

*Which Is the
True
Calendar of God?*



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God's Weekly Sabbath, The Annual Festivals and Holy Days, and The Calculated Hebrew Calendar

As Sabbatarian Christians, we are readily familiar with the never-ending “Sunday versus Sabbath” controversy. Today, however, God’s people are confronted with a number of “Sabbath/Calendar” schemes designed by men to regulate the observance of the weekly Sabbath and the annual festivals. Such calendar systems have proven to be complex, confusing and contradictory to Scripture—and they are causing considerable uncertainty among the brethren. But we know that God is not the author of confusion (I Cor. 14:33). Rather, it is the misguided schemes of men that cause confusion, a condition that often leads to a loss of faith, love and obedience toward God.

In order to address this issue, we need to ask one fundamental question:

Did God *leave it to men* to devise their *own* calendars in order to observe the Sabbath and holy days on the days of their choosing? Indeed, if God has *not* provided clear, definitive directions on the observance of what *He* considers to be *holy time*, then any calendar scheme men might devise would, by default, be acceptable before God. But such a proposition is absurd, and suggests that God is weak, indecisive, and not in control of His creation. But if God *did give definite instructions*—commandments, laws and statutes—in His Word concerning *when* to observe His Sabbath and festivals, then are we not obligated to follow those instructions?

Of the God Who created the entire universe, Scripture says: “**‘To whom then will you compare Me, or who is My equal?’** says the Holy One. **‘Lift up your eyes on high, and behold, Who has created these *things*, Who brings out their host by number? He calls them all by names by the greatness of His might,** for He is strong in power; not one fails. Why do you say, O Jacob, and O Israel you speak, “My way is hidden from the LORD and my cause is disregarded by my God?” Have you not known? Have you not heard, that the everlasting God, the

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LORD, the Creator of the ends of the earth, does not grow weak nor weary? **And His understanding no one can fathom**’ ” (Isa. 40:25-28).

Since God is creator of the entire universe—all the stars and galaxies, which He calls by number—He knows how it functions. After all, He created *time* and the *astro-mathematics* by which the entire universe has functioned since the beginning of creation, and will continue to function throughout the ages into eternity. Thus, the Almighty is the only one Who can **provide mankind with a fully accurate method** of determining the “appointed times” He has created. No man has that ability—only God.

As we will see, no man or group of men has ever been able to devise a calendar that is as accurate as the **Calculated Hebrew Calendar** (CHC)—not even NASA or the U. S. Naval Observatory, with all of their hi-tech computerized equipment.

Since no man can correctly determine the “appointed times” of God, He alone had to reveal it! The fact is, God *did reveal* His method of accurately calculating the Sacred Calendar to the Levites and the Aaronic priesthood of ancient Israel. This is why we find in the Scriptures the *specific dates* commanded for the Passover and the Feast of Unleavened Bread (with two holy days); the proper count to Pentecost—using seven complete weeks, each ending on a weekly Sabbath, plus one day for the Day of Pentecost; the Feast of Trumpets; the Day of Atonement; the Feast of Tabernacles; and, finally, the Eighth Day Festival called the Last Great Day.

As an example, we know from Scripture that Passover is on the evening of the 14th day of the first month. But *how* do we determine exactly when the first month of the year begins?

Any crescent that is sighted is not the new moon because only the waxing crescent is visible. The new moon is formed at the beginning of the lunar cycle and is not visible until one to three days has passed. By this time it is in the waxing stage and is no longer the new moon. The new moon can only be determined by calculation. That is why the Sacred Hebrew Calendar uses a *mathematical formula* to date the beginning of the months. Because this formula is based on the average lunar cycle, in some years it must be adjusted to fit the actual time of the new moon.

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Counting the month of Tishri from the first day of the lunar cycle will ensure that the 15th day will be a full moon in every year as ordained by God in Psalm 81 and Leviticus 23. The *formula* and the *authority to calculate* His high days was given to the Levitical priesthood—and to no one else. This formula is not preserved in the Bible and the Levitical priesthood no longer exists. Even so, this mathematical formula has been preserved in the mathematics of the Calculated Hebrew Calendar by the descendents of the Levitical priesthood within the Jewish community. Indeed, God clearly designated the priests in Leviticus 23 to proclaim the appointed feasts: “These *are* the appointed feasts of the LORD, holy convocations which you [the priests] shall proclaim in their appointed seasons” (Lev. 23:4).

This is why the apostle Paul wrote, “What then *is* the advantage of the Jew, or what *is* the profit of circumcision? Much in every way. Primarily, in that they were entrusted with the oracles of God” (Rom. 3:1-2). This means the oracles of God were given to the Levitical/Aaronic priests within the Jewish nation. The oracles consist of the entire Old Testament *and* the methods of calculating the Hebrew calendar. Jewish rabbis later perverted this trust by *falsely* claiming that their humanly-devised “oral traditions” were also given by God. (For information on the traditions of Judaism, please write for the book *Judaism—Revelation of God or Religion of Men?* by Philip Neal).

Indeed, the Calculated Hebrew Calendar is not something to be devised according to the whims and traditions of men. It is in fact *set by God*—and has been preserved for us to this day.

So-Called Visible “New Moon” Sightings of the Waxing Crescent Are Not Applicable On a Worldwide-Global Basis

The New Moon phase is defined as the instant at which the apparent celestial longitudes of the Moon and the Sun are the same—considering the Sun, Moon, and the Earth to be points not disks. Adopting this definition, the New Moon phase is certainly a unique instant all over the world. But in reality the Sun, the Moon, and the Earth are viewed as disks not points, and so, observers on the Earth in different locations will not see the

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centers of the Sun and the Moon at the same longitude in the same instant.

The difference may reach up to four hours. This would be obvious during a solar eclipse, which can be considered as a "visible" New Moon phase, since it is well-known that a solar eclipse does not begin at the same instant all over the world.

For most purposes, it is suitable to consider the New Moon phase as a unique instant all over the world, and so, nearly all the astronomical books and magazines publish times of New Moon phase as a unique instant, which is for the center of the Earth.

But to observe the very thin [waxing] crescent shortly after the New Moon phase, and to know the exact interval between the New Moon phase and the observation time (moon's age), we should adopt the instant of the New Moon phase that occurs from the location of observation [Thus a Jerusalem time, nor any other location of observation, can be used on a global, worldwide basis for establishing the date of Nisan 1]. (Used with the kind permission of astronomer Moh'd Odeh of Abu Dhabi, Copyright © 1998-2006 Islamic Crescents' Observation Project (ICOP), All Rights Reserved).

The Weekly Seventh-day Sabbath Cycle

To begin, we must first examine God's weekly seventh-day Sabbath cycle. Did God leave the choice to *men* to select one day in seven as a day to worship Him? Or, in the beginning, did God specially *create the seventh day* as His Sabbath, specifically blessing and sanctifying the *seventh day*?

According to the scriptural account, He indeed did! He specifically designated the *seventh day* of the repeating seven-day cycle as the Sabbath! We have the record in Genesis chapters one and two. From the beginning, we find that **God continuously counts seven days in a never-ending sequence, and that the seventh day is always the weekly Sabbath.** There are *no exceptions* in the entirety of the Bible. Therefore, Sunday (or any other day) can never be God's weekly Sabbath, because He has created *only* the seventh day to be holy. Moreover, *no man* has the authority to make any day holy!

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The account in Genesis chapter one gives us the record of the creation of the earth (actually the renewing of the earth) in six days. Each day is numbered and designated by the phrase “the evening and morning” in describing a whole day—a 24-hour day. Each day is counted in sequence with no gaps, partial days, or uncounted days.

In Genesis chapter two we have the record of God’s creation of the *first* Sabbath day—the seventh day: “And by *the beginning of* the seventh day God finished His work which He had made. And He rested on the seventh day from all His work which He had made. And **God BLESSED the seventh day and SANCTIFIED it because on it He rested from all His work which God had created and made**” (Gen. 2:2-3). Thus, God’s Sabbath cannot fall on *any other* day of the week, and no man has the authority to change it. Notice also that the Sabbath is independently reckoned by counting the days in a continuous seven-day sequence. As we will see, this day-by-day reckoning of the weekly cycle is *separate from* the reckoning of the days, months and years of the sacred CHC. The seven-day weekly cycle never varies and has *never been changed* by God. In fact, there is not a single passage in the Bible indicating that time has ever been “lost” or not counted—not a day, week, month or year has ever gone missing! God accounts for all time!

The Exodus and the Sabbath: During the Exodus from Egypt, God revealed the seventh-day weekly Sabbath to the children of Israel by the giving of manna (Ex. 16). In this account, beginning on the morning of the first day of the week, God sent manna from heaven for the children of Israel to eat each day. For the first five days of the seven-day week, He sent only the portion for each particular day. God specifically commanded them not to gather more than what was to be eaten for each day. Those who disobeyed and gathered more found that the extra manna bred worms and stank, making it unfit to eat.

However, on the sixth day, God commanded the children of Israel to gather *twice* as much as they did on each of the first five days. This two-day supply was for the sixth day and the seventh-day Sabbath. Moreover, God commanded them not to go out to gather manna on the seventh day, because He would not send it. Notice God’s reaction when some disobeyed His command and went out on the Sabbath morning to look for

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man: “And it came to pass *that some* of the people went out on the seventh day in order to gather, but they did not find *any*. And the LORD said to Moses, ‘How long do you refuse to keep My commandments and My laws? See, because **the LORD has given you the Sabbath** (God determines the Sabbath—not man), therefore He gives you the bread of two days on the sixth day. Let each one stay in his place. Do not let any one go out of his place on the seventh day.’ So the people rested on the seventh day” (Ex. 16:27-30).

For forty years God consistently sent manna six days a week—with a double portion on the sixth day—but He never sent manna on the seventh-day Sabbath. The seven-day weekly cycle remained unchanged for the entire forty-year period.

To help Israel always remember that it was God Who fed them for those forty years, He commanded that Aaron gather an *omer* of manna be kept before the Lord as a witness of what God had done: “And Moses said, ‘This *is* the thing which the LORD has commanded, “Fill an omer of it to be kept for your generations, so that you may see the bread with which I have fed you in the wilderness, when I brought you out from the land of Egypt.” ’ And Moses said to Aaron, ‘Take a pot and put an omer full of manna in it, and lay it up before the LORD to be kept for your generations.’ As the LORD commanded Moses, so Aaron laid it up before the testimony to be kept. And the children of Israel ate manna forty years until they came to a habitable land. They ate manna until they came into the borders of the land of Canaan” (Ex. 16:32-35).

Later, after the Ark of the Covenant was made, the *omer* of manna was put inside the ark along with the tables of stone (on which God had written the Ten Commandments) and the rod of Aaron that budded (Heb. 9:4). At the end of forty years, after the children of Israel entered the Promised Land, the manna ceased the day after they had eaten of the grain of the land (Josh. 5:12). However, **the continuous counting of the seven-day cycle has remained unchanged.**

It is essential to understand that God correlates all time—days, months and years—with His created seven-day cycle, with the Sabbath *always* being the seventh day of the week. **The seven-day weekly cycle is the *foundation* of all time on earth. There is absolutely no exception to the day-by-day count of seven**

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consecutive days. This seven-day cycle has been repeated perpetually from creation until now, and will likewise continue on into the future.

God's Seven-Day Cycle Unbroken

At no time has God ever mentioned or even hinted in Scripture that the seventh-day weekly Sabbath is to be reckoned by any other method than by a *continuous* counting of seven days as established from creation. This fact is supported by God establishing the weekly Sabbath as a perpetual covenant: **“You shall keep the Sabbath therefore, for it is holy to you. Everyone that defiles it shall surely be put to death, for whoever does any work on it, that soul shall be cut off from among his people. Six days may work be done, but on the seventh day is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death. Therefore the children of Israel [the church is spiritual Israel] shall keep the Sabbath, to observe the Sabbath throughout their generations as A PERPETUAL COVENANT. It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested, and was refreshed”** (Ex. 31:14-17).

When God gave the Ten Commandments, the Fourth Commandment was the Sabbath command. Notice how this command reflects a *continuous counting* of days in the seven-day cycle from creation: **“Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of the LORD your God. In it you shall not do any work, you, nor your son, nor your daughter; your manservant, nor your maidservant, nor your livestock, nor the stranger within your gates; for in six days the LORD made the heaven and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and sanctified it”** (Ex. 20:8-11). God also commanded that the Sabbath was to be kept from sunset to sunset (Lev. 23:32).

In the New Testament we find that Jesus and His disciples kept the weekly Sabbath. As “God manifested in the flesh,” Jesus proclaimed that He is “Lord of the Sabbath” (Mark 2:27-28); as

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Lord God of the Old Testament, He was the one Who had *created time*, beginning with the continuous seven-day cycle leading to the seventh-day Sabbath. He is the one Who created the cyclical seven-day Sabbath count.

Contrary to what some religionists claim, time has *never* been lost. God—“with Whom there is no variation, nor shadow of turning” (James 1:17)—has continually upheld the vital seven-day cycle. While numerous religions have designated various days as “holy days” or “Sabbaths,” such proclamations are null and void before God. **All self-proclaimed human decrees or calendar schemes have absolutely no effect upon God’s divinely ordained seven-day cycle—nor do they alter His seventh-day Sabbath.**

Today, in most of the world and in nearly every language, the seventh-day Sabbath is known as *Saturday* on the Roman Civil Calendar. In spite of the fact that Europe utilizes a calendar that has been reconfigured to make *Sunday* appear to be the seventh day of the week, God is not bound by this calendar arrangement devised by men and sanctioned by the Roman Catholic Church. The European calendar notwithstanding, the seventh-day Sabbath of God, as commanded in the Bible, is still designated on the Roman Calendar as *Saturday* (though it appears as the sixth day on today’s European calendar). Man’s attempt to make it appear that *Sunday* is the seventh day of the week does nothing to change the true seventh-day Sabbath as commanded by God throughout Scripture.

For thousands of years, the Jews’ observance of the seventh-day Sabbath has been and continues to be living proof of this fact. While scattered into all parts of the world, the Jews have never lost the correct day for the Sabbath. (The weekly Sabbath is reckoned from sunset to sunset wherever one may live on the earth. For more information on the Sabbath, you may request our booklet *Which Day is the True Christian Sabbath*.)

In spite of these irrefutable proofs from God’s Word, self-appointed religionists continue to come up with new schemes to change the weekly cycle, and hence change the Sabbath. With bizarre and perverted interpretations of God’s Word, some have devised their own calendar systems, claiming that they are God’s Sacred Calendar. But in order to do this they must completely

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ignore (and thus reject) the clear commands of God for the seven-day Sabbath count.

One particular humanly-devised calendar alters the count toward the Sabbath by starting the seven-day cycle with the second or third day of the lunar month—with the sighting of the waxing crescent. This is done regardless of the day of the week on which this sighting falls on. With the waxing crescent day as the first day of the seven-day cycle, the seventh-day Sabbath can fall on any day of the week—until it is “reset” at the next sighting of the waxing crescent! This idea is utterly preposterous and has absolutely no basis in Scripture! This foolish scheme is in some ways more destructive than the Sunday error of Orthodox Christianity.

The Calculated Hebrew Calendar is designed so that the months in the year conform to the weekly cycle—not vice versa as is the case with the Lunar/Sabbath Calendar. This astronomical fact is dictated by the reality of the relationship of the sun, the moon and the earth.

The method by which the calendar is adjusted to the weekly cycle is the application of the rules of postponement, not attempting to do so by discarding days willy-nilly along the way! The weekly cycle cannot be made to conform to the months of the year (as the enthusiasts of the Lunar/Sabbath are attempting to do) because the lunar months of the year are in reality not all 28 days in length!

As God did not design the moon’s orbit so that each lunar month has exactly 28 days, Lunar/Sabbath enthusiasts must discard 1 or 2 days each month! The so-called Lunar/Sabbath does not exist in reality—it only “exists” in the vain imaginations of the twisted minds of those who believe it is so and like mindless lemmings so enthusiastically profess it.

All calendars must conform to the reality of the solar system as God created it and must be expressed in a mathematics that models that reality. We cannot fantasize a solar system into existence patterned after our own insane imaginations, fabricate a mathematics that models that insanity and expect that we are actually worshiping the Creator of the universe as He has commanded!

(You may request additional detailed information and sample calendar charts showing how serious an error this lunar/Sabbath method is.)

The Calculated Hebrew Calendar

The Sacred Calendar of God is called the *Calculated Hebrew Calendar* (CHC). As a Luni/Solar calendar, the CHC bases its years on the sun and utilizes the phases of the moon to determine the beginning of months. Importantly, the CHC *retains* God’s continuous, cyclical count of the seven-day week to which the months and years must conform. The CHC is in harmony with and includes the counting of the days of the week (which are reckoned each day from “sunset to sunset”). In other words, God’s reckoning and calculating of the months and years is entirely separate from—but *runs parallel to*—the weekly cycle.

On the fourth day of creation, God set the positions of the sun and moon (and the stars), which form the basis of the calculations of the CHC in establishing days, months and years. “And God said, ‘Let there be lights in the firmament of the heavens to divide between the day and the night [days are first], and let them be for signs, and for appointed seasons [the annual feasts], and for days [the annual holy days] and years [including the seventh-year land Sabbath and Jubilees every fifty years]; and let them be for lights in the firmament of the heavens to give light upon the earth.’ And it was so. And God *had* made two great lights, the greater light to rule the day and the lesser light to rule the night; and *God had made* the stars *also*. And **God set them** [in their exact positions] **in the firmament of the heavens** to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness. And God saw that *it was* good. And the evening and the morning were the fourth day” (Gen. 1:14-19).

From Genesis chapters seven and eight, we are able to determine that at the time of the Flood each month of the Hebrew Calendar contained the same number of days as they do to this day. The Flood began “**in the second month, on the seventeenth day of the month....** And the waters prevailed upon the earth a hundred and fifty days ... and at the end of the **hundred and fifty days** the waters had gone down. And **in the seventh month, on the seventeenth day of the month**, the ark rested upon the mountains of Ararat” (Gen. 7:11, 24; 8:3-4). From these passages we can conclude that *from the very moment of creation God’s Sacred Calendar was the same as it is today.*

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Every calendar in the history of man has attempted to measure time by either the solar or the lunar cycle. The Civil/Roman calendar we use today is a solar calendar. Because it is a solar calendar, its months are synchronized with the equinoxes and solstices of the solar year.

The 365 days in the solar year are divided into four months with 30 days ($30 \times 4 = 120$), seven months with 31 days ($31 \times 7 = 217$), and one month with 28 days ($120 + 217 + 28 = 365$ days). Although the calendar year is 365 days, the actual solar year is 365.2425 days. The fraction of a day (approximately $\frac{1}{4}$ day) is made up by adding one day to February every 4 years. This synchronizing adjustment of one day is a postponement. Thus, March 1 is postponed by one day every four years.

Because we live in a culture that uses this calendar, it governs our days and months of worship. It governs our work schedules, vacations, graduations, weddings and funerals. It governs our financial system. All businesses, large and small, depend on the calendar to set dates of contracts, interest schedules, tax schedules and billing periods.

The Hebrew Calendar served the same purposes for banking and commerce in ancient times. However, its most important function was, and still is, to set the dates of the annual holy days that God established at the creation of the world.

Genesis 1:14 tells us that God arranged the sun, moon and stars in the heavens “for signs, and for seasons, and for days and years.” The word “seasons” is translated from the Hebrew *moed*, which means “appointed times.” Observing God’s appointed times helps us to understand His plan of salvation for mankind.

These appointed times are listed in Leviticus 23, where the Hebrew *moed* is translated “feasts.” The first feast, or appointed time, is the weekly Sabbath (v. 3). The annual feasts, which take place during the three harvest seasons in the year, are listed next.

The Passover, the first of the annual feasts of God, is observed at the beginning of the 14th day of the first month (v. 5). The 14th day itself is not a Sabbath but a day of preparation for the Feast of Unleavened Bread, which begins on the following day, the 15th, and lasts for seven days (v. 6). The first day and the seventh day are Sabbaths of rest (vs. 7-8).

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The next verses describe the wave sheaf offering, which takes place during the Feast of Unleavened Bread on “the day after the [weekly] Sabbath,” which then is the first day of the week—Sunday. From this first day of the week/Sunday, seven complete weeks are counted (v. 15) and the following Sunday (the 50th day) is the Feast of Firstfruits, (vs. 16, 21). This feast is referred to in the New Testament as Pentecost, which means “fiftieth (Acts 2:1).

The following verses in Leviticus 23 describe the fall festival season, which is composed of four separate feasts that all take place in the seventh month of the year. The Feast of Trumpets is the first day of the seventh month and is a Sabbath of rest (v. 24). The tenth day is the Day of Atonement, also a Sabbath (vs. 22-28). The Feast of Tabernacles begins on the 15th day and lasts for seven days (v. 34). The first day is a Sabbath of rest (v. 35). Immediately following the Feast of Tabernacles is the last feast of the year, which is also a Sabbath of rest (v. 36). This feast day is called the “Last Great Day” in the New Testament (John 7:37).

All these feasts, or “appointed times,” were observed by the servants of God in the Old Testament down to the time of Abraham, Isaac and Jacob. Before Jacob’s death, he and his eleven sons went down to Egypt, where his son Joseph had risen to rulership. After several generations of living among Egyptian sun worshippers who observed pagan festivals, the descendants of Jacob lost all knowledge of God’s feast days.

When God sent Moses to lead His people out of Egypt, He began to restore the knowledge of His appointed times. Exodus 12 records His instructions for the feasts of the first month:

“And the LORD spoke unto Moses and Aaron in the land of Egypt, saying, ‘This month shall be unto you the beginning of months: it shall be the first month of the year to you’ ” (vs. 1-2).

The following verses in Exodus 12 give instructions for the feasts of the first month—the Passover on the 14th day and the Feast of Unleavened Bread on the 15th through the 21st day. These are the only feasts that are recorded in Exodus 12. Although the other feast days are not listed in Exodus 12, God gave Moses instructions for them also. Psalm 81 testifies that God delivered instructions for all His appointed times when He brought Israel out of Egypt:

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“Blow the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This He ordained in Joseph for a testimony...” (vs. 3-5).

Verse 3 is referring to the new moon of the seventh month. This is the only new moon of the year that God appointed as a feast day. The *New King James Version* of Psalm 81:3 gives the complete meaning of the Hebrew text, confirming that this verse is speaking of the seventh month:

“Blow the trumpet at the time of the New Moon, at the full moon, on our solemn feast day. For this is a statute for Israel, A law of the God of Jacob. This He established in Joseph as a testimony...”

There is no question that Psalm 81 is referring to the seventh month. No other month of the year has a commanded feast on both the new moon and the full moon. The seventh month is the last month of the annual holy day season. Thus Psalm 81:3 confirms that God delivered a complete calendar for observing His appointed times when the Exodus took place.

The Hebrew word that is translated “New Moon” in Psalm 81:3 is *chodesh*. This same Hebrew word is translated “month” in Exodus 12. *Chodesh* is used numerous times in the Old Testament and may be translated either “month” or “moon” depending on the context in which it is used. Its literal meaning is “new moon,” which is the first day of each month in the Hebrew Calendar.

The fact that the Hebrew text uses the same words for “new moon” and “month” gives us insight into the calendar that God delivered to His people. The months of this calendar are set by the lunar cycle—not by the equinoxes and solstices of the solar cycle.

Because the lunar cycle varies from month to month due to irregularities in the moon’s orbit, the Hebrew Calendar uses the average length of the lunar cycle to calculate the months. The average lunar cycle is 29.53 days (rounded off to the nearest one hundredth). Since months cannot consist of half days, the months of the Hebrew Calendar are alternately assigned 29 and 30 days. This sequence of 29 and 30 days works very well to keep the months aligned with the new moons.

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Based on the average lunar cycle of 29.53 days, a 12-month year will have 354.36 days (12 x 29.53). As the monthly average of 29.53 days is attained by a combination of 29 and 30-day months, so the yearly average of 354.36 days is attained by a combination of 353, 354 and 355-day years.

These three year lengths keep the calendar aligned with the movement of the moon, but they can not keep the calendar aligned with the seasons of the solar cycle. Lunar years that are 353 to 355 days in length are 10 to 12 days shorter than solar years.

If the Hebrew Calendar consisted only of 12-month years, all the annual feasts of God would drift farther and farther from their correct seasons. To prevent this from happening, the calendar uses intercalation. Intercalation is the process of adding a 13th month every 2 or 3 years. The result is a combination of 12-month “common” years with 353 to 355 days and 13-month “leap” years with 383 to 385 days. There is a fixed cycle of 12 common years and 7 intercalary years in each period of 19 years, producing an average of 365 days per year.

Adding a 13th month to the end of a year does not change the length of the holy day season, which begins in the first month of the following year. In every year, there are 177 days from the new moon of the first month to the new moon of the seventh month. The new moon of the seventh month is the pivotal point for calculating the holy days for the year. The Hebrew Calendar calculates this moon first, and then counts back to the new moon of the first month.

This procedure is supported by the decree of God in Psalm 81 concerning the new moon of the seventh month. The word “testimony” in Verse 5 is translated from the Hebrew *aydooeth* and is elsewhere used of the Ten Commandments, which were inscribed in tables of stone by the hand of God. In like manner, the calendar that God delivered to Moses was a written decree for calculating His appointed times. In ancient Israel, the blowing of the trumpet on the first day of the seventh month was a proclamation of the “New Moon of the Year”—so named because it determines the beginning of all the months of the year.

Since the first day of each month is a new moon, the fifteenth day of each month is a full moon. This is the time that God appointed to begin the Feast of Unleavened Bread in the first

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month and the Feast of Tabernacles in the seventh month. The timing of these feasts is the primary focus of the calculations of the Hebrew Calendar. The calculations aim for the best illumination of the moon for the arrival of these two major feasts of the year.

It is not possible to achieve 100% illumination in every year due to variations in the lunar cycle. Despite these variations, the calendar has maintained an average of more than 99% illumination for thousands of years. No lunar calendar designed by man has ever survived the test of time.

The Hebrew Calendar requires many more calculations than our modern solar calendar. Due to the many variables in the lunar cycle, it is necessary to use complex mathematical averages to calculate the months and years. Because the lunar year is shorter than the solar year, 13-month years are needed to keep the holy days in their appointed seasons. While these calculations provide accurate dating in most years, there are years when the variables in the lunar cycle require additional adjustments to the calendar.

In such years, the calculated dates are corrected by mathematical formulas that keep the calendar precisely on target for observing the holy days. These mathematical formulas are expressed in simple terms as the Rules of Postponement. These four rules are applied when the calculations that are based on averages place the new moon of the seventh month too early, which would cause the holy days to be observed before their appointed times.

God in His wisdom set the sun and moon in their positions expressly for the purpose of establishing His appointed times. Foreseeing every circumstance that would arise with the passing of time, He made provision for all irregularities to be corrected when He gave instructions to Moses for calculating His feast days. This revelation was committed to His people for all time.

Regardless of their unfaithfulness, God has preserved the Hebrew Calendar through them. Although they have changed their observance of the Passover and the Feast of Pentecost, they have retained all the calculations of the Hebrew Calendar. Paul's letter to the Romans confirms this truth:

“What then *is* the advantage of the Jew? ... Much in every way. Primarily in that they were entrusted with the oracles of

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God. For what if some did not believe? Shall their unbelief nullify the faithfulness of God?" (Rom. 3:1-3.)

The Hebrew Calendar is the same today as it was in the days of Noah, Abraham, Moses and all the prophets of the Old Testament. It is the calendar that Jesus and His apostles followed. It stands as a testimony to the faithfulness of God in our time, and it will remain in effect during the coming reign of Christ (Isa. 66:23, Zech. 14:6) (by *Carl D. Franklin*, July 31, 2014).

The Calendar of Noah

In light of the recent unprecedented floods in the midwestern United States, I decided to review the account of Noah's flood in Genesis 7 and 8. This study resulted in bringing to my attention the very detailed recording of the passage of time as the events of the Flood took place. These events are given to us as inspired by Christ, the Word, in a chronology of days and months through which God reveals a system for measuring time that parallels the present calculations of the Hebrew Calendar.

A number of assumptions have been made about how time was measured when the events in the book of Genesis took place, the most prominent being that a year was comprised of twelve 30-day months. According to this view, the forty-two months and the 1260 days that are prophesied in Revelation 11:2-3 are identical. It should be noted, however, that the 42 months of the prophecy in Revelation 11 represent the period of time of the treading down of the Holy City while the 1260 days represent the period of time that the two witnesses prophesy. Neither the assumption that there were originally only 30-day months nor the premise that the moon's orbit originally matched the yearly cycle of the sun is verifiable by this scripture.

Many believe that both of these conditions existed at the creation of the world but that through the passage of time and events the relationship of the sun and moon to the earth was altered, giving us the average lunar month of 29 days, 12 hours, 44 minutes, and 3&1/3 seconds. However, a study of the scriptural account of the Noachian Flood will demonstrate that the moon's orbit has never changed. The irregularity of its orbit does not allow a calendar with the same number of days in each year.

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The rather wobbly orbit of the moon periodically requires the addition of one or two days to the year to keep the months aligned with the phases of the moon, and the length of the moon's orbit periodically requires the addition of a thirteenth month to the year to align the calendar with the solar seasons in order to keep the holy days of God at their appointed times. This intercalary month is necessitated by the yearly cycle of the sun, which is longer than the lunar cycle. All moon-based calendars, including those based on moon sighting, require some type of intercalation in order to prevent seasonal shifting.

In the Hebrew Calendar, the length of the year is regulated by an established intercalary cycle and by four mathematically-based rules of postponement. When neither intercalation nor postponement is needed, the year is composed of six 30-day months and six 29-day months, which makes a year of 354 days. However, many years have a greater number of days due to the need for intercalation or postponement to align the calendar with the actual positions of the sun and the moon. The necessity to adjust the calendar to the orbits of the sun and moon results in six different lengths of years: defective common years with 353 days, regular common years with 354 days, excessive common years with 355 days, defective leap years with 383 days, regular leap years with 384 days, and excessive leap years with 385 days.

Knowing the number of days in a specific year enables us to determine whether or not intercalation or postponement was needed that year. Some years may require both processes in order to keep the calendar in time with the movements of the sun and moon. The excessive leap year of 385 days occurs only when both intercalation and the rules of postponement are applied.

This fact has great bearing on the chronology of days and months in the scriptural account of the Noachian Flood. If the chronological record reveals that the year of the Flood was 385 days in length, it is unequivocally established as an excessive leap year and demonstrates that the calculations of the Hebrew Calendar were in effect many centuries before Moses received them from God. Let us examine the scriptural account of the Flood.

Genesis 7:11: *“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on this day all the fountains of the great deep were broken up, and the*

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windows of heaven were opened.” This verse gives us the starting day of the Deluge: the seventeenth day of Iyar, the second month. The fact that the Noachian Flood began in the second month of the year tells us that it was the season of spring.

Some may question this statement in the belief that the seventh month, Tishri, should start the year. They may even claim that Adam and Eve had to have been created in the fall of the year in order for them to have food to eat. But the garden was tropical, or semi-tropical, producing food throughout the year. Moreover, the calendar that God delivered to Moses clearly began in the spring of the year.

Exodus 12:2: *“This month shall be to you the beginning of months. It shall be the first month of the year to you.”* God gave Moses specific instructions for determining the beginning point of the year. This is the first of many scriptures designating the time that God ordained to start the year.

It should be noted that at this time Moses was not in Jerusalem but in the land of Goshen. According to some, Jerusalem is the only geographical area from which to sight the new moon of the first month. In addition, when God gave His instructions to Moses, the first month had already begun. As the new moon had already arrived, it was too late for Moses to determine the beginning of the year by observation. Instead, Moses received instructions from God for determining the months of the year by calculation.

According to the calculations of the Hebrew Calendar, the first month of the year is composed of 30 days. The account of the Flood states that the forty days of rain started on the seventeenth day of the second month, revealing the passage of 46 days from the first day of the year to the beginning of the Flood. Genesis 7:11: *“In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on this day all the fountains of the great deep were broken up, and the windows of the heavens were opened.”*

The breaking up of the fountains of the deep depicts massive earthquakes releasing immeasurable quantities of water, producing incredible tsunamis and storms of violence that modern man has never witnessed. No man-made shelter could have withstood the enormity of the violence that passed over the face

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of the earth. Verse 12: *“And the rain fell upon the earth forty days and forty nights.”*

This verse records that the initial length of the outpouring of water was forty days, and Genesis 7:17 confirms it: *“And the flood was on the earth forty days, and the waters increased and bore up the ark, and it was lifted up above the earth.”*

Note that it was the accumulation of water during the forty days that resulted in lifting the Ark high above the earth. The description in Verses 17 through 23 is relating what took place as a result of the forty days of rain and the breaking up of the fountains of the deep. At the end of forty days, the Ark was fifteen cubits above the highest mountain (v. 20).

Genesis 7:24: *“And the waters prevailed upon the earth a hundred and fifty days.”* The basic meaning of the Hebrew word that is translated “prevailed” is to be “strong, mighty” (Brown, Driver and Briggs, p. 149). The waters did not prevail over the earth on the first or second day of the Flood. They prevailed at the end of the forty days when the Flood reached its maximum depth, making the one hundred and fifty days of prevailing consecutive to the forty days of rain. Both periods of time need to be included in order to determine the total length of time of the events of the Flood.

As recorded in the scriptural account, God did not allow the level of the Flood waters to drop until they had prevailed for one hundred and fifty days. He prevented this by sending additional rain and by bringing up waters from the fountains of the deep. God caused the waters to continue for one hundred and fifty days to maintain the level at fifteen cubits above the highest mountains. This ensured the death of all air-breathing life on land.

Genesis 8:1-3: *“And God remembered Noah, and every living thing, and all the animals which were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. Also the fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. And the waters receded from off the earth continually, and at the end of the hundred and fifty days the waters had gone down.”*

These verses describe the process by which God began to dry up the Flood waters. This process continued for an extended period of time as demonstrated by the word translated

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“decreased,” “gone down” or “abated”²⁶³⁷ at the end of Verse 3. This word is used in the account to describe the removal of the waters from the flooded earth. Gesenius gives the following definition of this word: “(1) To be devoid of anything, to lack, to be without, followed by an accusative.” As we continue to examine the scriptural account, we will learn the exact length of time that it took for the waters of the Flood to recede and the ground to become dry.

Genesis 8:4: “*And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.*” This verse gives the impression that the Ark settled down on the mountains of Ararat because the waters had started to decrease. However, for the Ark to rest on the ground would have required the depth of the water to have fallen considerably. The highest mountains were covered to a depth of fifteen cubits—not a great depth until you consider that fifteen cubits of water above Mt. Everest at 29,000 feet would make a depth of more than two miles above Mt. Ararat at 17,000 feet.

In addition, consider that the date given for this occurrence, the seventh month, the seventeenth day, was only 194 days into the six hundredth year (Nisan 1 through Tishri 17). However, the scriptural account records that 236 days of that year had passed before God started to dry up the Flood waters (46 plus 40 plus 150 equals 236). If you figure that the forty days of rain were part of the 150 days, the total would still be 196 days before the waters began to decrease. It was therefore impossible for the Ark to have been lodged on the ground on the seventeenth day of the seventh month as the waters had not yet begun to decrease.

What then is the meaning of the word “rested” in Genesis 8:4? The word “rested”⁵¹¹⁷ is describing a stopping of movement or activity. The same Hebrew word is used in Exodus 20:11: “*God rested on the seventh day.*” His activity or movement ended.

The use of this word in Genesis 8:4 tells us that the Ark remained immobile at a specific location. It was no longer rolling and plunging through churning, turbulent Flood waters. The winds that had driven it ceased to blow, the waves subsided, and the waters surrounding the Ark became calm and placid. The Ark came to a stop as if God had anchored it above the tops of the mountains. God maintained the location of the Ark at Mt. Ararat

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not because it was physically stuck but because God wanted it there. It did not settle upon the ground until after the waters had fully abated from their two-mile depth above Mt. Ararat.

The scriptural account reveals that the decreasing of the waters took place gradually over the remaining months of the year. To determine the total passage of time in the account of the Flood, it is necessary to know the exact date that the last of the waters dried up. This date is recorded in Genesis 8:13: “*And it came to pass in Noah’s six hundred and first year, in the first month, the first day of the month, that the waters were drying up from off the face of the earth. And Noah removed the covering of the ark and looked, and, behold, the face of the earth was drying.*” This verse tells us that the waters were drying up on the first day of the six hundredth and first year, and Noah’s removal of the covering confirmed this fact. This state of dryness was reached exactly one hundred and fifty days from the time that the waters had ceased to prevail.

It should be noted at this point that counting the initial forty days of the Flood as part of the one hundred and fifty days of the waters prevailing would make the six hundredth year only 345 days in length (46 days to the beginning of the Flood plus 150 days of the waters prevailing plus 150 days of the waters decreasing equals 346 days, minus 1 day for the first day of the 601st year equals 345 days). There is no yearly cycle, either calculated or observed, that would fit a 345-day year. This fact confirms that the 40 days of rain and the 150 days of the waters prevailing were two separate periods of time, just as the 150 days of the waters abating were separate from the 150 days of the waters prevailing. These three periods of time extended from the second month of the six hundredth year of Noah’s life to the first month of his six hundredth and first year.

*In the KJV this verse states that on the first day of the first month all the Flood waters were gone and the earth was dry, but the scriptural account extends beyond this point. (See page 31) Genesis 8:14: “*And in the second month, on the twenty-seventh day of the month, the land was fully dry.*” (FV) This verse may seem to contradict the preceding verse, but the word used in Verse 13 to describe the dryness of the earth does not have the same meaning as the word used in Verse 14. The Hebrew word that is translated “dried” and “dry” ²⁷¹⁷ in Verse 13 is *chareb*.

* See note on page 31.

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However, the Hebrew word translated “dry”³⁰⁰¹ in Verse 14 is *yabesh*. Gesenius notes that these two Hebrew words represent different levels of dryness. The first denotes an absence of water, and the second represents a condition more akin to that of a lack of moisture, or withered. Verse 13 depicts a condition of no standing water whereas Verse 14 is describing dry soil that is no longer saturated. This stage of dryness was reached 56 days after the Flood waters dried up.

The account records that Noah remained in the Ark until the earth reached this second stage of dryness. There was good reason for waiting to leave the Ark until the soil had dried. If Noah had released the animals before the ground was dry, the elephants and other large animals might have gotten bogged down and entrapped in mud.

After the withdrawal of the Flood waters and drying of the ground, the earth was prepared to receive the survivors of the Flood. They had entered the Ark on the seventeenth day of the second month in the six hundredth year of Noah’s life. Below is a computation of the number of days that passed in the year of the Flood.

Gen. 7:11	Flood begins on 17 th day of 2 nd month (30 days in the 1 st month plus 16 days in the 2 nd)	46 days
Gen. 7:12	Rain for 40 days and 40 nights	40 days
Gen. 7:24	Waters prevail	150 days
Gen. 8:3	Waters abate	150 days
	Total:	386 days
Gen. 8:13	Water dried on first day of the next year	-1 day
	Total:	385 days

The chronological facts that are recorded in the account in the book of Genesis clearly establish a period of 385 days in the year of the Noachian Flood. This year length is significant because it is the exact number of days required for an excessive leap year in the Hebrew Calendar. This remarkable account of the

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Flood, which God inspired to be recorded in his Word, is indisputable evidence that the Hebrew Calendar bears His stamp of approval. There can be no doubt that the calculations of the Hebrew Calendar have been the basis of God's true calendar from the beginning.

After the Flood of Noah, dated 2369/2368 BC, to the final exile of the Jews to Babylon in 585 BC, a total of 1782 years, there were various astronomical events by which God temporally altered the arrangement of the heavenly bodies within the solar system—including the sun, moon and earth. Nevertheless, the mathematical formula comprising the present Calculated Hebrew Calendar has remained the same from creation!

Understanding the Postponement Rules

Determining the Beginning of the Month

The months of the Hebrew Calendar are set by the lunar cycle, which begins with a sliver-thin crescent that has an illumination percentage a few points above zero. It is formed at the point of conjunction when the moon appears to be enveloped in total darkness. At this point, however, a very narrow arc of light is exposed along one edge. This narrow arc of light is the new moon.

Too faint to be visible, the new moon is portrayed on calendars as a black circle. However, its existence as a formed crescent has been scientifically demonstrated.¹

Because the new moon cannot be sighted until it has been waxing for one to three days, it must be determined by calculation. This is the reason for the mathematics of the Hebrew Calendar.

¹ **Although the new moon is typically depicted as a black circle its actual phase is a very thin crescent, because the moon does not pass directly in front of the sun (except during a solar eclipse). On July 8, 2013, French astrophotographer Thierry Legault successfully photographed the new moon, although the crescent itself was not visible to the unaided eye. (Wikipedia, s.v. “New Moon”)**

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To calculate the time that the new moon will occur, the calendar uses a formula based on the average lunar cycle. The calculated date is called the molad (the Hebrew word *molad*, or *moled*, means “renewal”). The term “molad” clearly identifies the new moon with the renewal of the lunar cycle at the time of the conjunction.

Correctly identifying the new moon as the crescent that is formed at the beginning of the lunar cycle is essential for the observance of God’s holy days at their appointed times. Counting from the first day of the lunar cycle ensures that the moon will be full on the fifteenth day of the month as ordained by God in Leviticus 23 and Psalm 81:1-3.

Since the full moon occurs midway through the lunar cycle, in an average cycle it will fall at 14.765 days—about five and a half hours before sunset beginning the 15th day. In a cycle that is shorter than average, it may fall from six to twelve hours before the 15th begins. In an average cycle the full moon occurs at 22 minutes past noon on the 14th, but in a shorter cycle it occurs on the morning of the 14th. In either case, it is at or near 100% illumination when it rises on the eve of the 15th.

The calculations of the Hebrew Calendar are designed to provide the best possible illumination for the beginning of the Feast of Unleavened Bread on Nisan 15 and the Feast of Tabernacles on Tishri 15. Relying on the visible crescent to set the beginning of the month will in most years delay the observance of these festivals until the 16th day of the lunar cycle, after the peak period of illumination has passed.

Although the Hebrew Calendar consistently provides the best illumination for Nisan 15 and Tishri 15, it is not possible to achieve 100% illumination in every year due to variations in the length of the lunar cycle. The average length of 29.53 days includes cycles that range from 6 hours shorter to 7 hours longer. In some years the peak period of illumination does not coincide perfectly with the 15th day. Despite these variations, the Hebrew Calendar has maintained an average of more than 99% illumination for thousands of years.

Calculating the Molad of Tishri

Although each month in the Hebrew Calendar begins with a molad, the focus of the Hebrew Calendar is the calculation of the Molad of Tishri. Calculating the Molad of Tishri is the first step in determining the date of Tishri 1, which sets the holy days for the entire year. The fact that in every year there are exactly 177 days from Nisan 1 to Tishri 1 makes it possible to count backward to the beginning of the holy day season. In years when additional days are needed to keep the calendar synchronized with the movement of the sun and the moon, these days are added before Nisan 1 so that the holy days never shift from their appointed times.

The Hebrew Calendar, designed by God Himself, has a proven method for synchronizing the lunar year with the seasons of the solar year. It accomplishes this by the process of intercalation, producing leap years as needed to keep pace with the longer solar year. Because the lunar year is 11 days shorter than the solar year, a 13th month is added in a fixed cycle of 7 out of 19 years to prevent the holy days from drifting out of their seasons. Adding a 13th month does not affect the weekly cycle of days, which remains unchanged from sunset to sunset, serving as a primary consideration in the declaration of Tishri 1.

Adjusting the Calculation of the Molad to the Correct Day of the Week

The calculation of the Molad of Tishri, which is based on the average lunar cycle, does not always fit the actual movement of the moon. The mathematical formula that is used for calculation allows the Molad to fall on the morning or afternoon of any day in the week, but the movement of the moon prevents the renewal of the lunar cycle from taking place on certain week days. There is a forward progression in the week from one year to the next that limits the first day of Tishri to specific days and specific times of day.

In 39 years out of 100, the calculation of the Molad will arrive at the correct day for the first day of Tishri. In the 61 years when the day calculated for Tishri 1 is not accurate, the date must

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be adjusted. The Postponement Rules are the mathematical principles that God established to make this adjustment.

The Postponement Rules take effect when the date calculated for the declaration of Tishri 1 does not fit the actual time of the new moon. In such years, the calculated date is adjusted by the application of one or more of the Postponement Rules to keep the calendar precisely on target for the holy day that begins the month of Tishri and sets all other months in the year. (The mathematical basis of the Postponement Rules is explained in the article “The Hebrew Calendar Made Simple” by Dwight Blevins. This article is freely available upon request.)

God in His wisdom placed the sun and moon in their positions expressly for the purpose of establishing His appointed times. Foreseeing every circumstance that would arise with the passing of time, He made provision for all irregularities to be corrected when He gave instructions to Moses for calculating His feast days. This revelation was committed to His people for all time and is preserved in the Calculated Hebrew Calendar (by *Carl D. Franklin*, June 5, 2015).

RULE ONE

When the Molad of Tishri or advancement occurs on a Sunday, Wednesday, or Friday, the declaration of Tishri 1 is advanced one day to a Monday, Thursday or Saturday (Sabbath) respectively.

RULE TWO

When the Molad of Tishri occurs at noon (18 hours 0 parts) or later, the declaration of Tishri 1 is advanced to the next day.

RULE THREE

When the Molad of Tishri of a common year falls on Tuesday, at or after 9 hours and 204 parts, the declaration of Tishri 1 is advanced to Wednesday. The application of Rule One advances the declaration one more day to Thursday.

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RULE FOUR

When the Molad of Tishri of a common year immediately following an intercalary year occurs on a Monday, at or after 15 hours and 589 parts, the declaration of Tishri 1 is advanced to Tuesday.

From the destruction of Jerusalem and the First Temple, the Jews were exiled into many of the countries in the Middle East, with the majority of them living in Babylon. After the 70-year exile, some of the Jews returned to Judea to rebuild the city and the temple under the leadership of Zerubbabel, the governor, and Joshua, the high priest. Since they kept the Passover and the Feast of Unleavened Bread after the completion of the Second Temple, **it shows that the priests determined these festival dates using the calculations God had given to them before the exile.**

The Calendar from Ezra to Hillel II

Some years later, before the city of Jerusalem was completely rebuilt, these calculations were preserved by Ezra the priest. In order to return the Jewish people to the true worship of God, Ezra established the Great Assembly of 120 priests. It was Ezra, with the help of these priests, who was responsible for the canonization of the Old Testament into the form we have today. At the same time, Ezra also formed what later became known as the “Calendar Court,” which was responsible for properly calculating and proclaiming the festivals and holy days in their seasons as God had commanded in Leviticus 23. From that time until the destruction of the temple in 70 AD, the priests of the Calendar Court faithfully calculated the Sacred Calendar and proclaimed the “feasts of the Lord in their seasons.”

During the time of Christ, the High Priest and president of the Sanhedrin was called *Nasi*, and was in charge of the calculations for the CHC. The Nasi had a lineage going back to Ezra, who traces his line back to Hilkiyah, the High Priest who was the father of Jeremiah the prophet. They had all inherited a full knowledge of the CHC, with all of its God-given rules for the proper calculation of the high days.

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The Nasi's, still of priestly lineage, continued to calculate and set the annual holy days beyond Jerusalem from just after the time of Christ up to Hillel II in the 300s AD. Thus, we have a central calendar authority invested in a single family of the Aaronic line, going from the middle 300s AD back to Ezra, and then back to Hilkiah.

Anyone who says Hillel II invented the CHC with its various rules of calculation is going directly against the records of history, both in the Bible and those histories that have been accurately maintained by the priests and Levites within the Jewish community. Hillel II, as the last of the great sages, used his office of Nasi to absolutely guarantee that the knowledge of the CHC and its methods of calculation would not be lost. He made sure this priestly knowledge—withheld from the general populace until his day—was imparted worldwide to all the Jews, and hence to the world as well. This knowledge has been preserved within the Jewish community and is known as the Calculated Hebrew Calendar. Why? He was worried that continued Roman persecution might do away with the observance of the Holy Days at the proper times as commanded by God.

The Jewish people and the early New Testament Christians were scattered far and wide throughout many nations—from the Middle East to the Atlantic and the British Islands in the west; to Europe, Scythia and Parthia in the north; from Babylon and Persia to India in the east; and from Egypt and North Africa to Ethiopia in the south.

However, the calculations God gave to the priests and Levites to accurately reckon the festivals made it possible for the holy days to be observed at the same time worldwide. Furthermore, with the CHC, the high days could be precisely determined years in advance. The discussion of the ancient rabbis in the tractate *Rosh Hashanah* offers historical evidence that the Sacred Calendar at the time of Christ and the apostle Paul was *calculated*, with all the necessary rules to keep festival observance accurate throughout time. In fact, the calculations of the CHC can be used to determine festival dates for any year into the future, as well as to accurately calculate such dates back in time to the time of Noah and beyond.

Today, even with the advent of “modern astronomy” and its super-telescopes coupled to high-speed supercomputers, no

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one has been able to improve on the CHC. Indeed, the CHC that God has given to the Aaronic priesthood (which has been preserved for us today) is more accurate in calculating the festivals and holy days of God than any modern method. And it should be, because God ordained it.

The Calculated Hebrew Calendar is Accurate for Us Today

We need to know whether or not the CHC—as it is currently calculated, and has been calculated for thousands of years by the Levitical priesthood—is in fact the God-ordained method we should use today to determine when God’s holy days should be kept. If it is, and we can prove it, then we should not tamper with it. It is just that simple.

Simple Proof of the Accuracy of the CHC: According to the CHC, on the night of the beginning of the 15th day of the first month (Nisan), the first day of the Feast of Unleavened Bread, *and* on the night of the beginning of the 15th day of the seventh month (Tishri), the beginning of the Feast of Tabernacles, *there is a full moon*. Anyone can observe the moon on those two nights and see that it is full. Personally, I have done this for more than 51 years and the moon has always been full. **This is simple proof of the accuracy of the CHC.**

Two Major Additional Proofs: In the *Harmony of the Gospels* and in the *Faithful Version* of the Bible, we present detailed scriptural and calendrical information about the *birth* and *death* of Jesus Christ. This information clearly proves that God used *only* the CHC in fulfilling His prophecies about these two most important biblical events.

Proof Number One: Paul writes of the “appointed time” of Jesus’ birth: “Now then, I say, for as long a time as the heir is a child, he is no different from a servant, *although* he be lord of all; but he is under guardians and stewards until **the time appointed beforehand by the father....** But when **the [appointed] time for the fulfillment came, God sent forth His own Son, born of a woman...**” (Gal. 4:1-2, 4).

Proof Number Two: In his epistle to the Romans, Paul again writes that Jesus’ death occurred at the “appointed time” of

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God: “For even when we were without strength, **at the appointed time Christ died for the ungodly**” (Rom. 5:6). We find in the book of Revelation that this “appointed time” of Jesus’ death had been predetermined from the foundation of the world, as Christ is “the Lamb of God slain from *the* foundation of the world” (Rev. 13:8).

WHAT DAY WAS THAT? It was the Passover day, Nisan 14, in 30 AD, according to the CHC—and April 5 according to the Julian Roman Calendar. Furthermore, the CHC shows that this day was in the middle of the week—the fourth day, Wednesday, on the Roman Calendar. This made it possible for Jesus to be in the tomb for three days and three nights, and be raised from the dead toward the end of the weekly Sabbath—exactly as He had prophesied!

Why is it important that God fulfilled these two central prophetic events on the exact day He said? **THEY PROVE THAT GOD’S WORD IS TRUE AND THAT HE FULFILLED THESE EVENTS ON THE EXACT DAY HE HAD APPOINTED BEFOREHAND—FROM THE FOUNDATION OF THE WORLD!** Moreover, all of the prophesied details of the events of that day were fulfilled! Not one word failed!

These key events were fulfilled on the *exact* days foretold by prophecy thousands of years before. This means the timetable God used to accomplish these prophecies was predetermined by the CHC. Thus, the CHC—with all of its rules and postponements—is the *only* calendar designed, ordained and authorized by God for the observance of His Sabbaths and holy days. **All other calendar schemes of men are null and void.** No one should allow himself or herself to be deceived into rejecting the CHC in order to follow calendar schemes of men!

Carefully examine appendices E and F in the *Faithful Version*; study the CHC evidence and the historical details concerning the proof of when Jesus was born and when He was crucified. As you will discover, there is no question that God used the CHC and the framework of the Passover and the holy days to fulfill these vital prophecies.

We have available the full Calculated Hebrew Calendar Pack. It contains numerous detailed written studies; four 90-minute DVDs; a book on how to calculate the Hebrew Calendar; calendar charts showing the error of the so-called lunar/Sabbath

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calendar heresy; and a CD that contains the mathematical formula for calculating the feasts and holy days of God in advance, or back as far as the time of Noah and beyond.

We have God's Sacred Calendar online at our website here: <http://cbcg.org/Calendar/index.html>.

Note from page 21.

* (KJV) Gen 8:13-14 “And it came to pass in the six hundredth and first year, in the *first* month, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.”

(FV) Gen. 8:13-14 “And it came to pass in *Noah's* six hundred and first year, in the *first* month, the first *day* of the month, that the waters were drying up from off the face of the earth. And Noah removed the covering of the ark and looked, and, behold, the face of the earth was drying!

14. And in the second month, on the twenty-seventh day of the month, the land was *fully* dry.

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