

*God's Calendar
and the
Sign of Jonah*

*Central Highlands
Christian Publications*

And 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:

And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

And God made two great lights; the greater light for ruling the day, and the lesser light for ruling the night: [he also made] the stars.

Genesis 1:14-16

Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from you."

But He, answering, said to them, "An evil and adulterous generation seeks a sign, and no sign shall be given to it except the sign of the prophet Jonah. For just as Jonah was in the belly of the great whale for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights."

Matthew 12:38 to 40

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The Sign of Jonah and Our Saviour

Jesus made the claim in Matthew 12:38 to 40 that the ultimate Sign that he was both the Son of God and our Saviour was that He would be dead for three days and three nights in the heart of the earth before He was resurrected.¹ Did He really keep this sign, or was He a fraud as the two nights and one day of the typical Good Friday-Easter Sunday tradition are actually saying?

This article will show that Jesus did actually fulfill the three days and three nights of the Sign of Jonah precisely. We will show how all of this worked, but proving it will involve learning how Jehovah² God's Biblical calendar system operates, as it is this calendar that Jehovah used to determine when the correct day for the Passover sacrifice (of Jesus as our Passover Lamb) had arrived. We will also need to study some history to see what it says about which year Jesus died and see how Jewish customs interacted with the Sign of Jonah. And overarching all of this, we will need to study the Scriptures carefully to see how it all fits together. We will also have a look at how the truth about the timing of Jesus's (His name was really Joshua in Hebrew) crucifixion and resurrection was deliberately hidden and replaced with hollow counterfeits.

We will start with Jehovah's calendar, as it forms the essential matrix that the other components fit into.

¹ To fulfill the Sign of Jonah, Jesus had to fulfill ALL the parts of this Sign. "Merely" being resurrected was not enough, He had to fulfill the entire three days and three nights in the grave as well. And beyond that, His resurrection was unlike any other recorded in Scripture: He was the first to be raised in an eternal spirit-based body (The First-Fruit). All others, such as Lazarus, were resurrected back into their earthly bodies which then aged and died.

² Jehovah is the One True God's name. Most English translations follow the anti-Biblical traditions of the Rabbinic Jews and substitute the titles LORD or GOD for Jehovah's actual name.

Does the Bible Establish its Own Calendar System?

God gave his people a series of unique Holy days, which include the weekly Sabbath (Exodus 20:8-11) and the annual Great Sabbaths such as Passover/Unleavened Bread, Feast of the First-Fruits (Pentecost), Day of Trumpets, Day of Atonement, the Feast of Tabernacles and the Last Great Day (Leviticus 23). The dates of the annual Sabbaths are determined by God's unique lunar-solar calendar. The calendar is simple and distinct, requiring only direct observation of the crescent of the visible new moon after sunset and of the ripening of the spring barley crop near Jerusalem to set all the dates. We shall show that the Bible sets out the basic rules of this calendar, and thus it is God who determines the dates of His annual Holy Days. Our free *Christian Holy Days* booklet reveals that these Holy Days outline God's entire plan of Salvation and have deep significance for Christians.

Questions about the exact timing of Joshua the Anointed's³ death and resurrection led to our initial interest in God's calendar. Our particular concern was whether Joshua kept the 'Sign of Jonah' as He said He would in Matthew 12:40⁴. Joshua said this would be his greatest sign that proves He is the Messiah (Hebrew for the Anointed). One of the critical times involved in His crucifixion was the date when the Passover sacrifices were killed, as that was the day on which He was crucified.⁵

³ Commonly translated as Jesus Christ: Jesus is Greek for Joshua's actual Hebrew name, which means "Jehovah Saves". Joshua, as He was God's Son, was filled with the Holy Spirit all of His life, but He was publically Anointed in Luke 3:21-22 and John 1:29 to 34. Messiah and Christ are respectively Hebrew and Greek for Anointed.

⁴ See also Mat 16:4 and Luke 11:29

⁵ See Luke 22:1 to 13, which shows Joshua instituting the Last Supper on the evening beginning the preparation for Passover. Some claim that this meal was the Passover lamb, but that idea is based on mistranslations. Here is Luke 22:7-9 correctly translated: Then came the days of the unleavened

Research confirmed that the 'Good Friday' dates for those years were useless for determining the actual time of the crucifixion. The Roman Catholic method of calculating Easter (comprising 'Good Friday' and 'Easter Sunday') was not widely enforced until the third century CE, and was intended to **never** coincide with the real date of the Passover, which can fall on different days of the week from one year to another. These changes should not be surprising when we consider the prophecy given to Daniel concerning the papacy in Daniel 7:25: "He shall speak words against the Most High, shall wear out the holy ones of the Most High, and intend to change the appointed times and law."

The research also found that the predecessor to the calculated calendar currently used by Judaism was only used in Joshua's time to support new moon observations. That is, it was used to estimate new moon visibility on evenings when cloud cover prevented direct observation and to assist observers in locating the new moon on more favourable evenings. We were convinced that if God's calendar system could be determined from Biblical sources, we could be certain that the Messiah, as God's Son, would have used only His Father's Biblical calendar to determine the date for Passover. Applying the Biblical calendar to these events would then resolve any disputes about their timing.

bread when the Passover must be sacrificed. And He sent Peter and John, saying, "Go and prepare **for** the Passover for us, that we may eat." So they said to Him, "Where do You want us to prepare?" The meal they ate that night was in the room they had made ready for them to eat the Passover in the following night. Only Joshua knew that He would be dead the next night. John 18:39 confirms that Joshua was crucified on the Passover. John 19:31 tells us the legs of the criminals were broken to hasten their death, so they would not be suffering on their crosses on the Great (Solemn) Sabbath, which was when the Passover lambs were eaten and commemorates the night the Death Angel passed over.

The Biblical Basis of God's Calendar

Some of the scriptures that determine the Biblical basis of the calendar are:

Genesis 1:14-16 And 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: And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

And God made two great lights; the greater light for ruling the day, and the lesser light for ruling the night: *he also made* the stars.

God tells us that He has made the lights in the heavens. The King James translation says they are to determine the “signs and seasons”. However, the sun and the moon do not determine our seasons. Our seasons are caused by the inclination of earth’s axis relative to its orbit. The Hebrew word translated as ‘seasons’ - מועד *moade*- literally means “appointed times”, as in the above translation. But what are these Appointed Times?

Leviticus 23:4 "These are the feasts of Jehovah, holy convocations which you shall proclaim at their appointed times.

The same Hebrew word -*moade*- is used here, among many other places, to refer to the timing of God's Annual Sabbaths. This entire chapter of Leviticus details when these appointed times occur.

Psalm 104:19 He appointed the moon for appointed times; The sun knows its going down.

This passage confirms that the moon is used to determine God's “Appointed Times”.

Exodus 12:2 "This new moon is your beginning of new moons; it is the first new moon of the year to you.”

God says the month (literally *new moon* as translated above) of the Passover is the first month of the year. The "shall be" added in some

translations does not exist in the Hebrew text.

Exodus 13:4 calls this month 'Abib', a Hebrew word (אֲבִיב) which means "ripening ears", referring to the ripening grain heads of the winter barley crop. The barley ripens from late March to early May in Israel.

Leviticus 23:10-14 shows that the month of Abib always coincides with the beginning of the year's harvest in Israel. Indeed, verse 14 says they are not allowed to begin eating the new season's harvest until the wave sheaf has been offered on the day after the Sabbath (Sunday) during the Week of Unleavened Bread (usually called the Wave Sheaf Offering). The warming of the weather in spring is of course what matures and ripens the grain, and is caused by the inclination of the earth as it revolves around the sun, each year completing one solar cycle.

We see that God's calendar is based on the interaction of the ripening barley due to the annual solar cycle, and the monthly lunar cycle determined by observation of the visible new moon. The roles of the 'greater light' and the 'lesser light' in determining God's Appointed Times given in God's Word have now been established. These events will be examined in more detail below.

The Day

The Biblical day is a solar day which runs from dusk to dusk (Leviticus 23:32). For an agrarian society it is natural to end the day at dusk, coinciding with the end of the daylight hours. Dusk is a logical and easily determined endpoint. This method of defining a day goes right back to the first day of Creation. God began creating in darkness, made light later in the day and completed that day at dusk (Genesis 1:1-5).

The New Moon

Determining the timing of each of God's months requires the observation of a simple astronomical event which clearly marks the beginning of the month. (Please note that none of the astronomical events mentioned in this article have anything to do with astrology or worship of the heavens. These are both things that God specifically

forbids -See Deut. 4:19, Isa. 47:13. These occurrences are merely markers that God has given us so we can use His calendar.)

The event that marks the start of each month is the observation of the crescent of the new moon when it first becomes visible to the unaided eye after sunset. The term "new moon" used in scripture does not refer to the sun-moon conjunction which astronomers call the new moon today. The conjunction can only be seen when the moon passes directly in front of the sun, resulting in an eclipse. Such an event is so rare and localised that it is totally unsuitable for determining a monthly calendar. The Bible actually refers to the visible crescent, which cannot be seen until one to three days after the conjunction. As the role of the visible New Moon is critical to God's calendar, we have added this quote from Brian Hoek which clarifies the situation:

"God said: Let there be lights in the expanse of the heavens, to separate the day from the night, that they may be for signs--for appointed times, for days and years, and let them be for lights upon the earth! It was so." (Genesis 1:14-15)

The above Scripture plainly declares that "light" in the expanse⁶ of the heavens would be a sign to demark God's Appointed Times. One of these Appointed Times occurs upon the 1st day of the 7th month (Leviticus 23:23-25), which is a New Moon day.

Since Torah⁷ tells us that it is "Lights" in the heavens that mark the Appointed Times, we can conclude that the

⁶ Expanse was "dome" in the translation that Brian used. Expanse is a more accurate translation.

⁷ Torah is Hebrew for Instructions. Torah is commonly translated as Law, which is only one aspect of God's Instructions.

conjunction (i.e. dark moon) is NOT the Scriptural New Moon. According to Torah then, there must be the sign of the two lights (the sun beginning to shine upon and reflect off the moon, as Philo recorded) to be a New Moon. This testifies to the first visible crescent.

Likewise, the Israelites (who spoke, read, and fluently understood Hebrew) would know what a new moon is (as we can through lexicons and other linguistic helps) just from the Hebrew word "Hodesh" which is used in Torah and the rest of Tenak⁸ to designate the New Moon. Let us look at this word:

"2320 chodesh {kho'-desh} from 2318; the new moon; by implication a month. Chodesh means 'new moon; month.' (1) The word refers to the day on which the crescent reappears." (The New Strong's Expanded Dictionary of Words in the Hebrew Bible, p.81)

"2320 the new moon, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews." (Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, p.263)

Here is its root (Hadesh):"2318 TO BE NEW, to be new, recent...to produce something new...also to polish a sword. Etymologists have well observed that its primary sense is that of cutting or polishing...and the signification of newness appears to proceed from that of a sharp polished splendid sword." (Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, p.263) The very word itself points to the scimitar-like appearance of the crescent sliver of the moon (i.e., sharp polished splendid sword). A dark conjunction is not "sharp," nor "polished," nor like a "splendid sword,"

⁸ Tenak is a Hebrew word which refers to the Hebrew (Old Covenant) Scriptures.

but these very well define the crescent moon.

The new crescent is only seen for a short time after sunset, as the sky darkens into night. Seeing the new moon marks that day as the first day of the new month.⁹ This phenomena reinforces the Biblical method of counting days from dusk to dusk (Leviticus 23:32). Starting the day at any other time would result in confusion about whether a particular day was the last day of the old month or the first day of the new month.

As the average lunar cycle is about four weeks and one and a half days long, the Annual Holy Days, such as Passover, fall on different days of the week from year to year as will be explained later.

Because sighting the new moon was vital to the entire calendar, God commanded that the first day of each month was to be marked by special offerings and the blowing of ceremonial trumpets. (See Numbers 10:10 and I Chronicles 23:31) Moses Maimonides, in his classic work *Sanctification of the New Moon* explains that sighting the new moon was an important ceremony in Jewish religious life. The first chapter of his work, written about 1175 CE, clearly acknowledges that observation of the crescent new moon was initially the decisive element in determining the start of the month. As time passed, calculations helped determine which evenings the new moon should be visible to assist observation. As the power of the Jewish religious court grew, calculations were used to support or dispute the observations. Eventually the court grew so self-indulgent that it actually ignored the observations totally and used its own calculated calendar to determine the timing of God's Calendar, and thus set their own Holy Days. As will be explained below, this final stage probably occurred several centuries after Joshua of Nazareth was crucified.

New moons are such an important part of God's calendar that the

⁹On very rare occasions the new moon can be seen as the sun sets. As God says that the sun rules over the day, this new moon does not come into force until the sun has fully set.

Hebrew word for the visible new moon, *chôdesh*, is used 224 times in the Bible. In the King James Version it has been translated as month(s) 204 times. A literal translation of the Hebrew results in phrases such as “the seventh new moon” and “the seventeenth day of the new moon” which occur frequently in the Old Testament. The phrases show that *chôdesh* can refer to the interval between two new moons as well as to the observance of the new moon crescent itself¹⁰.

Ezekiel 45:17 and Ezekiel 46:1 to 3 show that the new moon shall continue to be important even during Joshua’s Thousand Years Reign.

‘New Year’s Day’ -- When is 1 Abib?

The annual part of God’s calendar, ie- determining which day marks the beginning of the New Year, is very different to the Gregorian calendar. The Gregorian New Year day is determined almost solely by the solar cycle. The number of days in the months have been chosen to make the length of a year almost exactly one solar year.

The Biblical calendar only uses complete lunar months that begin and end when the new moon is seen. As the average length of a lunar cycle is about 29.53 days and a solar (tropical) year is 365.24 days, we find that a solar year actually consists of 12.37 lunar months. The yearly difference between these two cycles is reconciled by a method similar to that used in the current Gregorian calendar which requires an extra day to be added to February (almost) every fourth year to prevent the gradual drift of the months into other seasons. This solved the drift problem which plagued the earlier Julian calendar. Similarly, the Biblical

¹⁰ The Biblical Hebrew also has specific words for the moon (*yareach*- used 26 times) and month (*yerach* - used 13 times). These words confirm that God has deliberately chosen to use *chodesh* (new moon) extensively to remind us that the new moon determines his month. As one example, 1 Kings 6:38 uses both words to refer to a month: “And in the eleventh year, in the month (*yerach*) of Bul, which is the eighth new moon (*chodesh*), the house was finished”.

lunisolar calendar adds an extra month about every third year to keep its calendar synchronised with the seasons.¹¹

However, the problem of deciding which year to add the extra month still remains. Using the ripeness of the winter barley crops as the indicator of which new moon will also be New Year's Day -ie the first day of the first month (Abib) locks the calendar into the solar cycle. This annual cycle is reflected in the weather which controls the ripening of the crops.

The barley harvest takes over a month to complete in Israel, with barley ripening from late March close to Jericho to mid May in the mountainous areas near Jerusalem. Seasonal variations can hasten or delay the harvest by two weeks or more. For a new moon to be declared Abib requires evidence that some of the grain will be ripe enough to begin harvesting for the Wave Offering, which occurs on the Sunday during the Week of Unleavened Bread¹². As barley grains hold firmly to the stems, if the crop is too immature one new moon, it will still be available for use on the Wave Offering after the next new moon.

Deuteronomy 16:9 combined with Leviticus 23:15 confirms that the spring grain harvest begins on the same day as the Wave Offering. This indicates that in Biblical times the barley used in the Wave Offering must be cut within travelling distance from where the Wave Offering ceremony was held.¹³ Scripture specifies that the Wave Offering must be

¹¹ The Islamic calendar is a strictly lunar calendar with each year only 12 lunar months long. As a result, their calendar year moves backwards by about 11 days every year.

¹² The heads must be filled with firm kernels that can be roasted (parched) and eaten on the day of the Wave Offering. Soft kernels filled with milky material can not be milled nor roasted properly, as the contents will shrivel up.

¹³ Jewish tradition was that the “premier sheaf” that was to be waved could be cut as soon as the Sabbath ended, so they would have over night to

offered by a priest in “the land which I (God) have given you” (Leviticus 23:10). As God says the rest of the Passover and Feast of Unleavened Bread were to be held where "God placed His Name" - at the Jerusalem temple-, it seems reasonable that the Wave Offering was held there too (Deuteronomy 16:2). These considerations indicate that the New Year would usually be declared from mid-March to April.

The new moon observations and annual searches for "Abib" that are conducted by Christians (www.abibofgod.com) and Karaite Jews (Nehemiaswall.com) near Jerusalem confirm (or occasionally correct) the dates given by our calculations. The Karaites (Heb. Bnei Mikra - meaning “Followers of the Scriptures”) are a Jewish sect which reject the Rabbinical traditions of Judaism. Please note that the Karaites are, like us, very keen to follow the Biblical calendar, but they are not Christians at this time.

Timing of the Annual Holy Days

The way that God’s Holy Days mesh with His astronomical calendar are summarised in Leviticus chapter 23. They are briefly examined here, to form a context for understanding how these Holy Days are central to the Crucifixion and Resurrection of Joshua:

Passover

The first annual observance mentioned in Leviticus is Jehovah’s Passover, which is “on the fourteenth day of the first month, between the evenings” (Lev 23:5). It is not a great Sabbath as most of the other annual Holy Days are, meaning work can be done during it. It is also uniquely described as happening ‘between the evenings’, which by Jewish tradition is regarded as the time between mid-afternoon and dusk, and it was during this time on this day that they sacrificed their Passover lambs as God commanded them to do (Exodus 12) This was the day that Joshua the Anointed was crucified and the time that He died

transport it to the priest.

was the moment that the sacrifices of the lambs began (Luke 23:54). God also calls this the Day of Preparation, as recorded in John 19:14 & 31, Matthew 27:62 and Mark 15:42. The meaning of Passover and the other Holy Days are discussed in more depth in the *Christian Holy Days* document, which also shows from Scripture that God's Holy Days were actually instituted before the Earth was created and are still in force today.

Unleavened Bread

The Feast of Unleavened Bread is a week-long feast which begins immediately after the Passover (Lev 23:6 to 8, Exodus 12:14 to 20). Sometimes the entire feast, including the preparation day, is referred to as the Passover. The night beginning the first day of Unleavened bread is to be a night of solemn observation. It reminds us of the death of the First-born of the Egyptians when the angel of death passed over and even more how we are spared from eternal death by partaking in the Lamb of God (Exodus 12:42, John 1:29, 1 Cor 11:24). However, the day was important to the Israelites for at least 430 years before the Exodus Passover. This was the day on which God and two angels dined with Abraham and God promised to establish His covenant with Isaac, who was born to Sarah on this date exactly one year later (Gen 17:21, Exodus 12:40-41). The last day corresponds with the Red Sea crossing, in type showing how if we keep walking with Joshua, one day we will be completely free from sin. The first and last day of this feast are holy convocations on which no work is to be done aside from simple food preparation. Thus the great days are the fifteenth and twenty-first days of the first month of God's calendar. Extra significance is added to this feast by considering the fact that the new season's crop could not be harvested or eaten until after the Wave Offering during the Feast. This reflects on a physical level how we as Christians should also walk in newness of life on a spiritual level.

Wave Offering

The Wave Offering falls on the day after the weekly Sabbath (ie Sunday) during the Feast of Unleavened Bread (Lev 23:9 to 14). During the year that Joshua began to occupy the Promised Land, the Wave Offering fell on the day after Passover, thus allowing them to begin eating the new season's crops the day after Passover (Joshua 5:10 to 12). As the Wave Offering falls on the Sunday during Unleavened Bread, it occurs on one day from the 15th to the 21st of the first month.

The day of the Wave Offering is not a holy day in itself so normal work, such as harvesting the barley and cooking can proceed after the Wave Sheaf has been offered. If the Wave Offering coincides with one of the annual great days of Unleavened Bread only sufficient work is allowed to provide food (eg new season's barley) for the day. It was at the time of the Wave Sheaf Offering that the resurrected Joshua ascended to his Father (John 20:17).

The Feast of Weeks

Leviticus 23:15 to 22 outlines this feast, also known as the Feast of Harvest or First-fruits (Exodus 23:16). It occurs on the 50th day from the day of the Wave Offering. This is the Sunday seven weeks and a day after the Sabbath near the start of Passover/Unleavened Bread. Leviticus 23:21 confirms that the Feast of Weeks is to be kept on the "selfsame" day, which is Sunday the 50th day.

It is thus linked to the first month of the year by this counting method and is therefore part of the beginning of God's Plan of Salvation as noted in the *Christian Holy Days* booklet.

This holy day was when the Holy Spirit was first placed into Joshua's disciples and is still kept by the true Christian church. It is often called Pentecost from the Greek for "count fifty" (Acts chapter 2).

Day of Trumpets

This great day is the first day of the seventh month (Ethanim, also called Tishri) according to God's calendar (Leviticus 23:23 to 25). It

marks the beginning of the next phase of God's Plan of Salvation; Messiah resurrecting his faithful followers and returning to overthrow Satan and his servants to prepare the world for His righteous Kingdom (1 Thessalonians 4:16).

Day of Atonement

This holy day (annual Sabbath) is kept on the 10th day of the seventh month (Leviticus 23:26 to 32). The war against Satan is over. He and all of his servants have been defeated (Rev 19:11-20:3). Atonement shows how Satan's sins are finally placed back onto his own head. It also marks the last time sinners can seek God's mercy before He establishes His Kingdom on earth.

Feast of Tabernacles

This feast runs from the 15th to the 21st day of the seventh month (Leviticus 23:33 to 44). This feast is a celebration of God's kingdom ruling on earth under Joshua the Anointed's leadership for one thousand years (Revelation 20:1 to 6). The week celebrates the growth of that Kingdom and God's People. The first day (the 15th) is a great Sabbath. It also marked the end of the harvest in Israel.

The Last Great Day

The "eighth day" of the Feast of Tabernacles is the final annual Holy Day, falling on the 22nd day of the seventh month. It marks the final judgement by God in which all the unrepentant sinners are destroyed and Satan is cast into the Lake of Fire (Leviticus 23:36, Revelation 20:7 to 10, 1 Corinthians 15:22 to 24). Then begins the fullness of Jehovah God's eternal Kingdom for all His children (Revelation 20:11 to 22:21).

These are the instructions for God's Biblical calendar. Simple, direct observations can confirm all dates for those living in Israel. Jerusalem has been chosen as the focal point at which observations of the new moon should be made as it is where God chose to have His Tabernacle

built and it shall become the spiritual capital of the entire world (1 Kings 8:1 to 12; Zechariah 14:16 and Revelation 21:1 to 11).

Determining Calendar Dates for Other Years

However, how can one determine the dates of God's calendar when your location or especially when the year you wish to inquire about makes direct observation impossible? This is a serious problem when trying to apply God's calendar system to events that happened almost two thousand years ago. Is it possible to calculate the visibility of the new moon and the maturity of the barley crops in ancient Israel?

Calculation of the New Moon

When we first attempted to discover the actual time of Joshua's crucifixion, we began by using the average length of the lunar cycle to determine the time of the sun-moon conjunction. We then estimated the probability of seeing the new moon by considering the time of day the conjunction occurred. We later discovered that this is basically the method used to determine the traditional Jewish calendar.

However, we soon discovered that the actual time of the Sun-moon conjunction could vary considerably from our calculated average time.

We also discovered that the visibility of the new moon was mainly determined by the difference between the sun and moon's setting times, the distance apart they were in the sky, the height of the moon above the horizon at dusk and how much of the moon was illuminated. To find these things required accurate calculations of the positions of the sun and the moon as viewed from a specific location on earth.

Calculating the position of the sun and thus its setting time is fairly simple, as it is a massive body with a very predictable motion. However, accurately calculating the position of the Moon is not an easy matter. Such a calculation was only crudely possible at the time the Rabbinical Jews developed the final version of their calculated calendar. Many factors affecting the position of the moon have only been understood during the last one hundred and fifty years. To determine even the most

important orbital and gravitational influences on the moon's position requires calculations hundreds of lines long. One mistake could make the entire calculation meaningless.

Thankfully modern computers can be programmed to make the necessary calculations within a second.¹⁴ We developed a program which makes these calculations for us. The main calculations are based on *Astronomical Formulae for Calculators* written by the Belgian astronomer, Jean Meeus. Once the position and setting time of the sun is known for a particular evening and location, the position of the moon and its illuminated fraction is calculated for that time and the moon's setting time is also calculated. The position of the sun at moonset is then calculated as the lower it is below the horizon, the darker the sky will be. These calculations are then used to decide if the moon will be seen that evening. If the new moon will not be seen that night, everything is recalculated again for the next evening(s). Thus the visibility of the new moon can usually be predicted. This process applies to all of the new moons throughout the year. This leaves only the determination of which new moon becomes Abib 1 to set the sequence of months for the year.

Calculation of 1 Abib

Is there a mathematical alternative to the 'ripening barley' method available to determine the beginning of the new year?

Yes and no. The solution involves the sun, one of the two heavenly bodies that God gave us to determine His appointed times. Specifically we use the solar year such as we commonly use in the Gregorian Calendar. What must be done here is to learn (from observation) the range of dates during which Abib 1 can fall that covers the earliest and latest possibilities for Abib barley and incorporate that into the calculations. Simply using the vernal equinox (usually around 21

¹⁴ The original program was written in BASIC on a Commodore 64 computer in 1985-86, used all its available RAM and took almost a minute to run.

March) will correspond with the ripening barley method in an average to late year, but will be too late in early years which have a warm, dry winter/spring.

In springs with unusually early harvests, new moons seen as early as the 13th of March can become Abib 1, as happened in 2013. In average years, the barley will not be ready for Wave Offering that early, so the next new moon is counted as the first month of the new year. This situation means that the Wave Offering will usually occur from the 28th of March to the 12th of May, coordinating well with the harvesting of the winter barley crops. Most years the New Moon is seen later in March or early April and there is no doubt as to which New Moon is Abib 1. Two sequences are shown for years where it is possible to have an early or late harvest in Israel, adjusting the calendar by the omission or addition of a thirteenth month preceding Abib. But the calculation itself cannot tell us which of the two dates is correct. Detailed weather information can indicate which of the two dates is more likely, but examination of the ripeness of the barley is the only certain method.

Thus the Biblical lunisolar calendar can usually be determined by astronomical calculations for most years. As all the Biblical Annual Holy Days are dated from the new moons of the first and seventh months (Abib and Ethanim), this calendar yields the dates of all the Holy Days.

The program has enabled us to accurately calculate the positions (and thus the setting times, visibility, etc) of the sun and moon on the evenings that would have determined the start of 1 Abib in the year of the crucifixion. We thank God for providing a unique calendar system that can be used to precisely determine the time of the crucifixion, and many other Biblical events, even thousands of years later.

The calculations of astronomical positions, etc are based on conventional astronomical formulae. However, we had to devise our own formula to estimate the visibility of the new moon crescent. Over time, the visibility formula has been improved to make our calculations as consistent with actual observations as possible. We have been testing the predictions of these programs against actual observations of the new

moon for many years now and have found them to be reliable.¹⁵ The program cannot predict transient weather conditions such as atmospheric moisture content, dust and cloud cover and warm or cool spring seasons. These effects of things have been allowed for, but ultimately God controls His Calendar and alters these factors to ensure His Holy Days occur when He wants them to. Predicted observations near the seen/not seen boundaries also have probably seen/probably not seen and early/late harvest categories to acknowledge the variability caused by these effects.

Our formula calculates the Visibility Number (VN) as the difference between the sun and moon setting times plus the percentage of the moon illuminated x 27 plus the altitude of the moon at sunset x 5.5 minus the altitude of the sun at moonset x 5, all divided by 1.7. If the VN is above 100, the new moon is likely to be seen. This formula thus balances the four main factors influencing the visibility of the new moon. The software can be downloaded from our Web site at <http://www.chcpublications.net>. It includes a calibration section that allows you to set up the calculations for your own location so you can check the accuracy of the calendar's predictions and see some beautiful new moons.

Development of the Rabbinical Calendar

As we discussed earlier, calculations are only necessary for people living away from Jerusalem or for learning the time of past or future new moons. For those living in Jerusalem, the date of 1 Abib, the first day of the New Year, can be determined by looking at the maturity of the local barley crop. If the barley will be ripe enough to harvest for the Wave offering, looking for the new moon after sunset for two or occasionally three days after the next sun-moon conjunction will reveal

¹⁵A similar calendar is also used by the Colorado Springs Church of God (USA), which we later discovered had independently developed their Bible-based calculated calendar before us.

1 Abib. They do not need either a computer or a priesthood to tell them when 1 Abib begins.

A calculated calendar only became necessary after the Jews were removed from Jerusalem and dispersed throughout the Roman Empire. Other reasons for the Jewish religious leaders to institute a calculated calendar were power and convenience. Establishing themselves as the calendar authorities gave them power over the people, and supposedly even God, as they now became the arbiters of the timing of the Holy Days. Convenience stemmed from the fact that using a pre-determined calculated calendar would allow forward planning as it dictated when various new moon and Holy Day festivities would occur.

Most authorities believe the present version of the conventional Jewish calculated calendar (the rabbinical or Judaic calendar) came into being sometime between 359 CE (AD) and 800 CE. Even Maimonides, a twelfth century Jew who compiled the *Code of the (Judaic) Law*, in his section on the *Sanctification of the New Moon*,¹⁶ admitted that originally all the calendar dates were determined by observation. (Despite this, he devotes the rest of this section to proclaiming the superiority of their inaccurate calculations over direct observation as commanded by God.)

Please remember that there is not a single word in the entire Bible about how to set up or use a calculated calendar. Adherents of the rabbinical calendar sometimes claim that Romans 3:2 gives this calendar its authenticity as the verse says that the oracles of God were entrusted to the Jews. The word *oracles* is translated from the Greek word *logion*. It literally means **utterance** in English, and is derived from *logos*, which means Word. It is obvious that the utterances of God are preserved for us in the Bible. It is also obvious that as the Bible speaks only of an observational calendar, the oracles, or utterances, of God only authorise the use of a observational calendar. To claim that any calculated calendar, including ours and the rabbinical calendar, has been authorised

¹⁶ Pg 3-4, of the Yale Judaica Series, 1956

by God is blasphemy.

Some Jewish sects reject the 'traditional' rabbinical calendar even today. They hold to observation as the only scripturally correct method of determining the new moons and Holy Days. They feel that the rabbinical calendar is an insult to God. They have sound reasons for this concern. This quotation from the Shabbat 10b (part of the Mishna, written during the first two centuries CE) shows the arrogance that some Rabbis assumed in setting their calendar:

"Rabbi Pinhas and Rabbi Hilkiyah said in the name of Rabbi Simon: Each year, all of the ministering angels appear before the Holy One, praised be He, and ask, "Lord of the Universe! When does Rosh Hashanah occur this year?" And He answers them, "Why do you ask me? Let us inquire of the earthly court."...

"Rabbi Hoshayah taught: When the earthly court decrees "Today is Rosh Hashanah," the Holy One, praised be He, tells the ministering angels, "Set up the court room, and let the attorneys for defence and prosecution take their places, for My children have stated "Today is Rosh Hashanah." But if the earthly court should reconsider and decide that the following day should be declared the first of the year, the Holy One, praised be He, tells the ministering angels "Set up the court room and let the attorneys for prosecution and defence take their places on the morrow, for My children have reconsidered and decided that tomorrow is to be declared the first of the year."

God sets His Holy Days, NOT fallible man! Note that when this rubbish was written, well after the Anointed was crucified, the rabbinical Jews were still not committed to a fixed calculated calendar as there would have been no possibility of 'reconsidering' when Rosh Hashanah fell. Rosh Hashanah is the Day of Trumpets which occurs on the 1st of

Ethanim, the first day of the seventh month. Rosh Hashanah means 'head of the year', signifying that by this time the idea of a 'civil year' beginning on the 1st of Ethanim was well established.

Accuracy of the Rabbinical Calendar

Tables 1 and 2 compare the rabbinical dates with our accurate astronomical calculations based on Biblical principles and actual observations. The results show that for one of the twenty years examined the rabbinical calculation starts the year one month too early. We do not have barley data to confirm the 1999 Abib.

When comparing this table with astronomical new moon calculations, please remember that it is not the new moon conjunction that is being calculated, but which evening the new moon will first be visible to an observer with good eyesight in Jerusalem. Thus, if the new moon is visible on the evening of 29 March, 1998, the first day of the first month (1 Abib) is given as 30 March because the day extends from dusk on the eighth to dusk on the ninth, thus including all the daylight hours of 30 March.

The 2008 data is a clear example of the inaccuracy of the rabbinical calculations. Tables 1 & 2 show us that the rabbinical calculations predict that the new moon will be seen on the evenings of the 5th of April and the 29th of September. However, accurate astronomical calculations reveal that the moon will set 36 minutes **before** the sun on the 5th of April and 11 minutes **before** the sun on the 29th of September. The new moon cannot be seen until it is lagging well behind the sun in setting time, making observation of the new moon on these dates totally impossible. In both cases, the new moon was not seen until two evenings later.

1 Abib

| Year CE | Observed Abib 1 | Biblical Calculations | Rabbinical Calculations | Difference Obs-Rab (Days) |
|------------|--------------------|--------------------------|----------------------------|---------------------------------|
| 1994 | -- 13/4 | 14/3, 13/4 | 13/3 | (+1, +31) |
| 1995 | 2/4 | 2/4 | 1/4 | +1 |
| 1996 | 21/3 | 21/3 | 21/3 | 0 |
| 1997 | -- | 9/4 | 8/4 | (+1) |
| 1998 | 30/3 | 30/3 | 28/3 | +2 |
| 1999 | 18/4 | 19/3 (20/3) 18/4 | 18/3 | +31 |
| 2000 | 6/4(7/4) | 6/4 (7/4) | 6/4 | 0 (+1) |
| 2001 | 27/3 | 27/3 | 25/3 | +2 |
| 2002 | 16/3 | 16/3, 15/4 | 14/3 | +2 |
| 2003 | 4/4 | 4/4 | 3/4 | +1 |
| 2004 | 23/3 | 23/3 | 23/3 | 0 |
| 2005 | 11/4 (12/4) | 11/4 (10/4) | 10/4 | +1 |
| 2006 | 31/3 | 31/3 | 30/3 | +1 |
| 2007 | 21/3 | 21/3, 19/4 | 20/3 | +1 |
| 2008 | 8/4 | 8/4 | 6/4 | +2 |
| 2009 | 28/3 | 28/3 | 26/3 | +2 |
| 2010 | 18/3 | 18/3, 16/4 | 16/3 | +2 |
| 2011 | Cloudy | 5/4 | 5/4 | 0 |
| 2012 | 24/3 | 24/3 | 24/3 | 0 |
| 2013(E) | 13/3(14/3) | 13/3 (14/3) | 12/3 | +1 |

Table 1 Comparison of Dates for 1 Abib given by the Biblical and traditional ‘rabbinical’ calculations and Observed Abib 1. Dates in brackets are less probable dates for days when the visibility of the new moon is borderline. The Observed Abib 1 is the day following the evening when the first crescent new moon is seen after Aviv barley has been confirmed. Observations were compiled from the Israeli New Moon Society, Brian Convery *et al* (AbibofGod) and Nehemia Gordon (Karaites). The double dash indicates cloudy days or no observers.

1 Ethanim

| Year CE | Observed New Moon | Biblical Calculations | Rabbinical Calculations | Difference Obs-Rab (Days) |
|---------|-------------------|-----------------------|-------------------------|---------------------------|
| 1994 | 8/9, Poor | 8/9, 7/10 | 6/9 | +2, (+31) |
| 1995 | 27/9 | 27/9 | 25/9 | +2 |
| 1996 | Cloudy | 15/9 | 14/9 | (+1) |
| 1997 | 4/10 | 4/10 | 2/10 | +2 |
| 1998 | 23/9 | 23/9 | 21/9 | +2 |
| 1999 | (12/9)11/10 | 12/9, 11/10 | 11/9 | +30 |
| 2000 | 29/9 | 30/9 (29/9) | 30/9 | -1 |
| 2001 | 19/9 | 19/9 | 18/9 | +1 |
| 2002 | 9/9 (8/10) | 9/9, 8/10 | 7/9 | +2 |
| 2003 | 28/9 | 28/9 | 27/9 | +1 |
| 2004 | 16/9 | 17/9 (16/9) | 16/9 | 0 |
| 2005 | 6/10 | 6/10 | 4/10 | +2 |
| 2006 | 25/9 | 25/9 | 23/9 | +2 |
| 2007 | 14/9(14/10) | 14/9, 14/10 | 13/9 | +1 |
| 2008 | 2/10 | 2/10 | 30/9 | +2 |
| 2009 | 21/9 | 21/9 | 19/9 | +2 |
| 2010 | 11/9(10/10) | 11/9, 10/10 | 9/9 | +2 |
| 2011 | 30/9 | 30/9 | 29/9 | +1 |
| 2012 | 18/9 | 18/9 | 17/9 | +1 |
| 2013(E) | 8/9 (7/9) | 8/9 | 5/9 | +3 |

Table 2 Comparison of Dates for 1 Ethanim given by the Biblical and traditional ‘rabbinical’ calculations and Observed New Moon. Dates in brackets are less probable dates for days when the visibility of the new moon is borderline or months.

Comparing the results show that the traditional rabbinical calendar correctly calculates only five of the twenty 1st of Abib dates (75%

wrong) and one of the twenty 1st of Ethanim (Day of Trumpets) dates (95% wrong).

The inaccuracies of the rabbinical calendar are partly due to the rudimentary knowledge of the moon's motion when their calendar was being developed. Sadly, now that much better calculations (and better yet - direct observation) are available, accuracy has been rejected in favour of tradition.

Apart from the crudity of the rabbinical calculations, another error in their calendar arises from the fact that they only calculate the conjunction time for the seventh month. The date for 1 Abib is determined by merely subtracting a set number of days from 1 Ethanim.

The Jews themselves also recognize the deficiencies of the rabbinical calendar as shown in this quote from *Encyclopaedia Judaica* (Jerusalem, 1972; p.47):

“the present [calendar] system was expected to be replaced again by a system based on true values more akin to the earlier Jewish calendar in which new moon and intercalations were proclaimed on the basis of both observation and calculation.”

Origin of the Rabbinical Calendar

Curiously, some Christian organisations accept the rabbinical calendar as being authoritative. One example is United Church of God, who claims that the rabbinical calendar calculation was the main method of determining the date of the Annual Holy Days during Joshua's ministry and continues to use World Wide Church of God's faulty calendar (See Footnote 26). There is some evidence that basic calculations were occasionally used then, but were only resorted to in months when overcast skies prevented direct observation.

The existence and official use of the current rabbinical calculated calendar at the time of Joshua of Nazareth is denied by every authority on the calendar that we have read. The most optimistic historians place

the beginning of the current Jewish calculated calendar at 359 CE. They claim that Hillel II introduced the calendar then.

However, about this claim Samuel Poznanski says:

"the tradition, which stands quite alone, is confronted with grave objections. Of these the following two are of special weight: (1) The supposed calendar is never referred to in the Talmud, which received its final redaction at the end of the fifth century. Nothing whatever is said there about the length of the month, or the nineteen-year cycle, or anything else of the kind. (2)...Moreover, from the earliest post-Talmudic age we have dates which cannot be reconciled with the regular calendar in use today."

"In point of fact, everything goes to indicate that the calendar, like all other productions of the kind, passed through a developing series of forms, and that it assumed its final shape in the schools of the official representatives of Judaism (called Geonim) in Babylonia. To the period of the Geonim, say the 7th and 8th cents., likewise belong two tractates relevant to the subject. One of these is entitled "Pirke de Rabbi Eliezer", and contains almost all the elements of the modern calendar (caps. 6-8), but it shows so many instances of self-contradiction that we must assume the presence of various interpolations..."

"In the 7th and 8th centuries, again, Judaism in the East was disturbed by the rise of various sects, many of which refused to recognize the existing calendar. One of its outstanding assailants was Anan b. David, the founder of Karaism (2nd half of 8th cent.), who abandoned the method of computation, as being repugnant to Scripture, and reinstated that of lunar observation..."

"The importance attached to the recognition or repudiation of the then existing calendar may be gauged by

the fact that the official circles of Judaism were free to intermarry with the Isawites, who actually recognized Jesus and Muhammad as prophets, but not with the Karaites, the ground of distinction being simply that the former received the calendar while the latter did not."

"..the Karaites..reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a 13th month when required by the state of the crops, ie, the ripening ears (Abib)."

"..Nor do the modern Karaites recognize the so-called dehiyoth, 'displacements'."

Some 'displacements' involve changing the date of the first of Ethanim if it is going to fall on Sunday, Wednesday or Friday. The 'displacements' are designed to keep the Annual Holy Days from occurring on Sunday or Friday. It seems likely that the displacements, or postponements, were the last changes to the rabbinical calendar, and were the final goad which led the Karaites to reject this unbiblical calendar.

Maimonides claims that these displacements are designed to average out the inbuilt errors in the rabbinical calculated calendar. The truth is that the real reason for this practice is that the Jews decided it was 'too difficult to have two Sabbaths in a row'. As the Karaites point out, there is no Biblical support for these 'displacements'. The Karaite practice of observing the Wave Sheaf Offering and Feast of Weeks on Sundays is accepted by the United Church of God. This practice results in having two Sabbaths in a row and contradicts the Rabbinical calendar. Obviously it is possible to have two Sabbaths in a row. It also opens up this question for them - If the Karaites are right about this aspect of the Holy Days, could they also be right in insisting on direct observation of the new moon as the only scripturally acceptable method of determining the timing of God's Holy Days?

However, when direct observation is not possible, surely the most accurate calculations available should be used. Our calculated calendar

simulates actual observation of the new moon in Jerusalem as exactly as we can. When any observational data conflicts with the formula used to predict visibility, the process is re-examined to increase its accuracy. As only God has the authority to set the dates for His Holy Days, and He reveals these appointed times using His greater and lesser lights, any calendar system which does not match with the observations of the new moon is useless. On this requirement the rabbinical calendar fails miserably.

The calculations shown in Table 3 reveal the day of the week and the date of the Passover in the year of the Anointed's crucifixion. However, the usefulness of the calculated Biblical calendar is not limited to only this issue. It is a powerful key that can unlock the exact time of many biblical events. It can help us determine the true time of God's Holy Days today, so we can keep Jehovah's Holy Days, not man's.

The Sign of Jonah

Our original interest in the timing of God's Holy Days arose from our attempt to find out if Joshua actually spent three days and three nights in the grave as He said He would:

Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from you."

But He, answering, said to them, "An evil and adulterous generation seeks a sign, and no sign shall be given to it except the sign of the prophet Jonah. For just as Jonah was in the belly of the great whale *for* three days and three nights, so will the Son of Man be in the heart of the earth *for* three days and three nights."

Matthew 12:38 to 40

As the Good Friday-Easter Sunday tradition only allows a maximum of two nights and one day in the grave, it actually denies that Joshua

kept the "Sign of Jonah", and thus casts doubt on His truthfulness. Did He keep this "Sign", or is Joshua Messiah a fraud as these opponents of Biblical Christianity are really suggesting? And if He did keep this Sign, is this yet another of the times that the 'Little Horn' spoken of in Daniel 7:8 has tried to change?

But first: why was the Sign of Jonah three days and three nights? Why not six days like the Creation, or even the full seven day week?

The three days and three nights were required because that was the minimum time that must pass before one was accepted as truly dead in Hebrew culture, as shown in this quote from *Jewish Law, the Burial of Jesus, and the Third Day* by Richard Carrier:

The idea that the soul rests three days in the grave before departing is also casually assumed in the Midrash Rabbah on Ruth [III:3 (43-44)] and Ecclesiastes [I:34 (41-42)]. Confirming this belief is a passage in the Semahot, which says:

One may go out to the cemetery for three days to inspect the dead for a sign of life, without fear that this smacks of heathen practice. For it happened that a man was inspected after three days, and he went on to live twenty-five years; still another went on to have five children and died later. (8.1)

Thus, it was considered possible for a soul to reunite with its body within three days, but no more, for sometime on the third day the soul realized the body was rotting, and then departed.[23] Thus, a resurrection on the third day reverses the expectations of the Jews.

Though the last sentence should read “**after** the third day”, the point is clear: Joshua needed to be dead for at least three full days (72 hours minimum) before His resurrection would be accepted as a miracle.

Joshua also used this principle when He resurrected his friend Lazarus, related in John 11:1 to 45. Joshua deliberately delayed going to help Lazarus until he knew that he would have been dead for four days by the time he got there. Unlike the earlier resurrections He had performed, when He raised Lazarus back to life, no one could dispute that a mighty miracle had happened. And it was precisely because of this resurrection that the chief priests and Pharisees, normally enemies, got together and agreed to murder Joshua (John 11:46-53).

Two Sabbaths?

After unsuccessfully trying to reconcile the Crucifixion/Resurrection accounts in the Bible with the three days and three nights of the Sign of Jonah, we finally came across a booklet which claimed that the Messiah's crucifixion was really on a Wednesday, with two Sabbaths occurring during the time He was dead.¹⁷ Their argument was built on Matthew 28:1, which literally reads: *Now after the Sabbaths, as the first day of the Weeks began to dawn, Mary Magdalene and the other Mary came to see the tomb...* and also on their knowledge of God's Holy Days and how they apply to the Crucifixion and Resurrection of Christ. They claimed that in the year of the crucifixion, the Preparation Day on which Joshua died occurred on Wednesday. The next day was the first day of the Week of Unleavened Bread, which was (and still is) a special annual Great Sabbath Day. The Bible clearly shows that the Preparation Day was indeed the day before the First day of Unleavened bread in John 19:14. (Also referred to in John 19:31, 2 Chronicles 35:2-6 where verses 4 and 6 and Exodus 12:6-9 detail some of the preparations that were

¹⁷ The booklet, *The Crucifixion was not on Friday* was a rewrite of a Radio Church of God (later called the World-Wide Church of God (WWCG)) article in the Mar-Apr 1942 Plain Truth magazine, available at <http://www.herbert-armstrong.org>. A.H. Lewis also taught this from 1865 (*Biblical Teachings Concerning the Sabbath and the Sunday*, 2nd Ed, pg 57).

required on this day- and Leviticus 23:4 to 8. God's annual Holy Days are Great Sabbaths, regardless of which day of the week they occur on, as shown in Leviticus 23:24, 32 & 39 and John 7:37. The first day of Unleavened Bread is also confirmed as a Great Sabbath by combining John 19:14, Mark 15:42 and Matthew 28:1.) It was the coming of this Great Day or solemn Annual Sabbath that drove the Jewish leaders to request the breaking of the 'convicts' legs so they would die before the Week of Unleavened Bread formally began.

The Biblical account clearly shows that Joshua died mid-afternoon on the Passover Preparation Day. There are glimpses left throughout the centuries from that time all the way to today that show that some of God's people knew that the Passover on the 14th of the first month on which He died was the Wednesday, such as the Nazarenes, Victorinus, Bishop of Petau, the Celtic Churches, the Arian Germanic tribes, the Waldenses (see Appendix 1) and the Armenii (Armenians). The Coptic Church still observes a Wednesday fast which commemorates the day that Joshua was condemned to die.¹⁸

But history was mostly written by our persecutors, who massacred us whenever we became influential enough to be perceived as a threat and their reports deliberately distorted our beliefs.¹⁹

¹⁸The Coptics, and others including the early Methodist Church (beginning in the 1760s), claim they fast on Wednesday because that was the day when the Sanhedrin decided to kill the Lord. But John 11:43-12:1 shows that this decision was made weeks before Joshua was killed and the day of the week was not given. The truth is this fast commemorates that Wednesday was the day of the week on which the Sanhedrin actually condemned and had Joshua killed.

¹⁹ The *Didascalia Apostolorum*, written around 200 CE, records how Joshua held his Last Supper on Tuesday night and was arrested later that night. It also shows that the Great Apostasy was already well advanced, as they then try to twist this into a Friday crucifixion (See Pg 94 of Gibson's 1903 translation). Justin Martyr (First Apology, Chapter LXVII) also

Joshua's body was finally placed in a new tomb carved into the rock (the heart of the earth) just before the Great Day began at dusk. But this was not a simple thing. Roman practice was to leave those being crucified on the stake for several days as an ongoing reminder that it was not wise to offend them. But Jehovah had given the Jews a contrary law in Deuteronomy 21:22-23: they must remove any such body and bury it before the end of the day so their land was not defiled.

In this case it was even more of an issue as the next day was a Holy Day, the First Day of Unleavened Bread. But Jewish practice was also that someone who had died for blasphemy, as Joshua had been falsely condemned for, had to be buried in a special graveyard to add to his disgrace (as recorded in the Mishnah Sanhedrin 6.5 e-f). But when Jehovah raised up the wealthy man Joseph of Arimathea to ask Pilate for Joshua's body so he could bury him with honour in a newly made tomb, there were no objections. The darkening of the sky, the massive earthquake and the tearing of the veil of the tabernacle in two when Joshua died had terrified even the Pharisees (Mat 27:41-52). Nicodemus had collected the myrrh, aloes and linen and together they rushed to prepare Joshua's body for burial, placing him in the tomb as the Great (or High) Sabbath was about to begin (John 19:28-42).²⁰ So

claimed a Friday crucifixion, revealing how vigorously this perversion was being distributed. Numerous sources showing knowledge of Joshua's Passover (and the seventh-day Sabbath) among God's People are given at <http://www.giveshare.org/HolyDay/wednesdaycrucifixion.html> and *A History of the True Religion* by Dugger and Dodd.

²⁰ It is likely that this was part of the same process used by Joseph to anoint his father in Egypt after he died. Contrary to most translations, Jacob and later Joseph were anointed, not embalmed (Genesis 50:2-3, 26). Unlike the Egyptians, who tried to preserve the bodies of their dead, the Israelites instead allowed their flesh to decay and then collected their bones and kept them in a box called an ossuary. It seems that the wealthy families used the spice ointments to both accelerate the decomposition of the skin and flesh

the three days and nights in the heart of the earth began as dusk was approaching at the end of the day of Preparation. That night and the next day (ie Wednesday night and Thursday - the first Great Sabbath of the Week of Unleavened Bread) were the first night and day of the Anointed's interment. Normal work was not permitted that day, a commandment which Joshua taught and His followers observed.

The next night and day were the second day of the Week of Unleavened Bread. Normal work was permitted on that day. The booklet suggested, as the Bible confirms, that this was the day on which the Anointed's followers went out and bought the oils, spices and linen required to anoint Joshua's corpse properly (Mark 16:1 says they purchased these items after the Sabbath). They then had to prepare and blend the oils and spices before they could anoint Him. By the time they had it all ready to use, the weekly Sabbath was about to begin, so the actual anointing had to be postponed again (Luke 23:56 says they prepared their ointments and then rested on the Sabbath). The second night and second day (Thursday night and Friday) had now passed. Also, the disciples knew that the guards protecting the tomb would prevent them from unsealing the tomb and packing their ointments around Joshua until the three days had passed as Matthew 27:62 to 66 reveals, so there was no point in going to the tomb until the three days had expired.

As the new 'day' beginning at dusk was the normal weekly Sabbath the Anointed's followers once again waited while the third night and the third day passed (Friday night and Saturday). Interestingly, the Sabbath is the day of rest, and Joshua rested on this Sabbath in the sleep of death.

and to reduce the smell of the decay, giving them clean bones to put into the ossuary. Genesis 50 indicates that this process only took forty days, rather than the year that was required for poorer people who could not afford the spices. The new tomb and the spices were part of how Joshua was buried "with the rich" as prophesied in Isaiah 53:9 (also 2 Chron 16:14).

Obviously two Sabbaths separated by a day must have passed while Joshua was in the grave.

The three days and three nights were fulfilled as dusk approached near the end of this weekly Sabbath. Did Joshua rise then, or did He wait and rise at dawn the next morning as is commonly taught? Indeed, John tells us that:

Early on the first day of the Weeks Mary Magdalene came, while the tomb was still in darkness, and sees the stone taken away from the tomb.

Then she ran and came to Simon Peter, and to the other disciple whom Joshua loved, and said to them, "They took the Lord out of the tomb, and we do not know where they put Him." John 20:1 and 2

Joshua was already out of the tomb before it was opened when the women arrived **before sunrise** to anoint Him the next day, as the angel who moved the stone told them in Mat 28:1 to 8.²¹ They had been hoping that with the three days now fulfilled, and Joshua therefore confirmed as dead by their customs, the guards would allow them into

²¹ The fact that they arrived at the tomb while it was still dark inside suggests that the anointing they were planning to do to Joshua's body was a slow process that was going to require a very long day of work. Another ancient Israelite tradition says that the compounded ointments were not applied until the body had been dead for the full three days and three nights just in case the person was not truly dead, so Nicodemus' aloes and myrrh were probably a pre-treatment to delay the body's deterioration until the actual anointing was done after the three days. Joshua refers to this process as 'myrrhising' the body in Mark 14:8. But none of this was necessary, as Jehovah had promised His son Joshua that He would not allow His body to deteriorate while He was dead (Ps 16:10, Acts 2:22-31).

the tomb.²² But instead they had the Grand Reveal! They arrive, about to ask the guards for their help when an angel with a sense of the dramatic not only moves the stone for them, but throws in an earthquake as well. They are all stunned. They finally remember that Joshua said He would rise from the dead: hope revives while they wait for Him to crawl out of the tomb, covered in his grave cloths, like Lazarus had done. But nothing happens. They turn to the angel, who tells them that Joshua is not there. They go in and see that the tomb is empty. Joshua's body is gone!

Indeed, Joshua had risen from the dead as dusk was beginning on the previous evening and had left the tomb, exactly fulfilling the Sign of Jonah. This Sabbath resurrection is confirmed by Matthew 16:21 and Mark 10:34 which say Joshua will rise **on** the third day.²³ In contrast in Mark 8:31 Joshua says He will rise **after** three days. But in this verse, He is counting the entire time He would actually be dead, which was about 75 hours (more than the required three days- therefore it is after three days!). Because this verse does not specify only the time in the tomb as the Sign of Jonah does, it includes the time from his death at around 3PM until he was placed in the tomb. Joshua fulfilled all of these scriptures by rising just before the end of the Sabbath.

²² From the 'legal' point of view, Joshua had died at 3 PM Wednesday and the tomb was sealed and not opened until about 5AM on Sunday, the day of the Wave Sheaf Offering, so he had, according to the priesthood's reckoning, been confirmed dead for 86 hours, way beyond the required 72 hours.

²³ Also 1 Cor 15:4, Hos 6:1-3, Psm 16:10. In celebration of Joshua's resurrection late on this Sabbath during the Feast of Unleavened Bread, the early Christians called this the Great Sabbath and rejoiced on it each year. In the Coptic, Ethiopian and Eritrean Churches, this day is still celebrated and is known as Joyous Saturday, though they have forgotten why it is a Joyous day.

Minutes later the Jews cut the first sheaf of barley for the Wave Sheaf Offering just after the Sabbath ended: the First Fruit which represents the resurrected Anointed One, the beginning of Jehovah's Harvest from Earth. It also is fitting that Joshua was raised on the Sabbath, for He often healed on the Sabbath and taught that the Sabbath was an ideal time for freeing the captives (Luke 4:16-18).²⁴ Death could hold him no longer! In his new Spirit-based body, Joshua was able to pass effortlessly through his grave cloths and the stone wall of the tomb. Joshua may have spent the night in prayer somewhere beautiful like the garden of Gethsemane, praising Jehovah for his new life and transformation. The resurrected saints probably gathered with Joshua to celebrate that night (Matthew 27:50-53).²⁵ The next morning Joshua spoke to Mary²⁶ and then went to present Himself before God the Father in Heaven as the true fulfilment of the Feast of the Firstfruit (Wave Sheaf Offering), at precisely the same time as the High Priest was offering the premier barley sheaf. It was only after this had been done that His disciples were allowed to touch Him (See Lev 23:9-12, John 20:17, Matt 28:9).

²⁴ Please grasp this: Joshua did NOT rise from the dead on Sunday. He was already raised on the Sabbath. Sunday worship does not honour the Messiah's resurrection nor Jehovah, our Creator.

²⁵ Note that the resurrected saints did not receive their final spirit-based bodies at this time. Like Lazarus, but unlike Joshua, they needed to have their tombs opened so they could get out of them. It is also probable that they were not actually resurrected until Joshua was, otherwise they would have starved in their tombs waiting for this evening to arrive.

²⁶ Possibly Mary could not recognize Joshua because his beard had been cut off and his face had been badly beaten by the guards and soldiers (Isaiah 50:5-7; 52:9-53:12, Mat 26:67, Mat 27:30, John 20:27) or because He was now so healthy He looked nothing like the battered man they buried.

However, how could we be absolutely certain which year was the Crucifixion year and confirm that the Passover preparation day really did fall on a Wednesday that year?

The Biblical calendar program we outlined above was initially developed specifically to determine the date of Passover Preparation for a series of years during which the Crucifixion of the Anointed might have taken place. In Table 3 we also present the lunar eclipses near these dates, which help confirm that the preparation days are correct as they should occur on or just before the full moon/eclipse. The dates according to the WWCG and rabbinical calendars are also included for comparison²⁷. Note that the standard rabbinical calculation is only correct for the 32 and 33 CE Passovers.

The table shows Julian dates for the WWCG calculations, and proleptic Gregorian dates for the others. Julian dates are 2 days earlier than Gregorian dates during the first century CE. The day of the week remains the same as both systems refer to the same day. The papal Gregorian calendar was designed to match with the Julian calendar during the third century CE, which marked the official enforcement of the Roman Catholic method of determining Easter and the Sabbath.

The Lunar Eclipse data is from NASA (eclipse.gsfc.nasa.gov/5MCLE/5MCLE-Figs-05.pdf), with the dates converted from Julian to Gregorian. The 31 CE partial eclipse begins

²⁷ The WWCG, using the scriptures and historical records, recognised that Joshua was crucified on a Wednesday in 31 CE. But the rabbinical calculated calendar (RCC) claimed the Passover was on Friday. Instead of realising that the entire RCC was wrong, they decided the RCC method of intercalating (adding a 13 month) was wrong and invented their own method for dates prior to 142 CE that gave them a Wednesday crucifixion. As noted above, some Churches of God still use their mangled RCC. Others, like Christian Biblical Church of God, instead use the typical RCC and play with history to move the crucifixion year to 30 CE (and then falsely claim observation supports that year too).

about an hour after sunset and lasts until after midnight in Jerusalem. It is a powerful confirmation that Wednesday is the correct day and provided an extra sign in the heavens that the person who was just entombed was God's Son²⁸.

| Year (Common Era) | Biblical Calculation | Lunar Eclipse | WWCG's "Rabbinical" Calculation | Standard Rabbinical Calculation |
|-------------------------|---|---------------------|---------------------------------------|---------------------------------------|
| 28 | Tuesday, 28 March (E) Wed, 26 April (L) | -- | Monday, 26 April (J) | Monday, 27 March |
| 29 | Monday, 16 April (Poss. Sunday) | -- | Sabbath (Sat), 16 April (J) | Sabbath (Sat), 14 April |
| 30 | Friday, 5 April (Thursday virtually impossible) | -- | Wednesday, 5 April (J) | Wednesday, 3 April |
| 31 | Wednesday, 23 April | Wed, 23 April PE | Wednesday, 25 April (J) | Monday, 24 March |
| 32 | Monday, 12 April (Poss. Sunday) | Mon, 12 Apr TN | Monday, 14 April (J) | Monday, 12 April |
| 33 | Friday, 1 April (E) Sabbath, 30 April (L) | Fri, 1 Apr PA | Friday, 3 April (J) | Friday, 1 April |
| 34 | Thursday, 20 April | Tues, 21 Mar PeA | Wednesday, 21 April (J) | Monday, 20 March |

Table 3: Dates of the Passover Sacrifice (Preparation Day) during the time of Joshua Christ's Crucifixion

²⁸ The 23rd of April is within the 'normal' range of dates for the Preparation, but is towards the later end of that range. The fact that the weather was still very cold at night, as shown by the men huddling around a fire at the High Priest's home in John 18:18, confirms that it was not a year with an extremely warm spring that would have been required to have had the barley ripening a month earlier.

This eclipse was happening while the Jews were remembering their salvation from the Death Angel through the death and blood of their sacrificial lambs. The First-born Son of God had just died to save not only their first-born, but all of them. It also emphasises that the darkness during the day while Joshua was dying was NOT a solar eclipse as this lunar eclipse proves that the moon was behind the earth then, and not between the sun and earth. The darkness was a supernatural act of Jehovah. The 32 CE eclipse was not visible in Jerusalem, while the 33 and 34 CE eclipses begin in the afternoon (several hours before moonrise in Jerusalem) and continue into the evening, so only the later stages of the eclipses are seen.²⁹

All that remained was to confirm the actual year of the Crucifixion. Once again the Bible contains the information required to determine the year, in this case through two different, interlocking methods.

Tiberius Caesar's Fifteenth Year

One method provides the year by a reference to John the Baptist in Luke 3:1 to 3, which tells us that in the fifteenth year of Tiberius Caesar, God called John out of the wilderness and instructed him to 'preach a baptism of repentance for the remission of sins'.

The fifteenth year of Tiberius Caesar is the key to establishing this date. Tiberius became Emperor on 17 August, 14 CE, on the death of Augustus Caesar. The Jews at that time used a system of counting regnal years that began and ended on Day of Trumpets. This was their 'civil' calendar; its origins are probably linked to the fact that the Year

²⁹ Using biblical days, the 31 CE eclipse occurs at the beginning of the First Day of Unleavened Bread, while the 33 and 34 CE eclipses span both the end of the Preparation Day and the beginning of the First Day of Unleavened Bread. These are typical times for the full moons to occur during the first month.

of Jubilee began during the seventh month (Lev. 25:8-17). However, 1 Abib was still recognised as the beginning of their religious calendar. Using this reckoning, the first "year" of Tiberius' reign ran from 17 August, 14 CE until 13 October, 14 CE, the date of the Day of Trumpets that year. The second year of his reign ran from 13 October, 14 CE until 3 October, 15 CE, which was the Day of Trumpets on those years.

This series continued until we reach the fifteenth year of his reign which by Jewish reckoning ran from 19 September, 27 CE until 7 October, 28 CE. Note that John began preaching during Tiberius' fifteenth year, not after his fifteenth year.

John probably began preaching on or just after the Day of Trumpets, an ideal time for his message as the days between the Day of Trumpets and Day of Atonement are a traditional time of reflection and repentance among the Jews. If Joshua was baptised by John within 52 days after this Day of Trumpets, He still had enough days left to fulfill His three and a half year ministry before He was crucified, as the three and a half years are sometimes represented as 1260 days in prophecy. (This time period fulfills the time that Daniel says must pass (the middle of the week of years) before the Messiah was cut off (see Daniel 9:26 & 27 below)).

This places the time of Joshua's anointing (and thirtieth birthday-Luke 3:23) in the autumn of 27 CE and His crucifixion at the Passover of 31 CE. However, there was a slight possibility that Joshua was not baptised by John until a year later, as the Bible does not specify how long John had been preaching when Joshua was baptised.

The Seventy Weeks

This prophecy is the second method of determining year of Joshua's crucifixion. The three and a half years of Joshua's ministry, the Wednesday crucifixion and the rise of the papacy (the only Desolator who began just after Christ's resurrection and will continue until the end of this age) were all prophesied hundreds of years earlier:

24 Seventy weeks are decreed for your people and for your holy city, to finish the transgression, to make an end of sins, to atone for iniquity, to bring in everlasting righteousness, to seal (confirm) vision and prophecy, and to anoint the Most Holy.

25 Therefore know and understand, that from the going forth of the word to restore and rebuild Jerusalem to Messiah the Prince, shall be seven weeks and sixty-two weeks. The streets shall be built again, and the defences, even in times of affliction.

26 And after the sixty-two weeks Messiah shall be cut off, but not for Himself. And the city and the sanctuary shall be destroyed by the people of a prince to come. And its end shall come with a flood, and until the end shall be war, for desolations are determined.

27 And He shall confirm a covenant with many for one week; but in the middle of the week He shall make the sacrifice and offering to cease. And upon the wing of abominations shall be a desolator, even until the end. And that which is decreed shall be poured out on the desolator."

Daniel 9:24-27

The seventy weeks began with the decree of the Persian King Artaxerxes I recorded for us in Ezra 7:7 to 26. It is well established that Artaxerxes' ascension year was 464/463 BCE and his seventh year of reign was thus 458/457 BCE, depending on whether one uses the Persian or the Jewish civil calendar that begins on 1 Tishri (autumn). Using the latter, the 69 weeks, which was actually 69 by 7 years (using a prophetic system where each week represents seven years) or 483 years, and allowing for there being no Year Zero, we arrive at the autumn of 27 CE. This was the beginning of the 70th week during which the Messiah was to confirm the covenant. But He was to be cut off in

the middle of week, thus bringing an end to sacrifices.³⁰ -the middle of that “week” of years was the spring of 31 CE.³¹ And the middle of the literal week, by God’s reckoning, was the fourth day, what we call Wednesday. If one wanted to use the less Biblical Persian calendar system, they would instead arrive at a crucifixion date of 30 CE.

So let us combine these two witnesses to the year of Joshua’s crucifixion: The Tiberius calculation gives us 31 CE with a possibility of 32 CE. The seventy week calculation gives us 31CE with a possibility of 30 CE. The most probable year in both systems is 31 CE, and the only year possible when the two are combined is 31 CE. This means that the chronological information given in the Bible confirms a Wednesday Crucifixion in 31 CE. This also means that it actually denies the possibility of a Friday crucifixion in the year 30 CE. Nor is the 33 CE Friday date given by the rabbinical calculation a possibility.

The Mark of Jehovah God

The Friday crucifixion-Sunday resurrection doctrine is a fraud instituted and maintained by a corrupt, paganised church. It actually denies that Joshua fulfilled the Sign of Jonah. To restate this: the Friday crucifixion teaches that Joshua is a failure and is disqualified as anyone’s Saviour. So where did this demonic doctrine come from?

The change from a Wednesday to a Friday crucifixion and from a

³⁰ Compare this with Hebrews 4:8 to 10:39, esp 10:12- Joshua brought an end to the sacrifices and Levitical priesthood. He did not end the Holy Days themselves, which are part of God’s Instructions and remind us of all that our Father - Jehovah God- has done and will do for us. Our article *Free to Obey God* explains this clearly.

³¹ The end of the 70th week was in the autumn of 34 CE. This was when Stephen was stoned (Acts 7:1 to 8:5). Until then Joshua Messiah was still only working with the Israelites. After that, salvation was opened up to all nations (Acts 10).

Sabbath to Sunday resurrection did not “just happen”. It was a carefully planned and ruthlessly executed attempt to discredit Joshua and replace Jehovah’s sacred Sabbaths (both annual and weekly) and laws with Babylonian counterfeits. The Great Apostasy began even before the apostle John’s death (Acts 20:28-31, I John 2:18-23, Jude 1:3-13, 3rd John 1:9-10). By 110 CE the pagan infiltrator of the Roman Church, “Bishop” Sixtus was forcing these fakes upon the Roman Christians to corrupt Biblical Christianity.³² About 195 CE, Pope Victor I attempted to excommunicate the many remaining Quartodeciman congregations when they, represented by Polycrates, refused to abandon the Passover.³³ He failed, but his successors continued the fight.

It took three centuries and the might of the Roman empire to drive the surviving observers of the true Passover and Sabbaths underground or into the wilderness. In Constantine and Pope Sylvester I we have the first incarnation of the Beast and his False Prophet working together. Are we overstating this? Do you know what the Mark of God and the Mark of the Beast are? First, let Jehovah tell you what His Mark is:

"It shall be a sign to you on your hand and a reminder between your eyes, that Jehovah's instruction may be in your mouth; for with a strong hand Jehovah brought you out of Egypt. You shall therefore keep this statute in its season from year to year. Exodus 13:9-10

Please read the context and include Exodus 13:16. Jehovah says twice that His Mark is our understanding (between our eyes) and our

³² Irenaeus identifies Sixtus as the first bishop to reject the Biblical Passover (quoted in Eusebius, Church History, 5,24, 14). The abominations had begun and have been maintained and even expanded by all of the popes which followed Sixtus.

³³ Eusebius, Church History, Book 5, Chapter 24

observing (our actions = our hand) His Appointed Times and Instructions, in this case especially the Passover feasts. In doing so we acknowledge Him as our God and Joshua as our Saviour. The Mark of the Beast is similar, but counterfeit: by believing and observing Easter, Christmas, Sunday and Rome's other "holy" days and instructions/traditions, you acknowledge the pope as your god.³⁴

Jehovah and His Son

Joshua means "Jehovah Saves". But if so, why didn't Jehovah die on the cross for us? For one simple reason: Jehovah is the self-existent, eternal Creator. No one created Him. He has always existed, is self-sustaining and will continue to exist forever (Isaiah 46:9-10). He cannot die, for if Jehovah died, everything would cease to exist, as He has both created and sustains everything (Isaiah 42:5).

But He has a beautiful plan which began with the creation of His Son, a true son who was born directly from Jehovah. Joshua is made from the same 'God-stuff' as His Father. The difference between them is this: Joshua was a finite being. He had a beginning, he owed his existence to his Father, His life was sustained by His Father and he could die without taking down the universe with him (Dan 7:9-14).

But like his Father, Joshua is also unique. He is the "**only begotten son of God**" (John 3:18). No one else will ever be born directly from the Father. In this way Joshua is also an "alpha and omega, the First and the Last" like His Father. Joshua had to grow in wisdom, learning from His Father. His greatest trial was submitting to death by Crucifixion. In this act, Jehovah offered up His Firstborn, fulfilling what He had prophesied through Abraham and Isaac and at the Passover in Egypt. And one of Joshua's rewards for doing so was that He was given life

³⁴ When the Great Tribulation begins, those who refuse to observe the pope's Easter and 'holy days' will be excluded from the monetary system (2nd beast of Rev 13:1-18). Those who refuse to bow to the world dictator and his false prophet (the pope) will be beheaded (Rev 20:4).

within Himself. Now Joshua is self-sustaining, just like His Father (John 5:17 to 34). Again, Joshua is unique in this. Can you see why He is called the “express image of the Father”, making Joshua also God, but not the Only True God (Col 1:13-19, I John 5:20, John 20:28)? Here are a few of the dozens of supporting Scriptures:

Hear, O Israel: Jehovah our God is one Jehovah!

Deuteronomy 6:4

... yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Joshua Messiah, through whom are all things, and through whom we live.

1 Cor 8:5 & 6

Let this mind be in you which was also in Messiah Joshua, who, existing in God's form, did not consider seizing equality with God,³⁵ but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men,

Philippians 2:5-7

Joshua ...said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Joshua the Messiah whom You have sent. John 17:1-3

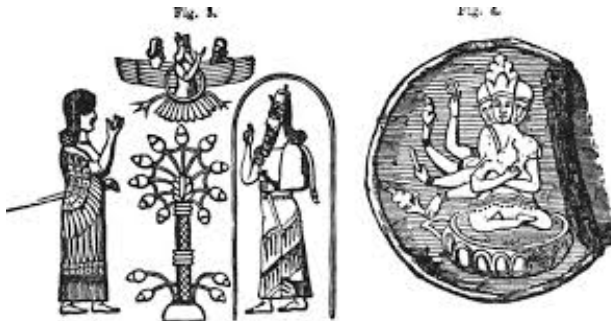
Joshua agreed to his Father's plan before anything else was created: he would one day have to die to redeem the yet-future fallen creation. Then he helped Jehovah create everything else (John 1:1-18). The entire Sign of Jonah, indeed the entire plan of salvation, is built upon the death and resurrection of our creator - God's true Son.

Like His Father, Joshua is a triune being: he is one person composed

³⁵ This is the actual literal rendering of this passage. It was Satan who tried to seize equality with God, not Joshua.

of a body, soul and spirit.³⁶ We also have this image, though our current bodies are made from earth (I Thes 5:23). In contrast, the Holy Spirit is divine, has a personality, but has no body and is under the authority of both Jehovah God and Lord Joshua (John 15:26).

Once again, the papacy has a counterfeit: their renamed pagan trinity, shown below (also see Rev 16:13).³⁷ In this they again deny both the Father and the Son (even while still using their names), and once more we have a bizarre perversion of the truth promoted by the “church” of Rome and enforced brutally by Constantine. And so we see another of the deep corruptions of the Great Apostasy.



Chaldean and Hindu Trinities from *The Two Babylons* by Hislop. Typical pagan trinities comprised the Father, Mother and Son. The Mother was often represented by a dove, as Romanism sometimes represents Mary.

All of this brings us to another aspect of the Sign of Jonah: The

³⁶ Please read our *Joshua, Son of God* and *Spirit, Soul and Body* articles for many more details.

³⁷ See *The Two Babylons* by Hislop -on our website. Also note that the apparently trinitarian formula in I John 5:7-8 that appears in the KJV is a fraud that was added to these verses about 1300 CE.

people of Nineveh repented of their lawlessness when Jonah preached Jehovah's message to them and decided to walk in Jehovah's way (Jonah 3). You must decide: Who will you believe and obey? Jehovah God or Satan's servants - the Popes and the various pseudo-churches that are their unfaithful 'children' (Revelation 17:1-18)?

As this document demonstrates, Joshua the Messiah did in fact fulfill this primary proof of His identity as the Son of God and our Saviour. The key to this knowledge has been God's Biblical Calendar.

But for completeness, let us examine some Scriptures that are claimed to negate the Wednesday Crucifixion.

“The Difficult Scriptures”

The Road to Emmaus (Luke 24:13 to 35)

Some people suggest that the disciples' comment on the road to Emmaus that “this day brings us to the third day from which these *things* came to pass” (Luke 24:21) does not fit with a Wednesday crucifixion as late Sunday afternoon would be the fourth day since the crucifixion. However, the disciples did not say that “this day brings us to the third day from the crucifixion”, but rather “from these *things*”. The last *things* to happen concerning the crucifixion actually occurred on the following day when the chief priests went back to Pilate and asked for the tomb to be sealed and guards to be placed outside the tomb. Pilate complied with their requests. These things all occurred on the Thursday: - three days later was Sunday, fitting in with the disciples' statement.³⁸

And how does their comment fit with a Friday crucifixion? Sunday is only two days since the crucifixion - there is no fit possible. This 'difficult passage' actually supports a Wednesday crucifixion and denies

³⁸ Another perspective is provided by the Syriac Peshitta, which translates as “three days **have** passed”, placing this event on the fourth day since the crucifixion.

a Friday crucifixion.³⁹

The First Day of the Week

Mark 16:9, in the NKJV reads: “Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”

This appears to support a Sunday resurrection. But there are two problems with the above translation, which result in the verse below when corrected: “But after He rose, early on the first day of the week He appeared first to Mary Magdalene, out of whom He had cast seven demons.”

The problems are these: The Greek word for rose is in the second aorist form, which is normally translated in the past tense. The commas are not in the original Greek and have been placed in most translations to make it appear that Joshua rose from the dead on Sunday morning, rather than showing that Sunday morning was the time when He appeared to Mary.

Parts of Three Days and Three Nights -can the Sign of Jonah mean parts of three days?

We have heard people claim that scripture shows that part of a day can be counted as a full day. If so, parts of three days could be counted as if they were three full days.

But is this what the Bible teaches? Let us see how God defines a day:

And God called the light Day, and the darkness he called Night. And there was evening and there was morning: Day One.

Genesis 1:5

And Jehovah spoke to Moses, saying: "Also the tenth

³⁹ To be fair to those believing in a Thursday crucifixion, they claim that this account supports their case. However, this passage cannot repair the numerous other fatal flaws in a Thursday crucifixion.

day of this seventh new moon shall be the Day of Atonement.

'It shall be to you a sabbath of sabbath observance, and you shall afflict your souls; on the ninth day of the new moon at evening, from evening to evening, you shall celebrate your sabbath." Leviticus 23:26-27, 32

What do we have in Genesis 1:5? This is when Jehovah God invents days and defines them: one night plus one day equals one day. He has never given it another definition. But let us not stop there: also read Genesis 1:8- now we have second night and second day and God calls this two days. And again in Genesis 1:13- a third night and a third day and God says this is three days. This is Jehovah God's definition of what three nights and three days means. Do not be deceived by unscriptural definitions from the Talmud or scholars claiming that part days are equal to whole days. Joshua used His Father's formula when giving us the prophecy of the Sign of Jonah: three nights and three days. What can it mean but 72 hours, just as the first three days of creation were 72 hours long?⁴⁰ And just to show that God does not change, He uses the same idea of a day in the Leviticus passage above: evening to evening - a day is 24 hours long.

But let us indulge those that have their own definitions of a day for a while and see if they can prove their definition from the Bible. And why do they even want other definitions? -to make their cockeyed Crucifixion-Resurrection scenarios work. The Friday crucifixionists claim that any part of a day is equal to an entire day. The typical Friday scenario is this: Joshua died on Friday afternoon, so that makes the entire day of Friday the first day and even Thursday night the first night, Friday night is the second night, Saturday daytime is the second day and Saturday night is the third night and Sunday is the third day. At least

⁴⁰ Joshua also confirms that the daylight part of a day is 12 hours long in John 11:9, so by extension an entire day is 24 hours.

they are sort-of using Biblical days which go from dusk to dusk. So the claim is that at most 38 hours, even including the time from when Joshua died to when he was placed in the tomb, is really 72 hours.

Wow! I cannot see my boss agreeing to this definition on payday, and I don't believe any of these people would agree to it either if they were my boss.

If Joshua had only said that He would rise the third day and there was clear Bible evidence that this dubious part-day equals full-day counting method was valid then perhaps this scheme might work. However, Joshua also said that He would be "in the heart of the earth for three days and three nights." How can anyone really count a day (daytime Sunday) and a night (Thursday) when they are also claiming that Joshua was not in the tomb for any part of either of those times? It is absurd. God is precise, this is anything but!

A Thursday crucifixion can be fitted into this format, and uses a slightly more plausible redefinition: any part of a half-day counts as a full half-day. For example, a few minutes in the tomb at the end of Thursday counts as the entire day-time part of Thursday. Likewise, they leave Joshua dead in the tomb most of Saturday night but count it as a full night. Voila, three days and three nights! But what has really happened? The Thursday crucifixion only allows for two nights, two days, part of another night and at most one-fourth of another day if we ignore the requirement for Joshua's body to be in the tomb. The total time is a maximum of 62 hours, ten hours short of the Sign of Jonah and clearly falling short of the "after three days" of Matthew 27:63 and Mark 8:31. Nor does it meet the Hebrew requirement of a minimum of 72 hours to prove he was truly dead, and therefore had to be miraculously resurrected. Only the Wednesday Crucifixion-Sabbath Resurrection meets all of these criteria.

The Wednesday, Thursday and Friday Crucifixion scenarios are compared in Table 4, pages 53 to 55.

But to complete the analysis we will also look at scriptures which Thursday/Friday crucifixionists claim prove their part-day equals full-day

counting methods.

Rehoboam

The claim is frequently made that Second Chronicles 10:3-12, where Rehoboam says in vs 5 for the people to come back to him “**after** three days” (in the KJV and NKJV) and yet in vs 12 they come back **on** the third day proves that a part day is equal to a full day. The claim is entirely based on a mistranslation of vs 5. If you compare this phrase with its equivalent in Joshua 3:2, you will find that “after” in Joshua comes from קצת -qatseh (Strongs 7097). This word does not exist in 2 Chr 10:5. All Rehoboam really said was “Come back to me **in** three days”, just as they did. The ESV, HCSB and YLT translations all have it translated correctly. This passage does not support either the Thursday or Friday Crucifixion scenarios. Is it wise to corrupt Joshua’s Great Sign for merely an obvious mistranslation?

Jonah

The claim is made that the account of Jonah does not require three full days and three full nights. Is this so? The scriptures say:

Now Jehovah had prepared a great fish to swallow
Jonah. And Jonah was in the belly of the fish three days and
three nights. Jonah 1:17

This is exactly what Joshua said. Although the account does not say that Jonah spent precisely 72 hours in the belly of the fish, there is nothing anywhere in the book of Jonah to indicate that the period of time Jonah spent in the belly of the fish was not 72 hours, just as Joshua was the same time in the heart of the earth.

While we are talking about Jonah, it is good to notice the symbolism of Jonah being “in the belly of the great fish”: he was entombed, that is totally surrounded by the belly of the fish, just as Joshua was totally surrounded by the earth (literally rock) while he was enclosed in the

tomb. Belly in Matthew 12:40 is translated from κοιλια, (koilia) with the meaning of “hollow”, again matching well with a tomb carved as a hollow in the earth.

Esther's Fast (Esther 4:15 to 5:1)

It is claimed that Esther's Fast proves that part days are counted as full days. Indeed, three days of fasting, night and day, were called for. And Esther did go before the king on the third day. But does this prove part days are counted as full days? Let us look closely at the account.

Esther calls the fast and then says that “My maids and I will fast likewise, and so I will go to the king,”. She does not say that ‘I will go to the king **after** the fast’, but rather “so I will go to the king”. She is saying she will go to the king while she is still fasting. Verse 5:1 tells us that she went to the king on the last day of their fast. Though this verse does not specify the exact time she went to the king, I suspect that it would have been just before the fast was to end. In this way she would be approaching the king at the time her people's prayers were reaching a crescendo before God. Certainly if it was me in her place, that is the time I would choose.

This idea is supported by the fact that the fast was specified as lasting for three days, night and day. This suggests that the fast began at dusk that day, allowing time for Mordecai to inform all the Jews in Sushan of the fast and setting definite beginning and end points. The fast then went for the next three nights and their following days. Her approach to the king near the end of the third day would then occur as the fast approached 72 hours.

So we see that the time of Esther's approach to the king does not prove that their fast was not a full three days and three nights long.

The Egyptian Servant

In 1 Samuel 30:11-13 the servant tells David's men that he had not eaten for three days and three nights. Then he tells David that he had been abandoned “for I have been sick three days”. This is simply the

same formula Jehovah used during creation week (three days and three nights means three full days) and does not even suggest, let alone prove, that part of a day equals a full day.

Heart of the Earth

Another desperate attempt to justify the Friday crucifixion is to claim that 'the heart of the earth' actually refers to Joshua being under Satan's power. (Luke 4:5 to 6 show that Satan is presently ruler of this earth, though even in this he can only do what Jehovah allows.) This time period supposedly begins when Satan has Joshua arrested in Gethsemane. Even if we were to accept that Joshua was still under Satan's power while He was dead (which we do not accept - see Ecclesiastes 9:5 & 12:7) this idea only converts Friday into a full day from a part day and adds Thursday as a new part night. It still only amounts to three nights and two daylight periods. It does not fulfill Joshua's three days and three nights. Nor are there any scriptures that support the concept Satan is somehow the "heart of the earth". The closest to this idea we can find is that Satan will be imprisoned in the earth in the Abyss for a thousand years (Rev 20:1 to 3). But that has not happened yet, and he will be powerless then anyway.

And the conclusion? Only the Wednesday Crucifixion and Sabbath Resurrection are consistent with all of the relevant Scriptures, have a viable Preparation/Passover Sacrifice Day on the year which history and the Bible identify as the year of the Crucifixion, satisfy Hebrew criteria for a miraculous resurrection and have been faithfully observed and taught down through the centuries by the children of God.

Table 5: Comparison of Crucifixion-Resurrection Scenarios
Wednesday Crucifixion- Sabbath Resurrection

| Day: Roman | Wednesday Day | | Thursday Night | | Friday Day | | Friday Night | | Saturday Day | | Saturday Night | | Sunday Day | | RESULT and Conclusion |
|---|--|--|--|--|--------------------------------------|--|---|---|--|---|----------------|--|--|--|-----------------------|
| | Day 4 Day | Day 5 Night | Day 5 Day | Day 6 Night | Day 6 Day | Sabbath Night | Sabbath Night | Sabbath Day | Sabbath Day | Day 1 Night | Day 1 Day | | | | |
| Wednesday Crucifixion-Sabbath Resurrection Sign of Jonah | Preparation: Yeshua dies at 3PM, sealed in tomb just before dusk begins, so this day Yeshua is barely in the heart of the earth. | Unleavened Bread High Sabbath: First night in the heart of the earth | Unleavened Bread High Sabbath: First day in the heart of the earth | Second night in the heart of the earth | Second day in the heart of the earth | Third night in the heart of the earth. Yeshua rests on the Sabbath | Third day in the heart of the earth. Yeshua rests on the Sabbath and is resurrected just before the Sabbath ends. | Yeshua out of the tomb, having spent exactly three nights and three days in the heart of the earth. | Yeshua already resurrected when disciples arrive before dawn, seen later this day. | Yeshua perfectly fulfills the Sign of Jonah, spending exactly 3 nights and three days in the heart of the earth (Mt 12:40). Lord Yeshua is our Saviour. | | | | | |
| Hours Dead | 3 | 12 | 12 | 12 | 12 | 12 | 12 | 11.95 | | | | | 74.95 Hours Rose After Three Days | | |
| Hours in Tomb | .05 | 12 | 12 | 12 | 12 | 12 | 12 | 11.95 | | | | | 72 hours 3 nights/3days fulfilled Rose on third day | | |

This Table shows how Yeshua fulfilled all of the time-related constraints involved in His Crucifixion and Resurrection. They are threefold: Yeshua must rise from the dead on the third day (Matthew 20:17-19, Mark 10:34, Luke 18:33), he must spend three full days and nights in the grave (the Heart of the Earth -Matthew 12:38-40) and He must rise after three days (Mark 8:31). If Yeshua was crucified, died and placed in the tomb late on Wednesday afternoon and was resurrected late on the Sabbath day, He has thus been raised from the dead on the third day, which was the Sabbath. Likewise, as the Sign of Jonah specifies the time in the tomb, the above scenario **precisely fulfills** the Three Days and Three Nights. And as the passage in Mark 8 only discusses the time that Yeshua will be dead, that runs from 3 PM Wednesday to near 6 PM on the Sabbath. This is more than 72 hours, so He also rose **after** three days. **All three constraints have been fulfilled, confirming Yeshua as the Messiah and Son of God.**

Thursday Crucifixion- Sunday Resurrection

| Day: Roman | Wednesday Day | Wednesday Night | Thursday Day | Thursday Night | Friday Day | Friday Night | Saturday Day | Saturday Night | Sunday Day | RESULT and Conclusion |
|---|---------------|-----------------|--|--|--|---|---|--|---|---|
| | Day 4 Day | Day 5 Night | Day 5 Day | Day 6 Night | Day 6 Day | Sabbath Night | Sabbath Day | Day 1 Night | Day 1 Day | |
| Thursday Crucifixion- Sunday Resurrection | | | Yeshua dies at 3PM, sealed in tomb as dusk begins, so this day Yeshua is barely in the heart of the earth. | Unleavened Bread High Sabbath: First night in the heart of the earth | Unleavened Bread High Sabbath: First day in the heart of the earth | Second night in the heart of the earth. Yeshua rests on the Sabbath | Second day in the heart of the earth. Yeshua rests on the Sabbath | Third night in the heart of the earth, not completed as Yeshua is resurrected before dawn. | Yeshua already resurrected when disciples arrive before dawn, so this day Yeshua is not in the heart of the earth. Yeshua seen Thursday crucifixion is wrong. | Yeshua fails to fulfill the Sign of Jonah, spending less than 3 nights and only two days in the heart of the earth. Yeshua is an impostor or Thursday crucifixion is wrong. |
| Hours Dead | | | 3 | 12 | 12 | 12 | 12 | 11 | 62 hours After three days NOT fulfilled | |
| Hours in Tomb | | | .05 | 12 | 12 | 12 | 12 | 11 | 59.05 Hours 3 nights/3days NOT fulfilled On third day NOT fulfilled | |

With the same threefold constraints as in the Wednesday-Sabbath Table, it can be seen that only if part-days are accepted as if they were whole days, it could be allowed that Yeshua was raised on the third day. However, He could **not** fulfill the full three days and nights required for the Sign of Jonah, as He would only spend about 59 hours in the tomb, not the entire 72 hours. Likewise He could **not** fulfill the requirement to be raised after three days, as at most He was only dead for 62 hours. The Thursday Crucifixion scenario fails two, and really all three of the criteria the Scriptures place on these events.

This confirms that Yeshua (Jesus) was NOT crucified on a Thursday.

Friday Crucifixion-Sunday Resurrection

| Day: Roman | Wednesday Day | Wednes- day Night | Thursday Day | Thursday Night | Friday Day | Friday Night | Saturday Day | Sunday Day | RESULT and Conclusion |
|---|---------------|----------------------|--------------|-------------------|--|--|--|--|--|
| | Day 4 Day | Day 5 Night | Day 5 Day | Day 6 Night | Day 6 Day | Sabbath Night | Sabbath Day | Day 1 Day | |
| Friday Crucifixion- Sunday Resurrection Sign of Jonah | | | | | Yeshua dies at 3PM, sealed in tomb as dusk begins, so this day Yeshua is barely in the heart of the earth. | First night in the heart of the earth. Yeshua rests on the Sabbath | First day in the heart of the earth. Yeshua rests on the Sabbath | Yeshua already resurrected when disciples arrive before dawn, so this day Yeshua is not in the heart of the earth. Yeshua is an impostor or Friday Crucifixion is wrong. | Yeshua fails to fulfill the Sign of Jonah, spending only most of 2 nights and one day in the heart of the earth. Yeshua is an impostor or Friday Crucifixion is wrong. |
| Hours Dead | | | | | 3 | 12 | 12 | | 38 Hours After 3 days NOT fulfilled |
| Hours in Tomb | | | | | .05 | 12 | 12 | | 35.05 Hours 3 nights/3 days NOT fulfilled On third day NOT fulfilled |

With the same threefold constraints as in the Wednesday-Sabbath Table, it is obvious that Yeshua was raised before the second day dawned let alone on the third day. This constraint was **not** met. Moreover, He could **not** fulfill the full three days and nights required for the Sign of Jonah, as He would only spend about 35 hours in the tomb, less than half of the entire 72 hours. Likewise He could **not** fulfill the requirement to be raised after three days, as at most He was only dead for 38 hours. The “Good Friday Crucifixion- Easter Sunday Resurrection” scenario fails all three of the criteria the Scriptures place on these events. **This confirms that Yeshua (Jesus) was NOT crucified on a Friday.**

Dates of God's Holy Days to 2034

The following Tables 5 and 6 (pages 57 to 60) give the calculated dates for God's Holy Days from 2012 to 2034 CE.

The Holy Days begin at dusk on the previous evening and finish at dusk on the given dates in Tables for Israel and countries to their west as far as the International Date Line (IDL). The Holy Days begin at dusk in Israel and move westward around the entire world with the dusk until it reaches Israel again, so NO countries begin their Holy Days before Israel. Man's incorrect placing of the IDL means that the Annual Holy Days and seventh-day Sabbath are observed most of a day later than Israel for countries west of the IDL and east of Israel when using conventional IDL-based time zones and dates.

Joshua's new Covenant replaced the animal sacrifices with the sacrifice of Himself, and replaced the Levitical priesthood with the new priesthood consisting of His followers, with Joshua as our High Priest. The sacrifices were taken away, but the sacred times remained. The Levites offered sacrifices every day (Numbers 28:3-8), with special sacrifices on the weekly Sabbath (Numbers 28:9-10) and on the annual Sabbaths (Leviticus 23). These were all replaced by Joshua's one sacrifice (Hebrews 4:1 to 10:39).

In a similar manner, the ministry of death for sin that was part of the Instructions for those governing Israel, has been replaced by the ministry of Mercy, calling sinners to repentance, forgiveness and a new life of righteousness with the servants of the Messiah.

| Year | Abib 1 | Passover | Unleavened Bread | Wave Offering | Pentecost |
|-------------|---------------|-----------------|-------------------------|----------------------|------------------|
| 2012 | 24 Mar | 6 Apr | 7 to 13 Apr | 8 Apr | 27 May |
| 2013(E) | 13(14) Mar | 26(27) Mar | 27(28) Mar to 2(3) Apr | 31 Mar (1 Apr) | 19 (20) May |
| 2014 | 1 (2) Apr | 14 (15) Apr | 15 (16) to 21 (22) Apr | 20 (21) Apr | 8 (9) Jun |
| 2015 | 22 Mar | 4 Apr | 5 to 11 Apr | 5 Apr | 24 May |
| 2016 | 9 Apr | 22 Apr | 23 to 29 Apr | 24 Apr | 12 Jun |
| 2017 | 30 Mar | 12 Apr | 13 to 19 Apr | 16 Apr | 4 Jun |
| 2018(E) | 19 Mar | 1 Apr | 2 to 8 Apr | 8 Apr | 27 May |
| 2018(L) | 18 Apr | 1 May | 2 to 8 May | 6 May | 24 Jun |
| 2019 | 7 Apr | 20 Apr | 21 to 27 Apr | 21 Apr | 9 Jun |
| 2020 | 26 Mar | 8 Apr | 9 to 15 Apr | 12 Apr | 31 May |
| 2021(E) | 15 Mar | 28 Mar | 29 Mar to 4 Apr | 4 Apr | 23 May |
| 2021(L) | 14 Apr | 27 Apr | 28 Apr to 4 May | 2 May | 20 Jun |
| 2022 | 3 Apr | 16 Apr | 17 to 23 Apr | 17 Apr | 5 Jun |
| 2023 | 23 Mar | 5 Apr | 6 to 12 Apr | 9 Apr | 28 May |
| 2024 | 10 Apr | 23 Apr | 24 to 30 Apr | 28 Apr | 16 Jun |
| 2025 | 31 Mar | 13 Apr | 14 to 20 Apr | 20 Apr | 8 Jun |

| Year | Abib 1 | Passover | Unleavened Bread | Wave Offering | Pentecost |
|-------------|---------------|-----------------|-------------------------|----------------------|------------------|
| 2026 | 21 Mar | 3 Apr | 4 to 10 Apr | 5 Apr | 24 May |
| 2027 | 9 Apr | 22 Apr | 23 to 29 Apr | 25 Apr | 13 Jun |
| 2028 | 28 Mar | 10 Apr | 11 to 17 Apr | 16 Apr | 4 Jun |
| 2029(E) | 17 Mar | 30 Mar | 31 Mar to 6 Apr | 1 Apr | 20 May |
| 2029(L) | 16 Apr | 29 Apr | 30 Apr to 6 May | 6 May | 24 Jun |
| 2030 | 5 Apr | 18 Apr | 19 to 25 Apr | 21 Apr | 9 Jun |
| 2031 | 25 Mar | 7 Apr | 8 to 14 Apr | 13 Apr | 1 Jun |
| 2032(E) | 13 Mar | 26 Mar | 27 Mar to 2 Apr | 28 Mar | 19 May |
| 2032(L) | 12 Apr | 25 Apr | 26 Apr to 2 May | 2 May | 20 Jun |
| 2033 | 1 Apr | 14 Apr | 15 to 21 Apr | 17 Apr | 5 Jun |
| 2034 | 22 Mar | 4 Apr | 5 to 11 Apr | 9 Apr | 28 May |

Abib 1 is not a designated Holy Day, but it is “New Year’s Day” in God’s Calendar and determines the dates of the Spring Holy Days. Abib 1 should be confirmed by observation of the crescent New Moon and the maturity of the barley the previous evening in Jerusalem. Dates in brackets are alternative dates if the New Moon is not seen on the expected date. Alternative months apply where the barley harvest is early (E) or late (L). The first day and last day of Unleavened Bread and Pentecost are Annual Sabbaths.

People living east of Israel and west of the (incorrect) International Date Line should add another day to all of the above dates, including the weekly seventh-day Sabbath (See The International Date Line and God’s Sabbaths at http://www.chcpublications.net/IDL_Sabbath.htm.)

| Year | Trumpets (Ethanim 1) | Day of Atonement | Feast of Tabernacles | Last Great Day |
|-------------|---------------------------------|-----------------------------|-----------------------------|-----------------------|
| 2012 | 18 Sep | 27 Sep | 2 to 8 Oct | 9 Oct |
| 2013(E) | 8 Sep | 17 Sep | 22 to 28 Sep | 29 Sep |
| 2014 | 27 (26) Sep | 6 (5) Oct | 11 (10) to 17 (16) Oct | 18 (17) Oct |
| 2015 | 16 (15) Sep | 25 (24) Sep | 30 (29) Sep to 6 (5) Oct | 7 (6) Oct |
| 2016 | 3 Oct | 12 Oct | 17 to 23 Oct | 24 Oct |
| 2017 | 22 Sep | 1 Oct | 6 to 12 Oct | 13 Oct |
| 2018(E) | 11 (12) Sep | 20 (21) Sep | 25 (26) to 1 (2) Oct | 2 (3) Oct |
| 2018(L) | 11 Oct | 20 Oct | 25 to 31 Oct | 1 Nov |
| 2019 | 30 Sep (1 Oct) | 9 (10) Oct | 14 (15) to 20 (21) Oct | 21 (22) Oct |
| 2020 | 19 Sep | 28 Sep | 3 to 9 Oct | 10 Oct |
| 2021(E) | 9 Sep | 18 Sep | 23 to 29 Sep | 30 Sep |
| 2021(L) | 8 Oct | 17 Oct | 22 to 28 Oct | 29 Oct |
| 2022 | 28 Sep | 7 Oct | 12 to 18 Oct | 19 Oct |
| 2023 | 17 Sep | 26 Sep | 1 to 7 Oct | 8 Oct |
| 2024 | 5 Oct | 14 Oct | 19 to 25 Oct | 26 Oct |
| 2025 | 24 Sep | 3 Oct | 8 to 14 Oct | 15 Oct |

| Year | Trumpets (Ethanim 1) | Day of Atonement | Feast of Tabernacles | Last Great Day |
|---------|-------------------------|---------------------|--------------------------|----------------|
| 2026 | 13 (14) Sep | 22 (23) Sep | 27 (28) Sep to 3 (4) Oct | 4 (5) Oct |
| 2027 | 2 (3) Oct | 11 (12) Oct | 16 (17) to 22 (23) Oct | 23 (24) Oct |
| 2028 | 21 Sep | 30 Sep | 5 to 11 Oct | 12 Oct |
| 2029(E) | 11 Sep | 20 Sep | 25 Sep to 1 Oct | 2 Oct |
| 2029(L) | 10 Oct | 19 Oct | 24 to 30 Oct | 31 Oct |
| 2030 | 30 Sep | 9 Oct | 14 to 20 Oct | 21 Oct |
| 2031 | 19 Sep | 28 Sep | 3 to 9 Oct | 10 Oct |
| 2032(E) | 7 Sep | 16 Sep | 21 to 27 Sep | 28 Sep |
| 2032(L) | 7 Oct | 16 Oct | 21 to 27 Oct | 28 Oct |
| 2033 | 26 Sep | 5 Oct | 10 to 16 Oct | 17 Oct |
| 2034 | 15 Sep | 24 Sep | 29 Sep to 5 Oct | 6 Oct |

Trumpets, Atonement, the first day of Tabernacles and the Last Great Day are all Annual Sabbaths.

Ethanim 1 should be confirmed by observation of the crescent New Moon the previous evening in Jerusalem. Dates in brackets are alternative dates if the New Moon is not seen on the expected date. Early or Late months are controlled by the timing of Abib 1 for that year.

People living east of Israel and west of the (incorrect) International Date Line should add another day to all of the above dates, including the weekly Sabbath. This allows the New Moon to be observed/not observed in Israel before the New Moon is 'declared' in these regions.

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Appendix 1: The Church of God in the Wilderness

The Waldenses are a particularly important link in the history of the Church of God as they can be traced all the way back to 120 CE when they were driven out of the Roman churches as the Babylonians took control and began forcing those who remained to observe Easter instead of the true Passover, as shown earlier.⁴¹ Many of them fled to the mountain valleys in northern Italy. Their numbers grew every time the Roman Empire struck out against Bible-believing Christians. They were joined by fellow Christians fleeing persecution from many regions, including the Middle East and eastern Europe. They spread into many mountain valleys throughout Europe. Once the Roman Emperor was taken out of the way (2 Thes 2:1-17) and the Roman Catholic popes became both the pagan "Pontifex Maximus"⁴² and a secular ruler, the origin of the persecution shifted directly to the papacy. Over the following 1260 years, numerous crusades were instigated by them against these Bible-believing Christians living in the wilderness (Rev 12:6). Often they had to escape from one region to another to avoid torture, rape, mutilation, forced 'conversions' and ultimately death at the hands of the papacy's fiends.

Various names were given to them as they spread or relocated, including Albigenses and Vaudois. In the 1320s Walter Lollard, one of their preachers, travelled to England and established their faith

⁴¹ This is confirmed by Allix, who reports this as the belief of the Waldenses themselves, on pg 197 of his *Some Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont*, 1721 ed.

⁴² The Pontifex maximus was the head of the pagan Roman religion who claimed the right to set the times of the religious calendar. In 383 CE Roman Emperor Gratian refused to continue in this role after he embraced Christianity. Within 60 years, pope Leo I - who had no such scruples - eagerly took this pagan role as his own.

there, which spread throughout Britain and Germany. It seems probable that their teachings inspired John Wycliffe to translate the Bible into English. Eventually some of their teachings were accepted by the Reformers who came out of the Roman Catholic church, sometimes resulting in a more tolerant society for them.

When North America opened up to European settlement, many fled there with the more sympathetic Protestants as it promised to be a land where they could worship Jehovah without persecution.

Their distinctive beliefs were based on this: that the Bible was their only source for all that they believed. As a result, they worshipped Jehovah as the one true God and Joshua/Jesus as His only true son and their Lord. They believed that salvation was only through faith in the shed blood of Joshua to wash away their sins, that only full immersion baptism of believers was to be practised and that Joshua's gift of the Holy Spirit enabled us to observe God's Law which was a requirement for true Christians. Therefore, they observed the seventh-day Sabbath, kept Passover on the 14th of the first Biblical month and believed that one day Joshua would return, destroy the fake 'church' and establish the eternal Kingdom of God. They also believed that these teachings had been handed down to them from the Apostles themselves.

These beliefs forced them to utterly reject the authority of the popes and their priests and monks, as well as the many Roman Catholic traditions and superstitions which contradicted these Biblical beliefs. It was their refusal to submit to the abominations of the Papacy and their love of Jehovah and His Truth that drove Satan's hords to barbaric fury against them.⁴³

⁴³ History of the Ancient Christians inhabiting the Valleys of the Alps, JP Perrin, 1847 ed.

Another booklet, '*Christian Holy Days*', unlocks the Christian meaning of the Biblical Holy Days, which reveal God's Plan of Salvation. A brief overview was given earlier. This table summarises their meaning.

| Biblical Holy Day | Christian Meaning |
|--|--|
| Passover | Death of the Anointed for our sins John 1:29 |
| Week of Unleavened Bread | New life, overcoming sin, granted through the Anointed's sacrifice Romans 6:1 to 23 |
| Wave Offering or First-Fruit (during Week of Unleavened Bread) | Joshua's resurrection, symbol of our future resurrection to eternal life 1 Corinthians 15:20 to 23 |
| First-Fruits (Pentecost) | Christ's followers receive Holy Spirit Acts 2:1 to 39 |
| Day of Trumpets | Joshua the Anointed's Return Revelation 11:15 to 18; 1 Thes 4:15 to 17 |
| Day of Atonement | Satan is imprisoned for his part in humanity's sin, living humankind stands before the Anointed for judgement Revelation 19:1 to 20:3; Matthew 25:31 to 46 |
| Feast of Tabernacles | Joshua establishes His Kingdom on Earth, rebuilds earth with the help of His followers Revelation 20:4 to 6; Ezekiel 47:1 to 12 |
| Last Great Day | Satan released, humanity tested for last time, unfaithful destroyed, eternal kingdom of peace established and New Jerusalem given to the saints. Revelation 20:5 to 22:20 |

Christian Meaning of the Biblical Holy Days

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Web Page <http://www.chcpublications.net>

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

Software

Calculated Biblical Calendar - Calculates dates of Annual Holy Days, Crucifixion, Flood, Creation, etc, and allows you to test the calendar locally.

Radiocarbon Dating - Shows effects of changes in geomagnetic field and radiocarbon/carbon ratios on radioactive dating.

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