

Beauties of the Truth

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Structure of the Jewish Calendar

Correspondence

Pentecost and the Decalogue

Chronology of the Development of the Doctrine of the Mass

Structure of the Jewish Calendar

The Jewish calendar was ingeniously constructed to regulate all the secular affairs of the people, as well as to mark the proper time for observing the recurring religious feasts and holy days. It is established on both a lunar and solar basis, meaning that both the moon and sun affect its structure, as we shall shortly observe.

Genesis specifically states that the heavenly bodies were divinely ordained to carry out a time-keeping function: days and years to be measured by the sun, months by the moon, and cycles by the stars (Genesis 1:14). In sharp contrast to other ancient calendars, the Jewish week ran consecutively in a seven day cycle completely independent of the lunar or solar cycles. Thus it was patterned on the Creation account of seven days' duration and permitted a multiplication of cycles of seven for various religious convocations and festivals.

First, let us note how the moon's motion is used as the basis of the Jewish month. The moon, earth's sole satellite, revolves about it in just 29 days, 12 hours, 44 minutes, and $31/3$ seconds on the average, or about 29.53 days. To closely approximate this, and to keep the months of the Jewish calendar a whole number of days, the Jewish months were made to alternate between 29 and 30 days. This becomes the unvarying rule, with every Jewish month being either 29 or 30 days in length. But only in what is termed a "normal ordinary" year do these days alternate perfectly with each other throughout the course of the year ie. -30, 29, 30, 29, 30, 29, etc.).

The names of the Jewish months and their order are shown in the following table, entitled "Synchronized Jewish Calendar." The names were originally borrowed by the ancient Israelites from their Canaanite or Phoenician neighbors. That the names had seasonal connotations is easily shown from the four that survived in the Biblical records. Abib, corresponding to Nissan, means "month of the ripening ears:" Ziv, (Iyar) means "month of flowers," Ethanim, (Tishri) means "month of perennial streams:" and Bul, (Heshwan) means "rain or showers." We recall from the account in Exodus 12:2 that it was Jehovah God who required Moses to begin the sacred Jewish year with the

month Abib (early in the spring), commencing with the institution of the Passover. This practice would have helped to set the Israelites apart from the heathen nations round about.

Synchronized Jewish Calendar

Sacred Order	Civic Order	Names of Months	Farming Season
7	1	TISHRI (Sep-Oct)	Early rains, plowing
8	2	HESHWAN (Oct-Nov)	Wheat & barley sowing
9	3	KISLEV (Nov-Dec),	Winter season-
10	4	TEBET (Dec-Jan)	rainy period
11	5	SHEBAT (Jan-Feb)	Trees blooming
12	6	ADAR (Feb-Mar)	Almond blooming
		V-ADAR	(intercalary month used only in leap years)
1	7	NISSAN (Mar-Apr)	Barley harvest
2	8	IYAR (Apr-May)	I
3	9	SIVAN (May-Jun)	Wheat harvest
4	10	TAMUZ (Jun-Jul)	
5	11	AB (Jul-Aug)	Grape, fig & olive ripen
6	12	ELUL (Aug-Sep)	Vintage

Next we should note how the apparent motion of the sun is used as the basis of the Jewish year (as distinguished from the Jewish month).

The expression "solar year" refers to the time required for the planet earth to make one complete orbit about the sun in its never-ending celestial journey. This has been determined to be 365 days, 5 hours, 48 minutes, and 46 seconds, or about 365.24 days.

To maintain a fixed relationship between the Jewish holidays and the seasons of the year, it was necessary to adopt the solar year as the basis for the Jewish year (and again we emphasize the word "year"). A "normal ordinary" Jewish year consists of 12 months alternating between 29 and 30 days, as we have stated. This aggregates 354 days as a near approximation of 12 lunar months, or a "lunar year," the length of which is actually about 354.37 days.

But 12 lunar months are less than the solar year by 10 days, 21 hours, 0 minutes, and 6 seconds, which, if carried over from year to year, would cause each Jewish year to begin almost 11 days earlier in the solar year than its predecessor. Under this arrangement, Passover, for example, which is fixed as a spring holiday, would recede first into winter, then into autumn, and so on. To adjust for these differences and to prevent a wandering of the special holidays which were meant to be fixed according to the season, a thirteenth month was added to certain Jewish years, called leap years. Thus the addition of the thirteenth month, called "V-Adar" or an intercalary month, assists in keeping the Jewish year in closer accord with the solar years.

Basic to the structure of the Jewish calendar is a nineteen year cycle consisting of twelve "Ordinary" (12 month) years and seven "Leap" (13 month) years. Leap years occur in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the 19-year cycle. The 13th month, named "V-Adar," has 29 days and is interposed between Adar and Nissan. Also, the month of Adar is increased from 29 to 30 days in every leap year. By these and other adjustments, the accumulated time of the Jewish "19-year cycle" is almost exactly equivalent to a corresponding number of solar years and thus maintains a fixed relationship between them. (The difference is only about two hours in any given 19-year cycle.)

Overall there are six basic types of years in the Jewish calendar. Each of the "ordinary" and "leap" years previously described is further divided into "deficient," "normal," or "full," because some years are decreased by one day and others are increased by a day. The six types of the Jewish year are enumerated in the following table. They are described as "deficient ordinary," "normal ordinary," "deficient leap," "full leap," and so on.

Six Types of the Jewish Year

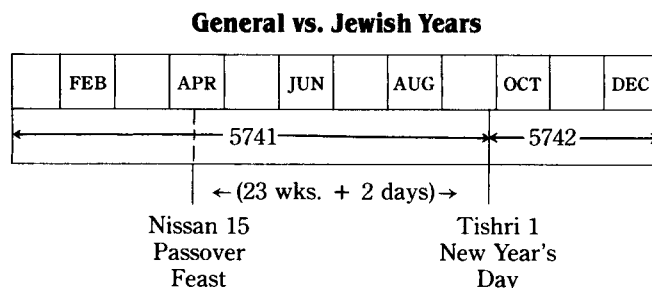
	Ordinary Years	Leap Years
Deficient	353 days	383 days
Normal	354	384
Full	355	385

There is a fixed relationship between the Jewish and Gregorian (general or common) Calendar. By definition, Jewish Year I was designated as having begun in the autumn of the year 3761 BC. This is taken to represent both the date of Creation and the starting point for reckoning all events according to the Jewish Calendar.

Thus the Jewish year is always numerically greater than its corresponding General year by the number 3,761. However, since the Jewish (civic) year begins in the autumn with Tishri 1, every Jewish year laps portions of two General years (and conversely every General year laps portions of two Jewish years). This is shown in the diagram following, and serves to complicate somewhat the conversions from one system to another. But the rules for conversion are readily available.

The following equivalencies serve to illustrate conversions from Jewish to General (Gregorian) years:

Nissan 15 in Jewish year 5741 falls in 1981 AD
 Nissan 15 in Jewish year 6000 falls in 2240 AD



References

Tenney, Merrill C. (ed.). 'The Zondervan Pictorial Bible Dictionary. Grand Rapids, Mich.: Zondervan Publishing House, 1963.

Zinberg, George. Jewish Calendar Mystery Dispelled. New York: Vantage Press, 1963.

- *Contributed*

Correspondence

A correspondent submits the following to clarify that Pentecost is the 50th day from Nisan 16th, which is the 50th day after Nisan 15th, lest any brethren have misunderstood. So far as we know, all authorities agree with the correspondent's conclusion.

"Abib or Nisan ... Day 15 - "The solemnity of the Passover ... Sivan ... Day 6-Pentecost, the fiftieth day *after* the Passover." (McClintock & Strong, "Calendar," pg. 21, italics ours)

Nisan								Zif						Sivan						
							1	1	2	3	4	5	6	1	2	3	4	5		
2	3	4	5	6	7	8	7	8	9	10	11	12	13	6	7	8	9	10	11	12
9	10	11	12	13	14	15	14	15	16	17	18	19	20							
16	17	18	19	20	21	22	21	22	23	24	25	26	27							
23	24	25	26	27	28	29	28	29												
						30														

(AD 33 sample year)

Nisan 15 days + Zif 29 days + Sivan 6 days = 50 days

To this date (Sivan 6th) for Pentecost agrees Temple Dictionary pg. 584, Davis Dictionary pg. 872, Harper pg. 760, and all Jewish calendars.

Leviticus 23:15, 16- "From the morrow after the [passover] sabbath, from the day that ye brought the sheaf of the wave offering ... shall ye number 50 days."

Deuteronomy 16:9- "Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn [barley] .. :-which was Nisan 16th. (Leviticus 23:10, 11)

Pentecost and the Decalogue

"Though the canonical Scriptures speak of Pentecost as simply a harvest festival, yet the non-canonical documents show, beyond the shadow of a doubt, that the Jews, at least as early as the days of Christ, connected with it, and commemorated on the 6th of Sivan [Pentecost], the third month, the giving of the Decalogue [the ten commandments]. "The Talmud declares that 'the rabbins propounded that the Decalogue was given to Israel on the 6th of Sivan. . . This is the unanimous voice of Jewish tradition.'" (McClintock & Strong, "Pentecost:" pg. 928)

This is of interest, for it provides a parallel between natural and spiritual Israel. As natural Israel was formally inducted into the Law on Pentecost, so spiritual Israel was formally inducted into the covenant of sacrifice on Pentecost. But was the Decalogue really given on Sivan 6th, as Jewish tradition asserts? It is consistent with the scriptural record of Exodus 19 if we understand verse 1 to refer to Sivan 1. "In the third month [Sivan], when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." (Italics ours) "The same day" as what? The same day they left Egypt, or the same day Sivan began? We think the latter. With this thought, a probable (though not provable) sequence, consistent with verses 1-11, is:

- Sivan 1: Israel camped at Sinai.
- Sivan 2: Moses went up into the mount, and received a message for Israel.
- Sivan 3: He received the answer of the people, "All that the Lord hath spoken we will do."
- Sivan 4: Moses reascended the mount, and "returned the words of the people unto the Lord." God then told Moses to "Go unto the people, and sanctify them to day and to morrow ... for the third day [Sivan 6th] the LORD will come down in the sight of all the people upon mount Sinai. .

The passage shows that the Decalogue was given on that "third day." This arrangement of days and events is also supported by Jewish tradition. (Mc&S, "Pentecost:" pg. 928)

Chronology of the Development of the Doctrine of The Mass

Last issue's article on the 'Little Horn,' dealt primarily with the time "the abomination that maketh desolate" (Papacy) was "set up" in civil control (Daniel 12.-II) This, by another contributor summarizes the development of the mass which caused "the daily sacrifice" (the ransom) to "be taken away" by declaring that Jesus' sacrifice was regularly repeated in the mass, rather than once accomplished and all-sufficient. The prophetic days of Daniel were to begin when both things had happened. The development of the mass happened to occur first, as outlined here.

End of 2nd century. Irenaeus of Lyons.

"With Irenaeus of Lyons [d. 2021] there comes a turning point, inasmuch as he, with conscious clearness, first puts forward 'bread and wine' as objective gift offerings, but at the same time maintains that these elements become the 'body and blood' of the Word through consecration; and thus by simply combining these two thoughts we have the Catholic Mass of today' " (New Catholic Encyclopedia, "Sacrifice of the Mass," Vol. 10, P. 11)

4th Century. Nicene and post-Nicene fathers.

"The doctrine of the sacrifice of the mass is much further developed in the Nicene and post-Nicene fathers, though amidst many obscurities and rhetorical extravagances, and with much wavering between symbolical and grossly realistic conceptions. . ." (History of the Christian Church, Philip Schaff, p. 506.)

"As regards the sacrificial aspect of the holy action, the most important development [in the 4th century] consists in the advance made in the transformation of the idea of sacrifice, for which the way had been already prepared in the third century. The offering of the elements, the memorial celebration of the sacrifice of Christ ... was changed into an offering of the body, a propitiatory memorial sacrifice ... Thus, owing to the influence of the heathen mysteries ... the idea crept in that the body and blood of Christ were constantly offered to God afresh in order to propitiate Him ... [Men] conceived of the Supper as a real renewal of the Sacrifice of Christ and of His saving death." (History of dogma, Adolph Hamack, Vol. 4, p. 287.)

"The conception of the Eucharist as a sacrifice received considerable development during the period under discussion [3rd and 4th centuries] ... The fullest statement of the sacrificial idea is found in Cyril of Jerusalem (about 348 AD). While repeating the language of the earlier period, and speaking of 'the spiritual sacrifice: 'the bloodless service,' he definitely calls it 'the holy and most awful sacrifice: 'the sacrifice of propitiation: over which God is entreated for the common peace of the churches. It is Christ sacrificed for sins who is offered, while the loving God is propitiated on behalf of the living and the dead. .." (Encyclopedia of religion and ethics, James Hastings, editor, Vol. 5, "Eucharist," pp. 551, 552.) 5th century.

"The transformation of the idea of sacrifice, according to which the conception of the offering of the gifts and the memorial of the Passion passes into an offering of the body and blood as a propitiatory memorial sacrifice [received further accentuation in this period] ... The practice of

offering the Eucharist specially for the departed, which appears first in Teilullian and Cyprian, led gradually to the idea that each offering constituted a distinct sacrifice for sin. The transition was made slowly and almost imperceptibly. In popular religion the propitiatory conception doubtless received a considerable impetus from the influx of pagan ideas into the Church ' ' (Encyclopedia of religion and Ethics, James Hastings, editor, Vol. 5, "Eucharist:" pp. 553, 555.)

"From the beginning of the fifth century, conceptions of the Eucharist were very decidedly influenced by ... Christological differences. If the conception of the Eucharist was connected with that of the Incarnation, then it could not be a matter of indifference to the former, whether in the latter the two natures were held to be fused in one or to remain separate., Monophysites and Orthodox, however, had always been and remained of one mind regarding the Lord's Supper. Cyril argued over and over again from the Lord's Supper in support of the Incarnation and vice versa, and it was strictly due to him that the Church learned the connection between the two and never lost it ... Nay, the incorruptibility of the Eucharistic body was now accepted without question ... The strict Monophysites ... could bring the eucharistic and the earthly body quite closely together, because they also held the earthly body to be imperishable." (History of Dogma, Adolph Hamack, Vol. 4, pp. 299-300.)

6th century.

"Here we have above all and first to name Eutychius, Patriarch of Constantinople in the time of Justinian. He [contended] that the ascended body abides complete (in substance) and undivided in itself (in heaven), and yet is received completely by each communicant in the portion of bread dispensed to him. Eutychius teaches a real multiplication of one and the same body of Christ in its antitypes - for as such he still describes the consecrated elements ... John of Damascus settled this question also ... He was the first to perfect the conception of the identity of the eucharistic and the real body of Christ . . . 'The body is truly made one with the deity, the body which came from the holy virgin, not that the body which was assumed comes down from heaven, but the very bread and wine are transformed into the body and blood of God ... The bread and wine are not types of the body and blood of Christ; not so, but the very body of the Lord deified.' (History of Dogma, Adolph Harnack, Vol. 4, pp. 301-302.)

"The transition from the Eucharistic to the propitiatory view of the Eucharist is reflected in the Western Sacramentaries, when compared with the earlier prayers (e.g. the DE SACRAMENTIS). Thus in the Leonine Sacramentary (6th century), side by side with the older language, which speaks of 'the sacrifice of praise,' we find 'sacrifice of propitiation and praise.'" (Encyclopedia of religion and Ethics, James Hastings, editor, Vol. 5, "Eucharist," p. 555.)

"The doctrine of the sacrifice -of the mass ... in all points ... is brought to its settlement by Gregory the Great at the close of the sixth century. These points are the following:

1. The eucharistic sacrifice is the most solemn mystery of the church, and fills the faithful with a holy awe ...
2. It is not a new sacrifice added to that of the cross, but a daily, unbloody repetition and perpetual application of that one only sacrifice ...

3. The subject of the sacrifice is the body of Jesus Christ, which is as truly present on the altar of the church, as it once was on the altar of the cross, and which now offers itself to God through his priest ...

4. The offering of the sacrifice is the exclusive prerogative of the Christian priest." (History of the Christian Church, Philip Schaff, Vol. 3, pp. 506-509.)

(From this contributor we have similar summaries of Papal Growth in Temporal Power, Papal Decline in Temporal Power, Highlights of the Millerite Movement, and Early Bible Student Movement-these will appear in future issue'-and the following reflections.)

The most crucial part of the prophecies of Daniel in the 12th chapter is in recognizing that the expression of verse 7, "time, times, and a half," is the exact equivalent of the 1260 days (or years) of Rev. 12:6, as well as the "time, times, and half a time" and "42 months" of Rev. 12:14 and 13:5. When all of these expressions are recognized as being identical, and the year for a day principle applied, it indicates that a wicked ecclesiastical and political system is being identified with a period of 1260 years.

There is only one such wicked system that fits such a time setting, and it then becomes a relatively simple matter to obtain the correct starting and ending points. In the case of Papacy, the crisis year of 1799 is well marked in history, for at that point a blow was suffered which was of such proportion as to be recognized by all. Note some of these commentaries, including Catholic sources:

"[Pope] Pius VI was an ... unfortunate pope and at his death [1799] the papacy was at its lowest ebb for many centuries past." (The Popes, edited by Eric John, p. 406)

"This moment [1799] marked the nadir [lowest point] of papal fortunes in modern times. ... [Pius VI's] death while a prisoner [1799] marked a low point in papal fortunes not plumbed for centuries and gave rise to a prophecy that the apostolic succession had come to a close with the demise of 'Pius the Last' "" (New Catholic Encyclopedia, Vol. II, pp. 398-400, and Vol. 10, "Papacy from 1789 to 1815."

"The papacy reached a low point in power and influence during the French Revolution and the Napoleonic period, from which it gradually recovered.. ." (Collier's Encyclopedia, 1957 edition, Vol. 18, p. 409)

With 1799 so clearly marked as the ending point of the 1260 year period of Papal dominion, the starting point is calculated to be the year 539 AD. But this is the starting point not alone for the 1260 year prophecy, but for the others as well, that is, the 1290 days and the 1335 days. This is not too clear from Daniel the 12th chapter, but it is interesting that the great majority of Bible expositors familiar with these prophecies, especially in the 18th and 19th centuries of awakened interest in Bible study, held that all three time prophecies of Daniel 12 did indeed have the same starting point. And literally scores of them came within a few years of making the correct application. Thus, and this is thrilling to my faith, what we believe is not simply the result of the interpretation of one individual, but represents the concerted and united teaching of a host of sincere, earnest students of the prophecies, handed on down to us through the ministry of that wise

and faithful servant. All of this, of course, is fundamental to an appreciation of how the 1874 date was arrived at for the invisible return of our Lord and the start of the Harvest period. The 1335 year prophecy, extending from the same starting point of 539 AD, brings us to the year 1874. Hence the importance to us of the basis for establishing the key points of 1799, and 539 AD, without which we could not arrive at the 1874 date for the 1335 year prophecy of Daniel 12. ... The very fact that such a wonderful time of blessing did occur and a fresh flood of light upon the Scriptures and revelation of the divine plan given, in itself gives evidence of the correctness of the dates, both of 1874 and that which led up to it.

- *Contributed*

We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good." We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request. Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.