

## Correspondence Course Lesson 11

### The Biblical Calendar

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 Rabbi's. But when does the bible say is the beginning of the 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.**

**COMMENT:** Very clearly the year begins in the spring when the Passover is celebrated. The first month of the biblical calendar is called Aviv, which means “ripe or young ears” (barley in this case). Now we know from **Deuteronomy 16:9** that we must start our Shavuot (Pentecost) count “**when the sickle hits the standing grain;**” or in other words when the barley is harvestable or eatable in most of the country. The Jewish calendar does not take this biblical precedent into consideration at all for determining the start of the biblical year. The biblical calendar is agricultural as well as celestial, as where the Jewish man made rabbinical calendar does not take any of these things into account.

Does Scripture also clearly tell us that we are to equate time by the celestial bodies in the sky?

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

**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 seasons, and for days and years.**

**COMMENT:** 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.

Are there any other scriptures that clearly tell us that the rotation of the Sun has to do with the start of the year and the spring and fall Holy Days?

**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 full circular 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 spring is here. 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.

Does scripture also tell us at what time Passover is to be kept?

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

**COMMENT:** Clearly Passover must be kept in its season (*spring, not winter*) from year to year. Actually, Israel only has two seasons (***Genesis 8:22***) summer and winter, and if you were in the land of Israel at Passover time you would be able to tell very easily just by the weather and the agriculture if it was summer yet or still winter of the previous year. If one waits till after the equinox to start the year with the barley harvest, instead of just looking at a handful of arbitrary barley in the desert, they would never have a problem with starting the year too early, as the Jewish calendar does on certain years today.

Their mistake is quite simple. Yahweh states, as we already have shown that “*Aviv is the beginning of months to you (Exodus 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 Rabbi’s in starting the year in Tishri, the 7<sup>th</sup> month and not starting it in Aviv, the first month.

The Jewish calendar does not take into account the turning of the seasons from after the vernal equinox occurs, but in some years, such as 2007 they start the year in winter before the vernal equinox, to keep it in line with the Easter season and the old Julian calendar.

Why is it, according to the rabbinical Jewish calendar that Passover cannot come before the vernal equinox?

It is because the Jews 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, 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 Encyclopedia 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 in the 10<sup>th</sup> century AD. Hillel also had close ties with Julian the Roman Emperor, and made the Passover feast coincide with the Catholic Easter Holiday and in return Jewish taxes were taken away.

*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. (Encyclopedia Judaica)*

Are there other historical records that can prove that the modern Jewish calendar is not the biblical calendar and that the ancient Israelites never started the year before the vernal equinox?

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

*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 dodecatomorium, 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.”*

*“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.*

**COMMENT:** 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, so that they could never get the calendar and Holy days incorrect.

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.**”*

**COMMENT:** All credible historical records show that in ancient biblical times the year never started before the vernal equinox, and that the modern Jewish calendar is an invention of a 4<sup>th</sup> century Rabbi and was codified for the next 600 years into the modern traditional, but not the biblical calendar. In the Hebrew mindset Yahweh is eternal, meaning He has no beginning nor end. The Hebrew mindset is always circular and not linear. All the agricultural cycles always point to a circular pattern and a return back to its start.

**Psa 19:1** *The heavens are recording the glory of El, and the works of His hand the expanse is manifesting.*

**Psa 19:2** *Day by day they pour forth speech, and night to night reveals knowledge.*

**Psa 19:3** *There is no speech, nor are there words where their voice is not heard.*

**Psa 19:4** *Their measuring line has gone out throughout all the earth, and their words to the end of the world; in them He has set up a tent for the sun.*

**Psa 19:5** *And he comes forth like a bridegroom from his canopy. He rejoices like a hero to run a race;*

**Psa 19:6** *His going forth from the end of the heavens, and his orbit (Tekufah) to their ends; and nothing is hidden from his heat.*

**COMMENT:** 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;*

**Deut 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.**

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. It also shows His pattern of existence, as a circle, it always continues, where a linear line has a beginning and an end.

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.

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 Rabbi's 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.

Also, 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.

**COMMENT:** 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 (*Daniel 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, there is never anything mentioned of postponing a Holy Day.

Does scripture give the rabbis authority to change the holy days, as the Pope has changed the Sabbath to Sunday?

**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.**

**COMMENT:** NOWHERE does scripture ever even remotely suggest about postponing Yahweh's Holy Appointments. 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 gospel 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.

**Deut 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.**

Who does scripture tell us are to preserve the written Word of YAHWEH after the Messiah comes?

**Gen 49:10 The scepter shall not depart from Judah, nor the lawmaker from between his feet, until He comes to whom it belongs (Shiloh), and the obedience of the people to him.**

**COMMENT:** 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. Since Judah and rabbinical Judaism rejected Yahshua and His writings in the New Testament, which are parts of scripture, logic would tell you it is impossible for them to preserve something that they neither possess nor believe in.

After Yahshua of Nazareth completely fulfilled every messianic scripture to the letter, many Rabbis after His resurrection, such as Rabbi Akiva, the father of modern Judaism, changed and falsified many things in the Torah to try to hoodwink the unsuspecting Jews of their time not to

believe in Yahshua as the promised Messiah. These lies and distortions even continue today, as there are even daily prayers in the rabbinical prayer book to utter daily cursing's on believers in Yahshua.

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. This is still in the winter of the previous year, which isn't 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 next question is what is a new moon according to scripture? Everything that our Heavenly Father does has judicial order. Simply put it is the order that He 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 what constitutes a new moon according to scripture, we will look at the precedents that He has set, since He *does not change* (***Malachi 3:6***).

**Heb 11:1** *Now faith is the substance of things being hoped, and it was the substance of things that have come to pass, and 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.*

**COMMENT:** 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 (***Genesis 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. When you see a quarter moon, the month is  $\frac{1}{4}$  over. When you see a full moon the month is half over. When you see a waning  $\frac{1}{4}$  of a moon, the month is  $\frac{3}{4}$  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  $\frac{1}{4}$  of the month over, when you see a full moon, it would not be  $\frac{1}{2}$  of the month over. It would throw off the symmetrical sighting of the whole moon cycle.

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 29  $\frac{1}{2}$  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  $\frac{1}{2}$  days, but because its rotation is elliptical and not circular, visibly sighting a crescent can range anywhere from 6 hours after conjunction to 72 hours after conjunction. Yahweh would not use such an unreliable source to start the month.

Also, what if it is cloudy? How would one visibly site 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 previously mentioned.

Did Yahweh command to observe a crescent moon to the start the month in *Deuteronomy 16:1*?

***Deut 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.***

**COMMENT:** 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 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. It is similar with the new moon. In order not to temp people to look for the celestial bodies, Yahweh in His infinite mercy, simply has time start in darkness with the absence of the celestial bodies.

Actually, if you look at the Torah, you will see that Yahweh commanded not to look at or worship the sun, the moon and the stars.

***Deut 4:19 and that you not lift up your eyes towards the heavens and shall see the sun, and the moon and the stars, all the host of the heavens, 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 site a crescent moon? It would be like sending an alcoholic to watch a room full of whiskey and telling him not to drink.

Also, the only way to properly keep the holy days correctly is to know the timing of the new moon from Jerusalem time. So before the last 100 years how would anyone living in Europe or America know when the crescent moon was sighted in Jerusalem? And if you go by a local sighting you can have up three different days for a holy day in a given area; 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.***

**COMMENT:** 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 as the scripture states then it can only be referring to the conjunction and not sighting a crescent. The word for covered moon is “*kese*” and clearly in Hebrew means to be fully covered without light.

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 (***Matthew 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 30 A.D. crucifixion.

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, and there is absolutely no evidence that Israelites ever visibly sighted a crescent before the Babylonian captivity.

If you go back to the book of ***Genesis 7:11*** you will find that Noah entered the ark on the 17<sup>th</sup> day of the second month, and ***Genesis 8:3-4*** tells us that Noah came out of the ark on 17<sup>th</sup> day of the 7<sup>th</sup> month, 150 days later. So originally there were 12, 30 day months. Science tells us that around the year 700B.C. something changed the calendar to make it only a 29 ½ day moon cycle instead of a 30 day moon cycle. Interesting enough this was the same time Hezekiah asked for the sun to move back 10 steps.

But something else happened at around the time of 700BC 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 while they lives in the land of Israel.

***Deut 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.***

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 700BC, 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 700BC, 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 co-incidence 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, then by having conjunction somewhere different each month it shows that Israel's Diaspora is all over the globe, which history proves to be correct.

Also, since the Holy Days are part of Yahweh's plan of salvation and reveal that plan to true believers since the early congregation started in 30A.D., then you would have to have a way for all believers worldwide to be able to calculate the calendar to keep the Holy Days without sighting a crescent in Jerusalem, which again was impossible in Diaspora before the last 100 years.

So before 700 B.C. the conjunction would happen in Jerusalem every 30 days at sunset, but now, since it is only a 29 ½ day moon cycle and not a 30 day one, the conjunction happens somewhere different each month. It's like spinning an arrow on a game board each month it stops on a different spot; but the new month starts exactly at conjunction, and since a day can only start at sunset, so wherever it is sunset at the time of conjunction that is where the new month has begun, and within 24 hours you just wait for sunset to come to you and the new month.

It is the same principle we use with the Sabbath. When it is sunset in Jerusalem, it is only maybe 11:00am in New York, so they would not start the Sabbath at 11:00am in New York because it is sunset in Jerusalem. You would simply wait for sunset to come to you, and then the Sabbath would begin. The same way when conjunction happens, no matter what time of the day it is where you are, just simply wait for sunset and the new month to come to you, and within 24 hours, just like the Sabbath, it will be new moon all over the earth.

But how can one know when conjunction happens each month?

**COMMENT:** Let's define what a conjunction is. According to the Encyclopedia Britannica 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 occurs, and is still the last day of the old month. This is not accurate and would be no different than the Rabbis starting the Jewish calendar before the vernal equinox, still in winter of the previous year.

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 ½ 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 after conjunction, 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, where it is sunset, 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.

The conjunction is quite simple to calculate since on average it happens every 29 days, 12 hours, 32 minutes and 2.8 seconds. If you were watching the moon phase each month within 6 to 9 months you could tell when conjunction is within probably an hour just by observing the moon cycle.

If the moon is nothing more than a clock in the sky, then a quarter moon would have to be a quarter month 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 conjunction up to 23 hours early by calculating 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.

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 using the sunset before the actual conjunction happens, you will always start your month early and rarely have your holy day hag on the full moon. Also, going by visual sighting of a crescent moon, almost never will they have 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 to happen and then let the earth rotate to you, and at sunset in your area 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.

**Find moon phases and all conjunction times at:**

<http://www.timeanddate.com>

### **Points to Remember**

- 1) The start of the year can only come in spring/summer not in winter.
- 2) The vernal equinox is the dividing point between winter & summer.
- 3) If you physically sight a crescent moon in Jerusalem to start your month, you would not have known when the biblical Passover was in Diaspora before computers and phones were invented over the last 100 years.
- 4) The new moon starts at conjunction, which is the beginning of the moon cycle and you wait for sunset **after** the conjunction to start the month in your area.

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