

The Month God’s Holy Calendar Failed

Abstract

This report examines what some Christian groups refer to as "God’s Sacred Calendar", "God’s Holy Calendar", or "The Calendar of Christ and the Apostles". Although praised for amazing accuracy, it is demonstrated in this report that for a particularly important month it fails miserably, nullifying the claim of divine origin.

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1 Introduction

There are numerous Sabbath keeping groups, which all observe in some fashion the weekly and annual festivals commanded in Leviticus chapter twenty three. They follow the month start dates of the calendar of Judaism,

They use the calendar of modern Judaism ¹ to give them the dates of the start of months. These groups describe the calendar of modern Judaism by terms such as "God's Sacred Calendar", "God's Holy Calendar", or "The Calendar of Christ and the Apostles", and extol its accuracy as divinely inspired. ²

In this report, the accuracy in relation to the month of Nisan in 2014 is examined. The method used is to compare the start and end dates given by the "God's Holy Calendar", against the corresponding dates of the New Moons provided by modern astronomers.

1.1 Outline of this report

Background information is reviewed in section 2. The inspiring accuracy of "God's Holy Calendar" is quoted, followed by general beliefs held by many members of the churches involved. Then some principles from practising Jewish sources are presented.

The next section, 3, analyses the Jewish month of Nisan in the Gregorian year 2014. The starting day, ending day, and length in days are compared with those obtained from the astronomical data for the events, using Jerusalem time as the basis.

Some comments from the author follow in the next section, 4, before the Conclusion section, 5.

Some links for Further Reading and Internet based research by the reader, 7, complete this report. The links are grouped into scientific sources (for the moon phase data), sources describing Jewish practices, and finally a non-exhaustive list of calendars and their proponents from religious groups which believe in observing Biblical new moon dates in some form. Note that many of these groups do not use the calendar method examined in this report, but use other methods, such as observation of local waxing moon crescents (which cannot be seen until after the new moon event has passed. ³).

1.2 Sources for this report

Apart from the personal experience of the author, the organizations listed in the *Further Reading* section at (7.3 provide valuable information on-line. Almost all freely provide calendars, literature, and support for their beliefs.

The Astronomical Applications Department of the United States Naval Observatory is quoted in this report, but there are similar sources of moon phase data, although frequently the other sources have obtained their data from the USNO Astronomical Applications Department.

Jewish sources, such as those listed in *Jewish Practice Sources* at 7.2 are keen to inform interested persons on their practices, and detailed information is readily available.

In summary, all data used in this report are readily available to persons with Internet access, and should be utilized by the reader in checking the validity of the conclusions.

2 Background

This section provide some background information regarding claims of accuracy, typical beliefs of members about the calendar used by their church, and some relevant principles of the calendar currently used by Judaism.

2.1 In Praise of Accuracy

The following information is presented in several publications supporting the usage of their calendar:

The calculation of the calendar was transmitted to the sages in an unbroken chain going back to Moses . . .

According to the ancient calculations, the exact time between one New Moon and the next is 29 days, 12 hours, and 793 chalakim 'parts of an hour' (the hour is divided into 1080 parts). In other words, one lunar month has 29.53059 days. It is interesting to note that according to NASA (National

¹ See 2.3.2 for a declaration in the Jewish Encyclopedia by practitioners of Judaism that their current calendar differs from earlier times. It is "modern" in the sense that it is the latest successor to the two earlier classes of calendars of Judaism. As explained in the Jewish Encyclopedia, the currently used calendar is attributed to Rabbi Hillel II in the mid fourth century (see 2.3.2 below, and the online links in 7.2.

² It should be noted that there are other groups and individuals who observe the same festivals, but do not use the calendar of Judaism for the timing of the days. Some of these are included in the list *Some Non-Jewish Groups Which Try To Observe Biblical New Moons* at (7.3.

³ For details, please see *Crescent Moon Visibility* at the Astronomical Applications Department of the United States of America Navy, <http://aa.usno.navy.mil/faq/docs/crescent.php>

Aeronautics and Space Administration), the time between one New Moon and the next is 29.530588 days. Of course, NASA has at its disposal the most advanced and sophisticated telescopes and computers. Nevertheless, the difference between NASA's figures and that used by Hillel II, which originated more than 3000 years ago, is .000002 or two millionths of a day, calculated for the period one month

quoted from *The Essence of the Holy Days Insight From the Jewish Sages by Avraham Yaakov Finkel, 1993, p. 141*

Note the claim of "two millionths of a day" error in the length of a calendar month versus an actual observed lunar month.

Such a tiny error would be impressive, but is it true? In this report, this claim will be tested against actual events in our time.

2.2 General Beliefs about "God's Holy Calendar"

By "God's Holy Calendar", "God's Sacred Calendar", etc., the groups mean the months of the Calendar of Judaism, i.e. they rely on the Calendar of Judaism to specify when months for their religious festivals should begin.

Surprisingly, they do not use the judaistic calendar for any other purpose, and even may have practices which conflict with those of the keepers of "God's Holy Calendar", such as the time of day of Passover, the calculation of Pentecost or the Festival of Weeks, and the observance of Atonement (Erev Yom Kippur and Yom Kippur). There are other special days of Judaism which these groups ignore or reject. They do not refer to or follow the calendar for day to day activities, only for the dates of the start of the months of Nisan and Tishri. Otherwise, they follow the Gregorian calendar.

2.2.1 The First Month

These Christian groups regard the first month of the Biblical ("Sacred") year to begin with the month commonly known in Judaism as Nisan, whereas the Judaism's Calendar commonly regards Nisan to be a mid year month.

The beginning of Nisan is of extreme importance to the groups because for them that month has very important annual religious festivals depicting an ordered Plan of God for humanity. ⁴ Although there may be differences from group to group, these festivals or days commonly include

- a memorial of the night of capture of "Jesus", at the beginning (after sunset) of the fourteenth day,
- a memorial of the night of departure of the Israelites from Egypt, held at the beginning (after sunset) of the fifteenth day (Exodus 12:42),
- the Days of Unleavened Bread, when no leaven is allowed in homes or food, from the fifteenth to the twenty first inclusive (Exodus 12:17–20),
- the First Day of Unleavened Bread, an annual sabbath of rest and religious service, on the fifteenth day (Leviticus 23:6),
- the Last Day of Unleavened Bread, another annual sabbath of rest and religious service, on the twenty first day (Leviticus 23:8).

Hence it is very important for their religious observances for the date of the start of this month to be correct.

2.2.2 The Seventh Month

The date of the beginning of the seventh month of "God's Holy Calendar" is also of great importance to these groups. The important festivals are:

- a one day observance of the Day of Trumpets on the first day of this month (Leviticus 23:24)
- a one day fast, on the Day of Atonement, on the tenth day of this month (Leviticus 23:27)
- an eight day meeting/vacation period, beginning on the fifteenth day of this month, the first seven usually being known as "The Feast of Tabernacles", (Leviticus 23:34), followed immediately by
- The Last Great Day, on the twenty second of this month (Leviticus 23:39)

With such a concentration of religious festivals in this month, the date of the start is critical.

⁴ Readers interested in more information about the Plan of God should consult the literature provided by most of the groups in the Further Reading section, 7.

2.2.3 A Month in the Judaistic Calendar Begins With A New Moon

Lay members of these groups typically believe that the Judaic month starts on the Biblical “new moon”, and furthermore that that Calendar’s “new moon” is the same as the astronomical New Moon. As the practical tests below will show, **this is not true.**

Although the months of the Judaistic Calendar mostly do coincide with the true New Moon, there are important exceptions which have been introduced for convenience of compliance with traditional Judaic religious customs.⁵ It is likely that most members are unaware of these “postponements”, and trustingly accept whatever festival dates are provided by their churches.

2.3 Some Information About the Current Calendar of Judaism

This section points out some readily available sources in Judaism about their own calendar. The reader is invited to access these sources, and others, to learn more about current practices of Judaism, many of which are claimed to date from Moses.

2.3.1 Judaism 101

Judaism 101 is a useful source, presenting introductory and more advanced information. Here is some general material:

Holidays are celebrated on the same day of the Jewish calendar every year, but the Jewish year is not the same length as a solar year on the Gregorian calendar used by most of the western world, so the date shifts on the Gregorian calendar.

... (some material omitted)

In the fourth century, Hillel II established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years.

... (some material omitted)

A new month on the Jewish calendar begins with the molad, (pronounced moh-LAHHD). Molad is a Hebrew word meaning “birth,” and refers to what we call the “new moon” in English.

from *“Judaism 101: Jewish Calendar”* and *“Judaism 101: A Closer Look”*, at <http://www.jewFAQ.org>

2.3.2 Jewish Encyclopedia

The Jewish Encyclopedia contains a wealth of information on the customs and practices of the Judaic religion, with several about the calendar. Presented below are excerpts from the article on the history of the calendar.

The history of the Jewish calendar may be divided into three periods: the Biblical, 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, the third entirely on reckoning.

The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xvi. 1), “Keep the month of Abib,” made it necessary to be acquainted with the position of the sun; and the command, “Also observe the moon and sanctify it,” made it necessary to study the phases of the moon.

...

Post-Talmudic Period.

The persecutions under Constantius finally decided the patriarch, Hillel II. (330-365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.

This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II. in the year 670 of the Seleucidan era; that is, 4119 A.M. or 359 C.E. Some, however, as Isaac Israeli, have fixed the date as late as 500. Saadia afterward formulated calendar rules, after having disputed the correctness of the calendar

⁵ The details of these deliberate timing errors are beyond the scope of this report. The reader is referred to explanations in encyclopaedias, or to articles by practising Jews available on the Internet, such as “The Jewish Calendar: A Closer Look” at www.jewFAQ.org

established by the Karaites. That there is a slight error in the Jewish calendar due to inaccuracies in the length of both the lunar and the solar years upon which it is based has been asserted by a number of writers.

from

“*Calendar, History of*” at <http://www.jewishencyclopedia.com/calendarHistory.htm>

Note the statement in the first quoted paragraph that the current calendar is based “*entirely on reckoning*”. No observation of the sun or moon is involved in any way.

Many more details are available on line, at sources such as “CALENDAR (Hebrew, “Lua” = table):” at <http://www.Jewish/jewishencyclopedia.com/3921-calendar.html>

3 Nisan in 2014

Consider the following data from the U.S. Naval Observatory Astronomical Applications Department, available at the following Internet page

http://aa.usno.navy.mil/cgi-bin/aa_moonphases.pl?year=2014&ZZZ=END

In this table, the dates and times of all the moon phases which occurred in 2014 are shown.

There are four major columns, the leftmost for the New Moon times, the next to the right for First Quarter times, the next for Full Moon times, and the rightmost for Last Quarter times. (For explanations of the terms “New Moon”, “First Quarter”, “Full Moon”, and “Last Quarter”, see the United States of America Navy Astronomical Application’s http://aa.usno.navy.mil/faq/docs/moon_phases.php definitions at http://aa.usno.navy.mil/faq/docs/moon_phases.php)

For each of the four major columns, there are four other columns. In the leftmost column, the names of the Gregorian months are shown, abbreviated to three letters. On the same line to the right are three numbers, the first is the date in that month of the event shown at the top of the minor column, e.g. “New Moon”. The next two numbers show the time of the event on that date in that month at the clock hour and minute, in Co-ordinated Universal Time, abbreviated as UTC (formerly known as Greenwich Mean Time, or GMT). UTC corresponds to London, UK, standard time. UTC times are shown in a 24 hour clock style, so that 8am would be shown as 8:00 or 08:00, without “am”, and 8pm would be shown as 20:00.

Time zones to the east of London have local times which are ahead of UTC, and time zones to the west of London have local times which lag UTC. For example, Jerusalem local standard time is two hours ahead of London time, so when UTC is 8:00 (8am in London), Jerusalem standard time is 10am.

Any local daylight saving measures affect the display of the local time but do not affect UTC at that location.

2014 Phases of the Moon
Universal Time

	New Moon			First Quarter			Full Moon			Last Quarter					
	d	h	m	d	h	m	d	h	m	d	h	m			
Jan	1	11	14	Jan	8	3	39	Jan	16	4	52	Jan	24	5	20
Jan	30	21	38	Feb	6	19	22	Feb	14	23	53	Feb	22	17	15
Mar	1	8	00	Mar	8	13	27	Mar	16	17	08	Mar	24	1	46
Mar	30	18	45	Apr	7	8	31	Apr	15	7	42	Apr	22	7	52
Apr	29	6	14	May	7	3	15	May	14	19	16	May	21	12	59
May	28	18	40	Jun	5	20	39	Jun	13	4	11	Jun	19	18	39
Jun	27	8	08	Jul	5	11	59	Jul	12	11	25	Jul	19	2	08
Jul	26	22	42	Aug	4	0	50	Aug	10	18	09	Aug	17	12	26
Aug	25	14	13	Sep	2	11	11	Sep	9	1	38	Sep	16	2	05
Sep	24	6	14	Oct	1	19	32	Oct	8	10	51	Oct	15	19	12
Oct	23	21	57	Oct	31	2	48	Nov	6	22	23	Nov	14	15	15
Nov	22	12	32	Nov	29	10	06	Dec	6	12	27	Dec	14	12	51
Dec	22	1	36	Dec	28	18	31								

3.1 The Beginning of the Month

The date promoted and observed by the sacred calendar groups was Tuesday 1 April 2014. This date implies that the time of the New Moon was somewhere between sunset Monday 31 March 2014 and sunset Tuesday 1 April

2014, Jerusalem time.

From the moon phase table above, the actual time of the corresponding New Moon was 18:45 UTC 30 March 2014, a Sunday. In terms of Jerusalem standard time, which is two hours ahead of Universal Time, the New Moon was at 20:45 or 8:45 pm, which is after sunset Sunday 30 March. Therefore, the time of the New Moon being after sunset Sunday 30 March and before sunset Monday 31 March, the first day of the lunar month was Monday 31 March 2014, not Tuesday 1 April.

The supposedly unerringly accurate “God’s Holy Calendar” was actually ONE DAY LATE.

3.2 The Beginning of the Second Month

The date of the first day of the month of Iyyar (year 5774 in this case), according to “God’s Holy Calendar” was Thursday 1 May.

From the moon phase table above, the actual time of the corresponding New Moon was 06:14 UTC Tuesday 29 April. Because the Jerusalem time of the New Moon was therefore 8:14 am Tuesday 29 April, being after sunset Monday 28 April and before sunset Tuesday 29 April, the first day of the second lunar month was Tuesday 29 April.

Thus, “God’s Holy Calendar”, “the calendar of Christ and the apostles”, was TWO DAYS LATE. What an astonishing error!

Also, since the new moon was at 8:14 am Tuesday 29 April 2014, Jerusalem standard time, the first day of this lunar month was Tuesday 29 April. Consequently, the last day of the previous month, the month corresponding to Nisan, was Monday 28 April 2014.

3.3 The Length of the Month

The alleged amazing accuracy of the length of a calendar month compared with a lunar month, two millionths of a day, was noted above in section 2.1. Is this accuracy claim true for the lunar month of Nisan 2014?

The New Moon occurred on Monday 31 March 2014. From the previous section, the last day of the month was Monday 28 April 2014.

A period of time starting with Monday 31 March 2014 and ending with Monday 28 April 2014 has twenty nine days in it.

Simple counting shows that the length of the first lunar moon was twenty nine days.

“God’s Holy Calendar” has the first month an unchanging thirty days every year.

The tables specifying the Judaic Calendar always allot 30 days, which was one day too many for this lunar month in 2014.

Thus the actual error for this month in 2014 is nothing like two millionths of a day, but is in fact TWO MILLION TIMES BIGGER. Out by a factor of only two million times!

3.4 Summary for 2014

In 2014,

- the first day was ONE DAY LATE,
- the last day was TWO DAYS LATE,
- the length of the month was wrong, by ONE WHOLE DAY. Compare this with the claim above that “the time between one New Moon and the next” is accurate to within “two millionths of a day”

4 Work Out Your Own Salvation

Perhaps these errors are unique to this month and the year 2014?

Do the religious leaders know about this?

4.1 Errors Not Uncommon

Comparison of the month of Nisan in the Jewish year 5774, close to April 2014, with the actual times of the lunar New Moons, showed in the preceding sections that in this case,

- the first day was one day late,
- the last day was two days late,
- the length of the month was one day too many.

The month used in this example is not unique, although only one counter example is enough to explode calims of its divinely inspired accuracy. The Jewish Calendar, as adopted by the Sanhedrin around 356 AD/CE, is an endlessly repeating fixed table with all months pre-specified, spanning a period of nineteen years. Hence, every nineteen year span will contain the same glaring error.

It is left as an exercise for the reader to search for other months with similar errors. There are some links provided below in the References section, at 7.4, to assist with your research.

4.2 Check For Yourself

Since it is very important for the religious observances for the date of the start of this month to be correct, why do the groups or individuals not check for themselves with the moon phase data?

The moon phase data are readily available, and Jewish Calendar data are also readily accessible. Some links to assist you are provided in the Reference section below, at 7.

Nevertheless, there are some groups and individuals who observe similar religious practices but do the small amount of research and thinking necessary to ensure they observe their practices on the correct day. Praise to them.

The lesson is to check things out, don't swallow whatever you are told.

4.3 Jewish Authors on Timing Errors in the Jewish Calendar

Here are some interesting remarks on the accuracy of the current Jewish calendar, not from a viewpoint of individual months but looking at a large time scale, from the writer of "The Jewish Calendar: A Closer Look" at <http://www.jewFAQ.org>

Accuracy of the Jewish Calendar

At one time, the accuracy of the Jewish calendar was proverbial. But how accurate is it really?

The average lunar month on the Jewish calendar is 29d 12h 793p. The average lunar month as calculated by modern astronomers is 29d 12h 44m 2.8s, that is, 29d 12h 792.84p. so the variation is less than two tenths of the smallest unit of measurement recognized by the system, about half of a second. That is quite remarkably accurate. Of course, those lost half-seconds do add up: within a century, you're off by 10 minutes.

How well does the calendar correspond to the solar year? The rabbis recognized long ago that the calendar gains 1h 485p in every 19-year cycle, adding up to a day every 300 years or so. This was important to the rabbis in scheduling certain rituals that are based on the solar year rather than the lunar year. We can see this effect when we examine the dates of Rosh Hashanah over time.

Rabbi Hillel II developed the Jewish calendar in the Jewish year 4119. Using his calendar methods as described above, and artificially assuming that the Gregorian calendar we use today was in effect at that time, the date of Rosh Hashanah ranged from August 29 to September 28 between the years 4100 and 4200 (the 42nd century). In the present Jewish century (the 58th), the dates of Rosh Hashanah range from September 5 to October 5, a gain of 6 or 7 days. This is considerably more accurate than the Julian calendar used by Christians in Rabbi Hillel's time (which had to be corrected by 11 days a few centuries ago), but you can see that it is gaining some time.

The discrepancy in the Jewish calendar, however, is still less than a lunar month and is therefore as accurate as it is possible to be in a lunisolar calendar. In fact, it takes about 9300 years for this discrepancy to accumulate to a full month of time. The rabbis were aware of the problem, but were quite confident that a new Sanhedrin will be established long before this discrepancy becomes problematic. We still have more than 3500 years to go.

Observe that, if the calendar really dated from Moses, at an error rate of one day per 300 years, during the period from Moses (before 1300 BC/BCE) to Hillel II (around 360 AD/CE), it would have moved around six days. Since the current error is not yet twelve days (six days before Hillel II and six days since), this calendar could not have originated in the time of Moses.

Here is some more discussion, this time from "History of the Calendar":

Error in the Calendar.

According to Isidore Loeb the Jewish cycle in 19 years exceeds the Gregorian by 2 hours, 8 minutes, and 15.3 seconds. This makes a difference in a hundred cycles (1900 years) of 8 days, 21 hours, 45 minutes, and 5 seconds ("Tables du Calendrier Juif," p. 6, Paris, 1886).

The assumed duration of the solar year is 6 minutes, 39 25/57 seconds in excess of the true astronomical value, which will cause the dates of the commencement of future Jewish years, which are so calculated, to advance from the equinox a day in error in 216 years ("Encyc. Brit." s. v. "Calendar," 9th ed., iv. 678).

The following calculation of the differences between the Jewish and Gregorian lengths of the year and month was privately made for the writer by Prof. William Harkness, formerly astronomical director of the United States Naval Observatory at Washington:

1 year = 365d. 05h. 997 12/19 alaim or 365d. 05h. 55m. 25.439 s. 48m. 46.069 s. true value (29d. 12h. 793 alaim) 235 = 6939d. 16h. 595 alaim = 19 years 29d. 12h. 44m. 3s. True value = 29d. 12h. 44m. 02.841s.

According to these calculations the Jewish year exceeds the Gregorian by 6 m. 39.37s. and the Jewish month by .492 s. Insignificant as these differences may appear, they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust.

from <http://jewishencyclopedia.com/calendarHistory.htm>

While researching, the reader may encounter other claims regarding the magnitude of the errors of the length of the nineteen year cycle. Although they may differ in detail, there is unanimous agreement that the length of the cycle is slightly out of synchronism with the actual astronomical events, leading to an increasing error over time. Sadly, as was acknowledged by Rabbi Hillel II, the Hillel calendar lacks any means of synchronising itself with the correct astronomical times. His expectation was that the Messiah would appear and establish a corrected calendar before the error in his became unworkably large.

The lesson to be learned is that the modern Jewish Calendar, as useful as it is to Judaism to assist with compliance with the customs of the elders, has a cycle length error due to its construction, which grows worse with time.

5 Conclusion

Some church groups consider the monthly dates of the current Jewish Calendar as divinely given and of impeccable accuracy, and follow them for annual religious festivals (while rejecting all other aspects of that calendar).

This report has examined the situation of start day, last day, and length for the month of Nisan in the Gregorian year of 2014, and found that all three are wrong, nothing like the accurate timing the church groups claim.

Readers should check the sources and data quoted in this report, and verify for themselves the dependability and accuracy of "God's Holy Calendar" for the month of Nisan in the year 2014, and decide if this affects their future.

These shocking errors demonstrate that "God's Holy Calendar" is not the accurate or trustworthy time keeper its followers have been told, and therefore is not God's, and not Holy.

Those who do their research will discover that the dates of "God's Holy Calendar" will be one day late again in 2015 (see "God's Holy Days" 2015 calendar). In 2016, start dates of festival months will be two days late (see "God's Holy Days" 2016 calendar).

For a person who wishes to keep the festivals on the correct days according to the lunar calendar (Genesis 1:15), there is no impediment to scheduling the dates accurately for yourself if you have access to the Internet. There are widely available accurate astronomical tables of moon phases, as provided in Reference section *Scientific Astronomical Sources* at 7.1 below. These tables are usually in Universal Time, so just add two hours to adjust for Jerusalem time. Do not use any daylight saving time adjustment, because the sun, the moon, and the earth do not adjust for it.

6 About this document

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7 Further Reading

7.1 Scientific Astronomical Sources

- Royal Observatory Edinburgh at <http://www.roe.ac.uk/info/srss.html>
- Phases of the Moon at <http://aa.usno.navy.mil/data/docs/MoonPhase.php>

- Data Services at <http://aa.usno.navy.mil/data/index.php>
- Crescent Moon Visibility at <http://aa.usno.navy.mil/faq/docs/crescent.php>

7.2 Jewish Practice Sources

- Hebcal Jewish Calendar at <http://www.hebcal.com/>
- Jewish Calendar at <http://www.jewfaq.org/calendar.htm>
- chabad.org calendar page at <http://www.chabad.org/calendar/view/month.cdo/jewish/Jewish-Calendar.htm>
- Introduction to the Jewish Calendar (luach) at <http://www.hebrew4christians.com/Holidays/Calendar/calendar.html>
- The Jewish Calendar at <http://www.webexhibits.org/calendars/calendar-jewish.html>

7.3 Some Non-Jewish Groups Which Try To Observe Biblical New Moons

Some of the following groups intend to use the dates specified by the modern Jewish Calendar, dating from the mid fourth century (see 2.3 above). Some use astronomical sources. Some use their own visual sighting of the waxing crescent instead of the true new moon (See definitions of the terms at Phases of the Moon and Percent of the Moon Illuminated at http://aa.usno.navy.mil/faq/docs/moon_phases.php).

- 2014 Holy Day Calendar at <http://www.halleluyah.org/Calendar.html>
- Annual Sabbaths in the year 2014-15 at <http://stewartonbibleschool.org/SACCAL/feastday.html>
- Assemblies of Yahweh Holidays, Calendar, Holy Days at <http://assembliesofyahweh.com/literature/#holidays-calendar-holy-days>
- Calendar at <http://www.forhisname.com/shalom-assembly-of-yahweh/>
- Christian Holy Day Calendar at <http://www.keyway.ca/m2c.htm>
- Entry page at <http://www.paleotimes.org/>
- Feast Dates at <http://www.yahwehsmessenger.com/feast-dates/>
- Festival Calendar at <http://members.cogwa.org/calendars/festival-calendar/>
- Holy Day Calendar at <http://www.ucg.org/holy-day-calendar/>
- Holy Day Calendar 2014 – 2017 at http://cgi.org/s/Holy_Day_Calendar.pdf
- Holy Days at <http://www.bethelcog.org/church/holy-day>
- Latest News & Events at <http://www.rfmnow.com/events/>
- Moed Calendar 2014 at <http://www.yrm.org/calendar/>
- New Moons and Holy Days at <http://www.waoy.org/36.html>
- PDF file 2014 Calendar at <http://www.yaiy.org/calendar/CALENDAR%202014.pdf>
- Sacred Days Gregorian Calendar Year 2014 at <http://www.yahweh.org/sacred.html>
- Set-Apart Days at http://www.assemblyofyah.com/Secondary%20Pages/setapart_days.htm
- The Biblical Calendar at <http://churchofgod-williamstown.org.au/holy-days.shtml>
- The House of Yahweh 2014 Calendar at <http://www.yahweh.com/calendar.html>
- The Sacred Calendar at <http://www.icyahweh.org/calendar/calendar.html>
- Treasure Digest: What Calendar Do You Use to Calculate the Holy Days? at <http://www.ucg.org/bible-faq/treasure-digest-what-calendar-do-you-use-calculate-holy-days>
- Yahwehs 2014 Calendar at <http://www.assemblyofyahweh.com/2014Calendar.htm>
- Yahweh's Biblical Calendar - 2014 at <http://www.eliyah.com/calendar/>
- YAHWEH's Feast Days Calendar for 2014 at <http://www.yahwehword.org/yahwehs-calendar.htm>
- Yahweh's Timely Calendar at <http://www.yaim.org/web/literature/sabbath-and-holy-days/159-yahwehstimelycalencar.html>

7.4 Further Items on Failures in “God’s Holy Calendar”

- Why does the Jewish calendar have postponements? provides an explanation of the necessity for those who follow the traditions of the Jewish elders to adjust their calendar months, or “postpone” months by one or two days or even a whole month or so, to avoid conflicts between religious duties. Read it online at Google Docs or at <http://www.oocities.com/selwynrussell/SR/erevYK.pdf>
- “God’s Holy Days” 2011 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2011.pdf>
- “God’s Holy Days” 2012 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2012.pdf>
- “God’s Holy Days” 2013 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2013.pdf>
- “God’s Holy Days” 2014 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2014.pdf>
- “God’s Holy Days” 2015 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2015.pdf>
- “God’s Holy Days” 2016 calendar based on the teachings of Mr Herbert W Armstrong, shows Roman dates and corresponding dates in the lunar month. at <http://www.rkjv.org/SR/ghc2016.pdf>
- Many Keep Pentecost One Week Late in 2011 explains how postponements in the 2011 Jewish calendar, purposed to enable Jews to observe customs of the elders, caused some Christians, who do not observe those customs but weirdly keep the same delayed days, to celebrate Pentecost one week later than they intended. at <http://www.rkjv.org/SR/pLate2011.pdf>
- Why Celebrate Two Days Late? questions why devout Jews and the followers of Herbert Armstrong observed the Holy Days of the first month and the seventh month two days late in 2011 and 2012. This condition will occur again in 2016. at <http://www.rkjv.org/SR/why201112.pdf>
- Will You Observe the Passover on the 16th in 2011 and 2012? points out that the Jewish calendar has postponed Passover for two days in 2011 and 2012, from the 14th of the lunar month to the 16th, at <http://www.rkjv.org/SR/Passover16a.pdf>

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