

11/17/'04

Dear Dr. Germano and family,

Now that you have the background of my earlier conclusion regarding the Hebrew Calendar, I must immediately answer you.

The Church of God fellowship correctly reevaluated the counting of Pentecost in the year 1973/74. It also corrected the error of excluding the 14th of Nisan (and year "0" therefore) when occurring on a weekly Sabbath. Hence we can correctly translate Luke as "second/first" sabbath literally (Luke 6:1) for the year A.D. 29.

Thus there is no requirement for A.D. 142 or 161. The controversy among Jews after 135 was centered on where authority lay-in Tiberias, the Galilee, or in Babylonia. (Hence the two Talmuds.) It was settled in favor of Babylonia. The question of the spring equinox was not the issue in the second. The first absolute evidence of the new earliness of Passover occurred in the mid 3rd century, i.e. A.D. 256, which was the 7th year of the older cycle. At this point the Jews judged, not from the correct day of the wavesheaf, but on the old basis of the Sadducees, who controlled the priesthood. By that reckoning the day of Pentecost, as the ancient priests in the time of the Sadducees judged it, would have fallen on the first day of summer. It was a judgmental error and Anatolius comments on it clearly (see Ante-Nicene Fathers). This controversy set the Church aflame, and thereafter the annual festivals gradually fell into disuse among the Christians in general. I personally suspect this decision of the Jews was yet another step to keep Christians away from fellowship with Jews who did not enforce the cursing of Christ's name, which originated in the close of the 1st Roman war in A.D. 70. Further, this decision led to the Jews wrestling with Passover as too early and hence postponing an intercalary month. This continued up to the beginning of the Ninth Century (A.D. or C.E.), but gave the lesser Beth Din (of 3) power over the Calendar versus the claims of the Karaites of Post-Temple times.

Of course, the need for a postponement at some period arises from the Hebrew 19-year cycle being too long by one day in 216 years.

Hence I withdraw any statements not in keeping with the decisions of 1973/4, with which I concurred. Do you know who posted the article you sent me? If you don't know, don't search!

By the way the Temple commenced with groundbreaking in 968. And the reigns of Judah's kings began with accession year reckoning in 931, the spring. Professor Frank Cross's research confirms this needed correction. I could send you more on OT chronology if useful.

With respect,
Herman & Isabell Hoeh