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Time: Our Creator’s Calendar – The Foundation Part 2

INTRODUCTION

This series by 119 Ministries is completely dedicated to examining some of the most challenging issues related to Yahweh’s calendar. It proceeds with the assumption that you already recognize that the whole Bible is true and applicable to all believers today.

The goal of this series is not to suggest that we have everything regarding this subject figured out. In fact, we know that we do not, and we are not going to pretend that we do. The reality is that we may understand nothing. For whatever it is worth, we are simply sharing our studies on these matters, which of course could change at any time after further study.

This series will force us to take a position in a sea of controversy. This means that by default not everyone will be happy with the results or conclusions. Many may be disappointed or perhaps even angry that we did not come to the same conclusions as them. At minimum, we hope our presentation at least offers understanding why we currently believe what we believe, at best, we hope that this teaching offers you clarity, resolve, and understanding when it comes to our Creator’s calendar.

In fact, after some time passes, we may find that we were not happy with our own results, and even change our position after further ongoing study.

Likewise, we ask you to continue testing everything to the Word of God, including this teaching, and hopefully, as is our intent, we simply offer clarity and insight on this topic, instead of more confusion.

If you would like to learn more on what we believe and teach, we encourage you to visit us at TestEverything.net

We pray that this teaching series blesses you.

Please have recently watched part one for the sake of teaching flow.

In the first part of this teaching, we established the pattern of the calendar as revealed from the beginning.

We accomplished this by only using the first 16 verses of the Bible.

Why did we do that?

Because, according to Isaiah, the end is revealed by the beginning (Isaiah 46:10).

We should also understand that determining the calendar is intended to be simple.

THE CALENDAR IS INTENDED TO BE SIMPLE

The calendar is intended to be observed and calculated forward...

Psalm 104:19

He appointed the moon (yahreah) for seasons (mo'edim - appointed times);
The sun knows it's going down.

This makes sense, because anyone, no matter who they are, can then look up, simply recognize the patterns in the sky, and then calculate Yahweh's calendar.

This is something the farmer's would already need to know how to do, just to interpret the growing seasons.

They would need to watch the sun, moon, and stars to determine when to plant according to the season.

Some might say that they did not have the Internet back in those days, so how could they use the sun, moon, and stars with such precision and efficiency?

However, it does not take much archeological research to realize that ancient civilizations retained quite an impressive grasp on celestial matters.

Even the ancient pagans had the Sphinx of ancient Egypt, Stonehenge, and the ancient Mayan Caracol Tower and Temples of the Moon and Sun and they are all situated to face the vernal equinox with astounding precision.

They did not need the modern Internet or computers, but they did in fact build impressive instruments to decode and predict the luminary bodies with absolute astonishing precision thousands of years ago.

Anyone who states that it was too difficult for the ancients to calculate celestial movements has quite an impressive list of ancient monuments to testify against them.

So, not only is the concern really unwarranted, but really, we would ask, *why does it matter?*

They clearly had tools, and we have tools as well, even the ancient pagans were able to make such calculations. Would not Yahweh provide that to the ancient Hebrews as well?

Even today we don't know how to fully use their ancient tools just as they would not know how to use the Internet.

Further, it is said that people 'back then' couldn't have known the equinox and when the new moon was in Jerusalem.

Yet, Scripture speaks otherwise:

1. The Sons of Issachar were given the understanding of times.

I Chronicles 12:32

"Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command."

2. The wise men knew when to expect the Messiah, they were able to read the signs in the heavens.

Matthew 2:1-2

Now after Yeshua (Jesus) was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."

3. There is Daniel:

Daniel 1:17

As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams.

And verse 20...

Daniel 1:20

And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.

In ALL learning and wisdom - they were better than the magicians and the astrologers.

Astrologers were those that used the signs of the heavens for pagan worship, but they KNEW the signs of the heavens.

Therefore, if Daniel and the others were 10x better, that certainly means they knew astronomy exceedingly well.

Daniel was very wise and understood astronomy, this is not a new concept.

Now that we know that we are to use the patterns of the Heavenly lights to determine His appointed times, the question becomes how do we do this?

Admittedly, this is where it becomes more complicated, not because observing the lights in the heavens is challenging, but understanding exactly how to use the observations becomes a challenge.

What we need to be able to determine is how to calculate the first day of the month, and how to calculate the first month of the year.

If we can solve for this, calculating the calendar becomes rather simple and it simply becomes a matter of counting nights and days to determine the appointed days of our Creator.

Logically, the first step is determining when the first month of the year might be.

But, before we do that, let's examine the calendars that we are going to test. These four calendars all claim to be founded in the Torah.

THE CALENDARS

There are basically four different perspectives on calculating the first month of the year...

Method #1 – First, there is the traditional rabbinical model that has been employed since the fourth century and its birth is usually credited to Hillel II. Most mainstream Jews use this method. This method uses a nineteen year pattern and astronomical cycle to calculate the calendar. This is perhaps the most popular method, mostly because of tradition. When searching for the dates biblical feast days online, the dates of this method are most likely to be what's found. We will refer to this as the Hillel II calendar.

Method #2 – There is what is known as the Enoch calendar. This is the least popular of the mentioned methods, but has become more popular. This method exclusively or primarily utilizes the sun in calendric calculations.

Method #3 – There is the Karaite Jew Calendar. There is heavy focus on determining of the abib, which we have already briefly reviewed. The primary instruments in this method are the sun, moon, and abib. The Kairite Jews and many Messianics only utilize this method. The difference between method #3 and method #4 are that the stars are not utilized in this method.

Method #4 - There is the method of using only the sun, moon, and stars, which we reviewed in Genesis chapter 1, and then the noting the correlation of abib as an another

witness. We will refer to this as the “Heaven and Earth” calendar since it uses the sun, moon, and stars as signs, and the Earthly signs as well.

THE HILLEL II CALENDAR

The first mentioned method, the Hillel II calendar, simply uses a blend of Talmudic and Biblical teachings, and then extrapolates a nineteen year pattern into a mathematical formula.

It served well in the Jewish dispersion, mainly because it was the best one could do being outside of Jerusalem, yet, even those who use the method admit to the fact that it is not Biblical and merely has become tradition.

It even postpones certain days or adds days based on rabbinical tradition, which clearly violates the Word of God by adding to and taking away.

In their added rules and reasoning, Yom Kippur should not fall adjacent to Shabbat, because this would cause difficulties in coordinating a fast with Shabbat, and the 7th day of Sukkot should not fall on Saturday because it would interfere with the holiday's observances. A day is added to the 8th month or subtracted from the month of the 9th month of the previous year to prevent these things from happening.

This of course, assumes that Yahweh needed us to fix His calendar. This also assumes that we should follow men who do this to Yahweh's calendar, absent from any instructions from Yahweh to do this.

Acts 5:29

[“We must obey God rather than men.”](#)

Does it not make more sense to at least try to follow Yahweh instead knowingly following the admitted errors of man?

Most Messianics or even Karaite Jews at least attempt to try to figure out the calendar according to what Yahweh prescribed instead of intentionally following and teaching something that is blatantly wrong.

The rather disturbing thing is that many, but not all, of those who employ this system know that it is not Biblical.

They justify this for different reasons.

But they admit they do not seek understanding of the Biblical calendar and utilize this one simply for the sake of unity at the expense of tradition, thus compromising the Word of God.

In Mark chapter 7, our Messiah did not advocate for unity in tradition. He advocated for following the Word of God.

Mark 7:6-8

And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written,
“This people honors me with their lips,
but their heart is far from me;
in vain do they worship me,
teaching as doctrines the commandments of men.’
You leave the commandment of God and hold to the tradition of men.”

Since we already know how Yeshua adamantly corrects such a tradition over truth approach in Mark chapter 7, we suspect most have little interest in the Hillel II method and seek to only apply and be united in truth, not tradition. We are to be united in truth, not admitted blatant error.

Thus, for the purposes of this teaching, we will not focus on the calendar practices stemming from Hillel II as all already know that it is not a Biblical calendar.

Even most of those who use it know that it is wrong and not Biblical.

Most would agree that one should study, believe and practice what they believe to be truth, based on a study of the Word of God, despite the challenges of determining the truth.

It is better to practice and teach what we believe to be true, verses practice and teach what we know to be in error.

With the calendar of Hillel II eliminated for those very reasons, that leaves us with using the stars or the Abib as the marker for the first month of the year.

That leaves us with three calendars to continue testing.

Method #2 – The Enoch Calendar – This is a 364 day solar calendar that begins on either the equilux (equal day and night in Jerusalem) or equinox (the astronomical equal day and night) of each year. The moon and stars are recognized and discussed, but play no formal or useful role.

Method #3 – The Karaite Calendar – A lunar/solar calendar that determines the start of the year based on the agricultural sign of the abib, and the first of the month by means of sighting the crescent of the moon.

Method #4 - The Heaven and Earth Calendar - This calendar uses the sun to determine the day (yom), the conjunction moon to determine the month (chodesh), and the stars to determine the year (shaneh), with second witness agreement found in the agricultural sign of the abib. All celestial timepieces are considered intentional and useful in our Creator’s design with an Earthly agricultural sign as an additional witness.

Before we jump into the meat of things, it is likely worthwhile to spend a little more time discussing the Enoch calendar. Out of the three calendars that will be the remaining focus of this teaching, the Enoch calendar is the least known and understood.

THE ENOCH CALENDAR

The Enoch calendar is derived from an extra-Biblical Book titled the Book of Enoch. Often, the Book of Jubilees is cited as well for additional support. For more on Jubilees, please see our teaching “Testing the Book of Jubilees.”

THE MECHANICS OF THE ENOCH CALENDAR:

STEP 1:

Determine the Spring “equilux” or “equinox” which have equal day and night (There exists a debate on Jerusalem Equilux as March 16th or Astronomical Equinox as March 20th). That day is the last day of the year.

STEP 2:

The following day is the first day of the month. Months 1, 2, 4, 5, 7, 8, 10, & 11 contain 30 days. Months 3, 6, 9, & 12 contain 31 days. This amounts to exactly 364 days per year. Regardless that there are 365 or 366 “evening and mornings” between Spring equiluxes or equinoxes, there is a forcing of one or two “non days” in any given solar cycle. The reason for this is because distance from equilux to equilux or equinox to equinox in the Spring is always 365 to 366 days apart whereas the Enoch calendar is only allowed to have a strict 364 days. Thus, the accuracy of Enoch as a calendar is already a mathematical impossibility.

STEP 3:

The Sabbath calculation begins on the 3rd day of the first month, with each successive Sabbath day falling on the 7th day from that. This means that the Sabbath can fall on different days of the week each year. Also, the transition of one year to the next, as the Sabbath shifts the “non-days” are not formally included in the Sabbath count. This means that sometimes there is a distance of eight to nine days (evening and mornings) between a Sabbath during the annual transition instead of the Biblical seven. In addition, historical records show that the Jews kept Shabbat from sundown Friday to Sundown Saturday from before, during, and after the Messiah. For more information on those historical records, watch our teaching titled “The Lunar Sabbath Uncovered.”

Clearly some apparent contradictions are hard to get past when comparing to the Torah.

Do we believe what is presented in the Book of Enoch to be invalid?

Not necessarily.

We do not believe that there are supposed instructions that produce an Enoch Calendar, we believe that it is possible that there was Enoch’s observation of our Creator’s calendar, and at that time, the annual trek of the sun may have indeed been only 364 days.

Keep in mind, we are only entertaining speculation here, only suggesting why the Enoch Calendar does not work today.

In fact, if that were the case, it would explain many interesting patterns in the Torah that would have the Sabbath land on very important days. There exists some good material out there explaining some of these patterns and they are quite astounding.

The Enoch calendar may have worked in the past, but it does not work anymore. It is a mathematical impossible.

364 does not and cannot equal 365.

Remember, the calendar in Enoch is simply an observation of what once was, but may no longer be.

This does not mean that pattern of instructions detailing how to calculate the calendar has changed.

The process and instructions in the Torah remains the same, but the possible changes in the sun produces a different observable result.

To further illustrate, we believe that if one followed what we define as the “Heaven and Earth Calendar” in the time of Genesis, that one might have observed the exact same results found in what is called the Enoch Calendar.

But, like we said, there really is no Enoch Calendar, only Enoch Observation.

The idea of an Enoch Calendar is more of a myth.

There is nothing in all of the Bible that states that a month or year needs to be a certain time in length.

If our creator chooses to change the speed of the Earth moving around the sun, or the moon moving around the Earth, He is free to do so without compromising His established patterns or calendar instructions in His law.

A solar year once may have been 364 days at one time, but now it appears that it is just over 365.

Supposedly, if the Book of Enoch is correct, then Enoch lived in and observed a time in which the Biblical calendar yielded 364 days every year.

But quite possibly there was a change that slowed down the Earth orbit about one and a quarter days around the sun each year, changing the 364 days to about 365 days.

Is it a coincidence in the Bible that Enoch lived on Earth for 365 years instead of 364 years?

Is anything in the Bible a coincidence?

Seriously.

Is it a coincidence that there is a supposed observation of the calendar by Enoch that was 364 days in

length, but today, if the same observation was attempted, from equal day and night in the Spring to the next, that it would be about 365 days instead?

And Enoch was on Earth for 365 years?

Coincidence?

Not likely, but instead prophetic.

There is a difference between observation and instruction.

God is smarter than we are. He gave us a hint that the observations made by Enoch were not going to be eternally valid. They were just observations by Enoch during his time, not Torah or instructions.

So we cannot treat the observations then like they are instructions today. Doing such is mathematically impossible.

The instructions to calculate the calendar can remain the same, yet produce different observations due to the mechanisms of the sun, moon, and stars, that dictate time, and actually change.

Can that happen? Can the Earth rotating around the sun slow down or stop?

Strange things have happened...Joshua 10:13 for example.

Joshua 10:13

And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the Book of Jasher? The sun stopped in the midst of heaven and did not hurry to set for about a whole day.

The ramifications of such a profound event could perhaps change the annual trek of the sun permanently. It would be silly to assume that it would not change things. Or perhaps it was another event entirely.

It means that for a whole year, at least, the observations of the calendar would have been different than the previous years. The calendric observations going forward may have been different from that moment forward as well.

There is also evidence that suggests that prior to 700 B.C. most civilizations kept a 364 day calendar, after then it suddenly became a 365 day calendar.

It is important not to confuse a change in calendric results with change in calendric instructions and application.

God's law or instructions on the calendar cannot change, but the celestial bodies that those instructions are governed on can change without compromising the eternal validity of His Word.

For example, if the Earth slowed down around the sun in the next Hebraic year, the method for

calculating His calendar would remain the same, it would just produce a different observed result, like Joshua 10:13.

Thus, the Enoch observation was not necessarily invalid. It was just a different observed result that is not observable today.

Though the 364 day observation of Enoch is not compatible with reality now, perhaps it might be in the future. The sun and the moon would need to change their cycle lengths. We do not know what the events of end times and all the apparent celestial activity might do to solar and lunar cycles in the future. Should that happen, the method for calculating His calendar would remain the same, but it might produce a different observed result.

Again, this does not mean that the instructions on how to calculate the calendar changes, but that the observations or effect of using those instructions can produce differentiating results to the same degree that there might be changes in the sun and/or moon.

So, the calendric observations found in the Book of Enoch may indeed be valid, but trying to force such observations to be instructions for a calendar to be compatible for all time, including today, is not what was intended.

The main point is this. The Enoch calendar detailed in the Book of Enoch seems to be observational, not instructional.

The instructions for the calendar are found in the Torah, Writings, and Prophets...the TANAKH.

We believe it would be a mistake to attempt to take the observations of the Enoch calendar detailed in the Book of Enoch and attempt to force those observations to be more than just observational, but elevated to instructional.

It simply does not work that way.

We believe that if one followed the instructions of the Biblical calendar, as we outlined from Genesis chapter 1, using the sun, moon, and stars that one could have made the same observations produced in Enoch long ago. However, using those same Biblical instructions today to calculate the calendar today will not produce the same results observed in the Book of Enoch.

Thus, it is not that the observations in the Book of Enoch are necessarily wrong, it is just that elevating the observations in the Book of Enoch to be instructional and then applied today might be seriously misguided.

If Enoch observed a 364 day solar trek around the sun, and Yah caught up Enoch at 365 years, and today we observe a 365 day trek around the sun, then connecting the dots here are not that complicated.

Our Creator prophetically showed us that the observations regarding the annual trek around the sun were going to change.

Thus, the way to calculate His calendar remains the same. The instructional pattern detailed in the Torah is exactly the same. The results produced may simply be different.

And with that, we emphasize the “maybe.”

There is no absolute proof that the Book of Enoch is a legit copy. Many scholar’s believe that book has been tampered with and added to. We are unsure either way, and at the end of the day, we do not feel it matters. If the Book of Enoch is legit, then it must agree with the Word of God and the Word of God in the flesh.

So, that will be our focus as well.

We are going to focus on what the Word of God and the Word of God in the flesh teach us.

If what we find looks like what the observations in the Book of Enoch reveal to us, then what is called the “Enoch Calendar” then has validity.

We are to test the Book of Enoch to the Word of God, not the Word of God to the Book of Enoch.

And not to contradict everything that we just said on the Enoch calendar, but here is one thing that is rather important to establish that could relate to the Book of Enoch’s lack of credibility.

In the opening section of the Book of Enoch, it is suggested that the patterns observed may actually be forever, for all the years of Earth.

Enoch 72:1-2

The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; **and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity**, till the new creation is accomplished which dureth till eternity.

So the opening couple verses in the calendar section of the Book of Enoch may actually indeed invalidate the whole calendar.

The Book of Enoch clearly articulates a mandatory 364 days from Spring equal day and night back to Spring equal day and night.

The Book of Jubilees does the same:

Jubilees 6:38

For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

Again it is not possible to stretch 364 days into 365 or 366 days, it's a mathematical impossibility.

Because the Book of Enoch seems to suggest that the solar cycle will always be 364 days, and today it is about 365 and a quarter days, the Book of Enoch seems to be on a very shaky foundation.

So, either way we look at it, the Enoch Calendar appears to fail.

The Book of Enoch either contains observations that cannot be observed today, thus rendering the calendar chapters of the Book of Enoch to be interesting reading at best, but certainly not instructional.

Or the alternative...

At least the calendar portions of the Book of Enoch are false and from the adversary. This position seems to have more weight since the Book of Enoch seems to suggest that the solar cycle would always be 364 days instead of what we observe today as 365.

Of course, everyone needs to do their own testing and come to their own conclusions.

Despite the obvious issues with taking the observations of the calendar in Enoch and turning them into instructions and calling it the Enoch Calendar, we will still be occasionally referring to and testing what is called the "Enoch Calendar."

At the end of this teaching, we will test the Enoch Calendar, the Karaite Calendar, and the Heavens and Earth Calendar to the calendar Yeshua exemplified for us.

The difficulty of this teaching is attempting to be fair for all schools of thought on the different applied calendars. There are minor differences with everything. For the remainder of the teaching, we will try to incorporate the three remaining dominant understandings that we have already discussed and we hope to be as fair and balanced as possible. However, even if there are some differences on some of the points on a particular calendar, in the end there should only be one possible calendar remaining despite any points left unaddressed.

So, let's begin.

CALCULATING THE FIRST MONTH OF THE YEAR

We already covered the Enoch calendar and showed how 364 days a year cannot be 365 days a year. We will discuss the Enoch calendar more when it comes to determining the first day of the month.

There are two remaining schools of thought as it relates on what mechanism primarily determines the start of the year, the agricultural sign called abib (Karaite Calendar) and the heavenly signs of the stars (Heaven and Earth Calendar).

Exodus 12:1-2

Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be your beginning of months; it shall be the first month of the year to you.

It is then revealed to us that the month of Passover is the first month of the year.

Exodus 13:4

On this day you are going out, in the month Abib.

Exodus 23:15

You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

Exodus 34:18

"The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt.

In the verses we just reviewed, it should be apparent that in association with the first month of the year, the Passover month, we see it also being called the month of Abib.

Abib indicates a stage in the development of the barley crops.

This can be understood by reading Exodus 9:31-32 which describes the devastation caused by the plague of hail:

Exodus 9:31-32

"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)."

This passage relates that the barley crops were destroyed by 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.

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*" (Leviticus 2:14) or in the abbreviated form "parched (Kalui/ Kali)" (Leviticus 23:14; Joshua 5:11; 1 Samuel 17:17; 1 Samuel 25:18; 2 Samuel 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*".

The month of the Abib is the month which commences after the barley has reached the stage of abib.

Two or three 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 Unleavened Bread (Hag HaMatzot).

This is described in Leviticus 23:10-11:

Leviticus 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 the LORD (Yahweh) 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 about fourteen to twenty one days later.

Therefore, when the first month of the year begins, we should also see that the barley has reached a stage where it will be harvest-ready two or three weeks later.

The understanding that some of the barley will be harvest-ready two or three weeks into the month of the Abib is also clear from Deuteronomy 16:9 which states:

Deuteronomy 16:9

"From when the sickle commences on the standing grain you will begin to count seven weeks."

From Leviticus 23:15 we know that the seven weeks between Unleavened Bread and Pentecost (Shavuot) begin on the day when the wave-sheaf offering is brought:

Leviticus 23:15

"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."

It should be noted that not all the barley ripens in the Land of Israel at the same time.

This is often a common concern that we receive.

Does all of the barley need to be ripe by the time of First Fruits?

The answer is no, and we will explain in a moment.

Does abib barley need to be found in Jerusalem only, or can it be anywhere in the land?

The answer again is no, it can be found anywhere in the land, and we will explain that as well.

Because these questions are asked so often, this is an important section to pay attention to.

It is not important where in the land the barley originates. The reason should make sense.

Everyone in the land is to bring the first fruits of barley into Jerusalem, so it does not matter where in the land it came from.

The instruction of First Fruits is for Israel to assemble in Jerusalem and to bring their first fruits of the barley harvest in.

Usually the abib barley will be found in the Jordan valley first, because it has a slightly warmer climate than the hills.

Thus it also makes sense then that the barley in the Jordan valley would also likely ripen first.

The first fruits of the barley in the valley also needs to be brought to Jerusalem for First Fruits, and if other fields are not yet harvest ready, it is certain that some of the barley in the slightly warmer areas would be.

For the First Fruits offering, it is acceptable to have some barley harvest ready and some barley still in the stage of abib.

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".

Thus, not all of the barley needs to be ripe.

This is what is meant in Leviticus 2:14:

Leviticus 2:14

"And when you bring a first-fruit offering to the LORD (Yahweh); 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 these passages have been translated directly from the Hebrew and it is worth noting that the King James translators seem to have only understood various Hebrew agricultural terms very poorly.

In Leviticus 2:14 they translated *carmel* as "full ears" and *abib* as "green ears" whereas in Leviticus 23:14 they translated *carmel* as "green ears"!

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

It is brittle enough to be destroyed by hail and has begun to lighten in color, and it is not "dark."

The seeds have produced enough dry material so it can be eaten parched.

Lastly, it has developed enough so that it will be harvest-ready two or three weeks later.

We have seen evidence of barley being abib as early as March 7th in 2006 and March 8th in 2005, which is not at all that uncommon.

In that example, the abib barley would be ripe by as early as March 21st.

If abib barley is found anywhere in the land two or three weeks prior to First Fruits, then that means that there will most certainly be ripe barley being brought to the temple that could be used for the wave sheaf offering.

Most certainly, not all of the barley will be ripe, nor does it have to be as we just reviewed according to Leviticus 2:14.

Typically though, all barley is harvested by the end of April, if not sooner, and then the wheat harvest begins.

So the abib barley is an agricultural sign pointing us to when the first month of the year is to be determined.

However, if you have been paying any attention, the question that should be forming in your mind is this:

How is a sign of barley a sign from the lights in the sky mentioned in Genesis 1?

In a literal sense, it is not. In reality, it is more of a cause and effect.

The lights in the sky cause spring to occur, and the barley being abib is a result of Spring arriving.

Do you see how that works?

It is no different than saying, in the season of Spring, there are flowers, but, the flowers do not cause Spring.

It would be sort of silly to say that the flowers cause spring. Instead, the flowers are a sign of Spring.

Flowers are the result of Spring not the cause of Spring.

It is the nature of the position of Earth as it relates to the sun and stars that dictates the arrival of flowers in the in Spring.

Thus, we can look up to the sun and stars and know that Spring is here as the first witness, and then look down to see the flowers as the second witness.

However, we are not looking for flowers as the Earthly witness, we are looking for abib barley.

The abib barley functions in the same way as the example with the flowers.

Thus, abib barley does not cause or declare the first month to arrive, it is the result of the first month arriving.

So what do we propose the answer is?...

We propose the answer is yes!

Meaning, they are both correct.

We cannot ignore that the stars are to be used in assisting in the calculation the appointed times, as Genesis 1clearly declares.

However, we also cannot ignore that Yahweh also stated that we should see the abib in the first month of the year, if we used the stars correctly.

The stars are the Heavenly sign, and the abib barley is the Earthly agricultural sign.

The stars are the greater sign, and the Earthly is the lesser sign, because Heavenly always trumps the Earthly. The Heavens are higher than the Earth (Isaiah 55:9)

Thus, the Biblical model should then use the stars to determine the first month, and validate our calculation through the witness of the abib.

This means that both signs should always be in agreement with each other as two witnesses establish a matter.

Matthew 18:16

But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

If we are going to render a judgment on a matter, we need two or three witnesses.

If we do not see the abib barley in the month that the stars declare the first month to arrive, then we have a problem, we can't make a valid judgment on it.

What this means is that the stars should always agree with the abib, and the abib should always agree with the stars.

This should make sense because it is the traveling of the Earth around the sun, which causes the growing seasons on Earth, and specifically Israel, to occur....

Consequently, it is the same traveling around the sun which yields the cyclical and annual pattern of the stars in the sky.

Therefore, the Earthly sign of the abib barley is the result of the lights in the heavens to be where they are supposed to be.

Meaning this, it is the lights in the heavens that determine the timing, and the abib barley is simply the result of that very timing.

Abib barley is the result of Spring and not the cause of it.

Therefore, both signs are correct, and both point to the first month of the year.

There should be no debate between the two.

They are both true, just like law and grace are both truths, but obviously we should not pit them against each other.

The frustrating aspect of the equinox and barley debate is that there should be no debate. Both methods should produce the exact same result.

It is just that the stars are more valuable, because unlike the Earthly sign of the abib, they can be calculated in advance, to an infinite degree.

Whereas with the abib barley, one has to wait to the very last moment to know whether the barley is ripe enough to declare the first month of the year.

If one pays attention to the heavenly signs like Genesis 1 instructs, one will already know whether the barley will be abib or not, well in advance. We don't have to wait for it.

This is not to say that we should ignore testing and searching for the abib.

It is the second witness.

We should simply realize that there is the greater sign, the heavenly, and the lesser sign, the Earthly. The greater is first, the lesser is second.

Yet, both are and should be in agreement with each other, and declare the same thing, the first month of the year.

We must then determine how the stars determine the first month of the year, and it must be in agreement with the abib.

Job 38:31-33

“Can you bind the cluster of the Pleiades,
Or loose the belt of Orion?
Can you bring out Mazzaroth in its season?
Or can you guide the Great Bear with its cubs? (constellations)
Do you know the ordinances of the heavens?
Can you set their dominion over the earth?”

Note specifically the mention of these various groups of stars and how they relate to the ordinances of the heavens and their dominion over the Earth.

The very fact that the abib barley is an Earthly sign and YHWH declares that the ordinances of the stars have dominion over the Earth should be quite revealing.

This is additional evidence that the abib barley is caused by the heavenly bodies above it.

Thus by understanding the heavenly bodies, one can then know when to expect the abib barley.

The Hebrew word Mazzarah, translated Mazzaroth, is defined by Strong's as the following:

a) the 12 signs of the Zodiac and their 36 associated constellations

Therefore, just as Genesis 1 declares, the stars have a relationship to determining the seasons, and Job appears to be revealing it here.

Yet, nowhere in all of the Bible does it say how to use the Mazzarah to determine the appointed times.

We have two seasons we need to determine on the calendar, the Spring feasts, and the Fall feasts.

Perhaps in examining the pattern of the sun and stars, it might just be obvious to determine the timing of both Spring, and Fall?

Even though Genesis 1 does not specifically say how to use the stars to determine the seasons, it becomes very clear to a regular observer of the stars that they have a pattern, and yields an interesting result in both the start of Spring, and the start of Fall.

The observer of the stars would realize that that there are two major events that happen between the winter and summer seasons....

Certain stars begin to fall, or dip below the horizon, seemingly crashing into the Earth.

This might remind you of some interesting things said by the Prophets and also by Yeshua as it related to the Day of the Lord...and we'll get into that...

In addition to this, one other notable thing happens twice a year, connecting the sun to the events of the falling of stars...

The day and night becomes equal...any observer would realize that these markers indicate a switch from winter to spring, and from summer to fall.

Again, as Genesis 1 declares, it is the stars, sun, and moon that play a role in His calendar, and we also see here how the sun is connected to the stars.

Physicist Bill Welker explains how easy it would be for ancient Israel to determine the first month of the year, which of course, as further evidenced by the abib, is when the season of Spring starts, noted by the Vernal Equinox.

“In Moshe’s time, when the sun was in Aries at the Vernal Equinox, on March 21st, it was pretty close to Aldebaran (52 degrees, also within about 25 degrees of the Pleiades). As the sun is making its annual trek toward Vernal Equinox, it is moving daily along the ecliptic closer and closer to Aldebaran. (Almost exactly 3 weeks after Vernal Equinox, the sun and Aldebaran have the same ecliptic longitude.) So, what I am saying is this: In Moshe’s time, as the sun was approaching Vernal Equinox, each night just after sunset, one could watch Aldebaran and the Pleiades setting in the evening sky. Each night, the Pleiades and then Aldebaran set earlier and earlier, such that, at the time of the Vernal Equinox, Aldebaran is just barely visible at Nautical Twilight, and the Pleiades is no longer visible at sunset! Thus, since one cannot see the stars “behind” the sun due to the sun’s brightness, Aldebaran and the Pleiades are the last notable

signs and visible just before the Vernal Equinox. The Pleiades, being an open cluster of fainter stars, disappearing in the glow of sunset first; then you start watching for Aldebaran. When, after sunset, just as the stars start becoming visible, you notice that Aldebaran is becoming very hard to spot, you know Vernal Equinox is near or has happened.”

Like Job, note how he specifically mentioned of Pleiades and Aldebaran and how they relate to the ordinances of the heavens and their dominion over the Earth, dictating the seasons.

Philo, the Jewish historian and contemporary of Yeshua the Messiah and the apostles, says that Moses established the month of the vernal equinox as the first month of the year (The Works of Philo, On the Life of Moses II, chapter XLI, Part 222 and 224) Josephus the Jewish historian also confirms this and defines it as "when the sun was in Aries" (Josephus, Ant. 3.201; III.x.5].

What this means is that they would use the stars to calculate the vernal equinox and then use the time stamp of the vernal equinox to find the first opportunity for the Spring feasts to follow. At the same time, they would also witness the abib barley in accordance to these heavenly signs.

Not only that, it is quite easy to do.

The reality is that in an agricultural sense, a farming community had to watch for such signs to determine the growing seasons.

It is of no coincidence that the Spring feasts begin at first fruits, and that the Fall feasts conclude with the end of harvest.

Both of these appointed times fall directly after the signs in the heavens, by the stars.

The Spring feasts occur in the spring on or after the Spring equinox.

The Fall feasts occur in the fall, on or close after the Fall equinox.

In Exodus 34:22 we read that the Feast of Sukkot is to occur at the year's end.

Exodus 34:22

You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end (tequphah).

The Hebrew word for “*year's end*” here literally means “*turn*” or “*circuit*” (*tequphah*) of the “*year*” (*shaneh*).

So, we are looking for something that is a “*circuit*” of a “*year*” and it has a “*turn*.”

As was revealed in the beginning, in Genesis 1 we learn that the sun, moon, and stars are there to determine the moedim, or the appointed times.

Sukkot then is one of the appointed times that are to be calculated using the sun, moon, and stars.

So, out of the sun, moon, and stars, only the sun and stars contain an annual “*circuit*” and the only observable “*turn*” that occurs around the time of Sukkot is the Fall equinox.

Some object to Exodus 34:22 referring to the equinox, however, the only yearly “circuit turn” that exists embedded in the patterns of sun, moon, or stars established in Genesis 1 is the Spring and Fall equinox.

This Hebrew word occurs three additional times in the TANAKH.

In Psalm 19:6, in the context of the circuit of the sun...

Psalm 19:6

Its rising is from the end of the heavens,
and its circuit (*tequphah*) to the end of them,
and there is nothing hidden from its heat.

And in the context of the Fall feasts regarding the birth of Samuel...

1st Samuel 1:20

And in due time (*tequphah*) Hannah conceived and bore a son, and she called his name Samuel, for she said, “I have asked for him from the Lord.”

And again in 2 Chronicles 24...

2 Chronicles 24:23

At the end of the year (*tequphah*) the army of the Syrians came up against Joash. They came to Judah and Jerusalem and destroyed all the princes of the people from among the people and sent all their spoil to the king of Damascus.

When the Spring feasts are assigned to be at the first opportunity following the Spring equinox, the Feast of Sukkot and the Last Great day will either land on or close thereafter the Fall equinox, just as Exodus 34 dictates.

So, there are important markers for both the Spring and Fall feasts that are particular to our Creator’s calendar.

Thus, not only do Yahweh’s lights in the Heavens serve as markers for His appointed times, but they also serve as valuable and important agricultural markers as well, to the degree that the average farmer would be already watching for them.

So as long as the first day of Unleavened Bread falls in the Spring, meaning the first opportunity following the Vernal Equinox, then the barley will be ripe in time for First Fruits, and the Fall feast, or Sukkot, will also be in the Fall.

The Spring feasts are exactly that, Spring feasts. They are there to mark the beginning of the harvest cycle.

The Fall feast of Sukkot marks the close of the harvest cycle when all of the grain is brought in...

The equinox in the Spring and Fall, or the “*turn*” in which the “*circuit*” mark the close proximity of the Spring and Fall feasts, that also agriculturally mark the start and close of the grain harvest seasons. There is a lot to consider there prophetically as well, but that is for another teaching.

Though there has been reports of barley being ripe slightly before the Vernal Equinox, it is not possible for barley to be ripe a full month, or one new moon earlier, thus ensuring that both the stars, the Heavenly sign, and the Abib, the Earthly sign, are always in agreement with each other.

Likewise, because of the short growing season of barley, it is not possible to make the first month of the year much later, or one would fully miss the abib barley for the first month.

Thus, the Spring feast will always be in the Spring, just after the Spring vernal equinox and the abib barley.

The Fall feast will always be in the Fall, on or just after the Fall vernal equinox.

Really, the common debates of barley verses equinox are really unnecessary, because in reality, in the end and for all practical purposes, they are just violently agreeing with each other.

In the end, they produce the exact same result.

The sun and stars produce Spring.

Spring produces Abib.

Spring produces the Spring feasts.

Some have asked whether the first day of the month must always be after the equinox. We have concluded that the Spring feast must always be after the equinox because the Spring feasts must be in the Spring.

Here is the problem if we force the first day of the month to be after the equinox. Whether one believes in the sighting the sliver or conjunction to begin the first of the month, and we will get to that soon, the problem would be the same.

Remember, the abib barley must be found within the boundaries first month, or one lunar cycle (Exodus 13:4; 23:15; 34:18; Deuteronomy 16:1).

If the barley harvest comes to a close in the last week of April, and because the earliest that barley becomes ripe following abib is two weeks, that means that the last moment of any possible abib in Israel could occur around April 9th to April 16th.

This is what is important to realize.

The latest then that a lunar cycle could begin to start a new month following the equinox is about April 13th or 14th.

If the last moment of abib in Israel occurs on April 9th and the first day of the first month is to occur on April 13th, then guess what. The first month of the year just missed out on abib, because abib was the month prior.

However, if the rule is that the first day of the first month occurs in such a way to allow for the Spring feast to occur at the first opportunity to be in Spring, meaning as close the equinox as possible after the equinox occurred, then the problem of being too early for abib or too late for abib will never happen.

That is extremely important.

It is the only method in which the abib barley as the Earthly sign and the sun and stars as the heavenly signs will always 100% agree with each other. Historically, one can back track this and determine this to be the case.

The Earth sign of abib and the Heavenly sign of the equinox will always agree with each other.

Consider it for a moment.

Having the first day of the first month on the Hebrew calendar to fall near the second week of April for First Fruits would be very late in the barley harvest season. The harvest usually starts at the end of March or beginning of April.

So, in conclusion, the Kariate's focus on the abib barley to determine the first month of the year is not wrong in any capacity. However, it is simply focusing on the lesser sign, the agricultural Earth sign. The heavenly sign will produce the exact same result, as the Heavenly signs agree with the Earthly signs.

Thus, there is not really any debate on this particular matter of the calendar, with the exception of Enoch calendar proponents as they would object because of the usage of the moon.

Thus, the debate is not equinox or abib barley, the answer actually yes to both, not either/or.

CONCLUSION

So, to calculate the first month of the year, we must find the first opportunity that would place the 15th day of the first month after the Spring equinox for the Heavenly sign according to Genesis 1. In doing so, we will find that there will be at least some abib at the start of the month. There will also be some ripe barley in the land in time for First Fruits to be brought into Jerusalem according to the Earthly agricultural sign as detailed in Exodus. This is not to say that all barley will be ripe in Israel. Leviticus 2:14 allows for abib barley to be brought into Jerusalem for First Fruits.

Now that we have determined how to calculate the first month of the year, the next step is determining how to calculate the first day of the month.

CALCULATING THE FIRST DAY OF THE MONTH

If there is any debate on the calendar, 90% of it is on this matter.

With the exception of the Enoch Calendar proponents, all agree that the moon establishes the first day of the month.

But how do we know this Biblically?

We already reviewed Genesis 1 and proved how the lesser of the two great lights must be the moon.

But surely there must be more.

The answer is that the Hebrew word for month (Hodesh) itself indicates a connection to the moon.

The Hebrew word "*hodesh*" (Strong's H2320) is linguistic derivative of the Hebrew word "*hadash*" (Strong's H2318) which means to restore, repair, or renew one's self.

Is that not what the moon does every single month. The moon is "*restored*" or "*repaired*" at the beginning of the month as light begins to enter back onto the moon. We will discuss the spiritual significance of this in a moment. Remember, the physical teaches the spiritual, and vice versa.

We can also see this connection in a number of instances in which *Hodesh* (month) is used interchangeably with the word "*Yerah*", the common Biblical Hebrew word for moon, which by extension also means "month."

For example:

1 Kings 8:2

"...in the month (Yerah) of Ethanim... which is the Seventh month (Hodesh)..."

Another proof that Hodesh is related to the moon (Yerah) is the phrase "A Hodesh (month) of days" (see Genesis 29:14 or Numbers 11:20-21) which is equivalent to the phrase "A Yerah (month/ moon) of days" (see Deuteronomy 21:13 and 2 Kings 15:13).

Clearly then, "*hodesh*" is related to "*Yerah*", which literally means "*moon*."

Because of this relationship that is established in the original Hebrew language of Scripture that we just reviewed, translators in the past have taken liberty to interpret "*hodesh*" as "moon" in many instances of English translations.

To be clear, what we just witnessed was not English translators interchanging month for moon, what we actually just witnessed was the original language interchanging month for moon.

In reality, those instances would have been much better left as “month” instead of “new moon” as that would have been more linguistically accurate.

However, just because translators took that liberty does not mean that they were necessarily in error.

As we saw in the examples that were given in the TANAKH, “Yerah” as moon and “hodesh” as month are indeed used interchangeably.

Also, Leviticus 23 declares that the Day of Trumpets is on the first day of the month:

Leviticus 23:23-24

The LORD (YHWH) said to Moses, “Say to the Israelites: ‘On the first day of the seventh month you are to have a day of Sabbath rest, a sacred assembly commemorated with trumpet blasts.’”

The Day of Trumpets is the only appointed time that occurs on the first day of a month, and is also declared to be a Sabbath.

This is the day referenced in Amos 8:5 in which people were buying and selling, and thus causing others to work and serve them on the Sabbath.

Amos 8:5

saying, “When will the new moon (hodesh) be over that we may sell grain, and the Sabbath be ended that we may market wheat?”— skimping on the measure, boosting the price and cheating with dishonest scales,

Clearly they were not interested in the month being over, because that has nothing to do with a Sabbath.

It must be another instance in which the Hebrew word for month is really implying the moon.

And it must be a Sabbath because it is only on the Sabbath in which we are not to buy and sell so that others do not work for us, but instead rest.

The only Sabbath that can be spoken of here is the only Sabbath that is determined by a new moon on the first day of the month.

Recall, that the root of the word for “hodesh” means renewal or repair. They were selfishly asking when the *renewal* or *repair* of the moon might be over, for the Day of Trumpets, so that the Sabbath would conclude and they could then buy and sell once again.

This means that they were looking for the sliver of the moon to tell them when the Day of Trumpets was over, not when the Day of Trumpets was beginning.

Only some proponents of the Enoch calendar dismiss the usage of the moon, but it appears that could be a misunderstanding of the Book of Enoch.

Enoch 74:11-17; 73:13-14, 12, 16

"The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in 364 days. In three years the days are 1,092; . . . To the moon alone belong in three years 1,062 days . . . So that the moon has thirty days less than the sun and stars. . . . The year then becomes truly complete according to the station of the moons and the station of the sun . . ."

So the moon may have more to do with the Enoch Calendar than many may realize.

Usually, the question is not whether the new moon begins a new month, but what exactly is a Biblical new moon?

THE CRESCENT AND THE CONJUNCTION

There are two schools of thought on this matter, the crescent, and the conjunction.

It is in these two schools of thought that much debate and passion exists behind each position.

Obviously only one position can be correct.

What we will attempt to do is examine what the Word of God says and then, we will examine what the Word of God in the flesh teaches, Yeshua our Messiah.

Before we begin examining each position, we should entertain a quick primer on the moon.

The moon has an observable cycle ranging from about 29 days 6 hours to 29 days 20 hours, averaging 29 days 12 hours. This means that the moon has a range of about 6 to 8 hours on either end from its average.

The conjunction is when the when the sun and the moon are aligned on the same side of the Earth, and the side of the moon visible from Earth is not illuminated by the Sun.

This event lasts for about two or three minutes, and then luminosity from the sun is then once again reflected.

Again, the actual conjunction only last just a few minutes, and the real sliver of the moon is about 3-4 minutes after the conjunction.

So the actual astronomical conjunction is very, very brief and starts being repaired or renewed in just a couple of minutes.

Thus the actual debate is not between moon conjunction and moon sliver, but moon conjunction and the ability to see the moon sliver.

Recall that the Hebrew word for month being “*hodesh*” which has a root meaning of “*repair*” and “*renew.*”

However, despite the fact that the conjunction only last a few minutes at most, the human eye has to wait till about 3-5% luminosity until the moon is usually visible to the naked eye.

That can take about 1 to 3 days after the moment of conjunction.

Even though it might take a while for a human to physically see the light, it is important to note that the moon starts reflecting light just a few minutes after the full conjunction.

The full moon is when the side of the moon visible from Earth is 100% illuminated by the sun.

On average, there is 14.765 days between the conjunction to the full moon, and 14.765 days between full moon to conjunction, with a few hours of variance on either side.

Regardless of which position is the Biblical new moon, the reality is that determining the timing of the conjunction and full moon is not as challenging as some make it out to be.

So, let’s examine the practical differences between the crescent and conjunction positions.

What we want to understand and determine, is which one of these is the Biblical new moon.

THE CRESCENT POSITION

The crescent position traditionally requires two persons to see the sliver of the moon following a conjunction.

However, because of human perception, the moon can appear as though it is giving no light for about 1-3 days, and is usually visible to a human by the time it hits about 5% luminosity.

Once it is visible, it will be in the form of a crescent.

Thus, in this view, the appointed days of YHWH are determined by men seeing the visible light from the moon.

Once the moon is sighted, the official first day of the month is determined and declared by men and they announce it to the rest.

THE CONJUNCTION POSITION

The conjunction position establishes the first day of the month on the day of the conjunction, or sometimes the day after the conjunction, depending on one's position.

Observation of the nearing conjunction and then arrival conjunction would suffice for most situations. However, in moments of when observation is not precise enough, there is math at the 8th grade level that they could have used to calculate the moment of conjunction.

For one that is interested, here is that math:

```
int moon_phase(int y, int m, int d)
{ /*    calculates the moon phase (0-7), accurate to 1 segment.
  0 => new moon; 4 => full moon.
  */ int c,e; double jd; int b; if (m < 3) {y--; m += 12;} ++m; c = 365.25*y; e = 30.6*m; jd =
c+e+d-694039.09; /* jd is total days elapsed */ jd /= 29.53; /* divide by the moon cycle (29.53
days) */ b = jd; /* int(jd) -> b, take integer part of jd */ jd -= b; /* subtract integer part to leave
fractional part of original jd */ b = jd*8 + 0.5; /* scale fraction from 0-8 and round by adding
0.5 */ b = b & 7; /* 0 and 8 are the same so turn 8 into 0 */ return b;}
```

It looks complicated, and in some respects it is, at least to us. But consider, the ancient civilizations computed things much more challenging than this as we covered earlier.

Their ancient monuments are a still existing testimony to their mathematical accomplishments. So we would be silly to assume that this was way too complicated for them.

There are structures today that even ancient pagans built that we still could not build today with our own technology and knowledge.

So any claim that calculating anything in the heavens was beyond them is clearly misguided.

Once the calculation is completed, the first day of the month is then determined and declared, perhaps months or even years in advance.

This means that the Hebraic calendar could have been known by all those in Israel for years in advance.

Once calculated, it could be disseminated to everyone quite easily at the three annual feast days.

There is a real difference between using the conjunction method verses the sighting method.

The practical difference between crescent and conjunction is a difference of 1-3 days, and the 1-3 days is enough to throw off every appointed day if one is using the incorrect method.

But...what is the correct method.

This will take some study and explanation.

Regardless of what direction we go on this matter, we realize we are going to upset some people with any position we take.

Either the position we will take is correct or not correct, and that should go without saying.

Yet, please realize that we too are also always in the state of learning.

The reality is this, our position on this subject has changed several times as study progressed, hence the delay on releasing any teachings on this subject matter.

Now that much examination of evidence has followed, and our confidence level is high enough to merit publishing, we would like to present our findings, and leave it to you to make your own decision.

This is where we will once again ask for patience, especially if we are not proceeding in the direction you and your house tend to favor...because in the end of this teaching, we will examine what Yeshua taught on the matter, since He said He would fully preach the law of God as the purpose of His first coming.

However, before we examine what Yeshua taught, let us continue to examine what the Tanakh teaches.

As was revealed in the pattern established in the beginning, we believe that there was first darkness, then light.

That is the pattern our Creator gave to us.

We believe it proves true for the sun, giving us night and day.

We also believe the same pattern, not a different pattern, exists for the moon as well, first darkness and then light.

Let's continue to test the pattern we discovered in Genesis.

EXAMINING THE EVIDENCE

In 1 Samuel, we have an event in which David intentionally misses a new moon feast.

He didn't celebrate the new moon, or the new month.

David intends to disappear for 3 evenings, which is interesting, because the time between the calculated conjunction and visible crescent is 1-3 days.

1 Samuel 20:5

So David said to Jonathan, "Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening. (NASB)

Note how they knew in advance that it was going to be a new moon, and thus a new month. The new moon was clearly calculated in advance, it was not a surprise, but already known.

That can only suggest conjunction, because only the conjunction can be calculated in advance by simple math.

However, note how there was an expectation of the feast with the King lasting until the third evening.

So if it is the conjunction that is calculated, and being defined here as the new moon and the determining factor in declaring the first day of the month...what were they waiting for by the third evening?

But let me go, that I may hide myself in the field until the third evening. (NASB)

The only logical conclusion is that they were waiting for confirmation that the new moon was over by the sighting of the sliver.

The conjunction began their feast and declared the new month, and even though, the literally new month is simply one day, it is clear that the visible crescent ended their celebration of it.

It is the only visible lunar event that happens up to 3 days later from the observable and calculable conjunction.

Thus, it makes sense why David chose to wait 'til the 3rd evening, because he knew that at minimum, the moon would be sighted by then to conclude the festivities.

In addition, if he is hiding in a field at night, then because of the conjunction anyone searching for him would have a difficult time finding him, as the moon had no light.

Therefore, the sighting of the sliver still has value, but instead of determining the first day of the month, it determines that the conjunction or new moon has already happened, and then ended.

More evidence of the same is presented in 1 Samuel 20:

1 Samuel 20:18

Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty. (NASB)

1 Samuel 20:27

It came about the next day, the second day of the new moon, that David's place was empty; so Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal, either yesterday or today?" (NASB)

1 Samuel 20:34

Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him. (NASB)

The time between the conjunction and the visible crescent is 1-3 days as we've already said.

For those who hold to a crescent only view, the question must be asked, where is the second day? Where is the third evening? How would that even work with what we just read in 1 Samuel?

Why would a new month celebration last for up to several days with a lunar sighting only perspective?

The new month would begin when the moon was sighted and conclude the following evening.

What we have here is a feast that begins with the conjunction, as the start of the month, and ends with the crescent, to validate that the new moon did occur, and is conclusively over.

It is only in that situation that the celebration, as a tradition, would continue for more than one day, because in that method, the first day of the month is not declared until the sliver of the moon is sighted.

The conjunction established the first day of the month, and they waited till the sighting of the crescent to confirm that the conjunction happened as expected.

That can take anywhere from 1-3 days, whereas the sighting only method is always just one day.

We also see this mentality surface with the corrupt and Sabbath breaking merchants who buy and sell on the Sabbath....

Amos 8:5

“When will the new moon be over,
So that we may sell grain,
And the Sabbath, that we may open the wheat market,
To make the bushel smaller and the shekel bigger,
And to cheat with dishonest scales,

Consider this, why did they have to ask when the “new moon” would be over?

Biblically, the day would be over when the sun went down, and they would not have to ask.

But, because typically, in their tradition, they would celebrate it for 2-3 days as a feast, as we just observed in 1 Samuel...from conjunction till crescent, and in practice that is how it was observed, then the observation became longer than an actual day.

In this case, they were referring to the Day of Trumpets, which is the only commanded new moon Sabbath day.

This might be why the Day of Trumpets became traditionally known as “*the day where no man knows the day or hour*”...not because they didn’t know when it started, but because in practice and tradition, they did not know when it ended.

They would use the Biblical marker of the conjunction to start the month, but their tradition carried it through till the crescent...and thus, then did not know when it ended.

...and neither did David...He just knew that if he was not there till the third evening, the third day, that the crescent would have been sighted and ended the tradition of the feast.

1 Samuel 20:5-6

So David said to Jonathan, “Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening. If your father misses me at all, then say, ‘David earnestly asked leave of me to run to Bethlehem his city, because it is the yearly sacrifice there for the whole family.’ (NASB)

Even though they could calculate the exact hour of the conjunction, and the fact that in reality, the Day of Trumpets is literally and Biblically just one day, from evening to evening... but to just be sure they kept the day correctly, in case they made an error in calculation, they would keep the day until they saw the moon, and then the feast would end.

Thus, the crescent does not begin the feast, in their practice, ended it.

The official day started with the conjunction, and ended in practice 2-3 days later with a sighting.

Thus, the new moon is when the moon is fully dark.

If this is challenging your current view, keep in mind, it challenged ours as well. We still have much we would like to propose, ultimately leading up to what Yeshua taught.

At this point, some might ask, how does a month starting in darkness make any Biblical sense?

Consider this, and think Hebraically. And also remember, the physical teaches the spiritual.

EVERYTHING BEGINS IN DARKNESS

Everything begins in darkness.

It always has.

This is the pattern.

Creation began in darkness:

Genesis 1:2-3

FIRST DARKNESS - The earth was without form and void, and **darkness** was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

THEN LIGHT - And God said, “Let there be light,” and there was **light**.

So, first there was night, and then there was day.

Likewise, following the same pattern of the sun in the beginning, the month also begins in darkness.

Job says it well...Job says first there is darkness, and then he brings light from the darkness.

Job 12:22

“He reveals mysteries from the darkness, And brings the deep darkness into light.

That is the pattern. Darkness, then light.

Any other pattern would be a random odd pink square in the perfect pattern quilt we call the Word of God.

In the simple yet Biblically true understanding that the physical teaches the spiritual, we must consider another important matter.

Even our spiritual lives start off in complete darkness, in wickedness...but then light comes into our lives.

The moon reflects this process, so does the sun. The physical teaches the spiritual.

Yahweh calls our attention to a certain period in the moon's lifecycle...from darkness or death, into being reborn and light growing and shining forth, until fullness of light is revealed.

The moon starts off in total darkness for about 2-3 minutes during the conjunction.

But then, ever so slowly, light begins to overtake it...and then, for two weeks it grow brighter...finally becoming a full moon, 100% light at Passover and Unleavened bread in the Spring, and Sukkot in the fall.

Does this make more sense now?

Remember, the Hebrew word for month, “hodesh” actually means to repair, renew, or restore.

Yeshua calls our attention to the moon from conjunction to determine the new month, till the full moon in which Unleavened Bread and Sukkot fall.

Indeed, darkness is very important to Yahweh.

The covenant with Abraham was made in darkness (Genesis 15:7); Passover took place in darkness (Exodus 12:12);

Yeshua rose in the dark (John 20:1).

In fact, Yahweh dwells in darkness (Exodus 20:21, 1 Kings 8:12, Psalm 18:11),

and the very creation itself began in darkness, (Genesis 1:2), and ends in darkness (Revelation 20:11).

We do not start off in our lives giving light...we start off in our lives in darkness, until we begin to reflect His light by coming into the faith.

Remember, Yeshua came in the darkness, and the Light started to shine:

John 12:46

I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

So again, first darkness, then light.

So then, at the point of belief, begins a process that starts in darkness, and that culminates at our inheritance in the end.

This spiritual process of course related to the messianic events that transpired and will transpire prophetically, respectively at the Spring and Fall feasts, when the moon reaches 100% luminosity.

Do you see how this process teaches us?

These examples are all over Scripture...

Acts 26:18

to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

Again pattern, darkness, then light.

There is a personal application in this understanding, but also perhaps a global application in His body as well...

...remember, it takes 2 weeks for the moon to go from complete darkness, to full light.

When Yeshua arrived, it was said already that we were in darkness, but when He arrived, the light began to return to His people.

1 John 2:8

On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.

Consider this, and just perhaps, that 2 weeks is symbolic of the 2 days, or 2,000 years from the time that the light came, or Yeshua came, to begin removing the darkness.

What this would mean, and not surprisingly if you already think Hebraically, is that God's people have a pattern of going into darkness and into light, just like the phases of the moon.

However, perhaps about 2,000 years after His first coming, as indicated in the 2 weeks of the moon cycle of darkness to full light, He will return and the first resurrection will bring us into the full light, shedding our flesh and putting on our incorruptible bodies.

Think about it this way.

The moon reflects light and has no real light of its own.

Isn't that just like us?

We reflect His light, as we have no real light of our own. His light is His Word.

This is why the Day of Trumpets has to be on conjunction.

The Day of Trumpets is when the shofar is to sound, to cause all to wake up from the darkness that they are in, and lead them to the full light of Sukkot when the Messiah dwells with us.

Do you see how the physical teaches us the spiritual?

Speaking of the Day of Trumpets, that leads us into the next topic.

THE DAY OF THE LORD AND THE NEW MOON

Most already agree that Yeshua returns on a future Day of Trumpets.

When Yeshua arrives, it is at the beginning of the Day of the Lord.

We know that the Day of the Lord is 1,000 years. Yeshua will reign with us for exactly 1,000 years according to Revelation 20:6

Revelation 20:6

Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

But why is a thousand years of the Lord called the "Day of the Lord?"

The answer is in YHWH's plan of 7,000 years.

Remember, the end is revealed in the beginning (Isaiah 46:10)

The teaching of the 7 days of creation parallels YHWH's 7,000 year plan for man, as it extends then into eternity.

The last 1,000 years is the Sabbath day, the 7th day, or the rest that we are waiting to still enter, it is the Day of the Lord that we look forward to, the rest we are promised to enter.

This is what Hebrews 4 is referring to:

Hebrews 4

Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

It is the Day of the Lord that we are waiting for, the 1,000 years of the Lord.

This is not a new concept.

Peter also knew about 1,000 year periods being considered as a “day.”

2 Peter 3:8

But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

Peter was not even making this up, but was already an established and revealed as a principle. He was simply quoting Psalm 90:4.

This is even prophetically hinted at in Job, in which we will experience 6 days, or 6,000 years of evil and trouble, but in the 7th day, or the last 1,000 years, evil will no longer touch us...meaning this, we will experience the first resurrection at the beginning of the Day of the Lord, and be in our incorruptible glorified bodies...and thus, on the 7th day, the last 1,000 years, evil can no longer touch us...

Job 5:19

From six troubles He will deliver you, Even in seven evil will not touch you.

We all already knew this, but not all of us understood the time components of the process, nor understood that the Day of the Lord is 1,000 years long.

This is why the Day of the Lord begins at Yeshua's return (2 Thessalonians 2:1-3), yet concludes as Heaven and Earth pass away (2 Peter 3:10-13)...

The question might be asked:

Of what importance is it realizing that Yeshua will return on a Day of Trumpets to begin the Day of the Lord?

This is where it becomes interesting:

If the Day of Trumpets is on the new moon, and Yeshua returns on a new moon, then even the prophets declare what the new moon will look like on the start of the Day of the Lord...

Isaiah 13:9-10

See, the day of the LORD is coming
—a cruel day, with wrath and fierce anger—
to make the land desolate
and destroy the sinners within it.
The stars of heaven and their constellations
will not show their light.
The rising sun will be darkened
and the moon will not give its light.

So if Yeshua returns on a new moon, the Day of Trumpets, we see that it is expected that the new moon looks exactly like we would expect it to look like...it is giving no light.

Yeshua said the exact same thing about His return.

Mark 13:23-27

But take heed; behold, I have told you everything in advance.
“But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. “At that time people will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

Again, we see that the moon does not give its light on the new moon, the Day of Trumpets.

Also, we see that the stars will be falling, and Isaiah relates that to the constellations...meaning, these are literal stars, with constellations...sometimes it is said the stars are symbolic of fallen angels, but that would make no sense in the context of constellations.

We have already covered that as well, so this should be of no surprise.

This is specifically mentioning the setting of constellations, as Isaiah just mentioned, that happens at this time of the year, the time of the year is expected to arrive... in the fall.

We mentioned this earlier relating to Job 38, calling attention to the importance of certain constellations as it relates to calculating time.

We reviewed that at the time of the fall feasts, constellations begin to “fall” to the Earth, which is simply the horizon.

It is teaching us what we should see as signs or markers in the Heavens.

Remember, this is exactly what Genesis 1, in the beginning, said would happen.

The sun, moon, AND stars are to be used for these appointed times, and for signs.

And if we want to understand the end, we must understand the beginning.

And since the beginning, the Day of Trumpets the moon has not given its light, and the stars have been falling to the Earth in the Fall equinox. So, according to the prophets, the moon not giving its light is the very definition of a new moon conjunction, which helps solidify the fact that Yeshua returns on the Day of Trumpets, the only appointed time on a new moon.

That is completely in sync with what we are teaching, yet a new moon happens every month, 12 – 13 times in a Hebraic year. At minimum, this at least validates that on the Day of Trumpets the new moon is defined as the moon not giving its light. Yeshua is clearly not returning on a crescent, and thus the Day of Trumpets has nothing to do with a crescent. So, what we know is that Yeshua does return on a new moon at the appointed time of the Day of Trumpets, and according to the prophets and Yeshua, that is a day in which the moon does not give its light. Yeshua comes when the moon is physically in darkness, spiritually we know that to be true as well.

Yeshua comes when the world is not reflecting the light of the Father. This means that Yeshua will not be arriving at the sighting of a crescent, though it should go without saying it is not possible to sight a crescent when the moon does not give its light.

In this instance, we have Yeshua teaching on the calendar in the Law of God in one of the ways we wanted to cover.

Remember, Yeshua came to fully teach the Law of God, thus this one of the ways Yeshua revealed Yahweh's calendar for His people.

Yet, there is a more blatant way Yeshua accomplished this, and we will reserve that for later.

Before we cover what Yeshua taught, all us to cover another example of the Scripture teaching and defining the new moon.

NEW MOON AS CONJUNCTION IN PSALMS

Psalm 81:3-4

Blow the trumpet at the time of the New Moon,
At the full moon (*kece'*), on our solemn feast day (*hag*).
For this is a statute for Israel,
A law of the God of Jacob.
This He established in Joseph

Some might not be any stranger to this verse.

Some state that the word translated as full moon, *kece'*, is indeed to translated as a full moon.

There are also those that say that the word *kece'* means that the moon is concealed or covered in darkness.

Those who state that it is to be translated as full moon, correctly cite the fact that there are only 3 literal feast days in God's Word, and two of which occur on the full moon, and none of which fall on the new moon as mentioned in verse 3.

However, if *kece* ' did mean a covered moon, that would be literal direct Scriptural evidence that the new moon is defined as the moon being in conjunction, completely dark, not a sliver or crescent.

There are only two translation choices, full moon, or covered moon.

There is a serious problem with the full moon translation.

This would mean that we are to blow a shofar, at both the new moon, and the full moon.

The author of this Psalm states that it is a statute for Israel, and in law or Torah of God.

Here would be the question to those who believe it is a commandment to blow the shofar on the full moon...

Where do we find a commandment to blow a shofar on a full moon in the Torah?

It is nowhere to be found.

The only place we are commanded to blow the shofar trumpet as it relates to the moon, is the Day of Trumpets, on the new moon....just like the first line of verse 3 starts off...

But nowhere do we find a commandment in the law of God to blow the shofar on the full moon.

Some might refer to Number 10:10, but that only refers to the silver trumpets.

In Hebrew, there is a difference between the shofar trumpet (shofar) and the silver (khesef) trumpets (chatzotzera).

There is only one instance in which we are commanded to blow the shofar, and that is for the day of Trumpets.

So this is the problem and Numbers 10:10 does not help.

Focus on what we are saying here, because it is very important.

The author of Psalms is telling us it is the law of God to blow the shofar trumpet on a full moon, and it is really not part of the law of God, then this scripture is sinning...by adding to the Word of God.

We are commanded not to add to the law of God from the instructions given at Sinai, and the author of Psalms comes much later than Sinai...

Deuteronomy 4:2

You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.

If the author of Psalms is saying that it is the law of God says that we are to blow the trumpets on the full moon, then this verse is breaking Deuteronomy 4:2 and Deuteronomy 13, and the author becomes a false prophet.

No one ever addresses this.

The average Karaite response to this verse, in trying to keep this word to mean full moon, has the author of Psalms becoming a false prophet.

That is a very troubling position since our Messiah and others quoted from the Psalms.

The fact of the matter is this...*kece'* cannot mean full moon, it must mean covered moon, which means that the new moon is defined by the moon being covered in darkness, also known as...a conjunction.

Either the author of Psalm 81 is a false prophet, or he is telling us that the new moon is a conjunction.

Those are our two choices.

Let's say that again.

Either the author of Psalm 81 is a false prophet, or he is telling us that the new moon is a conjunction.

Now obviously, we do not consider the author of Psalms 81 to be a false prophet, but he is in fact teaching exactly what our research has already shown, that the new moon is defined as a lunar conjunction.

At this point, there does not really seem any way to deny this realization.

However, we still have some work to do, because there is still the valid point about the fact that the Day of Trumpets is not considered an actual feast of Yahweh.

In that, we will go into the actual Hebrew for revelation.

Psalm 81:3

תקעו בחדש שופר בכסה ליום חגנו

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

Now we do find the word for a lighted moon in Song of Solomon 6:10, Isaiah 24:23, and Isaiah 30:26.

Here we find the Hebrew word “*kāl·lō·bā·nāh,*” כלבנה

The very first 3 letters of this word literally mean white, which is le-be-na ...or laben...meaning white....or whiteness

You can even see that meaning in the country called Lebanon...called such because of the white snowy hilltops and mountain tops.....

This would be the word to use for full moon if the author of Psalms intended to use the word full moon.

But he doesn't.

Instead, Psalm 81:3 uses the exact opposite word.

He uses the word B'Keseh בכסה

Takai means some kind of loud noise or sound....תקעו

B'chodesh...literally means “on the month or interchangeably the new month” בחודש

Shofar...means trumpet....שופר

So, so far we have “blow at or on the new month the shofar”

B'Keseh means, “at the concealment” בכסה

The word is a Kaph, Samech, and a Hey

That is generally rendered kasha...

The first place this word is used is Genesis 7:19...where the waters “covered” the Earth...clearly demonstrating that the moon (hodesh) in Psalm 81:3 is covered, which is the exact opposite of being fully, which would be the word le-be-na or leban...

Though the author of Psalm 81 uses “*hodesh*” for month, we showed earlier in the teaching how month and moon in the Hebrew can be interchangeable.

We know that Psalm 81 must be using “*hodesh*” as moon because a “month” cannot be covered, but the “moon” most certainly can.

That is just one more example that proves that at the Hebrew level, month and moon not only can but should be used interchangeably.

So we see quite clearly that the new moon is being defined as it actually being concealed, or hidden...giving no light...completely consistent with what the research has revealed so far.

However, we still need to deal with the fact that Psalm 81:3 refers to a feast (*hag*)...and the Day of Trumpets is technically not a feast...it is a *moed*...or appointed time.

There are only three feasts.

Exodus 23:14

Three times in the year you shall keep a feast to me.

Those three feasts are Unleavened Bread, Shavuot/Pentecost, and Sukkot/Tabernacles.

All feasts (*hag*) are appointed times (*moedim*), but not all appointed times are feasts.

The Day of Trumpets would be an example of being an appointed time, but not being a feast.

The issue is that Psalm 81:3 would then be saying that the Day of Trumpets on the new moon, which is defined by the conjunction, is on a feast day...which is clearly not true according to the law of God.

Yet, when we examine the Hebrew, it becomes more clear...

In the actual Hebrew, it actually states “*going toward our feast day*” verses “*on our feast day.*”

The Hebrew word for day, has a little “*lamed*” in front of it...the word picture is a shepherds staff...it literally means to lead...it means leadership...when the shepherd takes the staff, it leads the sheep forward...it really doesn't mean “*on*” like it has been translated in the English...it means leading into the feast day, not on the feast day...ליום

The number one meaning of *lamed* as a prefix is to mean “*toward*” not “*on.*”

www.biblicalheritage.org/Linguistic/HL/15-A/lamed.htm

So please understand this, because it is very important.

This has a massive impact on the translation of the verse once the prefix “*lamed*” is considered.

The Day of Trumpets leads us toward the feast day...towards Sukkot...which is 2 weeks later...

Only Unleavened Bread, Shavuot, and Sukkot are *hagadim*, or feasts of Yahweh...

The author of Psalm 81:3 cannot be calling the Day of Trumpets a feast day, lest He again be guilty of adding to the Word of God.

So the typical and knowledgeable Karaite Jew often argues that Psalm 81:3 is to be translated as full moon so that it could be referencing a blowing of the trumpet on Sukkot or Unleavened Bread...and most see that as a valid point, till one realizes that there is nothing in the law of God about us blowing trumpets, the shofar, on a full moon, which then makes the author of Psalm 81, again, out to be a false prophet by adding to the law of God.

There is only one possible way to reconcile this verse.

There is no contradiction in Psalm 81:3...the author of Psalm 81 is not a false prophet, it is clearly teaching that the new moon, or the first day of the month, begins in darkness, and that it is directly stating that the Day of Trumpets leads us into the feast day of Sukkot.

It does not say that the Day of Trumpets is a feast day, which is good, because that would be incorrect.

This of course makes much more sense, because the Day of Trumpets kicks off or leads us into the fall, or Sukkot, which is indeed one of the feast days of the Lord.

Everything is now solved, there are no contradictions, and the new moon is clearly defined...all by examining the actual Hebrew.

So in reality, after a thorough examination of the Hebrew, Psalm 81:3 should read something more like this:

“Blow the trumpet at the time of the new moon,
At the covering, leading to our feast day.”

That is how the Hebrew reads...this means that we are to blow the shofar on the Day of Trumpets, which is when the moon is covered in darkness, and the Day of Trumpets (as a wake-up call or alarm) leads us into the full light of the feast of Sukkot.

So in summary, in this portion of the teaching, we learned the following:

- 1) The calendar is intended to be simple and everything going forward should follow the pattern established in the first 16 verses of the Torah.
- 2) The ancients had means to understanding even the most complex celestial cycle calculations if necessary.
- 3) The Hillel II calendar integrates traditions not found in the Bible and thus should be discarded.
- 4) The Enoch calendar at best is only obsolete observation, not instructional at best, as the observation in the Book of Enoch is not mathematically possible today. At worst, all of the Book of Enoch should be discarded because the opening calendar section details how the observations were to be eternally standing which is clearly not the case.
- 5) The beginning of the year is determined by the sun and stars, as well as the abib. The month that allows the first opportunity for the 15th day of the month (first day of Unleavened Bread) to fall on or after the equinox merits being the first month of the year.
- 6) The first night and day of the month is the same night and day period that the 2-3 minutes of the astronomical conjunction occurs between sundown to sundown in Israel (first night, then day). The sighting of the sliver is confirmation that the conjunction did occur and that there was no error in conjunction calculation.

In the next and final portion of this teaching, we take all that we have learned from the torah, from the writings and from the prophets and compare that to how our messiah practiced and taught our Creator's calendar.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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