rule that works in harmony with the actual position of the new moon. Hence, obviously, the ancient Jews, who observed the moon, and conducted an astronomical court in Jerusalem, must have dated their passover likewise.

On the basis of the foregoing argument, only two 14-Nisan Fridays occur in the period of Daniel's seventieth week--in the years 31 A.D. and 34 A.D. Prophecy chooses the year 31 A.D. in stating that the Messiah would die in the "midst of the week." And with this prophecy astronomy and the calendar are in full agreement, and so is also the reckoning of the Spirit of prophecy.

I am sure that Professor _____ will be glad to hear from you if you decide to write again. I also shall be glad to know how you all come out who are studying this problem. If you have any more questions, or do not understand my line of reasoning, please let me know.

Yours very sincerely,

Grace Amadon

April 14, 1943
4 Crescent Place
Takoma Park, Md.

Chet Green,
Box 613,
Wapato, Wn.

Dear Brother Green:

Your letter of the 4th inst. has been handed me by Professor Kern to answer. I am indeed interested in your questions; and inasmuch as they all center on the problem of the ancient passover date, with reference to the roasting and eating of the paschal lamb, we shall make this the main subject of our answer to your interesting letter.

There are altogether at least fourteen specific passovers recorded in the Bible--seven in the NT and seven in the OT. Those in the NT are based upon the authority of the OT, to which Jesus Himself bore witness (John 5:47). The passovers in the OT only are given a Jewish date, and this fact must guide us in ascribing Jewish dates to the passover festivals in the gospel period. The Spirit of prophecy is a consistent lead, as is also Josephus in his description of the ancient feasts. On the contrary, the modern Jewish almanac bases its authority upon the Mishna and Talmud in dating the passover on 15 Nisan.

As you must know, each OT passover is dated on 14 Nisan, with the accompanying statement that the passover was either "kept" or "killed" on this date. The question at once arises whether the roasted lamb was also eaten on 14 Nisan. Both OT and NT answer this question, as do also astronomy and the Spirit of prophecy. All these authorities are in agreement. The apparently only disagreement that has come into the problem dates from Talmudic decisions which influenced the Jews to change both the ancient passover date and season. This, however, did not happen without a long calendrical controversy among various Jewish sects. In the ninth century the Karaites challenged the Rabbanites that they had

"introduced the calculation of the calendar, and changed the divine festivals from their due season."--Philip Birnbaum, The Arabic Commentary of Yefet ben 'Ali the Karaites on the Book of Hosea, p. xxviii. Philadelphia, 1942.

(1)

There are, however, ancient pentateuchal texts that command that the paschal lamb ~~is~~ ^{to} be slain about dusk in the entering evening of the fourteenth; (2) ~~is~~ ^{that it} be roasted and eaten in the same night; and (3) ~~is~~ ^{that it} be eaten with unleavened bread and bitter herbs. Let us consider these commands in the order given:

1. Four of Slaying the Passover. The command in Ex. 12:6 that the lamb was to be killed "between the two evenings" is translated "at dusk" in the modern Jewish translation of the OT. The interpretation is Talmudic that the "going down of the sun" in Deut, 16:8 refers to early afternoon when the sun has crossed the meridian. Even in early Christian times, before the Talmud in either Jerusalem or Babylon had been

completed, Ambrose of Milan argued ~~as follows~~ with reference to the Easter passover ~~that~~

"since the lamb had to be slain at evening, we can begin at the last hour before evening."--Aegidii Bucherii, De Doctrina Temporum, p. 479. Antverpiae, 1634.

But in the year of the crucifixion, the lamb sacrifice seems actually to have been conducted near the time of sunset, for in Luke 22:7 we read,

"Then came the day of unleavened bread, when the passover must be killed."

This assertion by Luke implies that the day of unleavened bread was just beginning, and that it was indeed the very day on which the lamb had to be killed, namely, the ⁰fourteenth. Hence the hour signified was obviously the sunset beginning of the fourteenth, in harmony with OT practice. Without doubt Peter and John carried the slain lamb with them when sent by Jesus into the city to prepare the feast. Matthew and Mark make statements similar to Luke's. All the gospel writers refer to this passover, describing it in detail, but varying in the episodes introduced into their narratives.

2. Lamb Roasted and Eaten in the Night of Fourteenth. The words of Luke just cited introduce the crucifixion day, for his narrative continues right on to the arrest, trial and death of Jesus. His description plainly identifies the crucifixion day as the fourteenth of Nisan. But there are also OT commands with reference to the date of the lamb supper, ^{at the same day} one is found in connection with the second month passover for the unclean. It reads as follows:

"The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. . . according to all the ordinances of the passover they shall keep it."--Num. 9:11,12.

Then again a similar command occurs in Ex. 12:16:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even."

And, as further explained in Ex. 12:8, the eating of unleavened bread on the fourteenth must have been in connection with the supper of the roasted lamb:

"They shall eat the flesh in that night [literally, in the same night, as in verse 6], roast with fire, and unleavened bread: and with bitter herbs they shall eat it."

Hence the conclusion is obvious that unleavened bread was eaten with the roasted lamb, and that both must have been eaten on the fourteenth day. But this coincidence necessarily occurred at the entering evening of the fourteenth, for otherwise this eating of unleavened bread would have coincided with the feast of unleavened bread on the fifteenth. And such was not the divine command!

3. The Unleavened Bread. The discussion of the foregoing texts has anticipated a little your question with reference to Matt. 26:17. In addition it can be stated that the gospel writers were in their right in calling the crucifixion day the "day of unleavened bread," although it was not the "feast of unleavened bread," which came on the fifteenth. It is very clear from the OT commands that unleavened bread was eaten with the lamb supper, and that from this circumstance the passover day eventually came to be called the day of unleavened bread. But the fourteenth and fifteenth days of the first month were quite different. Even their memorials were different, the fourteenth being an observance of the passing over of the blood-stained door ^(Ex. 12:14) and the fifteenth being a commemoration of the actual leaving of Egypt ^(Ex. 12:42). The one day--the fourteenth--was a working day, and it was not a ceremonial sabbath. On Friday of the crucifixion, Simon of Cyrene came in from the field, where apparently he had been at work. But the fifteenth day was known as "the feast" (Num. 28:17), upon which no servile work was to be done (Lev. 23:7). It was a holy convocation, and was therefore called "the sabbath" (Lev. 23:11). Hence you are correct in your interpretation of John's "high day" in ch. 19:31, as being the coincidence between a convocation sabbath and the seventh-day Sabbath.

Now the Spirit of prophecy also represents the day of the crucifixion as the fourteenth day of the first month, and the statement in "Great Controversy" p. 399 is in full agreement with your citations. These are the words:

"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.'"

must. >

Besides the OT and NT arguments, and the Spirit of prophecy chronology, there is of course the prophetic proof, and also the astronomical proof of the crucifixion calendar. The Spirit of prophecy chronology you know. All of the E.G. White calendar statements are marvelous indeed. And the more they are studied, the more our faith will increase. I shall not have room in this letter to outline the historical proof of the crucifixion date--the sixth. There are doubtless many others, but these that we know are in perfect harmony. I shall now proceed to demonstrate this fact from astronomy and calendar science.

The following table represents the period of Daniel's seventieth week prophecy. The brace indicates the actual years belonging to

(Insert)

This long sentence tells me that the paschal lamb was slain and eaten, and the communion feast instituted, on the fourteenth day of the first Jewish month. And in harmony with this dating, "Desire of Ages" adds that Christ arose "on the very day when the wave-sheaf was to be presented before the Lord" (page 785), stating earlier (page 77), ~~that~~

"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."

Josephus makes a similar assertion:

"The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days. . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them."--Josephus, Antt.III.X.5.

this prophetic week--autumn of 27 A.D. to the autumn of 34 A.D. We know that the years run from fall to fall, because the Messiah died in the spring of the year, which point of time Daniel denominates the "midst of the week," and hence the middle of the year.

The astronomical proof of the crucifixion year consists in first identifying for the years under consideration the Jewish date of each passover--whether fourteen or fifteen Nisan; and second, in discovering a year with the approved Friday-passover date coinciding with Daniel's prophetic "midst." The Table and argument follow:

DANIEL'S SEVENTIETH WEEK
(Passover Moons)

A.D.	New Moon* (Adar) ←---Waxing	Full Moon (Nisan) Period---→	Jewish Day of Week ss to ss	Day after Full Moon (Passover on 14th)	Jewish Day of Week ss to ss
1	2	3	4	5	6
27	Mar 26.83	Apr 9.76	Th	Apr 11	F**
28 ^x	Apr 13.68	Apr 27.62	Tu	Apr 28	W
29	Apr 2.82	Apr 17.21	Su	Apr 18	M
30	Mar 22.84	Apr 6.93	F	Apr 8	S
31	Apr 10.58	Apr 25.94	Th	Apr 27	1 Friday
32	Mar 29.95	Apr 14.47	M	Apr 15	Tu
33	Apr 17.90	May 3.29	Su	May 4	M
34	Apr 7.58	Apr 22.40	Th	Apr 23	2 Friday
35 ^x	Mar 28.27	Apr 11.43	M	Apr 12	Tu
36 ^x	Apr 15.21	Apr 29.19	Su	Apr 30	M
37 ^x	Apr 4.56	Apr 18.59	Th	Apr 19	F

Midst of
the Week

* Moon dates are taken from Ginzel's Chronologie. In the ancient lunar month, the new moon always occurs toward the end of the month, and the full moon, toward the middle.
 ** This spring Friday does not come into the seventieth week because the years run from fall to fall.

Demonstration. On account of the fact that the ancient Jewish month always began with the appearance of the new moon crescent on the western horizon at sunset, or soon after, there are only two positions available for the ancient passover date--either on the full moon, or the day after. In the foregoing table, the passover date--either fourteen or fifteen Nisan--cannot be made to coincide with the full moon date, because in many years, like 28, 35, 36, and 37, the first day of the month with its new moon crescent would then come either before, on, or soon after the very day of conjunction (column 2), and therefore so near to the sun that the new moon could not possibly be seen.

For the same reason, neither can the passover on fifteen Nisan be consistently made to coincide with the Jewish day after full moon (column 5). For example, in the year 28, the difference in time between new moon (April 13.68) and the day after full moon (April 28), is 14.32

the new moon always occurs toward the end of the month, and the full moon, toward the middle.

days. How could 15 whole days be thrust into a period only a little over 14 days long? Thus the calendar would many times in each century face disagreement with the new moon.

Hence the rule is imperative that in every year with a short waxing period in Nisan, there must always be less than 15 calendar days between new moon and the day after full moon. And this fact governs all the other years in placing the passover on the fourteenth day of the first month, on the day after full moon.

This calendar regulation of placing the passover date on fourteen Nisan on the day after full moon is the only rule that works in harmony with the actual position of the new moon. Hence, obviously, the ancient Jews, who observed the moon, and conducted an astronomical court in Jerusalem, must have dated their passover likewise.

On the basis of the foregoing argument, only two 14-Nisan Fridays occur in the period of Daniel's seventieth week--in the years 31 A.D. and 34 A.D. Prophecy chooses the year 31 A.D. in stating that the Messiah would die in the "midst of the week." And with this prophecy astronomy and the calendar are in full agreement, and so is also the reckoning of the Spirit of prophecy.

I am sure that Professor ----- will be glad to hear from you if you decide to write again. I also shall be glad to know how you all come out who are studying this problem. If you have any more questions, or do not understand my line of reasoning, please let me know.

Yours very sincerely,

Grace Amadon

April 14, 1943,
4 Crescent Place,
Takoma Park, Md.

Chet Green
Box 613
Wapato, Wn.
May 2, 1943

Dear Sr. Amador,

Thank you so much for the information you sent me on crucifixion date. I have one or two more questions to ask you and perhaps more before I finish this letter and mail it.

I didn't write much except a few questions puzzling me at the time which now have been answered, almost everyone. But since you've been so kind as to do as much work as you have for me I'll tell you a little of my problem knowing it will be of interest to you.

The reason I was interested in this subject is because it is taught, by the group known as Shepherd's Rod, not that Christ was crucified Wed. or Fri. but Thurs! No, that isn't it - he was seized Thursday early morning instead of Fri. as we have it. Have you heard of the teaching of Shepherd's Rod in this regard? You'll find it in a tract called "Sign of Jonah" and also in Shepherd's Rod Vol. II about page 20-24.

Now, I'm not a Shepherd Rod believer, tho' I have now ~~14~~ fourteen (14) relatives down

at Mt Carmel Center, Waco, Texas which is their head quarters. This subject I've been interested in because it is not too involved and is taught by S. R. (Shepherd Rod) so clearly different from D.A.; G.C. and P.P, not to mention Luke & John and Moses' books.

I've met their Elder E. T. Wilson, and I was on an uncertain defensive a great share of the time and that before my brother when he was taking up with S.R. or had taken up with^{it}. I've no enmity for E.T.W., in fact, I admired his skill and liked him personally, but I've wanted to get to the absolute bottom of one topic at least so I can get him to teach me that study next time instead of wustling with some portions of Q.T. We have no definite teachings on. In the latter case everything one says seems like merely an attack on S.R. rather than a defense of truth. In this topic there is a definite, easily-established, truth to defend.

I've written my brothers at Mt Carmel several rather lengthy letters on this topic, with a definite challenge to them. They are reasonable

and sincere Christians, but too utterly loyal to be easily turned now they've been convinced S.R. had the truth. The challenge is this: they have to harmonize S.R. with Bible & Sp. of Pr. on this topic or see that there is something wrong with S.R. I hope to shake them on that basis.

My Dad sent me from College Place a nine-page typewritten article entitled "Three Days and Three Nights" some S.D.A. has written which is very good. There is no other identification - is it one you are familiar with? It is like your discussion of the subject but is aimed directly against S.R. I believe this topic is the weakest point of S.R. Victor Houtuff [Elijah, David - antypically of course] the self-proclaimed successor to E.D. White is infallible, teaches all prophetic interpretation must come through inspiration i.e. himself, and so can not back out of this teaching.

Well, thanks again for your letter. My questions will follow on a separate sheet.

Sincerely,
Chad Green

Chet Green
Box 613 Wapato, Wn
May 2, 1943

Question 1:

In the table you sent me data should April 13:68 be figured from 6 P.M. or 12 P.M.? That is would it be 10:20 A.M. or 4:20 P.M.?

Question 2:

I've read carefully your article several times and if you've made it clear I didn't get it: How do you understand last clause of John 18:28? Was their "eating" of Passover refer to Passover lamb?

Question 3:

I don't know if this comes within the scope of your research but:

How does the feast of Nisan 15 commemorate the leaving of Egypt? Didn't they leave on the 14th? On the same day (Jewish reckoning) they ate Passover?

Question 4:

Was three days + three nights seventy-two full hours or thirty-six i.e. Fri. eve. burial to Sun. morn before & sunrise.?

DRAWER 128
Chet Green Box 613
College Place
Wapato, Wn. May 20, 1945

Dear Miss Amadon,

I cannot ~~way~~ wait for a reply to my second letter to you before I address this third one. In fact as I was writing to you last night I ran across an idea that seems to me to settle it that the Passover was eaten on the 15th of Nisan, and that the reference to the 14th must be merely to the slaying of the lamb on the afternoon (late) of the 14th and not to the eating on that day.

There were serious objections to that view, I felt, even though I've found some S.D.A. leaders & authors did or do believe it. One is, frankly, your position which I could not think you take unadvisedly, and I still can hardly believe but that when I review this aspect again (for the tenth time) I'll see some point in the reasons you give that makes necessary to take "entering evening of 14th" view.

Another objection: I find it hard to see how 14th can be called Passover unless it actually was on the 14th that the Angel "passed over". I can't see why the slaying of the lamb on the late afternoon would entitle 14th to that title, as much as the "passing over" would to the day when the Angel "passed over".

But there remains two inspired statements that seem inescapable. Patriarchs and Prophets, page 281 line 3, 4. says Israelites left Egypt before the morning broke. (This is in line with my understanding of Bible record, also.) Numbers 33:3 says they left on the 15th. The number or word "fifteenth" is not a copyist error for it also says "on the morrow after the Pass over." The Jew Israelites left Israel on 15th, and that must have been the very morning after eating and not 24 hours later for P.P. 280 shows Pharaoh called Moses at night and told them all

to depart "out of the land in haste." Waiting 24 hours would not fill that description.

I'm more than pleased with the help I've received from you on this question, both in personal letter and in the copies of the Ministry, May & June 1942, which I now have. And this point I'm referring to now (above) is beside the main point issue i.e. Wednesday or Friday crucifixion, upon which point there can be no mistake. ^{As you have made very clear.} However, one reason I'm interested in every branch of the question is that I may be in a position to present the a truth, with certainty of sure knowledge, to my brother, a Shepherd Rod's ^{adherent}, rather than being in the position merely of one who attacks the Shepherd's Rod view (which I've been able to do now for some time).

Your Brother in Christ,
 Chet Green

P.S. Please address me Drawer 128
 Hope to hear from you soon. College Place, W.V.

Brother Chet Green,
Drawer 128,
College Place, Wash.

Dear Brother Green:

I am sorry that I have been unable hitherto to have answered your letter of the 2nd inst. And now your second letter has come asking about the Jewish date of crucifixion Friday. Enclosed are some articles on these subjects which will answer some of your questions. You will find the decimal date discussed on page 12 of the mimeographed article. John 18:28 is best explained as follows, I believe:

The passover referred to could not be the paschal lamb, for both John and the Synoptists describe a paschal lamb supper at the evening beginning of crucifixion Friday. Neither could it have been a passover sin offering, which was sometimes eaten by the priests in the case of individual sin (Lev.6:25, 26), but which was offered only on the 15th (Num. 28:17-22), and not on the 14th. But, it could have been a passover peace offering which could be offered any time. However, when the peace sacrifice was offered, the priests had to eat their "breast and right shoulder" the same day (Lev.7:15). This law would account for the hesitation of the Jews in John 18:28, some of whom were priests (John 18:35), against becoming levitically unclean.

In Josiah's passover in 2 Chron. 35:14, we see these peace sacrifices offered on the 14th day of the first month, and the Levites hurried to finish the ceremonies all on "the same day" (verse 16), for they were busy offering the fat until night.

Obviously, the peace offering was propitious on the 14th day of the passover feast, but the priests had to be ready for the people. How tragic it was that the priests themselves should be ^{thus} active in the condemnation of Jesus!

With regard to question 3, do not forget that there were about two million people--probably more--that had to leave Egypt, together with their flocks and herds. Even if the multitude started by morning of the 14th, in harmony with "Patriarchs and Prophets," there was none too much time for a complete exodus to occur on the official 15th, when they departed from Rameses. Cf. also Ex.12:22.

Your question 4 with reference to Jonah is easily answered, it seems to me, if you get the symbolism correct. You might state the argument as follows:

As Jonas was three days and three nights in the "heart" of the sea (Jonah 2:3, margin), which was a symbol of Syria and its capital Nineveh, even so would the Son of man be three days and three nights in the precincts of Jerusalem, in the very heart and midst of Jewish power and jurisdiction.

Obviously, the three days must have been Thursday, Friday, and Saturday; and the three nights, Thursday night, Friday night, and Saturday night. But there is no evidence implying that Jesus was in the grave all of this time any more than that Jonah had departed life while in the great fish under the sea. During the first half of the time outlined by Jesus, He was being trailed by Judas, then occupied with the paschal ceremony, arrested, tried, and nailed to the cross. But at no time was He in the midst or in the "heart" of the literal earth, or even under it. For His burial was above the earth in the tomb. Furthermore, in no sense is the grave the antitype of the Hebrew word for "heart." When used as such, many scriptures are contravened as to their real meaning.

In my own opinion, the word "sea" in Matthew 12 is a symbol for a gentile nation, like the sea in Daniel 7 and Revelation 13, while the word "earth" is a contrasting symbol for the Jewish nation, which was the most responsible for the crucifixion of Jesus (John 19:11).

With regard to your question regarding the Jewish date of crucifixion Friday, study over again the slip of citations here enclosed from the Spirit of prophecy. They are reassuring. Ex.30:8 shows that the Hebrew phrase at even, or literally "between the evenings," when the paschal lamb was slain, was the same point of time in which Aaron lighted the lamps, for the evening incense and the evening burnt offering (Num.28:4). The other burnt offering was conducted in the morning. One lamb represented consecration and atonement at the beginning of the working hours, while the other corresponded to consecration and atonement at the beginning of the night, or hours of rest. But both lambs belonged to one and the same day. Therefore, the passover lamb, being slain "between the evenings," must have been offered at the beginning of a new day.

If you will study carefully the table in the JBL article on page 251, the astronomical argument will tell you that a passover on 15 Nisan frequently interfered with the first appearance of the new moon, in other words, the calendar new moon phasis would be made to appear before the literal moon could actually be seen. Study this argument through, and please write me again if you have any more questions.

Am sorry that my letter is delayed, and please believe me, I shall be interested to know how you come out in your own mind.

Yours very sincerely,

May 26, 1943,
4 Crescent Place,
Takoma Park, Md.

Sent
Desire of Ages,
pp 77, 285

Great Commentary,
p. 379.