

The Observed Calendar of the Second Temple Dates For 2017

The Observed Calendar of the Second Temple Era was used by the official priests of the Second Temple from at least 520 BC to 163 AD, which is about 35 generations. This is an astronomically based calendar using the visual new crescent moons and the equinoxes. It is anticipated that the reader has read the full Calendar Presentation, http://www.120jubilees.com/Member_PageCalendar1.php.

2017 Calendar of Holy Days and Events **Calculated for Observers near Central U.S.**

Spring Equinox: March 20 03:29 (Denver CO Local Mean Time), is Lunar 12/21

- Nissan 1 - March 29, Wednesday, noon is JDN= 2457842.0
Starts Tuesday evening
Hillel is 1 day earlier, March 28
Temple's lunar calendar never allowed 1st Day to be in winter
- 14th Passover - April 11, Tuesday at evening, JDN= 2457855.25
Starts that evening, going onto Wednesday morning
Hillel is 1 day earlier, evening of April 10
- Unleavened Bread - April 12, Wednesday, noon is JDN= 2457856.0
Hillel is 1 day earlier, April 11
- Pentecost - June 4, Sunday, noon is JDN= 2457909.0
Hillel is Shavuoth 6, Wednesday, May 31

Autumn Equinox: September 22 13:02 (Denver CO Local Mean Time) is Lunar 07/01

- Tishri 1 - September 22, Friday, noon is JDN= 2458019.0
Starts Thursday at evening
Hillel is one day earlier, Thursday, September 21
- Atonement (10th) - October 1, Sunday, noon is JDN= 2458028.0
Starts Sabbath at evening
Hillel is 1 day earlier, Sabbath, September 30
Temple's lunar calendar never allowed 10th Day to be in summer
Starts Creation Jubilee Cycle 121, starts the 44th Year of the Cycle
- Feast of Tabernacles - October 6, Friday, noon is JDN= 2458033.0
Starts Thursday at evening
Hillel is 1 day earlier, Thursday, October 5
- The Eighth Day - Thru October 13, Friday, noon is JDN= 2458040.0

How Far South Is Acceptable For New Crescent Sightings?:

Recently, many have come to understand that the administration of an observed calendar over a 360° earth has several administrative complications. Since the earth spins on a tilted axis, and since the moon orbits on a tilted plane; when an observer seeks to see the new crescent at twilight the moon may be astronomically positioned in either the northern or southern hemisphere. When the moon is orbiting in the southern hemisphere, a northern hemisphere observer may not see the crescent, because his local moon-set comes too soon, while at the same time, and at the same longitude, an observer in a lower latitude (for example Baja Mexico) has more time before his local moon-set, and so he can see the new crescent. On the wall-clock it is the same time of day, but, those in the more northern latitudes may not see the crescent, while those in the more southern latitudes can.

What this common astronomical lunar phenomenon magnifies is the debate over local observation versus Global Observation. Some feel that if they cannot themselves see the crescent, then it never happened. Others allow someone else to see it for them, but then they arbitrarily limit who and where that other person must be standing. Still others feel that any observation of the new crescent anywhere in the world is valid, and starts the new month day from that sighting forward.

Here is an Argument for Administrating the Observed Calendar Using Global Observation

1. Consider the Sabbath. When the sun sets you start the Sabbath. Okay, some start the Sabbath as the sun rises, but it is still the same principle. You watch the sun and make a decision when to start the Sabbath.

2. Consider what happens if you live in Alaska: You cannot keep the Sabbath by using the rule of physically observing sunset. Sometimes the sun does not set for months. What do you do? You must use the wall-clock instead, and watch 24 hours tick by. By doing this you understand that sunset for “most people” living at the lower latitudes is about 6pm on Friday, so you start your Alaskan Sabbath when your clock reaches 6pm on Friday, even though the sun may be high in the Alaskan sky. **Thus, you are no longer observing sunset, you are understanding astronomy to make an administrative decision.**

3. Consider what this administrative decision is doing astronomically: You are understanding that the earth is a slightly flattened ball, and that at the higher latitudes you cannot administer the beginning of the Sabbath using the same observation rules as everyone else. That is, **you must calculate what is happening at the lower latitudes in your same general longitude.** Even though this calculation is simple, you just look at the clock, an understanding of astronomy is still being applied for proper administration. For example, you living in Alaska understand that you want to keep the Sabbath synchronized with San Diego, and so you start your Alaskan Sabbath when those in San Diego start theirs. **An observer physically seeing the sun’s setting in Alaska has nothing to do with when the Sabbath begins in Alaska. Thus you are administrating the Sabbath using**

Global Observation. You know that the Sabbath has started for those south of you, and so therefore the Sabbath has started for you too.

4. Consider what happens if you do not use Global Observation: Well, Alaska would be keeping Sabbaths completely differently than the rest of the earth's population. Some Alaskan Sabbaths would be quite short, some would last for months, and the Alaskan Sabbaths would never be in synchronization with most of the earth. Thus, in the more extreme regions of the earth it would be chaos to use an administration insisting upon only local observation.

5. Consider that such an unsynchronized Sabbath situation gets more and more synchronized with the rest of the earth as you travel south: The farther you get away from the north pole the more synchronized you will be with everyone else. Eventually you can travel to a lower latitude that has sunsets very common with the majority of the rest of the earth. **Thus, those living in the higher latitudes must make personal judgments as to when they can administer the start of Sabbath by either watching the wall-clock or by actual observation.**

6. Consider that the observation of the new crescent has exactly the same circumstance as does the Sabbath: Instead of talking about a sunset you are talking about the moon's faint light just before it sets, and instead of starting a Sabbath day you are starting a new month day.

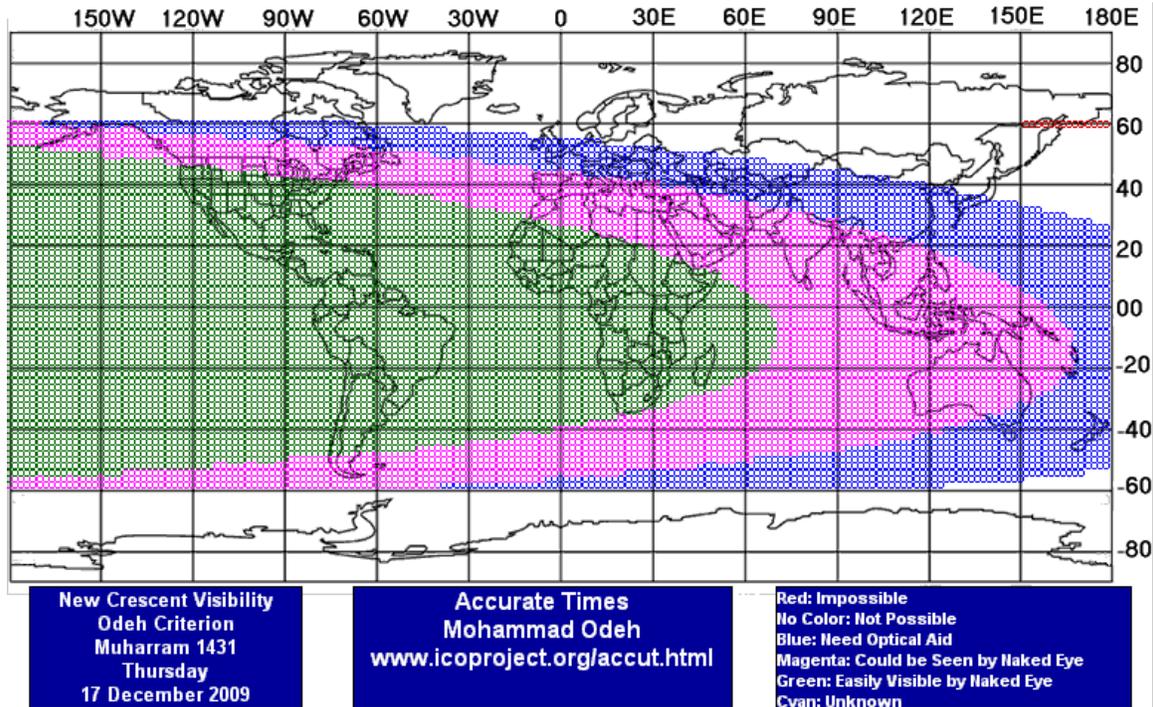
7. Consider that the observation of the new crescent has exactly the same administration decision as does the Sabbath: Those in the higher latitudes, for example Oregon, Washington, and Alaska, are in the situation that the rotating flattened ball they are standing on may cause the moon to set or not set completely differently than it does for the lower latitudes. As a fact, in some months every year the Torah keeping people in South Africa will see the new crescent, but those in Florida will not be able to see it. Further, in some months those living in Alaska may never see the moon at all. Therefore, just as with the Sabbath, **they are compelled to administer the "start-rules" using an understanding of astronomy rather than a strict reliance upon personal observation.**

8. Consider that: just as when the earth spins so that the Alaskan wall-clock reaches 6pm to start the Sabbath day; so too **when the observed new crescent moon starts to sweep across the skies in the lower latitudes, those in the higher latitudes understand that the new moon day has begun on earth for them too.** You keep the Sabbath as it comes to your general longitude, and so also you start the new month day as it comes to your general longitude, even if you personally do not see the crescent.

9. The earth has two hemispheres. Jerusalem is only in the northern hemisphere. The moon's first visibility may be seen by people in either hemispheres. Thus, the sunset and evening of the new moon starts as people of either hemisphere starts to see it.

As time progresses from the first sighting in either hemisphere, everyone else has an even easier opportunity to see it. Therefore, people making sightings of the new crescent, begin

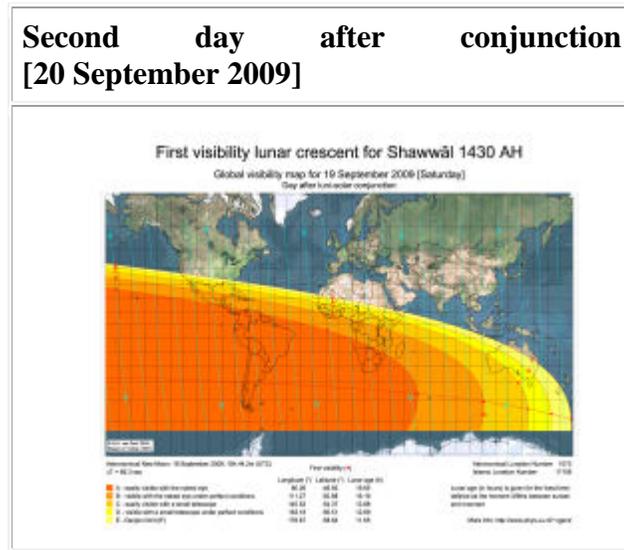
a sweep that has a starting place, and then increases in breadth across the planet as time progresses. The following chart demonstrates this.



This chart is just one example to make the point. Every month there is a different sweep that starts somewhere on the globe, and then gets ever-easier to see for those more west. (Another source: <http://www.moonsighting.com/> .)

Notice that the moon can be seen first (the magenta area) starting in the southern hemisphere near Australia. People in South Africa have no trouble at all seeing the new crescent. Notice that those in Jerusalem are on the edge, they may not see it. Because people in Jerusalem do not see it, does that mean that the new crescent sightings south of them do not exist?

Below is another example:



Notice that this sweep starts in Australia, and those in South Africa have no trouble seeing the new crescent. But those in the Jerusalem area have no chance at all. **The Point: it is irrelevant if anyone in the northern hemisphere near Jerusalem sees the new crescent or not. The sightings have already started south of them.** Somewhere on earth at sunset people are starting their next lunar day, and will see the new crescent and start that same lunar day as their next lunar month's day too. It is simple. **Those in Jerusalem can accept the witness of those south of themselves, even those in South Africa.**

10. Therefore, just as with the Sabbaths, administrating the new crescents using Global Observation is exactly what needs to be done, both for consistency in administration, and for synchronization of the months and Holy Days for everyone living on the 360° earth.

**Here is a Counter-Argument
Against Administrating the Observed Calendar
Using Global Observation**

The Southern Hemisphere has the opposite seasons as in the Northern Hemisphere. This being a fact, the new crescent seen in the Southern Hemisphere is for declaring the months and seasons opposite of those occurring in the Northern Hemisphere.

For example: the new crescent designating “The Spring” new growth season in the Northern Hemisphere, that is Nisan 1, is instead the new crescent of Tishri 1, designating “The Autumn” fall harvest season, in the Southern Hemisphere.

Since in each Hemisphere the new crescent observation is designating a different season of the year, **there is no necessity** for each lunar month to be observed in both Hemispheres on the exact same solar day.

Therefore, let the Southern Hemisphere observe the new crescents and seasons on “there own solar day”, and let the Northern Hemisphere observe the new crescents and season on “there own solar day”. Each Hemisphere allows others to see the new crescent “for them”, but only to the equator.