

FACTS CONCERNING THE GREGORIAN AND JEWISH CALENDAR

THE GREGORIAN CALENDAR

“The Gregorian year was introduced by Pope Gregory XIII with the view of keeping the equinox to the same day of the month.” Encyclopedia Britannica (see Easter in the 1911 Edition)

“Day and night are not exactly equal to each other at the time of either the March equinox or the September equinox, the date on which day and night are each 12 hours long, or most nearly so, is a few days before or after the equinox.” From the U.S. Naval observatory in Washington, D.C. neither March 20, nor March 21, is the true equinox as was set by Pope Gregory XIII in 1582 A.D.

THE JEWISH CALENDAR MANIPULATED

“The provision that neither Rosh Hashanah or Yom Kippur (atonement) may fall on the day before or the day after Sabbath. To provide for all these contingencies the Jewish Calendar contains six different types of years, numbering 353, 354, 355, 383, 384, and 385 days respectively... In order, however, to prevent New Year and the Day of Atonement from falling on Friday or Sunday, a day is sometimes subtracted or added from one of the months” The Universal Jewish Encyclopedia, Pages 631-632

“In the case of Rosh-ha-Shanah, the only festival of the Jewish Calendar to occur on the first of the month, it proved impracticable to rely on the observation of the New Moon of Tishri, as the information would have arrived too late to notify all the various communities of the new year. It was therefore instituted that both the first day of Tishri and the 30th day of the previous month Elul were to be regarded as the new year.” The encyclopedia of Jewish Religion, Page 78

THE JEWISH CALENDAR FIXED

“The Jewish Calendar finally became fixed in 358 C.E.According to the Jewish Calendar the moon makes a complete circuit around the earth in 29 days, 12 hours, 44 minutes, and the three seconds. And so the Rabbinic astronomers gave 29 days each to the month of Tebat, Adar Iyar, Tammuz and Elul, and 30 days to Tishri, Shebat, Nisan and Ab. Cheshvan and Kisler were purposely left flexible, sometimes they were allotted 30 days, at other Rabbinic ruling (not scriptural) that Yom Kippur (atonement) could not take place on a Friday or a Sunday. By manipulating the number of days 29-30 in Cheshvan and Kisler, this difficultly could be surmounted.” The Book of Jewish Knowledge, Page 71

“The fixing of the lengths of the months and the intercalation of months was a prerogative of the Sanhedrin...Every two or three years as the case might be an extra month was intercalated, these were handed down by tradition in the patriarchal family...There is no mention of an intercalary month in the Bible.” The Jewish Encyclopedia, Vol. 3 Page 499

“That there is a slight error in the Jewish Calendar due to inaccuracies in the length of both the lunar and the solar years upon which it is based has been asserted by a number of writers.” Ibid, Page 500