

"YaHuWaH'S CALENDAR: WHEN DOES A YEAR AND MONTH BEGIN?"

By Brother Michael E. Baker 2011 @ Soledad Prison

Before I begin this study I wish to acknowledge that it is in no way exhaustive. I know there are those who will oppose this study, but I ask the readers to ask YaHuWaH Aluhiym if what I am speaking in this letter is true and then prove in the scriptures if I am right or wrong? All scripture quotations are from the "HalleluYaH Scriptures unless otherwise noted.

Shemoth 13:4-10, "Today you are going out, in the month Abib. And it shall be, when YaHuWaH brings you into the land of the Kena'anites, and the Hittites, and the Amorites, and the Hiwites, and the Yebusites, which HE swore to your fathers to give to you, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you eat unleavened bread, and on the seventh day is a festival to YaHuWaH. Unleavened bread is to be eaten the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you in all your border. And you shall inform your son in that day, saying, 'It is because of what YaHuWaH did for me when I came up from Mitsrayim. And it shall be as a sign to you on your hand and as a reminder between your eyes, that the ToRaH of YaHuWaH is to be in your mouth, for with a strong hand YaHuWaH has brought you out of Mitsrayim. And you shall guard this law at its Appointed Time from YEAR to YEAR."

The word "ABIB" is #24 in Gesenius' Hebrew-Chaldee Lexicon to the Old Testament: an ear of corn, the green ear, WaYiqra 2:14; Shemoth 9:31, "the barley was in the ear, i.e. the ears were developed...the new moon of APRIL (or March according to the rabbis).

Brown-Driver-Briggs Hebrew and English Lexicon #24 says "the month of ABIB is the first month and equivalent to APRIL."

"THREE COMMON METHODS OF DETERMINING THE FIRST MOON OF THE YEAR"

1. Abib 1 begins with the visible new moon crescent "BEFORE" the vernal equinox as long as Passover is not before the vernal equinox.
2. ABIB 1 begins with the visible new moon crescent "AT OR NEXT AFTER" the vernal equinox.
3. The dark phase of the moon "BEFORE: the vernal equinox as long as the Passover is not before the vernal equinox.

"BACK TO GESENIUS' HEBREW-CHALDEE LEXICON TO THE OLD TESTAMENT"

#434*435 = the sixth Hebrew month, from the new moon of September to that of October.

#386**385 = the seventh month of the year; from the new moon of October to the new moon of November (EXCEPT when the new moon falls on the vernal equinox - excerpt mine.)

#945 = the month of showers, the eighth of the Jewish months, from the new moon of November to that of December.

#143 = The twelfth of the Hebrew months, from the new moon of March to that of April.

Keep in mind that we are to learn now to read YaHuWaH's calendar and HE will teach us if we are willing to learn from HIM. The first new moon is to be read as the first visible new moon crescent AT OR NEXT AFTER the vernal equinox and the same is said of the seventh new moon. The seventh new moon is to be read as the first visible new moon crescent AT OR NEXT AFTER the autumn equinox.

"THREE THINGS TO CONSIDER"

1. B're'shiyth 1:14 shows that the SUN and MOON determine YaHuWaH's calendar, not the barley in the land of Kena'anites.
- 2 . During the flood, Noach was apparently able to determine the months and the beginning of the year according to YaHuWaH's count without consulting the barley harvest.
4. During the 40 years of wandering in the wilderness, Ysra'al kept a careful record of months and years without consulting the barley harvest in the land of the Kena'anites.

"B'RE'SHIYTH 1:14-16"

14. "And Aluhiym said, 'Let LIGHTS come to be in the expanse of the shamayim (heavens) to separate the day from the night, and let THEM be for signs and appointed times (moediyim), and for days and years.
15. and let THEM be for lights in the expanse of the shamayim to give light on the earth." and it came to be so.

16. And Aluhiym made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars."

It has been said, "The moon is not called by name in B're'shiyth 1:14-16, therefore the moon has nothing to do with YaHuWaH's calendar." My answer is: "Neither is the sun called by name, but we cannot have a calendar without the sun. There are scriptures which reveal the greater light is the sun, and the lesser light is the moon.

Tehillim 136:1-9 (I will quote only verses 7-9, but all 9 deal with creation),

7. "To HIM who made great lights, for HIS kindness is everlasting."

8. "The SUN to rule by day, for HIS Kindness is everlasting."

§. "The MOON and stars to rule by night, for HIS kindness is everlasting."

B're'shiyth 1:14-16 speaks of two great lights, a greater light and a lesser light.

Tehillim 136:1-9 speaks of two great lights and these lights are revealed as the sun and moon.

Tehillim 104:19, "HE made the moon for appointed times, the sun knows its going down."

The word "Appointed Times" is "Moediyim" in the Hebrew and is the same word found in B're'shiyth. 1:14. This alone proves the Moediyim (appointed times) are determined by the moon.

Ponder this: If you have a doctor's appointment, do you get to choose when to meet him. No. Why? Because he has a schedule he has to attend to. If you are not at the scheduled appointment you will miss the meeting. It is the same with YaHuWaH Aluhiym. HE has established eight appointments with us annually. One of the meeting times is weekly. We find these appointments in WaYiqra chapter 23.

YirmeYaHuW 31:35-26, "Thus says YaHuWaH, Who gives the SUN for a light by day, and the laws of the moon and the stars for a light by night, Who stirs up the sea, and its waves roar, YaHuWaH of hosts is HIS name: If these laws vanish from before Me, declares YaHuWaH, then the seed of Ysra'al shall also cease from being a nation before Me forever."

"A CYCLE OF THE NEW MOON DETERMINES A MONTH"

In the scriptures, the Hebrew word "yareach" #3394, means "MOON" as in Tehillim 136:9; YashaYaHuW 13:10; YirmeYaHuW 31:25; Yehzeqel 32:7; YaHuW'al 2:10, 3:15.

A different hebrew word "earache" #3391, which consists of the same three Hebrew letters in the same order, means, "MONTH" as in Shemoth 2:2; Debarim 21:13; 1st Melakim 6:37-38, 8:2; 2nd Melakim 15:13. Before the addition of vowels in the

Hebrew text the words were written the same way; only a small difference was preserved. Scholars accept this teaching as valid evidence that a cycle of the moon around the earth determined a month in ancient Ysra'al. Further evidence of this is seen by comparing Tehillim 136:7-9 with B're'shiyth 1:16, and then examining B're'shiyth 1:14; the conclusion must be that B're'shiyth 1:14-16 refers to the sun AND moon and that both determine calendrical matters. Another significant scripture is Tehillim 164:19 which contains "yareach" #3394 (which means MOON) in a context indicating the determination of the calendar.

"EACH SCRIPTURAL MONTH BEGINS WITH A NEW MOON"
(THREE REASONS WHY)

1. The Hebrew word "chodesh" means "moon" in B're'shiyth 29:14; Bemidbar 10:11; 1st Melakim 5:14; but it means new moon in 2nd Melakim 4:23; Yehzqel 46:3; Huwshua 2:11; Amos 8:5.
2. The mention of burnt offerings in Bemidbar 10:10 and 1 Dibre Ha'Yamim (1 Chronicles) 23:31 when the former states "beginning of months" and the latter states "new moons" shows that a month begins with a new moon.
3. According to Bemidbar 10:2,10 the silver trumpets are to be blown on the ordinary new moons. Here the Hebrew word for trumpet is "katsotsra". In contrast to this, Tehillim 81:3 mentions blowing the rams horn trumpet (shofar) on a feast day new moon, which according to WaYiqra 23:24; Bemidbar 29:1, must be the first day of the seventh month. Thus the first day of the seventh month must be a day of a new moon.

"BACK TO B'RE'SHIYTH 1:14-16"

The significance of these verses for the history of the calendar cannot be overlooked. We find here clearly the instruction that both lights are equal partners in the regulation of the calendar. Both lights have their share in the determination of the months, moediym (appointed times), days and years. Some say the first new moon of the year is just prior to the vernal equinox as long as the full moon/Passover is not after the vernal equinox. I ask, "How is it possible to have a first month of a year before the year even begins?" Someone please answer that for me? The vernal equinox does begin YaHuWaH's calendar year; and the first visible new moon crescent AT OR RIGHT AFTER the vernal equinox is the first new moon of the year. In 1st Dibre Ha'Yamin (1st Chronicles) 23:31; 2nd Dibre Ha'Yamim 2:4, 31:3, and NechemYaHuW 10:33 the expression "SHABBATHS", and "APPOINTED TIMES" occurs. Tehillim 104:19 states, "HE made the moon for appointed times; the sun knows its going down."

There are many who teach the moediyim in B're'shiyth 1:14 represent the four seasons of the year, but we must look at "ALL" scriptures with the Hebrew word "moediyim" and you will see it means the "APPOINTED TIMES" we are to meet with YaHuWaH

While Tehillim 136:7-9 contains the words "SUN" and "MOON", the original statement of this in B're'shiyth 1:16 only refers to these bodies as lights. This makes B're'shiyth 1:14-16 a little more difficult to understand unless one grasps the significance of the choice of this Hebrew word.

The first occurrence of the Hebrew word in the TaNaK for "SUN" #8121 is in B're'shiyth 15:12. The first occurrence of the Hebrew word for "MOON" 3300 is in B're'shiyth 7:11. The first two occurrences for the Hebrew word for "STAR" #3556 are found in B're'shiyth 1:16 & 15:5. The main point in stating this is to emphasize that qualities of visibility are stressed in the Hebrew choice of nouns in B're'shiyth 1:14-16; otherwise "SUN" and "MOON" would be used instead of "LIGHTS" (#3974).

This shows that visibility is to help determine months rather than abstract calculation that might contradict visibility, i.e. visibility helps us determine months, Moediyim (Appointed times), days and years. This shows that the times of the moons' invisibility should not and cannot be a month. The YaHuWdiym currently observe the new moons in the dark phases of the moon. My question is: "When there are two successive nights of dark moon, which evening determines the new moon?"

"YaHuWaH's CALENDAR"

The sun determines the signs, days, and years. The moon determines the months and moediyim (appointed times). The year begins and ends at the vernal equinox. If there is a visible new moon crescent "NEAREST TO, BUT BEFORE" the vernal equinox, this is the first new moon of YaHuWaH's calendar. If there is a visible new moon crescent "AT OR RIGHT AFTER" the vernal equinox, this is the first new moon of YaHuWaH's calendar. Man does not determine YaHuWaH's calendar. YaHuWaH, HIMSELF, sets the appointed times for us to meet with HIM. We do not set the appointed times for HIM to meet with us. HE is in charge, not us !!! Shemoth 12:1-2, "And YaHuWaH spoke to Moshah and Aharon in the land of Mitsrayim, saying, "This moon is the beginning of moons for you, it is the first moon of the year for you." (ISR edition of the Scriptures) When YaHuWaH spoke these words to Moshah and Aharon do you think they looked up in the sky and saw nothing? "This is the first of the moons for you", "O by the way there is nothing for you to see." I do not think so. I believe if YaHuWaH said this, HE would have something visible for them to see, don't you?

For those who still put their trust in men to determine YaHuWaH's calendar by the Yahuwdim's way of determining it, I have only one thing to say and it is quoting

YaHuWaH Aluhiym Himself: YirmeYaHuW 17:5, "Thus says YaHuWaH,' Cursed is the man who trusts in man and makes his flesh his arm, and whose heart turns away from YaHuWaH." (Read all of chapter 17)

The appointments are set. Either we meet YaHuWaH at HIS time or we will not meet Him at all.

YashaYahuw 66:23, "And it shall be that from new moon to new moon, and from shabbath to shabbath, all flesh shall come to worship BEFORE ME", declares YaHuWaH. (NOTICE WE WILL COME TO WORSHIP BEFORE YaHuWaH. HE DOESN'T COME TO US SO WE CAN WORSHIP HIM. WE GO TO HIM).

May YaHuWaH Aluhiym bless your understanding. I ask if you do not agree with this study please declare so from Scripture. If you agree with this study, please declare so and add to it if you have Scriptural proof to do so. Thank you.

(Please note that several different resources have been used along with some of my own notes to put this short study together. May YaHuWaH bless you.)

True Love in Yahuwshuwah Ha Mashiyach,

Michael Baker #J44881
CTF-N/LA 207 Low
PO Box 705
Soledad CA 93960-0705