

The Day of Trumpets and the Calendar

On the Day of Trumpets the first fruits (16) will enter the “the city of the living God, the heavenly Jerusalem,” and stand before the throne of God (3). On the Hebrew Calendar, the Day of Trumpets is always the 163rd day after Passover. Our approach to determining the correct calendar is different from most. The calendar **must be in harmony with God’s plan**. If it doesn’t fit God’s Biblical blueprint, then the calendar is wrong.

There are numerous calendar variations, and each one purports to be the “one true calendar.” There can be anywhere from a day or two, to a month or more difference in the timing of the observance of the holy days from one calendar to another. The great calendar debate has created confusion among many as to the timing of God’s appointed times. There cannot be more than **one** calendar that is correct.

Why the Calendar Calculations Were Made Public

The Hebrew Calendar is a lunar–solar calendar. A new moon is the beginning of a month. The circuit of the moon around the earth from one new moon to the next new moon averages 29.53 days. On the Hebrew calendar, the length of the months alternates between 29 and 30 days. The odd numbered months contain 30 days, and the even numbered months contain 29 days. The exceptions to this are the eighth month, Heshvan, which regularly has 29 days, but sometimes has 30 days. Likewise the ninth month, Kislev, ordinarily has 30 days, but in certain years has 29 days.

In Jerusalem, the sighting of a new moon was the beginning of a month. The sightings were compared with the calendar calculations that were used by the Sanhedrin, the Jewish court. The Sanhedrin was abolished with the destruction of Jerusalem in 70 A.D. As the Jews became widely scattered, it became increasingly more difficult for the scattered Jewish communities to remain unified on keeping the set times on the same days, because new moon sightings can vary from one locale to another. In some locales it is difficult, or even impossible, to sight new moons at all, due to terrain, and/or weather conditions. To alleviate this problem, the calendar calculations were made public by Hillel II in 358/359 A.D.

By making the calendar calculations public it was possible for the Jews, and also the congregations of God, to remain unified in keeping the set times on the same days. The use of the Hebrew calendar had the effect of **ending the confusion** that had ensued as the people became scattered. Since God does not want confusion among His people, it would appear that what Hillel II did was a good thing.

The Hebrew calendar follows a nineteen-year cycle. In a nineteen-year cycle there will be seven leap years of thirteen months. This is to keep the months in their proper seasons. A year can vary in length from 353 to 385 days. After a cycle of nineteen years, the Hebrew date will coincide with the same civil date, with a possible deviation of one or two days. For example, 1941 was the beginning of a nineteen-year time cycle. The civil date of the Day of Trumpets was September 22. Nineteen years later it was September 22, 1960; in 1979, it was September 22; in

1998, it was September 21; in 2017, it will be September 21; and in 2036, it will be September 22.

While the temple was still being used, the barley harvest was a factor in determining whether a thirteenth month needed to be added. Barley was used as the first fruits offering on the day after Passover. (We discussed the first fruits offering in chapter five.) By the new moon of the first month, it had to be determined whether or not the barley was going to be ready by Passover. If it wasn't going to be ready, then the first month would have to be delayed until the next new moon, and a thirteenth month was added.

The first month of the year required both a new moon, and the barley to be ready by Passover. As you can see, the scattered brethren would have to keep track of the new moons, as well as the ripening barley. Barley does not ripen at the same time all over the world. This additional problem can lead to the appointed times being kept a full month later, or earlier, from one locale to another. One locale may have an early spring, and another area may have a very late spring. Barley is not going to ripen in Minnesota at the same time that it does in Arizona. In Australia, the barley would ripen in their spring, but it would be fall in the northern hemisphere.

God knew from the foundation of the world that His people would become scattered over the face of all the earth; therefore, there would have to be a common calendar for the people to use to determine the set times. God said, "These are the feasts [4150, *set times*] **of the LORD, holy convocations** [4744, *assemblies commanded by summons*], which you shall proclaim in their seasons [4150, *set times*]" (Leviticus 23:4). God makes it very clear that His people are to be unified on the keeping of His set times. For this to be possible, there has to be a common calendar.

The Day of Trumpets and the Calendar

The Hebrew Calendar is calculated from the Day of Trumpets, but the Eternal spoke "to Moses and Aaron **in the land of Egypt** saying, This month [*Abib*] shall be to you the beginning of months: it shall be the first month of the year to you" (Exodus 12:1, 2). From this verse, many have concluded that the Hebrew calendar is not valid because it is calculated from the seventh month, but the first month is the beginning of months.

Before jumping to conclusions, let's do some analyzing. It was God who set the beginning of the first month. Where does God dwell? "Thus says the LORD, The **heaven is My throne**, and the earth is My footstool..." (Isaiah 66:1, 2). God's pronouncements do not originate on the earth, but from heaven. As we proved in chapter eight, the Day of Trumpets represents the heavenly Jerusalem. The Hebrew calendar is **calculated** from the first day of the seventh month, because that holy day represents the heavenly Jerusalem. The calendar itself is a witness to its origin.

The first month of the year represents Egypt, the world, Babylon, sin, etc. All of the other calendars are determined by moon sightings from the earth, and the earth is where they originate. God is drawing His people **out of this world, i.e. out of the first month, and He is bringing them to Himself**. On the **163rd** day from Passover, on the Day of Trumpets, the first fruits (**16**) entered the tabernacle of God (**3**).

Therefore, "Do not err [4105, *to go astray, wander about*] my beloved brethren. Every good gift and every perfect gift is **from above, and comes down from the Father of lights, with**

Whom there is no variableness, neither shadow of turning” (James 1:16, 17). The Hebrew calendar is the only calendar that fits the pattern of originating in, and coming down from, heaven.

The Sixth of Sivan

The easiest test for determining whether or not a calendar is correct is the festival of Shavuot/Pentecost, which is a memorial of the giving of the covenants on the sixth of Sivan. On the Hebrew calendar the first month is always thirty days and the second month is always twenty-nine days. Therefore, when we count out fifty days from Passover the fiftieth day is always going to be on the sixth of Sivan.

On a sighted calendar, the number of days in the first two months can vary between twenty-nine and thirty days; thus the fiftieth day could be the fifth, sixth, or seventh of Sivan. The fifth or seventh of Sivan **cannot be a memorial of what took place on the sixth of Sivan!** The giving of the covenants cannot be correctly celebrated on a day other than the sixth of Sivan. What would be the purpose of celebrating a memorial of an event on a day on which it did not occur?

Each of the Eternal’s holy days is on a specific date and those dates add to the meaning of the day. On Shavuot/Pentecost, man (**6**) stood before God (**3**) to receive the covenant. The date of the holy day on the Hebrew calendar reveals this. On the **6th** day of the **3rd** month, man (**6**) stood before God (**3**) to receive the covenant. The numbers **5** and **7** do not fulfill the meaning of the day.

In chapter two, we pointed out that the hours of the crucifixion formed a perfect 90° corner. This formed “...a precious corner stone, a sure foundation...Judgment...will I lay to the line, and righteousness to the plummet [4949, *a plumb line*]...” (Isaiah 28:16, 17). A plumb line forms a 90° angle with the earth.

The corner stone is the foundation that was laid by Jesus Christ, “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11). Jesus Christ is the foundation upon which we are to build. God’s holy days reveal the way that leads to righteousness and eternal life. When they are laid upon the corner stone they must be plumb, i.e. they must equal ninety. When the dates of God’s seven annual appointed times are added together, they equal ninety. Add them up: 15 + 21 + 6 + 1 + 10 + 15 + 22 = 90.

The key to this is the sixth of Sivan. If the date varies by even one day on either side of the sixth of Sivan, then the plumb line is no longer 90°. If the holy day was on the 5th the total would be 89, and if on the 7th, they would total 91. Both of them miss the mark. Only the sixth will fit the pattern of the plumb line.

One Hundred Seventy and Seven

The numerical pattern of sanctification in scripture is seven, seven, and one. When a person was stricken with leprosy he was to be shut out of the camp for seven days. Leprosy is a chronic infectious disease of the flesh, which symbolizes the sinful nature of man.

A leprous individual was put out of the camp seven days (Leviticus 13:1-5). The priest

would check him on the seventh day, and if he was pronounced clean, then in “... the **day of his cleansing**: He shall be brought unto the priest” (Leviticus 14:2). He would then go through a cleansing ceremony (vv. 4-7). After the cleansing ceremony, “...he shall come into the camp, and shall tarry abroad out of his tent **seven days**” (v. 8). On the **eighth day** “... the priest ... shall present the man ... before the LORD, **at the door of the tabernacle of the congregation**” (vv. 10-11). The complete cleansing ceremony was 7 days + 7 days + 1 day. The progression throughout the ceremony was toward the door of the tabernacle.

The day of the crucifixion is the 14th of Abib and the 15th is the Passover observance. The pattern for Passover is 7 + 7 + 1. From Passover to Pentecost is 7 x 7 + 1. There are 177 days in the first six months of the Hebrew calendar, which represents the complete sanctification of man.

We are going to break the number 177 down to 100, 70, and 7. The number 100 represents the door of the tabernacle, which was 10² cubits = 100. The number 70 represents those people from all nations who have been sanctified (7). Hence the number 177 represents those who have been sanctified during the 6,000 years of man, and are standing at the door of the tabernacle on the 177th day of the year, awaiting their entrance into the Kingdom of God.

The Day of Trumpets is the 178th day of the year. Whereas the number seven means something has been completed, the number eight means a new beginning. The Day of Trumpets will be a new beginning for those in the resurrection, because they will no longer be physical beings, but will at the resurrection be fully spirit. “... Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:54-57).

The numbers, **1, 7, 7**, when added together, total **15**. Hebrew letters are also numbers, and the number 15 is ך = 5, and ם = 10. When combined, ך ם, they are *Strong's* 3050, a contraction of 3068 Yehovah, the Eternal. All of the work that is pictured by the numbers **1, 7, 7** represents the work of the Eternal God. No man can make it into the Kingdom of God through his own efforts, but only through the work of Yehovah. Jesus said, “I am the door: by Me if any man enter in, he shall be saved...” (John 10:9).

Summary: Any calendar that is used must fit the Eternal's plan as laid out in the Scriptures. The Eternal's plan **does not change**. We have shown that the Hebrew calendar fits the Word of God perfectly, and it does not keep changing the number of days between holy days, nor does it alter dates, as the sighted calendars can with the sixth of Sivan. The Eternal is drawing His people **out of this world**, which is pictured by the first month, and bringing them to Himself in His tabernacle, as pictured by the Day of Trumpets. The Hebrew calendar is calculated from the Day of Trumpets, because the Day of Trumpets represents “the city of the living God, the heavenly Jerusalem,” and it God who sets the appointed times.