

# The Calendar According to Scripture

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I should not need to say that what the Scriptural Calendar is has occasioned great controversy. What ought to be the simplest and most regular of matters has been made into the most contentious. The reason for this is that the calendar ultimately validates Prophecy concerning the identity and mission of Adonai Yeshua, who is the Messiah. The slightly altered Rabbinic Calendar is sufficient to muddle important prophecies. The Devil, who sought to destroy the promised seed also turns his hateful efforts toward promoting all manner of sectarian dissension by dressing it in the “sheep’s clothing” of religion to further the aim of dividing sheep from sheep. It is therefore necessary to consider the possibility of deception and to see through it, and this will take patient and close attention to the word of Yahweh, so that we may gain the knowledge necessary to approve the good and reject the false.

We read in Genesis 1:14 that Yahweh created lights, “for signs, and for appointed times, and for days and years.” The sun is called the, “greater light,” and clearly it is the light that determines the ‘years’ and the ‘days’. Although months are not mentioned in the text, the ‘lesser light’, called the moon, clearly determines the ‘month’.

The use of the word ‘lights’ is no accident. The word of Yahweh is quite exact in defining the important points of the calendar. Firstly he creates ‘lights’ for ‘signs’. He does not call them ‘heavenly bodies’ or ‘astronomical objects’ or ‘planets’. He does not even call them ‘sun’ and ‘moon’. These names are first used in Genesis 15:12 and 37:9 respectively. This is because it is the ‘light’ that is supposed to be the ‘sign’. And of course a sign is to occur at the beginning of a day, a month, or a year. When the (sun) light appears we know the day begins. When the (moon) light first appears we know the month has begun, and when the greater light (the sun) completes a cycle, we know that a year has passed. Let us now discuss the month in particular.

**Month** Later on the Scripture uses the word ‘new’ (or ‘renewed’) to describe the beginning of the month. See Numbers 29:6, 1 Samuel 20:5; 1 Chronicles 23:31. The (moon) light sign then is the new light. For the moon waxes and wanes and disappears. Then it reappears with new light as a thin sliver in the western sky. This happens every 29 or 30 days.

So a new moon is when the light reappears, and this is when the month begins. It cannot be

when the moon is not seen during its dark period because there is no new visible light at this time. The dark moon is called the conjunction, and those who do not pay attention to Yahweh's Word are bound to get it wrong if they start their months at the conjunction instead of when the new light sign occurs. Calling a conjunction a "new moon" is a modern definition that originated with astronomers, so the definition is not Scriptural. However, English (like Hebrew) also calls the thin sliver the 'new moon', but because English people are not used to starting months at the 'new moon' they often call the first few days of the thin sliver the 'new moon'.

According to Jewish tradition, the light of the new moon was observed before AD 359, and sometime between then and the 12th century the Rabbinic Calendar evolved to its present state in which new moons often are said to occur on the same day as the conjunction. Various rules are added, some which keep the first day of the month the same as the conjunction day, and others which arbitrarily postpone the first day of the month past the new moon day, such that the Rabbinic month may begin 1. at the conjunction, 2. on another dark moon day between conjunction and the first sliver, or 3. sometimes it coincides with the day of the first sliver. Despite this, the earlier traditional history of the Jews places the new moon at the first sliver. By earlier, I mean at all times before the middle of the 4th century AD, and the Mishnah contains instructions for examining eyewitnesses... but not examining any mathematicians who tried to calculate the conjunction day.

The Talmud, Mishnah, and Philo, and various other sources all say the new moon was observed with the first renewed light during the time of Moses and the Prophets, and during the time that Messiah Yeshua observed and kept the feasts of Israel. So the recent Rabbinic calendar contradicts the former tradition and the Scripture. It is based on the doctrines and precepts of men instead of the Word of Yahweh. Let us now pass on to the 'day'.

Now the beginning and the end of the day are clearly marked by sunrise and sunset. While **Day** this may seem pedantic the only reason we know the difference between dawn and dusk is that the sun is going up at dawn and going down at dusk. This is the first definition of 'day' in the Scripture, "Then the Almighty called the light 'day'." (Genesis 1:5) This is contrasted with 'night' so that 'day' denotes a period from dawn to dusk, which is about twelve hours.

A second definition of a day is marked from dawn to dawn, which is the day according to which the burnt offering is timed, as it is offered during the day, and burns all night. Likewise the sacrifice of a peace offering may be eaten for a day and a night (Leviticus 7:15), and the Passover (Exodus 12:10), and the festival offering (Deuteronomy 16:4). The first-fruits offering, since it has a burnt offering, is also for a day and a night (cf. Leviticus 6:9-10; Leviticus 23:12-13). And a third definition of a 'day' is marked between two sunsets. This definition is the one used for Sabbaths and feast days. Yom Kippur is timed from the setting of the 9th day to the setting of the 10th day, using the dawn to dawn definition of a day to define the sunset to sunset limits of the Day of Atonement. And the seven days of unleavened bread are timed from the setting of the 14th day to the setting of the 21st day. Hence one

seventh part of this week is between two sunsets. In all cases of a 'day' it is the appearance or disappearance of the 'light' of the sun that marks the boundaries of the 'day'. Now let us turn to the 'year'.

**Year** The 'year' is no less straightforward than the day or the month, but its ancient reckoning is not well understood by modern people used to tables, books, almanacs, printed calendars, and computers to tell them when a year has passed. The year is harder to grasp simply because it takes a longer time to observe a year. One does not have to wait long to see a sunrise. One has to plan their observation more carefully to observe a new moon. But to observe a year requires a lot more time, and a lot more attention to small movements of the sun. You will see what I mean in a bit. The concept is easy if one puts themselves in the shoes of an ancient person with no more tools than their eyes, the ability and strength to set up markers, and a lot of time.

The sun rises in the east and sets in the west. Well no, most of the time it does not rise in the exact east or set in the exact west. In fact one will note that the sun sets in a new location almost each and every day of the year if they measure or mark the setting points from a fixed observation point. If one looks west and watches the sun, then one will notice that as the days grow longer it keeps setting farther and farther north on the horizon until it reaches its farthest point north. At this point it appears to set in the same place for several days, and then it begins to set more and more to the south. The sun keeps setting toward the south as the days get shorter and shorter until it reaches a south-most point. Again it appears to set in the same place for several days. After this it begins to move north again as the days get longer and longer. When it again reaches the point where one first started observing it going north then at that point it will become clear that it will simply repeat all the motions one saw before. This complete cycle or repetition of motions is called the 'year'.

The year is like the month. The moon repeats a series of motions waxing and waning, and then disappearing, and then reappearing, and then waxing again. The new moon is seen above the sun at sunset, and the full moon is seen opposite the sun. The old moon is seen just before sunrise while it itself is moving toward the sun. The old moon shows a thin sliver of light just like the new moon. Only it is oriented to the observer slightly differently. One knows a whole month has passed when the cycle begins to repeat. As pointed out above the 'light' of the moon is the sign, and it is the 'new' light that marks the first day of the month.

The cycles of the moon repeat every 29 or 30 days, and the word used for the beginning of a repeat cycle is 'new', (הַחֹדֶשׁ). The cycles of the sun also repeat. The sun always returns to the same exact point on the horizon after one counts 365 or 366 days. It does not matter which point one picks on the horizon. Any point will do so long as one waits until the sun returns to that point travelling in the same direction when one first picked the point. One can indeed pick an arbitrary point for the moon also, such as the full moon, or the first quarter, or the third, and then count off 29 or 30 days for it to return to the same state. One would have great difficulty however in picking points other than the first light of the thin sliver simply because

it is not possible to tell precisely when those other points occur by a simple observational method. In any case the Scripture has clarified the matter by indicating the ‘new’ light is the sign to begin the month.

The Scripture also tells us at what point to begin and end the year. Various nations have picked every possible point to measure the year. The most popular are the south-most setting/rising points, the north-most setting/rising points, and the midpoints between the south-most and north-most points. This smorgasbord of choices is not unlike that for the moon. Nations have timed their months from full moon to full moon, last seen old moon, new sliver, and conjunction to conjunction. The scripture settles the matter with two words, ‘light’ and ‘new’. For the sun, the scripture also settles the matter:

*And it was at the time of the return of the year, at the time kings go out*  
(1 Chronicles 20:1).

*And it was at the circuit of the year that the army of Aram had gone up against*  
*him* (2 Chronicles 24:23).

*And at the turn of the year Nebuchadnezzar the king had sent for him and brought*  
*him to Babylon* (2 Chronicles 36:10).

*And it was at the turn of the year that Ben Hadad called Aram to attention. Then*  
*he went up to Aphaek to battle with Yisrael* (1 Kings 21:26; cf. 1 Kings 20:22).

*And it was at the circuit of the days; and Hannah conceived, and bore a son*  
(1 Samuel 1:20).

*You shall keep the Feast of Unleavened Bread... at the appointed time in the*  
*month of Aviv... You shall observe the Feast of Shavuot, the first fruits of the*  
*wheat harvest, and the Feast of In-gathering in the cycle of a year*  
(Exodus 34:18-22).

*And thou hast kept this statute at its appointed season from days to days*  
(Exodus 13:10, Young’s Literal Translation).

Now we must pay exact attention to the time of the, “return of the year,” which is an exact translation of the Hebrew: לַעַת הַשׁוּבַת הַשָּׁנָה (1Chronicles 20:1). It is in the spring time. If anyone wishes to argue whether it was spring or not, then 2 Chronicles 36:10, above, settles the matter beyond any legitimate objection. The King of Babylon took Jerusalem in the month of Adar, and he exiled the King the next month, “at the return of the year.” This is also proved by the fact that the Jehoiakim died in midwinter. The exiled king reigned three months, which end up in the spring. Also kings go out to war in the spring because that is when it was most convenient to do so.

Therefore, the Scripture says that the year begins and ends in the spring. That is, the cycle

of the year repeats anew every spring. Further, the Scripture confirms that the year is measured by 'days'. 1 Samuel 1:20 says that Hannah conceived at the, "circuit of the days." Where we expect the word 'year' we find the word 'days'. Likewise, 1 Samuel 1:3 literally says, "from days to days," to define a 'year'. Similarly, Exodus 13:10 says, "days to days," by which it means a cycle of a year. The reason that, "days to days," is interchangeable with the words, "year to year," is that a 'year' is defined as a number of days, which as noted above is the time needed to complete one cycle. This is 365 or 366 days. The 'turn of the year' is the day following the 365th or 366th day. It is just the same with the moon. The 'new moon' is the day following the 29th or 30th day of the previous month.

Since the Scripture speaks of the 'year' in terms of 'days' it is clear that 'days' must be used to measure the year. The commandment to observe the anniversary of the Exodus speaks of the 'year' in terms of, "from days to days." (Exodus 13:10) The year will 'return' to the same point after 365 or 366 days. This 'return' is in the spring. When the 'return' occurs is 365 or 366 days after the previous 'return of the year'. Pay close attention to the definition of a year as being so many 'days'. These definitions clear the matter up, as does the word 'new' in connection with the moon. Therefore those who begin a year according to the sun at any other point than the spring are ignoring the Word of Yahweh.

Now in another place the beginning of the year is referred to as at another time. Ezekiel 40:1 speaks of the, "beginning of the year" (רֵאשִׁית הַשָּׁנָה), and the Jews are in the habit of calling the first day of the seventh month Rosh Hashana. But the Ezekiel text uses the phrase speaking, "on the tenth day of the month." The phrase Rosh Hashana means, "head of the year." The phrase probably means something like, "top of the year," (top is also in the Hebrew dictionary for this word) not in the sense of the precise beginning moment, but in the sense of the beginning segment. In English usage one might say, "at the beginning of the game," and mean not when the clock starts, but the first few plays. Or the phrase Rosh Hashana might mean at the, "high point of the year," (this sense is also in the Hebrew dictionary) and indeed the 7th month is the high point, and the 10th day is the highest and most important point of the whole year.

There are thus two types of 'year' in the Scripture. The second type is clearly dependent on the reckoning of the first type. Many cultures have two or more types of 'year'. The other types are called a 'year' because they are about the same length as the year determined by the sun. For example the Greeks measured a year from a fall new moon, but the Olympiad from the summer solstice.

**Civil Year** If one studies biblical chronology, they will find that a civil year begins with the first day of the seventh month. The civil year is the year for the reigns of kings and the agricultural cycles, and eras. The civil year is the year for Sabbatical years and Jubilee years. The civil year is dependent on the sun's cycles and the moon cycles. For one cannot know when the seventh month is unless the first month is correctly lined up with the sun's cycle at the

beginning of the solar year. The Scripture clearly says, concerning the Passover month, “This month shall be for you the beginning of months. It shall be the first month of the year for you” (Exodus 12:2).

Now as we have seen, the year with which we are concerned to determine the first month begins in the spring at the ‘return of the year’ and it is measured by so many ‘days’. The definition of the year is so closely tied to a timing of ‘days’ that the phrase, “from days to days,” is used to mean, “from year to year.” (Exodus 13:10, 1 Samuel 1:3) This is to say that 365 or 366 days is interchangeable with the definition of a ‘year’. A year equals 365 or 366 days just as a month equals 29 or 30 days.

Now what remains is to pick the obvious point on the horizon in the spring to use as a reference point for the cycle of the sun. And as we are bound to determine a ‘year’ by using the measurement of ‘days’, we must pick a point of reference from which to count the days of one full cycle back to that point. Without saying exactly what the point should be, the Scripture gives enough information to pick the point from the available options.

Since the year is to begin in the spring, the only option is that point almost<sup>1</sup> exactly half way between the south-most point and the north-most point of setting. This point is exactly east and exactly west. If the sunrise point, the observer point, and the setting point are all connected in a line, then the line formed will be straight. This is the only choice among the choices provided by ancient cultures using a purely observational method.<sup>2</sup> Remember that mathematics and methods using sophisticated instruments were not developed until well after the Scripture was written. And even if some instruments were used in the most ancient times, the practical observational method would have been the first employed, and would have endured long after attempts to change it were made.

What makes the western-most setting point (in the exact west) the compelling point of reference to measure the year? First, when the sun is seen going down, it can be tracked more easily than when the sun is rising. When it is rising it is hidden from view and one cannot see precisely where it is going to come up. Second, the consumption of the annual festive offering of Passover on the 15th of Nisan to commemorate the Exodus is marked as the sun goes down (Deuteronomy 16:6) and eaten with unleavened bread, “from days to days.” (Exodus 13:10) Third, the sun stays in the same place for about three days at the south-most point and the north-most point. This fact makes it very difficult to determine which of those days might begin or end a year. But on the western horizon at the midpoint the sun moves a whole diameter each day. This makes it relatively easy to pick the day when the sun crosses the west point.

To find the west-most point is a matter of simple geometry. On any day the observer can mark the location of sunrise and sunset. The angle formed by sunrise, the observer at the vertex, and the sunset is then divided in two. This bisection line is your north-south line. Then simple geometry is used to find the perpendicular east-west line to the the north-south line. A

stone or pile of rocks is set up at the end of the west line overlooking the horizon. The observer therefore stands at his fixed point and waits for the sun to set over his rock marker. The day on which it does so is the beginning of the year.

If the observer is sure about his last observation of the year, then he may count 365 days to make his next observation. The sun may set west after the 365th day (day 366). Or the sun may set west after the 366th day (day 367). This is exactly parallel to watching for the new moon. The new moon may be seen at the end of the 29th day, or it may be seen at the end of the 30th day.

Alternatively, the observer may choose to mark the south-most setting point of the sun in the winter, and the north-most setting point in the summer. He will then divide these points in two to mark the midpoint on the horizon with a large object (usually a large rock). He then makes daily observations when the sun nears this point. When the sun sets at the marker going north, then the year has begun. And to double check the observation, the observer notes that he has counted 365 or 366 days in the old year, so as to make a complete year. If he is sure about his observation, then for the next year he may simply check the location of sunset on the 366th day to see if it sets west. If it does then the old year is 365 days, and that day is the 1st day of the new year. If it does not, then the year is postponed one day to the 366th day, and the new year begins on the 367th day. Using these simple methods, ancient peoples were able to determine the beginning of the year with enough precision to satisfy agricultural timings and religious observances.<sup>3</sup>

The rule then is that the year must begin on the same day the festive offering of Passover is eaten or before that day. This ensures that there are only three pilgrim feasts in each year as commanded by the Scripture, “Three times in the year you shall keep a feast to me.”<sup>4</sup> (Exodus 23:14) Any other method is bound to break the command by placing four feasts in one year and two in the next. And any other method of measuring the length of a year is bound to disregard the Scriptural teaching that a year is defined by so many ‘days’.

The Rabbis give the rule that the 16th of Nisan (at sunset beginning it) should occur after the beginning of the year. This is exactly the same as the rule I have stated. The 15th of Nisan (at sunset ending it) should occur on or after the beginning of the year. Note that I am talking about the same sunset as the Rabbis. They say sunset starting the 16th. I say sunset ending the 15th. They do not allow the year to begin on the 16th. That is the same as my method of allowing the year to begin on the 15th. The only difference between these ways of stating the matter is that referring to sunset on the 15th is connected with the festive offering of Passover eaten with unleavened bread (cf. Exodus 13:10; Deuteronomy 16:6). Note then that the matter is confirmed both by the historical tradition of the Jews and by the Scripture and by the practical measures of other ancient cultures fixing the year in the spring.

I may also cite the practice of the Church concerning Easter. Although Easter is a perversion of the Passover, the Church’s calculation methods preserve a likeness of the

ancient rule for determining the beginning of the year. Firstly, the Church calculates the new moons, not by the Roman civil calendar, but by approximating conjunction times.<sup>5</sup> Then it figures the beginning of the year using calculation of the spring equinox (when the sun sets west). Then it says that Easter will occur on the first Sunday after the first full moon that falls after the spring equinox. This is essentially the same as the Scriptural method. It says that the year must begin before the middle of the month. We may roughly state the Scriptural rule this way. If the year does not begin by the middle of the month, then an extra month should be added to the year.

The first month is therefore determined in this manner. Observers watch for the moon at the end of the 12th month, and see it after the 29th or 30th day of that month. The observers have been counting days at the same time, starting from the beginning of the old year. They have noted that usually every four years the year is 366 days long. So they know whether the year will be 365 days or 366 days. They then note the day count on the new moon day, and if they find that the final day of the year is counted on the 14th of the month or before, then that month will be the first month. If they find that the final day of the year falls after the 14th of the month, then they will know that a 13th month (II Adar) should be added to the year.

**First Month**

These methods of determining the day, the month, and the year, are strictly observational. Counting 29 or 30 days, or 365 or 366 days allows one to predict in advance when the signs may occur. Observers can indeed not count days, however, they will have to observe every day to see if the sign occurs if they don't count days. It is really helpful to know in advance when the new year will begin by counting 365 or 366 days, as this means one will know if the month following the 12th month is the 1st month or the 13th month before it is almost half way over.

As the Scripture defines the year as so many 'days', which are 365, we may see a confirmation of the fact in the age at which Hanoch (Enoch) was taken to be with Yahweh. He lived 365 years on earth. It appears that by choosing this number of years, Yahweh is confirming the length of a normal year. The rule then would be that a normal year is 365 days unless it is proved it should be 366 by observation. The age of Enoch correlates the year to the number of days in the year. Seeing that no one died at age 365 before the flood, it is a 100% probability that Enoch's 365 years was meant to confirm the length of the year.

As I said before, there is great controversy over the calendar. A popular teaching is that the year should begin when wild barley or cultivated has been found sufficiently ripe to roast in a fire. While I have a good deal of respect for many of the people who teach this and their sincere love of Torah, I have to say that they are seriously in error about this specific matter, and that they have not truly tested the foundations of that teaching, nor do they seem to understand what the Scripture truly says about the year. It is my hope that they will come round when they see the consequences of that teaching, and are shown the truth. A small sect of Judaism called Karaites has maintained the barley tradition since the 9th century AD. And they have had much success in transferring their tradition to non-Jewish believers in Messiah.

**Karaites**



One could almost say that more Messianic Christians follow the Karaite tradition that there are actual Karaite Jews.

But the Scripture has not mentioned barley in its original instructions for the calendar in Genesis 1:14. Further, the attempt to determine a year by barley neglects the fact that Scripture has already defined the year as so many ‘days’ (Exodus 13:10; 1 Samuel 1:3, 20, literal Hebrew). We must also note that the barley tradition is derived from Judaism. And the chief fault of Judaism (other than denying Messiah) is that it frequently teaches the traditions of men as if they were the commandments of the Almighty. Only in this case not all of Judaism may be faulted. The majority of the the Jews, in fact, do not follow a calendar determined by barley, but one which is determined by the spring equinox (at least in theory). I am not saying that being in the majority makes them right. They are only half right. And the Karaites are half right. And both parties will continue to be half right and half wrong so long as they do not seek to listen to exactly what Yahweh said about the calendar. In this respect, they are just like the Church in promoting a wrong calendar, but in a less degree wrong since they are closer to Torah.

The barley arguments starts with dissecting the name of the first month, “Aviv”, which indeed means “green ears” or “ripe ears.” They then quote Deuteronomy 16:1:

*Observe the month of the Aviv, and keep the Passover unto Yāhwēh your Almighty; for in the month of Aviv Yāhwēh your Almighty brought you forth out of Egypt by night.*

The interpretation given is that it means, “Observe the new moon of the ripe barley...”; Firstly let us look the word ‘the’, i.e. “the Aviv.” Proponents have argued that the word ‘the’ does not make it just a month name since in English, “the Aviv,” sounds ungrammatical but, “the ripe barley,” does not. This argument is superficial and is based on English and not Hebrew. Hebrew includes the word ‘the’ in many places where it sounds ungrammatical in English. For example, the word ‘gold’ in Hebrew often appears with the word ‘the’ where it makes no sense in English, “the gold.” (Genesis 2:11; 41:42; Exodus 28:5, 24, etc.) On the basis of English, one could argue that it was a special kind of ‘gold’. But evidently it is ordinary gold. Further, another month name is used with the word ‘the’, namely ‘Ethanim’ (1 Kings 8:2). This is the pre-exilic name of the seventh month.

One should beware of arguments based on etymologies and drawing conclusions from them. Avraham means, “father of nations,” but he had this name *before* he was the father of nations. Can we conclude that the first new moon may then occur before there is any barley? Or should we conclude that the new moon of the first month should be indefinitely postponed when there is a famine in the land?

The Karaite tradition teaches that ‘aviv’ means a particular kind of barley, and NOT any other kind of ‘green ears’ of barley. It may be granted that their particular kind of barley is included in the meaning, but can they really prove that their particular kind of barley is the

only meaning of ‘aviv’?

The Karaites have taken Deuteronomy 16:1 to say, “Observe the new moon of the Aviv...” which is to say the new moon is either declared the first month or the 13th month based on a positive or negative assessment of the barley on the new moon day. However, the text is not speaking of the ‘new moon’ at all. The verse goes on to say that, “in the month of (the) Aviv,” they came up out of Egypt. Did they go out on the new moon day? No. They left on the 15th day of the month. Therefore the word chodesh (חֹדֶשׁ) here means ‘month’ and not new moon. If chodesh means ‘month’ and not new moon, then ‘Observe’ does not mean to observe on the new moon day. ‘Observe’ actually sums up all the precepts of the month.

Now if it does not say to observe on the new moon day, then there is no clue anywhere else in Scripture as to when the barley should be observed. And that is because the Scripture is not teaching to observe barley at all for purposes of determining the year.<sup>6</sup>

There is another argument that kills the barley teaching. And that is that the barley normally appears before the beginning of the year (when the sun sets west) according to even the narrow definition of the Karaites. I have collected enough records of their observations to say this is true. The barley always appears before the year begins. Where the records of this are lacking, it is because NO ONE looked, or because they looked on the new moon day, decided to prolong the year, and then did not look in the next two weeks. Finally, in the rare case that the barley does not appear before the year begins, then it is clear that extreme conditions are occurring, extreme cold, or wet, or drought. Did Yahweh intend for the calendar to be held hostage to extreme conditions? If the barley crop is too sparse to meet the Karaite definition because of a bad year, then they would postpone the crop so that the starving people could not eat the new grain and live? Indeed, the law says the new grain may not be eaten until the day after the Passover.

It would seem then that the barley tradition is a burdensome tradition. For frequently it leaves the calendar in limbo up to a whole month until a select few people in Israel, who belong to a minority sect, should declare on their own human authority when the first month of the year is. Whereas Yahweh created predictable lights to set the times and seasons, the Karaites have traded in this sensible and just system for a fickle<sup>7</sup> system that is always subject to the opinions of men.

Let us now look at the problem with the current Karaites. First their chief teacher Nehemia Gordon is an absolute heretic. He denies Messiah. He teaches a false name for God, “Yehovah”, and spreads a lot of ignorance concerning Hebrew among Christians who are discovering Torah. I have pointed out Mr. Gordon’s errors before, but he has refused to listen. This is because he does not have the Spirit of Yahweh, and he is of the world. It is sad that so many Christians who can see the sense in observing some of Torah are led astray by this arch-heretic. Further, he is not only promoting his calendar concerning the year, but deceives Christians concerning who Messiah Yeshua is. If he is so wrong on this latter point, then he

has no spiritual authority to be right on anything else. And Mr. Gordon's main teachings only serve to divide the flock of Messiah. If you see Messianic leaders walking hand in hand with Mr. Gordon and others like him, then beware. If those leaders who profess Messiah do not take a strong stand on Gordon's errors concerning Messiah and that he is Yahweh Elohim, then watch out, because those leaders will soon be abandoning Messiah.

Some will say that I am being unfairly judgemental of Mr. Gordon. I am not speaking on my own when I say he is a heretic and judged. I am merely repeating what Messiah already said as a warning to Israel:

*The one trustingly faithful to him is not judged; he who is not trustingly faithful has been judged already, because he has not become trustingly faithful to the name of the only special Sōn of the Almīghty. (Yo anan 3:18).*

What is really said is that Messianics who will take issue with me over this will not be listening to the words of Messiah. If a watchman does not give the warning, then will not the blood of those who apostatise because he did not give the warning be on the head of the negligent watchman? Do they expect Yahweh to send them a watchman to warn them if they will not accept the warning of those who are sent?

Finally, a word about the ill consequences of the barley method. The barley method leaves the ancient calendar in total chaos. That is we cannot follow the motions of the sun and moon backward in time to figure out what the calendar would be for any historical year. There are no ancient barley records that are reliable. So when we say that Messiah died on the 4th day of the week, and rose on the seventh day, then the barley advocates will say we cannot know that because we cannot know when the first month was then. They say that perhaps the barely was not observed early and that the first month was postponed. Their theory provides a rationalisation for rejecting the Messiah, and also a way to foil the faithful in Messiah who are about to discover when Messiah really died, and when he really rose, and as a result they will be keeping Torah and trusting Messiah, and they will then NOT LISTEN to heretics denying Messiah like Mr. Gordon. Mr. Gordon is just a small part of Satan's scheme to ruin the calendar witness to Messiah and Torah. It is necessary for you, the reader, to understand the enemy's strategy in order to better appreciate why the controversies rage the way they do.

To sum up then. The day begins at dawn and ends at dusk. The Temple day is from dawn to dawn, as also the extended Genesis day, the wave sheaf day, and the day for eating the Passover, and the festive offering of the 15th. The day for Sabbaths is from setting to setting, as Yahweh finished all his work before setting on the sixth day. The month begins when the first light of the new moon is seen 29 or 30 days after the previous new moon, and the year beings when the sun sets in the west 365 or 366 days after it previously set in the west.

## Notes (added 3/3/2016)

1. If one were to bisect the winter solstice and summer solstice angle then one would get a precise east to west line only at the equator. In all other locations it is necessary to bisect the sunrise to observer to sunset angle on the same day, and then to find the perpendicular line to this, which is east-west.

2. Refraction raises the apparent altitude of the sun by about  $\frac{1}{2}$  degree. This makes the sun appear at the west point of the horizon sooner than if the earth had no atmosphere. The difference between the observed equinox and one calculated without refraction is usually that the observed equinox is 1 day earlier. Refraction was baked in the cake so to speak from the beginning. Only modern calculations of the equinox factor it out. The ancient observational method with refraction is confirmed by the birth on Messiah on Tishri 1, 2 BC, which was on Sept. 1.

3. The second method described here is not accurate enough for 2 BC. A true east-west line can only be obtained by the bisection of sunrise and sunset angles and then finding the perpendicular. Bisecting the solstice setting points or the solstice rising points leads to inaccuracies dependent on latitude. Bisecting the winter sunrise solstice and the winter sunset solstice is accurate or the summer sunrise solstice and summer sunset solstice.

4. The passover offering on the 14<sup>th</sup> day between noonset and sunset is eaten after sunset, and so properly on the first day of unleavened bread which is reckoned as an annual Sabbath. The second passover offering to commemorate the Exodus is eaten on the day part of the 15<sup>th</sup> nearing sunset, i.e. it is eaten on the same Sabbath. It is also true that one may continue to eat the offering up and until the first hint of dawn, but no longer. By this time the year has begun and the precept to eat the Passover in the new year is kept. Therefore the rule is that the year must begin before the moment of sunset on the 15<sup>th</sup> of Nisan, and the location for determining this is taken as the Temple in Jerusalem.

5. I am aware that this is an oversimplification of the matter. The Easter computus has often been based on eclectic ecclesiastical definitions of new moon, full moon, and the use of astronomically inaccurate cycles, the choice of which was motivated by speculation on the date of the crucifixion and the ability of the cycle to match it. The underlying assumptions of each system are rarely explained or made clear.

6. I should note a further remark about the word "observe." This word in Hebrew is the verb *שָׁמַר*, which is used in other places to speak of observation, guarding, or keeping, which has nothing to do with a visual observation using the eyes or nothing to do with a visual inspection. It is begging the question to assume that is what it means in Deut. 16:1.

7. The observation of barley has devolved to the point of calculating what percentage of the barley should be ripe in the fields and then averaging the results. My answer to this is why don't they average when the barley is seen year over year to find out that it appears before the days of the new year begin? The Karaite is quite willing to look for the new moon on the 29<sup>th</sup> of the old month after sunset, but apparently is unwilling to look for the new year at the end of the 365<sup>th</sup> day of the old year at sunset. Equinox is a Latin derived word meaning equal night. It is slightly unscientific. The scriptural term is תקופה *tequfah*. This word means circuit or cycle. The *tequfah* is the point when the cycle begins to repeat, or the easily marked point at which this occurs. The Karaite apologists often demonize the term equinox by calling it pagan using association logic. They cite sun worshippers using the day of the equinox and then claim the equinox is pagan since sun worshippers have associated it with themselves. With this sort of logic one can prove anything is pagan. But since everything is not pagan, then this form of reasoning itself must be faulty. In fact, it is this sort of reasoning that is the reasoning of pagans themselves and not the spiritual logic of Scripture.

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