

Month 13

Irrefutable Evidence of Intercalation In the Creation Calendar of Scripture



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Specific quotations are used in this book in an attempt to bring to light certain aspects of Hebraic thought. The purpose of this book is to show how the [Creation Calendar](#) periodically intercalates a Month 13 every second or third year. Let the reader be advised that the authors and / or sources quoted in this book may, in other places, promote views that are directly opposed to the Word of Elohim, and their inclusion in this book must in no way be seen as a blanket affirmation of an author or source. The goal of this book is to give spiritual food in due season to those who are watching for יהושע Messiah to return. Full attribution is given for all quotations. Parenthetical insertions in Scripture as well as reign dates which may appear behind the names of historical figures in Scripture are commentary, and should not be construed as adding to or taking away from the prophetic Scriptures.

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Month 13

Irrefutable Evidence of Intercalation In the **Creation Calendar** of Scripture

We are approaching the **restoration of all things** which Peter said occurs *immediately before* the heavens release יהושע Messiah at the Second Coming to reign for **1000 years** in the **Age of Life**.

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

The **restoration of all things** needs to happen at the **end** of the **Age of the Messiah** as so much of **THE FAITH** has been **lost** since יהושע Messiah's First Coming. This in fact was a serious concern of the Messiah at the **start** of the **Age of the Messiah**.

Luke 18:7-8 ⁷ *“And shall Elohim not avenge His own elect who cry out day and night to Him, though He bears long with them?”* ⁸ *I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes [to reign as king for 1000 years in the Age of Life], will He really find THE FAITH on the earth?”*

Keeping **THE FAITH** of יהושע Messiah involves obeying His commandments on His calendar. To stop people from observing **THE FAITH**, Satan decided to redefine commandment keeping, and as a second barrier, redefine the calendar. Once people discern they have been deceived concerning the commandments, the last hurdle is to discern which calendar to observe.

At this time there is quite a selection of calendars to choose from and all of these have their own variants. However only one calendar is correct, and it is apparent that it will only become clear which calendar that is at the **restoration of all things** immediately before the Second Coming.

The chief purpose of this paper is to provide solid irrefutable evidence from Scripture showing that the **Creation Calendar** of Scripture **intercalates**, or **inserts**, a **Month 13** every second or third year. If you wish to see this evidence now please go directly to pgs. 17-30, although we will preface this forensic study with some baseline teaching in defense of the **Creation Calendar**.

The Faithful Witness in the Sky

Ethan the Ezrahite called the moon a **faithful witness in the sky**.

Psalms 89:34-37 ³⁴ *I will not violate My covenant, nor alter the word that has gone out of My lips.* ³⁵ *Once have I sworn by my set-apartness, I will not lie to David.* ³⁶ *His seed shall be established throughout the ages [Present Age, Age of Instruction, Age of the Messiah, Age of Life, The World to Come], and his*



throne as the sun before Me. ³⁷ ***It shall be established throughout the ages like the moon, like the faithful witness in the sky. Selah***

Since 2008 C.E., the **Creation Calendar** at www.torahcalendar.com has been available online free of charge for public use. This website, which came about through a series of miracles orchestrated by the providence of Elohim, demonstrates the **mathematical perfection** of the **faithful witness in the sky**. It functions to accurately sight the first visible crescent moon from **Jerusalem** past, present, and future. A concise 5 page article describing the Scriptural rules of **Creation Calendar** is available at <https://torahcalendar.com/PDF/CalendarSimple.pdf>.

Zachariah and Elizabeth Observed the **Creation Calendar**

The **Creation Calendar** with its **Shemittah Cycle** and **Jubilee Cycle** was well known and observed in **1st century Judea** before the Second Temple was destroyed in **70 C.E.** Shortly before John the Immerser was born, Luke testifies that John's parents, Zachariah and Elizabeth, kept **all** the commandments and ordinances of יהוה **blamelessly**.

Luke 1:5-6 ⁵ *There was in the days of Herod [the Great (37-1)], the king of Judea, a certain priest named Zachariah, of the **Course of Abijah**. His wife was of the daughters of **Aaron (1436-1398)**, and her name was Elizabeth.* ⁶ ***And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blamelessly.***

The fact that Zachariah of the **Course of Abijah** and his wife Elizabeth walked in **all** the commandments and ordinances of יהוה **blamelessly** is **telling**. For around the time of John's birth, Zachariah served under the High Priest **Mattathias II (5-1 B.C.E.)**, and Zachariah would have observed the **New Moons, Appointed Times** and **Festivals** as the High Priest observed them.

As Zachariah walked in **all** the commandments **blamelessly**, he obviously observed the calendar **correctly**. And as Zachariah was a Levitical Priest serving under **Mattathias II (5-1 B.C.E.)**, one may **infer** that the entire Levitical Priest evidently observed the calendar **correctly**.

The theological implications of **Luke 1:6** cannot be overstated as there appears to be, at this time, men who **incorrectly teach** that the Levitical Priesthood in **1st century Judea** was on the wrong calendar, while a small sect down at **Qumran** were on the correct calendar of Scripture.

- 1) ***If*** the Levitical Priesthood was on the wrong calendar, ***then*** they and almost all of the **Judeans** were **sinning** against the Most High.
- 2) ***If*** the Levitical Priesthood was on the wrong calendar, ***then*** **Luke 1:6** is **bearing false witness** concerning Zachariah and Elizabeth, and therefore the Scriptures are **lying** in the original **Greek**.

This is different than the case with ***mia tōn sabbatōn*** [μια των σαββάτων] in **Luke 24:1 / John 20:1** where the **Greek correctly** preserves the meaning of **First Sabbath**, although this phrase has been **mistranslated** into English as **first day of the week**. An in-depth discussion on this subject may be found in an article at https://torahcalendar.com/PDF/Sabbath_Resurrection_2024.pdf.



3) *If* the Levitical Priesthood was on the wrong calendar, **then** יהושע Messiah **sinned** as He was brought to the **temple** in **Jerusalem** – NOT Qumran – to observe the **Festivals** – notably when he was **12 years** old.

Luke 2:40-50 ⁴⁰ *And the Child grew and became strong in spirit, filled with wisdom; and the grace of Elohim was upon Him.* ⁴¹ *His parents went to **Jerusalem** every year at the **Feast of the Passover**.* ⁴² *And when He was twelve years old, they went up to **Jerusalem** according to the custom of the **Feast**.* ⁴³ *When they had finished the days, as they returned, the Boy יהושע lingered behind in **Jerusalem**. And Joseph and His mother did not know it;* ⁴⁴ *but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances.* ⁴⁵ *So when they did not find Him, they returned to **Jerusalem**, seeking Him.* ⁴⁶ *Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.* ⁴⁷ *And all who heard Him were astonished at His understanding and answers.* ⁴⁸ *So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."* ⁴⁹ *And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"* ⁵⁰ *But they did not understand the statement which He spoke to them.*

יהושע Messiah Never Sinned which Means He Observed The **Creation Calendar** as the Levitical Priesthood Did

From the testimony of **Luke 1:5-6**, one can deduce that Zachariah and Elizabeth observed the **Creation Calendar** with its **Shemittah Cycle** and **Jubilee Cycle**. And as יהושע Messiah **did not sin** and kept the Torah of Moses **perfectly**, He also observed the **Creation Calendar**.

In order to keep the commands **perfectly**, יהושע Messiah observed the **New Moons**, **Appointed Times** and **Festivals** on the **Creation Calendar** which is the calendar that began on **Day One** of creation. יהושע Messiah also would have observed the commands concerning the Scriptural **Shemittah Cycle** and **Jubilee Cycle**, because if He would **not** have observed these commands, He would have sinned, and yet יהושע Messiah was **without sin**.

Hebrews 4:15 *For we do not have a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

Hebrews 9:28 *So Messiah was offered once to bear the sins of many, and to them that look for Him shall He appear the second time without sin to salvation.*

1 Peter 2:21-22 ²¹ *For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,* ²² *"Who committed no sin, neither was guile found in His mouth."*



Elohim is Not the Author of Confusion

It now seems that a nonsensical teaching is being perpetrated that the Scriptures contain a record of several *different* calendars within its sacred pages:

- 1) There was one calendar before the flood that Adam was on.
- 2) There was another calendar after the flood that Noah was on.
- 3) Then there was the calendar which Moses was on.
- 4) Then there was the calendar that Ezekiel and the postexilic prophets were on.
- 5) Then there was the calendar in the first century C.E. which was only being kept at **Qumran** which reverted back to calendar that Moses observed.
- 6) Then there was the calendar initiated in the fourth century of the common era by Hillel II who was the last President of the Sanhedrin.

If the sacred Scriptures contain several *different* calendars within its sacred pages, *then* in the first five cases above one must conclude that the sacred Scriptures are full of *confusion*. Who is the author of confusion? Certainly *not* Elohim.

1 Corinthians 14:33 *For Elohim is not the author of confusion but of peace, as in all the congregations of the set apart ones.*

James 3:13-18 ¹³ *Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.* ¹⁴ *But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.* ¹⁵ ***This wisdom does not descend from above, but is earthly, sensual, demonic.*** ¹⁶ *For where envy and self-seeking exist, confusion and every evil thing are there.* ¹⁷ *But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.* ¹⁸ *Now the fruit of righteousness is sown in peace by those who make peace.*

Any teacher who spreads *confusion* is either deliberately opening himself to, or inadvertently being influenced by, the *demonic* – as *confusion* does *not come from Elohim* – it’s as simple as that. The truth is that the calendrical dates in sacred Scripture all occurred on the *same calendar* which was initiated by the **seven days** of creation – the **Creation Calendar**.

Nomenclature

Scriptural months are correctly *numbered* and not *named* as this is the *preferred nomenclature*. The **Greek** Scriptures correctly *number Hebrew Months*, but the Hebrew Scriptures sometime *name Hebrew Months*. In the period from Adam to **David Hebrew Months** are *numbered*, but during **Solomon’s** time, **Hebrew Months** are sometimes *named*.

Ziv [1 Kings 6:1 / 6:37] is a **Cannanite name** for **Month 2** and Abarim Publications says, “the name Ziv is a bit odd and it’s not wholly clear where it came from or how it was formed. But unofficially it’s pretty clear that our name has to do with the verb זָהָה (*zahah*), which in turn describes the emerging and opening of flowers ... It’s not clear whether the verb זָהָה (*zahah*) or



זתת (*zatat*) ever existed but if it did it probably meant to emerge fresh or bloom (it does so in cognate languages). Note that a flower contains a plant's reproductive organs and by displaying its flowers a plant indicates its willingness and readiness to reproduce ... Besides some names, its sole surviving derivative is the noun זית (*zayit*), olive or olive tree. The blossoming of the olive tree was a sign that the *winter* was over and *spring* (*ziv*) had arrived."

Ethanim [1 Kings 8:2] is a Scriptural *name* for **Month 7** and according to Abarim Publications, "the name Ethanim is Hebrew and looks like an off-the-shelf masculine plural of a noun that corresponds to the adjective אתן or איתן ('*etan*), meaning perennial or ever-flowing, from the verb יתן (*yatan*) to flow continuously."

Bul [1 Kings 6:38] is a **Cannanite name** for **Month 8** and according to Abarim Publications, it is "from the noun בול (*bul*), produce, from the verb יבל (*yabal*), to bring forth."

During the **Babylonian** Captivity, Scriptural *nomenclature* is mixed. Ezekiel's *nomenclature* was perfect as he exclusively *numbered* the months, although he once names a **Mesopotamian** fertility god **Tammuz** [Ezekiel 8:14] – which is the *name* of the fourth **Babylonian** month.

Esther, Ezra, Zechariah and Nehemiah sometimes *name* **Hebrew Months** with the name of a **Babylonian** deity. Although Scripture refers to **Hebrew Months** with pagan names, it is our belief that the rules of the **Creation Calendar** were being followed as Elohim is *not* the author of *confusion*. The Hillel II Calendar preserves a pagan **Babylonian nomenclature** to this day, just as the **Gregorian Calendar** preserves a pagan **Roman nomenclature** for **Roman** days of the week and **Roman** months of the year – all named after **Roman** deities.

One goal of the **Creation Calendar Restoration Project** would be to promote the *restoration* of a *pure nomenclature* for *numbering* **Hebrew Months** and **Hebrew Days** of the week.

During Esther, Ezra, Zechariah and Nehemiah's time, **Hebrew Months** are sometimes *named* with the name of an approximate **Babylonian** equivalent. The **Babylonian Calendar** always placed its **Day 1 / Month 1** on or after the **spring equinox**, while the **Creation Calendar** always places **Day 15 / Month 1** on or after the **spring equinox** – a difference of **15 days**. For more info checkout this article https://torahcalendar.com/PDF/Do_Not_Learn_Way_of_Gentiles.pdf.

During this period, **Babylonian Months** would be perfectly synchronized with **Hebrew Months** in years where the **spring equinox** occurred in **Month 12** on the **Creation Calendar**. However, in years when the **spring equinox** occurred during the first **14 days** of **Month 1** on the **Creation Calendar**, the **Hebrew Year** would have begun **1 month earlier** than the **Babylonian Year** and lunar months would be one month out of synchronization on the respective calendars.

In essence, these two calendars intercalated their **Month 13** using a slightly different rule. So sometimes these calendars would be *in synch* and sometimes they would be *out of synch* with each other. This is why יהוה *commanded* the **Judeans** *not to learn the way* of the heathen.

Jeremiah 10:2 Thus says יהוה: "*Do not learn the way of the heathen; Do not be dismayed at the signs of heaven, for the heathen are dismayed at them.*"

We iterate that although Scripture refers to **Hebrew Months** with pagan names, we believe that the *rules* of the **Creation Calendar** were being followed during the **Babylonian Captivity**, and that a *remnant* of **Judeans**, guided by the Hebrew prophets, faithfully implemented the *rule of*



the equinox and placed **Day 15 / Month 1** on or after the **spring equinox**. This is how a *remnant* kept **THE FAITH** in ancient **Babylon** just as a *remnant* keep **THE FAITH** to this very day.

Nisan [Nehemiah 2:1 / Esther 3:7] is the **Babylonian** name for **Month 1**. Abarim Publications says, “According to a seminal article in the Journal of Biblical Literature, entitled *The Names of the Assyro-Babylonian Months and Their Regents (1892)*, the name Nisan is a transliteration of the **Babylonian** name *Nisanu*, which derives of a verb *nesu*, to move, move out, or proceed, which in turn is cognate with the Hebrew verb נסע (*nasa'*), to pull out or up [of tent pegs], or to set out [on a journey]. This verb נסע (*nasa'*) also became used to describe quarrying stones and even to puncture [somebody with a spear], which in turn suggests to us here at Abarim Publications that the adoption of this name may have been lubricated by an association with the beginning of the plowing season.”

Sivan [Esther 8:9] is the **Babylonian** name for **Month 3**. Abarim Publications says, “It’s unclear where the name Sivan comes from other than that it is a transliteration of the **Babylonian** original *simanu*. An unearthed **Akkadian** inscription dubs this month the “month of baking bricks” ... The presiding deity of this month was a moon goddess named Sin, from whom **Assyrian** and **Babylonian** kings traced their descent (in the words of W. Muss-Arnolt, *The Names of Assyro-Babylonian Months and their Regents*). As spelled by **Judean** scribes, our name Sivan (סייון) seems deliberately similar to the names Sin (סין) and Sinai (סיני), which ultimately may derive from the verb אסם (*asam*), to gather or store. This appears to be more than a cute coincidence because precisely three months after their departure from **Egypt**, the **Israelites** entered the **Wilderness of Sinai**, where the Creator deposited His Law into their keep.”

Elul [Nehemiah 6:15] is the **Babylonian** name for **Month 6**. Abarim Publications says, “The name Elul comes from the **Babylonian** original, *ululu*, which appears to be based on an **Akkadian** word for harvest. The Hebrew scholars who transliterated this name, however, gave it a striking resemblance to the verb אלל (*alal*), to protrude, and more specifically the identical noun אלול (*elul*), translated as futility (NAS) or a “thing of nought” (KJV), as used in **Jeremiah 14:14**. Perhaps both this name and this noun reminded the **Judeans** of the acct of threshing or winnowing, when the edible and useful was separated from chaff, the proverbial worthless bits of plant that surrounds grain and such.”

Kislev [Nehemiah 1:1 / Zechariah 7:1] is the **Babylonian** name for **Month 9**. Abarim Publications says, “From a **Babylonian** verb *kislimu* or *kislivu*, to be thick or congealed, or the verb כסל (*kasal*), to be boneless or unsupported by a skeletal structure ... The name Chislev appears to have to do with the realization that the harvest is over and all agricultural activities have concluded. Since **Israel** was a mostly agricultural society, it factually lost its economic backbone when the agricultural machine came to a halt.”

Adar [Ezra 6:15 / Esther 3:7, 3:13, 8:11-12, 9:1, 9:15, 9:17, 9:19, 9:20-22] is the **Babylonian** name for **Month 9**. Abarim Publications says, “From a **Babylonian** verb *adaru*, to be darkened or eclipsed. From the Hebrew verb אדר (*adar*), to be majestic or wide, or the verb אדר (*adar*), to be majestic or glorify... The name Adar belongs to the last month of the amazing **Mesopotamian** calendar, and thus to the end of **Israel’s** agricultural year. Adar is the post-exilic name for this month; it replaced the **Canaanite** name Hayr during the **Babylonian** exile.”



The Secret of Intercalating Month 13

The Historicity of the **Creation Calendar**

The evidence from history *records* that the calendar of Scripture used a **Month 13**. Whether a person chooses to *believe* in the Creator of the universe, or to *accept the evidence* from history regarding the **Creation Calendar**, is a matter of personal choice.

Upon *careful study*, one will learn that in **1st century Judea**, **1500 years after** Moses, the basic rules of the **Creation Calendar** were *well established*. **Israel** as a *nation* observed the **Creation Calendar** from the time of Moses long *before* the **Babylonian** Captivity in **612-589 B.C.E.**

It is an *established fact* that in **1st century Judea**, a Calendar Council, following the directive in **Deuteronomy 19:15**, *examined witnesses* in order to establish whether or not the *first visible crescent* had been sighted in the land of **Israel** at the end of a **Hebrew Month**.

Deuteronomy 19:15B *By the mouth of two or three witnesses the matter shall be established.*

The ancient rules and procedures which the Calendar Council followed in antiquity to proclaim **New Moons**, **Appointed Times** and **Festivals** have been mathematically implemented using advanced computing techniques to produce the **Creation Calendar** at www.torahcalendar.com.

W. M Feldman (1931) Chapter XVI The Examination of Witnesses.

על פי שני עדים או על פי שלשה עדים יקום דבר

“At the mouth of two Witnesses shall the matter be established”

The Calendar Council (סיד העבור) ¹ at first consisted of priests who examined the evidence of witnesses who reported having seen the **New Moon**. ² At a later period, the priests were replaced by three members of the Sanhedrin, ³ who were specially qualified by their mathematical and astronomical skill, and one of whom was the Nasi – or President of the Sanhedrin. In the absence of unanimity, the Court increased to five, and, if necessary, to seven members. ⁴ In addition to their duty to examine witnesses, the Calendar Council also had to decide which year was to be made a leap year (or embolistic year). The question was originally decided by the state of the crop. ⁵ For since the lunar year – consisting as it does of **12 lunar months**, i.e., of 12 lunations of average duration of about **29 ½ days** – lasts **354 days**, while the solar year lasts about **365 days**, the lunar is shorter than the solar year by about **11 days**. After about **3 years**, therefore, there is a discrepancy of more than a month between the two kinds of year, so that **Passover**, for instance, occurring as it does in Nisan [**Month 1**] – which should be the first **Spring** month חדש האביב (**Deut. 16:1**) – would actually be in Winter. Hence, if any year the crop was found to be still too unripe to allow the Omer to be offered at the proper time (**16 Nisan**), the Calendar Council intercalated an extra month [**Month 13**] between Adar [**Month 12**] and Nisan [**Month 1**] ...

The Council was called **Sod Haibbur** (סיד העבור) **but this name was also given to the secret method in use for calculating whether an extra month was, or was**



not, necessary to be intercalated ⁶ (i.e., the method of calculating the time of occurrence of an **equinox**).

The Council sat in **Jerusalem** at a court called *Beth Yaazek* on the **30th** of each month, to receive witnesses. The Rabbis also established another court in a southern province *Ain Tab*. ⁷ If after cross-examination and further confirmation of their evidence by mathematical calculation ... the Council concluded that the **New Moon** was, indeed, seen by witnesses at the time they mentioned, that day was declared to be the first of the new month (ראש החדש). If no witnesses arrived by the **30th day**, then the **31st day** was declared to be the first of the month without any further waiting. If, therefore, people who saw the **New Moon** on the **29th or 30th day**, lived more than a day's journey from the Calendar Council, there was not need for them to come to attest.

A month of **29 days** was called a defective month, and one of **30 days** was a full month. It was possible for **3 months** to be consecutively full if – owing to unfavorable atmospheric conditions – the **New Moon** was not visible. If, however, no witnesses appeared for **3 months**, then the beginning of the next month was determined by calculation alone. **No year was allowed to have more than 8, or less than 4, full months**, ⁸ so that no lunar year lasted more than **356** or less than **352 days**. It would appear that the Council had mathematical specialists to act as their assessors. ⁹

Character of the Witnesses

No evidence was considered valid unless it was given by at least two reputable male witnesses; gamblers, usurers, slaves, and others, whose reputation was not beyond reproach, were disqualified. The reason was that certain evil-minded people, in order to upset the **Judean** Calendar, sometimes bribed people deliberately to deceive the Court. ¹⁰

W. M. Feldman, *Rabbinical Mathematics and Astronomy*, M. L. Cailingold, London, 1931, pp. 178-180.

- 1 Babylonian Talmud – Kethuboth 112A When R. Eleazar went up to the Land of **Israel** he remarked, 'I have escaped [one penalty]'. When he was ordained he said, 'I have now escaped two [penalties]'. When he was given a seat on the council for intercalation he exclaimed, 'I have escaped the three [penalties]'; for it is said in Scripture, *And My hand shall be against the prophets that see vanity etc. They shall not be in the council of My people, which refers to the council for intercalation; neither shall they be written in the register of the house of Israel* [Ezekiel 13:9], refers to ordination; *neither shall they enter into the land of Israel* [Ezekiel 13:9] [is to be understood] in accordance with its plain meaning.
- 2 Mishna – Rosh Hashanah 1.7 A father and his son who saw the **New Moon** should go [to beis din]. Not that they can be paired together [as witnesses], but [so that] if one of them is disqualified, the second may be paired with another. R' Shimon says: A father and his son, and all relatives are eligible for testimony about the **New Moon**. Said R. Yose, 'It happened that Toviah the physician saw the **New Moon** in **Jerusalem** – he, his son, and his freed slave, and the Kohanim accepted him and his son, and disqualified his slave. But when they came before the beis din, they accepted him and his slave, and disqualified his son.'
- 3 Mishna – Sanhedrin 1.2 The intercalating of the month is by three.
- 4 Mishna – Sanhedrin 1.3 Rabban Shimon ben Gamliel says: It is begun with three, discussed by five, and concluded by seven. If they concluded with three it is valid.



- 5 Babylonian Talmud – Sanhedrin 11A-B Our rabbis taught: A year may be intercalated on three grounds: on account of the premature state of the corn crops; or that of the fruit trees; or on account of the lateness of the *Tekufah* [Literally ‘cycle’, ‘season’]. Any two of these reasons can justify intercalation, but not one alone. All, however, are glad when the state of spring-crop is one of them.
- 6 Babylonian Talmud – Rosh Hashanah 20B Said Abba the father of R. Simlai to Samuel: Does the Master know [the meaning] of this remark which occurs in [the Baraita known as] the secret of the Calendar?
- 7 Babylonian Talmud – Rosh Hashanah 25A R. Hiyya once saw the [old] moon in the heavens on the morning of the twenty-ninth day. He took a clod of earth and threw it at it, saying, Tonight we want to sanctify you, and are you still here! Go and hide yourself. Rabbi thereupon said to R. Hiyya, Go to En Tob and sanctify the month, and send me the watch-word, ‘**David** king of **Israel** is alive and vigorous’.
- 8 Mishna – Arachin, 2.2 We do not make less than four intercalated months in a year, and it does not appear [correct to make] more than eight.
- 9 Yerushalmi Talmud – Succah 4.1
- 10 Mishna – Rosh Hashanah 2.1 If they [the beis din] do not know him, they send another [pair of witnesses] with him to testify about him. Originally they accepted testimony about the **New Moon** from anyone, [but] after the heretics did harm, they [the Sages] enacted that they [the beis din] should not accept [testimony] except from known people.

The fact that a Calendar Court in ancient **Israel** examined *eye witnesses* concerning the sighting of the *first visible crescent New Moon* is *well established* in academic circles.

The **Creation Calendar** is Governed by the Rule of the Equinox According to the First Rescension of Rosh Hashanah 21A

The *exact day* used by the *rule of the equinox* was evidently debated *after* the Second Temple fell in 70 C.E., and the *rule of the equinox* in **Rosh Hashanah 21A** has evidently come down in *two rescensions* which differ by **1 day**. The **Creation Calendar** at www.torahcalendar.com employs the *first rescension* which says that **Day 15 / Month 1** cannot occur before the **spring equinox**, *not* the *second rescension* which says **Day 16 / Month 1**. When **Day 15 / Month 1** is used, all of the *historical* dates in Scripture calculate correctly to the *day of the month* and the *day of the week*. The Scriptural directive for the *rule of the equinox* is found in **Exodus 13:10**.

Exodus 13:10 *You shall therefore keep this ordinance [the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**] in its season from year to year.*

In this verse, יהוה commanded **Israel** to keep the **Feast of Unleavened Bread** at the correct time from year to year. Intercalation was necessary as one Omer of **Firstfruits** barley was to be offered on **Day 16 / Month 1** annually when the temple was operating. The *rule of the equinox* is recorded in **Rosh Hashanah 21A** during the *Amoraic* period [200-500 C.E.].

Rosh Hashanah 21A R. Huna b. Abin sent an instruction to Raba: When you see that the cycle of Tebeth extends to the **sixteenth of Nisan [Day 16 / Month 1]**, declare that year a leap year and have no scruples, since it is written, *Observe the month [Hodesh] of Aviv*, which signifies, See to it that the Aviv of the cycle should commence in the earlier half [Hodesh] of Nisan [**Month 1**].

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



Sacha Stern does an excellent job of delineating the difference between the *first rescension* and the *second rescension* of **Rosh Hashanah 21A**.

Sacha Stern 4.2.2 Calendrical Rules 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 rescensions. **The first rescension, attested in the printed edition of the Talmud, in most manuscript sources, and in a number of medieval secondary sources, implies that 15 Nisan [Day 15 / Month 1], the first day of Unleavened Bread, cannot occur before the vernal equinox. In this rescension, 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.⁵⁰

R. Huna b. Avin sent (the following ruling) to Rava: If you see the winter season prolonging itself till the **16th of Nisan [Day 16 / Month 1]**, 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)**⁵¹ **the month of Nisan [Month 1].**

The second rescension is attested in a few manuscripts and a number of medieval secondary sources (R. Hananel and other, mainly Spanish, authors).⁵² It implies that the latest possible date for the **vernal equinox** is **16 Nisan [Day 16 / Month 1]**, the day of the waving of the *omer* (sheaf), which is associated elsewhere with the notion of *aviv*:⁵³

‘שמור את חדש האביב’ של אביב, שתהא תקופה נופלת בו.⁵⁴

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

Whatever the rescension ... **This rule entails that the year be intercalated on the sole criterion of the vernal equinox.**

Sacha Stern, 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.

⁵⁰ Text of Vilna edition.

⁵¹ As interpreted by Rashi, s.v. שמור אביב

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



- 53 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.
- 54 St Petersburg Geniza fragment, in Katsh (1975) i. 111 (and in facsimile section, p. 112).
- 55 In this rescension, it is unclear how the notion of *tequfah* is inferred from the verse. For a similar saying in the Palestinian Talmud, attributed to R. Avin, see *Y. Peah* 5: 1 (18d) (= *Y. Sheqalim* 1: 2 (46a)). For a full discussion of both recensions, see Loewinger (1986) *passim* and especially pp. 84-5 (n. 37) and p. 113 (n. 71). Loewinger argues that the original version would have been that of 16 Nisan, but his remains largely speculative.

So in the *Amoraic* period in **200-500 C.E.**, *before* the Hillel II calendar of **359 C.E.**, **Judeans** who *did not believe* in יהושע Messiah believed that the *rule of the equinox* should be used to *intercalate* the Scriptural **Hebrew Year**. The *rule of the equinox* is *the way* in which the sun and the moon determine **Hebrew Years** which is *one* of the things they were created to do.

Genesis 1:14 *Then Elohim said, “Let there be lights [the sun and moon] in the firmament of the heavens to divide the day from the night; and let them [the sun and moon] be for signs and Appointed Times, and for days and years.”*

The *rule of the equinox* is *secret wisdom* from the Torah. Any calendar *not* using the moon to determine **Hebrew Years** is *not* the calendar of Scripture. The disciples of יהושע Messiah who followed the **Creation Calendar** *would have agreed* with unbelieving **Judeans** on this point – that the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

The Hebrew Month of the **Creation Calendar** is Determined by the First Visible Crescent **New Moon** in **Israel**

Although Scripture *does not delineate* the rules for determining the Scriptural **Hebrew Month**, one may learn how it was determined by studying Hebrew history.

Sacha Stern 4.1.1 The New Month The calendar of the Mishnah is based on the same principles as the **Babylonian** calendar, as would have been most lunar calendars in the late antique Near East (see Ch. 1). The months are designated, in the Mishnah and other rabbinic sources, by their **Babylonian** names. **They begin, as in the Babylonian calendar, at the first sighting of the New Moon. Whoever first sees the New Moon must testify before a rabbinic court, which formally declares the beginning of the new month.** The procedure for determination of the new month is described at length in the Mishnah, tractate *Rosh ha-Shanah* (henceforth, *M. RH*).⁵¹⁸ I shall summarize the text (with the omission of some procedural details), rather than cite it verbatim. **Whoever sees the New Moon must testify, the next morning, before a rabbinic court consisting of at least three judges.**⁵¹⁹ This court was located according to *M. RH* 2: 5 in **Jerusalem**, but *M. RH* 2: 8-10 suggests that by the early second century CE it had been relocated to **Yavneh**.⁵²⁰ Witnesses from other cities are also



expected to make the journey (*M. RH* 1: 6, 1: 9, 4: 4), perhaps at their own cost; but on their arrival, they are treated to ‘large meals’ so as to be encouraged, in future, to return (2: 5). **Such importance is attached to their testimony, especially regarding the festive months of Nisan [Month 1] and Tishre [Month 7], that they are allowed to travel from other cities on the Sabbath** (1: 4-6 and 1: 9). Originally, anyone’s testimony was deemed acceptable (excluding however incompetent witnesses: 1: 7-8); but after that disruptions were caused by ‘heretics (*minim*)’,⁵²¹ only ‘known’ witnesses were accepted (2: 1). The court interrogate the witnesses to establish whether their testimony is astronomically plausible (2: 6, 2: 8).⁵²² If it is, the head of the court declares the new month to be ‘sanctified’ (2: 7): that day is thus *rosh chodesh*, the first day of the month (see 3: 1). The court’s declaration of the **New Moon** was publicized, originally, through a system of beacons which extended from **Jerusalem** to **Syria** (2: 4) and to Transjordan.⁵²³ Later, after disruptions had been caused by the **Samaritans**, calendrical information was transmitted through messengers (1: 3, 2: 2-3).

Although the determination of new months is basically empirical – with the result that *Shavuot* (*Pentecost*), the 50th day after *Passover* [Day 15 / Month 1], can variously occur on 5, 6, or 7 Siwan [Day 5 / Month 3, Day 6 / Month 3 or Day 7 / Month 3],⁵²⁴ – some fixed rules nevertheless exist. The Tosefta stipulates that every month must be 29 or 30 days long.⁵²⁵ In any one year, there **cannot be less than 4, or more than 8, full months** (of 30 days: *M. ‘Arakhin* 2: 2); **nor can there be 6 consecutive full months** (*T. ‘Arakhin* 1: 7, p. 543). These passages imply that in certain cases, the new month would have been declared regardless of when the **New Moon** had been sighted.

Sacha Stern, *Calendar and Community - A History of the Jewish Calendar Second Century BCE - Tenth Century CE*, Oxford University Press Inc., New York, 2001, pp. 157-159.

517 See in general Strack and Stemberger (1991).

518 Some of this description is also found in *T. RH* 1: 14-3: 2 (pp. 210–11).

519 This detail is not in *M. RH*, but in *M. Sanhedrin* 1: 2.

520 Usha (in Galilee) is mentioned in *T. RH* 2: 1 (p. 210), for the period following the Bar-Kokhba revolt. For these and subsequent relocations, see Safrai (1965b) 27-38.

521 According to *T. RH* 1: 15 (p. 210), by the Boethusians. The nature of these disruptions is described in detail in the Tosefta.

522 Further details are given in *T. RH* 2: 2 (pp. 210-11). On these passages see Wiesenberg (1962); Ajdler (1996) 388-93; Wacholder and Weisberg (1971) 227-42. The latter point out the similarity between Babylonian and rabbinic methods of predicting visibility of new moons, and argue that rabbinic methods were directly borrowed from the Babylonians.

523 The latter, according to *T. RH* 2: 2 (p. 210). The identity of the hill-tops in *M. RH* and *T. RH* is somewhat obscure; see Rosenthal (1977) 102-4. Syrian hill-tops include the ‘Hauran’; Transjordanian hill-tops include Gader (Gadara?) and ‘Harim’ (in Transjordan: see *T. Shevi’it* 7: 11, p. 71). Both the Palestinian and Babylonian Talmudim consider the chain of beacons to extend as far as Babylonia (*Y. RH* 2: 2 (58a): the ‘palm trees of Babylonia’; *B. RH* 23b: ‘Pumbaditha’).

524 *T. ‘Arakhin* 1: 9 (p. 543).

525 *T. RH* 3: 1-2 (p. 211). For elucidation of this passage see Lieberman (1962) 1037-8. See also *Sifra*, *Emor* ch. 10: 4; *Y. RH* 3: 1 (58c) and parallels.

The **Creation Calendar** is an *empirical calendar* in which **Hebrew Months** can be determined, if viewing conditions are favorable, by *eyewitness observation*. The sun and moon were made



for *signs* [לאתת] and *everything* that יהוה does concerning His covenant with mankind involves *signs* [אות] which can be seen with the *eye*.

A new **Hebrew Day** does *not* begin at some *indistinguishable* point in time in the middle of the night that could never be seen with the *eye* as the pagan **Roman Calendar** advocates. Rather, the *sun* gives a *sign* that a new **Hebrew Day** has begun when it *sets* on the horizon (or goes to its lowest point at some places on earth) – something which anyone can *verify* with their *eyes*. The middle of a **Hebrew Day** is marked by *sunrise* on the horizon.

A **Hebrew Month** does *not* begin at some *indistinguishable* point in time in the middle of a lunar cycle as some suggest. Rather, the *moon* gives a *sign* that a new **Hebrew Month** has begun when it *first becomes visible* in the sky after a short period of lunar disappearance. The middle of a **Hebrew Month** is marked by a *full moon*.

A **Hebrew Year** does *not* begin at some *indistinguishable* point of time in the middle of a lunar cycle. Rather, a **Hebrew Year** always begins in *spring* near the **spring equinox**. The *rule of the equinox* says the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

Signs are the modus operandi of the Creator. יהוה gave the rainbow as a *sign* [Genesis 9:12-17]; circumcision as a *sign* [Genesis 17:11]; and a plague of flies as a *sign* [Exodus 8:23]. Blood on the doorposts on the **Egyptian Passover** was a *sign* [Exodus 12:13]; and the **Sabbath** is a *sign* that יהוה created the heavens and earth in six days and rested on the **seventh** [Exodus 31:13-17].

Evidence from the *Mishnaic* period [10-220 C.E.] shows that the calendar used in **Judea** in the time of יהושע Messiah was an *empirical calendar*. The **Hebrew Month** was *verified* by *eyewitnesses* of the *first visible crescent moon* who *testified* before a court the *next morning*. Judgments made by the Calendar Council concerning the **Hebrew Month** and **Hebrew Year** were only *valid* or *lawful* if they were proclaimed in the *light of 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 [Psalm 81:4]: 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.

In ancient **Judea**, it was *unlawful* for judgments to be made at *night* as court proceedings had to be conducted in the *light of day*. This is one of the reasons why the trial of יהושע Messiah before **Annas I (6-24)** and **Joseph II Caiaphas (27-37)** was so *blatantly illegal*.

When the Sanhedrin received testimony about the **New Moon** at the end of **Month 12**, they also had to declare, on the morning after the **New Moon** was sighted, whether the nation was in **Month 1** or **Month 13**. 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*.

It was the task of the *Nasi* / *President* every second or third year to *intercalate* an extra month into 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 / President* would concern Himself with the impending **spring equinox**.

The Creation Calendar Uses the Rule of the Equinox

The **Creation Calendar** determines the **Hebrew Year** using the *rule of the equinox* which has been *well documented* from antiquity as this rule *was actually used* by the nation of **Israel**. The *rule of the equinox* is based on three Scriptural directives:

- 1) The **sun** and the **moon** are *both* used to determine *years* [**Genesis 1:14-16**].
- 2) The **Feast of Unleavened Bread** must occur in *spring* [**Exodus 12:1-2, 23:15, 13:10**].
- 3) The offering of **Firstfruits** *was not to be delayed* [**Exodus 22:29**].

The Sun and Moon Determine Hebrew Years

יהוה Elohim said that the **sun** and **moon** were created to determine *years*.

Genesis 1:14-16 ¹⁴ Then Elohim said, “Let there be **lights** [the **sun** and **moon**] in the firmament of the heavens to divide the day from the night; **and let them** [the **sun** and **moon**] 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** [sun] to rule the day, and the **lesser light** [moon] to rule the night. He made the stars also.

The key concept here pertaining to the *rule of the equinox* is that the **sun** and **moon** determine **Hebrew Years**: **Let them** – the **sun** and **moon** – be for **years**. Therefore, those who say that the developmental stage of barley determines **Hebrew Years** *disobey* this directive, and those who say that the **moon** is *not involved* in determining **Hebrew Years** also *disobey* this directive.

Genesis 1:14-16 teaches several other concepts. The **sun** determines **days** which is why **Hebrew Days** begin and end at **sunset** with its midpoint being at **sunrise**, these two times being marked by visible **signs**. The **moon** rules the night with its **first visible crescent** which is a **sign** that a new **Hebrew Month** has begun, whereas a **full moon** is a **sign** of the midst of a **Hebrew Month**. And finally, **solar and lunar eclipses** are **signs** which establish the Scriptural historical record.

However, concerning the *rule of the equinox*, the **sun** directly determines **Hebrew Years** by placing **Month 1** near the **spring equinox**, and the **first visible crescent** of the **moon** determines when **Month 1** begins in **spring**. **Spring** begins on the **spring equinox**, **summer** begins on the **summer solstice**, **autumn** begins on the **autumn equinox** and **winter** begins on the **winter solstice**.

The Feast of Unleavened Bread Must Occur in Spring

A **Hebrew Year** begins in the **month of the abib** [חֹדֶשׁ הָאֲבִיב] which is the month of the Exodus in the season of **spring** when the barley has **green ears** [הָאֲבִיב] in the **month of green ears**.

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 Abib [חדש האביב], for in it you came out of **Egypt**; none shall appear before Me empty).”

יהוה said that the *month of the abib* [חדש האביב] in which **Israel** came out of **Egypt** is the *chief of months* [ראש חדשים] or **Month 1** on the **Creation Calendar**.

Exodus 12:1-2 ¹ Now יהוה spoke to Moses and **Aaron (1436-1398)** in the land of **Egypt**, saying, ² “**This month** [the month of the Exodus in 1437 B.C.E.] is the *chief of months* [ראש חדשים] to you; it shall be the first month of the year to you.”

יהוה said the **Festival of Unleavened Bread** must be observed *in its season from year to year*.

Exodus 13:10 “You shall therefore keep this ordinance [**Feast of Unleavened Bread** which begins on **Day 15 / Month 1**] in its season from year to year.”

These directives produce the *rule of the equinox* which always places **Day 15 / Month 1** in **spring** – specifically – on or after the **Hebrew Day** of the *spring equinox*. In one final directive, יהוה teaches us that **Month 1**, when **Firstfruits** were offered, should begin *as soon as possible*.

The Offering of **Firstfruits** Was Not To Be Delayed

Exodus 22:29 “You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me.”

So the **Firstfruits** offering on *the day after the Sabbath* [Leviticus 23:11] in **Month 1** in **spring** [Exodus 12:1-2, 23:15] was to be offered *without delay* [Exodus 22:29]. יהוה here teaches that **Month 1** should begin *as soon as possible* [Exodus 22:29] with the *rule of the equinox* always placing **Day 15 / Month 1** on or after the **Hebrew Day** of the **spring equinox** [Exodus 13:10].



Proof from the *Torah* for Month 13 in Moses' Time

Ten Commandments Given at Mt. Sinai on Shavuot on Yom Shli-shi Third Day of the Week “ The Third Day ”	New Moon 1 Began BEFORE the Spring Equinox	Hebrew Day of the Spring Equinox is in Month 1 in 1398 B.C.E.	Moses Speaks New Moon 11 Yom Shi-shi Sixth Day of the Week “ This Day ”	Hebrew Day of the Spring Equinox is in Month 13 in 1397 B.C.E.	Israel Crosses Jordan Day 10 / Month 1 Yom Shi-shi Sixth Day of the Week “ This Day ”
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1437 B.C.E.

1397 B.C.E.

1397 B.C.E.

|<-----**40 years**----->|<-----**99 Days**----->|

Deuteronomy 1:3

-Day 7 / Month 3
-7 Sivan 1437 B.C.E.
-Tuesday
-June 4
-JD 1196714

-Day 1 / Month 1
-1 Nisan 1398 B.C.E.
-Thursday
-March 22
-JD 1210884

-Day 13 / Month 1
-13 Nisan 1398 B.C.E.
-Tuesday
-April 3
-JD 1210896

-Day 1 / Month 11
-1 Shevat 1397 B.C.E.
-Friday
-January 11
-JD 1211179

-Day 24 / Month 13
-24 Adar 2 1397 B.C.E.
-Wednesday
-April 2
-JD 1211261

-Day 10 / Month 1
-10 Nisan 1397 B.C.E.
-Friday
-April 18
-JD 1211277

Exodus 19:16 *And it came to pass on the third day [of the week] in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of a loud trumpet so that all the people in the camp trembled.*

Shabbath 86B Our Rabbis taught: On the sixth day of the month [Month 3] were the Ten Commandments given to **Israel**. **R. Jose maintained: On the seventh thereof.**

Deuteronomy 1:3 *“And it came to pass in the fortieth year, in the eleventh month, on the first day of the month [on the sixth day of the week].”*

Deuteronomy 4:32 *“For ask now concerning the days that are past, which were before you, since the day that Elohim created man on the earth [on the sixth day of the week], 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.”*

Deuteronomy 4:39 *“Therefore know this day, [the sixth day of the week] and consider it in your heart, that יהוה Himself is Elohim in heaven above and on the earth beneath; there is no other.”*

Deuteronomy 9:1 *“Hear, oh Israel: You are to cross over the Jordan this day [on the sixth day of the week] and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven.”*

Joshua 4:19 *And the people came up out of Jordan on the tenth day of the first month [on the sixth day of the week], and encamped at Gilgal, in the east border of Jericho.*

The 99 days from Day 1 / Month 11 in 1397 B.C.E. until Day 10 / Month 1 in 1397 B.C.E. could only exist if there was a Month 13 in the spring of 1397 B.C.E.

The children of **Israel** did in fact cross over Jordan on Day 10 / Month 1 in 1397 B.C.E. on **Yom Shi-shi** [sixth day of the week] [**Joshua 4:19**]. In order for **Israel** to cross over Jordan on the same day of the week as Moses' second last address [**Deuteronomy 1:1-30:20**], a Month 13 had to be intercalated in *spring* of 1397 B.C.E.

There were 99 days between Day 1 / Month 11 and Day 10 / Month 1 in 1397 B.C.E. on the **Creation Calendar**. In 1397 B.C.E., Month 11 had 30 days, Month 12 had 29 days, and Month 13 had 30 days. As a matter of fact, this 99 day scenario is the only scenario that will cause Moses' prophecy to truthfully compute. A scenario involving only 12 months will not compute as Darrell Carr has demonstrated. <https://www.youtube.com/watch?v=hh5ApPltmU>



As a **13 month Hebrew Year** began on **New Moon 1** in **1398 B.C.E.** *before* the **spring equinox**, it *proves beyond any reasonable doubt* that the **Creation Calendar** of יהוה employs the *rule of the equinox* where the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

Moses Confirms the **Creation Calendar** and the Rule of the Equinox

From his testimony on **New Moon 11** in **1397 B.C.E.** in a year when **New Moon 1** began before the **spring equinox**, Moses confirms the **Creation Calendar** and the *rule of the equinox*. The Ten Commandments were given on **Shavuot / Pentecost** on **Day 7 / Month 3** in **1437 B.C.E.** on **Yom Shli-shi** on the **third day of the week** as it says four times in the Written Torah.

Exodus 19:11 “*And be ready against the **third day [of the week]**: for the **third day [of the week]** יהוה will come down in the sight of all the people on Mount Sinai.”*

Exodus 19:15 “*And He said to the people, Be ready the **third day [of the week]**, and do not come near your wives.”*

Exodus 19:16 *And it came to pass on the **third day [of the week]** in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of a loud trumpet so that all the people in the camp trembled.*

R. Jose *correctly* determined [**Shabbath 86B**] that the Ten Commandments were given by יהוה Elohim on **Day 7 / Month 3** on the **Shavuot / Pentecost**.

Shabbath 86B Our Rabbis taught: On the sixth day of the month [**Month 3**] were the Ten Commandments given to **Israel**. R. Jose maintained: On the seventh thereof.

Then **40 years** later, Moses gave his second last address on **New Moon 11** in **1397 B.C.E.** [**Deuteronomy 1:1-30:20**] about **5 weeks** before he died on **Day 7 / Month 12**.

Deuteronomy 1:3-4 ³ *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, ⁴ 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**.*

In his second last address to **Israel**, Moses asked those who were listening then, as well as anyone who seeks the truth now, to *ask now* and to *consider in your heart the sixth day of creation* when *Elohim created man on the earth*.

Deuteronomy 4:32-40 ³² “*For ask now concerning the days that were first, which were before you and **THE DAY [Yom Shi-shi]** the sixth day of the 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. ³³ Did any people ever hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live? ³⁴ 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? ³⁵ To you it was shown, that you might know that יהוה Himself is Elohim; there is none other besides Him. ³⁶ 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. ³⁷ 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, ³⁸ 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. ³⁹ **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.** ⁴⁰ 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 on **New Moon 11**, Moses gave this address on a specific day of the week in the **seven day** cycle on **Yom Shi-shi** [sixth day of the week]. **[1 Shevat = Friday, January 11, 1397 B.C.E. (1211179) = Day 1, Month 11]** The Torah shows that the **seven day** sequence is in tact and *heaven confirms* that Moses spoke the words in **Deuteronomy 1:1-30:20** on this exact date.

A further confirmation that Moses spoke on **Yom Shi-shi** [sixth day of the week] comes from a prophecy which he gave in his second last address. Moses said that **Israel** would cross over the Jordan *this day*.

Deuteronomy 9:1 “Hear, oh **Israel**: You are to cross over the Jordan *this day* [on the **sixth day of the week**] and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven.”

Now it is a fact of history that **Israel** crossed over the Jordan on **Day 10 / Month 1** in **1397 B.C.E. [10 Nisan = Friday, April 18, 1397 B.C.E. (1211277) = Day 10, Month 1]**

Joshua 4:19 *And the people came up out of Jordan on the tenth day of the first month [on the sixth day of the week], and encamped at Gilgal, in the east border of Jericho.*

By giving us this very accurate information, Moses *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.**

Therefore, the *Word of Elohim* shows us from **Deuteronomy 1:3-4**, **Deuteronomy 4:32-40**, **Deuteronomy 9:1**, and **Joshua 4:19** that the **Creation Calendar** uses the *rule of the equinox* where the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

A second Scriptural *proof* that the **Creation Calendar** of יהוה Elohim intercalates a **Month 13** using the *rule of the equinox* comes from the testimony of Ezekiel.



Proof from the *Prophets* for Month 13 in Ezekiel's Time

Ezekiel Sees Visions of Elohim by the River Chebar

600 B.C.E.

-Day 5 / Month 4
-5 Tammuz 600 B.C.E.
-Sabbath
-June 19
-JD 1502443

Ezekiel Remains Astonished Among the Captives

600 B.C.E.

-Day 6 / Month 4
-6 Tammuz 600 B.C.E.
-Sunday
-June 20
-JD 1502444

600 B.C.E.

-Day 12 / Month 4
-12 Tammuz 600 B.C.E.
-Sabbath
-June 26
-JD 1502450

|<--7 days-->|
Ezekiel 3:15

Ezekiel Goes to a Plain and Sees the Esteem of יהוה
Ezekiel 3:22-27

600 B.C.E.

-Day 13 / Month 4
-13 Tammuz 600 B.C.E.
-Sunday
-June 27
-JD 1502451

Ezekiel Lies on his Side for 390 Days to Represent 390 Years that Israel will Bear their Iniquity

600 B.C.E.

-Day 14 / Month 4
-14 Tammuz 600 B.C.E.
-Monday
-June 28
-JD 1502452

599 B.C.E.

|<--390 Days-->|
Ezekiel 4:5

-Day 19 / Month 4
-19 Tammuz 599 B.C.E.
-Friday
-July 22
-JD 1502841

Ezekiel 1:1-3A ¹ Now it came to pass in the **thirtieth year** [of the **Jubilee Cycle**], in the **fourth month, on the fifth day of the month**, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of Elohim. ² On the **fifth day of the month**, which was in the **fifth year of King Jehoiachin's Captivity**, ^{3A} the word of יהוה came expressly to Ezekiel the priest ...

Ezekiel 3:15 Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them **seven days**.

Ezekiel 3:22-23 ²² Then the hand of יהוה was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you." ²³ So I arose and went out into the plain, and behold, the esteem of יהוה stood there, like the esteem which I saw by the River Chebar; and I fell on my face.

Ezekiel 4:4-5 ⁴ "Lie also on your left side, and lay the iniquity of the house of **Israel** upon it. According to the number of the days that you lie on it, you shall bear their iniquity. ⁵ For I have laid on you the years of their iniquity, according to the number of the days, **three hundred and ninety days**; so you shall bear the iniquity of the house of **Israel**."

Hebrew Day of the Spring Equinox is in Month 13 in 599 B.C.E.

-Day 21 / Month 13
-21 Adar 2 599 B.C.E.
-Monday
-March 28
-JD 1502725

New Moon 1 Began AFTER the Spring Equinox

-Day 1 / Month 1
-1 Nisan 599 B.C.E.
-Wednesday
-April 6
-JD 1502734

Ezekiel Lies on his Side for 40 Days to Represent 40 Years that Judah will Bear their Iniquity

599 B.C.E.

-Day 20 / Month 4
-20 Tammuz 599 B.C.E.
-Sabbath
-July 23
-JD 1502842

599 B.C.E.

-Day 29 / Month 5
-29 Av 599 B.C.E.
-Wednesday
-August 31
-JD 1502881

|<--40 days-->|
Ezekiel 4:6

Ezekiel 4:6 And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of **Judah** forty days. I have laid on you a day for each year.

Ezekiel is Told to Prophesy Against Israel and Judah
Ezekiel 6:1-7:27

599 B.C.E.

Ezekiel is Sitting in his House After All of His Illustrative Prophesying

599 B.C.E.

-Day 5 / Month 6
-5 Elul 599 B.C.E.
-Tuesday
-September 6
-JD 1502887

Ezekiel 8:1 And it came to pass in the sixth year [of **Jehoiachin's Captivity**], in the **sixth month, on the fifth day of the month**, as I sat in my house with the elders of **Judah** sitting before me, that the hand of the Master יהוה fell upon me there.

The 445 days from Day 5 / Month 4 in 600 B.C.E. until Day 5 / Month 6 in 599 B.C.E. could only exist if there was a Month 13 in the spring of 599 B.C.E.



Ezekiel Confirms there was a Month 13 in the *spring* of 599 B.C.E.

Upon careful study one learns that the **Babylonians** took the **Judeans** captive in a series of seven captivities between **612-589 B.C.E.** These are: 1) Daniel's Captivity in **612 B.C.E.** [**Daniel 1:1**]; 2) **Jehoiakim's Captivity** in **605 B.C.E.** [**2 Chronicles 36:6-7 / Antiquities 10 / 97-98**]; 3) **Jehoiachin's Captivity** exactly **3 months and 10 days** later in **604 B.C.E.** [**2 Kings 24:12-16**]; 4) 3023 Person Captivity in the **Sabbath Year** in **595 B.C.E.** [**Jeremiah 52:28**]; 5) 832 Person Captivity in **594 B.C.E.** [**Jeremiah 52:29**]; 6) **Zedekiah's Captivity** in **593 B.C.E.** [**Jeremiah 52:5-11**]; 7) 745 Person Captivity in **589 B.C.E.** [**Jeremiah 52:30**].

A **Babylonian** tablet [BM 21946] indicates that **Nebuchadnezzar II** captured **Jehoiachin** and made **Zedekiah** king on **Day 2 / Month 12** on the **Babylonian Calendar**, and so this was the epoch of **Jehoiachin's Captivity**.

Jerusalem Chronicle [BM 21946] Reverse, Lines 12-13¹² And [**Nebuchadnezzar II**] besieged the city of **Judah** and on the **second day** of the **month of Addaru** [**Month 12**] he seized the city and captured the king [**Jehoiachin**].¹³ He appointed there a king of his own choice [**Zedekiah**], received its heavy tribute and sent (them) to **Babylon**. Jona Lendering, *Jerusalem Chronicle* (ABC 5).

In the *spring* of **604 B.C.E.**, **Day 2 / Month 12** on the **Babylonian Calendar** corresponds with **Day 2 / Month 13** on the **Creation Calendar** due to a difference in the intercalary methodology employed in the *spring* of **605 B.C.E.** [**2 Adar 2 = Sabbath, March 4, 604 B.C.E. (1500875) = Day 2, Month 13**] **Jehoiachin** was captured after being Sole Regent for **3 months and 10 days**.

2 Chronicles 36:9 *Jehoiachin was eight years old when he became king, and he ruled in Jerusalem three months and ten days. And he did evil in the sight of יהוה.*

Josephus, Antiquities 10 / 97-98⁹⁷ Yet when he [**Nebuchadnezzar II**] was come into the city, he did not observe the covenants he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king **Jehoiakim**, whom he commanded to be thrown before the walls, without any burial; and made his son **Jehoiachin** king of the country, and of the city:⁹⁸ he also took the principal persons in dignity for captives, three thousand in number, and led them away to **Babylon**; among which was the prophet **Ezekiel**, who was then but young. And this was the end of king **Jehoiakim**, when he had lived thirty-six years, and of them reigned eleven. But **Jehoiachin** succeeded him in the kingdom, whose mother's name was Nehushta; she was a citizen of **Jerusalem**. He reigned **three months and ten days**.

William Whiston, *The Works of Josephus*, p. 272.

Ezekiel was taken in **Jehoiakim's Captivity** in **605 B.C.E.**, and **2 Chronicles 36:9** indicates that **Jehoiakim** was killed **3 months and 10 days before** his son **Jehoiachin** was captured. So from **BM 21946** one may deduce that **Jehoiakim** was killed on **Day 22 / Month 9** in **605 B.C.E.** [**22 Kislev = Sabbath, November 26, 605 B.C.E. (1500777) = Day 22, Month 9**]

Ezekiel was taken when **Jehoiakim** was killed, but as **Jehoiakim's Captivity** and **Jehoiachin's Captivity** were only **3 months and 10 days** apart, and as both occurred in the same **Hebrew Year**, Ezekiel chose to use **Jehoiachin's Captivity** as an *epoch*. Ezekiel mentions **Jehoiachin's**



Captivity explicitly 1 time [Ezekiel 1:2;], but he *alludes* to **Jehoiachin's Captivity** 8 times [Ezekiel 8:1; 26:1; 30:20; 31:1; 33:21; 32:1; 32:17; 40:1]. Study the verses below.

Ezekiel 1:1-3 ¹ Now it came to pass in the **thirtieth year** [of the **Jubilee Cycle**], in the **fourth month, on the fifth day of the month**, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of Elohim. ² On the **fifth day of the month**, which was in the **fifth year of King Jehoiachin's Captivity**, ³ the word of יהוה came expressly to Ezekiel the priest, the son of Buzi, in the land of the **Chaldeans** by the River Chebar; and the hand of יהוה was upon him there.

Ezekiel 40:1-2 ¹ In the **twenty-fifth year of our [Jehoiachin's] Captivity**, on **New Year's Day** [בראש השנה **Rosh Hashanah**], on the **tenth day of the month** [which happens only in a **Jubilee Year** according to **Leviticus 25:10-11**], in the **fourteenth year after the city was captured**, on the very same day the hand of יהוה was upon me; and He took me there. ² In the visions of Elohim He took me into the land of **Israel** and set me on a very high mountain; on it toward the south was something like the structure of a city.

The one *explicit* reference to **Jehoiachin's Captivity** in **Ezekiel 1:2** is critical as it has caused the sages of **Israel** to link **Year 5 of Jehoiachin's Captivity** with **Year 30 of the Jubilee Cycle**. The sages have deduced this from **Ezekiel 40:1** in which they see Ezekiel *alluding* to **Year 25 of Jehoiachin's Captivity** which fell in a **Jubilee Year** which is **Year 50 of the Jubilee Cycle**.

The sages observed that **Ezekiel 40:1** says **New Year's Day** [בראש השנה **Rosh Hashanah**] was on the **tenth day of the month**. As **New Year's Day** is *never* on the tenth day of a month *except* in a **Jubilee Year**, the sages recognized that Ezekiel was referring to a **consecrated New Year's Day** on the **tenth day of the seventh month** in a **Jubilee Year** which occurs once every **50 years** in order to fulfill the command in **Leviticus 25:9-10**.

Leviticus 25:9-10 ⁹ 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. ¹⁰ And you shall consecrate the **fiftieth year** [by starting **9 days** later than usual], and proclaim liberty throughout all the land to all its inhabitants. It shall be a **Jubilee** for you; and each of you shall return to his possession, and each of you shall return to his family.

Interestingly, **Ezekiel 40:1** is the *only place* where the words **Rosh Hashanah** [בראש השנה **head of the year**] appear in Scripture. However, here it does **NOT** refer to **Day 1 / Month 7**, but rather to **Day 10 / Month 7** which is **Yom Kippur. Rosh Hashanah / New Year's Day** or the **head of the year** in a **Jubilee Year** is **consecrated** or **hallowed** as it occurs **9 days** later than in the first **49 years** of a **50 Year Jubilee Cycle** when it typically occurs on **Day 1 / Month 7**.

The Written Torah says in **Exodus 12:1** that the **Spiritual Year** begins on **Day 1 / Month 1** in **spring** and that **Month 1** is the **Rosh Chodeshim** [ראש חדשים **head of the months**]. However, **Judean** tradition is *correct* to say that **Civil Years** *usually* begin on **Day 1 / Month 7** on **Rosh Hashanah**, as a **consecrated New Year's Day** occurs once in **50 years** when **Rosh Hashanah** [בראש השנה **head of the year**] is observed on **Day 10 / Month 7** on **Yom Kippur**.



In any event, the years of **Jehoiachin's Captivity** are counted from **605/04 B.C.E.**, and it was on **Day 5 / Month 4** in **600 B.C.E.** in **Year 5 of Jehoiachin's Captivity**, that the heavens were opened to Ezekiel at the River Chebar. **[5 Tammuz = Sabbath, June 19, 600 B.C.E. (1502443) = Day 5, Month 4]** Year 5 of **Jehoiachin's Captivity** was **Year 30** in the **Jubilee Cycle**.

Ezekiel 1:1-3 ¹ Now it came to pass in the **thirtieth year** [of the **Jubilee Cycle**], **in the fourth month, on the fifth day of the month**, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of Elohim. ² On the **fifth day of the month**, which was in the **fifth year of King Jehoiachin's Captivity**, ³ the word of יהוה came expressly to Ezekiel the priest, the son of Buzi, in the land of the **Chaldeans** by the River Chebar; and the hand of יהוה was upon him there.

After the heavens were opened to Ezekiel on the **Sabbath** on **Day 5 / Month 4** in **600 B.C.E.**, he came to the captives by the River Chebar and sat in astonishment with them for **seven days**.

Ezekiel 3:15 Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them **seven days**.

The **Key of David** shows these **seven days** were from **Day 6 / Month 4** to **Day 12 / Month 4** in **600 B.C.E.** **[6 Tammuz = Sunday, June 20, 600 B.C.E. (1502444) = Day 6, Month 4] - [12 Tammuz = Sabbath, June 26, 600 B.C.E. (1502450) = Day 12, Month 4]** After Ezekiel sat for **seven days** by the River Chebar, he went to a plain and witnessed the majesty of יהוה.

Ezekiel 3:22-27 ²² Then the hand of יהוה was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you." ²³ So I arose and went out into the plain, and behold, the majesty of יהוה stood there, like the majesty which I saw by the River Chebar; and I fell on my face. ²⁴ Then the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house. ²⁵ And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them. ²⁶ I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. ²⁷ But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Master יהוה.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house."

Ezekiel likely witnessed the majesty of יהוה on **Day 13 / Month 4** in **600 B.C.E.** **[13 Tammuz = Sunday, June 27, 600 B.C.E. (1502451) = Day 13, Month 4]** After Ezekiel witnessed the majesty of יהוה he began the arduous task of acting out an illustrative prophecy for יהוה by resting on his **left side 390 days** symbolizing **390 years Israel** would bear its iniquity.

Ezekiel 4:1-5 ¹ "You also, son of man, take a clay tablet and lay it before you, and portray on it a city, **Jerusalem**. ² Lay siege against it, build a siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around. ³ Moreover take for yourself an iron plate, and set it as an iron wall between you and the city. Set your face against it, and it



*shall be besieged, and you shall lay siege against it. This will be a sign to the house of **Israel**.⁴ Lie also on your left side, and lay the iniquity of the house of **Israel** upon it. According to the number of the days that you lie on it, you shall bear their iniquity.⁵ For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of **Israel**.”*

Ezekiel rested on his *left side* 390 days for **Israel** from Day 14 / Month 4 in 600 B.C.E. until Day 19 / Month 4 in 599 B.C.E. [14 Tammuz = Monday, June 28, 600 B.C.E. (1502452) = Day 14, Month 4] - [19 Tammuz = Friday, July 22, 599 B.C.E. (1502841) = Day 19, Month 4] After Ezekiel rested on his *left side* 390 days symbolizing 390 years **Israel** would bear its iniquity, he rested on his *right side* 40 days symbolizing 40 years **Judah** would bear its iniquity.

*Ezekiel 4:6-8⁶ “And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of **Judah** forty days. I have laid on you a day for each year.⁷ Therefore you shall set your face toward the siege of **Jerusalem**; your arm shall be uncovered, and you shall prophesy against it.⁸ And surely I will restrain you so that you cannot turn from one side to another till you have ended the days of your siege.”*

Ezekiel rested on his *right side* 40 days symbolizing the 40 years **Judah** would bear its iniquity from Day 14 / Month 4 in 599 B.C.E. until Day 19 / Month 4 in 599 B.C.E. [20 Tammuz = Sabbath, July 23, 599 B.C.E. (1502842) = Day 20, Month 4] - [29 Av = Wednesday, August 31, 599 B.C.E. (1502881) = Day 29, Month 5]

After Ezekiel rested on his *right side* 40 days symbolizing the 40 years **Judah** would bear its iniquity, he received more prophecies from יהוה. If the prophecies in Ezekiel 6:1-7:27 were arranged chronologically, Ezekiel received them from Day 30 / Month 5 to Day 4 / Month 6 in 599 B.C.E. [30 Av = Thursday, September 1, 599 B.C.E. (1502882) = Day 30, Month 5] - [4 Elul = Monday, September 5, 599 B.C.E. (1502886) = Day 4, Month 6]

In any event, Todd Bennett has recognized that Ezekiel was *sitting* and *not lying on his side* on Day 5 / Month 6 in Year 6 of **Jehoiachin’s Captivity**, and this was on Day 5 / Month 6 in 599 B.C.E. [5 Elul = Tuesday, September 6, 599 B.C.E. (1502887) = Day 5, Month 6]

*Ezekiel 8:1 And it came to pass in the sixth year [of **Jehoiachin’s Captivity**], in the sixth month, on the fifth day of the month, as I sat in my house with the elders of **Judah** sitting before me, that the hand of the Master יהוה fell upon me there.*

There are 445 days inclusive counting from Day 5 / Month 4 in 600 B.C.E. in Year 5 of **Jehoiachin’s Captivity** [Ezekiel 1:1-2] to Day 5 / Month 6 in 599 B.C.E. in Year 6 of **Jehoiachin’s Captivity** [Ezekiel 8:1]. It would be impossible for these dates to be 445 days apart *unless* there was a **Month 13** in the *spring* of 599 B.C.E. From this scenario one *learns* that the **Creation Calendar** of יהוה Elohim intercalated a **Month 13** in the *spring* of 599 B.C.E.

A third Scriptural *proof* that the **Creation Calendar** of יהוה Elohim intercalates a **Month 13** using the *rule of the equinox* comes from the testimony of Ezra.



Proof from the *Writings* for Month 13 in Ezra's Time

New Moon 1 Began BEFORE the Spring Equinox	Hebrew Day of the Spring Equinox is in Month 1 in 456 B.C.E.	The Court Sits on Day 17 / Month 9 on Yom She-ni the Second Day of the Week	The Court Sits on Day 20 / Month 9 on Yom Ham-i-shi the Fifth Day of the Week	The Court Sits on Day 1 / Month 10 on Yom She-ni the Second Day of the Week	Hebrew Day of the Spring Equinox is in Month 13 in 455 B.C.E.	Israel puts away strange wives on New Moon 1
-Day 1 / Month 1 -1 Nisan 456 B.C.E. -Sunday -March 16 -JD 1554944	-Day 11 / Month 1 -11 Nisan 456 B.C.E. -Wednesday -March 26 -JD 1554954	-Day 17 / Month 9 -17 Kislev 456 B.C.E. -Monday -November 24 -JD 1555197	-Day 20 / Month 9 -20 Kislev 456 B.C.E. -Thursday -November 27 -JD 1555200	-Day 1 / Month 10 -1 Tevet 456 B.C.E. -Monday -December 8 -JD 1555211	-Day 22 / Month 13 -22 Adar 2 455 B.C.E. -Friday -March 27 -JD 1555320	-Day 1 / Month 1 -1 Nisan 455 B.C.E. -Sabbath -April 4 -JD 1555328

Ezra 10:7-9A ⁷ And [on Day 17 / Month 9 on the second day of the week] they issued a proclamation throughout Judah and Jerusalem to all the descendants of the captivity, that they must gather at Jerusalem, ⁸ and that whoever would not come within three days [Days 17-20 / Month 9], according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity. ^{9A} So all the men of Judah and Benjamin gathered at Jerusalem within three days [Days 17-20 / Month 9].

Ezra 10:9B It was the ninth month, on the twentieth of the month [Day 20 / Month 9 on the fifth day of the week]; and all the people sat in the open square of the house of Elohim, trembling because of this matter and because of heavy rain.

Ezra 10:16 Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers' households, were set apart by the fathers' households, each of them by name; and they sat down on the first day of the tenth month [Day 1 / Month 10 on the second day of the week] to examine the matter.

Ezra 10:17 By the first day of the first month [Day 1 / Month 1] they finished questioning all the men who had taken pagan wives.

The **3 dates** upon which Ezra met with the elders on the correct day of the week clearly indicate that there was a **Month 13** in the *spring* of **455 B.C.E.**

Ezra Confirms the **Creation Calendar** from his Actions in 456 B.C.E.

In **456 B.C.E.**, Ezra and **Israel** dealt with the problem of intermarriage, and from his testimony regarding this problem, it is evident that **New Moon 1** began **10 days before** the **Hebrew Day** of the **spring equinox** in **456 B.C.E.** The back story for this begins in **458 B.C.E.** According to **Ezra 7:9**, Ezra left **Babylon discreetly** on **New Moon 1** in **Year 7** of **Artaxerxes I (465-424)** in **458 B.C.E.** [**1 Nisan = Sabbath, April 8, 458 B.C.E. (1554236) = Day 1, Month 1**]

Ezra 7:6-10 ⁶ This Ezra came up from **Babylon**; and he was a skilled scribe in the Torah of Moses, which יהוה Elohey of **Israel** had given. The king granted him all his request, according to the hand of יהוה his Elohey upon him. ⁷ Some of the children of **Israel**, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to **Jerusalem in the seventh year of King Artaxerxes I (465-**



424) [in 458 B.C.E.].⁸ And Ezra came to **Jerusalem** in the fifth month, which was in the seventh year of the king.⁹ **On the first day of the first month [New Moon 1] he began his journey from Babylon, and on the first day of the fifth month [New Moon 5] he came to Jerusalem, according to the good hand of his Elohey upon him.**¹⁰ For Ezra had prepared his heart to seek the Torah of יהוה, and to do it, and to teach statutes and ordinances in **Israel**.

Ezra arrived in **Jerusalem** on **New Moon 5** in **Year 7** of **Artaxerxes I (465-424)** in **458 B.C.E.** [**1 Av = Friday, August 4, 458 B.C.E. (1554354) = Day 1, Month 5**] The silver and gold vessels which Ezra brought from **Babylon** were weighed on **Day 4 / Month 5.** [**4 Av = Monday, August 7, 458 B.C.E. (1554357) = Day 4, Month 5**]

Ezra 8:32-34³² So we came to **Jerusalem**, and stayed there **three days [Day 1 / Month 5 – Day 3 / Month 5]**.³³ Now on the fourth day [Day 4 / Month 5] the silver and the gold and the articles were weighed in the house of our Elohim by the hand of Meremoth the son of **Uriah II (c.459-456)** the priest, and with him was Eleazar the son of Phinehas; with them were the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui,³⁴ with the number and weight of everything. All the weight was written down at that time.

Josephus says that a large number of sacrifices were offered on **Day 23 / Month 12** in **Year 9** of **Artaxerxes I (465-424)**. This was the ninth *factual year* of **Artaxerxes I (465-424)** which equates with **Year 8** of **Artaxerxes I (465-424) accession reckoning** in **456 B.C.E.** [**23 Adar = Sunday, March 9, 456 B.C.E. (1554937) = Day 23, Month 12**]

Josephus, Antiquities 11 / 107-108¹⁰⁷ And in the ninth [factual] year of the reign of **Darius (465-424)** [Year 8 accession reckoning], on the twenty-third day of the twelfth month [Day 23 / Month 12], which is by us called Adar, but by the **Macedonians** Dystrus, the priests, and Levites, and the other multitude of the **Israelites**, offered sacrifices, as the renovation of their former prosperity after their captivity, and because they had now the temple rebuilt, a hundred bulls, two hundred rams, four hundred lambs, and twelve kids of the goats, according to the number of their tribes, (for so many are the tribes of the **Israelites**,) and this last for the sins of every tribe.¹⁰⁸ The priests also and the Levites set the porters at every gate, according to the laws of Moses. The **Judeans** also built the cloisters of the inner temple that were round about the temple itself.

William Whiston, The Works of Josephus, p. 293.

It is evident from Ezekiel's prophecy that these offerings were *not carried out properly* as the sanctuary of the Second Temple *needed to be cleansed* so that the people could be *accepted* by יהוה. Ezra was likely involved in cleansing the Second Temple on **New Moon 1** in **Year 9** of **Artaxerxes I (465-424)** just as Ezekiel had prophesied. [**1 Nisan = Sunday, March 16, 456 B.C.E. (1554944) = Day 1, Month 1**]

Ezekiel 45:18-20¹⁸ “Thus says the Master יהוה: ‘In the first month, on the first day of the month [New Moon 1], you shall take a young bull without blemish and cleanse the sanctuary.’¹⁹ The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the ledge



*of the altar, and on the gateposts of the gate of the inner court. ²⁰ And so you shall do on the **seventh day of the month [Day 7 / Month 1]** for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.’”*

In **Ezekiel 45:20**, Ezekiel prophesied that a sin offering would be made on **Day 7 / Month 1** which was on the **Weekly Sabbath** in **456 B.C.E. [7 Nisan = Sabbath, March 22, 456 B.C.E. (1554950) = Day 7, Month 1]** This dovetailed with his prophecy in **Ezekiel 43:25** that sacrifices would be offered every day for **seven days** to make atonement for the altar, to purify it and to consecrate it.

Ezekiel 43:25-27 ²⁵ “*Every day for **seven days [Day 1 / Month 1 – Day 7 / Month 1]** you shall prepare a goat for a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish. ²⁶ **Seven days [Day 1 / Month 1 – Day 7 / Month 1]** they shall make atonement for the altar and purify it, and so consecrate it. ²⁷ When these days are over it shall be, on the **eighth day [Day 8 / Month 1]** and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; **and I will accept you,**’ says the Master יהוה.”*

Ezekiel prophesied that by **Day 8 / Month 1** in **456 B.C.E.**, יהוה would accept the people’s worship. **[8 Nisan = Sunday, March 23, 456 B.C.E. (1554951) = Day 8, Month 1]**

After the account of Ezra’s return from **Babylon** in **458 B.C.E. [Chapter 8]** the *problem* of intermarriage is delineated [**Chapter 9**], and Ezra’s and the **Israelite’s** response to this problem in **456 B.C.E. [Chapter 10]** is of great value in teaching us the *rule of the equinox*.

Ezra 10:1-17 ¹ *Now while Ezra was praying, and while he was confessing, weeping, and bowing down before the house of Elohim, a very large assembly of men, women, and children gathered to him from **Israel**; for the people wept very bitterly. ² And Shechaniah the son of Jehiel, one of the sons of Elam, spoke up and said to Ezra, “We have trespassed against our Eloheynu, and have taken pagan wives from the peoples of the land; yet now there is hope in **Israel** in spite of this. ³ Now therefore, let us make a covenant with our Eloheynu to put away all these wives and those who have been born to them, according to the advice of my master and of those who tremble at the commandment of our Eloheynu; and let it be done according to the Torah. ⁴ Arise, for this matter is your responsibility. We also are with you. Be of good courage, and do it.” ⁵ Then Ezra arose, and made the leaders of the priests, the Levites, and all **Israel** swear an oath that they would do according to this word. So they swore an oath. ⁶ Then Ezra rose up from before the house of Elohim, and went into the chamber of **Jehohanan II (c.456-451)** the son of **Eliashib I**; and when he came there, he ate no bread and drank no water, for he mourned because of the guilt of those from the captivity. ⁷ And [on **Day 17 / Month 9**] they issued a proclamation throughout **Judah** and **Jerusalem** to all the descendants of the captivity, that they must gather at **Jerusalem**, ⁸ and that whoever would not come **within three days [Days 17-20 / Month 9]**, according to the instructions of the leaders and elders, all his property would be*



confiscated, and he himself would be separated from the assembly of those from the captivity.⁹ So all the men of **Judah** and Benjamin gathered at **Jerusalem** within **three days** [Days 17-20 / Month 9]. It was the **ninth month, on the twentieth of the month** [Day 20 / Month 9]; and all the people sat in the open square of the house of Elohim, trembling because of this matter and because of heavy rain.¹⁰ Then Ezra the priest stood up and said to them, “You have transgressed and have taken pagan wives, adding to the guilt of **Israel**.¹¹ Now therefore, make confession to יהוה Elohey of your fathers, and do His will; separate yourselves from the peoples of the land, and from the pagan wives.”¹² Then all the assembly answered and said with a loud voice, “Yes! As you have said, so we must do.”¹³ But there are many people; it is the season for heavy rain, and we are not able to stand outside. Nor is this the work of one or two days, for there are many of us who have transgressed in this matter.¹⁴ Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our Eloheynu is turned away from us in this matter.”¹⁵ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite gave them support.¹⁶ Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers’ households, were set apart by the fathers’ households, each of them by name; and they sat down on the **first day of the tenth month** [Day 1 / Month 10] to examine the matter.¹⁷ By the **first day of the first month** [Day 1 / Month 1] they finished questioning all the men who had taken pagan wives.

According to tradition [Bava Kamma 82A / Shabbath 129B], the Sanhedrin held court on **Mondays** and **Thursdays**, and Ezra 10:8-17 mentions three particular dates on which they held court in 456 B.C.E. The **Creation Calendar** shows that in 456 B.C.E.: **Day 17 / Month 9** was on **Yom She-ni** [second day of the week]; **Day 20 / Month 9** was on **Yom Ham-i-shi** [fifth day of the week]; and **Day 1 / Month 10** was on **Yom She-ni** [second day of the week].

The dates in Ezra 10:8-17 compute accurately because the **spring equinox** occurred in **Month 1** in 456 B.C.E. [11 Nisan = Wednesday, March 26, 456 B.C.E. (1554954) = Day 11, Month 1] The **spring equinox** next occurred in **Month 13** in 455 B.C.E. [22 Adar 2 = Friday, March 27, 455 B.C.E. (1555320) = Day 22, Month 13] These retro-calculated historical Scriptural dates prove that the **Creation Calendar** intercalates a **Month 13** using the *rule of the equinox*.

Scriptural Dates Will Only Compute on the **Creation Calendar**

Moses

In this paper we have given examples of how the *truth* of the historical narrative of Scripture will only calculate on the **Creation Calendar**. In the first commandment, יהוה Elohim *describes Himself* as the One who brought **Israel** out of the land of **Egypt** out of the house of slavery, and evidently, the Exodus in 1437 B.C.E. is a *very critical part* of the Scriptural narrative. After wandering in the wilderness **40 years**, **Israel** crossed the Jordan under Joshua in 1397 B.C.E.



The first Scriptural *proof* that the **Creation Calendar** of יהוה Elohim intercalates a **Month 13** using the *rule of the equinox* comes from the testimony of Moses.

Moses gave his second last address [Deuteronomy 1:1-30:20] on **New Moon 11** in 1397 B.C.E. on **Yom Shi-shi** [sixth day of the week], and Joshua crossed the Jordan on **Day 10 / Month 1** in 1397 B.C.E. [Joshua 4:19] on **Yom Shi-shi** [sixth day of the week]. This fulfilled the prophecy of Moses in Deuteronomy 9:1 that **Israel** would cross over Jordan on “*this day*.”

Several things *had to occur* on the **Creation Calendar** in order for Joshua to cross the Jordan on the *same day of the week* that Moses gave his second last address to **Israel** 99 days earlier.

- 1) **New Moon 1** began *before* the **spring equinox** in the *spring* of 1398 B.C.E.
- 2) There was an intercalated **Month 13** in the *spring* of 1397 B.C.E. after Moses gave his second last address to **Israel** on **New Moon 11** in 1397 B.C.E.
- 3) **Month 11** had 30 days, **Month 12** had 29 days, and **Month 13** had 30 days. These 89 days added to the first 10 days of **Month 1** mean that 99 days elapsed from the day of Moses’ speech until the day **Israel** crossed the Jordan.

In *this way*, and only in *this way*, and only in *this year*, and only on the **Creation Calendar**, can the truth of Moses’ prophecy be *proven* true. Being *one day off does not cut it* with יהוה!

Ezekiel

A second Scriptural *proof* that the **Creation Calendar** of יהוה Elohim intercalates a **Month 13** using the *rule of the equinox* comes from the testimony of Ezekiel.

There are 445 days inclusive counting from **Day 5 / Month 4** in **Year 5** of **Jehoiachin’s Captivity** in 600 B.C.E. [Ezekiel 1:1-2] to **Day 5 / Month 6** in **Year 6** of **Jehoiachin’s Captivity** in 599 B.C.E. [Ezekiel 8:1]. Several things *had to occur* on the **Creation Calendar** in order for there to be 445 days between these two dates.

- 1) **New Moon 1** began *before* the **spring equinox** in the *spring* of 600 B.C.E.
- 2) **New Moon 1** began *after* the **spring equinox** in the *spring* of 599 B.C.E.
- 3) There was an intercalated **Month 13** in the *spring* of 599 B.C.E. It would be *impossible* for there to be 445 days inclusive counting between these two dates *unless* there was a **Month 13** in the *spring* of 599 B.C.E.

Ezra

A third Scriptural *proof* that the **Creation Calendar** of יהוה Elohim intercalates a **Month 13** using the *rule of the equinox* comes from the testimony of Ezra.

A similar case can be made with Ezra’s three meetings with the Sanhedrin Court in **Year 9** of **Artaxerxes I (465-424)** in 456 B.C.E. Ezra first met on **Day 17 / Month 9** on **Yom She-ni** [second day of the week] exactly 3 days before his second meeting [Ezra 10:7-9A] on **Day 20 / Month 9** [Ezra 10:9B] on **Yom Ham-i-shi** [fifth day of the week]. Ezra’s third meeting was on **Day 1 / Month 10** [Ezra 10:16] on **Yom She-ni** [second day of the week].



According to tradition, the Sanhedrin only sat on **Mondays** and **Thursdays** [Bava Kamma 82A / **Shabbath 129B**]. Several things *had to occur* on the **Creation Calendar** in order for Ezra to meet on the *exact Scriptural dates* on the *exact days of the week* on which the Sanhedrin sat.

- 1) **New Moon 1** began *before* the **spring equinox** in the *spring* of **456 B.C.E.**
- 2) **Month 9** had to begin on **Sha-bat** [**seventh day** of the week] in **456 B.C.E.** so that **Day 17 / Month 9** could fall on **Yom She-ni** [second day of the week] and **Day 20 / Month 9** could fall on **Yom Ham-i-shi** [fifth day of the week].
- 3) **Month 9** had to have **30 days** so that **Day 1 / Month 10** could fall on **Yom She-ni** [second day of the week] in **456 B.C.E.**
- 4) As the **spring equinox** on **March 27, 455 B.C.E.** fell on **Day 22 / Month 13**, it proves there was an intercalated **Month 13** in *spring* of **455 B.C.E.** For **Month 1** could *not* have begun on the evening of **March 5, 455 B.C.E.**

Paul Exhorted the Colossians Not to Let Unbelievers Judge Them for Taking Part in **Festivals, New Moons** and **Sabbaths** on the **Creation Calendar**

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

Ironically, this very teaching of Paul has been used to *incorrectly 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 has left 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, fellow believers who were walking in the truth, to judge them for *taking part in a Festival, a New Moon* or a **Sabbath**.

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 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 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 יהוה.

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

1 Corinthians 11:1-2 ¹ *Imitate me, just as I also imitate Messiah.* ² *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 of which clear written instructions are given in the Torah, like eating kosher, or *taking part* in **Festivals, New Moons** or **Sabbaths**.

The *ordinances* Paul was speaking of here concerned how believers were to walk out their faith. However, as his world was the Mediterranean region, Paul may have given instructions on how to sight the **New Moon** to establish **Hebrew Months**, and how to use the *rule of the equinox* to determine **Hebrew Years**.

Unbelieving **Judeans** also used the *first visible crescent New Moon* to determine **Hebrew Months**, and the *rule of the equinox* to determine **Hebrew Years** in the first centuries of the common era as Moses did, and it is their testimony that helps in the restoration of the true worship of Elohim at this time in history.

The Truth of the **Creation Calendar** Will Stand Through the Ages

The **Creation Calendar** is the *only calendar* that can successfully retro-calculate the *historical dates* of Scripture. And this being the case, the rules which the **Creation Calendar** employ are hereby *proven* to be true. Being *one day off does not cut it* with יהושע Messiah!

Months begin at sundown on the evening when the first potentially visible crescent **New Moon** can be seen at **Jerusalem**. **Spiritual Years** begin in the *spring* with **Month 1**. The *rule of the equinox* always places **Day 15 / Month 1** on or after the **Hebrew Day** of the **spring equinox** [unlike **Babylon** where they placed **Day 1 / Month 1** on or after the **spring equinox**]. Normal years have **12 months** and leap years have **13 months**. The intercalated month always follows **Month 12** [unlike **Babylon** where they intercalated after **Month 6** and **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* as Genesis 1:14-16 says.

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 / 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 / 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 / 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 / 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 / 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 / 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 Exodus 13:10 which says 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 Psalm 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 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 Firstfruits were offered to יהוה on Day 16 / Month 1.



This was on the *day after* the **High Sabbath** on **Day 15 / 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 **Firstfruits** 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 **Firstfruits** were offered, but they would not even harvest until the **Firstfruits** 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 **Firstfruits** 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 **Firstfruits** of the earth, sacrifice a lamb, as a burnt offering to Elohim. William Whiston, *The Works of Josephus*, p. 96.

The **Israelites** harvested the barley and ate of the **Firstfruits** on **Day 16 / Month 1** after the **Firstfruits** 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 / 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 / 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 / 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 **Firstfruits** barley on **Day 16 / 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 **Firstfruits** were offered on **Day 16 / 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 **Firstfruits** had been offered by the Levitical priesthood, **the entire nation was highly motivated to offer the Firstfruits as soon as possible so that none of the barley would be lost to spoilage in ancient Israel**. Barley in ancient **Israel** fell to the ground about **2 weeks** after it ripened.

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 **Firstfruits** offered were from the **beginning of the harvest and not from the end of the harvest**. According to **Leviticus 2:14**, the **Firstfruits** 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 **Firstfruits** to יהוה, bring Aviv grain parched by fire, OR crushed Carmel grain for your **Firstfruits** offering.*

This Scripture makes allowance for **ripe** and **unripe** grain. If **Day 1 / Month 1** fell **14 days before** the Hebrew Day of the **spring equinox**, then **unripe** grain was acceptable as a **Firstfruits** offering. If **Day 1 / Month 1** fell **15 days after** the Hebrew Day of the **spring equinox**, then **ripe** grain was acceptable as a **Firstfruits** offering. In the **spring** of **2005, 2008, 2011 and 2016 C.E.** there was wild Aviv barley found in **Israel** by **Day 16 / 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 sheer 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 based solely on observing the developmental stage of a plant at the end of **Month 12** – a practice which is nowhere to be found in Scripture. Neither is the truth to be found in a calendar unconcerned with the lunar cycle. Scriptural dates will only compute on the **Creation Calendar**.

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 / 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.

יהושע Messiah Stripped the Sanhedrin of its Authority

Today, the rabbis of Judaism, who inherited a belief system from the last Sanhedrin, are **incorrectly perceived** by many to exercise the spiritual authority of יהוה Elohim. 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 ¹⁸ Now in the morning, as He returned to the city, He was hungry. ¹⁹ 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.** ²⁰ And when the disciples saw it, they marveled, saying, “How did the fig tree wither away so soon?” ²¹ 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. ²² And whatever things you ask in prayer, believing, you will receive.”

Mark 11:12-14 ¹² Now the next day, when they had come out from Bethany, He was hungry. ¹³ 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. ¹⁴ 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 ⁶ 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. ⁷ 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?’ ⁸ But he answered and said to him, ‘Sir, let it alone **this year also**, until I dig around it and fertilize it. ⁹ **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 **Bethphage**, a town whose name means the **House of Figs**. The Sanhedrin met at **Bethphage** 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 **Bethphage – 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 **12th 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 **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 ⁴³ “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]. ⁴⁴ **And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.**”

Matthew 16:19-20 ¹⁹ “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.²⁰ Then He commanded His disciples that they should tell no one that He was יהושע the Messiah.”

Matthew 18:18-20¹⁸ “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.¹⁹ 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.²⁰ For where two or three are gathered together in My name, I am there in the midst of them.”

Matthew 28:18-20¹⁸ And יהושע came and spoke to them, saying, “**All authority has been given to Me in heaven and on earth.**¹⁹ 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,²⁰ 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 2:3-6³ Now by this we know that we know Him, if we keep His commandments.⁴ He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.⁵ But whoever keeps His word, truly the love of Elohim is perfected in him. By this we know that we are in Him.⁶ 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 Will Remove False Shepherds Before the **Age of Life** Begins

We are presently living through a turbulent time at the end of the **Age of the Messiah** when each man is doing what is “right in his own eyes” as in the time of Moses [**Deuteronomy 12:8**], and the Judges [**Judges 17:6 / 21:25**]. This is the reason for all the different calendars. However, we believe the true calendar has been available free of charge for **17 years** since **2008 C.E.**

יהוה is merciful and longsuffering and He is not willing that any perish but that all should come to repentance [**2 Peter 3:9**]. The world is coming out of **1700 years** of confusion concerning the true faith of יהושע Messiah and the **Creation Calendar** of Scripture. This is a difficult period we must all endure, but the confusion about **how** to obey יהושע Messiah and **how** to observe the **New Moons, Appointed Times, and Festivals** in obedience to the covenant **will not last forever**, as יהוה always warns His people **before** He judges them as Amos has prophesied.



Amos 3:7 Surely the Master יהוה does **nothing**, unless He reveals His secret to His servants the prophets.

Many secrets have been revealed at www.torahcalendar.com over the last **17 years** including the **secret of intercalation** which shows how the Creator wants us to insert a **Month 13** every second or third year. It is our prayer that the truth of יהושע Messiah and His **7000 Year Plan** will gain traction in the hearts and minds of men.

In the fullness of time, it will become perfectly clear to the true **Israel** of Elohim which calendar is correct. When this time comes, those who keep the commands of Elohim and the faith of יהושע Messiah will be unified in Spirit and in Truth. So don't be too frustrated with the calendar confusion at this time. Keep fighting the good fight against arguments and every high thing that exalts itself against the knowledge of Elohim, and keep obeying the Messiah.

2 Corinthians 10:4-6 ⁴ For the weapons of our warfare are not carnal but mighty in Elohim for pulling down strongholds, ⁵ **casting down arguments and every high thing that exalts itself against the knowledge of Elohim, bringing every thought into captivity to the obedience of Messiah,** ⁶ **and being ready to punish all disobedience when your obedience is fulfilled.**

The **truth will prevail** concerning the **Creation Calendar**. For **before** יהושע Messiah returns, the Master יהוה Himself will **punish** all false shepherds and **cause them to cease feeding the sheep.**

Ezekiel 34:1-19 ¹ And the word of יהוה came to me, saying, ² “Son of man, prophesy against the shepherds of **Israel**, prophesy and say to them, ‘Thus says the Master יהוה to the shepherds: “Woe to the shepherds of **Israel** who feed themselves! Should not the shepherds feed the flocks? ³ You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. ⁴ The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. ⁵ So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. ⁶ My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them.”’” ⁷ “Therefore, you shepherds, hear the word of יהוה: ⁸ As I live,” says the Master יהוה, “Surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock – ⁹ Therefore, O shepherds, hear the word of יהוה! ¹⁰ Thus says the Master יהוה: **Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.**” ¹¹ “For thus says the Master יהוה: ‘Indeed I Myself will search for My sheep and seek them out. ¹² As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. ¹³ And I will bring



them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of **Israel**, in the valleys and in all the inhabited places of the country. ¹⁴ I will feed them in good pasture, and their fold shall be on the high mountains of **Israel**. There they shall lie down in a good fold and feed in rich pasture on the mountains of **Israel**. ¹⁵ I will feed My flock, and I will make them lie down,” says the Master יהוה. ¹⁶ “I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment. ¹⁷ And as for you, O My flock, thus says the Master יהוה: ‘Behold, I shall judge between sheep and sheep, between rams and goats. ¹⁸ Is it too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture – and to have drunk of the clear waters, that you must foul the residue with your feet? ¹⁹ And as for My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet.’”

Before the 1000 year Age of Life comes, the Master יהוה will deliver His flock from the mouths of the false shepherds and His flock will no longer be food for them. Those who hear the voice of the **Good Shepherd** will be on one calendar. For יהוה Himself will establish **One Shepherd** over His sheep – יהושע Messiah. Ezekiel refers to this **One Shepherd** as **My Servant David**.

Ezekiel 34:20-31 ²⁰ “Therefore thus says the Master יהוה to them: ‘Behold, I Myself will judge between the fat and the lean sheep. ²¹ Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, ²² therefore I [יהוה] will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. ²³ I [יהוה] will establish **One Shepherd** [ra’ah רעה – **John 10:16**] over them and He shall feed them – **My Servant David** [יהושע Messiah]. He [יהושע Messiah] shall feed them and be their **Shepherd** [ra’ah רעה]. ²⁴ And I, יהוה, will be their Elohim, and **My servant David** a **president** [nasi נשיא] among them.’ I, יהוה, have spoken.” ²⁵ “I will make a **Covenant of Peace** with them [in the **Age of Life**], and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods. ²⁶ I will make them and the places all around My hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing. ²⁷ Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I am יהוה, when I have broken the bands of their yoke and delivered them from the hand of those who enslaved them. ²⁸ And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make them afraid. ²⁹ I will raise up for them a garden of renown, and they shall no longer be consumed with hunger in the land, nor bear the shame of the Gentiles anymore. ³⁰ Thus they shall know that I, יהוה, their Elohim, am with them, and they, the house of **Israel**, are My people,” says the Master יהוה. ³¹ “You are My flock, the flock of My pasture; you are men, and I am your Elohim,” says the Master יהוה.

Isaiah prophesied that the Master יהוה would **Shepherd** His flock and feed them.



Isaiah 40:10-11 ¹⁰ “Behold, **the Master יהוה** shall come with a strong hand, and His arm shall rule for Him; Behold, His reward is with Him, and His work before Him. ¹¹ **He will feed His flock like a Shepherd [yir’ah ריעה]**; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.”

Micah prophesied of **One** who was destined to be the **Ruler** of **Israel**.

Micah 5:2 “But you, **Bethlehem Ephrathah**, though you are small among the clans of **Judah**, out of you will come for Me **One who will be Ruler [maw-shal’ מושל] over Israel**, whose origins are from the eternal past, from **The World that Was**.”

Herod the Great (37-1) was threatened by this **Shepherd** who is destined to be ruler of **Israel**.

Matthew 2:1-11 ¹ Now after יהושע was born in **Bethlehem** of **Judea** in the days of **Herod [the Great (37-1)]** the king, behold, wise men from the East came to **Jerusalem**, ² saying, “Where is He who has been born **King of the Judeans**? For we have seen His star in the East and have come to worship Him.” ³ When **Herod [the Great (37-1)]** the king heard this, he was troubled, and all **Jerusalem** with him. ⁴ And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Messiah was to be born. ⁵ So they said to him, “In **Bethlehem** of **Judea**, for thus it is written by the prophet: ⁶ ‘**But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; For out of you shall come a Ruler [Micah 5:2] Who will Shepherd My people Israel [Isaiah 40:11 / Ezekiel 34:23, 37:24].**’”

יהושע Messiah is the **One Shepherd** of Ezekiel’s prophecy and He is the **Good Shepherd** who gave His life for the sheep. He will be established as **One Shepherd** over **one flock** when יהוה makes a **Covenant of Peace** in the **Age of Life** as Ezekiel prophesied.

John 10:11-16 ¹¹ “I [יהושע Messiah] **am the Good Shepherd**. The **Good Shepherd** gives His life for the sheep. ¹² But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. ¹³ The hireling flees because he is a hireling and does not care about the sheep. ¹⁴ **I am the Good Shepherd**; and I know My sheep, and am known by My own. ¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶ And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; **and there will be one flock and One Shepherd [Ezekiel 34:23, 37:24].**”

Ezekiel 34:23-25 ²³ “I [יהוה] will establish **One Shepherd [ra’ah רעה John 10:16] over them** and He shall feed them – **My Servant David [יהושע Messiah]**. He [יהושע Messiah] shall feed them and be their **Shepherd [ra’ah ריעה]**. ²⁴ And I, יהוה, will be their Elohim, and **My servant David a president [nasi נשיא] among them**. I, יהוה, have spoken. ²⁵ **I will make a Covenant of Peace with them [in the Age of Life]**, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods.”



Ezekiel prophesied that **David My Servant** was the **One Shepherd** [*ra'ah* רעה] who would feed His flock when יהוה makes a **Covenant of Peace** in the **Age of Life**. Isaiah prophesied of the **Shepherd** [*yir'ah* ירעה] who would feed the flock. Micah prophesied of a **Ruler** [*maw-shal'* מושל] who was destined to rule **Israel**. Ezekiel prophesied that **David My Servant** would be **King** [*melech* מלך] when יהוה makes a **Covenant of Peace** in the **Age of Life**.

Ezekiel 37:24-28 ²⁴ “**David My Servant** [*יהושע* Messiah] shall be **King** [*melech* מלך] over them, and they shall all have **One Shepherd** [*ra'ah* רעה **John 10:16**]; they shall also walk in My judgments and observe My statutes, and do them. ²⁵ Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, throughout the ages [**Age of Life, The World to Come**] and **David My servant** shall be their **president** [*nasi* נשיא] throughout the ages [**Age of Life, The World to Come**]. ²⁶ Moreover I will make a **Covenant of Peace** with them, and it shall be a covenant in the **Age** [*of Life*] with them; I will establish them and multiply them, and I will set My **Sanctuary** in their midst in the **Age** [*of Life*]. ²⁷ My **Tabernacle** also shall be with them; indeed I will be their Elohim, and they shall be My people. ²⁸ The nations also will know that I, יהוה, set **Israel** apart, when My **Sanctuary** is in their midst in **The World to Come**.”

Peter’s exhortation to shepherds of the flock is more relevant now at the end of the **Age of the Messiah** than ever before the **Chief Shepherd** appears.

1 Peter 5:1-4 ¹ The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Messiah, and also a partaker of the majesty that will be revealed: ² Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; ³ nor as being lords over those entrusted to you, but being examples to the flock; ⁴ and when the **Chief Shepherd** appears, you will receive the crown of majesty that does not fade away.

Keep your eyes on the **Great Shepherd**.

Hebrews 13:20-21 ²⁰ Now may the Elohim of peace who brought up our Master יהושע from the dead, the **Great Shepherd** of the sheep, through the **blood of the covenant** which lasts through the ages [**World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**], ²¹ make you complete in every good work to do His will, working in you what is well pleasing in His sight, through יהושע Messiah, to whom be brilliant majesty to the **Age of the Ages** [**The World to Come**]. So be it.

Let us never give up – keep **THE FAITH** – and follow the Lamb who is now **Shepherding** us.

Revelation 7:15B-17 ^{15B} “And He who sits on the throne will dwell among them [*in the Age of Life*]. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ **for the Lamb who is in the midst of the throne will Shepherd them and lead them to living fountains of waters. And Elohim will wipe away every tear from their eyes.**”

