

**IAUA End Time Ministry**  
**Preparing for the**  
**End of Time**



**God's**  
**Sacred**  
**Calendar**

**Eliau**

# Preface

"IAUA End Time Ministry" presents this book "*God's Sacred Calendar*" as part of preparing God's people for the End of Time. This book investigates the importance, the prophetic purpose, the organization, and determining the dates of the Biblical Calendar.

God loves us and wants us to prepare for the end of time. He has revealed what will happen in the end of time. The final judgment of the world is coming soon. A final message from the Bible precedes the end of the world. A critical part of the final message is an understanding of God's Sacred Calendar.

This book is for those who have learned the love of God for us and have passionate love for God in their heart. Otherwise, the information in this book will seem pointless and legalistic.

<sup>15</sup> **If ye love me, keep my commandments.** John 14:15

My purpose is to share my studies of the Bible and research into the evidence for information about determining the Biblical Calendar with seekers of truth. This book is a study guide to encourage your own study and research into understanding God's Sacred Calendar. The material in this book is an expansion of a chapter in the book "*Preparing for the End of Time*".

This book is not a detailed scholarly presentation. My goal is to present the subject completely but simply and briefly. It is not my intent to try to convince you of my understanding. It is my purpose to point you to truth in the Bible and other information about understanding and determining God's Sacred Calendar. You will need to investigate and verify this information for yourself.

The Internet is a valuable tool for research. The information in this book is available for online reading with many research links and added material under ongoing development at the website:

[www.SacredCalendar.info](http://www.SacredCalendar.info)

This book, color covers, color illustrations, and other ministry books are available for free PDF download from the website. Information on obtaining more print copies of this book and other ministry books is also available on the website.

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Bible quotations are from the King James Version. I added any emphasis of underlining in Bible quotes and EGW quotes.

Preachers, teachers, and students of the Bible take note. You will read ideas in this book you may find controversial and disturbing. Hold tightly to the teachings of the Bible and let the Bible interpret itself. Do not cling to the traditions and teachings of men, even if you have taught them yourself. Open your heart and mind, through prayer for the guidance of the Holy Spirit.

## About the Ministry

IAUA End Time Ministry is a personal, independent ministry. This ministry is my personal effort to follow the will of God. The purpose of the ministry is to witness to God's truth through Internet websites, email newsletters, printed books, and personal contact with those who show an interest in deeper added truth.

This ministry agrees with the fundamental teachings of the Seventh-day Adventist denomination. I believe there is a fundamental teaching missing from the denomination doctrine. I also believe the denomination is teaching an error, which contradicts its own fundamental teachings.

This ministry is not a part of the SDA denomination and is not recognized or approved by the SDA denomination. I am part of a loose association of individuals looking to further the knowledge and understanding of God. I do not follow the teachings of any other leader or ministry. I follow only the Bible.

Wherever possible, this ministry avoids entering into any controversy or confrontation on the truth I believe from the Bible. I only present these topics when people show an interest in the subject of a deeper understanding of God's Law. It is the work of the Holy Spirit to draw others to greater truth. God also appoints prophets to do the work of calling His people to reformation and revival. I do not step out ahead of God's leading.

## About the Author

Eliau is the pen name of Frank T. Clark. I use a pen name because this book is not about me. I am not looking to promote myself. The pen name is a transliteration of the Biblical Hebrew for Elijah. I am an ultraconservative, lifetime, fifth-generation, Seventh-day

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Adventist believer. No religion has the whole truth or is the exclusive source of truth. Each individual accepts truth as they study the Bible to understand for themselves.

I describe myself as an ultraconservative because my beliefs go beyond adhering to only the current teachings of the Seventh-day Adventist denomination. I believe errors have crept into the teachings of the denomination. I seek a return to the truth revealed to the early Adventist denomination, there is "New Light" in God's Law we must look for. I seek a continued growth beyond the current complacent (Laodicean) attitude of the denomination to return to the primitive godliness of the Messiah, the disciples, and the apostles.

A few years ago, God awoke me to the renewed realization this world is going to end soon. While renewing my study of the Bible, He led me to see "Present Truth", I was not originally taught to see. These truths are critical to "Preparing for the End of Time".

It is my purpose to point you to truth in the Bible, which we often overlook. It is my intent and expectation you will study the Bible about this for yourself. It is my prayer the Holy Spirit will guide you.

**<sup>13</sup> When the Spirit of truth comes, He will guide you into all truth... He will show you things to come.**

John 16:13 (FTCABE)

## About the Cover

The intended color scheme of this book's cover is from God's sanctuary, which we find described in many places.

**<sup>1</sup> And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.**

**<sup>2</sup> And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.**

Exodus 39:1-2

The background is royal blue, which stands for God's law. Gold stands for the riches of God's truth, purple represents the royalty of the King of Kings, and scarlet represents the blood of the Lamb. Linen is white, which stands for purity.

# Letter from the Author

Dear Brothers and Sisters of IAUA our Heavenly Father,

It is with immense joy, I present to you this Bible Study on the topics of present truth for the last generation. I hope this study draws you, as deeply as the Holy Spirit has drawn me, to a renewed interest in the Bible and Present Truth.

My spiritual journey wandered for years in circles and cycles because I thought I knew the Bible. In reality, I only studied what the church taught me to study. I was complacent, like the Laodicean church, as described by the Messiah in Revelation 3:14-22. I felt a half-hearted desire for more but was comfortable with the daily activities of life.

God knew my condition and by the work of the Holy Spirit impressed on my mind the nearness of the end of time. I had this realization from childhood but after years of hearing the same old tired prodding, I became callous to the warning of the Three Angels' Message. I believe the same is true of many in the church today. When I began to study more and meditate on the nearness of the end of time, a greater concern energized me about being prepared for the end of time.

While talking with others about the nearness of the end of time, I received a pair of small books, which deeply challenged my complacency about my knowledge of the Bible. I read things, which I had never heard before. The Holy Spirit opened my eyes to a vast amount of Bible truth of which I had been woefully ignorant. I hope this book will do the same for you.

With astonishing swiftness, my life began to change completely. As I began to dig deeper and deeper into the Bible, my whole outlook on life began to change. The things I had once enjoyed began to lose my interest. Bible study became my primary interest. Within a year, my job laid me off and I felt God moving in a powerful way to change my life.

While looking for work I threw myself even deeper into hours of daily study of the Bible and research of the new truths I was learning. It would be almost two years before God would allow me to return to the work force in serving His purposes and not the ways of the world.

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I hope this book will encourage you to a deeper study of the Bible. I believe the topics of this book are a valuable study guide to lead you to topics of importance, which we often overlook. The first book, "*Preparing for the End of Time*", is an introduction to a series of books, which covers the complete subject area of my studies on "Present Truth". This third book in the series, "*God's Sacred Calendar*", expands on the most important of one of these subjects. As God leads and time allows, I will prepare other books expanding on these topics.

It is important to remind you, our belief in our precious Savior is what saves us. When this belief converts us, we will begin to grow into all truth. This belief leads us to study more of His Word. As we learn more about Him, His Love for us draws us closer to Him. When a passionate love for God fills our hearts, we will become passionate about learning everything He tells us. The expression of our love is to follow the guidance He gives us.

**<sup>15</sup> If ye love me, keep my commandments.**

John 14:15

We obey the guidance found in His Law of Love because we trust Him to know what is best for us. Obedience does not save us. Obedience sanctifies us as we prepare for a place in His kingdom of Love.

**<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.**

Philippians 2:12

Obedience and study are our work of salvation. Please, open your heart and pray for the work of the Holy Spirit. Let this book guide you to study deeply into His Word and learn more about His guidance for our lives. What I say may sometimes sound harsh but I pray you may sense a spirit, which is learning to be gentle, under the molding of the Holy Spirit.

With all the love God places in my heart,

A handwritten signature in cursive script that reads "Frank T. Clark". The ink is dark and the writing is fluid, with a large, stylized 'F' and 'C'.

Frank T. Clark

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# Introduction

The Gregorian Catholic Calendar (1582) used by all the world is an invention of the Roman Catholic Church. The Gregorian Calendar, with religious holidays designed and enforced by the Catholic Church, is a counterfeit. A return to all truth is also a return to understanding and observing God's Sacred Calendar.

Sometimes people protest when I refer to the Gregorian Calendar as the Roman Catholic Calendar. It takes its name from a Roman Catholic pope, Gregory, who decreed all should follow its definition. This calendar truly symbolizes the change of "times and laws". The Catholic Church proves its true power by the worldwide use of the calendar and especially the observance of the Catholic pagan holiday substitutes for God's holy days, the yearly Sabbaths.

There have been many different calendars used by different peoples and societies in the course of history. It is interesting to note, the further back you go in history the closer other calendars match the principles you will learn about God's Sacred Calendar. When you consider this, you will realize it must be this way. The original calendar was the Biblical Calendar. There was no other calendar for thousands of years.

The original Roman Calendar (circa 700 B.C.) appears to have been a luni-solar calendar and started with the spring equinox, which is actually an approximation of when the Sacred Calendar starts. The Roman calendar was a very haphazard affair. The pagan calendars have always been at the mercy of kings and priests.

The Julian Calendar (46 B.C.) was a solar calendar, which was reasonably correct for a time with leap years every four years. By this time, the New Year was starting at the winter solstice, the birthday of the Sun. The current date of December 25 has actually moved around quite a bit as far as its relationship to the solstice. This will be obvious as you study about calendars.

The Gregorian Calendar used throughout the world today was imposed on the world by the power of the Catholic Church. It still took centuries of time. Though this calendar is quite correct as a solar calendar, it included arbitrary changes in the dates based on "traditions" which upset quite a few people. The power of the Catholic Church and tradition keeps this calendar in force.

## God's Sacred Calendar

This book uses the unqualified, capitalized term Calendar to refer exclusively to God's Sacred Calendar, which can also be called the Biblical Calendar. When other types of calendars are mentioned in comparison, they will either be in lower case or qualified such as the Jewish Calendar.

This book investigates the purpose and design of the Calendar. The Calendar needs to replace the Gregorian calendar as the focus and guide of our lives. We need to learn how the Calendar is determined and understand how it is to guide our lives. So much has been lost about how to determine the Calendar. Even those who believe in the importance and function of the Calendar disagree on God's design for its determination.

This book represents the results of my studies to uncover the truth about the Calendar. Everyone who wants to follow the will of God needs to investigate and understand this issue for themselves. The weekly Sabbath is the most critical issue of the end time. The weekly Sabbath is only the tip of an iceberg and receives support by a complete understanding of the Calendar.

## Biblical Principles and Witnesses

The Bible is the absolute foundation for determining the design and purpose of the Calendar. The Bible is clear on the principles of the Calendar. The Bible is not scientifically clear on how to determine the details of the Calendar. We will examine the most credible witness of millions who have followed the Calendar, to the best of their understanding, to support our determination of the details of Calendar determination.

The identification and examination of Biblical principles and the most credible witnesses to the Calendar is the purpose of this book. The importance of two or three credible witnesses is an established Biblical principle found in the Torah and repeated in the New Testament.

**<sup>6</sup> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.**

Deuteronomy 17:6

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This principle applies in capital offense cases and in the establishment of guilt for any sin.

**<sup>15</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.**

Deuteronomy 19:15

The Savior applied this principle to any disputed matter and made it the heart of His principles for conflict resolution.

**<sup>16</sup> But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

Matthew 18:16

The apostle Paul invoked this principle in his dealings with the contentious Corinthians.

**<sup>1</sup> This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.**

II Corinthians 13:1

God supplies two witnesses in the Bible to teach us truth and lead us to truth. His law is His first witness and the second is His prophets.

**<sup>20</sup> To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**

Isaiah 8:20

God supplies these same two witnesses at the end of time to testify to the truth and lead us to truth.

**<sup>3</sup> And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.**

Revelation 11:3

## Calendar Determination

The first principle of Calendar determination is clearly set up. The Bible bases the Calendar on the movements of the sun and the

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moon. We need to carefully consider the record of the fourth day of creation to establish this principle.

**<sup>14</sup> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:**

**<sup>15</sup> And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.**

**<sup>16</sup> 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.**

**<sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth,**

**<sup>18</sup> And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.**

**<sup>19</sup> And the evening and the morning were the fourth day.**

Genesis 1:14-19

We focus on verse 14 with a close examination of the *Strong's Concise Hebrew Dictionary* definition of two important Hebrew words.

**<sup>14</sup> God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be signals [H226] for appointed times [H4150], days, and years.**

Genesis 1:14 (paraphrased)

### Astronomical Signals

The Hebrew word H226 “EThTh”, translated 'sign' says the sun and moon are the signals for events on the Calendar. It is important to note signals occur just before the events they signal.

#### 1. sign, signal

- a. a distinguishing mark
- b. banner
- c. remembrance
- d. miraculous sign
- e. omen

#### 2. token, ensign, standard, miracle, proof

*Strong's Concise Hebrew Dictionary #0226*

### Appointed Times

The word translated 'seasons' is the Hebrew word H4150 "MUODIM", which has a special meaning. It is a valuable study of the Bible to look up the many uses of this word and the various translations. I believe the best general translation in all cases, picking from those given in *Strong's Concise Hebrew Dictionary*, is "appointed time". A specific definition I would suggest is more like "designated times" or even "holy days".

#### 1. appointed place, appointed time, meeting

##### a. appointed time

##### 1. appointed time (general)

##### 2. sacred season, set feast, appointed season

##### b. appointed meeting

##### c. appointed place

##### d. appointed sign or signal

##### e. tent of meeting

*Strong's Concise Hebrew Dictionary* #04150

I suggest an important extension to *Strong's Concise Hebrew Dictionary*. I believe "MUOD" also refers to the day of the new moon, the beginning of the new month. The month is an appointed time, a part of the Calendar and strongly associated with the feasts. While the word is never explicitly translated as referring to the month, a careful consideration and study of the earlier verses in Genesis and others will show a clear relationship.

The sun and moon are the signals for all the appointed times of God. Astronomical data is used to determine the Calendar. The importance of astronomy for this purpose must be emphasized. I think it is instructive to take note of this entry from the SDA Bible Student's Source Book which is also known as Volume 9 of the The Seventh-day Adventist Bible Commentary.

#### 1. Abraham, Astronomical Knowledge of, According to Jewish Traditions

**Source:** C. J. Gadd, *History and Monuments of Ur* (New York: E. P. Dutton and Company, 1929), pp. 176, 254. Used by permission of the publisher and of Chatto & Windus, Ltd., London.

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[p. 176] In Berossus, the native historian who wrote in Greek at the beginning of the third century before Christ, a reference to these events was detected by subsequent writers upon Jewish history. Josephus has this: “Berossus makes mention of our father Abraham without naming him; he says, ‘In the tenth generation after the Flood there was among the Chaldaeans a certain just man and great, and well seen in astronomy.’” ...

[p. 254] There has come down to us (at third hand) a fragment purporting to be quoted from the historian Eupolemus, an Alexandrian Jew who wrote several works on Jewish history which have not survived. It may be, however, that the fragment in question was actually written by an imitator of Eupolemus, in the second century. In any case his words are as follows: “in the tenth generation [after the Flood], in the city Kamarina of Babylonia, which some call the city Urié (that is, being interpreted, city of the Chaldaeans), there was born in the thirteenth generation Abraham, who surpassed all in (nobility of) birth and wisdom. He also it was who invented astrology and the Chaldaean art [of magic], and by reason of his eminent piety was well-pleasing to God.”

Neufeld, Don F., Seventh-day Adventist Bible Student's Source Book, (Washington, D.C.: Review and Herald Publishing Association) 1962.

Clearly, Abraham would be following the Calendar and would require a deep understanding of astronomy. This would be particularly true because the flood, which occurred only a few hundred years before his birth, probably resulted in changes to the orbit of the earth.

I doubt Abraham was actually involved in our modern understanding of astrology and magic. It may have appeared to be so because astrology is heavily based on astronomy.

When I first began studying the Calendar, the study of full moons, new moons, and equinoxes reminded me of things I had learned to avoid like astrology, solstices, birth month signs, and horoscopes. These things are Satan's counterfeits and corrupt interpretations of truth. God intends we should study and understand



the movements in the sky according to what He specifies but avoid getting interested in the counterfeits.

## The Jewish Calendar

The closest modern example of the Biblical Calendar is the Jewish Calculated Rabbinical Calendar. The Jewish people were the faithful preservers of the Calendar for many centuries. The preservation of the methods and knowledge for determining the calendar became the private reserve of the priests and a centralized authority in the centuries before the coming of the Messiah. Many of the common folk gave up their personal responsibility for knowing God's Truth and became dependent on the leaders. This has always been a dangerous trend for all churches, for all time, for all truth.

Jewish history and tradition tell us at some point the leadership began to time the start of the calendar year by the barley harvest. This is not what God commanded. It is true the barley harvest usually occurs at the same time and is part of the observance of First Fruits. Nevertheless, God did not specify this method of determination. Many more corruptions entered into the Jewish Calendar over the centuries.

When the Jewish people lost the central authority for keeping the calendar in the centuries after the Messiah came, a Babylonian/Greek formula for predicting the calendar was put into place. This formula was an impressive development but it was not completely correct even as an average. God's direction to base the Calendar on the observation of the sun and moon was ignored and the formula became the rule.

The formula they adopted results in a Jewish calendar, which is a 19-year cycle of 235 lunar months. This is known as the Greek Metonic cycle and was a part of Babylonian Chronology dating to 626 B.C.

This formula results in a year that averages 365.2468 days long (exactly 365 days 5 hours 55 minutes and  $25+25/57$  seconds). The solar tropical year is about 365.24219 days long (365 days 5 hours 49 minutes and zero seconds). Therefore, the Jewish calendar year is about 6 minutes and  $25+25/57$  seconds longer than the solar tropical year. This results in a "drift" of the Jewish calendar of about

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a day every 224 years. This means the year begins later and later as the centuries pass.

This means, on average today, Jews celebrate their holidays, about 8 days later than did their ancestors in 4119 (Jewish year which is 358/9 AD Gregorian), at the time the fixed calendar rules were said to have been published by Hillel II.

If there is no Jewish calendar reform to account for the known astronomical differences and our Savior did not come, then eventually Jews will celebrate Passover in summer instead of spring.

A formula and mathematical calculation can supply a valuable guide to calendar determination. This is especially true when determining the calendar in advance. In modern times, the movements of the sun and moon can be correctly calculated for years in advance. Over time, these calculations must be updated slightly to remain correct. The use of formulas must always be secondary and subject to astronomical observation.

At some point, the Jewish man-made rules and traditions also created rules called postponements which were not Biblical and corrupted the calendar even further. The beginning of the year was postponed a day or two based on arbitrary rules contrary to the commandment of God.

These errors and other disagreements in Calendar determination result in differences of a day or two in the beginning of the month and occasionally the exact month of the year can be in dispute. Astronomical data makes correct determination possible, if you agree on the rules.

The confusion over the Calendar occurs because the Bible, which is the only completely trustworthy source, is not scientifically clear on determining the Calendar. This does not mean you cannot determine the Calendar, but it requires careful study of the Bible compared with outside sources. This study and uncertainty of interpretation required leads to differences of understanding.

The purpose of this book is to introduce you to the principles of Calendar determination based on the Bible and details that require consulting credible witnesses. This is my best understanding. You are responsible to consider this information and follow truth guided by the Holy Spirit.

# Reference Point

Time and date determination is a complicated issue because it is different around the globe. There is a surprising relationship between time and space when you look at time and date from a global perspective. A reference point must coordinate this relationship or chaos will result. This may be difficult for us to understand because the world has already created its reference points. These are invisible to the average person because we have already incorporated them into our society.

If you spend most of your life in the same area and travel only short distances or slowly, you do not have an appreciation of the problem. Most people are familiar with the time zones, which create a reference point for the hours of the day. Only those who travel a lot at high speed and great distances develop a deep understanding and an appreciation of what having a global reference point means. Modern electronic communication is also a way to travel great distances at high speed.

We illustrate this problem by going back to the time of Magellan. We know him for being the first person to travel around the entire globe. His crew of course went around also but we remember his name because he was the captain. His famous voyage uncovered a paradox of time and long-distance travel.

Over the course of the year or so the voyage took, each day was a little longer than the normal 24 hours. You would not notice unless you kept careful time with a correct chronometer (clock). The captain and the navigator would have some idea of what was happening because they use a chronometer as a part of navigating the sea on long voyages.

After they crossed the Atlantic and the Pacific Oceans, they again met European civilization. Imagine the shock and confusion of the uneducated sailors to discover they had lost a day.

They had carefully marked off the passage of the days on their calendar. According to their records, it was, for example, Tuesday but the people they met told them it was Wednesday. This was a very disorienting experience.

Today we have the zero meridian, which passes through Greenwich in England. This was chosen long ago as the reference

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point to coordinate time and space on the rotating planet earth. All time on earth has a reference to GMT or Greenwich Mean Time. On the opposite side of the globe is a curious invisible line called the IDL or International Date Line.

## Jerusalem

The Biblical Calendar also has a reference point. I believe as the Jews did in the first century and most do now. Jerusalem is the reference point because the law goes forth out of the eternal city. Otherwise, people in a different part of the globe may be celebrating a different day! We celebrate the weekly Sabbath on the same day around the globe following the sunset. The observance of the yearly Sabbaths should be the same.

The importance of Jerusalem cannot be overstated. There are several prominent reasons:

- The Bible states God places the Holy City on the current site of Jerusalem in the New Earth. This will be God's dwelling place and the center of the universe.

**<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

Zechariah 14:4

- God's prophets proclaim the law goes forth from Zion.

**<sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

Isaiah 2:3

There is a nearly identical reference in Micah.

**<sup>2</sup> And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in**

**his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**

Micah 4:2

- The Jews were led to make this the site of the temple and the capital of Israel.

<sup>13</sup> **For the LORD hath chosen Zion; he hath desired it for his habitation.**

<sup>14</sup> **This is my rest for ever: here will I dwell; for I have desired it.**

Psalms 132:13-14

- There is also compelling evidence Jerusalem was at the border of the Garden of Eden. Others have authored numerous books and articles on this subject. What follows is only a summary of this fascinating subject. There are many other books and papers, which go into more detail. One of these which can be found on the internet and on this book's website:

Just Where in Jerusalem Did Our Savior Die?

<http://www.hope-of-israel.org/wherejer.htm>

## Golgotha

Golgotha is the specific place in Jerusalem, which is the reference for time and space. You may ask yourself, "What does Golgotha have to do with the Calendar?" You will be surprised to learn more about this special place. There is an incredible story about this place, which is the focus of many events in the course of time. This is a place and a name, which strikes a deep chord of emotion in any believer in the Messiah. What few realize is this place holds the meaning to much more than they have ever imagined.

This place is also a crossroad between time and space. This place is the focal point of all history for the entire universe. This place became the focus of all time about 2,000 years ago.

These are some references from scripture to begin our understanding of the name and the place, Golgotha. We will begin with Matthew. The *Strong's Greek Dictionary* numbers are shown in brackets next to some important words.

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<sup>33</sup> **And when they were come unto a place called Golgotha [1115], that is to say, a place of a skull [2898],**  
Matthew 27:33

Golgotha (*Strong's Greek Dictionary* number [1115]) means skull and is actually a Hebrew word (*Strong's Concise Hebrew Dictionary* number [01538]). The common assumption is the place is called this because it resembled a skull. The idea is visualized as the side of a hill with caves resembling one concept of a skull, with eyeholes and a nose hole. I suggest there is another, better concept.

**Golgotha = "skull" (compare [H1538]);**

- 1. the name of a place outside Jerusalem where Jesus was crucified; so called, apparently because its form resembled a skull**

*Strong's Greek Dictionary #1115*

It is important to note the Hebrew word actually denotes round, coming from a word meaning to roll, thereby referring more to the top of the head and by comparison, the top of a hill which is rounded and probably solid rock.

- 1. head, poll, skull**

**a. skull (as round) from H1556**

- b. head, poll (of census)**

*Strong's Concise Hebrew Dictionary #1538*

Mark is identical but specifically says the Hebrew is translated to the Greek word "skull".

<sup>22</sup> **And they bring him unto the place Golgotha [1115], which is, being interpreted, The place of a skull [2898].**

Mark 15:22

It is important to note there appears to be more than just a place, which looks like a skull, which the Bible does not even say. It sounds more like the place of a specific skull. A study of early Christian and Jewish history and tradition reveals it is the place of Adam's skull returned to its original burial spot by Shem after the flood. The word Golgotha therefore can be seen as having a double meaning.

- 1. a skull**

### *Strong's Greek Dictionary #2898*

John also uses the same terms in reverse order showing the Hebrew translation of the Greek word.

<sup>17</sup> **And he bearing his cross went forth into a place called the place of a skull [2898], which is called in the Hebrew Golgotha [1115]:**  
John 19:17

When we come to Luke, we see something odd. The Greek word is given a completely different translation than all the other Gospels.

<sup>33</sup> **And when they were come to the place, which is called Calvary [2898], there they crucified him, and the malefactors, one on the right hand, and the other on the left.**  
Luke 23:33

It is surprising to note the Latin word Calvary is introduced in this Gospel. The Latin word "calvaria" a bare skull comes from "calva" the scalp without hair and "calvus" bald. This again points to the visualization of the rounded top of a bare rock hill.

How did the Latin (Roman) name Calvary end up replacing the simple translation to the English word skull as found in other gospels? Because of its association with Latin and the Roman Catholic Church, I prefer to use the Hebrew name Golgotha instead of the Latin word Calvary.

As we trace through history and time these are some of the scenes I see occurring at or near Golgotha, near the summit of the Mount of Olives.

## **The Garden of Eden**

After Adam and Eve were banished from the Garden of Eden, I suspect the Kidron Valley became the gateway they could never pass. Mount Zion was probably the location of the Tree of Life within Eden at the gateway and Mount Moriah (Olivet) was probably the location of the Tree of Knowledge of Good and Evil at the gate outside.

<sup>24</sup> **So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned**

## **God's Sacred Calendar**

**every way, to keep the way of the tree of life.**

Genesis 3:24

I suspect it was at the Tree of Knowledge where God taught them the system of animal sacrifice where each had to slay a lamb. I believe it was fire from heaven, which accepted all the animal sacrifices offered at this spot. Many animal sacrifices are recorded as being burned with fire from God. It was there He pronounced the curse on the serpent. God made them clothing from the lamb they had sacrificed to be a constant reminder and an object lesson of righteousness given to cover our sin.

**<sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.**

Genesis 3:21

What other place than at the spot where sin began, before the angels refusing entry to the Garden of Eden, and the Tree of Life would animal sacrifices have continued. From this spot they could look over to the Tree of Life and the garden home they had lost. This is the same place where the true sacrifice would be made. Here Cain and Abel would have continued the practice and offered their animal sacrifice.

**<sup>4</sup> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:**

Genesis 4:4

Have you ever wondered how Cain knew Abel's animal sacrifice was accepted and his was not? Fire from heaven consumed the acceptable animal sacrifice. This is a clear and unarguable distinction.

Jewish tradition and ancient history have many references indicating Adam was buried at the location of his sin before the gate to his Eden home. Where he made sacrifices for his redemption. This became the location of "The Skull", the head of the human race.

## **The Flood**

Many of the things I am suggesting are not teachings or doctrines from the Bible. I am pointing to a series of ideas I suspect to be true



## Reference Point

from clues in Bible, the records of ancient history, and tradition. There is significant inspirational value in recognizing the events circling around this place.

Ancient tradition records Noah preserved the bones of Adam in the ark. The skull was given into the care of his son Shem who returned it to its original resting spot at Golgotha.

Shem probably continued to live at Salem below Mount Zion. He would have continued the worship of God at this place where animal sacrifices were held before the flood. His long life span continued 150 years after the birth of Abraham and 50 years after the birth of Isaac. He is generally recognized as being the Melchizedek (King of Right) mentioned in Genesis.

**<sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.**

**<sup>19</sup> And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:**

**<sup>20</sup> And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.**

Genesis 14:18

### The Sacrifice of Isaac

When God decided to evaluate and to teach Abraham in greater depth about the plan of salvation, there would be no better or more prominent place for this purpose than Golgotha. This is where animal sacrifices began and where they would be finished.

**<sup>2</sup> And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.**

Genesis 22:2

Many traditions recognize Abraham was brought to the vicinity of what would become Jerusalem. Many believe the aborted sacrifice occurred on Mount Zion. It is more likely it occurred across the Kidron Valley, where the final sacrifice occurred and I believe millennia of animal sacrifices occurred.

# God's Sacred Calendar

## The Jerusalem Temple

The establishment of Jerusalem and the temple is a part of God's plan from the Garden of Eden through the time of Shem reaching its peak with the building of the temple by Solomon.

**<sup>1</sup> And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.**

I Kings 6:1

You will be surprised to learn there was a special place for a special sacrifice of a red heifer. This sacrifice was not in the temple but was "without the camp" at a place called the Miphkad altar. According to Jewish tradition, this heifer was to be sacrificed with its face to the west looking at the temple.

**<sup>2</sup> This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:**

**<sup>2</sup> And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:**

Numbers 19:2-3

There are several clues to the exact distance of this separation, which is 2000 cubits or 3000 feet east of Mount Zion. This points to near the top of the Mount of Olives and Golgotha.

**<sup>4</sup> Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.**

Joshua 3:4

## The First Coming of the Messiah

The Mount of Olives was a special place well known to the Messiah. He was often found there. He seemed to be drawn to this spot.

<sup>37</sup> **And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.**

Luke 21:37

It was at the end of the Feast of Tabernacles, the Last Great Day Sabbath, when He made His famous call in the temple.

<sup>37</sup> **In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.**

John 7:37

After the dispute occurring from this proclamation, He went to His special place.

<sup>1</sup> **Jesus went unto the mount of Olives.**

John 8:1

Consider all the major events of His earthly ministry, which occurred on the Mount of Olives.

### **The Triumphal Entry**

The place of His triumphal entry to Jerusalem was the same place where He would be crucified as an apparent failure.

<sup>1</sup> **And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples,**

Matthew 21:1

Luke is very explicit it was just as they were descending from the Mount of Olives, heading west toward the temple into Jerusalem, when the Holy Spirit moved the multitude to rejoice.

<sup>37</sup> **And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;**

Luke 19:37

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## Prophesying the Future

His prophecy about details of the future events around the destruction of Jerusalem, the temple, and the end of time was given from this historic spot ascending east from the temple to the Mount of Olives and facing the temple.

**<sup>1</sup> And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!**

**<sup>2</sup> And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**

**<sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,**

**<sup>4</sup> Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?**

Mark 13:1-4

## Gethsemane

His place of betrayal and arrest was in the Garden of Gethsemane on the side of the Mount of Olives. His place of prayer and suffering for the burden of the cup He was to bear was probably near the very spot where He was later to die.

**<sup>36</sup> Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.**

**<sup>37</sup> How did Judas know where to lead the soldiers to find Him? He knew this was where the Messiah would be. Is it becoming clear to you the importance of this place?**

**<sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.**

**<sup>39</sup> And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.**

Luke 22:36-39

Have you ever wondered why the swords were needed? It was to ensure the location of His arrest would be considered the scene of

the crime of treason. The Romans crucified criminals at the scene of their crime.

How did Judas know where to lead the soldiers to find Him? He knew this was where the Messiah would be. Is it becoming clear to you the importance of this place?

### The Crucifixion

The most important event of all time occurred at the principal place of the Great Controversy in all space. It was on Passover Eve, the end of the day before the first yearly Sabbath. The word "Passover" also refers to the sun passing over the equator at the time of the equinox. I suspect, the year of the crucifixion, Passover Eve occurred just after the day of the equinox.

<sup>44</sup> **And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.**

<sup>45</sup> **And the sun was darkened, and the veil of the temple was rent in the midst.**

<sup>46</sup> **And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**

Luke 23:44-46

According to the chronology of Luke, a carefully prepared gospel, the Messiah saw the curtain in the temple torn just before He died. The Messiah was facing west looking directly at the temple and the Most Holy Place, which stood for the presence of the Father when He made His cry of anguish.

<sup>34</sup> **And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?**

Mark 15:34

He was of course quoting scripture.

<sup>21</sup> **My God, my God, why hast thou forsaken me?**

Psalms 22:1

The sun was over the temple at His death and set exactly in the west, which is how the equinox is determined, as specified by the Biblical Calendar. The full moon arose over the scene from the east,

## **God's Sacred Calendar**

exactly at sunset, as determined by the Biblical Calendar. The full moon supplied ample light all night over the tomb while the Savior rested.

### **The Tomb**

The tomb where he rested was also nearby the place of a skull on the Mount of Olives.

**<sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.**

**<sup>42</sup> There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.**

John 19:41-42

### **The Ascension**

The Savior's ascension also occurred on the Mount of Olives probably at Golgotha. Today the Chapel of the Ascension on the Mount of Olives is erected over a large stone, which superstitiously is believed to have the footprint of the Messiah. Could this have been the stone, which looked like the rounded top of a skull?

**<sup>50</sup> And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.**

**<sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.**

**<sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy:**

Luke 24:50-52

Luke was again specific about the exact distance from the location of the ascension to the temple gate at Jerusalem.

**<sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.**

**<sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;**

**<sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

**<sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.**

Acts 1:9-12

The Sabbath day's journey is incorrectly understood to be the limit of how much travel could be done on the Sabbath according to tradition. In truth, it was the exact distance traveled on Sabbath by the priest taking ashes and remains from the altar of the Temple to the designated place of the "Miphkad altar", which was "without the camp". This is where the red heifer was sacrificed.

**<sup>2</sup> This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:**

**<sup>3</sup> And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:**

**<sup>4</sup> And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:**

**<sup>5</sup> And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:**

**<sup>6</sup> And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.**

**<sup>7</sup> Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.**

Numbers 19:2-7

## **The Second Coming of the Messiah**

Currently the side of the Mount of Olives is the site of an enormous cemetery. Devout Jews and Christians throughout the ages have looked to be buried here where they expect the Messiah to return. Their belief is those buried on this spot will be the first to be resurrected and the first to see the Messiah. Sadly, the only ones who will be there when He actually touches the ground at His third coming will be those who are among the lost. The righteous will meet him in the air at His second coming.

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**<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

I Thessalonians 4:17

### **The Third Coming of the Messiah**

When the Messiah returns to earth with all the redeemed from sin, He will return to the same spot from which He ascended. The New Jerusalem will be set up on the site of His sacrifice and triumph. John was given the privilege of seeing this event in prophetic vision.

**<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,**

Revelation 21:10

The Bible says the Holy City will be placed on the current site of Jerusalem in the New Earth. This will be God's dwelling place and the center of the universe.

**<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

Zechariah 14:4

The Great Controversy ends after seven thousand years with all time and space focused on Golgotha on the Mount of Olives.



# The Sacred Day

The signal for the start of the sacred day is the setting sun in the west. The Biblical Calendar has very definite astronomical signals, which are readily determined and easily seen. The rotation of the earth is the cause of this signal. Each of God's signals is based on astronomical events, which become larger and further from earth as the size of the event being signaled is longer.

The local sacred day begins with evening at sunset. The evening begins the dark part of the day with the setting of the sun. The morning begins the daylight part of the day with the rising sun.

**<sup>5</sup> And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**  
Genesis 1:5

All calendar determinations depend on understanding the difference between the local day and the “global day”, or the day from a global perspective. At the sunrise in Jerusalem, the day begins for the globe about twelve hours in advance of arriving in Jerusalem.

Those places on earth up to twelve hours ahead of Jerusalem begin the day in advance of its coming to Jerusalem. Those places on earth up to twelve hours after Jerusalem begin the day after its coming to Jerusalem. This places Jerusalem in the center of the determination for the day.

The start of the new “global day” occurs in the middle of the great ocean where it is of little consequence to almost anyone except those who travel great distances across the ocean. This is approximately the same location as the IDL. I suspect this great ocean existed at creation for where else would the great creatures of the sea live.

If you live without any contact with civilization and the calculated time of sunset is not available, you can use observation to approximate the beginning of the day.

Weather, altitude, and visibility considerations can occasionally create discrepancies. Beginning or ending the observance of a holy day a few minutes early or late is easily avoided by starting a little earlier and ending a little later.

## **God's Sacred Calendar**

Modern society depends on precision and advance determination of the elements of the Calendar. It is a simple matter to define scientific methods for precisely determining the elements of the Calendar from formulas based on astronomical observation. The times provided by these formulas must always be correct, current, and verified by observation. Thankfully, the scientific mind set is obsessed with these exact requirements.

The Bible is unquestionably clear. When the sun is up it is the daytime. When it is down it is the nighttime. The cycle of the day begins with the night. The transition to a new day is called sunset. Our scientifically based modern world uses precision to calculate the transition of sunset.

Clearly, the day cannot begin as long as the sun is in the sky. It is a simple matter to determine scientifically when the sun has gone below the horizon whether it is visible or not. It is also easy to determine in advance when the sun will set. This can be accurately determined for any location on the globe.

## **Critical Calendar Basis**

The day is the most elemental basis of the Calendar. Every other element of the calendar depends on the correct determination of the “global day”. It is critical to understand its determination at sunset and the significance of sunrise in Jerusalem.

The local day begins at sunset but the beginning of the “global day” occurs at sunrise in Jerusalem. Because Jerusalem is the center reference point, the day begins for the globe on the exact opposite side of the globe. Simple astronomy shows sunset on the other side of the globe is sunrise in Jerusalem.

This is important because the first day of the month must begin after the signal of the new moon. Modern scientific method gives us precise information, which is used for the precise determination of a global application of the calendar.

In the same way, the first yearly Sabbath, which occurs at the full moon, must begin after the signal of the equinox.

In each of these cases the signal must occur before the event or the event is postponed a day in the case of a month or a month in case of the year.

### Confusing Circumstances

There are confusing circumstances, which can occur because of altitude and latitude. The confusion with differences in altitude is minor compared to the severe problems, which occur with differences in latitude. The reason is primarily because altitude does not usually change as much as latitude. These confusing circumstances are of no particular importance except with the beginning and end of a Sabbath day.

When a person is in a valley beside a high mountain then they lose sight of the sun a few minutes before the sun disappears from the height of the mountain near them. This difference of a few minutes does not cause any particular problems.

When traveling in an airplane at much higher altitudes then the difference becomes even greater with greater confusion. This confusion increases because you are moving at high speed and your location of reference for sunset is constantly changing. This is especially confusing when travelling either east, away from the setting sun or west, toward the setting sun.

This confusion becomes a major problem when you are traveling near the International Date Line. Imagine the confusion if you were ever to be orbiting the planet! It might be a wise idea to reduce confusion by avoiding travel, especially in an airplane or rocket, near the Sabbath unless you carefully think through the results.

People living at different latitudes on earth also face confusing changes in the time of the sunset as the seasons pass. The change at the equator is only from 17:47 - 18:18. At the tropic of Cancer (23 degrees North) it varies from 17:14 – 18:50. In the middle of the temperate zone (45 degrees North) it varies from 16:18 - 19:51 (20:51 with Daylight Saving Time). Near the Arctic Circle (66 degrees North) sunset is as early as noon and it never sets in the summer. The change becomes alarming and very confusing when you pass the Arctic Circle where the sun does not rise in the winter and does not set in the summer.

When confronted with confusing circumstances there are two important principles to consider. The first principle I suggest is a consistent continuity of practice. The ideal, specified by God, is six days of labor followed by a seventh day of rest. When traveling or other confusing circumstances cause difficulties, keep the cycle as

## God's Sacred Calendar

much as possible. When shifts must occur, plan for them, and make them on a day other than the Sabbath.

The second principle is community association. When confusing circumstances, like being near the earth's poles or the IDL, cause uncertainty about the day, practice in agreement with the nearest community with which you associate. It may even be thousands of miles away. Long distance associations would occur in remote areas such as in the Pacific Ocean or the Polar Regions.

There was a recent issue in the Pacific where a nation on the IDL changed its association from those to the east to those to the west. This caused a lot of confusion for some. Following the seven-day cycle without acknowledging the change caused Saturday to become Sunday. Some confused Adventists continued the cycle and began worshipping on Sunday! It is clear to me that the change was reasonable and all should acknowledge the change and follow the community association. It is the same as “travelling” to a new time zone and crossing the IDL.

Clearly, God does not condemn those who do what they can to make a consistent practice of God's Holy Days. When confronted with confusing circumstances we need not fear for our inability to make a correct determination. God understands our limitations and respects our honest effort to observe His expectations.

Have you ever thought about what it will be like on Sabbath in Heaven and on the New Earth? The Bible clearly says we will all be before God. I suspect we will be aware of the time in the New Jerusalem no matter where we are in the universe. We will be able to return in a brief time no matter where we are. We will all meet every Sabbath in the New Jerusalem well before sunset and spend the entire day in worship before leaving well after sunset.

**<sup>23</sup> And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

Isaiah 66:23

## Counterfeits and Apostasies

Satan looks to counterfeit, corrupt, and replace everything God specifies. The idea of the day beginning at midnight when most are

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asleep at some indefinite time, which cannot be readily determined without a clock, is an apostasy of God's truth.

The world uses a reference point in Greenwich England for the center of the world with a date line at the opposite end of the globe over the Pacific Ocean. The International Date Line is relatively correct compared to God's date line based on the low population of the area. I am sure God will not condemn any on the edge who might worship a day later with those to the east, instead of with those to the west.

A day on the Biblical Calendar begins at sunset. A day on the Gregorian calendar begins at midnight. This creates a discrepancy when a Gregorian day or date is used to identify a sacred day or date. By convention, the sacred day actually begins with sunset of the previous Gregorian day. As an example, the weekly Sabbath (a sacred day) is Saturday (a Gregorian day) and begins at sundown on Friday (a Gregorian day).

## Hours of the Day

The division of the day into twenty-four hours is not a part of the Calendar, which appears to be specified by God. The word appears in the Old Testament only in Daniel but is a poor translation because the Hebrew does not actually specify a particular period of time.

**<sup>9</sup> Then Daniel, whose name was Belteshazzar, was astonished for one hour[8160], and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation ...**

Daniel 4:19

Daniel was not dumbstruck for a whole hour. A better translation would be "for a moment".

### **1. brief time, moment**

*Strong's Concise Hebrew Dictionary #8160*

Nevertheless, the hour is mentioned in the New Testament and needs to be noted with some confusion about its use explained.

**<sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the**

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**light of this world.**

John 11:9

This verse illustrates the Messiah recognized daylight was divided into 12 hours, ignoring seasonal variation, resulting in 24 hours including the night. Unbelievably, I have heard of a deception and apostasy from truth, which proclaims we observe Sabbath only in the daylight! The claim is based on a twisted interpretation of the preceding verse.

This excerpt from a parable illustrates the New Testament numbering of the hours begins at sunrise.

**<sup>1</sup> For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.**

**<sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.**

**<sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace,**

**<sup>4</sup> And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.**

**<sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise.**

**<sup>6</sup> And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?**

Matthew 20:1-6

Therefore, the first hour of the day is about 6AM, the third hour is about 9AM, the sixth hour is noon, and the ninth hour is about 3PM. This is valuable to understand the events of the crucifixion.

**<sup>25</sup> And it was the third hour, and they crucified him.**

Mark 15:25

**<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour.**

**<sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?**

Mark 15:33-34

# The Sacred Week

At creation, God established the weekly cycle of seven days ending with the weekly Sabbath for this earth.

**<sup>1</sup> Thus the heavens and the earth were finished, and all the host of them.**

**<sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**

**<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

Genesis 2:1-3

The seven-day weekly cycle is the only Calendar feature accurately shared with the Gregorian Calendar. Notice, the Bible is not scientifically clear on how to know which day is the weekly Sabbath.

There are no astronomical signals or evidences for the weekly cycle. God has preserved His weekly cycle throughout the 6,000-year history of the globe only through the faithful observance of those who follow God's truth. This is important because there is no doubt of the Sabbath day when you accept it is the seventh day of the week and not the first. This is a surprising indication of a requirement to follow tradition in specific circumstances.

## Affirmations

There was a miraculous validation and reinforcement of the weekly cycle for the Hebrews as they came out of Egypt. Manna appeared every day of the week except the seventh day. Gathering the manna for food was a significant part of their daily work. This was a witness to the command of God to abstain from work and take part in a holy time of gathering before God.

The tradition of the seven-day weekly cycle is deeply ingrained into our modern society dating back to at least the time of the Messiah. We can have confidence the Son of God correctly followed all of God's Law. The Jewish people and the Catholic Church were

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the faithful preservers and witnesses of the seven-day weekly cycle. No reasonable person doubts this.

The Bible is clear the seventh day of the week is the Sabbath. We depend on the witness of tradition to know the days of the week. We can only know which date on the calendar is the Sabbath because of this tradition.

It appears the pattern of the days in the month and in the year had a more evenly divisible relationship at creation. I suspect God will restore the pattern in the new earth. These passages show 5 months was exactly 150 days or 30 days per month.

**<sup>11</sup> In the six hundredth 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.**

Genesis 7:11

**<sup>3</sup> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.**

**<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.**

Genesis 8:3-4

## Counterfeits and Apostasies

There have been many attempts through the millennia by Satan and his followers to change or corrupt the seven-day weekly cycle. History records Rome had an eight-day weekly cycle for several centuries which it inherited from the Etruscans. Even in recent centuries, the atheists of the French Revolution tried to establish a ten-day weekly cycle.

In the early centuries of the Christian Church in Rome, the sacred plan for the weekly cycle was corrupted by claiming to change the sanctity of the seventh day of the Calendar to the first day. Much of the world practices this weekly corruption of God's plan and the corruptions of the months by the Gregorian Calendar while many observe some of the Christo-pagan yearly holidays promoted by the Catholic Church.



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In modern times, there have been attempts to corrupt the continuity of the weekly cycle by inserting 'non-weekly' days into the calendar. The most recent attempt to change the calendar is a very unusual adaptation of the extra leap year day introduced in the Julian Calendar and adapted in the Gregorian Calendar.

The World Calendar was the original name attached to a proposed reform of the Gregorian calendar, making the year exactly 52 weeks long by creating a day, which was a world holiday and not part of the official week. On October 21, 1930, Elisabeth Achelis founded a movement in the United States to promote this calendar. The United Nations considered the proposal after World War II but the United States officially stopped the idea on March 21, 1955 in a memorandum sent to the Secretary-General of the United Nations.

The latest name attached to this attempt to corrupt the Calendar is the Benedictine Perpetual Calendar. It appears this group is trying to appeal to the vanity of Pontiff Pope Benedict XVI. The pope has demonstrated the power and authority to oversee the introduction of a new calendar. I do not believe it will ever happen.

### **Lunar Sabbath**

The most recent attempt to corrupt the weekly cycle is an idea, which says the weekly Sabbath should follow the phases of the moon. Some people refer to this as Lunarism, which I jokingly call Lunacism.

The mistaken basis for this idea is the concept there must be an astronomical method for determining the day of the weekly Sabbath. This error is achieved by claiming the 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, and 22<sup>nd</sup> of the lunar month (or other variations) are always the “weekly” Sabbath. The result is unclaimed extra days at the end of the month, which are not part of the contrived “week”. It is also interesting to note this method of determining the weekly cycle is often called the Hermetic Lunar Cycle so it is named after a pagan Greek God. The original proposal for this weekly cycle bragged it threw out the seven-day week. Later proposals by other misguided people restored the seven-day cycle for some weeks.

This false teaching denies the idea God specifically made the weekly Sabbath without astronomical basis as a proof of the purpose of regular observance of a “holy convocation” on the weekly Sabbath. God has given His people the task of continuing the weekly

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cycle. The devil and his deceived followers try to destroy God's plan.

This false teaching denies the continuity of the weekly cycle begun by God at creation. It denies the specific pattern of six days of work and a seventh day of rest sanctified by God. It substitutes a week, which has different numbers of days at the end of the month.

**<sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**

**<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

Gen 2:2-3

The Biblical command to work six days then rest on the seventh is put to shame by claiming it is inaccurate since the mistaken lunar "weeks" are not always seven days.

**<sup>8</sup> Remember the sabbath day, to keep it holy.**

**<sup>9</sup> Six days shalt thou labour, and do all thy work:**

**<sup>10</sup> But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

**<sup>11</sup> For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.**

Exodus 20 8-11

I am also confident our Savior practiced a continuous cycle of seven-day weeks. Historical records are very solid since His day. A change of this size would be clearly recorded. Claims, which say the observance was changed without record since His day, are quite outrageous. Nevertheless, argument never serves any purpose. Keep it simple and humble when confronted by these misguided ideas. Let the erring shout their "proofs".

## Symbolisms

The week is a unique part of the design of the Calendar because it is not astronomical in nature but has a very symbolic meaning as

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a reference to creation. I have pondered many possible symbolisms in the Calendar. I see God incorporates many patterns and symbolisms in everything He does. The Bible is loaded with symbolism and describes some of the symbolisms found in nature. Some of these are explained and obvious and some are more subtle. When looking for symbolisms it is helpful to ask yourself what might seem to be unusual questions.

Why does the day begin at sundown? Is there a symbolism to why God specified it that way? A possibility, light is a well-known symbol for truth and dark is a well-known symbol for error.

The bright light of day stands for the reign of truth in heaven before Lucifer's fall. The lengthening shadows as evening approaches stand for the creeping advances of sin. The earth was created at the symbolic sunset of truth as it is shadowed by the spread of sin. Soon after sunset, the deepening darkness of sin began its spread.

The approaching dawn of the resurrection morning stands for the approach of the end of sin. The shadows still linger until the thousand years expire and final judgment signals the complete end of sin. The memories and the pain of sin fade as the brightness of the new eternal day increases.

There are also important symbolisms in numbers. By the time of the New Testament there were definitely 24 hours in a day. It is not clear how long this had been the normal custom. No significant symbolism occurs to me about this number though I note it is 2 times 12, which is a richly symbolic number, and 4 times 6, which is also a richly symbolic number.

The number seven is a richly symbolic number, which appears in several places in the design of the Calendar. The seven days of the week are the first example of this symbolism. The seven days of the week remind us of the seven days of creation. The seven days of the week are also a well-known symbolism of the six thousand years of the reign of sin with the final thousand years of the earth's millennial Sabbath rest before the end of sin.

The course of the month seems to have many possibilities for symbolism. The month begins as the moon moves from a conjunction with the sun in the west at sunset growing brighter each day as it sets later in the night. The moon follows the sun through the day settling more into the night, as it gets brighter. At its greatest

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brightness, it is completely in charge of the night and invisible during the day. Finally, the sun catches up with the moon at the end of the month.

There is at least one interesting possibility. The day can stand for heaven and the night can represent earth. The moon could stand for the Messiah. He visited earth and for a time he was not in heaven at all but completely bound to earth. It is interesting to note the day of the full moon was the time of His sacrifice.

The symbolism of the sun moving through the backdrop of the constellations of the sky through the year has been noted by others.

Modern life with its increasing emphasis on bringing light and daytime patterns into the night has destroyed our appreciation of God's Calendar as shown in the sky. The Roman Catholic Calendar has totally obliterated our understanding and appreciation of heavenly patterns as emphasized in God's Calendar.

How often are you aware of the course of God's Calendar as you see the phases of the moon? How often do you even notice the phases of the moon?

In the year, 2008 the days of the seventh month exactly matched the days of September and continued into October. It was an interesting and special experience to see the phases of the moon match the days of the month as intended on God's Calendar. It is interesting to note that 2008 appears to have been a Sabbath year.

# The Sacred Month

The astronomical signal for the start of the month is the new moon. The sacred month begins with the first “global day” after the signal of the astronomical new moon (lunar conjunction). This signal is sometimes spectacularly visible with a solar eclipse. The first day of the month on the Calendar usually begins with a visible sliver of the new moon at sunset in Jerusalem. This verse refers to Trumpets Sabbath, the first day of the seventh month.

**<sup>3</sup> Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**

Psalms 81:3

The Hebrew word for month actually means 'new moon'. The Hebrew concept of the new moon is when the first visible sliver of the moon is seen in the western sky at sunset from Jerusalem. The identical day and the identical word described in Psalms above as the new moon is described in this verse and translated 'month'.

**<sup>1</sup> And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.**

Numbers 29:1

The light from the moon reflects the sun. The phases of the moon are caused by its rotation around the earth. The length of the lunar month is the time of one lunar orbit around the earth.

When the moon is between the earth and the sun it is dark because we can see no reflection. When the moon becomes dark it is called the new moon. The idea is the moon is renewed when it becomes dark and then lightens up again. The moon is too dark and is too close to the sun to see, without special telescopes, for about two days. The exact moment of the astronomical new moon is when the moon is exactly in the direction of the sun. This can be accurately determined. The first day of the month always follows the astronomical new moon on the Biblical Calendar.

If the moon comes exactly between the earth and the sun, the moon blocks the lights of the sun. The shadow of the moon on the

## **God's Sacred Calendar**

earth causes a solar eclipse. It is important to remember a natural eclipse of the sun only occurs exactly at the new moon.

When the moon is on the far side of the earth from the sun, we see the entire face of the moon lightened by the sun. This is called the full moon and is the middle of the month. This is always approximately the 15th day of the month on the Calendar. The yearly Sabbaths, which begin both the spring and fall week of observance, are the 15th of the month, which is the full moon.

If the earth comes exactly between the sun and the moon, the earth blocks the light of the sun. The shadow of the earth on the moon causes a lunar eclipse. It is important to remember a natural eclipse of the moon only occurs exactly at the full moon. During the eclipse, the moon will turn red because the light from the sun is bending through the atmosphere of the earth. The moon turns red for the opposite reason the sky is blue.

An eclipse of the sun or moon does not occur every month because the orbit of the moon does not line up exactly with the orbit of the earth around the sun. The lunar eclipse is more common because the shadow of the earth on the moon is usually much larger than the shadow of the moon on the earth.

If you live without any contact with civilization and the calculated time of the new moon and sunrise in Jerusalem is not available, you can approximate the beginning of the month by observation of the first visible sliver of the new moon.

## **Observational Limitations**

There are many limitations, if you depend only on visual observation for determining the start of each new month. The first limitation is because you must make the visual observation in Jerusalem. Variability in eyesight, weather conditions, altitude, location, and other factors make using direct observation each month as a primary method of determination unacceptable.

These issues are also important to the Islamic Calendar, the India Calendar, and the Chinese Calendar which all preserve various aspects of the Biblical Calendar. There is a vast amount of research information available from different resources. One such resource is the U.S. Naval Observatory's website.

Introduction to Calendars:

<http://www.usno.navy.mil/USNO/astronomical-applications/astronomical-information-center/calendars>

Modern society depends on precision and advance determination of the elements of the Calendar. It is a simple matter to define scientific methods for precisely determining the elements of the Calendar from formulas based on astronomical observation. The times provided by these formulas must always be correct, current, and verified by observation. Thankfully, the scientific mind set is obsessed with these exact requirements.

What precise rules do we use to determine the month? In the same way a reasonable scientific rule can be determined for specifying sunset, we can create a reasonable scientific rule to determine the start of the month and supply the advance determination and precision vital to our modern society.

Traditionally, the priest determined the start of the month from the observation by witnesses of the first sliver of the new moon immediately after sunset. Modern dependence on imprecise observation is not acceptable. The precise time of the astronomical new moon transition can be scientifically determined.

The beginning of a scientifically based rule would be the first “global day” to start after the astronomical new moon is the start of the month. It is important to remember the day begins twelve hours in advance of coming to Jerusalem. If the exact time of the astronomical new moon occurs minutes before sunset in Jerusalem then it would be impossible to see a sliver for the new moon. Attempting to specify an arbitrary offset of time to guarantee observation of a visible sliver is not acceptable.

We are aided in this dilemma by considering these words:

**<sup>16</sup> 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.**

**<sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth,**

**<sup>18</sup> And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.**

Genesis 1:16-18

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Since the moon rules at night, determining the start of the month only by the day following the astronomical new moon is not applicable unless it is at night. Therefore, a scientifically specific offset of time is scripturally defined which also provides the possibility of an observable sliver of the new moon. The month cannot begin any earlier than sunset after approximately twelve hours of daylight from the sunrise after the astronomical new moon. Sunrise in Jerusalem is the exact time of the start of the next day on the other side of the globe.

There are diverse ways to state the rules for determining the first day of the month. One statement of the rule might be as follows. The night of the astronomical new moon is the last day of the month. If the astronomical new moon is before sundown, then the following night is the last night of the month.

I believe the simplest statement uses the readily available Gregorian date of the astronomical new moon to supply the Gregorian date equivalent to the first day of the month on the Calendar. If the new moon is before sunrise in Jerusalem, add 1 day to the Gregorian date of the new moon. If after, add 2 days. Stated in another separate way, the beginning of the month is the sunset, after the sunrise in Jerusalem, which is after the astronomical new moon.

Some always calculate the new month based on assumptions about the local observation of the first visible sliver of the new moon. The complicated calculations and arbitrary decisions about what constitutes visible are too unreliable to be the basis of God's law.

The use of direct observation rules for the start of the month creates confusing discrepancies between different people in different areas of the globe. Though the result is sometimes the same, this causes serious disunity, which does not serve the cause of God. I am sure God does not condemn those who follow the best understanding they know.

**<sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent:**

Acts 17:30

Imagine the confusion, if the start of the Sabbath at sundown was based only on observation rules instead of astronomical data



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referenced to the fixed location of Jerusalem. Those who travel would quickly discover the dateline paradox, as Magellan did hundreds of years ago. Those who live near the Arctic Circle still have a struggle.

Some also put forth the objection that those in times past did not have the modern grasp of astronomy for determining time. This is incorrect. There is evidence of calendars based on advanced calculations as far back as history records. An interesting historical fact, noted in the SDA Bible Commentary, is Abraham was known as a great astronomer.

Differences in interpretation by diverse groups are why differences of a day or two can sometimes occur in the start of the month for different people.

## New Moon Observance

Some Bible verses suggest the concept of the new moon as a sacred day of special observance. The new moon is a special day because it is the basis of God's calendar. It is important to note there is no commandment of God for a day of rest or a holy convocation to support this being considered anything like a Sabbath. The only commandment of God is:

**<sup>10</sup> Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.**

Numbers 10:10

Another statute, which specifies a new moon observance.

**<sup>11</sup> And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;**

Numbers 28:11

The commandment is to take notice of the day. This we do by following God's calendar. Some special meeting like a prayer meeting may also be proper for the evening of the first day of the month. There are many verses, which indicate the special notice of the new moon. The Bible mentions special animal sacrifices as

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associated with the new moon as with all Sabbaths but since animal sacrifices ceased at the cross, they are no longer part of our observances. Solomon made this declaration, which mentions the new moon observance.

**<sup>4</sup> Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.**

II Chronicles 2:4

Most importantly we find a prophetic notice there will be a new moon observance in heaven.

**<sup>23</sup> And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

Isaiah 66:23

Revelation suggests one purpose of the new moon observance. We will eat of the Tree of Life in a monthly gathering.

**<sup>2</sup> In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.**

Revelation 22:2

In Amos, we find mention of a prohibition against buying and selling on the new moon. The traditions of men apparently created these prohibitions. The Bible does not record these as a part of God's commands. I do not observe the traditions of men.

**<sup>5</sup> Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?**

Amos 8:5

### **Counterfeits and Apostasies**

There have been many attempts through the millennia by Satan and His followers to change and corrupt the monthly cycle. Man has often tried to put into place simplifying formulas to replace the strict observance of the subtle variations of the Calendar when guided strictly by astronomical observance.

One goal of those who do not adhere strictly to the Biblical Calendar is to have a fixed number of months in a year. Another goal to make a calendar simpler is to have a fixed number of days in a month. The Roman Calendar began this process which was adapted by the Roman Catholic Gregorian Calendar. They have managed to devise an unchanging formula, which is not particularly complicated, which almost accurately matches the cycle of the sun. However, the Gregorian Calendar completely corrupts the monthly cycle and the yearly boundaries set up by God.

The Greek Metonic cycle currently followed by the Jewish Calendar is another example of a formula with a fixed number of months in a 19-year cycle and a fixed number of days in a month. While this formula comes remarkably close to looking correct, it is not completely accurate. Jewish tradition also observes rules called postponements, which are not scriptural and further corrupt the Calendar.

It is amazing how God has created an astronomical pattern, which is relatively easy to approximate with simple formulas yet results in a Calendar, which does not match any of the counterfeits and apostates. It is amazing the Jewish Calendar comes so close to approximating the Calendar but is not correct and is getting farther off as the centuries pass. This keeps them and us on notice their Calendar is not right yet preserves the clues of how to make it correct.

Both of these calendars corrupt the observance of the yearly Sabbaths from occurring on the dates God has specified. The Gregorian Calendar corrupts it completely. The Jewish Calendar preserves the correct cycle but still corrupts the correct date by a few days or a month.

My determination of the Calendar uses the terms first month, second month, ... instead of names. This is out of step with the usual convention of using the traditional Jewish names for the months. It

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is important to note the significance of the fact the Bible usually uses the same terms I do. This is especially true in the Old Testament before the Babylonian captivity.

It is interesting to note the typical "Jewish" names of the month are more accurately Babylonian or Chaldean names and not "Jewish" at all. Some of these names appear to be the names of pagan gods such as found in the Gregorian Calendar. I am certainly not interested in using Babylonian names nor am I particularly interested in using the few "Jewish" or Hebrew names. I do not usually use the "Jewish" names for the yearly Sabbaths either. I may refer to these names for cross-reference purposes.

I have absolutely nothing against anything Jewish as long as it does not contradict the Bible or distract from Biblical principles. People sometimes call 'Jewish tradition' much of what is actually Biblical principle and tradition. I adhere so closely to Biblical principle, such as wearing the tassels, people often make the mistaken assumption I am either Jewish or highly interested in Judaism and Israel.

## Dark Moon Confusion

One of the deceptions of Satan is the idea of determining the start of the month by the time at which the moon goes dark before the astronomical new moon. This idea is based on a contrived interpretation of a single Hebrew word in this verse, which is translated "Time Appointed".

**<sup>3</sup> Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**

Psalms 81:3

This is one of those cases where someone, wanting to make a name for themselves or deluded by Satan, takes a single verse, and tries to make a doctrine from it. This teaching contradicts all other Biblical teaching and understanding. This teaching contradicts all recorded history for the understanding of those following the will of God. This teaching claims that all followers of God in recorded history are the apostates and they are the ones who have "discovered" the "real" truth.

We must be carefully distinguishing this false concept from correctly placing the start of the new month as the first day after the

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astronomical new moon. The false concept usually places the start of the month a day early. Those who reject the astronomical new moon as the proper signal also call it the "Dark Moon".

I am not going to try to point out the details of the error in this teaching but repeat the truth, which disputes the error. This a parallel concept to what has already been presented. We determine the Biblical Calendar by precise signals, which are clear and identifiable no matter how sophisticated the measurement. Vague determinations based on subjective observation are acceptable only when there is no other way. We must base subjective determinations on the precise signals.

We precisely determine the signal for the beginning of a month by the position of the moon in alignment between the earth and the sun. Periodically, when the tilt of the orbit of the moon and the earth aligns with the sun, a solar eclipse occurs at the exact time of the new moon. The next day is the first day of the new moon/month. It is important that we carefully define the "next day".

Some teachers discount the purpose of the astronomical new moon claiming we cannot see it, therefore it cannot be visually determined. They claim it must be the uncertain visual sign of the first sliver of the new moon. The results are sometimes the same but visual observation is based on uncertainty and cannot be accurately measured. We can accurately measure the astronomical new moon. A solar eclipse is a spectacular signal.

God's Calendar covers the whole globe and not just some specific location. Jerusalem, more specifically Golgotha, is the reference point for precise determination. The day begins about twelve hours east in advance of coming to Jerusalem and ends about twelve hours west of Jerusalem. Sunrise in Jerusalem is the precise center of the day, which is the same day around the globe at that specific moment. The new day begins at its most eastern boundary at sunrise in Jerusalem.

Therefore, the first day of the new month cannot begin until after the next sunrise in Jerusalem and arrives about twelve hours later in Jerusalem at sunset. If you have no contact with civilization or astronomical records, a subjective determination, based on the correct determination, would likely see a thin crescent of the moon near the sun at sunset on the first day of the month.

## **God's Sacred Calendar**

I am certain God will respect the honest efforts of those who respect Him and seek to follow His guidance and His Law.

## **Eden/New Earth Astronomy**

I am going to offer a simple speculation here about the possible details of the original astronomical signals in Eden, which we can expect God will restore, in the New Earth. Please understand. This is not a teaching by any stretch of the imagination. It is not even a suggestion. It is just speculation.

The Bible says there were exactly 360 days in a year (150 days in 5 months) at the time of the flood. Compare Genesis 7:11,24 with Genesis 8:3-4. Therefore, we know there was some kind of massive astronomical event, which changed the orbit/rotation of the earth and probably affected the moon.

Knowing how impressive our God is, I wonder if His original plan at creation had a truly impressive signal for the beginning of the yearly Sabbaths. What if every equinox is a full moon and a lunar eclipse, which occurs exactly at sunrise for the Garden of Eden? This would be sunset on the other side of the globe and the exact start of the first day of the fall and spring yearly Sabbaths, which occur at the full moon, about twelve hours before it comes to the Garden of Eden. The re-creation re-establishes this relationship.

Additionally, a solar eclipse could occur at every new moon, depending on the astronomical alignments. This would be the call to all humanity, wherever we may be in the whole universe. It is time to go home! We will gather, as we will do every Sabbath in the New Jerusalem.

In a similar fashion, I wonder if the equinox would occur exactly at sunrise of the fourteenth day of the first month. The shadow of the rising sun would stretch directly east to west from markers in the Holy City. Twelve hours later the full moon would rise from the same spot, cast the same shadow, and signal the start of the Passover week.

This is only speculation about some of the impressive things we will see in the Renewed Earth.

# The Sacred Year

The equinox of the sun signals the time for the beginning of the year. The Bible clearly says the year begins in spring.

**<sup>3</sup> This month shall be unto you the beginning of months: it shall be the first month of the year to you.** Exodus 12:2

Jewish tradition in general and Catholic tradition in particular preserves for us the specific determination. The pagan New Year's Day is the first day of the pagan first month but God's New Year's Day is the first yearly Sabbath. This is the simple rule of determination. The first yearly Sabbath is the first full moon after the equinox. This is the "Spring Passover" rule.

This is the more precise way to state the rule. The first yearly Sabbath begins at sunset the evening at the end of the first 14<sup>th</sup> day (approximately the full moon) of a month when the sun rises at Golgotha (Jerusalem) after the spring equinox. Sunrise on the 14<sup>th</sup> day marks the beginning of the 15<sup>th</sup> day about 12 hours in advance of its coming to Jerusalem. The first yearly Sabbath occurs within about thirty days immediately after the signal of the spring equinox. It is not to be more than a month away, as the drifting Calculated Rabbinical Calendar has it in some years.

A year is the period of the earth's orbit around the sun. The rotation of the earth about its axis has a specific tilt relative to its orbit around the sun. The astronomical equinox occurs when the earth's axis is exactly at a right angle to the sun and the sun is directly over the equator. The equinox occurs twice a year. The vernal equinox occurs at the time of spring for those who are north of the equator (about March 20) and the autumnal equinox occurs at fall (about September 22).

It is important to understand this point. The equator is the only place on earth where the sun is directly overhead at noon at the equinox. A person can easily approximate the equinox only at sunrise/sunset from most locations on the earth. The concept of east and west becomes fuzzy near the poles of the earth.

English derives the name equinox from the Latin *aequus* (equal) and *nox* (night), because of the idea at equinox the night and day are equally long. This is actually only approximate and not scientifically correct based on the definition of sunset.

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If you live with no contact with civilization and the calculated time of the spring equinox is not available, you can approximate the beginning of the year by observation of the position of the sun. This is difficult to do without training and planning.

This is a summary of how you might try to measure and see the equinox using simple methods. This is the principle you would use. At the exact time of the equinox, when the sunrise is occurring on one side of the planet, it is exactly to the east. When the sunset is occurring on the other side of the planet, it is exactly to the west. When a shadow at sunrise/sunset traces a line directly east/west, it marks the equinox.

You cannot trust a compass to mark directions with a high level of precision. In the Northern hemisphere, the direction of the North Star astronomically determines north. You can verify the direction of north because the star at the north moves little as the earth rotates. You can mark east/west as a right angle to the north.

## **Millerite Year Determination**

There are those who believe the first day of the first sacred month must be after the spring equinox. This is the “Spring New Moon” rule. This belief is based on the fact the Millerites used this method to determine the Day of Atonement in 1844 as October 22. You can determine with a simple internet search, there are many who recognize October 22 was not the Day of Atonement in 1844 (or any other year).

It is surprising some use those who never observed the Biblical Calendar as witnesses in determining the Calendar. They were correct in recognizing it was the 10th day of the seventh month on the Biblical Calendar. They were correct in the beliefs and meaning of the day. They made an error and selected the wrong date on the Gregorian calendar. A Jewish adviser who did not know the truth or simply lied possibly misled them.

A simple Calendar determination error by those who had no background in Calendar determination does not negate any of the other truths they taught. In the same way, a failure to recognize the Calendar or the importance of the entire Law of Moses (the statutes) does not negate all the truths taught by the Adventist denomination.



## **The Sacred Year**

Anyone who thinks recognizing the error in the setting of a date, based on a lack of understanding of a truth not revealed at that time, justifies or means any other truth does not apply is wrong. Anyone who is afraid to admit an error for fear of losing confidence is wrong.

I have read statements by others, which say accepting October 22 was not the correct Day of Atonement would also exclude any other relative beliefs and doctrines associated with the date. They further stated it would lead to discarding other beliefs and on and on the tumbling of beliefs would go.

We call this the "domino effect" and it is the basis of many arguments by those in the Adventist denomination against accepting any "New Light". I acknowledge there are some issues so central they would lead to the destruction of other beliefs. The simple error of picking a wrong date on the Gregorian Calendar by those who are not intimately familiar with God's calendar is not the basis for dismissing everything they said. The Millerites did not even accept the Sabbath and we do not hold it against the teachings they began.

If a person's belief system is so weak, the correcting of a simple error unsettles them, what will happen when the time of trouble comes!

### **Ellen White's Silence**

The primary justification among Adventists for this choice of determination is Ellen White never spoke against it. It is important to remember she did not begin her prophetic ministry until after the date was past. Believers had not yet accepted even the weekly Sabbath until years later. The Adventist denomination never recognized the Biblical Calendar in the time of Ellen White and still does not recognize or follow the Calendar.

Nevertheless, careful examination of her words contradicts this determination and shows the truth. Passover follows equinox, which is about March 20. This is the "Spring Passover" rule.

**The time of the Passover corresponded to the close of March or the beginning of April... {DA 75.2} Also {PP 537.3}**

If October 22 was the Day of Atonement, then Passover would have been about May 4. This is clearly outside the scope of her statement no matter how non-specific it is.

## God's Sacred Calendar

The Holy Spirit chose not to make this an issue and create unnecessary confusion and dissension. Those who have learned to follow all of God's Law and the Calendar should take careful note of this example. She said, God reveals His truth in stages.

**"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name." {GC 343.2} {GC88 343.2}**

Those who follow this method of determining the calendar also point to this statement added to the Appendix by the editors in a book published in 1884, which was later edited and became the '*Great Controversy*' in the '*Conflict of the Ages*' series.

The Spirit of Prophecy Volume Four (1884) Appendix

**"NOTE 4. PAGE 241.--THE YEAR 1843, DURING WHICH ADVENTISTS AT FIRST EXPECTED THE COMING OF CHRIST, WAS REGARDED AS EXTENDING TO THE SPRING OF 1844. THE REASON FOR THIS, BRIEFLY STATED, IS AS FOLLOWS: ANCIENTLY THE YEAR DID NOT COMMENCE IN MID-WINTER, AS NOW, BUT AT THE FIRST NEW MOON AFTER THE VERNAL EQUINOX. THEREFORE, AS THE PERIOD OF 2300 DAYS WAS BEGUN IN A YEAR RECKONED BY THE ANCIENT METHOD, IT WAS CONSIDERED NECESSARY TO CONFORM TO THAT METHOD TO ITS CLOSE. HENCE, 1843 WAS COUNTED AS ENDING IN THE SPRING, AND NOT IN THE WINTER." {4SP 497.2}**

## The Sacred Year

This quote is from the Appendix of the edition of the '*Great Controversy*' published in 1888.

The Great Controversy (1888)

Appendix

**"THE YEAR 1843 WAS, HOWEVER, REGARDED AS EXTENDING TO THE SPRING OF 1844. THE REASON FOR THIS, BRIEFLY STATED, IS AS FOLLOWS: ANCIENTLY THE YEAR DID NOT COMMENCE IN MIDWINTER, AS NOW, BUT AT THE FIRST NEW MOON AFTER THE VERNAL EQUINOX. THEREFORE, AS THE PERIOD OF 2300 DAYS WAS BEGUN IN A YEAR RECKONED BY THE ANCIENT METHOD, IT WAS CONSIDERED NECESSARY TO CONFORM TO THAT METHOD TO ITS CLOSE. HENCE, 1843 WAS COUNTED AS ENDING IN THE SPRING, AND NOT IN THE WINTER."** {GC88 681.4}

It is important to note these quotes are both from the Appendix to the books and we cannot find them in any other writings. It is unlikely Ellen wrote the contents of the Appendix. This is particularly true considering the fact this topic was removed from the 1911 edition which Ellen herself reviewed.

The introduction to the current edition of the Appendix says, **"REVISIONS ADOPTED BY THE E. G. WHITE TRUSTEES NOVEMBER 19, 1956, AND DECEMBER 6, 1979"**. They would not have freely changed and removed material written by the author.

These differences in determining the start of the year are significant. In years where the methods disagree, it delays the start of the year by an entire month. I am sure God does not condemn those who are following the best they understand.

<sup>30</sup> **And the times of this ignorance God winked at; but now commandeth all men every where to repent:**

Acts 17:30

## Affirmations

It is important for us always to seek a greater knowledge of the truth of God.

## God's Sacred Calendar

**<sup>6</sup> My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.**

Hosea 4:6

We have several witnesses to help understand the determination of the Calendar and select between these two methods.

### Catholic Witness

The Roman Catholic Church has been the most powerful witness to preserve elements of the Calendar. The Catholic Church has a strong commitment to preserve some true elements of the Calendar. Despite the errors and apostasies of the Gregorian Calendar, it has preserved some elements. It is amazing how God has used the great apostate church to preserve some elements of truth in the midst of apostasy.

When you study deep into the Calendar and compare it with the Gregorian Calendar, you can make some fascinating discoveries. God's Holy Days on the Calendar always occur on the same day of the month or with a specific count of days. The weekly Sabbath occurs every seven days no matter the day of the month. Pentecost Sabbath always occurs fifty days after the first Unleavened Bread Sabbath, which is not always the same day of the month.

Most Catholic holidays occur on the same day of the month but some occur on different days of the month. It is amazing to discover why this occurs. The Catholic Church bases the holidays of Easter and Pentecost on the Biblical Calendar! Easter is an apostate adaptation of a pagan celebration, which the Catholic Church ties to the Passover! The Catholic Church freely acknowledges the connection to Passover. Remember that Passover is always a full moon.

**"Easter was celebrated in Rome and Alexandria on the first Sunday after the first full moon after the spring equinox"**

Catholic Encyclopedia: Easter

The reason for this is clear. The Catholic Church claims Easter Sunday observance is observing the resurrection of Christ. The Bible clearly records His resurrection was on the first day of the

week, a Sunday. The apostasy from the Calendar was to observe the resurrection always on the Sunday following Passover Eve instead of on the second day after Passover Eve referred to as the Wave Sheaf, which would be approximately the day after the full moon based on the definition of the Calendar.

The controversy over the change of Passover observance to Sunday probably predates the change of Sabbath to Sunday. The SDA Bible Commentary documents this controversy.

**"A letter of St. Irenæus ... shows that the diversity of practice regarding Easter had existed at least from the time of Pope Sixtus (c. 120)." Catholic Encyclopedia: Easter Controversy**

Therefore, Catholic tradition specifically preserves for us Passover Eve is the first 14th day of a month on or after the spring equinox. Sunrise the day of Passover Eve occurs immediately following the spring equinox. The determination of which month is the first month of the year is found after determining which 14th of a month is Passover Eve. The determination of Passover Eve is not found by determining the first month.

### **Jewish Witness**

We also have the witness of the traditional Jewish Calculated Rabbinical Calendar (CRC) for determination of Passover. This witness is weaker because the CRC has known major flaws and deliberate errors. It is still a valuable traditional guide. We can scientifically correct the CRC to overcome almost completely the flaws and errors.

The witness of the CRC contradicts those who believe the first day of the month after the spring equinox is the start of the year. Even though the CRC causes the year to start later as the centuries go by, it still has the first day of the month before the equinox in some years. Careful comparison with a corrected CRC shows there is approximately a 14-day average difference with the first day of the month sometimes occurring before the equinox. This matches with Passover occurring immediately after the equinox.

### **Roman Witness**

Even the ancient Roman Calendar on which the Gregorian Calendar is based, has a weak witness for placing Passover Eve on or after the equinox instead of the first month. The Roman Calendar

## **God's Sacred Calendar**

descended from the Sacred Calendar. The seventh month was called September which means Seventh Month in Latin. There is not an exact correspondence but most of the seventh month of God's Calendar on average occurs during September.

Placing the first day of the month after equinox, causes most of the seventh month to occur on average during October. Placing Passover Eve on or after the equinox causes most of the sacred seventh month to occur in September. The name October means Eight Month in Latin. In the same way, November means Ninth Month and December means Tenth Month in Latin.

It is interesting to note, when using these witnesses, the days of the month in September (Seventh Month) 2008 exactly matched the seventh month of the Biblical Calendar. This can never occur when using the Millerite determination for the start of the year. This matchup can occur about every thirty years. It is also interesting to note, 2008 was apparently a Sabbath year.

## **Counterfeits and Apostasies**

The Gregorian Calendar is the greatest counterfeit and apostasy of the Calendar. While it does preserve some elements, it corrupts others. Pagan concepts move the beginning of the year from near the spring equinox as God commands to near the winter solstice. Pagan concepts also fix the year to the solar cycle. They fix the days in a month and the number of months to unchanging values.

The Jews corrupted the calendar by abandoning astronomical observation to follow a formula. Small errors in this formula mean Passover comes later and later in the year as the centuries go by. The Jews adopted this formula after the destruction of Jerusalem and the disbanding of the Sanhedrin about the third century. The Sanhedrin had taken to themselves the authority for determining the first month of the year and the beginnings of the months. The formula was chosen in order to preserve the Jewish Calendar without a central authority.

The Sanhedrin had already abandoned astronomical observation by using the observation of the ripening of the barley crop at Jerusalem to determine the start of the New Year. Some among the Jews and others trying to follow the Calendar still insist on this method.

# The Yearly Sabbaths

The most complete description of the observance of the weekly and yearly Sabbaths is in Leviticus 23. The weekly Sabbath is described first, then the yearly Sabbaths. The same words describe the observance of the weekly Sabbath and the yearly Sabbaths. There are two signs, using the identical words holy convocation and no work, which identify all Sabbath observance.

The correct practice for all Sabbaths is a day of rest from daily work. The fourth commandment clearly shows the concept of no work on the weekly Sabbath.

<sup>8</sup> **Remember the sabbath day, to keep it holy.**

<sup>9</sup> **Six days shalt thou labour, and do all thy work:**

<sup>10</sup> **But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

Exodus 20:8-10

Only in the statutes do you find a holy convocation is also a required observance.

<sup>3</sup> **Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.**

Leviticus 23:3

It is unfortunate the church avoids the statutes, which are God's detailed guidance for our lives. The Church teaches the importance of church attendance and fellowship on the weekly Sabbath. The church avoids the direct command of God in this verse because of its association with the Law of Moses and the yearly Sabbaths. Instead of quoting God directly, the church relies on a weaker encouragement of the Apostle Paul.

<sup>25</sup> **Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**

Hebrews 10:25

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## Excuses

There are many excuses given for ignoring God's commands and direction for our lives. The pretense of love for God does not extend to a love of all His truth. Delusion is the result!

<sup>10</sup> **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.**

<sup>11</sup> **And for this cause God shall send them strong delusion, that they should believe a lie:**

<sup>12</sup> **That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

II Thessalonians 2:10

One of the excuses for not observing the yearly Sabbaths is they are part of the "Law of Moses". Many of the leadership of the denomination currently teach the "Law of Moses" is nailed to the cross. A correct understanding is that the Savior nails to the cross the charges of sin against us by Satan.

What does God say about the "Law of Moses"?

<sup>4</sup> **Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**

Malachi 4:4

The Fourth Commandment uses the same word "Remember". Do you think it is a coincidence? Every scriptural excuse used to justify neglecting the yearly Sabbaths is the same excuse used by Sunday-keepers against the weekly Sabbath.

Another of the excuses for not observing the yearly Sabbaths is they had animal sacrifices associated with them. The offering of animal sacrifices is the only thing, which ceased at the cross. The weekly Sabbath had animal sacrifices associated with it. We still keep the Sabbath but remove the practice of animal sacrifices.

<sup>27</sup> **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that**



## The Yearly Sabbaths

**determined shall be poured upon the desolate.**

Daniel 9:27

Another excuse for not observing the yearly Sabbaths, we do not know how to observe them. There is no mystery! All Sabbath observance is primarily the same, by holy convocation and no work. The Fourth Commandment tells us what not to do on Sabbath. The statutes tell us a holy convocation is expected.

Another of the excuses for not observing the yearly Sabbaths is sometimes it says no work and sometimes it says no servile work.

Do you have some other excuse to ignore the Law of God?

## Sabbath Observance Law

Listen to the word of God.

<sup>1</sup> **And the LORD spake unto Moses, saying,**

<sup>2</sup> **Speak unto the children of Israel, and say unto them,**

**Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.**

Leviticus 23:1-2

Leviticus 23 is the most complete summary of the appointed times of God. It has a specific introduction and a specific conclusion. God left no room for confusion to those who choose to follow His word without excuses.

<sup>44</sup> **And Moses declared unto the children of Israel the feasts of the LORD.** Leviticus 23:44

It is important to note the word, which is translated feasts, is the Hebrew word H4150 "MUOD" which was noted in the introductory chapter to have a special meaning. I believe a better translation from *Strong's Concise Hebrew Dictionary* is "appointed time".

### 1. appointed place, appointed time, meeting

#### a. appointed time

##### 1. appointed time (general)

##### 2. sacred season, set feast, appointed season

#### b. appointed meeting

#### c. appointed place

#### d. appointed sign or signal

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## e. tent of meeting

*Strong's Concise Hebrew Dictionary #04150*

Some refer to these appointed times of God as "Jewish Feasts". God refers to them as the "appointed times of IAUUA" using His own name. He even repeats a very possessive "these are my appointed times".

In these quotations, the identical words indicating holy convocation and no work are underlined. I cross out the references to the animal sacrificial system, completed by the Savior and no longer practiced.

These are the words of God recorded by Moses. This is what identifies a Sabbath, a day of rest with God.

These are the weekly and yearly events on the Biblical Calendar. The equivalent Gregorian Calendar date for the year 2008 is noted for the yearly Sabbaths. The Gregorian calendar date changes every year. The date on the Sacred Calendar does not change. I am not using names but numbers for the months of the Sacred Calendar in keeping with the Biblical example.

## Weekly Sabbath

First, God proclaims his weekly appointed time, to meet with His children.

**<sup>3</sup> Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.**  
Leviticus 23:3

The weekly Sabbath is a memorial of God's creation of the world. The sacred yearly Sabbaths are memorials of major events in the Biblical Calendar and prophetic dates for fulfillment of past and future signs. I believe this will be especially true at the end of time. I expect each of the yearly Sabbaths may mark a special event at the Second Coming of the Messiah.

**<sup>4</sup> These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.**  
Leviticus 23:4

## The Yearly Sabbaths

After proclaiming the weekly appointed time, God continues with the yearly appointed times. Some of these special times are not observed as Sabbaths.

### 01-14 Passover Eve (Not a Sabbath)

Jewish Calendar: Erev Pesach

Gregorian Calendar: March 22, 2008

**<sup>5</sup> In the fourteenth day of the first month at even is the LORD's passover.**

Leviticus 23:5

**<sup>14</sup> And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.**

Exodus 12:14

While the Day of Passover Eve is not a yearly Sabbath, it is a day of memorial remembrance and is the ideal time for a rehearsal of the Last Supper. It is important to note, the Jewish name literally means Passover Eve. The former animal sacrifices and the crucifixion occurred in the evening just before the yearly Sabbath was to begin. I usually use the term Unleavened Bread instead of Passover because there is confusion about the difference between Passover Day, which is the 15<sup>th</sup> of the month and Passover Eve, which is the 14<sup>th</sup> of the month.

### 01-15 First Unleavened Bread Sabbath

Jewish Calendar: Pesach I

Gregorian Calendar: March 23, 2008

**<sup>6</sup> And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.**

**<sup>7</sup> In the first day ye shall have an holy convocation: ye shall do no servile work therein.**

Leviticus 23:6-7

In addition to the usual command to observe a holy convocation and no work on the yearly Sabbath, the entire week is to be a time

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of eating bread made without yeast. This is often extended to include most of the day of Passover Eve.

**<sup>18</sup> In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.**

Exodus 12:18

### **01-16 Wave Sheaf (Not a Sabbath)**

Jewish Calendar: Pesach II

Gregorian Calendar: March 24, 2008

**<sup>9</sup> And the LORD spake unto Moses, saying,**

**<sup>10</sup> Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:**

**<sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.**

Leviticus 23:9-11

Wave Sheaf is not a yearly Sabbath but it is identified as one of the appointed times and is a day of special memorial of the resurrection of the Savior.

### **01-21 Second Unleavened Bread Sabbath**

Jewish Calendar: Pesach VII

Gregorian Calendar: March 29, 2008

**<sup>8</sup> in the seventh day is an holy convocation: ye shall do no servile work therein.**

Leviticus 23:8

### **03-06 Pentecost Sabbath**

Jewish Calendar: Shavu'ot

Gregorian Calendar: May 12, 2008

**<sup>15</sup> And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:**

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<sup>16</sup> **Even unto the morrow after the seventh sabbath shall ye number fifty days;**

Leviticus 23:15-16

<sup>21</sup> **And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.**

Leviticus 23:21

The fifty-day count of Pentecost crosses two ends of the month. The day of the month for Pentecost depends on the number of days in those months. In the Biblical Calendar the number of days in a month is not fixed as it is in the popular Jewish calendar, which is based on a fixed formula.

While the usual monthly progression is an alternation of 29 days and 30 days, this is not always the case. When the moon is moving faster at perigee there can be three months in a row with 29 days. When the moon is moving slower at apogee there can be two months in a row with 30 days. For this reason, Pentecost usually falls on the sixth day of the third month but it can fall on the fifth day.

### 07-01 Trumpets Sabbath

Jewish Calendar: Rosh Hashanah

Gregorian Calendar: September 1, 2008

<sup>24</sup> **In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.**

<sup>25</sup> **Ye shall do no servile work therein:**

Leviticus 23:24-25

### 07-10 Atonement Sabbath

Jewish Calendar: Yom Kippur

Gregorian Calendar: September 10, 2008

<sup>27</sup> **Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and ~~offer an offering made by fire unto the LORD.~~**

<sup>28</sup> **And ye shall do no work in that same day: for it is a day of**

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atonement, to make an atonement for you before the LORD your God.

Leviticus 23:27-28

The added observance of the command to "afflict your soul" is understood to mean a time of soul-searching, and repentance. This is often practiced as fasting.

### 07-15 Tabernacles Sabbath

Jewish Calendar: Sukkot

Gregorian Calendar: September 15, 2008

<sup>34</sup> **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.**

<sup>35</sup> **On the first day shall be an holy convocation: ye shall do no servile work therein.**

Leviticus 23:34-35

### 07-22 Last Day Sabbath

Jewish Calendar: Shemini Atzeret

Gregorian Calendar: September 22, 2008

<sup>36</sup> **On the eighth day shall be an holy convocation unto you; ~~and ye shall offer an offering made by fire unto the LORD~~: it is a solemn assembly; and ye shall do no servile work therein.**

Leviticus 23:36

## Sabbaths and Feasts

There is a poorly understood difference between the "seven feasts" and the seven yearly Sabbaths. The confusion between the two is compounded by the fact they overlap in meaning, observance, and time. There is a difference between them, which I will explain. If you are a serious student of the Bible, this may seem obvious to you.

The seven feasts are usually listed as:

1. Passover
2. Unleavened Bread
3. Wave Sheaf
4. Pentecost
5. Trumpets

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6. Atonement
7. Tabernacles

The seven yearly Sabbaths are:

1. First Unleavened Bread
2. Second Unleavened Bread
3. Pentecost
4. Trumpets
5. Atonement
6. Tabernacles
7. Last Day

The unique characteristic of the yearly Sabbaths is God commands these are days of holy convocation and no work. This is why I find it clearer to refer to them as yearly Sabbaths rather than feasts. The yearly Sabbaths are primarily observed in the same fashion as the weekly Sabbath. On the weekly Sabbath, we specifically remember the creation of which it is a memorial. On the yearly Sabbaths, we remember the past events for which they are memorials and the future events to which they point.

There are added observances of the feasts beyond remembering the past events for which they are memorials and the future events to which they point. Unleavened Bread is observed by abstaining specifically from bread made with yeast and in general anything, which is a product of fermentation. Trumpets Sabbath is a time of rejoicing, literally "shouting" or the blowing of trumpets. Atonement is a time of soul searching or fasting. Tabernacles Sabbath was celebrated as a week of living in a temporary booth.

As I mentioned previously, words have specific associations and need to be chosen carefully for maximum understanding. This is complicated by the fact different people have different associations and understanding. In general, I focus on what I believe will be the basic associations and understandings of those who have studied the Three Angel's Messages.

The term "feast-keeper" is likely to be associated with observances based on Jewish tradition. The correct motivation is to follow God's law. While much of Jewish tradition is based on God's law, there is much, which is not. Since Adventists have a clear understanding of the seventh-day weekly Sabbath, it is more readily

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understood to refer to observing the "yearly Sabbaths". This is a completely correct description, which is not misleading in any way.

## Yearly Sabbath Defined

I use the term "yearly Sabbath" because not only are they observed the same as the weekly Sabbath but also most of the yearly Sabbaths are specifically described with the exact word Sabbath. These quotes highlight the Hebrew words for Sabbath from *Strong's Concise Hebrew Dictionary*.

### 1. Sabbath

- a. sabbath
- b. day of atonement
- c. sabbath year
- d. week
- e. produce (in sabbath year)

*Strong's Concise Hebrew Dictionary* #07676

This Hebrew word is translated Sabbath or is translated as "rest" when used as a superlative of the Sabbath. A deeper study of this word may find some special significance to its use.

### 1. Sabbath observance, sabbatism

- a. of weekly sabbath
- b. day of atonement
- c. sabbatical year
- d. of Feast of Trumpets
- e. of the 1st and last days of the Feast of Tabernacles

*Strong's Concise Hebrew Dictionary* #07677

## Weekly

<sup>3</sup> **Six days shall work be done: but the seventh day is the sabbath [7676] of rest [7677], an holy convocation; ye shall do no work therein: it is the sabbath [7676] of the LORD in all your dwellings.**

Leviticus 23:3

## Unleavened Bread

<sup>11</sup> **And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath [7677] the priest shall**



wave it.

Leviticus 23:11

### Trumpets

<sup>24</sup> **Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath [7677], a memorial of blowing of trumpets, an holy convocation.**

Leviticus 23:24

### Atonement

<sup>32</sup> **It shall be unto you a sabbath [7676] of rest [7677], and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath [7676].**

Leviticus 23:32

### Tabernacles/Last Day

<sup>39</sup> **Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath [7677], and on the eighth day shall be a sabbath [7677].**

Leviticus 23:39

There are a couple of observances (Passover Eve, Wave Sheaf) associated more with feast keeping than with the yearly Sabbaths. These are easier to add to an explanation of beliefs than to try to remove assumptions likely to be incorrect. The most dangerous and damaging of the mistaken assumptions is "feast-keepers" are interested in the restoration of the animal sacrifices or the importance of rebuilding the earthly Jerusalem temple in Israel.

A true student of the Bible recognizes the end of animal sacrificial practice and the transfer of focus back to the heavenly temple. The corrupt idea of resuming animal sacrifices in a rebuilt earthly temple is a crossover from Messianic thinking, which is still deeply bound, in Jewish tradition.

It is true some modern believers of the Third Elijah Message are led astray by these ideas. This sometimes occurs when they find rejection among those who follow only part of God's Law. Some turn to Messianic groups who share a belief in all of God's Law.

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They do not recognize the danger of not rejecting Jewish tradition, which results in accepting apostate Jewish ideas after having rejected apostate Roman Catholic ideas.

This is sometimes called, in a humorous way, "Jumping out of the frying pan into the fire". Unfortunately, it is profoundly serious when our only desire is to practice obedience to God's Law based only on the Bible record.

# The Spring Sabbaths

The Biblical Calendar has two clusters of yearly Sabbath observance. The first cluster occurs in spring and is centered on the Feast of Unleavened Bread (Passover) and Pentecost. The second cluster is six months later in the fall and is centered on the Feast of Tabernacles.

The Calendar begins in the spring as opposed to the apostate Catholic Calendar, which begins in winter. Two of the spring holy days are in the first month of the Calendar with a third in the third month.

The holy days of the Calendar have many symbolic applications some of which are based on agricultural concepts. These symbolisms are linked to three specific harvest periods. The first period is the early spring harvest of the barley. This crop, which is planted in fall, matures quickly in early spring. The second is the late spring harvest of the winter wheat. This crop, which is also planted in fall, matures about 50 days later than the barley. The third period is the early fall harvest of the fruit and the corn, which is planted in the spring.

The spring holyday season is a time of remembering the major events of the Exodus, the Savior's sacrifice, and looking forward to the major events, which will soon transpire at the end of this age. It is important to note God was very specific to have prophetic fulfillments on Passover, the first Unleavened Bread Sabbath, and Pentecost Sabbath at the Exodus and the first advent. There were probably other events, which occurred on the yearly Sabbaths, but were not explicitly noted.

There will certainly be fulfillments at the Second Advent. I always get a bit excited when the holyday season comes. I am certain in the last year or so before His Second Advent there will be major prophetic fulfillments on His holydays. You just never know when things will start happening. When I look at world events and changes occurring in the churches, I cannot help but think it will not be long now.

I suspect there will be great signs or fulfillments in the last days, which will occur on the yearly Sabbaths. These will confirm the

## God's Sacred Calendar

correct dates. This chapter reviews the specific memorials, fulfillments, observances, and meanings of the spring sabbaths.

### National Convocation

In Exodus 23, we find a parallel passage to Leviticus 23, which mentions a summary of the Sabbath Year, the weekly Sabbath, and the yearly Sabbaths.

**<sup>10</sup> And six years thou shalt sow thy land, and shalt gather in the fruits thereof:**

**<sup>11</sup> But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.**

**<sup>12</sup> Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.**

**<sup>13</sup> And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.**

**<sup>14</sup> Three times thou shalt keep a feast unto me in the year.**

**<sup>15</sup> Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)**

**<sup>16</sup> And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.**

**<sup>17</sup> Three times in the year all thy males shall appear before the Lord GOD.**

Exodus 23:10-17

We also find an interesting specification, which requires special notice. The entire nation of Israel was required to assemble at the temple in Jerusalem for the three main feast periods. This is also mentioned in Deuteronomy.

**<sup>16</sup> Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast**

## **The Spring Sabbaths**

**of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:** Deuteronomy 16:16

Israel received a unique and special promise. Their land would be safe when they were all assembled in Jerusalem. Imagine the danger of conquest by enemy nations who would know the land was unguarded.

<sup>23</sup> **Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.**

<sup>24</sup> **For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.**

Exodus 34:23-24

### **Regional Convocations**

How do we apply these words today? The secular nation of Israel is not the primary focus of God's spiritual people at this time. After the animal sacrifices were completed, the primary focus has been removed from earthly Jerusalem and the temporary earthly copy of the temple. The primary focus has been returned to the true temple in heaven and the New Jerusalem.

<sup>21</sup> **Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

<sup>22</sup> **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

<sup>23</sup> **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

<sup>24</sup> **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

John 4:21-24

We no longer look to an earthly High Priest and earthly temple ceremonies. The Messiah is now our High Priest. The Messiah continues the function of the High Priest in the heavenly sanctuary.

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<sup>14</sup> **Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.**

Hebrews 4:14

We also see the focus of God is not exclusively on the Jewish people at this time. The focus is on the true children of Israel, the true children of Abraham, who practice the true faith.

<sup>7</sup> **Know ye therefore that they which are of faith, the same are the children of Abraham.**

Galatians 3:7

<sup>29</sup> **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

Galatians 3:29

We must not forget the natural children of Israel, though they lost their special status by unbelief, can still return from unbelief.

<sup>23</sup> **And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.**

<sup>24</sup> **For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?**

Romans 11:23

I believe we can also find guidance in these words, which are specific to the observance of living in booths during Tabernacles. Only those born or living in Israel were instructed to perform this observance.

<sup>42</sup> **Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:**

Leviticus 23:42

Nevertheless, it is proper and necessary to have regional convocations (camp meetings) where the true children of Israel gather to strengthen the bonds of unity, to worship, learn, and grow together.

### Camp Meetings

Consider these eerily prophetic admonitions from someone who did not fully understand the details of the Third Elijah message.

**"Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor." {RH, November 17, 1885 par. 14}**

**"The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and come up to the feast of tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the camp-meeting to be held at Melbourne, is that we desire the people of that vicinity to become acquainted with our doctrines and works. We want them to know what we are, and what we believe. Let every one pray, and make God his trust. Those who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the camp-meeting, even though you have to make a sacrifice to do so, and the Lord will bless your efforts to honour his cause and advance his work." {BEcho, December 8, 1893 par. 5}**

**"We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day**

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Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this occasion represent the believing rank and file the very best that we possibly can? Will our brethren not come up to the feast of tabernacles? How zealously should everyone guard the way that leads to the city of God! If we treat the work as an indifferent matter, and the army of the Lord is not on the ground to represent the cause and work in New Zealand, God will not be pleased with your neglect. Will you plead excuses, and at such a time?" {11MR 9.1}

The denomination has a long tradition of camp meetings. These are usually in the summer, sometimes near Pentecost, but not in the spring and fall at the "appointed time" according to the Biblical Calendar. Current social customs with its demands of work and school make it difficult to follow completely this observance. God will bless our desire and effort to observe what He specifies.

## Passover Eve

The Passover Eve is powerful time of memorial celebration because of the major fulfillments of this appointed time. While the Day of Passover Eve is not a yearly Sabbath, it is a day of memorial remembrance and observance.

It is important to note there is possibly a mistaken understanding of the word Passover. Many modern Jewish sources use the name Erev Pesach, which literally means Passover Eve. Therefore, it appears Passover refers more to the yearly Sabbath, which follows than the traditional understanding of the word Passover as a separate day. It is often used to refer to the whole week of Unleavened Bread.

I suspect the week of Unleavened Bread is more accurately referred to as Passover. I will sometimes use the term Unleavened Bread rather than Passover to avoid confusion about the term. There were some events and observances, which occurred in the evening hours preceding the sunset, which starts the first Passover Sabbath.

## Exodus Fulfillment

The first record of a specific fulfillment and memorial of the Spring Holy Days occurred at the Passover when the children of Israel left Egypt.



## **The Spring Sabbaths**

**<sup>14</sup> And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.**

Exodus 12:14

The word Passover has a specific meaning referring to the destroying angel, which passed over the land of Egypt. The firstborn of man and animal of those households, which did not declare their faith in God, was killed. Those who were spared declared their faith by displaying the blood of a sacrificial lamb spread on the doorposts.

I believe it is possible to see a dual meaning in the word Passover being applied to the sun, which was passing over the equator at approximately the same time. The passing of the sun over the equator is called the spring equinox. Equinox is the astronomical signal of spring and the first yearly Sabbath. The first fourteenth day of a month occurring on or after the equinox is Passover Eve. The event, which is signaled by the equinox, is the first Yearly Sabbath.

**<sup>5</sup> In the fourteenth day of the first month at even is the LORD's passover.**

Leviticus 23:5

The preparation and sacrifice of the Passover lamb was to occur in the evening just before the first yearly Sabbath of Unleavened Bread, which follows shortly after the astronomical signal of the equinox.

### **Crucifixion Fulfillment**

The second specific fulfillment and memorial of Passover Eve occurred at the crucifixion, which was also in the evening just before the yearly Sabbath was to begin.

**<sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.**

**<sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst.**

**<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**

Luke 23:44-46

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Passover Eve is the ideal time for a memorial rehearsal of the Last Supper. The original event occurred on the day before because the Savior would already be on the cross at the appointed time for the Passover Eve meal.

**<sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

Luke 22:15

### Future Fulfillment

We do not yet know what future fulfillment may occur at the Second Coming or what fulfillments may occur in heaven. We do know for sure, there is a fulfillment in heaven.

**<sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

**<sup>16</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**

Luke 22:15-16

When we think of Passover meaning the entire week, I suspect we can anticipate events, which parallel the fulfillment leading to Pentecost. This will be a time of final preparation and cleansing sin from our lives before the sealing of the outpouring of the Holy Spirit at Pentecost.

## Unleavened Bread

According to my understanding of the scriptures, it appears nothing fermented or made with leaven was to be eaten in this week. Leaven (yeast) and anything fermented or spoiled was to be removed from the house.

**<sup>15</sup> Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven [7603] out of your houses: for whosoever eateth leavened bread [2557] from the first day until the seventh day, that soul shall be cut off from Israel.**

Exodus 12:15

I believe it is important to note these words from the *Strong's Concise Hebrew Dictionary*.

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**H2556 to be leavened, be sour**

**H2557 leavened bread**

**H2558 vinegar**

*Strong's Concise Hebrew Dictionary H2557*

All are identical in Hebrew except for vowel points, which did not exist, in the original scripture. This means the words are very closely related, if not identical. This is one of the reasons this statute can be applied to anything fermented.

We certainly recognize the cup of the Passover (Communion) must hold pure unfermented grape juice. It is a tragic apostasy of the Jewish people and the Catholic Church to use fermented wine for this observance. It is especially sad for the Catholic Church to represent the pure sinless blood of our pure sinless Savior with fermented wine.

The scripture also states, "ye shall put away leaven out of your houses". Take note of these words from the *Strong's Concise Hebrew Dictionary*.

**H7603 leaven**

**H7604 to remain, be left over, be left behind**

*Strong's Concise Hebrew Dictionary H7603*

These words are also identical except for vowel points. This statute can be associated with any culture for "leavening" or fermentation of any type.

Modern Orthodox Jews use the technical definition of Chametz [H2557] to include anything made from the five major grains wheat, rye, barley, oats and spelt (some groups include rice, corn, peanuts, and legumes or beans) which has not been completely cooked within 18 minutes after coming into contact with water. Longer than this and technically they have begun to ferment.

Do not forget, Jews have long had an unhealthy obsession with adding excessive details to the observance of God's Law. I provide this information only as background. I am not in any way suggesting a guideline to follow.

### Unleavened Bread Fulfillment

The first Sabbath of Unleavened Bread had a fulfillment with the resting of our perfect Savior in the grave. My understanding at this

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point does not find any clear record of any other memorials or future fulfillments for these two yearly Sabbaths. The patterns we observe God uses in most other cases indicate there must be something more associated with these two yearly Sabbaths.

The entire week of Unleavened Bread can be considered the "Passover" week. Therefore, the fulfillments of Passover Eve can be considered as associated at least with the first Sabbath of Unleavened Bread. The destroying angel of the Exodus fulfillment came at night, which was the yearly Sabbath.

I cannot help but wonder what the associations are for the second yearly Sabbath of Unleavened Bread. I suspect deeper study of the Bible, revelation of the Holy Spirit, or events of the future will reveal more.

The leaven symbolically represents sin. Getting rid of the leaven is not easy and represents the difficulty of getting rid of the sin in our lives while we still live in a world filled with sin. I cannot help but wonder if this is symbolic of a special work, which must be done at the end of time to clear sin from our lives in preparation for the sealing of the 144,000 and those who are the remnant at the end of time.

## Wave Sheaf

Wave Sheaf is not a yearly Sabbath but it is a special symbolic memorial day of the resurrection of the Savior. This day is also called the Feast of Firstfruits. You will see this term many times in the Bible with some different applications. This concept was particularly noted by Paul in the New Testament.

<sup>20</sup> **But now is Christ risen from the dead, and become the firstfruits of them that slept.**

<sup>21</sup> **For since by man came death, by man came also the resurrection of the dead.**

<sup>22</sup> **For as in Adam all die, even so in Christ shall all be made alive.**

<sup>23</sup> **But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.**

I Corinthians 15:20-23

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The Feast of Wave Sheaf has a special value since it completely clarifies and refutes the speculations and teachings of those who try to say the Messiah was sacrificed on a day other than on the sixth day of the week at the ninth hour (Friday at 3 PM). The Wave Sheaf represents the Resurrection. The Passover Eve represents the sacrifice.

God's calendar preserves with accuracy and simplicity the exact relationship of these days. Passover Eve on the 14th day of the month is followed by the yearly Sabbath on the 15th day of the month. Wave Sheaf is the day after the yearly Sabbath.

The fulfillment of Wave Sheaf with the resurrection of the Messiah is clearly recognized as being on the first day of the week. This is uniformly recognized in all four gospels.

**<sup>28</sup> In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**

Matthew 28:1

**<sup>2</sup> And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.**

Mark 16:2

**<sup>1</sup> Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.**

Luke 24:1

**<sup>1</sup> The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.**

John 20:1

There is an error being taught by some, which says Wave Sheaf is the day after the weekly Sabbath and not the yearly Sabbath. Therefore, this apostasy says Wave Sheaf is always on the first day of the week, as it was in the year the Messiah was resurrected. This is easy to recognize as part of the Catholic apostasy to confer special recognition on Sunday. This is a part of the Easter Apostasy discussed in detail later.

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The Bible is its own witness. The context of the Sabbath being spoken about is the yearly Sabbath. This witness is also confirmed by Jewish understanding of the Bible and traditional practice. The Karaites are a confused branch of Judaism, which support Wave Sheaf/Resurrection Sunday and other questionable beliefs. This apostate teaching also comes from those who are not firm in their understanding and belief in the Bible and are leaning to accepting the Catholic tradition. This problem is often noticed among apostate Sunday-keeping Messianic believers and those following their influence.

## Pentecost

Pentecost is the last of the Spring Sacred Holydays. In a sense, it is a bridge between the Spring Sacred Holydays and the Fall Sacred Holydays. It is possibly the most exciting because it is filled with anticipation of the future hope for the great outpouring of the Holy Spirit in light and power.

The term Pentecost is a Greek word, which appears only in the New Testament and simply means fifty count or fiftieth day. The word day is only implied. It is also called the Feast of Weeks because of the count of seven weeks.

Let us start with a review of some of the statutes specifying its observance. It is mentioned as one of the three feast periods when all males were to appear before God in Jerusalem. Here it is called the feast of harvest.

<sup>14</sup> **Three times thou shalt keep a feast unto me in the year.**

<sup>15</sup> **Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)**

<sup>16</sup> **And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.**

<sup>17</sup> **Three times in the year all thy males shall appear before the Lord GOD.**

Exodus 23:14-17

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Here it is called the feast of weeks and again mentions the "firstfruits".

**<sup>1</sup> And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.**

Exodus 34:22

It is interesting to note the seven weeks and fifty-day count is a symbolic parallel to the seventh of seven years and the fifty-year count for the jubilee.

**<sup>1</sup> Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.**

Leviticus 23:16

### Sinai Fulfillment

These fascinating events of the Old Testament are not well recognized as being a fulfillment of Pentecost. It is possibly because of the changing length of the month the holyday fell on the third day instead of the fifth or sixth day of the third month. There may also have been an intervening day or two before God spoke the Law in the next chapter.

**<sup>1</sup> In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.**

**<sup>11</sup> And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.**

**<sup>16</sup> And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.**

Exodus 19:1, 11, 16

### First Coming Fulfillment

The events of the New Testament are the most well-known of the fulfillments of this holyday.

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<sup>1</sup> And when the day of Pentecost was fully come, they were all with one accord in one place.

<sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

<sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Act 2:1-4

### Second Coming Fulfillment

The Latter Rain is expected to fall as it did for the disciples and have a peak at Pentecost. I believe the Fourth Angel's Message is directly tied to the Latter Rain.

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Revelation 18:1

It is fascinating to compare these fulfillments with one of Ellen's earliest visions of a possible Pentecost fulfillment we hope and expect to see very soon.

**"... we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai. By this time the 144,000 were all sealed and perfectly united..."** {DS, January 24, 1846 par. 1}

From this it appears the outpouring of the Holy Spirit is the time of the sealing of the 144,000 (see Revelation 7:2-4) which are therefore also the firstfruits (see Leviticus 23:17) of the final harvest as the Messiah was the firstfruits (see Leviticus 23:10) of the spring harvest. Surely, this will be a Pentecost fulfillment. It will occur on the holyday God has proclaimed to be observed.

I also believe the outpouring of the Holy Spirit means being filled by Him to preach the gospel more fully just before the end. The



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144,000 are only the "first fruits" and Revelation is quite clear there is more than this. The first sealing occurs before the tribulation.

**<sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**

**<sup>4</sup> And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.**

Revelation 7:3-4

Revelation first describes the sealing of the 144,000 firstfruits but after this, a large multitude is described.

**<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; Revelation 7:9**

The multitude is clearly identified as coming out of the great tribulation.

**<sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?**

**<sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**

Revelation 7:13-14

The tribulation is described to occur after the 144,000 are sealed. Then there is a great multitude, which went through great tribulation. Therefore, there are more than the 144,000, which are sealed and saved. Ezekiel 9:4-6, I Peter 4:17, and other verses also make clear there is a separate judgment (sealing) which occurs for the church and for the rest of the world. Those who are in the church and had the opportunity to know and understand the truth will be sealed (some to righteousness, some to destruction) first and then the rest of the world receives its final chance.

Ellen makes an interesting observation about the nation of Israel, which appears to relate to Pentecost. She uses the term Jews, which is applied to many people of many different beliefs. I believe it

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would be more correct to refer to the nation born in a day as Israelites.

**"There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen, "First the blade, then the ear, then the full corn in the ear" (Mark 4:28). The predictions of prophecy will be fulfilled. The day of the Lord will come suddenly, unexpectedly, and men are asleep. Read Matt. 10:16, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Ms--75, 1905. ("Building the Waste Places," May, 1905.) {MR760 14.4}**

The nation born in a day has some interesting symbolism. I believe the day is Pentecost. The first Pentecost at Sinai saw the first birth of the nation of Israel who committed themselves to following the Law of God. The second Pentecost saw the birth of the nation of Israel, which added Gentiles who followed the true spiritual ancestry of the Israelites. The coming Pentecost will be the birth of the 144,000 who will be the renewed nation of Israel which will go on to draw in others to the church in the final time of sealing just before God returns.

### Pentecost and Holy Spirit Apostasy

The meaning of Pentecost and the actions of the Holy Spirit have been greatly misrepresented.

Satan creates a deadly counterfeit by appealing to emotions and feelings to create a religious experience. Many times, I have seen people who attempt to stimulate physical demonstrations, appeal to feelings, and inflame emotion and passion to create a religious experience. Sometimes these things create an illusion of religious fervor. This is seen particularly among those groups called Pentecostals.

True religious fervor results from embracing truth and following principle. The Holy Spirit fills the heart of those who are following

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God in truth. It is a different spirit, which fills the heart because of appeals to feelings before principle. It is a false spirit, which talks of love for God separate from obedience to His will.

<sup>15</sup> **If ye love me, keep my commandments.**

<sup>21</sup> **He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.**

<sup>23</sup> **Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

John 14:15, 21, 23

The true benefit from the outpouring of the Holy Spirit comes in an experience based on principle and truth, which includes the observance of God's Holy Days. We fervently pray Pentecost will soon be the time for the outpouring of the "Latter Rain". We are encouraged to be patient.

<sup>7</sup> **Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.**

<sup>8</sup> **Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.**

James 5:7-8

We are also encouraged to ask for the rain at the proper time.

<sup>1</sup> **Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.**

Zechariah 10:1

We are promised it will come with many wondrous signs.

<sup>23</sup> **Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.**

<sup>24</sup> **And the floors shall be full of wheat, and the fats shall overflow with wine and oil.**

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<sup>25</sup> And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

<sup>26</sup> And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

<sup>27</sup> And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

<sup>28</sup> And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

<sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

<sup>30</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

<sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

<sup>32</sup> And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Joel 2:23-32

The outpouring may have already begun. The essence of the rain is described as doctrine. New understanding of old doctrine has already begun and continues in greater and increasing force.

<sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Deuteronomy 32:2

The symbolism of the rain as doctrine continues with the grass as people.

<sup>6</sup> The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

<sup>7</sup> The grass withereth, the flower fadeth: because the spirit of

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**the LORD bloweth upon it: surely the people is grass.**

Isaiah 40:6-7

Ellen described the latter rain as receiving light and following it while others do not even see it.

Pray for the Latter Rain

REVIEW AND HERALD, MARCH 2, 1897

**"Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."** {RH, March 2, 1897 par. 4}

## Easter/Pentecost Apostasy

There is a deception of Satan, promoted by the Catholic Church, concerning the Sabbath mentioned in Leviticus 23:11. The deception says it is the weekly Sabbath and not the yearly Sabbath. This would place the Wave Sheaf as always on a Sunday. This ignores the context, which describes yearly Sabbaths and denies the place of the yearly Sabbaths as equal and complimentary to the weekly Sabbath.

It is sad when Easter observances are held in many of our churches. Churches often observe Communion intended to coincide with the Catholic observance of Easter. It is highly proper these observances often coincide with Passover. The Communion was linked to the Passover by the Messiah. It is quite certain the churches do not intend it this way.

It is no surprise the coincidence of observing a Communion associated with Easter falls on a Passover. Easter, in its original apostate conception, was designed to fall on the Sunday after Passover Eve. You may refer to the SDA Bible Commentary and Catholic Doctrine to verify this fact. The intent was to attract pagans to an observance on Sunday with a "Christian" association. This same observance was a way believers could move away from association with Jewish observance of God's Law as He specified. This was met with great resistance as documented in the alphabetical section "Easter Controversy" from the SDA Bible Student's Source

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Book which is also known as Volume 9 of The Seventh-day Adventist Bible Commentary.

The corruption of exalting Easter Sunday also corrupts the observance of Pentecost to be on a Sunday. I believe the Bible is its own witness, which is correct and consistent. I believe the apparent inconsistency of Leviticus 23:15 is resolved by understanding there are seven Sabbath periods, or seven weeks then Pentecost. There are a couple of places in the Bible, which use the word Sabbath to refer to sevens and the seven days of a week. This second witness of the Pentecost in Deuteronomy verifies this understanding.

**<sup>9</sup> Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.** Deuteronomy 16:9

We also have the witness of the Jewish people, which has preserved with accuracy the time of Wave sheaf and Pentecost. I am certain the Holy Spirit will guide us and God will honor our honest observance of our best understanding.

The Karaites are a confused branch of Judaism, which also embraces Pentecost Sunday and other apostate teachings. Some of the Karaite teachings have merit but others do not. Careful study and a deep understanding of the Bible is necessary to divide the truth from the error.

# **The Fall Sabbaths**

The yearly Sabbaths have many meanings and fulfillments. The spring yearly Sabbaths are most associated with events of the First Coming of the Messiah. The fall yearly Sabbaths are most associated with events of the Second Coming. This relationship was recognized by the Millerites and Ellen White even with a limited understanding of the yearly Sabbaths and their practice.

**"The slaying of the passover lamb was a shadow of the death of Christ. Says Paul, "Christ our passover is sacrificed for us." [1 COR. 5:7.] The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all his people, "Christ the first-fruits; afterward they that are Christ's at his coming." [1 COR. 15:23.] Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God." {GC88 399.1}**

**"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as "the Lamb of God, which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, "the first-fruits of them that slept," [1 COR. 15:20.] a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body." [PHIL. 3:21.]" {GC88 399.2}**

**"In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the**

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seventh Jewish month, [LEV. 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22d of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible." {GC88 399.3}

The Millerite lack of understanding of the Calendar caused them to select the wrong date for Atonement on the Gregorian Calendar. They were probably misled by Jewish advisers. Nevertheless, they correctly understood the time on the Biblical Calendar, the meaning, and the purpose of the day. The failure to understand an astronomical detail of the Calendar is no excuse to dismiss the rest of their understanding.

The Fall Holydays are a time of great excitement because one year very soon I believe they will be the time of prophetic fulfillments for the end of the reign of sin and the start of eternity living without sin and its terrible results.

## Trumpets

The Feast of Trumpets does not have a clearly identified fulfillment in the past. There were many events, which occurred on Trumpets, but nothing clearly identified of the type of magnitude as has been observed for the Spring Sabbaths.

The first day of the seventh month is mentioned at the rebuilding of the temple after the captivity (See Ezra 3:6). Nehemiah describes the reading of the law on the first day of the seventh month (See Nehemiah 8:2). The Bible describes Trumpets as a time of blowing the trumpets or more literally "shouting".

<sup>1</sup> **And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.** Numbers 29:1



## **The Fall Sabbaths**

Trumpets Sabbath is the concept of an alarm, an awakening, a great announcement, and a warning. I am reminded of this text when considering Trumpets Sabbath.

**<sup>17</sup> Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.**

**<sup>18</sup> When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.**

**<sup>19</sup> Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.**

**<sup>20</sup> Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.**

**<sup>21</sup> Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.**  
Ezekiel 3:17-21

I believe one year very, very soon, there will be a prophetic fulfillment on Trumpets Sabbath, which may be something similar to the description in these quotes from Ellen White. Part of these events sounds like Pentecost and the outpouring of the Holy Spirit but the concept of a loud sound is a bit like the concept of Trumpets Sabbath.

**"... we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake..." {DS, January 24, 1846 par. 1} Ellen G. White, The Day-Star January 24, 1846**

**"... there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The**

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mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image." {EW 34.1}

Ellen G. White, Early Writings (1882), Experience and Views

## Atonement

The Day of Atonement is the day God commands we should search our hearts, afflict our souls, fast, and pray. It is an apostasy to make the first day of the year have this significance. This day was recognized by the Millerites as having the most significant fulfillment at the end of time. This day may be the final sealing of the righteous of the world.

**<sup>7</sup> And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: Numbers 29:7**

The entire chapter of this next scripture is valuable reading and study on an Atonement Sabbath because it describes the rituals and meanings of the Atonement Sabbath for the cleansing of sin and the scapegoat. This ritual sounds like a symbol of the destruction of Satan and sin after the millennium. Surely it will occur on the day which God commanded a rehearsal of the symbolism.

**<sup>29</sup> And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict**

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**your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:**

<sup>30</sup> **For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**

<sup>31</sup> **It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.** Leviticus 16:29-31

Here the typical words "holy convocation" and "no work" show the proper observance of all weekly and yearly Sabbaths. Atonement Sabbath has something more, "ye shall afflict your souls". The primary interpretation of this command is to fast. This was mentioned even in the New Testament.

<sup>9</sup> **Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,**  
Acts 27:9

Fasting from food and drink is a healthy act of self-denial of pleasure, which can be so easily over-indulged for the gratification of lust and appetite. This is a valuable act of healthy self-discipline, which is medically safe and has well known benefits.

Some practice the exclusion of even water during a fast. This does not make any sense to me. Water is not a pleasure, which can be over-indulged for the gratification of lust and appetite. The opposite is true. Water is vital to health. Abstaining from water is not self-denial and self-discipline but rather self-destructive. It reminds me of the practice of self-flagellation and other mortifications (self-destructions) of the soul practiced by some in the Catholic Church in some regions.

It is true God can sustain us if there is a need to go without water. The first question in my mind is, are we tempting God if we abstain from water for supposed religious reasons, which are our own traditional devising.

<sup>16</sup> **Ye shall not tempt the LORD your God, as ye tempted him in Massah.** Deuteronomy 6:16

It is important to note there are special warnings for those who do not observe the fast "he shall be cut off from among his people".

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Those who do not abstain from work "the same soul will I destroy from among his people".

Atonement Sabbath is expected to be the day of the close of probation for the world. All will have made their final choice for good or evil. I suspect anyone who does not observe Atonement Sabbath by then will be "cut off from among his people" and "the same soul will I destroy".

Another valuable Atonement Sabbath activity would be to look up the Hebrew word for "afflict" (#H6031) in *Strong's Concise Hebrew Dictionary* and meditate on its application.

There are other valuable lessons and disciplines associated with the word. Humbleness and self-examination are also valuable practices. These practices receive special mention from Paul.

**<sup>5</sup> Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? II Corinthians 13:5**

## Tabernacles

The Feast of Tabernacles is the Jewish Hag ha Sukkoth or the Feast of Booths. The feast was also called Hag ha Asif (Feast of Ingathering). It is valuable to notice the dedication of the temple which Solomon built was the Feast of Tabernacles which God commanded as a time of national gathering in the seventh month (See I Kings 8:2, II Chronicles 5:3, II Chronicles 7:10).

**"The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner."**

Ellen G. White, *Patriarchs and Prophets*, Chapter 52, The Annual Feasts, page 541

The Feast of Booths was a time of living in temporary shelters. This was a symbol of having no earthly home. This may be the time of the rapture. The seven days of the Feast of Tabernacles may be spent in transit to heaven. Ellen White makes an interesting

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statement from one of her visions, which has a compelling relationship to the seven days of Tabernacles.

**"We all entered the cloud together, and were 7 days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads."** {DS, January 24, 1846 par. 1} Ellen G. White, *The Day-Star*

Tabernacles had added observances beside the typical Sabbath rest and the call for a holy convocation. There was a special observance identified as specifically for those who are born Israelites. They would live in booths for the seven days of the feast. This can be recognized as the traditional basis for the concept of camp meeting.

<sup>40</sup> **And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.**

<sup>41</sup> **And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.**

<sup>42</sup> **Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:**

<sup>43</sup> **That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.**

Leviticus 23:40

It is prescient to notice Ellen White saw something of the importance of the Feast of Tabernacles as a time of gathering.

**"Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people."** {RH, November 17, 1885 par. 14}

**"We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this**

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occasion represent the believing rank and file the very best that we possibly can? Will our brethren not come up to the feast of tabernacles?--Letter 8a, 1893. (Written October 31, 1893, at Gisborne, New Zealand.)" {11MR 9.1}

**"The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and come up to the feast of tabernacles?"** {BEcho, December 8, 1893 par. 5}

Ellen equated the Feast of Tabernacles with a camp meeting. She did not see the importance of the date specified in Leviticus.

This building of branches into booths is a puzzling observance. The spiritual significance and lesson have some apparent interpretations but you wonder what is really behind it when you look at it in depth.

It is important to reflect on why this observance was only for those born in Israel. I cannot help but wondering whether this only means it is an observance, which those not born in Israel do not practice. Limiting the requirement to those in Israel has significance for when the religion became worldwide to avoid major disruption for those in other parts of the world. Is there some other significance?

It is also important to note God ties this observance to the 40 years in the wilderness. This was a time of wandering prior to entering the Promised Land. There is a compelling parallel to our wandering prior to entering heaven.

## Last Day - Shemini Atzeret

This holy day is considered an extension of the Feast of Tabernacles. I refer to this yearly Sabbath as "last day" Sabbath because of the reference below:

<sup>37</sup> **In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.** John 7:37

In Jewish terminology, this Sabbath is called Shemini (*Strong's Concise Hebrew Dictionary* H8066) Atzereth (*Strong's Concise Hebrew Dictionary* H6116). (There are probably as many different ways to spell Jewish names in English, as there are Jewish

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communities around the world.) This phrase is translated as Eighth Assembly.

<sup>35</sup> **On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein:** Numbers 29:35

It is interesting to note the word *atsereth* (*Strong's Concise Hebrew Dictionary* H6116 - assembly) appears eleven times in the Old Testament. Ten of those times, my study concludes it refers either directly or indirectly to Last Day Sabbath. It would be a valuable Last Day Sabbath study for you to investigate this yourself using your favorite Hebrew word study tool.

The only other use of the word is once to refer to the second Unleavened Bread Sabbath. I find this fascinating because the meanings of these two Sabbaths are the most mysterious and unclear to me. Yes, I have heard a lot of scholarly presentation, speculation, and conjecture. The other yearly Sabbaths have concrete fulfillments and interpretations. The meaning and purpose of the second Unleavened Bread Sabbath and the Last Day Sabbath seem to remain somewhat tenuous and elusive.

<sup>8</sup> **Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.** Deuteronomy 16:8

There is a thought, which has come into my mind and has been the subject of some prayer and meditation. There is no reason to assume fulfillments of the yearly Sabbaths end at the Second Coming. There may be fulfillments of these things even with the major events to occur at the end of the millennium. There is so much to learn and understand. It is no wonder all God has done in dealing with the problem of sin and supplying salvation will be the subject of much study even in eternity.

Continuing with the subject of Last Day Sabbath are some thoughts I hesitate to share. This is an observation of patterns and interpretations, which has no specific Biblical basis.

The pattern of seven days ending with the Last Day Sabbath has a parallel to Ellen White's vision of the seven-day journey to heaven. Therefore, Last Day Sabbath could be fulfilled when we reach heaven as the marriage supper of the lamb or similar celebration.

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This pattern has a parallel where creation and the re-creation could occur during the seven days of the Feast of Tabernacles with the final fulfillment of Last Day Sabbath as the final celebration of the end of sin when all tears will be wiped away.

Similarly, the Day of Atonement could be the final judgment when Satan is thrown into the lake of fire and the final cleansing of the earth by fire would finish by Tabernacles Sabbath.

Continuing with the observation of patterns and their possible relationship to the yearly Sabbaths, leads in some amazing directions. Many suspect as I do, The Messiah was born on Tabernacles Sabbath. Circumcision was commanded on the eighth day therefore this would have occurred on Last Day Sabbath.

## Thanksgiving

The Thanksgiving holiday celebration is a part of the American law and tradition. The modern children of Abraham (See Galatians 3:7), the end time children of Israel (See Revelation 7:4), have already celebrated their thanksgivings a month or two earlier for over a week during the Feast of Tabernacles in the way God commanded.

The Thanksgiving holiday does not have a strong pagan/pseudo religious background. This is unlike some other holidays, which are clearly of pagan origin and adopted by the Catholic Church. Therefore, the devoted follower of the Lamb can take part in Thanksgiving without dangerous associations.

**<sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.**

Revelation 14:4

Apparently, the word "Thanksgiving" has too much reverence associated with it for this irreverent world. Many refer to the day simply as "Turkey" day. The modern children of Abraham can comfortably socialize on the worldly day of thanksgiving since there are no obvious associated pagan customs. This is unfortunately not the case with the "Christmas" season.



# Christmas

It is with a sad heart I take note every year of the approach of the Christmas season. Stores will have been putting up displays for weeks. The day after Thanksgiving, lights begin appearing on the homes in the neighborhood. The rampant commercialism, the shallow season's greetings, and alcoholic cheer continuing right on through New Year will begin to surround us. The "exchanging" of gifts is such a shallow replacement for true gift giving. There is such a materialistic focus with its "shop til you drop" attitude. I find it all very sickening and always have.

This is all before taking note of the fact it is a Roman Catholic holiday with a pseudo-religious veneer placed over a pagan holiday. Churches make a half-hearted attempt to supply religious teaching of what this is all supposed to be about. The results are more like pageantry and having an enjoyable time.

Now let us note the idolatry of pagan symbols. There is the decorated tree. This travesty invades even SDA churches. I once set a resolve for myself to let anyone know who will stand still long enough to listen, I will not attend church as long as a tree is displayed. There have often been "Christmas" programs in the church during the worship service. I now endure such things in sadness. I am reminded of the experience of Ezekiel in dealing with abominations occurring in the church.

**<sup>11</sup> Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. Ezekiel 5:11**

**<sup>4</sup> And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Ezekiel 9:4**

What is the meaning of the lighted candles? Candles are replaced in modern times by electric lights. You realize don't you December 25th was originally intended to be the date of the winter solstice. This is the yearly equivalent of the New Moon. It is the rebirth of

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the Sun. Modern astronomy tells us the actual winter solstice is closer to December 22.

Where in the scriptures are we to celebrate a birthday? The Jewish people have no birthday holidays for any of the great men of faith. The celebration of birthdays is of a pagan origin also. The parties, gift giving, and all the other trappings look suspiciously familiar to other known pagan customs. What is the religious basis? Where are the spiritual lessons?

This is a time of great testing and temptation. Will we be like Elijah and stand for truth? Will we be like Daniel, Joseph, and the three worthies? Will the blazing furnace of social conformity cause us to worship God in the presence of pagan idolatry?

How can we worship God in honesty and truth while we allow our minds to be clouded with human traditions and pagan concepts? This abomination is so prevalent in our church that to speak against it leads to instant shunning. One year I was asked to take part in the "Christmas" program. I did! I did a reading. I read a statement I had written, which noted the pagan origins of Christmas and redirected attention to God's holidays, the annual Sabbaths. Talk about reverence in church... there was dead silence.

Diatribes over... Soapbox pushed back under the desk... At this point, it is necessary to remind ourselves harsh criticism and condemnation is not a proper response to this situation. I know my blood boils over this issue and it may for some of you. As hard as it may be, we must pray for the guidance of the Holy Spirit to discern proper action and response to these challenges. Raising a ruckus is not proper. Keeping silent is not proper. I can identify these two extremes. Only the loving Holy Spirit of God can help us to discern the middle ground.

I have heard some startling comments from several individuals including Adventist Pastors on the observation of Christmas. I was shocked to hear statements insisting Ellen White supported the observation of Christmas. I immediately investigated this and found many contradictions with what she is claimed to have said.

The most extensive quotes are summarized in the Adventist Home chapter 77, "Christmas". A careful and thoughtful reading of this chapter is very profound. What I read is not a hearty support of Christmas. This comment really sums it up for me.

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**"As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose." {AH 478.1}**

This does not sound like a recommendation of Christmas observance. I hear a lot of reluctance to go along with the world. Every word in the chapter emphasizes steps to make the observance of Christmas as much unlike the world's observance as possible. Other more complete quotes, which take a broad swipe at much about which I have already commented.

**"How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading-matter on present truth, which would prove a savor of life unto life." {RH, December 23, 1890 par. 11}**

**"Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and loving-kindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions." {RH, December 23, 1890 par. 12}**

Notice how unlike the typical "decorated Christmas tree" is what she describes.

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**"We are now nearing the close of another year, and shall we not make these festal days opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is his already, and which he has only intrusted to us till he shall call for it. God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a Christmas tree? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree." {RH, December 11, 1879 par. 15}**

**"The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift. Let your donations be sanctified by prayer, and let the fruit upon this consecrated tree be applied toward removing the debts from our houses of worship at Battle Creek, Mich., and Oakland, Cal." {RH, December 11, 1879 par. 16}**

Will your Christmas be filled with lights, decorations, indulgent feasts, parties, and the exchange of gifts? What gift do you bring and for what purpose in the memory of the baby born in Bethlehem?

## **New Year**

After the travesty of Easter and Christmas celebrations comes the Gregorian Pagan Catholic New Year. Most will take this excuse to party and stay up all night. This is a sad violation of the laws of health.

It is also yet another mockery of the Biblical Calendar. Atonement Sabbath is God's special yearly time for reflection on the past in humility and earnestness.

# The Jubilee / Sabbath Years

The principles of the Biblical Calendar extend far beyond the year to include the Sabbath year and the Jubilee year. The pattern of the seventh day of rest in the week for the weekly Sabbath continues with the seven yearly Sabbath days in a year. This pattern of seven is also the number of weeks between the first yearly Sabbath of Passover and Pentecost. The pattern continues with the seventh year, which is a Sabbath year to the land.

<sup>1</sup> **And the LORD spake unto Moses in mount Sinai, saying,**

<sup>2</sup> **Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.**

<sup>3</sup> **Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;**

<sup>4</sup> **But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.**

<sup>5</sup> **That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.**

<sup>6</sup> **And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,**

<sup>7</sup> **And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.**

Leviticus 25:1-7

There was no explicit command not to work but in an agrarian society, much work was effectively eliminated. Depending on God's providence during this year is a valuable lesson in faith. I suspect much of this time was intended to be devoted to Bible study. "Matthew Henry's Commentary on the Whole Bible" is fascinating reading on this subject.

Continuing God's pattern based on the number seven, the seventh Sabbath year was followed by the added Jubilee year of release and rest to the land.

## **God's Sacred Calendar**

<sup>8</sup> And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

<sup>9</sup> Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

<sup>10</sup> And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

<sup>11</sup> A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

<sup>12</sup> For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

<sup>13</sup> In the year of this jubile ye shall return every man unto his possession.

Leviticus 25:8-13

These patterns of seven lead directly to one of the reasons why I believe in the six thousand years of toil in sin before the seventh millennium of rest.

## **Promises and Warnings**

After these startling and difficult to comprehend statutes comes one of the beautiful statute keeping promises.

<sup>18</sup> Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

<sup>19</sup> And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Leviticus 25:18-19

Those who do not readily understand God's intent are given special detailed explanation. The harvest of one year will feed them for three years.

<sup>20</sup> And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

<sup>21</sup> Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

## **The Jubilee / Sabbath Years**

**<sup>22</sup> And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.**

Leviticus 25:20-22

My understanding is Israel never properly observed the Sabbath year and this triggered this warning.

**<sup>14</sup> But if ye will not hearken unto me, and will not do all these commandments;**

**<sup>15</sup> And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:**

**<sup>16</sup> I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.**

Leviticus 26:14-16

**<sup>33</sup> And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.**

**<sup>34</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.**

**<sup>35</sup> As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.**

Leviticus 26:33-35

This is part of the reason for the Babylonian captivity. There were seventy years of captivity to repay for 490 years of failure to observe God's command.

**<sup>11</sup> And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.**

Jeremiah 25:11

## **Practical Application**

We have only scratched the surface of this fascinating subject. As we dig deeper and deeper into the mysteries of the Biblical

## God's Sacred Calendar

Calendar, we find these subjects of which we know so little. There is so much more we need to understand.

This chapter is really just an introduction to the topic of the Jubilee and the Sabbath years. Deeper research and study are needed. Now we will try to increase our understanding of this subject.

The first thing, which draws our attention, is to wonder how this applies to our daily lives in these modern times. Before you get far on this thought you will also wonder, when are the Jubilees? I am sure it does not surprise you this is a controversial subject.

Just as we cannot tell, only by the scripture, what day of the week is the seventh day or exactly which is the first month of the year or other practical applications of God's calendar and must depend on tradition and the historical record for guidance. We must sort through the conflicting traditional interpretations and teachings to find the truth.

We are encouraged by the promise of the Messiah. The truth is there and God will see to it we know what we need to know.

**<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;**

**<sup>32</sup> And ye shall know the truth, and the truth shall make you free.**

John 8:31-32

We are also encouraged by the Messiah to be diligent seekers of truth.

**<sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**

**<sup>8</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Matthew 7:7-8

The first controverted point is whether the Jubilee is every fifty years or every 49 years. The Sabbath year is every seven years and the Jubilee is the year after the seventh Sabbath year, which is the fiftieth year. The controversy is whether the count of years starts over after the Jubilee or continues through the Jubilee.

The majority view is the Jubilee is every fifty years. I disagree with this. I believe the Bible is clear. The seven-year cycle is stated



## The Jubilee / Sabbath Years

separately. I believe it continues without interruption every year, as does the weekly Sabbath. Therefore, while the Jubilee is the 50th year of the cycle, it occurs every 49 years.

The next thing needed is a reference point. There is more research needed on this topic. A preliminary review indicates the assumption the year the Messiah began His ministry in 27 AD was the Sabbath year before the Jubilee. This message is believed to be the proclamation of the Jubilee.

**<sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

Luke 4:18

There is also a historical note where Josephus the historian identified 27 AD as the Sabbath year before the Jubilee. I have not thoroughly researched either of these claims. I will use these as starting assumptions just to give a frame of reference. I am not certain in my own mind about the accuracy of these claims.

If we accept 28 AD was a Jubilee, there are some interesting dates to note. 1840 was a Sabbath year before the Jubilee of 1841. 1844 was in the middle of the week/Sabbath year. The year 1888 was the year before 1889, which was a Sabbath year before the Jubilee of 1890. The last Jubilee was in 1988 and the next will be 2037. 2008 was the last Sabbath year and the next will be 2015. 2012 will be the middle year of the Jubilee and the Sabbath year.

This is a chart of Sabbath/Jubilee years starting 27/28 AD. The Jubilee year is shown on the left followed by the next seven Sabbath years.

0028 - 0034 0041 0048 0055 0062 0069 0076  
0077 - 0083 0090 0097 0104 0111 0118 0125  
0126 - 0132 0139 0146 0153 0160 0167 0174  
0175 - 0181 0188 0195 0202 0209 0216 0223  
0224 - 0230 0237 0244 0251 0258 0265 0272  
... (Some intervening years are removed.)  
1400 - 1406 1413 1420 1427 1434 1441 1448  
1449 - 1455 1462 1469 1476 1483 1490 1497

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1498 - 1504 1511 1518 1525 1532 1539 1546  
1547 - 1553 1560 1567 1574 1581 1588 1595  
1596 - 1602 1609 1616 1623 1630 1637 1644  
1645 - 1651 1658 1665 1672 1679 1686 1693  
1694 - 1700 1707 1714 1721 1728 1735 1742  
1743 - 1749 1756 1763 1770 1777 1784 1791  
1792 - 1798 1805 1812 1819 1826 1833 1840  
1841 - 1847 1854 1861 1868 1875 1882 1889  
1890 - 1896 1903 1910 1917 1924 1931 1938  
1939 - 1945 1952 1959 1966 1973 1980 1987  
1988 - 1994 2001 2008 2015 2022 2029 2036

It is interesting to note the 70 weeks of Daniel's prophecy was a period of ten Jubilees though it appears to have ended on a Sabbath year after the Jubilee.

What is the practical significance to us in these days of the meaning of the Sabbath year and the Jubilee? There is a modern use of the word "sabbatical", which implies a rest from normal work every seventh year.

I believe my period of unemployment was a forced sabbatical for me. It does not seem to correspond to an actual Sabbath year but scripture makes it clear God makes up for things, in His own time, in His own way, which have not been observed.

What is the spiritual significance to us in these days of the meaning of the Sabbath year and the Jubilee? The millennium in heaven is a rest to the earth which make up for all the Sabbath years, which have not been observed, as well as continuing God's patterns.

The end of time and the subsequent end of sin are certainly types of the release from debt and servitude commanded by the Sabbath year. The Jubilee is a type of the return of our earthly home to us after having been sold to sin and the devil.

I wonder what other significance God will reveal to those who study this subject deeply.

I wonder what other significance this may have to us in the end of time.

# The Anno Mundi

Anno Mundi (Latin: "in the year of the world") abbreviated as AM or A.M., refers to a Calendar era counting from the Biblical creation of the world. Usually this designation is used by Jewish sources, which date creation to 3761 BCE. Many researchers point to errors in this calculation.

The date I use is based on the well-known chronology of James Ussher (1654) who dated creation to September 21, 4004 BC. I am not saying I am certain this date is correct. I am using it as a reasonable reference point.

Ussher admitted he arbitrarily added 4 years to his calculation to make the birth of the Messiah be exactly 4,000 years after Creation. For this reason, the Masons use 4,000 BC as the date of creation. I suspect this might be more accurate. I doubt we will be able to say with any certainty.

I am uncomfortable with those who believe in any exact dates or years more than a thousand years ago based on astronomy. This is especially true for dates before the known change in the earth's movement, which occurred when the sundial moved back in II Kings 20:11 about 651 BC as well as other known changes in the earth's movement. There are so many documented uncertainties in astronomy, which discredit precise prediction. Even when astronomers claim to be very precise, they admit large variability.

I suspect it is true creation occurred in the fall of the year. I suspect it was at Tabernacles. I do not know why God specified the year begins in spring when creation probably occurred in fall. I am sure we will learn the reasons for these things very soon.

Here is how I calculate the year AM dates. Starting with year 1 AM in 4004 BC makes 1 AD the year 4005 AM.  $2007\text{ AD} + 4004 = 6011\text{ AM}$ . The entrance of sin occurred in the year 8 AM according to the Book of Jubilees.

If, as I suspect, the year 6012 AM (2008) is a Sabbath year, and we calculate all the way back to creation, then the year 6 AM would have been a Sabbath year. The year 14 AM would have been a Jubilee. I do not know if there is any significance to this information. There is so much uncertainty it borders on meaninglessness.

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The term Anno Mundi is sometimes associated with Jewish reckoning. Some have suggested "Anno Homini" is a better term to refer to the year since creation. Some material on my website, which I obtained from another source, uses this terminology. A simple web search will reveal while there are some who use this term, the term "Anno Mundi" is the same thing and is far more widely used and known.

## Patriarch Chronology

This is a chronology of the patriarchs based on information in the Bible. This chronology assumes the average of rounding errors in the Biblical dates does not cause the year to be in error. All dates are Anno Mundi. Subtract the AM date from 4004 to determine the BC date.

Name	Birth Year AM	Age at Birth of Son	Age at Death	Death Year AM	Source Birth of Son	Source Age at Death
Adam	0	130	930	930	Genesis 5:3	Genesis 5:5
FALL	8 <sup>s</sup>				Jubilees 3:17	
Seth	130	105	912	1042	Genesis 5:6	Genesis 5:8
Enos	235	90	905	1140	Genesis 5:9	Genesis 5:11
Cainan	325	70	910	1235	Genesis 5:12	Genesis 5:14
Mahalaleel	395	65	895	1290	Genesis 5:15	Genesis 5:17
Jared	460	162	962	1422	Genesis 5:18	Genesis 5:20
Enoch	622	65	365	987	Genesis 5:21	Genesis 5:23
Methuselah	687	187	969	1656	Genesis 5:25	Genesis 5:27

## The Anno Mundi

Lamech	874	182	777	1651	Genesis 5:28	Genesis 5:31
Noah	1056	502	950	2006	Note 1	Genesis 9:29
Shem	1558	100	600	2158	Genesis 11:10	Genesis 11:11
Flood	1656 <sup>s</sup>				Genesis 7:6	
Arphaxad	1658	35	438	2096	Genesis 11:12	Genesis 11:13
Salah	1693	30	433	2126	Genesis 11:14	Genesis 11:15
Eber	1723	34	464	2187	Genesis 11:16	Genesis 11:17
Peleg	1757	30	239	1996	Genesis 11:18	Genesis 11:19
Reu	1787	32	239	2026	Genesis 11:20	Genesis 11:21
Serug	1819	30	230	2049	Genesis 11:22	Genesis 11:23
Nahor	1849	29	148	1997	Genesis 11:24	Genesis 11:25
Terah	1878	130	205	2083	Note 2	Genesis 11:32
Abram	2008	100	175	2183	Genesis 21:5	Genesis 25:7
Isaac	2108	60	180	2288	Genesis 25:26	Genesis 35:28
Jacob (Israel)	2168	74	147	2315	Note 3	Genesis 47:28
Joseph	2242		110	2352		Genesis 50:22

Notes:

(1) The age of Noah at the birth of Shem requires a calculation of  $600+2-100=502$ . This is necessary because Genesis 5:32 lists all

## God's Sacred Calendar

three of Noah's children for the same year of Noah - 500 years old. You can take the age of Noah at the flood (Genesis 7:6), plus the two years after the flood when Shem's son was born (Genesis 11:10), minus the age of Shem at his son's birth (Genesis 11:10), to obtain Noah's true age when Shem was born.

(2) The age of Terah at the birth of Abram requires a calculation of  $205-75=130$ . This is necessary because Genesis 11:26 lists all three of Terah's children for the same year of Terah - 70 years old. You can presume Abram left Haran after the death of his father (Acts 7:4, PP127) and take the age of Terah at his death (Genesis 11:32), minus the age of Abram when his father died (Genesis 12:4), to obtain Terah's true age when Abram was born.

(3) The age of Jacob at the birth of Joseph requires a calculation of  $130-2-7-30-17=74$ . This is necessary because the Bible does not explicitly tell the age of Jacob when Joseph was born. You can take the age of Jacob when he stood before pharaoh (Genesis 47:9). Subtract the number of years of famine before Jacob came to Egypt (Genesis 45:6), minus the number of years of plenty (Genesis 41:53). Subtract the number of years before Joseph interpreted the pharaoh's dream (Genesis 41:46). Subtract the number of years before which God first called Joseph by giving him a dream of his future (Genesis 37:2). This formula will obtain Jacob's true age when Joseph was born.

§ Rather than the Father's Birth Year, these two numbers are the year these events occurred.

## Millennium Anniversaries

It is important to note Abraham's birth appears to be exactly 2000 years after the entrance of sin. Other chronologies appear to indicate the 3000-year anniversary was the building of the temple by Solomon. I suspect the 4000-year anniversary was the most important event of history, the crucifixion. Based on the 6000 years of sin this points clearly to an approximate time for the Second Coming. There is a probability that our chronologies are not quite accurate.

# Astronomical Data

Astronomical data is used to determine the sacred calendar. One source for determining astronomical data is:

<http://www.usno.navy.mil/USNO/astromical-applications>

## The Sacred Day

Accurate determination for the Sacred Calendar is based on the time of the Sacred Day in Jerusalem. The coordinates for the assumed location of the temple in Jerusalem, IS are approximately Latitude/Longitude 31° 46' 41" N, 35° 14' 7" E.

The approximate coordinates for the probable location of Golgotha are 31° 46' 41" N, 35° 14' 40" E.

The local time zone is 2 hours east of Greenwich but I do not use the local time as a reference. I use Universal time for all calculations. These calculations are for the Sacred Year, which begins in 2008.

This partial list is an example of the Sunrise/Sunset data of the Gregorian Calendar year 2008 for determining the start of the day. You can find a complete list at this website.

<http://www.usno.navy.mil/USNO/astromical-applications/data-services/rs-one-year-us>

JERUSALEM, IS

Location: E035 15, N31 47

Universal Time Rise and Set for the Sun for 2008

	Jan.		Feb.		Mar.		Apr.	
Day	Rise	Set	Rise	Set	Rise	Set	Rise	Set
	h m	h m	h m	h m	h m	h m	h m	h m
01	0439	1446	0433	1513	0406	1537	0327	1559
02	0439	1446	0432	1514	0405	1538	0326	1559
03	0439	1447	0431	1514	0404	1539	0325	1600
04	0440	1448	0431	1515	0402	1539	0324	1601
05	0440	1449	0430	1516	0401	1540	0322	1601
06	0440	1450	0429	1517	0400	1541	<b>0321</b>	1602
07	0440	1450	<b>0429</b>	1518	<b>0359</b>	1542	0320	1603
08	<b>0440</b>	1451	0428	1519	0358	1542	0319	1603
09	0440	1452	0427	1520	0356	1543	0317	1604
10	0440	1453	0426	1521	0355	1544	0316	1605
11	0440	1454	0425	1522	0354	1544	0315	1605
12	0440	1455	0424	1522	0353	1545	0314	1606

# God's Sacred Calendar

13	0440	1455	0424	1523	0352	1546	0313	1607
14	0440	1456	0423	1524	0350	1547	0311	1607
15	0440	1457	0422	1525	0349	1547	0310	1608
16	0439	1458	0421	1526	0348	1548	0309	1609
17	0439	1459	0420	1527	0346	1549	0308	1610
18	0439	1500	0419	1528	0345	1549	0307	1610
19	0439	1501	0418	1528	0344	1550	0306	1611
20	0438	1502	0417	1529	0343	1551	0305	1612
21	0438	1503	0416	1530	0341	1551	0304	1612
22	0438	1503	0415	1531	0340	1552	0302	1613
23	0437	1504	0414	1532	0339	1553	0301	1614
24	0437	1505	0413	1532	0338	1553	0300	1614
25	0437	1506	0412	1533	0336	1554	0259	1615
26	0436	1507	0410	1534	0335	1555	0258	1616
27	0436	1508	0409	1535	0334	1555	0257	1616
28	0435	1509	0408	1536	0332	1556	0256	1617
29	0435	1510	0407	1536	0331	1557	0255	1618
30	0434	1511			0330	1557	0254	1619
31	0433	1512			0329	1558		

## The Sacred Month

The start of the month is determined by finding the time of the astronomical new moon. Find the next sunrise in Jerusalem, and the next sunset is the beginning of the month. This is also described by this rule. Add 2 days to the Gregorian date of the astronomical new moon unless, the new moon is before sunrise in Jerusalem, then add only 1.

This partial list is an example of the Moon phase data of the Gregorian Calendar year 2008 for determining the start of the month. You can find a complete list at this website.

<http://www.usno.navy.mil/USNO/astrophysical-applications/data-services/phases-moon>

2008 Phases of the Moon Universal Time

	NEW MOON		
	d	h	m
JAN.	8	11	37
FEB.	7	3	44
MAR.	7	17	14
APR.	6	3	55
MAY	5	12	18
JUNE	3	19	23



JULY     3   2 19  
 AUG.    1 10 13  
 AUG.   30 19 58  
 SEPT.   29   8 12  
 OCT.    28 23 14  
 NOV.    27 16 55  
 DEC.    27 12 22

## The Sacred Year

The start of the year is determined by finding the time of the spring equinox. Find the earliest month in which sunrise of the 14th day is after the equinox. This day is Passover Eve and the month is the first month of the year.

This partial list is an example of the Equinox data of the Gregorian Calendar year 2008 - 2013 for determining the start of the year. You can find a complete list at this website.

<http://www.usno.navy.mil/USNO/astronomical-applications/data-services/earth-seasons>

Universal Time	d	h	m
2008 Equinox Mar	20	05	48
2009 Equinox Mar	20	11	44
2010 Equinox Mar	20	17	32
2011 Equinox Mar	20	23	21
2012 Equinox Mar	20	05	14
2013 Equinox Mar	20	11	02
2014 Equinox Mar	20	16	57

The day of Passover Eve is the first 14<sup>th</sup> day (full moon) of a month where the sun rises at Golgotha (Jerusalem) after the spring equinox. The month containing Passover is the start of the Sacred Year. Usually, the year cannot begin before March 8 or later than April 7. Months, which begin on about March 8 need to verify the sunrise on the 14th day occurs after the time of the equinox to qualify as the first month.

Equinox	Sunrise	Passover on or after
March 20, 2008 05:48	03:43	March 21, 2008
March 20, 2009 11:44	03:43	March 21, 2009
March 20, 2010 17:32	03:43	March 21, 2010
March 20, 2011 23:21	03:44	March 21, 2011
March 20, 2012 05:14	03:43	March 21, 2012
March 20, 2013 11:02	03:43	March 21, 2013

# God's Sacred Calendar

March 20, 2014 16:57 03:43 March 21, 2014

## Table of Months 2008-2013

The following table shows a summary of the information for all the Sacred Months 2008-2013 (All times are GMT). The Gregorian date and time of the astronomical new moon is compared to the time of sunrise and when the months begin. The month of the year is also shown.

The Jewish Calendar follows a formula and arbitrary rules which do not exactly match the astronomical data. The dates for the first month (Rosh Chodesh Nisan) and the seventh month (Rosh Hashana) on the Jewish Calendar are shown for comparison purposes. As previously stated, the Jewish Calendar averages later and later as the centuries pass. In the years listed below, the first month on the Jewish Calendar is sometimes before the equinox and matches the methods determined in this book for the start of the year but it does not match the Millerite determination. Sometimes, the first month of the Jewish Calendar falls after the equinox when the methods of this book determine the first month should be before the equinox and agrees with the Millerite determination.

The Millerite method of calendar determination places the beginning of the first month ("New Moon") after the equinox instead of the first yearly Sabbath ("Passover" or "New Year") after the equinox. This difference is described in detail in the chapter on the Sacred Year. When the Millerite first month differs, it is shown as M2.

New Moon		Sunrise Month		Begins
Mar 07, 2008	17:14	03:59	1	Mar 09, 2008
Apr 06, 2008	03:55	03:21	M2	Apr 08, 2008
Apr 06, 2008	Rosh Chodesh Nisan			
May 05, 2008	12:18	02:50	3	May 07, 2008
Jun 03, 2008	19:23	02:34	4	Jun 05, 2008
Jul 03, 2008	02:19	02:38	5	Jul 04, 2008
Aug 01, 2008	10:13	02:55	6	Aug 03, 2008
Aug 30, 2008	19:58	03:13	7	Sep 01, 2008
Sep 29, 2008	08:12	03:32	8	Oct 01, 2008
Sep 30, 2008	Rosh Hashana 5769			
Oct 28, 2008	23:14	03:52	9	Oct 30, 2008
Nov 27, 2008	16:55	04:18	10	Nov 29, 2008
Dec 27, 2008	12:22	04:38	11	Dec 29, 2008

## Astronomical Data

New Moon			Sunrise Month		Begins
Jan 26, 2009	07:55	04:36	12		Jan 28, 2009
Feb 25, 2009	01:35	04:11	13		Feb 26, 2009
Mar 26, 2009	16:06	03:35	1		Mar 28, 2009
Mar 26, 2009	Rosh Chodesh Nisan				
Apr 25, 2009	03:23	03:00	2		Apr 27, 2009
May 24, 2009	12:11	02:37	3		May 26, 2009
Jun 22, 2009	19:35	02:34	4		Jun 24, 2009
Jul 22, 2009	02:35	02:48	5		Jul 23, 2009
Aug 20, 2009	10:02	03:07	6		Aug 22, 2009
Sep 18, 2009	18:44	03:25	7		Sep 20, 2009
Sep 19, 2009	Rosh Hashana 5770				
Oct 18, 2009	05:33	03:44	8		Oct 20, 2009
Nov 16, 2009	19:14	04:08	9		Nov 18, 2009
Dec 16, 2009	12:02	04:32	10		Dec 18, 2009
Jan 15, 2010	07:11	04:39	11		Jan 17, 2010
Feb 14, 2010	02:51	04:22	12		Feb 15, 2010
Mar 15, 2010	21:01	03:50	1		Mar 17, 2010
Mar 16, 2010	Rosh Chodesh Nisan				
Apr 14, 2010	12:29	03:12	M2		Apr 16, 2010
May 14, 2010	01:04	02:43	3		May 15, 2010
Jun 12, 2010	11:15	02:33	4		Jun 14, 2010
Jul 11, 2010	19:40	02:42	5		Jul 13, 2010
Aug 10, 2010	03:08	03:00	6		Aug 11, 2010
Sep 08, 2010	10:30	03:19	7		Sep 10, 2010
Sep 09, 2010	Rosh Hashana 5771				
Oct 07, 2010	18:44	03:37	8		Oct 09, 2010
Nov 06, 2010	04:52	03:59	9		Nov 08, 2010
Dec 05, 2010	17:36	04:24	10		Dec 07, 2010
Jan 04, 2011	09:03	04:40	11		Jan 06, 2011
Feb 03, 2011	02:31	04:31	12		Feb 04, 2011
Mar 04, 2011	20:46	04:03	13		Mar 06, 2011
Apr 03, 2011	14:32	03:26	1		Apr 05, 2011
Apr 05, 2011	Rosh Chodesh Nisan				
May 03, 2011	06:51	02:52	2		May 05, 2011
Jun 01, 2011	21:03	02:34	3		Jun 03, 2011
Jul 01, 2011	08:54	02:37	4		Jul 03, 2011
Jul 30, 2011	18:40	02:53	5		Aug 01, 2011
Aug 29, 2011	03:04	03:12	6		Aug 30, 2011
Sep 27, 2011	11:09	03:30	7		Sep 29, 2011
Sep 29, 2011	Rosh Hashana 5772				
Oct 26, 2011	19:56	03:50	8		Oct 28, 2011
Nov 25, 2011	06:10	04:16	9		Nov 27, 2011
Dec 24, 2011	18:06	04:36	10		Dec 26, 2011
Jan 23, 2012	07:39	04:37	11		Jan 25, 2012
Feb 21, 2012	22:35	04:16	12		Feb 23, 2012

## God's Sacred Calendar

New Moon		Sunrise Month		Begins
Mar 22, 2012	14:37	03:40	1	Mar 24, 2012
Mar 24, 2012	Rosh Chodesh Nisan			
Apr 21, 2012	07:18	03:03	2	Apr 23, 2012
May 20, 2012	23:47	02:39	3	May 22, 2012
Jun 19, 2012	15:02	02:34	4	Jun 21, 2012
Jul 19, 2012	04:24	02:47	5	Jul 21, 2012
Aug 17, 2012	15:54	03:05	6	Aug 19, 2012
Sep 16, 2012	02:11	03:24	7	Sep 17, 2012
Sep 17, 2012	Rosh Hashana	5773		
Oct 15, 2012	12:02	03:42	8	Oct 17, 2012
Nov 13, 2012	22:08	04:06	9	Nov 15, 2012
Dec 13, 2012	08:42	04:30	10	Dec 15, 2012
Jan 11, 2013	19:44	04:40	11	Jan 13, 2013
Feb 10, 2013	07:20	04:25	12	Feb 12, 2013
Mar 11, 2013	19:51	03:54	1	Mar 13, 2013
Mar 12, 2013	Rosh Chodesh Nisan			
Apr 10, 2013	09:35	03:16	M2	Apr 12, 2013
May 10, 2013	00:28	02:46	3	May 11, 2013
Jun 08, 2013	15:56	02:33	4	Jun 10, 2013
Jul 08, 2013	07:14	02:40	5	Jul 10, 2013
Aug 06, 2013	21:51	02:58	6	Aug 08, 2013
Sep 05, 2013	11:36	03:17	7	Sep 07, 2013

It is interesting to note, in the year 2011 and 2012 the Sacred Calendar, the Jewish Calendar, and the Millerite Calendar all agree. You may find calendar listings of the Biblical Calendar at the website:

<http://www.sacredcalendar.info/Calendars/Calendars.html>

# Conclusion

The understanding of the Biblical Calendar is a critical part of God's Law. God has specified a calendar we are commanded to obey. God must be recognized as the supreme authority for all action and consequence. God is the creator of all heaven and earth.

**<sup>1</sup> In the beginning God created the heaven and the earth.**

Genesis 1:1

On the fourth day of creation, God created the great luminaries and specified them as the basis of the calendar.

**<sup>14</sup> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:**

**<sup>15</sup> And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.**

**<sup>16</sup> 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.**

**<sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth,**

**<sup>18</sup> And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.**

**<sup>19</sup> And the evening and the morning were the fourth day.**

Genesis 1:14-19

The weekly Sabbath is unique because it has no astronomical evidence for its existence. God specifies the weekly Sabbath as a memorial of creation. God expects us to depend on the preservation of this cycle by His direction in the witness of those observing His commands.

**<sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**

**<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

Genesis 2:2-3

## God's Sacred Calendar

God has yearly appointed times, which are His Holy Days.

<sup>1</sup> **And the LORD spake unto Moses, saying,**

<sup>2</sup> **Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.**

<sup>3</sup> **Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.**

<sup>4</sup> **These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.**

Leviticus 23:1-4

God's yearly Sabbath days of rest and assembly are a critical part of the final message to the world. Confusion over the correct day of observance will hamper the unity and advance of the complete restoration of God's truth. Careful study and guidance by the Holy Spirit will lead us to the complete restoration of all truth.

A dangerous controversy exists among those who follow God's yearly Sabbaths. The Bible is not scientifically clear on how to know which date is correct. This message will be handicapped in a successful presentation unless this controversy is resolved. I struggled with this problem in prayer and meditation clinging to this promise.

<sup>7</sup> **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**

<sup>8</sup> **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Matthew 7:7-8

I believe God has provided all the information necessary to determine accurately and assuredly His Sacred Calendar. God is not the author of confusion. God is the author of order but He does not always remove all opportunity to doubt. Many are spreading wild and confusing ideas about the Biblical Calendar. Those who do not have a love for truth and do not want to believe will still find occasion to doubt and believe a lie.

<sup>10</sup> **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that**

**they might be saved.**

**<sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie:**

II Thessalonians 2:10-11

The basics of dating the yearly Sabbaths are agreed on well enough dates usually agree, but not always. Imagine the damage to the weekly Sabbath message if there was any dispute about the date! Thankfully, God has preserved the tradition of weekly dating so there is no doubt of the day when you accept it is the seventh day of the week and not the first.

Pondering these thoughts, it was suddenly clear to me the dating of the weekly Sabbath is partly based on tradition! This was a bit of a radical thought to me, particularly because of my recent concerns and warning about traditions. The Bible is not scientifically clear on how to know which date is correct for the weekly Sabbath. I then realized the important part faith plays in God's plan.

**<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.**

**<sup>6</sup> But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him.**

Hebrews 11:5-6

Just as we depend on some tradition for guidance in when to observe the weekly Sabbath. We can have some dependence on tradition for guidance in when to observe the yearly Sabbaths. With this concept, I was able to construct a sound basis for the rules of how to determine dates for the yearly Sabbaths. This book contains the results of my studies.

I have confidence God has revealed His truth and has not left us with uncertainty. I believe a deeper knowledge of the Biblical Calendar will lead to deeper prophetic understanding and a closer walk with our God.

**<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew**

## **God's Sacred Calendar**

**you things to come.**

John 16:13

The restoration of the Biblical Calendar is a part of the restoration of all things before the end of time. God has promised a great prophet who will restore all things.

**<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:**

**<sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.**

Malachi 4:5-6

The Messiah recognized the prophet to come.

**<sup>11</sup> And Jesus answered and said unto them, Elias truly shall first come, and restore all things.**

Matthew 17:11

Peter speaks of this restoration of all things.

**<sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**

Acts 3:21

The final restoration of all things will include a restoration of the meaning, purpose, and observance of the Biblical Calendar.

I love this quote and I echo its sentiment:

**I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.) {EW 78.1} {ExV 64.3}**

**To those who may circulate this little work, I would say that it is designed for the sincere only and not for those who would ridicule the things of the Spirit of God. {EW 78.2} {ExV 64.4}**



# IAUA End Time Ministry - www.IAUA.name - God's Sacred Calendar (2008 - 2009)

First Month (2008)

1	2	3	4	5	6	7
Mar 9	Mar 10	Mar 11	Mar 12	Mar 13	Mar 14	Mar 15
8	9	10	11	12	13	14
Mar 16	Mar 17	Mar 18	Mar 19	Mar 20	Mar 21	Mar 22
15	16	17	18	19	20	21
UB	Mar 24	Mar 25	Mar 26	Mar 27	Mar 28	Mar 29
22	23	24	25	26	27	28
Mar 30	Mar 31	Apr 1	Apr 2	Apr 3	Apr 4	Apr 5
29	30					
Apr 6	Apr 7					

Second Month (2008)

1	2	3	4	5
Apr 8	Apr 9	Apr 10	Apr 11	Apr 12
6	7	8	9	10
11	12			
Apr 13	Apr 14	Apr 15	Apr 16	Apr 17
13	14	15	16	17
18	19			
Apr 20	Apr 21	Apr 22	Apr 23	Apr 24
20	21	22	23	24
25	26			
Apr 27	Apr 28	Apr 29	Apr 30	May 1
27	28	29		
May 2	May 3			
May 4	May 5	May 6		

Third Month (2008)

1	2	3	4
May 7	May 8	May 9	May 10
5	6	7	8
9	10	11	
May 11	May 12	May 13	May 14
12	13	14	15
16	17	18	19
May 18	May 19	May 20	May 21
20	21	22	23
24	25		
May 25	May 26	May 27	May 28
29	30	May 31	
26	27	28	29
Jun 1	Jun 2	Jun 3	Jun 4

Fourth Month (2008)

1	2	3
Jun 5	Jun 6	Jun 7
4	5	6
7	8	9
10		
Jun 8	Jun 9	Jun 10
11	12	13
14	15	16
17		
Jun 15	Jun 16	Jun 17
18	19	20
21	22	23
24		
Jun 22	Jun 23	Jun 24
25	26	27
28	29	30
Jun 29	Jun 30	Jul 1
Jul 2	Jul 3	

Fifth Month (2008)

1	2
Jul 4	Jul 5
3	4
5	6
7	8
9	
Jul 6	Jul 7
8	9
10	11
12	
Jul 13	Jul 14
15	16
17	18
19	
Jul 20	Jul 21
22	23
24	25
26	27
28	29
30	
Jul 27	Jul 28
Jul 29	Jul 30
Jul 31	Aug 1
Aug 2	

Sixth Month (2008)

1	2	3	4	5	6	7
Aug 3	Aug 4	Aug 5	Aug 6	Aug 7	Aug 8	Aug 9
8	9	10	11	12	13	14
Aug 10	Aug 11	Aug 12	Aug 13	Aug 14	Aug 15	Aug 16
15	16	17	18	19	20	21
Aug 17	Aug 18	Aug 19	Aug 20	Aug 21	Aug 22	Aug 23
22	23	24	25	26	27	28
Aug 24	Aug 25	Aug 26	Aug 27	Aug 28	Aug 29	Aug 30
29						
Aug 31						

Seventh Month (2008)

1	2	3	4	5	6
Tu	Su	Sat	Fri	Thu	Wed
7	8	9	10	11	12
13					
Sep 7	Sep 8	Sep 9	Sep 10	Sep 11	Sep 12
13	14	15	16	17	18
19	20				
Sep 14	Sep 15	Sep 16	Sep 17	Sep 18	Sep 19
20	21	22	23	24	25
26	27				
Sep 21	Sep 22	Sep 23	Sep 24	Sep 25	Sep 26
27	28	29	30		
Sep 28	Sep 29	Sep 30			

Eighth Month (2008)

1	2	3	4
Oct 1	Oct 2	Oct 3	Oct 4
5	6	7	8
9	10	11	
Oct 5	Oct 6	Oct 7	Oct 8
9	10	11	12
13	14	15	16
17	18		
Oct 12	Oct 13	Oct 14	Oct 15
16	17	18	19
20	21	22	23
24	25		
Oct 19	Oct 20	Oct 21	Oct 22
23	24	25	26
27	28	29	
Oct 26	Oct 27	Oct 28	Oct 29

Ninth Month (2008)

1	2	3
Oct 30	Oct 31	Nov 1
4	5	6
7	8	9
10		
Nov 2	Nov 3	Nov 4
5	6	7
8	9	10
11	12	13
14	15	16
17		
Nov 9	Nov 10	Nov 11
12	13	14
15	16	17
18	19	20
21	22	23
24		
Nov 16	Nov 17	Nov 18
19	20	21
22	23	24
25	26	27
28	29	30
Nov 23	Nov 24	Nov 25
Nov 26	Nov 27	Nov 28

Tenth Month (2008)

							1
							Nov 29
2	3	4	5	6	7	8	
Nov 30	Dec 1	Dec 2	Dec 3	Dec 4	Dec 5	Dec 6	
9	10	11	12	13	14	15	
Dec 7	Dec 8	Dec 9	Dec 10	Dec 11	Dec 12	Dec 13	
16	17	18	19	20	21	22	
Dec 14	Dec 15	Dec 16	Dec 17	Dec 18	Dec 19	Dec 20	
23	24	25	26	27	28	29	
Dec 21	Dec 22	Dec 23	Dec 24	Dec 25	Dec 26	Dec 27	

Eleventh Month (2008)

30	1	2	3	4	5	6
Dec 28	Dec 29	Dec 30	Dec 31	Jan 1	Jan 2	Jan 3
7	8	9	10	11	12	13
Jan 4	Jan 5	Jan 6	Jan 7	Jan 8	Jan 9	Jan 10
14	15	16	17	18	19	20
Jan 11	Jan 12	Jan 13	Jan 14	Jan 15	Jan 16	Jan 17
21	22	23	24	25	26	27
Jan 18	Jan 19	Jan 20	Jan 21	Jan 22	Jan 23	Jan 24
28	29	30				
Jan 25	Jan 26	Jan 27				

Twelfth Month (2008)

1	2	3	4
Jan 28	Jan 29	Jan 30	Jan 31
5	6	7	8
9	10	11	
Feb 1	Feb 2	Feb 3	Feb 4
5	6	7	8
12	13	14	15
16	17	18	
Feb 8	Feb 9	Feb 10	Feb 11
12	13	14	15
18	19	20	21
22	23	24	25
Feb 15	Feb 16	Feb 17	Feb 18
21	22	23	24
25	26	27	28
Feb 22	Feb 23	Feb 24	Feb 25

There is a thirteenth month this year which is not shown!