

# Theological Research Report

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**In Loving Memory  
of**

**Dr. Charles V. Dorothy**

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## Introductory Notes

July 2008

Dear Reader,

The *Theological Research Report* is directed toward the interests and needs of Christian Sabbatarians and will present in-depth reviews, critiques, exegesis and original research of various theological topics including but not limited to church history, church government, history of church finance, covenant theology, historical prophetic fulfillments, Biblical chronology, Biblical archaeology, Sabbatarian liturgy, the Hebrew Calendar, healing and principles of spiritual growth.

This second issue continues my critique of Dr. Herman L. Hoeh's conclusions in regard to the 70-weeks prophecy. Dr. Hoeh, a writer and editor for the Worldwide Church of God, produced two articles in support of the church's belief in a 31 AD crucifixion based on 457 BC as the beginning of the 70 prophetic weeks (490 years). In his second article, Dr. Hoeh admits to an error in his first article in dating the Passover of 30 AD. However, he still holds to an erroneous intercalary cycle in dating the Passover of 31 AD and to the year 457 BC as the beginning of the 490-year count. No exegetical work is offered in support of this date.

The footnotes in this issue are similar to those in the previous issue due to the fact that Dr. Hoeh's second article was basically a rewrite of the article he had written three years earlier. Footnotes in these two issues of the Theological Research Report are numbered sequentially. As there were twelve footnotes in Issue 1, the footnotes in this second issue begin with number 13.

Following the same format used in the first issue, excerpts of the church's publications are presented in this report as exhibits. Exhibit headings provide quick access to my primary files should you have questions. Obvious typographical errors in citations have been corrected. Blue color coding is used in citations for highlighting passages and terms. Red color coding is used in citations for passages and terms that are questionable or inaccurate. My comments on each section are presented as footnotes or enclosed in brackets within the text and are identified by my initials (CDF).

All Hebrew Calendar dates are taken from the automated calendar developed and programmed by Alan Ruth. This calendar may be accessed on his website at [www.biblestudy.org/](http://www.biblestudy.org/)

I hope you will find this material helpful in your study of God's Word.

Sincerely,

Carl D. Franklin

## **Exhibit 3**

**Second Statement by the WCG  
That the  
Decree of Ezra 7:8 Was Issued in 457 BC**

**Published in an  
Article by  
Dr. Herman L. Hoeh**

**“The CRUCIFIXION Was Not on ‘Good Friday’ !”**

***Plain Truth Magazine***

**March 1956**

[www.cog21.org/](http://www.cog21.org/)

**Proof One: The Calendar Tells *When*****Dr. Herman L. Hoeh writes as follows:**

On which day of the week did Jesus' final Passover fall? This simple question has perplexed theologians and historians for centuries, but the answer is so plain a child can understand it.

First, since Jesus died on the Passover, we must examine the Passover dates which occurred about the year of his crucifixion. This will determine with finality on *which day of the week* Christ died.

Jesus observed the *true Passover* at the proper time—on the eve of the 14<sup>th</sup> of God's first month, called Nisan or Abib. You can read it in Matthew 26:2. To this agree all the gospel writers.

Matthew, Mark and Luke are thought be scholars to contradict this, by placing the crucifixion on the first day of the *feast* of unleavened bread, the 15<sup>th</sup> of Nisan. These three gospel writers say no such thing. They merely mention that the Passover was also a day on which unleavened bread was used. In some versions the word "feast" is wrongly inserted in italics in Matthew 26:17.

The Jews in Judaea, but not the Galileans, were taking their own—the Jewish—Passover a day later than God commanded (John 18:28)—which they wrongly do to this very day!

**Dr. Herman L. Hoeh continues:**

On which day of the week, then, did Jesus' final Passover fall?

**The Passover is calculated by astronomical computation as many know.**<sup>13</sup> The chart which follows gives the dates of the various Passovers (Nisan 14) which occurred in and near the year of the crucifixion.

Three years ago, when we published this same chart [cited in Volume 1, Issue 1 of the Report], we had available for reference only the contradictory comparative dates as found in *Hasting's Dictionary*, the *Encyclopedia Britannica*, the *Encyclopedia Biblica* and others.<sup>14</sup> As I wrote then: “None of these references are wholly accurate.” I have now a correction to make in that chart. Would that the theologians would be honest enough to make the same correction!

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<sup>13</sup> The Hebrew Calendar is not based on calculation of the astronomical conjunction but on calculation of the Molad of Tishri. The Molad is the mean or *average* conjunction of the earth, moon and sun. The figure used to calculate the Molad is 29.53059 days, which is the average length of the moon's orbit. The Molad is not the same as the astronomical conjunction. (CDF)

<sup>14</sup> I have copies of the *Biblica* and *Britannica* material. The *Biblica* actually concludes that the crucifixion Passover was in 30 AD whereas Dr. Hoeh maintains that it was in 31 AD. (CDF)

The *Britannica* edition to which Dr. Hoeh makes reference is the 14<sup>th</sup> edition, which presents the correct intercalary cycle under the entry “Calendar” supported by the correct Rabbinic calculation formula of E.H. Lindo as published in 1838 in *A Jewish Calendar for Sixty-Four Years*. Because Dr. Hoeh was using a different intercalary cycle for his calculations of the Passover, he made no reference to Lindo's material in his article. (See Volume 1, Issue 1, page 6 for instructions to download E.H. Lindo's book.) (CDF)

**Dr. Herman L. Hoeh gives these corrected dates:**

**Here is the chart ABSOLUTELY CORRECT ACCORDING TO THE  
NEWLY REVEALED EXACT AND INSPIRED ASTRONOMICAL  
COMPUTATION<sup>15</sup> PRESERVED SINCE THE DAYS OF MOSES!<sup>16</sup>**

Passover Dates:

A.D. 29, Saturday, April 16	[Correct]
A.D. 30, Wednesday, April 5	[Correct]
<b>A.D. 31, Wednesday, April 25</b>	<b>[Incorrect—Monday, March 26]</b>
A.D. 32, Monday, April 14	[Correct]
A.D. 33, Friday, April 3	[Correct]

The correction is that for A.D. 30, which theologians have *PURPOSELY* placed on Friday to support their unprovable theory!

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<sup>15</sup> See footnote 13 for clarification of this statement. (CDF)

<sup>16</sup> This statement is a direct reference to the Hebrew Calendar that was given by God to Moses and Aaron at the time of the Exodus in 1486 BC. This calendar has been preserved down to our day and has recently been automated for Biblical study and research. The automated calendar may be accessed on Alan Ruth's website at [www.biblestudy.org/](http://www.biblestudy.org/)

**Dr. Herman L. Hoeh continues:**

To place the Passover on a Friday in 30 A.D. is to violate one of the inspired rules of the calendar—that no common year of the sacred calendar may have 356 days. Common years of twelve months may be only 353, 354 or 355 days long—a fact you can verify in the Jewish Encyclopedia.<sup>17</sup> **Theologians place the Passover of 30 A.D. on Friday, April 7—356 days after the Passover of 29 A.D.**

- <sup>17</sup> These statements are correct. As 29 AD was a common year, it could not exceed 355 days in length. To make the Passover fall on Friday in 30 AD would require adding two days to 29 AD, resulting in a year of 356 days as the following chart demonstrates.

<b>Hebrew Month</b>	<b>Number of Days Per Month</b>	<b>Number of Days to Passover, 30 AD</b>
Nisan 14 (Passover, 29 AD)	16 days (15 <sup>th</sup> –30 <sup>th</sup> )	16 days
Iyar	29 days	45 days
Sivan	30 days	75 days
Tammuz	29 days	104 days
Ab	30 days	134 days
Elul	29 days	163 days
Tishri	30 days	193 days
Heshvan	29 days	222 days
Kislev	30 days	252 days
Tebeth	29 days	281 days
Shebat	30 days	311 days
Adar	29 days	340 days
Nisan 14, Wednesday (Passover, 30 AD)	14 days (1 <sup>st</sup> -14 <sup>th</sup> )	354 days
Nisan 14, Friday (Theoretical Passover)	2 more days added to Adar, 29 AD	356 days



**Dr. Herman L. Hoeh continues:**

**These scholars forget that God had His sacred calendar, together with the Bible, preserved since the days of Moses to this very day—and that every date of the Passover may be infallibly determined!**<sup>18</sup>

Moreover, astronomers recognize that the 14<sup>th</sup> of the month Nisan could easily have occurred on Wednesday in 30 A.D.—but the theologians will not receive their testimony because of their human traditions.

***Thus, if you want to believe that the crucifixion was in 30 A.D.—which it was NOT***<sup>19</sup>***—you would still have to admit that Friday is NOT the day of the crucifixion!***

**For the year 31 A.D. several references mistakenly give the Passover, Nisan 14, as Monday March 26. But this is one month too early. The year 30 was intercalary—that is, it had 13 months—thus placing the Passover thirty days later in 31 A.D., and on a Wednesday!**<sup>20</sup>

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<sup>18</sup> This statement is correct. The Hebrew Calendar was given to Moses and Aaron by God Himself when Israel departed from Egypt in 1486 BC. (See Appendix L at the end of this issue.) (CDF)

<sup>19</sup> This statement is not correct. The Passover of 30 AD, a Wednesday, was Jesus' last Passover before His crucifixion. This fact is confirmed by astronomical records, historical writings and chronological events in the Scriptural accounts.

<sup>20</sup> These statements are not correct. The year 30 AD was a common year of twelve months and not an intercalary year; i.e., a thirteenth month was not added, which would have pushed the Passover date of 31 AD forward to Wednesday, April 26. The correct date for the Passover of 31 AD is Monday, March 26. (CDF)

**Dr. Herman L. Hoeh continues:**

During the time of Christ the Passover could not occur earlier than six days after the vernal equinox<sup>21</sup>—which in that year occurred on March 23, about 3 a.m. Greenwich time. Remember, in Jesus' day the equinox did *not* occur on March 21, but on March 22 or 23<sup>22</sup>, because the Roman world was using the *Julian* calendar. Since March 26 was only *three* days after the equinox, it could not have been the Passover.<sup>23</sup> Hence in 31 A.D. the Passover was 30 days later on a Wednesday—and *this is the ONLY POSSIBLE YEAR in which Christ could have been crucified*, as we shall PROVE.

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<sup>21</sup> This was an erroneous teaching of Herbert W. Armstrong, who had inherited it from Church of God 7<sup>th</sup> Day ministers, who had received it from SDA ministers, who had inherited it from William Miller of The Great Disappointment of 1844 fame, who had acquired it from the Karaite Jews. Calendrical history does not support this Karaite teaching.

<sup>22</sup> In 30, 31 and 34 AD, the spring equinox occurred on March 23. In 37, 44, 46 and 50 AD, the spring equinox occurred on March 22 (CDF).

<sup>23</sup> The Passover of 31 AD did occur on March 26, 3 days after the equinox. The Passover of 34 AD occurred on March 22, 1 day before the equinox. The Passover of 37 AD occurred on March 20, 2 days before the equinox. The Passover of 42 AD occurred on March 24, 2 days after the equinox. The Passover of 46 AD occurred on March 20, 2 days before the equinox. The Passover of 50 AD occurred on March 25, 3 days after the equinox. (CDF)

**Dr. Herman L. Hoeh continues:**

**It would take a pamphlet to explain in full detail the simple methods of computing the dates of the Passover according to the sacred calendar—which most people call the “Jewish calendar”—and as there is not room in this article for it, you will have to patiently wait until it is later published.**

### **Proof Two: the Decree of Artaxerxes**

There are several basic dates from which the exact year of Christ’s death may be determined. **These dates are so precise that there can be no doubt that the Passover upon which Jesus was crucified occurred on Wednesday, April 25, A.D. 31.**<sup>24</sup>

The first date is the year in which Artaxerxes issued his decree to restore and build Jerusalem (Ezra 7). It is recorded in Daniel 9:25-26 that there would be sixty-nine prophetic weeks (7+62) till the Messiah would come, after which he would be “cut off” –crucified—“not for himself” but for the sins of the whole world. Sixty-nine prophetic weeks equals 483 years (69 x 7).

When we determine the year in which this decree was issued, we can locate the exact year, 483 years later, when Christ—the Messiah—began his ministry.<sup>25</sup>

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<sup>24</sup> These dates do not support a crucifixion in 31 AD. According to the Hebrew Calendar, Passover in 31 AD occurred on Monday, March 26. Dr. Hoeh has placed the Passover one month late because he was using an erroneous intercalary cycle which falsely classified 30 AD as an intercalary year. The additional month that Dr. Hoeh added to 30 AD moved the date of Passover in 31 AD from Monday, March 26, to Wednesday, April 25. The fact that Passover in 31 AD was on Monday eliminates any possibility of that year being the year of the crucifixion.

<sup>25</sup> This method of calculation is subject to error as demonstrated by Dr. Hoeh’s inaccuracy in computing the regnal years of Artaxerxes I. A better method is to calculate the beginning of Christ’s ministry based on the year of His crucifixion, which can be conclusively determined by using the chronology of the Gospel events and the correct intercalary cycle of the Hebrew Calendar.

**Dr. Herman L. Hoeh continues:**

In recent years an abundance of **documents from the era of Ezra and Nehemiah—business records giving exact dates according to the Persian, Egyptian and Jewish calendars,<sup>26</sup> and astronomical tablets recording eclipse cycles in the years of kings—have been translated. These records continue fundamentally to corroborate the chronological table of Persian kings recorded in Ptolemy’s canon.<sup>27</sup>**

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<sup>26</sup> This is a direct reference to the landmark work of Dr. Siegfried H. Horn entitled *The Chronology of Ezra 7*, published in 1953.

<sup>27</sup> Dr. Hoeh’s reference to Ptolemy is probably his work published in *Great Books of the Western World*. (PTOLEMY (Claudius Ptolemaeus). *The Almagest*. Translated by R. Catesby Taliaferro. *Great Books of the Western World*, vol. 16. Edited by John Maynard Hutchins and Mortimer J. Adler. Chicago: Encyclopaedia Britannica, Inc., 1952. Pp. VII-XIV, 1-478.) See Appendix A of this volume for Ptolemy’s canon.

**Dr. Herman L. Hoeh continues:**

Records, preserved in world-famous American and foreign libraries, have been found that were written in the very month that Artaxerxes—under whose reign the decree was issued—came to power. **The death of Xerxes [I] occurred in late December 465 B.C. and his son, Artaxerxes, came to the throne in that month.**<sup>28</sup>

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<sup>28</sup> **This date is incorrect. Xerxes I was murdered by one of his sons in the month of August, 464 BC, which was his 21<sup>st</sup> year.**

Cuneiform tablet BM 32234 establishes several important facts regarding the reign of Xerxes I. (The abbreviation “BM” in the title of the artifact stands for British Museum.) The tablet, which is dated to the 21<sup>st</sup> and last year of Xerxes, records that he was murdered by one of his sons in the 5<sup>th</sup> month of his 21<sup>st</sup> year. As Persian regnal years are measured from Nisanu to Nisanu, or spring to spring, his 5<sup>th</sup> month would equate to the month of August. August would roughly equate to the latter part of the Hebrew month Ab and the beginning days of the month Elul.

The exact wording of cuneiform tablet BM 32234 as cited below may be viewed online by accessing the website of Carl Olof Jonsson.

“... **BM 32234**, which is dated to day 14 or 18 of the 5th month of Xerxes’ 21st year, belongs to the group of astronomical texts called ‘18-year texts’ or ‘Saros texts’....The text includes the following interesting information: ‘**Month V 14 (+x) Xerxes was murdered by his son.**’ **This text alone ... shows that Xerxes ruled for 21 years ....**” (See [www.freeminds.org/doctrine/cojonsson.htm](http://www.freeminds.org/doctrine/cojonsson.htm) and click on “THE 20<sup>TH</sup> YEAR OF ARTAXERXES....”)

In a publication of Elephantine papyri entitled *Jewish Documents of the Time of Ezra*, Dr. A. E. Cowley includes a papyrus which records that the 1<sup>st</sup> regnal year of Artaxerxes I began in the 21<sup>st</sup> year of his father Xerxes I. This papyrus, titled C-No-6, is cited below. (The capital “C” preceding the number of the papyrus is a designation for the Cambridge scholar Dr. Cowley.)

“On the 18<sup>th</sup> Chisleu [Kislev, the 9<sup>th</sup> Hebrew month--CDF], that is the 7<sup>th</sup> day of Thoth [the first month of the Egyptian year--CDF], **in year 21, the beginning of the reign when King Artaxerxes [I] sat on his throne.**” (CDF)

**Dr. Herman L. Hoeh continues:**

According to the **Persian spring-to-spring reckoning** of regnal years—as these business documents clearly show—**Artaxerxes' first year extended from April 464 to April 463 B.C.**<sup>29</sup>

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<sup>29</sup> Astronomical Diaries W. 20030/142 of Babylon and VAT 5047 of Uruk record that Artaxerxes' first month on the throne ran from August 8/9 to September 7/8, 464 BC (Sachs and Hunger, *Astronomical Diaries and Related Texts From Babylonia, Volume I*, pp. 54-58, Library of Congress number QB 19. S23 1988 v.1. The date -463 at the top of the reference page is an astronomical designation. To convert this negative designation, one year must be added. The actual date is 464 BC.) The accession year of Artaxerxes I ran from April 13, 464 BC, to April 2, 463 BC, although he did not begin his reign until the month of August. His first full year ran from April 3, 463 BC, to April 22, 462 BC. As the Persians included the accession year in the regnal count, the 7<sup>th</sup> year of Artaxerxes I began on April 8, 458 BC, and ended on March 26, 457 BC. (CDF)

**Dr. Herman L. Hoeh continues:**

**These same business documents show that *the Jewish autumn-to-autumn mode of reckoning, used by Ezra and Nehemiah, placed the first year of Artaxerxes from September 464 to September 463 B.C.*<sup>30</sup> [see Issue 1, page 9 for Dr. Hoeh's summer-to-summer reckoning]**

**The period of time from the day the new king ascended the throne to the first year of his reign was called his ACCESSION YEAR and was regarded as *completing the last regnal year of the previous king.***

**The *seventh year of Artaxerxes*—the year in which he issued his decree (Ezra 7:8)—would extend from about September 458 B.C. to September 457 B.C.<sup>31</sup>**

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<sup>30</sup> This assertion is incorrect. Ezra and Nehemiah recorded the regnal years by the Persian method—from spring to spring. This method was the sole standard for dating legal documents and written communications throughout the realm of Persia.

<sup>31</sup> Archaeological and astronomical records from Babylon and Nippur conclusively demonstrate that 464-463 BC was the accession year of Artaxerxes I (see footnotes 9-10). Thus the 7<sup>th</sup> year of Artaxerxes I was 458-457 BC. That year began on April 8, 458 BC, and ended on March 26, 457 BC. Christ's ministry, which began in the fall of the year, cannot be dated by counting from the fall of 457 BC because the 7<sup>th</sup> year of Artaxerxes I ended in the spring of that year. The following chart illustrates the chronology of Artaxerxes' reign as published by two authoritative sources which provide the beginning and ending date of each year.

<b>464-463 BC</b>	<b>1</b>	Accession year of Artaxerxes I—Sachs and Hunger & Parker and Dubberstein (April 13-April 2)	30 <sup>th</sup> Ab/ 1 <sup>st</sup> Elul Aug 8/9 Sachs (-463 BC=464 BC) 1 <sup>st</sup> or 2 <sup>nd</sup> Tishri Sep 7/8 Sachs (-463 BC=464 BC) 18 <sup>th</sup> Kislev Nov 23 C-No-6
463-462 BC	<b>2</b>	(April 3-April 21)	
462-461 BC	<b>3</b>	(April 22-April 10)	
461-460 BC	<b>4</b>	(April 11-March 30)	
460-459 BC	<b>5</b>	(March 31-April 18)	
459-458 BC	<b>6</b>	(April 19-April 7)	21 <sup>st</sup> Kislev Dec 1 1 <sup>st</sup> Kislev Dec 1 C-No-8, C no-9
<b>458-457 BC</b>	<b>7</b>	<b>(April 8-March 26)</b>	

**Dr. Herman L. Hoeh continues:**

**From the first month to the fifth month of God's calendar—from the latter part of March to the latter part of July, 457 B.C.—Ezra journeyed to Judaea in the seventh year of Artaxerxes at which time the decree went forth to build Jerusalem as the capital of the revised Jewish nation.**<sup>32</sup>

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<sup>32</sup> Dr. Hoeh's conclusion that it was the spring of 457 BC is based on fall-to-fall reckoning, which he acquired from Adventist teachings. The first month to the fifth month of the 7<sup>th</sup> year of Artaxerxes I actually ran from the spring of 458 BC to the summer of 458 BC. The five months that Ezra records began on April 8, 458 BC, and ended on August 4, 458 BC. Passover occurred on March 22 in 458 BC, several days before the beginning of the 7<sup>th</sup> year of Artaxerxes I. Since Ezra could not have departed from Babylon before April 8, 458 BC, the earliest that he could have arrived at Jerusalem would be the month of August, 458 BC, which was the 5<sup>th</sup> month of the 7<sup>th</sup> year of Artaxerxes I. (CDF)



**Dr. Herman L. Hoeh continues:**

And just 483 years later [**reckoning from July 457 BC**] would bring us to the autumn of A.D. 27—*the year when the Messiah would appear* [**The ministry of Christ did not begin in the fall of 27 AD but in the fall of 26 AD. Counting back 483 years from this date places the issuance of the decree in the fall of 458 BC.**]

Although the date of the issuance of this decree is *amply proved* from astronomy, dozens of business documents, and the Canon of Ptolemy, historians sometimes mis-interpret the facts to suit their pet theories. Then theologians quote from whatever historical sources suit them in order to change the true date for the beginning of Christ's ministry.

*But the true date—457 B.C.—is absolutely fixed by the most accurate records of history written at that very time.*<sup>33</sup>

Some religious sects would incorrectly put this decree as late as 455 B.C. in order to have the crucifixion occur on Friday in 33 A.D.! Such a date is totally rejected by ALL historians today (Hoeh, Herman, L., "The *CRUCIFIXION Was Not on 'Good Friday'!*" *Plain Truth*, March 1956, pp. 4-7, 15).

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<sup>32</sup> The interpretation of these records must be based on the Persian method of reckoning regnal years, which was from spring to spring. Authorities in the field of Persian chronology have determined that the 7<sup>th</sup> year of Artaxerxes I began on April 8, 458 BC, and ended on March 26, 457 BC. The correct method of dating includes only the fall of 458 BC.

## The Next Issue

In the next issue we will delve into the astronomical and archeological evidence of the 6<sup>th</sup> century BC Hebrew Calendar. This evidence, gathered from the clay tablets of ancient Babylonia, demonstrates that the Hebrew Calendar was not based on observation but on mathematical calculation which included intercalation and utilized all four of the postponement rules that are in use today.

The Karaite sect of the Jews has historically been vehemently opposed to calculation of the calendar and has denied all the evidence preserved over the centuries. From the time this sect was founded, its leaders have practiced observation alone to determine the months of the year. Even today, Karaite teachings are being promoted in favor of an observed calendar, with the view that the rules for calculation of the Hebrew Calendar are not of Scriptural origin but were introduced by rabbinical leaders such as Hillel II and were derived from pagan sources. There is not one shred of truth in these teachings! The evidence we will be examining in the next issue predates Karaism and Hillel II by more than 1000 years.

## E-mail Requirements Policy

Please note the following guidelines for e-mail correspondence:

I will not respond to e-mails that are *ad hominem*, propagandistic or diatribes.

The term *ad hominem* includes e-mails that appeal to prejudice and emotion rather than reason. This approach typically attacks the character and motives of a writer rather than logically presenting a view either pro or con.

The term “propagandistic” refers to the promotion of ideas, doctrines or practices without discussing their merits.

The term “diatribe” refers to bitter, abusive criticisms or denunciations of a person’s or group’s position.

I will accept and respond to e-mails that are asking for clarification or documentation of statements I have written. I will also respond to e-mails that call my attention to additional reference material on a subject I have discussed, as well as requests for back issues of the Report, requests that others be placed on the mailing list, or requests to be taken off the mailing list.

## Phone Policy

I do not have an office phone. Phone calls interrupt my research and cause loss of focus. I spend valuable time trying to retrace my steps and pick up where I left off when I am interrupted in the middle of tracking down information. Due to differences in time zones, phone calls also may come too early in the morning, too late in the day or during a meal time. For all these reasons, I cannot accept phone calls.

If you have questions or comments, please e-mail them to me. E-mails do not interrupt my work, meals or sleep time, and I can respond to them at a convenient time during the day.

## **Policy for Submitting Written Material**

If you wish to submit material for my review, first examine the copy for content. Are your statements clearly phrased and of sound logic? Are they relevant to the subject? Is there an objective approach or simply opinions moved by emotional factors? After checking for content, please proofread the copy for spelling, capitalization and punctuation. I cannot afford to spend time reviewing material that does not meet the standards for proper use of the English language.

All written material must be submitted in Microsoft Word. Type font should be Times New Roman. Type size should be a minimum of 14 points. Please keep bolding, italicizing, underlining, all caps and the use of exclamation points to a minimum. It is far better to make your argument with sound logic, clear writing, coherent organization, lucid expression, and the use of the right word in the right place. Do not send any material immediately after it has been written. Let your material sit for a few days and then give it a thorough review, challenging your own logic and conclusions to the best of your ability. If need be, have others who are competent in grammar, writing, proofreading or editing review your material. Releasing material with misspelled words shows a lack of careful thought and effort. Please also include electronic copy with all material that you send. I will review material that meets the above standards. Allow 6-8 weeks for a response.

## Appendix L

### An Exegesis of Psalm 81

The following material is taken from my paper *The Calendar of Christ and the Apostles*, Part II, March 26, 2004, pp. 378-380. Adjustments have been made in the wording of a few statements to clarify the meaning.

#### **The Role of the New Moon of the Seventh Month**

The "New Year for Years" was proclaimed at the sanctification of the new moon of *Tishri* (Goldman, *The Talmud of the Land of Israel*, Vol. 16, pp. 35-39).

Calculating the new moon of the seventh month, or *Tishri*, is of paramount importance to the observance of the feasts of God. The record that we find in Psalm 81 shows that the calculation of the new moon of the seventh month was a law of God, delivered to the children of Israel at the time of the Exodus from Egypt:

"Blow up 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, when he went out through the land of Egypt, *where* I heard a language *that* I understood not" (verses 3-5).

These verses declare that when God brought the descendants of Abraham, Isaac and Jacob out of Egypt, He ordained a testimony [Hebrew *geeh-dooth'* 5715, meaning a decree or code of law] concerning a new moon [Hebrew *`ghōh'-desh* 2320, referring to the new crescent] which was to be observed as a "solemn feast day." This new moon was the first day of the seventh month, which we call the Feast of Trumpets. Verse 3 of Psalm 81 also refers to a full moon festival (Hebrew *keh'seh* 3677). This full moon was the fifteenth day of the seventh month, which begins the Feast of Tabernacles. Although the King James Version does not translate *keh'seh* 3677 in this verse, the New King James does. *Keh'seh* is used only in Psalm 81:3 and Proverbs 7:20.

The *`ghōh'-desh* 2320, or new crescent (Brown Driver Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 294), of the seventh month is the only new moon of the year that God appointed to be designated as a religious observance. The day on which this new moon occurs is the first holy day of the fall festival season. However, Scripture does not instruct us to determine the beginning of the day by observing the visible crescent. The day is determined by the calculation and declaration of the Molad of Tishri according to the calendar rules decreed by God at the time of the Exodus. Verses 3 and 4 of Psalm 81 testify to this fact. Notice: "For this was a **statute** for Israel, and a **law** of the God of Jacob. This He **ordained** in Joseph for a **testimony**, when he went out through the land of Egypt, where I heard a language that I understood not."

The word "**statute**" in Verse 4 is translated from the noun *`ghōhk* 2706. The meaning of *`ghōhk* 2706 in this context is "**a law of a religious festival**" (Ibid, p. 349). The word "**law**" in Verse 4 is translated from the noun *mish-pāht'* 4941, and refers to "**a case or cause presented for judgment**" (Ibid., p. 1048). *Mish-pāht'* 4941 is synonymous with the noun *ghāh-kak'* 2710, meaning "**something prescribed**" (Ibid., p. 349), and with the noun *`ghōhk* 2706, which is translated "statute" in Verse 4.

The word "**ordained**" in Verse 5 is translated from the verb *soom* 7760, meaning "**to compute**" (Ibid., p. 962). The word "testimony" in Verse 5 is translated from the noun *geeh-dooth'* 5715, meaning "**a code of law**" (Ibid., p. 730).

When we understand the meaning of the Hebrew text, it is evident that at the time of the Exodus from Egypt, God issued to Moses and Aaron "a law of a festival" *`ghōhk* 2706). The festival for which this law was issued was the new moon, or *`ghōh'-desh* 2320, of the seventh month. This law decreed that each year the new moon of the seventh month was to be presented for judgment (*mish-pāht'* 4941), not by sighting or observation but by computation (*soom* 7760), and that a written prescription (*ghāh-kak'* 2710), or calendar, was to be issued.

The record that we find in Psalm 81:3-5 reveals that God wrote the initial "calendar prescription" by computing the calendar for Israel **at the time they left Egypt**. He then delivered the rules for computation (the mathematics) to Moses and Aaron. It was decreed by God that the new moon of the seventh month be calculated year by year. It is this new moon that sets the calendar for all the holy days of a given year, which are calculated backward from the month of Tishri to the month of Nisan. These calculations achieve the best possible illumination of the full moons of Tishri and Nisan.

The command to blow the trumpets “**at** the new moon [*ghōh'-desh* 2320]” in Verse 3 is referring to the declaration of the day as Tishri 1, the Feast of Trumpets. "At" is translated from the Hebrew preposition *beth*, which is used in its temporal sense to mark the exact time the horn is to be blown--*at* the time of the new moon. The new moon of the seventh month was calculated by the code of law described in Psalm 81. Whether or not the new crescent was visible, the first day of the seventh month was declared as a solemn assembly by the blowing of trumpets. In the Hebrew text, Verse 3 of Psalm 81 also states that trumpets are to be blown “**at** the full moon [*keh'seh* 3677],” although this command was omitted by the King James translators. "At" is again the Hebrew preposition *beth*, used in its temporal sense to mark the exact time the horn is to be blown--*at* the full moon. This blowing of trumpets refers to the sanctification of Tishri 15, the first day of the Feast of Tabernacles.

Some teach that the “new moon” and the “full moon” of Psalm 81:3 are one and the same; i.e., both terms refer to the full moon. This is impossible, however, as in the Hebrew the two expressions are used in apposition to each other. They are antonyms, not synonyms.

The commands for the “new moon” and the “full moon” in Psalm 81:3 make it absolutely clear that this verse is referring to the festivals of the seventh month. Only the seventh month of the year has both a new moon and a full moon that have been sanctified by God as set times for religious assembly. This was the very reason for blowing the trumpets—to announce the beginning of each holy day and to call the people of Israel to assemble for worship.

The declaration of Tishri 1 by the blowing of trumpets was a fulfillment of the law (*mish-pāht'* 4941) that God ordained for computing (*soom* 7760) His holy days. The Hebrew text clearly contradicts those who claim that the new moon of the first month should determine the appointed times of God. **The new moon of the seventh month is the new moon that God ordained to set the months of the year.** This law of God is recorded in Psalm 81, a song of Asaph (the chief musician among those who blew the trumpets in declaration of the new moon). Asaph also declares that God issued this law at the time that Israel went out of Egypt.



There is no Scriptural basis for using the new moon of the first month to calculate the beginning of the year. Those who do so are violating the clear decree of God Himself, as recorded in Psalm 81. The new moon of the seventh month is the time that God appointed for calculating His feast days throughout the year. The rules for the calculation of this new moon were delivered by God in the year of the Exodus and became the foundation of the Hebrew Calendar.