

# The Biblical Calendar



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**Don Esposito  
PO BOX 832  
Carteret, NJ 07008 USA**

# **The Biblical Calendar**

*By Don Esposito*

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## **Table of Contents**

Chapter 1: The biblical Calendar How it works.....	1
Chapter 2- How does the biblical year begin? .....	8
Chapter 3- When does the month begin?.....	22
Chapter 4 - Which day is the conjunction?.....	31
Chapter 5 - When Was Yahshua Crucified?.....	36
Chapter 6- What year was the Crucifixion?.....	49
Chapter 7 - Which Day is the Passover?.....	53
Chapter 8 - How to Count to Shavuot/ The Omer Offering.....	60
Chapter 9 - The Lunar Sabbath Illusion.....	66
Chapter 10 - When does the day begin?.....	72
Chapter 11: Conclusion.....	79

## CHAPTER 1: THE BIBLICAL CALENDAR HOW IT WORKS

If someone would do a history of the world study they would find out that for millenniums civilizations have been keeping a vast variety of different methods to calculate time and to formulate calendars.

And although there have been hundreds of varying methods for determining time, in most calendars through the ages there have been certain constants such as a 7 day week and also most civilizations determining the separation of the year by the vernal equinox.

What has turned out to be a most intriguing situation though is the recent calendar methods that have cropped up in calculating the biblical Holy Days in Leviticus the 23<sup>rd</sup> chapter. And as the rise in Internet sites has been over the last 20 years so has the rise been in biblical calendars and calculations.

I believe that many of these new theories that are arising on the subject may be founded on sincerity of heart, but also misguided on fact and premise.

Living in Israel over the last 13 years and studying the biblical calendars from renowned experts here in Israel for over 15 years, I can conclusively state that it is virtually impossible to come up with the accurate biblical calendar without being in the land of Israel and understanding both the agricultural cycle, and the ancient process of worship.

Number one, when we even start to look at the biblical command of keeping the Holy Days of Yahweh, the very first premise is that Israel would be here in the Land of Israel.

**Lev 23:10** *Speak to the sons of Israel, and you shall say to them, When you come in to the land which I am giving to you, and have reaped its harvest, and have brought in the Omer, of the beginning of your harvest, to the priest,*

**Lev**

**23:11** *then he shall wave the Omer before YAHWEH for your acceptance; on the morrow of the Sabbath the priest shall wave it.*

You will never find even one scripture in the entirety of the Bible that would even remotely make one think that the intention of the Holy Days was ever meant for any other place on earth, but Israel. That is clear. Jerusalem is the center of the earth (Ezek 38:12), and the only place on earth that Scripture states where Yahweh dwells.

When one looks at Psalm 137 you can see that in biblical times there was no other thought at feast time but to be in Jerusalem.

**Psa 137:1** *There by the rivers of Babylon we sat down; also we wept when we*

remembered Zion.

**Psa 137:2** We hung our lyres on the willows in its midst.

**Psa 137:3** For there our captors asked us the words of a song; yea, our plunderers asked joy, saying, Sing to us a song of Zion. **Psa**

**137:4 How shall we sing the song of YAHWEH on a foreign soil? Psa**

**137:5 If I forget you, O Jerusalem, let my right hand forget;** **Psa**

**137:6 let my tongue cleave to my palate, if I do not remember you, if I do not bring up Jerusalem above the head of my joy.**

It is hard for a western mindset 21<sup>st</sup> century believer to understand the sanctity and sovereignty that Jerusalem had over pilgrims during biblical times. In this world where many groups keep the feast of Yahweh on cruise ships and water parks most just can't imagine how the land of Israel and being in Jerusalem during ancient times was synonymous with actually keeping the feast itself.

**Deu 16:16 Three times in a year shall all your males appear before YAHWEH your Elohim in the place which He shall choose (Jerusalem):**  
*In the Feast of Unleavened Bread, and in the Feast of Weeks and in the Feast of Tabernacles. And they shall not appear before YAHWEH empty,*

Jerusalem, the city of the Great King (Math 5:35) is and always will be everything that has to do with the feasts of Yahweh and their meaning to His covenant children. It is almost impossible to truly understand the biblical calendar without ever being in Israel for even one feast and without understanding that the calendar and its calculation did not just have to do with setting time, but also it had to do with the agriculture of Israel and with setting worship.

The ancient circular worship pattern when looking at the calendar and Holy Days cannot be ignored if one wants to calculate the biblical calendar correctly. Yahweh works in the circular and not the linear and if one wants to understand the pattern He devised from Scripture, then he must lose his Babylonian mindset and start to also think in the circular and not linear.

This pattern shows not only that Yahweh does not change (Mal 3:6) but it also shows His eternal existence in the circular mode, never ending, just simply coming back to the beginning of the same pattern that He exists in. Since Yahweh does not change if you can find the pattern, then simply follow it on each course of the calendar during the year.

Let's look at an example of Yahweh's circular pattern of worship.

When Israel came into the Promised Land under the leadership of Joshua one of the first things they did was to defeat and conquer Jericho. Now let's look at what Yahweh had them do before they marched on and conquered the city.

**Jos 6:2** And YAHWEH said to Joshua, See I have given Jericho and its king, mighty warriors, into your hand.

**Jos 6:3** And you shall go around the city, all the men of battle, going around the city once; so you shall do six days.

**Jos 6:4** And seven priests shall bear seven trumpets of rams' horns before the ark. And on the seventh day you shall **go around the city** seven times, and the priests shall blow with the rams' horns.

**Jos 6:11** And the ark of YAHWEH went **around the city**, going around one time. And they came into the camp, and remained in the camp.

**Jos 6:14** And **they circled the city** on the second day one time, and returned to the camp. So they did six days. **Jos 6:15** And it happened on the seventh day, they rose early, at the dawning of the day, and went **around the city** seven times in the same way. Only on that day **they circled the city** seven times. **Jos**

**6:16** And it happened at the seventh time the priests blew with the rams' horns. And Joshua said to the people, Shout! For YAHWEH has given you the city.

Why would Yahweh have them circle the city for seven days? Because He was teaching them His pattern of worship. In the last few years, archaeologists here in Israel have just discovered the true biblical Gilgal. It was quite a discovery. The complex was symmetrically shaped like a sandal showing the scripture that Yahweh stated "every place that their foot treads will be theirs".

What was also amazing was that the heel of the foot was an exact circular pattern where the priests used to walk around at feast time because of the following scripture.

**Exo 23:14** Three times in the year you shall make a **feast** to Me.

The word for feast here is not chag but chagag. Look at the Strong's Concordance definition of chagag.

cha^gag

A primitive root (compare H2283, H2328); **properly to move in a circle, that is, (specifically) to march in a sacred procession**, to observe a festival

This was showing the circular pattern to worship in and must not be ignored if one wants to understand the biblical calendar, as the things on the earth are simply patterns of the things in the heavens (Heb 8:5). It is also interesting to note that the word Gilgal means wheel.

Yahweh created the luminary bodies on day four of creation week.

**Gen 1:14** And Elohim said, Let light sources be in the expanse of the heavens,

*to divide between the day and the night. **And let them be for signs and for (Holy day) seasons, and for days and years.***

As you can see from the above scripture these luminaries will be the circular pattern of time for days, and months, and Holy Day seasons and years. The only measurement of time that would not be controlled by the sun and moon and stars would be the 7 day weekly cycle that was set down at creation with six days of creation and the 7<sup>th</sup> day being the Sabbath.

This circular pattern of the weekly cycle has been constant for almost 6,000 years now and is quite consistent in Scripture as well as even most societies throughout the world. This is because most societies also used the heavenly bodies for calculating time and used the sun and moon along with the five major planets of Jupiter, Saturn, Mars, Venus, and Mercury; together this formed the number 7 in which the constant 7 days week developed in most societies through antiquity.

Since the bible also clearly delineates the 7 day weekly cycle throughout, it would automatically rule out the false notion of the lunar Sabbath, which states that the Sabbath rotates monthly according to the New Moon and one month it can be on a Tuesday and the next month on a Thursday. But this would contradict the rock solid biblical premise of a seven day weekly cycle throughout.

The luminaries (sun, moon and stars) make a circular pattern of movement, and create what we know as days, and months and years. The sun controls the day, the moon the month, and the sun and stars control the year. There are 12 constellations on the ecliptic circle called the Mazzaroth in Scripture, which represent the 12 tribes of Israel and the sun moves into a different constellation every 30 days and then, at the division of the year, at the vernal equinox, it moves back into the first constellations again.

The Bible also said in Genesis 1:14 these movements would be for "signs". This Hebrew word "owth" also means prophetic signs. Interesting enough because of the wobble of the earth on its axis every roughly 2160 years the sun would be in a different constellation at the New Year. This is called the procession of the equinoxes.

This yearly procession each and every year from creation has told the plan of Yahweh in the heavenly bodies.

This has told the plan of Yahweh in the heavens from creation. At creation the vernal equinox and year started at the constellation of the Ox. In Hebrew the ox was the original word picture of the first letter in the Hebrew alphabet called "aleph' and denotes headship and strength as an ox denotes strength.

We also know in Scripture Yahshua is called the 'Aleph" and the "Tav"; the

aleph being the first letter in the alphabet and the tav being the last letter in the alphabet.

The Mazzaroth turned about the time of the making of the covenant with Abraham and at that time the year was now starting when the sun was in the constellation of the ram.

We know the ram was Yahweh's provision to Abraham instead of his son Isaac to be sacrificed and was symbolic of Elohim providing His only Son Yahshua as the substitute for each of our sins, if we believe in Him and repent.

Then, when Yahshua was born the Mazzaroth turned again and the year started when the sun was in the constellation of the fish; the fish being a sign of Yahshua coming and making us fishers of men.

Also in Gen 48:16 when Jacob blessed Ephraim and Manasseh he also gave them this blessing.

**Gen 48:16** *The Messenger that redeemed me from every evil, may He bless the youths; and may my name be called on them, and the name of my fathers Abraham and Isaac, and **may they like fishes grow into a multitude** in the midst of the earth.*

It is also interesting to note that the symbol of the tribe of both Ephraim and Manasseh is the ox. And now in these last days it is most interesting that the Mazzaroth is getting ready to change again in this coming decade to the sign of the man being the water pourer.

This is clearly showing the Messianic age is ready to emerge and Yahshua, the great King, who has the only true living water, will be pouring it out all over the earth during His millennial reign.

**Joh 7:37** *Now on the great day, which is the last of the feast (The eighth day), Yahshua was standing and He cried out and said, If a man thirsts, let him come to Me and drink.*

**Joh 7:38** *Anyone who believes in me as the scriptures have said, **rivers of living water will flow from his belly.***

**Rev 22:1** *And he showed me **a pure river of water of life**, bright as crystal, coming forth out of the throne of YAHWEH and of the Lamb.*

Even the pagan astrologers call this constellation 'Aquarius' which means water carrier or cup carrier. The Heavenly Father knew the end from the beginning and has given this circular pattern to both time and worship for His true elect to be able to understand the times that we are living in and Yahweh's great plan of salvation.

I want to make a very important point here as when you look at the signs of the constellations that I have just mentioned, as with the sun and moon and stars designating the calendar throughout the year these are all heavenly bodies that Yahweh has created and none of these can be tampered with or manipulated by man.

How could man make the Mazzaroth turn every 2150 years so that the constellations that tell the plan of salvation would be shifted into another constellation? It is impossible and a clear sign that Yahweh is supreme and only HE SETS UP THE CALENDAR IN THE HEAVENS!

It is quite ridiculous and naïve to think that the biblical calendar would be dependent on man planting barley or having to visibly sight a crescent moon. The biblical calendar is only dependent on Yahweh's circular pattern that He has set up at creation and that He uses for the nation of Israel and to predetermine the Holy Days.

**Deu 11:11** *But the land which you are entering to possess it is a land of hills and valleys, drinking water from the rain of the heavens;*  
**Deu 11:12** *a land which YAHWEH your Elohim cares for; the eyes of YAHWEH your Elohim are always on it **from the beginning of the year to the end of the year.***

Israel is the only land in the world that Yahweh cares for and watches from the beginning of the year to the end of the year or from "equinox to equinox" as we will conclusively see that the equinox in Scripture is the dividing point of the yearly cycle.

The last point that I want to make in this introduction before getting into each and every timing aspect of the biblical calendar is that as where the heavenly bodies (sun, moon, and stars) sets the circular pattern of the calendar itself, the biblical calendar is also confirmed by the earthly sign of the agriculture in Israel.

Due to the Diaspora most have never even visited the land of Israel, never mind living here and watching the agricultural cycle, so most people totally miss the earthly confirmation of the heavenly bodies and will keep the Holy Days many times completely outside of the agricultural growing season, in which each is needed according to which particular feast is being kept.

In each Holy Day season there is an earthly sign that confirms the calendar marked by the sun, moon and stars. During Passover there will be ripe barley for the omer waving ceremony and the beginning of the grain harvest. That harvest will continue for about two months till the time of Shavuot.

Next you have the summer fruits that are harvested in early to mid-September in anticipation of the Sukkot festival. Sukkot according to Scripture must take

place after the autumn equinox and then the pilgrim would bring up all his harvest fruits to Jerusalem to both tithe and sacrifice to Yahweh for the bountifulness of the harvest and also to enjoy the fruit of his labor and enjoy the festival with his family and friends.

Living here in Israel has been such a blessing to see Yahweh's hand in His creation all year long. And although it is feast time that you see the fruition of the harvest, you can see Yahweh's creation all year long from seeing the first ripe fig to seeing the flower bud for the first pomegranate. A believer can see the biblical calendar at work with the agricultural growing cycle of the set apart special Promised Land of Israel.

I pray as you study the beautiful biblical calendar that Yahweh created for His covenant people that you will have a much greater appreciation for the importance of the land of Israel with both the issue of the calendar and actually even the covenant itself.

Almost all covenant blessings one way or another are tied into the physical Promised Land of Israel. Only by coming here at feast time and seeing how the calendar works with the agricultural and the worship process of Yahweh can one fully appreciate the original intent of everything that Yahweh put into the biblical calendar at creation. I invite you to spend a feast here in the Promised Land with us. It will change your life forever.

Now, on to the biblical calendar!

## CHAPTER 2- HOW DOES THE BIBLICAL YEAR BEGIN?

The Romans start the year in January, in the dead of the winter, whereas the Orthodox Jews start the year in September - October according to the man-made rules of the Rabbis. But when does the Bible say is the beginning of the year?

***Exo 12:2 This month (Aviv) shall be the chief of months for you. It shall be the first of the months of the year for you.***

Very clearly the year begins in the spring when the Passover is celebrated. The first month of the biblical calendar is called Aviv. Now we know from Deut 16:9 that we must start our Shavuot count "**when the sickle hits the standing grain;**" or in other words when the barley is ripe. Notice it never states that barley is the parameter for the 1<sup>st</sup> day and beginning of the year, ONLY that it is the agricultural parameter for the beginning of the count to Shavuot. This point alone proves barley is not the parameter to start the year, but simply an earthy agricultural witness that the year has already begun. The biblical calendar is completely agricultural as where the Jewish calendar does not take any of these things into account.

There is another important part of Scripture that the current modern Jewish calendar does not also consider to the actual start of the year; this is the biblical precedent of waiting until after both the vernal equinox and the precession of the equinox, when the sun both passes the equator to start spring, and also passes from the 12<sup>th</sup> constellation back to the first one, to finish its full yearly cycle.

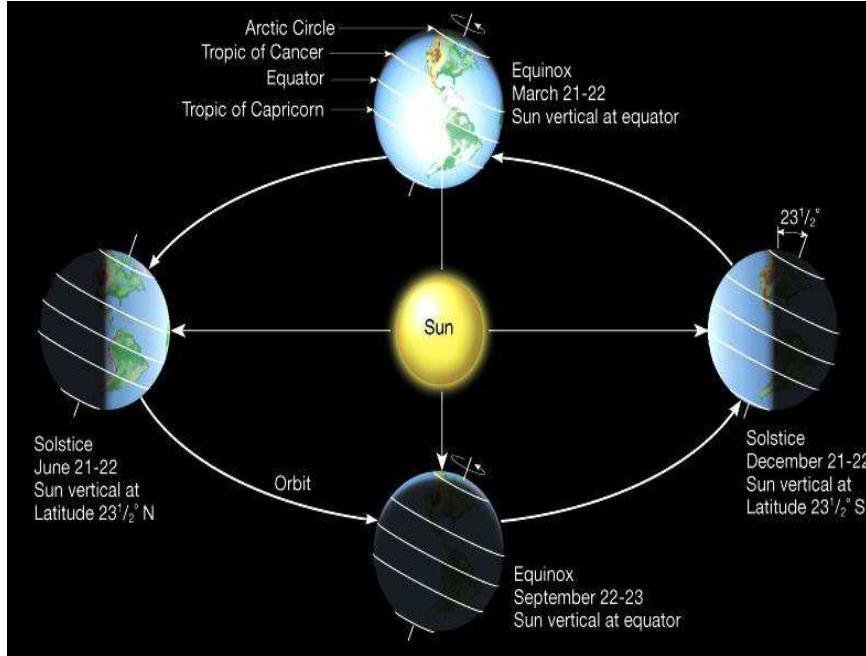
Scripture clearly tells us that we are to equate time by the celestial bodies in the sky.

***Gen 1:14 And Elohim said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for seasons, and for days and years.***

***Psa 104:19 He made the moon for seasons (mo'edim); the sun knows its going down.***

So we see that the calendar is a solar/lunar calendar made up of the Sun to rule the day; when it is sunset we start our new day, the moon to rule the month; when it finishes its full rotation and restarts itself at conjunction the new month begins, and a combination of the Sun and stars to rule the year.

***Exo 34:22 And you shall observe a Feast of Weeks for yourself, the first fruits of the harvest of wheat; also the Feast of Ingathering (after) the turn of the year (Tekufah).***



The word for turning of the year in Hebrew is Tekufah. This word actually means a revolution of the sun. This happens twice a year. Once when the sun passes the equator from the southern hemisphere to the northern hemisphere in spring, and again when it passes back on the other side of the earth from the Northern hemisphere back to the south on about September 21-23, each year. Clearly you cannot start Monday in the middle of Sunday, and you can't start January in the middle of December and likewise you can't start your new year in the middle of winter of the previous year, before the vernal equinox comes and the changing from winter to summer. Also note in the original Hebrew, the word "at" is not in the original Hebrew but is *added* and actually the word "after" is more properly inferred from the original language. Let's prove this point from the following scripture.

**Lev 23:10** *Speak to the sons of Israel, and you shall say to them, When you come in to the land which I am giving to you, **and have reaped its harvest**, and have brought in the Omer, of the beginning of your harvest, to the priest,*

The above scripture is speaking about the Feast of Firstfruits and the omer count to Shavuot. Very plainly from this scripture we see that this happens **AFTER THEY HAVE REAPED THEIR HARVEST!** So this shows conclusively a later time period rather than an earlier one as many years the harvest would not be completely ready before the equinox and that is why in Exodus 34:22 the word 'after' is better rendered than 'at' as the equinox is the dividing line between winter and summer, but one must wait until the New Moon arrives to actually start the first month of the year, Aviv, (Ex 12:2) and officially start the New Year.

Also look at:

**Deu 16:13** *You shall perform the Feast of Tabernacles seven days **after you***

**have gathered in from your grain-floor, and from your winepress.**

Again we see that Sukkot is AFTER the harvest is not only ripe, but harvested. This takes anywhere from 2 to 3 weeks before one could go up to Sukkot and clearly delineates again a later feast 'AFTER' the equinox and NOT before. As long as the year is properly started after the vernal equinox in the spring, then you will always have your fall harvest and Sukkot also align after the autumn equinox. Let's also look at the following scripture to see the importance of waiting to start the biblical year till after the "tekufah" or the full rotation of the sun at the equinox.

**Exo 23:14** *Three times in the year you shall make a feast to Me.*

**Exo 23:15** *You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I have commanded you, at the set time of the month of Aviv. For in it you came out from Egypt, and they shall not appear before Me empty.*

**Exo 23:16** *Also the Feast of Harvest, the first fruits of your labor, of what you sow in the field. Also the **Feast of Ingathering, after the going out of the year**, at your gathering your work from the field.*

In verse 16 we see the feast of Sukkot being called the "**Feast of Ingathering**". It is called this due to the fact of taking in or ingathering the harvest fruits for Sukkot. We also see that this feast happens after "*the going out of the year*" (the agricultural year) or after "*the autumn equinox*". If you start your year in the winter before the vernal equinox you will also throw off the sequence of the rest of the Holy Days and will be keeping the Feast of Ingathering (Sukkot) in early September before the turning of the year (autumn equinox) and before the harvest has been gathered.

In years past when the Jewish calendar started incorrectly one month early I have shown pictures that the harvest was plainly not ready as summer was still present. It would have been inconceivable in biblical times that a pilgrim would come up to Jerusalem for Sukkot empty handed as all his harvest was rotting away on the ground after he was gone. Remember, for most of Israel with travel time they were gone from their homes for around a month at feast time. The harvest must be in first and then the pilgrim takes the harvest to Jerusalem to celebrate and worship with Yahweh the Provider of the Harvest.

Clearly, Passover must be kept in its season (*spring, not winter*) from year to year and then Sukkot (Feast of Ingathering) will also be in its season after harvest.

**Exo 13:10** *Thou shall therefore keep this ordinance (Passover) in his season from year to year.*

Also, look at this word Tekufah used in another scripture to clearly show it is relating to the equinoxes.

**2Ch 24:23** *And it happened, at the turn of the year, that the army of Syria came up against him;*

Here, it is referring to spring and the turning of the year at the vernal equinox. So the Bible conclusively shows the wording used “*turning of the year*” in several places in Scripture is related to the agricultural season starting at the vernal equinox in March and ending at the autumn equinox in September. The modern Jewish calendar does not take into account the turning of the seasons from after the vernal equinox occurs, but in some years such as 2013 starts the year in winter before the vernal equinox, to keep it in line with the Easter season and the old Julian calendar.

Their mistake is quite simple. Yahweh states, as we already have shown that “*Aviv is the beginning of months to you (Ex 12:2)*. But according to the modern Jewish calendar they start the year in the 7<sup>th</sup> month and count back the days to Aviv and Passover. Then as long as Passover (*and not the 1st day of the month of Aviv*) falls after the vernal equinox, they will still start the year even though the first 2 weeks may still be in winter and still part of the old year. Again, their mistake is following the tradition of the Rabbis in starting the year in Tishri, the 7<sup>th</sup> month and not starting it in Aviv, the first month.

Why is it, according to the rabbincal Jewish calendar that Passover cannot come before the vernal equinox? It is because the Rabbis say you cannot have two Passovers **in the same year**.

*Should the Tekufah of Tammuz extend till after the Succoth Festival, or the Tekufah of Tebeth till the sixteenth of Nisan, the year would be intercalated, so that the festivals might fall in their due seasons, viz., Passover in Spring, Succoth in Autumn. (Sanh 11b)*

So there you have it, according to the Jewish calendar, they are saying that the vernal equinox **IS** indeed the beginning of spring and the New Year; that is why they will **NEVER** have Passover before the equinox. But as already quoted, **Aviv 1 and not Passover on Aviv 14** should be the start of the year, according to Scripture. Nowhere in Scripture does it ever state that only Passover has to start in the New Year and the other 13 days of the new month of Aviv can still be in the Old year, back in winter. This is totally illogical.

The calendar they are using today is **NOT** the one used in the time of the 1<sup>st</sup> century when Yahshua the Messiah walked the earth, as even the Encyclopaedia Judaica openly admits that the modern Jewish calendar started in the fourth century by a Rabbi named Hillel the 2<sup>nd</sup> and was not completely codified until the earliest the 10<sup>th</sup> century AD.

*It is generally accepted that certain elements of the calculated Jewish calendar, commonly in use today, were codified in approximately 358 C. E. by the*

(president of the Jewish Sanhedrin), Hillel II. (*Encyclopaedia Judaica*)

Let me add some historical proof to dogmatically show that the calendar that the Jews used in the first century AD was one that started in *spring* and not *fall* and the year did **NOT** ever start before the vernal equinox or the precession of the equinox. There are 12 constellations in the sky and the sun goes through each one approximately every 30 days. After it has gone through the 12<sup>th</sup> and starts back in the first one, then the New Year can start.

The Jewish historian Josephus referred to this in Antiquity of the Jews when he stated

*"the year had now begun as the sun was now in the constellation of Aries."*

Also, the noted historian Eusebius had much to say confirming that ancient Israel **ALWAYS** waited until after the vernal equinox to start the year in spring and NOT winter.

### **Extracts from the Canons of Anatolius on the Paschal Festival**

*But as the Romans would say, before the eleventh of the calends of April. (15) But the sun is found on the said twenty-sixth of the month Phamenoth, not only as entering the first segment (of the zodiac), but on the fourth day is already found passing through it. But this segment they generally call the first dodecatomorium, **and the equinox, and the beginning of the month, and the head of the cycle**, and the head of the planetary course. But that segment, and the last dodecatemorium, and the end of the planetary revolution. **Hence, also, those that place the first month in it, and that fix the fourteenth of the month by it, commit, as we think, no little and no common blunder.** (16) But neither is this our opinion only, but it was also known to the Jews anciently, and before Christ, and was chiefly observed by them, as we may learn from Philo, Josephus, and Musaeus, and not only from these, but also from those still more ancient, i.e., the two Agathobuli, commonly called the masters, and of Aristobulus, that most distinguished scholar, who was one of the seventy that translated the holy Scriptures from the Hebrew for Ptolemy Philadelphus, and his father, and dedicated his exposition of the law of Moses to the same kings. (17) These, when they resolve inquiries on Exodus, say that **all ought to sacrifice the Passover alike after the vernal equinox, in the middle of the first month**. But this is found to be when the sun passes through the first segment of the solar, or, as some call it, the zodiac circle. But this Aristobulus also adds, it was requisite that not only the sun should have passed the equinoctial segment for the feast of the Passover, but the moon also. **But that the first month of the Hebrews must occur after the equinox may be gathered also from the book of Enoch.**"*

We see also in the 19th Psalm that there is more to determine the proper observation of time than just the new moon.

**Psa 19:1-6** *The heavens declare the glory of Elohim; and the firmament*

*shows His handiwork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, Which is as a bridegroom coming out of His chamber, and rejoices as a strong man to run a race. His going forth is from the end of the heaven, and His circuit (Tekufah) unto the ends of it: and there is nothing hid from the heat thereof.*

The question of exactly what the connection is between the times and the seasons may well be understood in the term for *line*, which connotes *connection*, and certainly would include more than a simple sunrise/sunset repetition, particularly in the light that is **their line**, the line of the heavens and firmament, not just the line of the sun. The line mentioned in Hebrew thought is always circular and not linear.

While the daily rotation of the earth provided the smaller connecting circuit, the returning of the sun each year to the same point at the vernal equinox was the greater connecting circuit. From the earliest times there was an understanding of the geometry of the earth, and that the sun in its transit across the equatorial line created the equinoxes. This astronomical event precludes any artificial man-made rules.

Let us look at another scripture that shows this same concept.

**Deut 11:11** *But the land which you are entering to possess it is a land of hills and valleys, drinking water from the rain of the heavens; <sup>12</sup>a land which Yahweh your Elohim cares for; the eyes of Yahweh your Elohim are constantly on it from the beginning of the year to the end of the year.*

When you read this scripture in Hebrew, it is once again showing a circular pattern, not a linear one. Yahweh's eyes are always on the land of Israel in a never-ending circular pattern, which is physically manifested by the "tekufah" or circuit of the sun, portrayed yearly with the start of the New Year at the vernal equinox.

That the learned men of old understood that Abib 1<sup>st</sup> always fell **AFTER** the vernal equinox is crystal clear. The debate of when Passover and the Feast of Unleavened Bread were properly kept hinged on this single event.

*"Peter, the Bishop of Alexandria, mentions that the Jews had kept the Passover properly up to the destruction of Jerusalem in 70 C.E. But after the destruction of the city **they 'err in reckoning the beginning of the month, which is first amongst the months of the year**, on the fourteenth day of which, being accurately observed, **AFTER the equinox**, the ancients celebrated the Passover according to the Divine Command: **whereas the men of the present day now celebrate it BEFORE the equinox**, and that altogether through negligence and error, being ignorant how they celebrate it*

*in their season..." Anti-Nicene Fathers, Vol. VI, p. 280.*

It is recognized that the calendar followed during the time of Yahshua Messiah was regulated by the priestly lineage, the Sadducees, who never started the New Year until **AFTER THE VERNAL EQUINOX** for reckoning the month of Aviv. As a matter of fact it is stated in Jack Finegan's Handbook of Biblical Chronology that when Solomon built the Temple of Yahweh at Jerusalem that it was made specifically so that the sun would shine directly through the Eastern Gate on both the vernal and autumn equinoxes.

Also, during the some 175 years of the Elephantine letters of the Jews in Diaspora in Egypt, never once did they start the year before either the precession of the equinoxes or the vernal equinox. Look at the following quoted excerpt from: Kenneth F. Doig, *New Testament Chronology*, (Lewiston, NY: Edwin Mellen Press, 1990).

*"Many of these legal documents include the required Egyptian civil year date. Double-dated documents including the Hebrew dates of the Elephantine Jews cover the period 471 to 402 BCE. This included evening to evening days and a **New Year beginning in Nisan (Aviv) only after the Vernal Equinox.** Almost all of the datable documents can be referred back to a **Nisan (Aviv) beginning only after the Vernal Equinox each year."***

When the Jews went into Diaspora after the Bar Kokhba revolt in 135 AD they systematically changed the method of calculation and at some point even started to keep the Passover itself in winter.

**"They blessed on the 23<sup>rd</sup> of Nissan** and thus the whole nation announced that *tekufat* Nissan begins on the 23<sup>rd</sup> of Nissan! Therefore, **Pesach of that year they celebrated in the winter tekufa**, disobeying the positive, explicit Biblical commandment to "keep the spring month." They also disobeyed the explicit words of Chazal, who said in Rosh Hashanah 21a, **"Rav Huna bar Avin sent to Rabba: If you see that the tekufa of Tevet extends to the sixteenth of Nissan, intercalate this year and do not hesitate, as is written: 'Keep the month of spring'."**

Once Hillel the second centralized the calendar in 359AD, the ancient method of always calculating the first day of the New Year Aviv after the vernal equinox was no longer used and exchanged for a calculated calendar based on the new moon closest to the equinox.

Barley was never a measure for calculating Aviv 1, as it would be clearly evident in Diaspora that one could not ever start the New Year or observe Passover, as it would be impossible in Diaspora to know when barley is ripe in Israel, and the growing season for barley is different all over the world. People who mistakenly use Ex 9:31 to equate barley to the beginning of the year, fail to recognize that at the time of this scripture Israel was still in Egypt where the

barley growing season runs from planting in August to harvest in early February, which is totally contrary to Israel's growing season of planting in late October/November to harvest in late March early April.

This fact clearly shows that barley is not the parameter for equating Aviv 1, as it would have been impossible to probably date Aviv 1 and the Passover date from Diaspora. Also, if ripe barley in Israel is the only method to calculate the year how were years calculated before 1447 BCE when Israel entered the Promised Land? Clearly Noah calculated months (Gen 7:11) and was not using barley to know when the year began and couldn't have seen barley while inside the ark.

**Gen 8:13** *And it happened **in the six hundred and first year, at the beginning, on the first of the month**, the waters were dried up from off the earth. And Noah removed the covering of the ark and looked. And, behold! The face of the earth was dried. **Gen 8:14** *And in the second month, on the twenty seventh day of the month, the earth was dry.**

Likewise, and of great importance on this subject, most recently the true Gilgal was found in Israel and the place is in the shape of a sandal, with the foot of the sandal in a perfect circular pattern in which the priests would circle within the sandal on Holy Days in worship to the one true Elohim, whose heavenly bodies circle throughout the year in showing His sovereignty over His creation. Look at the following scripture:

**Exo 23:14** *Three times in the year you shall make a **feast** to Me.*

The word for feast here is "chagag" which means

**H2287** חָגַג, cha^gag, *khaw-gag'*

A primitive root (compare H2283, H2328); **properly to move in a *circle*,** that is, (specifically) **to march in a sacred procession, to observe a festival;**

Also, there are 12 constellations on the ecliptic circle called the mazzaroth in Scripture in which the sun passes through another constellation every 30 days and then, when it passes the vernal equinox it resets itself in the first constellation again to start the New Year.

Even the Jewish historian Josephus tells us that "*the year can now start because the sun is in Aries*". Also look at the following quote from the historian Philo:

**"And the sun the ruler of the day, making two equinoxes every year,** both in the spring and the autumn. **The vernal equinox in the constellation of Aries, and the autumnal one in Libra,** give the most evident demonstration possible of the divine dignity of the number seven. For each of

the equinoxes takes place in the seventh month, at which time men are expressly commanded by law to celebrate the greatest and most popular and comprehensive festivals; since it is owing to both these seasons, that all fruits of the earth are engendered and brought to Perfection; the fruit of Grain, and all other things which are sown, owing to the vernal equinox; and that of the vine, and of all the other plants which bear hard berries, of which there are great numbers, to the autumnal one. (Philo, on the creation of the world, 1:116)

Here are several other quotes from Philo about the yearly cycle of the sun, moon and stars as biblical markers of time.

**"They were also created to serve as measures of time; for it is by the appointed periodical revolutions of the sun, and moon and other stars, that days and months and years are determined.** (On Creation 1:59-60)

**Moses puts down the beginning of the vernal equinox as the first month of the year,** (Philo on Moses 2:222).

**Then the twelve stones on the breast, which are not like one another in color, and which are divided into four rows of three stones each, what else can they be emblems of, except the circle of the mazzaroth?** For that also is divided into four parts, each consisting of three animals, by which divisions it makes up the seasons of the year, spring, summer, autumn, and winter, distinguishing the four changes, the two solstices **and the two equinoxes, each of which has its limit of three signs of this mazzaroth, by the revolutions of the sun**, according to that unchangeable, and most lasting, and really divine ratio which exists in numbers (Philo on Moses 2:124)

Clearly the ancient records tell us that ancient Israel understood the circular pattern of the heavenly bodies and how it was connected to worship toward Yahweh each cycle of each year. They also understood the plan of salvation that is told throughout the year through the 12 constellations of the Mazzaroth that represents the 12 tribes of Israel and the birth, life, death, and resurrection of Yahshua Messiah.

In order to understand the biblical calendar one must understand the circular pattern of worship at feast time due to both the Holy Days being connected to the yearly cyclical pattern of the agricultural cycle and the circular pattern of the heavenly luminaries, the sun, moon, and stars. It has always been understood from biblical times that the equinox is the dividing point of the year and the growing cycle.

In contrast, history shows us, and it is no secret, that the modern Jewish calendar is based from a 4<sup>th</sup> century Rabbi and it was not codified for several hundred years after that and it is not based on the original Hebrew calendar from Scripture. Even in the Talmudic writings of the 2<sup>nd</sup> to 4<sup>th</sup> century it clearly

states that the Passover must be in spring and not winter.

The modern Jewish calendar also has 4 postponement rules, so that if the Holy Days happen to fall on a certain day of the week that is not convenient to keep them, then they simply postpone the Holy Day (*in some cases up to 2 days*) to the next day that is acceptable to the Rabbis.

**UNBELIEVABLE!** “*This cannot be true*”, some will say; but it is true. In Rabbinical Judaism it is taught that the Rabbis have the authority from heaven to change the Torah and even Holy set apart appointments of Yahweh. The Talmud also states that Yahweh is only one of 70 Rabbis and must submit to the will of the other Rabbis. Let me list the 4 postponement rules that the current Jewish calendar uses when the Holy Days fall on inconvenient days of the week.

U.S. Naval Observatory summarizes the four *dehiyyot* [postponements] as follows:

- (a) If the Tishri *molad* falls on day 1 [Sunday], 4 [Wednesday], or 6 [Friday], then Tishri 1 is postponed one day.
- (b) If the Tishri *molad* occurs at or after 18 hours (i.e., noon), then Tishri 1 is postponed one day. If this causes Tishri 1 to fall on day 1, 4, or 6, then Tishri 1 is postponed an additional day to satisfy the *postponement rule* (a).
- (c) If the Tishri *molad* of an ordinary year (i.e., of twelve months) falls on day 3 [Tuesday] at or after 9 hours, 204 *halakim* [at or after about 3:11 a.m.], then Tishri 1 is postponed two days to day 5, thereby satisfying the *postponement rule* (a).
- (d) If the first *molad* [the Tishri *molad*] following a leap year falls on day 2 [Monday] at or after 15 hours, 589 *halakim* [at or after about 9:32 a.m.], then Tishri 1 is postponed one day to day 3 [Tuesday].

Remember also as already shown, that the modern Jewish calendar starts the year incorrectly from Tishri and NOT from the biblical Aviv. The main points of postponing Yahweh’s sacred set apart days is so a Holy Day and in particular the Day of Atonement (*Yom Kippur*) will not fall on a Friday or Sunday, which the Jews conceive as a burden due to the Sabbath day next to it.

In addition, they will not allow the last day of the Feast of Tabernacles to fall on a Sabbath due to a ritual that Jewish tradition used to perform in beating willow branches, which they believe would be breaking the Sabbath day. So instead of changing their man made tradition, they just postpone the Holy Day to another day.

Nowhere in Scripture does it ever state that any man has the authority to change Holy time. There is a man coming (*the anti-messiah*) who will attempt to change times and laws and is strictly condemned for doing so (Dan 7:25). Very clearly, Scripture tells us to keep the Passover on the 14<sup>th</sup> day of the first month! PERIOD! When the new moon occurs, then on the 14th day from that time, you are to keep the Passover. NOWHERE does Scripture ever even remotely suggest about postponing Yahweh's Holy Appointments.

Some will still argue that the oracles of Yahweh were given to the Jews and we must follow whatever calendar they use, even if it is wrong.

**Rom 3:1** *What advantage then hath the Jew? or what profit is there of circumcision?*

**Rom 3:2** *Much every way: chiefly, because that unto them were committed the oracles of Yahweh.*

This is not proper reasoning or the meaning of this scripture.

The oracles of Yahweh spoken about in Romans the 3<sup>rd</sup> chapter is not even remotely hinting that the Jewish rabbis were given authority to change the eternal word of Yahweh and that believers in Yahshua must follow them.

The word oracle comes from the Greek word *logios*, and means the utterance or words of Yahweh were given to the Jews to **preserve, Not change**. Judah never lost their identity because it was their job to preserve the Torah unabated so that the people would still have the pure word of Yahweh for when the Messiah would come in the first century AD.

Romans 3:1-2, is stating that the advantage that Judah had over Ephraim is that since they always had the written Torah preserved, then they had the first chance at salvation, as where Ephraim, who had lost his identity had to wait patiently in captivity for the good news message to come to them. By far in no way does the fact that Judah's job was to preserve the written Torah give them liberty to change any part of it. Anyone who even changed one word of Scripture was under a curse.

**Deu 4:2** *You shall not add to the Word which I command you, nor take from it, to keep the commandments of Yahweh your Elohim which I command you.*

Actually the oracles of Yahweh (*His written word*) were only entrusted to Judah until the Messiah would come and then it would be the job of the followers of the Messiah to preserve the true unadulterated word from there.

**Gen 49:10** *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

Also, you must remember the 4 postponement rules mentioned above **WERE**

**NOT IN FORCE** in the first century in the days of Yahshua, and I will quote straight out of the Jewish Mishnah to prove that point conclusively.

It is from the Mishnah that we learn that a Holy Day could occur on any day of the week (Dansby's translation) such as is given on p. 125, #6: *On a Festival-day next to the Sabbath, whether before it or after it, a man may prepare two Erubs..."*

Still with the Mishnah, on p. 146 #10 we learn that the 16<sup>th</sup> Aviv may fall on a Sabbath; pp. 197, 201, 213 show that the old calendar is not in harmony with the present-day Jewish calendar. In fact p. 509 #7 shows that the Day of Atonement could fall on a Friday, the day before the weekly Sabbath. This is in direct opposition to the modern Jewish calendar which has postponements rules so the Day of Atonement cannot be either before or after the weekly Sabbath.

So there you have it. If we are to follow the Rabbis for the setting of the calendar, which rabbis of which era do we follow, as the Jewish calendar today is not the calendar used in the days of Yahshua, and not even the one used in the 2<sup>nd</sup> to 4<sup>th</sup> century, as at that time the Passover used to fall before the vernal equinox and now the Passover, but not the first day of Aviv, must fall after the vernal equinox. Also, there were no postponement laws in the time of Yahshua and the year before he died Yom Kippur actually fell on a Sunday, which would be against one of the rules of postponement.

I would also like to prove from the New Testament that conclusively there were no postponement rules in the first century, during Yahshua's ministry.

**Joh 7:2** And the Jewish Feast of the Tabernacles was near.

**Joh 7:37** And in the last day of the great feast, Yahshua stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

**Joh 7:53** And they each one went to his house.

**Joh 8:1** But Yahshua went to the Mount of Olives. Joh 8:2 And at dawn, He again arrived into the temple; and all the people came to Him. And sitting down, He taught them. ( This is the next day after the last great day)

**Joh 9:1** And passing by, He saw a man blind from birth. (It is still the same day after last Great day)

**Joh 9:7** And He said to him, Go, wash in the pool of Siloam, which translated is Sent. Then he went and washed, and came seeing.

**Joh 9:14** And it was a Sabbath when Yahshua made the clay and opened his eyes.

Interesting enough if you read the above scriptures you will see that the Last Great Day or the 8<sup>th</sup> day of the feast was on a Friday and the next day was a Sabbath when Yahshua healed the blind man. Knowing this for sure from Scripture, just merely count back from Friday, the Last Great Day which is the 22<sup>nd</sup> day of the 7<sup>th</sup> month, back to the 10<sup>th</sup> day of the month, which is Yom Kippur, and you will see that it was on a Sunday, so right here from Scripture one can easily disprove that there was any type of postponement rules for Yom Kippur not falling on a Sunday in the first century.

Scripture is very clear. Yahweh created the Sun and moon and stars to tell us the timing of His Holy Days. No man has the authority to change that. To postpone the Feast of Trumpets for a day is no different than postponing the Sabbath for Sunday. There is no scriptural basis for either.

Clearly, from Scripture we are to start the year in spring after the vernal equinox and not in winter before it; thus, the next new moon after the equinox was the beginning month of Aviv, thus always occurring in the spring. If the 12th month of the year (Adar) fell early enough to allow another new moon to occur before the vernal equinox, it necessitated adding a 13th month and waiting until the vernal equinox was observed as the beginning of spring and the New Year. This addition of an intercalary month always kept the 1st month of the year after the vernal equinox!

The year is an astronomical event determined by the sun! It is the point at which the revolution of the earth around the sun comes to complete its cycle. The sun determines the year! And that returning point is the vernal equinox.

Determining Passover after the beginning of the New Year, i.e. after the Vernal Equinox, then setting Aviv 1st before the vernal equinox, would be allowing Passover to be in the New Year, but setting Aviv 1st before the year ends, i.e. before the circuit of the sun is complete at the vernal equinox is still in the winter of the previous year, which is not Aviv. That is the reason for intercalary years, i.e. the addition of an extra month, so that the first new moon after the year begins, after the vernal equinox, is Aviv.

The year 2013 is one such year when the Jewish calendar will be starting the year in winter, one month earlier than the biblical calendar.

This brings us to one most important point why Yahweh and the biblical calendar never had people visually observing the heavenly bodies to start time, but it was actually the absence of seeing these bodies that controlled time.

The day starts when the sun disappears over the horizon and is not visible any longer. The month starts at conjunction when the last waning crescent has disappeared and now the moon is in perfect alignment (conjunction) with the sun and earth, and the year begins when the sun passes the equator and now is back into the first heavenly constellation of the year.

Again this is not something that you go and physically sight but we know the day of the vernal equinox by the shadow of the thing Not seen (the sun) as we read in Hebrews 11:1.

**Heb 11:1 Now faith is the substance of things being hoped, the evidence of things not having been seen.**

It is by the shadow of the sun that one can determine the day of the equinox as was done in biblical times with sundials. There have been many ancient sundials found right near the Temple Mount in Jerusalem and it is even stated that Solomon built the Temple so that the sun would shine through the eastern gate only on the day of the equinoxes, the dividing point of the winter and summer and the old year and New Year. Then the next new moon after the equinox is Aviv, the beginning of months. How simple Yahweh's biblical calendar really is.

## CHAPTER 3- WHEN DOES THE MONTH BEGIN?

What is a new moon according to Scripture? Everything that our Heavenly Father does has judicial order. Simply put judicial order is the order that Yahweh set out at creation of how things work, such as gravity. Yahweh's judicial order sets precedent for our lives and how we are to worship Him. So when looking at what constitutes a new moon according to Scripture, we will look at the precedents that He has set, since He **does not change** (**Mal 3:6**).

**Heb 11:1** *Now faith is the substance of things being hoped, the evidence of things not having been seen.*

**Heb 11:3** *By faith we understand the ages to have been framed by the Word of Yahweh, so that the things seen should not come into being out of things that already appear.*

So here we see the precedent laid out at creation is that the things created did not come into being out of things that already appeared. The same way that the world started in darkness (Gen 1:2-3), and the day starts in darkness, and even life in the womb starts in darkness, the precedent set is that the month starts at conjunction, the exact time each month that the earth, the moon and the sun are lined up in perfect order. It is like when your watch is at exactly 12:00 o'clock and resetting, when the moon and earth and sun totally line up at that one moment each 29 ½ days at conjunction, which is the beginning of the new month.

Yahweh is perfect and symmetrical. The sun, moon and stars are a clock in the sky. Since most people in ancient times were either farmers or shepherds it stands to reason that Yahweh would make telling time very simple, logical and symmetrical.

When you see a quarter moon the month is ¼ over. When you see a full moon the month is half over. When you see a waning ¼ of a moon left, the month is ¾ over, and when the moon is dark again at conjunction it is resetting the new month. If someone was starting the new month by visually sighting a crescent moon, then when you see a quarter moon it would not be ¼ of the month over, when you see a full moon, it would not be ½ of the month over. It would throw off the symmetrical sighting of the whole moon cycle.

Also if we look at Genesis 1:14:

**Gen 1:14** *And Elohim said, Let light sources be in the expanse of the heavens, to divide between the day and the night. **And let them be for signs and for (Holy day) seasons, and for days and years.***

So we see again the precedent set out by Yahweh is that the luminary bodies (Sun, Moon, and stars) would be the dividing factor on calculating time. Since the Sun is the greater light it would rule the day, and the moon being the lesser light would rule the month, and a combination of the sun and stars and their yearly rotation and cycle would rule the year. This is how the Holy Days would be counted. Also notice there is nothing stated here about barley. Please read our study paper on "**How Does the Biblical Year Begin**" to know more about the biblical way for starting the year.

Now, also notice that it never states that you must visibly sight the sun or moon to start your day or month. The complete opposite; we know the day starts with the absence of the sun, and the monthly cycle equally starts with the absence of the moon. As the sun passes over the horizon and can no longer be seen, the new day begins, just as when the waning crescent disappears and the moon enters perfect alignment with the sun and earth at conjunction and starts the new month.

**Psa 104:19** *He made the moon for seasons (mo'edim); the sun knows it's going down.*

Notice that the sun knows it's going down. As mentioned, it is the absence of the sun that starts the day as it is the absence of the moon that starts the month.

Hebrew originally was a hieroglyphic language and instead of having letters it had 22 pictures. When you put the pictures together they made words and sentences. The original **Hebrew word picture for "new moon" is "the separation, of the cycle or pathway, of the consuming moon."** This would have to be conjunction. The moon never stops, it is always moving in its rotation, but once every roughly 29 ½ days that cycle passes at one split moment with the earth and sun's cycle causing the darkness of the moon and separation from its cycle of light. The conjunction cycle is very constant roughly every 29 ½ days, but because its rotation is elliptical and not circular, visibly sighting a crescent can range anywhere from 12 hours after conjunction to 72 hours after conjunction. Yahweh would not use such an unreliable source to start the month and also have to depend on man's reliability in reporting it.

Also, what if it is cloudy? How would one visibly sight a moon in such conditions, they would have to postpone the new month even though the moon may be visible because they cannot see it due to the cloud cover. This would be no different than the postponement rules of the rabbis in starting the New Year. Also, when one is sighting a crescent in Jerusalem to begin the month, how would someone in the USA before modern technology know when a crescent moon was sighted in Israel? How could you start your year and month and keep Passover correctly without knowing when the month

began?

Here are few questions that crescent moon sighters must ask themselves when looking into the proper manner of how the biblical month begins.

1) If one is sighting a crescent moon to start the month, then do you go by a local crescent sighting or by Jerusalem? If a local sighting is stated, then there could be up to 3 different dates for the same Holy Day and if they are going by a sighting in Jerusalem, then how could you know when a crescent was sighted in Jerusalem before telephones and Internet. How could New Covenant believers keep the Passover every year as commanded if they did not know when was Aviv 1? This is also a good argument against starting the year by only barley in Jerusalem.

2) If you must physically see the moon to start the month, then what do you do when it is cloudy? What if the moon would have been seen if the clouds are not there and they postpone simply because of the clouds?

3) Also, since the moon cycle is elliptical and not circular the new moon can be seen as early as 12 hours after conjunction one month or not up to 72 hours almost a 4 days difference in other months. How could you be almost 4 days into the moon cycle and only call it day one?

**Deu 16:1** *Observe the month Aviv, and perform the Passover to Yahweh your Elohim. For in the month of Aviv Yahweh your Elohim brought you out of Egypt by night.*

Crescent moon proponents will frequently go to this scripture as proof that one must physically sight a crescent moon to begin the month. However, The word used for "observe" in the original Hebrew is Strong's 8104 "Shawmar" and does not mean to physically look at, but rather to keep, to guard and protect, to be aware of. It is the exact same word that is used in Exodus 31:16, when we are told that we are to observe the Sabbath day, and I don't think anyone will argue that on the Sabbath we are not visibly sighting something to start the day, actually it is the very opposite, it is the absence of the sun that tells us that the Sabbath has started.

And this brings us to the most important point why Yahweh and the biblical calendar never had people visually observing the heavenly bodies to start time, but it was actually the absence of seeing these bodies that controlled time.

The day starts when the sun disappears over the horizon and is not visible any longer. The month starts at conjunction when the last waning crescent has disappeared and now the moon is in perfect alignment (conjunction) with the sun and earth, and the year begins when the sun passes the equator and now is back into the first heavenly constellation of the year. Again this is not something that you go and physically sight but we know

the day of the vernal equinox by the shadow of the thing Not seen (the sun) as we read in Hebrews 11:1.

**Heb 11:1** Now faith is the substance of things being hoped, **the evidence of things not having been seen.**

It is by the shadow of the sun that one can determine the day of the equinox as was done in biblical times with sundials. There have been many ancient sundials found right near the Temple Mount in Jerusalem and it is even stated that Solomon built the Temple so that the sun would shine through the eastern gate only on the day of the equinox.

**Col 2:16** Therefore do not let anyone (outside the body) judge among you about eating, or drinking, or in how you keep the feast days, or the new moon, or the Sabbath day,

**Col 2:17** which remain shadows of coming things, but the body of Messiah.

Yahweh specifically made the calculating of time the way He did so that men would **not have to visibly sight the sun or moon**, or stars and then start to worship them as the pagans did. If you look at the Torah, you will see that Yahweh specifically commanded not to look at or worship the sun, the moon and the stars.

**Deu 4:19** and that you **not lift up your eyes towards the heavens** and when thou see the sun and **the moon** and the stars, even all the host of heaven, and you be drawn away and worship them, and serve them; which Yahweh your Elohim has allotted to all the peoples under all the heavens.

Now do you honestly think in an area where people were worshipping the Sun and moon and stars, and with the Israelites propensity to paganism with the golden calf, that He would really have them go every month out to sight a crescent moon? It would be like sending an alcoholic to watch a room full of whiskey and telling him not to drink.

Also, let's look at the following scripture in the book of Deuteronomy.

**Deu 17:2** When there is found among you, in one of your gates which YAHWEH your Elohim is giving to you, a man or woman **who does that which is evil in the sight of YAHWEH your Elohim**, in transgressing His covenant,

**Deu 17:3** and **has gone and served other gods, and worshiped them; or the sun, or the moon, or of the host of the heavens, which I have not commanded;** **Deu 17:4** and it

has been revealed to you, and you have heard, and searching have searched; and, behold, it is true; and the thing is confirmed, that this hateful thing has been done in Israel,

**Deu 17:5** then you shall bring out to your gates that man or that woman

*who has done this evil thing, the man or the woman; and you shall stone them with stones, and they shall die.*

When Yahweh appeared to Israel at Mount Sinai He specifically only let them hear His voice but did not allow them to see any image so that they would not try to make an idol at of it. In the same manner Yahweh would never have Israelites visibly sight a crescent each month knowing it would provoke them to making idolatrous images.

**Deu 4:11** *And you drew near and stood below the mountain, and the mountain burned with fire to the heart of the heavens, **darkness, cloud** and thick gloom.*

**Deu 4:12** *And YAHWEH spoke to you out of the midst of the fire; you heard the sound of words, **but you did not see a form**, only a voice.*

When Israel entered the land of Canaan (later to be called Israel) under Joshua, there were Canaanites, Perezites, Jebusites, Amorites and other pagans who were living there and sanctifying the crescent moon. This is why Yahweh told Israel not to do such a thing and this is why very clearly visibly sighting a crescent moon is not the way that the biblical calendar starts the month.

There is a word in Hebrew for crescent, but it is never used, not even once when referring to the new moon. The word used in Scripture when referring to the new moon is "*Rosh Chodesh*" which literally means the head of the month or beginning of the moon cycle, which again gives reference to the conjunction or starting point of the moon cycle, when the sun, moon and earth are in perfect alignment, and there is absolutely no evidence that Israelites ever visibly sighted a crescent before the Babylonian captivity. By the time a crescent would be visible this would no longer be the head of the cycle or Rosh Chodesh, but would be one to 3 days into the cycle itself.

Let's look at another scripture that does use the Hebrew word for crescent '*saharon*':

**Isa 3:18** *In that day YAHWEH will take away the beauty of the ankle bracelets, the headbands, **and the crescents,***

**Isa 3:19** *the pendants, the bracelets and the veils;*

If one is honest they will admit that the word crescent is only three times mentioned in Scripture and never in connection with the start of the month, but always in connection with a pagan amulet that is being ripped off and destroyed.

As mentioned, the word for New Moon in Scripture is "*Rosh Chodesh*" and literally means "*the head of the new*". The word "moon" or in Hebrew "*Yarach*" is not even mentioned, never mind the fact that crescent is not mentioned.

The name Lucifer in Hebrew is *he^yle^l* (read : hay-lale'). According to Strong's Dictionary it means (in the sense of brightness); light: - Lucifer.

The word *he^yle^l* in Hebrew has the same meaning in Arabic. **Hilal** (Arabic : ﷩) is an Arabic term, particularly associated with the crescent moon, first developed in pre- Islamic Arabia.

The very slight crescent moon is what is first visible a day or two or three after a new moon. Muslims start their month not by conjunction but by the cultic crescent moon. Muslims look for the hilal (crescent) when determining the beginning and end of Islamic months. In the modern world, Hilal is a representation of the moon in Arabian astrology.

In modern times, Hilal was connected with the later Monotheistic deity of Allah. The worshipping of Allah is always connected to the moon, and through the discernment of the Scripture we all know that *he^yle^l* (Hebrew) or Hilal (Arabic) is the same object. He is Lucifer or Satan. And from the Scripture we also know that the worshipping of Allah is the worshipping of the moon god and also the worshipping of Lucifer. Crescent moons are also connected with communism, occultism and other secular non-biblical evil associations. The crescent moon is also an attribute of Isis, the Great Mother of the Egyptians, and in Christian iconography, of the Virgin Mary".

It is inconceivable that Yahweh would use such an occultic, pagan, symbol to start His biblical calendar each and every month.

If we read the story of Gideon in Judges 8:21, it is telling us that Yahweh does not like moon god worshipping.

**Jdg 8:21** *And Zebah and Zalmunna said, You rise up and fall on us, for as the man, so is his might. And Gideon rose up and killed Zebah and Zalmunna, and took the moon crescents which were on the necks of their camels.*

There are no biblical or historical records that ever show that Israel was visibly sighting a crescent moon to start the month before they came out of the captivity of Babylon in 539 BC. As a matter of fact we know that Israel retained the crescent moon from Babylon because once they returned from the captivity they also adopted the Babylonian names of the months also, such as Nisan, and Tammuz. Let me give the following scripture to prove the point that during the time of King David the nation of Israel was not sighting a crescent moon to start the month, but were going by calculation.

**1Sa 20:5** *And David said to Jonathan, Behold, the new moon is tomorrow. And sitting I should certainly sit with the king to eat. And you shall send me away, and I shall be hidden in the field until the third*

evening.

David very distinctly stated that the **NEW MOON IS TOMORROW!** If Israel was visibly waiting to sight a crescent moon, then how would he conclusively know the New Moon would be the next day? Some may then say maybe this was the 30<sup>th</sup> day of the month and it had to be the New Moon? However, as a matter of fact this cannot be the 30<sup>th</sup> day of the month as the New Moon celebration that takes place lasts for 2 days and the New Moon would always be the 29<sup>th</sup> day or 30<sup>th</sup> day but there is never 31 days in a biblical month. Clearly if the New Moon was conclusively known, then it had to be calculated according to the conjunction.

Nowhere in Scripture does Yahweh ever command to visibly sight a crescent moon to start the month. The following scripture will prove this point.

**Psa 81:3** *Blow the ram's horn in the new moon, at the covered moon, on our feast day.*



This scripture, which was originally written in Hebrew, has always been known to refer to the Feast of Trumpets or in Hebrew Yom Teruah. So if the first day of the 7<sup>th</sup> month is a new moon and it is "covered" or "concealed" as the scripture states, then it can only be referring to the conjunction and not sighting a crescent. The word for covered moon is "keseh" and in Hebrew means to be fully covered, or concealed, which again can only refer to the conjunction of the moon.

Also on the Feast of Yom Teruah look at the following scripture:

**Lev 23:24** *Speak to the sons of Israel, saying, In the seventh month, on the first of the month, a Holy Day Sabbath shall be to you, a memorial*

*acclamation of the resounding of trumpets, a holy gathering.*

Clearly, the feast of Trumpets is only **ONE day**; the first day of the 7<sup>th</sup> month. However, if you are going by a crescent sighting, then you would not see the crescent till sometime after sunset and not knowing if it would be sighted or not would force the act of keeping this day as a Sabbath whether or not the crescent would actually be seen.

This fact alone clearly shows that the calendar has to be calculated according to conjunction as Holy Day Sabbaths must begin at sunset and the crescent is not seen until later in the evening and how would you know whether this was the first day of the seventh month until later in the evening when the crescent would or would not appear. If the Holy Day is calculated from sunset to sunset, then also the means to calculate the day must also be known before sunset to know whether or not it is the Holyday. It is totally ridiculous to think that Yahweh would command a Holyday to be observed and you would not be able to know whether it was that day until later in the evening after the moon came up or didn't come up.

Also, we know that Yahshua was not crucified on a Friday, as you cannot get three days and three nights in the grave from Friday afternoon until Sunday morning (Math 12:38-40), but He was crucified mid-week. Now if you go to the year He was crucified in 30 A.D. you can only come up with a mid-week crucifixion if you start your month by conjunction, but if you are visibly sighting a crescent, you are back to a Friday crucifixion, which is impossible according to Scripture. There is ample historical proof to clearly show a 30A.D. Crucifixion.

Another important point to make when discussing this subject is that although we know that Israel was visibly sighting a crescent moon after coming out of Babylon, we also know that Hillel the Elder (Not Hillel the 2<sup>nd</sup>) reinstated the conjunction for starting a month in 10BC, just 7 years before the birth of Yahshua.

In the book Magid Harakia on page 35 it states that the Rabbis at the time of Hillel knew how to calculate the months, but guarded it as a secret and simply used the sighting of the crescent to confirm their calculations. Regardless, though, history clearly tells us that Hillel the Elder in 10BC reinstated calculating the month by conjunction. So well respected was Hillel the Elder that the Talmud actually calls him the successor to the priest Ezra.

*"There is one among you who is worthy that the Shekinah should rest on him as it did with Moses, but his generation does not merit it. The sages present set their eyes on Hillel the Elder. And when he died they lamented and said, 'alas the pious man, the humble man, the disciple of Ezra". (The Babylonian Talmud Sanhedrin 11a)*

When we look at Yahweh's pattern (that does not change Mal 3:6) we see from Gen 1:14 that Yahweh sets the standard for time by the natural, circular, rotation of the sun, moon and stars. When the earth revolves once on its axis it is called a day from sunset to sunset (Lev 23:32). When the sun circles the earth from equinox to equinox in a complete circular revolution, it is a year, and when the moon makes a full revolution around the earth and resets itself at conjunction it is a month. By calculating the moon by a crescent moon it throws the whole circular pattern of everything off by up to 3 days.

The crescent is not a constant and can be seen anywhere from 12 hours after conjunction to up to 72 hours later. In the entirety of Scripture there is not one single command to visibly sight a crescent to start the month, but as Ps 81:3 clearly states The New Moon starts at the time of the covered moon (conjunction).

By human beings incorrectly bringing human response into the equation, whether it be by man planting barley, or men sighting at what time the crescent moon was seen, it negates the sovereign power that Yahweh has over His luminary bodies. Nowhere in Scripture is any human activity connected with being needed to be able to start a new time cycle as is witnessed during Noah's flood (Gen 8:13-14).

Actually, Yahweh simply tells us in Scripture what the markers are for the time He created (Gen 1:14) and man was simply meant to watch for those markers and see the heavenly signs for the start of the day, month, and year, but not to try to cause them.

## CHAPTER 4 - WHICH DAY IS THE CONJUNCTION?

Yahweh works in the circular not the linear and the month revolves around the geometrical sphere of the moon as a perfect circle. When you see a quarter moon it is  $\frac{1}{4}$  of the month. When you see a full moon it is half month, when you see a waning quarter it is  $\frac{3}{4}$  over and when the moon is dark and resetting it is new moon. Yahweh also forbids us in Deut 4:19 to look up at the sun and the moon and stars and to worship them. This is why, among many other reasons, I believe the scriptural way to begin the new month is by the conjunction of the moon, instead of visual observance of a crescent moon which came out of Babylon.

So the next question would be, when do we calculate the beginning of the new month, on the day of conjunction or wait until sunset of that day ? I believe this paper will answer that question.

First of all let's define what a conjunction is. According to the Encyclopedia Britannia in astronomy, a **conjunction is an apparent meeting or passing of two or more celestial bodies at the same celestial longitude. The Moon is in conjunction with the Sun at the phase of New Moon, when it moves between the Earth and Sun and the side turned toward the Earth is dark.**

There are several fallacies connected with the conjunction. One is that it happens at every place on earth, at the same time all over the earth. It is because of this false belief that some keep the new moon on the day of conjunction, starting the evening before, even though this may be up to 23 hours before the actual conjunction, and is still the last day of the old month. Some of these same people will contest that we cannot start the year before the vernal equinox, because you would be starting a new year before the old year is over. Although we also believe that the year cannot start until the changing from winter to summer, this is a total contradiction to starting every new month before the actual conjunction really happens.

The problem is with some people's flawed definition of what a conjunction is. Basically from the above definition we see that a conjunction is basically an eclipse of the moon, due to it lining up between the earth and sun, and causing one side to be basically dark. Because the rotation of the moon is elliptical and not circular, the moon is actually never 100% dark, but still cannot be seen with the naked eye. Logic will tell you that if an eclipse is happening in Japan it cannot be happening on the other side of the globe in New York at the same time. So although the New Moon conjunction happens at only one moment in time roughly each 29 and  $\frac{1}{2}$  days, it does not occur at every place on earth. By the very definition of a conjunction the celestial bodies (in this case the moon, sun and earth) must be in the same longitude. When the moon is in conjunction with the earth at Rosh Chodesh, the whole earth is not in the same

longitude, only the area where the conjunction occurs. So conjunction **DOES NOT** happen in every place all over the earth, at the same time, although it does happen at only one moment of time roughly every 29 ½ days. Just go to a conjunction website, and look at a picture of a conjunction from any given month and you will see this is plainly correct.

So the conjunction would happen at one spot on earth which would trigger the new moon or month in that area where sunset would just be occurring, then just like we do each week with the Sabbath we would wait, according to where we are on the earth for the earth to rotate on its axis, and the new month to come to us whenever it would be sunset in our given area. We do not start the Sabbath at 12:00 noon in New York because it is sunset in Jerusalem, so why would we start the new month in some cases 23 hours or more before the old month has ended because a sunset or conjunction has occurred across the world somewhere?

The next false assumption for some to start the month on the day of conjunction, instead of waiting for the next sunset, is that some have said that you celebrate your anniversary on the day of your anniversary, not the next day. On the surface this sounds logical, but again if my anniversary were March 1, I am not going to start to celebrate my anniversary on February 28 because it has already turned to March 1 in Israel. By waiting till sunset in your given area after a conjunction has happened somewhere on earth, is not starting your month late. The month started wherever the conjunction occurred on earth, and you are simply waiting for the earth to rotate and sunset and the new month to come to you, just as we do each and every Sabbath.

Let us go back to creation and make this matter even simpler to understand. Most will agree that Scripture indicates that before the flood of Noah there were 12, 30 day months in each year.

**Gen 7:11a** *In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month,*

**Gen 7:24** *and the waters are mighty on the earth a hundred and fifty days.*

**Gen 8:4** *And the ark rested, in the seventh month, in the seventeenth day of the month, on mountains of Ararat;*

So we see that at creation there were 12 equal 30 day months. We also know that the sun moon and stars were given to tell the time of the "moedim" or holy or set apart appointments of Yahweh.

**Gen 1:14** *And Elohim said, 'Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for **seasons**, and for days and years,*

The word for seasons is "moedim", which are the Holy Days of Leviticus 23. Also, we know the Holy Days were not commanded to Israel in the wilderness, but when they would **enter the land of Israel** they were to keep these days.

**Lev 23:9** *And Yahweh spoke unto Moses, saying,*

**Lev 23:10** *'Speak unto the sons of Israel, and thou hast said unto them,*

**When ye come in unto the land** *which I am giving to you, and have reaped its harvest, and have brought in the sheaf, the beginning of your harvest unto the priest,*

So we see that the command to keep these Holy Days was to be from Israel, and particularly from Jerusalem. Jerusalem is also called the center of the earth. So it would stand to reason that before the flood when there were 12, 30 day months that the conjunction would have happened exactly at sunset in Jerusalem, the center of the earth, each and every month. With that being the case, then it would stand to reason that if you were living in New York at this time, then when sunset and the new month began in Jerusalem and it was only 12 noon in NY, you would not have started your new month 18 hours before on the preceding day, but would have waited 7 hours after sunset in Jerusalem, until it was sunset in NY and your month began. This is only logical and how we observe each and every Sabbath, waiting for the day to come to us, so why should we create a new rule that does not exist for the new month?

Let us also shed a little more light on the subject (no pun intended) to make it clearer. Most will agree that at creation there were 12, 30 day months as we proved from the book of Genesis. So what caused the moon's rotation to change to make it only a 29 1/2 day rotation? Well, recently science now proclaims that this change happened somewhere around 700 BC. That is very interesting. What happened around 700 BC that could have changed the course of the celestial bodies? The answer is, that was the time when Hezekiah asked Yahweh to move the sundial back 10 degrees.

**Isa 38:7** *And this is to thee the sign from Yahweh, that Yahweh does this thing that He has spoken.*

**Isa 38:8** *Lo, I am bringing back the shadow of the degrees that it hath gone down on the degrees of Ahaz, by the sun, backward ten degrees:' and the sun turned back ten degrees in the degrees that it had gone down.*

If even science has scientific proof that this is the time frame that the celestial bodies changed their course, I see no reason not to believe that this was the event that did it.

But something else happened at around the time of 700 BC that would also play a part in the calendar change. Remember how we just went over that the Holy Days were given to the nation of Israel for when they entered the land of Israel. Yahweh also commanded them that they must come up to Jerusalem and only Jerusalem for these days.

**Deu 16:16** *'Three times in a year doth every one of thy males appear before Yahweh thy Elohim in the place which He doth choose--in the feast of unleavened things, and in the feast of weeks, and in the feast of booths; and they do not appear before Yahweh empty;*

That is why it stands to reason that conjunction and sunset would have happened at Jerusalem each and every month when there were 12, 30 day months, since the whole reason for creating these heavenly bodies was to show Israel the appointed times in Jerusalem.

Now, not only did Yahweh take back the sun dial for Hezekiah around 700 BC, but something else major happened in the history of Israel. In 723-22 BC Israel went into captivity to Assyria and into the four corners of the earth. One of the major punishments of this Diaspora was that they would no longer be able to keep the Holy Days in Jerusalem. Conjunction happened each month at Jerusalem to start the month and show where Yahweh's covenant people were. Isn't it interesting that since about 700 BC, now no longer does conjunction and sunset happen each month at Jerusalem, but somewhere different each month all over the earth? It is never in the same place two months in a row, but as the rotation of the celestial bodies moves so does the location of conjunction and sunset.

If the conjunction was placed in Jerusalem, the center of the earth before Israel's captivity it can't be a coincidence that after their captivity it has been moved to different places all over the earth every month. If conjunction in Jerusalem each month was to show where Yahweh's covenant people were, than by having conjunction somewhere different each month it shows that Israel's Diaspora is all over the globe, which history proves to be correct.

I believe that these facts cannot be overlooked. Before 700 BC, if you lived in North America and observed the New Moon, you would have waited until the conjunction in Jerusalem and then some 7 hours later at sunset in your local area you would have started your new month, not some 18 hours before the conjunction would have even happened.

One more point for major consideration on this subject. When I was studying the whole issue of the New Moon by conjunction or visual observance, I went to one scripture that clearly tells us when the New Moon is.

**Psa 81:3** *Blow up the trumpet in the new moon, **at the covered moon**, on our solemn feast day*

We have went to several linguistic scholars in Israel asking them for the true definition of "Kehseh" being rendered covered moon, and we have been told the definition means to cover fully. When you put a lid on a garbage can you would use the word "kehseh" to describe putting the lid on the can to fully cover it or putting a cap and covering your head you would use kehseh. We have also been told by experts from Israel that this psalm has always been

referred to by the Rabbis as referring to **the Feast of Trumpets, or in Hebrew Yom Teruah**, the only Holy Day which happens on the New Moon, which clearly shows from this psalm that it would be calculated by the conjunction, when the moon is fully covered by darkness and not by the sighting of a crescent moon.

This verse dogmatically proved to me that the new month starts by conjunction and not visual sighting. Just think about that symmetrically for a moment. If the moon is nothing more than a clock in the sky then a quarter moon would have to be a quarter and a full moon would have to be half month, and what is the opposite of a full moon? Conjunction! If you had a full apple pie on your table, what would be the opposite of that full pie? The answer is no pie.

The only problem being when you calculate the new moon up to 23 hours early calculating by the day of conjunction and not waiting till sunset after conjunction, when the earth rotates and the month comes to you, you will never have your Holy Day hag or Feast of Sukkot on the full moon. Go to a computer program and check this out for yourself. The only way to assure your feast always falls on the full moon is to calculate your month by conjunction, waiting till sunset in your area after the conjunction occurs. If you start the new month early on the day of conjunction before the new moon comes to the area that you live, you will always start your month early and never have your holy day hag on the full moon. Going by visual sighting almost never has their holy day fall on the full moon. The only way to assure your Holy Day always will fall on the full moon is to wait for the conjunction eclipse to happen and then let the earth rotate to you, and at sunset your new month would begin. As with the Sabbath, within 24 hours of conjunction the earth would have done a full rotation on its axis and the new month would have started all over the globe.

## CHAPTER 5 - WHEN WAS YAHSHUA CRUCIFIED?

In the New Testament, Yahshua clearly gave us the only sign that we would know that He was the Messiah.

**Mat 12:39** *But answering, He said to them, An evil and adulterous generation seeks a sign, and a sign shall not be given to it, except the sign of Jonah the prophet.*

**Mat 12:40** *And even as "Jonah was in the belly of the huge fish three days and three nights," so shall the Son of Man be in the heart of the earth **three days and three nights.***

That **sign is the resurrection**; that He would die, but that Yahweh would raise Him up according to Scripture.

**Psa 16:9** *So my heart is glad, and my glory rejoices; my flesh shall also rest in hope.*

**Psa 16:10** *For You will not leave My soul in Sheol; You will not give Your Holy One to see corruption.*

**Psa 16:11** *You will make Me know the way of life. In Your presence is fullness of joys; at Your right hand are pleasures forever.*

99% of professing Christianity celebrates the death and resurrection of Yahshua each year from Good Friday (day 6) to Easter Sunday (first day of the week). And yet a child can see that you cannot get 3 days and 3 nights from late afternoon Friday to early Sunday morning, clearly showing that the Good Friday crucifixion and Easter Sunday morning resurrection cannot be supported by Scripture and is merely a tradition of the Catholic Church.

From the scriptures that I will provide it seems to indicate most dogmatically that a Thursday crucifixion is the only day that fits the Scriptural mandate. Scripture states that "**on the third day**" He (Yahshua) will rise instead of after it.

**Mark 9:31** *For He taught His disciples, and said to them, The Son of Man is betrayed into the hands of men, and they will kill Him. And being killed, He will rise up **on the third day.***

**Mat 16:21** *From that time, Yahshua began to show to His disciples that it was necessary for Him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised **on the third day.***

**Mat 17:23** *And they will kill Him, and **on the third day** He will be raised. And they grieved exceedingly.*

**Mat 20:19** And they will deliver Him up to the nations to mock, and to scourge, and to crucify. And **on the third day** He will rise again.

**Luk 18:33** And flogging Him, they will kill Him. And **on the third day** He will rise again.

**Luk 9:22** **saying,** The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and be raised **on the third day.**

So it appears pretty clear from Scripture that Yahshua would be raised **ON** the third day and NOT after the third day on the fourth day. This is because the body would rot by the fourth day and would be corroded. That is why Ps 16:10 states “*you have not left my soul in Sheol, you have not let your Holy one see corruption.*” The indication is that the Messiah would not be left in the grave until the 4<sup>th</sup> day when the body would have started to corrode. Look at the following scripture to also confirm this from the death of Lazarus or Eliazar in the Hebrew.

**Joh 11:17** Then coming, Yahshua found him already **being held in the tomb four days.**

**Joh 11:38** Then groaning again within Himself, Yahshua came to the tomb. And it was a cave, and a stone was placed upon its entrance.

**Joh 11:39** And Yahshua said, Take this stone away! Martha, the sister of the dead man, said to him, My Master, **it is the fourth day. He stinks already!**

So there is no doubt in Scripture that Yahshua plainly prophesied that He would be resurrected out of the tomb **on the third day and NOT after it.** Now the next question is the third day from when?

I believe Luke 24 gives us our answer. Yahshua met 2 disciples, one whose name was Cleopas and they did not recognize him, and He asked why they were so sad. They continued to explain to him about the things that have happened to Yahshua and they tell him plainly;

**Luk 24:21b** But then with all these things, **this third day comes today since these things happened.**

We know this encounter happened on a Sunday, the first day of the week! Cleopas told Yahshua exactly what it was the third day from:

**Luk 24:19** And He said to them, What things? And they said to Him, The things concerning Yahshua the Nazarene, who was a man, a prophet mighty in deed and word before Elohim and all the people;

**Luk 24:20** and how the chief priests and our rulers **delivered Him to the judgment of death, and crucified Him.**

So right out of Scripture we see that it was *the crucifixion* that was 3 days back from that Sunday afternoon, when Yahshua met these two disciples. You can still count *3 days and 3 nights* from Thursday afternoon to early Sunday morning, while still dark, when the resurrection would have happened. As a matter of fact every historical record does show that Yahshua was resurrected **after** sunset Saturday evening right before dawn on the first day of the week and not before. As a matter of fact, this was what the Quartodecimen controversy in the early second century was all about; whether to keep Passover on the 14<sup>th</sup> of Aviv, according to Scripture, or according to the Catholic Easter on the first day of the week, due to the resurrection being Saturday evening on the Day of Firstfruits, on the beginning of the first of the week. Yahshua was the wavesheaf and would have had to be resurrected on the Day of Firstfruits, which was the first day of the week during Passover week.

Yahshua was the Passover lamb (1Cor 5:7) and the Holy Days are only there as markers and shadows of His great redemptive work that He is doing with mankind. We celebrate these days each year as a memorial to Him and in commemoration of the redemptive work that He has accomplished, and will continue to accomplish, in His disciples until He returns.

So since these days are benchmarks to that redemptive work, it only stands to reason that He would have, and will, literally, fulfill the exact meaning of each Holy Day. As the true Passover lamb of Yahweh, it is inconceivable that He could die on any other day than the actual Passover (Aviv 14).

In like manner, the Feast of Firstfruits, which is also called the Feast of the Resurrection, and fully pictures Him as the true wave-sheaf of Yahweh, and the first of the firstfruits, could be the only day He would be resurrected, as that was the purpose of the day itself. (Please *read our article on Yahshua and the Wavesheaf*)

**1Co 15:20** *But now Messiah has been raised from the dead; He became the first-fruit of those having fallen asleep.*

**1Co 15:21** *For since death is through man, also through a Man is a resurrection of the dead;*

**1Co 15:22** *for as in Adam all die, so also in Messiah all will be made alive.*

**1Co 15:23** *But each in his own order: **Messiah, the firstfruit;** afterward those of Messiah at His coming.*

So if He was the living wave-sheaf and the actual *firstfruit of the resurrection*, then it only stands to reason He would be resurrected on the day that represents that.

The way that was used to get the firstfruit omer ready was to beat the sheaf. Each person had to cut his own sheaf, as each one of us needs to have the

wave sheaf

(*a type of Messiah's sacrifice for our sins*) accepted by Yahweh, and the people could not bring the offering themselves, only the priest (*type of Yahshua*) could bring the sacrifice on behalf of the people and then, wave the sheaf up to heaven.

Also, the beating of the sheaf by each person represents the beating that Yahshua had to take, for each one of our sins to be forgiven. Then on Shavuot the wave-sheaf was ground into flour and made into two leavened loaves, one for the house of Ephraim, and one for the House of Judah. Since the loaves represented people, they were leavened, as only Yahshua, the true wave-sheaf was without sin.

You will notice that the "wave-sheaf" was to be lifted up and waved toward heaven, as a symbol of something actually being transferred to heaven, to be presented and accepted by the One who sits on the throne of the universe.

When you understand the true meaning behind the barley and wave-sheaf ceremony, it is crystal clear that the wave sheaf could not be issued on behalf of one or two fields, or even one area, of only one tribe, because He is the wave-sheaf of "**all 12 tribes of Israel**".

**Joh 20:16-17** *Yahshua said to her, Mariam! Turning around, she said to Him, Rabboni! (that is to say, My Great One). Yahshua said to her, Do not touch Me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My Elohim, and your Elohim.*

These scriptures clearly show that the whole wave-sheaf ceremony was only instituted as a fore-shadow of the perfect one to come, as the perfect offering to Yahweh, as the forgiveness of our sins, and by His sacrifice being perfect and accepted, then at the resurrection, so will we be accepted into the family of Yahweh, and accepted as His brethren.

**Heb 2:11** *For both the One sanctifying and the ones being sanctified are all of one nature; for which cause He is not ashamed to call them brethren,*

Also, if Yahshua was crucified on the 14<sup>th</sup> day of Aviv on Thursday, then that would mean that the day traditionally called palm Sunday where Yahshua triumphantly entered Jerusalem would also have been the 10<sup>th</sup> day of Aviv, the very day that the Passover lamb was set apart and chosen to be the Passover sacrifice (Ex 12:3-6).

It is most striking that as He entered Jerusalem the people shouted "hosanna, blessed is the one coming in the name of Yahweh". The word 'hosanna' is in command form and literally means SAVE NOW! As the lamb was being set

apart for the Passover ceremony, the true lamb of YHWH was being selected for the true Passover and sacrifice of Himself for the penalty of the sins of His people.

The crucifixion took place on Thursday afternoon (day 5) and starting at sunset Thursday (beginning of day 6) was the first Holy Day of unleavened bread and then, the weekly Sabbath would have followed the next day. Look at the following scripture in John 19:31 compared to Mathew 28:1 to prove that there were two Sabbath Days between the crucifixion and the resurrection; one being a Holy Day Sabbath and one the weekly Sabbath.

**Joh 19:31a** *The Jews therefore, because it was the Preparation, that the bodies should not remain on the stake upon the Sabbath (**for the day of that Sabbath was a Holy Day**)*

**Mat 28:1** *Now after **the Sabbaths (plural)**, at the dawning into the **first of the Sabbaths** Mariam of Magdalene and the other Mariam came to look upon the grave.*

The first Sabbath mentioned in John 19:31 was the High day or Holy day of Unleavened Bread, and then in Mathew 28 in the original manuscripts it says clearly that there was a second Sabbath, which would have been the weekly Sabbath. Unmistakably, there were **2 Sabbaths**, which totally rejects the Friday crucifixion and Sunday resurrection, but also nowhere does it state that there is *a mysterious day in between* these two Sabbaths. The crucifixion clearly fell on Thursday, the Holy day of unleavened bread on Friday and the weekly Sabbath on Saturday, and as it was dawning into what Scripture calls *the first of the Sabbaths*, this is clearly the “*Feast of First Fruits*” which started the 7 Sabbath count to Shavuot, which is why it is referred to as the first of the Sabbaths or better yet the first of the Sabbath count to Shavuot.

The fact that it is clearly shown about the importance of Yahshua being resurrected on this Feast of First Fruits is because He is the first of the first fruits, and the fulfillment of the wave sheaf ceremony, which would tell us that whenever He was resurrected, it would have to be after sunset Saturday on the day of first fruits, which His resurrection represents.

Now look at the next verse at what happened exactly at this time that Mariam Magdalene was coming to the tomb while it was still dark just before sunrise on the first day of the week.

**Mat 28:2** *And, behold! **A great earthquake occurred!** For descending from Heaven and coming near, a cherub of YAHWEH rolled away the stone from the door and was sitting on it.*

Compare this scripture to what happened right before Yahshua died.

**Mat 27:50** And crying again with a loud voice, **Yahshua released His spirit.**

**Mat 27:51** And, behold! The veil of the sanctuary was torn into two from above as far as below. **And the earth quaked,** and the rocks were sheared!

So we see a great earthquake occurring right after His death and also right after His resurrection. This clearly puts the resurrection early morning on Yom Rishon (the first day of the week) during the latter part of the night, while it was still dark before sunrise that morning.

With this fact in mind, let's look at another scripture that will prove that this can only put the crucifixion on a Thursday or day five of the 7 day weekly cycle. Remember after Yahshua died the Pharisees asked Pilate for a guard at the tomb because they knew Yahshua had prophesied that He would rise up on the third day. Let's look at what happened then.

**Mat 27:64** Therefore, command that the grave be secured **until the third day,** that His disciples may not come by night and steal Him away, and may say to the people, He is raised from the dead. And the last deception will be worse than the first.

**Mat 27:65** And Pilate said to them, You have the guards. Go and take precautions as you know.

**Mat 27:66** And they departed and **took precautions by the grave and set a seal upon that stone together with the guards.**

So it was commanded that a guard would be placed at the tomb of Yahshua **UNTIL** the third day from His crucifixion according to Scripture. And was the guard still present when the great earthquake happened right after His resurrection?

**Mat 28:11** And they, having gone, behold, some of the guard coming into the city reported to the chief priests all things that occurred.

**Mat 28:12** And being assembled with the elders, and taking counsel, they gave enough silver to the soldiers,

**Mat 28:13** saying, Say that his disciples came and stole him by night, while we slept.

**Mat 28:14** And if this is heard by the governor, we will persuade him and he will not make trouble for you.

**Mat 28:15** And taking the silver, they did as they were instructed. And this report was spread by the Jews until today.

Most undoubtedly, the guards were there when the great earthquake happened right after Yahshua's resurrection, so it stands to reason since they were only stationed UNTIL the third day that Yahshua had to rise within three days of early morning while it was still dark on the first day of the week, which can only put the crucifixion on Thursday afternoon, or day 5 of the weekly cycle.

In looking at the above biblical timeframe let us not forget the scripture in Luke 24:21 where the two disciples meet Yahshua in the afternoon of the first

day of the week just hours after His resurrection and clearly tell Him that day is "***the third day since the crucifixion***".

**Luk 24:21b** *But then with all these things, this third day comes today since these things happened.*

So again most dogmatically from Scripture we can see counting back three days from Sunday afternoon (the first day of the week) can only bring you to a Thursday (day 5) crucifixion.

However, if He was placed in the tomb before sunset as Scripture states (Luk 23:51-55) and then, He was resurrected Saturday evening but before Sunday morning, as Scripture states "when Mary came to the tomb **while it was still dark**", and if He died on a Wednesday as some falsely believe, then He actually would have been in the tomb a fourth day, as from Wednesday afternoon before sunset to Saturday night or early Sunday morning would have been into the fourth day, which would not fit Scripture as we have seen that it clearly stated He would rise '**ON**' the third day Not after it, as Ps 16:10-11 has shown; He had to be resurrected before the 4<sup>th</sup> day for His physical body not to be corrupted.

Timeline of Yahshua being 3 days and 3 nights in the grave

<u>Wed</u> (Day 4)	<u>Thurs</u> (Day 5)	<u>Fri</u> (Day 6)	<u>Sabbath</u> (Day 7)	<u>Sun</u> (Day 8)
Yahshua Tells Disciples to Prepare Passover  At Night Passover Ceremony  Betrayed at Midnight	Yahshua Beaten in Morning  Afternoon crucified  Late Afternoon Buried  <b>Day 1 in tomb</b>  <b>Night 1 in Tomb</b>	Holy Day of Unleavened Bread  <b>Day 2 in Tomb</b>  <b>Night 2 in Tomb</b>	Shabbat  <b>Day 3 in Tomb</b>  <b>Night 3 in Tomb</b>	Resurrected in Early Morning During Dark Portion of First Fruits  After 3 days and 3 nights in the grave (Math 12:38-40)

That is the reason that some churches have tried to say that Yahshua was resurrected late Sabbath afternoon, to fit the three days' timeframe, however,

it just does not fit Scripture, as that would not have Yahshua being resurrected on the Feast of Firstfruits, as Scripture plainly shows, He was the wave sheaf; and again starting from Sunday afternoon (the first day of the week) when Yahshua met the two disciples on the road to Emmaus and counting back three days, no matter how you count it will not bring you to Wednesday afternoon. Counting back ***one day from Sunday***, will bring you to ***Saturday***, counting back ***two days from Sunday*** will bring you ***to Friday*** and counting back ***three days from Sunday will*** bring you to ***Thursday***.

In addition, if He died on a Wednesday and was resurrected Saturday evening, then that would have Him being resurrected on the 4<sup>th</sup> day not on the third day as Scripture states. As we have seen from Scripture there was a great earthquake directly after His death on Thursday afternoon, and another great earthquake directly after His resurrection early morning while still dark the first day of the week.

Let me also say that I fully believe that Yahshua fulfilled His promise to be 3 days and 3 nights in the tomb (Math 12:38-40), but let me also say that in the Hebrew language **NO WHERE** does it state that time frame has to be exactly 72 hours. It is not being honest with the Scriptures to say that Jonah, according to Scripture, was exactly 72 hours in the fish's belly.

If you look up the word "day" in Hebrew which is "Yom" it can refer to the whole 24 hour period from one sunset to another, it can refer to just the daylight portion of a day, which will vary according to the time of year, it can refer to a portion of a day and it could also refer to an extended time period such as "*the Day of Yahweh*". This is not subjective but simply the biblical meaning of the word "Yom". It is similar in English, as if you stated that Don was in Miami for a day, no one would take it to mean that I stayed in Miami exactly 24 hours. Look at the following scripture to prove this point.

**Deu 21:22** *And if a man has committed a sin worthy of death, and he is executed, and **you hang him on a tree**,*

**Deu 21:23a** *his body shall not remain all night on the tree; **but surely, you shall bury him the same day.** For he that is hanged is a reproach to Elohim.*

According to the Torah, a person crucified around 3:00pm must be taken down and buried **THE SAME DAY!** The day he dies is inclusive in the count of his death.

This is exactly what happened to Yahshua. He was hung on a tree from 12:00 noon to between 2:00 and 3:00pm. Yet Deuteronomy clearly states that the day of the person being crucified is inclusive of being day one of the count of his death. People who use a Wednesday crucifixion never take this into account and start their count from sunset Wednesday missing a whole daylight portion according to the reckoning of time in Scripture.

So from the daylight portion of the 5<sup>th</sup> day of the week, which the Romans

named Thursday, to the night portion of the first day of the week, which the Romans called Saturday evening is 3 days and 3 nights. ***Thursday, Friday, and Saturday are 3 days and Thursday night, Friday night, and Saturday night are 3 nights.***

Some who believe in a Wednesday crucifixion try to purport that the Holy Day was on Thursday and that there is a mysterious non mentioned day between the holy Day and the weekly Sabbath. They use the following scripture in Luke 23, to try to prove their point and say that there is a two day window between verses 55 and 56, but let's look at the scripture and see if the Bible really is coming to the conclusion that is being proposed.

**Luk 23:53** *And taking it down, he wrapped it in linen, and placed it in a quarried tomb, where no one was ever yet laid.*

**Luk 23:54** *And it was Preparation Day, and a Sabbath was coming on.*

**Luk 23:55** *And having followed, also the women who were accompanying Him out of Galilee, watched the tomb, and how His body was placed.*

**Luk 23:56** *And returning, they prepared spices and ointment. And indeed they rested on the Sabbath, according to the commandment.*

If we just read the scripture without adding anything into it, **NOWHERE** would it even remotely hint that there is a 2 day time difference somewhere between verses 53-54 and 55-56. And if I believe that proposed theory, that this Sabbath mentioned in Luke 56 was the weekly Sabbath, then I would have to believe as Christianity teaches of a Friday crucifixion, because clearly this Sabbath, which was the Holy Day (John 19:31) happened directly after the crucifixion, and there is not any hint of a 2 day time period between verses 53-54 and 55-56. Yahshua died between 2:00 and 3:00pm.

The women watched where His body was laid and returned to their home and prepared spices, before the Holy Day began at sunset Thursday, and then rested on the Holy day Friday and the weekly Sabbath on Friday sunset to Saturday sunset. Then, Saturday evening after sunset, when the Sabbath was over and the first day of the week had begun, they purchased and prepared the rest of the burial spices and went early morning while it was still dark to the tomb where Yahshua had just been resurrected.

If Yahshua died on a Wednesday and the Holy day was Thursday, then the women would have surely returned Friday morning to the tomb and would not have waited until Sunday morning. So anxious were they to get to the Tomb that they actually arrived so early on the first day of the week, that it was still dark.

It is inconceivable that if there was a day between the Holy Day on Thursday and the weekly Sabbath on Saturday that Mary would not have gone to the tomb on that interim day. In Jewish culture burying and caring for the dead is something that is done immediately, and if at all possible the very same day

the person died as we have seen from Deut 21:23.

The only reason that Mary could not anoint the body directly after the crucifixion was that she didn't have either enough spices or enough time to do it. Luk 23:56 shows that she did have some spices and started to prepare before the Holy Day, directly after the crucifixion, but had to wait until both the Holy Day was over and the weekly Sabbath before she could purchase the rest of the spices and go to the tomb early Sunday morning while still dark.

**Joh 20:1** *But on the first of the Sabbaths (The seven week count to Shavuot), Mariam Magdalene came early to the tomb, **darkness yet being on it.** And she saw the stone had been removed from the tomb.*

**Mar 16:1** *And the Sabbath passing, Mary Magdalene and Mary the mother of James and Salome, bought spices, so that coming they might anoint Him.*

**Mar 16:2** *And very early on the first of the week, the sun having risen, they came upon the tomb.*

The fact that she even went to the tomb while it was still dark proves that she wanted to get there as soon as possible, so if there was a day (Friday) between the two Sabbaths, then certainly she would have gone on Friday to the tomb, which is actually more proof that there was no mysterious day in between the 2 Sabbaths.

The biblical fact is that the last Passover (supper) happened on Wednesday evening and Yahshua was crucified on Thursday afternoon and sunset Thursday started the Holy Day of Unleavened Bread and sunset Friday started the weekly Sabbath.

Then, after the Sabbath was over (Saturday evening after sunset) Mary bought spices as Mark 16:1 tells us and prepared them and came to the tomb to see Yahshua's body while it was still dark early Sunday morning, but He was already resurrected a short time before that right before the great earthquake that is mentioned in Math 28:2 before sunrise of the first day of the week, which was also the beginning of the Feast of Firstfruits or Resurrection Day.

Now the next question arises could she have bought spices Saturday evening? If you look in the Zonderman study bible you will clearly see in the study note for Mark 16:1, it shows that markets would have been open Saturday evening, after the Sabbath would have ended, and it notes that this was Saturday evening that this buying of burial spices took place.

Why would the New Testament even mention this fact? Again, you have to look at the set apart day this happened on, the Feast of Firstfruits. As the Pharisees were preparing their wave sheaf for the next morning by binding it and beating it and putting it through the fire, as they did with Yahshua the true wave sheaf, Mary, one of His most beloved disciples, was preparing for the

wave sheaf by buying ointments and frankincense and sweet smelling fragrances for the perfect true wave sheaf ceremony. It shows the complete dichotomy between those who believe and those who didn't. The Pharisees were beating the wavesheaf omer, as Mary was buying perfume to anoint the wavesheaf omer.

Also, look at the following scripture in Amos to again prove that buying and selling went on in the evening after the Sabbath ended.

**Amo 8:5** saying, *When will the new moon have passed, so that we may buy grain? Or the Sabbath, so that we may open the wheat, making smaller the ephah, and making greater the shekel, and to falsify the deceitful balances,*

In these days the evil merchants were counting down the minutes to open their sacks (many lived right at their store) to be able to cheat the people for another week. In context, showing the greed of the merchants, it would make no sense if they were waiting another 12 full hours after the Sabbath to sell the next day. In the Hebrew mindset it is clearly showing they were opening the sacks as the sun was setting and a new day was starting.

Also, if you look up the word for Sabbath in Mark 16:1, it is the word in the Hebrew and Aramaic "Shabbat" which is the weekly Sabbath, not "Sabaton", which would be the Holy Day Sabbath. In the Greek, the word is the same, but in the Aramaic and Hebrew, it is conclusive, so with that said, to develop a whole 2 days between verses one and two that does not exist, is just not being honest with the scripture.

Did you ever wonder why the Feast of Firstfruits is a not a Holy Day? After understanding the fulfillment of the wave sheaf as I explained above, it is simply for the reason that if it were a Holy Day, then Mary could not have bought the spices Saturday evening and went to anoint Him Sunday morning as the wave sheaf offering, this again should show the correct time sequence. Look at Math 28:1 in the original manuscript:

**Mat 28:1** ***But after the Sabbaths, at the dawning into the first of the Sabbaths,*** (This was the day of firstfruits and the beginning of the 7 week count to Shavuot) *Mary the Magdalene and the other Mary came to gaze upon the grave.*

This scripture clearly shows that there were 2 Sabbaths between the crucifixion and resurrection, but again, never mentions another day in between these two Sabbaths, and clearly shows the importance of the resurrection being on ***the first of the Sabbaths*** or day of first fruits, and the first of the 7 week count of Sabbaths to Shavuot. The day the wave sheaf as the first- fruit was offered up to Yahweh and accepted by Him. Then, after the first-fruit offering was accepted, only then could the rest of the harvest ending at Shavuot also be accepted. Also, no new grain could even be eaten until the

wave-sheaf offering was accepted by Yahweh on the Feast of Firstfruits or Resurrection Day.

**Lev 23:14 And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day, until you have brought the offering of your Elohim; it is a never ending statute throughout your generations in all your dwellings.**

**1Co 15:23** But each in his own order: **Messiah, the firstfruit;** afterward those of Messiah at His coming.

**Rom 11:16** Now if the first-fruit is holy, so also the lump. And if the root is holy, so also the branches.

**Joh 20:16-17** Yahshua said to her, Mariam! Turning around, she said to Him, Rabboni! (that is to say, My Great One). Yahshua said to her, Do not touch Me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My Elohim, and your Elohim.

So where do people come up with the reasoning that Yahshua had to be crucified on a Wednesday? It is by misinterpreting one minute scripture in the book of Daniel.

**Dan 9:27** And he shall confirm a covenant with the many for one week. And in the midst of the week he shall cause the sacrifice and the offering to cease.

Now, first of all, there is a reasonable debate as to whether this scripture even refers to the Messiah at all. In Hebrew grammar, the personal pronoun most usually goes back to the last person mentioned and in this case that would have been the anti-messiah of Daniel 9:26 and not the Messiah at all. There are many people who believe that this scripture talks about a 7 year agreement that will come with the anti-messiah and the Arab nations right before Yahshua's return.

Secondly, even if this scripture was talking about the Messiah and not the anti-messiah, it is a 70 weeks of years prophecy and the week mentioned in Daniel 9:27, regardless of who it is referring to, is speaking about a week of 7 years, not a literal week of 7 days, so nowhere would it in any case be saying the Messiah had to die on a Wednesday, but rather, if it was referring to the Messiah, it would be saying that in the midst of His 7 year ministry, He would cause the sacrifice to end by His death. This happened in the third year of His ministry and would fall within the guidelines of this Hebrew word for midst, which simply means the middle part, but not exactly, directly, in the middle. According to this Hebrew word, if this scripture was referring to Yahshua, He would have fulfilled it as long as He was cut off in either the 3<sup>rd</sup>, 4<sup>th</sup>, or 5<sup>th</sup> year of His ministry, which He was.

There is no other scripture that even remotely hints that the Messiah had to die on a Wednesday. If we are honest from Scripture, a Thursday crucifixion is much more accurate. Also, if you simply go back and look at a new moon calendar, you will find out that in 30AD, the year of crucifixion, that according to the new moon conjunction, the 14<sup>th</sup> day of Aviv (Passover) fell on a Thursday, with the Passover meal on Wednesday evening. The 15<sup>th</sup> day of Aviv was started sunset Thursday to sunset Friday and the weekly Sabbath would have followed. Go to any moon phase website to prove this for yourself.

In 30AD, the year of crucifixion the Jewish Talmud mentions 4 great miracles that happened starting right after Yahshua's death for 40 full years until the destruction of the Temple in 70AD. Each night the great menorah was lit and went out by itself. The great Hekel doors of the temple that took 20 men to open or close them opened on themselves for 40 full years after the crucifixion starting on 30AD. Also, the white and black lot for the scapegoat on Yom Kippur came up black every time from 30AD to 70 AD, and the red string that the High Priest would wear in the Holy of Holies and if the sacrifice was accepted by Yahweh would turn white, never turned white anymore from 30 AD to 70 AD.

If one is starting the new moon by visually sighting a crescent moon, then looking at when the crescent was sighted in 30AD, you are back to a Friday crucifixion, which simply is not possible according to Scripture.

## CHAPTER 6- WHAT YEAR WAS THE CRUCIFIXION?

First of all let me say that almost every credible scholar believes in a 30 A.D. crucifixion, due to the almost invincible evidence for that date. I can honestly say that whenever I see a year being mentioned for any other date than 30 A.D., it is almost always someone trying to fit the crucifixion into some type of flawed theology. I will list the reasons that will conclusively prove a 30 A.D. date. I have yet to find any biblical or historical reference for any other year.

- 1) In Eusebius history of the Church he states that the crucifixion happened in 30 A.D. He is by far the most reliable church historian, at least as far as dates go. There is a church historian in Jerusalem called Mar Jacob who is a historian of early Church history for 50 years and has worked at the Israeli Bible Society for many years. He is a scholar in both Greek, Latin Aramaic and Hebrew and he states as well as all scholars that Eusebius' quote of 340 of the Edessa era for the crucifixion can only mean 30 A.D. in our modern calendar. He has other historical documents proving a 30 A.D. crucifixion.
- 2) The Daniel prophecy of 70 weeks in Daniel nine starts from the command to go out to rebuild Jerusalem. All historians put this date at 457 B.C, which after the 62 and 7 weeks or  $69 \times 7$  weeks or a total of 483 years are mentioned in Daniel 7, you come up again with a 27 A.D. date to start the ministry of Yahshua (Remember there is no zero year in the Gregorian calendar). So there is no way of a 33-36 A.D. date for Passover, there is NO biblical or historical proof for these dates. Yahshua fulfilled  $\frac{1}{2}$  of the 70<sup>th</sup> week and half is still to come before His return.
- 3) When Yahshua started His ministry it was autumn 27 A.D. We know this because 27 A.D. was a sabbatical year from 27 A.D. on atonement to 28 A.D. also ending on atonement. Yahshua mentions in the book of John, "*not to say there are 4 months to harvest, but look up the fields are already white to harvest*". Since it was a sabbatical year this is why the fields were already ready to harvest, but they could not harvest them until 4 months later. We also know 27 A.D. to be the year Yahshua started His ministry because we know that Luke 3:21-23 tells us it was the 15<sup>th</sup> year of Tiberius Caesar, which reign started in 12 A.D.  
If you count the chronology from the gospel of John you will see that His ministry was not 3 and  $\frac{1}{2}$  years but only 2 and  $\frac{1}{2}$  years. Some have tried to fit a 3 1/2 year ministry into their doctrine on prophecy so they basically made up an additional Passover that is not in Scripture to come up with 4 Passovers instead of 3. The first is in John 2 in 28 A.D., the second is in John 6 in 29 A.D., and then, His death in 30 A.D. Some try to conclude the Feast of Tabernacles in John 5 is another Passover, but how can that be when right after John 5 there is a Passover directly in John 6. Once we can clearly show a 27 A.D. ministry start and record a 2 to 2  $\frac{1}{2}$

years ministry we clearly come to 30 A.D. as the year of crucifixion.

- 4) The last and most compelling evidence for a 30 A.D. crucifixion is that it is recorded in the Jewish Talmud that 4 great miracles happened in the Temple in 30 A.D. right after Yahshua's death. One was that the menorah in the temple that was lit 24 hours a day, seven days a week went out every night starting after Passover in 30 A.D. until the destruction of the temple in 70 A.D.

Also, the great Hekel doors that were 20 feet high and took 20 men to close them, closed on their own every night for 40 years. In addition, the lot on Yom Kippur which one was black and one was white for the two goats, the black one came up every year for 40 years also starting in 30 A.D. until 70 A.D. And the red string that the High priest would put around his finger on Yom Kippur, and if YHWH accepted the sacrifice it would turn white, would never again turn white from 30 A.D. right after Yahshua was crucified until 70 A.D. All this is recorded in the Talmud by Jewish Rabbis who hated Yahshua, but these miracles that started right after Passover in 30 A.D. and continued until the destruction of the temple, clearly prove the year of crucifixion. There is an audio message on this subject called "*How could the Rabbis Forget*" at [www.coyhwh.com](http://www.coyhwh.com) in the audio section. Also, in the Talmud in Shabbat 15A it states that the Sanhedrin left the chamber of hewn stones in 30 A.D. and moved to another location. This magnificent chamber was the room used to try Yahshua and condemn Him to death. That was the last case ever tried in that chamber. The Talmud does not mention it but most likely the great earthquake that happened at Yahshua's death caused the destruction of this room. It also showed that Yahweh no longer recognized the authority of the Sanhedrin any longer.

Below is a timeline of the ministry of Yahshua from Scripture until His crucifixion on Thursday April 6<sup>th</sup> 30 A.D.

**27 A.D. – at Sukkot** public ministry starts. We know this is the year because Luke 3:21-23 tells us it was the 15<sup>th</sup> year of Tiberius Caesar, which reign started in 12 A.D.

His Baptism also takes place at this time - Math 3:13-17      John 1:29-39

**27 A.D. – Winter** Tempted by Satan in desert, probably Mount of Temptation near Jericho Math 4:1-11

**27-28 A.D. – Winter** Yahshua first miracle of changing water to wine in Cana-John 2:1-11

**28 A.D. – Passover** follows miracle and Yahshua cleansing temple of money changers - John 2:13-17, After Passover Yahshua's first public reading in the Beit Knesset in Nazareth, Luk 4:16-31

Yahshua calls first disciples, 4 fisherman Math 4:18-22, Mark 1:16-20, and

Luke 5:1-11 tells us that He called these disciples from Genneseret or modern day Ginosar.

Yahshua starts first preaching trip through the villages of Galilee Math 4:23-25, Luke 4:42-44, there were about 254 villages all around the Sea of Galilee at that time.

Yahshua preaches the famous Sermon on the Mount Math 5:1- 48.

**28 A.D. – Summer events** Yahshua speaks with Nicodemus about being born again in Kingdom John 3:1-21.

Yahshua with the Samarian women at the well, talks about don't say there is 4 months to the harvest look at the fields are white already, only in a Sabbatical year would the fields still be unharvested in the summer. 27 A.D Yom Teruah in the fall until 28 A.D is a sabbatical year. This also explains why people were able to travel to see Yahshua preach since they were not farming in the sabbatical year.

Yahhsua heals a nobleman's son John 4:46-54.

Yahshua calls 12 disciples Luke 6:12-15.

**28 A.D. – Sukkot** Yahshua heals a crippled man near the pools of Bethesda John 5:1-14 – Yahshua calms the storm on the Sea of Galilee Math 8:23-27, Mark 4:35-41

**28-29 A.D. – Winter** Yahshua travels around Galilee again Luke 8:1-3  
Yahshua teaches all about the Kingdom Math 13:1-52, Luke 8:4-18  
Yahshua raises Jairus's daughter from the dead Math 9:18-26, Luke 8:40-56  
John the Baptist is killed by Herod Math 14:1-12, Luke 9:7-9

**29 A.D. – Passover and Spring** Yahshua feeds the 5,000 Math 14:13-21, Mark 6:30-44, Luke 9:10-17, Joh 6:1-14  
Yahshua walks on water Math 14:22-33, John 6:16-21, Mark 6:45-52

**29 A.D. – Summer** Yahshua feeds the 4,000 Math 15:32-39, Mark 8:1-9  
The transfiguration takes place traditionally it is believed to be on Mount Tabor, but more likely it happened on Mount Hermon, as it indicates it was a large Mountain, Math 17:1-13, Mark 9:2-13

**29 A.D.** Yahshua attends Feast of Sukkot John 7:11-52  
Yahshua heals a blind man from birth at feast John 9:1-41

**30 A.D. – Winter** Yahshua raises Lazarus from the dead John 11:1-44

**30 A.D. – Passover/Spring** Yahshua begins His last journey to Jerusalem for Passover Luke 17:11

Yahshua heals the blind on His way to Jericho Luke 18:35-43

Yahshua talks to Zacchaeus in Jericho Luke 19:1-10

### **30 A.D. – Passover week in Jerusalem** Yahshua enters the city palm

Sunday Math 21:1-11, Mark 11:1-10, John 12:12-19

Yahshua once again cleanses out the money changers from the Temple Math 21:12-13

Yahshua teaches in the Temple Math 21:28, 23:-39, Luke 20:9:21

Wednesday is the Passover/last supper Math 26:6-13, Mk 14:12-25, Luk 22:7:20

Yahshua taken by the Pharisees in the garden of Gethsemane around midnight of Passover night, He is taken to Annas first who is the father in law of Caiaphas the high priest, and then He is taken to Caiaphas house and scourged by the Sanhedrin police and put in holding cell until morning. Early Thursday morning He is taken to Pontius Pilate who sent Him to Herod and then back to Pilate before being condemned to death. He is then scourged by the Roman army and sent to be crucified.

Math 26:36-75, 27:1-56, John 18:2- 19:30, Luke 22:47- 23:49, Mark 14:43- 15:41

Yahshua's burial: Math 27:57-66, Mark 15:42-47, Luk 23:50-56, John 19:31-42

John 19:31 clearly shows the Sabbath that was coming was the High Day Sabbath of the first day of unleavened bread and **NOT** the weekly Sabbath.

Yahshua was crucified on a Thursday, which was the preparation day for the Holy day Sabbath, which was the first Holy day of Passover, which was the next day on Friday. The people rested on the Holy day Friday and also on the weekly Sabbath on Saturday, and Yahshua was resurrected on the Feast of First Fruits on the first day of the week during Passover week. Math 28:1-10, Luke 24:1-12, John 20:1-10.

Math 28 verse one clearly shows in the original manuscripts that it was after the "**Sabbaths**" plural, two Sabbaths the holy day Friday and the weekly Sabbath on Saturday, it is impossible according to the New Testament to come up with a Friday Crucifixion and a Sunday resurrection. Math 12:38-40 clearly states that Yahshua prophesied that He would be 3 days and 3 nights in the grave and that was the sign that He was the Messiah. From Friday afternoon it is impossible to come up with 3 days and 3 nights until Sunday morning. From Thursday afternoon to early morning on the first day of the week is the proper timing.

Later that day on Sunday afternoon (the first day of the week) Yahshua appears to two of His disciples and it clearly states that, **that day Sunday was the third day since His crucifixion** Luke 24:19-21. If you count back 3 days from Sunday it will bring you to a Thursday crucifixion.

## CHAPTER 7 - WHICH DAY IS THE PASSOVER?

Leviticus 23:5-6 states, "**In the first month, on the fourteenth of the month, between the evenings is the Passover to YAHWEH. And on the fifteenth day of this month is the Feast of Unleavened to YAHWEH; you shall eat unleavened things seven days.**"

From this scripture it should be clear that the Passover and days of Unleavened Bread are two different ceremonies, or why would Yahweh separate them in Leviticus 23? The Passover is on the 14<sup>th</sup> day of the first month of the year (Aviv) between the evening of the 13<sup>th</sup> and 14th, and the Feast of Unleavened Bread begins on the 15<sup>th</sup> day of the month. I believe much of the confusion on the timing of Passover is because the Jewish community keeps the Passover on the 15<sup>th</sup> day of Aviv, the first day of Unleavened incorrectly, and some have also incorrectly followed in their footsteps.

This mistake is quite simple and explained in Alfred Edersheim's book called the Temple and its service. In the book Edersheim explains that there was the actual Passover sacrifice that was killed between the evenings of the 13<sup>th</sup> and the 14<sup>th</sup> of Aviv, but then there was a second sacrifice or hagagah that was done the following night that was a peace offering to Yahweh. This was also called a Passover sacrifice as all sacrifices done during the whole 8 days ceremonies were called Passover.

This is actually the sacrifice that Scripture calls the night to be observed, not for the night of the actual Passover and death angel passing but the next night when they left Egypt and had a great celebration.

We are told that we are to celebrate each year and commemorate the coming out of Egypt on the fifteenth of Aviv.

**Ex. 12:42** "It is a night of celebration to YAHWEH, for bringing them out from the land of Egypt. This night is a celebration for all the sons of Israel to their generations."

This is not the night of the Passover, but the following night. Many refer to this festive meal as "*the night to be much observed.*" The reason the Jews keep Passover on the 15<sup>th</sup> instead of the 14<sup>th</sup> is that they have combined these two ceremonies into one.

Look at what the ***Encyclopedia Judaica*** says concerning this combining of Passover and the 1<sup>st</sup> day of unleavened bread: "*The feast of Passover consists of two parts: The Passover ceremony and the feast of Unleavened Bread. Originally, both parts existed separately; but at the beginning of the [Babylonian] exile they were combined,*" Vol. 13, p. 169. This is a significant statement. Later Jewish practice clearly shows how they combined the two observances into one on the 15th of Abib.

This is where much of the confusion comes in, as in second Temple times the priests in the temple combined the two sacrifices of Passover and the second hagagah to make one sacrifice late on the 14<sup>th</sup> of Aviv going into the 15<sup>th</sup> and Holy Day; although, as we will see with Yahshua that some were still properly killing the lambs between the evening of the 13<sup>th</sup> and 14<sup>th</sup> of Aviv.

Let's look at Deuteronomy 16 to confirm this point and clear up a misconception.

**Deu 16:6** *But at the place which He shall choose to cause His name to dwell there (Jerusalem), you shall sacrifice a Passover offering at evening, at the going of the sun, at the time when you came out of Egypt.*

From the above scripture if one read over it quickly he might think that the actual Passover lamb was to be sacrificed and eaten on the beginning of the 15<sup>th</sup> of Aviv, as that was the night that Israel left Egypt. However, look at the following scripture to prove the point that Deut 16:6 is not speaking about killing and eating the actual Passover Lamb but is speaking about the second hagadah, which was also a Passover sacrifice but **NOT** THE Passover sacrifice.

**Deu 16:2** *And you shall sacrifice a Passover to YAHWEH your Elohim **of the flock, and of the herd,** in the place which He shall choose to cause His name to dwell there.*

This scripture proves that this could not be the actual Passover sacrifice but had to be the second hagadah or night to be observed memorial as the true Passover can **ONLY** come from the flock and **NOT** from the herd, but the second hagadah could be from either.

**Exo 12:3** *Speak to all the congregation of Israel, saying, On the tenth of this month, they shall each take for themselves **an animal of the flock** for a father's house, a flock animal for a house.*

**Exo 12:4** *And if the house is too small for a **flock animal**, he and his neighbor next to his house shall take according to the number of souls, each one according to the mouth of his eating, you shall count concerning **the flock animal**.*

**Exo 12:5** *A **flock animal**, a male without blemish, a yearling, shall be to you. **You shall take from the sheep or from the goats.***

**Exo 12:6** *And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel **shall kill it between the evenings.***

Also, notice that you are to keep the animal **UNTIL** the 14<sup>th</sup> day, meaning you keep the animal up until, or when the 13<sup>th</sup> is ending, and then, kill it between the evenings of the 13<sup>th</sup> and 14<sup>th</sup>. They were then commanded to stay in their homes until the break of day (Ex. 12:22) or in Hebrew 'boker' meaning until daybreak or morning.

**Exo 12:22** *And take a bunch of hyssop and dip in the blood in the basin. And touch some of the blood in the basin to the lintel and on the two doorposts. And you shall not go out, anyone from the door of his house until morning.*

Then on the daylight portion of the 14<sup>th</sup>, they were to quickly gather their possessions and leave the city of Goshen where they lived, and gather at Ramses, the capital city of Egypt. Scripture tells us that the Israelites left Ramses later on the night portion of the fifteenth day of the first month.

**Deut. 16:1b** *"For in the month of Aviv, YAHWEH your Elohim brought you out of Egypt by night."*

**Num. 33:3a** *"And they pulled up stakes **from Ramses in the first month on the fifteenth day of the first month.**"*

So very clearly the actual Passover meal could have only taken place at the beginning of the 14<sup>th</sup> of Aviv between the evening of the 13<sup>th</sup> and 14<sup>th</sup>, as they were not able to leave their houses until morning and then, Scripture states during the daylight portion of the 14<sup>th</sup> they pilfered the Egyptians and gathered almost 2 million people and animals from Goshen where they lived to Ramses, which was about 7 miles away.

This obviously would have taken the whole daylight portion of the 14<sup>th</sup> and then, they left Ramses at the beginning of the 15<sup>th</sup> day of Aviv at night exactly as the scriptures above state. This night now, the 15<sup>th</sup> of Aviv, when they left Egypt was a night to be remembered throughout their generations and was to be a night of celebration, not the 14<sup>th</sup> night when the death angel was passing and someone was dying in every home.

**Ex. 12:42** *"It is a night of celebration to YAHWEH, for bringing them out from the land of Egypt. This night is a celebration for all the sons of Israel to their generations."*

Exodus 12:8 tells us that we are to eat the Passover with unleavened bread. Now if this were the fifteenth, it would already be unleavened bread, there would be no reason to even state this unless the Passover was to be eaten on the 14<sup>th</sup>, the day before unleavened bread. Also, everything Yahweh names, He does for a purpose. Every name in scripture including His own has a special meaning.

The name Passover is named for the death angel passing over the Israelites at midnight. Now there may be two evenings to a day, the beginning and ending evening, but there is only one midnight. If the 14<sup>th</sup> day is Passover, then the Passover meal was eaten early on the 14<sup>th</sup>, and the death angel passed over at midnight on the 14<sup>th</sup> (Ex 12:29). Then, the Israelites went to Ramses on the

daylight portion of the 14<sup>th</sup>, and left Ramses the night of the 15<sup>th</sup>, as Scripture states.

Now let's look at the New Testament and see if Yahshua also kept the Passover meal early evening on the 14<sup>th</sup> of Aviv according to Scripture. Let's look at the Good News of Luke.

**Luk 22:7**, "*And the day of the Unleavened came, on which the Passover must be slaughtered."*

Which day was this? It was the day before Yahshua was crucified, late afternoon on the 13<sup>th</sup> of Aviv going into the 14<sup>th</sup> of Aviv when He would keep the last Passover with His disciples. Notice that Scripture clearly states that this was the afternoon that the lambs were to be killed, not the next day when Yahshua is being crucified as some wrongly assume. As a matter of fact the high priests were at Yahshua's crucifixion proving that the lambs couldn't have been killed at the same time.

**Mat 27:41** *And in the same way, the chief priests with the scribes and elders, mocking, said,*

**Mat 27:42** *He saved others; He is not able to save Himself. If He is the King of Israel, let Him come down now from the torture stake and we will believe Him.*

Then, after the Passover meal He went to the Garden of Gethsemane and was arrested and the next day He was crucified, during the daylight portion of the 14<sup>th</sup>, the day before the Holy Day of Leviticus 23:7.

**John 19:31** *"Then, since it was Preparation, that the bodies not remain on the tree on the Sabbath, for that Sabbath was a holy day."*

Clearly this is late afternoon on the 14<sup>th</sup> when Yahshua was killed right before sunset and the beginning of the Holy Day that began on the 15th at sunset. This also most dogmatically shows that Yahshua kept the Passover early on the 14<sup>th</sup>, between the evenings of the 13<sup>th</sup> and the 14<sup>th</sup> according to Scripture.

Let us go back to Luke, and look at what Yahshua commanded His disciples at the beginning of the 14<sup>th</sup> of Aviv, the night before He died.

**Luk 22:8** *"And He sent Peter and John, saying, Having gone, prepare for us the Passover, that we may eat."*

**Luke 22:11** *"And you will say to the housemaster of that house, Our Master says to you, Where is the guest room where I may eat the Passover with My disciples?"*

**Luke 22:13** *"And having gone, they found as He had told them, and they*

**prepared the Passover."**

Some have erroneously tried to say that the meal Yahshua ate with His disciples was not Passover, yet there are 14 New Testament references calling the meal "The Passover". The Apostle Paul also tells us that we should observe the Passover at the same time that our Master Yahshua sacrificed it.

**1 Cor. 11:23** "For I received from the Master what I also delivered to you, that the Master Yahshua in the night in which He was betrayed took bread..."

**1 Co 11:24** and giving thanks, He broke and said, take, eat, this is My body which is broken on behalf of you, **this do in remembrance of Me.**

**1Co 11:25** In the same way the cup also, after supping, saying, this cup is the New Covenant in My blood, each time you drink it, **do this in remembrance of Me.**

**1Co 11:26** For each time that you may eat this bread, and drink this cup, you solemnly commemorate the death of our Master, until His coming.

Clearly, Scripture shows us that Yahshua kept His last Passover on the beginning of the 14<sup>th</sup> of Aviv, right after the time the lambs were being killed (Lk. 22:7), then was taken at midnight of the fourteen by the Pharisees in the Garden of Gethsemane (same time the death angel passed on original Passover) and died on the daylight portion of the 14<sup>th</sup> still on the Passover, to show He truly was the Passover lamb. The Jew, according to their own tradition and not Scripture, were keeping Passover the next day wrongly so, combining it with the night to be much observed. (John 18:28)

Passover and the Feast of Unleavened Bread are not one and the same feast because Scripture gives many different distinctions for each. We find that the observance called Passover is on the 14th, and another observance called the Feast of Unleavened Bread is on the 15th. They clearly make up two observances on two DIFFERENT days. It is interesting to look at that Passover is a separate day that is immediately followed by a 7 day feast constituting 8 days in total.

Similarly, the Feast of Tabernacles is a Feast for seven days, followed by a separate day called the last Great Day on the eighth day also making it 8 days in total. However, the first 8 days feast has the separated day in the front (Passover) and the last feast Sukkot has the separated day (last great day) after it. Yahshua called Himself the Alef and the Tav, the first and the last. These Holy Days attest to that.

Look at also how the Torah states these two days very distinctly. "In the FOURTEENTH day of the first month at even [twilight,] is Yahweh's Passover. And on the FIFTEENTH day of the same month is the feast of unleavened bread unto Yahweh: seven days you must eat unleavened bread" (Lev. 23:5-6).

"And in the FOURTEENTH day of the first month is the Passover of Yahweh. And

in the FIFTEENTH day of this month is the feast: seven days shall unleavened bread be eaten" (Num. 28:16-17).

Here are two different observances kept on two different days. How much clearer can Yahweh be?

Also look at some clear contrasts between these two distinct, separate, and special, days of Yahweh. Yahweh specifically commands in the Torah that NO STRANGER shall eat of the Passover ("There shall no stranger [alien] eat thereof," Ex. 12:43 ).

Here, though, the Feast of Unleavened Bread is decidedly different. Unlike with the Passover, strangers are commanded to keep the Feast of Unleavened Bread: "*Seven days shall there be no leaven found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, WHETHER HE BE A STRANGER or born in the land*" (Ex. 12:19).

Strangers are to be included in keeping Yahweh's Sabbaths and Feast (see Ex.20:10, Lev. 16:29, Deut. 29). The fact of prohibiting non-covenant strangers to partake of Passover sets Passover apart from the Feast. Passover is a separate memorial kept a day before the Feast of Unleavened Bread only by those who have already entered covenant relationship.

Unlike a typical Feast with its joyful atmosphere and fellowship, Passover was anything but a happy time, (Exodus 12:1-14). It was kept by Israel SEPARATELY in their homes, and was marked by death, sadness, and consternation as the death angel "passed over" (hence the name "Passover"). It is the same in the New Testament; with every time we memorial the Passover symbols of the bread and wine we somberly remember the beating and suffering and death of Yahshua Messiah (1 Cor 11:26).

However, the following night when the Holy day of unleavened bread begins on the beginning of the 15<sup>th</sup> of Aviv, we commemorate a most joyful feast to Yahweh and have a special festive environment, like no other time of year (Ex 12:42). The contrast of these two events, Passover on the 14<sup>th</sup> of Aviv and the Holy Day on the 15<sup>th</sup> day could not be a stronger distinction.

Also to be remembered is that Passover is not a Holy Day Sabbath and work could be done. It is actually the preparation day for the first Holy Day of unleavened bread and a day that people would work taking the leaven out of their home. Israel spent the daylight part of the 14th (Passover day) spoiling the Egyptians of their possessions (Ex. 12:36) and packing up and moving their belongings, families, and cattle from Goshen to Ramses. This involved a considerable amount of effort and work, which would be a great violation if this were a high day Sabbath. This alone should clearly show that the Passover and the first Holy Day of unleavened bread could not be the same day.

Joyfully gathering at Ramses as the preparation day (Passover day) ended, Israel observed the first High Holy Day of Unleavened Bread on the fifteenth. They cheerfully left Egypt at night, (Numbers 33:3) with their families and belongings having a great festive activity, much contrasted of the previous night of Passover on the 14<sup>th</sup>, which was a day of death and sorrow.

The bible is most clear on this matter; you are to separate the lamb on the 10<sup>th</sup> day of the month and perform the Passover between the evening of the 13<sup>th</sup> and 14<sup>th</sup> of Aviv, and then celebrate the festive night to be observed on the beginning of the Holy Day on the 15<sup>th</sup> of Aviv. These are clearly two separate festivals on two separate days.

## CHAPTER 8 - HOW TO COUNT TO SHAVUOT/ THE OMER OFFERING

We are told to count 50 days to Shavuot (Pentecost) starting with the day after the Sabbath during Unleavened Bread. But which Sabbath do we start our count from; the Holy Day of Aviv 15, or the weekly Sabbath? A close look at Scripture will clear up the debate!

**Lev. 23:15** "And you shall number to you **from the next day after the Sabbath**, from the day you bring the Sheaf of the Wave offering; they shall be seven complete Sabbaths; to the next day after the seventh Sabbath; you shall number 50 days."

This can be cleared up very easily if we look at the original Hebrew. There is one Hebrew word for the weekly Sabbath which is Strong's Concordance #7676 'Shabbat'. There is another Hebrew word for a Holy day Feast or Sabbath. This is Strong's 7677 and is 'Shabbatown'. This second word for a Holy day Sabbath is also used in Lev. 23:24 for the Feast of Trumpets, and in Lev. 23:39 for the Holy day Sabbaths during the Feast of Tabernacles. It is not used for the Day of Atonement because this is a fast day and not a feast day; however it still is a Sabbath.

Interestingly enough for the Holy days of Unleavened Bread in Lev. 23:7-8, no word for Sabbath appears, so as not to confuse the reader. It simply states that you are to have a holy convocation. This would assure that we should begin our count from the weekly Sabbath. But in Lev. 23:15-16, that tells about when to start the Pentecost count, the word for the weekly Sabbath is clearly used, 7676 "**Shabbat**". You are to count seven perfect Sabbaths, Strong's 7676, which is the weekly Sabbath. This would have to refer to the weekly Sabbath as there are not seven Holy day Sabbaths (Strong's 7677 which is Sabbatown's) between Unleavened Bread and Pentecost.

Then, the day after the seventh weekly Sabbath, would have to be on the first day of the week called Sunday according to the Roman calendar. Notice the Hebrew word for week, which is Strong's 7620 'Shabuwa' is never used in Lev. 23:15-16; only the word for the weekly Sabbath 7676. The day after the 7<sup>th</sup> Sabbath would have to be a Sunday, the first day of the week!

One other point in the Shavuot count is that the word used in Hebrew is '*Ha Shabbat*', using the perfect article '*Ha*' (meaning "the" in English) which denotes only THE 7<sup>th</sup> DAY SABBATH. This is conclusive proof that the count to Shavuot according to Scripture is after the weekly Sabbath and not the set apart first day of Unleavened Bread as when the perfect article "*Ha*" is used before the word Sabbath it can only refer to the weekly Sabbath and no other day.

How did the modern Jews go wrong? In ancient times during the days of Yahshua when the Sadducees controlled the priesthood at the sanctuary of Yahweh, they always calculated the start of the count to Shavuot after the weekly Sabbath according to Scripture, and **NOT** starting the count after the first day of Unleavened Bread as the rabbis incorrectly do today. Look at the following quote from The New Bible Dictionary Second Edition:

*"The Sadducees celebrated the 50<sup>th</sup> day (inclusive reckoning) from the first Sunday after Passover, taking the Sabbath to be the weekly Sabbath. Their reckoning regulated the public observance so long as the temple stood, and the church is therefore justified in commemorating the first Christian Pentecost on a Sunday."*

*"The Pharisees however, interpreted the Sabbath to be the first day of unleavened bread and their reckoning became normative in Judaism **after 70AD**, so that in the Jewish calendar Pentecost now falls on various days of the week."*

The word Pentecost means count 50. It is the only Holy Day in Scripture that does not have a specific date attached to it, because it will change from year to year depending on the date you start the count. If you always started the count, the day after the Holy Day (Aviv 15), Pentecost would always be on Sivan 6, the 6<sup>th</sup> day of the third month Sivan. There would be no reason to count, and Scripture would have listed this date as the yearly Pentecost. But it didn't, because the day will vary depending on which day of Unleavened Bread that the first day of the week will fall. Sivan 6 is never mentioned in Scripture. Early Israelites started their count the day after the weekly Sabbath.

History shows the Priest coming to wave the firstfruit omer before YHWH on Saturday evening of Passover week. Since Yahshua was resurrected at this time (*and He is the firstfruit waved omer, the firstfruit to YHWH, 1Cor. 15:20*) it was too obvious to 1<sup>st</sup> century Jews, that Yahshua was the Messiah. So they changed the date to Sivan 6 not to make it look so obvious. Firstfruits are holy unto Yahweh. They would wave the first ripe grain of the year. If this first waved omer was accepted, than all the rest of the harvest of the year would be blessed. This is exactly what Scripture tells us about Yahshua. He was the first fruit (waved omer), and then we can only be accepted by Yahweh after His sacrifice was received. Leviticus 23:14 tells us that no new grain could be eaten until the firstfruit waved omer was accepted, just as the New Covenant could not begin until Yahshua was accepted by His Father Yahweh as the firstfruit sacrifice.

**Lev 23:14 And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day, until you have brought the offering of your Elohim; it is a never ending statute throughout your generations in all your dwellings.**

**Rom 11:16 Now if the first-fruit is holy, so also the lump.** And if the root is holy, so also the branches.

**1Co 15:20** But now Messiah has been raised from the dead; **He became the first-fruit of those having fallen asleep.**

**1Co 15:21** For since through man came death, also through a Man is a resurrection of the dead;

**1Co 15:22** for as in Adam all die, so also in Messiah all will be made alive.

**1Co 15:23** But each in his own order: Messiah, the first-fruit; afterward those of Messiah at His coming.

That is why in Jn. 20:17, Yahshua as the first fruit waved omer, told Mary Magdalene not to touch him, as He had not ascended to YHWH to be officially accepted yet as the first fruit, and first born again from the dead.

**Joh 20:16-17** Yahshua said to her, Mariam! Turning around, she said to Him, Rabboni! (that is to say, My Great One). Yahshua said to her, Do not touch Me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My Elohim, and your Elohim.

These scriptures clearly show that the whole wave-sheaf ceremony was only instituted as a fore-shadow of the perfect one to come, as the perfect offering to Yahweh, as the forgiveness of our sins, and by His sacrifice being perfect and accepted, then at the resurrection, so will we be accepted into the family of Yahweh, and accepted as His brethren.

Yahshua was the perfect High Priest. This is why from His resurrection, Saturday evening, which started the first day of the week, we count 7 perfect Sabbaths, not weeks, as we already showed the Hebrew word for week is not used in Lev. 23:15-16. The counting of 7 Sabbaths of seven days bringing us to 49 days shows Yahweh's completeness with His plan of redemption and then on the 50<sup>th</sup> day, it is representative of the Jubilee and return of Messiah, and the completeness of the other first fruits to also be given immortality.

The spiritual meaning of the counting of Shavuot both disqualifies starting the count on the second day of Unleavened Bread and also clearly rules out the false lunar Sabbath theory, as it is impossible to come up with any 50 day count going by a false, lunar Sabbath calendar.

Scripture is very clear! You start your count after the weekly Sabbath, Strong's 7676. Then, after 7 perfect Sabbaths (7x7), **the day after the 7<sup>th</sup> Sabbath can only be a Sunday, the first day of the week!** One other New Testament proof is in John 20:1. In the original Greek it states that "Mary Magdalene came to the tomb on the first of the weeks" (plural). This most undoubtedly is a reference to the 7 week count to Shavuot (Pentecost) showing Mary came to the tomb on the Feast of Firstfruits and the beginning of

the seven week count to Shavuot.

The problem is that believers are going to non-believers, who have no understanding to what the wave-sheaf and barley truly represent. When the barley became harvestable in most of the land, then *each person* was to take the first of what he cut and take it to Jerusalem, to the priest, to be accepted by Yahweh, on the Feast of First-fruits during Unleavened Bread.

Then, the way that was used to get the omer ready was to beat the sheaf. Each person had to cut his own sheaf, as each one of us need to have the wave sheaf (*a type of Messiah's sacrifice for our sins*) accepted by Yahweh, and the people could not bring the offering themselves, only the priest (*type of Yahshua*) could bring the sacrifice on behalf of the people and then, wave the omer up to heaven. Also, the beating of the sheaf by each person represents the beating that Yahshua had to take, for each one of our sins to be forgiven. Then, on Shavuot, the wave-sheaf was ground into flour and made into two leavened loaves, one for the house of Ephraim, and one for the House of Judah. Since the loaves represented people, they were leavened, as only Yahshua, the true wave-sheaf was without sin.

You will notice that the "omer" was to be lifted up and waved toward heaven, as a symbol of something actually being transferred to heaven, to be presented and accepted by the One who sits on the throne of the universe. An omer is an actual measurement of grain and not a sheaf.

When you understand the true meaning behind the barley and wave-sheaf ceremony, it is crystal clear that the wave sheaf could not be issued on behalf of one or two fields, or even one area, of only one tribe, because He is the wave-sheaf of "**all 12 tribes of Israel**".

So it stands to reason that in order to be Aviv that the barley would have to be ready in the majority of the land of Israel, a fact that the Karaites, being non-believers in Yahshua as Messiah, would not understand. Also, since the waved omer represented Yahshua as the first-fruit of those born from the dead, then, it would have to be completely mature, as Yahshua was not an immature or imperfect sacrifice.

**Heb 2:11** *For both the One sanctifying and the ones being sanctified are all of one nature; for which cause He is not ashamed to call them brethren,*

Since the whole wave sheaf ceremony was a foreshadow of Yahshua as Messiah, it is impossible that either the wave-sheaf would come from only a small field or part of Israel or that the barley would not be perfectly ripe and mature as a perfect offering to Yahweh, which Yahshua was. In biblical times barley had to be ripe in the Shefelah area near Jerusalem, the Jordan Valley near Jericho and also in the Galilee in the north.

Let's also look at Exodus the 16<sup>th</sup> Chapter to see about the omer sacrifice

**Exo 16:15** And the sons of Israel looked. And they said, each one to his brother, What is that? For they did not know what it was. And Moses said to them, **that is the bread which YAHWEH has given to you for food.**

**Exo 16:16** This is the thing which YAHWEH commanded. Gather from it, each one according to the mouth of his eating; **an omer** for a head. By the number of your souls you shall take for each man who is in your tent.

**Exo 16:17** And so the sons of Israel did. And they gathered; the one gathering much and the one gathering little.

**Exo 16:18** And they measured with **an omer**. And the one gathering much did not have too much. And the one gathering little did not have any need. Each one gathered according to the mouth of his eating.

**Exo 16:19** And Moses said to them, **Do not let anyone leave from it until morning.**

It is quite interesting, that the manna that was collected was an omer by each person. This connects the manna to the omer sacrifice that we just referenced. Also, look at the fact that the manna could not be left till morning, just as the Passover could not be left till morning, as both of these provisions supplied by Yahweh was to symbolize Yahshua as the lamb of Yah and true provider of His covenant children.

Now look at what Yahshua states about the manna in John the 6th chapter.

**Joh 6:29** Yahshua answered and said to them, *This is the work of Elohim, that you believe into Him whom that One sent.*

**Joh 6:30** Then they said to Him, *Then what miraculous sign do You do that we may see and may believe You? What do You work?*

**Joh 6:31** Our fathers ate the manna in the wilderness, as it is written "He gave them bread out of Heaven to eat." (Psa. 78:24)

**Joh 6:32** Then Yahshua said to them, *Truly, truly, I say to you, Moses has not given you the bread out of Heaven, but My Father gives you the true bread out of Heaven.*

**Joh 6:33** For His bread, that of Elohim, is He who has come down from heaven and gives life to the world.

**Joh 6:34** Then they said to Him, *Master, always give us this bread.*

**Joh 6:35** Yahshua said to them, **I AM the Bread of life;** the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!

Clearly, Yahshua was showing that He was the "**I Am**" that rained the physical manna from heaven as He was the living manna (bread) that was beaten to represent the Passover matzah that true believers take each Passover in acceptance of His sacrifice.

The children of Israel were a shadow of the true firstfruit of Yahweh being Yahshua and through acceptance of Him paying the penalty of our sins so we also can be accepted by the Heavenly Father.

This is why the Feast of Firstfruits is so important as it not only shows the resurrection of Yahshua but it also shows the acceptance of Him as the true firstfruit and also our acceptance by Yahweh through His sacrifice.

By calculating the 7 weeks count to Shavuot from the second day of Unleavened Bread you would never have the Messiah being resurrected after 3 days and 3 nights on the Feast of Firstfruits, which is also called resurrection day. Clearly the count to Shavuot starts on the day after the weekly Sabbath according to Scripture and after 7 complete Sabbaths, the day after the 7<sup>th</sup> Sabbath can only be the first day of the week or Sunday according to the Roman calendar.

## CHAPTER 9 - THE LUNAR SABBATH ILLUSION

The very first thing that Yahshua warned His disciples to be careful about in the end time was deception.

**Math 24: 3** *And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when will these things be? And, what is the sign of Your coming and of the end of the age?*

**Math 24: 4** *And answering, Yahshua said to them, see that no man deceives you.*

Today it is easy to understand why He said this. Since the age of the Internet you see deception absolutely everywhere, but I don't think there is any greater deception than in the false doctrine of the Lunar Sabbath.

I would like to conclusively show in this article clear cut precise biblical reasons why it is impossible according to Scripture for the Sabbath to rotate according to the moon cycle.

First of all, let's define what the Lunar Sabbath false doctrine is. The Lunar Sabbath is the belief that the 7<sup>th</sup> day is NOT the Sabbath, which is commonly understood by all today, including all Jews worldwide, to be Saturday on the Roman calendar. The Lunar Sabbath observers start the weekly cycle by the new moon and they change the weekly cycle each month according to which day of the week the new moon falls on. One month their Sabbath may be on a Monday, the next month it may fall on a Thursday. If the new moon this month is on a Tuesday, then Wednesday would be day one and their Sabbath that month would be on Monday. If the next month the new moon occurred on a Thursday, then they would start their count from Friday and their Sabbath that month would be on Thursday.

Also, because the Lunar Sabbath ignores the current weekly cycle in use today, their Sabbath may fall on any day of our modern week. It depends completely and solely on the moon phases. One major problem that Lunar Sabbath keepers face is the fact that the moon cycle is a 29 or 30 day cycle and the weekly cycle is a 7 day cycle. Proof positive number one that it is impossible to calculate the weekly cycle and the 7<sup>th</sup> day Sabbath by the moon cycle is plain and simple that 29 or 30 is Not divisible by 7.

The moon moves through one complete cycle (new moon, first quarter, full moon, last quarter, conjunction) in approximately 29.5 days. Since we cannot have half a day, this means that some lunar months will last 29 days, but other lunar months will last 30 days.

So what do Lunar Sabbath keepers do on the 1st and 30th days of each

month?

This is where some may differ. Some keep them as an extension of the Sabbath day on the 29<sup>th</sup> and will keep the Sabbath for two or even 3 days straight. This presents a problem though because there are scriptures which show men working (Exodus 40) and traveling (Ezra 7:9) on the new moon day. Also, it is not commanded anywhere that we must rest on any new moon day except the new moon day of the 7th month, which is the Feast of Trumpets.

Others simply call these “*nothing days*” and make believe they don’t exist to keep their month 28 days and divisible by seven. This is quite ridiculous as the sun rises and sets every day and you cannot simply make 2 nothing days every month to fit some heresy.

What this would also mean is that they don’t truly get a day of rest every seven days. They would have to wait for up to nine days to get a day of rest for the extra days at the end of each month that they are not counting. This means a person could potentially work 8 days rather than the 6 that Yahweh commanded, and rest on the 9th day instead of the 7th day that Yahweh commanded.

Why this confusion? Because these people do not understand Hebrew nor even the concept of the Sabbath day to begin with. In Hebrew every word goes back to a 2 or 3 letter root word and there are nouns, verbs, etc that all come from this same root and all have some kind of meaning compared to the root. The word Sabbath comes from the root *shin, bet, tav*, and in any form means seven. The word for week, “*Shavoa*”, and the word for seven in Hebrew “*Sheva*” all come from the same root of the meaning of seven.

So, however you calculate which day of the week the Sabbath falls, once you believe it falls on that day it will NOT rotate but would always be in a 7 day cycle on the SAME day; that is the main problem why it is impossible for the false doctrine of the lunar Sabbath to be correct, because the moon cycle is a 29 or 30 day cycle each month and the weekly cycle is a 7 day cycle each week. Do the math, it just doesn’t fit.

Let’s go back to creation again and see what was the pattern set down by Yahweh at creation. Like anything else that you want to solve, it is always prudent to go back to the very beginning.

Yahweh set out certain patterns at creation and if you look at the creation week you will see that each thing created on the next day was essential for the survival of the thing created on the previous day.

On day 3 the seeds were created and on day 4 the lights (moon, sun, stars) were created. Without daylight and night working together to give carbon

dioxide and to take it back, plants could not survive. Then, day five, the living creatures were created and on day six mankind. If the food was not created on day 3 and the night and day on day four, life that was created on day five and six could not survive. Everything was in perfect order. This also clearly shows that there had to be 7 literal days of creation and not simply time periods as some falsely believe.

Also, according to the false Lunar Sabbath belief, the Sabbath cycle changes monthly according to when the new moon appears, but here on creation week, we clearly see the moon, and sun and stars being created on day 4 and the Sabbath is still on day seven and not counted seven days from the new moon that occurred on day 4. This in itself should conclusively show that the Sabbath was set down by creation and being made on the 7<sup>th</sup> day of creation apart from the moon cycle that started on the 4<sup>th</sup> day.

Day seven of creation was the Sabbath day. This is very clear and a pattern throughout Scripture. We never see the Sabbath occurring in any other cycle but a 7 day cycle.

**Ex 20: 8** *Remember the Sabbath day, to keep it holy (set apart);*

**Ex 20: 9** *six days you shall labor and do all your work;*                   **Ex 20: 10** *and the seventh day is a Sabbath to YAHWEH your Elohim; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-girl, and your livestock, and your stranger who is in your gates.*

**Ex 20: 11**

*For in six days YAHWEH made the heavens and the earth, the sea, and all which is in them, and He rested on the seventh day; on account of this YAHWEH blessed the Sabbath day and sanctified it.*

**Ex 23: 12** *You shall do your work six days, and on the seventh day you shall rest, so that your ox and your donkey may rest, and the son of your slave-girl and your alien may be refreshed.*

**Ex 34: 21** *You may work six days, and on the seventh day you shall rest. In plowing time and in harvest you shall rest.*

**Ex 35: 2** *Work may be done six days and on the seventh day it shall be holy to you, a Sabbath of rest to YAHWEH; everyone doing work in it surely shall die.*

Friday, as we call it today is day six and Saturday as we call it today is day 7. End of story! Clearly from these scriptures there is not even a hint of the Sabbath being three days long at the end of the month or having the last days after the 4<sup>th</sup> Sabbath of the month as nothing days. There is simply a consecutive 7 days cycle all throughout Scripture, and in each and every case it clearly states that 6 days you shall work and the 7<sup>th</sup> day is the Sabbath. There is absolutely nothing that would make one think that you must extend your Sabbath at the end of each month or ignore days to cram a lunar

calendar theory.

In the Bible, the Sabbath is called in the original Hebrew language "**H'Shabbat**". In Hebrew, whenever you have the perfect article "H" which equals "the" in English, it is clearly meaning one specific day and **NOT** a rotating day. We will clearly prove this by the scripture below.

**Ex 16: 22** *And it came about on the sixth day, they gathered double bread, two omers for one. And all the leaders of the congregation came and reported to Moses.*

**Ex 16: 23**

*And he said to them, That is what YAHWEH said, Tomorrow is a rest, a holy Sabbath to YAHWEH. What you will bake, bake. And boil what you will boil. And lay up for yourselves all that is left over, to keep it until the morning.*

**Ex 16: 24**

*And they laid it up until the morning, as Moses commanded. And it did not stink and no maggot was in it.*

**Ex**

**16: 25** *And Moses said, Eat it today, for today is a Sabbath to YAHWEH. Today you will not find it in the field.*

**Ex 16: 26** *You shall gather it six days, and on the seventh day is a Sabbath; in it none shall be found.*

**Ex 16: 29** *Behold! Because YAHWEH has given the Sabbath to you, therefore He is giving to you two days of bread on the sixth day. Each one of you remain in his place. Do not let anyone go out from his place on the seventh day.*

**Ex**

**16: 30** *And the people rested on the seventh day.*

Here we see the command to gather manna for 6 days and the 7<sup>th</sup> day is "H Shabbat" or the Sabbath day. It is again one specific day in the original Hebrew and cannot be a rotating day each month. Also, which is most interesting about this scripture is that the 6<sup>th</sup> day in Hebrew is called "**H She she**" and it also uses the perfect article "The" to refer to the gathering of manna on the 6<sup>th</sup> day. So whatever day of the week you are going to constitute as day six to gather your manna, it will always stay on that seven day cycle and cannot change according to the rules of the Hebrew grammar.

In addition, when Yahweh is telling them to gather manna for 6 days and on the 6<sup>th</sup> day (H' She she) to gather for 2 days, He never mentions about gathering for 3 or 4 days for the long Sabbath or no days at the end of the lunar Sabbath month.

If one is logical, they must admit that it is inconceivable that if the Israelites were using a Lunar Sabbath calendar, which was not divisible by 7, and had 2 extra days after the 4<sup>th</sup> Sabbath each month that Yahweh would have mentioned something about it in calculating the gathering of the manna as they did gather it for almost 40 years. Lunar Sabbath believers today can call these nothing days but the fact of the matter is that the sun will still rise and will also set and people still need to eat on these days. Yahweh mentioned

nothing about these extra days because they clearly were not using a Lunar Sabbath.

If we look into antiquity whether it is the writings of Josephus, or the Jewish Talmud or Mishnah, there is absolutely zero evidence that would make someone believe that the nation of Israel was using a rotating weekly Sabbath according to the moon cycle. In addition, we also have the Essene sect from the Dead Sea scrolls which again mention nothing about using the lunar cycle to calculate a different Sabbath day each month. As mentioned, in the original Hebrew language you can only calculate the Sabbath on a 7 day cycle that is repeated week by week and the day of the week for the Sabbath **DOES NOT CHANGE!**

This is why even today whether you look at the word for Saturday in Italian which is "Sabato", or Spanish which is "Sabado" or Hebrew Shabbat, or other ancient languages you can actually see the word Sabbath in the name of the week that is commonly known as Saturday.

Also, when you look at your count to Shavuot you must count 50 days starting with the first day after the weekly Sabbath during the days of unleavened bread.

**Lev 23: 15** *And you shall number to you from the next day after the Sabbath, from the day you bring in the sheaf of the wave offering; **they shall be seven complete Sabbaths;***

**Lev 23: 16** ***to the next day after the seventh Sabbath, you shall number fifty days;** and you shall bring near a new food offering to YAHWEH;*

If you are using a Lunar Sabbath calendar with 9 day weeks at the end of each month you will never come up with a 50 day count to Shavuot in a 7 complete Sabbath count. Do the math, it is impossible and another clear proof from Scripture that the Lunar Sabbath is not true according to Scripture.

Exodus 31:12-19 tells us that Yahweh gave the 7<sup>th</sup> day Sabbath as a sign for Him and His children forever. It is the very sign from creation that sets the people of Yahweh apart from the rest of the world and proves Him to be the only true Elohim and Creator.

These people have given up the very sign that makes them a family member of the family of Yahweh and they have done so without even one clear cut scripture that would even remotely make one think that you must count your weekly count according to each new moon every month.

There is no evidence that Israel ever kept this irregular weekly cycle and there is no proof that our brother Judah ever kept this type of false calendar in antiquity. If someone is going to change something so serious as the weekly seven day Sabbath, one must have clear-cut conclusive evidence from Scripture that this is so, and it just isn't there.

Yahweh is very precise in Scripture from Creation; in six days He made heaven and earth and all that is in them and rested on THE SEVENTH DAY, and every scripture in the Bible also confirms that we work six days and rest on the seventh day without consideration of the moon cycle.

## CHAPTER 10 - WHEN DOES THE DAY BEGIN?

Scripture says that Elohim called the light DAY, and the darkness He called NIGHT. At creation the night or darkness preceded the light or day, indicating that it comes first in the creative order: "**Gen 1:1** *In the beginning Elohim created the heavens and the earth; Gen 1:2 and the earth being without form and empty, and darkness on the face of the deep, and the Spirit of Elohim moving gently on the face of the waters,*" .

Darkness was already present and therefore came first on day one of creation. Darkness came first on each succeeding day as well. Yahweh's Spirit moved in darkness to create light.

The modern-day practice of designating midnight as the close of the calendar day is not the biblical way of determining when a day begins. In the Bible, sunset marks the end of one day and the beginning of the next day.

The word "*evening*" is from the Hebrew *ereb* (No. 6153 in *Strong's Exhaustive Concordance Hebrew Dictionary*). It means dusk and is translated variously as evening, dusk, and night. It is apparent that days begin with darkness from Genesis 1:5, 8, 13, 19, 23, and 31, where we read, "*the evening and the morning*" were the first day, the second day, etc.

The most significant proof is in Genesis 1, the very creation of our days, when "*evening and morning*" made up the day. There is nothing in the Bible that changes the basic truth that days end—and begin—at sunset.

So, the Bible Sabbath begins as the sun sinks into the horizon and is no longer visible at sunset, ending the sixth day (Friday) and marking the beginning of the Sabbath.

This particular phraseology is used of the first six days of creation. As Yahweh created the world, He was also creating time and its proper factors for determination.

Each period of 24-hours had an evening and a morning. The hours of darkness, called evening, came first; the hours of daylight, called morning, came second.

Yahweh began His work with darkness, which was upon the face of the deep. And light came out of darkness. This was the precedent that Yahweh set for time in Scripture. In the beginning light came out of darkness as with a biblical day, which starts in darkness at evening, as the biblical month starts at darkness at conjunction.

Clearly, as we see from Genesis, though, is that a day is not just the daylight portion, but is made up of a 24 hour period of both darkness and light.

**Gen 1:5** And Elohim called the light, Day. And He called the darkness, Night. And there was **evening, and there was morning, day one.**

**Gen 1:8** And Elohim called the expanse, Heavens. And **there was evening, and there was morning, day two.**

**Gen 1:13** And **there was evening, and there was morning, day three.**

Also look at Leviticus 23:32:

**Lev 23:32** It is a Sabbath of rest to you, and you shall humble your souls in the ninth of the month at evening; **from evening until evening you shall keep your Sabbath.**

Let us look at what the New Testament says about the beginning or ending of the day:

On the Sabbath in Mark 1:21 Yahshua taught in the synagogue. When a man with an unclean spirit tried to disrupt the gathering, Yahshua rebuked the spirit. Later, Yahshua went to visit Simon's mother-in-law and lifted her up, healing her of the fever. Immediately she began ministering unto them.

Verse 32 clearly tells us that when the Sabbath was over, "**at even when the sun did set,**" Yahshua went to work curing all who were brought unto Him.

We see that the Pharisees were criticizing Yahshua for healing on the Sabbath day and actually threatening people that if they came to be healed on the Sabbath they would be kicked out of the synagogue.

**Matt 12:10** "And, behold, a man having a withered hand was there. And they asked Him, saying, is it lawful to heal on the Sabbaths, (That they might accuse Him)." After He healed the withered hand, the Jews planned to destroy Him, verse 14.

So the people waited until sunset, when evening came and the Sabbath ended and now that the new day started they were coming to be healed, so not to be attacked by the Pharisees for coming to be healed on the Sabbath day. Clearly we see from this scripture that the Sabbath day ended at sunset!

The account in Luke 4:40 describes the incident with these words, "*Now when the sun was sinking,...*" clearly showing that the day began at sunset. One day had ended and another had begun at the setting of the sun.

The following Scriptures deal with the time at Yahshua's death and show that sundown marked the new day.

**Matt 27: 57** "And late afternoon having come, Joseph took the body of Yahshua and laid it in the tomb". This was just before the High Sabbath began. One day was ending and the Sabbath was about to begin at sunset, at the close of the day, when another day began.

**Luke 23: 54** "And the day was setting and the Sabbath was approaching." They had to hurry to get the body down and removed as the sun was going down and the Holy Day Sabbath was about to begin.

**Mark 15: 42** "And it becoming late afternoon already, since it was the preparation, that is, the day before a Sabbath,..."

**John 19: 31** "Then, since it was Preparation, that the bodies not remain on the tree on the Sabbath, for that Sabbath was a holy day". The bodies should not remain on the tree over the Sabbath; therefore, Yahshua was taken off the tree and laid in the tomb before the [high] Sabbath began at sunset.

The reason why some wrongly miscalculate the day to begin at sunrise is that they only take one narrow definition of the word "Yome" (which means day) in Scripture. The definition is as follows.

**Yome-** From an unused root meaning to *be hot*; a *day* (as the *warm hours*), whether literally (from sunrise to sunset, or **from one sunset to the next**), or figuratively (a space of time defined by an associated term)

If you look at the biblical definition you will see that in Hebrew the word "yome' means the same as the word "day" in English. In English if someone says "day" he can mean the daylight portion of a day or the whole 24 hour period. Also, such as in Scripture "*The Day of Yahweh*" can mean a space of time defined by the associated term. Look at some historical references to when a biblical day begins.

The **Jewish Encyclopedia** (vol. 3, p. 501), reveals that the Jewish calendar reckons the days from evening to evening. See Genesis 1:5, Exodus 12:18, Leviticus 23:32.

The following excerpt from **Eerdman's Bible Dictionary** explains how the Israelites determined their day:

"The Israelites, who divided the year according to a lunar calendar, considered the day to start in the evening and end the following evening. Accordingly they celebrated the Passover at sunset (Ex. 12:18 and Lev. 23:32; Neh. 13:19). To them a 24-hour day consisted of a night followed by a day ('evening and morning,' Dan. 8:26; 'a night and a day,' 2 Cor. 11:25)," p. 266.

Comprehensive and reliable sources reveal that the Hebrew week days as well as Feast days begin at sunset, for example, under **day**, **The New Schaff-**

**Herzog Encyclopedia of Religious Knowledge** states: "The civil day was reckoned by the Hebrews from sunset to sunset, so that the day began at that time both on ordinary occasions and on Sabbaths and feasts."

Evidence is found for the sundown to sundown measuring of a day in Leviticus 11:24-25, where anyone touching or carrying the carcass of any unclean creature would be "*unclean until the evening.*" A new day began at evening (sundown) when the person would be considered clean.

To show when the person would be considered unclean, note Leviticus 22:6-7, "*The soul which has touched any such shall be unclean until even...And when the sun is down, he shall be clean...*" Note carefully that the Bible does not say a person shall be unclean until midnight or until sunrise, as Bible days change at sunset, not midnight or sunrise.

Anyone touching an unclean thing would be considered unclean until even, when the sun had set, which started a new day. Then he would be considered clean again. He was not unclean until midnight or dawn, but until sundown, when a new day began at the start of the evening.

Deuteronomy 23:11 gives us two definite points of time: "*And it shall be, as evening is turning, he shall bathe with water, and as the sun is going (down), he shall come into the middle of the camp..*"

Notice that the unclean man was to wash himself as sundown approached in anticipation of the new day. Then, after the sun had set he was free to return to the camp, clean once more because the new day had arrived with sunset.

Pay special attention Deuteronomy 23, beginning with verse 10, where the rite of cleansing was for "*uncleanness that chances him by night.*" Now if a new day begins at sunrise, it would be perfectly acceptable for the unclean man to return to camp at dawn. But Yahweh said he was to wait: "*But it shall be, when evening comes on, he shall wash himself with water: and when the sun is down, he shall come into the camp again,*" verse 11.

Judges 19:9 reads, "*Behold, now the day draws toward evening...the day grows to an end.*" Clearly, this teaches that a day ends at the setting of the sun.

In Judges 14:12 Samson proposed a riddle at his wedding feast that his enemies were to answer within the seven days of the feast. In verse 18 the men gave him their answer "*on the seventh day before the sun went down.*" Clearly the seven days ended at that seventh day at sundown. They solved the riddle just before the seven days had fully expired—at sunset.

Joshua hanged the King of Ai "*And he hanged the king of Ai on the tree until evening time. And at sundown Joshua commanded, and they took his dead*

*body down from the tree, Joshua 8:28 -29.*

Deuteronomy 21:23 does not allow a dead body to remain hanging overnight, but is to be taken down **that day** before the sun sets lest the land be defiled. A new day began at sundown, and the bodies were to be removed by that time.

In Joshua 10:26 we learn that Joshua had the dead kings hung on five trees until evening. Verse 27 says that at the going down of the sun Joshua commanded that they be taken down from the trees and thrown into a cave.

Nehemiah 13:19 tells us, "*And it happened, when the gates of Jerusalem began to be shaded as the sun was setting, just before the Sabbath began, I commanded that the gates should be shut, and commanded that they should not be opened until after the Sabbath.*" Notice that it "**began to be dark before the Sabbath.**" The Sabbath had not yet arrived, but late afternoon shadows covered the streets and Nehemiah commanded the gates to be shut before the Sabbath started, which was before it was completely dark.

Mourning for the death of general Abner, king David refused food, for he had made an oath not to eat until the setting sun ended the day, 2Samuel 3:35.

Paul tells us in Ephesians 4:26, "*Let not the sun go down upon your wrath.*" We are not to carry a grudge or let our anger carry over to another day. He did not tell us, "Don't let the sun arise upon your wrath." He referred to sundown to start a day not sunrise.

Yahshua was taken down from the tree of crucifixion before the sun set to comply with Yahweh's law. His body was not to remain on the tree beyond sunset, the beginning of the new day.

*"His body shall not remain all night upon the tree, but you shall in any wise bury him that day; (for he that is hanged [is] accursed of Elohim;) that your land be not defiled, which Yahweh your Elohim gives you [for] an inheritance."* (Deut. 21:23)

Passover was to be at a precise time. Luke 22:14 reveals, "*And when the hour was come...*" What hour was that? The Savior was observing Passover at the beginning of the fourteenth, just after sunset, but the Jews kept it a day later. Notice the actual wording of Exodus 12:6 in dealing with the lamb: "*And it shall be for you to keep until the fourteenth day of this month and shall kill it all the assembly of the congregation of Israel between the evenings.*"

The lamb was to be kept **until** the fourteenth, which means to kill it after the thirteenth ends and not after the fourteenth ends. The exact hour is perfectly plain that the time changes at sunset.

Passover is held as soon as the sun sets ending the thirteenth and as the fourteenth begins.

Clearly, the meal Yahshua kept with His disciples was the Passover as it is referenced 14 times as the Passover, so if the next morning was a new day, then it would have been the Holy Day of the 15<sup>th</sup>, and not still the 14<sup>th</sup> day and the daylight portion of the Passover, but it was not the Holy Day of the 15<sup>th</sup> but still the 14<sup>th</sup> as Yahshua had to die on the Passover day and the meal He ate the night before was indeed the Passover. This again shows the day began at evening and not sunrise.

Let's look at how King David divided the day:

**Psa 55:17** ***Evening and morning and at noon I will complain and cry aloud; and He will hear my voice.***

And also the Apostle Paul.

Paul tells of "my prayers **night and day**," 2 Timothy 1:3. In 2 Corinthians 11:25 he explains, "A night and a day I have been in the deep." Also, let's look at Acts 27:27.

**Act 27:27** *And when the fourteenth night came, we being carried about in the Adriatic Sea, toward the middle of the night the sailors supposed us to come near some country.*

**Act 27:33** *And while the day was drawing on, Paul advised them all to take food, saying, Today is the fourteenth day you continued waiting without food, not having taken anything.*

These scriptures conclusively show that the 14<sup>th</sup> night had come first, since Paul did not eat in the boat, and then, verse 33 shows after this that the 14<sup>th</sup> day came, after the 14<sup>th</sup> night.

The conclusion is clear. From a variety of Biblical perspectives, the scriptural day begins at sundown.

We can know the Sabbath we are currently keeping is the same as Yahweh taught Adam, Abraham, Isaac and Jacob. The Savior would certainly know which day was the Sabbath, for He was Master of it, "*Therefore the Son of Man is Sovereign also of the Sabbath.*" (Mark 2:28)

**"And it shall come to pass, [that] from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says Yahweh."** (Isa. 66:23)

The biblical day and the biblical Sabbath is to be kept from sunset to sunset.

**Lev 23:32** *It is a Sabbath of rest to you, and you shall humble your souls in the ninth of the month at evening; **from evening until evening you shall keep your Sabbath.***

## CHAPTER 11: CONCLUSION

I believe that I have given a very conclusive, thorough, biblical explanation for the true Biblical Calendar. I also believe that with the evidence provided that one must admit that when wanting to discover the true biblical calendar that you must take into consideration both the signs in the heavens laid out in Genesis 1:14, with the cyclical pattern of the agricultural cycle in Israel that confirms the heavenly signs each turning of the season and year.

It is an undeniable fact that the sun, moon and stars were given for signs, and for season, and for days and years. In the end time it is prophesied that these heavenly bodies will be signs or markers for prophetic events to come.

**Joe 2:30** *And I will give **signs in the heavens** and in the earth: blood, and fire, and columns of smoke.*

**Joe 2:31** *The **sun shall be turned to darkness and the moon to blood**, before the coming of the great and awesome day of YAHWEH.*

How can the moon be turned into blood or the sun darkened? This is most likely referring to solar and lunar eclipses that will take place as marking signs to the closeness of the return of Yahshua and the Kingdom of Yahweh to this earth.

Yahweh primarily put the sun, moon and stars to rotate in a circular motion and at times those motions are to interact and cross each other in conjunction to cause eclipses that will act as signs to Yahweh's elect to know the closeness of the times.

As we have seen, these luminary bodies also act to divide between the day and night, and the seasons, and turning of one year to the next. Without understanding Yahweh's Biblical Calendar in the heavens and His circular pattern of worship it would be almost impossible to calculate the calendar correctly and to keep the set apart Holy Days of Yahweh properly. Living in Israel and learning from the Jewish experts here has been immeasurable in this quest for truth on the Biblical Calendar.

I pray that you will be greatly benefited by this book. For separate articles on each of the calendar subjects or for videos or audio's on the subject please go to [www.coyhwh.com](http://www.coyhwh.com). At present this material is only available electronically but Yah willing we hope to print it sometime in the future.

*Be Blessed, B'Shem Yahshua,  
Don Esposito*

## Addendum- How You can conclusively prove that the Jewish Calendar was incorrect in 2013!

According to the Jewish calendar the Passover in 2013 was on March 26<sup>th</sup>. However, according to the biblical calendar this is an intercalary year in which a 13<sup>th</sup> month needs to be added and the true biblical Passover is actually on the night of April 23<sup>rd</sup>, the beginning of the 14<sup>th</sup> of Aviv, the first month of the biblical year.

How can one be absolutely sure from scripture?

The Biblical calendar is a solar/lunar calendar (Gen 1:14) with the sun ruling the day and the moon ruling the month and the sun and stars ruling the year (Ps 104:19). Since the lunar month is only 29.5 days a lunar year of 12 months will only consist of 354 days, and if a 13<sup>th</sup> month was not added within a few years Passover would be kept in December/January in the dead of winter.

The Jewish calendar also adds a 13<sup>th</sup> month, as does any calculating of a lunar biblical calendar not to have Passover and the holy days fall out of season (Ex 13:10). The Jewish calendar also uses the vernal equinox as the dividing point between the old year and the new, as did almost all ancient calendars in antiquity. There is nothing in the bible about starting the year based on the barley harvest. This was too arbitrary and how would Noah have known when barley was seen on the ark, or any biblical person before Israel entered the Promised Land in 1443 B.C.? Also, barley grows quite different from place to place and even in Egypt where Israel came out from the barley harvest there is in late January or early February depending on the year and weather. Clearly the sun, moon and stars were given to calculate the biblical calendar.

**Gen 1:14** And Elohim said, Let light sources be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for (Holy day) seasons, and for days and years.

Also, clearly the Holy Days of Yahweh had to be kept in their season and not at any time of the year as each Holy Day depended on the harvest of its particular season associated with it.

**Exo 13:10** And you shall keep this ordinance ***at its appointed time (in its season)***, from year to year.

**Exo 12:2** This month (Aviv) shall be the head of months for you. It shall be the first of the months of the year for you.

So, the question is not whether to add a 13<sup>th</sup> month but when to add the 13<sup>th</sup> month. Since Exodus 12:2 clearly states that Aviv 1 and not simply Passover is the dividing line between the old year and the New Year, it would not be correct to start the New Year 10 or 11 days into Aviv, to simply have the Passover fall in the New Year, but have the other 10 days in the old year. Also, according to the biblical reckoning you cannot have Sukkot start before the

autumn equinox.

**Exo 34:22** *And you shall observe a Feast of Weeks for yourself, the first-fruits of the harvest of wheat; also the Feast of Ingathering **after the turn of the year.***

The Hebrew word for turning of the year is "Tekufah" and is the word used for equinox for a revolution of the sun. If you start your year before the spring equinox you will not have your Holy Days fall after the autumn equinox. Also, every Holy Day needs the harvest fruits for whichever feast celebration is being done. In the spring you need the new grain for the wave sheaf offering on the feast of firstfruits, and in the fall you need the 7 harvest fruits for the Sukkot celebration. If you start your year too early in the winter while the old year is still going on many years you will not have ripe harvest grain or fruits in the spring or fall. This year 2013 the Jewish feast of Sukkot will start September 19<sup>th</sup>, but the turning of the year (tekufah, equinox) is not until September 22<sup>nd</sup>; clearly proving the Jewish calendar in 2013 is incorrect. Even look at the following quote from the Rabbis own writings in the Talmud stating that if Sukkot fell before the autumn equinox than a 13 month must be added to avoid this.

*Should the Tekufah of Tammuz extend till after the Succoth Festival, or the Tekufah of Tebeth till the sixteenth of Nisan, the year would be intercalated, so that the festivals might fall in their due seasons, viz., Passover in Spring, Succoth in Autumn. (Sanh 11b)*

The reason to wait until after the tekufah (equinox) or turning of the year is quite simple; not only does the fall harvest have to be ripe before Sukkot but it has to be harvested as this is the main reason of the feast. That reason being to take the harvest fruits of the dates, and the pomegranates, and the figs, and the wine and the olives. It is inconceivable that Israelites would have went to Jerusalem for Sukkot empty handed, as it would be about a month trip turnaround from the time leaving until returning, while their harvest fruits would have ripened and fell and rotted while they were away. If one biblically waits until after the tekufah (equinox) to start the year, then they will always have Sukkot after the autumn tekufah and the fruits will be ripened and harvested.

The current Jewish calendar was not the one used in biblical times and there is ample proof that in biblical times they always waited to start the New Year until the old year was complete after the spring equinox or Tekufah. Please reference the Chapter in this new book on the Biblical calendar called '*When Does the Year Begin*' for more extensive proof to the beginning of the biblical year.

There is one more proof that the Jewish calendar was incorrect this year. Judah went into captivity in 586-572 BC by the Babylonians and when they returned they syncretized the biblical calendar with the Babylonian one. This is when they also started to visually sight a crescent moon to start the month, instead of the biblical conjunction.

The Jewish Rabbis also were cast out of Israel by Hadrian and the Romans in 132-135 AD, this was after Titus destroyed the temple in 70 AD. The Jewish encyclopedia clearly states that the modern Jewish calendar was created in this Diaspora from 358 Ad until around 1,000 Ad or later. Being outside of the physical land of Israel they lost all connection with the connection of the harvest fruits with the biblical calendar.

There was a small group of Sadduceen priests who never were cast out of Israel into Diaspora and who keep the biblical calendar intact. These people today are called Samaritans and they have taken DNA tests to proof that these Samaritan priests are indeed Levites. They have records claiming their decent all the way back to Aaron.

I have met and am friends with one of the head priests and our pilgrim groups and school have visited them many times. Interesting enough they also start the biblical month at conjunction, and attest that crescent moon sighting came from Islam and paganism.

So when are the Samaritans, who actually are the only provable true priesthood of Levites alive today and who still sacrifice the Passover lamb exactly according to the book of Exodus keeping the Passover in 2013?

They are keeping it exactly as the Congregation of Yahweh Jerusalem is on the evening of April 23<sup>rd</sup>, 2013, which is the beginning of the 14<sup>th</sup> of Aviv, the first month of the biblical year.