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In Loving Memory

of

Dr. Charles V. Dorothy

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We are grateful to those who have contributed to the support of this journal. The donations that we received have not only made it possible for us to continue publishing the Report but also to begin to publish over 50 years of Biblical research on our new Internet *SkyDrive Archival System*. This entire body of research is being provided free of charge to help our brethren grow in the knowledge of God's Word and avoid being led astray by false doctrines.

If you would like to contribute to the work of service that my wife and I are providing for our brethren (and future brethren) around the world, please send your donation to Carl D. Franklin, 58775 Klumbis Road, Dowagiac, Michigan 49047-9779.

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Introductory Remarks

Issue 30

December 31, 2014

Dear friends,

The false teaching that the calculations of the Hebrew Calendar are a product of Rabbinical Judaism is again gaining ground, persuading some who keep the annual holy days of God to reject the Calculated Hebrew Calendar and place their faith in visual observation of the new moon.

In Issue 29 I submitted seven exhibits as evidence of the validity of the Calculated Hebrew Calendar. These exhibits range in time from Noah's Flood dated to 2369 BC, down to a few decades before Hillel II dated to circa 300 AD.

Evidence of Postponement Rules 2369 BC and Intercalation

Exhibit I introduced Biblical evidence of a 385 day calendric year. The significance of this evidence is that the calendar of Noah was calculated using the same intercalary cycle we use today. It is also evidence of the fact that a year length of 385 can only be derived by the utilization of postponement rules. In this case Rule 2.

Evidence that the Calendar of Moses was Calculated The Visible Crescent Played no Part

With **Exhibit 2**, I introduced Biblical evidence that the calendar of Moses dated to 1486 BC was determined by calculation and not observation of the new moon. This evidence is recorded in Exodus 12 and Psalm 81. The phrasing of these two passages, when interpreted in their context and in the light of the Hebrew text, demonstrates that the calendar of the children of Israel was calculated. The calculations of the

calendar were delivered to Moses by God at the time of the Exodus and were committed to the Levitical priesthood for preservation and calculation each year. The priests used the average lunar cycle to calculate the Molad of Tishri and applied intercalation as well as the rules of postponement to determine the date of Tishri 1. The months of the year were then calculated backward from Tishri 1 to Nisan 1 to set the dates of the holy days for the entire liturgical year—not visa versa.

Evidence that King David’s Calendar Utilized Intercalary Years

Exhibit 3—Presented archaeological evidence is from Dynasty I of Babylon and is dated by Dr. Herman L. Hoeh to the reign of King David of Israel (1051-1011 BC). These ancient records bear witness to the intercalation of the Hebrew Calendar by preserving a contract dated to Adar 30. Adar, the 12th month of the Hebrew Calendar, has a fixed length of 29 days. It is Adar II, the 13th month of an intercalary year that has 30 days.

Evidence that the Hebrew Calendar not of Babylonian Origin

Exhibit 4—Presented archaeological evidence dates to the 7th year of the Persian King Cyrus II, the Great (532 BC). In this evidence, Babylonian month names are used interchangeably with Hebrew month names, demonstrating that the Hebrew Calendar held equal status with the Babylonian Calendar. The assertion that the Hebrew Calendar is nothing more than the Babylonian Calendar “warmed over” is pure myth.

Evidence that the Hebrew Calendar was Calculated for a Span of 60 Years Observation of the Crescent Moon Played no Part

Exhibit 5—Presented archaeological evidence uncovered in ancient Babylonia, is dated to the 8th year of the Persian King Cyrus II, the Great (531 BC). The evidence, a legal contract, was discovered at the ancient Babylonian religious center Nippur. The dates that are recorded in this contract confirm that the Hebrew Calendar was intercalated and that the cycle of intercalation was the same as it is today. The contract spans a period of 60 years, demonstrating that the Hebrew Calendar was calculated far in advance.

**Presenting Evidence that the Hebrew Calendar was Set by the
Molad of Tishri—Not the New Moon of Nisan**

Exhibit 6—Presented archaeological evidence dated to the time of the 2nd year of the Persian King Darius Hystaspes (519 BC). The book of Haggai records that the building of the temple began on the 24th day of Elul in that year. Since the month of Elul has 29 days, this was only six days before the Feast of Trumpets on Tishri 1. According to the calculations of the Hebrew Calendar, Elul 24 fell on Sunday and Elul 29 fell on Friday. This is significant because the Molad of Tishri occurred on that Friday at 5:31 PM Jerusalem time. According to Postponement Rule 2, this was too late in the day, and Tishri 1 was declared on the following day. If Tishri 1 had not been postponed, Elul 24 would have fallen one day earlier, placing it on the weekly Sabbath, and the building of the temple would not have begun on that day. The eyewitness testimony of the prophet Haggai and the calculations of the Hebrew Calendar are in full harmony.

**Presenting Evidence the Postponement Rule 1 was Utilized
at the Time of Christ
Long Before the time of Hillel II**

Exhibit 7—Presented evidence from a Talmudic Tractate Mas. Sukkah 54b, which is a compilation of discussions that took place c. 300 AD. All but two or three of the rabbinic authorities who are cited had died many years previously. The discussions center on the application of Postponement Rule 1 and begin with the words of Rabbi Akiba, who taught at the temple in Jerusalem more than 300 years before Hillel II. This tractate demonstrates that Rule 1 was known among the Rabbinic community of Palestine and Babylonia long before Hillel II revealed the secrets of calculating the Hebrew Calendar.

In an endeavor to contend for the faith once delivered, I have compiled evidence tracing the calculations of the calendar back to the earliest times in the history of mankind—many generations before the birth of Judah, father of the Jews, and several generations before the birth of Eber, father of the Hebrews. This compilation of Biblical and historical records verifies the calculations of the Hebrew Calendar over thousands of years, demonstrating that the calendar that we use today to determine God’s Appointed Times has not changed since the days of Noah. The chronology of the Flood in the book of Genesis is evidence of the practice of intercalation and the use of the rules of postponement more than 2500 years before the time of Hillel II, who is presumed by some to have contrived these calculations.

The evidence presented in Issue 30 is compiled from several different sources published over a period of many centuries and is meant to compliment the evidence presented in Issue 29. It is organized in chronological order, beginning in 490 BC with the 32nd year of King Darius I of Persia and extending downward in time to 386/387 AD with evidence from the homilies of St. John Chrysostom of Antioch, Syria—a period of 877 years.

It is my earnest hope that this material will fortify those who are strong in faith and stir them to reach out to their brethren who are being drawn away by false teachings. The exhortation in the epistle of Jude is especially urgent for us at the present time.

In Christian Love,
Carl D. Franklin

Exhibit 8

490 BC

The Calculated Hebrew Calendar at the Time of the Persian King Darius I

Archaeological Evidence of the Calculation of the *Molad* of Tishri at the Time of Daniel, Haggai, Nehemiah and Ezra and the Activation of Postponement Rules 1 & 3

This contract was recorded in the year 490 BC at the city Shibtu, a suburb of Babylon. It differs from other contracts of that period in that it uses the spelling Siman for the 3rd month of the Babylonian Calendar, instead of Simanu or Simannu. The Babylonian month Siman, or Simannu, equates to May/June on the Roman Calendar. The contract also uses the Hebrew spelling Adar for the 12th month instead of the Babylonian spelling Addaru. The month names Siman and Addaru have been found in cuneiform documents as far back as the First Dynasty of Babylon (circa 1000 BC). This is more than 400 years before the Babylonian Captivity of Judah.

Interestingly, the year 490 BC, in which the contract was recorded, was the 12th and last year of the governorship of Nehemiah in the land of Judah. The contract was established on the 6th of Adar. As 490 BC was an intercalary year, it included a 13th month (Adar II) after the 12th month (Adar I). Assuming that those who initiated this contract were Jewish, the contract must have been recorded on the 6th of Adar I, as the 6th of Adar II was a weekly Sabbath.

Contract for the Sale of Dates, Thirty-second year of Darius [I], 490 B.C.

Shibtu, the place of this transaction, was a suburb of Babylon. This shows how women, especially of the lower rank, carried on business for themselves. The father of Aqubatum, as his name, Aradya [“my slave”] shows, had been a slave.

One talent one *qa* of dates from the woman Nukaibu daughter of Tabnisha, and the woman Khamaza, daughter of _____, to the woman Aqubatum, daughter of Aradya. In the month **Siman** they will deliver one talent one *qa* of dates. Scribe, Shamash-zir-epish, son of Shamash-malku. Shibtu, **Adar the sixth, thirty-second year of Darius [I], King of Babylon and countries.**

Exhibit 9

488 BC

The Calculated Hebrew Calendar at the Time of the Persian King Darius I

Archaeological Evidence of the Calculation of the *Molad* of Tishri at the Time of Daniel, Haggai, Nehemiah and Ezra

In contrast to other cuneiform records, this contract uses the Hebrew month name Shebat instead of the Babylonian Sabatu. Shebat is the 11th month of the Hebrew Calendar. The contract concerns a coat of mail which would be an insignum of power and would protect the buyer in battle.

Contract for Production of a Coat of Mail, [Thirty-Fourth year](#) of Darius [I], 488 B.C.

This tablet is dated in the thirty-fourth year Darius I (488 B. C.), and was regarded as an important transaction, since it is signed by four witnesses and a scribe.

One coat of mail, insignum of power which will protect, is to be made by the woman Mupagalgagitum, daughter of Qarikhiya, for Shamash-iddin, son of Rimut. She will deliver in the [month Shebat](#) one coat of mail, which is to be made and which will protect.

Exhibit 10

487 BC

The Calculated Hebrew Calendar at the Time of the Persian King Darius I

Archaeological Evidence of the Calculation of the *Molad* of Tishri Close to the Time of Daniel, Haggai, Nehemiah and Ezra and the activation of Postponement Rule 1

This contract is also dated to the 35th year of Darius I (487 BC). Like the above contract, the contract was recorded in Kislimu, the 9th month of the Babylonian Calendar. Kislimu equates to November/December on the Roman Calendar. The contract concerns the repair of a house and includes a provision for payment of four shekels in the month Tebet if the repairs were not completed by the set date. Tebet, the 10th month of the Hebrew Calendar, equates to December/January on the Roman Calendar. This contract is another example of the concurrent use of Babylonian and Hebrew month names. The similarity between Hebrew and Babylonian month names is evidence that they both sprang from a similar origin long before the Babylonian Captivity of Judah.

Contract for Rent & Repair of a House, One Year Term, [Thirty-fifth year](#) of Darius [I], 487 B.C.

This contract is most interesting. Iskhuya, apparently a tenant of Shamash-iddin, undertakes to repair the house in which he is living. In addition to the rent for the year he is to receive fifteen shekels in money, in two payments, at the beginning and the completion of the work. The last payment is to be made on the day of Bel, which seems to be identical with the first of Tebet, a week later than the contract was made. In case the repairs were not then completed, Iskhuya was to forfeit four shekels. Such business methods are not, therefore, altogether modern.

In addition to the rent of the house of Shamash-iddin, son of Rimut, for this year, fifteen shekels of money in cash (shall go) to Iskhuya, son of Shaqa-Bel, son of the priest of Agish. Because of the payment he shall repair the weakness (of the house), he shall close up the crack of the wall. He shall pay a part of the money at the beginning, a part of the money at the completion. He shall pay it on the day of Bel, the day of wailing and weeping, In case the house is unfinished by Iskhuya after the **first day of Tebet**, Shamash-iddin shall receive four shekels of money in cash into his possession at the hands of Iskhuya. (The names of three witnesses and a scribe then follow.) Dated at Shibtu, the **twenty-first of Kislimu, the thirty-fifth year of Darius**.

Exhibit 11

429 BC

The Calculated Calendar in the 35th Year of the Persian King Artaxerxes I

Archaeological Evidence of the Calculation of the *Molad* of Tishri after the Time of Daniel, Haggai, Nehemiah and Ezra and Close to the Writing of the Book of Malachi

This Contract Covered a Period of 20 Years from 429 BC to 409 BC. It was not governed by the yearly visual sighting of the new moon of Nisan.

The fifth contract is dated to the 35th year of Artaxerxes I. The contract was recorded in Elul, the 6th month of the Hebrew Calendar. The contract is a warranty for a ring purchased by Bel-shum-iddin, one of the sons of Murashu, who was head of the banking and commodities house of Nippur. The warranty, which began on Elul 8, was to extend for 20 years. The fact that this contract was based on the Hebrew month Elul confirms that the Hebrew Calendar was calculated many years in advance.

Contract of Warranty for Setting of a Gold Ring, [Thirty-fifth year](#) of Artaxerxes [I], 429 B.C.

The transaction needs no comment. The wealthy representative of the house of Murashu obtained from the firm of jewelers which sold him the ring a guarantee that the setting would last for twenty years; if it does not, they are to forfeit ten manas.

Bel-akha-iddin and Bel-shunu, sons of Bel-_____ and Khatin, son of Bazuzu, spoke unto **Bel-shum-iddin, son of Murashu**, saying: "As to the ring in which an emerald has been set in gold, we guarantee that for twenty years the emerald will not fall from the gold ring. If the emerald falls from the gold ring before the expiration of twenty years, Bel-akha-

iddin, Bel-shunu (and) Khatin will pay to Bel-shum-iddin ten manas of silver. (The names of seven witnesses and a scribe are appended. The date is) Nippur, **Elul eighth**, the thirty-fifth year of Artaxerxes [I].

Exhibit 12

428 BC

The Calculated Calendar in the 35th Year of the Persian King Artaxerxes I

**Archaeological Evidence of the Calculation of the *Molad* of Tishri
after the Time of Daniel, Haggai, Nehemiah and Ezra and Close to
the Writing of the Book of Malachi**

**This Contract Covered a Period of 60 Years from 428 BC to 368 BC. It was
not governed by the yearly visual sighting of the new moon of Nisan.**

The sixth contract, dated to the 36th year of Artaxerxes I (428 BC), is exceptional in the length of its duration. The contract, which extended for a period of 60 years, was recorded in the Hebrew month Tishri. It concerns a lease which began on the 1st day of Nisan in the 36th year of Artaxerxes I and terminated at the end of the 38th year of Artaxerxes II. Payments for the use of the land were made year by year in Tishri, the 7th month of the Hebrew Calendar. This 60-year contract of the Murashu Sons of Nippur, agents to the Persian throne, demonstrates that the Hebrew Calendar was calculated many years in advance.

Exhibit 13

428 BC

The Calculated Calendar in the 36th Year of the Persian King Artaxerxes I

Archaeological Evidence of the Calculation of the *Molad* of Tishri after the Time of Daniel, Haggai, Nehemiah and Ezra and Close to the Writing of the Book of Malachi

This Contract Covered a Period of 60 Years from 428 BC to 368 BC. It was not governed by the yearly visual sighting of the new moon of Nisan.

The following contract is dated to the 2nd of Tishri (428 BC) in the 36th year of Artaxerxes I and is a lease of property in the town of Galiya. Galiya, a large Jewish settlement, may have been one of the sites from which Ezekiel prophesied in the 590's - 570's BC. The contract was recorded on the 2nd of Tishri, which fell on September 30 on the Roman Calendar. The contract went into effect on the 1st of Nisan in the 37th year of Artaxerxes I (427 BC) and extended for 60 years. Payment was to be made year by year in Tishri, the 7th month of the Hebrew Calendar. This important contract is dated exclusively by the Hebrew Calendar, showing that its calculations were used to determine the beginning of each year for the next six decades.

Contract for Lease of Real Estate, 60 Year Term, [Thirty-sixth year](#) of Artaxerxes [I], 428 B.C.

This complicated contract is of unusual interest, since the lease is for so long a period; the rent is paid in advance, and the lessee is in the same instrument guaranteed against all future contingencies.

Baga'miri, son of Mitradatu, spoke of his own free-will to **Belshum-iddin, son of Murashu**, saying: "I will lease my cultivated field and uncultivated land, and the cultivated field and

uncultivated land of Rushundati, my father's deceased brother, which is situated on the bank of the canal of Sin, and the bank of the canal Shilikhti, and the dwelling houses in the town of Galiya, on the north, adjoining the field of Nabu-akhi-iddin, son of Ninib-iddin, and adjoining the field of Banani-erish, a citizen of Nippur; on the south, adjoining the field of Minu-Bel-dana, son of Balatu; on the east, the bank of the canal of Sin; on the west, the bank of the canal of Shilikhti, and adjoining the field of Rushundati, the overseer (?) of Artaremu---all to use and to plant for sixty years. The rent of the cultivated field will be twenty talents of dates; and the uncultivated field (I will lease) for planting." Afterward **Bel-shum-iddin, son of Murashu**, accepted his offer with reference to the cultivated field and the uncultivated field, his part and the part of Rushundati, his uncle, deceased; he shall hold for sixty years the cultivated portion of it for a rental of twenty talents of dates per year, and the uncultivated portion for planting. **Each year in the month Tishri, Bel-shum-iddin** unto Baga'miri will give twenty talents of dates for the use of that field. The whole rent of his field for sixty years Baga'miri, son of Mitradatu, has received from the hands of **Bel-shum-iddin, son of Murashu**. If, in the future, before sixty years are completed, Baga'miri shall take that field from **Bel-shum-iddin**, Baga'miri shall pay one talent of silver to **Bel-shum-iddin** for the work which he shall have done on it and the orchard which he shall have planted. In case any claim should arise against that field, Baga'miri shall settle it and pay instead of Bel-shum-iddin. **From the month Nisan, of the thirty-seventh year of Artaxerxes**, the king, that field, for use and for planting, shall be in the possession of **Bel-shum-iddin, son of Murashu**, for sixty years. (The names of thirty witnesses and a scribe follow, eleven of whom left the impressions of their seals on the edges of the tablet. L. 34 states that) the print of the thumb-nail of Baga'miri was placed on the tablet instead of his seal. (L. 37 contains the information that) the tablet was written in the presence of Ekur-belit, daughter of Bel-balatu-ittannu, mother of Baga'miri. (The date is) Nippur, **Tishri second, thirty-sixth year of Artaxerxes**.

These six contracts are only a few of the hundreds of ancient cuneiform tablets that have been translated and published in recent decades. Many more of these ancient clay tablets have survived the ravages of time and bear witness to the validity and accuracy of the calculations of the Hebrew Calendar.

Exhibit 14

50-135 AD

The Calculated Hebrew Calendar at the Time of Rabbi Akiba ben Joseph Who Taught Shortly After the Ministry of Jesus Christ

**A Detailed Analysis of
Talmudic Tractate - Mas. Sukkah 54b**

**A Rabbinic Discussion of
Postponement Rule 1 and
the Precedence Given to the New Moon Psalm of Tishri 1
Psalm 81 Over
the New Moon of Nisan 1**

Hundreds of Years before Hillel II

R. Akiba Also: Akiva ben Joseph (tan.)—c. (circa) 50–135 AD

R. Ishmael b. Elisha (100-150 AD)

R. Meir (150-200 AD)

Rab (Rebbi) Judah or Rabbenu ha-Kadosh (150-200 AD)

R. Simeon b. Pazi (Pazzi) (250-300 AD)

R. Zera or Ze'eira (c. 300 AD)

R. Safra (300-350 AD)

R. Johanan Rab in Babylon

If [the omission is to be justified—comments in brackets such as these [] are those of the Rabbi who translated this tractate—brackets like these {} are mine—CDF] on account of the omission of the eve of the Passover, [the latter, it may be pointed out], is no omission, for this statement ¹ is made according to ² **R. Judah** who stated, Never in the life of the third group did they reach the verse, I love the Lord, for he heareth my voice, ³ since the people composing the group were few in number. ⁴ But ⁵ did you not say that the earlier part of our Mishnah is not in agreement with **R. Judah**? ⁶

Is it not possible that our Tanna [**rabbi Akiba**] agrees with **R. Judah** on one point ⁷ though he disagrees with him on another point? ⁸ What else then was omitted that we might say that this also was similarly omitted? The other omission was the eve of the Passover **{Friday, Nisan 14}** which fell on the eve of a **weekly** Sabbath **{Sabbath then being Nisan 15}**, when six blasts are to be subtracted ⁹ and six ¹⁰ are to be added.

And never more than forty-eight. No? But is there not the eve of the Passover **{Sabbath, Nisan 14}**, which falls on the **weekly** Sabbath **{Sunday then being Nisan 15}**, on which, if the statement is in agreement with **R. Judah**, there were fifty-one blasts, and if it is in agreement with the Rabbis ¹¹ there were fifty-seven? ¹²[Our Mishnah] mentioned only those, which recur annually, but does not mention the case of the eve of the Passover **{Sabbath, Nisan 14}** which falls on the **weekly** Sabbath **{Sunday then being Nisan 15}**, since it does not occur every year.

{A Discussion of the Application of Rule 1 in Palestine}

Does then the eve of the **weekly** Sabbath **{i.e., Friday}**, in the Intermediate Days of a Festival occur every year? May it sometimes not happen at all, this being the case ¹³ when, for instance, the first day of the **Festival of Tabernacles {Tishri 15}** coincides with the eve of the **weekly** Sabbath **{i.e., Friday}**? ¹⁴ No, when the first day of the **Festival of Tabernacles** would coincide with the eve of the **weekly** Sabbath **{i.e., Friday}**, the Festival is postponed **{because Tishri 1 fell on a Friday}**. ¹⁵ What is the reason? ¹⁶ Because if the first day of the Festival were to fall on the eve of the **weekly** Sabbath **{i.e., Friday}**, when would the Day of Atonement [of that year] be? On the [previous] Sunday **{And Tishri 1 would then fall on a Friday}**. ¹⁷ **Therefore it {the first day of the Festival of Tabernacles} is postponed {to Saturday due to the application of**

Postponement Rule 1. This means that Tishri 1 now falls on a weekly Sabbath and Atonement now falls on a Monday}.¹⁸

{A Discussion of the Application of Rule 1 in Babylonia}

But do we postpone it? {The Babylonian authorities did not apply Rule 1 and allowed Atonement to fall on a Friday}

Have we not in fact learnt, The fats [of offerings performed on] the Sabbath¹⁹ may be offered on the Day of Atonement;²⁰ and **R. Zera** furthermore stated, When I was²¹ **in the school of Rab in Babylon**²² I used to say that that which has been taught, '**If the Day of Atonement fell on the eve of the weekly Sabbath {i.e., Atonement fell on a Friday}, they did not sound the trumpet,²³ {footnote (23) To warn the people to cease work, since in any case no work was done on that Friday on account of the sanctity of the Day of Atonement.}** and if it fell at the conclusion of the weekly Sabbath {i.e., Atonement fell on a Sunday},²⁴ {footnote (24) Since the Day of Atonement is no less holy than the Sabbath day.} they did not recite the Habdalah'²⁵ {footnote (25) The prayer of 'distinction' between a holy day and a weekday and between one holy day and another.} is agreed to by all,²⁶ {footnote (26) Sc. by **R. Ishmael and R. Akiba**} but when I came up to Palestine²⁷ I found **R. Judah** the son of **R. Simeon b. Pazzi** that he sat at his studies and taught that it was in agreement with **R. Akiba** only **{who stood alone among the rabbinic community of Palestine in not postponing Atonement} ?²⁸**

This is no difficulty since the one statement²⁹ is according to the Rabbis³⁰ and the other³¹ according to 'the Others', **{R. Meir}**³² for it has been taught, 'Others' say, **There cannot be more than four weekdays' difference between the Pentecost of one year and the next {in a common year}, and between one New Year and the next {in a common year},³³ and if the year was prolonged,³⁴ there would be five days.³⁵**

An objection was raised:³⁶If New Moon fell on the Sabbath, the Psalm of the New Moon³⁷ supersedes the Psalm of the Sabbath.³⁸Now if the law were [as **R. Aha** stated], why³⁹ should not one say both that of the New Moon and that of the Sabbath?⁴⁰ —

R. Safra replied: What is meant by 'supersedes'? That it⁴¹ supersedes it⁴² in the sense of taking precedence over it. But why? [Does not then] that which is constant take precedence over that which is not constant?⁴³

— **R. Johanan** answered, [**The New Moon Psalm** was given precedence] in order that people should know that the New Moon has been fixed⁴⁴ at its proper time.⁴⁵Do we then use this⁴⁶ as a

distinguishing sign? Do we not in fact use another distinguishing sign, as we have learnt: ⁴⁷ ‘The fats ⁴⁸ of the Daily Morning offering were placed on the lower half of the Ascent [of the altar] on its east side, ⁴⁹ while those of the additional offerings were placed on the lower half of the Ascent on its west side; ⁵⁰ while those of the New Moon were placed beneath the rim of the altar below,’
⁵¹

-
- (1) The maximum of forty-eight blasts on the eve of the Passover.
 - (2) Lit., ‘this according to whom’.
 - (3) Ps. CXVI,1; sc. they did not complete the Hallel even once. The number of blasts in their case was, therefore, no more than three.
 - (4) Pes. 64a; most of the people having joined the first, or the second group. Only in the case of these two groups, the offering of whose sacrifices took longer than the singing of the Hallel, owing to their large number, it was necessary to read it a second and a third time.
 - (5) For the reading cf. Rashal. Cur. edd., ‘surely we have established’.
 - (6) Who, contrary to our Mishnah, enumerates a minimum of seven and a maximum of sixteen (v. supra 53b). Now is it likely that the latter clause will be in agreement with his view while the earlier one is not?
 - (7) As regards the Passover eve.
 - (8) The number of blasts. As this is, of course, possible the instance of the eve of the Passover could not obviously have been cited and, consequently, could not be regarded as an omission.
 - (9) From the blasts for the third group, in agreement with R. Judah's statement.
 - (10) Of the blast common to every Sabbath eve, the three for ceasing work and the three that served as a mark of distinction between the holy and the profane.
 - (11) Who, contrary to R. Judah's statement, maintain that the Hallel was recited three times by the last group also.
 - (12) Six more, three for each repetition of the Hallel.
 - (13) Lit., ‘and how is this to be imagined?’

(14) The Water-Drawing does not override the first day of the Festival if it is a Sabbath, and the following Sabbath is already the Eighth Day of Solemn Assembly on which the Water-Drawing ceremonial no longer took place.

(15) By one day. The previous month of Ellul is made to have thirty days instead of twenty-nine, so that the Friday which would have been the fourteenth of Tishri is the thirteenth of the month.

(16) For the postponement of the first day of the Festival, and consequently, the first of Tishri by one day.

(17) Since the first day of the Festival is on the fifteenth of Tishri and the Day of Atonement is on the tenth of that month.

(18) The Day of Atonement was not allowed to fall on a Sunday on account of the difficulties involved.(V. R.H. 20a). {see footnote 31}

(19) Sc. the daily evening sacrifice.

(20) Which immediately follows it. (Shab. XV, 5).

(21) [So MS. M. V. Shab. 114b, cur. edd. 'we were'.]

(22) **R. Zera** was a Babylonian who immigrated to Palestine.

(23) To warn the people to cease work, since in any case no work was done on that Friday on account of the sanctity of the Day of Atonement.

(24) Since the Day of Atonement is no less holy than the Sabbath day.

(25) The prayer of 'distinction' between a holy day and a weekday and between one holy day and another.

(26) Sc. by R. Ishmael and R. Akiba.

(27) Lit., 'there'.

(28) Shab. 114b. Now in any case both the Mishnah and the Baraita cited prove that the Day of Atonement may fall on a Sunday. How then could it be maintained that if it were to fall on a Sunday it must be postponed?

(29) Our Mishnah which implies that there is no Intermediate Sabbath every year.

(30) Who allow the addition of an extra day Ellul to meet certain exigencies. Hence the postponement.

(31) The Baraitha which implies that the Day of Atonement can fall on a Sunday.

(32) Sc. **R. Meir** who allows no addition of any extra day to a month to meet certain exigencies and, consequently, no postponement' "

(33) I.e., if in one year it falls on a Sunday, in the next it must be on a Thursday, since the twelve months consist of 29 and 30 days alternately or $6 \times (29 + 30) = 354$ days $= 354/7$ weeks = 50 weeks and 4 days.

(34) By the addition of an extra month.

(35) The additional intercalated month being always twenty-nine days, R.H. 6b.

(36) Against **R. Aha's** view (supra p. 54a) that the trumpet was sounded separately for every additional offering of the day.

(37) Ps. CIV.

(38) Ps. XCII.

(39) Since the sounding of the trumpet accompanied the singing of the Psalms.

(40) I.e., a separate Psalm for each additional offering, in the same manner as there was a separate sounding of the trumpet.

(41) The Psalm for the New Moon of Tishri 1—Psalm 81.

(42) The Sabbath Psalm.

(43) It is a general principle that that which has the more common incidence takes precedence over that of the less common occurrence. Why then should not the Sabbath Psalm take precedence over that of the New Moon?

(44) By the Great Beth din in Jerusalem.

- (45) Not every one can see the birth of the New Moon, and the fact that its Psalm was given preference served as an assurance of the official recognition of the date.
- (46) The precedence of the Psalm.
- (47) Cur. edd. in parenthesis, 'it was taught'.
- (48) The term here refers to all parts of the sacrifice.
- (49) Var. lec. 'west side'.
- (50) Var. lec. 'east side'. So also Maimonides.
- (51) Var. lec. 'on the rim of the altar above'. V. Shek. VIII, 8.

Exhibit 15

50-135 AD

The Calculated Hebrew Calendar at the Time of Rabbi Akiba ben Joseph Who Taught Shortly After the Ministry of Jesus Christ

An Analysis of Talmud - Mas. Sanhedrin 11a

A Rabbinic Discussion of Intercalation Hundreds of Years before Hillel II

R. Akiba Also: Akiva ben Joseph (tan.)—c. 50–135 AD

**Simeon b. ha-Segan
(cf. Men. 100b) who witnessed the Destruction.**

R. Hinina b. Teradyon (c. 50-135 AD)

Simeon B. Gamaliel (96-150 AD)

R. Eliezer b. Hyrcanus (100-150 AD)

R. Judah b. Baba (100-150 AD)

R. Ishmael b. Elisha (100-150 AD)

R, Hiyya (Rabbah “the Great”) (150-200 AD)

R. Meir (150-200 AD)

R. Papa (300-375 AD)

R. Jannai (?)

whose members have been appointed for that purpose.¹

It once happened that **Rabban Gamaliel**² {**the II, Nazi 96 to 115 AD--CDF**} said: ‘**Send me up seven [scholars] early in the morning to the upper chamber**³ {**meeting place--CDF**} [for this purpose].’ When he came in the morning and found eight, he asked: ‘Who is he who has come up without permission? Let him go down.’ Thereupon, **Samuel the Little** arose and said: ‘It was I who came up without permission; my object was not to join in the intercalation, but because I felt the necessity of learning the practical application of the law.’ **Rabban Gamaliel** then answered: ‘Sit down, my son, sit down; **you are worthy of intercalating all years [in need of such], but it is a decision of the Rabbis that it should be done only by those who have been specially appointed for the purpose.**’ — But in reality it was not Samuel the Little [who was the uninvited member] but another;⁴ he only wished to save the intruder from humiliation {**probably R. Eliezer b. Hyrcanus--CDF**}.

Similarly it once happened that while **Rabbi** was delivering a lecture, he noticed a smell of garlic. Thereupon he said: ‘Let him who has eaten garlic go out.’ **R. Hiyya** arose and left; then all the other disciples rose in turn and went out. In the morning **R. Simeon, Rabbi's son**, met and asked him: ‘Was it you who caused annoyance to my father yesterday?’ ‘Heaven forfend⁵ that such a thing should happen in Israel,’ he answered.⁶

And from whom did **R. Hiyya** learn such conduct? — From **R. Meir**, for it is taught: A story is related of a woman who appeared at the Beth Hammidrash⁷ of **R. Meir** and said to him, ‘**Rabbi**, one of you has taken me to wife by cohabitation.’ Thereupon he rose up and gave her a bill of divorce,⁸ after which every one of his disciples stood up in turn and did likewise. And from whom did **R. Meir** learn this? — From **Samuel the Little**. And **Samuel the Little**? — From **Shecaniah son of Jehiel**, for it is written, And **Shecaniah son of Jehiel, one of the sons of Elam answered and said unto Ezra**: We⁹ have broken faith with our God and have married foreign women of the peoples of the land: yet now there is hope in Israel concerning this thing.¹⁰ And **Shecaniah** learnt it from [the story told of] Joshua. As it is written, The Lord said unto Joshua, Get thee up, wherefore, now, art thou fallen upon thy face? Israel hath sinned . . . 4 ‘Master of the Universe,’ asked Joshua, ‘who are the sinners?’ ‘Am I an informer?’ replied God. ‘Go and cast lots [to find out].’¹¹ Or, if you like, I might say that he learnt it from [the incident with] Moses, as we read, And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?¹²

Our Rabbis taught: Since the death of the last prophets, Haggai, Zechariah and Malachai, the Holy Spirit [of prophetic inspiration] departed from Israel; yet they were still able to avail themselves of the Bath-kol.¹³ Once when the Rabbis were met in the upper chamber of Gurya's¹⁴ house at Jericho, a Bath-kol was heard from Heaven, saying: ‘There is one amongst you who is worthy that the Shechinah¹⁵ should rest on him as it did on Moses, but his generation does not merit it.’ The Sages present set their eyes on Hillel the Elder. And when he died, they lamented and said: ‘Alas, the pious man, the humble man, the disciple of Ezra [is no more].’

Once again they were met in the upper chamber at Jabneh, and a Bath-kol was heard to say: ‘There is one amongst you who is worthy that the Shechinah should rest on him, but his generation does not merit it.’ The Sages present directed their gaze on **Samuel the Little**. And when he died, they lamented and said: ‘Alas! the pious man, alas! the humble man, the disciple of Hillel [is no more].’ Samuel the Little also said shortly before he passed away: ‘**Simeon**¹⁶ **{R. Hanina (the Segan of the Priests) known as Simeon b. ha-Segan (cf. Men. 100b) who witnessed the Destruction of the Temple}** and **Ishmael**¹⁷ **{R. Ishmael b. Elisha, the High Priest--CDF}** will meet their death by the sword, and his friends¹⁸ **{R. Akiba and R. Hinina b. Teradyon--CDF}** will be executed; the rest of the people will be plundered, and many troubles will come upon the world.’ The Rabbis wished to use the same words of lamentation for **R. Judah b. Baba**;¹⁹ **{Who was martyred at the age of seventy under the Hadrianic persecution, v. infra 14a--CDF}** the troublous conditions of the time, however, did not permit it, for no funeral orations were delivered over those who were martyred by the [Roman] Government.²⁰

Our Rabbis taught: **A year cannot be intercalated unless the Nasi sanctions it**. It once happened that **Rabban Gamaliel** was away obtaining permission from the Governor in Syria²¹, and, as his return was delayed, the year was intercalated subject to **Rabban Gamaliel's** later approval. When Rabban Gamaliel returned he gave his approval with the result that the intercalation held good.

Our Rabbis taught: A year may not be intercalated except where it is necessary either for [the improvement of] roads²² or for [the repair of] bridges, or for the [drying of the] ovens²³ [required for the roasting] of the paschal lambs, or for the sake of pilgrims²⁴ from distant lands who have left their homes and could not otherwise reach [Jerusalem] in time.²⁵ But no intercalation may take place because of [heavy] snows or cold weather²⁶ or for the sake of Jewish exiles [from a distance] who have not yet set out.

Our Rabbis taught: **The year may not be intercalated on the ground that the kids**²⁷ **or the lambs or the doves are too young.**²⁸ **But we consider each of these circumstances as an auxiliary reason for intercalation.**²⁹ How so? — **R. Jannai** [gave the following example of the law in operation], quoting from **R. Simeon b. Gamaliel's** [letter to the Communities]: ‘We beg to inform you that the doves are still tender and the lambs still young, and the grain has not yet ripened. I have considered the matter and thought it advisable to add thirty days to the year.’

An objection was raised: How long a period was intercalated in the year? **Thirty days. R. Simeon b. Gamaliel** said: A month?³⁰ — **R. Papa** Said: [The matter is left to the judgment of the intercalary court:] if they wish, they may add a month; or if they wish thirty days.

Come now and see the difference.

- (1) By the Nasi on the previous evening (Rashi).
- (2) The Second.
- (3) The meeting place of the Rabbis. v. Keth. 50b; Shab. Ch. I, M. 4. [V. Krauss, Lewy-Festschrift, pp. 27, ff.].
- (4) [Probably R. Eliezer b. Hyrcanus, v. Bacher; Agada der Tanaiten, vol. I, p. 84.]
- (5) This is the reading in Rashi.
- (6) I.e., he acted with the intention of saving the real offender from humiliation.
- (7) 'House of Learning,' the school, or college. V. Glos.
- (8) Attaching the blame to himself.
- (9) Including himself, though no guilt was attached to him.
- (10) Ezra X, 2. (1) Josh. VII, 10-11.
- (11) So saving the real sinners from humiliation.
- (12) Ex. XVI, 28. Though no blame was attached to Moses, he is included to spare the offenders from humiliation.
- (13) Divine voice, of secondary rank to prophecy. v. Glos.
- (14) [J. Sotah IX, reads 'Gadia'.]
- (15) Divine presence. v. Glos.
- (16) R. Simeon b. Gamaliel the First, the father of Gamaliel of Jabneh. So Rashi. Cp. also Semahoth 8. But this statement lacks historical support, as Samuel the Little died nearly half a century after the destruction of the Temple, whereas Simeon died before that event. Halevy (Doroth, Ie, pp. 201 seq.) rightly assumes that Simeon here is the son of R. Hanina (the Segan of the Priests) known as Simeon b.**

ha-Segan (cf. Men. 100b) who witnessed the Destruction.

- (17) R. Ishmael b. Elisha, the High Priest.
- (18) R. Akiba and R. Hinina b. Teradyon.
- (19) Who was martyred at the age of seventy under the Hadrianic persecution, v. infra 14a.
- (20) Any words of praise spoken in public over the martyred would have been regarded by the Romans as an act of provocation.
- (21) [I.e., in order to secure confirmation of his appointment as Nasi (Derenbourg, Essai p. 311); or to obtain permission for intercalating the year (Yad Ramah).]
- (22) Which are impassable by those coming from afar to celebrate the Passover at Jerusalem.
- (23) These were erected in the open and, being exposed to the winter weather, became slimy and unfit for use, except after being allowed some time to dry.
- (24) Lit. 'Exiles of Israel', Jews from distant parts of the Diaspora.
- (25) For the Passover Feast.
- (26) As this need not prevent pilgrims from proceeding to Jerusalem.
- (27) Kids set aside for the Paschal Sacrifice.
- (28) Doves were prescribed as offerings for women after confinement and for persons cured from gonorrhoea. These, as a rule, postponed their offerings until the Passover Pilgrimage. But the reason that doves were too young was inadequate for intercalation, since the law provided the alternative of young pigeons for such offerings. Cf. Lev. XII, 8.
- (29) Two reasons were required to justify intercalation, v. infra.
- (30) Twenty nine days; whereas R. Simeon b. Gamaliel fixed it at thirty days.

Exhibit 16

96-150 AD

The Calculated Hebrew Calendar at the Time of Rabbi Simeon B. Gamaliel

**An Analysis of Talmud –
Mas. Sanhedrin 10b**

**A Rabbinic Discussion of
Postponement Rule 1 and
The Calculation of the Calendar**

**Only Calculation was Required in
Fixing the Lengths of the Months from Tishri 1 to Nisan 1
Not Visual Sighting of a New Crescent at Jerusalem**

**Simeon B. Gamaliel (96-150 AD)
(President of the Calendar Court for 19 Years)**

Raba (c. 50-135 AD)

R. Meir (150-200 AD)

R. Eliezer b. Zadok (150-200 AD)

R. Nahman (c. 250-320 AD)

R. Simeon b. Pazi (Pazzi) (250-300 AD)

R. Isaac b. Nahmani (c. 270-330 AD)

R. Joseph (c. 270-330 AD)

Abaye (Abbaye) also Nahmani (278-338 AD)

R. Ashi (Rabbana and Rav) (335-428 AD)

Polemo (?)

THE INTERCALATION² OF THE MONTH BY THREE. [The Tanna of the Mishnah] mentions neither the ‘calculation’³ nor the ‘sanctification’⁴, but the INTERCALATION of the month. [Why then the need of three for this?] Suppose it is not sanctified [on the thirtieth day] it will then be automatically intercalated! — **Abaye** therefore said: Read then, THE SANCTIFICATION OF THE MONTH. It is also taught to the same effect: The sanctification of the month and the intercalation of the year is to be determined by three. So **R. Meir** holds. But, asked **Raba**, does not the Mishnah say, the INTERCALATION? — Hence, said **Raba**, the Mishnah means that the sanctification made on INTERCALATION, that is on the intercalary day,⁵ is determined by three; but on the day after it there is to be no sanctification. And this represents the opinion of **R. Eliezer b. Zadok**, as it has been taught: **R. Eliezer b. Zadok** says: If the new moon has not been visible in time, there is no need for the Sanctification next day, as it has already been sanctified in Heaven.⁶ **R. Nahman** said: [The Mishnah means] that Sanctification is held on the day after INTERCALATION [that is after the intercalary day] by three; but on the day itself, there is to be no Sanctification. And whose view is this? — **Polemo's**, as it was taught: **Polemo** says, [If the new moon has appeared] at its due time,⁷ there is not to be Sanctification; but if it has not appeared at its due time, Sanctification is to be proclaimed. **R. Ashi** said: In reality, the Mishnah refers to the ‘calculation’, and as for THE INTERCALATION, it means the calculation relating to THE INTERCALATION. But having to state [explicitly] THE INTERCALATION OF THE YEAR {**Adar I every 3, 6, 8, 11, 14, 17 and 19 years of the cycle--CDF**}⁸, the Tanna also employs the phrase THE INTERCALATION OF THE MONTH {**Heshvan and Kislev--CDF**}. The Mishnah thus holds that only ‘calculation’ is required in fixing the length of the month, but no formal ‘sanctification’. Whose view is this? — **R. Eliezer's**; as it has been taught: **R. Eliezer** says: Whether the moon appears at its due time or not, no sanctification is needed, for it is written, Ye shall sanctify the fiftieth year⁹ [from which it is to be inferred that] thou art to sanctify years¹⁰ but not months. **R. SIMEON B. GAMALIEL {100 to 150 AD--CDF}** SAYS, BY THREE etc. It has been taught: How [are we to understand] **R. Simeon b. Gamaliel** when he says, THE MATTER IS INITIATED BY THREE, DISCUSSED BY FIVE AND DETERMINED BY SEVEN? — If, for example, one holds a meeting [for the purpose of considering the question of intercalation] to be necessary, but two hold that it is unwarranted, the opinion of the single one, being in the minority, is overruled. If, however, two are in favour of the meeting and one is not, two more are

co-opted, and the matter is then discussed. Should then two [of the five] find intercalation necessary, and three not, the opinion of the two, being in the minority, is overruled. If, however, three favour intercalation and two not, an additional two are co-opted, as not less than seven form a quorum to determine an intercalation [where there is a division of opinion]. To what do these numbers, three, five and seven, correspond? — **R. Isaac b. Nahmani**, and an associate of his, namely, **R. Simeon b. Pazi**; or according to others [who invert the order], it was **R. Simeon b. Pazi** and an associate of his, namely, **R. Isaac b. Nahmani**, differ in the matter. One said [that the numbers, three, five and seven] correspond to [the respective number of Hebrew words] in [the three verses of] the Priestly Benediction;¹¹ the other said, they correspond to the three keepers of the threshold,¹² the five of them that saw the king's face,¹³ and the seven . . . who saw the king's face.¹⁴ **R. Joseph** learned: [The numbers] three, five and seven, correspond [as follows]: Three, to the keepers of the threshold, five, to those of them that saw the king's face, and seven, to those who saw the king's face. Whereupon **Abaye** asked him: 'Why has the Master not explained it to us hitherto?' He answered: 'I knew not that you needed it. Did you ever ask me to interpret anything and I refused to do it?' Our Rabbis taught: The year can be intercalated only by a Court

(1) Ibid.

(2) The commencement of the month was dated from the time when the earliest visible appearance of the new moon was reported to the Sanhedrin. If this happened on the 30th day of the current month, that month was considered to have ended on the preceding 29th day, and was called deficient. But if no announcement was made on the 30th day, that day was reckoned to the current month, which was then called full, and the ensuing day was considered the first of the next month.

(3) The 'calculation' as to which and how many months were to be intercalated. It was an established rule that no year should consist of less than four nor more than eight full months.

(4) The proclamation by formal 'sanctification' of the new moon on the thirtieth day.

(5) The thirtieth day.

(6) I.e., it is patent to all that the next day is the new moon, as no month exceeds 30 days.

(7) I.e., on the thirtieth day.

(8) Where a special proclamation is necessary, failing which the year is not intercalated.

(9) Lev. XXV, 10.

(10) The court is to sanctify the Jubilee Year by a formal proclamation: ‘The year is hallowed’.

(11) Num. VI, 24-26.

(12) II Kings XXV, 18.

(13) II Kings XXV, 19.

(14) Est. I, 14.

Exhibit 17

386-387 AD

**The Calculated Hebrew Calendar at the Time of
St. John Chrysostom of Antioch, Syria
The Apostle Paul's Home Church**

**Quoted from *Franklin, The Calendar of Christ and the
Apostles*, Chapter thirteen, "The Quartodeciman
Controversy Centered at Antioch"**

The Reformation of 387 AD.

St. John Chrysostom, who wrote 8 homilies titled *Against the Jews*, addresses a problem with the dates of Easter and the Jewish Passover coinciding next Julian year in the spring of 387 AD. Although preached in the fall of 386 AD, Chrysostom referred to the problem arising "this year" (Homily III, Section V, para (8), as though referring to the previous spring of 386 AD. He clearly writes, however, that this problem will arise in the future. In addition, Easter did not coincide with Passover in 386 AD. Thus it is a future problem Chrysostom refers to, not a past problem. Scholars have always had difficulty with this expression. We believe all difficulty is removed when we realize that Chrysostom is referring to the Jewish Civil Year 4147, which he and his flock containing many Jews knew had just begun on Trumpets, September 10, 386 AD, the very month in which he was preaching. The following excerpts from St. Chrysostom's Homilies will give the reader a detailed look into the depth of the problem faced by the Catholic Church of Antioch.

What is the Pasch; what is Lent? What belongs to the Jews: what belongs to us? Why does their Pasch come once each year; why do we celebrate ours each time we gather to celebrate the mysteries? What does the feast of unleavened bread mean? (Homily 3, Section 2, Paragraph 5).

...we put more importance on peace than on the observance of dates. And I say to you what Paul said to the Galatians: "Become like me, because I also have become like you." What does this mean? He was urging them to renounce circumcision, to scorn the sabbath, the feast days, and all the other observances of the Law (Homily 3, Section 3, Paragraph 1).

Three hundred Fathers or even more gathered together in the land of Bithynia and ordained this by law; yet you disdain their decrees [The Council of Nicea, 325 AD]. You must choose one of two courses: either you charge them with ignorance for their want of exact knowledge on this matter, or you charge them with cowardice because they were not ignorant, but played the hypocrite and betrayed the truth (Homily 3, Section 3, Paragraph 3).

(9) Christ did keep the Pasch with them. Yet he did not do so with the idea that we should keep the Pasch with them. He did so that he might bring the reality to what foreshadowed the reality. He also submitted to circumcision, kept the sabbath, observed the festival days, and ate the unleavened bread. But He did all these things in Jerusalem. However, we are subject to none of these things, and on this Paul spoke out loud and clear: "If you be circumcised, Christ shall be of no advantage to you." And again, speaking of the feast of unleavened bread, he said: "Therefore let us keep festival, not with the old leaven, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." For our unleavened bread is not a mixed flour but an uncorrupted and virtuous way of life (Homily 3, Section 3, Paragraph 9).

IV.

Why did Christ keep the Pasch at that time [Chrysostom arguing against a Nisan 14, once a year observance]? The old Pasch was a type of the Pasch to come, and the reality had to supplant the type. So Christ first showed the foreshadowing and then brought the reality to the banquet table. Once the reality has come, the type which foreshadowed it is henceforth lost in its own shadow and no longer fills the need. So do not keep pleading this excuse, but show me that Christ did command us to observe the old Pasch. I am showing you quite the opposite. I am showing you that Christ not only did not command us to keep the festival days but even freed us from the obligation to do so (Homily 3, Section 4, Paragraph 1).

The best time to approach the mysteries is determined by the purity of a man's conscience and not by his observance of suitable seasons [The "season" of Passover, Nisan 14, the "season" of Unleavened Bread, Nisan 15-21, the "season" of Pentecost, the "season" of Trumpets, Tishri 1, the "season" of Atonement, Tishri 10, the "season" of Tabernacles, Tishri 15-21 and the "season" of The Last Great Day, Tishri 22. Thus Chrysostom knew very well of the Hebrew Calendar and its "seasons"] (Homily 3, Section 5, Paragraph 1).

(4) Be sure that God takes no account of such observance of special seasons [As regulated by the Hebrew Calendar] (Homily 3, Section 5, Paragraph 4).

(5) But why speak of ourselves since we have been set free from all such necessity? We are citizens of a city above in heaven, where there are no months, no sun, no moon, no circle of seasons [Chrysostom is describing a luni-solar calendar] (Homily 3, Section 5, Paragraph 5).

**387 AD
Sunday**

March 21 (Nisan 15), 387 AD

**Early Christians of Antioch
Turning to Sabbath and Trumpets (The New Moon Festival)
and Other Holy Days**

Chrysostom continually charged these Christians with insisting on observing Passover, Unleavened Bread, Pentecost, Trumpets, Atonement and the Feast of Tabernacles at the “proper or pre-calculated time.” It is obvious that the proper holy day times were being set by calculations, not by observation of the first visible crescent at Jerusalem—else why would they be charged with “proper time observance” and observing the Feast of Trumpets, the only holy day celebrating a new moon? If the holy days were declared by observation, then there would be all kinds of times declared for each holy day, not just one “proper time.”

According to the Hebrew Calendar, Trumpets was celebrated on Tuesday, August 31 in 387 AD. Rule 2, the 18-hour Rule, was in play. This Trumpets began civil year 4148. The year was the 6th of the intercalary cycle and was 384 days long—thus an intercalary year. The Hebrew Calendar year of 386 AD was 355 days in length and the Hebrew Calendar year of 385 AD was 353 days in length—thus Rule 1 was in play.

Remember, Chrysostom states that Nisan 15 in 387 AD occurred on a Sunday—i.e., Easter. This fact correlates to the very day and length of the year with an August 31 Trumpets in 387 AD. We thus have a cross check with the intercalary cycle of the Hebrew Calendar and the activation of Postponement Rules 1 and 2.

When He was crucified it was the first day of the feast of unleavened bread and the day of preparation [Chrysostom acknowledging that Christ was crucified on Passover Day, Nisan 14] (Homily 3, Section 5, Paragraph 7).

(8) But it is not possible for both of these to fall always on the same day. This year the first day of the feast of unleavened bread falls on Sunday [Sunday, Nisan 15, March 21, 387 AD], and the fast must still last for a whole week; According to this, after Passiontide, after the cross and resurrection have come and gone, we are still fasting. And it has often happened that, after the cross and resurrection, our fast is still being observed because the week is not yet over. This is why no observance of the exact time is possible [Chrysostom's insistence in his homilies that the Jews kept the holy days at exact times demonstrates that they were determining these "exact times" by use of a calculated calendar and not by individual observation, for such practice could never produce "exact times" and he would have been accusing them of keeping the holy days whenever they wished] (Homily 3, Section 5, Paragraph 8).

(12) The Church does not recognize the exact observance of dates [I.e., as declared by the Hebrew Calendar!]. In the beginning the Fathers decided to come together from widely separated places and to fix the Easter date; the Church paid respect to the harmony of their thinking, loved their oneness of mind, and accepted the date they enjoined. My earlier remarks have proved adequately that it is impossible for us or you or any other man to arrive at the exact date of the Lord's day. So let us stop fighting with shadows, let us stop hurting ourselves in the big things while we are indulging our rivalry over the small (Homily 3, Section 6, Paragraph 12).

(3) This is why Stephen said to them: "You always oppose the Holy Spirit." This is the one thing, he says, in which you show your zeal: in doing the opposite to what God has commanded. And they are still doing that today. What makes this clear? The Law itself. In the case of the Jewish festivals the Law demanded observance not only of the time but also the place. In speaking about this feast of the Passover, the Law says to them something such as this: "You will not be able to keep the Passover in any of the cities which the Lord your God gives to you." The Law bids them keep the feast on the fourteenth day of the first month and in the city of Jerusalem. The Law also narrowed down the time and place for the observance of Pentecost, when it commanded them to celebrate the feast after seven weeks, and again, when it stated: "In the place which the Lord your God chooses." So also the Law fixed the feast of Tabernacles (Homily 4, Section 4, Paragraph 3).

(4) But the Passover comes to an end on the twenty-first of that month. **If they began the feast on the fourteenth day of the first month and then continued it for seven days, they then come to the twenty-first** [Chrysostom refers to all eight days as "Passover" but testifies that Passover and UB are separate observations]. Nonetheless, Daniel steadfastly

continued his fast even after the Passover had come and gone. For if Daniel had begun his fast on the third day of the first month and then continued through a full twenty-one days, he passed the fourteenth, went on for seven days after that, and then kept fasting for three more days (Homily 4, Section 5, Paragraph 4).

Chrysostom speaks of the fall festivals of the Jews, including Jerusalem, that will “soon be upon us.”

(4) ...Another very serious illness calls for any cure my words can bring, an illness which has become implanted in the body of the Church (Homily 1, Section 1, Paragraph 4).

The Upcoming Fall Festival Season 387 AD The Feast of Trumpets

(5) What is this disease? The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts....But now that the Jewish festivals are close by and at the very door... (Homily 1, Section 1, Paragraph 5).

If any of you, whether you are here present or not, shall go [future tense] to the spectacle of the Trumpets [Tuesday, August 31, 387 AD], or rush off to the synagogue, or go up to the shrine of Matrona, or take part in fasting, or share in the sabbath, or observe any other Jewish ritual great or small, I call heaven and earth as my witnesses that I am guiltless of the blood of all of you (Homily 1, Section 8, Paragraph 1).

I believe that Chrysostom preached the following on Sunday, August 29, 387 AD.

But now that the devil summons your wives to the feast of the Trumpets [Tuesday, August 31, 387 AD] and they turn a ready ear to this call, you do not restrain them. You let them entangle themselves in accusations of ungodliness, you let them be dragged off into licentious ways. For, as a rule, it is the harlots, the effeminate, and the whole chorus from the theater who rush to that festival (Homily 2, Section 2, Paragraph 4).

Early Christians of Antioch, Syria were observing the fall festivals in common with the Jews. This means that they were observing the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles season at the same time and on the same dates as the Jews of Antioch. If these Christians were independently setting holy day

dates by observation they would not have been observing them on the same days as the Jews.

The Day of Atonement

The wicked and unclean fast of the Jews is now at our doors. Though it is a fast, do not wonder that I have called it unclean. What is done contrary to God's purpose, be it sacrifice or fast, is the most abominable of all things. **Their wicked fast will begin after five days** [Atonement was Thursday, September 9, 387 AD. Chrysostom is preaching this sermon five days earlier on Sunday, September 5, 387 AD]. Ten days ago [Sunday, August 22, 387 AD], or more than ten, I anticipated this and gave an exhortation with the hope it would make your brothers safe (Homily 2, Section 1, Paragraph 1).

(1) Is it not strange that those who worship the Crucified **keep common festival** [See Homily I, Section I, Paragraph 5 where Chrysostom defines *festivals* as the fall holy days] (Homily 1, Section 5, Paragraph 1).

(7) For when they see that you, who worship the Christ whom they crucified, are reverently following their rituals [Chrysostom now refers to the holy days as *rituals*], how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless?....**If a man sees you that have knowledge come into the synagogue and participate in the festival of the Trumpets** [Chrysostom links rituals with the observation of Trumpets], shall not his conscience, being weak, be emboldened to admire what the Jews do? (Homily 1, Section 5, Paragraph 7)

(5) Finally, if the ceremonies of the Jews [the holy days in particular] move you to admiration, what do you have in common with us? If the Jewish ceremonies are venerable and great, ours are lies [Well said, Chrysostom, and never a truer statement was uttered] (Homily 1, Section 6, Paragraph 5).

(1).... But do their festivals have something solemn and great about them? They have shown that these, too, are impure. Listen to the prophets; rather, listen to God and with how strong a statement he turns his back on them: "I have found your festivals hateful, I have thrust them away from myself"

(2) Does God hate their festivals and do you share in them? He did not say this or that festival, but all of them together. Do you wish to see that God hates the worship paid with kettledrums, with lyres, with harps, and other instruments? God said: "Take away from me the sound of your songs and I will not hear the canticle of you harps". If God said: "Take them away from me", do you run to listen to the trumpets? (Homily 1, Section 7, Paragraphs 1 & 2).

(1) Again the Jews, the most miserable and wretched of all men, **are going to fast**, and again we must make secure the flock of Christ (Homily 4, Section 1, Paragraph 1).

(3) **That fast will not be upon us for ten days or more** (Homily 4, Section 1, Paragraph 3).

(4) But before I draw up my battle line against the Jews, I will be glad to talk to those who are members of our own body, those who seem to belong to our ranks although they observe the Jewish rites and make every effort to defend them (Homily 4, Section 3, Paragraph 4).

Are you a Christian? Why, then, this zeal for Jewish practices? (Homily 4, Section 3, Paragraph 5).

(2) I have said enough against those who say they are on our side but are eager to follow the Jewish rites (Homily 4, Section 4, Paragraph 2).

(4) What is it that you are rushing to see in the synagogue of the Jews who fight against God? Tell me, is it **to hear the trumpeters**? You should stay at home to weep and groan for them, because they are fighting against God's command, and it is the devil who leads them in their revels and dance. As I said before, if there once was a time when God did permit what is against his will, now it is a violation of his law and grounds for punishments beyond number. Long ago, when the Jews did have sacrifices, they did sound their trumpets; now God does not permit them to do this (Homily 4, Section 7, Paragraph 4).

(9) Is it some great burden I am asking of you, my beloved? Let each one of you **bring back for me one of your brothers to salvation**. Let each one of you interfere and meddle in your brother's affairs so that we may come to tomorrow's service with great confidence, because we are bringing gifts more valuable than any others, because we are bringing back the souls of those who have wandered away (Homily 4, Section 7, Paragraph 9).

(3) Brethren, do not become children in mind, but in malice be children, and rescue from their untimely anguish those who are frightened by these things. Teach them what should really terrify them and make them afraid. They should not be terrified by that ark but they should be afraid that they will bring destruction to the temple of God. How will they destroy the temple of God? **By constantly rushing off to the synagogue**, by a conscience which is inclined toward Judaism, and by the untimely observance of the Jewish rites [The Sabbath and the holy days].

(4) You who would be justified in the Law have fallen away from grace." This is what you must fear. On that day of judgment you must be afraid of hearing him who will judge you say: "Depart, I know you not." "You made common cause with those who crucified me.

You were obstinate toward me and started up again the festivals to which I had put an end. **You ran [past tense] to the synagogues of the Jews** who sinned against me. I destroyed the temple and made ruins of that august place together with all the awe-inspiring things it contained. But you frequented shrines that are no better than hucksters' shops or dens of thieves (Homily 6, Section 7, Paragraph 4).

387 AD Sunday

September 20, 387 AD During the Feast of Tabernacles

(1) Have you had enough of the fight against the Jews? Or do you wish me to take up the same topic today? Even if I have already had much to say on it, I still think you want to hear the same thing again. The man who does not have enough of loving Christ will never have enough of fighting against those who hate Christ. Besides, there is another reason which makes a discourse on this theme necessary. **These feasts of theirs are not yet over [present tense]**; some traces still remain (Homily 7, Section 1, Paragraph 1).

(2) **Their trumpets [Tuesday, August 31, 387 AD] were [notice use of past tense] a greater outrage than those heard in the theaters; their fasts [Atonement, Thursday, September 9, 387 AD] were [notice once again the use of past tense] more disgraceful than any drunken revel. So, too, the tents which at this moment are [notice use of present tense] pitched [Tabernacles, Tishri 15, Tuesday, September 14 through Tuesday, September 21, 387 AD] among them are no better than the inns where harlots and flute girls ply their trades. Let no one condemn me for the boldness of my words; it is the height of boldness and outrage not to suspect the Jews of these excesses. Since they stubbornly fight against God and resist the Holy Spirit, how can we avoid the necessity of passing such sentence upon them? (Homily 7, Section 1, Paragraph 2).**

(3) This festival [Tabernacles] used to be a holy one when it was observed according to the Law and at God's command. But this is no longer true. All its dignity has been destroyed because it is observed against God's will. Those who, above all others, treat the Law and the ancient festivals with the least respect are the very ones who are ready today to observe the Law and festivals more than anyone else. But we are the ones who honor the Law above

all others, even if we let it rest like a man who has grown old and infirm, even if we do not drag it, gray with age, to the arena, even if we do not force it to enter the contests which are not suited to its years. In my past discourses I gave adequate proof that today is not the day of the Law nor of the old commonwealth and the old way of life [Sabbath and holy days] (Homily 7, Section 1, Paragraph 3).

(6) Therefore, we must do the same. By God's grace, we made the prophets our warriors against the Jews and routed them. As we return from pursuing our foes, let us **look all around to see if any of our brothers have fallen**, if the fast has swept some of them off, if any of them have shared in the festival of the Jews (Homily 8, Section 1, Paragraph 6).

(8) **Even is those who did fall are in number**, we make them a multitude by the multitude of our rumors; we weaken those who resisted and we give a push to those on the point of falling. If one of our brothers hears the rumor that a large number joined in keeping the fast, he will be more inclined to be careless himself; again, if it is one of weak ones who hears the story, he will rush to join the strong of those who have fallen (Homily 8, Section 4, Paragraph 8).

Exhibit 18

1940-2014 AD

The Calculated Hebrew Calendar Utilized by Herbert W. Armstrong and by most of those who Continue to Observe the Passover of the Eve of Nisan 14

**The following letter, reproduced in its entirety, was written, during
the pre-Passover season of 1940 to the scattered brethren of the
Radio Church of God
by Mr. Herbert W. Armstrong.**

HOW TO FIGURE PASSOVER

**PASSOVER IS ON THE 14TH OF
THE FIRST MONTH, ABIB (Nisan).**

The PROBLEM

**Is to figure WHEN is the
1st day of month Abib (or Nisan 1)**

Because the Catholics and Protestants figure "Easter" a month earlier than the Hebrew calendar sets Passover this year, and because Brother Dodd has published the date March 22 as Passover, while both Stanberry and Salem organizations have published the date as April 21st, many of the brethren are in doubt, and want the FACTS [March 22 is a month too early. Brother Dodd does not know of the intercalary cycle or is using the wrong intercalary cycle. April 21st after sunset is the correct date and time for observing the Passover of 1940—CDF]

Briefly, after very exhaustive study, and counsel with brethren who have also made thorough study of the question for years, the facts are these:

1) The Bible YEAR is SOLAR, while the Bible MONTH is LUNAR.

2) PROOF the Bible month is LUNAR; that is, each month begins with a new moon: By studying Numbers 28 and 29, we learn offerings were held DAILY (vs. 3-4), WEEKLY on every Sabbath (vs. 9), MONTHLY on the 1st day of each month (vs. 11), and YEARLY on the annual holydays (vs. 16 and on thru chapter 29). Compare with I Chr. 23:31; II Chr. 2:4; 8:13; 31:3; etc., where the same sacrifices and meat and drink offerings are mentioned, and in each case the MONTHLY offerings are on the NEW MOON. Since Nu. 28:11 says this is in the "beginnings of your months," or the first day of each month, we have Bible proof the 1st day of each month is calculated by the New Moon.

3) The Bible YEAR is SOLAR. This is proved by the festivals and the holydays. A month is between 29 and 30 days. A 12-month year, or a lunar year, is approximately 354 days, whereas a solar year is a little more than 365 days. Thus a lunar year is about 11 days less than a solar year.

If the Bible year were lunar, always 12 months, Passover would come about 11 days earlier each year. Thus, in about nine years it would come in the MIDWINTER; in another 9 in the FALL, and a few years later Passover would come in the SUMMER.

In 34 years it and all the holydays would make the round of all four seasons. But **Passover** ALWAYS comes in the SPRING, at time of the early grain harvest. On the morrow after the Sabbath during Feast of Unleavened Bread, the priest waved the wave-sheaf, and none of the early Spring grain could be used until this was done. (Lev. 23).

Pentecost ALWAYS came in the summer,

Tabernacles ALWAYS in the Fall at time of, or right after, Fall harvest. (Lev. 23:29) These were SET feasts, set for DEFINITE SEASONS of the year (Ex. 23:14-17; 34:18, 22-23; Deut. 16:9, 13, 16; Lev. 23:4; Nu. 28:2; Ex. 13:10).

4) **These facts prove there had to be an intercalary, or 13th, month ADDED to the year SEVEN TIMES in each 19 years.**¹⁰

¹⁰ It is evident that Mr. Armstrong learned most of the basic facts about the Jewish Calendar from the *Historical Remarks on the Jewish Calendar* section of Arthur Spier's book, *The Comprehensive Hebrew Calendar*, p. 1. And, as we shall learn from this letter, never concluded from the remarks of Spier that the calculation of the Hebrew Calendar was a temporary necessity of those scattered across the landscape outside of Palestine. I've diligently studied Mr. Armstrong's material for more than 56 years, and it is typical of Mr. Armstrong to leave references out of his work--CDF.

God has set the sun, the earth, and the moon in motion so that once every 19 years the sun and moon come into conjunction. That is, once in 19 years there will be a new moon on March 21st, for example. There are SEVEN more new moons in each 19-year solar-lunar cycle than there are solar months, (12 to the year).

Thus God's great time cycle, written in the heavens, is based upon SEVEN-- God's complete number, signifying Sabbath--added to TWELVE, the number of Tribes of Israel, number of Jesus' original apostles, etc.!

Since this is true, the ONLY POSSIBLE METHOD by which months can begin on new moons [We should not infer by this statement that Mr. Armstrong set the months by observation of the first visible crescent of the moon as that would negate the need for the calculations of Intercalation—CDF], and yet the solar year can be retained, is to add a 13th month every two or three years, 7 times in 19 years. Nowhere do the Scriptures specifically mention an intercalary month ²⁰, yet these facts of astronomy and these Bible facts PROVE it was used.

²⁰ We can deduce from the story of Noah, from the book of Ezekiel and from the book of Esther, that the Calculated Hebrew Calendar utilized intercalary years from its very inception.

5) Now, our problem is, WHEN, and HOW OFTEN, DID God ordain these intercalary months should be added?

Research reveals two basic points on this question,

1st, GOD DID NOT RECORD IT IN THE BIBLE, which gives us absolutely NOTHING more to go on that I have stated above.

2nd, History is vague on the subject, shedding little light that can be asserted and trusted. [On this matter please see Franklin, Parts I and Parts II of *The Calendar of Christ and the Apostles-CDF*]

Yet we know God gave HIS PEOPLE a FIXED RULE for calculating TIME PERIODS, and for figuring WHEN to hold the Festivals of Jehovah. Otherwise, the prophecies, so full of definite time-periods, can never be understood. Otherwise God's people could not obey Him!

“Yet **we know** God gave HIS PEOPLE **a FIXED RULE** for **calculating TIME PERIODS**, and for **figuring WHEN** to hold the Festivals of Jehovah. Otherwise, the prophecies, so full of definite time-periods, can never be understood. Otherwise God's people could not obey Him!”³⁰

³⁰ Does the above dogmatic statement sound like Mr. Armstrong believed in and practiced at one time the observation of the visible observation of the first new crescent from Jerusalem when he wrote this in 1940? Of course it means no such thing.

We learn in the Bible the men of old did have understanding of the times. They knew how to figure time. "Of the children of Issachar, were men that HAD UNDERSTANDING OF THE TIMES, to know what Israel ought to do." (I Chron. 12:32). See Esth. 1:13.

In Dan 7:25, the "little horn," or papacy, was to "think to change TIMES" as well as laws. Notice, only to THINK to change them--to deceive the world in general, but not God's people. Thus with the LAW and the Sabbath. The world is deceived.

But have WE lost "TIME" in respect to the Sabbath? No!

This Scripture, then, indicates TIME HAS NOT BEEN LOST! The true sacred calendar is no more lost than the weekly Sabbath. Then WHO HAS PRESERVED THIS TIME, this sacred CALENDAR?

To whom did God give it?

To whom were "the oracles of God COMMITTED?"

To ISRAEL AND JUDAH, of course!

Israel LOST the Sabbath, LOST time, LOST even her national name and identity.

But JUDAH NEVER DID. Judah has kept TIME in respect to the weekly SABBATH.

The Jews rejected Christ. They apostatized in doctrine, BUT THEY WERE STRICT, STICKLERS FOR THE LETTER.

Would such a people have lost their CALENDAR?

If so, TIME IS LOST!

There is no other source thru whom God could have committed AND PRESERVED His calendar.

He did COMMIT it to them.

Therefore it must be thru them He has preserved it!

They had the calendar correct at the time of Christ.

They figured [calculated the date of --CDF] Passover, all the feasts, as He did.⁴⁰

⁴⁰ In the above section of the 1940 letter, Mr. Armstrong is very clear in his conviction that no one but the Jews has preserved the true calendar of God. *No one else includes the Karaites!*

In 70 A.D. the Jews were scattered into every nation.

The present "Jewish calendar" had come down intact without change since 100 A.D.--that much is proved by history.

Could they have changed it, and all changed it the same way, while scattered all over the world, and that within a thirty-year period between 70 and 100 A.D.?

IF THE PRESENT JEWISH CALENDAR EVER WAS CHANGED FROM THE WAY COMMITTED IT TO THEM [the calculated calendar of Moses—Psalm 81—CDF], IT HAD TO BE DURING THOSE THIRTY YEARS [70-100 AD—but it wasn't changed as we can demonstrate—CDF].

The Jews in one part of the world, without knowing what the Jews in the other parts of the world were doing, all had to get it changed in exactly the same way! That, of course, was utterly IMPOSSIBLE!

Further PROOF comes thru the continuous observance of Passover by one Jewish sect, going by the name of "Samaritans."

In the "Encyclopedia Britannica," 14th edition, Vol. 17, page 357, we read:

"The Samaritans have throughout their history observed the Passover with all its Pentateuchal ceremonial and still observe it down to the present day. THEY SACRIFICE THE PASCHAL LAMB, which is probably the oldest religious rite that HAS BEEN CONTINUOUSLY KEPT UP."

Here are the ONLY people who have kept Passover, continuously, thru all generations without a break, exactly as God gave it to them under the Old Testament form⁵⁰.

⁵⁰ We have demonstrated conclusively in our calendric research over the past 20 years that we, the true members of the spiritual body of Christ; Quartodeciman Sabbatarians such as ourselves have kept the Passover service on the night of Nisan 13 since the first Christian Passover of 30 AD!

They have NEVER made any change in their doctrines regarding Passover, or the manner of observing it.

Could THEY have lost the calendar--the way of figuring WHEN to take it--as God committed it to them? Hardly! Yet they use today the same calendar all the Jews use--the sacred original Hebrew calendar!

Interesting, too, is the fact they observe Passover on the eve, or night part of the 14th, not on the 15th. They kill the lamb between sunset and dark at the very beginning of the 14th. They observe the FEAST the night of the 15th. Also, they have continued to figure Pentecost from [from to Mr. Armstrong—meant exclusive of; i.e., not counting the day as part of the 50 day count—CDF] the morrow after the WEEKLY SABBATH [We thus wrongly observed Pentecost on a Monday for a good many years—CDF] during the days of unleavened bread, the true Bible way--instead of from the first annual Sabbath.

In conclusion, unless God has preserved His sacred calendar thru the Jew, then WE DO NOT KNOW how to figure Passover or ANY of the holydays this year. For there is NO AUTHORITY for any other day.

There is NO BIBLE AUTHORITY WHATSOEVER for figuring the 1st day of the 1st month from the new moon NEAREST the Spring equinox!⁶⁰

⁶⁰ In the following section of the 1940 letter, Mr. Armstrong is again very clear in his conviction that no one but the Jews has preserved the true calendar of God. No one else, not the Karaites and therefore the sighting of the new moon is therefore definitely out!

As soon as I learned of Brother Dodd's published dates for the festivals this year, I sent him a telegram asking for his authority for his dates. His reply is that he bases his method of figuring on certain statements of profane history found in encyclopedias. He replies "in some Bible dictionary, or Encyclopedia, or Jewish encyclopedia, I read something like this:

"The ancient reckoning of Passover was from the actual sight of the New Moon nearest the Vernal Equinox"

But, we ask (tho Brother Dodd is quoting from memory, and was unable to find the clipping or reference, or state WHERE he had read this), how did the man who wrote the article in the encyclopedia KNOW this was the ancient method of reckoning?

Did He offer proof? [Notice what the term "proof" meant to Mr. Armstrong—CDF]

The Jews, continuing the observance of all the seven annual festivals EVERY YEAR continuously, tho scattered all over the world, say it was figured [calculated—CDF] anciently as they figure it today, by the Jewish calendar. What more dependable record has come down from Moses' time?

Bro. Dodd also cited Josephus, Jewish historian, to indicate that Passover could never be earlier than March 20th, or later than April 19th.

Yet in Hastings Bible Dictionary, I find this same Josephus quoted as saying the Vernal equinox (March 21), always occurred in Nisan, which means the year always began with the New Moon PRIOR to March 21st.

They quote one more author to this same effect, (Muss-Arnolt, p. 77). Thus one writer says Josephus (Ant. I, X.5) to figure the new moon PRIOR to March 21st, another uses the same Josephus to prove we ought to take the new moon NEAREST the same date, or about half the time the new moon FOLLOWING March 21st, while in the Britannica I find statements supposed to be historic that it ALWAYS began with the first new moon AFTER March 21st.

Surely we can see that profane history only contradicts itself, is inaccurate, cannot be depended upon, and HAS NO AUTHORITY WHATSOEVER. There is no Bible authority for any of it.

God did not commit His oracles, or the preservation of His TIMES to profane history, or to the Roman Catholics, but to the Israelites. And they have been preserved BY THE JEWS.

The Catholics are the ones who have thought to CHANGE the Times. They say the paschal new moon this year is the one BEFORE March 21st, and figure Easter accordingly. The Jews say it is the one AFTER March 21st.

After thorough study of the Bible, of the Hebrew calendar, of history, and every angle,--

after going into the matter with all the Eugene brethren, and other brethren who have made a special study of this question,

we have unanimously agreed that the Hebrew calendar has been preserved correct by the Jews.

The New moon occurs, IN JERUSALEM, (World Almanac), at exactly 10:18 P.M., the night of April 7th, which is the eve of April 8th. However, God had the new moon observed by the naked eye and by this method the first day of the 1st month begins the following sunset, April 8th⁷⁵ [Thus Nisan 1 is April 9—CDF].

⁷⁵ If Mr. Armstrong had been establishing the date of Nisan 1 by observing the moon with the naked eye as this statement seems to imply, he would have entitled the letter thusly. But he did not do so and he was not doing so. He stated, right in the title of this letter, that he was having a problem knowing how to establish the date of Abib 1 or Nisan 1. By the time he wrote this letter he dogmatically states, based upon the research of the brethren and his own, which included the work of Arthur Spier, that the Hebrew Calendar we should use henceforth should be calculated—not observed.

Therefore we must not, and indeed we cannot interpret his comment “**However, God had the new moon observed by the naked eye...**” as tho he himself believed in, was practicing and was therefore dogmatically promoting such a practice, but was later turned away from doing so by a sinister Herman L. Hoeh, when he wrote this letter in 1940. Mr. Armstrong had just stated revealed the fact that he had been “observing” the date for Nisan 1 established by the Jewish Calendar and published in Spier’s book. He therefore WAS NOT observing the “new moon” in 1940 with his “naked” eyes; i.e., without telescope or binoculars! **Mr. Armstrong rejected a calendar set by observation long before Dr. Herman L. Hoeh came on the scene!**

Thus Passover comes AFTER SUNSET APRIL 21st and the HOLY CONVOCATION after sunset April 22nd, which is Abib 15th. The second holyday begins sunset April 28th, with holy convocation held during the day-time, April 29 [All these dates are correct—CDF].

Pentecost this year [1940] is JUNE 17th, [this date is one day too early] sunset, until sunset June 18th, **instead of June 12th**⁸⁰ as erroneously **figured on our calendar printed three years ago**¹⁰⁰ [3 years ago was 1937—Mr. Armstrong was turning away from a set date of Sivan 6 for Pentecost but he was a day off due to his misunderstanding of the Hebrew verb translated “from.” The verb is an inclusive verb not an exclusive one; i.e., “from” is the first day on the count-not the next day].

⁸⁰ The statement **...instead of June 12th...** made by Mr. Armstrong demonstrates that the term “Jewish Calendar” meant the calendar of Arthur Spier’s entitled ***The Comprehensive Hebrew Calendar***. June 12th 1937 was Sivan 6 on the Jewish Calendar and was their fixed date for Pentecost. This is definitive proof that he was constructing and publishing years ahead, a holy day calendar based on Spier’s dates. However, this does not mean he knew HOW Spier’s calculated the calendar.

¹⁰⁰ The “**...figured...three years ago...that is, figured the year before 1937**” statement by Mr. Armstrong proves that he was publishing the dates of the holy day calendar, based on a Calculated Jewish Calendar, years in advance of their occurrence and in 1940 he was correcting the error in the date of Pentecost. This demonstrates conclusively that he was not setting the calendar by the observation of the first visible new crescent of the moon all those years! Furthermore, he was referring to a calendar printed in 1937 when he was still associated with Andrew Dugger.

Exhibit 19 In Conclusion

It can be Scripturally, historically, astronomically and mathematically documented and demonstrated that the calculated calendar from Noah down to and including that of Mr. Herbert W. Armstrong and Dr. Herman L. Hoeh was:

- 1) A calendar utilizing a 3, 6, 8, 11, 14, 17 and 19 year intercalary cycle has been in force since the time of Noah.
- 2) A calendar utilizing the postponement rules has been in force since the time of Noah, and that knowledge of a 19-year cycle has existed since the dawn of time.
- 3) The calendar of the New Testament:
 - a) utilized 19-year luni-solar cycles;
 - b) declared leap years by utilizing a fixed 3, 6, 8, 11, 14, 17 and 19 year set intercalary cycle—***never* by the condition of the barley crop**;
 - c) utilized six year lengths with the following number of days:

common years: 353, 354 and 355 days

leap years: 383, 384 and 385 days
 - d) utilized two months of varying lengths placed immediately after Tishri (years of—355 and 383 days. And, years of—353 and 385 days set only by postponement rules. Impossible to have 353 and 385 year lengths without activation of postponement rules). Heshvan and Kislev are used in combination:

Heshvan	29 days	353 length year
Heshvan	29 days	354 length year
Heshvan	30 days	355 length year
Heshvan	29 days	383 length year
Heshvan	29 days	384 length year
Heshvan	30 days	385 length year
Kislev	29 days	353 length year
Kislev	30 days	354 length year
Kislev	30 days	355 length year
Kislev	29 days	383 length year
Kislev	30 days	384 length year
Kislev	30 days	385 length year

e) utilized fixed, rotating month lengths in common years for:

Tishri	30 days
Heshvan	29 days
Kislev	30 days
Tevet	29 days
Shevat	30 days
Adar	29 days
Nisan	30 days
Iyar	29 days
Sivan	30 days
Tammuz	29 days
Ab	30 days
Elul	29 days

f) utilized fixed, rotating month lengths in leap years but added an additional Adar of 30 days between Shevat and Adar for:

Tishri	30 days
Heshvan	29 days
Kislev	30 days
Tevet	29 days
Shevat	30 days
Adar I	30 days (added month)
Adar II	29 days
Nisan	30 days
Iyar	29 days
Sivan	30 days
Tammuz	29 days
Ab	30 days
Elul	29 days

An Adar of 29 days is always placed immediately before to Nisan

g) calculated the *molad* of Tishri and was not set by the new crescent of Nisan but by:

the rules of postponement,

h) calculated year lengths by:

utilizing day-of-week rules of slippage which then set day variations in Heshvan and Kislev;

utilizing fixed month lengths,

utilizing a 3, 6, 8, 11, 14, 17 and 19 year intercalary cycle

i) calculated Nisan 1 by utilizing the 177-day rule

the 177-day rule matches the most common and most stable of the lunar ecliptic cycles (full moon of Nisan 15 to full moon of Tishri 15) and was written about in priestly literature as early as the 3rd century BC.

The 176-days and the 178 days compose the remaining lunar ecliptic cycles (full moon of Tishri 15 to full moon of Nisan 15). There are years when a lunar eclipse occurs at the full moon of Tishri, the full moon of Nisan and then the full moon of Tishri.

$177 + 177 = 354$ -day year (Heshvan 29/Kislev 30)

$177 + 176 = 353$ -day year (Heshvan 29/Kislev 29)

$177 + 178 = 355$ -day year (Heshvan 30/Kislev 30)

- j) Trumpets was never declared by the astronomical conjunction by any record we know of.
- k) Trumpets was always declared by the calculation of the *molad* of Tishri—the true new moon—utilizing postponements where necessary.
- l) Trumpets was sanctified by calculation whether there was a visible crescent of the moon or not. Sometimes a visible crescent would coincide with the calculations, but such occurrences are impossible without the activation of postponement rules.
- 4) In the year of Jesus' birth, civil year 3757, 5 BC, Trumpets fell on a Saturday, September 2. This fact can be determined by astronomy and history without utilization of the Hebrew Calendar. It is also a fact that Trumpets in 5 BC was postponed by Rule 2. Tishri 22 was also celebrated before the fall equinox.
- 5) Trumpets, 26 AD, the year Jesus began His ministry and a leap year, was postponed by rules 1 and 2. Trumpets, 27 AD was postponed by rules 1 and 3. This was the acceptable year of the Lord.
- 6) In the year of Jesus' crucifixion, civil year 3791, 30 AD, Trumpets fell on a Saturday, September 16. Trumpets was declared for this date even though there was no possibility of a visible crescent.

7) In the year of Jesus' crucifixion, civil year 3791, 30 AD, Passover fell on a Wednesday, April 5. Nisan 1 was declared for Thursday, March 23, 30 AD even though there was no possibility of a visible crescent.

8) In 31 AD Passover fell on a Monday and not on a Wednesday. Trumpets fell on a Thursday and not on the weekly Sabbath.

9) Trumpets was declared on Monday, September 8, in 66 AD, civil year 3827, as recorded by both history and the declarations of the Hebrew Calendar.

10) Trumpets was declared on Tuesday, September 5, in 69 AD, civil year 3830 and this fact can be verified by both historical and Hebrew Calendar record.

11) Trumpets was postponed by Rule 2 and was therefore declared on Monday, September 24, in 70 AD, civil year 3831. Both of these facts can be documented and proven by agreement among history, astronomy and Hebrew Calendar declarations.

12) We can document the use of months of fixed length in the Nisan through the Elul period of 66 to 70 AD.

13) Therefore, the Hebrew Calendar of 5 BC to 70 AD was declared by an averaging process, involving set lengths for certain months of the year. Months were not declared by time of conjunction or crescent moons.

14) Nisan 14 was celebrated before the spring equinox on:

March 22,	5 BC
March 19,	2 BC
March 21,	7 AD
March 22,	15 AD
March 19,	18 AD
March 21,	26 AD
March 22,	34 AD
March 20,	37 AD
March 20,	45 AD
March 19,	56 AD

March 21, 64 AD
March 21, 72 AD
March 20, 75 AD

15) Tishri 22 was celebrated before the fall equinox on:

September 23, 5 BC
September 19, 2 BC
September 22, 7 AD
September 23, 15 AD
September 20, 18 AD
September 25, 23 AD
September 23, 26 AD
September 23, 34 AD
September 21, 37 AD
September 25, 42 AD
September 21, 45 AD
September 24, 53 AD
September 20, 56 AD
September 24, 61 AD
September 22, 64 AD
September 22, 72 AD
September 21, 75 AD

16) Activation of **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 Sabbath respectively, was activated on:

Friday, September 17, 1 BC
Wednesday, September 23, 5 AD
Sunday, September 12, 6 AD
Sunday, September 20, 16 AD

Sunday,	September 1,	26 AD
Friday,	September 19,	27 AD
Wednesday,	September 5,	31 AD
Wednesday,	September 24,	32 AD
Sunday,	September 2,	53 AD
Friday,	August 31,	64 AD

17) Activation of **Rule Two**: When the *Molad* of Tishri occurs at noon or later (18 hours 0 parts) or more, the declaration of Tishri 1 is advanced to the next day, was activated on:

Friday,	September 1,	5 BC
Saturday,	September 11,	6 AD
Saturday,	August 31,	26 AD
Monday,	September 26,	29 AD
Monday,	September 3,	42 AD
Wednesday,	September 6,	58 AD
Sunday,	September 23,	70 AD

18) Activation of **Rule Three**: When the *Molad* of Tishri of a common year falls on a Tuesday, at or after the 3rd day, 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. Rule three was activated on:

Tuesday,	September 22,	5 AD
Tuesday,	September 23,	32 AD

19) Activation of **Rule Four**: When the *Molad* of Tishri of a common year immediately following an intercalary year occurs on a Monday, at or after the 2nd Day, 15 hours and 589 parts, the declaration of Tishri 1 is advanced to Tuesday. Rule four was not activated during this period (see Franklin-*The Calendar of Christ and the Apostles*, Part I, pp. 25-32)