

The WATCHMAN Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

July 1, 1943

Miss Grace Amadon
General Conference of S.D.A.
Takoma Park, Washington, D.C.

Dear Sister Amadon:

Several months ago Brother Froom sent me a copy of your interesting and instructive treatise entitled "Ancient Jewish Calendation" with the recommendation that I read the material over and present any constructive criticisms that I may have to offer. Because I have been transferred to the editorial post of the Southern Publishing Association, I have had a considerable amount of work to do since I received this treatise. Therefore I have taken more time perhaps than may appear to be necessary for the study of your material.

I have carefully and studiously gone through it and have made notes on some points. I intend to compile them shortly and submit them to you and Elder Froom for your consideration. It may be that you will find something of value in them. As I check over my notes I find that there is one point on which I need further information in order to fairly evaluate your work. On page 232 you give the following data for the April passover date which you suggest:

<u>A.D.</u>	<u>Conjunction</u>	<u>1 Nisan</u>	<u>Day of Week</u>	<u>Tr. Period (Days)</u>
31	Apr. 10.58	Apr. 14	Sat.	3.19

<u>Full Moon</u>	<u>14 Nisan</u>	<u>Waxing Period (Days)</u>
Apr.25.94	Apr.27	15.36

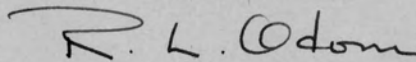
I would appreciate it very much if you would give similar data for the March passover date so that a comparison may be made between the two. I am fully aware of the fact that your preference is for the later date. Nevertheless, the astronomical data pertaining to the early date, which some have contended for, ought to be shown so that this information can be taken into consideration.

Miss Grace Amadon -- 2

As soon as I get this information from you, I will forward to you my appraisal of your arguments.

I think the subject is a very interesting one, and I hope that as a result of your investigation we may arrive at some very definite conclusions relative to the date of A.D. 31 as the year of the crucifixion of our Lord.

Respectfully yours,

A handwritten signature in cursive script that reads "R. L. Odom". The signature is written in dark ink and is centered below the typed name.

R. L. Odom

RLO/ee

The
WATCHMAN
Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

August 17, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Sister Amadon:

When I wrote you last I took your manuscript entitled "Comments on the 1844 Chronology" home with me to read. I am deeply interested in your chronological studies, and have read this document with interest.

I am quite convinced that the Karaite mode of reckoning was used in the computation of the date of October 22, 1844, as being the time when the 2300 days expired. I believe, too, that the crucifixion date was April 27, 31 A. D.

I wish it were possible to spend several hours with you and go over this subject with you personally. It is much more easy to clear up difficulties by conversation than by writing, but since I do not have the opportunity of discussing it with you personally, I must attempt it by mail.

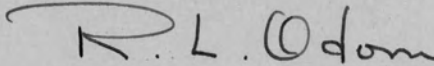
Enclosed are a few pages of suggestions relative to your particular document entitled "Comments on the 1844 Chronology." This is not the more detailed write-up which I am working on as a discussion of the subject as a whole. I just returned yesterday from the West Virginia camp meeting and am not able at the present time to give you more than these suggestions enclosed with this letter.

I am aware of the fact that my criticisms in this particular instance may seem destructive, but they are intended, Sister Amadon, to point out the weaknesses of your argument with the hope that you will eliminate such as may be undesirable, and will strengthen those that are weak. It will be worth your while to base your case on the most solid arguments possible. In a proposition of this kind one must secure sound and reliable evidence as a basis.

Miss Grace Amadon - 2 -
August 17, 1943

I hope these suggestions will be helpful and that God will bless you as you continue with your studies. I suggest that you pass them on to Brother Froom for perusal, for I know that he is greatly interested in this subject. He has given me some very fine material that shows clearly that the pioneers of the Advent movement did use the Karaite mode of reckoning in computing the 1844 date.

Respectfully,

A handwritten signature in cursive script that reads "R. L. Odom". The signature is written in dark ink and is positioned below the word "Respectfully,".

R. L. Odom

RLO/e

SUGGESTIONS CONCERNING "COMMENTS ON THE 1844 CHRONOLOGY"

Page 15:

Why not identify Theophilus more specifically? There were at least six other men by that name who were connected with early church history, some of whom were prominent writers. I suggest: "Theophilus, bishop of Alexandria," etc.

Why not quote directly from his work? As it is, his testimony is given as quoted by Bucherius, which smacks of being hearsay evidence. In J. P. Migne's "Patrologia Graeca" and "Patrologia Latina" can be found most of the works of the early ecclesiastical writers.

Page 15:

The following statement is made: "In the well known letter of Constantine to the churches at the time of the Nicean Synod, he accuses the Jews of antedating the Nicean equinox (March 21) in the observance of their Passover."

Why not quote directly from the source where the epistle of Constantine is found? It appears in "The Life of Constantine" (Bk.3, chaps. 17-20) by Eusebius, bishop of Caesarea (See "Nicene and Post-Nicene Fathers," new series, Vol. 1, pp. 524, 525) and is copied from Eusebius' work by Theodoret ("Ecclesiastical History," Bk. 1, chap. 10).

In the English text of Eusebius' work (referred to above), the emperor says of the Jews that "they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year."

It is my opinion that you have not presented clearly the case of the Jews. The average reader may infer that you mean to say that every year the

Jews celebrated the Passover twice. The facts are that, as a rule, they celebrated the Passover but once a year. They "sometimes" erred in their computations of the Nisan new moon and the vernal equinox, with the result that the 14th day of the moon fell the day before the equinox. Hence, they sometimes celebrated the Passover twice in one solar year, and consequently would not celebrate it at all in the next one. For this reason a large group of Sunday-keeping observers of Easter adjusted their celebration to the 15th of the moon instead of the 14th, so as to be certain not to have this feast fall twice in one solar year.

Ambrose, bishop of Milan, wrote (Ad Aemil. Episc., 83) about 387 A. D. that the Jews did celebrate the Passover on March 20 of that year.

Page 17:

It is a great mistake to use the quotation attributed to Ignatius, bishop of Antioch. The epistle from which the quotation is taken belongs the longer recension of the Ignatian Epistles, which now is repudiated by both Protestant and Roman Catholic scholars as being fraudulently interpolated. For this reason Elder J. N. Andrews and other writers, in discussing the arguments advanced in support of Sunday observance, have ardently attacked any defense of Sunday that is based on the longer recension. The last sentence of the paragraph from which the quotation is taken declares that "the Lord's day contains the resurrection."

The Ignation Letters are so involved with fraud and doubt that it is very difficult to say what he really did write. For my part, I cannot accept such testimony in support of the crucifixion date. If such material from the longer recension is being presented to the students at the seminary, it will certainly produce an unfavorable reaction to your cause when some men in the field find it out.

I have gone over the story many times in my study of the Sabbath question, and I find that the date which you assign him is not the most acceptable. Those who place Ignatius writings at a date as early as 107 A. D. are generally those who strive to connect the doctrines of those epistles with apostolic times. Conservative scholars assign the letters to a date somewhere between 110 and 117 A. D. (See "Encyclopedia Britannica," 1941 edition, Vol. 12, p. 74, col. 1 (top), art. "Ignatius.")

In "The Ante-Nicene Father" (Vol. 1, p. 70) appears the longer recension of the Ignatian Epistles, and beside it is the shorter (sometimes called "the middle") recension for the sake of comparison.

It would be wise to eliminate entirely the quotation attributed to Ignatius. Such testimony is practically worthless. If it could be proven that he really did say what is attributed to him, it would be of little worth. It would be merely his own opinion. Nothing is given in the passage to show that he believed that the crucifixion fell on April 27, 31 A. D.

On Page 17:

A quotation is given from Eusebius of Caesarea, which is admittedly his. Nothing is presented, however, to show that he accepted April 27, 31 A. D. as the date of the crucifixion.

In his "Ecclesiastical History" (Bk. 1, chap. 5) Eusebius places the birth of the Lord in the 42nd year of Augustus, and in the 28th after the subjugation of Egypt by him. In a footnote on this point ("Nicene and Post-Nicene Fathers," Vol. 1, p. 88, col. 2), I read: "Eusebius here makes the reign of Augustus begin with the death of Julius Caesar...and he puts the birth of Christ therefore into the year 752 U. C. (2 B. C.)....Eusebius gives the same date in his 'Chron.' (ed. Schoene, II, p. 144)."

I do not have Eusebius' "Chronicon" at hand to verify this. But in his "Ecclesiastical History" (Bk. 1, chap. 13) he gives the Edessene date of the Lord's death as being the 340th year. A footnote to this says:

"According to the 'Chronicle' of Eusebius (ed. Schoene, II, p. 116) the Edessenes dated their era from the year of Abraham 1706 (B. C. 310), which corresponds with the second year of the one hundred and seventeenth Olympiad (or, according to the Armenian, to the third year of the same Olympiad), the time when Seleucus Nicator began to rule in Syria. According to this reckoning the 340th year of the Edessenes would correspond with the year of Abraham 2046, the reign of Tiberius 16 (A.D.30); that is, the second year of the two hundred and second Olympiad (or, according to the Armenian, the third year of the same). According to the 'Chronicle' of Eusebius, Jesus was crucified in the thirteenth year of Tiberius (the year of Abraham 2048 A.D.32), according to Jerome's version in the eighteenth year (year of Abraham 2047 A.D.31). Thus, as compared with these authorities, the 340th year of the Edessenes falls too early. But Tertullian, Lactantius, Augustine, and others put Christ's death in 783 U. C., that is in 30 A. D., and this corresponds with the Edessene reckoning as given by Eusebius."
—Nicene and Post-Nicene Fathers," Vol. 1, p. 102.

If Eusebius' testimony is of any value, it must be shown that it proves the date of the crucifixion of Christ to be the one we maintain—April 27, 33 A. D. Otherwise, his statement is of little value as long as it refers to another year date.

On Page 17:

It is said that "Even the Catholic church has had to change her assumed Friday crucifixion on April 3, 33 A. D. to another date."

That statement is not correct. I have searched in vain to find in Roman Catholic writings a definite official date for the crucifixion of Christ.

There is a variety of private opinions among writers of that church. The "Catholic Encyclopedia" (Vol. 3, p.737, col.1), in its article "Chronology," is vague, saying that the right year must be chosen from the years 29, 30, and 33 A. D.

A new book, entitled "The Christian Calendar and the Gregorian Reform" (Fordham University, 1941), by the Jesuit Peter J. Archer, goes into the matter of the Easter dates and the mode of computing them. The appendix of the work is headed thus: "Passover in the Years A.D. 25 to 33." His final conclusion is: "The resurrection occurred either on Sunday, April 21 of the year 26, or on Sunday, April 5 of the year 33."--Page 122.

The dates given are of the Julian calendar. If April 5 were accepted as the resurrection date, then the crucifixion date would be April 3.

I recall distinctly that when I was in Europe in 1933, that year was celebrated as the 1900th anniversary of the passion of the Lord. The pope himself declared it a holy year and personally performed official acts in Rome in celebration of it, which shows that the Roman Church does accept 33 A. D. as the year date of the Lord's death. The month and the day of the month are matters on which no official declaration appears to have been made.

On Page 18:

Thomas Shaw is quoted as saying that around Jericho the barley harvest in 1722 was ripe and reaped, in the second week of April, New Style.

There are many testimonies of men saying that around Jericho barley at times is ripe and reaped in the latter part of March, New Style. In my study of the subject, I became interested in the correspondence of the flooding of Jordan to the barley harvest, as shown in Joshua 3:15 and 1 Chronicles 12:15.

Joshua and the Israelite celebrated the Passover at Gilgal (Joshua 5:10) soon after they crossed the swollen river. One writer, who has spent 25 years in Syria and Palestine as a missionary, declares that he was in Jericho on April 1, when the river was risen, and that the barley harvest around Jericho had already been reaped at that date. It seems to me that it ought to be conceded that barley may be ripe around Jericho prior to April.

Special Suggestions:

Since we know that the pioneers of the Advent Movement used the Karaite mode of reckoning time for fixing upon October 22, 1844, as the date when the 2300 days expired, definite testimony ought to be presented to show what the rule of the Karaites was in computing the Passover date. We need some quotations directly from Karaite writers of authority, and their statements ought to be corroborated by scholars of repute.

Care needs to be had in presenting the practice of the Jews' plan of computing the Passover date. About 359 Hillel II published the present mode of computing the Jewish festivals, which was adopted by Jewry between 360 and 500 A. D. But the story of the Easter controversy in the church in the 2nd, 3rd, and 4th centuries (particularly the statements of Hippolytus, Anatolius, Constantine, etc.,) shows that long before Hillel II the Jews had adopted an erroneous mode of time reckoning. This matter needs to be well studied in order to determine clearly what rule the Jews then followed, and to show when they departed from the correct one.

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NASHVILLE, TENNESSEE

September 24, 1943

Miss Grace Amadon
General Conference of S.D.A.
Takoma Park, Washington 12, D.C.

Dear Miss Amadon:

Having carefully read your interesting treatise entitled "Ancient Jewish Calendation," I wish to assure you that I believe that your computation of the date of the crucifixion of Christ as being Friday, April 27, A.D. 31, is correct.

I am aware of the fact that in writing up this material for a publication that is not of our denomination, you could not avail yourself of the writings of the Spirit of prophecy and the source material of the great second-advent movement. Your readers were largely people who would not appreciate their value.

You have made a valuable contribution to our study of biblical chronology, and I heartily recommend that you continue your work until you have the crucifixion date solidly established upon good authority.

The three propositions which you have set forth on pages 272 and 273 as arguments for a late passover season in the year 31 A.D. have been carefully studied. I believe that these points need careful reconsideration.

As separate articles I am passing on to you some observations which you may find helpful in your study of the subject. They are largely items drawn from the Spirit of prophecy, the Bible, and a few Advent sources.

A little later I will send you one more article in connection with this subject, in which I will give you some data concerning the New Moon Festival and the computation of the date for beginning the lunar month.

Be assured of my best wishes for your success as you continue this study, and I shall be delighted and interested to follow your good work step by step.

Respectfully,

R. L. Odom

R. L. Odom

RL0/ee

#1

GENERAL OBSERVATIONS ON THE DATE OCTOBER 22, 1844, AND ITS RELATION
TO THE DATE OF THE LORD'S CRUCIFIXION

Miss Grace Amadon's computation of the date of the crucifixion of Christ as being Friday, April 27, A.D. 31 is, in my opinion, correct.

To state the case briefly, it is simply a matter of taking October 22, 1844--the date finally fixed upon for the termination of the prophetic period of the 2,300 days mentioned in Daniel 8:14--and counting back by lunar months to the passover date of A.D. 31.

The first problem raised by this proposition is that of establishing the certainty of the date of October 22, 1844.

Seventh-day Adventists generally accept the autumn of 1844 as the time of year when the prophetic period of the 2,300 days terminated. This is commonly taught by us in sermons, Bible studies, books, and periodical articles.

The specific date of October 22, 1844, is not so commonly emphasized in our current expositions of Daniel 8:14. The reason for this is doubtless because of the fact that its establishment as a certainty involves a considerable amount of careful study and detailed explanation, which is not necessary for general evangelistic work. Very few of us have taken the pains to discover why that specific date--October 22, 1844--was fixed upon by the pioneers of the Advent Movement as the exact time when the 2,300 days of Daniel 8:14 expired. It must be confessed that the majority of us ministers and teachers have not given this matter the consideration it deserves, and because of this we have not seen its value as the key for solving several important problems of biblical chronology.

Therefore, it is fitting that we review briefly the experience of the pioneers of the Advent Movement in order that we may see how they came to fix

upon October 22, 1844 as the correct date as the termination of the prophetic period of the 2,300 days.

Because the writings of Mrs. E. G. White are accepted as an authority among us, several quotations from her pen provide data for a study of the subject. She says that "Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844."--"The Great Controversy Between Christ and Satan," pp. 328,329.

In another work she says: "The period of the second advent was thought to be in the year 1843."--"Testimonies for the Church," Vol. 1, p. 38. (See also "Life Sketches of Ellen G. White," p. 47; and "Christian Experience and Teachings of Ellen G. White," p. 38.)

She also tells how this computation was made, saying:

"Our calculation of the prophetic time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 were supposed to terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away, and the Saviour had not come."--"Testimonies for the Church," Vol. 1, p. 52. (See also "Life Sketches of Ellen G. White," pp. 57,58; and "Christian Experience and Teachings of Ellen G. White," p. 49.)

There may seem to be a contradiction between the first statement quoted from Mrs. White and the two which follow. The first one says that they expected the Lord to come "in the spring of 1844." The second says that they expected the second advent to occur "in the year 1843." The last one says that they supposed that the 2,300 days would "terminate with 1843" and that they "looked to the end of this year for the coming of the Lord." How can this apparent contradiction be satisfactorily explained? The following note solves this difficulty. Although it was not penned by Mrs. White herself, it was published and circulated as a note of explanation in one of her books at least 30 years

before her death, and we may believe that it was done with her consent and approval. It reads as follows:

"Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter."--"The Spirit of Prophecy," Vol. 4, p. 497, Appendix, Note 4. (Pacific Press, Oakland, Calif., 1884.)

This statement is also found in "The Great Controversy Between Christ and Satan," edition of 1888, Appendix, p. 681, Note 3.

Thus the year 1843 was computed by an ancient method of reckoning as ending in the spring of 1844. What that ancient method of reckoning was remains to be seen. Before we consider that, let us trace the experience of the pioneers of the Advent Movement until we see how they came to shift their computation of the date of the termination of the 2300 days from the spring of 1844 to the autumn of that year.

Mrs. White tells in the following sentence something of the reaction that the early Adventists felt when the Lord did not appear in the spring of 1844: "When the time passed at which the Lord's coming was first expected,--in the spring of 1844,--those who had looked in faith for His appearing were for a season involved in doubt and uncertainty."--"The Great Controversy Between Christ and Satan," p. 391.

She explains also how their hopes were revived, saying: "It was not at first perceived that if the decree [of the king of Persia] did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B.C., and therefore the prophetic period must reach to the fall of the year 1844."--"Testimonies for the Church," Vol. 1, p. 52. (See also "Life Sketches of Ellen G. White," p. 58; and "Christian Experience and Teachings of Ellen G. White," p. 50.)

In another work she gives a more detailed explanation on the same point:

"In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. The 2300 days of Daniel 8:14, which all believe to extend to the second coming of Christ, had been thought to end in the spring of 1844; but it was now seen that this period extended to the autumn of the same year, and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage (of Matthew 25:1-13), whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found that they were really to close, such a cry was raised, in the very words of Scripture: 'Behold, the Bridegroom cometh; go ye out to meet Him.'" --"The Spirit of Prophecy," Vol. 4, p. 248.

It ought to be noted that Mrs. White speaks of the autumnal date of 1844 as "the correct position." In the following paragraphs Mrs. White gives a still more detailed explanation of the fixing of the date, and specifically says that it fell on October 22, 1844. She says:

"In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found they extended, the message was proclaimed in the very words of Scripture, 'Behold, the Bridegroom cometh!'"

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B.C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

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

"The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul, 'Christ our passover is sacrificed for us.' (1 Corinthians 5:7.) The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all His people, 'Christ the first-fruits; afterward they that are Christ's at His coming.' (1 Corinthians 15:23.) Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

"These types were fulfilled, not only as to the event, but as to the time. 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.' (John 3:16.) That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept' (1 Corinthians 15:20), a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body,' (Philippians 3:21.)

"In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed

that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented, that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible."--"The Great Controversy Between Christ and Satan," pp. 398-400.

Speaking of the date fixed in the spring of 1844 by the early Adventists, Mrs. White declares that scholars of that time did not question the calculation of the time for the termination of the prophetic period of the 2,300 days. She says:

"God tested and proved His people by the passing of the time in 1843. . . The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ's coming. Scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time."--"Testimonies for the Church," Vol. 1, pp. 52, 53. (See also "Life Sketches of Ellen G. White," p. 58; and "Christian Experience and Teachings of Ellen G. White," p. 50.)

And when referring to the date the pioneers finally fixed upon, Mrs. White not only declares that their computation of it "stands without impeachment," but affirms it to be folly to attempt to fix upon any other date. She says:

"The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds

away from the present truth, but throw contempt upon all efforts to explain the prophecies."--"The Great Controversy Between Christ and Satan," p. 457.

Having reviewed the experience of the pioneers of the Advent Movement in the matter of computing the date for the termination of the prophetic period of 2,300 days, as it is recounted in these plain statements of the Spirit of prophecy, let us note what method was used to ascertain the correct date.

In this connection we should read again the note already quoted as appended to one of Mrs. White's works:

"Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter."--"The Spirit of Prophecy," Vol. 4, p. 497, Appendix, Note 4.

It is seen by this statement that the ancient method of reckoning used was one which held that the biblical year commences "at the first new moon after the vernal equinox." This method of computating sacred time does not agree with that which is generally employed by Christian and Jewish chronologers today. These in computing the Passover dates of past centuries, maintain that Abib (Nisan) is the first lunar month of the sacred year, ^{beginning with the new moon} ~~coming~~ immediately before or on the ^{date} ~~time~~ of the vernal equinox, and that the Passover date falls on the first full moon coming on or next after the vernal equinox. Therefore, the pioneers of the Advent Movement did not follow the method employed generally by Christian and Jewish chronologers today.

Where did they get their method of reckoning sacred time? They adopted the method employed by the Karaite Jews. The Karaites (sometimes spelled Caraites) are a Jewish sect which adheres to the strict letter of the Holy Scriptures, and reject oral tradition, especially the Talmud. This Jewish movement is said to have arisen at Baghdad about the middle of the eighth century A.D., under the leadership of Anan ben David. The controversy between

the Karaites and the Rabbanites, who adhered to traditional Judaism, continued through the Middle Ages.

One of the main issues between the Karaites and the Rabbanites was the regulation of the calendar. The Karaites charged the leaders of the Jews with having reformed the calendar in such a way that the biblical mode of computing the year, and consequently the fixing of the time of the sacred feasts enjoined in the Mosaic law, had been abandoned. The result, they alleged, was that the festivals ordained by God were not being celebrated at the proper time. For this reason they adopted what they claimed to be the ancient method of computing the beginning of the sacred year. (Jacob Mann, in his "Texts and Studies in Jewish History and Literature," Vol. 2, p. 468 and elsewhere, has preserved some of the discussions that were held between the two parties on this subject of the Jewish calendar reform.)

A modern authority has stated the Karaite position in these brief words: "Of Anan's other innovations special mention may be made of his reconstruction of the calendar: he bade his followers determine the months according to the earlier method, i.e., observation of the new moon, and fix the intercalary month in view of the condition of the crops."--"Encyclopedia of Religion and Ethics," Vol. p. 663, Art. "Karaites."

Suffice it to say, at this juncture, that the Karaites contended that the intercalary month of Veadar should be inserted into the calendar at the proper time and for the sole purpose of keeping the sacred feasts in line with the Palestine^{ian} harvest season^s with which the festivals were related. This the rabbins had failed to do after those hectic days from A.D. 70 to 135, when the Roman armies desolated Jerusalem, destroyed the temple, dispersed the Jewish nation, and even (during the reign of Hadrian) forbade the Jews to observe the Sabbath and celebrate the yearly feasts. When, as result of this confusion, the Jewish leaders adopted the new method of regulating the sacred year, they followed a strict astronomical mode of reckoning time without specific regard

for crop conditions in Palestine. This new method of computation was published by Hillel II, sometime between A.D. 360 and 500, and it is the present method of computation followed by most of the Jews today.

For example, according to the Rabbanite method of computation, the month of Abib (Nisan) began on Tuesday, March 13, in A.D. 31. According to the Karaite reckoning, it began a month later, i.e., on Sabbath, April 14. According to the Rabbanite reckoning the Passover of A.D. 31 fell on Wednesday, March 28. According to the Karaite computation it fell on Friday, April 27, of that year.

Are we sure that the pioneers of the Advent Movement employed the Karaite method of reckoning time for ascertaining the end of the year 1843, and for calculating that the 10th day of the 7th Jewish month fell on October 22, 1844?

Yes, the early Adventist literature shows that the Karaite mode of computation was "the ancient method" which they used. For example, Sylvester Bliss, in his "Memoirs of William Miller," wrote as follows:

"For a few months previous to this time [September, 1844], the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Karaite Jews, fell on the 22nd day of October."--Pages 269, 270. (Published by Joshua V. Himes, Boston, Mass., 1853.)

This same statement is repeated in "Sketches of the Christian Life and Public Labors of William Miller," p. 295, by Elder James White. (Battle Creek, Michigan, 1875.)

Confirmation of Bliss' statement that the computation followed was that of the Karaite Jews, may be seen in the article by Whiting in The Midnight Cry of April 27, 1843; ⁱⁿ an editorial in the Signs of the Times, of July, 1843; and ⁱⁿ an editorial in the Advent Herald, of November 27, 1844.

Because October 22, 1844 is the date accepted as the 10th day of the seventh Jewish month, it is a simple matter to find out when the first day of the first Jewish month began in that year. First, let us add up the days for the first six Jewish months and add to the total the first ten days of the seventh month:

29	days	--	the	whole	of	Adar	(Nisan)
30	"	--	"	"	"	"	"
29	"	--	"	"	"	"	"
30	"	--	"	"	"	"	"
29	"	--	"	"	"	"	"
30	"	--	"	"	"	"	"
10	"	--	the	first	10	days	of
<hr/>							187 days

This may be checked astronomically. One lunation--the interval from one new moon to the next--is 29.53 days. Six times 29.53 is 177.18. Adding the 10 days of the seventh month to the 177.18 days of the previous six months, we have a total of 187.18 days. By deducting 187 days from October 22, 1844, we find that the first day of Nisan began on April 19. Because Nisan 1 fell so late after the vernal equinox, i.e., on April 19, 1844, we may reasonably conclude that the last lunar month of the previous year was Veadar, the intercalary month.

This harmonizes with the following statement from Joseph Bates: "We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April, down to 22nd October, 1844." --"Way Marks and High Heaps," p. 30. (See also the article by Gross in the Voice of Truth and Glad Tidings, May 5, 1845, page 24, cols. 1 and 2.)

In another work Elder Bates says: "Scripture testimony was also clear that every year begins with a new moon in the spring just fourteen days before the yearly Passover. See Exodus 12:1-6; 13:3,4. It was therefore settled that the 17th day of April, 1844, Roman time, was the close of the year 1843, biblical time."--"The Autobiography of Elder Joseph Bates,"pp. 293,294. (Battle Creek, Michigan, 1868.)

If April 17, 1843 marked the close of the Jewish year, that would mean that the first day of Nisan of the new year would fall on April 18. Thus we see a difference of one day in the date given for the beginning of the new year as stated by Elder Joseph Bates. Astronomical computation has shown that April 19 was the correct date.

It does not appear from my reading that the pioneers of the Advent Movement gave much study to the matter of the exact time of the crucifixion of Christ in A.D. 31. Nevertheless, I have found that Elder James White did hold that it occurred in the month of April, and this opinion of his supports Miss Amadon's conclusions. He says: "The first three and one half years of the 70th week ended in the first Jewish month (April) in the spring of A.D. 31."--Elder James White, "Sermons On the Coming Kingdom of Our Lord Jesus Christ," p. 133. (In "Our Faith and Hope," Tract No. 1, Battle Creek, Mich., 1870.)

#2

GENERAL OBSERVATIONS CONCERNING THE TIME OF THE PASSOVER

Josephus says: "In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the 14th day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover..."--Josephus, "Antiquities of the Jews," bk.3, chap. 10, sect. 5.

Philo Judaeus, a contemporary of Christ, says: "Moses dates the first month of the year's revolution at the beginning of the spring equinox."--Philo, "Life of Moses," bk. 2, chap. 40.

"In this month, about the 14th day, when the disc of the moon is becoming full, is held the commemoration of the crossing, a public festival called in Hebrew Pasch."--Idem.

Mrs. White declares: "The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April."--"Patriarchs and Prophets," p. 537.

"The time of the Passover corresponded to the close of March or the beginning of April."--"The Desire of Ages," p. 76.

Mrs. White clearly shows the relationship of the barley harvest to the Passover, saying: "The Passover was followed by the seven days' feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first-fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning

to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was his. Not until this ceremony had been performed was the harvest to be gathered."--"Patriarchs and Prophets," p. 539. Note especially the statement that "at the opening of the feast it [the barley] was beginning to ripen." Furthermore, it was necessary that a sheaf of this grain should be waved before the altar of God by the priest, and that not until this ceremony had been performed was the harvest to be gathered.

In giving the date for the celebration of the feast of Pentecost, the Lord said that the Israelites were to "begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." Deuteronomy 16:9. The Hebrew text says literally: "Seven weeks thou shalt count for thee; from to begin of a sickle in the standing grain, thou shalt begin to count seven weeks."

The feast of Pentecost, "called also the feast of harvest and the feast of weeks" ("Patriarchs and Prophets," p. 540), came 50 days from the offering of the first-fruits, on the second day of the feast of unleavened bread. This feast corresponded closely to the close of the wheat harvest. Sister White in the following statement indicates when the wheat harvest came: "At the time of wheat harvest, in May and June, no rain fell in the East. The sky was cloudless, and the air serene and mild."--"Patriarchs and Prophets," p. 615.

It seems from a statement made by Sister White that the ripened grain which made up the sheaf of first-fruits to be waved by the priest before the Lord as a thank-offering, was not gathered from one particular spot in the country, but perhaps from several. She says: "From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest."--"Desire of Ages," p. 786.

It would seem from this statement that the grain gathered for this sheaf

was not plucked from fields in the environs of Jerusalem, but from other places of the country and brought up to Jerusalem by those who went there to celebrate the Passover. Hence, it would be erroneous to say that the grain for the wave sheaf must of necessity come from the barley fields around Jerusalem.

It is interesting to note also that Christ died on the exact day of the Passover, and that the antitypical wave-sheaf ("the first-fruits of them that slept") was presented on the second day of the feast of unleavened bread. This may be seen from the following paragraphs:

"The types were fulfilled, not only as to the event, but as to the time. 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 the feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world' (John 3:16). That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept' (1 Corinthians 15:20), a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body' (Philippians 3:21)."--"The Great Controversy between Christ and Satan," p. 399.

"Christ arose from the dead as the first-fruits of them that slept. 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. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of the first-fruits was waved as a thank-offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it gathered into sheaves. The sheaf dedicated to God represented the harvest."--E.G.White, "The Desire of Ages," p. 786.

GENERAL OBSERVATIONS ON THE STATE OF THE WEATHER
AT THE TIME OF THE LORD'S CRUCIFIXION

Mrs. White makes several statements that throw light on the general state of the weather in Jerusalem at the time of the Paschal festivities of A.D. 31.

She states that the moon was "shining bright" when Christ went with His disciples to Gethsemane ("The Desire of Ages," p. 674; "The Spirit of Prophecy," Vol. 3, p. 89) ^{and} "from a cloudless sky" ("The Desire of Ages," p. 685; "The Spirit of Prophecy," Vol. 3, p. 94). This indicates that the weather was clear.

Mention is also made of "the still air" ("The Desire of Ages," p. 698) and the falling of the "heavy dew" ("The Desire of Ages," p. 689; "The Spirit of Prophecy," Vol. 3, p. 98). This indicates that there was no wind and that atmospheric conditions were calm and serene.

Jerusalem was then a "city of pilgrims' tents." ("The Desire of Ages," p. 685; "The Spirit of Prophecy," Vol. 3, p. 94.) It should be noted also that the Lord and His disciples spent several hours in the out-of-doors in the garden of Gethsemane. This indicates that the weather was not so very cold at that time.

Nevertheless, reference is made to "the chilling dew of night" ("The Desire of Ages," p. 687; "The Spirit of Prophecy," Vol. 3, p. 95), and to "the cold ground." ("The Desire of Ages," p. 687; "The Spirit of Prophecy," Vol. 3, pp. 95,98.) Because of the cold, the fire was built at the high priest's house, and around it Peter and others sat and this apostle so loudly denied his Lord (Luke 22:54-57; John 18:25). "In the court a fire had been kindled; for it was the coldest hour of the night, being just before dawn" ("The Desire of

Ages," p. 710). "The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall" ("The Spirit of Prophecy," Vol. 3, p. 108). This fire, therefore, was not kindled merely to give light, for we read that "Simon Peter stood and warmed himself." John 18:25. All of this indicates that although it was spring the weather was still cold enough to warrant the kindling of early morning fires.

GENERAL OBSERVATIONS ON THE POSITION OF THE MOON

AT THE TIME OF THE LORD'S CRUCIFIXION

On the night that Christ ate the Passover supper with His disciples, which was Friday night according to biblical reckoning, the "Passover moon, broad and full, shone from a cloudless sky as the Lord and His disciples made their way to the garden of Gethsemane." ("The Desire of Ages," p. 685; "The Spirit of Prophecy," Vol. 3, p. 94.) When the band of armed men had arrested Jesus and was returning to Jerusalem in the early morning, it was "very dark" and they were "guided by torches and lanterns." ("The Spirit of Prophecy," Vol. 3, p. 107; John 18:3.) At that hour the full moon was doubtless very low in the western sky, or had already set.

Three nights later, which was Sunday night according to biblical reckoning, Jesus and two disciples entered into Emmaus, which was "a little town eight miles from Jerusalem." ("The Desire of Ages," p. 795.)

"At length, as the sun was going down, the disciples with their companion arrived at their home." ("The Spirit of Prophecy," Vol. 3, p. 212.) "During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work." ("The Desire of Ages," p. 800.) Thus the sun had set when Jesus and the two disciples reached Emmaus. (Luke 24:29.)

When the Lord had vanished from the disciples' sight after He had blessed and broken bread before them (Luke 24:30,31), they arose and hastened back to Jerusalem to tell the apostles that Jesus had appeared to them. Not only was the way rough, but "there was no moon to light them." ("The Spirit of Prophecy," Vol. 3, p. 215.) The moon, having reached the full a few nights

before, would not rise until some time after sunset that evening.

The return trip of those weary disciples back to Jerusalem by foot and without moonlight, over a distance of eight miles, must have taken two hours of time at the least. "On reaching Jerusalem the two disciples enter at the eastern gate, which is open at night on festal occasions. The houses are dark and silent, but the travelers make their way through the narrow streets by the light of the rising moon." ("The Desire of Ages," p. 802. See also "The Spirit of Prophecy," Vol. 3, p. 216.) This reveals that the moon rose that Sunday night at least two hours or more after the sun had set, and clearly shows that the astronomical moon had reached its full when the crucifixion occurred. For this reason the crucifixion date cannot be adjusted to an astronomical moon that fell in the middle of the week, which would be the case if one should try to maintain the idea of a March Passover.

AMADON PROPOSITION, NO. 1

Proposition: That the crucifixion passover was "late season" as seen by the state of vegetation at the time of Christ's death.

In support of this proposition she says: "The crucifixion passover was a late-season feast, when the leaves were on the trees; cf. Luke 21:29,30."--Grace Amadon, "Ancient Jewish Calendation," p. 236, footnote.

"During passion week it was said that the 'time of figs was not yet' in the highlands about Jerusalem (Mark 11:13). And, still, there was in this particular orchard an isolated tree in full leaf, but without figs. And in other orchards also, other kinds of trees were putting forth their leaves (Luke 21:29,30). In early April, the fig trees in Palestine, around Jerusalem, have little green figs only--no leaves. If the crucifixion passover had been in early April, none of the trees would have been in leaf. Hence the fig tree with such abundant foliage, and the leafing out of other trees also, are witnesses to the lateness of the death passover of Christ. Furthermore, Jesus Himself said, 'Summer is nigh at hand' (Luke 21:30)."--Idem, pp. 272, 273.

Observations

Mrs. White says: "It was on the first day of the week that Christ made His triumphal entry into Jerusalem."--"Desire of Ages," p. 569.

Those who showed homage to the Lord on this occasion not only spread their outer garments as a carpet in His path, but "they also strewed the leafy branches of the olive and the palm in the way."--Idem, p. 570.

In describing the agony of the Lord in the Garden of Gethsemane, she speaks of "the cypress and palm trees" as being silent witnesses of His anguish.

And she adds: "From their leafy branches dropped heavy dew upon His stricken form."--Idem, p. 689. (See also "The Spirit of Prophecy," Vol. 3, p. 98.)

Thus the olive, the cypress, and the palm trees are mentioned as having leafy branches at the time of the Lord's passion. The cypress is generally considered as an evergreen. The olive can stand a considerable amount of frost, while certain species of the palm are hardy plants.

Mention is also made of the fact that Christ and His disciples stopped on the way to Gethsemane to contemplate "a flourishing grapevine."--Idem, p. 674. (See also "The Spirit of Prophecy," Vol. 3, p. 89.)

Are we to understand by the word "flourishing" that the grapevine was full of leaves?

In reference to the story of the fig tree which the Lord cursed, Mrs. White says: "But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig-tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive."--Idem, p. 581. (See also "The Spirit of Prophecy," Vol. 3, p. 17.)

Note that this particular fig tree "was already covered with leaves." It was "in full leaf." Moreover it "appeared to be in advance of all the others." Why did it appear to be in advance of all others? It was because the others were "leafless trees." (See "The Desire of Ages," p. 583.)

Care should be taken not to overdo the argument based on Luke 21:29,30. In the light of this passage and those of Matthew 24:32 and Mark 13:28, as well as what Mrs. White herself has said about the story of the cursed fig tree, it appears that at the time Christ spoke, the branches of the fig tree were "yet tender," and were only putting forth or shooting forth their leaves. It would seem that they were rather in the budding stage and not yet leaved out, otherwise it seems difficult to explain why Mrs. White should speak of the other fig trees as being "leafless trees."

AMADON PROPOSITION, NO. 3

Proposition: That the crucifixion passover was "late season" as seen by "the beginning of the annual earthquakes in Syria."--Grace Amadon, "Ancient Jewish Calendation," p. 272.

"The biblical earthquakes outline a period from the end of the paschal season to the middle of summer, or not long after. At the dividing of the Red Sea, and of the Jordan river, the mountains 'trembled' (Hab. 2:10); at the giving of the law at Sinai, the 'earth shook' (Ps. 68:8); the fall of Jericho, Jonathan's victory at Michmash, the presumption of Uzziah, Paul and Silas in stocks at Philippi--these are other incidents accompanied by earthquake. It can be shown that all of these were after-passover or summer events. And to this series belong the two crucifixion earthquakes--one at the death of Christ, and the other at the resurrection. They obviously mark an early beginning for the earthquake season in that year, and are witness to the lateness of the crucifixion passover."--Idem, p. 273.

Observations

This argument, like the one about the fishing season, is very weak and proves more detrimental than helpful to the cause in support of which it is adduced. It gives the impression that the writer is hard pressed for support for ~~his~~^{her} case and feels obliged, like the proverbial drowning man grasping for a straw, to seize upon anything that has a semblance of help.

I do not believe that very many serious students will accept such earthquake data as proof in support of chronological computation of this kind. I doubt if it can be proved that earthquakes as a rule follow cycles that are

synchronized with the seasons of the solar year.

Moreover the tenor of Miss Amadon's argument seems to be that earthquakes and tremors in all the instances cited (the dividing of the Red Sea, the dividing of the Jordan, the giving of the law at Sinai, the fall of Jericho, Jonathan's victory at Michmash, the presumption of Uzziah, Paul and Silas in stocks at Philippi, the earthquake at the death of Christ, and the other at the time of His resurrection) were all natural phenomena with nothing miraculous about them, that is, that they were a natural consequence of an earthquake season that was synchronized with the seasons of the solar year. The Spirit-of-prophecy and the biblical accounts of these happenings clearly reveal the hand of God in the seismic phenomena to which reference is made. To me this proposition seems to ~~form~~^{afford} grounds for prejudice to the readers, and is more detrimental than helpful in attempting to establish the correct date of the Lord's crucifixion.

GENERAL OBSERVATIONS ON THE BARLEY HARVEST

There appears to be a wide variety of dates given for the beginning of the barley harvest in Palestine. The authorities generally agree that in the warm regions around Jericho the grain ripens in March, while in the high altitudes of other parts of the country it ripens as much as six weeks later. For this reason, one should be very careful not to make his statements too broad concerning the date for the ripening of the barley. It seems that any given date must be restricted to some particular section of the country.

It would be an error to make a broad statement saying that the barley harvest does not ripen in Palestine until the middle of April or the beginning of May. It ought to be conceded that in the warm regions around Jericho the grain does ripen as early as March.

For example, the following authorities testify to this fact:

"It begins around Jericho as early as March, and in Jerusalem and the neighborhood at the end of May."--"Dictionary of the Bible," p. 84, art.

"Barley" (edited by James Hastings, and pub. by Chas. Scribner's Sons, N.Y., 1927).

"It takes place in Palestine in March and April, and in the hilly districts as late as May."--"The Illustrated Bible Dictionary," p. 92, art.

"Barley" (edited by W.C.Piercy, and pub. by E.P.Dutton and Co., N.Y., 1908).

"The barley of the first crop was ready by the time of the Passover, in the month of Abib, March-April (Ruth 1:22; 2 Samuel 21:9; Judith 8:2).... Accordingly, travelers concur in showing that the barley harvest in Palestine is in March and April--advancing into May in the northern and mountainous parts of the land, but April is the month in which the barley-harvest is chiefly gathered in, although it begins earlier in some parts and later in others. At Jerusalem, Niebuhr found barley ripe at the end of March, when

the later (autumnal) crop had been lately sown."--"The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary," Vol. 1, p. 238 (edited by Samuel Fallows, and pub. by The Howard-Severance Co., Chicago, 1902).

"The harvest in Palestine lasts for weeks; one kind of grain ripening before another, and different levels having a different time for reaping. In the plain of Philistia it begins in April and ends in June, but on the deep-sunk and hot plains of the Jordan the barley harvest begins at the end of March, and that of wheat two or three weeks later."--C. Geikie, "The Holy Land and the Bible," Vol. 1, p. 146 (pub. by James Pott and Co., N.Y., 1902).

In describing the products of Palestine for the month of March, one writer says: "While the wheat is scarcely in ear, the barley is now ripe in Jericho (Shaw's Travels, p. 290,291)."--"Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature," Vol. 2, p. 23, art. "Calendar" (edited by J. M'Clintock and J. Strong, and pub. by Harper and Bros., N.Y., 1883).

"Barley of the first crop was ready by the time of the Passover, in the month of Abib, March-April (Ruth 1:22; 2 Samuel 21:9; Judith 8:2)...Accordingly, travellers concur in showing that the barley-harvest in Palestine is in March and April--advancing into May in the northern and mountainous parts of the land; but April is the month in which the barley-harvest is chiefly gathered in, although it begins earlier in some parts and later in others (Pict. Palestine, p. 214, 229, 239). At Jerusalem, Niebuhr found barley ripe at the end of March, when the later (autumnal) crop had only been lately sown (Beschreib, von Arabien, p. 160)."--Idem, Vol. 1, p. 667, art. "Barley."

It will be noted that the last quotation states that Niebuhr found barley ripe at the end of March at Jerusalem.

It is interesting to note that the second Passover celebrated by the children of Israel after their departure from Egypt, took place at Gilgal, on the west side of Jordan and very near Jericho itself. (Joshua 5:10.) It should be noted also (verses 11,12) that at that time they ceased to eat the God-given manna, and ate of the produce of the land into which they had come. Our

Authorized Version says that "they did eat of the old corn of the land." Most authorities agree with the rendering of the American Revised Version, which says that "they did eat of the produce of the land." The Hebrew word 'abur, as found in Joshua 5:11,12, does not mean "old corn" but "produce" and "yield." (See F. Brown, S.R.Driver, and C.A. Briggs, "A Hebrew and English Lexicon of the Old Testament," p. 721, Houghton, Mifflan Co., N.Y., 1907.)

It is clear, in my opinion, that when the children of Israel celebrated the Passover at Gilgal, the barley harvest of that year was then ripe enough for immediate use, and that it was used by the Israelites for food.

In this connection it is interesting to note also that there was some correspondence between the time of the barley harvest in the plains of Jericho and the spring floods of the River Jordan. In Joshua 3:15 we read that "Jordan overfloweth all his banks all the time of harvest." In 1 Chronicles 12:15 it is specifically stated that "in the first month" Jordan overflowed all his banks.

W. C. Thompson, who spent 25 years as a missionary in Syria and Palestine, says in comment on Joshua 3:15: "The river overflows during harvest; but where was the harvest spoken of, and what is the time of it? These inquiries are strictly essential. I visited the scene of this miracle on the 1st of April, and found the barley harvest about Jericho already ended. I also found the river full to the brim, and saw evidence in abundance that it had overflowed its banks very recently. Harvest in the vale of the Lower Jordan comes on about the middle of March. This seems early, and it is long before the crops are ready for the sickle on the neighboring mountains, or even around the fountains of the Upper Jordan. But the reason is obvious. The valley at Jericho is thirteen hundred feet below the level of the ocean, is sheltered from cold winds on all sides by mountains of great height, and is open to the warm southern breezes from the deeper basin of the Dead Sea. It has therefore the climate of the tropics, though in the latitude of Jerusalem."

--W.C.Thomson, "The Land and the Book," Vol. 2, pp. 453-456 (pub. by Harper and Bros., N.Y., 1860).

It should be noted that Mr. Thomson found on the first of April that the barley harvest about Jericho had already ended, and that he declares that the harvest in the vale of the Lower Jordan comes on or about the middle of March.

Geikie, in a reference to the agriculture of the plain of Jericho, says: "The harvest ripens at this level some weeks earlier than in the hill-valleys, and hence the first-fruits needed for the temple altar at the Passover could be obtained at this source (Leviticus 23:10)."--"The Holy Land and the Bible," Vol. 2, p. 72 (James Pott and Co., N.Y., 1902).

Now I do not hold for a March Passover in A.D. 31, ^{but} I do ^{believe} ~~hold~~ that a general statement that the barley harvest in Palestine does not ripen in March is ~~not~~ ⁱⁿ correct. That holds true only for the higher altitudes of the country, but in the Jordan valley around Jericho the barley harvest does ripen in the latter part of March.

AMADON PROPOSITION, NO. 2

Proposition: That the crucifixion passover was "late season" because of "the ending of the fishing season."

"The lateness of the fishing season, as in John 21, is also witness."--
Grace Amadon, "Ancient Jewish Calendation," p. 236, footnote.

"There is uniform testimony that the Galilean fishing season is from mid-December or January to April. (P. Franz Dunkel, "Die Fischerei am See Gennesareth," *Biblica*, V (1924), 381; E. W. Gurney Masterman, "Studies in Galilee," Chicago, 1901, 38; Reinhold Rohricht, "Regesta Regni Hierosolymitani," *Libraria Academica Wagneriana*, 1893, 38.) In the very early spring before the crucifixion, Peter could readily hook up a fish off the shore of Galilee (Matthew 17:27), 'where the shallows swarm with small fishfry.' In the second week after the crucifixion, Peter and his comrades caught nothing after an all night attempt on the lake. Then came the early morning catch at the command of the Master.

"If the crucifixion had occurred early in April, as would necessarily have been the case in 30 A.D., then fishing would still have been good for a few weeks. But the fact that it was not good in water that in season teems with large fish a few yards out from shore, is an indication that the passover was late, that is, that the fishing period was coming to its end. Hence the occurrence of the miracle."--Idem, p. 273.

Observations

Mrs. White says briefly: "Jesus had appointed to meet His disciples in Galilee; and soon after the Passover was ended, they bent their way thither.

Their absence from Jerusalem during the feast, would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as He had directed."--

"The Desire of Ages," p. 809.

This trip to Galilee by the apostles could not have begun until the second Monday after the crucifixion at the least. The feast of unleavened bread, beginning on Sabbath, April 28, did not end until sunset of Friday, May 4. The next day being Sabbath, the apostles would not then set out on their journey. Neither did they depart on Sunday, May 6, because it was "after eight days" from the resurrection, Sunday night, that Jesus appeared to the apostles and convinced Thomas that He was alive. (John 20:26.) Mrs. White says that "for a whole week" Thomas had brooded over his wretchedness. This meeting with the apostles was in "the familiar upper chamber," which was "their temporary home." ("The Desire of Ages," p. 807.) It is probable, therefore, that the disciples set out to Galilee on Monday, May 7. Some time must be allowed for them to make the journey home and perhaps visit with their friends and relatives a little before going out to fish.

The place where they fished was a familiar one. "Not very distant was Capernaum, the scene of so many miracles." "Within sight was the beach where above ten thousand persons had been fed from a few small loaves and fishes." ("The Desire of Ages," p. 809.)

"The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply." --Idem, p. 810.

I do not believe that men of their experience, as fishermen who had long fished in those very waters, would have ventured out for a catch that night unless they had fairly good reason to believe that they might make a substantial haul, and thus earn money with which to buy themselves the food and clothes they needed.

The story of the night of unsuccessful fishing in Galilee does not carry much weight for establishing the date of the crucifixion of Christ.

It does not seem proper to try to explain away the miraculous element of the story by alleging that the fishing season was closed and that there were no fish to catch at that time. It seems just as reasonable to believe that God had a hand in their not catching the fish during the night as He did in their catching them the next morning. I consider the whole thing as under the control of divine providence.

Miss Amadon seems to suggest that Peter's catch of the fish with the coin in its mouth was purely a matter of it being the fishing season, and that he "could readily hook up a fish." Mrs. White specifically speaks of this incident as a "miracle" in which the Lord "revealed His glory." (See "The Desire of Ages," p. 434.)

Great care should be taken not to give the impression that the miraculous element in the story of the apostles' night of fishing on the lake and Peter's catch of the fish with the coin in its mouth are not miracles, but purely a matter of fishing season dates.

Dear Brother Odom:

The pains you have taken to analyze our crucifixion argument is indeed both helpful and encouraging. Please do not mind if you do not get my reaction immediately, for I am working on an article for an outside periodical and it is a month overdue. In the mean time you may be interested in reading the enclosed "Observations" on a letter sent to the Ministry recently. At least the citations are valuable.

If you run across additional evidence with regard to changes in the Talmudic halachah before the time of Hillel II, which is reported by Klausner, we shall be glad to get your reference. Or if you prefer to use any such citation first in publication, of course we should respect your intention.

Thanking you again for your interest, I am

Yours very sincerely,

September 28, 1943.
4 Crescent Place,
Takoma Park, Md.

The
WATCHMAN
Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

September 30, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Sister Amadon:

It was very kind of you to send me a copy of your letter of September 9 with observations on the time of the Passover supper. I have followed with interest your first two articles in The Ministry, and am awaiting the rest of the material. I may have some suggestion to pass on to you relative to this point.

The material that I sent you was not intended to call for a reply, but merely to put it in your hands for whatever value it may have to you. If, however, you have something you think would be of interest to me, I shall be glad to get it. I know that you must be very busy in your work on this subject, and that you are not in a position to write freely and extensively to everybody who has a question concerning the subject.

I am going to follow your Ministry articles through to the end, and then pass on to you some reactions of mine on the matter.

Thanking you again for this kindness, I remain

Respectfully,

R. L. Odom

R. L. Odom

RLO/ee

The
WATCHMAN
Magazine
NASHVILLE, TENNESSEE

R. L. ODOM, Editor

August 9, 1943

Miss Grace Amadon
General Conference of S.D.A.
Takoma Park 12, Washington, D. C.

Dear Sister Amadon:

This morning I found your letter and the additional material on the 1844 chronology on my desk. Let me assure you that I greatly appreciate this material. Elder Froom has given me some very fine material on the computation of the date of October 22, 1844.

You will be interested to know that I spent the entire day yesterday at home, writing up my notes and observations on this very subject. I have not completed the job yet, because it is only the first draft and incomplete. I have compiled all the material I could find from the Spirit of prophecy and some other sources relative to this question.

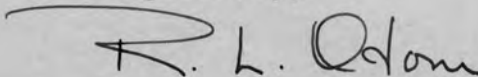
You will doubtless be glad to know that what I am preparing will be a defense of your computation of the crucifixion date.

However, on two points you will find me in disagreement with you. I cannot accept your arguments relative to the closed fishing season and the earthquake season. I really think that you do more harm than good to your case by bringing forth arguments of that kind. Both of them appear to discount the miraculous element in the cases cited, and seem to play them up as purely natural phenomena.

I am sorry that I have been so slow in getting around to this thing, but as I have told you before, I have been settled only recently and have just gotten my library in shape for use. This week I am due to attend my last camp meeting of the season, and after that I will be able to give more time to writing.

Thanking you for your kindness, I remain

Respectfully,



R. L. Odom

RLO/ee

The
WATCHMAN
Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

November 11, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Sister Amadon:

As I was writing up some material for my new book manuscript, I ran across an item which I thought would be of interest to you.

I note that you mention in some of your writings that it became the practice of some to maintain that Christ's crucifixion took place on the 15th day of the lunar month. As I was writing up a few paragraphs on Claudius Apollinaris I ran across a statement which shows that this innovation was introduced in his time.

I am enclosing the two pages of material which I have written up on that point, thinking it may be of some value to you in your study.

Respectfully,

R. L. Odom

R. L. Odom

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encl.

The WATCHMAN Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

February 8, 1944

Miss Grace Amadon
4 Crescent Place
Takoma Park, Maryland

Dear Sister Amadon:

It was a pleasure to receive this morning your letter of February 6 and to read over the various matters to which you call my attention.

You say: "What difference do you make in crucifixion chronology by having the national paschal sacrifice slain after Jesus died? The hour of day of the paschal sacrifice is not important to the calendar, but the Jewish date for that day is the calendar's right arm. It is not clear to me from your letters what date you assign to this Friday. If you err here, then your calendar construction will be inconsistent, although a sporadic one might be tinkered up as proposed by one and another. Will you please make this clear to me?"

First, let me say that I do not hold that the paschal sacrifice was slain after Jesus died. I hold that it was slain at the time of the evening sacrifice when Jesus died, and that it was eaten on Sabbath night (which corresponds to our modern Friday night).

Second, I agree with you as to the date, that is, that the 14th of Nisan was Friday 27, A.D. 31.

As the matter stands at present, I agree with you on the year and month date, but am not agreed with you as to the hour of the day in which the Passover lamb was slain.

Enclosed is a copy of a letter which I wrote yesterday to a man in Maryland who, for some reason, wrote me for my approval of what he supposed was a correct explanation of the problem which you and I have been discussing. Thinking you would like to read my answer to him, I pass on this copy to you for what it is worth.

(over)

Wars VI. IX. 3 "Iura autem tantam multitudinem caperet civitas, manifestum
ex illis qui sub Cestio fuerant enumerati: is enim integrae aetatis viros
in civitate Neroni, gentem contemnenti, significare cupiens, a pontifici-
bus petiit ut, si quo modo possent, multitudinem numerarent. Illi autem,
quum festum adesset (Pascha vocatur) in quo a nona quidem hora
usque ad undecimam hostias mactant, ut vero sodalitas circa unamquam-
que victimam habebatur, ex hominibus nunquam paucioribus decem
(solum enim epulari non licet, sed saepe etiam viginti conveniunt),
hostiarum quidem ducenta et quinquaginta sex millia et quingentas
numeravere."

Dear Brother Odom:

I am glad to get your letter and the enclosure. I have just a few minutes to write, and will send a few citations which have been a help to me. Am sorry not to send photostats, but the laboratory is so busy that it takes several weeks to get our stuff through. It is not clear to me how you can place the sacrifice at the same time Jesus died. Deut.16:6 has the ancient sacrifice slain at the going down of the sun. The Samaritans and Falashas still sacrifice the Passover after sunset. With this practice agrees also the interpretation of the Karaites concerning ben ha-arbayim. I will quote now from W. Bacher:

"But he [Chwolson] also proves from the Targumim and the Talmudic literature, that also in the usage of later times ben ha-arbayim did not mean the same space of time as is fixed by the recognized Halacha, the afternoon, but was used as a synonym of ben hashemashoth.

"For it is commanded in the Pentateuch that the Passover had to be sacrificed ben ha-arbayim between the two eves. This expression was not explained, as in the later Halacha, to include the whole afternoon, but only the period of the evening twilight (ben hashemashoth, from sunset until it becomes quite dark)."--W. Bacher, Critical Notes on Chwolson's "Das letzte Passahmahl Christi und der Tag seines Todes," Jewish Quarterly Review, Vol. 5, July, 1893, pp. 684, 687.

Chwolson's dissertation is worthy of serious study, and it is based upon a detailed review of the Talmudic references to the Passover. In Deut. 16:6, the Hebrew word is the verb always used with the setting sun. See Gesenius under shemesh, and cf. setting sun in Hebrew concordance.

The following citation from Spirit of Prophecy, Vol. 2 may be of help:

"The purity of the priesthood had not been preserved, but was fearfully corrupted. They retained the forms and ceremonies of their system of worship, while their hearts were not in the work."--Volume 2, p. 12.

Please read also Patriarchs and Prophets, p. 281, first par. According to Sr. White, there were several million people to leave Egypt. If you place the actual Exodus as late as the morning of the fifteenth, it would have been impossible for so many people and all their cattle to have gotten out in so short a time. Even if they started moving in the early morning of the fourteenth, there would have been none too much time.

We shall look forward to seeing you, Brother Odom, and I hope that in some way your problem will clear up. We greatly need your help and cooperation, but we must see eye to eye. For my own part I am more than willing to let any argument rest if it does not interfere with the Spirit of Prophecy and astronomical principles.

In the mean time, God bless you every day,
Yours very sincerely,

February 10, 1944
4 Crescent Place,
Takoma Park, Md.

P.S. Am working on the chronology of the Turkish prophecy.

G.A.

R.L. Odom, Editor
Watchman Magazine
Nashville, Tennessee

Dear Brother Odom:

For the second time I have just finished reading the citations which you sent to Elder Froom, when your letter of February 1 comes to my door. I will refer to a few points in your argument, and then later, if you come, we can discuss them further.

As regards Josephus: Against Wars VI.IX.3--not forgetting that the author intended to rewrite Wars, but never did--place the Greek text of Ant.II.XIV.6. Here Josephus describes the manner in which the ancient passover was observed in Egypt, and then adds that it was kept the same in his own day. Please note carefully the Greek sentence beginning with ἐνοτάσης. For my own part I cannot find but one date for the action words in this sentence. The three verbs are each connected by καί, and are thereby tied to the one date. Greek syntax would not allow a different date for the participles. And in addition, if you analyze Ant.III.X.5, you have a similar program for the fourteenth, and another feast for the fifteenth. Before drawing any conclusion for Wars VI.IX.3, all of the Josephus references to the passover, and other feasts as well, should be carefully studied in the original. I have received help from the streamlined translations by Thackeray and Marcus; but Whiston is frequently misleading. However, the great value in Loeb lies in its critical text.

The Jewish date of the crucifixion passover is indispensable to the problem assigned me. What difference do you make in crucifixion chronology by having the national paschal sacrifice slain after Jesus died? The hour of day of the paschal sacrifice is not important to the calendar, but the Jewish date for that day is the calendar's right arm. It is not clear to me from your letters what date you assign to this Friday. If you err here, then your calendar construction will be inconsistent, although a sporadic one might be tinkered up as proposed by one and another. Will you please make this clear to me?

The Anglican Theological Review has accepted for publication this year an article that has good references on John 18:28. These citations are by Maimonides, Lightfoot, Edersheim, and Straack-Billerbeck, and to me they have appeal concerning the true meaning of this troublesome text. When you come, I will show them to you, providing that you do not already have them. In any event, when the ATR comes out, you can have a reprint. The Hebrew of Maimonides is not found in every library, and neither is Lightfoot.

If you can prove when the word "passover" in the Ellen G. White literature means passover sacrifice, and when, passover supper, then definite conclusions can be drawn from the citations which you have sent. Recently I received a similar list with entirely different deductions from yours. We have come to the decision here that Sr. White often uses the word passover in a general sense, like the repetitions in Luke and Josephus. Consequently, those statements from the pen of Sr. White that invite argument as to what interpretation is implied regarding this word, must necessarily be compared with other statements whose language is incontrovertible, and according to which only, crucifixion chronology can be established. Such statements as Desire of Ages, p. 77, and The Great Controversy, p. 399, are plain and simple, and should bring harmony into our thinking.

If you care for further references on Mar-Samuel, I can give you a few.

In the mean time, may God bless your work and study,
Yours sincerely always,

Feb. 6, 1944
4 Crescent Place
Takoma Park, Md.

R. L. Odom,
Watchman Magazine,
Nashville, Tenn.

My dear Brother Odom:

Your letter of the 11th inst. joins the group of those who have added something constructive to the research on the crucifixion problem. There is so little available from the historical standpoint that I am particularly glad to get this statement by Appolinaris as given in the Chronicon Paschale.

I have been reading over again your letter of August 9, and will comment a little regarding your criticism of the fishing and earthquake references. You say that I "seem to play them up as purely natural phenomena." What I had in mind is the following:

"Nature is the servant of her Creator. God does not annul His laws, or work contrary to them; but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son."--P. and P., p. 114.

On page 108 of the same book, Sr. White goes so far as to describe the chemical and physical causes of earthquakes. Recently there was demonstrated the gravitational influence of the moon and major planets as being an important cause of earthquakes if occurring in line of syzygy--the moon one side of the earth, and the planets on the other, but all in perigee. The Russian scientist who predicted an earthquake on the basis of this relationship wrote me asking if the moon were in perigee on the day of the crucifixion. The answer is Yes, the moon was in perigee. But even so, there is no doubt but that the presence of God caused the earthquakes, for He was there in person. But how He brought them to pass I do not know. From earliest time, however, the date had been set, and all nature was to witness--I am sure of that. You look upon it as a miracle; but if I see God at work through His laws, is it not the same? Nevertheless, I agree with you that the argument might be misunderstood!

We have not yet fully satisfied the college "professor" and I send on another series of comments with regard to his arguments, thinking that they may interest you, if only from the fact that even though they may be plausible, yet they do not affect the chronological problem. We are getting letters from far and near over this problem, and it takes much thought and tact to answer the inquiries. I am always glad to hear from you.

Yours very sincerely,

November 16, 1943.
4 Crescent Place,
Takoma Park, Md.

CLAUDIUS APOLLINARIS AND THE PASCHAL CELEBRATION

CLAUDIUS Apollinaris was bishop of the church in Hierapolis during the reign of Marcus Aurelius Antoninus (161-180 A.D.), being also a contemporary of Melito, bishop of the church of Sardis.¹ He is best known as a campaigner against the Montanists, against whom he wrote several polemical works.¹

1. Eusebius of Caesarea, Ecclesiastical History, bk. 4, chaps. 21,26; bk. 5, chaps. 16,17.

In those days there was considerable disputation in the region of Laodicea concerning the proper time for the celebration of the Pascha. Apollinaris participated in the discussions, and maintained the traditional position held by Polycarp, Melito, Polycrates, and other leaders of the churches in Asia Minor.

Some men of that time began to teach that Christ ate the Passover supper with His apostles on the fourteenth day of the lunar month, and that He was crucified on the next day, the fifteenth. In a treatise On the Pascha Apollinaris opposed their doctrines. He said:

"There are, then, some who through ignorance raise disputes about these things....and say that on the fourteenth day the Lord ate the lamb with the disciples, and that on the great day² of the Feast of Unleavened Bread He himself suffered; and they quote Matthew as speaking in accordance with their view. Wherefore their opinion is contrary to the law,³ and the Gospels seem to be at variance with them."⁴

2. The "great day of the feast" was the first day of the Feast of Unleavened

Bread, which began on the fifteenth day of the month, on which date the wave sheaf of the first ripe grain was offered to the Lord. It was an annual sabbath, on which servile work was forbidden. (Leviticus 23:6,7; Numbers 28:17,18.) Whenever the fifteenth day of the month--this annual sabbath--fell on the weekly Sabbath, it was deemed a very solemn occasion and called "an high day." (John 19:31.)

3. The Mosaic law prescribed that the Passover lamb be killed on the fourteenth day of the month. (Exodus 12:14; Leviticus 23:5; Numbers 28:16; Deuteronomy 16:1,2.)

4. This fragment of Apollinaris' work, taken from the Chronicon Paschale, is published in The Ante-Nicene Fathers, vol. 8, p. 772.

In the same treatise Apollinaris said: "On the fourteenth [day] the True Passover of the Lord, the Great Sacrifice, the Son of God, instead of the lamb [was] bound--the One binding the mighty one, the One judged, [although] Judge of living and dead--and delivered into the hands of sinners that they might crucify Him: who [was] lifted up on the horns of the unicorn, and whose holy side [was] pierced, who poured forth from His side the two repurifying elements--water and blood, word and spirit--and who [was] buried on the day of the Passover, the stone being placed upon the tomb." ⁵

^{work,}
5. This fragment of Apollinaris' ^{work,} found in the Chronicon Paschale, is a literal translation of the Greek text given by M. J. Routh, Reliquiae Sacrae (editio altera), vol. 1, p. 160.

Thus Apollinaris stood firm for the custom which, according to Polycrates, was followed by his predecessor, "Philip, one of the twelve apostles, who sleeps in Hierapolis." ⁶

6. This portion of Polycrates' Letter to Victor I, bishop of Rome, is preserved in Eusebius' Ecclesiastical History, bk. 5, chap. 24.

R. L. Odom
Watchman Magazine
Nashville, Tenn.

Dear Brother Odom:

Am glad to hear from you again. Recently I ran across some observations by Theodor von Zahn on the history of Sunday observance. He says:

"Den Sabbath zu beobachten galt als Sünde, und den Sonntag als den christianisierten Sabbath zu betrachten, ist keinem Kirchenlehrer der drei ersten Jahrhunderte in den Sinn gekommen."--Geschichte des Neutestamentlichen Kanons. Erster Band, Erlangen, 1888, 189.

Zahn has also written Geschichte des Sonntags, 1878. I was interested in the foregoing statement, for it seems to imply that Sunday was introduced more as a substitute memorial than as an actual change over from the Sabbath of the Jews. If you do not have these writings of Zahn, and are at all interested in his arguments, I can get the photostats for you. Zahn also gives a several page discussion of Claudius Apollinarius and his arguments in Quartodeciman doctrines.

I shall be glad to receive your comments on the chronology under consideration. The various members of our Committee on Research are busy with the arguments of the first century sources, and as soon as Elder Kern returns, will hold sessions for further discussion. We have had most interesting and helpful comments from the field. I think that the most difficult problem is to satisfy those who count crucifixion Friday as the Jewish "fifteenth." It is possible, as you say, that this view may have started in the time of Claudius Apollinarius. At least it is very old. The following from Sr. White has been of great encouragement to me:

"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."--The Review and Herald, October 23, 1894.

Dr. Julius Morgenstern is reading a paper on The Crucifixion Date at the Society of The Journal of Biblical Literature next week in New York. I am planning to attend. I shall look forward to a visit with you when you come to Washington, and in the mean time, the Season's Greetings and God's blessing.

Yours very sincerely,

December 20, 1943
4 Crescent Place
Takoma Park, Md.

The
WATCHMAN
Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

December 16, 1943

Miss Grace Amadon
4 Crescent Place
Takoma Park 12, Md.

Dear Sister Amadon:

Some time ago I received your good letter and the copy of the one which you wrote to the professor.

I have read with interest the two articles of yours in The Ministry, and have compiled some interesting and helpful data on the subject you discussed in them. Of late I have been under considerable pressure because I have been scheduled to make several trips into the field in addition to my regular office work. I hope that ere long I can complete my compilation of the material I have bearing on the subject you discussed in those articles, for I believe that you will find in it some very useful information, some which may cause you to modify your position somewhat.

When I have occasion to be in Washington again, I shall wish to talk over some of these matters with you.

Thanking you for your kindness, I remain

Respectfully,

R. L. Odom

R. L. Odom

RLO/ee

The WATCHMAN

Magazine

NASHVILLE, TENNESSEE

R. L. ODOM, Editor

February 1, 1944

Miss Grace Amadon
4 Crescent Place
Takoma Park 12, Maryland

Dear Sister Amadon:

The Ministry of February came to hand yesterday and I read with interest last night your article entitled "Date and Hour of the Crucifixion Passover." I was especially glad to note that you stress the fact that, "So long as the crucifixion Passover is tied to the correct Jewish date--the fourteenth of Nisan--the hour of the day when the lamb was slain makes no material difference to the calendar problem." I must confess that your position with respect to the hour of the day when the Passover lamb was slain does not appeal to me as the correct one, in spite of the fact that I have carefully read your arguments. Some of the quotations you use in this particular article incline me more than ever toward the position that Christ was slain about the time the Passover sacrifice was killed.

About a week ago I sent to Elder Froom two papers containing compilations of material on the subject, and I requested that he pass them on to you, for it may be that you will find something helpful in them.

I heartily agree with your position as to the calendar date of an April crucifixion, but I do not believe you are correct on the matter of the hour of the day when the Passover lamb was wont to be killed.

When I have occasion to be in Washington again, I hope to have time to talk over with you personally this subject, for I am intensely interested in it. I expect to go up in the not far distant future on matters relating to book manuscripts, and will make a special effort to have a talk with you about this Passover question.

Respectfully,

R. L. Odom

R. L. Odom