

# The Calendar of God

by Brian Convery, 5-31-03

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[My comments within quotes will be within brackets.]

The Apostle Peter in his opening remarks to the Church, in his second epistle, tells us:

1: “. . . To those equally precious with us having obtained faith in the righteousness of our God and our Savior, Jesus Christ:

2: Grace to you, and peace be multiplied by a FULL KNOWLEDGE of God, and of Jesus our Lord.” (2Pet. 1:1-2).

Peter wrote this epistle during a time of confusion in and out of the Church. In it he speaks to us about how to grow in faith until death, how to rely on the Bible instead of following “cunningly devised fables” as 2Pet. 1:16 tells us. He warns us about false prophets among us, false teachers among us, who will bring in destructive heresies. He warns us that these false teachers:

15: “have forsaken the right way and gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness;” (2Pet. 2:15).

He likens those false teachers who “love wages” and “speak great swelling words of emptiness” and those who were called and are allured by them in unflattering terms:

22: “. . . as a dog returns to his own vomit and a sow having washed, to her wallowing in the mire.” (2Pet. 2:22).

He also reminds us that:

4: “. . . For since the fathers fell asleep, all things continue from the beginning of creation. And that;  
5: they willfully forget that by the word of God the heavens were of old and the earth standing out of water and in the water,  
6: by which the world that then existed perished, being flooded with water.  
7: But the heavens and the earth now are kept in

store by the same word, reserved for fire until the day of judgment and destruction of ungodly men.” (2Pet. 3:4-7)

He encourages us to:

14: “. . . be diligent to be found by Him in peace, without spot and blameless;” (2Pet. 3:14).

And once again cautions us about false teachers who do not understand the scriptures:

16: “. . . in which are some things hard to understand, which those untaught and unstable twist to their own destruction, as also the rest of the Scriptures.” (2Pet. 3:16).

Here Peter is referring to the Apostle Paul’s teachings as well as the entire Bible. He tells us Paul received wisdom to be able to write to us. Paul received this instruction from Christ not from the other apostles.

Paul is the apostle who was called out of Rabbinical Judaism, out of errors, and became a Christian.

13: “For you have heard of my former conduct in Judaism, how I persecuted the Church of God beyond measure and tried to destroy it.

14: And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. [Judaism is the tradition of the fathers.]

15: But when it pleased God, who separated me from my mother's womb and called me through His grace,

16: to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

17: nor did I go up to Jerusalem to those apostles before me; but I went to Arabia, and returned again to Damascus.” (Gal. 1:13-17)

Peter goes on and sums up his second epistle as he started it:

17: “. . . do not be led away with the error of the wicked;  
18: but grow in the grace and knowledge of our Lord and Savior Jesus Christ. . .” ( 2Pet. 3:17-18)

My purpose in writing this study is not to belittle anyone who is called of God, for many are as the scriptures tell us. Rom. 12 states:

4: “For as we have many members in one body, but all the members do not have the same function,  
5: so we, being many, are one body in Christ, and individually members of one another.  
6: Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;  
7: or ministry, let us use it in our ministering; he who teaches, in teaching;  
8: he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.  
9: Let love be without hypocrisy. Abhor what is evil. Cling to what is good.  
10: Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;  
11: not lagging in diligence, fervent in spirit, serving the Lord;  
12: rejoicing in hope, persevering in tribulation, continuing steadfastly in prayer;  
13: distributing to the needs of the saints, given to hospitality.  
14: Bless those who persecute you; bless and do not curse.  
15: Rejoice with those who rejoice, and weep with those who weep.  
16: Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.  
17: Repay no one evil for evil. Have regard for good things in the sight of all men.  
18: If it is possible, as much as depends on you, live peaceably with all men.” (Rom. 12:4-18)

These are compelling words from the apostle Paul.

They are simple to say, but difficult for many to implement and follow. They are a description and definition of how the body of Christ is constructed and how it is to function.

Yes, we are all placed in the body for different functions, individual members, but all one body, for a purpose which appears to be a mystery to most in this day and age.

These same words are also patterned in Ephesians, the fourth chapter. Paul clearly defines them and also adds to them the purpose for such things.

1: “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,  
2: with all lowliness and gentleness, with longsuffering, bearing with one another in love,  
3: endeavoring to keep the unity of the Spirit in the bond of peace.  
4: There is one body and one Spirit, just as you were called in one hope of your calling;  
5: one Lord, one faith, one baptism;  
6: one God and Father of all, who is above all, and through all, and in you all.” (Eph. 4:1-6)

We are all given the spirit of God, when the Father decides and as such we all have the fruit of the spirit available to us. Yes, we are all one body. But now Paul will go on and show what we are individually given. For as Romans 12 told us, we have different functions and we are not to treat these functions more highly than we should, but to be of the same mind toward one another and associate with the humble.

So now Paul goes on here in Ephesians 4 to teach a mystery to the men of this age. A mystery that most human beings do not, and for that matter, cannot understand at this time, but the called of God should.

7: “But to each one of us grace was given according to the measure of Christ's gift.  
8: Therefore He says: When He ascended on high, He led captivity captive, And gave gifts to men.  
11: And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, [For what purpose?]

12: for the equipping of the saints for the work of ministry, for the edifying [uplifting] of the body of Christ,

13: till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;" ( Eph. 4:7-8, 11-13)

The first gifts Christ gave to His body were that of apostles, prophets, evangelists, pastors, and teachers, to build up those being called, to use the scriptures to teach and lead the body until they are united in the faith once delivered (the Bible), and to help everyone called to grow in its use and understanding so that all could use the word of God to discern good from evil by reason of their own use so that they could all minister one unto another. These gifts were given in the order of their initial use and are not to be used as layers of ranking as so many are deceived into doing today. Those who received these gifts initially were to use them to teach those called of God to break the bonds of Judaism the traditions of the elders, and to lead them to the knowledge of Christ and the plan of salvation. After that, they were used to do the same for the Gentiles, to lead them from their dead idols to the living Christ.

Paul continues in Ephesians 4:14-16:

14: "that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive,

15: but, speaking the truth in love, may grow up in all things into Him who is the head, Christ.

16: from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."

It is in this understanding and venue that I write. There are so many subjects that could be addressed, but the one of concern here is the calendar of God. I read so much gibberish about it from those who are called teachers in the Church. Most of what I read is a mixture of the milk of the word and the guile of men. There is a lot of confusion within the Church on

this simple subject when there should be none. It can only be simple however, if we acknowledge that Jesus Christ is the same, yesterday, today, and forever, Heb. 13:8; and that He will never leave nor forsake us Heb. 13:5. For the faith once delivered (the word of God) contains everything we need to know for salvation. It was not written for all mankind at this time, but for those called by the Father, to qualify to be a fitting bride for His Son.

Paul tells us in 1 Cor. 2:12-14:

12: "Now we have received, not the spirit of the world, but the Spirit which is from God, that we might know the things that have been freely given to us by God.

13: These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

14: But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned."

When we go outside of the Bible to clarify what is being said, we are to do so only in the meaning of a word, the history of the times in question, the meaning of particular worldly practices, etc. We are to never seek spiritual understanding outside of the Bible. We are not to turn to the spirit of the world to define the word of God.

Judaism is one such result of men doing this. The tradition of the elders which were the Mishnaic, or oral law, which have become the basis of the written Talmud were the result of such corruptive activities. The words of Christ Himself throughout the gospels confirm such things. A simple reading of Matthew 15 & 23, as well as Mark 7, are just some of the clearly spoken words of Christ on the subject. The tenets of Judaism reject the Bible as the authority in such things.

Paul who rejected Judaism to follow Christ told Timothy:

16: "But shun profane and idle babblings, for they

will increase to more ungodliness.” (2Tim. 2:16)

And:

16: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,  
17: that the man of God may be complete, thoroughly equipped for every good work.” (2Tim. 3:16-17)

Do we believe that! Or do we believe Rabbinical Judaism, Roman Catholicism, or some other teaching of men.

The Bible teaches us in patterns. They are found woven throughout its entirety as Isa. 28:10-13 tells us. Paul encouraged Timothy to:

13: “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.” (2Tim. 1:13)

So with this in mind, lets study the pattern of the calendar from the word of God for the spiritual understanding of it. We will also use the knowledge of man to learn the meaning of key words and the historical perspective of a particular time or event.

We read in Isaiah about how God teaches these patterns and why God does it this way. Isa. 28:9-13:

9: “Whom will he teach knowledge? And whom will he make to understand the message? [Here comes the answer.] Those weaned from milk! Those drawn from the breasts! [Not to those who are still being fed milk whether from breast or bottle.]

10: For precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little.

11: For with stammering lips and another tongue He will speak to this people,

12: To whom He said, This is the rest with which You may cause the weary to rest, And, This is the refreshing; Yet they would not hear.

13: But the word of the LORD was to them, Precept upon precept, precept upon precept, Line

upon line, line upon line, Here a little, there a little, that they might go and fall backward, and be broken and snared and caught.”

To those who are called of God and who are permitted to go beyond the milk of the word as Hebrews 6:1-3 tells us. These patterns of teaching will be refreshing and a rest. But to those who are still feeding on the breast or:

14: “. . . scornful men, Who rule this people who are in Jerusalem,” (Isa. 28:14)

These patterns will be a snare to them, and they will be caught and fall backwards and be broken.

You be the judge yourself, whether Christ, the Word of God, has forsaken us and left us to the deceptions and error of the Rabbis, Romans, or Babylonians as to the calendar of God.

We read in Eccl. 3:1-8:

1: “To everything there is a season [#2165], A time [#6256] for every purpose under heaven:

2: A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;

3: A time to kill, And a time to heal; A time to break down, And a time to build up;

4: A time to weep, And a time to laugh; A time to mourn, And a time to dance;

5: A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing;

6: A time to gain, And a time to lose; A time to keep, And a time to throw away;

7: A time to tear, And a time to sew; A time to keep silence, And a time to speak;

8: A time to love, And a time to hate; A time of war, And a time of peace.”

This pattern of everything having a season and a time for every purpose under heaven is the foundation to not only the calendar of God, but also to the purpose of it, and the plan of salvation.

The Hebrew word for season here is #2165, in the Strong's:

“*zeman* from 2163; an appointed occasion: season, time.”

The BDB (Brown Driver Briggs) says of it, “appointed time, time.”

This is the only place in the Bible #2165 is translated as season. This is significant. There are 6 Hebrew words translated as season or seasons in the Bible. The translators have done this fairly randomly. In fact, the word season only appears about 37 times in the O.T. That’s not a wide usage of the word in any shape or form. I will point out here that the only one of the six which has a consistency of referring to a “growing season” and those “events or things” associated with it such as “rain in its season” or “stock of corn cometh in his season” is #6256 and at that it is used sparingly. It is also the word we see here in Eccl. 3 that is translated “time”. #6256 or “*et*” is the Hebrew word which the translators feel is associated with the things related to the solar year or that are determined by the sun. That, my friends, is very important as we will see, for God chooses His words carefully, with purpose to fit the patterns They (God) have placed in the Bible, the word of God, and through Their creation.

The Hebrew word for #6256 in the Strong’s is:

“*eth* from 5703, time, especially (adverbially with preposition) now, when, etc.”

Vine’s has a lot to say about the word,

“*et* #6256, time, period of time, appointed time, proper time, season. . . Basically this noun connotes time conceived as an opportunity or season. First, the word signifies an appointed, fixed, and set time or period . . . This noun also is used of the concept, proper or appointed time. . . A third use connotes ‘season’ or regular fixed period of time such as springtime. . . This noun also is applied to differing extensions of time. . .”

The principle being taught here in Ecclesiastes is clear. There is an appointed time for every purpose under heaven.

Peter told us earlier, that:

4: “. . . For since the fathers fell asleep, all things continue as from the beginning of creation.” (2Pet. 3:4)

He said this in context of scoffers coming in the last days walking according to their own lusts. But Jesus Christ is the same yesterday, today, and forever. He is not led by His lusts and never has been.

Remember what the apostle Paul told us in Rom. 1:20:

20: “For the unseen things of Him from the creation of the world are clearly seen, being understood by the things that are made, both His eternal power and Godhead, for them to be without excuse,”

So lets see what both these apostles understood about what took place with creation and its significance to us in understanding the unchanged calendar of God which governs God’s “appointed times” for all creation, so that we are without excuse.

We need to go to the beginning to see what God did to assist us in our ability to obey the commandments of God and we will, but first we need to go over several things.

In Lev. 23 we find the only chapter in all the Bible describing all the feasts of the Lord, the statutes of God, commanded by God, to be kept in our worship of Them.

Lev. 23:4 states:

4: “These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.” [#4150 *moed*]

The instruction here is simple. There is no mystery to what is said and note this proclamation was to be done “at their appointed time” not years or centuries in advance, but year by year.

We are also told in verse 37:

37: “These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day”

All this is very specific. No wishy-washy statements there. The called of God are commanded to keep these appointed times on their day, just as the fathers had after the example of Abraham. Moses, coming after him, was used by God to once again bring them (that is wayward Israel) the knowledge of these times and how to keep them and how to determine when they were, (just like Abraham had done and taught his children). In Gen. 26 we read about God telling Isaac He will extend the blessings to him that He had extended to Abraham for a very specific reason. Gen. 26:5:

5: “because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”

Yes, Abraham kept the statutes, the holy days of God, at their “appointed times” long before Moses instructed Israel on them. Abraham taught them to his children. That is why Peter tells us in 2Pet. 3:4:

4: “. . . For since the fathers fell asleep, all things continue as they were from the beginning of creation.”

Yes, the promise to the called of God has not changed nor has the method of how to determine God’s “appointed times”, so that we too can do so (just as Abraham, Isaac, and Jacob kept them in their day) by the same method used since the beginning of creation. So lets go to the beginning of the creation chapters to see what God did to enable us to keep Their holy days in their day.

Lets remember these events we are going to read about took place before the creation of man and for that matter, before the other 3 types of flesh which would inhabit the earth with us. 1Cor. 15:39:

39: “All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts,

another of fish, and another of birds.”

Gen. 1:28 tells us what God purposed for man on earth.

28: “Then God blessed them, and God said to them, Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

Now that is not a politically correct statement at the end of the age. God fully intended man to have dominion over the three other fleshs and God gave man the tools to be able to do so. Some are seen and some are not. The ones that are not are from the spirit of God and the spirit in man. The other 3 fleshs are led by instinct, but man is very different in this point. God placed in man a spirit which is used to reason between right and wrong. That is why it can be said that man is a free moral agent. No other flesh can make moral and ethical decisions. The apostle Paul confirms the presence of this spirit in man in 1Cor. 2:11 when he contrasts this spirit with the spirit of God.

11: “For what man knows the things of a man except the spirit of the man which is in him? . . .”

So here in Genesis we are going to see some of the other tools God gave man to follow through with Their commanded and intended purpose for us so that we are able to keep our “appointed times of meeting” with Them, after Their image and likeness. Gen. 1:14:

14: “Then God 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 seasons, and for days and years; “

Now to me that cannot be any clearer, as to intent of what is being said or to its application. There are, however, many teachers today who would try and convince us that God has not given us instruction in the Bible as to how to keep His “appointed times of meeting”. Here in Gen. 1:14, we can read that even before God created man, that They set in place the

timepiece and method for us to use in obeying Them. They created the sun and the moon and set them in a pattern which occurs over and over again for our use. Their patterns determine the duration of a day, a year, and most importantly seasons (#4150) which should be translated “appointed place of meeting” or “appointed times.” God says, They gave them to us “to be for signs”. The reason God did that is so that no man could come to Them with an excuse. All who have eyes to see, have the ability to know when God’s appointed times are, not only the year, but the very day itself. We as individuals do not need an interpreter for this purpose, just someone to show us how we are to use the timepiece created by God so we can all do it ourselves. It is very important to understand the meaning of the key Hebrew words used by God here in Gen. 1:14, but lets read on to get specific instruction on how to use these lights for their proper purposes. Gen. 1:15-18:

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 God made two great lights: the greater light to rule the day, and the lesser light to rule the night. The stars also. [The stars are used for navigation.]

17: God set them in the firmament of the heavens to give light on the earth,

18: and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.”

Yes, it was good. These tools were given to each and every one of us who in turn are to use them to fulfill God’s intended purpose for Them and us. It is very important to understand that God created these lights before They created the fish, the birds, the creatures which walk and crawl on the earth, and man. Every living thing is tied into the pattern of these two great lights, the sun and the moon.

We live in a time when knowledge has increased and many run to and fro. Daniel told us of such things in Dan. 12:4:

4: “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run

to and fro, and knowledge shall increase.”

Daniel also says of this time:

33: “and those of the people who understand shall instruct many,” (Dan. 11:33) and

10: “Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” (Dan 12:10)

We live in these times right now. Science today has uncovered many wonders and mysteries of the natural world which man has pondered and observed for millennia. We have answers to many of these marvelous things. Some of them have been used for the good and much for the bad, because man apart from God has only the knowledge of the tree of good and evil. Natural man does not have the benefit of the discernment of the spirit of God.

Some of this increased knowledge is a great aid to our understanding of the patterns God has put in place. One such understanding is that of the great migration of birds, etc. We know for a fact, that the chief reason for triggering the migrations is the decreasing amount of sunlight, or for that matter, the increasing amount during a day which enables an enzyme to activate in the brain of the 3 types of flesh which are prone to migration.

Mankind in general has pondered the migration of billions of birds from the beginning. How did they know when to fly south in great formation and swarms and then to return north again at seemingly the same time of year over and over again? How did fish know when to spawn, some in the spring and some in the fall?

Science has discovered this is not just happenstance. It is part of every species that migrates. God designed in each of the other three flesh and the subsequent different species, a chemical balance in their brains which reacts to the sunlight. That is why we see them having clearly defined patterns at different times of the year. They are affected by both the sun and the moon, with the sun having the greatest effect. Each of the species has no choice in its pattern, for God has

set it in them, so that they keep their “appointed times.” This is in part what we refer to as instinct. They have no choice as to keeping these “appointed times.” They have to respond. Only death, captivity, or dismemberment will keep them from doing so. Man, however, is different. God made man in Their image and likeness. Man is a free moral agent. A spirit was placed in man which enables us to have creative ability through reason and thought. But more than that, man is able to judge between right and wrong, and thus we had the tools to have dominion over the earth. Man was not subjected to it, but rather it was to him. No other part of the physical creation can reason and comprehend ethical decisions. This was all done by God with an incredible purpose in mind.

Even with the dominion that man was given, he was still accountable to obey God. The 3 other fleshs have no choice as to obeying their “appointed times.” Only man has the ability to choose to obey his “appointed times” of God or not. Satan, the devil has used every means at his disposal to keep those, who are called of God from keeping these appointed times on their day. Lies, deceit, guile, ignorance, and direct disobedience can sum them up.

If a snow goose does not heed its “appointed time” in flying south from the shores of James Bay, it will die when the winter sets in. So too will man, if we do not keep our “appointed times” with our creator. We too will die from overexposure to the devil.

These are simple teachings and truths about simple patterns God has set in place. They are not mysteries to us, or at least they shouldn’t be. We learn about God’s eternal power and Godhead through the things which They made. We can learn about the entire plan of salvation from the things which just a few decades ago were unseen to us. The very life cycle of a woman and that of the moon and that of the festivals combine to clearly show and explain the plan of salvation. God is a family and is in the process of growing that family after the patterns of creation. Yes, there is a second Adam and second Eve who will be fruitful and multiply in the family of the great Patriarch, God the Father. Now back to Gen. 1:14. The Hebrew words used here will give us clear

direction as to how God intends us to use these two great lights.

14: “Then God 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;”

First we see these two great lights would divide the day (#3117 *yowm*) from the night (#3915 *layil*). Verse 16 tells us how this is done. One is greater than the other. The daylight portion of a day is ruled by the brighter and the night portion of a day by the lesser. That is very easy to comprehend. It is a pattern set in place by God at creation.

The Hebrew word *yowm* #3117 means the daylight portion of a day and the combined 24 hour period of both light and day, depending on the context. Verse 19 tells us a day consists of both evening and morning as does verses 5, 8, 13, 23, and 31. Believe it or not, there are some teaching otherwise.

So here in Gen. 1:14 God first deals with the simple premise of what a day is. Then God moves on to state: “Let them be for signs.” This is a very big statement in the pattern that God just established. These two great lights are to be used for “signs”.

The Hebrew word used here in the Strong’s is #226:

“*owth* probably from 225 *uwth* (in the sense of appearing); a signal (lit. or fig.); as a flag, beacon, monument, omen, prodigy, evidence, etc.”

This word is very important so please think about this. Strong’s is clearly saying the word means “something visible,” not something invisible, “in the sense of appearing; a signal.” That describes the word in a nutshell as we are going to see.

Vine’s says of it,

“*ot* (226) ‘sign, mark’. . . This word represents something by which a person or group is characteristically marked. This is the emphasis in Gen. 4:15: ‘And the LORD set a mark (NASB ‘sign’) upon Cain, lest anyone finding him should

kill him.’ . . . Num. 2:2 uses *ot* to represent a military banner, while Job 21:29 uses the word of the identifying banners of nomadic tribes. . . [Rahab’s trustworthy mark was the scarlet cord in Josh. 2:12.] “The word means ‘sign’ as a reminder of one’s duty. This usage first appears in Gen. 9:12: “This (the rainbow) is the token [sign] of the covenant which I make between Me and you, and every living creature . . .”

Vine’s goes on, but I think the meaning of the word is clear to all. It means something you can see. It’s root word clarifies this even more. It is #225 in the Strong’s,

“*uwth*, a prime root; properly to come, i.e. (implied) to assent.”

This is very important once again. God used the Hebrew word *ot* as a very key part of His instruction as to His calendar, His means of determining His “appointed times of meeting” with men.

In summing up this word we see it definitely means “something visible!” Remember what we are talking about here. The sun and the moon. And what were they to do, “give light on the earth” verses 15 and 17. It was their light which was important, and that is why the sun rules the day and the moon the night (verse 16). Neither has any authority outside of their “visible light” which is used as a sign. This is all simple to comprehend. There is nothing difficult about it. We must let the Bible tell us how we use and apply these tools. Both the sun and the moon have their own specific purposes. So unless you are without sight or live in an environment where you have no access to the outdoors, you can see both.

Remember in verse 14 of Genesis 1, God says that they are to be used for 4 things; signs, appointed times, days, and years. Verses 15 and 17 clearly tell us once again that their fundamental purpose is to give light. They both rule during their light giving periods, not their dark times. Again, that is why the sun rules the day and the moon the night. We are being told here that we are to use their light in relation to signs, appointed times, days, and years. It appears that many who teach about the calendar are lost on

this point (that God teaches here) based on their calendar conclusions of how they use these two great lights.

The next tremendously important word used here by God is translated as “seasons” in verse 14. It is a word which is used and abused by many in their struggle to grow in the grace and knowledge of our Lord, Jesus Christ. This is not the same Hebrew word translated “season” that we looked at earlier in Eccl. 3:1 which states:

1: “To everything there is a season, A time for every purpose under heaven.”

The Hebrew word used here in Gen. 1:14 is #4150 in the Strong’s. It is another incredible word used by God throughout Their instruction on the calendar and the subsequent dates for Their Holy Days and Festivals. It is the Hebrew word that God chose to attach to Their instruction about Their “appointed times” for man. They didn’t and don’t use any of the other 5 Hebrew words translated as “season or seasons” at any time in relation to this subject. Strong’s says of this word:

“*moed*, from #3259 *ya’ad*; properly an appointment, i.e. a fixed time or season; specifically a festival; conventionally a year; by implication an assembly (as convened for a definite purpose); technically the congregation; by extension the place of meeting; also a signal (as appointed before hand).”

God certainly chose this word with a purpose in mind. If we do not grasp the meaning of the words God chooses we will fall far short of the lesson being taught. Christ is called the Word for a reason.

Listen to what the Vine’s has to say about this word.

“*Moed*, ‘appointed place of meeting, meeting.’ The noun *moed* appears in the O.T. 223 times, of which 160 times are in the Pentateuch. [That is the first 5 books of the O.T. written by Moses]. . . The word *moed* keeps its basic meaning of ‘appointed,’ but varies as to what is appointed according to the context: the time, the place, or

the meeting itself. The usage of the verb in Amos 3:3 is illuminating: 'Can two walk together, unless they are agreed?' Whether they have agreed on a time or place of meeting or the meeting itself is ambiguous. The meaning of *moed* is fixed within the context of Israel's religion. First, the festivals came to be known as the 'appointed times' or the set feasts. These festivals were clearly prescribed in the Pentateuch. The word refers to any 'festival' or 'pilgrimage festival,' such as Passover (Lev. 23), the feast of Firstfruits, the feast of Tabernacles, or the Day of Atonement. . . The word *moed* also signifies a 'fixed place.' This usage is not frequent: 'For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God: I will also sit on the mount of the congregation (*moed*) in the sides of the north . . .' (Isa. 14:13)."

"In both meanings of *moed*, 'fixed time' and 'fixed place,' a common denominator is the 'meeting' of two or more parties at a certain place and time-- hence the usage of *moed* as 'meeting'. However, in view of the similarity in meaning between 'appointed place' or 'appointed time' and 'meeting,' translators have a real difficulty in giving a proper translation in each context."

That is as thorough and concise an explanation and usage of the meaning of the word *moed* as you will find. It is also very accurate in stating that translators have a great difficulty in giving it a proper translation in the context it is used. That happens because they do not understand the plan of salvation let alone the purpose and pattern, so they apply a translation to it which fits into their limited understanding. That is why we see it translated in Gen. 1:14 as seasons when *moed* should be more accurately translated as "fixed time" or "fixed place" or "meeting". This is why it is often translated as "appointed time." Remember this word applies to two or more "meeting" at a fixed time or place. The translators here assume it is referring to "seasons" when in fact, God does not use *moed* for this, but as we saw earlier a different Hebrew word. Run through the usage of the word *moed* and you will see how it is tied to all the feasts and to very specific days. God inspired this word to be used here in Gen. 1:14 to teach us that Their commanded festivals or

our "meeting" with Them at specific "appointed times" was and would always be determined by the activities of the two great lights. All the four fleshes, which inhabit the earth are tied to them for their "appointed times," as well.

The apostle Peter's words ring loud and clear once again,

4: ". . . For since the fathers fell asleep, all things continue as they were from the beginning of creation."

God clearly tells us here in Genesis that Their "appointed times" are set by the visible effects of the time clock They created.

You can take all the human reasoning and the vain babbling, about how God has never given us a calendar to follow in the Bible, and throw it out the window of your mind, with all the other lies and deceit of confused individuals. We are going to see that Jesus Christ is the same, "yesterday, today, and forever" and that He will never "leave nor forsake us." Our Savior is the author and finisher of our faith, not any man or any organization. I remind you of what the apostle Paul told the Corinthians.

24: "Not that we have dominion [rule] over your faith, but are fellow workers for your joy; for by faith **you** stand." (2Cor. 1:24)

So we see that before any physical creature was created, God put in place a clock, a timepiece which determines what a day is, what a year is, and what an "appointed time" is. It is impossible for that part of creation governed by instinct to willingly break from them. Only man, who has a spirit in him, can do so. But keep in mind to willingly break from these "appointed times" will result in chaos and confusion and will ultimately lead to death, just as those who are ruled by instinct would. This pattern is set and true and was instituted at creation and has continued unbroken for all the four fleshes on the earth. In verse 14 of Genesis 1 we are also told the two great lights are for days and years.

The Hebrew word for days here is #3117 in the

Strong's. I mentioned it earlier. The understanding of this word is very simple. It is used two ways in the Bible. One is to describe the light portion of a day, or daylight. The second is to describe a 24 hour period of time from one sunset to another. Lev. 23:32 cannot be any clearer as to when it starts:

32: "It shall be to you a sabbath of rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall observe your sabbath."

Evening here is *ereb*, sunset, not *boger*, sunrise, and certainly not midnight. No, we do not look to the Egyptians or the Romans or any other confused people to determine when God's day starts. Also as we saw earlier in Gen. 1:5, 8, 13, 19, 23, and 31 that a day consists of both an evening and a morning. An *ereb* and *boger*. Those are the two "appointed times" when the sun and the earth **meet** at the horizon which are the onset of the dark and light portions of the day. I really can't explain it any simpler than that. Unfortunately, there are individuals who can't comprehend that teaching. The Hebrew word for years here in Gen. 1:14 is #8141 in the Strong's, *shaneh* from #8138, a year (as a revolution of time). Vine's has a lot to say about it, but in brief it says:

"*sanah* (8141), 'year.' This word has cognates in Ugaritic, Akaddian, Arabic, Aramaic, and Phoenician. Biblical Hebrew attests it about 877 times and in every period. The Hebrew word signifies 'year'. . . There are several ways of determining what a 'year' is. First, the 'year' may be based on the relationship between the seasons and the sun, the solar year or agricultural year. Second, it can be based on a correlation of seasons and the moon (lunar year). Third, the 'year' may be decided on the basis of the correlation between the movement of the earth and the stars (stellar year). . . An exact picture of the Old Testament 'year' is difficult, if not impossible, to obtain."

It is only difficult for those who do not understand the patterns and plan of salvation of God. We are going to see from the pages of the Bible that it is not difficult at all to determine which 'year' God refers to in Gen. 1:14 and God's clear instructions as to using His tools which They gave us, to do so. We are going

to see which of the two great lights are used for a sign to determine the "appointed times" for man to meet God.

Let me repeat one more time, that in Gen. 1:15, 17 that their purpose was to, "**give light on the earth.**" All other purposes are secondary to God. Here God tells their purpose was to give light for signs in determining, "appointed times, days, and years." Remember, "something visible."

Now let's see what God says about which of the great lights is used to determine appointed times, days, and years respectfully. Ps. 104:19:

19: "He appointed the moon for seasons (appointed times) [#4150 *moed*]; The sun knows its going down."

What else could be said! Now everyone knows the sun determines seasons. That is how modern calendars work. God must be mistaken!

Once again I will repeat that the Hebrew word *moed* should not be translated season. There is a better and more accurate Hebrew word for that purpose as we discussed earlier and as God clearly points out here.

Here we learn that the moon was appointed by God to be used to determine "appointed times" (*moed*) and that the sun knows its going down, "sunset," the beginning and end of a day. The light of the moon is used to determine the "appointed times" of meeting between God and man, while the dying light of the sun, or its going down, determines the start and end of any given day.

Is this not simple to grasp. This is the simplicity of Christ.

Translators struggle over this verse because they think the sun and seasons go hand in hand. They think in terms of the solar year and Roman calendar. God does not! God plainly tells us here, the moon, thus the lunar year, is to be used to determine the "appointed times for man." The sun determines the appointed times of the other 3 fleshes, but that is the focus of another study.

Most pagan festivals are determined by following the light of the sun. Certainly those of the majority of professing Christianity today do. They use the sun to determine such “appointed times of meeting” and very often their “places of meeting.” They use the equinoxes and solstices to determine their festival dates after the solar cycle. God uses the moon!

There is not one place in the Bible, the inspired word of God, that states or even alludes to tying the *moed*, “appointed times of meeting” between God and man to the sun. Many today try to use human reasoning to teach around this, but do so to no avail. They are no different than that of the Universal Church setting up her calendar around the equinoxes and solstices and starting her day at midnight.

Psa. 104:19 also tells us the fading or dying light of the sun determines a day, not the light of her going up. That is why God states His day starts and ends at sunset, or *ereb*, evening. That law, that pattern, ties the sun to a day. It has been that way since the creation.

God is clearly telling us about the patterns of both great lights here and how they are to be used as They say, not as man says. I hope we all understand these things for there are many who teach the exact opposite of what God states and many more who mix it all up and twist it so it has the appearance of godliness, but not the substance.

Once again, “He appointed the moon for ‘**appointed times**, *moed*, the sun knows its going down.” The light of the moon is used to determine God’s feasts and the light of the sun, specifically at its going down, or sunset, determines a day. “Going down” is the Hebrew word *yarad* and Strong’s says of it:

“a prime root; to descend (lit. to go downwards; or conventionally to lower region, as the shore, a boundary, the enemy, etc.; or fig. to fall); causatively to bring down (in all the above applications).”

Yes this lower region or boundary of the suns descent is the horizon. That is the means by which we determine the start and finish of God’s day. That is

how we use the light of the sun. We can all witness this visible sign, each and every day as the sun disappears behind the horizon and then we enter the time of twilight, the time of its fading light and that of darkness setting in. It’s so very simple, if we listen to God.

There are some today that teach the moon and sun are both used in determining what is a “month” and “appointed times.” That is not the case here in Psa. 104:19 and as we will see shortly, not the case anywhere else in the Bible. God inspired another key Hebrew word to be used to describe when the light of the moon is to be used to determine the new moon or month. I do hope you all take the time later to read Psa. 104 in its entirety for it is full of many of the wonders God has set in place in the natural world from the beginning, etc.

Do you remember what Rom. 1:20 told us?

20: “For the unseen things of Him from the creation of the world are clearly seen, being understood by the things that are made, both His eternal power and Godhead, for them to be without excuse,”

There is so much to say about the creation of God, but today we are dealing with just a small part of it. I have addressed the whole of the subject, of the patterns of creation which point out God’s purpose and eternal power and Godhead in the six tape Bible study entitled “The 2 Covenants,” which is free for the asking or the written transcript can be downloaded off the site. But to the subject at hand.

So if the word of God clearly ties the moon to the “appointed times” of God, we then are tied to the lunar cycle and lunar year, not the solar in determining when and how to determine these very special “times of meeting” for God and man. Lev. 23:37

37: “These are the feasts of the LORD which you shall proclaim holy convocations, to offer an offering made by fire [That’s not money folks.] to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its

day.”

God didn't create the game of horse shoes. It doesn't count being close! One preacher told me and others, that it was okay to be “approximately close.” God says it needs to be on its **exact day** which God has chosen. To be able to do this and be without excuse in doing so, God put a very simple and clear pattern in place to follow. God has given us clear instruction to follow if we listen to Him and not follow another. There is nothing “secret” about this knowledge. It is there for all to see and understand. We who are called of God should not be swayed by those who are deceived and deceiving, to follow another way. Satan has used his tools and power at his disposal to deceive even the elect of God.

Lets continue to see what God has to say about the timepiece in the sky, and specifically as it applies to the moon determining Their “appointed times of meeting,” with us.

Genesis 1 has made it clear that it is the light seen from the earth of the 2 great lights that we use as “visible signs” or “visible marks” in our determination of days, years, and appointed times.

Just as a meeting of the sun at the horizon determined a day, so too does “a meeting” which takes place, determine the start of a month. Once again, God states we are to use the light of this timepiece to determine days, years, and appointed times, not the darkness! The world declares the darkness of the moon cycle as the new moon. So too do the Rabbis. This is called the conjunction. That's when the earth comes between the sun and the moon. This is where it is not visible to us. It is dark with no light hitting the earth from the moon for us to see. Rabbinical Judaism declares this is part of their “secret knowledge” in understanding how to determine “appointed times.” Is this what God teaches? If so, then They have changed the patterns set at creation. Gen. 1:15:

15: “and let them be for **lights** [not darkness] in the firmament of the heavens **to give light on the earth**; [for visible signs, verse 14.] and it was

so.”

Verse 17 is the reason why God made them.

17: “God set them in the firmament of the heavens to give light on the earth,”

Yes, we are able to see the great events which determine a day, year, and appointed time. We cannot see a conjunction. It is invisible. It can only be calculated and for that matter, only be accurately calculated with the technology we have at our disposal today and primarily in the past 3 decades. It is an error to use the conjunction as the new moon as God clearly tells us. It is also an error to use the last stage or visible sighting of the dying moon as the start of the month. That pattern is only tied to the sun and the day. God differentiated that in Psa. 104:19 when He specifically singled out the sun as using its dying light. We are going to see how God leaves no doubt in this shortly, for the new moon is a time of rebuilding, not dying, and certainly not invisibility.

The meeting of the two great lights after sunset proclaims a very clear and visible sign in the western sky every 29 or 30 days for all men to see. You do not need a benefactor between you and God to declare the new moon for you. There is nothing secretive about it. The light of the moon rules the night. When the sun sets, it loses its authority to the moon. Many of the called of God have believed the lie, the heresy, of Rabbinical Judaism on this point.

The Rabbis have their own calculated calendar. Many organizations teach this is to be followed in determining the “appointed times of meeting” of God. These organizations declare the Rabbis, or Rabbinical Judaism, received and carried out secret knowledge at Mt. Sinai as to how to calculate the new moon and the calendar. These organizations teach, or agree to the teaching, that God gave Moses two forms of commandments at Mt. Sinai. One was the written commandments for all to see and secondly, oral commandments for a chosen few, an elite group to have to lead the unknowing and confused others who only got the inferior written form.

Christ absolutely and categorically condemns this

teaching in Matt. 15, Matt. 23, and Mark 7 for just a few examples. He called them the “traditions of the elders.” We know them today as the “oral law” or Mishnaic law. They are taught that they are superior to the written law by Rabbinical Judaism and are codified in the Rabbis Bible, the Talmud. So did God give secret knowledge to Moses which he in turn passed on to a group of elites or as Christ calls them, benefactors?

Either God is lying or those who teach such things are. It’s one or the other, no gray areas! Ex. 24:3:

3: “So Moses came and told the people ALL the words of the LORD and ALL the judgments [ordinances]. And ALL the people answered with one voice and said, ALL the words which the LORD has said we will do.”

So here we see in black and white that ALL the people heard ALL the words. Verse 4:

4: “And Moses wrote ALL the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.”

And where did Moses write ALL the words of the Lord? Verse 7:

7: “Then he took the Book of the Covenant and read in the hearing of the people. And they said, ALL that the LORD has said we will do, and be obedient.”

I certainly hope that puts to rest the “Jewish fable” about secret knowledge being passed on from Moses to a group of elites and so forth to our day. That is no different than the pagan doctrine of “apostolic succession.” Never forget what Paul told Titus in Titus 1:14:

14: “not giving heed to Jewish fables and commandments of men who turn from the truth.”

Many today who are deceived and deceiving, teach that we are to follow the fables and commandments of

Rabbinical Judaism as to the calendar. While I might add, disagreeing with some of their resulting days to keep, such as the 15th Passover and Sivan 6 Pentecost. How convenient. How hypocritical. Either they have this secret knowledge or they don’t. I truly hope the scales fall from these teacher’s eyes as they did from Paul’s, myself, and many others and they turn to the truth of God and reject Jewish fables and start to worship God as God declares on Their “appointed days” and are no longer deceived on this doctrine of God.

It will take a great amount of humility to do so and a great amount of character to change, to do what is right.

Paul turned from Judaism to worshiping God in spirit and in truth as he tells us in Gal. 1:13-14:

13: “For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

14: And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.”

Yes, Paul was more zealous for following the “traditions of the elders” than the way of God. But Paul rejected his roots in Judaism, which is the following of the “oral law” and he terms that way as “Jewish fables.”

From time to time, when it served the purpose of preaching Christ to the Jews, he would remind those who still followed the tenets of Judaism that he too once walked in that way. 1Cor. 9:20:

20: “and to the Jews I became as a Jew, that I might win Jews; . . .”

Paul became a Christian! He clearly rejected Judaism, the commandments of men and their Jewish fables, for the light of God.

In spite of the clear instruction and vivid examples of such things, there are teachers today who try to put us into such bondage to Rabbinical Judaism, and thus

themselves. They turn to Rom. 3:1-2 to try to use “a” or “one” scripture to prove that God says, that is the right thing to do to support their erroneous doctrines.

1: “What advantage then has the Jew, or what is the profit of circumcision?”

Be mindful here, we have two questions being asked in the context of one. Paul answers them in verse 2.

2: “Much in every way! Chiefly because to them were committed the oracles [scriptures of the O.T.] of God.”

All Paul is stating here is that the Jews have had an advantage for a long time because they had the scriptures and the Gentiles hadn’t. Unfortunately, most of them rejected them for “Jewish fables” and “commandments of men” as Christ Himself told us time and time again. Matt. 15:7-9:

7: “Hypocrites! Well did Isaiah prophesy about you, saying:

8: ‘These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me.

9: And in vain they worship Me, Teaching as doctrines the commandments of men.”

These deceived teachers declare that we are to follow the errors of Judaism because “to them were committed (entrusted) the scriptures of God.” Oh yes, they were entrusted with them. That’s, all the Jews, as well as the rest of Israel, and they all rejected them for something else. In fact, Judaism rejects the entire New Testament scriptures of God as does modern Christianity reject or sets aside the Old Testament scriptures.

The **whole** Bible was entrusted to those Christians who truly follow Christ for He is the author and finisher of our faith. He is the Alpha and the Omega of the entire Bible not just selective sections.

I encourage you to read all of Matt. 23. In verse 13 God calls the Rabbis by their real names in His eyes.

13: “But woe to you, scribes and Pharisees,

hypocrites! For you shut up the kingdom of heaven against men; for you neither go in, nor do you allow those who are entering to go in.”

Did we get that! That is an incredible warning from Christ about them and what they teach and do!

Christ calls them fools, hypocrites, blind guides, serpents, etc. in this chapter. But the blind teachers of this age, turn to verses 2-3 to proclaim we are to follow their doctrine and teachings in spite of what Christ declares about them over and over. The most common translation of the Greek goes as such:

2: “saying, the scribes and the Pharisees sit in Moses’ seat.

3: Therefore whatever they tell you to observe, observe and do, but do not do according to their works; for they say and do not do.”

They do exactly what every politician has done since Satan rebelled against God.

The scribes and the Pharisees did sit in Moses’ seat. Now what was that? Go back and search the scriptures. Moses’ seat was civil government. He was trained in those responsibilities at Pharaoh’s court for his future responsibilities with God. Moses was not a priest. He did not sit in Aaron’s seat. Aaron was a priest and ruled over the things of the temple. These are two distinctly different roles, and they still were at the time of Christ. Moses = civil, Aaron = religious. That is why we only see the scribes and Pharisees mentioned here in regard to Moses’ seat. They were the lawyers and politicians of their time. The Sadducees, on the other hand, were the descendants of Aaron who controlled the temple in Jerusalem. These things are clearly seen in the scriptures and are attested to by history. Yet many confused teachers uphold Rabbinical Judaism all the same for they try to modernize it in such a way that the called of God will be in bondage to them, and that they may appear to be enlightened benefactors who are chosen to lead the poor, dumb sheep. Read verses 4-10 and see if you can recognize any of their signs and patterns that Christ identifies them by.

A true Christian today follows Christ throughout the

whole Bible (the old and the new testaments) and preservers and obeys the very word of God in its entirety. And further more, the true Christian will proclaim it, all of it. Paul understood all these things. In Col. 2:16-17 he tells us:

- 16: "Therefore let no one judge you in food or in drink, or regarding a feast day or a new moon or sabbath,  
17: which are a shadow [forerunner] of things to come, but the substance [body] is of Christ."

Yes, we are still following the patterns of Christ which were set in place at the beginning of creation. We follow Him and no other. Remember John 1:1-5:

- 1: "In the beginning was the Word, and the Word was with God, and the Word was God.  
2: He was in the beginning with God.  
3: All things were made through Him, and without Him nothing was made that was made.  
4: In Him was life, and the life was the light of men.  
5: And the light shines in the darkness, and the darkness did not comprehend it."

And verse 14:

- 14: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Yes brethren, Jesus Christ is the same yesterday (Old Testament), today (New Testament), and forever (Kingdom). He has not changed the patterns He put in place at creation. We follow these patterns and those who teach should be instructing others to do the same. Unfortunately as He prophesied in Eze. 34 (about our times) has become so clear. Many are feeding on the called of God rather than feeding them.

That is not an accusation, but an observation and I hope many repent of it and follow the right path unto the kingdom and salvation of God.

Now back to these great patterns set in Genesis as to determining the "appointed times" of God. I hope it

is clear, or at the least apparent, to you that God says we are to use the moon in determining such "appointed times."

So how do we do this?

Just as the sun has a definite observable starting point in determining the start of a day by using its light, so does the moon have such a defined start for a month. That is when it is first visible after the pattern and law set in Genesis, as to its light and not its darkness.

The Hebrew word for new moon and month and its root word will show us this is true and bear it out. That word is #2320 in the Strong's:

"*chodesh*; from #2318, the new moon; by implication a month."

The root word of *chodesh* is:

"2318, *chadash*; a prime root; to be new; causatively to rebuild."

Put that together! The new moon is just that, NEW! as in the sense of rebuilding. Not in the sense of dying. The pattern repeats itself every 29 or 30 days. It is the light of the moon which rules the night. When the first light of the new or rebuilding moon is seen over the western horizon after sunset in Israel, we have the start of a new month. Then for 14 or 15 days it continues to grow or rebuild until it is full. Then it starts to diminish in brightness and size until it becomes a final crescent, approximately 28 days into its cycle and then it disappears for 1 ½ to 2 days. Then it starts its visible rebuilding process again, just like it has from the beginning.

Vine's says of the Hebrew word *hodes*,

"(2320) 'new moon; month.' This noun occurs 283 times in biblical Hebrew and in all periods. The word refers to the day on which the crescent reappears: 'So David hid himself in the field; and when the new moon was come, the king sat him down to eat meat.' (1Sam. 20:24). Isa. 1:14 uses this word of the feast which occurred on that day: 'Your new moons (festivals) and your appointed

feasts my soul hateth . . .’ *Hodes* can refer to a ‘month,’ or the period from one new moon to another. . . These ‘months’ are sometimes named (Exod. 13:4) and sometimes numbered (Gen. 7:11). [That is simple enough and concurs with the Bible)]

Now for its root word in Vine’s.

“*Hadas* (2318), ‘to renew.’ This verb occurs in post-Mosaic literature. . . The root is found in all the Semitic languages with the same sense; usually the radicals are h-d-th.”

There should be no misunderstanding as to the meaning of these Hebrew words and their intent. The new moon refers to the crescent appearing. It is the new moon which is used to calculate the start of each month, and then the number of days which follow until the next crescent appears at the start of its rebuilding process. Its **clearly visible building process**. It is by this method, by this **light**, that we determine the “appointed times of meeting” between God and man. Each on their own day.

Remember the Hebrew word for sign is #226; *ot*, a signal, flag, beacon, etc. Its root word means “to come.” These words used of God are all very important to our instruction as to obeying God.

With what we have covered, it is clear to see that God has set in place the sun and the moon in specific patterns as our timepiece, which is the means by which we count; appointed times, days, and years. It should also be clear that God says we determine the “appointed times” by using the light of the moon. Thus the appointed times of God’s calendar for man are based on the lunar cycle and thus the lunar year. It is also plain to see that we use the new crescent, and not the old crescent, and not the dark conjunction, to start our counts.

Lets briefly review the differences between a lunar and a solar year other than one is based on the moon and one on the sun.

The solar year consists of approximately 365 1/4 days. That is why each 4 years we have a leap year to bring

the number of days back in line with the sun, otherwise the numbered years would be going out of sync with the actual solar year and the months would not end up in the proper solar season. This has happened in the past and the current calendar used by most of the world is a result of that very thing. Man adjusts this mathematically, and this actually extends out for adjustments of a full day in certain centuries as well as leap years.

A lunar year on the other hand consists of approximately 354 days. These are determined by 12 months, or 12 cycles of the moon, which consist of approximately 29 ½ days each. It is simple to see there is an 11 day difference between the lunar and solar years. God clearly stated we are to use the moon not the sun in determining Their appointed times. These appointed times are symbolically tied to agricultural periods in Palestine so as to symbolically tie God’s plan of salvation to various harvests and specific growing times. These harvests depict the resurrections, early and late, and the last one of cleaning up the useless fruit. The sun has some control with the growing times. Meteorological conditions (rain, temperature) and soil and altitude play very important roles as well.

The lunar calendar, in order to keep in sync with the symbolism of the different agricultural harvests, needs to have its leap years as well. These assure that it stays in sync with them. If not, you would find the Passover being kept in the summer, then the fall, then the winter, and then in the spring (northern hemisphere) once again. This would not support the patterns of the plan of salvation as found in the things which are made. We are going to see clear instruction from God on how this was and is and will be done. This is called intercalation.

The calendar of Rabbinical Judaism uses the method by which there captors in Babylon used and taught them. They intercalate a set number of years in a 19 year cycle to do so. In fact, seven times in one of these 19 year cycles they add one month to the year. This ancient pagan practice adds a 30 day month in the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth years, every 19 year cycle.

There is no variation, they are locked in regardless of anything else, **even the word of God**. The Rabbinical version of this was finally set in the 10th century A.D. and it continues in that form until today. It is very important to note and should come as no surprise that the Rabbis do not use the method of intercalation taught in the Bible.

However, there are sects of Judaism which do use the method God teaches in the Bible. We will address this later. I say this with no relevance to following men, one over the other, but to show that all who profess to be Jews, do not keep the same tenets.

The Rabbinical calendar followed by many organizations starts its new year in the fall, on the Feast of Trumpets, at the first day of the seventh month. At least some of the time they do, for often they adjust or postpone the start of the seventh month to keep their traditions. These are the *dehiyyah* of the Rabbis which we will review later. They also count backwards 177 days from their new year to determine which day starts the first month. If that sounds confusing, just wait until you see why and how later. This is the result of an elite group of individuals, or should I say, a group of, “elites” claiming to have secret knowledge of God for the express purpose of having dominion over your faith. We will see how quite often this displaced the feasts, or appointed times, from falling on the day God intends them to.

Once again as a reminder, the words of Christ to them:

6: “. . . Thus you have made the commandment of God of no effect by your tradition.

7: Hypocrites! Well did Isaiah prophesy about you, saying:

8: These people draw near to Me with their mouths, And honor Me with their lips, But their heart is far from Me.

9: And in vain they worship Me, Teaching as doctrines the commandments of men.” (Matt. 15:6-9)

And Isa. 1:14:

14: “Your New Moons and your appointed feasts

My soul hates. . .”

We have a clear choice to make. Keep the “appointed times” of the Lord or those of the Rabbinical Jews or for that matter, of Rome, etc. We have a clear choice to make as to the new moon of God or that of Rabbinical Judaism.

There is a very big difference!

Now lets look at how God says to determine what the start of His new year is and how to intercalate the months to the harvest of Israel from His instructions to Moses and thus, to us. Ex. 12:2:

2: “This month shall be your beginning of months; it shall be the first month of the year to you.”

We are using the lunar cycle here to determine both month and year. But what month are they in? Ex. 13:4:

4: “On this day you are going out, in the month Abib.”

There should be nothing difficult in this instruction from God. The month of Abib is the starting point of the year. Rabbinical Judaism once again stresses we are to start the new year in the 7th month of Tishri. Many today have swallowed the resulting erroneous calendar based on that. God has not changed on this point. God has not empowered anyone else to do so either. Remember Christ is the same yesterday (Old Testament), today (New Testament), and forever (Kingdom).

Here in Exodus, we find ourselves reading about one of the great epic moments in man’s history. Not just in the physical things which were about to happen, but the spiritual symbolism of what they foreshadowed and the renewal of a relationship to the descendants of Abraham. They had lost their way as to the teaching and understanding their father had taught them prior to their bondage in Egypt. Joshua 24:14

14: “Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the

flood, and in Egypt; and serve ye the LORD.”  
[This same pattern will happen at the end of the age.]

God was about to awaken them and instruct them as to what was required on their part to enter into a bonding relationship with Him. Their father Abraham had entered into such a bond with God. He willingly left his country, his family, his friends, houses, etc. He left all the comforts of that, as well as the pagan influence and the opportunities to turn back to it, and entered a wilderness to learn from God and to trust in His words, and not that of men or a man. God blessed him for it. The same pattern is found in the words of Christ in the gospels. Luke 18:29-30:

29: “So He said to them, Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God,

30: who shall not receive many times more in this present time, and in the age to come eternal life.”

Christ did the same thing Himself to a great extent.

We read of this same pattern in Heb. 11:13-16:

13: “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

14: For those who say such things declare plainly that they seek a homeland.

15: And truly if they had called to mind that from which they had come out, they would have had opportunity to return.

16: But now they desire a better, that is, a heavenly opportunity. Therefore God is not ashamed to be called their God, for He has prepared a city for them.”

The pattern is the same yesterday, today, and forever.

Once again here in Exodus God was about to teach the descendants of the father of the faithful all about that. Here God is about to introduce the promise to Israel. His unbreakable promise He had given to Abraham His friend. God was going to find out if

Israel would obey His voice, and keep His charge, His commandments, His statutes, and His laws.

We have read about and studied these events extensively in the past. But in this study we are particularly focusing on their ability, as well as ours, to focus on obeying His voice in regard to keeping His statutes.

Strong’s says the Hebrew word used for statutes here in this sense is:

“2708, *chuqqah*; feminine of 2706 and means substantially the same. #2706 is:

*chog*; from 2710, an enactment, hence an appointment (of time, space, quantity, labor or usage).”

The Vine’s has a lot to say about the Hebrew word used for statute. Let me add here that we should thank God for the tools we have at our disposal at the end of the age which help us gain a better understanding of the meaning of these very important Hebrew words and for that matter, the Greek also, which are used in the Bible.

“*Huqqah* (2708), ‘statute, regulations, prescriptions, term.’ This noun occurs about 104 times.

*Huqqah* is found for the first time in God’s words of commendation about Abraham to Isaac: ‘because that Abraham obeyed my voice, and kept my charge, my commandments (*miswah*), my statutes (*huqqah*), and my laws (*torah*).’ (Gen. 26:5), together with its synonyms *mismeret*, *miswah*, and *torah*. The primary use of *huqqah* is in the Pentateuch, especially in Leviticus and Numbers. It is extremely rare in the poetical books and in the prophetic writings (except Jeremiah and Ezekiel).”

Do you know why? Because Jeremiah and Ezekiel tell us over and over again that these statutes will be kept in earnest once again after Christ returns.

Continuing in Vine’s:

“the meaning of ‘fixed’ is similar in usage of *hoq*,

in the sense of the laws of nature: ‘Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth’ (Jer. 33:25). Even as the Israelites had a period of rainfall from October to April, there was a fixed period of harvest (from April to June): ‘Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in its season: he reserveth unto us the appointed weeks of harvest.’ (Jer 5:24). In addition to regulation of nature, the word *huqqah* signifies regular payments to priests. . . Lev. 7:36. In non-religious usage the word *huqqah* refers to the customs of the nations: ‘After the doings of the land of Egypt, where you dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall you walk in their ordinances.’ (Lev. 18:3). . . The most significant use of *huqqah* is God’s ‘law.’ It is more specific in meaning than *hoq* [2706]. Whereas *hoq* is a general word for ‘law,’ *huqqah* denotes the “law” of a particular festival or ritual. There is the ‘law’ of the Passover (Exod. 12:4), Unleavened Bread (Exod. 12:17), Feast of Tabernacles (Lev. 23:41), the Day of Atonement (Lev. 16:29), the priesthood (Ex. 29:9), and the blood and the fat (Lev. 3:17). The word *huqqah* has many synonyms. At times it forms a part of a series of three: ‘Beware that thou forget not the Lord thy God in not keeping His commandments (*miswah*), and his judgments (*mispat*), and his statutes (*huqqah*) which I command thee this day,’ (Deut.8:11) . . .”

I hope we get the point as to the meaning of this word. It is used predominantly with God’s festivals, His “appointed times of meeting.” That is significant, for as we read, Abraham kept them as God commanded as we were told in Gen. 26:5.

The patterns continue!

Remember what the apostle Peter told us in 2Pet. 3:4:

4: “For since the fathers fell asleep, all things continue as from the beginning of creation.”

and as the apostles tell us in Heb. 13:8:

8: “Jesus Christ is the same yesterday (Old Testament), today (New Testament), and forever (Kingdom).”

Here in Exodus, God is instructing Israel and us, as to the count of His beginning of months. This is of tremendous importance to us if we are to develop and maintain a right relationship with God. We must remember that. That is predicated as He says on, “obeying My voice and keeping My charge, My commandments, My statutes, and My laws” just as Abraham had. For in this month we are commanded to keep His first two statutes. That of Passover and Unleavened Bread.

Abraham kept the statutes of God in regard to “nature” and to “appointed times.” The two are inseparable. These are:

4: “the feasts of the Lord, holy convocations which you shall proclaim at their appointed times,” (Lev. 23:4)

Our God, our King, our Messiah, promises us He will never leave nor forsake us. Unfortunately, it is not the same for us. For we have done so to Him time and time again. He has remained faithful and true, and has given each and every one of us the means to return and to know Him once again. We have the ability to grow in His grace and knowledge, when God imparts in us, His holy spirit.

Every man has the ability to use Their timepiece but every man alive does not understand its purpose and how to apply it. If we yoke ourselves to Christ we start to learn these truths. In Exodus 12 and 13 we are told that the first month is called Abib. Once again there is a lot of meaning in a word. How do we know when Abib is? Remember the months follow the lunar cycle, so we need to know when in that yearly cycle it begins.

Strong’s says of the Hebrew word Abib:

“24, *Abiyb*; from an unused root (meaning to be tender); green; i.e., a young ear of grain; hence the name of the month *Abib* or *Nisan*.”

This word appears in Ex. 13:4; 23:15; 34:18 and Deut. 16:1 in reference to the month. It is also translated as something other than the name of the month in the Bible. We find one occurrence in Ex. 9:31:

31: “Now the flax and the barley were struck, for the barley was in head [*abib*] and the flax was in bud.”

Here we see *abib* identified for what it truly is. It is the time of the year when the barley develops mature heads of grain. That is why God called the first month *Abib*, for that is the time that the barley has its first mature heads of grain. This is our starting point in determining God’s “appointed times.” Once again God gave us a visible sign to make our determination of the “appointed times” listed in Lev. 23. God not only tells us the month, but the exact day we are to keep them.

Barley grows wild all over Israel. This wild barley (*Hordeum Spontaneum*) does not receive preferential treatment such as irrigation, fertilization or cultivation as does domestic barley (*Hordeum Vulgare*). It is subject to the meteorological (weather) conditions of the region. Those are the true growing conditions from year to year. The wild barley grows to maturity at different rates and times around historical Israel. The rates and times are based on such factors as, temperature, amount of rain, soil conditions, elevation, etc. These meteorological and geological conditions control the rate of growth of the wild barley. (See our article entitled: *Abib (Aviv), Wavesheaf, Bride, and The Plan of Salvation*)

The span of time from the first barley in a state of *abib* to the last is approximately 7 weeks for harvestable areas. That is a very simple and observable fact of the region. It is substantiated by the word of God as well. Deut. 19:9:

9: “You shall count seven weeks from the time you begin to put the sickle to the grain.”

That is talking about the barley harvest. That is the type of grain used for the wave sheaf offering during the days of Unleavened Bread.

I have personally seen the wild barley in Israel and have seen it; in hotel parking lots in downtown Jerusalem, on the slopes of the temple mount and old city, in the Jordan Valley, in the Negev, in the Galilee, in farmers fields mixed with other crops, and in many other places throughout the land. It grows like a weed. It is very difficult to eradicate and it is no wonder why God chose it as a sign for use in determining the start of the new year along with the new moon.

Domestic barley (as well as wild) if irrigated develops at a much slower pace. I have seen this first hand as well. Another important point which I will mention is that when the barley becomes *abib* its stalks as well as its head reaches a stage of brittleness. One can flick a finger at the head and it will break in two. That is why in Ex. 9:31-32 the barley was destroyed while the wheat and spelt were not. The barley matures much earlier than these others. It was the month of *abib* as scriptures tell us. That is why God calls this first month of the year *Abib*. It is relevant to the barley being in a state of *abib* or mature enough to start the harvest. *Abib* is an ancient agricultural term.

It is very safe to say that *Abib* is describing an agricultural state or stage of barley growth.

In Exodus 9 we read about the 5th, 6th, and 7th plagues which afflicted Egypt. The key component of the 7th plague was hail, very heavy hail. In verses 31 & 32 we read,

“Now the flax and the barley were struck, for the barley was in the head [*abib*] and the flax was in bud. But the wheat and the spelt were not struck, for they are late crops.”

Let’s read these verses from the J.P. Greens Interlinear Bible.

“And the flax and the barley were smitten. For the barley was in the ear [*abib*], and the flax in blossom. And the wheat and the spelt were not smitten, for they were late.”

Let’s do a little analysis here. We see that the hail had smitten the barley and the flax. We also see the hail had not smitten the wheat and spelt. God has a major lesson for us to learn here. He is going to show us a

characteristic of Abib barley. The Hebrew word for smitten here is #5221 in the Strong's.

“Nakah, a prime root; to strike (lightly or severely, literally or figuratively).”

The BDB says of it in brief,

“smite 1a) with a single non fatal blow 1b) smite repeatedly. 2) Smite fatally 3) smite attack, attack and destroy 4) of God a) smite with a plague, disease, etc.,”

So how are we to apply that word here in Ex. 9: 31-32? It's obvious. God is talking about destroying the barley and the flax crops. In verse 25 we read,

“... and the hail struck every plant of the field, and it broke in pieces every tree of the field.”

So here in chapter 9 it is clear to see what God is saying when He says the barley and the flax were smitten. But he also told us under these conditions the wheat and spelt were not smitten or destroyed. Why Not? And why did God give us so clear a contrast and so detailed a narrative about this? Because, He is giving us a major clue to a characteristic of Abib barley. He says the barley was Abib!

In our journeys to Israel to inspect the barley we have discovered what took place here with the barley in Ex 9 to be a sign of Abib barley. When the plant reaches a specific stage of maturity, the stock can be broken easily. A participant on the inspections, calls this the “slap test”. When it reaches this stage it is in the agricultural condition called Abib. That stage is clearly demonstrated in the field by taking several stocks intact and then slapping them below the heads with your fingers. If Abib they break off. That is what happened when the hail struck the barley. It snapped and fell to the ground, thus being destroyed. When barley is in a younger stage of growth it is more flexible and pliable and will not break. That was the condition of the barley last year in Israel throughout the country. When the worst snowstorm in 30 years hit the Judean Hills in March the barley was all flattened, but it did not break for it was far from being in the state of Abib. After the snow melted it sprang up again. Some of the barley was in head and some was not. None of it was Abib.

There are some who mistakenly teach that if the barley has a green ear visible it can be proclaimed Abib. That is a terrible error, which needs to be corrected. Abib is a very particular and specific agricultural state of barley growth. It does not “float” through the growth cycle of the plant, as we will clearly see in the technical portion of this study. The reason why the wheat and the spelt were not destroyed confirms this. The first grain crop harvested in Israel is barley. The wheat harvest started approximately one and a half months after the barley harvest started. It is a “later” crop. The Hebrew word describing their condition here is #648 in the Strong's.

“Aphiyl; from the same as 651 (in the sense of weakness); unripe: not grown up.”

The BDB says of it,

“adjective (darkened, concealed, thence) late, of crops...”

So why is this so significant? Because that is an agricultural stage of maturity! When the scriptures say it was, “darkened, concealed” this means the plant looked like a blade of grass with the head having not yet emerged. It was still very young and still concealed in the shaft or in the “boot”. Thus it does not see light. At this stage it is very flexible. This is not all merely a “coincidence”. God is explaining to us about the state of Abib and contrasts it with that of a much younger stage of growth He calls Aphiyl. In Chapter 12:2, He tells us that this time frame is the month of Abib and it is the start of His calendar year. He names the month after the clearly visible sign of Abib barley. There is no significance to God using the barley in Egypt other than it being an example to Israel of how they were to determine the process of counting months when they “came into the land”.

There is no other start to the year. God does not recognize or authorize any other. We all have a choice to make. We follow God or settle for Roman paganism or Rabbinical Judaism or some other decrepit form of calendar. There is no compromise. We cannot blame another. We should not let another “prove all things” for us and blindly follow them. It is our responsibility, individually, to seek out our own salvation.

Deut. 12:29-32 commands us not to apply pagan ways to our worship of God. The Rabbinical calendar is as pagan and man centered as any can get. It is full of hocus-pocus. It is full of error, of the vanity of men. It is a mixing of God's instruction with that of pagan worship and knowledge. That is the very thing God said not to do, and today we see the result of such disobedience in the confusion of many who are called of God. The Babylonians had a huge influence on the calendar of the Rabbinical Jews.

In the 4th century A.D. the Rabbis added even more twists to it, to add and take from it, to suit their traditions. We will read about all that in their own words later.

Isaiah 47 tells us of the humiliation and uselessness of the ways of Babylon and those who practice them. Verse 9:

9: “. . . Because of the multitude of your sorceries, For the great abundance of your enchantments.”

Verses 10, 12-13:

10: “. . . Your wisdom and your knowledge have warped you; And you have said in your heart, ‘I am, and there is no one else besides me.’”

12: “Stand now with your enchantments And the multitude of your sorceries, In which you have labored from your youth—Perhaps you will be able to profit, Perhaps you will prevail.

13: You are wearied in the multitude of your counsels; let the viewers of the heavens, the stargazers, and those giving knowledge of the new moons stand up and save you from these things that shall come upon you.”

We can read about all the antics of astrologers of Babylon in the book of Daniel.

It was the Babylonians who perfected the “art of astrology.” They used the sun, moon, and stars to predict things and times of future events by using the movement of the sun, moon, and stars.

God told us we were to use the light of the sun and the moon in the sky for signs (something clearly visible)

in determining God's “appointed times” of meeting from year to year.

Those who practice the “art of astrology” opposed Daniel and the way of God just as those who practice such things do today as well.

Verses 14-15 tell us what their outcome is and will be.

14: “Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame; *it shall not be* a coal to be warmed by, *nor* a fire to sit before! [It will be all consuming.]

15: Thus shall they [the astrologers, stargazers and prognosticators] be to you with whom you have labored, your merchants [or those who have merchandised you] from your youth; they shall wander each one to his own way [not that of God]. No one shall save you.”

Look at what the International Standard Bible Encyclopedia has to say on the subject of astrology and its spreading..

“Both astronomy and astrology are concerned with the heavenly bodies. Astronomy classifies the laws (Greek *nomos*) of their movement and nature, while astrology looks for intelligible meaning in their relationship to people and things on earth.

Of the many methods of attempting to discover the future by technical methods, astrology has been the most persistent among civilized peoples, although it is matched by the consultation of clairvoyants and mediums who claim to be able to foresee the future.”

“At some time before the 7th century BC the wise men in Mesopotamia thought they had found correspondence between things in heaven and things on earth. Astrological documents are found in the time of Ashurbanipal king of Assyria (668-633 BC). Thus a priest writes to him: “The planet Venus is approaching the constellation Virgo. The appearance of the planet Mercury is near. Great wrath will come” (MacNeice, p. 110).

Egyptian astrology does not appear until after this date.

Astrological predictions at this time were concerned with the destiny of the nation, or of the king as head of the nation. The heavens, as well as sacrificial omens, pointed to lucky and unlucky times for undertaking projects. After the fall of Babylon the art of astrology was spread by Chaldeans, and ca. 280 BC. Berossus, a Babylonian priest, is said to have set up a school for astrology on the island of Cos. Greeks and Romans adopted astrology almost as a substitute religion, and from this time onward astrologers offered horoscopes for individuals.” (ISBE Volume I A-D page 342.)

These Babylonian practitioners of the art of astrology have heavily influenced the Rabbinical Calendar.

We are not to mix God’s instructions for worshipping Them with pagan practices or pagan instructions on worship as Deut. 12:29-32 tells us.

29: “When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,  
30: take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’

31: You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

32: Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.”

Just look at our nation today. We have multiculturalism and its pagan practices shoved in our face day in and day out. The people flock to these bizarre and strange things. The Church of God is not untouched. Many who are called of God are either deceived into these things or willingly take them up. There is nothing new under the sun. The calendars of

the world are just one result of such activities.

To this point we have covered: how the holy days, the “appointed times” of God are determined by the lunar cycle, by the light of the moon becoming visible; we calculate years by the lunar cycle, not the solar; we determine days by the sun; the month *Abib* starts the new year, and thus the yearly observance of God’s festivals; *Abib* is named so because it is the time in which the barley is first physiologically mature so it can reproduce itself and thus be harvested. That flies in the face of modern Christianity and Rabbinical Judaism.

Now we are faced with how do we intercalate or balance out the lunar year with the solar year so that these festivals, depicting the harvests of God, fall in their appropriate agricultural times.

As we saw earlier, the Rabbinical calendar intercalates 7 years in a 19 year cycle to adjust the two. This is the method the Rabbis learned when they were in Babylonian captivity. It made things simple and more convenient for them. Rather than wait on God from year to year to see if they needed to add an extra month, they opted for the pagan practice of astrological convenience. It seemed like a sure thing. It did not matter if the barley was in a state of *abib* or not when they started the month *Abib* because they stopped recognizing the month of *Abib* as the first month and opted for the seventh month, *Tishri*. Not all the Jews did this however. The priests kept the proper instruction as to the new year and the succession of months and to declaring new moons, and as to intercalating an extra month to keep the feasts in their perspective agricultural harvest times.

During the time of Christ, these priests were known as the Sadducees as I stated earlier. The Rabbis were the wannabe Scribes and Pharisees. They were always at odds, or nearly always, with the priests or Sadducees as the gospels bear out. The Rabbis rejected the way of God for their traditions. The Sadducees were not perfect either, but they were in control of the temple and the calendar of their day. The Rabbis were not of the seed of Aaron but, all the same, wanted control of the temple and the setting of the calendar dates for festivals and thus have total control, political and

religious, over the Jews under the Romans.

I am not attempting to kick a dead dog, but I will point out its error as defined by Christ in the Bible and as it is displayed today.

We are told in Eph. 5:8, 10-11:

8: “For you were once darkness, but now light in the Lord. Walk as children of light”

10: “proving what is acceptable to the Lord,  
11: And have no fellowship with the unfruitful works of darkness, but rather expose them.”

I do not hate the Rabbis and those who teach their errors, but I do hate the errors, which do lead people away from the truth of God and thus shuts the kingdom to them at this time. I once did the same thing, but when the scales fell from my eyes, I learned to walk in the light of the Lord on this issue of the calendar.

We must learn to walk in the faith which was once delivered and that is the word of God. As Christians we treasure it. It is our Creator talking to us. God’s calendar, as we are seeing, is clearly defined in that book. All we need for salvation is in that book. Christ has not left us nor forsaken us. He has not left us to the confusion and chaos of this world.

That is why God starts each year in the time of *Abib* or harvestable heads of barley. We are going to see shortly God’s very simple and specific commands on how to determine *Abib* and why we must be exact in doing so. But first let’s review the Rabbinical calendar process to see the unfaithful method they, and those who lead their way, use.

Rabbinical Judaism bases their intercalation and thus, their luni-solar calendar, on a 19 year cycle. They follow the pagan Babylonian practice of adding an extra month in the third, sixth, eleventh, fourteenth, seventeenth, and nineteenth years of a 19 year cycle. It is often referred to as the Metonic cycle. They have declared these years as leap years centuries in advance of their happening. They have declared these as the years to add an extra month without ever knowing if

the barley would be in a state of *Abib* or not.

God says to proclaim these feasts at their “**appointed times,**” not decades in advance, and certainly not centuries in advance.

The Rabbis and all who follow them, as well as the pagan sects of Christianity who follow after Rome, have taken upon themselves the authority to change times and seasons, for as we will see God gives us very simple yet specific instruction on how to proclaim and determine *Abib*, from year to year. With that He gives us the instruction how to add a month to the lunar year and when to do it.

In Dan. 2:20-23 we read:

20: “Daniel answered and said: Blessed be the name of God forever and ever, for wisdom and might are His.

21: And He changes the times and seasons; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding.

22: He reveals deep and secret things; He knows what is in the darkness, and light dwells with Him.

23: I thank You and praise You, O God of my fathers; You have given me wisdom and might, and have now made known to me what we asked of You, for You have made known to us the king's demand.”

Do we truly believe that God does these things? Do we believe it is He who gives wisdom, knowledge, and understanding to those of us who ask and seek it out in His word?

There is no doubt to one called of God that God put in place the mechanisms which change times and seasons from year to year. It is They who set the bounds of such things. No man has the authority to change them. Daniel was part of the captivity in Babylon. He did not give in however. It is not a coincidence that he points out here, during that time of captivity, that it is God who changes times and seasons and not men. He didn’t give in on that either. This is where and when a sect of the Jews were indoctrinated into adopting the 19 year cycle and its

form of intercalation and took God out of the picture. Daniel here proclaims the folly of that error by enunciating who in fact controls it.

Many have stumbled over these same things throughout the years for it was pushed as coming from the “government of God,” on earth. When we threw off that shackle of men and yoked ourselves to Christ, the only Head of His body, we had our eyes opened to His teaching of how to determine His “appointed times,” His holy days and festivals. No man should ever be placed between you and your Husband, Jesus Christ. The only place in the entire Bible where God instructs us about keeping all His feasts or “appointed times” in one continuous lesson is Lev. 23:1-44. It is from these verses that we know what days are God’s “appointed days.” He addresses each of them in order of their pattern as it points to Their plan of salvation. Each on their own merits and unique laws. God starts out by telling us these are:

2: “. . . the feasts of the Lord which you shall proclaim holy convocations.”

In verses 5 & 6, He states:

5: “On the fourteenth of the first month at twilight is the LORD'S Passover.

6: And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you **must** eat unleavened bread.”

These are two separate and distinct days and feasts as it clearly tells us here and elsewhere. God is very specific about the day and the month. It is His first month. We know that is the month *Abib* from Ex. 12 & 13 and Deut. 16. *Abib* is the time of the new moon when the barley is in head. It is very important to understand why God says and wants it to be that way. God named this first month for what it is so we would not forget His instruction. It is not left up to conjecture or chance.

At the end of the cycle of the 12th month (in the lunar year) and the barley was not in the state of *abib*, another month would be added to extend the year, to bring the method for determining the “appointed time” of God into sync with the harvest times in

Israel. The reason why is because the barley would not be ripe enough in the first half of the upcoming month. Remember the month of *Abib* is the month of the first harvestable barley. It is to be that way no more than 15 days from the first sighting of the crescent moon. As we are about to see, this has incredible significance to God and to us. Without this happening, God’s plan of salvation would not be able to be acted out through Their “appointed times.” The symbolism depicted by these great events, show us the plan of salvation in its steps as God has set in place by the observance of Their holy days and festivals, each on its appointed day. They are shadows of what is to come.

On the Passover, on the 14th of *Abib*, Israel was to sacrifice a male lamb in its first year. What if there were no lambs in their first year? That would be a real dilemma, for it was a law of the Passover. To use a sheep or goat older than one year would destroy the symbolism of the great event which points to the unblemished and innocent lamb of God, Jesus Christ, dying for our sins, as well as the command.

We are commanded to eat unleavened bread each of the seven days of the Feast of Unleavened Bread. What if there was no unleavened bread to eat? Not only the lesson to be learned, but the command as well would be broken.

Well, the very same thing applies to all the feasts of God. Each is a statute and has its own laws pertaining to it. There is another great event which takes place during the days of Unleavened Bread which determines which month will be the month of *Abib*. Lev. 23:9-14:

9: “And the LORD spoke to Moses, saying,

10: Speak to the children of Israel, and say to them: `When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the Firstfruits of your harvest to the priest.

11: He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

12: And you shall offer on that day, when you wave the sheaf, a male lamb of the first year,

without blemish, as a burnt offering to the LORD. 13: Its grain offering, two-tenths of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering of wine, one-fourth of a hin.

14: You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it is a statute forever throughout your generations in all your dwellings.”

The symbolism depicted in these verses is truly awesome and eye opening. But the instruction here is clear and crisp as well.

The Wave Sheaf was to be offered during the days of Unleavened Bread. It was an offering of acceptance for all mankind. It started the count to the feast of the Firstfruits or Pentecost, the end of the first harvest as verses 15-17 teach us. The entire continuance of the plan of salvation after the Passover depends on the wave sheaf offering which falls during Unleavened Bread. This Wave Sheaf, or the first of the Firstfruits of the barley harvest, is the focus of the *Abib*. What if there was no sheaf of the barley to wave? What if the sheaf was unacceptable for one reason or another? What if the sheaf was not mature enough to be ground into flour? What if there was no barley period?

This *Abib* was so important to the symbolism of God’s plan of salvation that Israel could not eat of any of that harvest in any way, shape or form as verse 14 told us, until the sheaf was waved on the day after the Sabbath which fell during the 7 days of Unleavened Bread. By the way, the day after the Sabbath is the first day of the week, Sunday. It will always fall during the seven days of Unleavened Bread. It will never fall outside of them, as God insured, by making it happen on Sunday, the day after the Sabbath. Would God leave such an important event to chance? Not on our lives or for that matter on Jesus Christ’s either. The NT scriptures clearly tell us that is the same sequence of His death, resurrection, and acceptance to the Father. He died on a Wednesday afternoon, was in the grave for 3 days and 3 nights (which was the only sign given as to His being the Messiah) and was then accepted by God the Father on our behalf on the Sunday which fell during the Days

of Unleavened Bread in 31 A.D. He was symbolic of the first mature barley which could reproduce. That is why the first month of the year in which these great events take place was called the month of *Abib*.

God has given us an absolutely clear way to determine and guarantees that *Abib* falls exactly as He intended it to.

At the end of the 12th month, and before the new crescent was to be seen, the priests would go out into the barley fields in Israel to see if the stalks of barley had developed heads of grain. If the heads had semi-hard grain in them then the priests knew that in fifteen days from then, they would be mature enough to use to grind into flour for the offering, after having waved them before God. If this was the case, the high priest would proclaim the imminent new moon as the first month of the year, the month of *Abib*.

If the barley stalks were not in a state of *Abib* at the end of the 12th month, the high priest would know a thirteenth lunar month would have to be added to allow the grain to mature so that the grain could be used according to the law of the statute of God.

So there would be no mistake as to when the barley could be acceptable, God clearly defines minimum standards for it. If it did not meet these criteria, it could not be used as the wave sheaf. We find this qualifying statement in Lev. 2:14. Here we will see the minimal acceptable state of the grain which can be used for a Firstfruit offering.

14: “If you offer a grain offering of your Firstfruits to the LORD, you shall offer for the grain offering of your Firstfruits green heads of grain roasted on the fire, grain beaten from full heads.”

Green heads here is the Hebrew word *Abib*. Only grain which was able to yield kernels could be used to be ground into flour. Not only that, the kernels had to be beaten from the full heads. The symbolism of Christ being our beaten Firstfruit, our Wave Sheaf of acceptance, to God the Father is beyond denial to any who are called of God.

Notice the grain could be roasted to dry it out to speed

the process up of having grindable kernels. This applies to all Firstfruit offerings of grain. There is no exception. The barley harvest continued throughout the various altitudes of Israel until Pentecost at which time the wheat harvest would normally commence.

Let's study this a little more closely.

Lev 2:14. From the J.P.Green Interlinear Bible,

14: "And if you bring near a food offering of firstfruits to Jehovah, fresh ears roasted with fire, kernels from a garden, you shall bring near your firstfruits for a food offering."

Now the NKJ,

14: "If you offer a grain offering of your firstfruits to the Lord, you shall offer for the grain offering of your firstfruits green heads [abib] of grain, roasted on the fire, grain beaten from full heads."

Here brethren we are instructed as to what is the minimum stage of maturity to be an acceptable firstfruits grain offering. We are taught here the grain must be Abib. As well we are instructed that the Abib heads of grain will have kernels that can be husked [geres]. That means the kernel must have substance to it. In fact enough substance so that it can be dried by roasting it in fire to make it hard enough to grind into flour. That is why the NKJ translation says, "grain beaten from full heads" and the J.P.Green says, "of kernels" for they are expressing the same thing in the use of the Hebrew "geres". It is #1643 and Strong's says of it,

"from an unused root meaning to husk; a kernel (collection), ie; grain: beaten corn [old English for grain etc]."

The BDB says of it,

"a crushing, but only concretely of that which is crushed, groats, grits, ..."

These Abib heads of grain need to be able to be crushed or ground to produce flour. In order to do this they need to be hard kernels. God says it is acceptable to help that hardening process by roasting the heads in fire to reach the necessary degree of dryness to be

crushable. We will see later that there is a very specific time in the growth of the barley where it is physiologically mature but still contains too much moisture to allow it to be ground. This minimal standard is called, "the threshold of Abib". Prior to this state of maturity we cannot proclaim the barley to be Abib.

At the end of the twelfth month, once again a decision was made by a clearly observable sign, as to whether the first of the year started or whether an extra month was added.

We read about that earlier in Deut. 16. Let's read verses 8-10 to see this sequence of events that start during the days of Unleavened Bread.

8: "Six days you shall eat unleavened *bread*, and on the seventh day there shall be a sacred assembly to the Lord your God. You shall do no work on it.

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.

10: Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you."

This harvest started with the acceptance of the wave sheaf offering on the Sunday during the days of Unleavened Bread. It continued for seven weeks or 49 days until seven Sabbaths had been completed and thus the next day is the Feast of Firstfruits or as we commonly call it, Pentecost (50) or as it is more accurately called the Feast of Weeks. At the end of the 12th lunar month the barley was to be examined to see if it would be *abib* by the middle of the the next month. This is a simple process. I have participated in it myself in Israel many times.

Barley can have a head on it but not be in a state of *abib*. There are several stages it goes through as the heads develop. It is the head which holds the grain. These heads have many kernels in them.

At first, the kernel contains a fuzzy substance not unlike cotton. It then develops into a stage which has

a more solid substance but is mostly water. If you squeeze the shell a white substance will come out of the thin end of the shell.

Both of these stages; the “cotton” and the “milk” are unacceptable to use in declaring the start of the year. Neither one of them meets the minimum requirement of a firstfruit offering of grain as found in Lev. 2:14. If you were to roast them 15 days later which would be the middle of the first month they would not be sufficiently mature enough to be ground into flour.

The next stage is the dough stage. It is at the end of this stage that the barley is at its minimum condition of acceptance. It is called hard dough.

This is the minimal acceptable stage of maturity at the end of the 12th month that the new year can be declared. During this stage of development, the seed of grain inside the shell is solid. When out of the shell it appears to have a wax coating. It is physiologically mature. It is stage 8 substage 9 as found in Zadoks Two Digit Code System for the growth stages of barley.

This is what is searched for at the end of the 12th lunar month in Israel. This grain in this stage is the grain which will be harvestable by the middle of the month for use as the wave sheaf before God. The 15th of the first month is the earliest day that can take place on.

**Table 1. Condensed summary of the Zadoks two-digit code system for growth staging in barley.**

Zadoks code		Description	Zadoks code		Description
1st stage	2nd stage		1st stage	2nd stage	
0		Germination	4		Boot
	0	Dry kernel		1	Flag leaf sheath extending
	1	Start of imbibition (water absorption)		3	Boot just beginning to swell
	5	Radicle emerged		5	Boot swollen
	7	Coleoptile emerged		7	Flag leaf sheath opening
	9	Leaf just at coleoptile tip		9	First awns visible
1		Seeding development	5		Head emergence
	0	First leaf through coleoptile		1	First spikelet of head just visible
	1	First leaf at least 50% emerged		3	One-fourth of head emerged
	2	Second leaf at least 50% emerged		5	One-half of head emerged
	3	Third leaf at least 50% emerged		7	Three-fourths of head emerged
	4	Fourth leaf at least 50% emerged		9	Head emergence complete
	5	Fifth leaf at least 50% emerged	6		Flowering (not readily visible in barley)
2		Tillering		1	Beginning of flowering
	0	Main shoot only		5	Half of florets have flowered
	1	Main shoot plus 1 tiller visible		9	Flowering complete
	2	Main shoot plus 2 tillers	7		Milk development in kernel
	3	Main shoot plus 3 tillers		1	Kernel watery ripe
	4	Main shoot plus 4 tillers		3	Early milk
	5	Main shoot plus 5 tillers		5	Medium milk
3		Stem elongation		7	Late milk
	1	First node detectable	8		Dough development in kernel
	2	Second node detectable		3	Early dough
	3	Third node detectable		5	Soft dough
	7	Flag leaf just visible		7	Hard dough, head losing green color
	9	Flag leaf collar just visible		9	Approximate physiological maturity

Zadoks code		Description
1st stage	2nd stage	
9		Ripening
	1	Kernel hard (difficult to divide with thumbnail)
	2	Kernel cannot be dented by thumbnail, harvest ripe

That brethren is the simple and clear instruction of God, from the pages of the Bible, as to how we keep Their “appointed times” on Their day. Many scoffers abound these days as to the promise of His coming as Peter tells us. He says this would be the norm in the last days. They flock to their teachers of “Jewish fables” and the “deceits of modern Christianity.”

Israel was not to leave the promised land. Once outside of it, they would lose the tools of God they needed to be able to determine the “appointed times.” Scripture is clear about the place which is to be used to make these determinations, these observations. It is the land of Israel which many call Palestine today.

The world calls it Palestine to honor the Palestinians and thumb their nose at God.

Israel, the ten northern tribes, were taken into captivity by Assyria for a punishment by God. They were dispersed to the northeast of this region. From there they were scattered across Europe and eventually migrated to North America, Australia, etc.

This was not the case for Judah and Benjamin. They were taken captive many years later by the Babylonians. These captives could be fairly accurate in their observation of the new moons from that land but the observance of the *Abib* was a different story. That is why some rationalized about using the Babylonians method of intercalating via the 19 year cycle. It did not require any observation. It became acceptable for those who were the wannabees.

Over time those who became known as the Pharisees and Scribes accepted this form of intercalation into their traditions. These folks had this as one of their traditions at the time of Christ but did not have control of the temple. They could not openly declare their

methodology until after 70 A.D. when the temple was destroyed. It was shortly after this that the Rabbis started integrating their closed door proclamation of the calendar, for the priests had been scattered with the destruction of the temple. It was during those subsequent times that the Rabbis started adding all kinds of bizarre things to their calendar.

It is also important to note that at the time of Christ there were 3 calendars in play in Judea. The first was that of the Romans. It is often referred to as the Julian calendar. The second was that used by the priests. It was the one Israel had used from the beginning as to new moons and *abib*. It is the same one I have addressed in this study. All observation. The third was the civil calendar. This was the one promoted by the Pharisees, Scribes, and Royalty of the region. All civil functions were set by it. It was used to record birth dates, deaths, ordinations of royalty, etc. This calendar started in the seventh month of the year, *Tishri*. In time those who became the leaders of Rabbinical Judaism would promote this calendar as the more appropriate calendar, subordinating the one true calendar of God to it. They have also done the same with their Mishnaic traditions, subordinating the Bible to them. The patterns and facts are very clear.

The Bible instructs us that it was a curse to Israel and Judah to be taken from the promised land. Israel was tied to the land. Jerusalem is the focal point of God on this earth, not Rome. It was here that we found Abraham giving tithes to God. It was here we saw the temple built and destroyed twice. It was here that we saw Christ teach the many. It was also from here that the new moons and the *Abib* were proclaimed. It was here that the pilgrimage festivals took place. It was that way when Christ walked the earth as a man, the begotten son of God. The Bible also tells us it will be that way in the future. I encourage everyone to read Eze. 45 & 46. They talk of the time when Christ will dwell in Jerusalem after His return. They tell us God’s laws and statutes are kept faithfully by the inhabitants of the land. We see that burnt offerings will once again be conducted, along with the observation of the new moons. Eze. 46:1 tells us where this will be done.

1: “Thus says the Lord GOD: The gateway of the inner court that faces toward the east shall be shut

the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened.”

Many prophecies speak of the same thing. But why the east gate? Because they will look up over the temple and in the western sky they will observe the new crescent as it appears over the city.

No brethren, Christ has not changed. He is the same yesterday, today, and forever. In summing up the tools we have been given to determine the “appointed times” of God, we see we are to use the light of the sun for determining a day. We are to use the sunset to start a 24 hour day. We are to use the first light, or rebuilding light, of the moon to determine a month starting, and the count to Their “appointed times” or Festivals. We are to use the lunar cycle, not the solar, in all aspects dealing with the “appointed times,” except for the start and duration of a day. We have also seen that the first month of the year is in the spring, of the Northern hemisphere, at the time of the *Abib*, the time when the barley is ready to be waved as the wave sheaf offering during the first month of the year.

So how do I, and others use these tools to determine the “appointed times of meeting” with our God?

First of all, we use the region of Jerusalem as the calendar dateline, not some creation of men running through the Pacific Ocean.

When the new moon is first visible to the naked eye in what we call Palestine today, we start the first of the month.

When the barley, which by the way grows wild all over the region, is in a state of *Abib*, we declare the start of the new year at the next crescent. If it happens at the end of the 12th month then it is a regular year. If an extra month needs to be added, then it is a leap year.

Many ask how do you know when the new moon is visible there and when the barley is in a state of *Abib*, for you live in western New York. That’s a good question and I will answer it shortly, but first listen to what Daniel has to tell us about our time. Dan. 12:4:

4: “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

There is no doubt that many run to and fro. There are very few barriers to travel today. We can travel anywhere on earth in one or two days. The skies and roadways are absolutely full of people running to and fro.

As for knowledge increasing, just look at the last one hundred years. The technological advancements are actually staggering in such a short period of time. Just look at the advent of the internet in the past few years. Any human being who has access to a computer and who is on-line has the sum total of human knowledge and experience at his fingertips. There are no more barriers to knowledge increasing.

With that in mind read what God tells Daniel farther on down in the twelfth chapter. Verses 9-10:

9: “And he said, Go Daniel, for the words are closed up and sealed till the time of the end.

10: Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise [prudent] shall understand.”

No, I do not live in Jerusalem, or for that matter the region of Palestine, but I have my Bible, my eyes, and the technology of man available to me, to assist me in worshiping God, as They declare it should be done. Above all that, I have Their holy spirit dwelling in me which leads me to discern right from wrong.

I am a carpenter by trade. At least I was for many years until I entered the owner management end of the business. I used to wear my tool belt whenever I worked. In that belt I had a hammer, a square, a tape measure, a utility knife, a chalk line, a pencil, nails, and other various things I needed for working.

I didn’t attempt to measure something with my hammer or attempt to pound a nail with my tape measure. I was taught to use each tool for the purpose it was designed to be used for. When used properly you could complete a project in a timely fashion and

have a quality product.

That is what we are to do with the tools we have at our disposal today, to grow in grace and knowledge and help build up the body of Christ.

Some of the tools I use to determine when a new moon is: 1) the U.S. naval observatory. I log onto their web site to a section called "Sun and moon data for one day." I enter the date and location of the area I want information on and it will instantly give me all the sun and moon data for that location for that day. It gives me the times of the beginning of civil twilight, sunrise, sun transit, sunset, end of civil twilight, moon set on the preceding day, moon rise, moon transit, moon set, and moon rise on the following day. It will also give you the phase of the moon with the percentage of visibility of it, in the waxing (growing stage) and its waning (dying stage) at that time. It will also give you the date and time of the conjunction which science today calls the new moon, as do the Rabbis. Every aspect of the sun and moon for any given day is available on it. This has only been possible in the last few decades. I compare the one for Jerusalem and the one for western New York to see if a pattern has developed between observation in Jerusalem and where I live. There has but I will not deal with that here at this time.

As well I use several algorithms of which one can be downloaded from this site. It is very accurate.

Another tool I use is the people who put together the websites for reporting new moons in Israel. One is the Karaite Korner and the other is the Israeli New Moon Society. They have observers stationed throughout most regions of Israel and they watch for the new moon crescent each month. Both of these sites are followers of Judaism but from different points of view.

I also traveled to Israel in the search of the *abib* at the end of the 12th month. I had one man tell me I was following a man because I used these two tools. He also told me that listening to any "Jew" was an error for they murdered Christ.

First of all, I do not turn to any man for my doctrines. They are correct in what they do as to the new moon so

I use them to assist me in my pursuit. As for all "Jews" murdering Christ. Does this guy think he is exempt from that! We all took part in His death the first time we sinned.

We have all sinned and fallen short of the glory of God, and yes, there are differences as to faith between those called "Jews" as well as those called "Christians."

There are others who also report sightings and the *Abib* in Jerusalem. All do not use the same criteria however.

There are also other observatories that report the same sun and moon schedules as well.

I was asked what happens when it is cloudy on the night the new moon is to appear?

Another good question. I asked it a lot when I started observing. That is why I have been patterning the observation in Jerusalem, and the U.S. Naval Observatory, several algorithms, and where I live. I have found that when it is visible in Israel, it has been visible in western New York if it is not cloud covered. If it will not be visible in Israel but visible here where I live, I do not keep that as the first day of the month. There are times when you can see the new moon on this continent before you can in Jerusalem. I remind and caution everyone that Jerusalem is God's calendar dateline. It always has been and always will be.

It is important to take the time to observe the New Moons each month. In doing so it becomes a habit and one can then understand the pattern which is set in place. The New Moon is not a holy day as some teach. You find this nowhere in the Bible. It was a day in which special offerings were given and we see David and Saul would have a special meal. The only time that the New Moon falls on a holy day is the first of *Tishri* or the Feast of Trumpets. It has become my practice to observe the new moons with my family. This teaches an awareness that just does not come any other way. We need to get in sync with the method God requires of us to determine Their "appointed times."

It is a very simple process. We are not to rely on the

errors of Rabbinical Judaism's calendar, or for that matter, Roman Christianity for our calendar doctrine or much else.

Jesus Christ is the same yesterday, today, and forever, and no, He has not left nor forsaken us. He has given us gifts individually, to help us edify the body in love. And yes, we are to love (have outgoing concern) for one another. John 13:34-35 states:

34: "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

35: By this all will know that you are My disciples, if you have love for one another."

This is not the fuzzy, feely, touchy love of the world's religions. It is the hard work described by Christ, Himself. Yes, we are all brethren, all members of one body, with one Head, and that is Christ if we are called of God and baptized into it. (I Cor 12:12-13) We take direction from Him, not from another part of the body. We're all to do our part to make the body whole and healthy as we are placed in it. If your teacher tells you there is no direct reference to God's calendar in the Bible, he is wrong. I have tried to present the word of God to you as simply and concisely as I can. We learn by following the truth, the patterns Christ has left in His Bible. Yes, here a little, there a little, and line upon line, precept upon precept for Christ is the same yesterday, today, and forever.

As I stated earlier I think it is necessary to clear up some gross errors that teachers of the calendar put forth as truth today.

I got so tired of hearing about the "Sacred calendar" and how the Jews have preserved it, that I decided to go to them and see what they had to say on the subject, for what I was being taught was not what the Bible said. The Encyclopedia Judaica is an 18 volume set of books which is crammed with as much Jewish history as pride and research about ones own people and ways would allow. Rather than listen to deceived men try to rationalize and justify their following Rabbinical Judaism and not the instructions in the Bible, I purchased these books to read and understand what they proudly had to say. Either my former teachers

were just blatantly deceived or they were lying, for the Jews contradict the majority of what my past teachers taught about the calendar they use.

In Volume 5 pages 43-53 a very thorough account is given of what the history books tell us about what was taught by the Jews and when. Following are excerpts and my comments added.

"The present Jewish calendar is lunisolar, the months being reckoned according to the moon and the years according to the sun. A month is the period of time between one conjunction of the moon with the sun and the next. The conjunction of the moon with the sun is the point in time at which the moon is directly between the earth and sun but not on the same plane and is thus invisible. [No light from either in that method. No visibility, no visible sign.] This is known as the molad ("birth" . . .). The mean synodic month (or lunation) is 29 days, 12 hours, 44 minutes, and 3 1/3 seconds (739 parts (*halakim*); in the Jewish system the hour is divided into 1,080 parts each of which is 3 1/3 seconds). The solar year is 365 days, 48 minutes, and 46 seconds, which means that a solar year exceeds a lunar one (12 months) by about 11 days. The cycles of 12 lunar months must therefore be adjusted to the solar year, because although the Jewish festivals [not those of the Lord] are fixed according to dates in months, they must also be in specific (agricultural) seasons of the year which depend on the tropical solar year. Without any adjustments the festivals would "wander" through the seasons and the "spring" festival (Passover), for example, would be celebrated eventually in winter, and later in summer. The required adjustment is realized by the addition of an extra month (Adar II) in each of seven out of the 19 years that constitute the small (or lunar) cycle of the moon (*mahazor katan*.or *mahazor ha-levanah*). In 19 years the solar cycle exceeds the lunar by about 209 days, which are approximately 7 months. [Now listen to this.] In temple times [that includes the time of Christ and the early years of the Church] this intercalation was decided upon in the individual years according to agricultural conditions (Tosef., Sanh. 2:2; Sanh.11b); [Just as God commands] later,

however, it was fixed to be in the years 3, 6, 8, 11, 14, 17 and 19 of the cycle. . .”

Now I hope that comes across loud and clear. Many organizations and individual teachers today teach a big lie in this regard to justify their authority. They tell us that the 19 year cycle and method of intercalation of months has always been used and preserved by the Jews and that is why they call it the “Sacred calendar.”

Well, there is nothing “sacred” about the Rabbinical calendar and in fact, the Jews call my former teachers, liars. Not only was it not used since the beginning, and not during the time of Christ, but not even until centuries later did it become the predominant calendar to Jews.

Listen to where it started. Volume 8 page 486:

“Because of the serious condition of the communities of Erez Israel and the deterioration of the Galilean center, Hillel II agreed in principle to limit the authority of the Nasi and his functions in connection with the proclamation of the New Moon, the fixing of the festivals, and the intercalation of the year. He there upon published *sod ha-ibbur*, (“the secret of intercalation”) and *kevi’uta de-yarha* (“the fixing of the new month“). According to tradition mentioned by *hai gaon* and quoted in the *sefer ha-ibbur* of Abraham bar hiyya (ed. by H.Filipowski (1851), 97) this took place in 358 C.E. [A.D.]. Important too is the testimony of Nahmanides in the *sefer ha-zakkut* (Git., Ch. 4, Leghorn (1745), 439); “from the time of Hillel. . . in the year 670 of the *seleucid* era, 4118 A.M. [358 C.E.] (A.D.), the Sanhedrin in Erez Israel ceased and it ceased to have experts [elites], and it was he who regulated the order of intercalation, reckoned the years, and fixed the months for generations to come? [No observation there, and certainly no proclaiming from year to year.] Some regarded the year 344 as that in which the new calendar was introduced, and it is possible that it was not immediately publicized to the same degree in all localities. (Mayler). The opinion has been expressed that Hillel II was not the original creator of the fixed calendar but that it was the result of centuries of development which aimed at

achieving a perfect system of fixing the calendar.”

Are we getting the picture about the “sacred calendar?” Many still teach its authenticity and authority, as that of God. There is nothing **sacred** about the Rabbinical calendar. It is an instrument used to change times and seasons and God condemns that. But the Rabbis didn’t stop here. Lets look at how else they tampered with the instructions God gave us so that their traditions took priority over what day God’s “appointed times” fell on.

It is truly unfortunate that many, if not most of those called of God, are ignorant of these things. This is the result of hiring someone else with God’s tithe money to do our “proving all things” for us. Lets all wake up and do our part as we are placed in the body. We all have something to offer to ourselves and others.

I was cut to the heart years ago when I began to understand what I had done when I read the following scriptures and understood their relevance. Heb. 5:12-14:

12: “For though by this time you ought to be teachers, you need to be taught again the first principles of the scriptures of God; and you have come to need milk and not solid food.

13: For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

14: But solid food belongs to those who are of full age, those who by reason of use have their senses exercised to discern both good and evil.”

We cannot pay another to do what we are expected to do ourselves in our one on one relationship with Christ.

Lets continue in Volume 5 page 44 now to see the commandments of God rejected for the traditions of elders.

“Fixing Rosh Ha-Shanah (New Year’s Day). [They don’t even call it by its biblical name of Feasts of Trumpets or Shouting.] The year begins on *Tishri* 1 [that is the 7th month which is contrary to God’s command], which is rarely the day of the

molad [They don't even keep it by their own calculations, and see why.], as there are four obstacles or considerations, called *dehiyyot*, in fixing the first day of the month (rosh hodesh). Each *dehiyyah* differs Rosh Ha-Shanah by a day, and combined *dehiyyot* may cause a postponement of two days: (1) mainly in order to prevent the day of Atonement (*Tishri* 10) from falling on Friday or Sunday, [that is because they didn't want to have the fast day side by side with the Sabbath because in either case they could not prepare food. This was considered a hardship imposed on them by following the "time" God declared as His "appointed times" so they change the method of determination so that this hardship does not affect them.] and Hoshana Rabba (the seventh day of Sukkot; *Tishri* 21) from falling on Saturday [that is the last day of the Feast of Tabernacles and they had a tradition, Hoshana Raba, of dismantling their booths on that day. If it fell on the Sabbath they would not be able to do so and thus not able to keep their tradition, so they rigged the calendar to allow themselves to do so and by the way they still do], but in part also serving an astronomical purpose [of which none is of God]. Rosh Ha-Shanah never falls on Sunday, Wednesday, or Friday. . . [Because of their traditions they reject the commandments of God and keep their own feast days.] (2) Entirely for an astronomical reason, if the molad is at noon or later, Rosh Ha-Shanah is delayed by one day or, if this would cause it to fall as above, two days. These two *dehiyyot*, owing to the mentioned limits on the number of days in the year, entail another two. (3) The third *dehiyyah* is as follows: If the molad in an "ordinary" (not leap) year falls at the third day (Tuesday), at 9 hours, 204 *halakim*, that is, 3:11 a.m. and 20 seconds -- Rosh Ha-Shanah is put off two days. A postponement to Wednesday is not permitted (as in 1), so that it is deferred to Thursday. The object is as follows: if the molad of *tishri* occurs at that hour, the outcome would be a year which is one day too long."

I think that's enough. The explanation of these postponements goes on to include the fourth *dehiyyah* and it gets even more bizarre or may I say Pharisical. I took the time to quote these rules of postponement so

you could hear from the Rabbis themselves what they are all about. They have absolutely no authority in the Bible but they do in the Mishnaic and Talmudic teachings. Neither these postponements or 19 year cycle were in use at the time of Christ walking the earth. The Jews tell us that themselves, yet many teachers of the organizations of men proclaim otherwise. To follow the Rabbinical Calendar, when you know of its errors, is to sin against God, for we are breaking Their command to keep Their "appointed times" on Their day and substituting them for traditions of the elders.

Lets look at one more thing from the Encyclopedia Judaica as it sums up some calendar thoughts in Volume 5 page 50.

"Development of the present order of intercalation. There is, on the other hand, unimpeachable evidence from the works of writers with expert knowledge of the calendar that the present *ordo intercalationis* and epochal *molad* were not yet intrinsic parts of the calendar of Hillel II [once again not during Christ's time], these being seen still side by side with other styles of the *ordo intercalationis* and the *molad* as late as the 11th century. Also the four *dehiyyot* developed gradually. The *dehiyyah* as has been shown, grew out of the *dehiyyah*. [One good error deserves another in trying to fix the first one.] The general acceptance of the *dehiyyah* in the sense of 18 h., instead of 18 h. 642 p., as advocated by \*Saadia Gaon's antagonist \*Aaron B. Meir in their controversy, is not earlier than the tenth century. These are likely to have affected the remaining two *dehiyyot* . . . By the tenth century the Jewish calendar was exactly the same as today. A slight variation still prevails, between Israel and the Diaspora, in respect of the "secondary" days of the festivals which lead in some years to fairly substantial differences in respect of the lectionary."

May I ask is it any wonder why Christ said to them:

6: ". . . Well did Isaiah prophesy of you hypocrites, as it is written: `This people honors Me with their lips, But their heart is far from Me.

7: And in vain they worship Me, Teaching as

doctrines the commandments of men.'

8: For laying aside the commandment of God, you hold the tradition of men.

9: He said to them, All too well you reject the commandment of God, that you may keep your tradition.” (Mark 7:6-9)

No, we do not follow the clear errors of Rabbinical Judaism. If you are doing so, repent of it!

Many today, who are starting to understand these things are being snatched up by the author of confusion and diverted to the teachings of men once again.

The Bible is our handbook to salvation. It is the faith once delivered. Everything we need to be successful is in there. We just need to learn how to use it. No one else can do it for us.

There are many running around today declaring a lunar solar calendar. They follow the Rabbis in declaring the conjunction as the new moon. The time of total darkness of the lesser great light. I call that the NO moon. No light shining on the earth with that method. Because they cannot see the conjunction it needs to be calculated as the Rabbis do. That is not the pattern God set in place at the beginning of creation.

Many today also stumble when they try to tie it into the sun for more than determining a day. They tell us we must set *Abib* by the spring equinox instead of by the method of observing the barley heads that God commands. I ask you, where in the Bible is there one instance, one allusion of that happening? There is none, not one!

God does not want us using the equinox to determine the first month of the year. Many of these teachers invoke the Hebrew word *tekufah*. It means turning or circuit as in a revolution or a lapse of time with the focus on the end.

Strong’s say of it:

“8622. *tequphah*; from 5362; a revolution, i.e. (Of the sun) course, (of time) lapse: circuit, come about, end.”

Its root word #5362 is *naqaph*. Strong’s says of it:

“a prime root; to strike with more or less violence (beat, fell, corrode); by implication (of attack) to knock together, i.e. surround or circulate: compass (about, -ing), cut down, destroy, go around (about), inclose, round.”

So we can see the word *tequphah* means turning or surrounding as in a revolution or round about in one application. In another, it is used as a lapse of time with emphasis on the end of it. That is exactly the way it is used in Ex. 34:22, that is the latter use, as an end of a lapse of time.

22: “and you shall observe the feast of weeks of the Firstfruits of the wheat harvest, and the feast of ingathering at the years end (*tequphah*)”

The Interlinear Bible translates it:

“. . . also the feast of ingathering at the turn of the year.”

The “*tequphah* of the year.” So what does this mean? Does this mean that there is a scriptural basis for using the equinox to determine the first month or for that matter any others?

Not likely brethren. That goes against the entire pattern we have just read from the clearly defined word of God. When looking at the *tequphah* of anything we must look at what the context is, as well as, the word or words it is used in conjunction with to determine in which sense *tequphah* applies. That won’t be hard for anyone to do for it is only used a handful of times in the Bible.

Here in Ex. 34:22, it is used in context with the harvest feast and more specifically with the year, “turn of the year” or “end of the year.” One translator chooses to use “turn” and the other “end.” Are both right? No, they are not! One is specific to turning or revolution, and the other is specific to a lapse of time or the end of a lapse of time. The Bible will clearly tell us which one.

We studied the Hebrew word used here for year earlier

in Gen. 1:14. We saw that the scriptures of God say the moon (Psalms 104:19), and thus the lunar year are to be used to determine the “appointed times” or *moed*. The Bible could not be any clearer as to this point and pattern. That is what we use to determine the start of God’s year, and for that matter, the end of it. It is the lunar cycle, the lunar year.

I emphasized the point that we are to let the word of God interpret itself and not the word of man. Remember what Isaiah told us and warned us about in Isa. 28:10-11.

10: “For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

11: For with stammering lips and another tongue He will speak to this people.”

Yes, God teaches us by using patterns, trails left by Christ throughout the Bible to follow.

So what year are we talking about here in Ex. 34:22?

We saw that God’s calendar year started in the spring and the light of the moon was used to determine the festivals of God, both their month and specific day. We also saw that these months and days are tied to several periods of agricultural harvests. This, brethren, is where many stumble after Rabbinical Judaism again. The Rabbis’ calendar is all mathematically based with their traditions thrown in for good measure.

In order to give themselves an appearance of being biblical, they use the word *tequphah* as their word for “season” now. This is in spite of the fact it wasn’t used that way in the O.T. scriptures. Let it be known that they did not start using it as such until after the destruction of the temple in Jerusalem in 70 A.D. It suited their purpose, in having dominion over the Jews in calendar functions. We read earlier from their own history books that during temple times observation of both the new crescent and the barley were the only factors used in determining starting of the new year and months by the priests.

We also covered how the Rabbinical calendar starts its new year in the fall at the start of the seventh month.

This was done to tie together the festival calendar with their civil calendar which started at that time.

They turned to Ex. 34:22 to support that erroneous doctrine of men. At the end of their year and feast of ingathering (Tabernacles) they declare Tishri as the new year as being biblically sound, in spite of all the other scriptures to the contrary.

So what year is God talking about here in Ex. 34:22?

The simple explanation lies in Ex. 23:14-17, as well as many other places, which make it very clear. Let’s read it from the Interlinear:

14: “Three times in the year you shall make a feast to Me.

15: You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I have commanded you, at the set times of the month of Abib. [That is both the end and the beginning of God’s year in the Spring] For in it you came out of Egypt [sin], and they shall not appear before Me empty,

16: also the Feast of Harvest, the Firstfruits of your labor, of what you sow in the field. Also the Feast of Ingathering, at the end of the year, at your gathering your work from the field.

17: Three times in the year everyone of your males shall appear before the Lord Jehovah.”

Ex. 12:1-2 tells us the year starts and thus ends at Abib. God’s year does not last seven months only until Tishri, but for twelve or thirteen lunar months. So to say this is talking about the year God uses for Their calendar would be absurd. So what “end of the year” are we talking about here?

It is obvious it is talking about the end of the “harvest year.” The whole subject addressed here surrounds that, the three harvests, the early, middle and late. That is very clear and it fits into the pattern of the scriptures perfectly. This here is not talking about the lunar year or the solar year. To try and impose either of those to these scriptures as justification for following the equinox doctrine as the method for determining the setting of Abib or any other month is pure gibberish at best. It is that very thing, however,

that is used in part by the false religions of the world in determining their “appointed times” and year.

The “years end” or “years *tequphah*” is clearly talking about the end of the period of time of the harvest. That is, the major harvests. It is nothing more and nothing less. There is no “secret knowledge” about these things as God’s word clearly points out.

Rabbinical Judaism chose this word to describe their four seasons. The Encyclopedia Judaica has a lot to say about it. It tells us without any doubt that they, the Rabbis tied it to the moon seen at the vernal equinoctial point, the summer solstitial point, the autumnal equinoctial point, and the winter solstitial point. Now when did they do this? Volume 5; 46-47 under the heading of *tequphah*.

“The mean length of the seasons, each exactly one quarter of the year, was reckoned by Mar Samuel (c. 165-254, head of the academy at Nehardea in Babylon).”

When was this done? 165 through 254 A.D. That is a century or more after the destruction of the temple in 70 A.D.

This section goes on to describe all the mathematical means and human rationalization they used in such endeavors. But once again, they created other problems of confusion in doing such things. Listen to the next quote from page 47 under *tequphah*.

“If the average length of the solar year in the **present** Jewish calendar exceeds this by approx. 6 2/3 minutes, the discrepancy was left out of account as it was assumed that the cumulative effect would remain negligible over a long period at the end of which the present system was expected to be replaced again by a system based on true values more akin to the earlier Jewish calendar in which new moons (days of phasis) and intercalations were proclaimed on the basis of both observation and calculation!”

What a mess Rabbinical Judaism has made of the word of God.

We do not use the invisible conjunction of the moon to start the new month. We as well do not use the invisible equinox to start the new year. Neither of these are visible signs. However there is one fellow who teaches that he can see the conjunction and the equinox with his naked eye when looking up into the sky. We all have to make choices brethren.

To teach and believe that we are to use an astrological moment in time, which is also not visible with the naked eye, in determining the new year is as pagan and unscriptural as one can get. That is exactly what the church at Rome does. That is what the Babylonians have done, and that is what some of the deceived teachers are doing. They actually claim it is from the bible. They use the art of astrology with its equinoxes, solstices, and 19 year time cycles to lead astray the called of God.

They tell us about the four seasons and how they are used in scripture to teach us to follow them in our keeping the appointed times of God. These purveyors of the equinox/solstice theory error are tied up in their own intellectual vanity.

Do you know there is not even a Hebrew word for “spring” in the bible. The four divisions of the Gregorian calendar year are a foreign concept superimposed on ancient Israel by Europeans. Ancient Israel had only two seasons, winter and summer. Gen. 8:22 tells us after the flood,

22: “While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease.”

Look at the contrasts here. Winter and summer are equated to cold and hot, and seedtime and harvest.

God also inserts day and night into the scripture. One is assigned to each. There is always an overlap of winter and summer at both ends. They do not instantly stop and start at an astrological moment in the sky. They are just like night and day. When the sun sets its light can be seen mixing with the darkness for a long overlap of time. The same takes place at sunrise. There is always an overlap.

Winter is the time of rain in Israel. It is the time of cold and time for planting seeds. Summer is the dry time in Israel as well as the warm time and the time of harvests. When Gen. 8:22 was given in the torah, the concept of spring as occurring after the equinox was as unknown and irrelevant as the equinox itself. God has given us agricultural criteria which are affected by meteorological events not astrological occurrences to use with the light of the sun and the moon to determine the “appointed times.” There is no spring and autumn equinoxes in the instructions of God.

We do not follow the Babylonian art of astrology. We use the clearly visible signs God has given us and has shown us how to use.

We do not ascribe to the teaching that we must use the first new moon after the spring equinox to start the new year.

The deceived teachers and followers of this error stress that if we don’t we will be keeping the spring festivals in the wrong season for it is still winter and not spring. They also teach that we will be keeping the fall festival of Tabernacles in the summer and not in the fall.

I am so happy that God does not play these mystical games with us. There are two seasons in Israel and they do overlap just as night and day do at their start and finish. The pattern is perfect, the answer is true.

Yes, the barley is influenced in its maturing and growth by meteorological things not the astrological moment of a “spring equinox.”

We do not use the invisible things of astrology to determine the very special times of God.

These teachers of astrology tell us it is okay to let the ripened barley set in the field for many weeks until the first new moon after the vernal equinox. That means much of the harvestable grain would set for up to one month. This is absolutely absurd and shows us to what length they will go to try and push their deceptive teachings. Most of that barley would go to seed for it seeds itself, or it would be blown down, or develop mold, or be eaten by birds and animals, etc. Lev. 23

clearly tells us the harvest could not start until the day of the wave sheaf. That always coincides with the first barley being ripe. God has made it so.

Deut. 16 tells us the harvest would take 7 weeks but also something else. “. . . from the time we put the sickle to the grain.”

These are not suggestions but commands.

Exod. 22:29 tells us,

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.”

This same law and teaching is taught in the New Testament scriptures as well. Mark 4:29:

29: “But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”

No, we do not put off the harvest and thus the offering of the wave sheaf of the firstfruits of the barley to follow Babylonian astrology and we do not start the first month unless a real harvest is ready to start. The word of God is very, very, clear as to how we are to determine His appointed times of meeting. We use the light which shines on the earth from the sun and the moon for determining days and months and years and also the barley in a state of *abib* for the start of the new year.

During temple times which ended in 70 A.D. the priest had used the method instituted at creation for setting the new year, the Abib and the “appointed times of meeting” or *moed*. After the destruction of the last temple Rabbinical Judaism’s influence grew. They instituted a method which used both observation and calculation until the time of Hillel II. At that time until the 10th century they used, and introduced, a pure calculated calendar with implementations of their traditions which caused *dehiyyah* or postponements. That calendar was fixed for the final time in the 10th century and is the same one used today by Rabbinical Judaism and many of the Churches of God.

Yes, they have changed times and seasons. Not only

does the Rabbinical Calendar miss the right day often, it also in some years misses the right month.

It is truly unfortunate that we once followed that error of men. But it is even more heart wrenching that most still do today. All the present calendar teachings of Rabbinical Judaism are confusing and misleading and not found in the word of God.

These are times of confusion for the body of Christ. The end of the age is upon us and we are to be preparing ourselves to be acceptable as a wife, to our Husband.

We are to be growing in His grace and His knowledge. That means in the gifts He has given us and how to use them. We are to yoke ourselves to Him. He is returning to choose His bride, the few from amongst the many. That is not a put down by God, for he tells

us in Prov. 31:29:

29: "Many daughters have done well, But you excel them all."

Our Father called us for an awesome purpose. To be the bride of His Son. That will take a lot of work as we can read in Proverbs 31:10-31. That is the resume of Christ's wife.

I hope I have helped some who are searching for light and truth in an ever increasing dark age. I do not deceive myself in thinking many will readily accept the truth of God, but neither did our Brother when He said, "Many are called, but few are chosen." Love one another and use the gifts you have received to build up the body and not dumb it down.

Our peace we give to you.