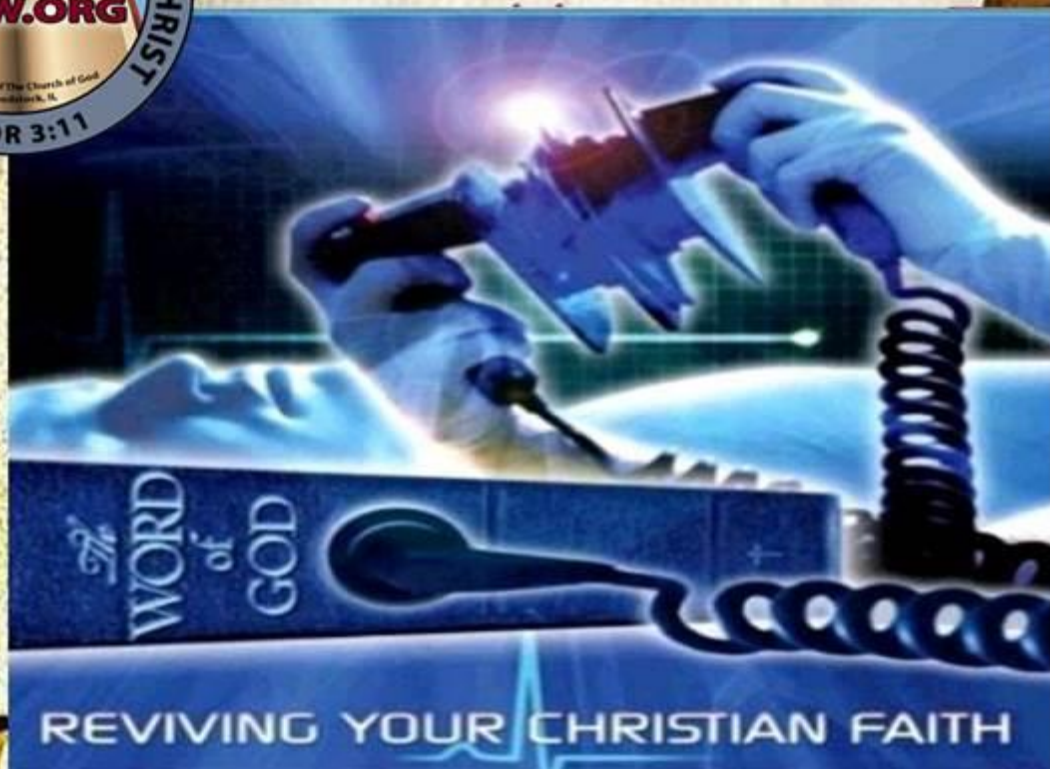
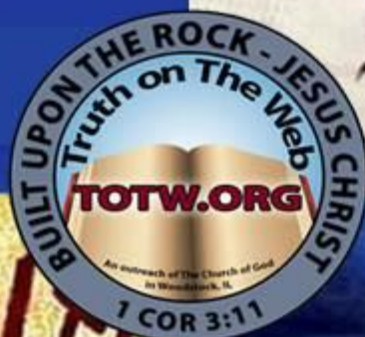


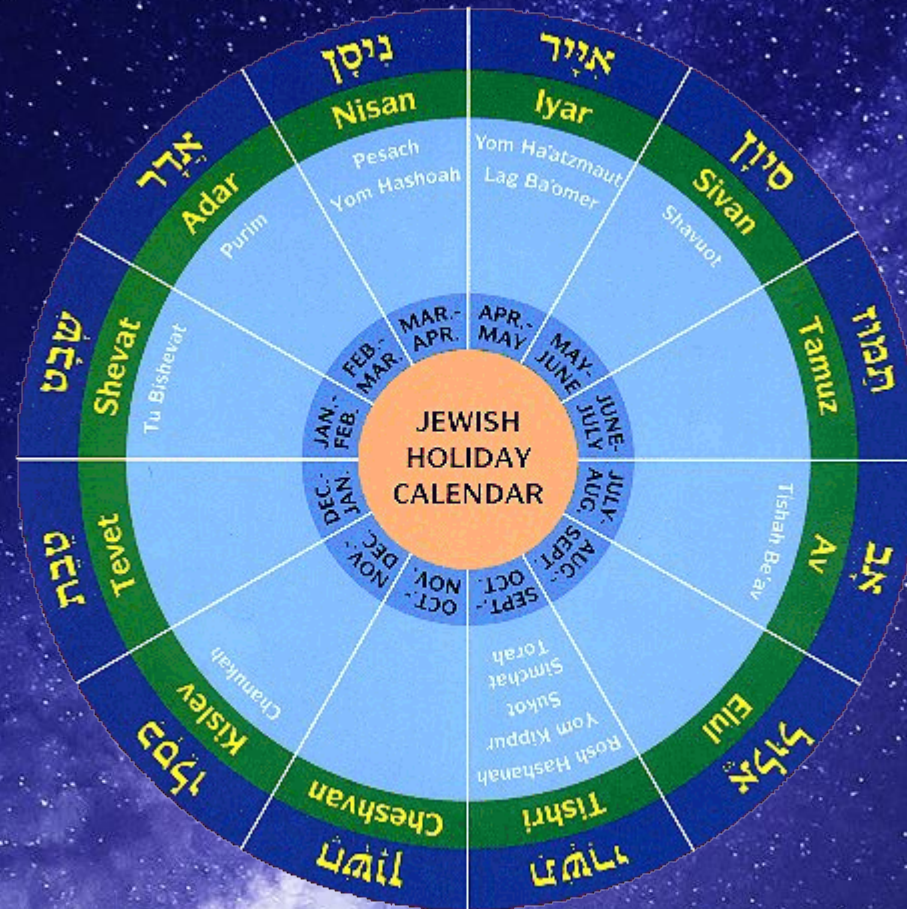
# Think BIBLICALLY



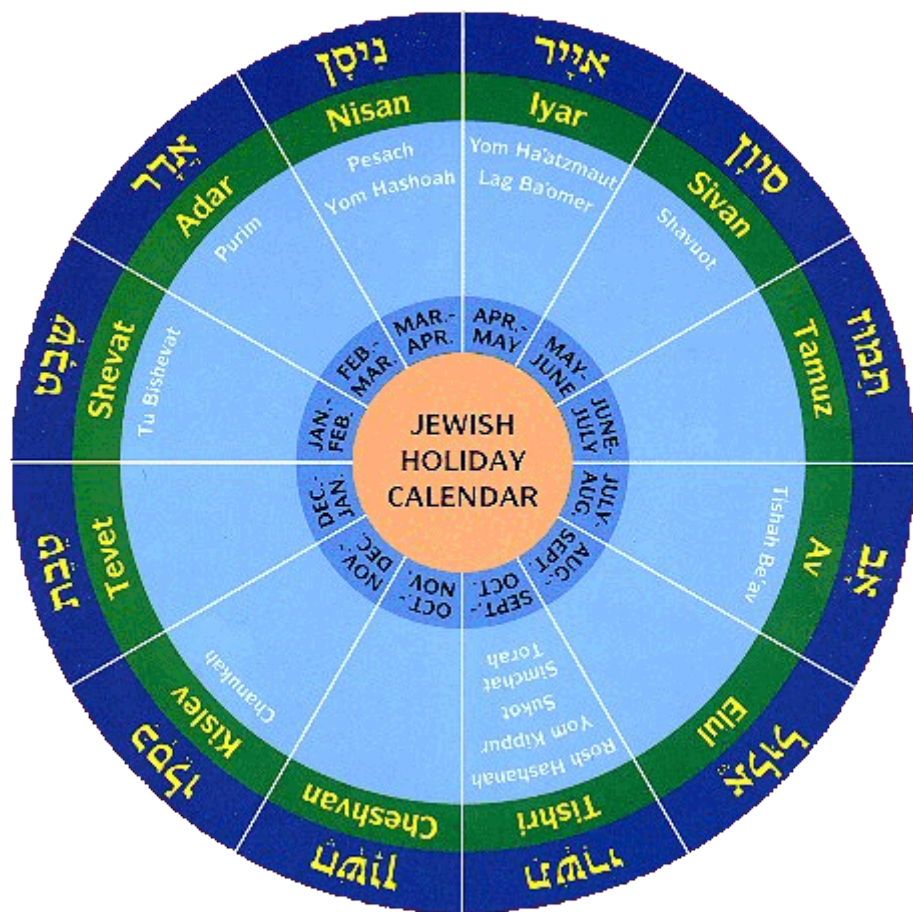


# Biblical Timekeeping:

## Why We **DON'T** Use The Rabbinic Calendar







**Rabbinic Calendar**

**Jewish Calendar**

**Hebrew Calendar**

**Hebrew Calculated  
Calendar**

**Hillel II Calendar**

The first one to plead his cause seems  
right, until his neighbor comes and  
examines him

Proverbs 18:17

He that answereth a matter before he  
heareth it, it is folly and shame unto  
him.

Proverbs 18:13

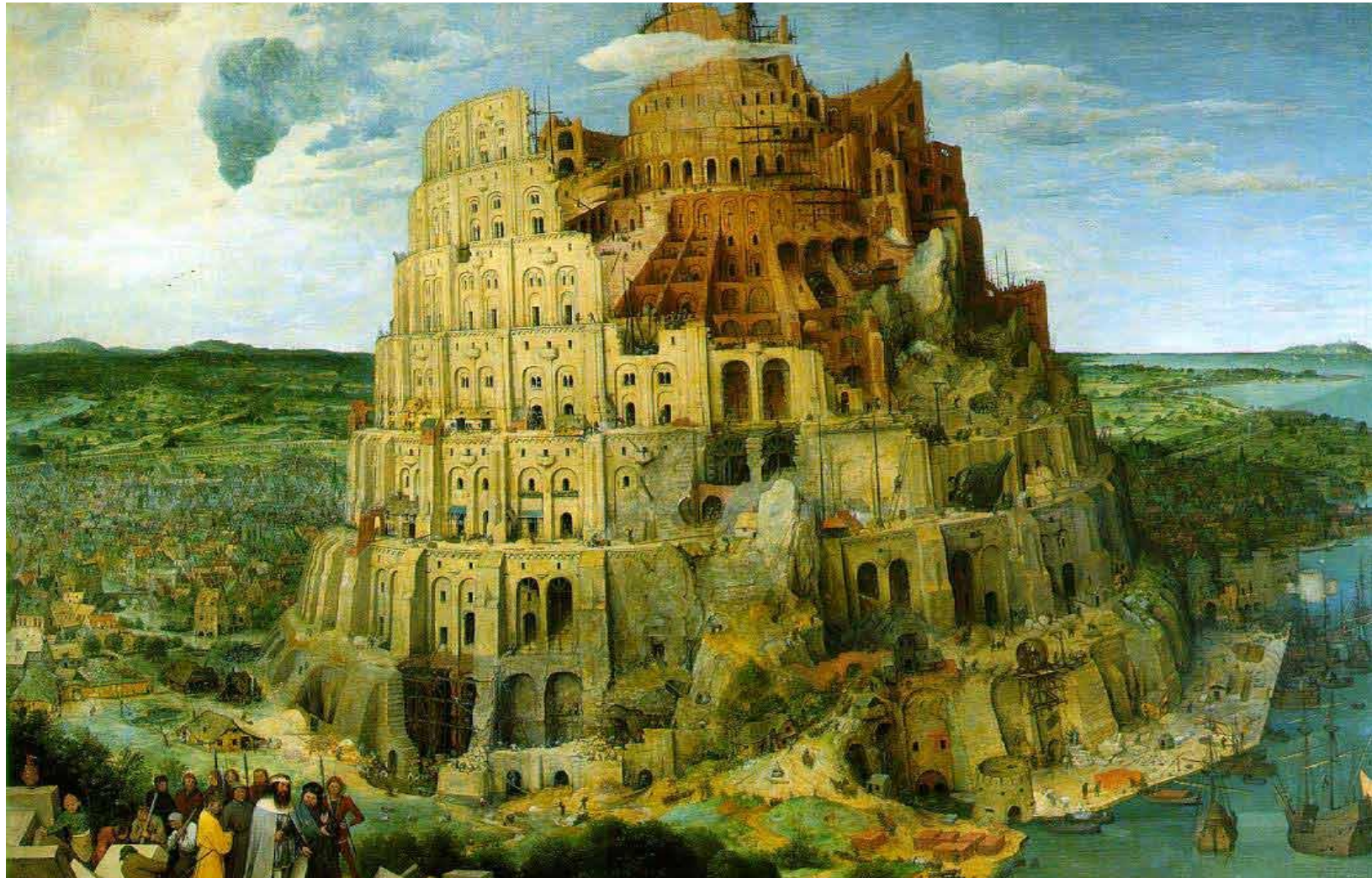
# ***Biblical Unity***

**John 17:20-21** Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

**John 17:17** Sanctify them through thy truth: thy word is truth.

*Can two walk together, except they be agreed*  
Amos 3:3

# Unity





# Leviticus 23:4

## *Set-Times At Set Times*

These (are) the Set-Times/Feasts of the LORD

*`eleh* 428

*moedey* 4150

*Yehovah* 3068

sacred assemblies, which you shall proclaim

*qodesh* 6944 *miqra`ey* 4744

*`esher-tiqere`u* 7121

them in their set times.

*`otam* *beMoedam* 4150

# The Fixed Times of the LORD

**Leviticus 23:5-6** In the fourteenth day of the first month at even is the LORD'S Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the LORD: seven days ye must eat unleavened bread.

**Leviticus 23:24** Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation.

**Leviticus 23:27,34** Also on the tenth day of this seventh month there shall be a Day of Atonement...The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the LORD.



**NASB** – "On exactly [ak] the tenth day of this seventh month is the day of atonement[s]; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. (Leviticus 23:27)

**Young's** – 'Only [ak]- on the tenth of this seventh month is a day of atonements; ye have a holy convocation, and ye have humbled yourselves, and have brought near a fire-offering to Jehovah; (Leviticus 23:27)

**NASB** – 'On exactly [ak] the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. (Leviticus 23:39)

**Young's** – 'Only [ak] - in the fifteenth day of the seventh month, in your gathering the increase of the land, ye do keep the feast of Jehovah seven days; on the first day [is] a sabbath, and on the eighth day a sabbath; (Leviticus 23:39)

29 days, 12 hours, 44 minutes, 3 1/3 seconds

By careful measurements, it was found that the time between molads is almost exactly 29 days, 12 hours, 44 minutes, 3 1/3 seconds. So rather than observing the heavens to determine when the molad occurs, this time period became the definition of a month. If we know when any molad occurs, we can compute the precise time of every other molad from creation up until the end of time by repetitively adding or subtracting the above time period. So this time period is very important and forms the whole basis of the mathematical definition of the Jewish calendar.

<https://stevemorse.org/hebrewcalendar/hebrewcalendar.htm>

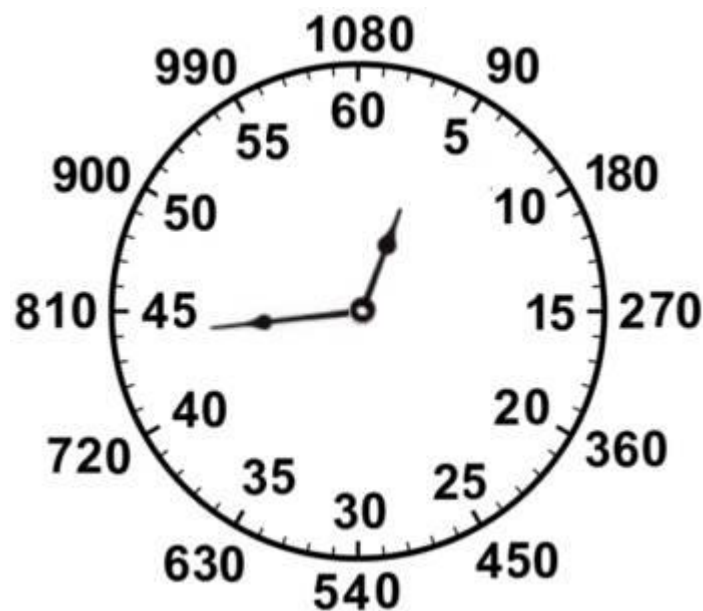


29 days, 12 hours, 44 minutes, 3 1/3 seconds

3 1/3 seconds = 1 halak

60 minutes = 1080 halakim

44 minutes 3 1/3 seconds = 793 halakim



Today it is known that one solar year is approximately 365 days, 5 hours, 48 minutes and 46 seconds. The lunar cycle is approximately 29 days, 12 hours, 44 minutes and  $3 \frac{1}{3}$  seconds (actually 2.841 seconds by current measurement). Therefore, twelve lunar months are 354 days, 8 hours, 48 minutes and 40 seconds, which falls short of a solar year by almost eleven days (10 days, 21 hours and 6 seconds). This difference will play an important role in the calendar calculations.

Of course, a practical calendar must have a whole number of days in each month. Since the lunar month is very nearly  $29 \frac{1}{2}$  days, a calendar that has twelve months alternating between 29 and 30 days (averaging  $29 \frac{1}{2}$ ) would essentially follow the lunar cycle. In fact, this sequence forms the basis for the Jewish calendar. Such a year would have a length of 354 days, short by about eleven days from the solar year. If this were left uncorrected the seasons would quickly drift from their relationship to the months. However, many Jewish festivals are related to agricultural events and must occur during specific seasons

[http://www.lespenner.com/cal\\_hist\\_and\\_rules.htm](http://www.lespenner.com/cal_hist_and_rules.htm)



# Seeking The Ancient Paths

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

Jeremiah 6:16

*"The Jewish calendar as  
now observed is the  
product of a long historical  
development."*

*The Universal Jewish Encyclopedia, Vol. 2, p.631*



# History of Changes

"The history of the Jewish calendar may be divided into three periods--the Scriptural, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, and the third entirely on reckoning."

*The Jewish Encyclopedia*, article: "Calendar, History of" pp.498

"The Hebrew or Jewish calendar had three stages of development: the preexilic, or Biblical; the postexilic or Talmudic; and the post Talmudic. The first rested on observation merely, the second on observation coupled with calculation, and the third on calculation only."

James Orr, editor, *International Standard Bible Encyclopedia*, Vol.1, article: Calendar, H. Porter, pp.541

# Hillel II's Calendar Is Not The Same As The Current “Hebrew” Calendar

Such a continuous calendar, according to tradition that goes back to Hai Gaon (1038), was constructed by Patriarch Hillel II in A.D. 359...But the tradition...is confronted with grave objections. Of these the following two are of special weight: (1) The supposed calendar is never referred to in the Talmud, which received its final redaction at the end of the fifth century. Nothing whatever is said there about the length of the month, or the nineteen-year cycle, or anything else of the kind. (2)...Moreover, from the earliest post-Talmudic age we have dates which cannot be reconciled with the regular calendar in use today.

(2) One such date is the year 506, and another the year 776.

*Encyclopaedia of Religion and Ethics*, 1908, Vol.3, article: CALENDAR (Jewish), p.118

# The Year 776 AD

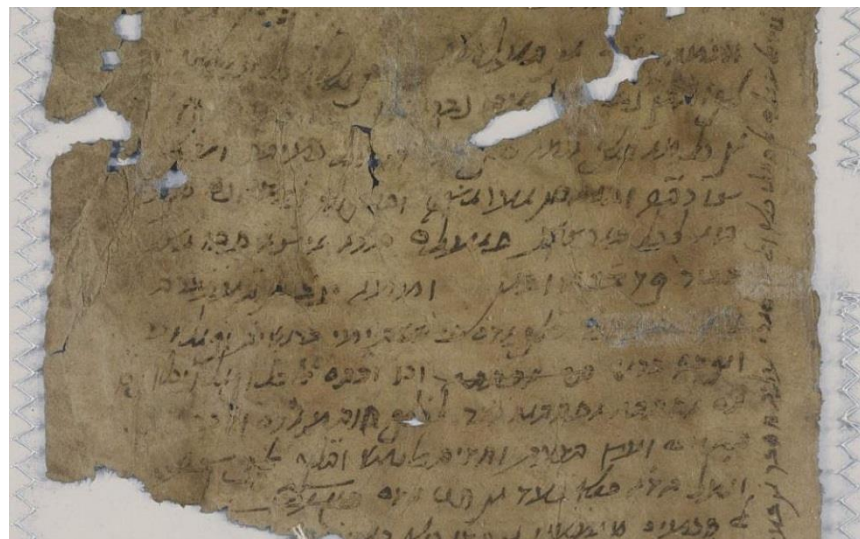
Here, therefore, we find a corroboration of our theory that the constant calendar of modern Judaism is of relatively late date. The calculation of conjunctions, for instance, cannot have been finally established even as late as A.D. 776, for, according to the *Baraitha* of Samuel, the conjunction of Tishri in that year took place as 4 d. 0 h. 363 p.; while, according to the modern reckoning, it did not occur till 4 d. 3 h. 363 p. This fact is of great importance in the history of the Jewish calendar.

*Encyclopaedia of Religion and Ethics*, 1908, Vol.3, article: CALENDAR (Jewish), p.122, col.1, footnote 3

"It is generally accepted that the Jewish festivals were, in Biblical times, fixed by observation of both the sun and the moon. Gradually, certain astronomical rules were also brought into requisition, primarily as a test, corroborating or refuting the testimony of observation....It has been authoritatively proved that in spite of a more advanced knowledge of astronomy the practice of fixing the new moon and the festivals by observation was in force as late as the latter part of the fifth century...It was only after the close of the Babylonian Talmud, in the sixth or perhaps later, in the seventh century, that the observation of the moon was entirely given up, and a complete and final system of calendation introduced. This was adopted by all the Jews of the Diaspora, and has been accepted as binding down to the present day."

Saadia Gaon: His Life and Works" by Henry Malter, pp. 70-88





Of far greater importance, however, is a much later document from the Cairo Geniza: a letter of a Babylonian exilarch - one of the main leaders of the Rabbanite community - with detailed calendrical instructions for the year 835/6 CE. The letter reveals that Passover (15 Nisan) in that year was due to occur on a Tuesday; whilst according to the present-day rabbinic calendar, it should have occurred on Thursday. According to the exilarch, the setting of Passover on Tuesday was dictated by a concern to avoid visibility of the new moon before the first day of the month. This concern does not exist in the present-day rabbinic calendar. Once discovered and published in 1922, the exilarch's letter proved beyond doubt that almost five hundred years after R.Yose and 'Hillel the Patriarch', then fixed calendar in its present-day form had still not been instituted.

Sacha Stern, *Calendar and Community: A History of the Jewish Calendar*, pp 184-185

# Current “Hebrew” Calendar

## Born ca. 1000 AD

"There is...unimpeachable evidence from the works of writers with expert knowledge of the calendar that the present *ordo intercalationis* and epochal *molad* were not intrinsic parts of the calendar of Hillel II, these being seen still side by side with other styles of the *ordo intercalationis* and the *molad* as late as the 11th century. Also the four *dehiyyot* developed gradually. ...By the tenth century the Jewish calendar was exactly the same as today."

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.50, article: Calendar

"After centuries of controversies between conservatives relying on observation (of moon and seasons) and innovators recommending calculation, and between religious authorities in Palestine and Babylonia, the system was settled in the 10th century A.D. (in favor of calculation and Babylon)."

Guy Ottewell

*The Astronomical Companion*, 1994 ed., p.30, under "Calendars (Jewish)"



# ROSH CHODESH

## The Head Of The Month

It will be established forever like the moon,  
the faithful witness in the sky." Selah.  
(Psalm 89:37 WEB)



# *The Molad*

**According to the Chabad Lubavitch (Chassidic Jews):**

**The *molad* is the time of the moon's "birth." There is a point in the moon's orbit in which it is positioned directly between the earth and the sun, making it invisible to anyone standing on earth's surface. The *molad* occurs when the moon has moved far enough from this position that a thin crescent of its illuminated surface becomes visible, marking the start of a new Jewish month. ...**

# *The Molad* (continued)

The time it takes for the moon to complete one orbit around the earth -- as calculated by sages and confirmed by astronomical observation -- is 29 days, 12 hours and 793 *chalakim* (there are 1,080 *chalakim* or "parts" in an hour, hence a *chelek* is 3.33... seconds). This represents the average time from *molad* to *molad*. The actual moment at which the moon becomes visible will vary slightly from the average *molad*, depending on the relative positions of the earth, moon and sun to each other at any given month, where on earth the observer is standing, the length of twilight at given seasons of the year, and other astronomical variables.

# *The Molad* (continued)

**For this reason the Jewish calendar is “tweaked” so that Rosh Chodesh -- the first of the month -- is as close as possible to the time in which the moon would actually be seen in Jerusalem if we were still relying on actual observation of the moon to establish the start of a new month (as was done until the 5th century C.E.). Also, because a month has to be made up of whole days, the Jewish month alternates between 29 and 30 days. This is why Rosh Chodesh will often occur a day or more after the average *molad*.**

# Inconsistency of the *Moladot* With The Lunar Phases

In 2002, for the 3<sup>rd</sup> month:

the molad was on 05/11 - 05/12/02

the visible crescent was on 05/14 - 05/15/02

In this instance, the molad occurred **THREE DAYS AHEAD** of  
the day of first visibility of the crescent moon from Israel



# Inconsistency of the *Moladot* With The Lunar Phases

In 2002, for the 3<sup>rd</sup> month:

the molad was on 05/11 - 05/12/02

the visible crescent was on 05/14 - 05/15/02

In this instance, the molad occurred **THREE DAYS AHEAD** of  
the day of first visibility of the crescent moon from Israel

Visible: 1% ↓

Age: 28.63 days

# Inconsistency of the *Moladot* With The Lunar Phases

In 2006, for the 7<sup>th</sup> month:

the molad was on 09/22 – 09/23/06

the visible crescent was on 09/24 – 09/25/06

In this instance, the molad occurred **TWO DAYS AHEAD** of  
the day of first visibility of the crescent moon from Israel

# Inconsistency of the *Moladot* With The Lunar Phases

For the 9<sup>th</sup> month of the same year:

the molad was on 11/21 – 11/22/06

the visible crescent was on 11/22 – 11/23/06

In this instance, the molad occurred ONE DAY AHEAD of the day of first visibility of the crescent moon from Israel

# Inconsistency of the *Moladot* With The Lunar Phases

For the 4<sup>th</sup> month of that same year:

the molad and the visible crescent both occurred  
on 06/26 - 06/27/06

In this instance, the molad occurred THE SAME DAY as the  
day of first visibility of the crescent moon from Israel



# Inconsistency of the *Moladot* With The Lunar Phases

For the 12<sup>th</sup> month of the year ending early 2004:

the molad was on 02/22 - 02/23/04

the visible crescent was on 02/21 – 02/22/04

In this instance, the molad occurred ONE DAY AFTER the day of first visibility of the crescent moon from Israel

# **The 7<sup>th</sup> Month - Trumpets**

In 1998, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/20 – 09/21/98

the visible crescent was on 09/22 – 09/23/98

In 1999, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/10 – 09/11/99

There was a visible crescent on 09/11 – 09/12/99,  
but it was not the 7<sup>th</sup> New Moon of the year—that  
did not arrive until 10/10 - 10/11/99

# The 7<sup>th</sup> Month - Trumpets

In 2000, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/29 – 09/30/00

the visible crescent was on 09/28 – 09/29/00

In 2001, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/17 – 09/18/01

the visible crescent was on 09/18 – 09/19/01

# The 7<sup>th</sup> Month - Trumpets

In 2002, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/06 – 09/07/02

the visible crescent was on 09/08 – 09/09/02

In 2003, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/26 – 09/27/03

the visible crescent was on 09/27 – 09/28/03

# **The 7<sup>th</sup> Month - Trumpets**

In 2004, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/15 – 09/16/04

the visible crescent was also on 09/15 – 09/16/04

In 2005, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 10/03 – 10/04/05

the visible crescent was on 10/05 – 10/06/05

the 6<sup>th</sup> molad was on 09/04 – 09/05/05

the visible crescent was on 09/05 – 09/06/05



# The 7<sup>th</sup> Month - Trumpets

In 2006, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was on 09/22 – 09/23/06

the visible crescent was on 09/24 – 09/25/06

In 2007, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/12 – 09/13/07

the visible crescent appeared on 09/13 – 09/14/07

# The 7<sup>th</sup> Month - Trumpets

In 2008, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/30 – 10/01/08

the visible crescent appeared on 10/01 – 10/02/08

In 2009, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/18 – 09/19/09

the visible crescent appeared on 09/20 – 09/21/09

# The 7<sup>th</sup> Month - Trumpets

In 2010, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/08 – 09/09/10

the visible crescent appeared on 09/10 – 09/11/10

In 2011, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/28 – 09/29/11

the visible crescent appeared on 09/29 – 09/30/11

# The 7<sup>th</sup> Month - Trumpets

In 2012, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/16 – 09/17/12

the visible crescent appeared on 09/17 – 09/18/12

In 2013, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/04 – 09/05/13

the visible crescent appeared on 09/07 – 09/08/13

# The 7<sup>th</sup> Month - Trumpets

In 2014, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/24 – 09/25/14

the visible crescent appeared on 09/26 – 09/27/14

In 2015, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/13 – 09/14/15

the visible crescent appeared on 09/15 – 09/16/15

# **The 7<sup>th</sup> Month - Trumpets**

In 2016, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 10/02 – 10/03/16

There was a visible crescent on 10/02 – 10/03/16, but it was not the 7<sup>th</sup> New Moon of the year—that occurred a month earlier on 09/02 – 09/03/16

In 2017, for the 1<sup>st</sup> day of the 7<sup>th</sup> month:

the molad was for 09/20 – 09/21/17

the visible crescent appeared on 09/21 – 09/22/17



# The 7<sup>th</sup> Month - Trumpets

|                           |                     |
|---------------------------|---------------------|
| 1998 – 2 days early       | 2008 – 1 day early  |
| 1999 – 1 day early*       | 2009 – 2 days early |
| 2000 – 1 day late         | 2010 – 2 days early |
| 2001 – 1 day early        | 2011 – 1 day early  |
| 2002 – 2 days early       | 2012 – 2 days early |
| 2003 – 1 day early        | 2013 – 3 days early |
| 2004 – <i>on New Moon</i> | 2014 – 2 days early |
| 2005 – 2 days early*      | 2015 – 2 days early |
| 2006 – 2 days early       | 2016 – on New Moon* |
| 2007 – 1 day early        | 2017 – 1 day early  |

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 1998, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/27 – 03/28/98

the visible crescent was on 03/28 – 03/29/98

In 1999, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/17 – 03/18/99

there was a visible crescent on 03/18 – 03/19/99

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2000, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/05 – 04/06/00

the visible crescent was also on 04/05 – 04/06/00

In 2001, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/24 – 03/25/01

the visible crescent was on 03/26 – 03/27/01

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2002, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/13 – 03/14/02

the visible crescent was on 03/15 – 03/16/02

In 2003, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/02 – 04/03/03

the visible crescent was on 04/03 – 04/04/03

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2004, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/22 – 03/23/04

the visible crescent was also on 03/22 – 03/23/04

In 2005, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/09 – 04/10/05

the visible crescent was on 04/10 – 04/11/05

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2006, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/29 – 03/30/06

the visible crescent was on 03/30 – 03/31/06

In 2007, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/19 – 03/20/07

the visible crescent was on 03/20 – 03/21/07



# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2008, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/05 – 04/06/08

the visible crescent was on 04/07 – 04/08/08

In 2009, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/25 – 03/26/09

the visible crescent was on 03/27 – 03/28/09

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2010, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/15 – 03/16/10

the visible crescent was on 03/17 – 03/18/10

In 2011, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/04 – 04/05/11

the visible crescent was on 04/04 – 04/05/11

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2012, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/23 – 03/24/12

the visible crescent was on 03/23 – 03/24/12

In 2013, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/11 – 03/12/13

the visible crescent was on 03/13 – 03/14/13

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2014, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/31 – 04/01/14

the visible crescent was on 03/31 – 04/01/14

In 2015, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/20 – 03/21/15

the visible crescent was on 03/21 – 03/22/15

# The 1<sup>st</sup> Month - 1<sup>st</sup> Day

In 2016, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 04/08 – 04/09/16

the visible crescent was on 03/10 – 03/11/16

In 2017, for the 1<sup>st</sup> day of the 1<sup>st</sup> month:

the molad was on 03/27 – 03/28/17

the visible crescent was on 03/29 – 03/30/17

# The 1<sup>st</sup> Month - (Passover/Unleavens)

1998 – 1 day early  
1999 – 1 day early\*  
2000 – *on New Moon*  
2001 – 2 days early  
2002 – 2 days early  
2003 – 1 day early  
2004 – *on New Moon*  
2005 – 1 day early\*  
2006 – 1 day early  
2007 – 1 day early

2008 – 2 days early  
2009 – 2 days early  
2010 – 2 days early  
2011 – *on New Moon*  
2012 – *on New Moon*  
2013 – 2 days early  
2014 – *on New Moon*  
2015 – 1 day early  
2016 – *on New Moon*\*  
2017 – 2 days early



# The *Molad* - summary

- The molad of the calculated calendar is NEVER mentioned in Scripture.
- As evidenced in the preceding frames, the *molad* does not consistently match any particular phase of the moon.
- In twenty years (1998-2017), the calculated rabbinic calendar only matched the New Moon for the Day of Trumpets one time—that is 1 out of 20 (5% accuracy), and the New Moon of the Aviv five times (25% accuracy)

# Some Admission

“It is not the *Molad* which is all important, but rather it is the appearance of the crescent of the moon that really counts...We don't know when the Jews began using a calculated calendar instead of simply relying on visual observation...In Christ's time the new moon ostensibly was established by observation. There are those today who claim that the only way of calculating the new moon is by exact mathematical calculation. Visual observation is too erratic and could be one to two days off. What we know from first-century records is that the calendar was operated by observation and controlled by the Sanhedrin. If Christ and the Church followed this habit, then Christ accepted something that some are claiming is unacceptable.”

(United Church of God Committee Members: Jim Franks, Burk McNair, Peter Nathan, Leon Walker, & Don Ward, *Doctrinal Statement Adopted by the Council of Elders on the "Hebrew Calendar"* 1997)

# Historical Confirmation

"The beginning of the months were determined by direct observation of the new moon. Then those beginning of months (Rosh Hodesh) were sanctified and announced by the Sanhedrin, the Supreme Court in Jerusalem, after witnesses testified that they had seen the new crescent and after their testimony had been thoroughly examined, confirmed by calculation and duly accepted."

(Arthur Spier, *The Comprehensive Hebrew Calendar*, p.1, section: HISTORICAL REMARKS ON THE JEWISH CALENDAR)

"The Mishnaic tractate *Rosh Hashanah* describes the way in which the calendar was determined in the days before there was a set, calculated calendar which we have today. Witnesses would appear before the Sanhedrin each month to testify that they had seen the 'new moon.' They were carefully cross-examined and, if the judges were satisfied, the Sanhedrin proclaimed the beginning of a new month."

(*Behold, A Moon is Born! How the Jewish Calendar Works*, Arnold A. Lasker and Daniel J. Lasker, *Conservative Judaism*, 41:4, Summer, 1989, p.8)

# Historical Confirmation

“WHEN THE TEMPLE WAS STANDING THEY USED TO PROFANE SABBATH FOR ALL THE MONTHS, IN ORDER THAT THE SACRIFICE [OF NEW MOON] MIGHT BE OFFERED ON THE RIGHT DAY.... WHETHER [THE NEW MOON] HAS BEEN SEEN CLEARLY OR HAS NOT BEEN SEEN CLEARLY, SABBATH MAY BE PROFANED ON ACCOUNT OF IT.”

*Mas. Rosh HaShana 21b*

“IF ONE WHO HAS SEEN THE MOON IS NOT ABLE TO GO ON FOOT, HE MAY BE BROUGHT ON AN ASS OR EVEN IN A LITTER [ON SABBATH]. IF THEY [THE WITNESSES] ARE LIKELY TO BE WAYLAID, THEY MAY TAKE CUDGELS [TO DEFEND THEMSELVES].... ORIGINALLY TESTIMONY WITH REGARD TO [THE APPEARANCE OF] THE NEW MOON WAS RECEIVED FROM ANYONE. WHEN, HOWEVER, THE BOETHUSIANS ADOPTED EVIL COURSES, IT WAS ORDAINED THAT TESTIMONY SHOULD BE RECEIVED ONLY FROM PERSONS KNOWN [TO THE BETH DIN].”

*Mas. Rosh HaShana 22a*

# 1<sup>st</sup> Century Testimony

"Now there are ten festivals in number, as the law sets them down....The third [festival] is that which comes after the conjunction, which [festival] happens on the day of the new moon in each month. ...(140) Following the order which we have adopted, we proceed to speak of the third festival, that of the new moon. First of all, because it is the beginning of the month, and the beginning, whether of number or of time, is honourable. Secondly, because at this time there is nothing in the whole of heaven destitute of light. (141) Thirdly, because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."

[first century Jew, Philo Judaeus, *The Special Laws*, II, XI. (41), XXVI. (140) & (141), as translated by C.D. Yonge in *The Works of Philo*: New Updated Edition, Complete and Unabridged in One Volume, Hendrickson Publishers, 1993, pp.572, 581]

There are ***no*** extant ancient historical witnesses which contradict their testimony regarding the normative Jewish method of determining the new moon.

# A Look Into Postponements

- What are "postponements"?
- What purpose do they serve?
- Were they in use by ancient Israel under Moses?
- Did Jesus heed, or even know of, these rules?
- Did God ordain them?
- Did Hillel II ordain them?
- Does the Mishnah or Talmud enjoin their use?
- What is their origin?

# *What Are The 4 “Postponements”?*

## **First Rule**

**Rule (a)** If the Tishri *molad* falls on day 1, 4, or 6, then Tishri 1 is postponed one day.

Putting this simply – If the *molad* of the 7<sup>th</sup> month would fall on a Sunday, Wednesday, or Friday, this postponement rule requires the 1<sup>st</sup> day of the 7<sup>th</sup> month to be postponed until the following day (i.e., Monday, Thursday, or Saturday)





# Examples of First Rule

Column 1 shifts to Column 2

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
| 1  | 2  | 3  | 4  | 5  | 6  | 7  |
| 8  | 9  | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 |    |    |    |    |    |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    | 1  | 2  | 3  |
| 4  | 5  | 6  | 7  | 8  | 9  | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 |    |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    |    | 1  | 2  |
| 3  | 4  | 5  | 6  | 7  | 8  | 9  |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    | 1  | 2  | 3  | 4  | 5  | 6  |
| 7  | 8  | 9  | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 |    |    |    |    |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    |    | 1  | 2  |
| 3  | 4  | 5  | 6  | 7  | 8  | 9  |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    |    |    | 1  |
| 2  | 3  | 4  | 5  | 6  | 7  | 8  |
| 9  | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 |    |    |    |    |    |    |

# *What Are The 4 “Postponements”?*

## **Second Rule**

**Rule (b)** If the Tishri *molad* occurs at or after 18 hours (i.e., noon), then Tishri 1 is postponed one day. If this causes Tishri 1 to fall on day 1, 4, or 6, then Tishri 1 is postponed an additional day to satisfy *dehiyyah* (a).

Putting this simply – If the *molad* of the 7<sup>th</sup> month would occur at noon or after, this postponement rule requires the 1<sup>st</sup> day of the 7<sup>th</sup> month to be postponed until the following day. If this rule then causes the 1<sup>st</sup> day of the 7<sup>th</sup> month to fall on Sunday, Wednesday, or Friday, then the 1<sup>st</sup> day of the month gets postponed yet one more day to satisfy the first rule.

# Examples of Second Rule

In the example below, a *molad* occurring at or after noon (12:00:00 pm) on a Monday will be postponing the 1<sup>st</sup> day of the month to Tuesday

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    | 1  | 2  | 3  | 4  | 5  | 6  |
| 7  | 8  | 9  | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 |    |    |    |    |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    | 1  | 2  | 3  | 4  | 5  |
| 6  | 7  | 8  | 9  | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 |    |    |    |

In the example below, a molad occurring at or after noon (12:00:00 pm) on a Thursday, would shift the 1<sup>st</sup> day of the month two (2) days to Saturday

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    | 1  | 2  | 3  |
| 4  | 5  | 6  | 7  | 8  | 9  | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 |    |

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    |    |    | 1  |
| 2  | 3  | 4  | 5  | 6  | 7  | 8  |
| 9  | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 |    |    |    |    |    |    |

# *What Are The 4 “Postponements”?*

## **Third Rule**

**Rule (c)** If the Tishri *molad* of an ordinary year (i.e., of twelve months) falls on day 3 at or after 9 hours, 204 *halakim*, then Tishri 1 is postponed two days to day 5, thereby satisfying *dehiyyah* (a)..

Putting this simply – If the *molad* of the 7<sup>th</sup> month would fall on a Tuesday at 3:11:20 A.M. or thereafter, this postponement rule requires the 1<sup>st</sup> day of the 7<sup>th</sup> month to be postponed two (2) days until the following Thursday.

# *What Are The 4 “Postponements”?*

## **Fourth Rule**

**Rule (d)** If the first *molad* following a leap year falls on day 2 at or after 15 hours, 589 *halakim*, then Tishri 1 is postponed one day to day 3.

Putting this simply – If the *molad* of the 7<sup>th</sup> month would fall on a Monday at 9:32:43 1/3 A.M., or thereafter, during a year following a 13 month year, this postponement rule requires the 1<sup>st</sup> day of the 7<sup>th</sup> month to be postponed until the next day (i.e., Tuesday).

# Reasons for the *Postponements*

## First & Second Rules

***Dehiyyah (a)*** prevents Hoshana Rabba (Tishri 21) from occurring on the Sabbath and prevents Yom Kippur (Tishri 10) from occurring on the day before or after the Sabbath.

***Dehiyyah (b)*** is an artifact of the ancient practice of beginning each month with the sighting of the lunar crescent. It is assumed that if the *molad* (i.e., the mean conjunction) occurs after noon, the lunar crescent cannot be sighted until after 6 P.M., which will then be on the following day.

*Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, editor;  
document online at: <http://astro.nmsu.edu/~lhuber/leaphist.html>

# Reasons for the *Postponements*

## Third Rule

***Dehiyyah* (c)** prevents an ordinary year from exceeding 355 days. If the Tishri *molad* of an ordinary year occurs on Tuesday at or after 3:11:20 A.M., the next Tishri *molad* will occur at or after noon on Saturday. According to *dehiyyah* (b), Tishri 1 of the next year must be postponed to Sunday, which by *dehiyyah* (a) occasions a further postponement to Monday. This results in an ordinary year of 356 days. Postponing Tishri 1 from Tuesday to Thursday produces a year of 354 days.

*Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, editor;  
document online at: <http://astro.nmsu.edu/~lhuber/leaphist.html>



# Reasons for the *Postponements*

## Fourth Rule

***Dehiyyah* (d)** prevents a leap year from falling short of 383 days. If the Tishri *molad* following a leap year is on Monday, at or after 9:32:43  $1/3$  A.M., the previous Tishri *molad* (thirteen months earlier) occurred on Tuesday at or after noon. Therefore, by *dehiyyot* (b) and (a), Tishri 1 beginning the leap year was postponed to Thursday. To prevent a leap year of 382 days, *dehiyyah* (d) postpones by one day the beginning of the ordinary year."

*Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, editor;  
document online at: <http://astro.nmsu.edu/~lhuber/leaphist.html>

# Putting Postponements to the Test

Let us go to the Law and the Testimony

Let us search the Scriptures diligently to  
see if these things are so

Let us prove all things

# The Scriptural Record

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Leviticus 23:23-25

# John 7

**John 7:2** Now the Jews' Feast of Tabernacles was at hand.

**John 7:14** Now about the midst of the Feast Jesus went up into the temple, and taught.

**John 7:37** In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

# John 8 & 9

**John 8:1-2** Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

**John 9:14** And it was the Sabbath day when Jesus made the clay, and opened his eyes.

# John's Witness

- Messiah healed a blind man on a Sabbath
- This Sabbath was the day after the Last Great Day of the Feast
- The Last Great Day was then on a Friday, which means the Feast began on a Friday, and Trumpets was on a Friday

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
|    |    |    |    |    | 1  | 2  |
| 3  | 4  | 5  | 6  | 7  | 8  | 9  |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |

# ***Ancient Source Documents***



# ***The Mishnah***

“The oldest authoritative post-biblical collection and codification of Jewish oral laws, systematically compiled by numerous scholars (called tannaim) over a period of about two centuries. The codification was given final form early in the 3rd century AD by Judah ha-Nasi. The **Mishna** supplements the written, or scriptural, laws found in the Pentateuch. It presents various interpretations of selective legal traditions that had been preserved orally since at least the time of Ezra (c. 450 BC).”

*Encyclopaedia Britannica*



# ***The Historical Record***

## Friday Feast Day?

"The bones and sinews and what remains over must be burnt on the 16th. If the 16th falls on a Sabbath they must be burnt on the 17th, since they override neither the Sabbath nor a festival day"

*The Mishnah*, translated by Danby, p.146, *Pesahim* 7:10

"During the Second Commonwealth down to the fourth century C.E. the festival of Passover could fall on any day of the week including Friday."

Dr. Solomon Zeitlin, "The Judean Calendar During the Second Commonwealth and the Scrolls," *Jewish Quarterly Review*, July 1966

# Shavuot/Feast of Weeks

The occurrence of the 15<sup>th</sup> of Nisan on a Friday would lead to a Saturday occurrence of Sivan 6 (i.e., the rabbinic Feast of Weeks)

Such an occurrence is not allowed in the current calculated calendar of Judaism

| Nisan |    |    |    |    |    |    |
|-------|----|----|----|----|----|----|
| S     | M  | T  | W  | T  | F  | S  |
|       |    |    |    |    | 1  | 2  |
| 3     | 4  | 5  | 6  | 7  | 8  | 9  |
| 10    | 11 | 12 | 13 | 14 | 15 | 16 |
| 17    | 18 | 19 | 20 | 21 | 22 | 23 |
| 24    | 25 | 26 | 27 | 28 | 29 | 30 |

| Iyar |    |    |    |    |    |    |
|------|----|----|----|----|----|----|
| S    | M  | T  | W  | T  | F  | S  |
| 1    | 2  | 3  | 4  | 5  | 6  | 7  |
| 8    | 9  | 10 | 11 | 12 | 13 | 14 |
| 15   | 16 | 17 | 18 | 19 | 20 | 21 |
| 22   | 23 | 24 | 25 | 26 | 27 | 28 |
| 29   |    |    |    |    |    |    |

| Sivan |    |    |    |    |    |    |
|-------|----|----|----|----|----|----|
| S     | M  | T  | W  | T  | F  | S  |
|       | 1  | 2  | 3  | 4  | 5  | 6  |
| 7     | 8  | 9  | 10 | 11 | 12 | 13 |
| 14    | 15 | 16 | 17 | 18 | 19 | 20 |
| 21    | 22 | 23 | 24 | 25 | 26 | 27 |
| 28    | 29 | 30 |    |    |    |    |

# The Ninth of Av

"They may not decree a public fast on the first day of a month or during [the Feast of] the Dedication or at Purim. But if they had begun they may not interrupt the fast. So Rabban Gamaliel. R. Meir said: Although Rabban Gamaliel has said, 'They may not interrupt the fast,' he admitted that they need not fast the whole day. So, too, with the Ninth of Av if it fell on the eve of a Sabbath [i.e., a Friday]."

*Taanith 2:10*

# The Mishnah: Day Of Trumpets

if the two Festival-days of the New Year fall after the Sabbath [that is, on Sunday and Monday] the child is circumcised on the twelfth day

*Shabbath 19:5*

# The Mishnah: Day Of Atonement

IF SABBATH AND THE DAY OF ATONEMENT  
[FOLLOWED EACH OTHER]...

i.e., when the Day of Atonement fell upon Friday  
or Sunday.

*Mas. K'rithoth 19a*

when the Day of Atonement falls on a Friday...

*Mas. Shabbath 114b*

Where the Day of Atonement fell on a Friday...

*Mas. Menachoth 100b*

Inquiring Minds Want To Know...

***Why is it that the first day of  
Ethanim (“Day of Trumpets”)  
is not allowed to fall on a  
Sunday according to the  
rabbinical calendar anyway?***

# Would You Believe It's Because...

"If Rosh Hashanah fell on a Sunday,  
Hoshanah Rabbah would fall on the Sabbath  
and would call for the elimination of certain  
rituals which the pharisaic rabbis did not  
want to forgo"

*Jewish Quarterly Review*, Vol 25, No 1, 1997

Article by Rabbi Saul Leeman, "Why is Pesach So Late This Year?"

# Rituals? *What* Rituals?

“Sunday is considered unfit, because with Rosh ha-Shanah falling thereon, the seventh day of the Feast of Tabernacles (*Hosha'na Rabbah*) on which the ceremony of "beating the willow-twigs" is an important part of the service, would fall on the Sabbath, and the observance of the ceremony could not be permitted.”

Henry Malter, *Saadia Gaon: His Life and Works*

“Rosh Hashana never falls on a Sunday because that would mean that Hoshana Rabba (the last day of Sukkot, which always falls on 21 Tishri) would fall on a Saturday, which would not be desirable...If Hoshana Rabba were to fall on the Sabbath, this would interfere with the ceremony of beating a bunch of *hoshanot* (willows) during the synagogue services, an action forbidden on the Sabbath. Beating the willows was an act of self-flagellation and a sign of remorse, similar to the *malkot* ceremony practiced on Yom Kippur.”

Alfred J. Kolatch, *The Jewish Book of WHY*, p.228



# The Mishnah

4:1 A. [The rites of] the lulav and the willow branch [being carried around the altar by the priests] are for six or seven [days]...

4:3 A. The willow branch rite is for seven days: How so?

B. [If] the seventh day of the willow branch coincided with the Sabbath, the willow branch [rite] is for seven days...

4:5 F. And on that day [i.e., "the seventh day of the willow branch" (Ethanim 21)] they walk around the altar seven times...

4:6 A. As the rite concerning it [is performed] on an ordinary day, so the rite concerning [is performed] on the Sabbath

Rabbi Jacob Neusner, *The Mishnah*, a New Translation, "The Second Division: Appointed Times," pp.286-287, Sukkah 4:1,3,5,6

"Akavia, in 'Kizzur' p. xl, shows, from dates given in Sherira Gaon's Epistle, that Rosh Hashanah was observed on Sunday, with a consequent Sabbath Hoshana Rabbah, long after Hillel II. ('Rosh Hashanah,' here and elsewhere, refers to the first day of the holiday [Tishri 1<sup>st</sup>]).“

Arnold A. Lasker and Daniel J. Lasker, *Behold, A Moon is Born! How the Jewish Calendar Works*

“...from dates given in Sherira Gaon's Epistle, that Rosh Hashanah was observed on Sunday, with a consequent Sabbath Hoshana Rabbah...”

Rav Sherira Gaon was the head of the Academy of Pumbeditha. He was one of the most prominent Geonim of his period, and the father of Hai Gaon, who succeeded him as gaon. Sherira was born in 906 and died in 1006.

# Pushed Off For Preparation?

## The Preparation Day

"...on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily...bake what you shall bake, boil what you shall boil, for tomorrow is the Sabbath."  
(Exodus 16:5,23)

# QUESTION:

What preparation is needed for Atonement (a day of fasting) that its observation is to be moved from a Sunday to Monday on such years when it rightfully is to be observed Sunday?

What are we "baking and boiling" for the Day of Atonement that one must bump it over one day to have a preparation day in its rightful place when nothing is eaten on this God-appointed fast day anyway???

The fallacy of such a calendar rule is further disproved by this very fact that God ordained a Feast day to occur on the day after Sabbath every year – Feast of Weeks.

# Consider....

What if Israel kept the Passover a day late in Egypt?

What if the High Priest entered the Most Holy Place on the wrong day?

# Postponements Study Summary

- Through the whole of Scripture, there are no indications of postponements rules—in fact, John's record of the life of Messiah reveals that the postponements were not known or used..
- Through the late 2nd Temple (Jesus' day) and early post-2nd Temple records there are no indications of postponement rules. In fact, we have found significant evidence against the postponements rules being used or even known.



# Intercalated Years

The lunar calendar is regularly adjusted to keep it in conformity with the solar year. This is done through the periodic additional, or intercalulation, of a thirteenth month, known as Second Adar or Adar II, immediately after the normal month of Adar, which in leap years is known as First Adar or Adar I. Since the discrepancy between the solar and lunar years amounts 207 every nineteen years, the "leap month" of Adar II is added to the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year of every nineteen year period.

Isaac Klein, *A Guide to Jewish Religious Practice*  
Jewish Theological Seminary of America, 1992

# Intercalated Years

"In 19 years the solar cycle exceeds the lunar by about 209 days, which are approximately 7 months. In Temple times this intercalation was decided upon in the individual years according to agricultural conditions (Tosef., Sanh. 2:2; Sanh. 11b); later, however, it was fixed to be in the years 3, 6, 8, 11, 14, 17, and 19 of the cycle."

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.43, article: Calendar

# Historical Confirmation

"The intervals of intercalation were at first irregular [i.e., they were not set in a fixed calculated pattern such as the current CRC's 19 year cycle of intercalating the 3rd, 6th, 8th, 11th, 14th, 17th, & 19th years of its cycle], intercalation being in part due to the prevailing state of the various agricultural products....R. Akiva (died 135 [A.D.]) once intercalated three successive years..."

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.50, article: Calendar

"..the Karaites..reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a 13th month when required by the state of the crops, ie, the ripening ears ( *Abib*)."

Encyclopaedia of Religion and Ethics, Vol.3, article, CALENDAR (Jewish), p.119

“Records dating from the closing years of the Second Temple [which was destroyed in 70 A.D.] inform us that the time of new-moon was fixed on the evidence of observers who declared that they had descried [that is, "caught sight of"] the crescent in the sky. This would imply that no one knew beforehand whether the month was to have 29 days (hence called 'defective') or 30 days ('full')...Similarly, a leap-year was decided upon only when required, the main factor in question being the state of the young crops, as it was desired that the Passover should coincide with the earing of the corn (chodesh ha aviv); the intercalary month was therefore always an Adar. It was not until a later day that the position of the sun was also taken into account. This procedure was continued after the destruction of the Temple...”

Encyclopaedia of Religion and Ethics, Vol.3, article, CALENDAR (Jewish), p.117

# Historical Documentation

“It once happened that Rabban Gamliel was sitting on a step on the Temple Mount, and the well-known scribe Yochanan was standing before him with three cut sheets [of parchment] lying before him. He (Gamliel) said to him (Yochanan), ...(and) take the third [sheet] and write to our brethren, the Exiles of Babylon and to those in Media, and to all the other exiled [sons] of Israel, saying:

‘May your peace be great forever! We beg to inform that the doves are still tender, and the lambs are still young, and the Aviv is not yet ripe. It seems advisable to me and to my colleagues to add thirty days to this year.’”

Babylonian Talmud, Tractate Sanhedrin 11b

# Historical Documentation

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.

*Mishna: Sanhedrin 11a*

# Historical Documentation

"XLI. . . .(222) Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honour, not as some persons do to the periodical revolutions of the year in regard of time, but rather to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection.

*Philo: On The Life of Moses, II*

# The Rabbinic Calendar

- Its New Moon (i.e., the molad) does not consistently match any one phase of the moon.
- It is based on Babylon, not Israel
- It utilizes a 19 year cycle to calculate 13 month years



# Jews Getting Ready To Change

"For over a thousand years, the Hebrew calendar has been fixed by calculation. Today, the Hebrew calendar does not match that fixed by observing the Moon. Even though the gap between the two calendars continues to increase, we do not have the authority to alter the calendar until a new Sanhedrin (religious high court) is reestablished. While sanctification of the month according to observation is not practiced today it is important to carry out calculations and practice observing the New Moon in order to be ready for when the Sanhedrin is reestablished... In recent years, a number of individuals and groups have begun to observe the Moon each month to practice for the commandment of observing the Moon and for determining criteria for the limits of visibility."

(Above quote taken from the website of the Israeli New Moon Society [[http://www.geocities.com/royh\\_il/](http://www.geocities.com/royh_il/)], which was founded by Rabbi Dr. Nachum Rabinovitch, head of Yeshivat Birkat Moshe, Maale Adumim. The society works with the Institute for Kiddush Hachodesh Studies and includes scientists and rabbis from Universities, Yeshivot and elsewhere. They are adherents of Rabbinical Orthodox Judaism and its calculated rabbinical calendar)

# Making An Exodus From Error

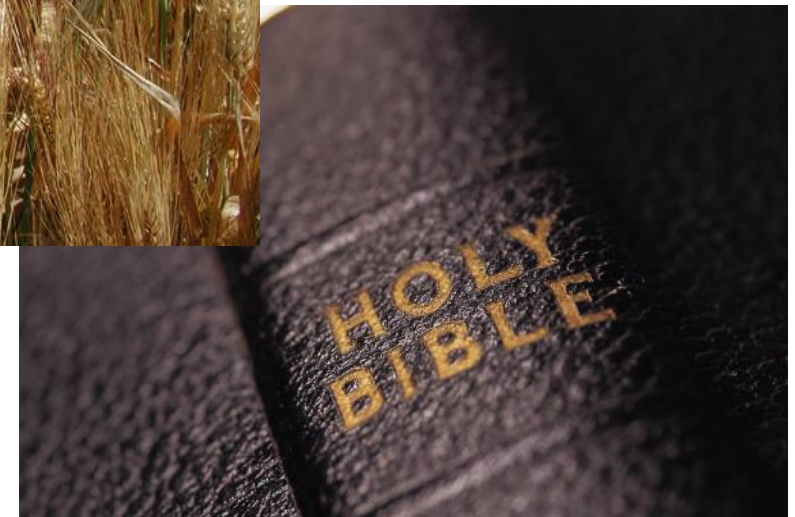
"The present [calendar] system was expected to be replaced again by a system based on true values more akin to the earlier Jewish calendar in which New Moon (days of the phasis) and intercalations were proclaimed on the basis of both observation and calculation."

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.47,  
article: Calendar



"The rebirth of the state of Israel rekindles in us the hope that a new Sanhedrin, recognized by the whole people of Israel, will be established again in our time. It will be the task of the Sanhedrin to make a decision as to when and how the sanctified calendar of Hillel II is to be modified in accordance with the requirements of astronomy and the Torah."

# Should We Wait For A New Sanhedrin?





# Men and Brethren...

Why hold to a calendar that the Jews will soon discard?

Why hold to a calendar the Jesus never held to, or even knew?

Live in the Love of God!

**HAPPY SABBATH  
DAY!**

**KEEP IT HOLY!**

**HAPPY SABBATH  
DAY!**

**KEEP IT  
WHOLLY!**

**HAPPY SABBATH  
DAY!**

**KEEP IT HOLY!**

**HAPPY SABBATH  
DAY!**

*Sabbath4CoGs  
Chatroom*

**Thy  
Word  
is  
Truth**

John 17:17



**Church of God at Woodstock**



**THANK YOU!!**