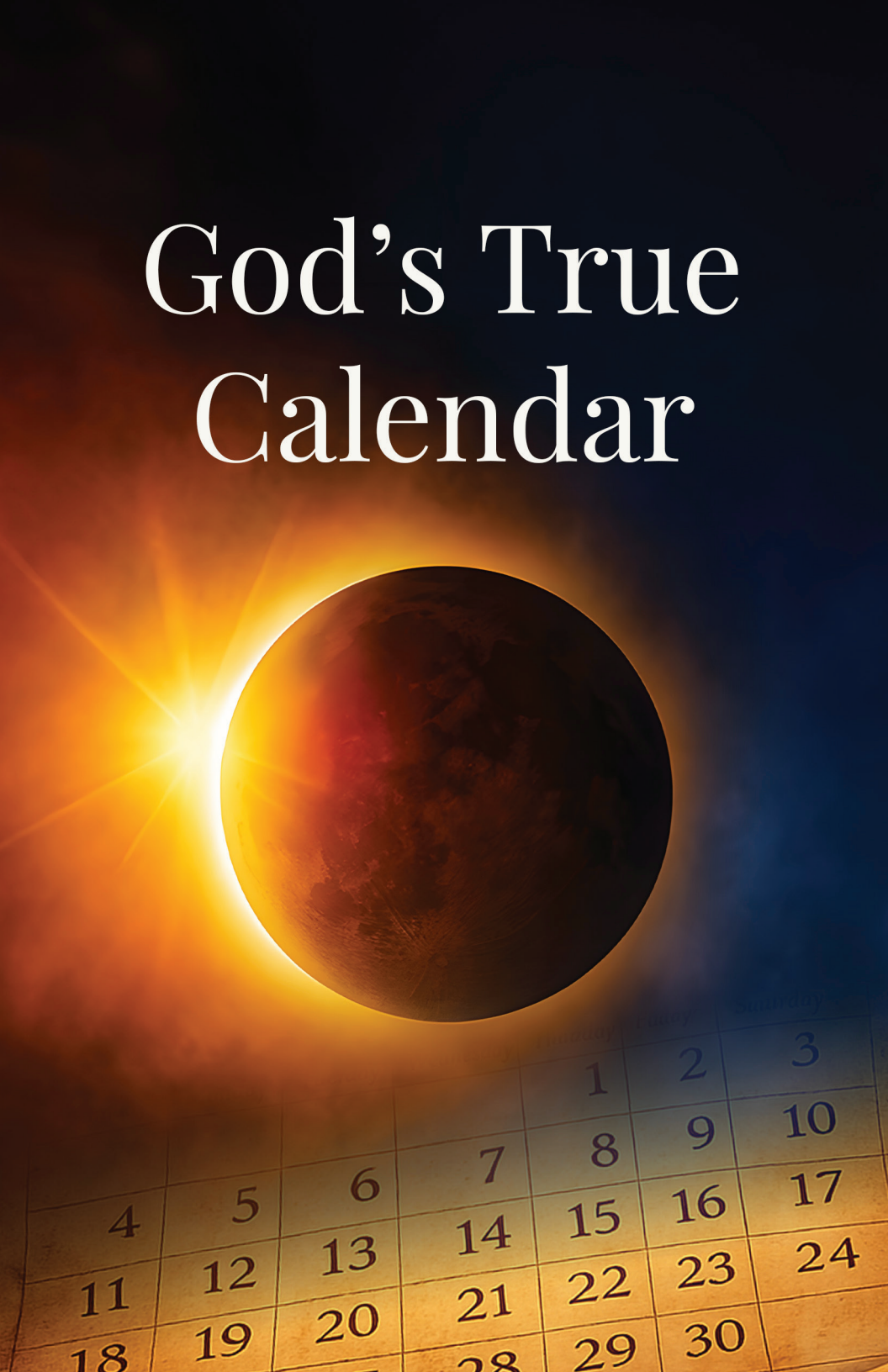
God's True Calendar



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God's True Calendar

Rediscovering the Biblical Reckoning of Time

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PREFACE

Of all the doctrinal issues and questions among the Churches of God, perhaps none has proven more divisive than the calendar. Which day is the true Passover? Which month begins the sacred year? When do God's Feast Days actually fall? Sincere, dedicated believers—people who agree on nearly everything else—find themselves keeping the same Holy Days on different dates, sometimes a day apart, sometimes an entire month apart.

This booklet does not set out to prove who is right and who is wrong. It sets out to ask a simpler, humbler question: How does God reckon time?

That question belongs to Him, not to any of us. The answer is not the property of any one church, any one tradition, or any one man. If God embedded His calendar into creation—and Scripture says He did (Genesis 1:14; Psalm 104:19)—then the answer is written in the heavens where everyone can read it. Our task is simply to look up, understand what He wrote, and follow it faithfully.

The purpose of this booklet is to present an objective standard for determining when God's appointed times fall—a standard that is both biblically grounded and astronomically verifiable. Not a standard that depends on any single person's observation, any committee's declaration,

or any tradition's authority—but one anchored to the heavenly bodies God Himself appointed for this very purpose. It is called the Astronomical Biblical Calendar (or ABC)—what we believe is the clearest biblical and astronomical standard; we encourage every reader to test it prayerfully.

Our only motive is to please our Father—to worship Him at the exact times He set for us to meet with Him. And it is our sincere hope that everyone who desires the truth will be united in seeking it together, so that God's people—wherever they live around the world—can worship Him as one, on the same days, at the same appointed times, in the unity He intended.

If anything in these pages challenges what you have always believed, we ask only that you do what the Bereans did: search the Scriptures to see whether these things are so (Acts 17:11). And then look up at the sky—because that is where God published His answer.

That God's people may worship Him as one, on the same days, at the same appointed times.

Why We Use the Name *Yeshua*

We use the name *Yeshua* out of respect for the Savior's original Hebrew name and its meaning: "Yahweh is salvation." This name preserves the connection to the Father's name, YAH, and reflects His identity and mission as the divine Messenger of God's Kingdom.

While *Jesus* is the common English form, it is a later, Greek-derived rendering. During His earthly life, He was never called Jesus.

For clarity, we may use "Jesus" when referring to mainstream Christian usage, but our preference is Yeshua, as it most faithfully honors the name given at His birth.

We do not condemn those who use the name Jesus in sincerity. God looks on the heart. But once a person comes to understand His true name, it becomes a matter of honor, respect, and accountability before God.

INTRODUCTION

Are We On Time?



You keep the Sabbath. You keep the Passover, the Days of Unleavened Bread, Pentecost, Trumpets, the Day of Atonement, the Feast of Tabernacles, and the Last Great Day. You believe—rightly—that these are God's appointed times, not optional traditions. You have probably made real sacrifices to observe them. Time off work. Awkward conversations with family. Maybe even lost friendships.

None of that is wasted. God sees it, and He honors it.

But here is a question you may never have thought to ask: **Are you keeping those days on the right dates?**

Not whether to keep them—but *when* to keep them.

Think about that for a moment. If someone invited you to a meeting at 9:00 a.m., you wouldn't show up at 10:30 and call it close enough. The whole point of an appointment is that it happens at a specific time.

God's Holy Days are exactly that—appointments. The Hebrew word is *mo'ed*, which literally means "appointed time." These are not loose suggestions. They are precise, scheduled meetings between God and His people. He set the dates. He chose the times. And He embedded the scheduling system for those appointments into creation itself—long before Moses, long before Israel, long before any human institution existed.

The calendar you use determines when you observe those appointments. If the calendar is off, even by a day or two, you could be standing before God on a day He never appointed—while His actual appointment passes by unnoticed.

That is what this booklet is about. Not whether to keep the Holy Days. You already know the answer to that. The question is simpler and more urgent than most people realize: **How does God reckon time?**

The answer has been written in the heavens since the fourth day of creation. And it may not be what you expect.

> ***God's Holy Days are appointments. If your calendar is off, you could be standing before Him on a day He never set.***

CHAPTER 1

GOD IS THE AUTHOR OF TIME



Before we can talk about calendars, we need to settle one foundational truth: God created time. He is its Author. And because He is its Author, He alone has the authority to define how it works.

That might sound obvious. But the world today is full of competing calendars—the Roman calendar, the Chinese calendar, the Islamic

calendar, the Hebrew calendar—each one different from the others, each one a product of human culture. The confusion is staggering. And it exists because humanity, over the centuries, has done what humanity always does: taken what God made and replaced it with something of its own.

God's calendar is not hidden. He revealed it at the very beginning.

> ***"Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years.'"*** — Genesis 1:14

Four purposes. One verse. Signs. Seasons. Days. Years. A complete time-reckoning system, built right into the fabric of creation.

Now here is the critical detail most people miss. The word translated "seasons" in this verse is not the English word for spring, summer, fall, and winter. It comes from the Hebrew word *mo'ed*—the very same word God uses in Leviticus 23 for His Holy Days: "Speak to the children of Israel, and say to them: 'The feasts [*mo'adim*, appointed times] of the LORD, which you shall proclaim to be holy convocations, these are My feasts [*mo'adim*, appointed times]'" (Leviticus 23:2).

Do you see what that means? Before God created human beings, before He called Abraham, before He gave the law at Sinai—He had already installed His appointment calendar into the sky. The sun and the moon are not just lights. They are not decorations. They are God's timekeeping instruments, designed to govern exactly when His appointed meetings with His people would occur.

What Does *Mo'ed* Mean?

The Hebrew word *mo'ed* (plural: *mo'adim*) means **"appointed time"** or **"set meeting."** It comes from a root meaning *"to appoint"* or *"to designate."* In Leviticus 23, God uses this word for all His Holy Days. In Genesis 1:14, He uses the same word to describe the purpose of the sun and moon. The connection is not a coincidence—*it is a design.*

Psalm 104:19 confirms the moon's specific role: "He appointed the moon for seasons"—for *mo'adim*. God assigned the moon the job of marking His Holy Day calendar. Not a rabbi. Not a council. Not a committee. God Himself, at creation.

God's calendar is not hidden. He revealed it at the very beginning.

This is the foundation of everything that follows in this booklet. The authority over God's calendar does not belong to any human institution. It belongs to the heavens—because that is where God placed it. Any calendar that contradicts what the sun and moon declare is a calendar that has overstepped its bounds.

The question, then, is straightforward: What do the sun and moon actually tell us?

Let's start with the basics.

> ***Before God created man, He had already installed His appointment calendar in the sky.***



CHAPTER 2

THE DAY AND THE WEEK

God, the Author of time and the Creator of everything that exists, defines time differently than the world does. And the difference starts with the most basic unit: the day.

The Day

Ask most people when a new day begins, and they will say midnight. That is the Roman reckoning—a 24-hour period running from 12:00 a.m. to 12:00 a.m. It is the system the modern world runs on.

But it is not God's system.

In the Bible, a day begins and ends at sunset. Not midnight. Not sunrise. Sunset.

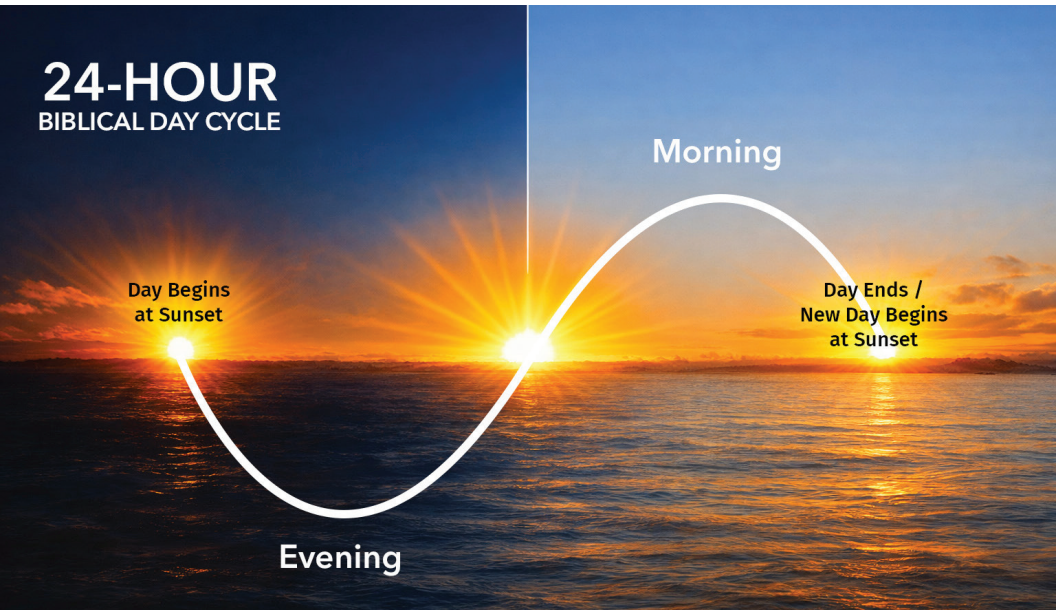
The very first chapter of the Bible makes this clear. After each day of creation, God says the same thing: "So the evening and the morning were the first day" (Genesis 1:5). Notice the order. Evening comes first. Then morning. The day starts in darkness and moves toward light.

This is not a one-time poetic expression. It is repeated for every single day of creation week—verses 5, 8, 13, 19, 23, and 31. God was establishing a pattern.

And He confirmed it in His law. When He gave instructions for the Day of Atonement, He said: "From evening to evening, you shall celebrate your sabbath" (Leviticus 23:32). The Sabbath—and by extension, every biblical day—runs from sunset to sunset.

The Gospel of Mark records the same understanding in the New Testament. After the Sabbath ended, the people came to Yeshua (Jesus) for healing: "At evening, when the sun had set, they brought to Him all who were sick" (Mark 1:32). The moment the sun went down, the Sabbath was over and a new day had begun.

Astronomically, the day corresponds to one rotation of the earth on its axis. God tied the start of each day to an observable event—sunset—so that anyone, anywhere in the world, could know when a new day begins simply by watching the sky.



The Week

The week is the one unit of time that has no direct astronomical basis. There is no movement of the sun or moon that produces a seven-day

cycle. The week exists for one reason only: God created it.

In six days, God made the heavens and the earth. On the seventh day, He rested—not because He was tired, but to set an example and to sanctify that day for His people.

> ***"And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it..."***
> — Genesis 2:2–3

The biblical week runs from the first day (now called Sunday) through the seventh day, the Sabbath (now called Saturday). Since days begin at sunset, the Sabbath begins at sunset on Friday and ends at sunset on Saturday.

The weekly cycle has been unbroken since creation. No calendar reform, no international standard, no cultural shift has ever disrupted the seven-day sequence. When you keep the Sabbath on the seventh day, you are participating in a rhythm that stretches all the way back to the beginning—an unbroken chain of time linking you directly to the Creator.

The weekly cycle has been unbroken since creation.

Be aware, however, that some modern calendars—particularly in Europe and parts of Asia—now begin the week on Monday, making Sunday the seventh day. This follows the International Organization for Standardization (ISO 8601), not the Bible. God's week has always started on the first day (Sunday) and ended on the seventh (Saturday).

There is no controversy among God's people about the day or the week. The Sabbath is the Sabbath. Sunset is sunset. These truths were restored long ago.

The real questions begin when we move to the month and the year. And that is where the calendar conversation gets very interesting.

CHAPTER 3

THE MONTH



Most of us grew up with the nursery rhyme: "Thirty days has September, April, June, and November..." Our months today range from 28 to 31 days, begin on seemingly random dates, and have no connection to anything happening in the sky.

God's months are different. They are tied directly to the moon.

The English word "month" actually comes from the word "moon." And in the Bible, the month is exactly what it sounds like—a period of time from one new moon to the next.

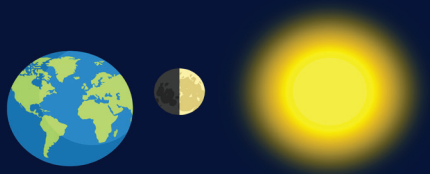
Isaiah confirms that the monthly cycle will continue even into the Kingdom:

> ***"And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the LORD.*** — Isaiah 66:23

So when does the biblical month begin?

The evidence points to this conclusion: a biblical month begins at the first or second sunset after the astronomical new moon—the conjunction—whichever places the full moon nearer midnight of the 15th. Scripture does not name the conjunction explicitly, but the evidence points strongly in this direction, as we will show. The conjunction is the moment when the moon passes between the earth and the sun in its monthly cycle. At conjunction, the moon's illuminated side faces completely away from us. The moon is dark. It is invisible. And from that point, a brand-new lunar cycle begins.

What Is a Conjunction?



A **conjunction** occurs when the moon and sun are in the same general direction as seen from earth, marking the beginning of a new lunar phase cycle.

At this moment, the moon's lit side faces away from us. **We cannot see it.**

This is the **astronomical new moon**—the true starting point of a new lunar cycle. It happens at a single instant worldwide and is calculable to the exact minute.

The interval from one conjunction to the next averages 29.53 days. That is why biblical months are always 29 or 30 days long.

Now, you might wonder: if the moon is invisible at conjunction, how did ancient Israel know when the new month had started?

The answer is that they watched for the first visible crescent—the thin

sliver of light that appears in the western sky one or two evenings after the conjunction. This crescent was the earliest visible evidence that a new lunar cycle had begun. When two witnesses confirmed the sighting to the authorities in Jerusalem, the new month was officially declared.

The crescent was not the new moon. It was a witness to it.

But here is something important to understand: the crescent was not the new moon itself. It was the earliest visible evidence that a new lunar cycle had already begun. The crescent was the best detection tool available to people without telescopes or computers.

Today, we can calculate the exact moment of conjunction—down to the minute—for any month in our era, using the same astronomical data NASA relies on. We are now able to identify the precise astronomical event the crescent was pointing toward.

Does the Crescent Determine the Start of the Month?

Some people raise an honest objection at this point: "Calculating sunset tracks the same event with better tools. But the conjunction and the crescent are two different events. That's not the same thing."

This is a fair question, and it deserves a careful answer.

Think about how ancient farmers knew spring had arrived. They watched for signs—green shoots in the fields, warming temperatures, trees beginning to bud. For centuries, these were the signals people relied on. Today, astronomers can calculate the vernal equinox—the precise moment the sun crosses the celestial equator—down to the second. Nobody says astronomers "changed spring." They identified the actual event that the green shoots were pointing toward. The signs and the event were always connected—but they were never identical. The equinox marks the astronomical beginning of spring; the green shoots are evidence of it.

The relationship between the conjunction and the crescent works the



same way. The conjunction is the astronomical event—the moment the old lunar cycle ends and a new one begins. The crescent, appearing one or two evenings later, is the first visible evidence that the new cycle has already started. The crescent doesn't start the cycle. It announces what has already happened—like a birth announcement that arrives a day after the baby is born. The birthday is the day of birth, not the day the announcement arrives.

Historical sources confirm this understanding. During the Second Temple period, the Sanhedrin in Jerusalem checked crescent witness reports against known astronomical expectations before accepting them. One major scholarly source (*Encyclopaedia Judaica*, "Calendar") records that the sanctification of the new month was "subject to witnesses' reports… only accepted if tallying with each other and not contrary to astronomical prediction." Historical evidence indicates that astronomical knowledge was used alongside witness testimony as an essential check. This supports the principle that the observed crescent was being tested against an underlying astronomical reality.

But Doesn't Genesis 1:14 Say "Lights"?

Another sincere objection goes like this: "Genesis 1:14 says God made the

lights in the heavens for signs and appointed times. The conjunction is dark and invisible. How can a dark moon serve as a 'light'?"

This is a thoughtful question. Here is the answer.

Genesis 1:14 says the luminaries—the sun and the moon—govern the appointed times. It does not say that every phase of their governing cycle must be visible. The sun is a "light," but the equinox itself—the sun's most important calendrical function—is not a visible spectacle. You cannot see the moment the sun crosses the celestial equator. Yet the equinox is the standard astronomical marker used to define the transition into spring. The sun is a light whose calendrical work includes an invisible event.

The same applies to the moon. The moon is a light that governs the months. But the starting point of its cycle—the conjunction—does not need to be the most visible moment. In fact, God's design is beautifully purposeful: the month begins in darkness (the conjunction) and builds toward its most glorious display of light around Day 15—the full moon—which is when God placed His two greatest festival gatherings: the first day of the Feast of Unleavened Bread and the first day of the Feast of Tabernacles (Leviticus 23:6, 34). The conjunction anchors the count. The full moon crowns it.



Notice how this mirrors the day. God's day begins in darkness at sunset, then moves toward light—"the evening and the morning were the first day" (Genesis 1:5). God's month follows the same pattern: beginning in darkness at the conjunction, then moving toward the light of the waxing crescent, the half moon, and finally the full moon. Darkness to light.

In fact, this principle predates both the day and the month. Before God ever established a cycle of time, the very first thing He did was move from darkness to light: "The earth was without form, and void; and *darkness* was on the face of the deep… Then God said, 'Let there be light'" (Genesis 1:2–3). First, darkness—then light. The creation itself set the pattern. The day echoes it. The month echoes it. That is God's design.

What Does *Chodesh* Actually Mean?

The Hebrew word for "month" or "new moon" is *chodesh* (Strong's #2320). It comes from the root word *chadash* (Strong's #2318), meaning "to make new" or "to renew." Some have argued that since *chodesh* means "renewal," it must refer to the visible renewal of the moon—the first crescent.

But think about what "renewal" actually means. When is the moon genuinely made new? At the conjunction—the precise moment the old cycle ends and a brand-new one begins. The crescent, appearing a day or two later, is the first evidence of that renewal—but the renewal itself has already happened. A person is "begotten" at conversion—when they're baptized and receive the gift of the Holy Spirit—not at the moment someone else notices the change. The renewal is the event; the crescent is the announcement.

So *chodesh*—"renewal"—naturally points toward the conjunction, not away from it. The moon is literally renewed at conjunction, when its cycle resets to zero and begins again.

The Full-Moon Evidence

Still wondering where Scripture points to the conjunction? Look at the 15th-day festivals. In Chapter 6, we will show that a month anchored to the conjunction places the 15th day—when God set His two greatest festival gatherings—near the full moon more often than the crescent or Hillel II methods. A month begun at the crescent pushes the 15th past the full moon almost every time.

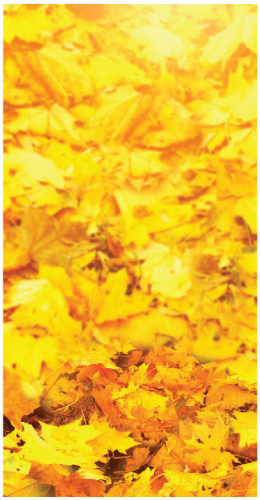
One more critical detail: we reckon all of these times from Jerusalem. Jerusalem is God's chosen city, the place where He set His name (1 Kings 11:36; 2 Chronicles 6:6; Matthew 5:35), and the reference point for His calendar. We express conjunctions in Jerusalem time because Jerusalem is our calendrical reference point. Every congregation keeps the same date, beginning at its own sunset; the rules themselves are applied at Jerusalem.

> ***The authority over God's calendar does not belong to any human institution. It belongs to the heavens.***

CHAPTER 4

THE YEAR






We have covered the day (sunset to sunset), the week (seven days, from Sunday to the seventh-day Sabbath on Saturday), and the month (new moon to new moon). Now comes the biggest question: When does the year begin?

On the Roman calendar, the year starts on January 1—in the dead of winter. Snow on the ground in much of the Northern Hemisphere. The world is cold, bare, and dormant. Does that sound like a beginning?

God's sacred year begins in spring.

> *"This month shall be your beginning of months; it shall be the first month of the year to you."* — Exodus 12:2

God spoke these words to Moses in the spring—in the month later identified as Abib (Exodus 13:4). The word literally means "green ears"—it describes the stage when barley begins to ripen, when the land comes alive with new growth. It is the season of new life, new beginnings, and resurrection.

But how do you know when spring has arrived? God provided an astronomical marker for that too: the vernal equinox.

What Is the Vernal Equinox?

The word *"equinox"* comes from Latin, meaning **"equal night."**
The vernal (spring) equinox is the moment each year when the **sun crosses the celestial equator** heading northward, and day and night are approximately equal in length.
It marks the **official, astronomical beginning of spring** in the Northern Hemisphere. In our generation, it falls on or around **March 20,** calculable to the exact minute for years in our era.

Watch: Equinox Explained

Watch: Additional Explanation

The vernal equinox is God's solar marker—the line that separates winter from spring. And here is the governing rule as we understand it from Scripture and the heavens:

> ***The first month of the sacred year is the first month that begins on or after the vernal equinox—reckoned from Jerusalem.***

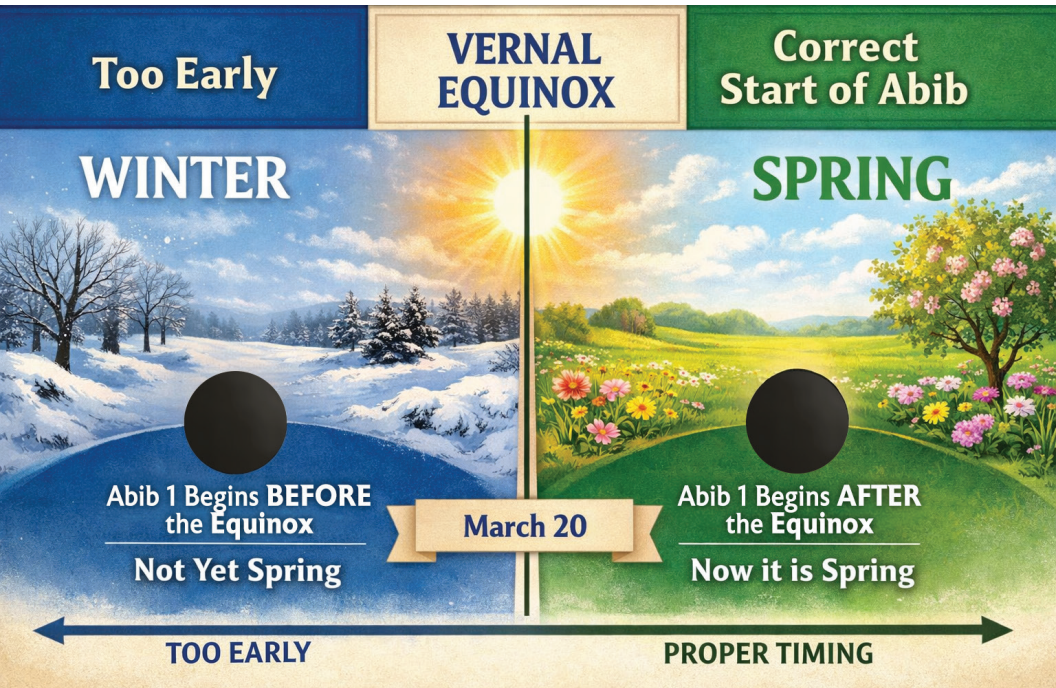
That's it. One rule. Two astronomical events—the equinox and the conjunction—both placed in the heavens by God at creation, both calculable with pinpoint accuracy today.

The rule tests the first day of the month, not the conjunction. In 2034 the conjunction comes three hours before the equinox, but the month begins at sunset, after it. So the year begins in March.

You will not find the English word "equinox" in your Bible. But you will find the Hebrew word *tekufah*—meaning "circuit" or "turning point"—used in Exodus 34:22 in direct connection with God's festivals: "and the Feast of Ingathering [Tabernacles] at the year's end" (Hebrew *tekufat ha-shanah*)—at the *turning point* of the year. Whether *tekufah* refers precisely to the autumnal equinox or to the seasonal turning point, the principle is the same: God's festivals must fall in their appointed seasons. The equinoxes are astronomical events that mark those seasonal boundaries.

You will also find that God named the first month *Abib* and commanded His Holy Days to be kept "at their appointed times" (Leviticus 23:4). The equinox is the only astronomical event that objectively separates winter from spring. It is the sun's testimony that spring has arrived.

This ensures that the first month always begins in spring. Passover always falls in the season of new life. The Feast of Tabernacles always falls at the autumn harvest. The entire Holy Day calendar stays anchored in the agricultural and seasonal reality God designed it to reflect.



Does the Barley Determine the Start of the Year?

Some sincere believers use the condition of the barley crop in Israel to determine when the year begins—waiting until the barley reaches the *Abib* (green ear) stage before declaring the first month. The intention is good, and the word *Abib* itself is a barley term, so the connection to Scripture is real. But barley is best understood as a description of the season, not an independent governing criterion. The ripeness of barley in any given year can vary by several weeks depending on rainfall, temperature, and location within the land. It is inherently subjective. The vernal equinox, by contrast, is precise to the very second, the same for every observer, and calculable centuries in advance. The equinox is the astronomical event that marks the season in which barley reaches the *Abib* stage. When the calendar is aligned to the equinox, the barley ripens in its normal spring season—just as Scripture describes.

Barley is best understood as a description of the season, not an independent governing criterion.

Think about the symbolism for a moment. Passover and the Feast of Unleavened Bread picture the death and resurrection of Christ. They fall in spring—the season when the earth itself comes back to life after winter. The autumn Holy Days picture the completion of God's plan—the ingathering of all humanity. The timing is part of the message.

If the calendar allows the sacred year to begin before the vernal equinox, then the spring Holy Days fall in winter, or are anchored to a month that began in winter. This means the very Holy Days celebrating newness of life (Romans 6:4) are counted from a month that began in the season of death. The typology is not just weakened. It starts in the wrong season.

> ***One rule. Two heavenly markers. Both set by God at creation.***

What Is the Astronomical Biblical Calendar (ABC)?

The Astronomical Biblical Calendar (ABC) is a method of determining God's appointed times based on two heavenly markers He placed in the sky at creation: the sun and the moon. It follows three rules drawn from Scripture and astronomy. It's as simple as ABC:

A. **Anchor** the year: Day 1 of the first month (Abib 1) begins on or after the vernal equinox.

B. **Begin** each month at the first or second Jerusalem sunset after the conjunction—whichever places the full moon nearer midnight of the 15th.

C. **Count** only what the heavens declare. No postponement rules.

Three simple rules. That's it. The ABC produces a calendar anyone can verify, anchored to the heavens God Himself appointed for this purpose (Genesis 1:14; Psalm 104:19). It requires no central authority, no crescent watchers, and no postponement rules. The sky declares God's schedule—the ABC simply reads it.



CHAPTER 5

WHAT DID CHRIST KEEP?



This is the question that matters most to many sincere believers: What calendar did Yeshua actually follow? If we can answer that, the debate should be settled.

The Gospel record is clear on one thing: Christ kept the Holy Days. He observed the Passover (Luke 22:14–15). He attended the Feast of Tabernacles in Jerusalem (John 7:2, 10). The apostolic church continued the same pattern—Paul kept Passover and the Feast of Unleavened Bread

(1 Corinthians 5:7–8), observed Pentecost (Acts 20:16), and structured his travels around the Holy Day calendar (Acts 18:21).*

The clause **"I must by all means keep this coming feast in Jerusalem" appears in the **New King James Version** and the Textus Receptus but is absent from some early manuscripts and from modern critical editions (NA28/UBS5). The verse is included here because this booklet follows the NKJV text, but readers should be aware of the textual variation.*

And He kept them correctly—in the right season, at the right time of year, in proper relationship to the agricultural cycles God had ordained from creation. Passover was in spring. Tabernacles was at the autumn harvest. Pentecost was at the wheat harvest.

Here is the key point: Our Messiah kept the appointed times in their proper seasonal and lunar alignment—the alignment the Astronomical Biblical Calendar consistently produces.

Method and Outcome

There is an important distinction to make here. Christ endorsed the outcome of the calendar—appointed times in their proper seasons, months in their proper lunar alignment—not necessarily the observational method used to approximate that outcome.

The first-century calendar, whatever its precise mechanics, was producing results that aligned with God's creational design. He kept those results.

We also believe God confirmed the calendar's accuracy when He poured out His Holy Spirit on the Day of Pentecost (Acts 2:1). The Spirit fell on the precise day the calendar indicated. God honored the timing—which is consistent with a calendar that was correctly counting from the right starting point.

"But Didn't Christ Keep the Same Calendar?"

This is an understandable question, and it deserves a straight answer.

Yes, Yeshua observed the Holy Days according to the calendar in use during His lifetime. He went up to Jerusalem for the Feasts. He kept Passover with His disciples. He never publicly corrected the calendar

authorities. That is all true.

The calendar in Christ's time was not the Hillel II calendar used today.

But here is the fact that changes the conversation: **the calendar in use during Yeshua's lifetime was not the Hillel II calendar** (the Jewish calendar in common use today).

The fixed calculated Hebrew calendar is traditionally associated with Hillel II in AD 358–359—more than three centuries after our Messiah's death and resurrection—but modern scholarship indicates that the system continued developing for centuries before reaching its present form. In the first century, the calendar was managed by the Sanhedrin in Jerusalem. Witnesses reported sightings of the new crescent moon. Their testimony was examined, checked against known astronomical expectations, and the new month was officially declared. It was a system oriented toward the heavens—imperfect in its tools, but always looking up.

The Hillel II system does something categorically different. It does not look up at the actual heavens. It substitutes a fixed mathematical formula—including postponement rules—for the actual movements of the sun and moon. That is not a continuation of the first-century system. It is a replacement.

Even study papers produced within the Churches of God acknowledge this. Defenders of the Hillel II calendar concede that it was only "made public" in AD 358, and some describe the pre-publication tradition as a "closely guarded secret science." A secret science is not a divine revelation. And a system that developed centuries after Christ cannot be validated by His silence about a system that did not yet exist.

To be clear: we are not arguing against the calendar Yeshua used. We are saying the Hillel II calendar is not it.

CHAPTER 6

THREE THINGS THAT SHOULD TROUBLE YOU

If you have been observing the Holy Days according to the calculated Hebrew calendar—the Hillel II calendar—you are in good company. Most of God's people have used it for generations. It was the standard within the Worldwide Church of God, and it remains the standard in most Church of God fellowships today.

This chapter is not written to condemn anyone. It is written because there are facts about that calendar that most members have never been told—facts you can verify for yourself.

1 The Hillel II Calendar Sometimes Starts Before Spring

Remember the rule from Chapter 4—the first month must begin on or after the vernal equinox, because *Abib* is a spring month. The equinox is the astronomical boundary of spring.

Here is the problem. Under the Hillel II calendar, the first day of Abib or Nisan sometimes falls *before* the vernal equinox. When that happens, the sacred year officially begins in winter—before spring has even started.

You do not need to take anyone's word for this. In 2026, the Hillel II calendar places Nisan 1 on March 19 (beginning at sunset March 18). The vernal equinox does not arrive until the afternoon of March 20—nearly *two full days* later. The sacred year begins before spring has even started. Under the Astronomical Biblical Calendar, the first month of 2026 does not begin until April 18 (beginning at sunset April 17)—safely and clearly in spring.

> ***In 2026, the Hillel II calendar starts the sacred year nearly two full days before the vernal equinox—before spring has even begun.***

2 The Full Moon Does Not Consistently Fall on the 15th

This is one of the most striking tests, and you can see it with your own eyes.

God's two greatest festival gatherings—the first day of the Feast of Unleavened Bread and the first day of the Feast of Tabernacles—both fall on the 15th day of their respective months (Leviticus 23:6, 34).

Psalm 81:3 is commonly understood to connect the solemn Feast day with the full moon. The Hebrew word *keseh* (here *bakeseh,* "at the full moon") is widely—though not universally—taken to mean "fullness" or "full moon."

In a properly aligned lunar month—one anchored to the conjunction—the 15th day usually falls near the full moon. This is consistent with basic lunar-phase timing. The moon takes about 14.77 days to go from conjunction (total darkness) to full illumination. Anchor the count to the conjunction, and Day 15 lands near the full moon more often than under the other methods we tested.

But under the Hillel II calendar, the 15th does not consistently line up with the full moon. Sometimes it is a day early. Sometimes it is a day late. In some years, the gap is nearly a day and a half.

You can verify this yourself using any astronomy website or app. Look

up the next full moon, then compare it to the 15th of the month on your Hebrew calendar. If they are regularly far apart, the calendar is not tracking what God placed in the heavens.

The Full Moon Test

"Blow the trumpet at the time of the New Moon, At the full moon, on our solemn feast day." — Psalm 81:3



The Hebrew word *keseh* (here *bakeseh*, "at the full moon") is widely taken to mean **"fullness"** or **"full moon."** This passage is widely understood to connect God's Feast Day with the full moon. Among the three methods tested, a month anchored to **the conjunction** most consistently brings **Day 15** closest to the full moon. That makes the full moon a useful test of a lunar calendar.

Three Models Compared

We tested three calendar methods across twelve consecutive years (2024–2035) to see which one most often places the 15th day at the full moon. God placed His two greatest festival gatherings on the 15th day of their respective months: the first day of Unleavened Bread on Abib/Nisan 15 (Leviticus 23:6) and the first day of Tabernacles on Ethanim/Tishri 15 (Leviticus 23:34). This table measures each festival separately—24 festivals in all. Each cell shows the Nisan gap, then the Tishri gap. The "gap" is the number of hours between the peak of the full moon and midnight of Day 15, Jerusalem time. Midnight is about the middle of the festival night, when the moon is the light that rules (Genesis 1:16). A gap within ±12 hours is our benchmark for close correspondence to the festival night. It is a comparison standard, not a window Scripture defines.

Year	ABC (Conjunction)	Crescent Method	Hillel II Calendar
2024	+2 hrs ✓ / -10 hrs ✓	+2 hrs ✓ / -34 hrs ✗	+26 hrs ✗ / +14 hrs ✗
2025	+3 hrs ✓ / +6 hrs ✓	-21 hrs ✗ / -18 hrs ✗	+3 hrs ✓ / +6 hrs ✓
2026	-4 hrs ✓ / +7 hrs ✓	-44 hrs ✗ / -5 hrs ✓ †	+4 hrs ✓ / +19 hrs ✗ †
2027	-23 hrs ✗ / -8 hrs ✓	-47 hrs ✗ / -8 hrs ✓	-23 hrs ✗ / -8 hrs ✓
2028	-11 hrs ✓ / -5 hrs ✓	-35 hrs ✗ / -29 hrs ✗	-35 hrs ✗ / -29 hrs ✗
2029	-11 hrs ✓ / -12 hrs ✓	-35 hrs ✗ / -36 hrs ✗	-19 hrs ✗ / -29 hrs ✗ †
2030	+6 hrs ✓ / -11 hrs ✓	-18 hrs ✗ / -59 hrs ✗	+6 hrs ✓ / -11 hrs ✓
2031	-4 hrs ✓ / -27 hrs ✗	-4 hrs ✓ / -51 hrs ✗	-4 hrs ✓ / -27 hrs ✗
2032	-6 hrs ✓ / -2 hrs ✓	-6 hrs ✓ / -50 hrs ✗	+3 hrs ✓ / -12 hrs ✗ ‡†
2033	-2 hrs ✓ / -10 hrs ✓	-2 hrs ✓ / -34 hrs ✗	+22 hrs ✗ / +14 hrs ✗
2034	-2 hrs ✓ / +5 hrs ✓	-26 hrs ✗ / -19 hrs ✗	-2 hrs ✓ / +5 hrs ✓
2035	-8 hrs ✓ / +5 hrs ✓	-32 hrs ✗ / +5 hrs ✓	-32 hrs ✗ / -19 hrs ✗
Result	**22 of 24 aligned** (avg 8 hrs)	**7 of 24 aligned** (avg 26 hrs)	**10 of 24 aligned** (avg 16 hrs)

Methodology:
Each festival is measured separately (Nisan gap / Tishri gap). − means the full moon peaked before midnight of Day 15; + means after. ***ABC month 1*** *= the first month beginning on or after the vernal equinox; each month begins at the first or second sunset after its conjunction, whichever places the full moon nearer midnight of Day 15. Tishri = six months later. Conjunction and full moon times computed using the PyEphem astronomical library. Crescent year begins with the first visible crescent on or after the vernal equinox. Crescent visibility computed by Yallop's criterion (HM Nautical Almanac Office, NAO Technical Note 69) for Jerusalem at the "best time" after sunset; first visible = categories A or B ($q > -0.014$, visible to the naked eye). Hillel II Nisan 1 and Tishri 1 dates from published Hebrew calendar tables. All times Jerusalem local. "Aligned" = full moon peak within ±12 hours of midnight of Day 15 (Jerusalem solar midnight = solar noon + 12 hours; timeanddate.com).*
† = In these years the method begins the year one month earlier than the ABC: Hillel II by its fixed rules; the crescent method because the conjunction came before the equinox but the first crescent after it. Each Day 15 is measured against the full moon of its own month. This test checks day-counting only; the choice of first month is a separate question, governed by the year-start rule in Chapter 4. ‡ = 12 hours 2 minutes—just outside the window.

Measured festival by festival, the ABC places midnight of Day 15 within twelve hours of the full moon peak in 22 of 24 festivals, with an average miss of about 8 hours. (Even counted strictly from the first sunset, the conjunction method aligns 17 of 24; letting the full moon choose between

the first two sunsets raises it to 22.) Its two misses come when the full moon arrives early. The nearer night would begin the month before its conjunction, which the ABC never allows. The Hillel II calendar aligns in 10 of 24—fewer than half—with an average miss of about 16 hours. The crescent method succeeds only 7 times in 24. Its late start pushes Day 15 past the full moon almost every time, by an average of about 26 hours.

No method tested here hits the full moon every time. The time from new moon to full moon is not fixed. It ranges from 13.9 to 15.6 days as the moon speeds up and slows down in its orbit. But one method comes closest, most often. It starts the month after the conjunction and lets the full moon choose the evening.

The average distance from midnight needs no cutoff at all. On both measures—the ±12-hour benchmark and the average—the conjunction method comes closest.

3 There Are Postponement Rules Most Members Don't Know About

Here is something that surprises many Church of God members when they first learn it: the Hillel II calendar contains a set of rules called postponements (*dehiyyot*) that deliberately shift certain Holy Days away from their astronomically determined dates.

These rules can push the first day of the seventh month (Trumpets) by one or two days from the calculated new moon. The reason? To prevent certain scheduling inconveniences. For example, because of the postponement rules governing Trumpets (or "Rosh Hashanah"), the Day of Atonement is prevented from ever falling on a Friday or a Sunday.

Think about that. When was the last time the Day of Atonement fell on a Friday or a Sunday on your calendar? The answer is: never. It has never happened in your lifetime, and it never will—because a man-made rule prevents it.

But why would God need a man-made rule to prevent His Holy Day from falling on a particular day of the week? Did He make a mistake when He set the moon in its orbit?

The postponement rules are not found in Scripture, and most have no basis in the sky. They were added for administrative convenience to accommodate later traditions. For example, later rabbinic authorities have a tradition of beating *aravot* (willow branches) on Hoshana Rabbah, the seventh day of the Feast of Tabernacles. The Bible nowhere commands this. But this is part of later rabbinic tradition. Since they don't want to do this on the Sabbath, they deliberately move the first day of Tishri (the seventh month) so the seventh day of *Sukkot* (the Feast of Tabernacles)—Tishri 21—would never fall on the Sabbath. The result is that God's appointed times are deliberately moved from the days the heavens declare to days that human preference selects.



"How About Romans 3:2—Weren't the Jews in Charge of the Calendar?"



At this point, many readers will raise the objection they have heard for decades: "God committed the oracles to the Jews. They preserved the Scriptures and the calendar. End of discussion."

Here is the passage:

> ***"What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God."*** — Romans 3:1–2

The word "oracles" is the Greek word *logia*. It means "sayings" or "words." Paul is talking about the sacred writings—what we call the Old Testament. Nobody disputes that the Jews preserved the Scriptures.

But watch what happens in the argument. Those who use this verse to defend the calendar shift from what Romans 3:2 says to what it *might* imply. The reasoning goes: if God entrusted the sacred writings to the Jews, He would also entrust them to correctly construct a calendar. That

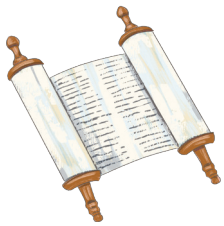
is not proof. That is an assumption.

And here is where the argument turns on itself. If the Jews were entrusted with the oracles—the Scriptures—then let's open those Scriptures and see what they say. Genesis 1:14 says God placed His appointment system in the sky. Psalm 104:19 says He appointed the moon for *moʿadim*. The very Scriptures the Jews preserved are the Scriptures that say God put the calendar in the heavens—not in any human institution.

Consider also what we already know about Jewish calendar practice. Virtually every Church of God group rejects the Jewish date for Passover—we keep the Passover at the beginning of Nisan 14, while rabbinic Judaism holds its seder at the beginning of Nisan 15. Almost every Church of God group rejects the Jewish date for Pentecost—the fixed rabbinic calendar mandates Sivan 6, while we count to a Sunday. And nearly every Church of God group rejects the Talmud. Yet the Hillel II calendar is rooted in that same rabbinic tradition. Its postponement rules, its calculation method, its intercalation pattern—none are found in the Bible. They are found in the post-biblical rabbinic tradition that almost every Church of God group rejects as authoritative.

We reject the Jewish Passover date. We reject the Jewish Pentecost date. We reject the Talmud. Yet we accept a calendar rooted in that same rabbinic tradition? That is not consistency. It is selective trust.

"But Doesn't Matthew 23 Say to Obey the Authorities?"



Another common argument appeals to the words of Christ in Matthew 23:2–3: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, [that] observe and do…"

This verse is real, and the authority it describes is real. Yeshua acknowledged that the Pharisees held a legitimate office. They sat in

Moses' seat—meaning they had the responsibility to read and proclaim God's law.

But consider the full context. The same passage continues: "But do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders" (Matthew 23:3–4). Then Yeshua spends *most of the chapter*—verses 13 through 39—pronouncing woe after woe upon these same leaders for their hypocrisy and their additions to God's law. If He had just commanded His listeners to obey everything the Pharisees taught, why would He go on to condemn them so thoroughly?

And this is not an isolated moment. In that very same Gospel, Yeshua said: "Why do you also transgress the commandment of God because of your tradition?" (Matthew 15:3). And again: "In vain they worship Me, teaching as doctrines the commandments of men" (Matthew 15:9). The Christ of Matthew's Gospel consistently upheld God's law while opposing human additions to it.

Obey Moses when they read him—ignore them when they add to him.

So what is Yeshua actually saying in Matthew 23:2–3? He upheld the office—the seat of Moses—while condemning the additions and burdens imposed by the men sitting in it. He distinguished between the legitimate authority of the seat and the man-made additions—what rabbinic tradition itself classifies as *takanot* (human enactments) and *ma'asim* (binding customs). In other words: Obey Moses when they read him—ignore them when they add to him.

There is also textual evidence that may support this reading. The Shem Tov Hebrew Matthew—a Hebrew text of Matthew's Gospel preserved in the 14th-century Jewish polemical work *Even Bohan*—in some manuscripts reads the critical pronoun as *singular*, not plural: "all which *he* [Moses] will say unto you, keep and do; but *their* ordinances and deeds do not do." Professor George Howard of the University of Georgia, who

published this text in 1987, argued on linguistic grounds that it preserves features of a much earlier Hebrew composition—including wordplay and grammatical patterns that cannot be explained as a translation from Greek.

Now, scholarship is divided on the age and reliability of the Shem Tov text. Some scholars regard it as medieval; others see strong evidence of an early Hebrew original behind it. We do not rest our argument on this textual variant alone. But it is worth noting that the singular reading resolves a contradiction that scholars have long struggled with in the standard text—and it aligns perfectly with everything else Yeshua says throughout the Gospel of Matthew.

Whether one follows the standard reading or the Hebrew variant, the conclusion is the same: Christ upheld Moses, not the Pharisees' additions.

More to the point: the Pharisees of Yeshua's day were not using the Hillel II calendar. They were operating the observational system. Matthew 23 cannot be used to validate a calendar that was introduced some three hundred years later by authorities Christ never interacted with.

The postponement rules are not biblical commands. In Jewish legal terminology, they are *takanot*—human enactments created by rabbinic authority. Their continued use in the Churches of God functions as *ma'asim*—tradition sustained by precedent rather than Scripture. If a tradition contradicts the creational design God established—and the postponement rules do exactly that—then the tradition must yield to the design, not the other way around. Neither category carries the authority of "Thus says the LORD."

> ***The oracles the Jews preserved are the very words that say God put His calendar in the heavens—not in any human institution.***

For a more thorough treatment of this subject—including the Deuteronomy 17 argument, the question of authority, and responses to common questions and objections—please visit our website at **biblicaltruths.com/calendar-questions.**

CHAPTER 7

GOD'S SELF-CORRECTING DESIGN



By now you may be thinking: if the commonly used calendar has these problems, how can we be confident that the Astronomical Biblical Calendar gets it right? Is there some kind of proof built into the system itself?

There is. But to understand it properly, we need to step back and consider something most people have never been taught.

The Original Design

When God created the heavens, He made them "very good" (Genesis 1:31). Scripture's prophetic arithmetic suggests what that perfection looked like in calendar terms. Of course, we recognize this is derived from the internal mathematics of Scripture rather than from an explicit declarative statement. But in biblical prophecy, a month is always 30 days, and a year is always 360 days. The 1,260 days of Revelation 12:6 equal exactly three and a half years (Revelation 12:14)—which only works if every year has 360 days and every month has 30 days. Daniel's "time, times, and half a time" rests on the same mathematics.

It appears that, originally, the solar year and the lunar months were in perfect harmony. Every month began on a new moon. Every year began precisely at the start of spring. No intercalation was needed. No 13th month. No adjustments. The sun and the moon were in perfect agreement—every single month, every single year. That would have been perfection—the calendar we believe God gave to humanity from the beginning.

What Changed?

We believe that at some point in history, God altered the heavenly cycles. The monthly lunar cycle shortened from exactly 30 days to an average of about 29.53 days. The solar year lengthened from exactly 360 days to about 365.24 days. Twelve lunar months no longer fit neatly inside one solar year—they now fall about 11 days short.

Why did God do this? For the same reason He drove Adam and Eve from the garden, and for the same reason He confused the languages at Babel. Disruption of the natural order is one of the ways God imposes consequences for human rebellion. The perfect cycles were a gift. Their disruption was a penalty.

The precise timing of this change is not stated in Scripture. What the prophetic periods suggest is that God's original design operated on perfect 30-day months and 360-day years. The present cycles do not match that design. The sign God gave Hezekiah—moving the shadow backward on the sundial of Ahaz (2 Kings 20:8–11)—demonstrates that

God has intervened directly in the movements of the heavens within recorded history. But whether the disruption began as early as the curse in Eden, or occurred at a later point of divine intervention, we cannot say with certainty. What we can say is that the current cycles bear the marks of disruption—and that God expects us to work faithfully within them.

This is what the prophet Isaiah pointed toward when he wrote that God "stretches out the heavens like a curtain" (Isaiah 40:22)—the cosmos is not static. God has intervened in the physical creation before, and Scripture tells us He will do so again before Christ's return, when "the powers of the heavens will be shaken" (Matthew 24:29). We believe that shaking includes the restoration of the perfect cycles—the very cycles that will govern the calendar in the Kingdom of God, when "from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me" (Isaiah 66:23).

Living Between Two Perfections

So where does that leave us now—between the original perfection and the coming restoration?

Here is what is remarkable. Even though God disrupted the perfect cycles, He did not leave us without a way to determine His appointed times. The disrupted cycles are imperfect—but they are not random. God left enough regularity in the heavens for anyone who looks up to find His calendar.

God made this point Himself in the most dramatic way possible. When He answered Job out of the whirlwind, He pointed to the heavens as proof of His sovereign control over creation:

> ***"Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs?"*** — Job 38:31–32

The word *Mazzaroth* is generally understood to refer to the cycle of constellations that mark the progression of the seasons—the same seasonal progression that governs when God's appointed times fall. God's question to Job is rhetorical. You cannot bring them out in their season—but I can. I set them. I govern them. They answer to Me.

Job himself had already acknowledged this: "He made the Bear, Orion, and the Pleiades, and the chambers of the south" (Job 9:9).

These are not decorative references. God is asserting, in His own voice, that He governs the heavenly cycles—their timing, their seasons, their order. The same God who calls the constellations out in their season is the God who appointed the sun and the moon for *moʿadim*. The heavens answer to their Maker. And even in their present imperfect state, they still do what He designed them to do: they tell His people when to meet with Him.

The most notable expression of this residual order is what astronomers call the Metonic cycle, named after Meton of Athens, who observed it in the fifth century BC. After approximately 19 years, the lunar phases return to nearly the same dates in the solar year. The convergence is not exact—it overshoots by about two hours per cycle—but it is close enough that the new moons fall on almost the same calendar dates they fell on 19 years earlier.

Let us be precise about what this is and what it is not.

The Metonic cycle is not a perfect divine institution. It is not a cycle God ordained as a governing principle for His calendar. And the cycle itself is imperfect—its two-hour-per-cycle overshoot means it drifts slowly through the seasons over the centuries, just as every other feature of the disrupted heavens drifts.

But the Metonic convergence is evidence that God, even in imposing a penalty, left sufficient order in the heavens for His people to track His appointed times. The sun still marks the equinox. The moon still marks the months. And the two come back into near alignment often enough that the system does not spin into chaos. God disciplined the creation—but He did not abandon it. The heavens are imperfect, but they are still readable. And that is grace.

A Remarkable Convergence

At certain points in this roughly 19-year pattern, the new moon falls on or very near the vernal equinox. In our era, something even more striking

occurs at several of these convergence points: a solar eclipse takes place—since a solar eclipse can occur only near new moon, when the moon passes precisely between the earth and the sun.

On March 20, 2015, a total solar eclipse visible in the North Atlantic occurred within hours of the vernal equinox and the new moon. The next such convergence is expected around March 20, 2034—another solar eclipse near the equinox. These alignments are not guaranteed features of every Metonic cycle (eclipses depend on additional orbital factors), but the fact that they recur in our generation is a notable sign written in the heavens.

YEAR 2015 (near the Spring Equinox):

- **March 20** at **11:36** — New Moon Conjunction
- **March 20** at **11:46** — Total Solar Eclipse
- **March 21** at **00:45** — Vernal (Spring) Equinox

YEAR 2034 (on the Spring Equinox date, *19 years later):*

- **March 20** at **12:14** — New Moon Conjunction
- **March 20** at **12:18** — Total Solar Eclipse
- **March 20** at **15:18** — Vernal (Spring) Equinox

YEAR 2053 (on the Spring Equinox date, *19 years later):*

- **March 20** at **05:46** — Vernal (Spring) Equinox
- **March 20** at **09:07** — Annular Solar Eclipse
- **March 20** at **09:11** — New Moon Conjunction

YEAR 2072 (on the Spring Equinox date, *19 years later):*

- **March 19** at **20:18** — Vernal (Spring) Equinox
- **March 19** at **22:08** — Partial Solar Eclipse
- **March 19** at **22:21** — New Moon Conjunction

Under the ABC, 2015, 2034, 2053 & 2072 begin in March. Source: NASA SKYCAL [Jerusalem Time (UTC+2:00)]

The Hillel II Calendar Drifts. God's Heavens Still Speak.

The Hillel II calendar uses a fixed 19-year intercalation pattern—adding

a 13th month in specific years within a rigid cycle. But because it treats the Metonic cycle as though it were exact (when it is not), its average year is about 6 to 7 minutes too long. Over centuries, that small annual overestimate causes the calendar to drift forward relative to the seasons. Scholars estimate this drift at roughly one day every 216 years.

That may sound small. But the fixed Hebrew calendar has developed since late antiquity. Over more than a thousand years, that drift has accumulated significantly. The calendar that may have been a reasonable approximation in the fourth century is measurably further removed from astronomical reality today—and the gap widens with every passing generation.

The Hillel II system locked itself to a formula. And because the formula is based on an imperfect cycle treated as though it were perfect, the formula slowly falls behind reality.

The Astronomical Biblical Calendar takes a fundamentally different approach. It does not rely on any fixed cycle—not a 19-year pattern, not an intercalation formula, not an average month length. It measures the *actual* conjunction, the *actual* full moon, and the *actual* equinox, year by year, month by month. Each year stands on its own. Each month begins when the moon actually begins its new cycle—not when a formula says it should.

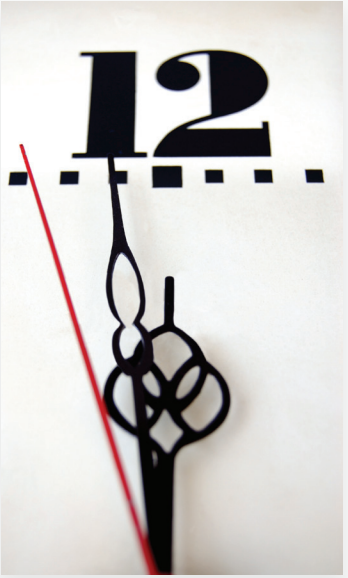
This is not a calendar that needs human tinkering to stay on track. It is a calendar that reads the heavens directly—the very heavens God appointed for this purpose. And because it tracks what is actually happening in the sky rather than relying on an approximation that slowly drifts, it will never fall behind.

The heavens are not what they once were. They will not be fully restored until Christ returns. But even now—imperfect, disrupted, operating under penalty—they declare the glory of God (Psalm 19:1). And they still tell His people when to meet with Him.

The heavens are imperfect, but they are still readable. And that is grace.

God's Calendar Is Like a Clock

Just as a clock has three hands—each one dependent on the others—
God's system of reckoning time operates the same way.



HOUR HAND *(Equinox)*

The hour hand is the **Vernal Equinox**, the starting and ending point of the solar year. It sets the broadest boundary, marking when the **year** is permitted to begin.

MINUTE HAND *(Conjunction)*

The minute hand is the **Astronomical New Moon**, the starting and ending point of one full cycle of the moon's phases. (The conjunction may, *very rarely*, occur before the equinox, but Day 1 of the **first month** cannot begin *before* the vernal equinox.)

SECOND HAND *(Sunset)*

The second hand is the **Sunset**, the starting and ending point of one rotation of the earth on its axis. The finest and most frequent movement—marking the turn of every single **day**.

You cannot start until every hand is in its rightful position.

Not a day early. Not a month ahead. Not before the season has turned.

- ✓ The year waits for the equinox.
- ✓ The month waits for the new moon.
- ✓ The day waits for the sun to set.

Every gate must be open before the year can begin—and none can be forced. This is not a system invented by man. It was built into creation itself, written in the motion of the sun, the moon, and the stars—set in place before a single human hand ever touched a calendar.

THE APPOINTMENT STANDS

If you have read this far, you now know something many of God's people have never been taught. You know that God is the Author of time and that He embedded His calendar into creation itself. You know the four units of biblical time and one remarkable cycle:

1. **The Day** begins and ends at sunset.

2. **The Week** runs seven days, from Sunday (beginning at sunset Saturday evening) through the seventh-day Sabbath (ending at Saturday sunset).

3. **The Month** begins at the first or second sunset after the new moon (conjunction), whichever centers the full moon on the 15th.

4. **The Year** begins with the first month that starts on or after the vernal equinox.

5. **The Metonic Cycle**—a 19-year near-realignment of sun and moon—shows that God left order in the heavens. The ABC does not depend on it: it corrects itself by reading the actual equinox and conjunction every year.

You also know three troubling facts about the Hillel II calendar and you have seen that the Romans 3:2 defense does not hold up under the very Scriptures it appeals to.

So where does this leave you?

God Is Patient—But Light Brings Responsibility

Let us be clear about something. The generations of God's people who kept the Holy Days faithfully on the Hillel II calendar were not sinning. They were acting in good faith, according to the best understanding available to them. God sees the heart. He honors sincere obedience.

But Scripture also teaches that greater light brings greater responsibility. "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30). Once you see the truth, you cannot unsee it. And what you do with it becomes a matter between you and God.

A Sobering Warning from Scripture

There is a story in the Bible that speaks directly to this question. After King Solomon died, the kingdom of Israel split in two. Jeroboam, the king of the northern tribes, faced a political problem: if his people kept traveling to Jerusalem for the Holy Days, their loyalty might shift back to the southern kingdom.

His solution? He kept the Feast of Tabernacles—same format, same fifteenth day—but he moved it one month later, to the eighth month.

Scripture's verdict is devastating: it was "the month which he had devised in his own heart" (1 Kings 12:33). Not the month God appointed. The month Jeroboam chose.

Jeroboam did not cancel the Feast. He changed the timing, along with the place, the priests, and the worship—and God condemned it all, repeatedly, throughout the books of Kings. The sin of Jeroboam became the defining failure of the northern kingdom.

The parallel is sobering. When any human system—however well-intentioned—moves God's appointed times from the dates He set to dates He did not, it has crossed a line.

> ***Jeroboam did not cancel the Feast. He changed the timing and more. And God condemned him for it.***

Your Next Steps

Study the evidence yourself. Every factual claim in this booklet is verifiable—the conjunction dates, the equinox dates, the full-moon alignments, the postponement rules. Look up the conjunction dates. Check the equinox. Compare the full moon to the 15th of the month on your calendar. You do not need anyone's permission to examine the heavens—God made them public for a reason.

Pray about what you are learning. Ask God to guide you. He promises to give wisdom to those who ask sincerely (James 1:5).

Read your Bible with fresh eyes. Look at Genesis 1:14, Leviticus 23, Psalm 81:3, Psalm 104:19, and 1 Kings 12:32–33. Let Scripture shape your understanding more than tradition.

Talk to your pastor and fellow brethren. Bring these questions into the open. Iron sharpens iron (Proverbs 27:17). A truth that cannot be discussed openly is a truth no one is confident about.

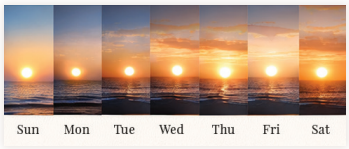
And above all—do not be afraid. God is not trying to trick His people. He put His calendar in the sky where everyone can see it. He wants you to find it. He wants you to keep His appointments—on His time, by His design.

Time Reckoning Summary



The **Day**

Begins and Ends
at Sunset



The **Week**

Seven Days: Begins and Ends
at Saturday Sunset



The **Month**

Begins at the First or Second Sunset
after the New Moon (Conjunction)



The **Year**

Begins with the First Month that
Starts on or after the Vernal Equinox

A FINAL WORD



The God who said "Let there be lights in the firmament" has not changed His mind about when He wants to meet His people. The sun still marks the seasons. The moon still marks the months. The equinox still comes every spring. The conjunction still happens every month. The Metonic cycle still brings the lunar and solar patterns back into near alignment about every 19 years.

God's calendar has never been lost. It has been right above our heads the whole time.

The question is simply this: Will you look up?

"Return to Me, and I will return to you," says the LORD of hosts. — Malachi 3:7

How to Calculate God's Appointed Times

(Example: 2026)

In five steps, you can determine God's Holy Day dates *for any year.* All you need is an astronomy reference (such as timeanddate.com or the U.S. Naval Observatory data) and a calendar.

1 Find the Vernal Equinox



Look up the exact date and time of the vernal (spring) equinox, converted to ***Jerusalem time*** *(Israel Standard Time, UTC+2; or IDT, UTC+3 during daylight saving).*

Example (2026): Friday, **March 20 — 4:46 PM**, Jerusalem time (14:46 UTC)

2 Find the New Moon of the First Month



Identify the astronomical new moon (conjunction) whose month begins on or after the equinox, in Jerusalem time. This is the new moon of the first month (Abib, later called Nisan). **Important:** A month that begins before the equinox does not count *(step 3 shows which evening begins it).*

Example (2026): Friday, **April 17 — 2:52 PM** *(the March 19 new moon does not count — its month would begin before the equinox)*

3 Determine Abib 1



The month begins at the first or second Jerusalem sunset after the conjunction. Count Day 15 from the first sunset. If the full moon comes at or before midday of Day 15, use the first sunset; if after, the second.

Example (2026): First sunset: April 17 — 7:09 PM → Full moon May 1, 8:23 PM, before midday of Day 15 (May 2) → *first* sunset. Abib 1 = Sabbath, **April 18**

4 Count Forward to the Holy Days

From Abib 1, count forward using the dates given in Leviticus 23:

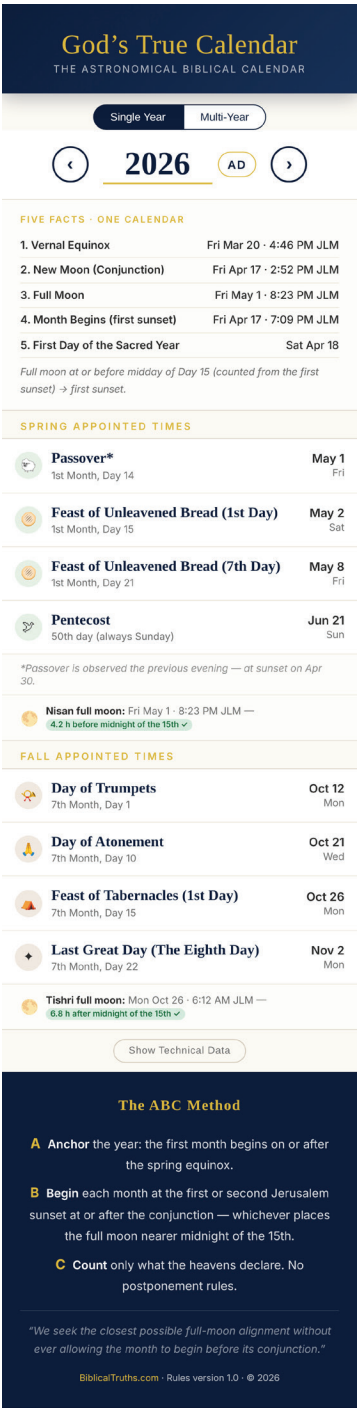
- **Passover:** Abib 14 (at twilight) → **May 1** (observed evening before, *April 30*)
- **Feast/Days of Unleavened Bread (DUB):** Abib 15–21 → **May 2** (Sabbath) – **May 8** (Friday)
- **Pentecost:** Count *50 days*, beginning with the day after the Sabbath that falls during DUB.
  - ***Anchor*** the count to the *weekly Sabbath within* the DUB, Saturday, May 2.
  - ***Begin*** the count the next day, Wave Sheaf Day, Sunday, May 3.
  - ***Count*** 50 days to Pentecost, Sunday, **June 21**.
- **Day of Trumpets:** 7th month, 1st day → Monday, **October 12**
- **Day of Atonement:** 7th month, 10th day → Wednesday, **October 21**
- **Feast of Tabernacles:** 7th month, 15th–21st days → **October 26 – November 1**
- **Last Great Day:** 7th month, 22nd day → Monday, **November 2**



5 Determine Subsequent Months



Each new month begins at the first or second sunset after its conjunction, by the same full-moon test. The 7th month (Ethanim/Tishri) occurs after six new moons from Abib 1. No postponement rules are applied. The heavens alone determine the dates.



God put His calendar in the sky where everyone can see it. He wants you to find it.

Compute God's appointed times for any year with this app: ***biblicaltruths.com/calendar***

For additional studies—answers to common objections, and responses to the most frequently asked questions—please visit ***biblicaltruths.com/calendar-questions.***

If You'd Like to Know More…

To learn more about the gospel of the Kingdom of God, explore more articles or videos, ask Bible questions, or request personal counsel, please visit our website at **www.biblicaltruths.com** or email us at **questions@biblicaltruths.com.**

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