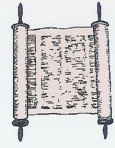




The Menorah Shines on the Torah

YAHWEH'S EVANGELICAL ASSEMBLY

2012 CALENDAR



CALENDAR

MESSIANIC ASSEMBLIES OF YAHWEH

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OWY 7

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January	February	March
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14
15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21
22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28
29 30 31	29 30 31	29 30 31

April	May	June
S M T W T F S	S M T W T F S	S M T W T F S
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29 30 31	29 30 31	29 30 31

INFORMATION

July	August	September
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14
15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21
22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28
29 30 31	29 30 31	29 30 31

October	November	December
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14
15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21
22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28
29 30 31	29 30 31	29 30 31

Schedule of Events

- Passover Day—Apr. 6th (Passover Observance to be on evening of 7th.)
- Days of Unleavened Bread—Apr. 7th—Apr. 13th
- Feast of Weeks (Pentecost)—May 27th
- Feast of Trumpets—Sept. 18th.
- Day of Atonement—Sept 27th
- Feast of Tabernacles—Oct. 2nd—Oct. 8th.
- Last Great Day—Oct. 9th.

NEW MOON DATES

- 11th month—Jan. 24, 2012
- 12th month—Feb. 23, 2012
- 1st. month—Mar. 24, 2011
- 2nd. month—Apr. 22, 2012
- 3rd. month—May 22, 2012
- 4th. month—Jun. 21, 2012
- 5th. month—Jul. 21, 2012
- 6th month—Aug. 20, 2012
- 7th month—Sept. 18, 2012
- 8th month—Oct. 17th, 2012
- 9th month—Nov. 15th, 2012
- 10th month—Dec. 14th, 2012



Y.E.A.



Compliments of

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"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," Isa. 55:1.

"...freely ye have received, freely give," Mat. 10:8.

WHEN DOES THE DAY BEGIN AND END?

By Jerry Healan

The first thing that we must focus on concerning the calendar is the most simple component of the calendar and that is the day, when it begins and ends. We will seek to allow the Scriptures to inform us, but there are so many disagreements on even this elemental issue that we must do the best we can to put it all in its proper perspective. We all understand the concept of the 24 hour day, but do we truly understand the Biblical outline and directive? Besides, when does one day end and another begin?

According to Caesar, the day ends and begins at midnight. Is this Scriptural? There are others who end and begin the day at sunset and others who end and begin the day at sunrise. I have yet to hear of those who might end and begin the day at noon, but I am sure that as soon as it has been mentioned, someone will take the ball and run with it.

The book of Genesis has this to say about the sun, moon and stars when they were brought forth, “And Elohim said, **Let there be lights in the firmament of the heaven to divide the day from the night**; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And **Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also**. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good,” Gen. 1:14-18.

Believe it or not, there are people who teach that the moon can't be that lesser light simply because it doesn't have its own light. The sun, to them, is the greater light, but the stars are the lesser light. But it says that He made two great lights...,and the stars also. No, the moon doesn't have its own light, it is a reflection of the sun's light, but it says TWO GREAT LIGHTS. The greater light (the sun) rules the daylight portion of the day and the lesser light (the moon) rules the night along with the stars. The moon is a great light, but lesser than the sun. The lesser light can only be the moon because there is no other great light in our heaven besides the sun than the moon. When the moon is full, it obliterates many of the stars. The stars never produce as much light as the full moon or most of its

phases. When the moon goes into the conjunction cycle and its light is withdrawn, even on a cloudless night, the darkness is great. Those little lights (the stars) simply can't do the work that the moon has the ability to do even in its thinnest crescent.

THE SUN'S RULE

We can easily understand that the sun is the greater light. The sun rules the day. The Hebrew word for day is *yowm*. Just like our English word "day", it can mean only the daylight portion of the day or it can also mean the full 24 hour day which includes both light and darkness. But the sun only rules the daylight portion of the day.

The Psalmist declares, "The heavens declare the glory of Elohim; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. **In them hath he set a tabernacle for the sun**, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. **His going forth is from the end of the heaven, and his circuit unto the ends of it:** and there is nothing hid from the heat thereof," Psa. 19:1-6.

The sun has a daily circuit. The Hebrew word for this circuit is *tequphah*. His circuit is from the end of heaven unto the ends of it. What does this mean?

The sun begins its circuit in the east (as we all know, elementary Dear Watson). The other end is the west. The Hebrew language can be confusing because when it addresses the end, the word is singular, but when another is added, it must be plural. Thus, the east is the first end and the west is the ends.

The sun's rule begins in the morning, in the east, and it ends in evening, in the west. Nothing is hid from the heat. The heat is produced by light. The sun's period of rule is the whole time that its light is shining on the earth. Let me state that again for emphasis, the sun's period of rule is the whole time that its light is shining on the earth.

THE MOON'S AND STAR'S RULE

Once more, it is elementary, but the moon and stars rule the night.

So when does the night begin? The *Encyclopedia Judaica* in its article on the calendar proclaims that the night begins when two or three stars appear. We agree with this concept simply because the

Scriptures declare that the greater light, the sun, rules the day, and the lesser light (the moon) and the stars rule the night.

The moon and stars simply can't begin their rule until they can be seen. Yes, the moon can be seen during the day if we look intently for it at times, but it simply isn't ruling because the sun's light overpowers it and makes it look like it is no more than a cloud in the sky.

The rule of thumb is that the moon and stars rule the night. The sun's light rules until two or three stars can be seen. The moon and stars rule all night until the reverse applies to the morning. When only two or three stars can be seen, the sun has begun his rule.

STAGES OF THE DAY

In accordance with the Hebrew, there are various stages to the day. The nighttime period is called *layil*.

The period of day has various stages. There is the most early dawning of light when the sun's rays begin to faintly penetrate the darkness in the east. This is called *shachar*. This period yields to morning or *boqer*. During *boqer* the sun is rising until it reaches the apex which is *zohar* or high noon.

When the sun crosses the high noon apex (*zohar*) it enters into the western sky. There are three key Hebrew words that are utilized in the Scriptures for "west." The first is *yam*. *Yam* actually means sea. The land of Canaan was located so that the sun setting in the west was toward the Mediterranean Sea. Thus, westward was toward the sea (*yam*).

Another key Hebrew word is *ma'arab* or *ma'arav*. This word has to do with the greater overall geographical location in relation to the whole earth. When the sun enters into the western sky it is now *arab/arav* or *ereb/erev* just as in our day and age it is afternoon until the evening. But the Hebrew only has one word for afternoon and evening and that word is *erev* called even.

BETWEEN THE EVENS

This now leads us to a greater understanding of the Hebrew term *biyn ha erebim*, which in the English would be rendered as between the evenings. As soon as the sun enters into the western sky the first even (*erev/ereb*) occurs. At the end of the day when the sun relinquishes his rule and two or three stars appear the end of the even occurs (which would be known as the last, or second *erev*) and the night or *layil* comes on which is ruled by the moon and stars.

Remember how the Psalm read? The sun's circuit is from the end

(singular [the east]) unto the ends (plural [the west])? In the English language we would say from end to end, but the Hebrew is a different language, of course, utilizing different rules of speech. If you have two ends, then the first is the singular and the second will be plural. The same is true for the even or *erev*. The first even or *erev* occurs when the sun crosses the apex, the median, high noon entering into the western (*ma'arab*) sky. This is the beginning of *erev*, and the end, the second *erev* would be when the sun relinquishes his rule and the moon and stars begin their rule over the night or *layil*.

From these events we would acquire the term *biyn ha erebim/erevim* which means “between the evens” or “mid-afternoon.” This is such an important concept to understand because it has been misunderstood for many, many years now.

MODERN CONFUSION

So many of the people who seek to uphold the Scriptural day have been confused as to the beginning and end of the day themselves. Many, including this author at one time, have misunderstood the Hebrew term “even” or *erev*. The thinking was that the Hebrew even or *erev* didn’t begin until sunset and continued until dark when the moon and stars began to rule.

Sunset was the end of the day and the tiny portion of remaining light was the beginning of the next day. But how can this be when **the sun rules the day** and hasn’t relinquished his rule until the moon and stars begin their rule?

Some scholars understood that there were two erevs or evens and wrote such in their works, such as Adam Clark, but no one truly searched things out to discover the truth of the matter.

One of the things that confused the issue is the Hebrew word *arab* itself from whence we get the word *erev/ereb*. It is defined in *Strong’s Exhaustive Concordance* as; a primitive root (identical with 6148 through the idea of covering with a texture); to grow dusky at sundown. Furthermore, the other word #6148 with which it is identical is also *arab*, defined as; a primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange).

We were taking these definitions at their face value and failed to compare the Hebrew word for west (*ma'arab*). Thus, the whole time that the sun is ascending it is called morning or *boqer*. The whole time that it is descending it is called even or *erev*.

THE PASSOVER

This is very important when we read the timing for the slaughter of the Passover and other rituals that took place in conjunction with the tabernacle and temple worship of Yahweh.

There was the morning and evening sacrifice. There was the Passover sacrifice. The trimming and lighting of the menorah, the hours of prayer and other occasions took place at the time of the morning and evening sacrifices. The evening sacrifice, which was the SECOND sacrifice of the day (the first daily sacrifice took place in the morning), took place at *beyn ha erebim*. The lighting of the menorah, burning of incense at the time of prayer, etc., also took place at *beyn ha erebim*.

The Passover (a type of Yahshua, our Passover) was to be slaughtered "in the even" (Ex. 12:6) as read in the English, but the Hebrew is "*biyn ha erebim*" or between the evens.

Yahshua our Passover died at mid-afternoon, or at *biyn ha erebim*. The slaughter of the Passover lamb was not only a type of Him, but even the time that it was slaughtered pictured the very time that He would expire. We know that His death took place at the 9th hour or mid-afternoon.

The Passover lamb was to be slaughtered in the afternoon of the fourteenth day of the month at *biyn ha erebim* and roasted and eaten in the following night of the fifteenth.

THE DAY'S END

One dear brother was challenged at one time to do an in-depth research as to when the day ended and the other began. The one who challenged him had already planted the idea that the day actually began at sunrise, not in the even. When he had finished his research, he concluded that the day did, in fact, begin at sunrise rather than in the evening. This author was then challenged to do his own research on the subject and found that there seem to be Scriptures that support the beginning at sunrise and also others that support the evening idea.

However, there is one key Scripture that will prove to us the reality of the situation if we will allow it. It is found in the book of Leviticus, "And Yahweh spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before Yahweh your Elohim. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in

that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: **in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath**, Lev. 23:26-32.

The question would be, if the day actually began at sunrise, then why is it that only on one special day of the year would Yahweh want the people to fast from the end of the ninth (*even*) until the end of the tenth (*even*)? This one Scripture actually proves that the whole day comprising of both night and daylight, begins in the even at the sighting of two or three stars and ends the next evening with the sighting of two or three stars.

One brother actually warned me concerning putting darkness before the light, but let's take a look at the Scriptures to see what actually took place in the beginning. Genesis 1:2 states, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters." Hmm..... Looks to me like darkness did in fact precede light did it not?

Then Yahweh spoke light into existence and made a division between the day and night, light and darkness. The world wherein we are born continues in that state of night and day. But the Scriptures reveal that sometime in the future, there will be only light, no more darkness at all, "And there shall be no night there; and they need no candle, neither light of the sun; for Yahweh Elohim giveth them light: and they shall reign for ever and ever," Rev. 22:5.

Imagine this, imagine a circle full of darkness, which is the state that the earth and heavens were in. Then imagine another circle that half dark and half light. That is the present world that we live in since the book of Genesis. Then imagine a third circle with nothing but light. That is the promised world to come. What came first? The darkness. What came second? The darkness and the light. What came last? Nothing but light.

Therefore, I would caution anyone seeking to declare that the light comes first and then the darkness of the day to take care in what they teach. Darkness is not last, but first, then comes the light. Observing the day in that manner causes one to fulfill the pattern that Yahweh has placed in motion.

ONE MORE PROOF

There is one more Scriptural proof that the day begins in the even, that is, when the night, with the moon and stars beginning their

rule commences. This proof has to do with the annual day. That's right! According to Scripture, there is the day (we call it the 24 hour day) comprised of darkness and light. Then there is the annual day.

Did you know that there is an annual day? In the scheme of the annual day, there is the portion of the year when the sun rules because there is more sun than there is darkness. The daylight portion begins in the spring and ends in the fall. During this period of time that we call spring and summer, the sun is ruling.

Then there is the portion of the year when there is more darkness than there is light. This would be the nighttime portion of the year, which is composed of fall and winter.

While the sacred portion of the calendar began in the spring, the civil portion began in the fall. The Jewish people observe their civil year in this manner, but not perfectly.

We can prove that the annual year begins in the fall, roughly at the beginning of the nighttime portion of the year through Yahweh's command concerning the land rest.

Just as we are commanded to work six days and rest the seventh on a weekly basis, Yahweh commanded us to work the land six years and to allow the land to rest on the seventh.

Here is what Yahweh commanded Israel, "And Yahweh spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year,** and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every

man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field,” Lev. 25:1-12.

Isn't it amazing!? We can go to the annual day of atonement to learn how we are to observe the day (from even to even) and then we can go to the day of atonement once again to learn how we should observe the annual day, which is from atonement to atonement.

That means that the annual nighttime portion comes first and then the daylight portion follows from year to year.

I know that there are those who will withstand this knowledge. There are always those who do so and they are basically and generally in the majority, but when it come to Yahweh and His people, presently they are just a “little flock.” If we trust in great numbers, as well as the leaders (both political and religious), then we will go the broad way to destruction. As the commercial goes, think outside the box. That is, think outside the box that the world and its leaders have established for us. Let Yahweh's word be your guide.

CONCLUSION

When does the day begin and end? Not at midnight in accordance with Caesar's directive, but in the even (evening) when the sun (that rules the day) has relinquished its rule to the moon and stars. When two or three stars can be seen, one day has ended and another begun.

The proofs for this concept are found in the observances of the day of atonement. Two witnesses are what we have and that is all we need.

THE WEEK

The next item that we must deal with in conjunction with the calendar is the week. Once again, pretty simple to some, but in these last days many have begun to call the week in question as to which day is really the seventh day of the week and others have sprung up to tie the seven day week into the phases of the moon, called the Lunar Sabbath Cycle.

The fact of the matter is that the seven day week was established in the book of Genesis, chapters one and two. On day one Yahweh created light to divide between the light and darkness (Gen. 1:3-5). On day two He created a firmament or a division between the waters making a heavenly expanse Gen. 1:6-8). On day three he brought the dry land forth and plants and trees began to grow (Gen. 1:9-13). On day four He brought forth the sun, moon and stars (Gen. 1:14-19). On day five He brought forth the fowls to fly in the heaven and the fishes for the sea. On day six He directed His attention to the land based animals creating all of them and then finally, He created Adam, man to have dominion over it all.

The Scriptures proclaim that He finished all of His works and rested on the seventh day blessing it and sanctifying it, setting it aside as holy (Gen. 2:1-3).

Just think, the earth went through its first three days of light and darkness before the sun, moon and stars came into play. The very first chapter of Scripture totally obliterates the concept that the week would be governed by the moon.

Man, of course, rebelled against Yahweh and refused to walk in His commanded ways choosing his own edicts, laws and commands instead. Thus, few observed the seven day week as originally ordained. Yahweh had to intervene with Israel in Egypt and in the wilderness in order to reveal to them the correct calendar.

THE WITNESS OF THE MANNA

One of the first things that He did in the wilderness was to provide manna for them in order to direct their attention to the original seven day week, "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt," Ex. 16:1. Notice that this is the fifteenth day of the second month. Thus,

those proponents who observe a lunar Sabbath cycle wherein the first day of the month begins that cycle are in error, because Yahweh began to give Israel the manna on the sixteenth day of the month. He gave them a single portion of manna (an omer) for five days, “And it came to pass, that at even the quails came up, and covered the camp (Note: This is on the fifteenth day of the month or moon): and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which Yahweh hath given you to eat. This is the thing which Yahweh hath commanded, Gather of it every man according to his eating, **an omer for every man**, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. **And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack**; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning,” Ex. 16:13-19.

On the sixth day of the week, the Israelites found that they gathered twice as much on that day than they had on the previous five days, “And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Yahweh hath said, To morrow is the rest of the holy sabbath unto Yahweh: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, **Eat that to day; for to day is a sabbath unto Yahweh: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.** And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And Yahweh said unto Moses, How long refuse ye to keep my commandments and my laws? **See, for that Yahweh hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.** So **the people rested on the seventh day.**” Ex. 16:22-30.

THE SABBATH COMMANDMENT

Yahweh followed shortly after the manna incident wherein He revealed the seven day Sabbath cycle to Israel, with the Ten Com-

mandments of which the fourth commandment again deals with the seventh day Sabbath, “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of Yahweh thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day, and hallowed it,” Ex. 20:8-11.

Notice that very, very closely. When He says to “remember,” the Hebrew word is *zakuwr* (זָכוּר). *Zakuwr* is defined as; a primitive root; properly, **to mark** (so as to be recognized), i.e. **to remember**; by implication, **to mention**. (*Strong’s Exhaustive Concordance*) In other words, we are commanded to mark the seventh day Sabbath so that it will cause us to remember that Yahweh did His creative works for six days and rested on the seventh, blessing and sanctifying that day.

Yahweh sanctified the seventh day in the beginning. The Hebrew word for “sanctify” and also “holy” is *qodesh*. Yahweh made it holy in the beginning. Notice the cycle in the beginning, in the instance with the manna and also in the commandment. We are to work six days and do all our labor, but the seventh day is the Sabbath. It is a memorial to Yahweh and His creative powers. That seven day cycle was started in the beginning. The Israelites had to be led back to it. It is still preserved for us today by the Christian, Moslem and Jewish faiths.

How, do you ask? While Christianity fails to follow Yahweh’s commanded seventh day Sabbath, they still follow a calendar that preserves the seven day week. They declare that their special day of the week now is the “first” day of the week.

Islam preserves the seven day week also, proclaiming that the sixth day of the week is their special day of the week.

Judaism preserves the seven day week and their observance is in accordance with the seventh day Sabbath command. Other churches and assemblies do the same.

Caesar’s Roman calendar preserves the seven day week, not that he wanted to focus on Yahweh’s day of rest, his command was to keep the first day of the week, but his pagan sun god Mithras preserved a seven day week that established the first day of the week, rather than the seventh.

The command is explicit throughout the Scriptures. We work six days, but rest on the seventh as at the beginning. Notice Ex. 34:21,

“Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.” Lev. 23:1-3, “And Yahweh spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts. **Six days shall work be done: but the seventh day is the sabbath of rest,** an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings.” Dt. 5:12-14, “Keep the sabbath day to sanctify it, as Yahweh thy Elohim hath commanded thee. **Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of Yahweh thy Elohim:** in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.”

If you can read English, then you can understand what is being said here. Yet, there are those who have muddled the clear waters of understanding in these last days and are in the process of leading Yahweh's sheep astray once again. We will get to this shortly.

NEW TESTAMENT EVIDENCE

In the book of Hebrews we read, “Let us therefore fear, lest, a promise being left us of entering into **his rest**, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. **For he spake in a certain place of the seventh day on this wise, And Elohim did rest the seventh day from all his works.** And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Yahshua (Son of Nun) had given them rest, then would he not afterward have spoken of another day. There remaineth therefore (the) rest to the people of Yahweh. **For he that is entered into his rest, he also hath ceased from his own works, as Yahweh did from his.** Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief,” 4:1-11.

The first thing to be pointed out here is that it says, “...he that is entered into his rest, he also hath ceased from his own works, as Yahweh did from His.” Question: When did Yahweh rest from His

labors? Answer: On the seventh day.

Question: What was utilized to determine the seventh day? Answer: A specific count that began with day one (even and morning), day two (even and morning), day three (even and morning), day four (even and morning), day five (even and morning), day six (even and morning), and finally the seventh day rest.

Question: Was the moon utilized to begin the count? Answer: The moon is not mentioned in any of the accounts wherein the instructions are given to establish the observance of the seventh day Sabbath. It is not mentioned at the beginning (Genesis) until the fourth day. It is not mentioned in Exodus chapters 16, 20, or 34. It is not mentioned in Leviticus 23:1-3. It is not mentioned in Deuteronomy 5. It is not mentioned in Hebrews 4.

The daily cycle is an institution of its own. The weekly cycle is an institution of its own. We will get to the monthly, lunar cycle next, but we need to cover more on the seventh day Sabbath cycle.

THE HEBREW TERMS

Few people ever truly search out the Hebrew terms and inspect them carefully. The Hebrew term for Sabbath is שבת in modern Hebrew and שַׁבַּת in the ancient Paleo Hebrew.

Let's take a look at the Hebrew term for the number seven. It is שֶׁבַע in modern Hebrew and שֵׁבַע in Paleo Hebrew.

Now what about the Hebrew word for rest? It is שְׁבַת and שְׁבֹתוֹ in modern Hebrew and שַׁבַּת and שְׁבֹתוֹ in the ancient Paleo Hebrew.

Furthermore, the Hebrew term for week is שבוע in modern Hebrew and שָׁבֻעַ in Paleo Hebrew.

A week is seven (שֶׁבַע/שַׁבַּת) days. Every seventh day there is a Sabbath (שְׁבַת/שַׁבַּת) of rest (שְׁבַת and שְׁבֹתוֹ/שַׁבַּת and שְׁבֹתוֹ). Look at the inter-relation of the letters. Sabbath and rest both share the Hebrew letters shin (ש/ש), beit (ב/ב) and tau (ת/ת). The terms seven and week both begin with the shin and beit and end with the ayin (ע/ע), while the term week adds one more Hebrew letter to the mix, which is the waw (ו/ו). The fact and point of the matter is that the Hebrew terms for seven, Sabbath, rest and week are all inter-related so closely that it is really impossible to break them apart. They all come from the same primitive root word.

EXPANDING IT OUT

Not only was there a seven day week, but there was a count of

years down to another rest. Israel was commanded to count six years and observe a land rest every seventh year, "And Yahweh spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat," Lev. 25:1-7.

Furthermore, they were to count seven times seven years and in the fiftieth year they were to observe a Jubilee.

The seven day week and the seven year rest period are identical (work six days, rest the seventh; work six years, rest the seventh). They are both types of the week in relation to the seven thousand year week. In other words, there are places in Scriptures where a day is typical of a year as we have already addressed. Yahweh sent the spies into the land of Canaan to spy it out for forty days. When the children of Israel exhibited their fear and lack of faith concerning the evil report brought back by the spies, Yahweh caused them to wander in the wilderness for forty years, a year for each day that they searched out the land. (See Numbers chapters 13 & 14)

Peter reveals that a thousand years is as one day and one day as a thousand years (2 Pet. 3:8). There is a week of days, a week of years and a week of millennia. Yahweh is allowing man to do his work for six one thousand year days, but the seventh millennium belongs to Him and His rest.

The seven day week must remain intact as per the commandments concerning it. Those who are publishing a calendar that forces the Sabbath cycle to fit into a lunar cycle are in error because their calendar breaks the cycle. A lunar month has 29 or 30 days in it. While a month may contain enough days to have seven perfect Sabbath cycles, the problem is that there is always either one or two days left over. This system not only breaks the Sabbath cycle, but also the commandments concerning the Sabbath.

Paul warned that such things would come to pass, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort

with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. 4:2-4.

Look again at the pattern for the seven year Sabbath cycle. One year follows the other. There are no breaks in between as there are in a lunar Sabbath cycle. Besides, Yahweh commanded Israel to gather the manna every day for six days. On the sixth day, they gathered twice as much so that it would be enough for two days. If the Sabbath cycle had to be controlled by the lunar phases, where are the instructions for the extra one or two days at the end of the month? There are none because none were needed.

CONCLUSION

The week consists of a seven day period wherein one is commanded to work six days and rest on the seventh. It is a cycle that began in the book of Genesis and was fortified by the giving of the manna to Israel as well as the Ten Commandments. It is explicit in the Scriptures that the weekly cycle is a seven day period that must not be broken. The seven day week, like the daily cycle is a system that is only governed by itself. Besides the Scriptures, we have the witnesses of Christianity, Islam and Judaism. Each faith observes its own special day of the week as being their set apart day, but preserves the same seven day week.

THE MONTH

The world observes a calendar called the Gregorian Calendar. Pope Gregory of the Roman Catholic Church made the final adjustments to the calendar that most of the world observes today. But this calendar was introduced by Julius Caesar and further enhanced by Augustus Caesar.

The day initially was observed, as per our article and research on it, from even to even. But Caesar changed it to begin and end at midnight.

While he didn't change the seven day week, because his own pagan god Mithras had his seven day week, he did change the commanded day of worship. Yahweh commanded the seventh day Sabbath to be the day of congregating for worship. Constantine Caesar commanded the first day (Sunday) to be observed in 321 CE.

Isn't it amazing? Man always takes that which Yahweh intends for our good and changes it to whatever suits his fancy because he believes his way is better.

The month is another case in point. Most people fail to realize that the word "month," in both Hebrew and English, is actually derived from the word "moon." You can discover this by just going to the dictionaries, encyclopedias and lexicons.

The month was originally a lunar cycle, which is the period of time that it takes the moon to go from one new moon to the next.

We can look at a physical hand-made, man-made calendar to determine when Caesar says the month begins, which has nothing to do with the moon at all. But Yahweh set the sun, moon and stars in the heavens to be for signs, seasons, days, years, etc.

CONFUSION

Like everything else, there is chaos and confusion concerning when the month begins and ends. In the world of faith, that is. Yes, man's calendar seems to be the best to go by. There seems to be no chaos and confusion when we utilize the calendar that the Caesars and Popes drew up. It seems to be rather stable. But it isn't Yahweh's calendar. When we go contrary to Yahweh's commands, we may

seem to live in a world that appears stable, good and right, but the end result is chaos, confusion and death.

Yahweh placed the moon in the heavens for so many, many varied purposes. The earth and moon are synchronized together like a fine tuned clock. The moon actually aids the earth in its rotation. The tides are extremely important for both land and sea life.

As the moon revolves around the earth, the light of the sun shines upon it. As the sun and moon seemingly traverse the sky, it appears like the race is on. As a matter of fact, the psalmist is inspired to declare, "The heavens declare the glory of Elohim; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth **as a strong man to run a race**," Psa. 19:1-5. It does look like the sun and moon are running a race, doesn't it?

Modern day astronomy, astrology and even Judaism, as well as many churches and assemblies utilize the conjunction as the new moon, the end of one month and the beginning of another. Some have misread the Scriptures and have appointed the full moon as the new moon. The full moon is the period of time when the moon is right in the middle of its phase, not the beginning, nor the end. Others utilize the visible crescent as the new moon and the beginning of the lunar cycle (as does this assembly, explanation shortly).

PSALM 81

Because of the way that it appears in the Hebrew, many have mistaken the intent of this Psalm. Verse 3 declares, "Blow up the trumpet in the new moon, in the time **appointed**, on our solemn feast day."

The *J. P. Green Interlinear Bible*, which has the Hebrew of the Old Testament and the Greek version of the New Testament, renders the verse thusly, "Blow in the new moon the ram's horn at the **full moon** on our feast day." This is pretty much a word for word rendering.

The words "appointed," in the English translation,, and "full moon" in the Jewish publication, are both translated from the Hebrew word *kece*, which is defined as; properly, fulness or the full moon, i.e. its festival.

It is derived from another Hebrew word, which is #3680 in *Strong's*

Exhaustive Concordance, being defined as; a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy).

This has caused a problem with some in the assemblies who confused this to mean that the full moon was the new moon, while others have scrutinized the definition much more closely and decided that it is referring to the conjunction when the moon is covered in darkness. Both are wrong.

The Hebrew word *kece* only appears twice in the Scriptures. The English translators have translated it as “appointed” in both places, while the *Tanakh* (Old Testament Scriptures only) by the Jewish Publication Society translates it as “full moon” in both places.

What we need to do in order to understand verse three is to read the next few verses, “Psa. 81:3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. 4. For this was a statute for Israel, and a law of the Elohim of Jacob. 5. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. 6. I removed his shoulder from the burden: his hands were delivered from the pots.”

What is this speaking of? The Passover Memorial when Yahweh delivered Jacob/Israel out of the land of Egypt. Moses records, “And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This month (or moon) shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening,” Ex. 12:1-6.

Psalms 81:3-6 is recounting the new moon that led to the 14th day wherein the Israelites slew the Passover lamb and were delivered on the night of the full moon that fell between the 14th and 15th days. Thus, the ram’s horn is to be blown at the new moon of the first month of the Sacred Calendar, which leads to the day of the full moon, the evening of the 14th/15th that begins the feast day, “These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons. **In the fourteenth day of the first**

month (moon) at even (*biyn ha erebim*) is Yahweh's passover. And on **the fifteenth day of the same month** (moon) is the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is an holy convocation: ye shall do no servile work therein," Lev. 23:4-8.

This should effectively explain Psalms 81:3 to those who have a mind to receive it.

WHEN IS THE NEW MOON?

When is the new moon, or when does the new month begin? Frankly, Yahweh gave this understanding to Moses and the Levitical Priesthood. It was not clarified in the Scriptures. Therefore, we need to go to historical proofs that have been preserved and passed down to us.

We observe the crescent in accordance with articles that we have read in the *Encyclopedia Judaica* and the *Jewish Encyclopedia* wherein the Sanhedrin had to have credible evidence from two witnesses that they had seen the new moon and the Sanhedrin would then declare it to be new moon day. The conjunction was cooked up later by Hillel and the Rabbis when Jerusalem was destroyed. You can go to the encyclopedias to get the history.

Here are quotes from some publications:

Heritage: Civilization and the Jew, "Among the concerns of the rabbis was the Hebrew calendar. A long passage in the Mishnah deals specifically with the question of how to be sure the new moon has been sighted, a matter that involved deciding which witnesses are competent to testify that they have seen it.....In ancient times the appearance of the new moon was communicated to the diaspora communities by the fastest means then conceivable. A chain of signal fires would be set up on high hills, stretching from the Mount of Olives in Jerusalem clear across the vastness of the great desert all the way to Babylonia, creating a line of beacons to telegraph the news of the beginning of the month.

The lighting of the signal fires was prohibited by Rome in the fourth century, and new measures were devised to calculate the calendar." (p. 103)

The First Jewish Catalogue, by Richard Siegel, Michael & Sharon Strassfeld, "It is a custom to bless the new moon. This is in remembrance of the way the new moon was publicly announced. In ancient times, any two witnesses would see the new moon and report it to

the Sanhedrin - the ancient supreme court of the Jews - which would then proclaim the new month. Today, however, the whole procedure is done by calculation." (p. 98)

The New Bible Dictionary, by J. D. Douglas, "The Hebrew calendar year was composed of lunar months, which began when the thin crescent of the new moon was first visible at sunset." (p. 178)

The Zondervan Pictorial Bible Dictionary, "Moon was synonymous with month" in common parlance in Moses' day (Ex. 19:1). Later, when the responsibility of making the calendar was vested in the Sanhedrin, three of their number, including the chief, were entrusted as watchmen to report the first appearance of the new moon. A declaration of the beginning of a new month was then quickly dispatched over the country by fire signals, and later by messengers." (p. 139)

ISBE, "The Hebrew or Jewish calendar had three stages of development: the preexilic, or Bibl.; the postexilic, or Talmudic; and the post-Talmudic. The first rested on observation merely, the second on observation coupled with calculation, and the third on calculation only." (p. 341)

Unger's Bible Dictionary, "Mode of Ascertaining the New Moon. ...it was necessary to fix the commencement of the month, which was determined by the appearance of the new moon, for the new moon was reckoned not by astronomical calculation, but by actual personal observation." (p352)

PHYSICAL REASONING

Since the Scriptural new moon would be admitted by all claimants to be a physical event that takes place, let's utilize a little physical reasoning concerning its occurrence.

When a woman conceives a child in the womb, we see the upcoming event take shape and grow gradually to fruition, but we never call the child a "new-born" until it passes through the birth canal. This is called the birth of the new born and the child normally "crowns" and then is delivered by a big push or series of pushes by the mother. The announcement is then made that "a child is born."

We can plant seeds in the ground, but we never have a new plant until it breaks the ground and then issues forth.

We can look into the heavens and detect that there is soon going to be a "new moon" because it has gone into the conjunction phase. But it simply can't be a new moon until the tiniest crescent is visible to the eye. A new moon, a new month, a new lunar phase has begun.

We can see the evidence in the case of the pregnant woman. We can see the evidence of a plowed and planted field. We can see the evidence of the moon, but in the case of the woman and the seed, we never declare a newborn or a new plant until we see the evidence. What about the new moon?

ANNUAL FEASTS

Yahweh never associated the seven day Sabbath count with the cycles of the moon. Search the Scriptures out for yourself. See if you can find the same example concerning the Sabbath cycle being governed by the moon as in the following Scriptures pertaining to the annual feasts. Remember that in each place where the Hebrew word “month” appears, the word could just as well have been translated as moon, for the moon determines the month. The month is nothing more than a lunar cycle.

“And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This **month** (Heb. = chodesh/moon) shall be unto you the beginning of **months**: it shall be the first **month** of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this **month** they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house...And ye shall keep it up until the fourteenth day of the same **month**: and the whole assembly of the congregation of Israel shall kill it in the evening...,” Ex. 12:1-3, 6.

“In the first **month**, on the fourteenth day of the **month** at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even,” Ex. 12:18.

“And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the **month** Abib. And it shall be when Yahweh shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this **month**,” Ex. 13:3-5.

“These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first **month** at even is Yahweh’s passover. And on the fifteenth day of the same **month** is the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread,” Lev. 23:4-6.

“And Yahweh spake unto Moses, saying, Speak unto the children

of Israel, saying, In the seventh **month**, in the first day of the **month**, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation,” Lev. 23:23-24.

“And Yahweh spake unto Moses, saying, Also on the tenth day of this seventh **month** there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh...It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the **month** at even, from even unto even, shall ye celebrate your sabbath,” Lev. 23:26-27, 32.

“And Yahweh spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh **month** shall be the feast of tabernacles for seven days unto Yahweh...Also in the fifteenth day of the seventh **month**, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath,” Lev. 23:33-34, 39.

Notice how each of these annual holy days, these annual sabbatons (rests), are predicated on the lunar cycle, the moon or month. But what instructions do we have for the regular seven day Sabbath? “And Yahweh spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings,” Lev. 23:1-3.

Is the moon, the month, the lunar cycle mentioned at all? Absolutely not! Is it mentioned in any of the commandments concerning the seventh day Sabbath observance? Absolutely not!

PSALMS 104:19

Some have established the lunar Sabbath cycle on Psalms 104:19 which says, “He appointed the moon for seasons: the sun knoweth his going down.”

The Hebrew word for “appointed” is *asah*, which is one of the primary Hebrew words for “to make,” or “made.”

The Hebrew word for “seasons” is *mow’ed*, which is defined as; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed before-

hand).

This Hebrew term *mow'ed* is utilized in Gen. 1:14-15 which says, "And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons** (*mow'ed-im*; plural of *mow'ed*), and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

Notice that all of the heavenly lights, the sun, moon and stars are for signs, seasons (*mow'ed-im*), days, and years. The term *mow'ed* has to do with an appointment or a time. Thus, as we have already discovered, the first appointed time (*mow'ed*) is the day, which is ruled by a combination of the moon and stars (night) and the sun (the day).

The next *mow'ed* is the seven day week culminating in the Sabbath, once again determined by a combination of sun, moon and stars.

The next *mow'ed* is the month and this time cycle is controlled by the moon. Every lunar cycle is a *mow'ed*, an appointment that is controlled by the moon. The moon also controls when the annual appointments (*mow'ed-im*) or feast days occur, not the seventh day Sabbath.

The term *mow'ed* is first utilized in Gen. 1:14. It is not utilized again until Gen. 17:21 which says, "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time (*mow'ed*) in the next year."

The Lunar Sabbath Cycle people proclaim that the moon determines the *mow'ed-im*. Did it control this *mow'ed*? Absolutely not. Yahweh controlled it, "And Yahweh visited Sarah as he had said, and Yahweh did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the **set time** (*mow'ed*) **of which Elohim had spoken** to him."

The first place in the book of Exodus wherein *mow'ed* is utilized is chapter 9:5-6, "And Yahweh appointed a **set time** (*mow'ed*), saying, To morrow Yahweh shall do this thing in the land. And Yahweh did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one." This *mow'ed* was not controlled by the moon.

The next place in the book of Exodus wherein *mow'ed* is utilized is chapter 13, "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this place:

there shall no leavened bread be eaten. This day came ye out in the month Abib. And it shall be when Yahweh shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Yahweh. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which Yahweh did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yahweh's law may be in thy mouth: for with a strong hand hath Yahweh brought thee out of Egypt. Thou shalt therefore keep this ordinance in his **season** (*mow'ed*) from year to year," vv. 3-10.

This *mow'ed* is controlled by the moon for it was to be observed on the 15th day of the first month (*chodesh*; moon).

So far, we have *mow'ed-im* controlled by a combination of the sun, moon and stars, *mow'ed-im* controlled by Yahweh, and *mow'ed-im* controlled by the moon.

CONGREGATION

Another English word that has been translated from the Hebrew word *mow'ed* is "congregation." This word was utilized in reference to the tabernacle made in the wilderness, as well as the who body of the Israelites themselves.

We read, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation (*mow'ed*) without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before Yahweh: it shall be a statute for ever unto their generations on the behalf of the children of Israel," Ex. 27:20-21.

We also read, "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto Yahweh. This

shall be a continual burnt offering throughout your generations at the door of **the tabernacle of the congregation** (*mow'ed*) before Yahweh: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their Elohim. And they shall know that I am Yahweh their Elohim, that brought them forth out of the land of Egypt, that I may dwell among them: I am Yahweh their Elohim," Ex. 29:38-46.

Notice that this was a daily occurrence that took place at the *mow'ed*. The moon did not have control over these offerings, nor the tabernacle. Thus, when the Lunar Sabbath Cycle group declares that the moon controls the *mow'ed-im*, they are in error. The moon controls the month and the annual holy days, also called rests or sabbatons, but it has no control over the seven day Sabbath cycle.

CONCLUSION

The moon is the second great light in the heavens, but is the lesser light. It works in combination with the sun and stars to produce a daily cycle. It does control the monthly cycle and is most important in Yahweh's Sacred Calendar because it sets the annual feasts (*mow'ed-im*) in their appointed places.

Anciently, the new moon (beginning of the month) was the faint crescent, which had to be observed by at least two credible witnesses. Once their testimony was carefully scrutinized, the Sanhedrin declared new moon day.

THE YEAR

Did you know that there is more than one kind of year? There is the solar year, the sidereal year, the astronomical year, the lunar year, etc., etc.

The primary year that is dealt with on the Gregorian Calendar is the solar or Julian year, which consists of 365.24 days.

There is a sidereal year, which is the time that it takes the earth to make one revolution in its orbit around the sun. That is 365.256 363 051 days.

Yahweh's Sacred Calendar is a calendar based on the lunar year. A lunar cycle is about 29.5 days, so $12 \times 29.5 = 354$ days. With a difference of 11.24 days, about every three years a 13th month has to enter into play in order to bring everything into coordination again (solar and lunar years).

Yahweh assigned the sun, moon and stars to appoint the signs, seasons, days and years (Gen. 1:14). Thus, the sun, moon and constellations of the stars must truly work in conjunction in order to observe the true year.

The Jewish calendar, introduced by Hillel, contains a 19 year time cycle in which a 13th month is intercalated every three years. However, if we would allow the sun, moon and stars to enter into the mix, then there would be no artificial intercalation, it would all be natural in accordance with the creation of Yahweh.

EQUINOXES

Yahweh placed a line on the earth to govern the day, and a line in the heavens to govern the annual day (year). The Psalmist proclaims, "Their line is gone out through all the earth..." Psa. 19:4 (first part).

What would this line be? The daily line would be the horizons. The sun crosses the horizons in the east and west. The annual line would be the equinoxes. The sun crosses the vernal and autumnal equinoxes. As is the 24 hour day, so is the annual day.

Equinox means equal night. In other words, when the sun is directly over the equator, in its traversing northward and southward, a phenomenon is produced that supposedly gives equal light during the day and darkness in the night.

However, the sun begins its rule BEFORE it crosses the horizon in the east. It also continues that rule AFTER it crosses the western horizon. (See Figure #1)

But how should we figure the annual day? The lines of the annual day are the equinoxes. If we utilize a combination of sun, moon and stars to govern our calendar, then we will be observing our annual calendar as Yahweh established it.

When Adam and Eve were created, the equinoxes were occurring in the heavenly constellations (stars) of Taurus and Scorpio.

There is a process called the precession of the equinoxes. The equinoxes' occurrence in the heavenly signs declare an age. The first age was Taurus and Scorpio.

The equinoxes eventually moved into Aries and Libra which ushered in a new age, the age of Aries and Libra. It was during the age of Aries/Libra that Israel was delivered out of Egypt. According to Josephus the sun was in Aries when Israel was delivered from Egypt, **"In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians.)** the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so do we celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following." (*Antiquities of the Jews*, chapter X, par. 5, p. 79)

Notice that Josephus states that the sun was in the constellation of Aries. Since that is the case, then the new moon occurred in the same constellation as well as did the vernal equinox.

About the time that Yahshua appeared on the earth, the equinoxes were moving out of Aries and Libra into Pisces and Virgo. A new age was coming on.

Pisces and Virgo are the constellations wherein they are presently occurring. Thus, in accordance with Yahweh's heavenly calendar, the new moon, the first month of the year, will begin when the sun and new moon are in Pisces. This means that the new moon closest to the equinox should be the first moon, month of the

year.

Stay tuned, however, because the equinoxes are in the process of moving out of Pisces and Virgo into Aquarius and Leo. They are, in effect, announcing the approach, the dawning of a new age.

THE SUN'S CIRCUIT

Just as the sun has a daily circuit or “tequphah” as declared in Psalms 19:6, it also has an annual circuit or tequphah. Just as the daily circuit or tequphah, wherein the strength of its light chases the night away before it crosses the eastern horizon and even after it crosses the western horizon, the annual circuit or tequphah possesses the same effects. The signs of spring begin to take place before it even arrives at the time of the vernal equinox and the signs of its light continue to have a lasting effect even after the autumnal equinox.

Yahweh commanded Israel, “And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end,” Ex. 34:22.

The term “year's end” in the Hebrew is *tequphah ha shaneh*. *Ha shaneh* would be interpreted in English as “the year.” Thus, this would be at the year's circuit, or as it has been interpreted, “the year's end.”

But if the year begins with the first month of the Sacred Calendar, then wouldn't it end with the 12th month? If this were the case, then the feast of ingathering (tabernacles) and the Passover would take place at the same time or only a month apart.

Yahweh gives the answer as to when the feast of ingathering or tabernacles is supposed to occur, which is in the seventh month, “And Yahweh spake unto Moses, saying, Speak unto the children of Israel, saying, **In the seventh month** (*chodesh* = moon), in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.....And Yahweh spake unto Moses, saying, Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto Yahweh**. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto Yahweh: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yahweh: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of Yahweh, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Yahweh, a burnt offering, and a

meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of Yahweh, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto Yahweh. Also **in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yawheh seven days:** on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before Yawheh your Elohim seven days. And ye shall keep it a feast unto Yahweh seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Yahweh your Elohim. And Moses declared unto the children of Israel the feasts of Yahweh,” Lev. 23:23-24, 33-44.

Exodus 34:22 implies the year’s end, but there are still at least five more months or new moons until the Sacred Calendar begins again. What does this mean?

Remember that there is a civil or agricultural year and there is a Sacred year. The Sacred year begins in the spring around the equinox, but the civil or agricultural year begins on the day of Atonement, which is the 10th day of the seventh month.

ABIB

The first month of spring is called Abib in the Torah, but its more popular Babylonian name is Nisan. (Isn’t it interesting how people always prefer the pagan names and terms over the original Hebrew?) Abib has to do with barley grain in its ripening stage.

I am going to post an article written by the Karaite Jews concerning Abib and its relationship with the beginning of the Sacred Calendar:

The story of the Exodus relates "This day you are going out in the month of the Abib." (Ex 13,4).

To commemorate that we left Egypt in the month of the Abib, we are instructed to bring the Passover sacrifice and celebrate the Feast of Unleavened Bread (Hag HaMatzot) at this time of year. In Dt 16,1 we are commanded: "Keep the month of the Abib and make the Passover (sacrifice) to YHWH your [Elohim] at night, because in the month of the Abib YHWH your [Elohim] took you out of

Egypt".

Similarly, we are commanded in Ex 23,15: "You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as I have commanded you, at the time of the month of the Abib, because in it you went out of Egypt."

The same is commanded in Ex 34,18: "You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Abib, because in the month of the Abib you went out of Egypt."

What is Abib?

Abib indicates a stage in the development of the barley crops. This is clear from Ex 9,31-32 which describes the devastation caused by the plague of hail: "And the flax and the barley were smitten, because the barley was Abib and the flax was Giv'ol. And the wheat and the spelt were not smitten because they were dark (Afilot)."

The above passage relates that the barley crops were destroyed by the hail while the wheat and spelt were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development called Abib and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and spelt were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and spelt as "dark" (Afilot) indicates that they were still in the stage when they were deep green and had not yet begun to lighten into the light yellowish hue which characterizes ripe grains. In contrast, the barley had reached the stage of Abib at which time it was no longer "dark" and at this point it probably had begun to develop golden streaks.

Parched Abib

We know from several passages that barley which is in the state of Abib has not completely ripened, but has ripened enough so that its seeds can be eaten parched in fire. Parched barley was a commonly eaten food in ancient Israel and is mentioned in numerous passages in the Hebrew Bible as either "Abib parched (Kalui) in

fire" (Lev 2,14) or in the abbreviated form "parched (Kalui/Kali)" (Lev 23,14; Jos 5,11; 1Sam 17,17; 1Sam 25,18; 2Sam 17,28; Ruth 2,14).

While still early in its development, barley has not yet produced large enough and firm enough seeds to produce food through parching. This early in its development, when the "head" has just come out of the shaft, the seeds are not substantial enough to produce any food. At a later stage, the seeds have grown in size and have filled with liquid. At this point the seeds will shrivel up when parched and will only produce empty skins. Over time the liquid is replaced with dry material and when enough dry material has amassed the seeds will be able to yield "barley parched in fire".

Abib and the Harvest

The month of the Abib is the month which commences after the barley has reached the stage of Abib. 2-3 weeks after the beginning of the month the barley has moved beyond the stage of Abib and is ready to be brought as the "wave-sheaf offering" (Hanafat HaOmer). The "wave-sheaf offering" is a sacrifice brought from the first stalks cut in the harvest and is brought on the Sunday which falls out during Passover (Hag HaMatzot). This is described in Lev 23,10-11: "When you come to the land which I give you, and harvest its harvest, you will bring the sheaf of the beginning of your harvest to the priest. And he will wave the sheaf before YHWH so you will be accepted; on the morrow after the Sabbath the priest will wave it."

From this it is clear that the barley, which was Abib at the beginning of the month, has become harvest-ready 15-21 days later (i.e. by the Sunday during Passover). Therefore, the month of the Abib can not begin unless the barley has reached a stage where it will be harvest-ready 2-3 weeks later.

That the barley must be harvest-ready 2-3 weeks into the month of the Abib is also clear from Dt 16,9 which states: "From when the sickle commences on the standing grain you will begin to count seven weeks."

From Lev 23,15 we know that the seven weeks between Passover (Hag Hamatzot) and Pentecost (Shavuot) begin on the day when the wave-sheaf offering is brought (i.e. the Sunday which falls out during Passover): "And you shall count from the morrow after the Sabbath, from the day you bring the sheaf of waving; they will be seven complete Sabbaths."

Therefore, the "sickle commences on the standing grain" on the

Sunday during Passover, i.e. 2-3 weeks after the beginning of the month of the Abib. If the barley is not developed enough so that it will be ready for the sickle 2-3 weeks later, then the month of the Abib can not begin and we must wait till the following month.

It should be noted that not all the barley ripens in the Land of Israel at the same time. The wave-sheaf offering is a national sacrifice brought from the first fields to become harvest-ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from "Abib parched in fire" to fully ripe grain which may be brought "crushed" or "coarsely ground". This is what is meant in Lev 2,14: "And when you bring a first-fruit offering to YHWH; you shall bring your first-fruit offering as Abib parched in fire or crushed Carmel" (Carmel is grain which has hardened beyond Abib to the point where it can be "crushed" or "coarsely ground").

All of the above passages have been translated directly from the Hebrew and it is worth noting that the King James translators seem to have only understood the various Hebrew agricultural terms very poorly. In Lev 2,14 they translated Carmel as "full ears" and "Abib" as "green ears" whereas in Lev 23,14 they translated Carmel as "green ears"!

In summation, barley which is in the state of Abib has 3 characteristics:

1. It is brittle enough to be destroyed by hail and has begun to lighten in color (it is not "dark").
2. The seeds have produced enough dry material so it can be eaten parched.
3. It has developed enough so that it will be harvest-ready 2-3 weeks later.

You can view this article as well as other interesting information at their website. Their address is: www.karaite-korner.org/

CONCLUSION

There is more than one kind of year. There is the solar year, the sidereal year, etc., as well as a lunar year. There was a civil, agricultural year commanded in Israel that commenced on the day of Atonement, the 10th day of the seventh month. This form of the year corresponds with a 24 hour day wherein the darkness or period of less light precedes the greater light portion.

The second Hebrew calendar was the Sacred calendar that was

primarily based on lunar cycles or the cycles of the moon. The lunar cycle wherein abib of barley could be obtained was the beginning moon or month of the Sacred Calendar year.

Since the lunar year is so much shorter than the solar, sidereal and other annual cycles, Yahweh has placed the sun, moon and stars to declare days, seasons and years for us.

Man, of course, with his own great wisdom, comes to the point that he feels that what Yahweh put here and commanded is not good or perfect enough, so he puts his own spin on things from how to observe the day, the week, the month, the years, as well as many other things.

The equinoxes and solstices are heavenly signs made by the movement of the earth and sun, which declare the seasons. The equinoxes, in combination with the sun, moon and stars, if we will allow, will be the tools that not only aid us in also beginning our year, but the sun's circuit to the end of the year.

These all work together in harmony to declare Yahweh's days, weeks, months, years and times, especially His annual feast days. Even the abib of barley will faithfully work with the occurrence of these heavenly signs to be a waymark for the beginning of the year.

There are other interesting things about the calendar that we won't address in this issue, but suffice it to say that there is a "great month" and a "great year." As with all things in the calendar that belongs to Yahweh, His great plan of victory and salvation are revealed therein.

The observance of things in His ordained ways will teach us of things in His plan and purpose that the worldly days and calendars are extremely deficient in. Observe Yahweh's calendar as He has ordained and begin to be reminded daily, weekly, monthly, and annually of His great plan of salvation. You will be truly blessed if you do.

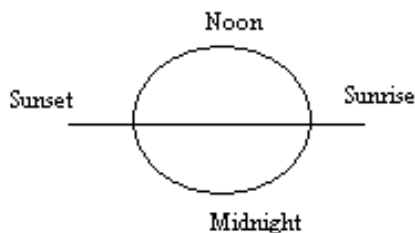


Fig. #1—The main quadrants of the day.

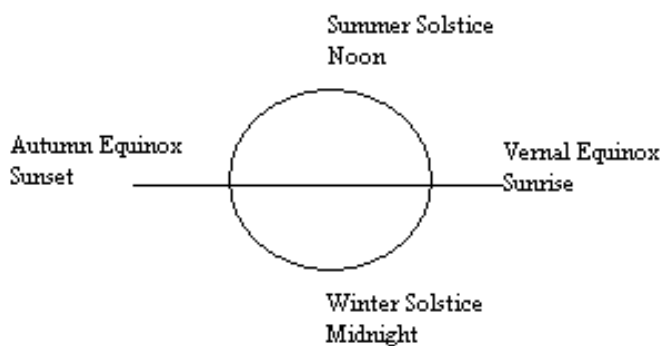


Fig. #2 – The main quadrants of a Year.

WHY WE OBSERVE THE VISI- BLE NEW MOON

The modern day world appears to be a marvelous and wondrous world of progress, enlightenment and knowledge. It is a world where the truth and revelation of the Scriptures is relegated to the back seat or second, third, or fourth place in the eyes of most people, even by many who proclaim faith in said documents.

When the world finds out that we in the assemblies strive to observe the Scriptural calendar rather than the modern day Gregorian calendar, it looks upon us as rather strange and eccentric. Of course, our many differences concerning every Scriptural matter from the pronunciation of the names, to when to observe the new moon of the first month, to when to begin and end the day, whether we should do this or that and how, etc., etc. also serves to set us up as a laughing stock to the world. After all, didn't Yahshua, Himself, say, "...the children of this world are in their generation wiser than the children of light," Lk. 16:8.

But let's look at what the world does and see if there isn't a great deal of humor as to how they observe things. The modern day calendar is called the Gregorian calendar, but its basic make-up was provided for the world by Julius and Augustus Caesar. Pope Gregory simply made some adjustments to it during his time which supposedly deemed it as a "more accurate" calendar.

The great Creator Yahweh gave His own calendar to the children of Israel. He instructed them to begin their calendar in the spring with the new moon of Abib, "And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, 'This month shall be unto you the beginning of months: it shall be the first month of the year to you,' Ex. 12:1-2.

We know that this instruction was given around the beginning of Spring because Josephus writes that Israel was delivered from Egypt when the sun was in Aries. Aries was occurring earlier in the year at that time, but due to the precession of the equinoxes it is occurring at least one month later and, frankly, almost two months later now. However, it was and still is occurring during the Spring season of the year.

The main point is that Yahweh began His year during the very

earliest part of the Spring when things were springing to life after the dead of winter. The Caesars began their calendar just a few days after the winter solstice when the days began to get longer, but of course, this occurs in the DEAD of winter.

They named the first month of the year after the Roman god Janus. Janus is depicted as having two faces looking in opposite directions. Look in *Webster's New World Dictionary* and you will find that to be "Janus-faced" means to be "two-faced" and "deceptive." (Does this begin to tell you something?)

The fact of the matter is that the more ancient Roman calendar was very similar to the Hebrew calendar appointed by Yahweh. The first month of the year was originally March, named after Mars the Roman god of war. It was the time of the year when men began to prepare for and go to war. The interesting thing is that the Spring equinox also occurred during the month of March which signaled the beginning of Spring.

MONTH

The modern day Gregorian calendar depicts a 365 day year which is divided into 12 months containing 30 or 31 days with the month of February only having 28 days except during a leap year (which adds one day every 4 years).

But what does this word month mean and where does it come from? Again, *Webster's New World Dictionary* reveals, **month, n.** [ME. < OE. *monath*, akin to G. *monat*, ON. *manuthr* < Gmc. **mēnōth*- < IE. **mēnōt*, month, moon, var. of *mēn*: see MOON]. **3.** The period of a complete revolution of the moon with reference to some fixed point (in full, **lunar month**); esp., the period from one new moon to the next (in full, **synodic month**): equivalent to 29 days, 12 hours, 44 minutes, and 2.7+ seconds.

Let's take a look at the etymology of the word moon as given by the same dictionary; **n.** [ME. *mone* < OE. *mona*. Akin to Goth. *mēna* < IE. **mēn*-, month, moon (whence L. *mensis*, Gr. *mēn*, month, *mēnē*, moon) < base *mē*-, to measure].

Notice that the words moon and month are interchangeable. As a matter of fact the word "month" is derived from the word "moon!" Such is the same in the Hebrew language. There were two Hebrew words for moon, yereach and chodesh. A comparison of the Hebrew language with the English where these words have been utilized in the Hebrew Scriptures will reveal that both words (yereach and chodesh) are used interchangeably as both moon and month.

A month is actually supposed to be a lunation or cycle of the moon

from one new moon to the next. Since it takes about 29.5 days to complete a lunar cycle, a true month will contain either 29 or 30 days, never 28 or 31.

What the Caesars did was to remove the link between the moon and month on their deceptive calendar. Today's world never gives it a second thought. They have allowed the Caesars to change their times and laws without even a whimper. Such was prophesied concerning the little horn revealed in Dan. 7:8, 20-25, especially verse 25 which states, "And he (the little horn) shall speak great words against the Most High, and shall wear out the saints of the Most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of times."

What a world that we live in! A world that is supposed to be progressive and enlightened, but, with a little study, one finds that we are being misled and deceived! After all, doesn't Yahweh's word reveal that such is the case? "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him," Rev. 12:9.

THE NEW MOON

That being said, we can get to the business of determining just what a new moon is and when it occurs. As in all things, there is a controversy as to what a new moon really is. There is the astronomical new moon which is the conjunction. Many decide to utilize this as the new moon. Others go by the visible crescent which occurs about a day after the conjunction. Still others have been led to utilize the full moon (we will deal with this a little later). The question to deal with right now is whether to utilize the conjunction or the visible crescent.

The Encyclopedia of Religion and Ethics, Ed. James Hastings, Vol. 3, 1911, Article "Calendar (Jewish)" has this to say, "Records dating from the closing years of the Second Temple inform us that **the time of new moon was fixed on the evidence of observers who declared that they had descried the crescent in the sky**. This would imply that no one knew beforehand whether the month was to have 29 days (hence called 'defective,' הפסח) or 30 days ('full,' מעיבר מלא; cf Bornstein, *op. cit.* 26ff). (p. 117)

Godesh La Yahweh Press reports, "The Jews of the first few centuries of the common era continued the ancient practice of **determining their months by the appearance of the new moon, which for them presented itself with the first glimpse of**

crescent moonlight in the first phase of the moon. (It did not start with a completely dark moon as a new moon is often misconstrued today.)" (*The Sabbath and Jubilee Cycle*, p. 341).

The *Journal of Near Eastern Studies*, Vol. 8 no. 1, 1954 University of Chicago states, "The Jews had a lunar calendar, in which **the first day of the month must begin a reasonable time after the conjunction of the moon, since the interval between conjunction and the evening when the first crescent becomes visible** (this interval is called henceforth "translation period") is a length which varies from about 16 to 42 hours in the Near East." (p. 6)

Our People, History of the Jews, A text book of Jewish History for the school and home by Jacob Isaacs confesses, "The last Nassi (leader) who played a major role was Hillel II, the thirteenth direct descendant of Hillel the Elder. He brought back some measure of scholarship and authority to the office of the Patriarch. **He is best known for the calendar reforms which were instituted during the term of his office.** He prepared a permanent calendar based on astronomic calculations. Henceforth, the Jewish calendar was determined and established by a set of definite rules, based on exact scientific calculations of the lunar year, with its twelve or thirteen months of 29 or 30 days. In order to adjust the 354 day lunar year to the 365 day solar year, he introduced the inclusion of seven leap years, with an additional Adar II, in each cycle of 19 years.

"This exact method of determining the Jewish calendar for all subsequent generations obviously had many advantages and benefits. It relieved the Bet Din of Palestine of the difficult and often dangerous task of communicating the date of the New Moon to distant communities. The Jews in the diaspora were no longer dependent upon the Holy Land for the determination of the holidays and leap years. On the other hand, it severed the last bond that tied the entire Jewish community everywhere to the nassi and to the Holy Land. Hitherto, **it had been the function of the Nassi to fix the calendar and each New Moon by official proclamation on the basis of the testimony of witnesses who had seen the rise of the new moon.** The far reaching innovation of Hillel II ended this personal prerogative of the Nassi, and provided total religious autonomy for the Jewish communities in exile." (Calendar, Palestinian Oral Tradition, pp. 106-107).

Finally, the *Mishneh Torah: Set Feasts* also witnesses, "**2. Witnesses who saw the new moon must go to the court to bear witness** even if it happens to be a Sabbath, as it is written: "Which you shall proclaim, each in its proper season" (Leviticus

23:4); and whenever proper season is used in a biblical command, it supersedes the Sabbath. For this reason, they are allowed to break the Sabbath only when the new moon of Nissan and that of Tishri are concerned, to determine the time of the festivals. When the Temple was still in existence, the additional offering presented on Rosh Hodesh superseded the Sabbath, which was profaned on account of any Rosh Hodesh coinciding with it. (Chapter three, p. 100).

The true fact revealed in these testimonies is that the ancients observed the visible new moon crescent to determine the beginning of the month, but under Hillel II the system was reformed to utilize the molad (conjunction) as the beginning of the month. *The Encyclopedia Judaica* also witnesses to the visible new moon as well as other works, but we have already presented five scholarly witnesses which should be sufficient for this present article.

ANOTHER WITNESS

Paul writes, "Because that which may be known of Yahweh is manifest in them; for Yahweh hath shewed it unto them. **For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,** even His eternal power and Headship; so that they are without excuse," Ro. 1:19-20.

Let me explain it to you by the things that are made. The moon, as we know, goes through a process called a lunation or month. We can't see a conjunction. We know that the moon is there, but it is hidden from view, from sight so that we can't determine EXACTLY WHERE IT IS. Then, one evening, a tiny sliver of light will appear which occurs just after sundown. This is the beginning of a cycle or lunation. It waxes strong until it becomes full and as soon as it is full, it begins to wane and weaken. Isn't this just like the cycle of life that we see here on earth? A seed is planted in the earth. It germinates, but we don't call it a NEW PLANT until it breaks through the surface of the earth. It grows and waxes strong to full maturity, bearing fruit as it is growing. When the plant and its fruit come to full maturity, the plant begins to wane, weaken and die. Wheat, barley, oats, rice, etc. only live for a season in order to bring forth their fruit. It is an annual cycle for them.

There is the yearly cycle itself. The true new year begins in the spring with things springing to life. At first they are very young (new) and tender, along with the pleasant spring weather. But as time goes by we approach the summer when the days become longer and hotter. The plants also grow and wax strong. Then the fall comes when the power of the sun begins to wane again and the

plants also lose their strength. Finally, the dead of winter arrives when the sun has lost its strength along with the plants.

The same thing applies to people. We are conceived in the womb and we can tell that a child is being formed, but we don't call it a new born until it passes through the birth canal and enters into the world. If the child doesn't make it, it is called an abortion or miscarriage. Once it enters into the world kicking, breathing and screaming, it is a NEW BORN and it begins its journey in this world growing and waxing strong to full maturity. When we grow to our full strength, we also begin the waning and weakening process until our life ebbs away and we, like the monthly moon, the plants cycle, the yearly cycle, etc., pass away and are found no more.

Do you understand that we don't call a plant a new plant until we see it? We don't call the year a new year until it arrives. We don't call a baby a new born until it enters into this world and we can see it. So why would we call a moon that we can't see a new moon? It doesn't make sense and is not in line with the other cycles that we behold in the creation. I am only explaining through the Scriptural things that I have studied out and also the physical things that Yahweh has made. But these are the reasons why we will continue to utilize the visible new moon to determine the beginning of our months.

Psa. 81:3

Psalms 81:3 is a verse that has confused many people. It has led some to determine that the full moon is the new moon while others have utilized it to determine that the molad (conjunction) is the new moon. In the KJV it reads, "Blow up the trumpet in the new moon, in the **time appointed**, on our solemn feast day." The RSV says, "Blow the trumpet at the new moon, at the **full moon**, on our feast day." While the Tanakh reads, "Blow the horn on the new moon, on the **full moon** for our feast day."

The Hebrew word in question is כֶּסֶּה (kece, pronounced keh'-seh). While the KJV has translated it as "**time appointed**", the RSV and Tanakh have properly translated it as "**full moon**." כֶּסֶּה (kece) is word #3677 in the Hebrew dictionary of *Strong's Exhaustive Concordance* and is defined as; apparently from 3680; properly, fullness or the full moon, i.e. its festival.

It comes from the root Hebrew word כִּסָּה (kaw'saw) which is defined as a primitive root; properly, to plump, i.e. fill up hollows; by implica-

tion, to cover (for clothing or secrecy).

Because this definition indicates “to cover (for clothing or secrecy)”, some have taken it to mean that it is the dark of the moon and therefore deduct that this is Scriptural authority to determine that the dark moon, the conjunction or molad is the new moon. But look at the definition again, “to plump, fill out the hollows, to cover (for clothing). If something is hollow, there is nothing there, but this definition means to “fill out the hollows.” Darkness doesn’t fill, it empties; light fills and covers. Darkness doesn’t plump, it is light and life that plumps. Darkness is likened to chaos, confusion, sin, corruption and death in the Scriptures.

This word כֶּעֶ (kece) is only utilized in two places in the whole of Scripture. Of course, we already know of Psa. 81:3, but the other place is Prov. 7:20. In this proverb, a man’s wife is seeking to seduce a young man. She tells the young man, “for the goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day **appointed**.” (KJV) Once again the Tanakh and the RSV differ with the KJV by saying, “...at **full moon** he will come home.” (RSV) “...and will return only at **mid-month**.” (Tanakh). Clearly, these two versions reveal that כֶּעֶ (kece) means “full moon” not molad (conjunction).

CHODESH

Now that we have determined that the molad or conjunction is not being spoken of in Psa. 81:3, we must dispel with one more error that is being taught from the way this verse is worded in the English. Some have been moved to determine that the full moon is the new moon since it says, “Blow up the trumpet in the new moon, at the full moon, on our feast day.” This Scripture certainly does seem to say that the full moon is the new moon. However, upon more careful study, we can determine exactly what time is being spoken of here.

The words “new moon” are being translated from the Hebrew word “chodesh” which is translated only as the word “month” in 1 Ki. 4:7, 27; 5:14; 6:1, 38; 8:2; 11:16; 12:32; 2 Ki. 25:25, etc., etc. In 1 Ki. 12:32, 33 it is rendered as month in the term, “15th day of the month (chodesh),” “Tenth day of the month” (chodesh) in 2 Ki. 25:1, “ninth day of the month” (chodesh) in 2 Ki. 25:3, “Seventh day of the month” (chodesh) in 2 Ki. 25:8, “Twenty seventh day of the month” (chodesh) in 2 Ki. 25:27, etc., etc. It is rendered as “months” in 2 Ki. 15:8, 24:8

“Chodesh” is more often translated as month or months in the Scriptures, although in some rare cases it has been translated as “new moon.” Since it is more often than not translated as month, is it possible that it has been mis-

translated as “new moon” in Psa. 81:3 and should have simply been translated as “month?”

A quick look at verses that follow will determine that the time being spoken of here is the Passover and days of unleavened bread (vv. 5, 10). The killing of the Passover lamb occurred on the afternoon of the 14th of the first month and the days of unleavened bread commenced on the 15th of the same month. This would have been mid-month or the time of the full moon and the festival observance wherein Israel was commanded to blow a trumpet over their feasts.

Therefore, we can now deduct that Psa. 81:3 is speaking neither of the molad (conjunction) nor the “new moon”. It is speaking of blowing the trumpet at the feast of Passover and days of unleavened bread which occur in the middle of the month.

THE APPOINTMENTS

Yahweh gave the sun, moon and stars as “signs” in the heavens wherein His annual appointed times were to be observed, “And Elohim said, “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for **signs** and for **seasons**, and for days, and years: and let them be for lights in the firmament of the heaven **to give light upon the earth.**” and it was so. And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night: *He made* the stars also. And Elohim set them in the firmament of the heaven **to give light upon the earth**, and to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that *it was* good. And the evening and the morning were the fourth day,” Gen. 1:14-19.

Yahweh appointed two major festivals to be observed which endured for a 7-8 day period. The first was the Passover and days of Unleavened Bread which occurred in the very first month of the year (spring). The second was the feast of Tabernacles which occurred in the seventh month of the year (fall). Both took place close to the equinoxes when there would be about the same period of daylight and darkness (equinox simply means “equal night”). Both also took place in the middle of the month when there would be plenty of sun and moon light.

THE ROLE OF THE EQUINOXES

The vernal equinox represented the beginning of the year, as has already been covered, when the plants, the earth and sun are waxing strong. The Passover, which is the beginning of Yahweh’s plan of salvation, was observed near that time. The autumnal equinox

represented the end of the year when the plants, the sun and the earth began to wane and become weak. The overall bulk of foods had been harvested, the season of fall had begun and winter would be close behind that. This fall feast was called the feast of ingathering wherein Yahweh commanded Israel, "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering **at the year's end**," Ex. 34:22.

The word "end" is translated from the Hebrew word "tequwphah." It is defined as; from 5362; a revolution, i.e. (of the sun) course, (of time) lapse.

What would a "tequwphah" be? It is a revolution or the course of the sun. How can we determine just what it is? By Psalm 19, "The heavens declare the glory of Elohim; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his **circuit** unto the ends of it: and there is nothing hid from the heat thereof," vv. 1-6.

Notice the word "circuit." It is also translated from the Hebrew word "tequwphah." What is the Sun's daily circuit or tequwphah? Isn't it from the rising in the East to the setting in the West? This is would be the sun's daily "tequwphah."

THE ANNUAL DAY

A year was also likened to a day in Yahweh's word. Israel was assigned to wander in the wilderness for forty years, a year for each day that the men had searched out the land of Canaan, "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise," Num. 14:33-34.

Yahweh told Ezekiel, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. **For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days:** so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and

thou shalt bear the iniquity of the house of Judah forty days: **I have appointed them each day for a year,**" Ez. 4:4-6.

Just as the 24 hour day has a period of light and darkness, the annual day has the same. The period of light for the annual day is gauged by the equinoxes. The Vernal equinox is the mark for the beginning of the annual day and the Autumnal Equinox is the mark for the end. This, of course, is for the northern hemisphere which the land of Canaan lies in. The annual day (period of light) consists of the seasons of spring and summer during which there is the greater abundance of light while the annual nighttime period consists of the seasons of fall and winter when there is less light.

The sun's annual "tequw-phah" consists of the period from the Vernal Equinox to the Autumnal Equinox.

HOW TO DETERMINE THE FEASTS

There has been a great deal of confusion in the assemblies on how to determine the holy calendar. Yahweh originally set the sun, moon and stars in the heavens as signals for seasons. Josephus states that the original Passover occurred when the sun was passing through the house of Aries. The sun travels through twelve principal houses or heavenly signs each year. Today, people call these houses or signs the Zodiac which simply means "circle."

Referring back to Psa. 19, the psalmist says, "In them hath He sat **a tabernacle for the sun**, which as a bridegroom coming out of his chamber, and rejoiceth as a strongman to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof," vv. 4-6.

Since the Vernal Equinox is the beginning of the sun's strength and the Autumnal Equinox is the end "tequwphah" of his race, we can utilize this as the beginning and ending point of the year.

As stated, when Israel left Egypt, the beginning of the year was occurring in the house or sign of Aries. The new moon would have taken place in this heavenly sign. However, there is a phenomenon called the "precession of the equinoxes" which causes them to shift about every 2000-2300 years.

When Adam was created, the equinoxes were occurring in Taurus and Scorpio. About 2,000 years later it had shifted to Aries and Libra. Today, they are occurring in Pisces and Virgo. Thus, the beginning of our annual "holy calendar" should take place when the new moon occurs in Pisces.

This whole system is "...declaring the glory of El; and the firma-

CALENDAR CONFUSION!!!

By Jerry Healan

Why is there so much calendar confusion? It's because the calendars are made up by men and each man, group, assembly, etc. have different ideas as to how the calendars should be made and observed.

Of course, the world, in general, follows the dictates of the Gregorian Calendar which has been a mainstay of the so-called civilized world since the Caesars. Julius and Augustus Caesar are the ones who principally formulated the modern-day calendar while during Pope Gregory's time, some changes had to be made. Actually, the calendar had drifted off course by about 10 days, so an adjustment was made. It really shook up the world at that time since ten days just disappeared off of the calendar and seemingly out of people's lives. Ergo, the worldly calendar bears the distinction as the Gregorian Calendar.

YAHWEH'S CALENDAR

But the subject of this study or treatise is not the Gregorian Calendar. It is Yahweh's calendar and the perception from the Scriptures by this author as to how it should be observed.

What we must do to come to understand Yahweh's calendar is to begin at the beginning, "And Elohim said, **Let there be lights** in the firmament of the heaven **to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:**

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: the stars also.

17 And Elohim set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good," Gen. 1:14-18.

The only two great lights in the heavens are the sun and the moon. The moon doesn't have light of itself. It reflects the light of the sun. The sun rules the day. The moon and stars rule the night.

Together, they determine the cycle of a day. Together, they determine the cycle of a week. The moon determines the cycle of the month. The word for month in Hebrew, Greek and English all are derivatives of the word for “moon.”

THE DAY

Most of today’s world observes the day from midnight to midnight. However, this can’t be correct scripturally. The sun rules the daylight portion of the day and the moon and stars rule the dark or night portion of the day. A day has to begin or end either in the evening or in the morning. The Hebrews, the Jews end and begin the day around sunset.

The Encyclopedia Judaica says that the old day ends and the new day begins when three stars are visible. (Actual night begins only with the appearance of three stars in the sky (called: *zet ha-kokhavim*, Neh. 4:15 Ber. 2b; see also [CD version]).

Utilizing easily determine day and the next. the daylight day. Its rule after sun-linquinishes the moon appear. Specifically, three stars be-times when the moon can’t be seen.

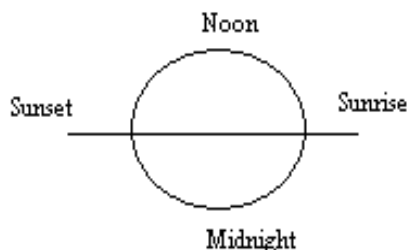


Fig. #1.—The main quadrants of a 24 hour day.

this rule, we can mine the end of the beginning of The sun rules portion of the continues even set. It only re-its rule when and stars, ap-cifically, three cause there are

When would the daytime portion of the day begin? The same rule would apply. The moon and stars rule until the time comes that at least three stars are no longer visible. The sun has begun its rule.

The graphic below depicts the four main quadrants of a 24 hour day. The circle represents the earth while the line through the circle represents the horizon. When the sun crosses the horizon in the east, it is sunrise while crossing the line in the west it is sunset. (Of course, you know all of this). However, the main idea for this excursion is to point out that even before the sun crosses the horizon in the east, it has begun its rule. That rule continues until after it crosses the horizon in the west. This concept is important to understand not only for the 24 hour day, but for the annual day or year.

PSALM 19

Psalms 19 helps to give us the key to understanding this, “The heavens declare the glory of El; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof,” vv. 1-6.

Verse 6 is the key verse to take a close look at here. His, the sun’s., going forth is from “the end” of the heavens. The Hebrew word utilized here is “qatseh” which is defined as an “extremity.” His circuit unto the ends of it (heaven). The Hebrew word utilized here is “qatsah” which is defined as “a termination.”

“His circuit” is the circuit in which there is nothing hidden from his heat. This can only mean “the end of heaven” is the east and “unto the ends of it” is the west. That is the sun’s daily circuit.

The Hebrew word for “circuit” is “tequwphah.” The sun’s daily circuit or “tequwphah” is the period of its rule from when it begins in the east to the time that it ends in the west.

THE ANNUAL DAY

Just as there is a 24 hour day which is composed of daylight and darkness, there is an annual day which is composed of greater sunlight (day) and lesser sunlight (night). This is depicted by Figure #2 below.

The same basic rules would apply to the annual day as apply to the 24 hour day. The vernal and autumnal equinoxes basically serve in the same manner as the horizontal lines for the 24 hour day.

All one has to do is observe. On a clear day, arise before sunrise in the East and observe for yourself whether the sun begins its daily rule before it crosses the horizon. Observe also the conditions extant before the vernal equinox (annual sunrise).

Our area is on the same latitude as that of Israel. Every year, before the equinox, things are already warming up. The vegetation

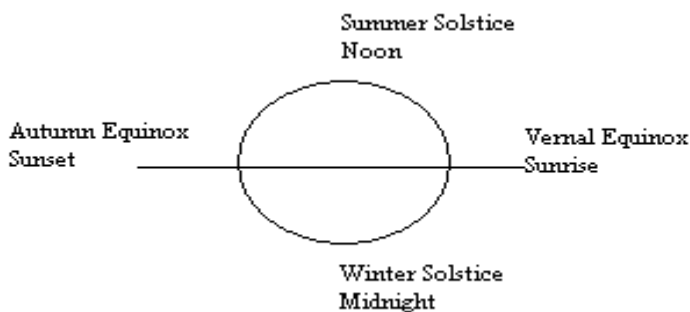


Fig. #2—The main quadrants of the annual day.

begins to spring to life putting out “green ears,” leaves, flowers, etc. The sun is already showing its effects and beginning its rule before the equinox occurs.

Interestingly, *The Encyclopedia Judaica*, *The Jewish Encyclopedia* and several other Jewish works declare that there are four “tequwphahs” in the year. The spring equinox, the summer solstice, the fall equinox and the winter solstice are all counted as “tequwphahs.”

However, if we allow the Scriptures to be our guide (as in Psalm 19), the annual circuit (tequwphah) of the sun (its rule) will be from just before the vernal equinox until just after the autumnal equinox.

THE YEAR

As for years, there are several ways to determine a year. There is the lunar year, which is generally composed of 12 lunar cycles (12 months). This is the annual calendar employed by the Jewish people and the assemblies.

There is a solar or Gregorian year which equals to approximately 365+ days. There is a tropical year which is the period of time from one vernal equinox to the next (also 365+ days). There is a sidereal year (also 365+ days), an anomalistic year (also 365+ days), etc., etc.

Suffice it to say that we are primarily interested in the lunar year because the moon is what determines the observance of the annual holydays. The problem that we have is that the lunar year is only composed of 354 days, while the rest of the years mentioned consist of 365+ days. In order to keep everything in harmony, a 13th lunar month has to be observed (added) usually about once every three years. The question would be, Do we just arbitrarily add a

month, or does the heavenly clock adjust itself?

Yahweh put the sun, moon and stars in the heavens for signs and seasons. We should utilize these heavenly signs to declare to us when the day begins and ends as well as when the year begins and ends.

The Jewish people actually observe a civil year and a holy year. The civil year ends and begins in the fall while the holy year begins and ends in the spring. While this confuses many people, the fact of the matter is that the 24 hour day ends and begins after sunset, therefore, the annual day would truly begin and end around the completion of the sun's circuit (tequwphah) in the fall.

THE SEASONS

The heavenly signs that declare the seasons to us are the vernal equinox (spring), summer solstice (summer), autumnal equinox (fall) and winter solstice (winter). When these events occur, we declare the beginning of spring, summer, fall, winter, etc. This has always been the case from the beginning. The Hebrew word for "season" is "moed."

Yahweh also gave other "moeds" (seasons) to Israel. They are chiefly represented in the book of Leviticus, chapter 23. The first moed (season) is that of the Sabbath day which takes place every seventh day (Lev. 23:1-3). This cycle was begun in Genesis, chapter 1 and continues to this day.

The next moeds or seasons are annual appointments which take place during certain specific months or lunar cycles. The first month or moon of the year is called "abib" (green ears) which determines the rest of the annual holy day observances. Passover and the days of Unleavened Bread (Lev. 23:4-8) are the first to be observed which take place in this first month called "abib."

The second festival period or time to be observed is that of Pentecost or the feast of weeks which takes place about fifty days after Passover and the days of Unleavened Bread.

The third festival period or time to be observed is that of the feast of ingathering which includes the day of Trumpets, the Day of Atonement, the Feast of Tabernacles and the Last Great Day. These all occur in the seventh month at the end of the year. (Or annual day).

There is a key Scripture which should aid us concerning the time of this last observance. That Scripture is Ex. 34:22, "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest,

and the feast of ingathering at **the year's end**." "The year's end" is translated from the Hebrew word "tequwphah!"

The fall equinox is the "tequwphah." The observance of the fall moed, the feast of ingathering should occur very close to or during the time that the fall equinox is occurring. This means that the first month of spring (abib), which includes the Passover and Unleavened Bread appointments (moeds), should occur very close to the vernal equinox. Frankly speaking, the first month (moon) of the year should include the occurrence of the vernal equinox.

CHANGING TIMES

At this point we must consider the phenomenon called the "precession of the equinoxes." The equinoxes are presently occurring in Pisces and Virgo. The term equinox simply means equal night. In other words, the nighttime and daytime portions of the day are essentially equal in time. There will be 12 hours in the nighttime portion and 12 hours in the daytime portion of the 24hour day.

Whether we like to admit it or not, the equinoxes and solstices are phenomena of the heavens that we observe year after year. They do have an important roll in the observance of the heavenly clock. The sun, moon and stars work in concert to declare to us the seasons.

Many of us, including this author, have refrained from observing many of these signs or bestowing any importance on them because of their association with astrology and paganism. However, Yahweh incorporated these things into the heavens and on the earth. What we have to do is dispense with the astrology, the paganism, the occultism and witchcraft part of it and simply allow the signs to declare to us the glory or majesty of Yahweh as stated in Psalm 19.

Currently, the equinoxes are occurring in Pisces and Virgo. However, at the time of Israel's deliverance from Egypt, they were occurring in Aries and Libra. The Jewish historian Josephus writes, **"In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year**, on the fourteenth day of the lunar month, **when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,)** the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so do we celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following." (*Antiquities of the Jews*, chapter X, par. 5, p. 79)

Originally, the scriptural accounts name the month that Israel came out of Egypt, *Abib* (green ears). Josephus' admission can only mean that the first month of the year was taking place not only when the sun was in Aries, but the vernal equinox was also occurring in that sign. If the sun was occurring in that sign, along with the vernal equinox, then the new moon was also occurring under that sign because it is the moon which determines the month. These heavenly bodies and signs were working together to declare the beginning of the annual daylight portion of the year.

A little scientific research reveals that the equinoxes moved out of Aries and Libra into Pisces and Virgo around 60 BCE. Since it takes about 2,150 years for the equinoxes to travel through a constellation, it appears that the equinoxes began their travel through Aries and Libra around 2210 BCE. It also appears that this event may have taken place around the time that Yahweh overthrew Nimrod's attempt to build the tower of Babel, which was also around the time that it is written, "And unto Eber were born two sons: the name of one was Peleg; **for in his days was the earth divided**; and his brother's name was Joktan," Gen. 10:25.

Cataclysmic events evidently occurred during this period of time. But then, the greatest cataclysm of the flood had occurred prior to this.

PRECESSION OF EQUINOXES

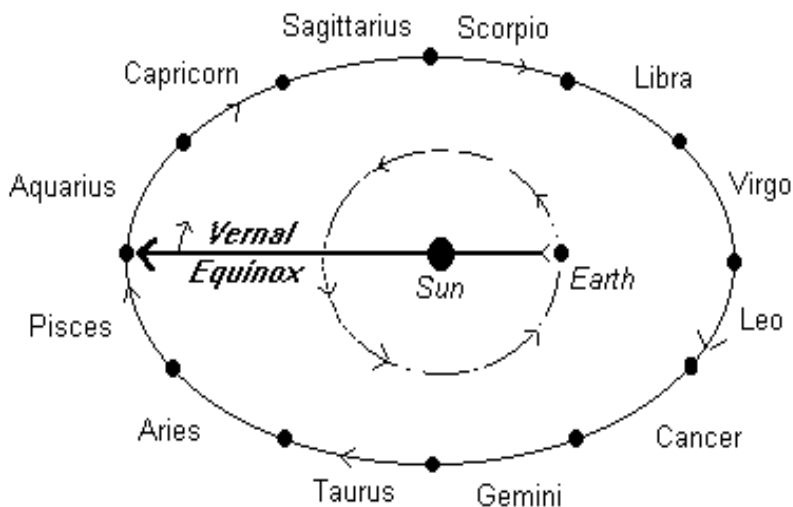
Tracing the precession of the equinoxes is important because they do declare to us a heavenly story. (See *Mystery Revealed*).

Suffice it to say that we can trace the precession of the equinoxes back to Adam and Eve. Tracing time back, it certainly appears that they were created close to the time that the equinoxes were moving out of Gemini and Sagittarius into Taurus and Scorpio. For about 2150 years the spring season would have begun with the combination of the sun, vernal equinox and new moon all occurring in Taurus. The fall equinox would have been occurring in Scorpio.

Somewhere around the time of Abraham, the equinoxes shifted out of Taurus/Scorpio into Aries/Libra. The combination of the sun, equinox and new moon would have been announcing the beginning of the daylight portion of the year. It was under these conditions that Yahweh called Israel out of Egypt and gave them His appointed times.

Aries and Libra are associated with the Passover lamb and the giving of the law for Aries represents a heavenly ram while Libra represents the scales of justice (law).

This condition existed until about 60 BCE when the equinoxes moved out of Aries/Libra into Pisces/Virgo. Today, the sun, equinox and new moon should be occurring in Pisces, but the equinoxes are soon to be moving into Aquarius/Leo leaving Pisces/Virgo behind. This movement of the equinoxes through the various constellations has been declaring the beginning and ending of ages. (See Mystery Revealed)



The twelve constellations of the Zodiac, that were painstakingly researched by the Greek, Hindu, Persian, Egyptian, Chaldean, Hebrew, and Chinese astronomers, create an imaginary belt in the heavens. The Zodiacal circle formed by these constellations is close to being aligned with our celestial equator. When the sun's plane crosses the equator on the first day of spring, we could ask ourselves which of the twelve constellations is out behind our brilliant sun.

At this time in history the sun appears, to an observer on Earth, to be located between Pisces and Aquarius on the first day of spring. The Platonic cycle causes a slow backwards movement of the sun's apparent position in the Zodiac when viewed on successive Vernal Equinoxes. We refer to this slow-backwards movement as the precession of the equinoxes....At this point in history, the Vernal-Equinox sun is just entering Aquarius on the first day of spring. This is the scientific explanation for what we call the dawning of the *Age of Aquarius* or a new age.

(Excerpted from "*The Platonic Year*" by Andrew Raymond.)

JERUSALEM AND BARLEY

When Yahshua appeared on the scene, the end of the age of Aries/Libra was coming about with the beginning of the new age of Pisces/Virgo. There was still a temple at Jerusalem and certain of the Israelite tribes still lived in the area, namely the descendants of Judah, Benjamin, Levi and some Simeonites.

At this period of time, they were still observing the Passover and Days of Unleavened Bread at Jerusalem along with the offering of the sheaf of barley during Unleavened Bread. Many are now demanding that there be green ears of barley in Jerusalem in order to confirm the proper new moon.

This is all well and good, but we must also remember that Yahweh caused the Jewish nation and Jerusalem to be overthrown and destroyed in 69-70 CE because of their corruption. All of the Jewish people were banished from that area of the world especially after the Bar Kochba Rebellion in 135 CE.

If we are required to utilize the green ears of barley in the Jerusalem area to determine the new moon of Abib, how could the Jews or any true believers who were keeping the feasts of Yahweh do this in the ensuing history? There has been a period of almost 2,000 years where the communication systems would have been impossible to utilize in informing anyone of the green ears of barley in the Jerusalem area.

Another system had to come into play. Of course, with our modern day communication system, there are no longer any problems, but what about the previous 1900± years when such was impossible?

The only answer is that Yahweh has placed His clock in the heavens. This clock works hand in hand with the earth. Simple observations will reveal that the same plants generally are ready to spring forth at the same time every year. The same flowers spring up at the same time each year. The same trees begin to bud out at the same time every year. The grass will begin to revive and grow at the same time each year. The same crops will be harvested at the same time each year. The barley will also produce green ears at the same time every year. This will take place close to the equinox.

Many of us have always utilized the new moon closest to the vernal equinox. The new moon closest to the equinox will always be occurring in Pisces during this age. This year, the new moon that will occur in Pisces will be the one that takes place on Mar. 11th.

CHANGE OF WORSHIP

Some want to go to Jerusalem every year in order to verify whether there will be green ears of barley or not. Yahshua told the Samaritan woman at the well, “Yahshua saith unto her, Woman, believe me, **the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**”

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth:** for the Father seeketh such to worship him.

24 Yahweh is Spirit: and they that worship him must worship him in spirit and in truth,” Jn. 4:21-24.

The temple of Yahweh had been built at Jerusalem so that His worshippers could approach or come near to Him. They couldn’t come near Him unless they brought some type of offering or sacrifice.

But Yahshua changed all of that. Yahshua declared, “I am the way, the truth, and the life: no man cometh unto the Father, but by me,” Jn. 14:6.

Yahshua also said where two or three are gathered in His name, He would be there in their midst (Mt. 18:20).

The Apostle Paul encourages, “I will therefore that men pray **every where**, lifting up holy hands, without wrath and doubting,” 1 Tim. 2:8.

The Passover lamb was a type, a model, a forerunner of Yahshua our true Passover (1 Cor. 5:7). From the time that Israel was delivered from Egypt until the time that Yahshua appeared and provided the one sacrifice for all time, Israel was to offer that Passover lamb as well as all of the other sacrifices which were also a picture of Him.

Yahweh had the temple destroyed in Jerusalem so that the sacrifices would cease, for the Apostle Paul wrote, “But when that which is perfect is come, then that which is in part shall be done away,” 1 Cor. 13:10.

Not only was the Passover lamb a type of Yahshua (1 Cor. 5:7), but the sheaf of firstfruits offering (Lev. 23:9-14; Col. 1:18) was also a type of Him. It represented Him as the firstfruit/firstborn from the dead. Therefore, just as we don’t need a Passover lamb,

we don't need a sheaf of barley anymore to offer so that we can begin the count to Pentecost. We begin our count on the day after the regular Sabbath that occurs during the days of Unleavened Bread, for it was on that day that Yahshua ascended before the Father to be accepted as the firstborn/firstfruits from the dead (Jn. 20:16-17).

THE FIRST

If we were to still look to the barley, doesn't it make sense that the very first sheaf of green ears would need to suffice for the offering representative of Yahshua? If we wait until the latter part of April to observe the Passover and days of Unleavened Bread, wouldn't that cause a very late sheaf of green ears to be offered as a type of Yahshua? Isn't it obvious that the very earliest, the first sheaf of green ears should be utilized for Him?

Shouldn't the first month of the year be the very earliest month in which spring begins, as things are springing to life after the dead of winter? Isn't this the best example of Yahshua being the very first, the firstborn, the firstfruits from the dead?

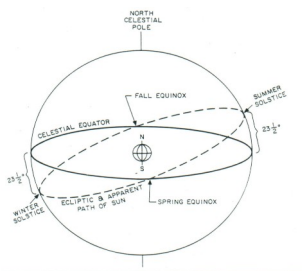


Fig. #3—Graphic of equinoxes & solstices

If Yahweh wants His people to observe the feast of ingathering at the year's end (tequwphah [Ex. 34:22]), then shouldn't the seventh month either include the autumnal equinox or immediately follow it? We think so.

The new moon that takes place in the month of April will not occur in Pisces, it will occur in Aires. This takes us back to over 2,000 to 4,000 years. Since the equinoxes will soon move out of Pisces/Virgo, the first new moon of the year will soon be occurring in Aquarius.

THE MECHANICS

Illustrations of the precession of the equinoxes through the various constellations should enable us to understand a little more clearly concerning what has and what is taking place.

Figure #3 Reveals the earth with the equatorial belt (solid horizontal circle) and the solsticial belt (dashed circle). The earth spins like a child's top and, like a top, it wobbles on its axis. The wobble of the earth causes the earth's inhabitants to think that the sun is traveling north and south, but the reality is that it is the earth

that is moving.

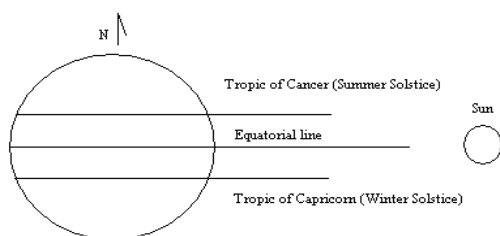


Figure #4—Graphic of the equatorial and solstitial belts.

When the sun is at the equator the phenomenon called an equinox occurs. When the sun is traveling northward, the spring equinox occurs. When it travels south,

the fall equinox occurs. The farthest northern point of travel for the sun is the Tropic of Cancer (summer solstice). The farthest southern trek is the Tropic of Capricorn (winter solstice). In reality, the Tropics of Cancer and Capricorn have changed to Gemini and Sagittarius, but the world refuses to change the terminology.

Figure #4 is another graphic which depicts the sun, equatorial and solstitial belts. Going back to Psa. 19 we read, **“Their line is gone out through all the earth, and their words to the end of the world,”** (v. 4). While the lines for the equator and the tropics are imaginary, the simple fact of the matter is that “their line” spoken of in Psa. 19 is also imaginary.

The insert on page 5 also gives us an excellent illustration concerning the precession of the equinox. Our’s as well as other’s calculations reveal the creation of Adam very close to the beginning of The vernal equinox’s trek through Taurus. The precession from Taurus to Aries took about 2,000 years. From Aries to Pisces took another 2,000 years. From Pisces to Aquarius has taken an additional 2,000 years. We know that we are very close to the end of 6,000 years of creation from Adam until now, thus, it isn’t difficult to understand that the spring or vernal equinox will be occurring close to the time when the sun is between Pisces and Aquarius and not between Pisces and Aries (as the later Abib date will be).

This movement of the earth and sun combine to give us the seasons which Yahweh has incorporated for us.

YAHWEH’S OWN WITNESS

Yahweh witnesses in His own word that the various constellations are viable and reliable. In the book of Job we read, “Then Job answered and said, I know it is so of a truth: but how should man be just with Elohim? If he will contend with him, he cannot an-

swer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and seaeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. **Which maketh Arcturus, Orion, and Pleiades**, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number,” Job 9:1-10.

Here is Job confirming the constellations of Arcturus, Orion and Pleiades.

The Prophet Amos is inspired to declare, “**Seek him that maketh the seven stars and Orion**, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: Yahweh is his name,” Amos 5:8. Once again the Pliesdes (seven stars) and Orion are alluded to.

Furthermore, Amos is inspired to write, “**It is he that buildeth his stories in the heaven**, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: Yahweh is his name,” Amos 9:6.

Yahweh builds His stories in heaven. The heavens declare His glory. They are a mute testimony to His greatness.

Job is asked, “Canst thou bind the sweet influences of **Pleiades**, or loose the bands of **Orion**? **Canst thou bring forth Mazzaroth in his season?** or canst thou guide **Arcturus** with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?” Job 38:31-33.

The various scriptures alluded to prove that Yahweh is the One Who caused the various constellations to be identified and named. The Hebrew term “mazzaroth” is the equivalent to the Greek “zodiac.” Both have to do with the belt of constellations which surround the earth’s equator.

These were set in the heavens in order to be signs for the seasons. They not only declare to us the annual seasons, but they declare to us the various ages which have come and will come upon the earth. Praise Yahweh for His great power and for His word of truth!

