

*Is God's Calendar
Observational
or based on
Conjunction and
Equinox Calculations?*

*by
Bruce Armstrong
Central Highlands Congregation of God*

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***“Observe the new moon (chodesh) of Abib, and
keep the Passover to Jehovah your God.”
Deuteronomy 16:1***

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Introduction

On 28th of March, 2022, Peter McGilligan, pastor of the *Church of God Worldwide* and *God's Church – The Very Elect*, contacted me and offered to mail a copy of their *God's Calendar Challenge: Where is His Calendar?* to me.

I accepted his offer, and when it arrived, I read it thoroughly. I was especially impressed with its emphasis that God's Calendar can be constructed from Bible passages, and that keeping God's Holy Days on the correct days can be a matter of life or death.

It also does a good job of exposing many the errors on which the Rabbinical Judaic calculated calendar is built.

However, the main purpose of the article is to promote a radical calendar system which I believe almost never gives the correct dates for God's Holy Days.

The Calendars

The *Challenge* article's proposition is very simple: Every month must start on the day of the earth-moon-sun conjunction,¹ using a day which begins and ends at 6PM Jerusalem time. Every year must start on the conjunction closest to the vernal equinox. However, the article does not prove either of these propositions are, or ever have been, part of God's calendar. This initiated an extensive email exchange, in which I asked Peter several times to provide me with

¹ The conjunction occurs about the middle of the black (invisible) phase of the moon, which can be 1.5, 2.5 or 3.5 days long (from when the last old moon is seen before sunrise until the first new moon is seen after sunset). Finding the exact time of the conjunction requires a moderately complex astronomical calculation.

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Biblical, historical and astronomical facts to support his chosen calendar.

The *Challenge* article reflects in some ways where we were in the early 1980s when we were trying to determine when Jeshua was actually impaled, as we knew that He would only use His Father Jehovah's Calendar and that the Rabbinical Judaic calendar used today was an innovation created centuries later. It soon became clear to us that the religious calendar used during Jeshua's ministry was based on observation: Each month began the evening the new moon crescent was sighted, and the New Year began when it was certain there would be fields of ripe barley ready for harvest by the time of the Wave Offering ceremony during the Feast of Unleavened Bread, as shown in Leviticus 23:10-11:

“Speak to the children of Israel, and say to them: When you come into the land which I give to you, and reap its harvest, then you will bring the first sheaf of your harvest to the priest.

He will wave the sheaf before Jehovah, to be accepted on your behalf; on the day after the Sabbath the priest will wave it.”

As time has passed, we have found more and more information to confirm this was, and still is, God's Calendar. Much of this material is in our [*God's Calendar and the Sign of Jonah*](#) article.

The differences in these two calendars are stark. Over the last twenty-nine years, the *only* Holy Days that are kept on the same dates on both calendars are seventeen Pentecosts. **All** the others are on different days. Furthermore, in six of those years, the equinox calendar begins Abib an entire month earlier than the observed barley calendar. Of course, this means that only

one of these two systems will result in us actually keeping God's Holy Days on the days that He has sanctified.

As stated, I believe the *Challenge* article does not establish the basics of the calendar it promotes, particularly with regard to its use of the conjunction to start each month and using the nearest conjunction to the vernal equinox to start each year. Both of these unobservable, calculated astronomical events have instead been merely declared to be the correct foundations for its calendar, rather than proven to be correct with supporting scriptures and historical examples.

Scriptural Proofs

The list of scriptures used to 'prove' that the Conjunction calendar is Biblical are given on pages 28 & 29 of the 2005 version. The verses used are Exodus 12:1-28, Exo 34:18,21-23, Exo 35:1-2, Leviticus 23:1-44, Lev 25:1-23, Numbers 9:1-14, Deuteronomy 16:1-17, 1 Samuel 20:5,18, Psalm 81:1-14, Psa 104:19 and Acts 17:26. They provide an interesting, but incomplete, summary of God's Calendar and Holy Days. However, not even one of these verses mention either the conjunction or the equinox. And these two examples from their list reveal the opposite:

In Deuteronomy 16:1, the Israelites are commanded to "Observe the new moon (*chodesh*) of Abib, and keep the Passover to Jehovah your God." The crescent can be observed, the conjunction cannot.

The incident with David, when he was absent from King Saul's court for the two days of the new moon festivities, shows that there were times when it was not certain which evening the new moon crescent would be seen, resulting in

planning celebrations for both evenings to ensure they were ready once it was seen (read on to 1 Samuel 20:24-27). This means that they were not relying a calculated calendar such as the *Challenge* article proposes, as that would result in one clear foreknown date.²

The *Challenge* article claims that in 1996 they were challenged to prove that the Rabbinical calendar was Biblical, and when they tried to do so, found that there was much in it that was not Biblical. Their response was to create their own calculated calendar based entirely on conjunctions and the equinox. And though it is a simple calendar, provided you have institutions like the United States Naval Observatory available to calculate the conjunction and equinox times for you, that alone is not enough to make it God's Calendar.

Because of these things, I proposed another calendar challenge for the *God's Calendar Challenge* authors. It was based on this statement: **God's Calendar is simple and can be observed by all.** This means that it does not depend on astronomical calculations, but instead depends on direct observations of the new moon crescent and of the maturity of the barley crop. These observations can be made by anyone in Israel with good eyesight and a bit of agricultural knowledge. This observational calendar cannot be abused by any self-appointed elite, as virtually everyone in Israel can confirm or disprove it for themselves.

Jehovah God personally controls His calendar month by month and year by year via the weather. By having a warm,

² Surprisingly, Peter attempts to use this passage to prove they WERE using a calculated conjunction calendar. He seemed unable to understand that lunar months were either 29 or 30 days long, so it was simple to know which evenings the new moon was likely to be seen.

early spring, He can advance the ripening of the barley by a week or so from an average year, and by having a cold, late spring, He can retard the ripening of the barley by a week or so from an average year. Using the closest conjunction to the vernal equinox is a reasonable approximation for very warm, early spring years, but in average to cool springs it can result in beginning the year a month too early.

Indeed, the *Challenge* article mentions the importance of the “green ears” (Abib – more accurately *ripening ears*) of barley that are required to ripen in time for the Wave Sheaf Offering. This is where some agricultural knowledge comes in. Any experienced barley farmer knows how long it will take for these green ears to become filled with starch for the Wave Offering. They must be filled with starch so the barley grain can be harvested, roasted or milled and eaten immediately after the Wave Offering. It is this stage of ripeness that controls which month becomes Abib. The Bible makes this clear in Leviticus 23:14. The Biblical calendar is unique, as it is actually a lunar-agricultural calendar.

In contrast, I do not know of one single verse in the entire Bible which even mentions the Vernal Equinox, let alone says it is critical to God’s Calendar, let alone says we are to use the conjunction closest to the equinox to begin the new year. I have challenged Peter repeatedly to provide these verses. They were never provided. Without them, Peter cannot truthfully claim his calendar is Biblical.

Similarly, by making the sky crystal clear, there are some months that Jehovah can make an otherwise unobservable crescent visible, bringing the start of the month ahead one day. And by cloaking the western sky with cloud or haze, He can delay the start of the month by one day by preventing the sighting of the New Moon Crescent.

God's calendar is based on Light and beauty, not darkness. This is confirmed by one of the scriptures *not* in the *Challenge* list; Genesis 1:14, where "God said, "Let there be lights in the expanse of the heavens to divide between the day and the night; and let them be for signs, and for appointed times, and for days, and years."'" It is their LIGHT that is to be used to determine Jehovah's Appointed Times, not their darkness! Again, I repeat that God's Calendar is an observational calendar, and one that is totally in Jehovah's control. The months begin as the day darkens into dusk, which is when the new moon crescent becomes visible, not at some random time of the day or night when the invisible astronomical conjunction of the earth, moon and sun occurs (the conjunction can only be 'seen' when these bodies line up almost perfectly, causing a solar eclipse, which is far too rare an event to base a calendar on. I have only seen a handful in my entire life).

God's word for the new moon crescent is *chodesh*. It is based on *chadash*, which means to *renew, restore, new or fresh or shining like a polished sword*. Jehovah uses *chodesh* fully 273 times in the Old Covenant, often for numbering the days since the New Moon was seen. Here is a critical example, with *chodesh* properly translated as new moon:

"This new moon is the head of new moons (*months*) for you; it is the first new moon of the year for you.

"Speak to all the congregation of Israel, saying: 'On the tenth day of this new moon every man will take for himself an animal of the flock, according to the house of his father, a flock animal for a household. And if the household is too small for the flock animal, let him and his neighbour next to his house take it according to the number of the

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souls; according to the mouths he must feed count the flock animals.

‘Your flock animal will be a perfect male yearling. You may take it from the lambs or from the kids.

‘Now you will keep it until the fourteenth day of this new moon. Then the whole assembly of the congregation of Israel will kill it between the evenings. Exodus 12:2 to 6

Though the Bible does mention eclipses now and again, I know none that are even remotely linked to marking the beginning of a new month.

The only verse used in *God’s Calendar Challenge* that even looks like it might support using the lightless conjunction to start months is Amos 5:20 (p. 51). But it is quoted with the wrong context (vs. 20 to 23, KJV) to create that appearance:

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feast days, and I will not smell [delight] in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

This is its correct context, in an accurate translation:

Amo 5:18 Woe to you who desire the Day of Jehovah! For what good is the Day of Jehovah to you? It will be darkness, and not light.

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Amo 5:19 It will be as though a man fled from a lion, and a bear met him; or as though he went into the house, leaned his hand on the wall, and a serpent bit him.

Amo 5:20 Is not the Day of Jehovah darkness, and not light? Is it not very dark, with no brightness in it?

The Day of Jehovah referred to here is clearly the Day that He judges the earth, which Isa 13:6-10, Acts 2:20, etc confirm. The passage says nothing about using the conjunction to begin the months. When challenged on this blatant misuse of Amos 5:20, Peter simply ignored it.

So not even one relevant scripture was ever provided. In reverse, I told Peter of the 273 times that Jehovah God links His months to *Chodesh*—the visible New Moon crescent.

Historical Support

We provide some of this in our *God's Calendar and the Sign of Jonah* article, quoting Maimonides from the twelfth century. But here I will quote extensively from the authority used in the *Challenge* article, *The Comprehensive Jewish Calendar* by Arthur Spier, including material NOT quoted in the *Challenge* article. The text in red italics is critical to understanding how God's original calendar worked, but it was all left out of the *Challenge* article.

HISTORICAL REMARKS ON THE JEWISH CALENDAR

Since Biblical times the months and years of the Jewish calendar have been established by the

cycles of the moon and the sun. *The traditional law prescribes that the months shall follow closely the course of the moon, from Molad (birth, conjunction) to the New Moon.* Furthermore, the lunar months must always correspond to the seasons of the year which are governed by the sun. The month of Nisan with the Passover Festival, for instance, must occur in the Spring and the month of Tishri with the harvest festival of Succoth in Fall.

Thus, the Jewish calendar is LUNI-SOLAR. It is in contrast to our civil calendar, the Gregorian, which is purely solar, and in which months have completely lost their relation to the moon. But it is also quite different from the Mohammedan calendar, an absolutely lunar system, in which every month follows the moon closely but wanders through all four seasons during the period of 33 years.

Unlike these, which are either altogether solar, or altogether lunar, the Jewish calendar must meet *two* requirements, both solar and lunar. This accounts for its relatively complicated structure. Since the solar year of about 365 days is *approximately* 11 days longer than 12 lunar months, the Jewish calendar is faced with the problem of balancing the solar with the lunar years.

In the early times of our history the solution was found by the following procedure: The beginning of the months were determined by direct observation of the moon. The new months were sanctified and their beginnings announced by the Sanhedrin, the Supreme Court in Jerusalem, after witnesses had testified that they had seen the new

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crepuscular and after their testimony had been thoroughly examined, confirmed by calculation and duly accepted. The Jewish communities were notified of the beginning of the months (Rosh Hodesh) in earlier times by kindling of night fires on the mountains, and later on by messengers.

A special committee of the Sanhedrin, with its president as chairman, had the mandate to regulate and balance the solar with the lunar years. This so-called Calendar Council (*Sod Haibbur*) calculated the beginning of the seasons (*Tekufoth*) on the basis of astronomical figures which had been handed down as a tradition of old. Whenever, after two or three years, the annual excess of 11 days had accumulated to approximately 30 days, a thirteenth month Adar II was inserted before Nisan in order to assure that Nisan and Passover would occur in Spring and not retrogress toward winter. *However, the astronomical calculation was not the only basis for intercalation of a thirteenth month. The delay of the actual arrival of spring was another decisive factor. The Talmudic sources report that the Council intercalated a year when the barley in the fields had not yet ripened, when the fruit on the trees had not grown properly, when the winter rains had not yet stopped, when the roads for Passover pilgrims not dried up, and when the young pigeons had not become fledged.* The Council on intercalation considered the astronomical facts together with the religious requirements of Passover and the natural conditions of the country.

[1]

This method of observation and intercalation was in use throughout the period of the second temple (516 B.C.E.—70 C.E.), and about three centuries after its destruction, as long there was an independent Sanhedrin. In the fourth century, however, when oppression and persecution threatened the continued existence of the Sanhedrin, the patriarch Hillel II took an extraordinary step to preserve the unity of Israel. In order to prevent the Jews scattered all over the surface of the earth from celebrating their New Moons, festivals and holidays at different times, he made public the system of calendar calculation, which up to then had been a closely guarded secret. It had been used in the past only to check the observations and testimonies of witnesses, and to determine the beginnings of the spring season.

In accordance with this system, Hillel formally sanctified all months in advance, and intercalated all future leap years until such time as a new, recognized Sanhedrin would be established in Israel. This is the permanent calendar according to which the New Moons and Festivals are calculated and celebrated today by the Jews all over the world. *Like the former system of observation, it is based on the Luni-Solar principle.* It also applies certain rules by which the astronomical facts are combined with the religious requirements into an admirable calendar system.

[2]

D. The First Day of the Year, Rosh Hashanah.

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11. Every month must begin on a day close to the Molad. For the beginning of the *year*, the first day of Tishri, the calendar follows this rule:

Rosh Hashanah, the first day of Tishri, must be on the day of the Molad. There are exceptions, the so-called Dehioth (postponements), which take place in four specific cases.

[14]

12. These are the four *Dehioth* (postponements):

a. *When the Molad Tishri occurs on a Sunday, Wednesday or Friday, Hashanah is postponed to the following day.*

b. *When the Molad Tishri occurs at noon (18h) or later, Rosh Hashanah is postponed to the next day.* (Or if this day is a Sunday, Wednesday or Friday, to Monday, Thursday or Sabbath because of Dehiah a.)

NOTE: In more than 60% of all years Rosh Hashanah does not occur on the day of the Molad but is postponed according to one of the Dehioth. Therefore the Dehioth are actually not the exceptions to the rule but the rule.

It is obviously not the intention of the calendar calculation to establish Rosh Hashanah and the beginnings of the month on the day of the conjunction. It would rather appear that the beginnings of the years and the months are generally adjusted to the days on which the Sanhedrin would have sanctified them on the basis of observation of the new crescent (see Historical

Remarks). In order to understand how the Dehioth a and b effect this adjustment, it is necessary to study the astronomically-exact hours when the new moon becomes visible in Jerusalem after the conjunction.

Please consider these quotes carefully. First, it becomes apparent that whoever wrote *God's Calendar Challenge* article had to be aware of these details about observing the New Moon crescent and having ripe barley for the Wave Offering, but deliberately concealed them. The first quote I have highlighted in red is pivotal—even the Judaic calendar NEVER calls the conjunction the New Moon. Instead, the conjunction is called the *Molad*, and the new moon appears **after** the conjunction. It was only astronomers who, relatively recently and inaccurately, decided to call the earth-moon-sun conjunction the new moon. This invisible dark conjunction is never called the new moon in the Bible.

Next, you can see that Dehiah b is an admission that it is impossible to see the new moon crescent less than 6 hours after the conjunction and this postponement is actually a correction to come somewhere near the new moon sightings. The reality is that it is at least ten more hours after that before the crescent can be seen, so the rest of the odd and crude postponements of the Rabbinical calendar are what occasionally make their months start on the correct evening. Our calculated calendar uses far more detailed astronomical data—which was not known when the Rabbinical calendar was finalised—to estimate when each month's new moon may be seen, and our calendar has been refined by several decades of actual observations.

And then there is this stunning admission Peter emailed to me:

Originally, the Israelites determined the Molads by physically observing the first faint sliver or crescent of the new moon in the western sky. This was the only way they could determine the new month because they had not yet developed the calculation of the new moon. They knew that the cycle took about 29-1/2 days, but observations did not allow them to simply use a 29 then 30 then 29 day pattern.

Of course this was NOT the molad, which is the invisible conjunction, but the New Moon that they were observing. And so he admits the original Biblical calendar God's servants used was based on observation, and that calculations of the conjunction and equinox were SUBSTITUTED later. If this is so, where does the Bible tell us to change the dates of the Holy Days to fit with these calculations, and where does it give us the calculations to ensure we are calculating them correctly? If you say neither exist, you are correct. The Bible only ever teaches us to observe the New Moon crescent to start each month and the ripeness of the Abib barley to start each year so we can keep God's sanctified Holy Days on the correct days.

And where does Peter say these calculations came from? I quote his email again:

But as time went along and with input from the surrounding Greek, Egyptian, Babylonian, and Mesopotamian astronomers, particularly in the study of 8, 9 and 19 year cycles, they gradually developed a calculation to determine the Molads.

So where do these conjunction (and equinox) calculations really come from? From pagan astronomers. And now we are to replace what Jehovah commanded us to do with their calculations? In what way is this Biblical?

And yet they choose to put this on the cover of their *Challenge* booklet:

“In vain do they worship me, teaching for doctrines the commandments of men.” (Mat 15:9)

Calendar Comparisons

Though we have our own calendar calculations, they are only an aid to make observation easier in current years where observation is possible and to predict Holy Days in other years.

In contrast, the *Challenge* calendar, which ONLY uses the day of the invisible conjunction to start its months and ONLY the closest conjunction to the vernal equinox to start its years is almost never correct, as shown in Tables 1 to 4.³

³ Though the conjunction calendar is never correct in this series of years, it is theoretically possible that it could on very rare occasions be correct, and Pentecost can sometimes be correct.

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Table 1: Annual Abib Comparisons

Year	Observed Abib 1	Conj-Equi Abib 1	Obs- CA1
1994	14/4	12/3	33
1995	2/4	31/3	2
1996	21/3	19/3	2
1997	-- (9/4)	9/3	31
1998	30/3	28/3	2
1999	18/4	18/3	31
2000	6/4	6/3	31
2001	27/3	25/3	2
2002	16/3	14/3	2
2003	4/4	1/4	3
2004	23/3	21/3	2
2005	11/4	10/3	32
2006	31/3	29/3	2
2007	21/3	19/3	2
2008	8/4	8/3	31
2009	28/3	27/3	1
2010	18/3	16/3	2
2011	5/4	3/4	2
2012	24/3	22/3	2
2013	14/3	12/3	2
2014	1/4	31/3	1
2015	22/3	20/3	2
2016	11/3	9/3	2
2017	30/3	28/3	2
2018	19/3	17/3	2
2019	9/3	7/3	2
2020	26/3	24/3	2
2021	15/3	13/3	2
2022	4/4	1/4	3

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Table 2: Abib 1 Comparison Summary

Obs-Conj Abib 1	
Same day	0
One day early	2
Two days early	19
Three days early	2
One month early	6
Total	29

Table 3: Annual Ethanims Comparisons

Year	Observed Ethanims 1	Conj-Equi Eth 1	Obs- CE1
1994	--(7/10)	6/9	--(31)
1995	27/9	25/9	2
1996	16/9*	13/9	3
1997	4/10	2/9	32
1998	23/9	21/9	2
1999	11/10	10/9	31
2000	29/9	29/8	30
2001	19/9	17/9	2
2002	9/9	7/9	2
2003	28/9	26/9	2
2004	16/9	14/9	2
2005	6/10	4/9	32
2006	25/9	22/9	3
2007	14/9	11/9	3
2008	2/10	1/9	31
2009	21/9	19/9	2
2010	11/9	8/9	3
2011	30/9	27/9	2
2012	18/9	16/9	2
2013	8/9	5/9	3
2014	27/9	24/9	3

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Year	Observed Ethanim 1	Conj-Equi Eth 1	Obs- CE1
2015	16/9	13/9	3
2016	3/9	1/9	2
2017	22/9	20/9	2
2018	11/9	10/9	1
2019	1/9	30/8	1
2020	19/9	17/9	2
2021	9/9	7/9	2
2022	27/9	26/9	1

Table 4: Ethanim 1 Comparison Summary

Obs-Conj Ethanim 1	
Correct day	0
One day early	3
Two days early	13
Three days early	7
One month early	6
Total	29

As shown in these tables, using the conjunction starts each month one to three days too early, while using the closest conjunction to the vernal equinox often starts the year a month too early. The equinox calculation is only crude approximation to observing when the Abib barley will be ready for the Wave Offering. To demonstrate this, we will use the 2005 year given in the *Challenge* article as an example.

It claims the 2005 new year should begin on March 10. However, the author admits he was told that NO Abib barley would be ready by the 27th of March for the Wave Offering (pg. 41). But did that concern the author? NOT A BIT!! No, their fabricated calendar was more important to them than the lack of Abib barley for the Wave Offering. However, they make the

fallacious claim that a few immature ears of barley would suffice for the Wave Offering. Contradicting this, Leviticus 23:10-11 says the barley must be ripe enough to begin the harvest, and Leviticus 23:14 states that the grain must be mature enough to make bread or to be parched (roasted), which is not possible with immature soft milky kernels. Their claim is **not** in obedience to God's Instructions. At [abibofgod.com](http://www.abibofgod.com), in their Articles/Booklets section, you will find an excellent resource explaining all of this and much more (https://www.abibofgod.com/_files/ugd/e51d9f_f07555723e934cdeb844013ae9100947.pdf).

2005 was also an 'interesting' year for us, as this extract from our chcpublications.net website showed:

NEWS FLASH (2005)

Despite claims of Abib barley being seen by Nehemia Gordon's Karaite group, Brian Convery and his team report that there are NO fields of barley ready for harvest in Israel yet. This means that an extra month must be added to the calendar and the New year will begin at the New Moon in April. Read Brian's report at <http://steve.brunson.com/abib2005.html>

The New Moon was not seen on the evening of April 9th, making the Holy Days as predicted in the CBC calendar and Holy Days Table below.

Nehemia is an unconverted Ashkenite Jew who loves controversy, and Brian is a Christian who is committed to serving Jeshua and his brethren by travelling to Israel each spring to make the necessary observations. Brian supplied numerous photographs to support his case: only a few wild

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barley plants growing on rocky outcrops had even begun to form ears. These few plants were endorsed by Nehemia, who evidently wanted to be the FIRST to declare the New Year. But the Conjunction-Equinox calendar beat even him by two days! Our calculated calendar showed this as one of the years where God could change which month began the year by changing the weather. Jehovah provided a cold winter and late spring, making the following month Abib in 2005. The purely calculated *Challenge* calendar lacks this flexibility, even though on page 40 it contradicts itself and admits that having Abib barley for the Wave Offering is the critical thing that determines the start of the year.

Jeshua's Impalement Test

Let's also test the *Challenge* calendar to see if it correctly predicts the impalement of Jeshua on Wednesday in 31 CE. Oddly, that test was not mentioned in their article. I will compare the results of the *Challenge* calendar against ours and you will see why it was omitted:

Table 5: Wednesday Crucifixion Dates

Year	CHC Biblical Cal	Conj-Equi Cal
29	Mon 16 Apr	Fri 13 Apr
30	Fri 5 Apr	Tues 2 Apr
31	Wed 23 Apr	Sab 22 Mar
32	Mon 12 Apr	Fri 9 Apr
33	Fri 1 Apr	Wed 29 Mar

As our *God's Calendar and the Sign of Jonah* article shows, the historical data in the Bible confirms the year of the Impalement as 31 AD and indicates that Passover was on Wednesday that year, and only a Wednesday crucifixion allows Jesus to fulfil His Sign of Jonah: three days and three nights in the grave. Our calendar correctly predicts that the impalement was on Wednesday 23 April that year. The *Challenge* calendar has Passover on a Saturday Sabbath a month earlier that year.⁴ Its only Wednesday possibility is two years later, but there is no historical data I know of that confirms 33 CE as the correct year.⁵ We must each decide which calendar we accept as giving the proper year and date for Jeshua's impalement.

Conclusion

The *God's Calendar Challenge* article, and Peter McGilligan, did not and could not provide clear scriptures nor sound historical evidence confirming that God's Calendar is based only on conjunctions and the vernal equinox instead of

4 Note that I use proleptic Gregorian dates, rather than Julian dates, for both columns.

5 When confronted with this, Peter claimed that they had a Wednesday crucifixion in 30 CE. I rechecked the conjunction and equinox data for that year, and his claim is incorrect. They can only have Tuesday as their Passover date that year.

the visible new moon crescent and ripening barley ears.⁶ Nor can it predict a Wednesday impalement of Jeshua in 31 CE.

Be warned: the conjunction-equinox calendar is a false and dangerously inaccurate calendar that will stop you from observing Jehovah God's Holy Days on the days He has chosen. It is substantially worse than the Rabbinical calendar, which the *Challenge* authors have called a work of Satan.

This unBiblical calendar deceives people into keeping God's Holy Days on the wrong days. I would be terrified to be responsible for such a horrendous thing, and I greatly fear for the authors and promoters of this fraudulent calendar, as they will one day have to stand before God and be judged for this.

If you have been misled by this foolishness, repent now, seek forgiveness through Jeshua and step forward into the truth.

⁶ When pressed on this issue, Peter provided a quote from Philo, in which Philo claimed that Moses used the equinox to start his years, despite clear scriptures to the contrary. It seems that Philo got his love of equinoxes from the Greeks, and he also claimed that the equinoxes fell on wildly impossible dates, indicating he had no real understanding of the equinoxes, nor the Biblical calendar, nor what Moses was doing 1500 years before Philo wrote this.

Some Other Resources Available from <https://chcpublications.net/>

Publications

The Holy Bible - CHCoG Version - This translation from the original Hebrew and Aramaic is accurate and readable, giving you a clear understanding of how the New and Old Covenants are interlocked and God's message to you.

Everlasting Life is God's Gift - Does the Bible teach that you have everlasting life? If not, how can you receive God's gift of immortality as His child?

Fifty Years in the Church of Rome - Charles Chiniquy, a famous Catholic priest for 25 years, recounts his experiences that led him to God's Gift of Salvation.

Jeshua the Messiah: Is He the Son of God or Part of a Trinity? - Explores the relationships between God the Father, our Lord Jeshua, the Holy Spirit and us.

Books of Moses - Fact or Fiction Series - Are the miracles recorded in Genesis and Exodus our true history? Do the facts support Special Creation or the Big Bang & Evolution scenarios? What about the Flood, Babel and the Exodus?

Free to Obey God - What changes does God make to our hearts when His Holy Spirit comes to dwell inside us? What is the new Freedom that we receive as the Children of God? If we love God, do we really need to obey Him?

The Ten Commandments - What are God's Ten Commandments? How do they guide us in our relationships with God, our family and our neighbours? Shows how obedience to Jehovah's Instructions would result in true civilization.

God's Calendar and the Sign of Jonah - Shows how God's Calendar reveals that Jeshua truly kept the Sign of Jonah, His proof that He is the Messiah.

The Sabbath in Scripture - Has God's Seventh-day Sabbath been 'done away with'? What does the Sabbath mean, and does God want us to keep it?

Sex, God and Families - Pamphlet exposing the dangers of sexual immorality and outlining the benefits of following God's sexual principles.

Eastern Meditation and Jeshua the Messiah - Recounts the experiences of a CHCoG member who became a Christian while practising Eastern Meditation.

Spirit, Soul and Body - Take a deeper look at the Bible's teachings about the composition of human beings and the roles of our soul and spirit.

Radiocarbon Dating - Shows how changes in radioactive carbon levels can drastically alter radiocarbon dates. Not heavily technical.

Rome's Challenge: Why do Protestants Keep Sunday? - This Roman Catholic article proves there is no scriptural basis for changing the seventh-day Sabbath to Sunday, and shows that the Roman Catholic church made the change.

Software

Calculated Biblical Calendar - Calculates dates of Annual Holy Days, Crucifixion, Flood, Creation: allows you to test the new moon visibility locally.

Radiocarbon Dating - Calculates the effects that changes in the geomagnetic field and radiocarbon/carbon ratios, etc, on radioactive dating.

Free Library

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