

Principles for Analyzing Possible Biblical Calendars

Two institutions can trace their establishment to the pre-sin Garden of Eden: God's true calendar including His Sabbath and appointed times, and marriage with its undefiled marriage bed (Hebrews 13:4). It should come as no surprise that these two areas have been under continual attack from the enemy of Yehovah. As we get closer to the end, we see these attacks intensifying.

It used to be that the Sabbath was counterfeited with Sunday, with most Christians not doubting that the first day of the week and the Lord's Day were one and the same. But when Christians started waking up to the true Sabbath, an explosion in new calendars started popping up. It was no longer enough for satan to counterfeit Sabbath with Sunday, but then the Sabbath began to get counterfeited with calendars where the Sabbath could fall on any day of the week. This often led to anomalies like one or two days skipped over each month as though they weren't actually days, or on some versions, days skipped each quarter or each year. Other versions cut the Sabbath down to 12 hours, or spread 24 hours over a different time period than sundown Friday to sundown Saturday.

It is as if satan realizes that he has to give us "a" sabbath, but as long as he can counterfeit all or part of it, he's okay with that. As people began waking up to the feast days, the same attacks have arisen. It's almost impossible to keep up with all the calendar variations floating around within the Sabbath and feast keeping communities. Is it even possible to know what is the true Biblical calendar?

With any calendar other than what the Jewish nation is now following, the implicit presumptions, whether recognized or not, are based on some, if not all, of the following events:

- 1) God gave the true calendar at creation that was observed by His people.
- 2) It was followed until the Babylonian captivity, when the true calendar was lost to the pagan practices.
- 3) Sometime after Malichi but before Matthew (the apocrypha most likely) the true calendar was restored. We know this because Yeshua, the Creator and Lord of the Sabbath, would have known and followed the true calendar, which was the same calendar as the Pharisees.
- 4) But then sometime after the crucifixion in 30 AD (and after the gospels were written in 50 AD, and after Hebrews was written in 65 AD, and after Revelation was written in 96 AD) but before the current Hillel II calendar was instituted around 360 AD, the

Jewish nation again turned us away from the proposed “true” calendar that is now being presented, one that differs from the Hillel II calendar being observed today.

- 5) Promotors of the new calendar, which purports to be the original calendar, should then be able to provide verifiable historical evidence that sometime between 96 AD and 360 AD, the Jewish nation moved away from the calendar being promoted when the Hillel II calendar was accepted.

In this paper, the purpose is not to tell you which calendar to follow, but rather to review those above assumptions based on four principles. These principles will guide you at identifying the genuine, so that when confronted with a counterfeit, it will be obvious. Any calendar that cannot provide the historical evidence noted in point 5 above, and does not fit within all four principles, must be discarded as error. These four principles are:

- Recognizing the original calendar and end time calendar are different than any current set calendar by necessity due to being made up of 360-day years instead of 365-day years
- Letting the Bible determine the roles of the heavenly bodies
- Using the festivals and their typology for understanding the Biblical festival timing, focusing on what Torah has to say on the matter
- Seeing what the Torah-giver, Yeshua, said and did on the matter

Principle #1: Fitting a 365-day year into a 360-day year system

We know from the flood that the creation calendar was based on twelve 30-day months during a 360-day year. We know from the prophetic timelines that the ending calendar is also based on twelve 30-day months during a 360-day year. What this means is that any calendar in use today will by necessity change when the heavens are again shaken to return us to the 360-day year. Whatever calendar is correct will need to be able to still be correct after this change occurs.

It could be possible that every calendar circulating the religious community has some aspects of truth to them, even those that are potential counterfeits of satan. After all, without at least some truth to them, very few would be deceived. But having some truth is not enough, lest we miss the appointed times set apart by Our Father.

A 360-day year in the time of Genesis

Noah and his family went on the ark seven days before the flood began (Genesis 7:10). The flood began on the 17th day of the 2nd month (Genesis 7:11), which means that they got on the ark on the 10th day of the 2nd month.

Whether this is coincidence or not we will let you decide, but we know that the 10th day of the 1st month is the day when the Passover Lamb was set aside, or for those who were unable to observe the first month Passover, the 10th day of the 2nd month is the day when the Passover Lamb was to be aside. The two reasons for observing the Passover in the second month instead of the first are those who were in contact with a dead body or were on a long journey (Numbers 9:30), and that Noah's grandfather died in the year of the flood, possibly making Noah ineligible for the first month Passover.

The water covered the earth for 150 days (Genesis 7:24), and the ark came to rest on the 17th day of the 7th month (Genesis 8:4). This shows that 150 days equalled 5 months. It is impossible on a 365-day year to have 5 months equal 150 days, as each month averages 30.42 days. $30.42 \text{ days} \times 5 \text{ months} = 152.10 \text{ days}$. The closest you can get to 150 days on the Gregorian calendar would include the month of February on a non-leap year, and even then, the lowest 5-month time is 151 days. There is no way on a 365-day year to get 150 days to equal 5 months.

A 360-day year in the timelines of Daniel's and Revelation's prophecies

Daniel 7:25 and Daniel 12:7, as well as Revelation 12:14, use the "time, times, and half a time" language for three-and-one-half years. Revelation 11:2 and Revelation 13:5 call this time period 42 months. It is called 1260 days in Revelation 11:3 and Revelation 12:6. This means that $3.5 \text{ years} = 42 \text{ months} = 1260 \text{ days}$. That can also only happen on a 12-month year with 30-day months, on a 360-day year.

These beginning and ending facts show that we will end this earth on the same timing on which we started this earth. This is why God's true calendar will need to accommodate both a 365-day year and a 360-day year.

Forces that changed the calendar

There were Biblical events that impacted the earthly calendar. The flood brought about seasons that Noah did not know of previously (Genesis 8:22), although we are given no data to suspect the number of days in a year changed then. We only know that there was a drastic change in seasonal weather patterns. More famously, the sun stood still for a full day in Joshua 10:12-13, and the sundial turned back ten degrees for Hezekiah in 2 Kings 20:9-11.

Nowhere does Scripture indicate that these time changes were made up the next day, month, year or ever, although some calendars insist that these were temporary changes

that had no lasting impact. In fact, the “The Creator’s Calendar New Restored Interlinear Text” (abbreviated CCNRIT in the table below) has changed 2 Kings 20:9-10 as follows:¹

Text	NKJV	CCNRIT
2 Kings 20:9	Then Isaiah said, “This is the sign to you from the Lord, that the Lord will do the things which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?”	And said Isaiah, “This is according to the sign from first to last by Yahuah. Assuredly, Yahuah shall do even the thing which is arranged and promised: traversing to and fro the shadow on the sundial ten degrees, nevertheless He will return it to its starting point ten degrees.”
2 Kings 20:10	And Hezekiah answered, “It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees.”	And said Hezekiah, “It is an insignificant thing for the shadow on the sundial to decline ten degrees no doubt, and He shall return the shadow back again ten degrees.

We will leave it to you to determine if this adds to, or takes away, from the word.

Deuteronomy 4:2 You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you.

Deuteronomy 12:32 “Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

Proverbs 30:5-6 Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words Or He will reprove you, and you will be proved a liar.

Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

We know that the changes to the sundial and long day occurred before the First Coming of Yeshua, in approximately 700-750 B.C.² That would indicate that we were on a 365-day year

¹ https://thecreatorscalendar.com/wp-content/uploads/WS_k-2-Kings-20-8-10-NEW-Ten-Degrees-To-and-Fro-on-the-Sundial-Hezekiah-03-20-13-03-06-15.pdf#:~:text=This%20Hebrew%20word%20study%20identifies%2C%20contrary%20to%20popular,have%20changed%20time%20permanently%20for%20the%20entire%20world.

² https://barrysetterfield.org/year_length.html

during His ministry and His crucifixion, and we are still on that today. There are indications in the word that the changes that occurred in the stories of Joshua and Hezekiah will be reverted at some point, putting us back on the timing given in the prophecies of Daniel and Revelation.

Luke 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Hebrews 12:26-27 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

What would be the impact of a ten degree change in the sundial?³

If you think of the eastern horizon to the western horizon as 180 degrees (half of a complete circle), then 10 degrees would be calculated like this - If daylight is 12 hours then 180 degrees equals 12 hours. 12 hours x 60 minutes per hour = 720 minutes. 720 minutes divided by 180 degrees = 4 minutes per degree. 10 degrees that God moved the shadow backwards x 4 minutes per degree = 40 minutes!

Further in this same article, the calculations continue:

The Jews have kept track of the months by observing one new moon to the next for centuries. The Hebrew calendar has 12 months of 29 1/2 to 30 days. Approximately every 3 years they add a 13th month. Does that correlate in any way with the 10 degrees/40 minutes?

40 minutes per day x 30 days per month = 1200 minutes difference per month. 1200 minutes x 12 months per year = 14,400 minutes per year. 14,400 minutes per year x 3 years = 43,200 minutes. 43,200 minutes divided by 60 minutes per hour = 720 hours over 3 year period. 720 hours divided by 24 hours per day = 30 days (the 13th month!)

Applying this principle

To summarize, the earth began on a 360-day year. Supernatural events and signs in the heavens in the 700s B.C. added approximately 40 minutes a day to the calendar, leading to the 365-day year. The earth will again be shaken, and we end the earth with a 360-day year.

³ <https://bobtheberean.blogspot.com/2010/05/sun-dial-of-ahaz-and-extra-40-minutes.html>

The challenge for us, as long as we remain on a 365-day year, is finding a calendar that exactly matches the 360-day year calendar. If you are studying a calendar that could not fit both a 365-day year and a 360-day year, then it must be a counterfeit. A truly Biblical calendar will be able to accommodate both, as evidenced in Yeshua's fulfillment as the Passover Lamb on the exact day and hour of the Passover sacrifices, a confirming calendar sign point well after the 365-day year began.

This ensures that during the time we are under the 365-day year cycle, God has not left us hanging, with no way to know when we are to observe His holy days. That means that on our current 365-day year, we are still able to find a calendar that will land us on the exact day of the holy days, and the terms of that calendar will also work when we return to a 360-day year. Any calendar that is not capable of this modification cannot be correct.

Principle #2: Let the Bible determine the role of the heavenly bodies

When the world was created, God established the sun, moon, and stars to be for signs and seasons:

(KJV+) Genesis 1:14 And God said, Let there be lights^{H3974} in the firmament^{H7549} of the heaven to divide the day^{H3117} from the night;^{H3915} and let them be for signs,^{H226} and for seasons,^{H4150} and for days,^{H3117} and years.^{H8141}

Below are some alternate translations of Genesis 1:14

(Cepher) And Elohiym said, Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years:

(ESV) And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years,

(LITV) And God said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for seasons, and for days and years.

(TS2009) And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years,

(WEB) God said, "Let there be lights in the expanse of the sky to divide the day from the night; and let them be for signs to mark seasons, days, and years;

(YLT) And God saith, 'Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for seasons, and for days and years,

Definitions of terms

Below are the Hebrew words and Strong's definitions for the key words in this passage.

Lights: H3974

מָאֹרָה מָאֹרָה מָאֹרָה מָאֹרָה mā'ôr mā'ôr me'ôrâh me'ôrâh

From H215; properly a *luminous* body or *luminary*, that is, (abstractly) *light* (as an element); figuratively *brightness*, that is, *cheerfulness*; specifically a *chandelier*: - bright, light. Total KJV occurrences: 19

H215 (root word of H3974)

אֹר 'ôr

A primitive root; to be (causatively make) luminous (literally and metaphorically): - X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine. Total KJV occurrences: 42

Firmament: H7549 רָקִיעַ rāqîya'

Brown-Driver-Briggs Definition:

- 1) extended surface (solid), expanse, firmament
- 1a) expanse (flat as base, support)
- 1b) firmament (of vault of heaven supporting waters above)
- 1b1) considered by Hebrews as solid and supporting 'waters' above

Strong's Definition: From **H7554**; properly an *expanse*, that is, the *firmament* or (apparently) visible arch of the sky: - firmament. Total KJV occurrences: 17

H7554 (Root word of H7549)

A primitive root; to pound the earth (as a sign of passion); by analogy to expand (by hammering); by implication to overlay (with thin sheets of metal): - beat, make broad, spread abroad (forth, over, out, into plates), stamp, stretch. Total KJV occurrences: 11

Day H3117 יוֹם yôm

Strong's Definition: From an unused root meaning to *be hot*; a *day* (as the *warm* hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially):

- age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger. Total KJV occurrences: 2295

Night H3915 לַיִל לַיִל לַיִל layil lêyl layelâh

From the same as **H3883**; properly a *twist* (away of the light), that is, *night*; figuratively *adversity*: - ([mid-]) night (season). Total KJV occurrences: 233

Signs H226 אֵיט 'ôth

Probably from **H225** (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-) sign, token. Total KJV occurrences: 79

Seasons H4150 מוֹעֵד מוֹעֵד מוֹעֵד mō'êd mō'êd mō'âdâh

From H3259; properly an appointment, that is, 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 beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed). Total KJV occurrences: 223

Year H8141 שָׁנָה שָׁנָה shâneh shânâh

From H8138; a year (as a revolution of time): - + whole age, X long, + old, year (X - ly). Total KJV occurrences: 812

Putting the definitions together

What does all of this tell us? Here is Genesis 1:14 in a paraphrase by the author of this paper based on the terminology uncovered from the above word search.

And God said, let there be luminous bodies in the expanse of the heaven⁴. These luminous bodies divide the day [12 light hours] from the night [12 dark hours]. They will be for signals or omens of miraculous events, for appointments including the holy days, for days [from one sunset to the next – 24 hours], and years [a complete revolution/return of a year].

⁴ This is an expanse so marvelous that it serves to declare the glory of our unlimited God. Psalm 19:1.

Genesis continues:

(KJV) Genesis 1:15-18 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God 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 God 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 God saw that it was good.

The work of the sun, moon, and stars

What calendar clues can we take from this? Collectively, we know that the sun, moon, and stars perform the following tasks:

- Divide the day from the night, for days
- Be available to God to use as special signals when He sees fit
- Be a time marker for set appointments
- And to mark days and years

The question is: Do all three (sun, moon, and stars) do all four of those tasks? How, from Genesis 1:14 alone do we know which heavenly body does what? The sun coming up and going down separates the day from night. Does the moon do only this, or is the moon partially visible during daylight hours for much of each of its cycles? Obviously, the moon is not what separates the day from night. Do the stars divide the day from the night, or are they simply only visible at night due to the brightness of the sun during the day?

I've likened Genesis 1:14 to church women planning potluck. Alice, Betty, Connie, and Daphne are organizing a potluck, and collectively the food will consist of two entrees, two vegetable side dishes, bread, and a dessert. Question: who is bringing what? We need more information. It turns out that Alice is bringing an entrée and bread, Betty is bringing a vegetable dish and dessert, Connie is bringing an entrée and side dish, and Daphne is bringing paper plates, napkins, and two containers of juice. The point is that to know who is bringing what, you need more information than just a list of the actors and a list of the actions. But Genesis 1:14 is a list of actors and actions without breaking down which does what. Where can we find additional details to fill in the blanks from Genesis 1:14?

For signs, God has used many things, including a rainbow (Genesis 9), the plagues during the Exodus (Exodus 4:8, 9, 17, 28, 30, as well as from chapters 7, 8, 10, and 12), the feast of

unleavened bread (Exodus 13:9, 16), Sabbath (Exodus 31:13, 17), and His commandments (Deuteronomy 6:8).

Specific to the sun, moon, and stars, some of the more famous examples of signs from God are Joshua 10:12-13 when the sun and moon stood still for a whole day, 2 Kings 20:9-11 when the sundial moved backward ten degrees, Matthew 2:2 when the star of Bethlehem led to Yeshua, and Matthew 27:45 when the sun went dark from the sixth to ninth hour at the crucifixion.

For appointments (moedim) directly related to the sun, moon and/or stars, we find more information in Psalms 104:19:

(KJV+) He appointed ^{H6213} the moon ^{H3394} for seasons: ^{H4150} the sun ^{H8121} knoweth ^{H3045} his going down. ^{H3996}

H3996 מָבֹא *mâbô'*

BDB Definition:

- 1) entrance, a coming in, entering
- 2) sunset
- 2a) sunset
- 2b) sunset, west

Strong's Definition: From H935; an entrance (the place or the act); specifically (with or without H8121) sunset or the west; also (adverbially with preposition) towards: - by which came, as cometh, in coming, as men enter into, entering, entrance into, entry, where goeth, going down, + westward. Compare H4126.

This tells us more specifically that it is the moon that is for moedim, and the sun is for the going down/sunset/west (the end of daylight hours).

The only other verse that includes by the sun and moedim is Deuteronomy 16:6:

(KJV+) Deuteronomy 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, ^{H6153} at the going down ^{H935} of the sun, ^{H8121} at the season ^{H4150} that thou camest forth out of Egypt.

This verse gives us two definitions: 1) it defines “even” as the going down of the sun, and 2) it defines Passover as a moed which begins at sundown. When combined with Psalm 104:19, these two verses show us that the sun is for the HOUR (daily starting and ending points) of the moedim, and the moon is for either (or both) the MONTH or DATE of the moedim. In the case of Passover, it is the first month (which counts from the year) on the 14th day (which counts from the month).

Nothing in either of these texts indicates that the sun is for the month or date of the moedim. There seems to be nothing specific in Scripture that the sun determines the start of the year like there is for the sun determining the start and end of the day. Therefore, any calendar that depends solely on the sun (such as the year, months, or 7-day cycles starting at an equinox) is not supported by any text.

Let's do the same for moedim and year. There are 14 verses in the Old Testament which include both words. Many are of the style of Number 4:3, 23, 30, 35, 39, 43, and 47, which are not relevant to the calendar, as shown below.

(KJV) Numbers 4:43: From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation (moed)

One is specific to Sarah bearing Isaac at the appointed time next year. Nothing here indicates this is related to the annual calendar for starting the feasts, but rather relating to the appointed completion date of a nine-month pregnancy of a promised heir:

Genesis 17:21: But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time H4150-moed in the next year. H8141-shana

The other two texts with both year and moed confirm that the sabbath release cycles and the annual feasts are appointed times, but gives no indication of determining the starting time of the annual calendar:

Deuteronomy 31:10 And Moses commanded them, saying, At the end of every seven years, H8141-shana in the solemnity H4150 - moed of the year H8141-shana of release, H8059- shemittâh in the feast of tabernacles,

2 Chronicles 8:13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, H2320-chodesh and on the solemn feasts, H4150 - moed three times in the year, H8141-shana *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

What about the stars? The word for stars never appears in any text relating to the start of the year, or with the word moedim as an appointed time.

More terms: Moon and month

Now let's dig deeper into some more terms: moon, month, new moon, full moon

Moon: H3394 יָרַח yârêach

Brown-Driver-Briggs: 1) moon

Strong's Definition: From the same as H3391; the *moon*: - moon.

Related word: H3391 יָרַח yerach

BDB Definition:

1) month (lunar cycle), moon

1a) month

1b) calendar month

Strong's Definition: From an unused root of uncertain signification; a *lunation*, that is, *month*: - month, moon.

Month: H2320 חֹדֶשׁ chôdesh

BDB Definition:

1) the new moon, month, monthly

1a) the first day of the month

1b) the lunar month

Strong's Definition: From H2318; the *new moon*; by implication a *month*: - month (-ly), new moon.

Related Word H2318 חָדַשׁ châdash

BDB Definition:

1) to be new, renew, repair

1a) (Piel)

1a1) to renew, make anew

1a2) to repair

1b) (Hithpael) to renew oneself

Strong's Definition: A primitive root; to *be new*; causatively to *rebuild*: - renew, repair.

New moon: You will note that every instance of the translation “new moon” in the King James Version, the Hebrew word is H2320 chodesh, and the root word for chodesh is H2318 chadash, which means to renew, or be rebuilt.

Don't miss that point. The Hebrew word for “new moon” and the word for “month” is the same word. All nine times the phrase “new moon” is found in the KJV, it is the word “chodesh” H2320. 1 Samuel 20:5,18,24; 2 Kings 4:23; Psalm 81:3; Isaiah 66:23; Ezekiel 46:1,6; Amos 8:5. Over 200 times “chodesh” is translated “month”.

Similarly, another word for “moon” is also the word for “month”. H3391 (yerach) is translated both as moon (twice) and months (11 times). For example, compare these uses of H3391:

Exodus 2:2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him [Moses] three **months**. ^{H3391-yerach}

Deuteronomy 33:14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by **the moon**, ^{H3391-yerach}

Full moon: H3677 כֶּסֶּה / כֶּסֶּא' kese' / keseh

BDB Definition: 1) full moon

Strong's Definition: Apparently from H3680; properly fulness or the full moon, that is, its festival: - (time) appointed.

The link between the full moon and the festivals linguistically is also borne out by the fact that the 7-day Feast of Unleavened Bread begins on the 15th day of the month (the full moon) and the 8-day Feast of Tabernacles begins on the 15th day of the month (the full moon).

All of this goes to show that the moon, the lesser light of Genesis 1:14, is the heavenly body that establishes the months.

Comparing moons and months

You can find the contrast between the new moon and the full moon in the following text:

(KJV+) Psalm 81:3 Blow up the trumpet in the new moon, ^{H2320-chodesh} in the time appointed, ^{H3677 – keseh-full moon} on our solemn feast day.

(ASV) Blow the trumpet at the new moon, At the full moon, on our feast-day.

(ERV) Blow the ram's horn at the time of the new moon and at the time of the full moon, when our festival begins.

(NET) Sound the ram's horn on the day of the new moon, and on the day of the full moon when our festival begins.

(NKJV) Blow the trumpet at the time of the New Moon, At the full moon, on our solemn feast day.

This is likely a reference to the 7th month, as it is the only month that has a feast day at both the new and full moons: Day of Trumpets, and Feast of Tabernacles.

We have been cautioned to not worship the sun, moon, and stars. This caution should then extend to not applying qualities or actions to the heavenly bodies beyond Scripture, whether that be keeping the “venerable day of the sun” in place of the Sabbath, or observing the sun to determine the holy festival schedule.

(KJV) Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Applying this principle

- There is no text that specifically says the sun is for years or for moedim. If the calendar you are investigating relies on the sun alone for starting the year, you must throw it out as unsupported Biblically.
- There is a text that specifically says that the moon is for moedim, the sun for days. If the calendar you are investigating says that the moon is not a determining factor for establishing dates for the moedim, you must throw it out as unsupported Biblically.
- Moon, new moon, and month are intrinsically related terms. A month is a lunar cycle. If the calendar you are investigating says that the moon is not a determining factor for establishing the months, you must throw it out as unsupported Biblically.
- The lunar cycle begins at the new/renewed moon, by definition. If the calendar you are investigating says that the new moon is not a determining factor for establishing the start of the month, you must throw it out as unsupported Biblically.

There are calendars that tell you that the sun alone begins the new year. Some go as far as saying that the sun alone determines the timing of the weekly Sabbath. Some say that the moon has nothing to do with the month, while others say that it is the full moon, rather than the new moon, that begins the month.

These are at least borderline, if not overt, deceptions. Any calendar that makes the claim that the sun alone starts the year, or the sun determines any moedim (including the weekly Sabbath), or that the moon and month are unrelated, or that the full moon is actually the new moon (and vice versa), has just committed a fatal error, and belongs in the trash can.

Principle #3: Torah, the festivals, and agriculture establish the year

The start of the Biblical year is linked indivisibly from the feast days of the first, third, and seventh months of the year. After all, what makes them the first, third, and seventh months

is when the year starts. The ceremonies for these holy days demand certain agricultural timing of the Biblical months and year. The Firstfruits of the barley offering is made on the heels of Passover and the Feast of Unleavened Bread, the Firstfruits of the wheat harvest is made at Pentecost/Shavuot, and the celebration of the ingathering (final harvest) is the Feast of Tabernacles.

There is not a single festival that is linked to a solar event, but all three of the pilgrimage feasts are linked to agricultural events (harvests of barley, wheat, and the fall crops including grapes and olives). This tells us that to get the timing of the start of the year, and thus the harvest festivals, we must look at agriculture rather than astronomy.

Harvest/Festival Links

The Firstfruits Barley Offering (during the Feast of Unleavened Bread):

Leviticus 23:10-11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

The Firstfruits Wheat Offering (Pentecost/Shavuot):

Leviticus 23:15, 20 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Tabernacles (ingathering) and Shavuot (firstfruits of wheat):

Exodus 23:15-17 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.

Exodus 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.⁵

The Beginning

Which harvest was the “first days”?

2 Samuel 21:9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

What does the Bible call the “beginning of months” leading to the Passover?

Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

This verse doesn't give an identifiable marker for this beginning/first month, so we have to search the clues surrounding this verse.

The 7th plague – the hail marked by damage to the barley but not the wheat due to their stages of development:

Exodus 9:31-32 And the flax and the barley was smitten: for the barley was in the ear [aviv]⁶, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up.

The 8th plague – locusts eating every green thing:

Exodus 10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

The 9th plague – a supernatural darkness over the land that lasted three days:

Exodus 10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

⁵ As the 7th month, this can be a reference only to the end of the *agricultural* year, as the end of the *calendar* year was the 12th month, Adar, or in leap years, the 13th month Adar Bet.

⁶ “Abib” is often written as “aviv”, as the word is spelled with the letter “bet”, sometimes called “vet”, and is pronounced as “b” and as “v” in different words. You may have seen Hebraic transliterations such as “Avraham” or “Devorah” for “Abraham” and “Deborah”.

The 10th plague:

Death of the firstborn at Passover – which we know is in the first Biblical month.

From this, we know that leading up to the first month, the barley was abib and the wheat was unhurt by the hail. Then the locusts ate all the crops. Then the sun was dark for three days. Question: Does the sun go dark for three days at the equinox, an eclipse, or any other recurring time of the year?

If there was any doubt, Exodus 34:18 confirms that the Passover occurred “in the time of the month Abib: for in the month Abib thou camest out from Egypt.” (More on this verse below.)

Three direct commands in Torah

Are there any direct commands to observe one particular harvest as being a “moedim”, and linked to the first month of the year? Yes, there are three direct commands related to the barley development:

First text:

Exodus 23:15 – “Thou shalt keep [direct command] the feast of unleavened bread: thou shalt eat [direct command] unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib⁷; for in it thou camest out from Egypt: and none shall appear before me empty”.

In Hebrew, “in the time appointed of the month Abib” comes from the three-word phrase “moed (appointed time) chodesh (month) the abib (fresh young ears of barley⁶)”. Notice that the month of “the Abib” is called moed.

This is a direct command to keep the appointed time of unleavened bread in the appointed time of the young ears of barley.

Second text:

Exodus 34:18 – “The feast of unleavened bread shalt thou keep [direct command]. Seven days thou shalt eat [direct command] unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.”

In Hebrew, “in the time of the month Abib” comes from the same three-word phrase “moed chodesh abib” that we just looked at in Exodus 23:15, so again, the month/new

⁷ Every time the KJV authors only transliterated, rather than translated, the word abib, you will get a clearer understanding if you substitute the Brown-Driver-Briggs definition: fresh, young ears of barley, month of ear-forming or of growing green.

moon of the Abib is called moed. This verse also confirms that it was indeed the first month of abib when the Passover occurred.

This is a second direct command to keep unleavened bread in the appointed time of the young ears of barley.

Third text:

Deuteronomy 16:1 – “Observe [direct command] the month of Abib, and keep [direct command] the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.”

Here is a third direct command to keep Passover in the appointed time of the abib – the young ears of barley. Again, had “the abib” been translated, instead of transliterated, it would have been far less confusing. Had this been done, here is how this verse would read:

Observe the month of the young ears of barley, and keep the Passover unto Yehovah thy God: for in the month of the young ears of barley Yehovah thy God brought thee forth out of Egypt by night.

You will not find any similar language in the entire Bible that says anything such as “Observe the moedim of the month of the equinox.”

“The” Abib?

In each of these verses in the Hebrew shown in the Interlinear for “abib” is actually הָאֵבִיב (hey aleph bet yod bet) – with “hey” being the prefix that means “the”. In other words, the text says “in moed of chodesh of the abib”. Use of the definite article “the” clearly distinguishes abib as a “thing” instead of the proper name of a month. Never are any of the other Hebrew months prefixed with “the” as shown in Exodus 34:18. Compare this to “Nisan” and “Adar” below (Esther 3:7).

את - חג	המצות	תשמר	שבעת	ימים תאכל	34:18
chg - ath	e-mtzuth	thshmr	shboth	thakl imim	
»	celebration-of	you-shall-observe	seven-of	you-shall-eat days	
מצות	אשר צויתך	למועד	חדש	האביב	כי
mtzuth	tzuith-k ashr	l-muod	chdsh	e-abib	ki
unleavened-breads	which	I-instructed-you	month-of	the-Abib	that
בחדש	האביב	יצאת	ממצרים		
b-chdsh	e-abib	itzath	m-mtzrim		
in-month-of	the-Abib	you-came-forth	from-Egypt		
בחדש	הראשון הוא - חדש	ניסן	בשנת	שנים עשרה למלך	אחשורוש
b-chdsh	chdsh - eua e-rashun	nisan	b-shnth	oshre shthim	achshurush
in-the-month	he the-first	Nisan	two in-year-of	ten to-the-king	Ahasuerus
הפיל	פור הוא הגורל לפני	המן	מיום	ליום ומחדש	לחדש שנים -
ephil	eua phur ephil	emn	m-ium	u-m-chdsh	- shnim
he pur he- ^c ast	to-faces-of the-lot	Haman	from-day	and-from-month	two to-month
עשר הוא - חדש	אדר				
oshr	chdsh - eua	s adr			
he ten	month-of	Adar			

Just like we don't say "The January" or "The July", but rather "January" and "July", Hebrew does the same for the proper names of months. Therefore, when it says "the abib", it is pointing to something other than the proper name of a month, a month that is actually named Nisan (as shown above). It is pointing to the stage of development of the barley crop.

Agriculture in Scripture

For those of us who were raised on farms and in agriculture centers, or even those of us with backyard garden experiences, imagine this scenario: Your tomato plants have set on growing green tomatoes that are starting to develop some reddish blush at the new moon before the equinox. But your calendar says that you must wait for the new moon after the equinox before you can harvest. This means that you will have to wait a full month before the next new moon, and another two weeks to the Firstfruits offering that follows the 15th days of the month, before you can harvest your tomatoes. What happens when you go out

to the garden six weeks later? Will you find ripe, fresh tomatoes as your offering, or will you instead have a rotting mass of tomato slime on the ground? In my youth in the farm belt of Nebraska, many times my father was baling hay in the middle of the night because rain was coming and it would get wet and mold if not processed immediately. When a crop needs to be tended to, the farmer tends to it then, not six weeks later! There will be no crop six weeks later. When a crop is ready to harvest, you harvest. When you are commanded to give the Firstfruits as an offering, you do that in the month of the abib, the month when the crop is in Firstfruits stage. A month later, you will not have a fresh crop to offer according to the commandment.

The Bible is far more filled with stories related to agriculture than to the heavenly bodies. Not only are all three of the pilgrimage feasts timed specifically to coincide with the harvest seasons, but the seven-year release cycles were land rests (Leviticus 25:4), captivity was related to land rests (Leviticus 26:34-35, 2 Chronicles 36:21), the Jubilee year was the ultimate release of the land (Leviticus 25:8-22). Interestingly enough, the Jubilee release did not apply to land within walled cities (Leviticus 25:30). It was very specifically related only to agricultural land.

The Biblical emphasis on the importance of agriculture is known in other ways. In just the book of Matthew alone, compare the 36 agriculturally related stories or events (many of which mention numerous references to agricultural, bringing the total mentions much higher than 36), to only 6 individual mentions of the sun, moon, or stars:

<u>Matthew: Agricultural References</u>	<u>Matthew: Sun, Moon, Star References</u>
<ol style="list-style-type: none">1. 3:8 Bring forth fruits2. 3:10 Tree, fruit3. 3:12 gather wheat, burn up chaff4. 6:5 Daily bread5. 6:26 Fowls do not reap6. 6:28: Lilies of the field7. 6:30 God clothe the grass8. 7:9 if son asks for bread9. 7:16 grapes of thorns, figs of thistles10. 7:17-19 good tree, good fruit, corrupt tree, evil fruit11. 7:20 By their fruits ye shall know them12. 9:37-28 harvest plenteous, laborers into harvest13. 11:7 reed shaken in the wind14. 12:1 pluck corn to eat, David showbread	<ol style="list-style-type: none">1. 2:2-10 Wise men see star in East2. 5:45 Sun rises on evil and good3. 13:6 Sun scorched bad seed4. 13:43 The righteous shine as the sun5. 17:2 Transfiguration – face like sun6. 24:29 after tribulation sun and moon be darkened

15. 12:20 reed, flax 16. 12:33 tree, fruit 17. 13: 3-23 parable of sower 18. 13: 24-30 parable of wheat and tares 19. 13: 31-32 parable of mustard seed 20. 13:33 parable of leaven 21. 13:36-43 Parable of tares explained 22. 13:44 treasure hid in field 23. 15:13 every plant... rooted up 24. 15:26 bread cast to dogs 25. 16:6 leaven of Pharisees 26. 17:20 faith grain of mustard seed 27. 18:6 millstone (a grain graining tool) about his neck 28. 20:1-16 hiring laborers for vineyard 29. 21:8 palm branches at triumphal entry 30. 21:19-21 cursing of fig tree 31. 21:28 parable of two sons going to vineyard 32. 21:33-40 parable of householder, vineyard/fruit 33. 23:23 tithe of mint, anise, cumin 34. 24:32 parable of fig tree 35. 25:24,26 gathering where not strawed (talents) 36. 26:29 fruit of the vine (last supper)	
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Clearly agriculture was a significant part of the teachings of our Messiah, our Creator, so it is not unusual that agriculture was also a significant part of the holy day calendar.

Observing the firstfruits on time every year

Besides the obvious ties to the necessity of having the Firstfruits offering in the first month, and by extension the remaining festivals matching their harvests each year, using the abib with the new moon is the only calendar that balances God's 360-day year on our 365-day year planet without having to create a construct such as "days that aren't days".

It could very well be that in the first year of creation, the first day of the first month of the first year was the equinox, which is generally the time of year when the barley is reaching abib. The equinox, followed by twelve 30-day months, would mean that the first day of the first month of each year thereafter would also have been the equinox. God's calendar kept

the start of the year and the barley, wheat, and fall crops all in their perfect timing on the 360-day year.

When the changes occurred that put us on the 365-day year, all of that got off, but the abib is what keeps us on time. Once we were onto the 365-day cycle,

- If we continued to start the new year on the equinox, it would end up with 5 days every year that break either the annual, quarterly, monthly, or weekly cycle.
- If we continued to count 30-day months, we would get off of the lunar 29.5 day cycle by 6 days every year. Lunar sabbath keepers have one to two “days that aren’t days” -- extra days that interrupt the unbroken seven-day cycle for the weekly sabbath. The lunar sabbath calendar does this every single month, not only by the extra days in the 365-day year, but also by leaving the first day of the month out of the seven-day cycle. (They observe the 8th, 15th, 22nd, and 29th as the Sabbath, so every month day 1 breaks the cycle, and 6 times a year, day 30 breaks the cycle.)
- If we stayed with the new moon, and continued with a 12-month year, we would have $29.5 \text{ days} \times 12 \text{ months} = 354 \text{ day years}$, giving us 11 days every year that would get us off of the agricultural cycle.
- When the calendar changed, it changed every aspect of the perfect calendar, meaning that we could no longer go just by the equinox, we could no longer go just by the 30-day months, and we could no longer go just by 12 lunar months a years. Any calendar that insists on staying on any of those three original timings, no matter how they do it, will end up with anywhere from 5 to 11 days off every year.

A calendar that is off 5 days a year will be off by a full agricultural month every six years. A calendar that is off by 11 days every year would be off by a full agricultural month roughly every three years. Multiply those irregularities over a 100-year period, and you would find that your barley Firstfruits offering might end up due in the late fall, midst of winter, early summer, and everywhere in between, when obviously there is no Firstfruit barley available. In the days before the cross, would believers have come before God empty-handed? Or present barley stalks that look like a dandelion three months after all its seeds had blown away?

Adjusting the calendar by the barley stage of development, as commanded, assures us each year that our crops will always match the holy days as required. It just means that every several years a “leap year” will need to be added. But unlike the Gregorian February 29 every four years, which adjusts the 365.25 rotation, a Hebraic leap year does not add an extra few days outside of the lunar cycle. Instead, it remains with the lunar cycle and adds a full month on years when the barley is not aviv at the end of the 12th month. This occasional 13th month is called “Adar Bet” (which translates as Second Adar, with Adar being the name of the 12th month.)

The lunar month timed to the aviv is so simple a little child can understand. Any little child can be taught to observe a lunar first sliver sighting, and how to squeeze a kernel on a head of barley. But try to teach that little child how to observe a lunar conjunction and an

equinox. Can they look up in the sky and point to the lunar conjunction? Can they look up in the sky and point to the equinox? The conjunction and equinox are calculated mathematically, not by sight.

When studying this issue, a common question is, “How will we know when the barley is aviv in Israel during the tribulation when we no longer have access to the internet?” The good news is that we won’t need to know. During the final 42 months of this earth’s history (and most likely sometime before the start of the 42 months, as no date is given for when the change back to the original timing happens), God is going to reset the earth to the original calendar. We will be back on a 360-day year that consists of twelve 30-day months. If we can count to 30, and count to 12, we won’t need any other information. We won’t need to know if the new moon was sighted in Israel on the 29th day of the month, and we won’t need to know if the barley is going to be ready in time for the Firstfruits offering in the first month. We will be back on the perfect cycle, and all we will need to know is how to count as high as 30, or even just watch the moon.

Just as He showed His people how to remember the Sabbath day to keep it holy with His lesson of the manna in the wilderness, when the heavens get shaken, we can trust that He will again show His people when and how to count to know His calendar.

Applying this principle

- Proper observance of the festival calendar requires that you correctly time the first month of the year and that your observance is timed with the agricultural requirements for that festival.
- Torah gives three direct commands that point to beginning the year when the barley is in the stage of development known as aviv, which assures us that our harvest will be ready 15 days later for the Firstfruits offering. The Firstfruits are to be the first and best of the crop, and represent the promise of a much larger harvest yet to come.
- There are no direct commands to observe as a moed the equinox to start the year.
- Any calendar that tells you that the year can start in a different month than when the barley is aviv, or that the aviv barley is not an appointed time (moedim) is not Biblical and needs to be discarded.
- Any calendar that ends up with “extra” days inserted into the month, quarter, or year that break the pattern of the weekly Sabbath or the lunar months, is not Biblical and needs to be discarded.
- When the calendar is reset, as the final timelines prove will happen, the year will be determined by a simple 30-day, 12-month count, very likely beginning at the spring equinox. Just as with the new moon and aviv barley now, the new moon and barley will still be valid with a 360-day year.

Principle #4: What did Yeshua say and do?

At the time of Yeshua, without dispute, both He and the Jewish nation were keeping the same calendar. This is easily provable by comparing the weekly and annual Sabbaths.

With Yeshua declaring Himself to be Lord of the Sabbath, surely He would have kept the correct weekly and annual holy days Himself. We can therefore look to His conversations with the Pharisees on when or how to keep the Sabbath, to see if they were in conflict.

He most certainly would have said something somewhere to correct the Jewish error or false doctrine if He indeed was keeping holy days on a different schedule than the people who He had come to save. It would have been almost criminal for Him not to have said something. Because there is an absence of a correction on when the Sabbath and feasts were being held, it is safe to assume He found no need of a correction on this point.

Remember that Yeshua did address Sabbath issues with them – such as whether or not it was allowed to pull a sheep or ox out of a pit on Sabbath (Matthew 12:11-12, Luke 14:5), or lead their ox to water (Luke 13:15). It seems that *when* the Sabbath should be kept would be a point that would supersede *how* the Sabbath should be kept, as not even the perfect holy keeping of a day would make it a proper Sabbath when done on the wrong date. Would He address an infrequent emergency such as an animal falling in a pit, but omit an error that put them on the wrong timing every week and every annual holy day?

Inversely, if Yeshua had been keeping the wrong Sabbath and Passover according to the Pharisee traditions, they would have been all over Him or His disciples, as they did approach the disciples on other issues, such as washing of hands. But there is not even a hint of conflict over the calendar seen in any of the gospels, including the fabricated accusations against Him at His trial.

Yeshua was, in fact, repeatedly accused of Sabbath-breaking, but interestingly enough, not one of those accusations contained any reference to the timing that He was keeping. Considering that Yeshua taught them on matters related to the Sabbath, and they challenged Him on matters related to the Sabbath, and neither one of them raised the timing in their accusations, the only reasonable conclusion is that Yeshua was keeping the same calendar as the Pharisees. Otherwise, Yeshua would have corrected them, or the Pharisees would have been fighting Him weekly over it, accusing Him of being a false prophet coming to change the customs that Moses came to deliver. But there was no such discussion or disagreement between them recorded on the timing of the holy days, which is evidence that there was no such disagreement.

The question about timing would not have had to come only from the Pharisees. Surely if the Messiah was doing one thing and the Jewish leaders doing another, someone would have asked Yeshua about it, whether it be the disciples, the rich young ruler, or the woman at the well. When she questioned Yeshua about a different understanding of worship, it wasn't about when, but about where: "this mountain" (Gerizim) or Jerusalem. Don't you think "when" would have been an important question for someone to ask, if there had been any conflict?

The fact is that the Scriptures do teach us the "who, what, when, where, how, and why" of Sabbath keeping.

- **Who:** Yeshua, the Lord of the Sabbath (Matthew 12:8) and Creator of the Sabbath (John 1:3)
- **What:** To heal or not? To lead our livestock to water? To pull an ox from the pit? (Matthew 12:11, Luke 13:15-16, Luke 14:5, etc)
- **When:** Because there was no "when" question asked by anyone, this is powerful evidence that there was no dispute between them. Furthermore, because Yeshua said that "we", "the Jews" do worship in truth, he confirmed there was no "when" dispute between them. (John 4:22-23)
- **Where:** Mt. Gerizim? Jerusalem? (John 4:19-24)
- **How:** "In spirit and in truth" (John 4:24)
- **Why:** As a sign between Yehovah and the children of Israel forever (Exodus 31:12-18)

Ignorance or Apathy?

The only other possibilities why there was no discussion on calendar timing would have been if Yeshua, the Lord of the Sabbath, did not think the timing of the weekly and/or annual Sabbaths mattered (i.e.: apathy to the appointed times), or that He did not correctly understand the timing and He was just simply keeping the same timing of the Pharisees (i.e.: ignorance of the appointed times). We simply cannot conclude that Yeshua, the Creator and Lord of the Sabbath, was either ignorant or apathetic as to the appointed times.

In Luke 2, we see that Yeshua went with His parents to the feast when the entire nation was keeping it, and when He stayed behind in the temple, there was no indication that He was teaching them a different calendar, and that was what astonished them. Or in John 2, when He went to Jerusalem at the Passover and performed miracles, no mention that one of the miracles was to present a different calendar that the nation instantly accepted.

Most importantly, if the Passover of the crucifixion was on the wrong date, then Yeshua was not actually the Passover sacrificed for us. A sacrifice on any other day of the year is not a Passover sacrifice.

Just because there are no recorded words of Yeshua's that define the calendar, the fact that He was living it and doing it with them made it unnecessary and redundant for Him to teach on it. What does this tell us? Yeshua and the Pharisees were on the same calendar in approximately 30 A.D., and that it was the correct calendar according to Our Creator.

Two choices if claiming a calendar change

If any proposed different calendar comes with the claim that it is the Biblically correct calendar, and it is different than what the Jewish nation is doing today with respect to either the weekly or annual Sabbaths, **there is no need to go back to Torah, or the end of the Babylonian captivity, or any other Old Testament or apocrypha passage to prove your point.** In fact, not only is there no *need* to go back, but there is also no *purpose* in going back. The calendar was confirmed by Yeshua, so any changes away from the true calendar must have been made after His time.

If you have found a calendar that differs from the Jewish nation today, and you assert that this different calendar is correct, you have only two choices:

- 1. You have to claim that Yeshua kept the wrong calendar through either ignorance or apathy, or**
- 2. You have to prove with historic evidence that sometime between approximately 30 A.D. and 360 A.D.⁸ (the start of the Hillel II calendar that has been in use continually since then) the Jewish nation moved away from your different calendar to the calendar they use today.**

The calendar the Jews were keeping in 30 A.D. is essentially the same calendar they keep today. At the end of that narrow time period when Hillel II was instituted, there were only two subtle changes to the calendar, done at least in part for convenience for long-range scheduling. These changes were to use the conjunction of the new moon instead of the first crescent, and to use the new moon nearest the equinox rather than doing barley inspections. Beyond those two relatively minor ways to codify longstanding Hebraic patterns, the Jewish nation today has maintained an unbroken use of the calendar that Yeshua proved by word and deed. In the absence of one of the two choices above, the only logical conclusion is that it is therefore still correct today.

⁸ <https://www.jewishencyclopedia.com/articles/3920-calendar-history-of>

As a long-time feast keeper, I have found that the new moon nearest the equinox matches the new moon when the barley is aviv an overwhelming amount of the time. In fact, I can't remember a single year in the last two decades when it did not.

Applying this principle

As long as you acknowledge that Yeshua, the Lord of the Sabbath, knew and observed the correct Biblical calendar, and that He and the Jews were keeping the same calendar, any calendar that you keep today must be in line with what the Jewish nation is doing today (with the exception of the conjunction vs. sighting for the moon, and estimation of the barley based on the equinox instead of crop observation).

The only alternative would be to prove that sometime after Yeshua's death and resurrection, but before 360 A.D., the Jewish nation changed away from the supposedly correct calendar you are studying to the "wrong" timing they are keeping today. In other words, if the calendar you are studying does not match with what the Jewish nation is doing today, you must be able to point to historical evidence after 30 A.D. and before 360 A.D. that shows when and why the Jewish nation turned away from the calendar you are studying and instead adopted the calendar they use today. The only alternative is to recognize that the calendar you are studying is not Biblical.

There is no reasonable basis for looking back to Genesis, the prophets, the end of the Babylonian captivity, or the apocrypha. The endorsement of the King and Creator of the Universe of the weekly and annual Sabbaths during His ministry on earth in approximately 30 A.D. assures us that the calendar in effect in His day is the calendar that we should be following in our day. Any change had to happen after His day, and before Hillel II was adopted.

That means that the weekly Sabbath is Friday sundown to Saturday sundown, the month begins with the new moon crescent sighting, and the year begins with the new moon when the Firstfruits crop is harvestable. This is essentially the Hillel II calendar in use by the Jewish nation, which keeps the Sabbath from Friday sundown to Saturday sundown, the month begins with the new moon (although they use the conjunction instead of the first sighting, which is generally within one day), and the year begins with the new moon nearest the equinox (which is almost always in line with the barley development).

For now, the confirmation of the barley stage of development is the biggest challenge to this method for those of us not living in Israel, as not all reports from Israel agree.

Conclusion

Principle #1: The calendar started, and will end, on a 360-day year. Supernatural events in the heavens performed by Yehovah Himself, currently have us on a 365-day year.

Principle #2: The only heavenly body that is said to be “for moedim” is the moon, not the sun, not the stars. The new moon and the month are inseparable. The month is by definition the lunar cycle that begins with the renewed (new) moon.

Principle #3: The only direct commands in Torah to begin the year are to begin the new year when the barley firstfruit crop is in a stage of development so that the harvest festivals for the entire year will be observed in their season.

Principle #4: Yeshua confirmed the calendar in use by the Pharisees during His ministry, around the year 30 A.D. Any calendar that is presented for your consideration today must therefore claim to have been in effect during His lifetime. This then necessitates the need for historical evidence of the Jewish nation moving away from that calendar to the Hillel II calendar between 30 A.D. and 360 A.D. Any change to the calendar must have therefore occurred within that narrow timeframe, the change of which should be easily provable historically.

May this study be of a blessing to you, and see you at the feasts!