

God's Heavenly Calendar

by Darryl Henson 04/21/2007

I want to speak today on a subject that I actually have never approached in a sermon from the inception of this group. It's a knotty issue in the Church today and any of those who would depart from the Hebrew Calendar in the Church are looked upon as those “Calendar People” by others who have clung to the Hebrew Calendar. So, it is a subject that has created a great deal of difficulty in the Church, understanding and misunderstanding—confusion, really.

I've been attempting to write a calendar booklet for sometime but as other things have come up—it's been a learning curve of some time, several years, in fact, all the way back to '96 when I really began to look into it, or '97. And, there were elements that were not understood by even what were termed, “Calendar People” and most “Calendar People” still yet today, don't understand some of the very basics about God's Calendar.

And, what about the Jews? Were they given authority or, were they not given authority? Some even “Calendar People” think God whispered a calendar in Moses' ear and that the Jews have had authority ever since. Is that so? Is it true?

Let's ask a basic question, or make a basic statement and then some questions. This is from the beginning of a booklet I have started, because I was learning something else possibly, I even put it off again. Here recently we've had quit a few requests lately for information about the Calendar and I got to thinking this might be a good time to actually give a sermon on it, since I have never even done so, even though we are some of those “Calendar People” because people do want to know. Especially this year, most of those who are of the Church of God have already kept the Passover and we are essentially a month later than they. And, it may even vary a day, two or three, depending on different peoples calendar—maybe a month, plus a day two or three—depending on their understanding of Postponements and this-n-that and the other thing.

But basicly, all anyone really wants to know is, “When does God want us to keep His Feasts?” I think I can make that statement and everyone in the Church of God essentially would agree with it. We really want to know when

God wants us to keep them. And, after that, it gets more confusing and that's about the spot where agreement ends, it seems, in the Church of God, today.

Christ, in the scriptures, is indicated as one who has a simplicity—the simplicity that is in Christ. If that is the case, why is the Calculated Hebrew Calendar so complicated? Why do you have to almost be a scholar to calculate and understand the Calendar? And, why is there so much confusion among those who claim to have the Biblical Calendar? Are the Jews missing something? Is the Church missing something? Or the churches, are they missing something?

And, I'm not going in this paper, or this sermon, today, to try to give you a simple bible solution, but I do want to introduce some information that most people, including “Calendar People”, have over-looked that will help us understand why we currently have this complicated mess and a better understanding of how to deal with it.

How do we deal with the mess we have? And, it is a mess, otherwise there would not be so many different viewpoints or ways of approaching it. Of course, each group that approaches it think they have the one and only “God's Calendar” and yet there are so many, how can they all be right?

On the other hand, if you take the position , “I'm the only one that's right and no one else is,” then you're okay. This subject takes a lot of twists-n-turns. Each one claims to have the true sacred, perfect, bible calendar. But, let me ask you some questions and these are questions that are confusing.

Just when is the New Moon? There are a lot of different ideas on that. Is it the first crescent or the conjunction? There's a lot of confusion on that question. If it is the first crescent, is it the one from Jerusalem or Joplin? Where do you see the first crescent because in different latitudes, different longitudes, it will be seen at a different time depending on where you happen be standing. Some people think they need to observe it from Jerusalem and other people think it's local observation--I know some people like that. And, if you use local observation, when that New Moon first appears it can be a day or two different depending on where you are on the face of the earth. Therefore, if you try to do a worldwide work, and you are using local observation, which some insist is the only way to go, then you are going to have, in one organization, people keeping the Feast, and the Passover and so on, on different days even within one organization.

If it is the conjunction, then is it the astronomical conjunction or just as the moon disappears like a setting sun? Some people believe it is the instant when there is the conjunction of sun, moon, and earth. Others believe as soon as the moon disappears, even though there's not an actual conjunction, yet—sunset sets the tone and therefore since the new day begins when the sun disappears then the conjunction of the moon is when the moon first disappears not when it's lined up, actually. So, there are a lot of ways looking at it.

When is Abib? Do we figure it from the ripe barley in Israel? What does barley have to do with it? And, even in Israel they have people who grow barley in greenhouses so they can cause the barley to be ripe when they want it to ripen. Now, is that fair? Is that right? And, does the barley ultimately, have anything to do with it? Now, it does play a part.

What about the Spring Equinox? If the equinox is the key to the change in the season and we start figuring the first month in the Spring, do you use the new moon nearest the equinox or always the one after the equinox? This is another big question. A question that needs to be answered in terms to this year, in fact, whether this was a 13 month year and we keep Passover a month later than most or are they correct in selecting the new moon before the equinox, which the Jews did and which many parts of the Church did this year. So which is it?

Did God whisper a sacred calendar in Moses' ear? Now, I want to make a statement here, which I think is fairly apparent. Herbert Armstrong saw things wrong with the Jewish Calendar. I think everyone in the Church needs to face that issue. He did not wholesale accept the Hebrew Calculated Calendar--didn't do it.

Now, what did he see that was wrong? He saw that the fixed date for Pentecost on Sivan 6 was wrong. It had to be from the first Sabbath during, or the weekly Sabbath, during the days of Unleavened Bread and he made that change so that Pentecost always would fall on Sunday or Monday. He saw Sivan 6 as wrong because of fixed date and that could be any day of the week, and he thought because of the way of counting that it could be Monday and we kept a Monday Pentecost for decades. Then, he saw that method of counting was wrong and changed it to Sunday, which I believe to be correct.

The Jews keep Passover on the 15th. He recognized that was a problem because the Bible said the 14th so, he made that change from the 15th to 14th even though Jews to this day still keep it on the 15th, if they understand what

the 15th is because they postponement days. Now is that logical and legal? If they don't like the day of the week that the new moon hit they simply postponement it a day or two. Can you do that?

Another question: Now these problems that Mr. Armstrong saw with the Jewish observance are there and in fact we found that even beyond those what he recognized there are more problems. Were these just misunderstandings of scripture or are they symptoms of other underlying problems in the way the calendar is reckoned?

Why does the whole thing seem so complicated? Your head probably already swimming from the questions I've been asking but what about this, this, this-n-that? Now, we here probably understand a lot of it because I have talked about it some in bible study and so on, but never given a sermon to eventually explain the basics of it. Yet it can seem complicated but everyone who presents you with a calendar says it is the simple easy way to do it. Now I'm here to tell you that there are some intrinsic problems with the heavenly cycles with which we are confronted. Let's notice some of those.

We have a 365 $\frac{1}{4}$ day year equally divisible by nothing. We have a moon whose cycle varies. It's average cycle being roughly 29 $\frac{1}{2}$ days. Sometimes a new moon will appear after 29 days and sometimes after 30 days. This complicates things because if you are going by observance from Jerusalem as the Jews did, you wouldn't know for sure whether it would appear on the 29th or 30th day. You could guess, but you didn't know.

Also, in the Church we've looked to the 19-year cycle and there is an approximate 19-year cycle but it is not exact. There is no (I'm sorry), there is no 19-year cycle--there's no such thing. It misses by a few hours every 19 years. This causes the calendar to slowly drift out of season. Not much per year but slowly it is drifting out. The Jews recognize that. They don't know what to do about it. The Jews, themselves, do not feel that they have the authority to make calendar adjustments without a Sanhedrin. They are going about trying to establish a Sanhedrin as we speak, today. So we the Church, have always proclaimed that the Jews had the authority, but the Jews themselves claim they don't have authority unless they have a Sanhedrin. So there's some confusion there. We claim for them something they don't even claim for themselves, at least under their present circumstance.

So with the year being an uneven number of days, the moon cycle varying, and the 19-year cycle not actually existing, how do you figure something that will come out even and work right? I submit to you there is confusion there.

Now, what does this cause? You've got unequal, unbalanced heavenly cycles that demand intercalated an extra month in some years because the lunar year is about 354 days and the solar year is about 365 days. So nothing comes out equal.

What do the Jews do? They add an extra month in seven out of every 19 years to try to account for 365 ¼ day year, which does not come out equal. And, even though they add that intercalated year, that 13th month every seven out of 19 years, their calendar is still drifting because it is not an exact measurement of time. And, over a period of thousands of years it will drift completely out of season. Now God told us there is a season and a particular month for His Holy Days to be in so they are alarmed that it is drifting out of season.

On the other hand, by the way they do their calendar they sometimes keep the Feast of Tabernacles in the summer, rather than, the fall as I'll show you the Bible demands. They are already keeping it out of season some in spite of the fact they are alarmed that the whole thing will drift out. The first month eventually will be in July or, you know, wherever, but not in April.

Now, God is not the author of confusion. Is the confusion over the calendar something God would create? That's a question we need to ask ourselves. Now He wants us, surely, to keep His Festivals at their properly appointed times. Then, why isn't it simple? Why can't you figure it easily? And, why is there this much confusion? Now I think to begin to unravel this, we have to start at the beginning. That's something Herbert Armstrong told us time after time—always go back to Genesis.

What was God's original intent? What did God really do, whether it was creation of man; whether it was the establishment of the weekly cycle; whether it was marriage and the ways and rules of marriage; it's always advisable to go back to God's original intent because human life has not always gone according to God's original intent and man's record on this earth has led to confusion. And, sometimes God has intercalated confusion on us because of our disobedience to Him. We create the confusion and after we do, God confuses us more. I'll show you that.

Now, we have got to understand the past and understand the future. Those are both keys to understanding what God originally intended with the Calendar. Let's look first at what God has done in the past then later we'll address what He is going to do in the future and this will make it a lot clearer. And this in an area that, I think, most of the so called "Calendar People" and the Jews have over-looked. Something they do not understand and without understanding the past and the future, you cannot understand the present—okay?

Now, let's go to Genesis 1. Genesis 1, a good place to find God's original intent and, here I want to read to you verse 31. Now, He's been doing creating here in creation week and in verse 31:

*“And, God saw everything that He had made
and behold it was very good.”*

Now when God creates something very good, and He can look at it and say it's very good, then it must be straight forward, fairly simple, and make sense. Now we look at the 365 ¼ day situation today and the variation between 29 to 30 days of the moon cycle and some of the aberrations we see in the heavens and I can't say that's very good. I say it's very confusing, it does not fit together, it doesn't work very well. It isn't simple. But, I'm here to tell you that it was. When God made it, it was very good. It was in order, it was not confusion—couldn't have been.

Now, the answer to this “very good” is that God created a perfect heavenly cycle, which you would expect of Him, wouldn't you? And, it included, as I'll show you, a 360-day year. Now, you and I in the Church over the decades have heard referred to a prophetic year of 360 days. That's been known in the Church for a long, long time—the prophetic year is 360 days. I never really understood why we have a 365¼ day year and yet the Church would say (and, some scholars will say) that the prophetic year is 360 days.

Now, I understand from looking at some of the scriptures that indicate 360, we do have, don't we, a globe that indicates 360 degrees—where did that come from? Directions consist of 360 degrees and it goes back a long time. They were based on a 360-day year. Not 365¼. Do you have a 363½ degrees? No, it doesn't happen that way.

Let's go to Genesis 7, I want to show you something here. Genesis 7 verse 11:

“In the 600th year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

Now let's go to chapter 8 verse 4:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.”

Now, look back to Genesis 7 verse 24:

“ The waters prevailed upon the earth an hundred and fifty days. ”

So, from the time it started in the second month, seventeenth day of the month, until it ended on the seventh month, the seventeenth day of the month, we have a total of five 30-day months (second month to seventh month) five 30-day months equal to 150 days. You can not have that with a 365¼ day year. The moon cycles of 29 or 30 days that we have today will not allow that to happen. This comes out equal.

So this is a proof text, these three verses put together, that shows that in that time you had five 30-day months that added up as 150 days.

So, if you had a calendar of twelve, 30-day months, you would have a 360-day year. That makes everything simple. You don't have to **interpolate**. You don't have to have a 13th month. You don't have to observe or calculate whether you'll have a 29 or 30 day lunar cycle. You simply count to 30 and you have a new month. You do that 12 times and you have a year. It was that simple. Now, that is order. There was no calendar confusion.

Counting time and festivals was simple. You had four seasons. They were divided equally—90 days each. And, you didn't have to wonder when the equinox or solstice would be. The four seasons were perfectly equal. 90 + 90 is 180 and, two times that, four seasons, is 360. Alright?

What you had then was everything was equal. And, I checked with some people in an astronomical magazine of repute and someone had asked the question, well if you had perfectly equal time in a 360-day year with twelve 30-day months, would the sun, moon and earth be on the same plane and therefore have an eclipse. And, the answer was yes, you would.

So every 30 days, like clock work, you had a total eclipse. That wasn't hard to figure. They were on the same plane so every 30 days everything worked out so you had sun, moon and earth all lined up on the same plane with a conjunction that occurred at sundown, every 30 days. How simple could it get? 30 day months, twelve of them, is a year.

Now I submit to you, that we are going to go back to that. God, before or at least by the day the Great Tribulation starts, we will again have a 360-day calendar—a 360-day year, if you will. And, I think that I can prove that in scripture but let's not go there quit yet, we are examining history first. There you had a complete, perfect, Godly, or if you will, a sacred calendar. But, it was entirely in the heavens.

Let's go to Genesis 1 again, and here I want verse 14. He's in the midst here of creating the earth and the things on the earth and in the heavens, and the evening and the morning were the third day—verse 13. There are those who'd say the day begins at sunrise not at sunset but look at the cycle that God started here. He doesn't say the morning and the evening were one day, He says the evening and the morning and repeats it over and over for each day of creation and that was the cycle He established—evening and morning. Or, the dark period and the light period, starting with the dark period. There are those who will tell you that is not so but that's what Genesis 1 says. What was God's original intent—sunset to sunset. Okay verse 14:

“And God said, let there be lights in the firmament of the heaven to divide the day from the night . . .”

Or, between the day and the night as my Hebrew says so, those lights in the firmament were to designate when days and nights are. Or, when a day was and the evening or the dark part and the light part constituted a whole day, 24-hour period of time. So, first of all the sun and moon and the earth confirm when a day is and how long it lasts.

“. . . and let them be . . .”

Okay, he put lights in the firmament and here is what He states is the purpose of those, okay? Here's the reason:

“. . . let them be for signs or signals . . .”

Those heavenly bodies were put there, the sun and the moon, as signs or signals. Signals for what?

“. . . for seasons and for days and years. . . “

They were there to count time. They were there, if you will, as a calendar.

Now, the word season here in the Hebrew is molad, which means Holy Days. Let them be for signals to calculate Holy Days and for days and years. It does not say months, specifically, but it has to include months because the molads are supposed to come in certain months. So if you are to determine the molads or, the Feasts of God, you have to know days, you have to know months and you have to know years. When the year starts/when it ends, when the month starts/when it ends, when the day starts/when the day ends. With those you have a calendar.

People will tell you there is no calendar in the Bible. Now is that correct? Is there a calendar in the Bible? No, there is not. They are correct. The calendar is not in the Bible. The calendar is in the Heavens. The Bible refers to the calendar, but we must understand that the calendar is in the heavens.

Now, this becomes important when we get down to barley. Does it say anything about barley here when calculating times and seasons and days and months? No, it does not. It says the clock is in the heavens—that's where it is. Now, God referred to, with Moses, the time of the barley and He told him the month you came out of Egypt. So He was establishing with them that the new year begins in the Spring, when they came out of Egypt.

But lest there be confusion about when they came out of Egypt, He said the time when the barley ripens. Now that doesn't make the barley ripening important to keeping the calendar cycle, all God was explaining there is, that that was the time of the year when the year begins—when the barley ripens. But the barley, or any other thing on this earth has nothing to do with calendar calculation or calendar observance.

It is clear right here that it is the heavenly bodies that are used as a calendar.

*“Let them be for lights in the firmament of the heaven
to give light upon the earth and it was so.*

*And God made two great lights, the greater light to rule the day and the
lesser light to rule the night: he made the stars, also. And God set them in
the firmament of heaven to give light upon the earth, to rule over the day
and night. . .”*

In Psalms 104:19 talks about how they are also there for the seasons. So, let's get away from the idea, right off the bat, that there is anything on the earth that affects the calendar. If we understand that from Genesis 1:14 it's going to make this whole thing much simpler. Let's see, I've got some of this written out here in booklet form, I'll skip down.

Here's an axiom: Days, months and years were all that was needed to keep the festivals, instituted later, on the correct days.

If you're going to determine when God's festivals are you gotta know that there's a year, you gotta know the first month, the seventh month, and so on. You gotta know which month they come in, then you gotta know which day of the month they come on. That's essentially is all there is to it. The confusion comes in determining the seasons, the months and the days.

Now, God gave us a seven-day week, didn't He? And, that doesn't fit mathematically on a 30-day calendar. So, we have a different cycle for the week. There's no evidence that I've ever seen that indicates that that has ever been tampered with. But you have a 30-day month, or did have originally when God had created it, you have a seven-day week and four of those is equal to 28 days. That does not even fit the monthly cycle of 29 to 30 days that we have today with the moon. So, God intended that to be different and we keep the weekly Sabbath from that. But as far as determining months and then days of the months, we use the heavenly clock. Now, let's understand when creation occurred. I think we can.

When was the first day of creation? There have been arguments about that, some say well He must have made the creation in the Fall when crops were ripe. Others have said it must be in the Spring where God says the year begins. What would be the truth on that?

Well, the first day of creation would have been the first day God began to create a habitation for mankind. And, on that first day of creation was when He established the week and time as we know it. Before that, there was no time as we know it because He says He made the sun, He made the moon, He made the stars, during that week. And, if He made them during that week then they as a clock or a time keeper, never existed before.

So the first day of creation would have had to have been the first day, of the first month, of the first year of man's experience on the earth, even though man was not created until the end of the week or almost the end of the week. That would have been when God set in order the creation. So, I think that makes it simple. It had to have been in the Spring because you would have had the equinox and the new moon at the same time on the first day of creation. Everything was done decently and in order, I Cor 14:40. God is not the author

of confusion. So time as we know it could not have begun until the keepers of time the sun, moon and earth, the stars, were set in order and light was created.

Now, I want to show you a little bit of the calendar problems we have today are not something God created but something that is our fault. It's our fault that we have this calendar problem.

Alright, let's see if we can understand how to calculate, or how to know, when the new moon and the new year is, as closely as is possible with everything out of order. When it all started, the First Day of Creation, was the Spring Equinox. That was the first day, the first month, a new year. Had to be, couldn't be anything else. It got changed, at some time, from a twelve month year with 30 days. Now it varies. Observance of the new moon is very iffy. It will produce different days depending on how far north, south east or west you are. A problem.

So on a worldwide basis, if you live near Jerusalem you could observe it, and if it happened to be a 29-day month, they immediately built bonfires to let people know in the outlying areas that yes, we saw the first crescent at Jerusalem. What about when people were scattered all over the earth and can't see a bonfire on the other side of the earth. And, it does not make sense on a practical basis.

Now with modern communication by email or by telephone, if someone observed it in Jerusalem, it could be gotten around the world in a matter of seconds, but not then. Couldn't do that. What about people who lived in various places on the earth? How did they know? Or, did they go by local observance and you had people all over the earth keeping it at a different time?

Now, originally in the Garden of Eden, from there on until it was changed, you didn't need to calculate anything. There was a total eclipse once a month. Boom. You count to 30 and you knew when it would be.

Let's understand first of all here that the heavenly calendar works. I have here, and it's the simplest thing I know of as an analogy to show. . . that's a big clock up there. That's all it is. Or, I've got a watch here and that is a clock. Alright?

I want to know when it's 12-o'clock How do I determine that by looking at this watch? Alright, I've got an hour hand here and it goes around and around one hour at a time until it points to 12. When that hour hand points to 12 can I say it's 12 o'clock? No, can't do it. That's just one signal that it's 12 o'clock.

I've got to wait for another signal so, I watch the minute hand. Got the hour hand on 12 and now the minute hand has to go around until it reaches 12. Now I got the hour hand on 12 and the minute hand on 12—that's two signals that it's 12 o'clock. Can I declare that it's 12 o'clock now? Can't do it can I?

Now I gotta watch the second hand—that's the third signal that it's 12 o'clock. I've got the hour hand, the minute hand and the second hand, now as soon as that minute hand comes around and hits 12—eureka. It's now 12 o'clock. Can't happen before that.

Now the calendar in the heavens worked that way perfectly from its inception in Genesis 1. Time would go on. You'd have the first signal that it could be a new year—the equinox, because it has to be the spring, first month. As soon as that equinox hit, then you had to wait for the new moon but it came at exactly the same time. Then you had to wait for sundown but it came at exactly the same time. So all three signals came at the exact same moment. You had the equinox, the new moon and sundown occurring at the same time, and therefore you could declare the first day of the first month of the new year.

Now, things have changed since then. That was God's original creation and that was God's original intent. But now I can't follow that in the same way—they don't happen simultaneously. Now, the equinox comes first (like the hour hand), the new moon comes second (like the minute hand) and sundown comes third (like the second hand). But God's original intent was that those three signals would determine first day, of first month, of a new year.

Now I cannot go with God's original intent today because I don't have a 360-day year with twelve 30-day months. It does not exist. So our job today is not to produce a perfect calendar since there is not a perfect cycle. Our job today is to get as near to God's original intent as we possible can. Does that make sense? Get as close to what God originally intended as you can.

Now in life don't we have to do the same thing? God gave them a perfect creation, a Garden of Eden, He gave them everything they needed for life, He gave them instruction on how to live, and God is the same yesterday, today and forever. So, the way of life He intended Adam and Eve to live is the way of life He intends us to live, today.

But it's difficult, nay, it's impossible under present circumstances to get back to that. We cannot be totally innocent because of human nature and the

various problems that created once they partook of that tree in the garden; we can't run around naked; we cannot have perfect food because our nature, our lust, our vanity, our greed, our jealousy, our envy and all these things that are bad are a part of us. So, we can't recreate the Garden of Eden, can we? Nor can we recreate a perfect calendar because the conditions that were there for a perfect calendar no longer exist. All we can do is get as close to God's original intent as possible. There are three signals in the heavenly clock just like there are three signals on the clock on the wall here on the earth—equinox, new moon, sunset. The best we can do is get those three signals in order.

So if I today want to determine, and I have to every year, when the new year begins what do I do? I look for the Spring Equinox, and once we determine when that is you look to see when the next signal comes, that would be the New Moon, then you wait for the third signal and that would be sundown because you have to have fully equal days.

Now, what about taking the new moon nearest the equinox as the Jews and as many people in the Church who are “Calendar People” do? Will that work? No, it will not and here is the reason, I want you to go to Exodus 34 verse 22. Here is a scripture that regulates when the Feast of Tabernacles can come. Exodus 34:22, this is a pivotal scripture:

*“And you shall observe the feast of weeks,
of the first-fruits of wheat harvest. . .”*

(that's Pentecost)

“. . . and the feast of in-gathering at the year's end.”

You don't keep the Feast of Weeks or Pentecost at the years end, obviously, because it's stated to be 50 days after the Sabbath during the Days of Unleavened Bread—the weekly Sabbath.

Now, year's end here is translated in the Old King James language as a very bad translation. My margin says in the Hebrew, “the Feast of In-gathering at the revolution of the year”. The word in the Hebrew is tequfah (t-e-q-u-f-a-h) and the word tequfah means “revolution or end of cycle”.

What cycle ends near the Feast of Tabernacles? Seasonal change. You have four of those revolutions of the year, through out the year—Spring and the Fall Equinox and the Winter and Spring Solstices. He says in Psalm 76 [Psalm 104: 19?] that He creates the summer and the winter, in other words

the seasons. So the Feast of Ingathering has to be at the end of the cycle of the seasons, not before it, but at the end of it.

Now, here's the problem with the calendar based on that scripture. If you take the new moon nearest the Spring Equinox, whether before or after, to start to calculate the first month from, some years you'll begin the Feast of Tabernacles in the summer and complete it in the fall. If that new moon before the Spring Equinox hits just right, you'll keep Feast of Tabernacles entirely in the summer not in the fall, which this scripture requires.

However, if you always and consistently use the new moon after the Spring Equinox, the Feast of Tabernacles will always fall at the end of, after the revolution or cycle after the Fall Equinox so it will be in the correct season. It will always do that.

Not only that but is a signal a signal? In other words, if the equinox is a signal and you start before the signal comes, can that work? Now, it creates a situation where you have to mechanically (or maybe that's not the exact right word for it) you have to determine yourself when to **interpolate** a 13th month into year. Because you're flopping back-n-forth, you're not being consistent.

Now, if you constantly take the new moon after the Spring Equinox, you will not have to ever determine when to intercalated a 13th month, because you are always following a consistent pattern and the 13th month will declare itself. Not something you have to artificially (that's the word I need) determine and put into the calendar, you will simply have a 13-month year about 7 out of 19 years.

The Jews have got an artificial system where they just put it at certain times in a 19 year cycle which is drifting out of season. But, the heavens themselves will declare it. Isn't that what the Psalm says? The heavens declare and they do. We have to be consistent. If the equinox is a signal, then a signal is a signal.

What if you were running a race and they have a starters gun? That's a signal you can start. What if you jumped the gun and start the race before the signal? They call it a false start and everybody has to come back and start over. Gotta wait for the signal otherwise you have an unfair advantage and the same is true of what God put in the heavens. You gotta wait for the signals to be in order. It's that simple.

So really the process is fairly simple—the equinox, new moon, sundown for first day of first month of new year. Wait for the right season, wait for the new moon the right month, wait for sundown and it's all in line. Now, it's not perfect because the heavens are not perfect and therefore you will have a 13th month year sometimes to try to keep track.

Now why do we have this? Why don't we still have a 360-day year? Why don't we still have a 30-day month? Why don't we have an eclipse every 30 days? I think the reason for that is this: Every time mankind has egregiously sinned before God, God has made man's life more difficult. A few examples: Adam and Eve were created in a beautiful garden, perfect seasons, perfect weather, perfect food, perfect everything. God had provided everything they needed—in perfect harmony. What did mankind do? Adam and Eve immediately sinned and turned from God, came to know good and evil, came to understand things that God did not intend them to understand that are evil--they didn't need to know that, but they did. So what did He do? He booted them out of the garden, then He says you'll work by the sweat of your brow, you'll have briars and brambles and thorns and the dominion I gave you over the creation will be greatly inhibited. We don't have that kind of domination anymore or dominion.

Alright, man continued in the direction that Adam and Eve had started and by the end of about a thousand years mankind had become so corrupt that God decided I'm going to just wipe them out. Well wait a minute, spare Noah. Noah saved out bacon, well we're unclean. But God basically made man's life much more difficult after the Flood, didn't He? In fact most of them drowned—pretty difficult to live under those conditions. So because of sin, God depleted us and only saved eight because of Noah's righteousness to continue with mankind.

So we began to multiply after the flood, came to the Tower of Babel and decided, all right, we'll build a tower to heaven, we'll take over God's Throne. Satan was behind that as it has always been Satan's goal to take over God's Throne. So what happened? They all had one language at that time and they could communicate easily and exchange technology and so on and God said they really would've gone clear to His Throne, if He hadn't intervened. So what did He do? He made their life more difficult—He confused their languages. That created divisions and men scattered all over the earth because of language.

So it appears that at almost every juncture where man has sinned terribly, God has made life far more difficult for us. Now, I submit to you that Israel, in its history, rarely followed God's ways. In fact they generally went their own way and the way of Satan and Baal and false gods. God threatened in the prophecies to make their life more difficult through famine, disease, pestilence, warfare, captivity, and in fact, ultimately did. In fact Israel and Judah have gone into captivity at different times through history. What does that do? Because of sin their lives became far more difficult—they would be either killed, diseased or go into captivity. That makes life more difficult.

Now, in the days of Hezekiah, I believe at this point, is when God changed from a 360-day year to a 365¼ and messed things up for us because Israel had sinned terribly and Hezekiah had sinned terribly. You'll find the account in Isaiah 38 and it's back in Samuel or Kings, as well, but Isaiah 38 is where we will go here.

Here Hezekiah had showed the king of Assyria everything, the temple treasures, all the things of God and everything in His house and God wasn't happy with it. God said he'd have all your sons castrated and become eunuchs in Babylon. And, this man was so hardened that he said, well that's okay, it won't be during my rule—I don't care if my sons get castrated as long as it doesn't happen in my day.

Hezekiah had been obedient to God in some respects but then he had some attitudes that weren't right, either. He was going to die—oh, God, please don't let me die. So God added 15 years to his life and the sign of that would be verse 8 of Isaiah 38:

“Behold, I will bring again the shadow of the degrees . . .”

(that's 360 degrees)

*“. . . which is gone down in the sun dial of Ahaz,
ten degrees backward.*

So the sun returned ten degrees, by which degrees it was gone down.”

Didn't move it forward. Hezekiah said anybody can move it some forward 10 degrees, move it back—that would be harder. Clocks don't run very well backward, do they? Just using human logic, it's easier to turn a clock forward, than backward. It kinda messes things up when you turn it back. Well, I think it kinda messed things up to turn it back.

Immanuel Velikovsky has a book titled, “Worlds in Collision”, that went around the college in the late 50's early 60's. It was certainly considered

almost required reading in the mid-60's when I was in college and in that book, Velikovsky states that the calendars all around the world changed. They had had a balanced 360-day calendar up to that point and the Mayans, the Chinese, the Israelites—everybody had to deal with it because the calendar changed there. He says it made two or three adjustments in that general period of time and wound up at $365\frac{1}{4}$, which is, as I stated in the beginning, is divisible by nothing. Nothing is an imperfect cycle and therefore it created problems.

Now in Isaiah 1 God says I hate your Feast, I hate your appointed times. God did not like the way Israel was keeping the Feasts. I don't think the calendar had changed in Isaiah 1, it was later on in Isaiah 38, further down stream, when He actually changed it. But it was the observance that was the problem, not necessarily the times they were doing it. But because they would not observe it and were disobeying and not worshiping God in a right way, He even changed the calendar so they couldn't keep the Holy Days at the time God had originally intended.

He made it confusing and if anyone tells you it is simple today, they're wrong. It is confusing. If you do not have a perfect heavenly cycle, you cannot have a perfect, heavenly calendar. God's original intent was very good and now it is very confusing. So if you want to know where the simplicity in Christ is, it is was when Christ created the heavens under his Father's auspices. And, the simplicity in Christ went away because of the complications and the sin in man. So, it is our fault the heavens are the way they are today, not God's. All you and I can do is get back as close to the original intent as close as we can.

Now, let's examine some things. If we need to know the three signals to know the Spring of the year, first is the equinox, then new moon and sundown, right? Those three signals are the three keys of the heavenly time piece, or watch.

When is the equinox? Got to answer that. That came up even this year because of the definition of equinox. Now originally equinox meant everything was equal, everything was totally in cycle. The equinox is defined by that time when the sun is directly over the equator. That is the definition of the equinox. Now originally that happened every 360 days in the spring time. And in the fall, as well when the earth would go back-n-forth creating the seasons. Every 180 days you had an equinox—fall or spring. It was perfect. Now we have an equinox that is difficult, in one sense to determine, if you do not understand what the equinox originally was.

The time the sun is directly over the equator is a specific moment in time and that is the primary definition of equinox. Now, because of the change in the cycles, you do not have equal time all the way around the earth, it varies. And since it is variable, it's hard to determine the equinox, or impossible, by that.

For instance, this year the sun passed over the equator on March 21st and the way the calendar is right now it will be the 20th or 21st in this particular period. It has been as early as 17th, 18th or 19th thousands of years ago because the heavens have changed. That's what the Jews are worried about, is the calendar cycle--that's changed. But this year if you looked at the times and minutes of sundown around the earth they were actually closer to equal on March 17th than they were on March 21st by a few minutes. You had a few places that were exactly equal, you had a few places with a minute or two, three or four different from being 12 hours of sunlight and 12 hours of darkness. It varied as much as three or four minutes. I didn't check everywhere on earth but saw those that were there.

So then you fast-forward to March 21st when the sun actually did go over the equator and it wasn't quite as equal. It was four, five, six minutes different from place to place on the earth. But here's the point: There was no such thing this year, or is there any year, where time is exactly equal under our 365 ¼ day year. It just doesn't happen that way.

So what is the “constant”? What was God's original intent? What was, if you will, the signal? The signal was when the sun was directly over the equator and under the 360-day year it would have been equal time everywhere—different hours but same minutes. 12 hours of sunlight and 12 hours of darkness everywhere on earth. It would have been that way. No, not 12 hours, excuse me, because it varies from north to south, excuse me. But it would have been the same minutes. You have 24 hours in the cycle so it would have been different hours but the minutes would have been the same. But we don't have that luxury anymore.

So, if you're going to have a calendar, what do you do? Use the signal which is always constant, that is, the sun being directly over the equator. That is something that is constant. It is a specific moment in time that can be calculated ahead and determined that it always will be. When there will be equal time never happens. It may be closer a day or two or three before or after the equinox but it will not be perfect. So if you are going to have an actual signal you gotta determine when that sun goes over the equator and that

will be the same no matter where you are on the earth. It is a specific moment in time. That is the definition of the equinox that we must, therefore go by, otherwise we will never have anything equal and there's no such thing as an equinox. It is never equal everywhere but the sun going over the equator is an instant in time. So that should help clarify that you have to wait for that signal to occur—the first signal that declares the new year is the equinox.

Alright, we had a new moon, I think it was about 18 hours before the actual equinox this Spring. That was the closest one to the equinox but it was before—but how can you put the minute hand before the hour hand? That'll mess a clock up for sure. No, you gotta wait for the first signal, the equinox, and this year the second signal the new moon, this year, came almost a month after the equinox. But that is the order you have to use in order to be sure the Feasts always fall in the right season. So we had to wait a month, almost a month. The new moon just before the equinox, then the equinox, alright? First signal for a new year—equinox. I gotta wait for the next new moon and that puts us almost a month later than everyone else this year.

So once we determine that, have the equinox and then we had the new moon—when's the new moon? There's a lot of confusion on that. It is it first crescent? Is it when moon first becomes dark?

Let me line up three things here on this desk. Here's a glass, here's another glass and here's my watch which I happen to have off. Now, let's say that this upper glass up here represents the moon, no wait this would be the earth and this one down here represents the sun. The conjunction is when the moon intersects the path of the earth and the sun. Originally, that created an eclipse every 30 days because they were on the same plane. They are not anymore. Now, as the moon moves there in between is the point at which it becomes dark but it's still not in perfect alignment with the other two heavenly bodies.

Some people say the new moon occurs when the moon first goes dark. That means it's not completely lined up. It's dark but not lined up specifically in conjunction, yet. So, it's sitting over to the side a little bit when it first gets dark. Now, if you wait for first crescent it moves from first dark to alignment, to past alignment, before you can see the first crescent.

Now, some keep it before it ever lines up; some keep it when it lines up; some people keep it at first crescent after it has moved out of alignment sometimes by a day or two from where you are on the earth.

I ask you: What is a signal? Is it before there is an alignment when there is a triangle to the left, here? Or, is it after when there is a triangle to the right? Or, is a signal when it is lined up?

I think that should be quite simple—a signal has to be something that is lined up. Just like the sun has to line up over the equator as the sign of the equinox. When the sun, moon and earth are in a line that is the conjunction. That is a signal. Now the logic that has been used is that sundown begins the new day therefore when the moon first goes dark that begins the new month. They are not the same. They are not the same at all.

You see the sundown is a constant process—it never ends. The sun goes round and round the earth, never stops. The earth keeps spinning and sundown is always there, it's always moving, it never stops. Where you happen to be when it goes down is the beginning of a day for you but that does not carry through with the new moon because that has to be a line-up—a signal. And, it is an instant in time. It will get dark at different times around the earth, and we wouldn't all be, if we determine that, on the same day.

If you wait for first crescent it will be observed differently in Jerusalem than it is in Joplin. That's just the way that it is. So you would have confusion with some people keeping Passover on one day and others on another day. So the signal has to be when it lines up. That is a specific moment in time that can be determined. So you have a specific instant that applies to all mankind around the earth wherever they happen to be just like you have a specific instance with the equinox. Does that make sense? It has to be a moment that we all can understand. It was that way originally. Equinox, new moon, sundown came at the same instant every 30 days at sundown. It's that simple. We gotta get as near to that as we can so we have to have the equinox as the first signal, gotta have the new moon then sundown.

So, if I want to know how to start the calendar and how to run it, it's very simple. You wait for the Spring Equinox (a moment in time), you take the first new moon after that so the signals stay in the proper order (the first new moon conjunction, the actual lining up of the bodies) then you wait for sundown so you can have the first day, of the first month of the new year. It's that simple. It's not a perfect cycle and because of the $365\frac{1}{4}$ day year you will have a 13th month once in awhile but it will declare itself because if you always and consistently take the first new moon after the equinox you will

automatically have a 13th month depending on the heavenly cycles. You will never have to declare it artificially like the Jews do.

Now, they also, the Jews, postpone if they don't like the day of the week it happens to hit. Nowhere in the Bible does it say you have to have a preparation day for each Holy Day but if it happens to fall on a Friday, they don't like it. And, especially if it falls when starting a fast, Day of Atonement. They really don't like that so they postpone. How can you postpone something that's declared in the heavens? How do you postpone that? It's like my watch, it just turns automatically. God set it. It just keeps turning. It never stops.

So, what am I doing if I postpone it a day or two? I'm artificially setting when the New Moon occurred. Artificially setting the month. How do you artificially set something that's determined by equinox, new moon and sunset? That's what's being done. The Jews basically understand the cycle of the heavens, they just don't follow it. That's the problem. They don't recognize the signals so they sometimes use the wrong new moon nearest, not the one after.

Signals have to come in order. And, if they don't like the day of the week they simply postpone it a day or two by their rules. But, those are not Bible rules. If I were to do that with my watch I'd get very confused, wouldn't I? I don't like what this day is so I'm just going to turn my watch forward a day or two. That doesn't work! You gotta do it the way God put it there. Even though He changed it and made it more difficult you still have to go as close to His original intent and leaves one area and that is sundown. It always moves.

Let me explain one to you and it will probably blow your mind if you hadn't thought about it before. Now, I'm here on earth and come sundown on Friday and it's now Sabbath and I keep the Sabbath until the following sundown, right? That would take me how long? 24 hours. According to the cycle it might change a minute or two. Sunset changes every day or two but essentially it's 24 hours. Sunset to sunset.

Now, that's my perspective living in this spot here on earth. What about God's perspective? How long does the Sabbath last? Does the Sabbath last 24 hours? No, the Sabbath lasts 48 hours. Did you realize that? If your God in Heaven, let's say the Sabbath begins at sundown in Jerusalem. Alright, as that sunset moves around the earth it finally gets to Europe and it finally gets to America and it finally gets to Western America, and each one in those locations begins Sabbath as sundown comes to them.

How long does it take for the Sabbath to actually start on a worldwide basis? From Jerusalem it goes minute by minute around the earth, so the people as it comes around, let's say in Iraq, which is east of Jerusalem, begin the Sabbath almost 24 hours after it began in Jerusalem. So when Jerusalem's Sabbath is ending, Iraq's is just beginning. Follow?

So from the 24 hours of starting the Sabbath occurs, then you also have to have 24 more hours of ending the Sabbath. I always thought of the Sabbath as lasting 24 hours, but from God's perspective it lasts 48. From the time it begins on one side of the earth until it ends later on. So that creates a problem. The clock ever quits turning.

So when do you start the Sabbath? Alright, let's think about that. They start the days on the International Dateline, today and we basically follow that or otherwise, there would be total confusion around the earth but was God's perspective the South Pacific when He created the heavens and the earth? What was His original intent? He created the earth from the perspective of Eden, didn't He? I mean that was His focus. He's in Heaven, here's the earth, Christ is creating it. His focus would have been the cradle of civilization where man began, the Garden of Eden. So, if you were to pick a spot, be it London or South Pacific or somewhere on earth, God's perspective was Jerusalem, I would say. And, it says He planted a garden eastward in Eden. I've always wondered east of what? Probably east of Jerusalem would be my thought on that. Probably not too far east of Jerusalem because that was His focus.

So, if we are going to determine what day to keep the Holy Days and we all want to keep them on the same day around the earth, we could use Jerusalem as the focal point of creation. That's when He began day and night. Well, if that's where He began day and night, is that where we need to begin if we are trying to determine the first day of the first month? Sundown keeps moving, it never stops. So maybe we should go to Jerusalem and determine where that is and calculate it from there?

So we get three signals. We get equinox, new moon, sundown at Jerusalem and then as that sundown comes around the world and on down to us, we would begin the first day, of the first month, of the new year. It's fairly simple in application if you go back to God's original intent. Confusing because it's not divisible by anything.

Now, I have limited time here, so let's move on to another thought. What about that 360-day year? What's the future? That's the point I'm trying to get to and had that somewhere here in my notes—what did I do with it? I don't see it. Guess it really doesn't matter. I think I know the scriptures I want to go to—got these mixed up here; thought I had it written right over there.

Alright, here's the key: We know about the Great Tribulation, right? Let's go first of all to Daniel 12 (see if I can remember all these scriptures). Daniel 12 is a good place to start. Let's start in verse seven:

*“And I heard the man clothed in linen, which was upon the waters of the river,
when he held up his right hand and his left hand unto heaven and swore by him that liveth for ever that it shall be for a time, times, and an half. . .”*

That has been determined to mean three and a half years. So, these events are going to be three and a half years long to be finished. Then he goes down to the daily sacrifice and the abomination and talks about 1290 days and 1335 days but they are not germane to what I'm trying to say here. The times, time and half a time are the key. If you go back to Daniel 7 verse 25 and speaking of the horn that is going to persecute the Church he says:

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Or, three and a half years, again. Now it says he'll think to change times. Back in Daniel, I believe it's two verse 21, speaking of God it says:

*“ And he [God] changes the times and the seasons:
he removeth kings, and setteth up kings. . .”*

Now, that gives allowance for what I'm talking about here. God set it up one way and only He can change times and seasons because only He can change the heavenly bodies. And, it appears from Genesis seven and eight, and indeed from the way He set it up and it was “very good” in Genesis, to the time He changed it, probably in the days of Hezekiah, it went from “very good” to “really confusing”. God changed it by changing the heavens. Now, man is going to think to change it but he can't, he will tell you that you will keep this day or this time and change the calender, but he can't change the heavens. Only God can and I submit that God, has.

Now we've considered one period of time here, and that is, three and half years of tribulation. I won't take time to prove that this is all it's talking about as that's a different study.

Let's go back to Revelation, now. Chapter 11, Revelation 11. He's talking here about the time the Two Witnesses and to leave out the court of the gentiles and their prophecy lasts how long? Let's see first of all what he says here, verse two:

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

So here Daniel refers to this same period of time as three and half years and here it's referred to as 42 months. There's another place where it is referred to as 1260 days. . .verse three:

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days. . . ”

So it's speaking of the same time; 42 months the gentiles will trample it down, and that same period of time, 1260 days the witnesses will preach to the world. So what do we have here? We have 3 ½ years, 42 months and 1260 days and I've wondered over the years why did God do that? Why didn't He always just say 1260 or 3½ years or 42?

There's a very good reason for that and that is, unless you have a 360-day year there is simply no mathematical way you can have 3½ years, 42 months and 1260 days. Gotta have a 30-day month to do that. Can't happen any other way.

So what that tells me is this: God created a very good heaven and earth with a perfect clock of 360 days in Genesis. And then because of sin, He distorted it and created all kinds of problems because of our sins and now at the end of the age, to show His glory, going to change it back to a 360-day year in order to fulfill these prophecies. It has to be. There will be no other way you can have these three periods of time be equal without a 360-day year. So God will put the heavenly cycle back in order at least by the first day of the Great Tribulation. It might happen before but it has to happen by first day so these prophecies can be fulfilled.

So, simple calendar solution right there. Then there will be no question. God is going to make bare His Holy Arm here at the end. He is going to prove, as

we've been seeing in Ezekiel, to all the world that God is God. He's going to do it by some dramatic things He does in the heavens and on the earth and by human witnesses that He uses to show and preach it and He's going to do it this way, as well.

Then with a perfect calendar, the Jews will have to quit postponing; they will have to use the equinox, the new moon and sundown, which will occur at the exact same moment every spring; they'll have to keep the Feast in the proper season because of the Fall Equinox, and so on.

And, all the churches, if they are going to obey God, will have to give up their calendars (and, us/ours), we will have to give that up and go back to a perfect calendar. Boohoo, won't that be awful?

But you see, there's the history of the calendar, there's the prophecy of the future calendar and, what we're left with in the meantime is the mess. The only thing we can possibly do is try to get back to as close to God's original intent as possible and that includes the three signals—equinox, new moon and sundown and follow those three signals, which were given simultaneously in the past and will be given simultaneously in the future. Now they are not.

We cannot keep, nobody can keep, all of God's Holy Days at the exact time He originally intended. All we can do with what we are faced with today, is get as close to that as possible. So we still have to pay attention to those signals even though they're not given at the same time. What else do you have to go by other than the signals in the heavens? The heavenly clock is still up there, it hasn't moved but it has been changed. And all we can do is get that close.

What else you going to do? You can't devise your own, it's still up there, it's just $365 \frac{1}{4}$ and you have a month/moon that comes every 29 or 30 days. So it's not equal and therefore you have a 13-month year, at times because it has to adjust itself. But if you always use the signal right--new moon after the Spring Equinox, the Feast of Tabernacles will always come in the right season therefore fulfilling Exodus 34:22—after techufa, the change in the season.

And, that is as close as we can get. And, I submit to you if anyone can show me how to get closer, fine. That essentially is the heavenly calendar—three signals in the heavens that determine the seasons, the months, the days and years as Genesis 14 clearly tells us we have to do.

It's not barley on earth. That was only given to show that was the time of the year to begin—the same time they came out of Egypt was the same time barley ripens in the Holy Land, in the Spring. The clock clearly is in the heavens. Barley does not have anything to do with it except to show which equinox/which time of year it is to begin.

But the Jews have come up with a different idea, haven't they? They start a new year in the Fall at the Feast of Trumpets and they start another year in the Spring. How do you have two? Well, they have their agricultural and their civil year. Confusing. Why not just do it like God said? Have one calendar, one new years not two because a year is the time that the earth goes around the sun. That's all there is to it. Let's see, I don't know, how much time do I have left on that tape, not very much I'll bet, there's another issue—I've got six minutes.

There is another issue and maybe I don't have time to get into it today or maybe here just briefly. People use Romans 3:1 and I'll go there right quickly to say that the Jews have control. This issue needs to be settled.

“What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God.”

The sayings of God, that's what oracles were. Now, there's two words used here, no, there's only one word: Logos is God's way of saying the word or the entire word—Christ was the Logos. The word Paul used here is not logos, it is logian. The analogy being you have a loaf of bread and you have a slice of bread. Logos would be the loaf. Logian would be the slice.

Paul did not say here that the Jews had every word of God because obviously they didn't. They had the Old Testament. They would not obey God. God did not let them record the New Testament. They did not accept Christ. He shut them away from that so they only had the slice, they didn't have the whole loaf or the whole word of God. It came Old Testament and New Testament.

They also did not have the Calendar because God originated it in Eden. It's not something He whispered to Moses. Moses didn't need to calculate the calendar. In Moses' day, before Hezekiah, he had a perfect 360-day year, perfect 30-day months. There was nothing to calculate. He [Moses] didn't need a holy or sacred calendar like the Jews have today.

Now, what did Paul have to say about the Jews in the rest of this chapter? He called them almost everything Christ called them in Mathew 21 & 23. Now

Mathew 21, I'll turn to this very briefly, Mathew 21, there's a statement of authority given. He's talking here about a householder and they killed all of his representatives and they finally killed the son and the householder finally said in verse 41:

“ . . . and will let out his vineyard unto other husbandmen. . . “

He will put it into someone else's charge.

“ . . . which shall render him the fruits in their seasons ”

Okay? He's taking authority away from the Jews and giving it to someone else, we'll see.

“ . . . Jesus said unto them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner. . . “
They accepted Abraham but they would not accept Christ. He became the head of the corner.

“ . . . this is the Lord's doing, and it is marvelous in our eyes?

Therefore say I unto you, the kingdom of God shall be taken from you and given to a people or a nation bringing forth the fruits thereof . . . ”

He said, I'm taking this away from you.

“And when the chief priests [verse 45] and Pharisees had heard his parables, they perceived that he spake of them.”

I'm taking the Kingdom of God away from you, I'm giving it to someone else. Let's tie in one more scripture, quickly. Colossians 2:16 & 17. Let's see who has charge now:

“Let no man therefore judge you in food, or drink, or in respect of an holy day, or of the new moon. . . ”

Which is what you use for a calendar.

“ . . . or of the sabbaths. . . “

end of tape
transcribed by
prh 1/16/2014