

# Do Not Learn the Way of the Gentiles

## The *Biblical Calendar* vs. the *Creation Calendar*

In a previous article entitled *Seven Calendars: Which One Are You Observing?*, six false calendars claiming to be the calendar of Scripture were examined and contrasted with the *Creation Calendar*. In this short paper we will discuss *yet another calendar system* which is currently being followed by some congregations but which *differs* from the *Creation Calendar* in the way it determines the *Hebrew Year*. In fact, it will be seen that this alternative calendar is *not Scriptural* and is actually what Scripture calls *the way of the Gentiles*.

This alternative calendar is referred to in the literature as the *Biblical Calendar*, and so it will be referred to as such in this paper. Although the term *Biblical Calendar* will be employed, it will be suggested that it *cannot be* the calendar which produced the dates which appear in the set apart *Scriptures* as it contradicts the instructions of the prophet Jeremiah. Therefore, this paper will argue that the *Biblical Calendar* should *not be used* to observe the *New Moons* and *Appointed Times* in years when it *differs* from the *Creation Calendar*.

The *Biblical Calendar correctly* teaches that a *Hebrew Day* begins at the setting of the sun, and it *correctly* teaches that the *Hebrew Month* begins with the first potentially visible crescent moon from the land of *Israel* like the *Creation Calendar*. However, it *incorrectly* calculates the beginning of the *Hebrew Year* by placing *New Moon 1 on or after* the *spring equinox*.

## The Incorrect Logic of the *Biblical Calendar*

The *incorrect logic* behind the *Biblical Calendar* is that as a *Hebrew Day* is initiated by the *visible* setting of the sun, and as the *Hebrew Month* is initiated by the appearance of the first potentially *visible* crescent moon in *Israel*, *SO TOO* the *Hebrew Year* is initiated by the *visible* arrival of the *spring equinox*. Proponents of the *Biblical Calendar* believe the ancients *WERE NOT ABLE* to *predetermine* the day of the *spring equinox*.

If this were true it would challenge the *Creation Calendar* in which *advance prediction* of the *spring equinox is required* in years when *New Moon 1* is placed *before* the *spring equinox*. Proponents of the *Creation Calendar* believe that the ancients *WERE ABLE* to *predetermine* the day of the *spring equinox*.

The ancients demonstrated their ability to *predetermine* the day of the *spring equinox* by observing the movement of light and shadows on the observatories which they built at their location. The cyclical movement of the heavens were an intrinsic part of every ancient culture. The ancients carefully watched the sun move through its four quadrants, and the sun was seen to be born anew at the *spring equinox*. For this reason many ancient observatories were aligned or oriented to the rising or setting sun of the *spring equinox*.

## An Ancient Hebrew Perspective of the Sun's Journey

*David* described the sun anthropomorphically as *a bridegroom coming out of his chamber* and that *its rising is from one end of heaven, and its circuit [tequfot ותקופתו] to the other end*. *David's* ancient perspective of the sun was from an observer's perspective on earth, and he poetically describes the apparent movement of the sun back and forth across the horizon.

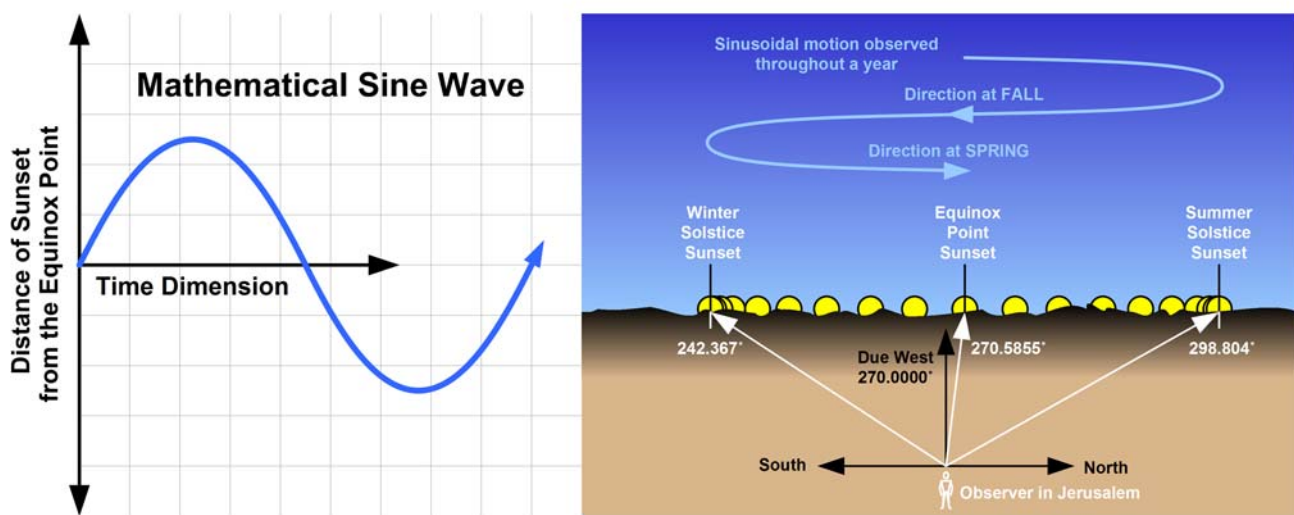


**Psalm 19:1-6** <sup>1</sup> The heavens declare the glory of El; And the firmament shows His handiwork. <sup>2</sup> Day unto day utters speech, and night unto night reveals knowledge. <sup>3</sup> There is no speech nor language where their voice is not heard. <sup>4</sup> Their line has gone out through all the earth, and their words to the end of the world. **In them He has set a tabernacle for the sun,** <sup>5</sup> **which is like a bridegroom coming out of his chamber, and rejoices like a strong man to run its race.** <sup>6</sup> **Its rising is from one end of heaven, and its circuit [tequfot ותקופתו] to the other end; There is nothing hidden from its heat.**

The word **circuit** in **Psalm 19:6** is **tequfot** ותקופתו and in this particular verse, it visualizes the sun passing on back and forth on its path between extreme end points of the **winter solstice** and the **summer solstice**, where the **spring equinox** and **fall equinox** are the midpoints on its journey.

## How the Ancients Predetermined the Spring Equinox

Scholars today readily acknowledge that the ancients were able to **predetermine the day** when the sun was observed to reach the demarcation points of the four quadrants of the solar cycle: **spring equinox**, **summer solstice**, **fall equinox** and **winter solstice**. One method by which they may have done this was recently shown in an article currently available on this site entitled *Determining the Day of the Spring equinox*.



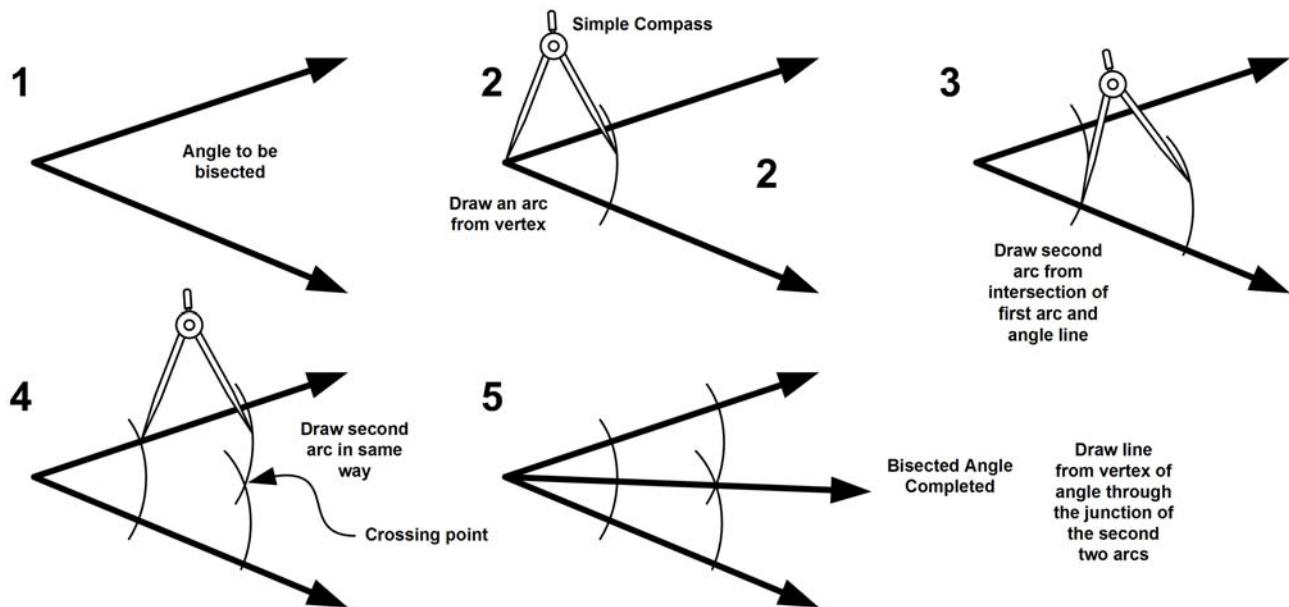
**Figure 1** – Sun setting positions seen by an observer at Jerusalem, Israel change throughout the year in a sinusoidal motion, coming to a standstill and changing directions at the solstices. Note the difference between the azimuth of due west and that of the **Equinox Point** on the horizon as seen from Jerusalem. The **Equinox Point** is midway between the **Winter Solstice** and the **Summer Solstice** and is about 270.5855° in Jerusalem.

Ancient observers watched the sun's setting positions and determined the **equinox point** on the horizon by noting the most northern and southern sunset positions of the **summer solstice** and **winter solstice** respectively. This **equinox point** would have been **established over time** by **visual observation**. Ancient observatories were constructed with an unobstructed view of the western horizon. **Figure 1** depicts an **equinox point** of 270.5855° for Jerusalem, **Israel**. If sighting conditions were favorable, the ancients could have predetermined **the day** when the sun would reach the **equinox point** by bisecting the angle between the two extreme **solstice points**.

The important concept to grasp is that although it is apparent that the ancients could establish a *true east-west line* as demonstrated in the construction of the pyramids and many other monuments, they also determined the **equinox point** for their particular location and the day when the *sun at its zenith is half way between the summer solstice point and the winter solstice point*. At Jerusalem, **Israel** the **equinox point** on the western horizon is  $270.5855^\circ$  but it is *not* on the *true east-west line* of  $270^\circ$ .

## The Ancients Bisected the Angle Between the Solstice Points

The ancient civilizations could have employed simple geometry to determine the **equinox point** on the horizon by *bisecting* the resulting angle formed between the two **solstice points**.



**Figure 2** – Illustration of how to geometrically bisect an angle in order to determine the **Equinox Point**. Notice that no numerical methods are required, just the use of a simple compass to draw arcs and a straight edge to draw lines.

## The President of the Sanhedrin Kept **Israel** on the **Creation Calendar**

In ancient Hebrew culture it was the *Nasi*, or *president*, of the Sanhedrin who was concerned with the **Creation Calendar**. It was his responsibility to determine the **Hebrew Month** from the first visible crescent moon, and the **Hebrew Year** by implementing the *rule of the equinox*. According to tradition, 200 presidents of the Sanhedrin came from the tribe of Issachar who were scholars skilled in *intercalation*.

**1 Chronicles 12:32** ... *the sons of Issachar who had understanding of the times, to know what **Israel** ought to do, their chiefs were two hundred; and all their brethren were at their command;*

**Targum Yonasan – Bereishis 46:13** The descendants of Issachar were sages who were **experts in intercalation**. Yishai Chasidah, *Encyclopedia of Biblical Personalities*, p. 306.

**Midrash Rabbah Genesis 72:5 (Vol. 2 p.665) 1 Chronicles 12:33** “*And of the children of Issachar men that had understanding of the times*” What does “of the times” mean? R. Tanhuma said: An understanding of the seasons. Others explain **the science of intercalation**.

**Midrash Rabbah Numbers 1 - 2:7 (Vol. 5 p. 29) 1 Chronicles 12:32-33** “*And the children of Issachar, men that had understanding of the times.*” “They were **astronomers; calendar experts.**”

**Midrash Rabbah Genesis 72:5 (Vol. 2 p. 665) Issachar produced 200 heads of the Sanhedrin, and all their brethren were at their commandment.** And all their brethren agreed to the Halachah as they stated it, while he instructed them as though it were a Halachah of Moses at Sinai. And whence did all this greatness come to Issachar? From Zebulun who engaged in trade and supported Issachar, who was devoted to the Torah.

Rabbi Dr. H. Freedman (Translator), The Midrash Rabbah (Third Edition), The Soncino Press Ltd., New York, 1983.

It was the task of the *Nasi* every second or third year to **intercalate** an extra month to the **Hebrew Year**. He **intercalated** by inserting an extra lunar month between **Month 12** and **Month 1** in order to keep **Unleavened Bread in its season from year to year** according to **Exodus 13:10**. The extra month is **Month 13** on the **Creation Calendar**. During **Month 12** the *Nasi* would concern Himself with the impending **spring equinox**.

## The Sanhedrin was Stripped of its Authority by יהושע the Messiah

The rabbis of Judaism are **incorrectly perceived** by many to exercise the spiritual authority of Elohim, having inherited a belief system from the last Sanhedrin. However, יהושע Messiah symbolically **stripped** the Sanhedrin of their authority when He **cursed** a fig tree near Bethphage on **Day 9 / Month 1** on the **sixth day** of the week on **Yom Shi-shi** in 34 C.E. [**9 Nisan = Friday, March 19, 34 C.E. (1733554) = Day 9 / Month 1**]

**Matthew 21:18-22** <sup>18</sup> *Now in the morning, as He returned to the city, He was hungry.* <sup>19</sup> *And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you anymore in the Age [of the Messiah].” Immediately the fig tree withered away.* <sup>20</sup> *And when the disciples saw it, they marveled, saying, “How did the fig tree wither away so soon?”* <sup>21</sup> *So יהושע answered and said to them, “Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done.* <sup>22</sup> *And whatever things you ask in prayer, believing, you will receive.”*

**Mark 11:12-14** <sup>12</sup> *Now the next day, when they had come out from Bethany, He was hungry.* <sup>13</sup> *And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs.* <sup>14</sup> *In response יהושע said to it, “Let no one eat fruit from you anymore in the Age [of the Messiah].” And His disciples heard it.*

Ultimately this is a shadow picture of the end of the **sixth millennial day**, when false shepherds will be **stripped** of their authority. As mankind draws near to **the restoration of all things** there is still time to repent and to believe and obey יהושע Messiah. However, by the end of the **sixth millennial day**, anyone who teaches another message other than to keep the commandments of Elohim and believe in יהושע Messiah, will **have no authority**.



יהושע cursed the fig tree just before **Passover** in the *spring* of 34 C.E. Many have questioned why יהושע would have *cursed* a fig tree at **Bethphage** in the *spring* when figs are only edible as *summer fruit*. The Messiah actually predicted the reason for this in the **Parable of the Fig Tree** which He taught in *late fall* of 33 C.E.

**Luke 13:6-9** <sup>6</sup> He [יהושע] also spoke this parable: “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup> Then he said to the keeper of his vineyard, ‘Look, for **three years** I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ <sup>8</sup> But he answered and said to him, ‘Sir, let it alone **this year also**, until I dig around it and fertilize it. <sup>9</sup> And if it bears fruit, well. But if not, after that you can cut it down.’”

In this parable יהושע was speaking metaphorically of the Sanhedrin who, as the spiritual leaders of **Israel**, were to *bear spiritual fruit*. יהושע waited **3 years** for them to *bear spiritual fruit* during the first 3 years of His ministry from **New Moon 7** in 28 C.E., when He read **Isaiah 61:1-2A** as it says in **Luke 4:16-30**, until **New Moon 7** in 31 C.E. As the Sanhedrin *bore no fruit*, יהושע waited **1 year** more until **New Moon 7** in 32 C.E. They still *did not bear spiritual fruit* and so *after that* He symbolically *cut down the fig tree*.

It was **5 days** before He was crucified that יהושע cursed a fig tree on **Day 9 / Month 1** in 34 C.E. at **Bethpage**, a town whose name means the **House of Figs**. The Sanhedrin met at **Bethpage** to issue death sentences to rebellious leaders according to **Sotah 45A** and **Sanhedrin 14B**, and this is where they may have sentenced יהושע to death. When יהושע cursed a fig tree with *unripe figs* in *spring* of 34 C.E. it symbolized His *curse* on the *rabbinic authority* being exercised against Him by the **Sanhedrin** from **Bethpage – The House of Figs**.

When יהושע cursed the fig tree it was a *harbinger* of things to come. The Sanhedrin lost *all authority* when they rejected יהושע as the Messiah and later *departed* from the **Creation Calendar**. In 359 C.E., Hillel II working in cooperation with **Julian the Apostate (360-363)**, *invented* a fixed calendar *unconcerned with the first visible crescent moon*. It is **Sacha Stern's** thesis that the modern fixed Hebrew Calendar credited to Hillel II evolved over *many centuries*. Maimonides codified its rules in the **12<sup>th</sup> century**. In any case, the **Sanhedrin's authority** slowly *withered away* over the centuries fulfilling the *harbinger* of the *fig tree* which *withered away*.

## יהושע Messiah Entrusted His Disciples With the **Creation Calendar**

When יהושע Messiah cursed the authority of the Sanhedrin, He gave authority to His disciples to make disciples of all the nations, immersing them in the name of the Father, of the Son, of the Set Apart Spirit, and teaching them to observe all things that He commanded.

**Matthew 21:43-44** <sup>43</sup> “Therefore I say to you [the Sanhedrin – the chief priests and the elders of the people], the kingdom of Elohim will be **taken from you and given to people bearing the fruits of it** [the disciples of יהושע]. <sup>44</sup> And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

**Matthew 16:19-20** <sup>19</sup> “And I will give you [the disciples of יהושע] **the keys of the kingdom of heaven**, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>20</sup> Then He commanded His disciples that they should tell no one that He was יהושע the Messiah.”

**Matthew 18:18-20** <sup>18</sup> “Assuredly, I say to you [the disciples of יהושע], **whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.** <sup>19</sup>



Again I say to you that **if two of you** agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.<sup>20</sup> For where two or three are gathered together in My name, I am there in the midst of them.”

**Matthew 28:18-20** <sup>18</sup> And יהושע came and spoke to them, saying, “**All authority has been given to Me in heaven and on earth.** <sup>19</sup> Go therefore and instruct all the nations, immersing them in the name of the Father, even of the Son, even of the Set Apart Spirit, <sup>20</sup> teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the **Age [of the Messiah]**.” So be it.

At the time יהושע Messiah gave this authority to His disciples at the **beginning** of the **Age of the Messiah**, the **Creation Calendar** was still being observed in **Judea** by יהושע Messiah and all of His disciples. Therefore, any disciple of יהושע Messiah living today at the **end** of the **Age of the Messiah** who desires to walk in the **narrow way** should practice walking **the way** יהושע walked and observe the **Creation Calendar**.

**1 John 2:3-6** <sup>3</sup> Now by this we know that we know Him, if we keep His commandments. <sup>4</sup> He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps His word, truly the love of Elohim is perfected in him. By this we know that we are in Him. <sup>6</sup> He who says he abides in Him ought himself also to walk just as He walked.

This is critical to understand, as many today have been deceived to think that they can walk in the narrow way of יהושע Messiah **without** following the **Creation Calendar**.

## יהוה Gave Moses the Rule of the Equinox on Day 15 / Month 1 on the First Day Of the **Feast of Unleavened Bread** in the Year of the Exodus in 1437 B.C.E.

Moses said the children of **Israel departed from Rameses on Day 15 / Month 1** on the first day of **Unleavened Bread** in 1437 B.C.E. [**15 Nisan = Monday, April 15, 1437 B.C.E. (1196664) = Day 15 / Month 1**]

**Numbers 33:3** They departed from Rameses in the first month, on the **FIFTEENTH DAY OF THE FIRST MONTH [Day 15 / Month 1]; ON THE DAY AFTER THE PASSOVER [Day 14 / Month 1]** the children of **Israel** went out with boldness in the sight of all the **Egyptians**.

As they were departing Rameses on **Day 15 / Month 1** on the first day of **Unleavened Bread** in 1437 B.C.E., יהוה instructed Moses to **remember the day the children of Israel went out of Egypt**.

**Exodus 13:1** <sup>1</sup> Then יהוה spoke to Moses, saying, <sup>2</sup> “Consecrate to Me all the firstborn, whatever opens the womb among the children of **Israel**, both of man and beast; it is Mine.” <sup>3</sup> And Moses said to the people: “**REMEMBER THIS DAY [Day 15 / Month 1] IN WHICH YOU WENT OUT OF EGYPT**, out of the house of bondage; for by strength of hand יהוה brought you out of this place. No leavened bread shall be eaten. <sup>4</sup> **ON THIS DAY [Day 15 / Month 1] YOU ARE GOING OUT, IN THE MONTH OF THE ABIB.** <sup>5</sup> And it shall be, when יהוה brings you into the land of the **Canaanites** and the **Hittites** and the **Amorites** and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. <sup>6</sup> Seven days you shall eat **Unleavened Bread**, and on the seventh day there shall be a feast to יהוה. <sup>7</sup> **Unleavened Bread** shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. <sup>8</sup> And you shall tell your son in that day, saying, ‘This is done because of what יהוה did



for me when I came up from *Egypt*.’<sup>9</sup> It shall be as a sign to you on your hand and as a memorial between your eyes, that the Torah of יהוה may be in your mouth; for with a strong hand יהוה has brought you out of *Egypt*.<sup>10</sup> **YOU SHALL THEREFORE KEEP THIS ORDINANCE [the Festival of Unleavened Bread] IN ITS SEASON FROM YEAR TO YEAR.”**

On the first day of **Unleavened Bread** in 1437 B.C.E., יהוה told Moses *to remember Day 15 / Month 1*, and יהוה then *commanded* Moses to observe the ordinance of **Unleavened Bread in its season from year to year**. יהוה gave these instructions on the *ultimate day* of significance to the *rule of the equinox – Day 15 / Month 1*.

*IF* יהוה had said to keep **New Moon 1** in its season from year to year, *THEN New Moon 1* would be placed on or after the **Hebrew Day** of the **spring equinox** – the line of demarcation for the **Hebrew Year**. This is what the *Biblical Calendar* being critiqued in this article says to do.

*IF* יהוה had said to keep the **Passover** in its season from year to year, *THEN Day 14 / Month 1* would be placed on or after the **Hebrew Day** of the **spring equinox** – the line of demarcation for the **Hebrew Year**.

*IF* יהוה had said to keep **Resheet Firstfruits** in its season from year to year, *THEN Day 16 / Month 1* would be placed on or after the **Hebrew Day** of the **spring equinox** – the line of demarcation for the **Hebrew Year**. The *second recension* of **Rosh Hashanah 21 A** says to do this.

*HOWEVER*, יהוה said to keep **Unleavened Bread** in its season from year to year, *THEREFORE* the **Creation Calendar** places the *first day* of **Unleavened Bread** on **Day 15 / Month 1** on or after the Hebrew Day of the **spring equinox** – the line of demarcation for the **Hebrew Year**. The *first recension* of **Rosh Hashanah 21 A** says to do this. This law has been *discovered to be true* based upon an analysis of the lunar dates in Scripture.

## The Creation Calendar Places Day 15 / Month 1 On or After the Spring Equinox

The *Biblical Calendar* employs a mathematical rule concerning the equinox by always placing **New Moon 1** *after* the **spring equinox**. However, it is a *different rule* than the *rule of the equinox* of the **Creation Calendar** which always places the first day of the **Festival of Unleavened Bread** on **Day 15 / Month 1 on or after** the **Hebrew Day** of the **spring equinox**. There is a difference of **15 days** between these two rules.

The **Creation Calendar** will consistently place **New Moon 1** anywhere within a **30 day** period from **14 days before** the **Hebrew Day** of the **spring equinox** as it did in the *spring* of 2011 C.E., until **15 days after** the **Hebrew Day** of the **spring equinox** as it did in the *spring* of 1897 C.E. In contrast, the *Biblical Calendar* will occasionally place **New Moon 1** as many as **29 days after** the **Hebrew Day** of the **spring equinox**.

In 2011 C.E., the **Creation Calendar** using the *rule of the equinox* computed that **Day 15 / Month 1** would occur *on* the **Hebrew Day** of the **spring equinox**. In this year the **Passover** on **Day 14 / Month 1** technically occurred in the quadrant of *winter*, while the first day of **Unleavened Bread** on **Day 15 / Month 1** technically occurred in the quadrant of *spring*, which is in accordance with the *directive* given by יהוה.

## The Biblical Calendar Mistakenly Places New Moon 1 on or after the Spring Equinox

The *Biblical Calendar* is in error because it in effect places **New Moon 1 in its season from year to year**, as opposed to the **Creation Calendar** which places **Unleavened Bread in its season from year to year** by implementing the *rule of the equinox*.



The **Creation Calendar** consistently places **Day 15 / Month 1** on or after the **Hebrew Day** of the **spring equinox** *over the entire span of history* based on spiritual observation of the *faithful witness in the sky*.

**Psalm 89:35-37** <sup>35</sup> *Once I have sworn by My set-apartness, I will not lie to David.* <sup>36</sup> *His seed shall endure throughout the ages [Present Age, Age of Instruction, Age of the Messiah, Age of Life, World to Come], and his throne as the sun before Me.* <sup>37</sup> *It shall be established throughout the ages [Age of Life, The World to Come] like the moon, even like the faithful witness in the sky. Selah.*

The **Creation Calendar** does not suffer from *calendar drift* arising from imprecise science as is the case with other calendars. 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** <sup>14</sup> *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;"* <sup>15</sup> *and let them be for lights in the firmament of the heavens to give light on the earth," and it was so.* <sup>16</sup> *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.*

The **Creation Calendar** also 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**.

## In Some Years the Spring Equinox Must Be Calculated in Advance

As the *rule of the equinox* necessitates that in certain years the **Hebrew Day** of the **spring equinox** *must be predicted in advance*, it contradicts the *incorrect philosophy* of the **Biblical Calendar** which insists that the **spring equinox** must be *physically experienced* before a **Hebrew Year** can begin. By the end of this article it will become evident that the rule employed in the **Biblical Calendar** is actually *the way of the Gentiles*.

The contention between the **Creation Calendar** and the **Biblical Calendar** is over *intercalation* and the *rule of the equinox*. In Hebrew tradition there is evidence of differing opinions on the issue of *intercalation*. One point of discussion was whether the **Hebrew Year** was to be determined in the *spring* or in the *fall*.

## יהוה Said that **Month 1** was the First Month of the Year which Began in Spring

It is evident from **Exodus 12:2** that **Spiritual Years** begin in the month of the Exodus in **Month 1** in *spring*.

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

However, it is also apparent from **Leviticus 25:8-9** that **Civil Years** begin in **Month 7** in *fall*.

**Leviticus 25:8-9** <sup>8</sup> *"And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years."* <sup>9</sup> *Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land."*

The **Feast of Ingathering / Feast of Sukkot** is a seven day festival beginning on **Day 15 / Month 7** and ending on **Day 21 / Month 7**, and יהוה said in **Exodus 34:22** that it takes place around the *tequfot תקופת* or **fall equinox**.

**Exodus 34:22** *"And you shall observe the Feast of Weeks [Shavuot], of the firstfruits of wheat harvest, and the Feast of Ingathering [Sukkot] at the year's end [tequfot תקופת]."*





## The Feast of Sukkot Occurs Around the Time of the Fall Equinox

In **Exodus 34:22**, יהוה links the **Feast of Sukkot** with the *tequfot* תקופת or **fall equinox**. With the exception of a **Jubilee Year**, one **Civil Year** ends and another begins on **New Moon 7** in the *fall*. However, whether the **Feast of Sukkot** is observed in *summer* or in *fall* it always takes place **AROUND the end of the Civil Year**.

On the **Creation Calendar**, the **Feast of Sukkot** may occur *before or after* the **fall equinox**.

In **2011 C.E.**, the **Feast of Sukkot** began **9 days before** the **fall equinox**. The entire feast occurred in *summer* because in **2011 C.E.**, **New Moon 1** occurred **14 days before** the **spring equinox**, the theoretically earliest point allowed by the *rule of the equinox*. In **2019 C.E.**, the entire **Feast of Sukkot** will also take place in *summer*.

In **1897 C.E.**, the **Feast of Sukkot** began **20 days after** the **fall equinox**. The entire feast occurred in *fall* because in **1897 C.E.**, **New Moon 1** occurred **15 days after** the **spring equinox**, the theoretically latest point allowed by the *rule of the equinox*.

However, whether the **Feast of Sukkot** is observed *before or after* the **fall equinox**, in *summer* or in *fall*, it will always occur **at the year's end around the end of the Civil Year** according to **Exodus 34:22**.

## The Rule of the Equinox Derives from Exodus 13:1-10

The **Creation Calendar** has evidently been observed since creation. After Moses, the elders of **Israel** evidently continued the tradition of calibrating the **Creation Calendar** from the **spring equinox** based on the commands which the children of **Israel** were given in **Exodus 12:1-2** and **Exodus 13:10**.

**Exodus 12:1-2** <sup>1</sup> Now יהוה spoke to Moses and **Aaron** in the land of **Egypt**, saying, <sup>2</sup> “**This month is the chief of months to you; it shall be the first month of the year to you.**”

From **Exodus 12:1-2**, it is evident that the *month of the Aviv* is the *chief of months* and is therefore **Month 1** on the **Creation Calendar**. It was the month in which the Exodus occurred and a month in which barley ripens.

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

From **Exodus 13:10**, it is evident that the **Festival of Unleavened Bread** must be observed *in its season from year to year*, so it must begin *on or after* the **Hebrew Day** of the **spring equinox**. The commands in **Exodus 12:1-2** and **Exodus 13:10** work together to produce a *rule for intercalating* known as the *rule of the equinox*.

Every time the word **Aviv** is connected to the word *month* it appears as *Chodesh ha-Aviv* or *the month of the Aviv*. From its usage in Scripture it is evident the word **Aviv** is *not* the name of a month. The word **Aviv** does *not* mean *spring* in Scripture although it does in Modern Hebrew.

**Exodus 12:1-2** <sup>1</sup> Now יהוה spoke to Moses and **Aaron** in the land of **Egypt**, saying, <sup>2</sup> “**This month is the chief of months to you; it shall be the first month of the year to you.**”

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

**Exodus 23:14-15** <sup>14</sup> “**Three times a year you are to keep a *Festival* to Me.** <sup>15</sup> **You shall keep the *Festival of Unleavened Bread*: You shall eat unleavened bread seven days as I commanded you, at the appointed time in the month of the Aviv, for in it you came out from **Egypt**, and none shall appear before Me empty.**”



**Exodus 34:18** “The **Festival of Unleavened Bread** you shall keep. Seven days you shall eat unleavened bread, as I commanded you, at the **Appointed Time** in **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.”

It is evident from these Scriptures that the **month of the Aviv** is the month on the **Creation Calendar** in which the Exodus occurred, and the month in which **Passover** and **Unleavened Bread** are observed.

While the **Creation Calendar** correctly executes the instructions in **Exodus 13:10** by placing the **Festival of Unleavened Bread** on or after the **Hebrew Day** of the **spring equinox**, the **Biblical Calendar** fails to execute these instructions by placing **New Moon 1** on or after the **spring equinox**.

## Moses Confirms the Rule of the Equinox from his Testimony on **New Moon 11** in 1397 B.C.E.

One **astronomical proof** for the **rule of the equinox** can be found in the **Book of Deuteronomy**. Moses in his address to **Israel** asked those who were listening then, as well as anyone who seeks the truth now, to **ask now** and to **consider in your heart *Yom Shi-shi* the sixth day of creation** when **Elohim created man on the earth**.

**Deuteronomy 4:32-40** <sup>32</sup> “For ask now concerning the days that were first, which were before you and **THE DAY** [***Yom Shi-shi*** the sixth day of the creation week] that **Elohim created man on the earth**, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard. <sup>33</sup> Did any people ever hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live? <sup>34</sup> Or did Elohim ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that יהוה your Elohim did for you in **Egypt** before your eyes? <sup>35</sup> To you it was shown, that you might know that יהוה Himself is Elohim; there is none other besides Him. <sup>36</sup> Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire. <sup>37</sup> And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of **Egypt** with His Presence, with His mighty power, <sup>38</sup> driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. <sup>39</sup> **Therefore know THIS DAY** [***Yom Shi-shi*** the sixth day of the week on **New Moon 11**], and consider it in your heart, that יהוה Himself is Elohim in heaven above and on the earth beneath; there is no other. <sup>40</sup> You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which יהוה your Elohim is giving you all the days of your life.”

In **Deuteronomy 4:32-40**, Moses cleverly left accurate information about the **day of the week** on which he was speaking by associating **the day of his speech** with **the day Elohim created man on the earth**. So Moses gave this address on the sixth day on **Yom Shi-shi** – on a specific **day of the week** in the **seven day** cycle. In **Deuteronomy 1:3-4**, Moses said he gave this address on a specific **day of the month** within the **Hebrew Year** – on **Day 1 / Month 11** on **New Moon 11**.



**Deuteronomy 1:3-4** <sup>3</sup> Now it came to pass in the fortieth year, **in the eleventh month, on the first day of the month** [Day 1 / Month 11 on **New Moon 11**], that Moses spoke to the children of **Israel** according to all that יהוה had given him as commandments to them, <sup>4</sup> after he had killed **Sihon (c.1401-1397)** king of the **Amorites**, who dwelt in Heshbon, and **Og (c.1397)** king of Bashan, who dwelt at Ashtaroth in Edrei.

Therefore, the day of his address on **New Moon 11** must fall on **Yom Shi-shi** on the sixth day of week. The **Creation Calendar** indeed *verifies* that this was the case in **1397 B.C.E.** when Moses spoke to **Israel**. [1 Shevat = Friday, January 11, 1397 B.C.E. (1211179) = Day 1 / Month 11] These dual accounts constitute evidence that the **seven day** sequence has never been broken. The *very day* on which Moses spoke the words in **Deuteronomy 1:1-30:20** is thus *confirmed by heaven*.

However, by giving us this very accurate information, Moses *also shows* that he used the *rule of the equinox* as **New Moon 1** began **12 days before** the **Hebrew Day** of the **spring equinox** in **1398 B.C.E.**

So the *Word of Elohim* shows us in **Deuteronomy 1:3-4** and **Deuteronomy 4:32-40** that the **Creation Calendar** uses the *rule of the equinox* by placing the first day of **Unleavened Bread** on **Day 15 / Month 1 on or after** the **Hebrew Day** of the **spring equinox**. These two accounts *interpret* the command in **Exodus 13:10**.

As יהוה is now answering Moses' prayer request in **Psalm 90:12**, and is *teaching us to number our days* by the Spirit of יהושע Messiah, we should take to heart these words which Moses spoke only **36 days** before he died on **Day 7 / Month 12** in **1397 B.C.E.** [7 Adar = Sabbath, February 16, 1397 B.C.E. (1211215) = Day 7 / Month 12] We should *keep the statutes and the commandments* of יהוה Elohim contained in His *covenant of marvels*. For this is the task of every one who follows יהושע Messiah.

**Matthew 11:29-30** <sup>29</sup> "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke is easy and My burden is light."

## James Presided Over the Messianic Assembly in Jerusalem

After יהושע Messiah stripped the Sanhedrin of their authority in **34 C.E.** and gave it to His disciples, it fell to them to proclaim the **New Moons** and subsequent **Appointed Times** and **Festivals** which count from them. At this time, the responsibility for proclaiming the **New Moons** to covenant keeping **Israel** may have rested with the *president* of the Jerusalem assembly who was James brother of יהושע.

**Acts 15:6-21** <sup>6</sup> Now the apostles and elders came together to consider this matter. <sup>7</sup> And when there had been much dispute, **Peter** rose up and said to them: "Men and brethren, you know that a good while ago Elohim chose among us, that by my mouth the Gentiles should hear the word of the good news and believe. <sup>8</sup> So Elohim, who knows the heart, acknowledged them by giving them the Set Apart Spirit, just as He did to us, <sup>9</sup> and made no distinction between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore, why do you test Elohim by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that through the grace of the Master יהושע Messiah we shall be saved in the same manner as they." <sup>12</sup> Then all the multitude kept silent and listened to **Barnabas** and **Paul** declaring how many miracles and wonders Elohim had worked through them among the Gentiles. <sup>13</sup> And after they had become silent, **James** answered, saying, "Men and brethren, listen to me: <sup>14</sup> **Simon** has declared how Elohim at the first visited the Gentiles to take out of them a people for His name. <sup>15</sup> And with this the words of the prophets agree, just as it is written: <sup>16</sup> 'After this I will return and



will rebuild the tabernacle of **David**, which has fallen down; I will rebuild its ruins, and I will set it up; <sup>17</sup> So that the rest of mankind may seek יהוה, even all the Gentiles who are called by My name, says יהוה who does all these things.’ <sup>18</sup> Known to Elohim from the beginning of the **[Present] Age** are all His works. <sup>19</sup> **Therefore I judge** that we should not trouble those from among the Gentiles who are turning to Elohim, <sup>20</sup> but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. <sup>21</sup> For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every **Sabbath**.” <sup>22</sup> Then it pleased the apostles and elders, with the whole assembly, to send chosen men of their own company to Antioch with **Paul** and **Barnabas**, namely, **Judas** who was also named **Barsabas**, and **Silas**, leading men among the brethren.

In this brief glimpse of the Jerusalem Counsel in **49 C.E.**, it is apparent that **James** brother of יהושע Messiah **made the ruling** that the **traditions of the elders were not important** for covenant keeping **Israel**. By doing so, James demonstrated that he **presided** over the assembly in Jerusalem as **Nasi** at this time, and he was probably responsible for declaring the **New Moons** in the **Creation Calendar**.

## Paul Presided Over Many Messianic Assemblies in the Mediterranean World

Paul **presided** over many assemblies in the Mediterranean world, and he exhorted the new believers in Colossae not to let anyone judge them for taking part in **Festivals**, or for observing the **New Moon** or the **Sabbath**.

**Colossians 2:16-17** <sup>16</sup> Therefore let no one judge you in eating or in drinking, or for **taking part in a Festival, a New Moon or a Sabbath** – <sup>17</sup> which are a shadow of things to come – except the body of Messiah.

Ironically, this very teaching of Paul has been used to teach many Christians **not to take part in Festivals, New Moons or Sabbaths**. For these verses in **Colossians 2:16-17** have been mistranslated in almost every version of the Messianic Scriptures. The phrase correctly translated **taking part in** has been mistranslated as **regarding** or **with respect to**, and therefore leaves readers thinking they can do whatever they want.

However, the **Greek** is much more specific than this. The **Greek** word in question is **merei μέρει** #3313 in *Strong's Concordance* where the definition is: to get as a **section** or **allotment**; a **division** or **share, part, piece, portion**. The *Companion Bible* has this note on the word **merei μέρει** which is translated **respect** in the KJV: Literally **part i.e. taking part**.

There is no doubt to even a casual student of Scripture that the **Greek** is saying, “*Therefore let no one judge you in eating or in drinking, or for taking part in a Festival, a New Moon or a Sabbath.*” Paul’s advice to the disciples of יהושע Messiah in Colossae was that they should only allow the body of Messiah to judge them – fellow believers who were also walking in truth.

So why do all the translations mistranslate the **Greek** word **merei μέρει**? This example is just one of many subtle translating errors in Paul’s letters perpetrated by those wishing to promote the idea that the Torah of יהוה – the Torah observed by יהושע the Messiah – has been “done away with.”

This idea that the Torah has been done away with – which Paul called the **mystery of lawlessness** – is one of the pillars of Christian thinking – a stronghold – that fundamentally separates the adherents of Christianity from the truth of the Word of Elohim.



In his letter to the Colossians, Paul was encouraging new disciples of יהושע the Messiah *not to be discouraged*, when their pagan friends or relatives made rude comments, or shunned them for eating kosher, or for *taking part* in **Festivals, New Moons** or **Sabbaths** of יהודה.

In fact Paul instructed those following him to imitate him as he imitated the Messiah and to *keep the ordinances* as he delivered them.

**1 Corinthians 11:1-2** <sup>1</sup> *Imitate me, just as I also imitate Messiah.* <sup>2</sup> *Now I praise you, brethren, that you remember me in all things and keep the ordinances just as I delivered them to you.*

It is not clear from this letter what *ordinances* Paul was speaking of but it is certain they would *not* have concerned things which were plainly written in the Torah like eating kosher, or *taking part* in **Festivals, New Moons** or **Sabbaths**.

The *ordinances* Paul was speaking of here likely concerned how believers were to walk out their faith as an assembly, and may have included instructions regarding the declaration of **Hebrew Months** and **Hebrew Years** using the *rule of the equinox*.

## Unbelieving **Judeans** Also Continued Sighting the Visible Crescent Moon from Jerusalem in the Mishnaic Period

Even after יהושע Messiah stripped the Sanhedrin of their authority, and even after the Second Temple had been completely destroyed by the **Romans** in 70 C.E. just as יהושע Messiah had prophesied [**Matthew 24:2** / **Mark 13:2** / **Luke 21:6**] the **Judeans** who *did not believe* in יהושע continued sighting the **New Moon** in the Galilee.

In the *Mishnaic Period* which continued until about 220 C.E., the *first visible crescent moon* continued to be witnessed in the evening with testimony being received the following morning by a rabbinic court. Judgments regarding the **New Moon** were only legal if they were proclaimed in the day.

**Sanhedrin 11B** Our Rabbis taught: A leap-year is to be declared only by day, and if it has been declared by night, the declaration is invalid. The sanctification of a month is to be performed by day, and if it has been performed by night it is not valid ... And it is thereupon written, **For this is a statute for Israel, a judgment of the Elohim of Jacob: Just as judgment is executed by day, so also must the sanctification of the month take place by day.**

Rabbi Dr. I Epstein, (Translator). The Babylonian Talmud, The Soncino Press Ltd., New York, 1990.

It was *illegal* for judgments to be made at night as court proceedings had to be conducted in the day, and this is one of the reasons why the trial of יהושע Messiah was so *blatantly illegal*. If it was the **New Moon** ending **Month 12**, the intercalation court also had to decide the morning following the **New Moon** sighting whether to declare whether it was **Month 1** or **Month 13**. [See Sacha Stern, Calendar and Community, 4.1.1]

## The Rule of the Equinox Was Delineated in the Amoraic Period

Scripture *does not delineate* the rules for determining the **Hebrew Month** or the **Hebrew Year**. One may easily and rather quickly learn how the Scriptural **Hebrew Month** was determined from studying Hebrew history. However, finding historical evidence that the Scriptural **Hebrew Year** was determined from **Exodus 13:10** is more involved. Although one may *deduce* the *rule of the equinox* from **Exodus 13:10**, a concise delineation of the *rule of the equinox* exists from the period of *Amoraic* scholars dating from about 200-500 C.E.



**Sacha Stern** A further rule that appears to date from the Amoraic period is that of the equinox. Although the equinox is mentioned already in the Tosefta, it only serves as one of a few criteria involved in the intercalation (see section 4.1.2) **The rule that emerges in the Amoraic period is that intercalations can and should be made on the sole basis of the equinox.**

The rule of the equinox is attested in a single passage of the Babylonian Talmud (*B. RH* 21a), which exists in two different recensions. **The first recension, attested in the printed edition of the Talmud, in most manuscript sources, and in a number of medieval secondary sources, implies that 15 Nisan, the first day of Unleavened Bread, cannot occur before the vernal equinox. In this recension, the term *aviv* is treated as synonymous with *tequfah* (equinox):**

שלח ליה רב הונא בר אבין לרבא: כד חזית דמשכה תקופת טבת עד שיתסר בניסן,  
עברה לההיא שתא ולא תחוש לה, דכתיב: שמור את חדש האביב שמור אביב של  
תקופה, שיהא בחדש ניסן.<sup>50</sup>

R. Huna b. Avin sent (the following ruling) to Rava: If you see the winter season prolonging itself till the 16th of Nisan, intercalate that year and do not worry, for it is written:

‘Observe the month of *aviv*’ (Deut. 16:1) – observe the *aviv* of *tequfah*, that it occur in (the first half of)<sup>51</sup> the month of Nisan.

The second recension is attested in a few manuscripts and a number of medieval secondary sources (R. Hananel and other, mainly Spanish, authors).<sup>52</sup> It implies that the latest possible date for the vernal equinox is 16 Nisan, the day of the waving of the *omer* (sheaf), which is associated elsewhere with the notion of *aviv*:<sup>53</sup>

‘שמור את חדש האביב’ של אביב, שתהא תקופה נופלת בו.<sup>54</sup>

‘Observe the month of *aviv*’ (Deut. 16:1) – of *aviv*, that the *tequfah* occurs on it.<sup>55</sup>

Whatever the recension, the exact definition of the rule of the equinox,<sup>56</sup> and the exegetical inference, it is clear that the concepts of *aviv* and of *tequfah*, clearly distinguished in the Tosefta, have been conflated here into a single rule.<sup>57</sup> **This rule entails that the year be intercalated on the sole criterion of the vernal equinox.**

Stern, Sacha. *Calendar and Community - A History of the Jewish Calendar Second Century BCE - Tenth Century CE*, Oxford University Press Inc., New York, 2001, pp. 167-168.

<sup>50</sup> Text of Vilna edition.

<sup>51</sup> As interpreted by Rashi, s.v. שמור אביב

<sup>52</sup> R. Hananel (ad *RH* 21a); R. Avraham b. Hiyya (*Sefer ha-Ibbur* 3: 5); *Yad Ramah* (on *Sanhedrin* 13b).

<sup>53</sup> On *aviv* and the sheaf, see above section 4.1.2. According to Loewinger (1986: 21-2 and *passim*), the precise definition of the rule of the equinox (in this recension) is that the equinox cannot occur more than 16 whole days (24-hour periods) after *molad* Nisan. This definition may be borne out in medieval sources, and thus may represent the view of a number of medieval rabbinic authorities; but it is not the plain meaning of the ‘second’ recension of *B. RH* 21a, which I have given here in the main text (i.e. that the equinox cannot occur after 16 Nisan). It should be noted, incidentally, that my definition of the rule depends on the *calendar* date of 16 Nisan; a postponement of the beginning of Nisan could thus remove the need to intercalate (for example, see *B. Sanhedrin* 13b). This would be possible according to Loewinger’s definition.

<sup>54</sup> St Petersburg Geniza fragment, in Katsh (1975) i. 111 (and in facsimile section, p. 112).



So in the *Amoraic Period before* the Hillel II calendar of 359 C.E., even the **Judeans** who *did not believe* in יהושע acknowledged that the *rule of the equinox* should be used to do *intercalations*. This in fact is the ancient wisdom of the **Creation Calendar** and the disciples of יהושע Messiah *would have agreed* on this point – that the first day of **Unleavened Bread** cannot occur before the **vernal equinox**.

It is certain that the disciples of יהושע Messiah would have followed the **Creation Calendar** with the *rule of the equinox* which יהושע instructed Moses to follow. The Messiah never followed nor did He teach His disciples to follow the way of the Gentiles or the **Babylonian Calendar**.

## The *Biblical Calendar* Determines the Year Like the **Babylonian Calendar**

The chief problem of the *Biblical Calendar* is that it follows the same rules as the **Babylonian Calendar**. For the simple fact is that the rule the *Biblical Calendar* uses to determine a year is *not new* and was first employed by the **Assyrians**, the **Babylonians** and the **Persians**.

**Herb Solinsky** The first day of Nisan [Month 1] in the **Babylonian** calendar since 499 B.C.E. fell on or after the **vernal equinox**. Although Parker and Dubberstein show an exception to this in the year 384 (page 34), this alleged exception should be corrected because it is now regarded to be a faulty examination of a cuneiform text; see pp. 14 and 16 in Aaboe and others 1991. Herb Solinsky, *Treatise on the Biblical Calendar*, second edition, April 3, 2009, p. 160

**Herb Solinsky** When Philo speaks of the “traditions of various nations” ... he is referring to the continuation of the **Babylonian** calendar whose first month did not begin before the day of the **vernal equinox**. This is the only place where Philo makes a statement from the first month that is capable of some explicit comparison with the **vernal equinox**.

Herb Solinsky, *Treatise on the Biblical Calendar*, second edition, April 3, 2009, p. 160

This rule of the *Biblical Calendar* that **Month 1** cannot occur before the **vernal equinox** is *different* by 15 days from the *rule of the equinox* of the **Creation Calendar**.

Scholars who study the cuneiform records are aware that the **Assyrians**, **Babylonians** and **Persians** reckoned their months from the *visible crescent moon* as the **Creation Calendar** and the *Biblical Calendar* both do. It is easy to verify this point with minimal investigation. However, the **Assyrians**, **Babylonians** and **Persians** began their **Month 1** on or after the **vernal equinox** as the *Biblical Calendar* does, but *unlike* the **Creation Calendar**.

It is on this point of *intercalating* the **Hebrew Year** where the **Creation Calendar** and the *Biblical Calendar* part ways. Where the *Biblical Calendar* advocates intercalating the year exactly as the pagan nations did, the **Creation Calendar** does *not follow the way of the Gentiles* heeding the warning of Jeremiah.

**Jeremiah 10:1-2** <sup>1</sup> Hear the word which יהוה speaks to you, Oh house of **Israel**. <sup>2</sup> Thus says יהוה: **“DO NOT LEARN THE WAY OF THE GENTILES; Do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them.”**

Since the *Biblical Calendar incorrectly intercalates the year* exactly as the pagan nations did, would it not be wise to acquiesce on this point of when the **Hebrew Year** begins and observe the **Creation Calendar**?



## The Creation Calendar Reveals the Hidden Wisdom of the Word of Elohim

The **Creation Calendar** *proves itself* when put to the test of calculating ancient Scriptural dates. It was shown in one example that **New Moon 11** fell on **Yom Shi-shi** the sixth day of the week in **1397 B.C.E.** Finding the **narrow gate** is difficult, but יהושע said that the way which leads to life is **narrow** and **difficult** and **few find it**.

**Matthew 7:13-14** <sup>13</sup> “Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. <sup>14</sup> **Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.**”

**Luke 13:22-24** <sup>22</sup> And He went through the cities and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> Then one said to Him, “Master, are there few who are saved?” And He said to them, <sup>24</sup> “**Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.**”

In order to **enter through the narrow gate** a person must **be ready when the Bridegroom comes** as it says in the **Parable of the Ten Virgins**.

**Matthew 25:1-13** <sup>1</sup> “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the Bridegroom. <sup>2</sup> Now five of them were wise, and five were foolish. <sup>3</sup> Those who were foolish took their torches and took no oil with them, <sup>4</sup> but the wise took oil in their vessels with their torches. <sup>5</sup> But while the Bridegroom tarried, **they all slumbered and slept.** <sup>6</sup> And at midnight a cry was heard: ‘Behold, the Bridegroom is coming; go out to meet Him!’ <sup>7</sup> Then all those virgins arose and trimmed their lamps. <sup>8</sup> And the foolish said to the wise, ‘Give us some of your oil, for our torches are going out.’ <sup>9</sup> But the wise answered, saying, ‘No, lest there should not be enough for us and you; **but go rather to those who sell, and buy for yourselves.**’ <sup>10</sup> **And while they went to buy, the Bridegroom came, and those who were ready went in with Him to the wedding; and the door was shut.** <sup>11</sup> Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ <sup>12</sup> But He answered and said, ‘**Assuredly, I say to you, I do not know you.**’ <sup>13</sup> **Watch therefore, for you do not intuitively know the day nor the hour.**”

The response that will be given to the **5 foolish** virgins in **Matthew 25:12** is the same response that יהושע said in **Matthew 7:23** He will give to those **who practice lawlessness**. This teaches us that the **5 foolish** virgins **are those who practice lawlessness** – these are those who do not observe the **10 Commandments**.

**Matthew 7:21-27** <sup>21</sup> “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ <sup>23</sup> **And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’** <sup>24</sup> Therefore whoever hears these sayings of Mine, and **does them**, I will liken him to a wise man who built his house on the rock: <sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. <sup>26</sup> But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: <sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

יהושע prophesied in **Matthew 7:21-23** that many will cry to the “Lord” or to “Adonai” or to “יהוה” **without success**. Many will not enter into the **Age of Life** because they **refused** to cease from idolatry, they refused to observe the **4<sup>th</sup> Commandment** regarding the **Sabbath** or because they refused to abstain from the unclean.





**2 Corinthians 6:14-7:1** <sup>14</sup> *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? <sup>15</sup> And what accord has Messiah with Belial? Or what part has a believer with an unbeliever? <sup>16</sup> And what agreement has the temple of Elohim with idols? For you are the temple of the living Elohim. As Elohim has said: "I will dwell in them [Exodus 25:8, 29:45] and walk among them. I will be their Elohim, and they shall be My people." [Leviticus 26:12] <sup>17</sup> Therefore, "Come out from among them and be separate," says יהוה. "Do not touch what is unclean, and I will receive you." [Isaiah 52:11, Revelation 18:4] <sup>18</sup> "I will be a Father to you, and you shall be My sons and daughters, says יהוה Almighty." [2 Samuel 7:14, Jeremiah 31:9]*

One fascinating aspect of the **Parable of the Ten Virgins** is that *immediately* before the Son of Man comes – **all 10 virgins including the 5 wise virgins are sleeping! Only hours before** the Bridegroom comes the **5 wise virgins** will advise the **5 foolish virgins to go and buy** oil for themselves. The **righteous** would **never tell anyone** to go and **buy** on a **Sabbath** or a **High Sabbath** for they would be sinning if they did. This also seems to indicate that the Son of Man **will not** come in the midst of a **Sabbath**.

The **Parable of the Ten Virgins** confirms that *many who believe they are ready will not in fact be ready* for the coming of the Son of Man. Many will be scrambling at the last moment assessing whether the things they have been taught their whole lives could actually be wrong. And as they are doing this, the judgment will suddenly happen and **the door will be shut** and **they will not be received** into the **Age of Life**.

Practicing **lawlessness** is the last thing anyone wants to be doing on the day of judgment. For on the day the Son of Man comes there will be many **sincere people** who adhered to a set of beliefs their whole lives **who will not receive the salvation which they thought they already had because they refused to repent of their evil deeds when the opportunity presented itself**. Elohim will not be pleased with them because of their **refusal to cease from idolatry** just as He was not pleased with those in the Exodus. Paul saw the writing on the wall for the religiously deluded in his generation and he gave them this advice.

**1 Corinthians 10:1-11** <sup>1</sup> *Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, <sup>2</sup> all were immersed into Moses in the cloud and in the sea, <sup>3</sup> all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Messiah. <sup>5</sup> But with most of them Elohim was not well pleased, for their bodies were scattered in the wilderness. <sup>6</sup> Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. <sup>7</sup> And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." [Exodus 32:6] <sup>8</sup> Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; <sup>9</sup> nor let us tempt Messiah, as some of them also tempted, and were destroyed by serpents; <sup>10</sup> nor complain, as some of them also complained, and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them as examples, and they are written for our admonition, upon whom the ends of the ages [Present Age, Age of Desolation, Age of Instruction, Age of the Messiah] have come.*

יהושע the Messiah **has not changed** since the Exodus and He exhorts His elect to **resolve to know** that it is the **wicked servant** who will be **unaware** of the time of His return.

**Matthew 24:43-51** <sup>43</sup> *"But resolve to know this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be*



broken into.<sup>44</sup> So you must also be ready, for at an hour when you do not expect, the Son of Man will come.<sup>45</sup> Who then is the faithful and wise servant, whom the Master has put over His household to give them food at the due season?<sup>46</sup> Blessed is that servant whose Master finds him doing so when He returns.<sup>47</sup> Truly I say to you, He will put him in charge of all His possessions.<sup>48</sup> But suppose that **wicked servant** says to himself, **'My Master is delaying His coming,'**<sup>49</sup> and shall begin to beat his fellow servants and to eat and drink with drunkards.<sup>50</sup> **The Master of that servant will come on a day when he is not looking, and at an hour he is not aware of.**<sup>51</sup> **He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth."**

**Luke 12:45-48**<sup>45</sup> "But if that servant says in his heart, **'My Master is delaying His coming,'** and shall begin to beat the menservants and maidservants and to eat and drink and be drunk.<sup>46</sup> **The Master of that servant will come on a day when he does not expect, and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.**<sup>47</sup> That servant who knows his Master's will and does not get ready, or does not do what his Master wants, will be beaten with many blows.<sup>48</sup> But the one who does not know, and does things deserving punishment, will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked."

It is the **wicked servant** who will **not know the day and the hour** of His Master's return. It is the **unbeliever** who will **not know the day** and be **unaware of the hour** of His return. Paul affirmed that although the day of יהוה would come as a **thief in the night** to those living in **darkness**, it **would not** overtake the **children of the light** as a thief.

**1 Thessalonians 5:1-11**<sup>1</sup> And concerning the times and seasons, brothers, you have no need of my writing to you,<sup>2</sup> for you know very well that **the day of יהוה will come like a thief in the night.**<sup>3</sup> When they are saying, 'Peace and Security,' sudden destruction will come on them, as labor pains on a pregnant woman, and they will not escape.<sup>4</sup> **But you, brothers, are not in darkness so that this day should overtake you like a thief.**<sup>5</sup> You are all children of light and children of the day. We are not of the night, nor of darkness.<sup>6</sup> So then, let us not be like others who are asleep, but let us be alert and self-controlled.<sup>7</sup> For those sleeping, sleep at night, and those who are drunk, are drunk at night.<sup>8</sup> But since we belong to the day, let us watch, putting on faith and love as a breastplate, and the hope of salvation as a helmet.<sup>9</sup> For Elohim did not appoint us to wrath, but to receive salvation through our Master יהושע Messiah,<sup>10</sup> who died for us so that, whether we are awake or asleep, we may live together with Him.<sup>11</sup> Therefore comfort one another and build each other up, just as you are doing.

It is apparent that **all of the apostles** understood that the **day of יהוה** would come as a **thief in the night** because Peter and John also refer to this motif in their prophecies.

**2 Peter 3:10** But the day of יהוה will come as a **thief in the night**, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

**Revelation 3:3** "Remember therefore how you have received and heard; hold fast and repent. **Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.**"



**Revelation 16:15** “Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”

John specifically says in **Revelation 3:3** that the Messiah would come as a thief only *to those who were not watching*. He infers that a person who has received the truth and who is walking in obedience and who is watching *will know* the time of the Master’s return. That is why John says in **Revelation 16:15** that the servant of Elohim who is watching is *blessed*.

The Scriptural theme of the Messiah *coming like a thief* must be considered in the historical context in which it was given. At the time John wrote **Revelation** in **64 C.E.** there was a well known story circulating about the High Priest of **Israel**. One of the responsibilities of the High Priest of **Israel** was to ensure the Great Altar was operating successfully. After the evening sacrifice was offered, the High Priest would leave one of the priests in charge of the Great Altar.

The priest would watch the altar during the night to ensure that the fire on it remained burning. When the High Priest returned, he came just as a new day was beginning. It was said of him that he came *like a thief* as he approached the Great Altar. The first thing the High Priest would do was to ensure that the fire on the Great Altar was burning. If the fire was burning, it meant that the priest in charge of the Great Altar had done his job, and not fallen asleep during his shift.

However, if the priest watching the Great Altar had fallen asleep, the High Priest would come on him *unexpectedly*. This apparently once happened. The story circulating was that one High Priest, upon finding the fire on the altar unattended, took some of the hot coals in his fire pan, and when he found the sleeping priest, dumped the hot coals onto the garments of that priest. The priest *woke up on fire* and tore his clothes off in shame! He left the Temple naked and ashamed as he had not done his job in properly attending the Altar.

This understanding greatly enhances the interpretation of **Revelation 16:15**. The message is this: *If a servant of Elohim is watching, then he will be ready*. He will watch the High Priest come and will not *wake up on fire* in the *resurrection of damnation* at the Great White Throne Judgment at the end of the **Age of Life** at the beginning of **The World to Come**. This is why יהושע the Messiah, our great High Priest in heaven, specifically and repeatedly told His followers to *watch!*

The prophecies are clear, those who are *set apart*, those who *keep the commands of Elohim* and *remain faithful to יהושע the Messiah* will be saved. This should motivate the elect to keep the commands of Elohim and remain faithful to יהושע the Messiah.

**Revelation 14:12** *This calls for patient endurance by the set apart ones who obey the commandments of Elohim, and remain faithful to יהושע.*

Peter preached in **Acts 3:21** that the heavens will *release יהושע Messiah* at the times of the **restoration of all things** – a phrase which directly refers to **Jubilee Year 120**.

**Acts 3:19-21** <sup>19</sup> *Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of יהוה,* <sup>20</sup> *and that He may send יהושע Messiah, who was preached to you before,* <sup>21</sup> *whom heaven must receive until the times of restoration of all things [Jubilee Year 120], which Elohim has spoken by the mouth of all His set apart prophets since the world began.*

According to Peter, every prophet of Elohim *since the world began* knew that *mortal men* would cease to exist after **6000 years** had expired during **Jubilee Year 120**. After **6000 years**, those who have done good will be



granted immortality in the **Age of Life**. Peter as a personal disciple of יהושע the Messiah was well trained in the **7000 Year Plan of Elohim**. There are several places in his writing in which this is clearly evident.

**1 Peter 1:3-5** <sup>3</sup> *Blessed be the Elohim and Father of our Master יהושע Messiah, who according to His abundant mercy has begotten us again to a living hope through the resurrection of יהושע Messiah from the dead,* <sup>4</sup> *to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,* <sup>5</sup> *who are kept by the power of Elohim through faith for salvation ready to be revealed in the last time [at the end of Year 6000].*

Peter taught that the **inheritance** of a follower of יהושע the Messiah was incorruptibility or immortality. The reward of immortality was reserved in heaven for each individual follower and was kept by faith in יהושע the Messiah. He also taught that **salvation** and **immortality** would be revealed **in the last time** or in the **last year**.

**Genesis 6:3** And יהוה said, “My Spirit shall not strive with man through all the ages [**The World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, The World to Come**], for he is mortal; yet his days shall be **120 [Jubilee] Years.**”

It has already been decreed by the Creator of the Universe that יהוה will not strive with mortal man, but will grant immortality in **Jubilee Year 120** to anyone who will believe Him and obey Him. In some of the last words he ever wrote, Peter reminded the followers of יהושע the Messiah not to be ignorant of the **7000 Year Plan of Elohim**. This is because he knew that salvation would come in **Jubilee Year 120** at the onset of the **seventh millennium**.

**2 Peter 3:1-18** <sup>1</sup> *Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),* <sup>2</sup> *that you may be mindful of the words which were spoken before by the set apart prophets, and of the commandment of us, the apostles of the Master and Saviour,* <sup>3</sup> *knowing this first: that scoffers will come in the last days, walking according to their own lusts,* <sup>4</sup> *and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.”* <sup>5</sup> *For this they willfully forget: that by the word of Elohim the heavens were of old, and the earth standing out of water and in the water,* <sup>6</sup> *by which the world that then existed perished, being flooded with water.* <sup>7</sup> *But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of men without Elohim.* <sup>8</sup> **But, beloved, do not forget this one thing, that with יהוה one day is as a thousand years, and a thousand years as one day.** <sup>9</sup> *יהוה is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.* <sup>10</sup> *But the Day of יהוה will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.* <sup>11</sup> *Therefore, since all these things will be dissolved, what manner of persons ought you to be in set apart conduct and piety,* <sup>12</sup> *looking for and hastening the coming of the Day of Elohim, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?* <sup>13</sup> *Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.* <sup>14</sup> *Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;* <sup>15</sup> *and consider that the longsuffering of our Master is salvation – as also our beloved brother Paul, according to the wisdom given to him, has written to you,* <sup>16</sup> *as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist*



to their own destruction, as they do also the rest of the Scriptures.<sup>17</sup> You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;<sup>18</sup> but grow in the grace and knowledge of our Master and Saviour יהושע Messiah. To Him be the brilliance and majesty both now and through all the ages [The World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, The World to Come]. So be it.

In **Matthew 16:1-4** יהושע the Messiah criticized people in His day who could not discern the *signs* of the times.

**Matthew 16:1-4** <sup>1</sup> Then the **Pharisees** and **Sadducees** came, and testing Him asked that He would show them a sign from heaven. <sup>2</sup> He answered and said to them, “When it is evening you say, ‘It will be fair weather, for the sky is red,’ <sup>3</sup> and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ **Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.** <sup>4</sup> A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” And He left them and departed.

The disciples of יהושע the Messiah living today would do well to learn to *discern the signs of the times*. As Messiah יהושע will soon be established in His **Millennial Kingdom**, the wise must be *sober and vigilant*.

**Daniel 2:44-45** <sup>44</sup> “And in the days of these kings the Elah of heaven will set up a [**Millennial Kingdom**] which shall never be destroyed [it will continue into eternity in **The World to Come**]; and the [**Millennial Kingdom**] shall not be left to other people; it shall break in pieces and consume all these kingdoms [at the end of the **Age of the Messiah**], and it shall stand throughout the **Age [of Life]**. <sup>45</sup> Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold – the great Elah has made known to the king what will come to pass after this. **The dream is certain, and its interpretation is sure.**”

**1 Peter 5:8** *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*

## In 2019 C.E. the Hebrew Year will Begin 12 Days Before the Spring Equinox on the **Creation Calendar**

The issue of intercalating the **Hebrew Year** will not be an issue in **2018 C.E.** for those adhering to the Hillel II calendar. However, as they are incapable of declaring the **New Moons** according to Scripture, the adherents of the Hillel II calendar will *fail to observe* the **Appointed Times** and **Festivals** in **2018 C.E.**

Although those adhering to the **Biblical Calendar** will correctly determine the **New Moons** in **2018 C.E.**, they will place **Month 1** exactly **28 days after** the **spring equinox** and the **Hebrew Year** will begin **1 month late**. This will cause them to *fail to observe* the **Appointed Times** and **Festivals** in **2018 C.E.**

In **2019 C.E.**, the **Hebrew Year** will begin **1 month late** for both those adhering to the Hillel II calendar and those adhering to the **Biblical Calendar**. Therefore, the adherents of *these calendars and most other calendars* will *fail to observe* the **Appointed Times** and **Festivals** in **2019 C.E.**

These errors could be avoided by adhering to the **Creation Calendar** which uses the *rule of the equinox* to intercalate the **Hebrew Year** as Moses taught in **Exodus 13:10**.

