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WHAT DOES GOD HATE MORE: THE JEWISH CALENDAR OR CHRISTMAS?

(PART 2 OF A 2-PART SERIES)

(This is the concluding article dealing with the things God hates.)

There are **two passages** in the Bible that on the surface are somewhat similar regarding things that God hates. But these two passages actually have some clear distinctions between them. And they in fact refer to completely different things. One passage is found in **Amos 5** and the other is found in **Isaiah 1**. Both passages express God's very strong hatred for certain things.

Note! In both passages God's hatred is not focused on people. In both passages God's hatred is focused on certain activities. **It is specific activities that God hates**. And we need to take heed that we don't get involved in those activities.

Let's start by looking at the Book of Amos. This is a prophetic book that concerns "Israel" (see Amos 1:1). "Judah" is only mentioned very briefly in two verses (i.e. Amos 2:4-5) amongst a number of other countries who would be punished by God. But the book of Amos as a whole is directed at **the northern 10-tribe Kingdom of Israel**, and not at the southern Kingdom of Judah.

To come to our context, let's start with Amos 5:20.

Shall not **the Day of the LORD** *be* darkness, and not light? even very dark, and no brightness in it? (Amos 5:20)

The context in this verse is "the day of the LORD", i.e. the context is the time leading up to Jesus Christ's second coming. The context is **not** the time at which Amos himself happened to live. No, the context in verse 20 is the period immediately before Jesus Christ's second coming.

That is important to keep in mind!

In the context of the time just before Christ's second coming **God then expresses an intense hatred** in the very next verse! That hatred has nothing to do with what Israel did in Old Testament times. That hatred refers to something God hates **in our age today**, just before "the day of the LORD". Here is the very next statement from God, after referring to the Day of the Lord.

I hate ("sane"), **I despise** ("ma'ac") **your** feast days ("chag"), and I will not smell in **your** solemn

assemblies (“atsarah” or “asara”). (Amos 5:21)

For a start, the two Hebrew verbs for “I hate” and “I despise” are here joined without any conjunction. That is, God did **not** say “I hate **and** I despise”. By presenting these two Hebrew verbs without a conjunction between them, **this intensifies the hatred** that is being expressed. It is a way of saying in biblical Hebrew “**I absolutely and emphatically hate** something”.

[Comment: The Hebrew verbs for hate (i.e. “sane”, “ma’ac”, etc.) are discussed in Part 1 of this series. See that article for explanations.]

Next, in the Hebrew there is no word for “days” in the expression “feast days”. The Hebrew word “chag” means “feast” and **not** “feast **day**”! With the Hebrew noun “chag” God is **not** focusing on any specific **days**, **but** on specific **occasions**, irrespective of whether those occasions are only one day long, or whether those occasions involve more than one day. And “chag” is the correct Hebrew word for “a feast”.

Next, the plural suffix for “your” is used twice in the Hebrew text of this verse, and that has been translated correctly into our English text. Thus the focus is on “**your** feasts” and on “**your** assemblies”. This focus makes clear that God is not in any way referring to “**His**” feasts. In this verse God is not in any way referring to any of the days or occasions God commanded Israel to observe in Leviticus 23. That is what the use of the pronoun “your” here tells us.

So Amos 5:21 presents an implied contrast between “**My feasts**”, which God’s people should be observing, and “**your feasts**”, which God hates. In other words, this verse tells us that people have replaced God’s feasts with their own feasts, and **that** is the source of God’s intense hatred in this verse.

Next, the Hebrew word “atsarah” has been translated as “solemn assemblies”. This Hebrew word simply means “assembly”. The word “solemn” is based on Latin translations, and should not be used when translating “atsarah”. This word “atsarah” is **also used for Baal worship** by Jehu in 2 Kings 10:20, where where applicable, the word for “holy” need not be repeated every time in subsequent references.

4) **Appointed meetings and assemblies**. When such appointed meetings are identified as “holy convocations”, then such meetings are Holy Days. And when they are designated only as “convocations”, without the word for “holy”, then they could also serve a secular non-religious purpose, such as a “a meeting” for some or other club or convention.

5) **An appointed sign or signal**. Mow’ed is only used once with this meaning, in Judges 20:38, where one group of soldiers sent a signal to the rest of the Israelite army, which was fighting against the tribe of Benjamin. This signal meant that the city of Gibeah had been defeated. This category of “mow’ed” clearly does not have any religious significance.

People may establish a sign to indicate that something has happened or should happen. That sign can well be called a “mow’ed”, because someone has set it to be a sign. But there is nothing holy about this

use of “mow’ed” by itself.

To summarize the word “mow’ed”:

“Mow’ed” always refers to **something that has been appointed by someone**. In most cases in the Bible it refers to God having appointed something. But human beings can likewise appoint things for specific purposes. **A specific location** can be appointed, **a period of time** can be appointed, and **specific activities** can be appointed.

Now let’s get back to Isaiah 1:14.

God says in very clear terms “I hate your mow’eds”. What is God here referring to? God is not referring to “an appointed place”, and neither is God referring to “an appointed sign or signal”.

The only thing God can be referring to is “**appointed times**” and “**appointed meetings**”. Now **if it could be established** that God was referring to times and meetings that have already in Leviticus 23 been identified as “holy”, **then** “mow’ed” would have to be a reference to Holy Days established by God, and for which **God would claim ownership**.

However, that is not the case!

God very clearly distances Himself from the mow’eds (appointed days) that He hates, by identifying them as “**your** mow’eds”. God is saying: these are not My mow’eds. No, they are your mow’eds, and that is why I hate them. I hate them because **you pretend that they are My mow’eds**!

How could they pretend that their own mow’eds are God’s mow’eds?

Simple! Do what Jeroboam did long before them. Jeroboam established counterfeit feasts on different days from the days God had established. That’s recorded in 1 Kings chapter 12.

And Jeroboam **ordained a feast** (“chag”) in the eighth month, on the fifteenth day of the month, **like unto the feast** (“chag”) **that *is* in Judah**, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. (1 Kings 12:32)

This was Jeroboam’s counterfeit “Feast of Tabernacles”. The “chag” of Tabernacles included the “mow’ed day”, the first day of this Feast, and it also included the “mow’ed” of the 8th day attached to the end of this Feast. Jeroboam’s counterfeit feast was “like the Feast in Judah”. So the first day of Jeroboam’s counterfeit feast would also have been “his mow’ed day”. I mention this because, while this is a reference to the 7-day “chag” of Tabernacles, it also included a mow’ed day for the first day.

Now Jeroboam did two things: he changed the time of the feast by one month, and he also turned it into an idolatrous activity. Because Jeroboam had appointed it, therefore it was "**his chag**" and "**his mow'ed**".

Now even if Jeroboam had not introduced any idolatry, it would still have been "his chag" and "his mow'ed", and not "God's chag or mow'ed". And even **if** Jeroboam had **only changed the timing by one single day**, instead of changing it by one whole month, it would still only have been "his chag and his mow'ed", a time that he had appointed. It would not have been a chag or mow'ed for which God would have claimed ownership.

[Comment: What Jeroboam did involved both a chag and a mow'ed, whereas in Isaiah 1:14 God has only focused on mow'ed, and not on chag.]

God only claims ownership for those mow'eds that God Himself has appointed, as revealed in Leviticus 23.

Changing the time for any of God's commanded mow'eds (or chags) removes those mow'eds (or chags) from God's ownership. Why? God has identified all of the days in the year that He has appointed as mow'ed occasions. If we move any of those appointed times **by even one single day**, then that automatically makes those days "**your mow'eds**" of Isaiah 1:14. It makes those days into something God hates intensely!

[Comment: In Hebrew the plural of "mow'ed" is "mow'edim". I use "mow'eds" here for the benefit of English-speaking readers, who may identify this more readily as the plural form. Elsewhere I have at times just used "mow'edim".]

For example, when Mr. Armstrong originally kept Pentecost (simultaneously a chag and a mow'ed) on Sivan 6, and then in the 1930s changed to always keeping Pentecost on a Monday, right up to 1973, then **the Church was keeping "your mow'ed"** as far as Pentecost was concerned. And God most certainly did not approve of us keeping Pentecost on a Monday, let alone on Sivan 6. **God hated our keeping of Pentecost on a Monday**. Isaiah 1:14 makes this quite clear!

However, before God there is a difference between when we do something wrong in ignorance, and when we do something wrong when we know better, when the information for knowing better is **readily available**. That's the principle of Acts 17:30. Mr. Armstrong and all of us before 1973 kept Pentecost on the wrong day "in ignorance". And upon repentance God forgave our keeping Pentecost on the wrong day. So now we keep Pentecost on the correct day (i.e. always a Sunday) which God has appointed.

So when God says to Judah in Isaiah 1:14 that He intensely hates "your mow'eds", then this tells us that **they have moved God's mow'eds to different dates**!

That is exactly what has happened!

They no longer keep the Passover on the 14th day! **They have moved their "Passover" to the 15th day**. That makes the Passover "**your** mow'ed".

They also no longer keep Pentecost on the right day! **The have moved their "Pentecost" to Sivan 6**, for convenience. That also makes Pentecost "**your** mow'ed".

In Exodus 12:2 God clearly established Nisan 1 as "New Year's Day", thereby designating Nisan 1 to be "Rosh Hashanah" (i.e. "the head of the year"). But the Jewish religion rejects this instruction, and instead insists on calling Tishri 1 "Rosh Hashanah", or "New Year's Day". This is another brazen rejection of an instruction from God. The fact is that Tishri 1 is **not** the start of a new year. And we should not attempt to justify this Jewish custom.

And we haven't even come to "**postponement rules** to avoid inconvenient days". What do postponement rules do? Why, **they move established dates** to different dates. That is exactly what God hates ... moving the dates God has established to different dates.

The Jewish way of keeping Passover and Pentecost is already sufficient to explain God's intense hatred in Isaiah 1:14. Those changed dates are not just "a little thing"! They evoke intense hatred from God!

So note!

The Jewish observance of Passover and Pentecost is **indisputable proof** that **they have moved God's appointed mow'ed days** to different dates. If there was nothing else, this is already sufficient to explain God's intense hatred for **their** mow'ed days.

But there is more.

So regarding the Passover and Pentecost we can now say: we understand why God hates "their mow'eds". God hates them because "their mow'eds" (i.e. "their appointed times and assemblies") are no longer on the actual days that God has appointed.

But **why does God hate "their new moons"?**

If the new moons as a category of days don't have any religious significance, what is there for God to hate? And why does God single out these two things (new moons and mow'eds) for His hatred? Do they have anything in common?

Yes, they do!

For the Jewish religion **all the mow'eds in the year depend on** the date for **one specific new moon** in

the year. If the date for that specific new moon is postponed to one day later (i.e. later in the solar cycle), then all the mow'eds in the year also move to one day later in the solar cycle. And then they are no longer on the days that God has appointed. [Comment: Occasionally they appoint a new moon that is one day before the actual new moon day, and then all the mow'eds in the year are one day too early.]

In plain terms: in the Jewish calendar all the mow'eds in the year depend 100% on one specific new moon. That one new moon actually controls the dates for all their mow'eds in the year.

So when there is a problem with the dates for the mow'eds being wrong, it means that there is a problem with the dates for the new moons; or to be more precise, **there is a problem with the date for one specific new moon** in the year.

Notice that here also it is "**your** new moons" that God hates. This means that God also rejects ownership of the new moons that are the issue. Implied is that **their new moons are on different days** than the new moons God recognizes. But how can that be?

ORIGIN OF OUR WORD "CALENDAR"

2100 and more years ago (i.e. before Julius Caesar) there was **no word for** the concept of "**a calendar** ". Instead, all the countries in the Mediterranean area and in the Middle East relied on new moons to record the passage of years. Their record of the passage of years was defined by new moons. But the lunar cycles do not really fit smoothly into the annual solar cycle.

If a calendar depends on only 12 lunar months for a year, then the months will drift fairly rapidly into different seasons, as is the case today with the present Islamic Calendar. For example, the Islamic month of Ramadan was in December in 2000, in August in 2010, and in May in 2020.

To avoid this type of drifting, ancient calendars would add a 13th month to some years, with different nations using different systems for adding such a 13th month. This was also the case in Rome.

So then along came Julius Caesar.

To avoid the irregularities involved in every few years having to add a 13th month, Julius Caesar in 46 B.C. installed a totally new calendar, which was based entirely on the solar cycle, and which totally ignored the movements of the moon. This Julian calendar was later reformed by the Gregorian calendar, which we still use today. It avoids the need of ever having to add a 13th month to any year, to keep the months constant with the seasons.

But people still needed a word for "calendar", a word which comes to us from the Latin language.

The principle of a calendar is that it establishes **the first day for every month in the year**. So people needed a word that means "the first day of every month in the year". And there the Romans were able

to oblige.

The ancient Latin verb “**calare**” means “to call out”. Prior to Julius Caesar the first day of every month was “called out”, based on **the new moon** having been seen, the same system that was used by the Jews. And so **the first day of every month** in Roman times became known as “**kalendae**”, because it was “called out”.

In other words, in Roman society the word “**kalendae**” had the same meaning as the Hebrew word “**chodesh**” had in Israelite society. In Israelite society “chodesh” means “new moon”, but in practice this word “chodesh” identified the first day of every month, like “kalendae” for the Romans. (“Kalenda” is singular, and “kalendae” is plural, and the plural was usually used to identify the first day of the month.)

(Comment: The letters c and k are pronounced the same in Latin, and so it is not unusual to see some Latin words spelled with a c, which words are then spelled with a k in other writings. These c or k spelling variations are inconsequential to us.)

Now in Roman society accounts and debts were settled and paid on the first day of every month, on the “kalendae” of the month. And so the **financial account books** that recorded debts and credits and expenditures, etc. became known as “**calendarium**”. This Latin word was then accepted in a slightly modified form first into French, and then into Middle English, and then into Modern English, to mean “an annual calendar”. That’s how we have come to have the word “calendar” in English.

So here is the point:

The word “calendar” refers to “the first day of every month”. And in Israelite society the word “chodesh” means “new moon”, but the “chodesh day” was also the first day of every month in the year. So **in biblical Hebrew the only possible word for “calendar” is “chodesh”**. There is no other biblical Hebrew word that even comes close.

GOD HATES THE PRESENT JEWISH CALENDAR

It was the “kalendae” in ancient Rome that established the annual cycle. And it was the new moons in ancient Israel (and in all other nations in the Middle East) that established the annual cycle. The calendar consists of a succession of new moons, with each new moon starting a new monthly cycle.

So when in Isaiah 1:14 God says “I hate your new moons”, God is really saying “**I hate your calendar**”. That is so because **there is nothing to hate about the actual correct new moons** themselves; there were no specific religious instructions of any kind for new moons, that the Jews could possibly have violated. So there was nothing to hate about the new moons themselves.

But “I hate your new moons” was the only possible way in biblical Hebrew to say “I hate your calendar”. So God is saying “I hate **your new moons** which establish the annual cycle for **your**

calendar".

Now why does God hate the present Jewish calendar?

God hates it because the present Jewish calendar, which was only established by Hillel II in 359/360 A.D., moves all the mow'ed days away from the dates in the solar cycle that God has established. **The present Jewish calendar**, even without postponements, **rejects real new moon conjunctions** in favor of antiquated and slightly flawed calculations established by ancient Greek astronomers.

The evidence for this is irrefutable! The quotations from the Talmud prove this. The Talmud also irrefutably proves that the present Jewish Calendar **did not exist** prior to Hillel II establishing it in 359/360 A.D. It only came into existence centuries after the ministry of Jesus Christ.

What the Jews have done with shifting the Passover and the Feast of Pentecost to different dates, **the present Jewish calendar** even without postponement rules does with all of God's other commanded annual observances. It does it by rejecting the real new moon dates in favor of flawed traditional calculations.

The postponement rules then **compound** this transgression. All the people in the churches of God who defend the use of the present Jewish calendar are simply **defending the use of flawed ancient Greek calculations**.

To those people who claim that God gave "the calendar calculations" to Israel, thereby supposedly making them a part of "the oracles of God" (first asserted by Dr. Herman Hoeh in the 1980s), the facts are:

The calculations for the Jewish calendar have **nothing to do with God**. God has never at any time given any human beings "a set of calculations", needed to figure out something, anything. "Calculations" are something that God has always left up to us human beings to figure out for ourselves. God has never at any time given any human beings **instructions in mathematics**. Any such thought is absurd.

The algorithms underlying the calculations of the Jewish Calendar are **100% non-Israelite in origin**. That is, the lengths of a month, and of a solar year, and of 19 solar years, were all figured out by Greek astronomers, although not totally correctly. Hillel II then **used that somewhat flawed information** from Greek astronomers and **adapted it** to the Jewish system of recording time (i.e. dividing every hour into 1080 halakim, as opposed to our system of having every hour consist of 3600 seconds), to establish the calculations for his calendar. But the data underlying the Jewish Calendar is readily traced back to ancient Greek astronomers. That is well known to Jewish scholars. Nothing in those calculations can be led back to God, nothing!

The real problem is:

The present Jewish calendar **pretends** to calculate real new moon conjunctions. And if those flawed calculations then produce some “inconvenient days of the weeks” for certain Holy Days, then **they promptly ignore the results** of their intricate, but flawed, calculations, and just move all the mow’ed days to one day or even two days later in the solar cycle.

That is exactly the same as moving the Passover from the 14th day to the 15th day! It is exactly the same as **moving Pentecost to Sivan 6**. And if they do this for two annual observances, what is to stop them from doing it to all the other annual observances as well? Talk about hypocrisy!

Is it any surprise that God emphatically says “**I hate your calendar**”?

The postponement rules are nothing more than a mechanism for **manipulating the results** of their flawed calculations. They manipulate their calendar away from “inconvenient days”. For people in the churches of God to claim God’s approval for such manipulations is perverse! The Jews themselves don’t claim any input from God in the establishment of their present calendar, none whatsoever. But ignorant Church of God ministers do make such claims.

Here is the point about the postponement rules of the Jewish calendar:

The underlying intent is **to manipulate God’s instructions** for His commanded annual observances in such a way that those observances fall on more “convenient” days for the Jewish people. It is exactly the same motivation as we here in the USA have, in wanting to place our public holidays on either Mondays or Thursdays ... to create the convenient potential for “a long weekend”. The postponement rules serve a similar purpose, to make God’s commanded Feasts and Holy Days “more convenient”.

There are **two possible ways** to implement such a manipulation in the fixed Jewish calendar.

One way would be to say: **this year** we will observe all of God’s commanded days **one or two days later** than God has instructed. In this situation Passover would be the 15th or 16th day, Feast of Unleavened Bread would be either the 16th - 22nd days or the 17th - 23rd days of Nisan, Trumpets would be the 2nd or 3rd of Tishri, Atonement would be the 11th or 12th of Tishri, and Tabernacles plus Last Great Day would be 16th - 23rd or 17th - 24th of Tishri.

But using this approach would look too obvious to be accepted by most people. This manipulation would simply be **too blatantly obvious**.

The other way to achieve **the identical manipulation**, while still retaining the appearance of complying with all of God’s instructions, would be to simply **postpone the start of the year** by one or two days. In that way we can, for example, have the Feast of Unleavened Bread from the 16th - 22nd or even from the 17th - 23rd of Nisan, but still call it the 15th - 21st of the month. Likewise we can also have Trumpets on the 2nd or 3rd of Tishri, but still call it the 1st of Tishri. That is what we can achieve by starting the whole year one or two days later.

In other words, we can make the 2nd or 3rd day of the first month (i.e. of Nisan) the start of the new year ... by simply making the previous year one or two days longer. **Now that is really clever, isn't it?** And nobody can accuse us of not keeping all the days that God commanded. And thanks to our postponements, the real Nisan 2 or 3 is now called Nisan 1, etc.

Can you see that "Approach #2" does exactly the same thing as "Approach #1"? **Both approaches achieve the identical dates** in the solar cycle. But where "Approach #1" is **openly** in conflict with God's instructions, "Approach #2" gives the false appearance of being in compliance with God's instructions. "Approach #2" is a carnal human reasoning way to achieve **the results desired by "Approach #1**".

Let's keep in mind that postponements were **always** for the purpose of achieving "convenient" days of the week, even before the fixed calendar was established by Hillel II.

Before the fixed calendar of Hillel II, the Jews had for centuries used "Approach #1" to achieve "convenient" days. The only difference at that time was that **they didn't do it for the whole year all at once**. No, back then they did it piecemeal, on a month-by-month as-needed basis. They did it by claiming that eyewitnesses of the new moon crescent "had been intimidated" to give a false report. And then they would select "the chodesh day" that would give them the "convenient" results they desired.

This approach Hillel II then incorporated into the fixed calendar by means of the four postponement rules.

Now considering these two different approaches to achieving the days of the week that they personally want to achieve for the observance of God's commanded days, here is what we have:

"Approach #1" would obviously make God extremely angry! Is there anyone who doubts that? But then "**Approach #2**" is supposed to have **God's total approval and blessing???** Is God really going to be fooled by such devious manipulations? Isn't God going to hate this perverse way of manipulating the instructions He had given? Isn't this manipulation going to make God extremely angry?

"Approach #2" is nothing other than **a "sanitized" version of "Approach #1"**. "Approach #2" simply disguises the manipulation of the extremely blunt "Approach #1". "Approach #2" is quite subtle. But both approaches achieve the identical results. And God obviously knows that and hates it!

Most people in the churches of God have never understood that informed Jewish people themselves will, in most cases, freely acknowledge that the sole purpose of the postponement rules is for purpose of convenience, and that is all it is. It is **extremely hypocritical** for any minister in the churches of God to attempt to find some supposed astronomical justification for the postponement rules (as some have tried in the past).

It is easy to shoot down in flames any such appeals to astronomy! **The postponement rules have no astronomical significance**, none whatsoever. Anyone who attempts to find some astronomical justification for postponements is **brazenly lying**! And we have liars like that amongst us!

The postponement rules are solely for convenience, nothing else. And there are none so blind as those who don't want to see, i.e. Church of God ministers who refuse to acknowledge the evidence of informed Jews, Jews who freely admit that "convenience" has always been the sole purpose for the four dechiyot (the postponement rules).

And lastly, Jewish writers never claim that God was in any way involved in the development of their calendar. Jewish authorities emphatically **reject** the idea that their Calculated Calendar is in any way a part of "the oracles of God" which they have been used to preserve. **They know that their calendar does not trace its origins back into the B.C. era**. It is only ignorant people in the various churches of God who make such absurd claims, claims for which they cannot provide any proof, because no proof exists for such claims.

So much for postponements. No wonder God hates the modern Jewish calendar! It really is **a wicked piece of work**.

CHURCH OF GOD MINISTERS WHO DEFEND THE JEWISH CALENDAR

The proof that the present Calculated Jewish Calendar did not exist prior to 359/360 A.D. is clear beyond question. Yet the majority of the churches of God today vigorously defend the use of this calendar, claiming it existed in both Old Testament and New Testament times. All such claims are **blatant lies**!

Now note one important point:

If ministers in the various churches of God are **willing to lie** about the origin of the Jewish Calendar, that raises a question: **what else are they willing to lie about?**

How can **anyone who lies** about the origin of the Jewish Calendar, in order to defend an unbiblical tradition, possibly have any integrity of character? Willing ignorance in this matter is an extremely serious and dangerous matter! And yet there are many ministers who refuse to acknowledge the facts, facts which prove that the present Jewish Calendar didn't exist in biblical times, that it was only established in 359/360 A.D.

Consider a theoretical situation:

Let's suppose **you were born in 1980**, and now in 2023 you are 43 years old. You know your age, your parents know it, and your birth certificate confirms it.

Then someone comes along and says: "you weren't born in 1980 at all; **you were actually born 50 years earlier, in 1930**. And you are now 93 years old."

At first you might think that this is some kind of sick joke. But the person is serious and insists, and keeps telling everyone that you are now 93 years old, and not only 43 years old. So you say: look, here's my birth certificate; ask my mother how old I am; and I obviously don't look like a 93-year old man, because I am only 43 years old.

But **the person rejects every form of evidence** that you present as meaningless, and insists that you are 93 years old. There is nothing you can say or do to persuade that person to accept the truth, that you are only 43 years old.

What would you call such a person ... a hypocritical liar who deliberately refuses to acknowledge any facts that he doesn't like? Well ...

That is precisely what the ministers who defend the use of the present Calculated Jewish Calendar are like!

The "**birth certificate**" for the Jewish Calendar states quite clearly "359/360 A.D.". The "**parents**" (i.e. Jewish sages through the ages) of the Jewish Calendar state quite clearly that their "child" (i.e. the Jewish Calendar) was only born in 359/360 A.D. The "**looks**" of the Jewish Calendar reveal a young person, and not someone who existed in Old Testament times; i.e. the calculations of the Jewish Calendar absolutely cannot be made without the existence of the Julian Calendar, which only came into existence in 46 B.C.

On top of that, the fictitious starting date of **3761 B.C.** for the Jewish Calendar calculations is absolutely based on **the Seder Olam**, which was only produced in the 2nd Century A.D. The Seder Olam is an ancient book compiled in Hebrew by Babylonian Talmudists about 160 A.D., and this book invented the date 3760 B.C. as the supposed date for Adam's creation. So the date for 3761 B.C. in the calculations is supposed to represent the molad of Tishri for **the year before the creation of Adam**. This is what informed Jewish authorities will tell you ... that 3761 B.C. represents the supposed year before the creation of Adam.

Does that sound like something God would use to establish a calendar ... appeal to the year **before** He created Adam, the year **before** "the first day"? Appealing to **"the molad of Tishri" of the year before Adam** was created is just so incredibly stupid! But that is the foundation date for the Jewish calendar. And many ministers will blithely defend that absurd starting date.

The point is: using the year 3761 B.C. as the starting date for the Jewish Calendar calculations **proves** that those calculations could not have been established before around 160 A.D. I have discussed this in other articles.

But all this proof means nothing to those ministers who insist on claiming that a 43-year old man is supposedly 93 years old. No amount of evidence can shake their belief in this matter.

Factual evidence means nothing to such ministers! They are willingly ignorant. That means they are

hypocrites, because the evidence is freely available. But they themselves have to open their eyes and look. And that they are not willing to do.

A SERIOUS CONSEQUENCE OF GOD'S HATRED

The most important criterion for establishing a Feast of Tabernacles site is that God has placed His name there! This is made clear in Deuteronomy 14:23-24 and in Deuteronomy 16:11,16.

If God has not placed His name in a specific location, then that location cannot possibly be a Feast of Tabernacles site that God will recognize. God's name being placed there is what makes a specific location a Feast site.

A year ago I wrote an article entitled "BEWARE OF KEEPING GOD'S FEAST OF TABERNACLES IN A WRONG WAY". That article explains the differences between going to a Feast of Tabernacles site and taking a Laodicean Vacation.

Now here is the point:

Once we clearly understand that God **hates** the manipulative Jewish Calendar, then it should also be quite clear that there is no way that God will place His name at any so-called "Feast site" that is organized in accordance with the calendar God hates! I'll repeat that.

There is no way that God will place His name at any site that is based on the calendar that God hates!

So if you, whoever you are, understand that in Isaiah 1:14 God is expressing His intense hatred for the manipulative Calculated Jewish Calendar, then you will attend any "Feast site" that complies with that calendar at your own peril. I use quotation marks around "Feast site" because **any site that is based on the Jewish Calendar is not a real Feast site** in the eyes of God. Rather, it is something that God hates! And that is true even when those Jewish calendar dates just happen to be correct. **The motivation** for selecting certain dates is far more important than the dates themselves. That's why God will "wink at the times of ignorance".

How can you go to a site that is based on the calendar God hates? Or is Isaiah 1:14 still too vague to allow you to reach a clear understanding of what it is that God hates?

This means that **the overwhelming majority of "Feast sites"** around the world, which are all based on the present Calculated Jewish Calendar, **are not real Feast of Tabernacles sites at all**! They are all places where God will not place His name, you know, like Jeroboam's "Feast site". Why? Because God has told us in Isaiah 1:14 that **He hates that particular calendar**.

Can you read Isaiah 1:14 and reach a different conclusion? So next year will you again go to a site that is organized according to the calendar that God hates? Will you again go to one of “Jeroboam’s Feast sites”? What will you do?

WHAT CAN YOU DO?

I most assuredly am not looking for more people to attend with me. Absolutely not. I can deal with an attendance of between 10 and 30 people. Above that number it becomes too large for me.

So if you can’t come to keep the Feast with me, what can you do. What do I suggest?

I believe that **dozens and hundreds of people** in the various churches of God should go to their ministers with honest questions and say:

1) Explain to me exactly what Isaiah 1:14 means. And **don’t tell me** what it does not mean, because that is the usual cop-out. First tell me what it does mean, and then what it doesn’t mean will become obvious. There are things here that God clearly hates intensely. **Tell me what they are**. Saying that you don’t know is a very serious cop-out, because we have a responsibility before God to earnestly establish the things God hates, so that we may avoid being involved with those things.

2) We in the Church of God have always understood that the Jewish religion has **changed the dates** for two of God’s annual observances listed in Leviticus 23, have we not? We’ve always known that they have changed the dates for the Passover (from 14th to 15th) and for Pentecost (to Sivan 6). So these two changes, all by themselves, already explain why in Isaiah 1:14 God intensely hates their mow’ed days, do they not? And when they **change the dates** for two annual observances, explain to me **why** should they be faithful with all the other commanded observances in the year.

3) Explain to me how the present Jewish Calendar could possibly have existed before 150/160 A.D., when that calendar’s starting date is based on a document that was only produced in the middle of the 2nd century A.D.

4) Explain to me why the Day of Atonement must always be postponed away from a Friday and a Sunday, when the Jews themselves freely acknowledge that for centuries the Day of Atonement frequently fell on Fridays and Sundays.

5) Explain to me why the Jewish Calendar sometimes starts the year in the winter (e.g. in **2026** Nisan 1 will be on March 19, a full day before the spring equinox)? Why is that acceptable? Does it matter to God whether we always start the year in the spring, or whether we sometimes start the year “just a teeny weeny little bit” in the winter? Could starting the year in the winter perhaps be something that God hates? Tell me!

6) Explain to me why God chose somewhat flawed ancient Greek calculations to establish a calendar for

His people Israel, and for His Church? Why would God endorse such flawed calculations, when today far more accurate calculations are readily available? The Jewish Calendar is clearly recognized as one of their traditions. So was Jesus Christ favorably impressed by Jewish “traditions” (see Mark 7:9-13), or did Jesus Christ emphatically reject Jewish traditions? One of their traditions is called “the Calculated Jewish Calendar”.

7) Explain to me why God would endorse postponements, so that inconvenient days of the week may be avoided, when God Himself is the One who established the dates for those Holy Days in the first place. Can God not recognize postponements as a very devious way to manipulate God’s instructions?

8) The concept of a calendar very clearly existed in Old Testament times. So if for any reason God had wanted to say “I hate the Jewish Calendar”, **how would God have said that in biblical Hebrew**? If you tell me “I don’t know”, then I must assume that you have no desire to find out how God could have made such a statement. You will in effect be saying “**I don’t want to find out** if God ever made such a statement. Therefore I am not willing to even look into it.” Tell me **how** God could have said this in biblical Hebrew. God telling us that He hates **their** chodesh is surely getting pretty close, isn’t it?

9) Tell me what are the things God hates in Amos 5:21. Is God speaking about the same days in Isaiah 1:14 and in Amos 5:21, or is God speaking about different days in these two Scriptures? Can you tell me why God used the Hebrew word “chag” in Amos 5:21, while using the word “mow’ed” in Isaiah 1:14? Why didn’t God use the same Hebrew word in both of these verses?

10) Tell me what the Hebrew word “tekufah”, as used in Exodus 34:22 means. Is it a vague term, with an undefined beginning? When God says that the Feast of Tabernacles is to be observed “**at the tekufah of the year**”, what does that mean? What meaning do the Jews attach to this Hebrew word? Does the meaning of “tekufah” have any influence on the dates when we are to keep this Feast?

[Comment: For the record, the Hebrew word “tekufah” has two specific meanings. Firstly, it refers to **exactly four days** in the year, the **two equinoxes** plus the **two solstices**. Secondly, it refers to **the four annual seasons** which all start on those four days. That is parallel to the two meanings of “chodesh”, which are: first the actual new moon occurrence, and secondly the new moon day, the first day of a new month. Now in the same way that a new month cannot start before the actual chodesh day, so likewise a new season cannot start before the actual tekufah day. According to Exodus 34:22 the Feast of Tabernacles may not start in the wrong tekufah (season) of the year. But with the Jewish Calendar the Feast of Tabernacles has started **in the summer many dozens of times** in the past almost 1,700 years, since 359/360 A.D., and it still does so occasionally today.]

Those questions should do for a start.

But we need to face the fact that in most cases the ministers are simply not going to change of their own volition. In this regard **they are just like Mr. Armstrong**. For several years before 1973 it was known that Mr. Armstrong’s reasoning for a Monday Pentecost was seriously flawed. But when confronted, Mr. Armstrong was simply not prepared to change.

In the end Mr. Armstrong **had to be pressured** into accepting that his way of counting was wrong. He still didn’t accept that it was his mistake. Instead, he put the blame on the translators of the Bible. He

claimed that in Leviticus 23:15 **the translators made a mistake** by using the word "**from**". Where they translated this text as "And you shall count unto you **from** the morrow after the Sabbath ...", Mr. Armstrong claimed that they should really have said "And you shall count unto you **beginning with** the morrow after the Sabbath ...". That would have made it clearer to Mr. Armstrong.

Mr. Armstrong believed that "from" meant that we must not include the Sunday in the counting, whereas "beginning with" means that the Sunday must be included in the counting. It was a face-saving excuse for Mr. Armstrong. But **at least Mr. Armstrong was then willing to change** from a Monday Pentecost to the correct Sunday Pentecost observance.

Now unfortunately I cannot think of any face-saving reasoning for all the ministers who **have refused for over two decades** to reject the calendar that God hates. But even as 50 years ago a few ministers pressured Mr. Armstrong to honestly examine the evidence for a Sunday Pentecost, so today the only way ministers, who keep the calendar God hates, are going to be persuaded to change is **if large numbers of their members challenge them to answer the above questions**.

[Comment: On a sad note, I might add that from then onwards Mr. Armstrong really disliked the man who had pointed out Mr. Armstrong's error in counting incorrectly for Pentecost, and he would only refer to that man in mildly disparaging terms. The man then left the Church. That was that man's particular test.]

If large numbers of their members confront the ministry with: "look, I will not in good conscience be able to attend any of our church's 'Feast sites' from now onwards, because it is clear to me from Isaiah 1:14 that God intensely hates the calendar on which those 'Feast sites' are based", then they may listen, and actually examine the evidence. Who knows? But it's worth trying, isn't it?

Mr. Armstrong changed, albeit reluctantly. And if large numbers of members make clear that their conscience will not allow them to attend all the Feasts and all the Holy Days (because that's what the calendar involves) organized by their church, because of the calendar those observances are based on, then the ministers may also reluctantly look at the evidence they have thus far refused to look at.

So I don't want you coming to me for the Feast. **I would like you in large numbers to respectfully ask your ministers to openly examine all the evidence** against God's people using the Calculated Jewish Calendar. We never have anything to fear from the truth, do we?

Your approach should not be confrontational; it should simply be a sincere desire to receive honest, open answers to questions that have thus far always been avoided. And the facts should be readily acknowledged. Facts are stubborn things.

Over 20 years ago I presented solid evidence against the Jewish Calendar to one minister who has since died. When in my presence he examined what I had given him, he admitted that he hadn't found any flaws "so far", i.e. as far as he had read at that point what I had given him. But after examining all the evidence I had given him, he then looked around and asked "how many other Church of God groups will also accept this evidence?" Once he concluded that no other group would change away from the Jewish Calendar, he rejected all the evidence he had not been able to disprove, and he stayed with the

Jewish Calendar till the day of his death.

And that's pretty well the case for most of the Church of God groups, that they look around and ask themselves: which other groups will also accept the evidence against the Jewish Calendar? **Will other groups also change?**

It is the membership in large numbers that needs to politely "pressure" the ministry, an approach that one minister in the 60s in Bricket Wood referred to as "the smiling, leaning-elephant approach", to at least **openly and honestly examine all the evidence** against us using the Jewish Calendar to establish the dates for our annual observances. That evidence is freely available. And only after openly examining all the evidence are the ministers in the various organizations then in a position to respond. Responding without even examining the evidence against the Jewish Calendar (e.g. evidence as presented in this article, etc.) calls integrity into question.

It is hypocritical to sweep evidence against the Jewish Calendar under the table, by appealing to something else to supposedly endorse the present Jewish Calendar. So far, ministers have refused to face the evidence squarely. Instead **they always appeal to supposed "other evidence"** to justify not looking at the facts that disprove their own position. Politicians use exactly the same approach, and almost never honestly examine the evidence that contradicts their own positions. Appealing to "the oracles of God" or to an elaborate attempt to date events in John 8, etc. in no way tells us what Isaiah 1:14 means.

Other Scriptures cannot make Isaiah 1:14 go away.

So unless you in large numbers respectfully ask your minister some serious questions, which demand honest answers, there may well be one hundred or more "Feast sites" around the world next year, but at the overwhelming majority of those sites **God will not place His name**. Why not? Because those sites will all be based on a calendar that God hates intensely. Oh yes, they may give some "beautiful messages" at those sites, but "beautiful messages" will not persuade God to place His name there.

IN CONCLUSION

That about covers this subject of the things God hates. All of the things God hates are sin, because they all "miss the mark" of what God wants to achieve. And so it should be quite clear that **the present Jewish calendar is also sin**!

It is sin to move the Passover to the 15th Day, and it is sin to fix the date for Pentecost to be Sivan 6. It is sin to refer to the Holy Day of Trumpets as "Rosh Hashanah", because no way has God appointed Trumpets to be "the head of the year". It is sin to start the year in the winter. And it is sin to start the Feast of Tabernacles before the end of summer.

The Jewish Calendar is sin even when it is wrong by only one day. And that is also true even when the Jewish Calendar **accidently** achieves the correct dates, just like when the correct Pentecost date

accidently happens to fall on Sivan 6. When correct dates are achieved accidently, **God will still not place His name there**!

Achieving the correct dates based on a calendar that God hates is not worth anything. Why not? When **the human mind** is opposed to God's ways, then a right result coincidently achieved by a wrong frame of mind has no value before God. The correct frame of mind must be the guiding light for establishing the right dates.

Now there are **very many ministers** in the various Church of God groups today who **very eagerly defend this sin** called the Jewish Calendar. How about you? Do you also defend this sin?

So back to our original question: What does God hate more: the Jewish Calendar or Christmas?

In these two articles we've looked at a lot of things that God hates. And for the things that God hates most, I believe that it could well be a dead heat for the Jewish Calendar and Christmas. Or perhaps the Jewish Calendar has edged out Christmas "by a nose" in **the "being hated by God" stakes**.

The Jewish Calendar misleads the people of God, who earnestly seek to observe all of God's commanded annual observances. By comparison, **Christmas** observance involves far more people around the world, but the vast majority of them are likely to be in the second resurrection, to then have an opportunity for salvation. So acceptance of the Jewish Calendar has far more serious consequences than spiritually ignorant people keeping Christmas. So perhaps the Jewish Calendar does come ahead "by a nose"?

Let's also keep in mind that with these two hatreds God Himself is speaking in the first person. That makes it **very personal to God**. And on top of that these two hatreds are described with three individual expressions of hatred each.

For the hatred for pagan holidays God says: 1) I hate, 2) I despise, 3) I will not smell. For the hatred for the Jewish Calendar God says: 1) I hate, 2) they are a trouble to me, 3) I am weary to put up with these things.

We need to be aware of all the things that God hates, but especially these two hatreds. And we need to avoid getting involved with any of the things God hates.

Frank W Nelte