Nisan 13

Dear Dieter:

This is not the full, long-overdue letter I promised.
But since I have finished the research I felt I should at least
give certain salient comments -- as well as send off some other
material that you might be interested in or have requested. I am
sending the article by Dr. Kuhn. The original was not proofread
by us, so certain typographical errors occurred. The text is
being significantly expanded.

Thank you for the tax help for the students. I have yet
to check the number of students who saw the student body president
for the mimeographed -- or rather, xeroxed -- form you sent. I
thought I would wait till the deadline, April 15. But I am sending
back your check since we worked out an arrangement without cost to
the students.

I have less than an hour to give some comments regarding
the general questions you posed. Naturally a number of other lines
of thought arose along with the questions you posed. We have some
interesting evidence about an original solar calendar in use from
creation week through the Flood. The Jews have preserved only the
barest rudimentary knowledge about it. But it is sufficient to
link it with the solar-lunar calendar to establish a relationship
with the day of the week. The original solar calendar had twelve
months, thirty days to a month. Added were 5 or 6 days -- hence
the Jewish recognition of 365 1/4. I found , however, that there
is one adjustment that had to be made to fit both the evidence
of the Flood year -- 2369-2368 and the Jewish year 3761-3760. That
adjustment involved a recognition of the relationship of a solar
calendar to the equinox. The solar year was exactly 360 days, with
five extra days every year; with a 6th day every fourth year; and
with the extra 6th day deleted every 128 years. It was a perfect
solar calendar for maintaining the seasons throughout all human
history. It did not add an extra day only every 400 years or have
the need of ~~adding~~ deleting an extra day every 3300 years or so as
does the present Gregorian year. It was the basis for the 360-day
prophetic calendar (the other days lay outside the regular months
of the year). Undoubtedly the ancient Egyptians' calendar, learned
from Abram, was a Mizrite view of the solar year -- just as the
Islamic calendar is the Arab view of the solar-lunar year. Mizrites
do not understand intercalation! The equation with the Jewish
calendar is that Adar 22 is the first day of the 7th month -- reckon
from the autumn, or the first day of the first month reckoned from
the spring, in 3760. And the day begins at 6 p.m. This solar calen
day commended with the first day of creation week. The seventh
day of that week was Tishri 1. Jewish tradition assigns that first
sabbath as the first day of the solar-lunar calendar, though they
have forgotten which year.

At the time of the Flood the solar calendar was so arranged that every event that Noah did at the close of the year 1656 and in the beginning of year 1657 occurred on a Sunday. The birds were let out on a Sunday after the ark was uncovered on a Sunday and they all left the ark beginning on a Sunday, the first workday of the week. The year was then autumn to autumn.

The era of Abram began in the autumn of 2016, October. And the Flood and all previous dates can be established by it. The exodus occurred in 1486 -- a correction which we came to last year (see vol. I of Comp., revised). The Egyptians have preserved clear evidence that the 1461 sothic cycle began in 1486 and was up at the end of August in 26 B.C. It was this moment that Augustus used to enforce the Roman 165 1/4 day year. A complete account of this occurred in Andrews University Seminary Studies, though the author did not understand the significance of the date. This sothic year corresponds exactly with the one you sent information on, but it shows that the problem with chronologers is that they did not know when the cycle began. Every date of dynasties XVIII and XIX are out by whole months and all can be explained with this correction for the beginning of the sothic year. The beginning of the year was not constant, but the continuity of the calendar was there.

I can send more details later, but I want to get this abbreviated off to you not later than today.

Regarding Pentecost. / Originally the Jews of Pharisaic persuasion said Pentecost ˬoccurred on a Sabbath and, (in the year of the exodus) in the year of the exodus, Nisan 15 was on a Thursday. They counted correctly fifty days, but from the wrong calendar day. Later they adopted the Sadducaic method of counting including the 16th as number 1 of fifty. They also moved the time of offering the sheaf from Sunday morning (correct) to the end of the first holy day at nightfall in order to justify counting with, not from. But that led some to conclude that the first Pentecost was Friday. Others denied it was Friday, so they moved the exodus up to Friday in order to have Pentecost on a Saturday. Acts makes it clear that Jews as a whole were not at temple on Monday in 31 A.D. They had already kept what they thought were the days the previous Sunday or Friday. And they did not realize what had happened until they came to the temple area.

The fixed or mean calendar explains correctly the date of the exodus according to the original Jewish tradition. It also explains correctly the 10th of Nisan as a sabbath in 1446, when the Jordan was crossed according to Jewish tradition and Hebrews 4, by implication. As late as the days of Haggai and Zerubabel the variabl months were not numbers 8 and 9 of the sacred year, but months at the clost of the year at the end of winter. In the days of Esther and Mordecai , when the Feast of Purim was enjoined on the Jews this was altered, and Nisan/ (Adar) 14 was not allowed to fall on a Sabbath.

After the Persian period the Sadducees -- or, better said, the priests -- went after Hellenism. All Jewish tradition confirms that the customs of Scripture were partly or totally foresaken. By the time of Antiochus Epiphanes even the administration was in the hands of total Hellenists. During this time the calendar was subjec to the Greek method of observation. Holy days were allowed to fall on any day observation might justify. The Talmud gives many proofs

as you are aware of. Pentecost and Passover could fall on any day
of the week, and Atonement could fall on Friday and Sunday. So
universal had observation of the first cresent become that when
the Pharisees took control in the beginning of the first century
B.C., and restored the fixed calendar, that they continued the
method of combining observation with the fixed calendar. It gave
them power over the Pharisees' enemies. But it lead to the problem
of intimidating witnesses into reporting the cresent which they had
not seen , and, on occasion, into denying what they had seen. If
only observation were used all during the second temple, this would
have been needless. It also compelled them to assign two days for
Trumpets -- contrary to the Law of God, though the Jews always
observed Atonement only one day -- the 10th. Jews outside of
Panestine, depending on the region were forced to observe one or two
days at every festival, because they could not be sure until
fire signals or, later, messengers arrived to announce the beginning
of the month. Though they could have known, they were forced by
this means to look to the Pharisees' Court -- they sat themselves
in Moses' seat. Astronomical calculation was also used to test the
witnesses. These calculations, not the math of the fixed calendar,
were the secrets of the calendar.

        As evidence that the fixed calendar was in use before 359 we
have the overwhelming proof of Scripture and Church History. After
142 A.D. great controversy raged over the fact that the Jews were
keeping Passover twice in a solar year -- not really, but on occasion
Nisan 15 occurred on the day of the equinox and the 14 on the day
before. If there had not been a cyclic pattern before this could not
have suddently happened. But, second is the strongest proof I know
-- from Scripture itself. Laying aside for a moment the evidence
that in A.D. 29 the second high day was on a Sabbath (Luke 6:1), since
you have questioned both the year and the deuteroproton expression,
we shall look at another year that cannot be questioned. Turn to
John. In chapter 7,37th verse, Jesus stood and spoke out "in the
last day, that great day of the feast","If any man thirst, let him
come unto me, and drink. He that believeth on me, as the scripture
has said, out of his belly shall flow rivers of living water." This
short speech was in reference to the pouring of water, a ceremony
of the last great day -- the 8th day. That night, after the evening
assembly, everyone went home (verse 53) and in the morning, early,
Jesus returned to temple and preached a very long time (chapter 8).
The Jews were filled with hate -- those who did not believe -- and
sought to kill Jesus. Jesus "went out of the temple, going through
the midst of them, and so passed by" (verse 59). "And as Jesus
passed by, he saw a man which was blind from his birth" (John 9:1).
Jesus healed him. "And it was the sabbath day when Jesus made the
clay, and opened his eyes" (verse 14, see also 16). All this
happened the next day -- the daylight part of the feast! And it was
a sabbath -- the seventh day of the week. This event was the last
feast before the crucifixion. By the fixed calendar it could have
occurred only in year 30, with the crucifixion in 31. It could
also have happendd in year 13 31 in the autumn, but the crucifixion
could not have occurred in year 32. But suppose there were no fixed
calendar? Suppose instead of the passovers being on Saturday in 29
and Wednesday in 30 they were instead on Monday in 29 and Friday in
30 according to observation?

        In 29 A.D., for example, Tisri 1 by observation would have
been on September 28 a Wednesday -- that is the date even the Babylo
ians would have observed the new moon. And the last day of trumpets

tabernacles would have been on Wednesday. But scripture says it was a Sabbath in the year Christ last celebrated it on earth. Even supposing it could have been s-t-r-e-t-c-h-e-d out to a Thursday in 29 A.D. it still would not have been on the sabbath.

This Scripture alone absolutely and ~~xffm~~ irrefutably proves two things, that the last feast ~~xxmkk~~ of tabernacles could not have been in 29 either by observation or by calculation of the fixed callendar. It also proves that it could only have been in 30 by the fixed calendar, not by observation. This scripture is conclusive. Even if you assume the sabbath was after the last great day, which it plainly was not, it still would not fit for 29 -- it would have been a Thursday or -- impossibly -- a Friday.

There is no other hanser here. We never saw this clearly before you made us study it, Dieter, and thanks! I mean it.

Added proofs come as follows: The decree of Sebastian or Augustus was issued in July 5 B.C. (John Malalas). The taxing was always in the succeeding year and you can verify for other years.

Herod died on Kislev 7 at the end of 4 B.C. Jewish evidence of the calendar is very clear. We must make a slight correction here. But it proves that Jesus could have been born in late summer of 4 B.C. All Herods sons completed that year as their first year - though in one case the reckoning is also from 3 B.C. when power was granted by Rome to govern.

Pilate was appointed to power in October 26. When he took office may be slightly later. He was deposed in November 36. See Clinton Fasti Romani II, p. 236. He was on his way to Rome late that winter when Tiberius died. It is abso.utely impossible for Jesus therefore to have started his ministry in the autumn 3 1/2 years before 30 A.D. Vitellius visited Jerusalem at Passover in 37. about a month later (if Pentecost seens too late for the news of Tiberius' death -- and it does) he returned -- probably in Iyar possible about the 1o when was an ancient festival nearing -- the second passover.

Augustus associated Tiberius with him on the throng in October 12 B.C. This is not absolutely verified by archaeology. See Gambridge Ancient History. The exact quote I will send you later as I have it at home. Year 15 of Tiberius is reckoned from October 12B.C. as far as his government over the provinces. So John could not have begun his ministry before the autumn of 26 or slightly later. And after he had acquired a significant reputation Jesus came to him -- in the year 27 as we have long declared.

The temple was 46 years in building only by 28 A.D. Herod conceived the idea at the end of year 20-19. It is counted the same as you count the years of Attaxerxes. And Acts 10:30 is in perfect harming regarding counting days. Four days before Cornelius began fasting, but the angel did not appear until a day later, at the end of his first day of fasting.

It is 6 p.m. and I must mail this. My best wishes and many thanks for prompting this study. I will try to mail certain details later.

cordially,