

Seven Calendars: Which One Are You Observing?

There are currently at least seven different calendars that people are using around the world when attempting to observe the **Appointed Times** of יהוה. Obviously, the issue of “what calendar to keep” is becoming increasingly important for dedicated truth seekers. The problem is made worse when every calendar claims to be correct. As יהוה is not an Elohim of confusion, the existence of so many calendars cannot be attributed to Him. It might come as a relief to know that יהוה Elohim did not create *man* to determine when years begin or end, nor did He create *grain* to determine when years begin or end. He created the *sun* and the *moon* as it says in **Genesis 1:14**.

This is an important point to understand, as many truth seekers have put themselves under the authority of men, instead of under the authority of the *sun* and the *moon* on the issue of the calendar. The first thing most truth seekers come to realize is that the **Gregorian calendar** is a calculated pagan solar calendar. It was created by the **Roman** emperors for the worship of the emperor and for the worship of the sun, and its months are not aligned with the cycle of the moon. However, after the pagan **Gregorian** calendar has been dismissed, there are at least *six* false calendars **currently being used** by people attempting to observe the **Appointed Times** of יהוה. People who follow these calendar systems have unwittingly placed themselves under the authority of the men who created them.

The **first** false calendar is the ancient calendar from the Book of Enoch that was used by the Qumran sect. It is a 364 day calendar with 52 weeks of seven days, and four quarters of 13 weeks. Each quarter has three months, with two months of 30 days, and a third month of 31 days. The first day of the year always begins on a Wednesday. The first month of every season always begins on a Wednesday. The second month of every season always begins on a Tuesday. The third month of every season always begins on a Thursday. Therefore the appointed times always occur on the same day of the week from year to year. This calendar is a calculated calendar that does not align with the sun and the moon. It was perceived as having challenging intercalary problems in antiquity, and those problems have not gone away.

The **second** false calendar is the “lunar Sabbath” calendar. It is a recent invention which stipulates that the weekly seventh day Sabbath is always observed on the 8th, 15th, 22nd and 29th of each lunar month. This calendar system is one of the most bizarre ever conceived. It reckons a Hebrew Month incorrectly from the astronomical conjunction, and it does not reckon a Hebrew Year correctly. But beyond this and far more dangerous, is the fact that it completely dismisses the continuous seven day sequence, established at creation, as the work of the devil. It must be stated here that the continuous seven day sequence is foundational for understanding everything יהוה has done at creation, and therefore everything He is about to do. According to **Isaiah 46:9**, Elohim declares the end from the beginning and from ancient times the things that are not yet done.

The **third** false calendar is the Hillel II calendar of rabbinic Judaism with its rules of postponement. Many of those professing belief in יהושע the Messiah in this group acknowledge that this calendar is incorrect, but adhere to it for the sake of “unity.” They apparently feel great comfort in placing themselves under the spiritual authority of men who lived a long time ago who never knew Elohim. This calendar is a calculated calendar that does not even pretend to align with the sun and the moon.

The **fourth** and **fifth** false calendars are similar calculated calendars that have been recently created within the last 10 years. Although these calendars consistently track with the movements of the sun and the moon, they fail to correctly determine the appointed times of יהוה. They both reckon that a Hebrew Month begins at the astronomical conjunction of the moon. This is a modern idea that has no basis in traditional ancient calendars, or in the calendar of Scripture.

With regard to determining the Hebrew Year, the *fourth* false calendar always places the first month of the Hebrew Year *after* the spring equinox. The *fifth* false calendar sometimes places the first month of the Hebrew Year *before* the spring equinox, and sometimes it places the first month of the Hebrew Year *after* the spring equinox. Both of these modern calculated calendars are counterfeits, and both are completely unconcerned with retro-calculating the historical dates contained in the Scriptures.

The *sixth* false calendar determines the Hebrew Year by observing the developmental stages of spring barley in the land of **Israel**. Although it must be stated that those using this calendar correctly determine the Hebrew Month, they often fail to correctly determine the Hebrew Year. They ignore the instructions in **Genesis 1:14** that the *sun* and the *moon* are used to determine *years* as well as *Appointed Times*. This calendar determines the Hebrew Year based on subjective man-made rules, which demands that there be large amounts of “Aviv” barley by the end of Month 12, as subjectively determined by certain individuals.

In contrast to the *six* false calendars just mentioned there is an alternative. This *seventh* calendar is the true **Creation Calendar** which may be seen at www.torahcalendar.com. This calculated calendar determines the **Hebrew Month** by the first potentially visible moon at Jerusalem. It determines the **Hebrew Year** mathematically in the most equitable possible manner according to the rule of the equinox, which always places **Day 15 of Month 1** on or after the Hebrew Day of the spring equinox. In this way, the *sun* and the *moon* determine the **Hebrew Year** and the *Appointed Times* according to the instructions in **Genesis 1:14**. For the Creator created the *sun* and the *moon* for *signs* (first visible crescent, solar eclipses and lunar eclipses), *appointed times*, *days* and *years*.

The effect of the rule of the equinox is that in some years, barley will be early ripening or “Aviv” in **Month 12**, and in some years it will be early ripening or “Aviv” in **Month 1**. However, the Scriptural “month of the Aviv” as described in **Exodus 13:4, 23:15** and **34:18**, is always **Month 1** as described in **Exodus 12:1-2**, which is determined by the rule of the equinox. The developmental stage of *barley* does *not* determine when a **Hebrew Year** begins, the *sun* and the *moon* do.

The **Hebrew Year** in 2011 C.E. was an extreme case for the rule of the equinox to judge, as **Day 15 of Month 1** lands right on the **Hebrew Day** of the **spring equinox**. As 2011 C.E. is a borderline case, the barley will be early ripening or “Aviv” in **Month 1**. Those who observed the barley in **Israel** on March 6, 2011 C.E. noted that it was flowering. Therefore, by all accounts there should be “Aviv” barley by March 22, 2011 C.E. or **Day 16 of Month 1**, and ripe barley by April 4, 2011 C.E. or **Day 29 of Month 1**. The “month of the Aviv” of **Exodus 13:4, 23:15** and **34:18**, and **Month 1** of **Exodus 12:1-2** therefore occurs between March 6 and April 4 in 2011 C.E.

Anyone thinking about not keeping the **Passover** on the evening of March 19, 2011 C.E. because of the barley may want to reconsider their position. For in postponing the **Passover**, they will need to have *firstfruits* “Aviv” barley around April 20-24, 2011 C.E. This is 45-50 days after the barley has flowered and this will be too late. For the majority of barley will be long past ripe by this time. There will not be firstfruits barley, as this will be at the very end of the barley harvest, and close to the beginning of the wheat harvest. It may be possible to find “Aviv” barley in the Golan Heights in late April, but that is because barley there consistently ripens about a month later than everywhere else due to higher elevations and colder temperatures. And postponing **Passover** in 2011 C.E. presents other problems for truth seekers.

Deuteronomy 16:9 instructs **Israel** to begin counting **50 days** to **Shavuot** from the time the sickle is put to the standing grain. Putting the sickle to the Firstfruits barley on **Day 16 of Month 1** commences the count to **Shavuot**. However, anyone putting the sickle to barley around April 20-24, 2011 C.E. will find that this barley is not Firstfruits barley at the beginning of the harvest. In addition to this there is another problem. For if **Passover** is delayed by a month, then **Shavuot** and all of the *Appointed Times* for the rest of the year are also delayed by a month.

In ancient **Israel**, when knowledge had not increased to the same degree as today, the elders of **Israel**, in the Great Assembly or the Sanhedrin, operated an intercalation court to decide when to insert an extra month. The court apparently took three factors into consideration. They considered the premature state of the grain crops, the premature state of the fruit trees, and the lateness of the spring equinox. Some of the members of this court would have been mathematical and astronomical experts skilled in intercalation, and the court ruled based on any two out of these three factors. Later in the Amoraic period around **220 – 470 C.E.**, it was decided that intercalations should be made on the sole basis of the spring equinox.

Today, the **Creation Calendar** at www.torahcalendar.com retro-calculates and forward calculates *strictly* by the rule of the equinox. This method actually fulfills the instructions in **Genesis 1:14** *better* than an intercalation court, as *men* do *not* determine when a **Hebrew Year** begins, the *sun* and the *moon* do. Astronomers today have no trouble determining the day of the **spring equinox**, and it is a known fact that ancient astronomers also successfully determined the day of the **spring equinox**.

The **Creation Calendar** as restored at www.torahcalendar.com accurately and consistently provides for the correct determination of the **Appointed Times** past, present and future. It was designed by the Creator in order to reveal Himself to mankind. It is a calculated calendar that faithfully follows the cycles of the heavenly bodies according to the best knowledge man has been able to attain at this time. It is not determined by a man's opinion or subjective judgment, but uses the *sun* and the *moon* to determine the year according to the word of Elohim in **Genesis 1:14**. It faithfully follows the cycles of the heavenly bodies, and has been restored using the best scientific methodology possible. It is based on truth and reality, and is both calibrated and confirmed by the witness of the historical record, and not speculation.

The **Creation Calendar** is steeped in history from the most ancient of times. It was used in antiquity from the time of Adam until now. Upon contemplation, it becomes obvious that Noah used this calendar to determine the **Hebrew Year** in the year the earth was flooded with water. For Noah provides five very precise dates spanning two **Hebrew Years** in **Genesis 7:11, 8:4, 8:5, 8:13 and 8:14**. Moses also used this calendar in the Exodus, as he provides many precise dates in his writings while living in the wilderness. In both cases, neither barley nor fruit trees were necessary for determining the **Hebrew Year**.

The **Creation Calendar** at www.torahcalendar.com, and the rule of the equinox upon which it is based, has come down through tradition. Although **Aristobulus, Philo** and **Josephus** wrote in vague terms on this subject, the rule of the equinox appears in the Babylonian Talmud in **Rosh Hashanah 21A**.

The first recension [of the rule of the equinox], 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**.

Sacha Stern, *Calendar and Community – A History of the Jewish Calendar 2nd Century BCE – 10 Century CE*, Oxford University Press, 2001, p. 167.

Most important for truth seekers is the fact that the rule of the equinox is confirmed by the historical record contained within the ancient Scriptures. In other words, recent research has shown that the rule of the equinox as implemented in the **Creation Calendar** at www.torahcalendar.com was used by every single one of the ancient writers of Scripture. A few poignant examples are the birth of יהושע the Messiah on **Day 1** of **Month 7** in **3 B.C.E.**, the death of יהושע the Messiah on **Day 14** of **Month 1** in **34 C.E.**, and the resurrection of יהושע the Messiah on **Day 17** of **Month 1** in **34 C.E.**

Keeping the **Appointed Times** of יהוה is necessary in order to walk in the ancient pathways that Jeremiah spoke of in **Jeremiah 6:16** and **18:15**. Any truth seeker with access to the internet can use the **Creation Calendar** to verify Scriptural dates. As the **Creation Calendar** continues to be restored we can begin to align ourselves with Elohim and His plans for the universe.