

# Dehioth Rules & The Metonic 19 Year Cycles

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## News Letter 5851- 021

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### 8th day of the 5th month 5851 years after the creation of Adam

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### The 5th Month in the Sixth year of the Third Sabbatical Cycle

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### The Third Sabbatical Cycle of the 119th Jubilee Cycle

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### The Sabbatical Cycle of Earthquakes, Famines and Pestilence

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### The Year of the Tithe for the Widows, Orphans & Levites

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July 25, 2015

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Shabbat Shalom Family,

## Dehioth: The Rules of Postponements

Let us begin with some background on the Postponements and why some of the Jewish leaders felt it was necessary to postpone God's Holy Days. The Holy Day arrangement for the year is determined by rules that are designed to prevent Yom Kippur (Atonement) from occurring either before or after the Sabbath. They changed God's Holy Days to suit their own needs, in the society existent in that time in history.

There are seven rules to the Postponements but we are only going to explain the first four. The other three have to do with the benedictions. If you would like further information on the benedictions, you can find it in your local library.

### THE FIRST RULE:

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This rule explains that Trumpets (Rosh Hashanah), the first day of the (Jewish) New Year, may not occur on Sunday, Wednesday, or Friday. If Trumpets (Rosh Hashanah) were on Sunday, Hosha'na Rabbah (the 7th Day of the Feast of Tabernacles) would be on Saturday, and this must be avoided because it would prevent the proper celebration of the Festival of Willows . If

Trumpets (Rosh Hashanah) were on Wednesday, Atonement (Yom Kippur) would be on a Friday and this would cause undue hardship because, there would be two days in a row with severe restrictions. If Trumpets (Rosh Hashanah) were on a Friday, Atonement (Yom Kippur) would be on a Sunday and, again, we would have two days in a row with severe restrictions. Therefore, if the new moon (molad) is on either Sunday, Wednesday or Friday, the first day of Tishri (7th month) is postponed to the following day.

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## **THE SECOND RULE:**

If the New Moon (molad) of Tishri (the 7th month) occurs at noon or later, New Moon (Rosh Hodesh) is declared to be the following day. Thus, if the molad (new moon) is Monday at noon or later, Tuesday is declared to be Rosh Hodesh (New Moon). The reason is that if the molad (new moon) is before noon, it is certain that the new crescent will be visible in some part of the world before sunset of the same day. If however, the new moon (molad) occurs after midday, the new crescent will not be visible before sunset of the same day. If the following day is Sunday, Wednesday, or Friday on which the first day of Tishri may not occur, it is further postponed to the next following day, so that the first of Tishri is the third day counting from, and including, the day of the molad (new moon).

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## **THE THIRD RULE:**

If the molad of Tishri in an ordinary year is on Tuesday at 3:204/1080 A.M. or later, the first of Tishri is postponed to Thursday. It cannot be on Tuesday because then the next year's New Moon (molad) of Tishri would be on Saturday afternoon and new moon (Rosh Hodesh) would have to be postponed to Sunday. This would make the year in question 356 days long, which is more than the statutory limit of 355 days.

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## **THE FOURTH RULE:**

This occurs if the New Moon (molad) of Tishri, in a year succeeding a leap year, is on a Monday after 9:00 A.M. (ie. the fifteenth hour from the beginning of the night before) and 589/1080 parts. If this year were to begin on Monday, Trumpets (Rosh Hashanah) of the preceding year would have fallen on Tuesday noon, and would have been postponed to Wednesday. This would make the current year 382 days in length, which is lower than the statutory limit of 383 days.

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## **DAYS OF THE WEEK ON WHICH HOLY DAYS CANNOT OCCUR.**

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**or “Forbidden Days”**

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Days of the Week	SUN	MON	TUE	WED	THU	FRI	SAT
PASSOVER		x		x		x	
TRUMPETS	x			x		x	
ATONEMENT	x		x			x	
TABERNACLES	x		x			x	

The Holy Day arrangement for the year is determined by rules that aim to prevent Yom Kippur (Atonement) from occurring either before or after the Sabbath.

(From Comprehensive Hebrew Calendar by Arthur Spier, page 10 & 15, 1986 edition).

**Not any of the above rules can be found in Scripture; either in word or principle!**

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Are You Going to Follow Man's Rules or Yehovah's Commandments? The Choice is Yours? Remember though you must pay the price if you are wrong.

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This year in September, the conjunction of the moon takes place on September 13th. According to the Hebrew Calendar then Sept. 13 should be the 1st day. But as you can see from the chart above, Sunday is not allowed to be the Feast of Trumpets. Because of the postponement rules, those following the Hebrew Calendar must postpone the Holy Day by one day.

Where is this found in your bible?

Again using this conjunction for Sept, the day of Atonement would then fall on a Tuesday and this is not allowed. The Feast of Sukkot would then fall on Sunday which again is not allowed.

A Look into Postponements

What are "postponements"? What purpose do they serve? Were they in use by ancient Israel under Moses? Did Yeshua heed, or even know of, these rules? Did God ordain them? Did Hillel II ordain them? Does the Mishnah or Talmud enjoin their use? What is their origin? Let us delve deeply into the matter.

The following quote divulges the workings of postponements. It may take a few readings to grasp some understanding of it.

“The *dehiyyot* [postponements] are as follows:

- (a) If the Tishri *molad* falls on day 1, 4, or 6, then Tishri 1 is postponed one day. [This postponement is often referred to as ADU, which is an acronym formed from the Hebrew letters *alef* (1 for Sunday), *daled* (4 for Wednesday), & *vov* (6 for Friday)]
- (b) If the Tishri *molad* occurs at or after 18 hours (i.e., noon), then Tishri 1 is postponed one day. If this causes Tishri 1 to fall on day 1, 4, or 6, then Tishri 1 is postponed an additional day to satisfy *dehiyyah*(a).
- (c) If the Tishri *molad* of an ordinary year (i.e., of twelve months) falls on day 3 at or after 9 hours, 204 *halakim*, then Tishri 1 is postponed two days to day 5, thereby satisfying *dehiyyah* (a).
- (d) If the first *molad* following a leap year falls on day 2 at or after 15 hours, 589 *halakim*, then Tishri 1 is postponed one day to day 3.

### 3.1.2 Reasons for the *Dehiyyot*

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

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

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

*Dehiyyah* (d) prevents a leap year from falling short of 383 days. If the Tishri *molad* following a leap year is on Monday, at or after 9:32:43 1/3 A.M., the previous Tishri *molad* (thirteen months earlier) occurred on Tuesday at or after noon. Therefore, by *dehiyyot* (b) and (a), Tishri 1 beginning the leap year was postponed to Thursday. To prevent a leap year of 382 days, *dehiyyah* (d) postpones by one day the beginning of the ordinary year.” (*Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, editor; document online at: <http://astro.nmsu.edu/~lhuber/leaphist.html>)

Now, if these postponement rules were in force and in use by ancient Israel, both under Moses and on through the Temple periods, we should expect to find mention of them in his and their writings.

## The Scriptural Record

First and foremost, our foundation, is the Word of God—The Holy Scriptures. Beginning our search here, does one find any instance of postponement rules? Does it state in the Torah—say, Leviticus 23 for example, that the Day of Shouting (aka “Yom Teruah”/“Day of Trumpets”) is the first day of the seventh lunar cycle **unless** that day of the seventh new moon happens to occur on a Sunday, Wednesday, or Friday—in which cases, please observe it the day following?

One may search even the whole of Scriptures, but will never find such.

Leviticus 23:24 plainly states that it is the first day of the seventh moon of the year that is to be sanctified with a holy assembly. Nowhere does Scripture state that this God-appointed holy assembly can be shifted to a day different than the seventh new moon day of the year.

In his Gospel account, John records that Yeshua stood up on the last day of the Feast, the Great Day, and cried out to the crowd (John 7:37). This “last day, that great day” is the eighth day of the Feast of the 7th month (John 7:2) and occurs on the 22nd day of Ethanim/Tishri. The next day (John 8:2), Yeshua came again to the Temple early in the morning. After His discourse with the scribes and Pharisees, He healed a man who was blind from birth. John recorded that “it was a Sabbath day when Jesus made the clay, and open his eyes.” (John 9:14).

This evidence shows that the 23rd day of Ethanim was a Sabbath that year—an impossibility with the rabbinic calendar, as this would mean that Trumpets would have been on Friday that year and a Friday Trumpets is not possible due to postponement rules.

Now some may contend that this “last day” is the 7th day of Sukkot instead of the 8th day (and therefore the 21st of Ethanim instead of the 22nd). However, consider these facts:

Leviticus 23:39 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,\* and on the eighth day shall be a Sabbath.\*

\*Sabbath” — This is a mistranslation, the Hebrew here says “Shabbaton,” while the Greek of the LXX says “anapausis” — neither of which is “Sabbath.” The Hebrew term for Sabbath is “Shabbat,” and the Greek terms are “Sabbata” or “Sabbaton” (LXX/NT).

Eighth day. Eighth from what? It is the eighth day from the First Day of the Feast—the eighth day from the 15th, being the 22nd of the month. As is obvious, this is more than just a seven day feast: An eighth day is commanded by the Creator. Which would be last then? The 7th or the 8th? Obviously, the 8th comes after the 7th and would be the last.

John further defined this “last day” as “the great of the Feast.” The Greek word translated “great” is the same Greek word John used in 19:31, where it is translated “high.” John defines the rest days of a Feast as “high” or “great” days. By John’s own use of the term, it CANNOT be reference to the 7th day of Tabernacles, as it is not a “great” or “high” day. John indeed spoke of the Eighth Day in 7:37, which is a high day (a rest day of a Feast).

For those who contend that John 7:37-9:14 all occurred on the last & great day, please note that John spoke of “the last day (the Eighth Day — Shemini Atzeret) in 7:37, and rightly referred to it “the great of the Feast.” The Greek here is specific. John used the definitive ton (“the”) to specify a certain day: “THE last...THE great.” However, in John 9:14, John wrote of “a” Sabbath, not “the” Sabbath (the Greek definitive ton is absent):

“And it was a Sabbath day when Yeshua made the clay and opened his eyes.”

IF John was yet speaking of the same day, why not refer to it specifically? Why not say, “And it was YET THE Sabbath, THE GREAT DAY, when Yeshua made the clay...”?

Also, the high days of Tabernacles are NOT “Sabbaths” (Hebrew: “shabbat”). They are never called “shabbath” in Scripture, and they have different restrictions/allowances than shabbat days.

## The Historical Record

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Looking into historic documents, we find that the postponements were not yet in use in Jesus’ day, nor for even centuries thereafter.

The *Mishnah* (spanning the time period of 200 B.C. – 200 A.D.), which came to make up the first part of Talmud, states:

IF THE DAY OF ATONEMENT FELL ON A SABBATH – Mas. Menachoth 100a

IF SABBATH AND THE DAY OF ATONEMENT [FOLLOWED EACH OTHER] i.e., when the Day of Atonement fell upon Friday or Sunday – Mas. K’rithoth 19a

when the Day of Atonement falls on a Friday – Mas. Shabbath 114b

Where the Day of Atonement fell on a Friday, the Shewbread was then baked on a Thursday – Mas. Menachoth 100b

They fold up clothing even four or five times. And they spread beds on the night of the Sabbath for use on the Sabbath, but not on the Sabbath for use after the Sabbath. R. Ishmael says, “They fold clothes and lay out beds on the Day of Atonement for the Sabbath.” – Mas. Shabbat 15:3

As evidenced above, even well after Messiah’s time in the flesh, the Day of Atonement was still being observed on both Fridays and Sundays which cannot be done under modern CRC rules.

Further readings from the Mishnah provide historical proof that other Appointed Times likewise were not postponed:

IF THE EVE OF PASSOVER IN JERUSALEM FALLS ON A SABBATH – Mas. Shabbath 148b

IF THE FOURTEENTH FELL ON A SABBATH – Mas. Shekalim 8:3

IF THE FOURTEENTH [OF NISAN] FALLS ON THE SABBATH – Mas. Pesachim 49a

THE [AFTERNOON] TAMID IS SLAUGHTERED AT EIGHT AND A HALF HOURS AND IS OFFERED AT NINE AND A HALF HOURS. ON THE EVE OF PASSOVER IT IS SLAUGHTERED AT SEVEN AND A HALF HOURS AND OFFERED AT EIGHT AND A HALF HOURS, **WHETHER IT IS A WEEKDAY OR THE SABBATH. IF THE EVE OF PASSOVER FELL, ON SABBATH EVE [FRIDAY],** IT IS SLAUGHTERED AT SIX AND A HALF HOURS AND OFFERED AT SEVEN AND A HALF HOURS, AND THE PASSOVER OFFERING AFTER IT. ON THE EVE OF PASSOVER IT IS SLAUGHTERED...WHETHER IT IS A WEEKDAY OR THE SABBATH – Mas. Pesachim 58a

This passage, dealing with the “evening” daily offering when offered on Passover, illustrates that Passover could occur on a weekday, preparation day (Friday), or Sabbath.

IF THE SIXTEENTH FALLS ON THE SABBATH – Mas. Pesachim 83a

These show the “Passover festival” (i.e., the first day of the Feast of Unleavens) occurring on a day not allowed by the current CRC (i.e., Friday). Also, utilizing the current fixed calendar, an Abib 16 Sabbath occurrence would put Sivan 6 (which is the post-Mishnah rabbinical reckoning of Pentecost [1]) on the Sabbath. This is yet another CRC no-no.

During the Second Commonwealth down to the fourth century C.E. [at the earliest], the festival of Passover could fall on any day of the week including Friday. (Dr. Solomon Zeitlin, “The Judean Calendar During the Second Commonwealth and the Scrolls,” *Jewish Quarterly Review*, July 1966)

While we of the “Church of God” do not observe the fasts added by the Jews, we shall look at one of them here now in the context of this study. The fast of the ninth of Av is never allowed to occur upon a Friday under the rules of the current CRC. However, in Bible times, and on through the Mishnaic period, this was not so:

“They may not decree a public fast on the first day of a month or during [the Feast of] the Dedication or at Purim. But if they had begun they may not interrupt the fast. So Rabban Gamaliel. R. Meir said: Although Rabban Gamaliel has said, ‘They may not interrupt the fast,’ he admitted that they need not fast the whole day. So, too, with the Ninth of Av if it fell on the eve of a Sabbath [i.e., a Friday].” (*The Mishnah*, Danby, p.197, *Taanith 2:10*)

The Mishnah also records the following concerning the Day of Shouting (“Trumpets”), which is the day that these Postponement rules are based around:

if the two Festival-days of the New Year fall after the Sabbath [that is, on Sunday and Monday] – Mas. Shabbath 19:5

This Mishnaic quote shows that “Festival-days” can immediately follow Sabbath. [2] It likewise clearly states that specifically “Rosh HaShanah” (Tishri 1) could fall on the first day of the week, and thus it is seen that the postponement of this Day of Shouting (a.k.a. “Feast of Trumpets”/“Rosh HaShanah”) from Sunday to Monday was not yet established during Temple times nor in the Mishnaic period.

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

If Rosh Hashanah fell on a Sunday, Hoshanah Rabbah would fall on the Sabbath and would call for the elimination of certain rituals which the pharisaic rabbis did not want to forgo. (*Jewish Quarterly Review*, Vol 25, No 1, 1997; Article by Rabbi Saul Leeman, “Why is Pesach So Late This Year?”).

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

Rosh Hashana never falls on a Sunday because that would mean that Hoshana Rabba (the last day of Sukkot, which always falls on 21 Tishri) would fall on a Saturday, which would not be desirable. In talmudic times, Hoshana Rabbah was regarded as a day much like Yom Kippur. It brought to an end the long holiday period beginning with Rosh Hashana, and was considered to be the one final opportunity to reverse an unfavorable decree issued against the individual on the High Holidays. If Hoshana Rabbah were to fall on the Sabbath, this would interfere with the ceremony of beating a bunch of *hoshanot* (willows) during the synagogue services, an action forbidden on the Sabbath [Both the action of beating the willow-twigs, and the forbiddance thereof on the Sabbath, are by later rabbinical decree, not by God]. Beating the willows was an act of self-flagellation and a sign of remorse, similar to the *malkot* ceremony practiced on Yom Kippur. (Alfred J. Kolatch, *The Jewish Book of WHY*, p.228)

Do you agree that we should not observe “Trumpets” on the correct day because of this rabbinical tradition and reasoning? How many of the CRC-observant brethren are even aware that this is why “Trumpets” is never observed on a Sunday within the so-called “Hebrew calendar”?

The following Mishnaic quote proves that Ethanim 21 (“HoShana Rabba”) was not postponed from falling upon the Sabbath in the Temple and, at the least, pre-Talmudic times, and thereby likewise further shows that “Trumpets” was not postponed from being observed on the first day of the week:



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

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

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

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

4:6 A. As the rite concerning it [is performed] on an ordinary day, so the rite concerning [is performed] on the Sabbath” – Mas. Sukkah 4:1,3,5,6

Akavia, in ‘*Kizzur*’ p. xl, shows, from dates given in Sherira Gaon’s Epistle, that Rosh Hashanah was observed on Sunday, with a consequent Sabbath Hoshana Rabbah, long after Hillel II. (‘Rosh Hashanah,’ here and elsewhere, refers to the first day of the holiday [Tishri 1]). (Arnold A. Lasker and Daniel J.Lasker, *Behold, A Moon is Born! How the Jewish Calendar Works*)

The following historical records of the Jews, also from the Talmudic period, show that the 1st day of the seventh new moon was likewise not postponed from occurring on a Friday:

1. | IN THE SEVENTH MONTH, IN THE FIRST DAY OF THE MONTH SHALL BE A SOLEMN REST (XXIII, 24).<sup>1</sup>This bears on what is written in Scripture:

For ever, O Lord, Thy word standeth fast in heaven (Ps. CXIX, 89).<sup>2</sup> It was taught in the name of R. Eliezer: The world was created on the twenty-fifth of Elul. The view of Rab agrees with the teaching of R. Eliezer. For we have learned in the Shofar Benediction<sup>3</sup> composed by Rab: ‘ This day, on which was the beginning of work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries, which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death.’<sup>4</sup> Thus you are left to conclude<sup>5</sup> that on New Year’s Day, in the first hour the idea of creating man entered His mind, in the second He took counsel with the Ministering Angels, in the third He assembled Adam’s dust, in the fourth He kneaded it, in the fifth He shaped him, in the sixth He made him into a lifeless body, in the seventh He breathed a soul into him, in the eighth He brought him into the Garden of Eden, in the ninth he was commanded [against eating of the fruit of the tree of knowledge], in the tenth he transgressed, in the eleventh he was judged, in the twelfth he was pardoned. ‘This,’ said the Holy One, blessed be He, to Adam, ‘will be a sign to your children. As you stood in judgment before Me this day and came out with a free pardon, so will your children in the future stand in judgment before Me on this day and will come out from My presence with a free pardon.’ When will that be? In the seventh month, in the first day of the month.

- (1) New Year’s Day; the day on which God sits in judgment upon the world. The exposition that follows is intended to explain why the first day of the year was chosen as the day of judgment.
- (2) The bearing is not clear. In *Pes. R. XL*, 2 this verse is expounded as showing that mercy governs God’s attitude in His judgment of man and that this was so in the case of Adam who was judged on the first day of the year.
- (3) I.e. in the second of the special passages inserted in the Additional Service on New Year’s Day. This second benediction is now known as *Zikronoth*, remembrance.
- (4) V. A.P.B., p. 250.
- (5) The conclusion is only that Adam was created on New Year’s Day, the first of Tishri, this being the sixth day from the twenty-fifth of Elul.

*Midrash Rabbah* – Leviticus 29:1

The Talmud likewise claims that Adam was created on *Ethanim* 1 (aka, “Tishri 1”):

He was created on New Year's Day, the first of Tishri, and all that is related of him occurred on that very day. In the first hour his dust was assembled; in the second he was rough-hewn; in the third his limbs were articulated; in the fourth the soul was breathed into him; in the fifth he stood erect; in the sixth he gave names to all creatures; in the seventh Eve was brought to him; in the eighth they begot Cain and Abel; in the ninth they were forbidden to eat of the tree of the knowledge of good and evil; in the tenth they sinned; in the eleventh sentence was passed; and in the twelfth they were driven out of Eden (Sanh. 38b; cf. also Lev. R. 29:1). (*Encyclopaedia Judaica*, Volume 2, article: Adam, pp.236,237)

Now we, as the rabbinic Jews who authored the material above, are quite aware what day Adam was created, aren't we? The Book of Genesis explains clearly to us that he was created on the sixth day—the day before the Sabbath (Gen. 1&2). This being the fact, it is clear that the “rabbis” who authored these Midrash and Talmudic quotes did not believe Ethan 1 was to be postponed from occurring on the day before the weekly Sabbath (that is, on Friday).

## The Origin of Postponements

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We have examined the Scriptural and historical records and have found them replete with proof that the postponement rules of the CRC were not in use in either the 1st or 2nd Temple periods, nor thereafter during the Mishnaic period.

So when did these man-made rules come into place? Did Hillel II institute them in 358/359 C.E. when he published the, up till then, “secret” astronomical information which had been used by the Sanhedrin to determine if the witnesses who came to testify of their sighting of the fresh crescent were lying or not?

“The plain fact is that, as seen by recent scholars, the system of the fixed calendar was not developed until fully three or four centuries after the close of the Talmudic period, about A.D. 485. [therefore, around the eighth or ninth century C.E.]...Nor can anything be found in the Talmud about the weighty calendaric matters as the regulated succession of full and defective months within the year, the four postponements of New Year's Day, the 19-year cycle, or the number and succession of intercalated years in this or any cycle.” (*The Code of Maimonides*, Book

Three Treatise Eight *SANCTIFICATION OF THE MOON*, translated from the Hebrew by Solomon Ganz; Introduction by Julian Obermann, Astronomical Commentary by Otto Neugebauer, New Haven: Yale University Press, 1956, p xli-xlii)

“There is...unimpeachable evidence from the works of writers with expert knowledge of the calendar that the present *ordo intercalationis* [sequence of intercalations—the 19 year cycle] and epochal *molad* were not intrinsic parts of the calendar of Hillel II, these being seen still side by side with other styles of the *ordo intercalationis* and the *molad* as late as the 11th century. Also the four *dehiyyot* [postponement rules] developed gradually. ...By the tenth century the Jewish calendar was exactly the same as today.” (Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.50, article: Calendar)

While we cannot be positively sure as to when the postponement rules were added alongside the other man-made rules of the then-developing calculated rabbinical calendar, we know with complete confidence that these rules were not in use, nor even conceived of and known, during Jesus' day. There are some indications that the initial elements of these postponements began to creep in near the end of the Talmudic period, but as the *Encyclopaedia Judaica* quote states above, these rules developed gradually, along with the rest of the rabbinic calendar rules, over the course of many years.

## Pushed Off For Preparation?

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It is claimed that we need this "ADU" postponement to block Sabbath and annual Holy Days from occurring back-to-back, lest there be no day of preparation in between to prepare for the second of the two Appointed Times. Is this claim genuine in God's eyes?

The concept of "preparation day" stems from Exodus 16 with:

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

What preparation is needed for Atonement (a day of fasting) that its observation is to be moved from a Sunday to Monday on such years, as in 2000, when it rightfully is to be observed Sunday?

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

The fallacy of such a rule is further disproved by this very fact: God specifically declared one of His appointed times to occur on “the morrow after the Sabbath”!

*/F* God is truly against Sabbaths and annual Holy Days being back-to-back, and He feels and understands that they are “impractical” for us humans to keep, *why* then did He Himself ordain at least one back-to-back Sabbath/Holy Day every year (i.e., the seventh Sabbath of the count from Elevation Sheaf day followed by Pentecost—Leviticus 23:15-21)?

Facts are facts, brethren. Through the whole of Scripture, there are no indications of postponements rules. Through the late 2nd Temple (Yeshua's day) and early post-2nd Temple records, we find significant evidence against postponements being used or even known.

It has been claimed by many who hold to the CRC that the burden of proof to change from it lies upon those of us who already have left it—that we need to present the evidence to them. But the Biblical fact is this: We are each admonished through the apostle Paul to prove all things—not to others, but to our own selves. We, individually, are to put all doctrines and the

like to the test BEFORE we hold fast to them. Dear friends, how many of us can claim we have done such testing and proving of this so-called Hebrew Calendar?

FOOTNOTES:

1. See our article **Determining Elevation Sheaf Day & Pentecost**
2. These Mishnaic quotes below, in agreeance with *Shabbat 19:5* and other historical quotes given, shows that Festival days can occur immediately following Sabbath:

On a festival day which comes next to a Sabbath, whether before or after it, all of the priestly watches were equal in the division of the Show Bread.- Mas. Sukkah 5:7

IF A FESTIVAL FELL NEXT TO THE SABBATH, EITHER BEFORE OR AFTER IT – Mas. Sukkah 56a

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### The Metonic Cycles

For astronomy and calendar studies, the Metonic cycle or Enneadecaeteris (from Ancient Greek: ??????????????????, “nineteen years”) is a period of very close to 19 years that is remarkable for being nearly a common multiple of the solar year and the synodic (lunar) month. The Greek astronomer Meton of Athens (fifth century BC) observed that a period of 19 years is almost exactly equal to 235 synodic months and, rounded to full days, counts 6,940 days. The difference between the two periods (of 19 years and 235 synodic months) is only a few hours, depending on the definition of the year.

Considering a year to be  $1\frac{1}{19}$  of this 6,940-day cycle gives a year length of  $365 + 1\frac{1}{4} + 1\frac{1}{76}$  days (the unrounded cycle is much more accurate), which is slightly more than 12 synodic months. To keep a 12-month lunar year in pace with the solar year, an intercalary 13th month would have to be added on seven occasions during the nineteen year period ( $235 = 19 \times 12 + 7$ ). When Meton introduced the cycle around 432 BC, it was already known by Babylonian astronomers.

A mechanical computation of the cycle is built into the Antikythera mechanism. (The **Antikythera mechanism** is an ancient analog computer designed to predict astronomical positions and eclipses for calendrical and astrological purposes, as well as the Olympiads, the cycles of the ancient Olympic Games.)

Machine\_d'Anticythère\_1

The cycle was used in the Babylonian calendar, ancient Chinese calendar systems (the 'Rule

Cycle') and the medieval computus (i.e. the calculation of the date of Easter). It regulates the 19-year cycle of intercalary months of the Hebrew calendar.

At the time of Meton, axial precession had not yet been discovered, and he could not distinguish between sidereal years (currently: 365.256363 days) and tropical years (currently: 365.242190 days). Most calendars, like the commonly used Gregorian calendar, are based on the tropical year and maintain the seasons at the same calendar times each year. Nineteen tropical years are about two hours shorter than 235 synodic months. The Metonic cycle's error is, therefore, one full day every 219 years, or 12.4 parts per million.

The Metonic cycle has an error in it? Would Yehovah's system have such an error?

Roy Hoffman of the New Moon Society, which is now sighting the moon and gathering information for the Sanhedrin for the day they once again revert back to the sighting of the moon, states that;

For over a thousand years, the Hebrew calendar has been fixed by calculation. Today, the Hebrew calendar does not match that fixed by observing the Moon. Even though the gap between the two calendars continues to increase, we do not have the authority to alter the calendar until a new Sanhedrin (religious high court) is re-established and is widely recognized.

Back to the Metonic article;

Traditionally, for the Babylonians and Hebrew lunisolar calendars, the years 3, 6, 8, 11, 14, 17, and 19 are the long (13-month) years of the Metonic cycle. This cycle, which can be used to predict eclipses, forms the basis of the Greek and Hebrew calendars, and is used for the computation of the date of Easter year.

The Babylonians applied the 19-year cycle since the late sixth century BC. As they measured the moon's motion against the stars, the 235:19 relationship may originally have referred to sidereal years, instead of tropical years as it has been used for various calendars.

Now let me quote to you how Judaism justifies this metonic cycle and at the same time show you where we are in that metonic cycle.

The lunar month on the Jewish calendar begins when the first sliver of moon becomes visible after the dark of the moon. In ancient times, the new months used to be determined by observation. When people observed the new moon, they would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a certain date, they would declare the rosh chodesh (first of the month) and send out messengers to tell people when the month began.

The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar is about 11 days shorter than a solar year and a 13-month lunar is about 19 longer than a solar year. The months drift around the seasons on such a calendar: on a 12-month lunar calendar, the month of Nissan, which is supposed to occur in the Spring, would occur 11 days earlier in the season each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again. On a 13-month lunar calendar, the same thing would happen in the other direction, and faster.

To compensate for this drift, the Jewish calendar uses a 12-month lunar calendar with an extra month occasionally added. The month of Nissan occurs 11 days earlier each year for two or three years, and then jumps forward 30 days, balancing out the drift. In ancient times, this month was added by observation: the Sanhedrin observed the conditions of the weather, the crops and the livestock, and if these were not sufficiently advanced to be considered “spring,” then the Sanhedrin inserted an additional month into the calendar to make sure that Pesach (Passover) would occur in the spring (it is, after all, referred to in the Torah as Chag he-Aviv, the Festival of Spring!).

A year with 13 months is referred to in Hebrew as Shanah Me’uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: a pregnant year. In English, we commonly call it a leap year. The additional month is known as Adar I, Adar Rishon (first Adar) or Adar Alef (the Hebrew letter Alef being the numeral “1” in Hebrew). The extra month is inserted before the regular month of Adar (known in such years as Adar II, Adar Sheini or Adar Beit).

In the fourth century, Hillel II established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The current cycle began in Jewish year 5758 (the year that began October 2, 1997).

1997 was 5758 according to Judaism and this Metonic cycle began that year. The leap years or the extra month, Adar Bet is added just before Aviv the following year of 1998.

Now get out your charts that we have provided in the Prophecies of Abraham and begin to count the 19 year cycles. Aviv 1998 being year 1. When you do this 2016 is year 19 in the metonic cycle and it is a leap year. An extra month will be added just before Aviv 2016. you can also go [to this link](#) to see that yes indeed an extra month is added in March 2016.

We have been telling you for some time now that in 2016 The Hebrew Calendar and the

Sighted Moon Calendar will be 30 days apart due to the fact the Barley will be ripe and Passover 2016 will be about March 24th.

There will also be a dark moon at this time and again in the fall at Sukkot. A dark moon warns us of famine coming.

We have also been telling you that the time when this calendar issue will be finally fixed is in 2030 when the two witnesses bring back the 13 tribes of Israel from their imminently impending captivity to keep Passover in Jerusalem.

But there is going to still be those who want to use the Hebrew Calendar and not the sighted moon calendar.

During WW II 6 Million Jews were slaughtered. WHY? They all used the Hebrew Calendar. They all went by the conjunction of the moon and they all went by the postponement rules. They all were keeping the Holy Days at the wrong time. It was the same as if they were keeping the Saturday Sabbath on Sunday. It is the wrong day to what Yehovah commanded them to keep.

And on top of this none of them were keeping the Sabbatical years.

So Judaism was not keeping the 4th commandment and for not doing so they were punished and the price for breaking the 4th commandment is death.

Exo 31:14 You shall keep the Sabbath therefore, for it *is* holy to you. Everyone that defiles it shall surely be put to death. For whoever does *any* work in it, that soul shall be cut off from among his people. 15 Six days may work be done, but on the seventh *is* the sabbath of rest, holy to Jehovah. Whoever does *any* work in the Sabbath day, he shall surely be put to death. 16 Therefore the sons of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* an everlasting covenant. 17 It *is* a sign between Me and the sons of Israel forever. For in six days Jehovah made the heavens and the earth, and on the seventh day He rested, and was refreshed.

They had broken the sign that identified them as Yehovah's. Yes, they kept the weekly Sabbath, but not the Holy Days and not the Sabbatical years.

Now let us look at what we are told in Revelation.

Rev 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who bore the man *child*. 14 And two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the serpent's face. 15 And the serpent cast out of his mouth water like a flood after the woman, so that he might cause her to be carried away by the river. 16 And the earth helped the woman. And the earth opened its mouth and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon was enraged over the woman, and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.

Here then is my question to you.



When the woman flees into the wilderness where she is protected for 3 1/2 years from Satan, who are these other people that Satan now makes war with who keep the commandments and the testimony of Yehshua?

Why did they not flee with the rest of the woman into the wilderness?

I say to you that they do not go because they are following the Jewish Hebrew Calendar with the postponement rules and the Metonic cycles of added leap years without regard to the barley being aviv.

When you count out the Metonic cycle as we have now shown to you, year 2017 is year one in the metonic cycle. 2030 would then be the 14th year of this cycle and it is a forced leap year.

Passover 2030 will be about March 19 according to the Sighted moon calendar. Or at least it has the potential at this date. We will not know for sure until that very year. But because of the Metonic cycle 2030 is the 14th year and a leap year, making Passover come on April 18 of 2030.

We are given a very specific command about Passover. We are to be ready to flee and at this time Yehovah will judge.

Exo 12:11 And you shall eat of it this way, *with* your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in a hurry. It *is* Jehovah's passover. 12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast. And I will execute judgments against all the gods of Egypt. I *am* Jehovah.

When one group eats Passover in 2030, they will then flee to the wilderness and they will be pursued by the army of the beast. When that army is swallowed by the earth, the beast then turns to make war on those gathering in Jerusalem for the Passover on April 18.

The two witnesses are killed during this time. They have caused the world trouble for the past 3 1/2 years. It is because of this trouble that Israel is brought back to the land from captivity. But just like Jacob, it is a deception to slaughter them all once again. This is why the woman flees when she see the armies surrounding Jerusalem. But those coming late or those who do not see the armies and are going to keep the Passover according to the Hebrew calendar will be slaughtered as Revelation warns you.

After this there will be no more calendar confusion. It will be the original sighted moon calendar based on the barley being aviv. And those in the wilderness with the Messiah at Bozrah will be keeping the Holy Days at the right time and the Sabbath and the Sabbatical years.

**Are You Going to Follow Man's Rules or Yehovah's Commandments? The Choice is Yours? Remember though, you must pay the price if you are wrong.**

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