

## HOW LATE CAN PENTECOST BE?

Dr. Hoeh: The question came up whether the day of Pentecost has any relationship to the season or only the passover. How late can the day of Pentecost fall?

We have determined historically that the passover may fall one day before, on the day of, or 36 days after the spring equinox, which is a basic conclusion founded on history. Added to that is your explanation which resolved the question for 66 A.D. showing that the day of the equinox is the day on which it must have occurred by noon, not later that day.

The question is: How late can Pentecost fall. If the equinox is a factor, let's find when Pentecost is the latest. If passover is 36 days after the day of the equinox, and if passover the 14th of Nisan falls on a sabbath, then the 15th is on a Sunday. Then obviously the wavesheaf will be offered the latest when it's offered the 22nd of Nisan.

Now on this basis, we have a situation where the passover is after the equinox 36 days. The wavesheaf is offered 8 days after the passover, or 44, and you count 50 to Pentecost, or 94. So that there are 93 days, then, from the day of the equinox through the last work day, a Sunday.

In the days of Talmi, since that's the period of the New Testament time into the second century A.D., the spring period was approximately

94 1/2 days. Summer was 92 1/2 days. It isn't quite that today.

That's in this book, page 110, of Rabbinical Mathematics and Astronomy by W. M. Feltman.

If you look at that, it implies, by deduction, that Pentecost can be as late as the summer solstice. It cannot be later than the day of the summer solstice. It means that the harvest must be completed in the spring. That by historical deduction, the 49 days of harvest must be in the spring; that Pentecost can climax either in the spring or the day of the summer solstice.

Mr. Herrmann: So they had that determined that way. That is why the passover can go that far forward and no further.

Dr. Hoeh: Right. That makes good sense. Then there is an actual interplay of both. That's very interesting. Mr. Kossey has written this up, and I'm going to get a copy to you. He was in the class today and wrote it up for me.

Mr. Herrmann: He had put a copy on my desk and I only got three lines read. That means there is a logical reason for it.

Dr. Hoeh: Now when he says there are 93 days of spring, that is a generality because spring was 94 1/2. But there would normally be in between the two--93 days at a maximum as a guide. But Pentecost could be, therefore, as late as the climax of the spring--the day of transition. It never is on the day after the summer solstice has taken place. The summer solstice at that time then could never have fallen

earlier than midnight of Pentecost, at the latest. Roughly speaking. So actually it never falls into the full summer, but only at that point of transition.

The wavesheaf--that is, the harvest--would be wholly limited to the spring.

Mr. Herrmann: A person understands then that they were looking at the heavens and understanding, and looking at it logically--that it was not a mysterious decision or superstition.

Dr. Hoeh: No, it wasn't. Because Pentecost climaxes the spring harvest, the first harvest, and that's what we're spiritually comparing ourselves with.

Mr. Herrmann: How many years did you have this situation with Pentecost occurring that late?

Dr. Hoeh: That could occur approximately--I can't tell you which years right offhand--but since you have about four--sorry, well, 1 out of 7 days. It could be as late as that day. So I would suspect that it may be one out of 6 times, because you have some postponements to the day. It's probably (let me take a look). If passover is on a sabbath, then the Feast of Trumpets is a Tuesday. No, that is rare. It would be a fraction more than one-seventh. Probably around one-sixth, but not  $2/7$ , because Trumpets is on Tuesday when this occurs. And this occurs only one time in 19 years and then  $1/7$  times that--it's about one in a century and a half that you would have that, as late

as that particular point. You might have 2 by chance.

Mr. Herrmann: Approaching it from a different standpoint: Since passover can occur on 40 different days (if it occurs at random), and since it occurs at seven different days of the week (if it occurs at random), 7 times 40 is 280. That would be the maximum. But other things say that it can't. It isn't at random.

Dr. Hoeh: That's right. This would be extremely rare, because that would happen normally only in the what then must have been the 7th year of the cycle. And that any other year it is unlikely to have been that late. It could have if the postponements were just right-- maximum postponements. But normally not.

Mr. Herrmann: How early in history do you think <sup>they</sup> determined this situation?

Dr. Hoeh: Well, this must have been an understanding of the festivals. I have not drawn a conclusion with respect to pre-Mosaic times. That is, what were the limits of the calendar and what required the change--let's say around the time of the Flood-the Tower of Babel-- that is, that period. Because there is every reason to believe, from the point of view of the calendar, that a change was required then. I would like to re-examine it and see what is the indication. My impression is this: That when you say that the equinox must occur by the 16th, you are actually saying that Nisan can never be earlier than a point at which the equinox is in the middle of the month. It must have arrived by the

first half of Nisan. That's the early part. I think there has to be a basis for determining how early the year in the spring can fall.

How late it could go, I have not drawn a conclusion. I do not know if we can have an astronomical basis. I haven't checked that out. If we assume, then, that the calendar was determined the earliest point at which the first (the 7th month that is--Nisan) could occur, that I think is logical. Because it is related to the spring equinox. But how late it could occur might not yet be clear. I would like to consider that. That is, is there an actual astronomical basis of judgment, rather than a hypothetical one.

There is no evidence that God revealed aspects of the calendar in advance that were mysteries, but I think it was just a sensible calendar for that day and that's why the Jews say that certain things were revealed to Moses, which necessarily pertained to the holydays.

I don't know how late it could be, but I know that it is no earlier than what we presently have. That makes sense. That the middle of the month would be the time when the equinox must have arrived.