

The Creation Calendar Made Simple

Here is a simple definition of the [Creation Calendar](#):

Months begin at sundown on the evening when the first potentially visible crescent new moon can be sighted from Jerusalem. Spiritual Years begin in the spring with **Month 1** being the first month where **Day 15** falls on or after the Hebrew Day of the [spring equinox](#). Normal years have **12 months** and leap years have **13 months**. The extra intercalated month always follows **Month 12**.

This simple definition assures the following criteria are always achieved:

1. The [Creation Calendar](#) uniformly and for all time correctly places the first Hebrew Day of a Hebrew Month as governed by the *lesser light that rules the night* according to **Genesis 1:14-16**.

Genesis 1:14-16 ¹⁴ Then Elohim said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and *Appointed Times*, and for days and years; ¹⁵ and let them be for lights in the firmament of the heavens to give light on the earth,” and it was so. ¹⁶ Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

2. The [Creation Calendar](#) uniformly and for all time correctly places the first Hebrew Month of a Hebrew Year as governed by the *greater light that rules the day* according to **Genesis 1:14-16** and **Exodus 12:1-2**.

Exodus 12:1-2 ¹ Now יהוה spoke to Moses and Aaron in the land of Egypt, saying, ² “This month is the head of months to you. It shall be the first month of the year to you.”

The seasons exist due to the approximately **23.5 degree** tilt of the earth’s axis with respect to the ecliptic. The ecliptic is the orbital plane the earth makes with respect to the sun. The season of spring begins in Jerusalem at the moment of the [spring equinox](#). At this moment, the sun is at a point on the celestial sphere where the celestial equator and the ecliptic intersect. This annual delineation demarks the spring season which correlates with the development of crops in **Israel**. Grain crops begin to ripen as temperatures begin to rise and the number of hours of sunlight begins to increase.

The [Creation Calendar](#) consistently places **Day 15 of Month 1** on or after the Hebrew Day of the [spring equinox](#) over the entire span of history. It has been restored using the best knowledge mankind currently possesses. As a result, many ancient dates have been correctly retro-calculated. The [Creation Calendar](#) always places **Day 1 of Month 1** within a **30 day period** within which the [spring equinox](#) will occur. In modern times this period of **30 days** always occurs between **March 6** and **April 4** on the [Gregorian Calendar](#).

The [Creation Calendar](#) does not suffer from “calendar drift” arising from imprecise science as is the case with the [Julian](#) and rabbinic calendars. The [Julian Calendar](#) had drifted past the [spring equinox](#) by **10 days** until the day after **October 4** was called **October 15** in **1582 C.E.** On this day the [Julian Calendar](#) became the [Gregorian Calendar](#) widely used today. The rabbinic calendar has drifted about **7 days** past the [spring equinox](#) over the centuries. Where **Day 1 of Month 1** should never occur more than **15 days** after the [spring equinox](#) – **April 4** on the [Gregorian Calendar](#) – the rabbinic calendar placed **Day 1 of Month 1** on **April 11, 1967 C.E.** exactly **21 days after** the [spring equinox](#).



The **Creation Calendar** keeps the agricultural festivals **properly oriented** to the solar cycle (tropical year) which today is believed to be **365 days, 5 hours 49 minutes 19 seconds** in duration. The ancient **Israelites**, some of whom wrote the Scriptures containing specific dates from the **Creation Calendar**, were well aware of the need for the Hebrew Year to stay properly tethered to the solar cycle (tropical year). They adhered to the **rule of the equinox** to ensure that this happened. For this reason, the **Creation Calendar** is superior in an error tolerance analysis to any other calendar. **It ensures that the Festival of Unleavened Bread will always be kept in its season from year to year** according to **Exodus 13:10**.

Exodus 13:10 *You shall therefore keep this ordinance [the **Festival of Unleavened Bread**] in its season from year to year.*

3. The **Creation Calendar** following the **rule of the equinox** will never place **Day 1 of Month 1** more than **15 days** after the Hebrew Day of the **spring equinox**. The last time this occurred was in **1897 C.E.** However as already mentioned, the rabbinic calendar, which suffers from calendar drift, placed **Day 1 of Month 1** on **April 11, 1967 C.E.** exactly **21 days after** the **spring equinox**. The **rule of the equinox** is derived from the instructions in **Genesis 1:14-16** which say that **the sun and the moon are for determining days and years**, and from the instructions in **Exodus 13:10** which say that the **Festival of Unleavened Bread** must be kept **in its season from year to year**.

The **rule of the equinox** has been handed down from ancient times. It is quite evident that Adam was aware of it as his descendant Noah observed the **Creation Calendar** and gave us lunar dates on it. It is mentioned in the Talmud in **Rosh Hashanah 21A**. Only the **Creation Calendar** keeps the three pilgrim festivals properly oriented within a solar cycle (tropical year) as the Scriptures instruct. Any calendar that does not observe the **rule of the equinox** will not keep the **Festival of Unleavened Bread, Shavuot** and **Sukkot** in their season *from year to year over the entire spectrum of 7000 years*.

The stars were created for signs but **the stars were not created to determine a Hebrew Year**. This is because the planisphere, from an observer's perspective on earth, appears to move approximately **20.4 minutes** a year or about **1 degree** every **71.6 years** according to the **precession of the equinoxes**. The **precession of the equinoxes** has a theoretical length of approximately **25,772 years**. For this reason, **the greater light and the lesser light, the sun and the moon determine the Hebrew Year according to Genesis 1:14-16**. The stars mentioned in **Genesis 1:16** act as witnesses to the rulings made by the sun and the moon. According to **Josephus** in **Antiquities 1 / 69**, Seth's children, "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies." According to **Psalms 19** the constellations were created to tell the story of the **7000 Year Plan of Elohim**. Several classic books on this subject of the stars are *The Gospel in the Stars* by **Joseph A. Seiss** written in **1882 C.E.**, and *The Witness of the Stars* by **E.W. Bullinger** written in **1893 C.E.** Both of these books attempt to correlate the classical themes associated with the recognized constellations from antiquity, with the prophetic narrative revealed in the Scriptures.

4. The **Creation Calendar** always works as long as the sun and the moon are keeping time. There was no barley during the great flood of Noah's time or during the **40 years** of the wandering in the wilderness under the direction of Moses. However, exact dates from the **Creation Calendar** appear in the Torah during these years. In the event of drought or hail or fire or other extreme conditions, or when the people of **Israel** were cast out into the nations, there might not have been barley or a Hebrew person to make a subjective decision on whether a Hebrew Year began or not. However, this has never stopped the **7000 Hebrew Years** of history and the **7000 Year Plan of Elohim** from unfolding.



5. The **Creation Calendar** always correctly determines the **Appointed Times** of יהוה according to **Leviticus 23:1-44, Exodus 23:14-16** and **Deuteronomy 16:1-16**.
6. The **Creation Calendar** does the utmost to ensure that a barley crop never would have been lost due to the priests delaying the beginning of the harvest. According to **Deuteronomy 16:9**, when the temple was operational, the omer count was initiated **when the sickle was put to the grain** on the day the **first fruits** were offered to יהוה on **Day 16 of Month 1**. This was on the *day after* the **High Sabbath** on **Day 15 of Month 1** according to **Leviticus 23:15**. It was then that it became lawful for **Israelites** to begin the harvest. If the priests delayed the Hebrew Year, they might have delayed the harvest causing hardship for the people of **Israel**.

Deuteronomy 16:9 *You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.*

Leviticus 23:15 *And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven complete weeks.*

The **Israelites** were not even to put the sickle to the grain until the **first fruits** were offered to יהוה. The verse in **Deuteronomy 16:9** means “*from the time it becomes lawful to begin to put the sickle to the grain.*” The **harvest was initiated by the offering**. Not only would the ancient **Israelites** NOT EAT of the harvest until the **first fruits** were offered, but they would NOT EVEN HARVEST until the **first fruits** were offered. This point was articulated by **Josephus** who lived in the first century.

Josephus, Antiquities 3 / 250-251 ²⁵⁰ But on the second day of **Unleavened Bread**, which is the **sixteenth day of the month**, they partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, they offer **first fruits** of their barley, and that in the manner following: ²⁵¹ They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; **and after this it is that they may publicly or privately reap their harvest**. They also at this participation of the **first fruits** of the earth, sacrifice a lamb, as a burnt offering to Elohim.

The **Israelites** harvested the barley and ate of the **first fruits** on **Day 16 of Month 1** after the **first fruits** offering was made according to **Joshua 5:12**.

Joshua 5:10-12 ¹⁰ Now the children of **Israel** camped in Gilgal, and kept the **Passover** on the fourteenth day of the month at twilight [**Day 14 of Month 1**] on the plains of Jericho. ¹¹ And they ate of the produce of the land on the day after the **Passover** [**Day 15 of Month 1**], unleavened bread and parched grain, on the very same day. ¹² Then the manna ceased on the day after they had eaten the produce of the land [**Day 16 of Month 1**]; and the children of **Israel** no longer had manna, but they ate the fruit of the land of **Canaan** that year.

The **fruit** that Joshua and the **Israelites** ate began with the **first fruits** barley on **Day 16 of Month 1**. According to the Scriptures the barley did NOT HAVE TO BE ready for harvesting – IT HAD TO BE AVIV which means green un-ripe ears suitable for parching – although it COULD BE ripe or Carmel by the time the **first fruits** were offered on **Day 16 of Month 1**.



The Scriptures say that **Month 1** is the month of the Aviv – **not Month 12**. As barley ripens at slightly different times in the various micro climates of **Israel**, and as it was not permitted for **ANYONE** to harvest until the **first fruits** had been offered by the Levitical priesthood, **the entire nation was highly motivated to offer the first fruits AS SOON AS POSSIBLE so that none of the barley would be lost to spoilage in ancient Israel**. Ancient barley fell to the ground about **2 weeks** after it ripened.

Today it is bad doctrine to insist that one *must* have Aviv barley in **Month 12** in **JERUSALEM**. The Torah says that you need Aviv or Carmel barley in **ISRAEL** in **Month 1** in the month of the Exodus.

7. The **Creation Calendar** does the utmost to ensure that the first fruits offered were from the beginning of the harvest and not from the end of the harvest. According to **Leviticus 2:14**, the first fruits offering was to be made from either unripe Aviv grain that may be parched by fire, **OR** from ripe Carmel grain that can be ground to flour without parching.

Leviticus 2:14 *If you offer a grain offering of your first fruits to יהוה, bring Aviv grain parched by fire, OR crushed Carmel grain for your first fruits offering.*

This Scripture makes allowance for **ripe** and **unripe** grain. If **Day 1 of Month 1** fell **14 days before** the Hebrew Day of the **spring equinox**, then **unripe** grain was acceptable as a **first fruits** offering. If **Day 1 of Month 1** fell **15 days after** the Hebrew Day of the **spring equinox**, then **ripe** grain was acceptable as a **first fruits** offering. In the spring of **2005, 2008, 2011 and 2016 C.E.** there was wild Aviv barley found in **Israel** by **Day 16 of Month 1** on the **Creation Calendar** which employs the **rule of the equinox**.

8. The **Creation Calendar** requires Aviv grain on the day after the **spring equinox** at the earliest, and there will always be some Aviv grain in **Israel** by then under normal circumstances. Aviv grain is defined in Scripture as unripe grain which has developed kernels that can be destroyed by hail. It is possible to know this from **Exodus 9:31-32** in which the seventh plague of hail in **Egypt** destroyed the flax and the barley which were Aviv, but did not destroy the wheat and the spelt which were still in the grass stage and survived the hail.

Exodus 9:31-32 ³¹ *Now the flax and the barley were struck, for the barley was in the head [Aviv] and the flax was in bud [Givol].* ³² *But the wheat and the spelt were not struck, for they are late crops [Afilot].*

9. The Scriptural *month of the Aviv* as described in **Exodus 13:4, 23:15, 34:18** and **Deuteronomy 16:1** is always **Month 1** as described in **Exodus 12:1-2**, which is determined by the **rule of the equinox**.

Exodus 13:4 *On this day you are going out, in the month of the Aviv.*

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 the Aviv, 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 the Aviv; for in the month of the Aviv you came out from Egypt.*

Deuteronomy 16:1 *Observe the month of the Aviv, and keep the Passover to יהוה your Elohim, for in the month of the Aviv יהוה your Elohim brought you out of Egypt by night.*



Exodus 12:1-2 ¹ Now יהוה spoke to Moses and **Aaron** in the land of **Egypt**, saying, ² “**This month is the head of months to you. It shall be the first month of the year to you.**”

10. The **Sabbaths**, **New Moons** and **Appointed Times** displayed on the **Creation Calendar** are **accurately calibrated with respect to many of the historic dates mentioned in Scripture which authenticates it as the true Creation Calendar**. Only after the Scriptural **50 year Jubilee Cycle** is accurately calibrated from the testimony of the Hebrew prophets and from ancient eclipse records will it become possible to accurately retro-calculate the **epoch of creation** and to fore-calculate the **prophetic dates** of Scripture.

In conclusion, the **Creation Calendar** satisfies the requirements of **Genesis 1:14** and **Exodus 13:10**. Elohim Himself created both the sun and the moon to determine Hebrew Years, and He requires that the **Festival of Unleavened Bread**, **Shavuot** and **Sukkot** should be kept in their season from year to year. The wisdom is to do as Elohim has instructed. One of the adversary’s main tactics against mankind is to confuse times and laws as can be seen by the prophecy in **Daniel 7:25**.

Daniel 7:25 *He shall speak pompous words against the Most High, shall persecute the set apart ones of the Most High, and shall intend to change times and law. Then the set apart ones shall be given into his hand for a time and times and half a time.*

The devil is the author of confusion – not יהוה. For if the devil can keep mankind from knowing what time it is, or if he can cause the redeemed to think that it is not possible for Elohim’s true calendar to be restored, then he effectively wins his game of deceit. If people, for whatever reason, want to follow calendars based on man-made rules that do not conform to the directives in Scripture, they will find out sooner or later (hopefully sooner) that they have been deceived.

If people want to believe that the barley determines the Hebrew Year, then the **Creation Calendar** will be of no benefit for them. For they are logically inferring that it is impossible to precisely know exactly when certain events occurred in history, as there are no records of how the barley has developed for every year in history. For those who persist in this belief that barley is required to determine the Hebrew Year, it would appear shear folly trying to understand the dates in the historical past that are mentioned in the Scriptures.

If there were not a **Creation Calendar** that is **uniform and correct for all time** then it would be impossible to determine the Hebrew Year, Hebrew Month and Hebrew Day of the Messiah’s birth, death and resurrection as there are no known existing records of how the barley had developed in those years. The resurrection of יהושע Messiah occurred on the weekly **Sabbath** “**on the third day**” of the **Festival of Unleavened Bread** in **34 C.E.** His resurrection is the blessed hope for all those who want to gain immortality in the **Sabbath of Millennia**.

In conclusion, a seeker of truth will **spiritually deduce** that an equitable method for determining the Hebrew Year for all time – using both the sun and the moon – must not only exist, but that such a method must be precise and uniform for every year in the **7000 Year Plan of Elohim** if the elect of Elohim are to know where they are in time.

Elohim teaches us that a Hebrew Year is **not** determined by a subjective “call” made by men, a call which is based solely on observance of the developmental stage of a plant seen at the end of **Month 12** – a practice which is nowhere to be found in Scripture.

Elohim’s calendar is mathematically determined by both the sun and the moon and will always under normal conditions provide for the existence of Aviv or Carmel grain in **Israel** on or before **Day 16 of Month 1**. As the **Creation Calendar** meets the very stringent historical, astronomical and Scriptural requirements for calculating **Sabbaths** and **New Moons**, it may be considered the calendar of Elohim.

