

# The Biblical Calendar

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# Introduction Dialogue, Perspective, & Assumptions

## The Calendar of Today Is Not The Biblical Calendar

The modern day calendar most of the world uses starts the month after December and ends in December. This calendar was created by the Romans and carried forward even until this day. However, did you know that the Roman Year used to start around three months after December? That's right! At some point in history, the starting month was changed for the calendar that the world uses today.

We can still see evidence of this even in the names of the Roman months such as:

- September – “septem” means 7 in Latin (Latin is the Roman Language)
- October – “octo” means 8 in Latin (just like “octagon” has 8 sides)
- November – “novem” means 9 in Latin
- December – “decem” means 10 in Latin (just like “decimal” is 1/10<sup>th</sup>)

If we go back even further, though, to the times of the ancient Yisra'elites in the beginning of the Bible, we realize that their calendar was not the Roman calendar at all. The calendar the nation of Yisra'el used was based on the laws of the Heavenly Father.

One of those very first laws is mentioned in Genesis 1:14-18.

## How Should We View or Understand Genesis 1:14?

**Genesis 1:14** And Elohiym said, Let there be lights in the firmament of the skies to divide the day from the night; and let them be for signs, and for Appointed Times, and for days, and years:

**15** And let them be for lights in the firmament of the skies to give light upon the land: and it was so.

**16** And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: and the stars.

**17** And Elohiym set them in the firmament of the skies to give light upon the land,

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

## Errors In How People Study Scriptures & How To Study

A lot of people focus solely on Genesis 1:14 when discussing the Biblical calendar, but we need to realize the verses here related to the Biblical Calendar do not stop at Genesis 1:14, they go on to verse 18. In fact, they don't end at Genesis 1 either. There are many other verses in Scriptures that must be considered to understand the Biblical Calendar correctly, and we must combine all of them together to have a proper understanding of the Scriptures. We cannot read only Genesis 1:14 for understanding the Biblical calendar and then ignore everything else. All Scripture should be given

equal weight to come to the right doctrine for the Calendar. So if I bring up other verses related to the Calendar, will you give them the same consideration and weight as you do with Genesis 1:14? We need to be ready to answer in response to all Scriptures.

So that's the first perspective and view that I think we need to have about Genesis 1:14 - is to not place more emphasis on it than other Scriptures. It is certainly important, but I feel that people with other calendar views focus only or primarily on Genesis 1:14 and ignore many other Scriptural evidences and directives that are equally as important. So that's the first thing I want to say is - it is an error for people to place so much emphasis on Genesis 1:14 that they are willing to completely ignore and not answer questions related to other verses or even acknowledge that other verses very obviously are related to the calendar. Due to Genesis 1:14 being so focused on in others' views, I will make that a focus in this study to also explain my view on it as well. However, I think it is an error in how others study when they focus so much on one verse and not others which are very clearly related.

This error in studying Scriptures is similar to how people who have the view of Matthew 12:40 meaning 72 hours often over emphasize Matthew 12:40 and as a result ignore many other Scriptures which show clearly He could not have possibly meant 3 time periods of 24 hours totaling 72 hours. He could not have possibly meant 3 FULL days and 3 FULL nights. When you study ALL of the scriptures, it is very clear that is impossible to be the case. This idea people have that Matthew 12:40 "**MUST**" mean 3 full days and 3 full nights is erroneous and easily proven to be flawed. There are enough Scriptural examples to show that when discussing "days" a "part of a day" **CAN** count as "a day" in a count of days. One easy example is circumcision (thanks brother Bill for pointing this example out). If a baby is born 5 minutes before sunset, that 5 minute time period counts as "the first day". No - it wasn't a full 24 hours - it was 5 minutes - however, for purposes of counting days to circumcision, that 5 minutes before sunset counts as "the first day" of that baby's life.

There are other examples, but my point is that it is an error in how people study when they choose to place an extreme amount of emphasis on one scripture and then due to that ignore so many other scriptures which should have equal consideration. They take one Scripture, draw an erroneous conclusion, and because of that erroneous conclusion they come up with ways that don't make sense to explain away or ignore other Scriptures which very clearly have significance in relation to the topic being studied.

So it is an error to study scriptures in such a way that you allow one verse to take so much precedence that all others, even if they provide stronger evidence, are ignored. Some verses are very flexible and open to different interpretation in regards to how we might consider applying them to our life or bringing them together with other verses to harmonize them in our mind, but some verses are pretty clear, straight forward, easy to understand, and contain details that rule out other possibilities. I rule out possibilities where Scriptures provide sufficient evidences to do so, but not otherwise.

We have to be careful in placing too much emphasis on one verse over another unless it is very clear we can safely do so. The verse would have to be very, very, clear with no room for varying ways of interpreting the information given to us. Usually the simplest explanation for something is correct, and I think a lot of incorrect teachings and doctrines come from people trying to make up complicated ways to explain because somewhere along the way they have missed something or made a very specific assumption using a verse that has all kinds of wiggle room for various interpretations. If a verse has a lot of wiggle room, how can we make strong assumptions about it?

So if a verse has enough details where there are not various ways to interpret it, then it's easier to use that verse to establish some type of rule or doctrine through which we bring the others together with it to make sense. However, if the verse does not provide enough details, then we must consider it to be easier to understand correctly **after** looking at other verses which do provide more details. We must leave the verses that are flexible to be flexible until other verses which are more detailed help to pin them down, so to speak. So our starting point has to be with verses that are very clear, to the point, where there is no "wiggle room" for various interpretations. After we come to examine what we find in those verses where there is no wiggle room, then we can expand that understanding to other verses where there is more wiggle room to come to the correct understanding of what **יהוה** intended for us to learn.

### **There Are Many Different Views**

I'm sorry to inform you that there are many, many, different views on what Genesis 1:14 and other verses in the Bible are teaching us about the calendar of the Heavenly Father. Not everybody agrees about what the Bible teaches us. It would be great if we all had the same view, but we don't. But don't let that frustrate you - just focus on what the Word says and make your decisions based on what you find in the Word.

### **From Uncertainty To More Confidence In My View**

I use to feel more uncertain about how we know when the year starts, but after having a dream and then waking up to have verses and concepts based on Scriptures flooding my mind, that experience strengthened my faith that the direction I was going was not only correct, but now I have more Scriptural understanding on why it is correct. And that's what really matters is what do the Scriptures say? We can have all kinds of thoughts and ideas about what we think makes sense, and people could even have dreams about the Calendar, but if it's not scripturally backed up and scripturally supported then it doesn't matter because the Word is how we know what the truth is.

I don't feel that I gained this additional scriptural understanding on the start of the Biblical year through my own intelligence or study - I literally had things just coming in my mind and when all the pieces were put together I realized things *IN THE SCRIPTURES* I never figured out or understood before in my studies. If someone has a revelation about something and it goes against Scriptures, then we can safely ignore their revelation. But if what is revealed lines up with Scriptures, brings things into

harmony, and also reveals more things spiritually from the Word we didn't see, then how can we ignore it? Dreams and ideas don't mean anything if they aren't Scripturally supported, but this is my personal experience that spiritual understanding of things in Scriptures was revealed to me and helped to bring harmony between Scriptures and a clear understanding of the simplicity of our Creator's calendar in regards to years.

I had prayed for more understanding on the calendar, and I feel that prayer was answered in a greater way when this happened. The fact that I did not set out to do a study of my own, I did not plan this to happen, and the thoughts were coming to me, not me trying to figure something out on my own, and all of them being Scripturally based, Scriptures all make more sense now and my faith is strengthened due to all this.

I had previously written the part of this Biblical study related to the start of the Biblical year more in a *"well I'm not sure ... I think this is right"* manner, but now I write without uncertainty for that section of this study; not out of pride or arrogance, but simply because now it seems obvious and apparent to me that this view is more scripturally based and other views do not have scriptural support.

### **Lights Are For Months**

Back to Genesis 1:14 - I want to share with you how I view Genesis 1:14. We can see it states the lights are for signs, appointed times, days, and years. We don't see months mentioned here. However, the Hebrew word behind the word "seasons" in the King James which should be translated "Appointed Times" is מועדים (moadiym) and is from the same word used in Leviticus 23:4:

**Leviticus 23:4** These *are* the Appointed Times of יהוה, *even* Set-Apart Gatherings, which you shall proclaim in their Appointed Time.

So the times in Leviticus 23 are the seasons, or "Appointed Times" of יהוה which the lights are for as mentioned in Genesis 1:14. One of these includes:

**Leviticus 23:24** Speak to the children of Yisra'el, saying, In the seventh month, in the first *day* of the month, you shall have a Sabbath, a memorial of blowing of trumpets, a Set-Apart Gathering.

Here we see months become important in knowing when the seasons or Appointed Times of יהוה are. So it makes sense to me that the lights in Genesis 1:14 are also for months which are part of determining the correct days and Appointed Times (moadiym). Although "months" are not mentioned in Genesis 1:14, since months are needed to be determined to figure out the Appointed Times, and Appointed Times are mentioned, it makes sense that lights must be for months, because how else would you figure out when the seventh month arrives? So although months are not mentioned in Genesis 1:14, it makes sense that the lights are for the months as well.

## Lights Are For Harvest

Similarly, Harvest is mentioned in Leviticus 23:

**Leviticus 23:10** Speak to the children of Yisra'el, and say to them, When you come into the land which I give to you, and shall reap the harvest thereof, then you shall bring a sheaf of the first-fruits of your harvest to the priest:

**11** And he shall wave the sheaf before **יהוה**, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

**12** And you shall offer that day when you wave the sheaf a male lamb without blemish of the first year for a burnt offering to **יהוה**.

**13** And the grain offering thereof shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to **יהוה** for a sweet savour: and the drink offering thereof shall be of wine, one-fourth of a hin.

**14** And you shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering to your Elohiym: it shall be a statute forever throughout your generations in all your dwellings.

**15** And ye shall count to you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete:

**16** Even to the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new grain offering to **יהוה**.

**17** Ye shall bring out of your habitations two wave loaves of two-tenths of an ephah: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits to **יהוה**.

**18** And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering to **יהוה**, with their grain offering, and their drink offerings, even an offering made by fire, of sweet savour to **יהוה**.

**19** Then ye shall sacrifice one hairy goat of the she-goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

**20** And the priest shall wave them with the bread of the first-fruits for a wave offering before **יהוה**, with the two lambs: they shall be holy to **יהוה** for the priest.

**21** And ye shall proclaim on the selfsame day, that it may be an holy convocation to you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.

**22** And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them to the poor, and to the stranger: I am **יהוה** your Elohiym.

One of the new realizations I had is that the Harvest itself is an Appointed Time. The time you bring the first-fruits is linked directly to when the Harvest is ready. The time you start the 50 day 7 week count is linked directly to the Harvest. The day of Shavu'ot/Feast of Weeks (aka Pentecost) is directly linked to the count which is linked

to the Harvest. There is **NO WAY** to figure out when these things happen without the Harvest. He could have given a month and day for Shavu'ot, but He didn't. But what did He say? "*When you come into the land which I give to you, and **shall reap the harvest** thereof, **then** you shall bring a sheaf of the first-fruits of your harvest to the priest". The timing of Shavu'ot/Feast of Weeks/Pentecost is **solely** dependent upon the Harvest and nothing else. No month given, no day given, just Harvest.*

The Harvest **itself** is an Appointed Time with spiritual significance, so the lights are for the Harvest as well. Just like we can say lights are for months, we can also say lights are for the Harvest which is an Appointed Time in Leviticus 23. Exodus 23:16 even calls one of the feasts the "*Festival of the Harvest*" or "*Feast of Harvest*". Exodus 23:16 shows the Feast of Sukkot is also said to be the "*feast of ingathering*" "*when you have gathered in your labors out of the field*". Exodus 34:22 clearly shows Shavu'ot is about the wheat harvest. So every feast is all about harvest, harvest, harvest. So the Harvest is an Appointed Time; so lights are for the Harvest just like lights are for months. I will expand more upon that in the section of this study related to when years begin.

### **Light Indicators or Calculations?**

In my mind, since Genesis 1:14 is talking about lights, it would make sense that we would look for visual light indicators from the sun, moon, and stars where they occur. To me, I picture parents teaching their children, "Hey, look up in the sky! See that?" rather than, "Okay, here is how you calculate the times throughout the year."

In my mind, looking up into the sky to see what we can observe through the light just seems more child-like, easy, simple, and natural. For that reason, I tend to lean more towards light observances instead of calculations for determining calendar issues.

Some of those light observances which are obvious, include the sun going down and stars coming out for the end of a day and the first crescent moon which appears once a month in the evening when a day begins for the start of the month. Isn't it just obvious those things help us tell time? They seem fairly simple and obvious to me. No knowledge or training is needed - just look and observe. Simple. Easy.

If **יהוה** desired us to use some kind of calculation, I would need a Scripture to convince me of that. Without any specific Scriptures that would point out a calculation was used, I think the simplest and easiest and most obvious thing would be the right answer. Calculations are not "simple" for everyone, they're not "easy" for everyone, and they're not "obvious" either. Looking and seeing something in front of your face, however, is.

Also, in regards to the conjunction (the scientifically calculated 'new moon' when there is no light coming from the moon), if the lights are for Appointed Times, why would conjunction be the way to start the month since the moon is dark at conjunction, and no light is seen then? That's using darkness for an Appointed Time instead of light, isn't it? To me that sounds contradictory to what the Scriptures say. The Scriptures say "lights" are for Appointed Time - not "Darkness" for Appointed Times. It makes no sense to me.

## Lights Are Not Only For Light Observances You See

However, the lights mentioned in Genesis 1 are not solely for light observances you can see, they are also for the land. Most people stop at Genesis 1:14 in discussing the calendar, but if you continue to read in Genesis 1:15 and later verses, we find something very, very important as it relates to the purpose of the lights (and thanks to the sister who pointed this out - how people stop at verse 14 and don't read 15!).

### The Link Between The Lights & The Land

**Genesis 1:14-15** And Elohiym said, Let there be lights in the firmament of the skies to divide the day from the night; and let them be for signs, and for Appointed Times, and for days, and years: <sup>15</sup> And let them be for lights in the firmament of the skies to give light upon the land: and it was so.

What is one of the purposes for the lights? Verse 15 says, "*to give light upon the land*". What happens when light goes on the land? It gets hot and plants grow. The ancient Hebrews and Israelites knew that heat comes from the light:

**Genesis 18:1** And יהוה appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;

So this isn't brain surgery - this is a very simple concept.

We see in Genesis 18:1 that they knew that the day time, when the sun light came down, was associated with heat. This is seen clearly in the phrase "*in the heat of the day*". So they knew that the sun came out during the day time and caused heat. So they knew that the light not only gave light but also that heat came from this light.

Now let's look at Genesis 8:22 to see what else they knew:

**Genesis 8:22** While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

We see that they knew the winter and night were the times of cold, summer and day were times of heat, and how seedtime and harvest was part of this annual cycle that יהוה established. So back to Genesis 1:14-15:

**Genesis 1:14** And Elohiym said, Let there be lights in the firmament of the skies to divide the day from the night; and let them be for signs, and for Appointed Times, and for days, and years: <sup>15</sup> And let them be for lights in the firmament of the skies to give light upon the land: and it was so.

So - what are the lights for? They are for signs, Appointed Times, days, years, AND -- verse 15 - "to give light upon the land". We can't ignore this - the lights are also to

give light upon the land. They knew that this light upon the land also brings heat upon the land. That heat upon the land makes seasons change from winter to summer when the Appointed Time of Harvest comes. This is repeated again in verse 17:

**Genesis 1:17** And Elohiym set them in the firmament of the skies to give light upon the land,

Here we see, again the link between the lights and the land. So the lights are for the land also. In addition, in the section of this study about when a Biblical Year begins, I will elaborate further on what Genesis 1:14 means when it says the lights are for years. How are the lights for years? What does that mean exactly? The part of this study that discusses Biblical Years will elaborate further on that. This is only the introduction!

### **Can You Prove The "*Biblical*" Calendar... ...With *Non-Biblical* "Historical Witnesses"?**

Also, I want you to be aware that pretty much every different calendar view has people that claim they have "historical proof" or "historical evidence" to support that their calendar was the "original" Biblical calendar of the Creator. Obviously, there is only one calendar, so we can't all be right. Some of the views out there with "historical evidence" which often cite things like encyclopedias are obviously subject to error. Just because an encyclopedia says something doesn't make it true all the time. The only infallible word is the Word of Elohiym.

Historical references outside of the Scriptures are helpful in understanding the Biblical calendar *if* the people's actions that were recorded were correct and in line with the Scriptures. However, just because someone did something in history, or said something in the past that matches what we believe does not mean it is correct. Sometimes people did things in the past that were **incorrect**. If you are quoting a historical witness that had an incorrect understanding of the Biblical Calendar, how does that prove that the Biblical calendar should be how you said? It doesn't. You still have to line everything up with the Scriptures.

Also, יהוה says to not add or take away from His word:

**Deuteronomy 4:2** You shall not add to the word which I command you, neither shall you diminish ought from it, that you may keep the commandments of יהוה your Elohiym which I command you.

**Deuteronomy 12:32** What thing soever I command you, observe to do it: you shalt not add thereto, nor diminish from it.

**Proverbs 30:6** Do not add to His words, lest He reprove you, and you be found a liar.

**Revelation 22:19** And if any man shall take away from the words of the book of this prophecy, Elohiym shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

A dear brother pointed this out, which makes complete sense: If יהוה says to not add or take away from His word, then why would He not give you sufficient instruction to figure out what He wants you to do in His word? He has given us sufficient instruction. We don't need to go looking outside of His word. He said do not add and do not take away - so that must mean that whatever He has given to us IS sufficient for us to figure out what He wanted. And, this dear brother also pointed this out, and I think he's right when he said this: If יהוה did not give us a lot of details then it must be that the simplest explanation must be the correct answer. That is - when lots of details are NOT given, it must be SO simple that more details weren't needed! That actually makes a lot of sense, because יהוה did say to not add or take away - so why would He tell you to not add or take away if He didn't give you enough in His word to figure it out? He did give us enough. So we don't need historical references and we don't need historical witnesses outside of the Scriptures to prove what the right Biblical Calendar is; and if I begin to rely upon things outside of the Scriptures to figure out what's right, then perhaps that might be adding to His word and lead to incorrect doctrine.

So even though there are historical witnesses that support the views I have, I'm not going to cite anything outside of the Bible when discussing this topic because the Scriptures should be sufficient for us to figure this out. We don't need to add or take away from His word. We should just focus this discussion around Scriptures alone.

Also, if you think about it logically, how could you "prove" what the "*Biblical*" Calendar is through use of "*non-Biblical*" texts? That doesn't really make much sense, does it?

## **Did the Messiah observe the Passover with His disciples at a different time than the Pharisees?**

This question is actually more complicated than you may realize. It's more complicated because to answer it fully, we have to define what we mean by "Passover" first. What do you mean when you say "Passover"? What do I mean when I say "Passover"? If we don't have the same understanding then how can we come together in agreement? That's our goal is to come together in agreement:

**Acts 2:44** And all those who believed were together, and had all in common,  
**45** and sold their possessions and property, and divided them among all, as anyone might have need.

**46** And day by day, continuing with one mind in the Set-apart Place, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

**47** praising Elohiym and having favour with all the people. And the Master added to the assembly those who were being saved, day by day.

What we see here in the first century believers is UNITY. That's our goal - UNITY. To arrive at unity, we need to understand one another. We may not agree on every detail, but we can at least come to understand one another. Our goal is not division. Our goal is not to prove, "I'm right, you're wrong, and here's why." Our goal is not to say, "I'm smarter, you need to listen to me and only me." Our goal is unity.

Before I answer the specific question about "Passover" specifically, I want to address the view that you may come across – that some people believe that **יהושע** followed one calendar (the true one), while the Pharisees taught another calendar and kept different days than **יהושע**. I have never been convinced by anyone that this is true at all. I see no evidence for this in the Scriptures. I never see **יהושע** criticizing Pharisees for keeping the wrong day for Sabbath, or for keeping the wrong feast times, or for keeping a different time for "the Exodus 12 Passover" meal. If they were criticized, I would expect such a serious topic would specifically be mentioned in Matthew, Mark, Luke, or John. However, I do not see such a topic brought up by **יהושע** at all. So there's simply not any Scriptures to say this.

**Luke 2:41** Now his parents went to Jerusalem every year at the feast of the Passover.

This verse shows that as a child **יהושע** would have kept "the Exodus 12 Passover" with his parents which we have to assume is the same time as the Pharisees and all other Jews at that time since there is no Scriptures to indicate otherwise. **HOWEVER --- this is not my FINAL answer** to the specific question of *"Did the Messiah observe the Passover with His disciples at a different time than the Pharisees?"* That question is much more detailed and specific and this is **NOT** my final answer to that question so keep reading. I know this is long, but if you don't read everything then you won't really understand my perspective fully and appreciate where I'm coming from.

**John 2:23** Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

**John 6:4** And the Passover, a feast of the Jews, was nigh.

Both of these chapters, similarly, mention Passover with no indication of a different time of observing for **יהושע** than other Jews at that time. We must assume, without Scriptures to show otherwise, that He observed Passover the same time as other Jews. But again, **what do we mean by "Passover"** when we say "Passover"?

I think the reason people teach that **יהושע** kept Passover at a different time than the Pharisees is because they are trying to reconcile, or make sense of, or come to terms with, in their minds, how to understand verses like Luke 22:15 (and maybe others) which indicate the Passover was eaten the evening/night before **יהושע** died as

compared to verses like John 18:28 (and maybe others) which indicate Passover would have been eaten the evening/night after **יהושע** died.

**Luke 22:15** And he said unto them, With desire I have desired to eat this Passover with you before I suffer:

**John 18:28** Then led they **יהושע** from Qayapha unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

So what's going on here? In Luke 22:15 it looks like **יהושע** is eating the Passover with the disciples the evening **BEFORE** John 18:28, but in John 18:28 it shows that the ones who had taken **יהושע** captive had not yet eaten the Passover. So when is the Passover? How do we understand what's going on here? What's the truth of the matter?

This is why people claim that **יהושע** kept Passover at a different time than the Pharisees, or that He kept a slightly different calendar than them; that is their way of explaining differences they see between verses like Luke 22:15 and John 18:28. I can understand why people come to the conclusions they do - they are simply trying to make sense of two verses which, at first glance, would cause us to feel confused and scratch our heads. In the minds of many people, concluding that **יהושע** kept Passover at an earlier time than the Pharisees is an easy way to bring peace in their minds about what's happening here. However, if we understand Exodus 12 correctly, Numbers 33:3 correctly, and all the various laws related to Passover correctly, then we know that it is impossible for this Passover mentioned in Luke 22:15 to be "the Exodus 12 Passover". Notice - I did **not** say it's not the Passover - I specifically said it can't be "the Exodus 12 Passover". I will explain why Luke 22:15 **is** also the "Passover", but first I have to explain why we know that it is not "the Exodus 12 Passover".

To explain myself, I will need to explain the following to you:

- 1) What does the word "Passover" mean?
- 2) Does the word "Passover" only refer to the events or animal in Exodus 12?
- 3) Why do I put the phrase "the Exodus 12 Passover" in quotes?
- 4) What are the requirements of "the Exodus 12 Passover"?

### **What does the word "Passover" mean?**

First of all, the word "Passover" is not a narrowly defined word. Many people immediately think about "Exodus 12" when they hear the word "Passover", but I will show you how broadly the word Passover is used through scriptural examples and explain why the word "Passover" is not a narrowly defined word:

**Exodus 12:11** And thus shall you eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is יהוה's Passover.

**Exodus 12:21** Then Mosheh called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the Passover.

**Exodus 12:27** That you shall say, It is the sacrifice of יהוה's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

**Exodus 12:43** And יהוה said to Mosheh and Aharon, This is the ordinance of the Passover: There shall no stranger eat thereof:

**Exodus 12:48** And when a stranger shall sojourn with you, and will keep the Passover to יהוה, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

In Exodus 12:11, 12:21, 12:27, 12:43, and 12:48, Passover seems to be referring to the animal you eat - which according to Exodus 12:5 could be a sheep or a goat.

Now, most people assume, from here on out, that any time you see the word "Passover" it refers to this animal, or the meal that this animal is eaten with as commanded in Exodus 12, or the time that the animal is eaten, etc.. People almost always assume the word "Passover" exclusively refers to Exodus 12. But it doesn't.

**Deuteronomy 16:1** Observe the month of HaAviyv, and keep the Passover to יהוה your Elohiym: for in the month of HaAviyv יהוה your Elohiym brought you forth out of Egypt by night.

**2** You shall therefore sacrifice the Passover to יהוה your Elohiym, of the flock and the herd, in the place which יהוה shall choose to place his name there.

This is the first verse that shows us a definite deviation away from Exodus 12. This "Passover" in Deuteronomy 16 cannot be "the Exodus 12 Passover" for multiple reasons, firstly because this Passover could be "of the flock and the herd". The word "flock" certainly could be sheep or goats, but the word "herd" is from the Hebrew word "vaqar". Let's compare the Hebrew of Exodus 12:5 to Deuteronomy 16:2:

#### Exodus 12:5

שְׁה תָמִים זָכַר בְּיָמֵי שְׁנָה יְהוָה לָכֶם מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים  
תִּקְחוּ:

The phrase highlighted in yellow is "ha'kevasiym" which means "the sheep" or "the lambs" or "the young rams" (refer to Strong's # H3532 in Brown-Driver-Briggs). The phrase highlighted in cyan is "ha'izziym" which means "the female goats" or "the she-goats" or "the goats" or "the kids" (refer to Strong's # H5795 in Brown-Driver-Briggs).

#### Deuteronomy 16:2

וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר-יָבָח  
יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם:

The phrase highlighted in yellow is "tson" which means "small cattle" or "sheep" or "sheep and goats" or "flock" or "flocks" (refer to Strong's # H6629 in Brown-Driver-Briggs). The phrase in red font is "u'vaqar" which means "and cattle" or "and herd" or "and oxen" or "and ox" (refer to Strong's # H1241). The word "tson" certainly is the same animal type as Exodus 12:5 permits, but the word "vaqar" is not. Exodus 12:5 requires the "Exodus 12 Passover" to be from the sheep or from the goats. Deuteronomy 16:2 permits the "Deuteronomy 16 Passover" to be from the herd - that is - oxen - which is not the same animal as Exodus 12. Therefore, it is impossible for Deuteronomy 16 to be the same animal or same events as Exodus 12. There are other reasons - keep reading - but this is the first reason why "the Exodus 12 Passover" is not "the only Passover". There is also "the Deuteronomy 16 Passover". We see this "Deuteronomy 16 Passover" here:

**2 Chronicles 35:8** And his princes gave willingly to the people, to the priests, and to the Levites: Chilqiyah and Zekharyahu and Yechi'el, rulers of the house of Elohiym, gave unto the priests for the Passover Offerings two thousand and six hundred small cattle, and three hundred oxen.

When you dig into the Hebrew, you find it says this:

#### 2 Chronicles 35:8

וְשָׂרָיו לְנֹדָבָה לָעָם לַפְּהַגִּים וְלַלְוִיִּם הֵרִימוּ חֵלְקֶיהָ וּזְכָרֶיהָ  
וַיְחִיאל נְגִידֵי בֵּית הָאֱלֹהִים לַפְּהַגִּים נָתְנוּ לַפְּסָחִים אֶלְפִים  
וְשֵׁשׁ מֵאוֹת וּבָקָר שְׁלֹשׁ מֵאוֹת:

The word in red is "u'vaqar" which we already covered the meaning of from Deuteronomy 16:2 - "and cattle" or "and herd" or "and oxen" or "and ox". So 2 Chronicles 35:8-9 is not the animal from Exodus 12, but instead it is the animal from Deuteronomy 16 - vaqar. The word in the above Hebrew in yellow is "lap'sachiym" which literally means "to Passovers" (refer to Strong's # H6453). "Pesach" is translated usually as "Passover". "Pesachiym" is the Hebrew plural of Pesach, so literally it just

means "Passovers". The only difference here is the prefix with the Lamed ל which means "to". So with the prefix letter Lamed added, it simply becomes "lap'sachiyim" and then means "to Passovers". The word "offerings" has been inserted by most translations, but technically there is no separate word here for "offerings" - the word is just the plural form of Passover and the more correct translation would read as follows:

**2 Chronicles 35:8** And his princes gave willingly to the people, to the priests, and to the Levites: Chilqiyah and Zekharyahu and Yechi'el, rulers of the house of Elohiym, gave unto the priests for the Passovers two thousand and six hundred small cattle, and three hundred oxen.

Now we see the word "Passover" is not a narrowly defined word. Not only does "Passover" refer to the sheep or goats or meal or events of "the Exodus 12 Passover" - but now we see it also refers to the "vaqar" or "oxen" of "the Deuteronomy 16 Passover". We see this "Deuteronomy 16 Passover" being fulfilled in 2 Chronicles 35:8-9 (verse 9 also mentions Pesachiyim and Vaqar).

Let's keep studying Deuteronomy 16:

**Deuteronomy 16:3** You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith, even the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life.

**4** And there shall be no leavened bread seen with you in all your coast seven days; neither shall there anything of the flesh, which you sacrificed the first day at even, remain all night until the morning.

When is "the first day at even" mentioned in Deuteronomy 16:4? Most people would say, "that's the BEGINNING of the first day of the Feast of Unleavened Bread". I would have to, in order to be consistent, disagree. I would say, rather, it must be the end of the first day of the feast of unleavened bread. Why?

**Leviticus 23:26** And יהוה spoke to Mosheh, saying,

**27** Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be an holy convocation to you; and you shall afflict your souls, and offer an offering made by fire to יהוה.

**28** And you shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before יהוה your Elohiym.

**29** For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

**30** And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

**31** you shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings.

**32** It shall be to you a Sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even, from even to even, shall you celebrate your Sabbath.

In Leviticus 23:32 mentioned above, when is "the ninth day of the month at even"? Is that at the "beginning" of the ninth day? Or is it at the end of the ninth day? We all know that "the ninth day of the month at even" is "the end" of the ninth day.

**Deuteronomy 16:4** And there shall be no leavened bread seen with you in all your coast seven days; neither shall there any thing of the flesh, which you sacrificed the first day at even, remain all night until the morning.

In Deuteronomy 16:4 mentioned above, when is "the first day at even"? Is that at the "beginning" of the first day? Or is it at the end of the first day? If we are going to be consistent with our interpretation of Leviticus 23:32 then we must acknowledge this means that "the first day at even" is "the end" of the first day.

So my answer is simply based upon me being consistent from one verse to another in how I interpret it. I think we need to be consistent with how we interpret things unless there was absolute proof that we could do otherwise. For example - if there was a verse where we had proof that the phrase "the Nth day at even" DEFINITELY meant "the beginning of the Nth day" - because suppose for example there was another verse which proved it had to mean beginning - well then we could say that it's a more flexible phrase that can be interpreted different ways. But since we don't have such proof that I know of, I tend to think that interpreting verses consistently is a good practice to protect ourself from bias or error in trying to understand what the Scriptures reveal to us. So - if we are going to be consistent with our interpretation that Leviticus 23:32 means the "end" of the ninth day, then it only makes sense that Deuteronomy 16:4 means the "end" of the first day. When is the end of the first day? Approximately 24 hours **after** the Exodus 12 Passover - the next evening after. This is another reason why "the Exodus 12 Passover" is not the same as "the Deuteronomy 16 Passover". Keep reading. There are more reasons. At the end we will tally them up in a summary list!

Of course, even if this second reason is wrong, and suppose that although it says first day at even, He really meant the beginning of the first day, I think the different animal permitted in Deuteronomy 16:2 is sufficient to still prove that this is a different animal and/or sacrifice or offering or service (whichever phrase you prefer) than "the Exodus 12 Passover". There is simply no way to escape that the animal permitted is different.

Let's continue in our studies:

**Deuteronomy 16:5** You may not sacrifice the Passover within any of your gates, which **יהוה** your Elohiym giveth you:

**6** But at the place which **יהוה** your Elohiym shall choose to place his name in, there you shall sacrifice the Passover at even, at the going down of the sun, at the Appointed Time that you came forth out of Egypt.

7 And you shall roast and eat it in the place which יהוה your Elohiym shall choose: and you shall turn in the morning, and go to your tents.

This is where we have to correct most translations for translating Exodus 12:9, Deuteronomy 16:7, and 2 Chronicles 35:13 inconsistently. Let's look at a few translations of Exodus 12:9, Deuteronomy 16:7, and 2 Chronicles 35:13 and then you'll understand the issue here in Deuteronomy 16:7 more clearly.

Here is the translation of Deuteronomy 16:7 from the Ancient Hebrew Research Center Revised Mechanical Translation:

**Deuteronomy 16:7** and you will boil, and you will eat, in the area which YHWH your Elohiym will choose in him, and you will turn in the morning, and you will walk to your tents

Shocking, to say the least, that so many translations say "roast" but this translation says "boil". This is such a critical verse, and critical words, to translate correctly - that's why, to me, this is so shocking. Is this translation right? Are the other translations wrong? Is it "roast" here or is it "boil" here?

Anyone who knows the commandments of Exodus 12 knows that it says this:

**Exodus 12:9** Eat not of it raw, nor boiled at all with water, but roast with fire; his head with his legs, and with the insides thereof.

The Ancient Hebrew Research Center (AHRC) gets it even more exact with their Revised Mechanical Translation which states:

**Exodus 12:9** You will not eat from him raw or boiled by being boiled in the waters, instead, a roast of fire, his head, also his legs and also his insides

The Hebrew shows what the AHRC reveals in their translation:

#### Exodus 12:9

אֶל-תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשָּׁל מִבֶּשֶׂל בְּמַיִם כִּי אִם-צְלִי-אֵשׁ  
רֹאשׁוֹ עַל-כַּרְעָיו וְעַל-קַרְבּוֹ:

The Hebrew in yellow is where the word "boiled" comes from and you can see now why the AHRC has the word boiled twice - because that Hebrew word appears twice in the Hebrew! Refer to Strong's #'s H1311 and H1310 for the word translated "boiled". **This is from the same word as in Deuteronomy 16:7! WOW!**

The phrase in **red font** is "tseliy-eish" which means "roast-fire". So Exodus 12:9 is definitely saying to **not** boil it, but instead you are to **roast** it in **fire**. "Roast" or "Roasted" is linked to Strong's # H6748. This word **is not** found in Deuteronomy 16:7.

So Deuteronomy 16:7 does **not** say "roast".

What does your Deuteronomy 16:7 translation say? Does it say "you shall roast"? Sadly, I would consider this very inconsistent, to say the least, and we could potentially consider this an outright translation error for most translations, depending on our view of the Hebrew and what is correct for translating to English, etc..

If your translation uses the word "boil" in Exodus 12:9 to say to **not** boil it, then, to be consistent, your Deuteronomy 16:7 should say "you shall BOIL". Here's the Hebrew:

#### Deuteronomy 16:7

וּבִשְׁלַתָּ וְאָכַלְתָּ בַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְנִיתָ  
בְּבֶקֶר וְהִלַּכְתָּ לְאֵהָלֶיךָ:

The phrase in **yellow** is "u'vishshalta" which the AHRC translates as "and you will boil". It's from the same word as the word for boil in Exodus 12:9, so this is a more correct translation than "roast". The word "roast" is a completely different and separate word, and it's not fair to translate one word as "roast" in one place, but "boil" in another, because the difference is critical for having correct Passover doctrine. However, do we know for certain it should be translated "boiled"? We know this word does not mean "roast", but do we know for sure it really means "boiled"? That's a separate question.

Let's look at 2 Chronicles 35:13:

**2 Chronicles 35:13** And they roasted the Passover with fire according to the ordinance: and the other holy offerings they boiled in pots, and in caldrons, and in pans, and divided them speedily among all the people.

Again, we see what appears to be a translation error. The Hebrew seems to indicate that this first word here translated "roasted" is also from the same Strong's # H1310 which Exodus 12:9 translations usually translate as "boil". So why are the translations now putting the word "roasted" incorrectly as they incorrectly did in Deuteronomy 16:7?

If the command in Exodus 12:9 is to not boil it, then the correct translation of 2 Chronicles 35:13 would appear to be that it is "boiled with fire" in this verse, as opposed to roasted with fire. The word from Strong's # H1310 is here twice in 2 Chronicles 35:13. Translators are arbitrarily choosing the first time to translate it as "roasted", but the second time to translate it as "boiled". This is poor translation in my opinion. How can you translate one Hebrew word, two completely different ways, in one verse? That's confusion and doesn't help the English reader know what the Hebrew really says.

The English reader has no way to know “roasted” and “boiled” are from the same Hebrew word – so that’s poor translation in my opinion.

However, if the word does mean “boiled” then that would lead to 2 Chronicles 35:13 being translated as “boiled with fire”. Due to that, that then leads me to conclude it’s possible, perhaps, that this word should be translated more as a general word for “cooking”, in general, not roasting, not boiling, but just “cooked” or “cook”. To boil implies water is used. Yes, boiling involves a fire under a pot filled with water, but to say, “boiled with fire” might lead us to conclude that the word doesn’t mean roasted or boiled, but simply “cooked”. If we translate the word as “cooked”, then Exodus 12:9, Deuteronomy 16:7, and 2 Chronicles 35:13 should be translated like this:

**Exodus 12:9** You will not eat from him raw or cooked by being cooked in the waters, instead, a roast of fire, his head, also his legs and also his insides

**Deuteronomy 16:7** and you will cook, and you will eat, in the area which YHWH your Elohiym will choose in him, and you will turn in the morning, and you will walk to your tents

**2 Chronicles 35:13** And they cooked the Passover with fire according to the ordinance: and the other holy offerings they cooked in pots, and in caldrons, and in pans, and divided them speedily among all the people.

If there is not another Hebrew word that means “cook” in general, then this is an acceptable alternative – don’t translate it as “roasted”, don’t translate it as “boiled”, just translate it as “cooked”. Something “cooked” could be something cooked with fire, or something cooked with water, either way potentially. Something “roasted” however, definitely has fire involved with no water. So translating this generally as “cooked” seems like an acceptable and more correct translation.

However, if this word means “boil” specifically, then just like we found a different animal for "the Deuteronomy 16 Passover" than "the Exodus 12 Passover", this would mean there is a different method of cooking required for "the Deuteronomy 16 Passover" than "the Exodus 12 Passover".

The animal in 2 Chronicles 35:8-9 matches Deuteronomy 16:2 vaqar, and the method for cooking in 2 Chronicles 35:13 matches Deuteronomy 16:7. If this really does mean “boiled” and not just “cooked”, then these are two very different things showing "the Deuteronomy 16 PassoverS" are different from "the Exodus 12 Passover". I put that capital S at the end of Passover on purpose to remind us also this new lesson, that the Hebrew even has the phrase "Pesachiym" which shows that there were "Passovers" not just "Passover". However, if the word is a general word for “cook” and not “boil”, then this may not be an additional difference at all.

However, accurate translation is important, so it's important to understand all of this and dig into the possibilities to see what's the same and what's different, or could be different, between Exodus 12 and Deuteronomy 16. Let's examine the possibilities:

<b>If The Word From H1310 Means "Cook"</b>	<b>If The Word From H1310 Means "Boil"</b>
<ul style="list-style-type: none"> <li>• Exodus 12:9 would mean to not cook <b><u>WITH WATER.</u></b></li> <li>• You would still be prohibited from boiling the Exodus 12 Passover, but the translation would not say to "not boil" directly – but because it mentions to not "cook with water" – that still has the same effect as resulting in you not boiling the Exodus 12 Passover.</li> <li>• Translations should change "boil" to "cook" in Exodus 12:9.</li> <li>• Translations should change "roast" and "roasted" to "cook" and "cooked" in Deuteronomy 16:7 and 2 Chronicles 35:13.</li> <li>• "cooked with water" implies boiling, but should not be translated as boiling.</li> <li>• "cooked with fire" implies roasting, but should not be translated as roasting.</li> </ul>	<ul style="list-style-type: none"> <li>• Exodus 12:9 would mean what most translations say – specifically – DO NOT BOIL!</li> <li>• Deuteronomy 16:7 would be translated COMPLETELY incorrect in most Bible translations and be SHOCKING! Because if this means "boil" then WOW THEY GOT IT ALL WRONG! Because that would mean Deuteronomy 16:7 says BOIL IT (not roast it)!!!!!! WOW!</li> <li>• 2 Chronicles 35:13 would be translated as "boiled the Passover with fire" which would mean the fire under the pot with water, which would be pointing specifically to the cooking method of Deuteronomy 16:7 which uses the same Hebrew word.</li> </ul>

So you can see, the ramifications of translating this word as "cooked" vs "boiled" are pretty significant. When I first found out Deuteronomy 16:7 was not the word for "roast", I immediately thought it was "boiled" as the AHRC translates. However, after looking at 2 Chronicles 35:13, I altered my view where now I lean towards the above column on the left, translating as "cooked", as probably being the correct reality. However, if this word really is specifically to "boil", then WOW that would be a HUGE difference between the Exodus 12 Passover and the Deuteronomy 16 Passover.

Even if the word does mean "cook" and not "boil", we still have the first difference for certain, which is that Deuteronomy 16:2 permits animals that Exodus 12 does not.

But if this word does mean boil, as most translations put "boil" in Exodus 12:9, then that would mean Deuteronomy 16:7 is a definite contradiction of Exodus 12:9 and would be commanding you to boil the Deuteronomy 16 Passover.

OK, let's continue in our studies and efforts to point out more differences:

**Deuteronomy 16:7** And you shall boil and eat it in the place which יהוה your Elohiym shall choose: and you shall turn in the morning, and go to your tents.

In Deuteronomy 16:7, it shows that you are boiling it and eating it in the place which **יהוה** chooses and then you don't go to your tents until the morning? Am I missing something here? So if you don't go to your tent until the morning, that means you are not inside your tent all night? What does Exodus 12 teach?

**Exodus 12:22** And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

So here is another difference - Deuteronomy 16:7 teaches you don't walk to your tents until the morning, whereas Exodus 12:22 teaches you don't go OUT until the morning. So, let's tally up all the differences. Here are the reasons why I see there is a difference between "the Deuteronomy 16 Passovers" and "the Exodus 12 Passover":

<u>The Exodus 12 Passover</u>	<u>The Deuteronomy 16 Passover</u>
Exodus 12:5 - Sheep or Goats	Deuteronomy 16:2 - Vaqar - Herd / Oxen
Exodus 12:6 - the fourteenth day is when it is sacrificed (it is called a sacrifice in Exodus 12:27 - more on that later)	Deuteronomy 16:4 - the "first day at even" which appears to be the end of the first day of the feast of Unleavened Bread is when it is sacrificed - which is the day after "the Exodus 12 Passover" is sacrificed
Exodus 12:9 - Don't boil it!	Deuteronomy 16:7 - Boil it? Or Cook? Note: This might not be a difference from Exodus 12, depending on how you translate the word. See the above notes on this on previous pages.
Exodus 12:22 - Don't go OUT until the morning!	Deuteronomy 16:7 - Don't walk TO your tents until morning! (Similar to saying, don't go IN until morning!)

I hope now, it is clear, the differences between what we read in Exodus 12 vs. what we read in Deuteronomy 16. They are two different things (at least - that's my current conclusion since I've never heard someone explain how they're not?).

Now - for those of you who think the Exodus 12 service was a "one time" thing, I very much disagree and here's why:

**Exodus 12:22** And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

**23** For **יהוה** will pass through to smite the Egyptians; and when He sees the blood upon the lintel, and on the two side posts, **יהוה** will pass over the door, and will not allow the destroyer to come in to your houses to smite you.

**24** And you shall observe this thing for an ordinance to you and to your sons forever.

**25** And it shall come to pass, when you come to the land which **יהוה** will give you, according as he has promised, that you shall keep this service.

There are a few very simple reasons why I believe firmly that the Exodus 12 service, INCLUDING the blood on the doorposts and lintel and staying inside all night was NOT a one-time thing, but was something that **יהוה** expected to be done in the future also:

- 1) Verse 24 says it will be observed forever
- 2) Verse 25 says they would do the service in the land
- 3) Verse 24 comes IMMEDIATELY following the command to put the blood on the doorposts and the lintel

The fact that **יהוה** tells you it's forever RIGHT AFTER He gives the command for the blood on the doorposts and lintels to me is enough evidence that it is not a one-time thing. I don't see how I could read these verses and then turn around and say, "the blood on the doorposts and lintels was a one-time thing". How could I come to that conclusion? If he said it earlier at another place, or later at another place, maybe it's a bit more reasonable for people to claim that the "forever" part was talking about something else only that he said and not that part, but when he says something is forever, I don't think it makes sense to exclude the verses that came right before that statement. To me, that would make no sense. So I conclude the blood on the doorposts and the entire service of staying inside was not a one-time thing, but part of "the Exodus 12 Passover service" which **יהוה** expects us to do each year.

However, while we SHOULD perform the entire "Exodus 12 Passover Service" - there are some parts of it that we *can't* until there is a temple and a Levitical priesthood functioning again. All of this is important to understand the events in Matthew, Mark, Luke, and John properly. If we don't know what the laws of **יהוה** require for the Passover, how would we understand the events in Matthew, Mark, Luke, and John properly? We must understand what **יהוה** expects of His people for Passover.

However, I need to back-track - before we discuss why we can't do some parts of the Exodus 12 Passover service, I want to re-hash the questions I brought up much earlier and re-summarize what we've learned so far:

### **What does the word "Passover" mean?**

It means many things. So far we've seen that it means the sheep or goats in Exodus 12 and the oxen in Deuteronomy 16. This is probably why the word Passover seems to also be used in a way that may be pointing to the services in these chapters as well as the accompanying meals. Here is where it appears to refer to the entire service:

**Exodus 12:27** That you shall say, It is the sacrifice of Yahweh's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

In the Ancient Hebrew Research Center Revised Mechanical Translation, it says this:

**Exodus 12:27** and you will say, he is a sacrifice of Pesahh for YHWH, who hopped over the houses of the sons of Yisra'eyl in Mits'rayim, in his smiting of Mits'rayim, and he delivered our houses, and the people bowed the head and they bent themselves down

This translation from the AHRC makes it seem like "Pesahh" or "Pesach" or "Passover" could mean a period of time - whether that be the time the meal happens, or the time of a feast, etc..

**Exodus 34:25** You shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the Feast of the Passover be left unto the morning.

In Hebrew, the phrase in Exodus 34:25 is **חַג הַפֶּסַח** "chag ha'pasach" which means literally "feast the Passover" or "Feast of The Passover". So now we have another meaning of "Passover" - it is a feast time!

**Numbers 9:12** They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

Here, in Numbers 9:12, the phrase "the Passover" seems to be referring to the an all-inclusive service encompassing all the details from "the Exodus 12 Passover", including the choosing and preparation of the animal, the sacrifice/killing of the animal, the blood on the doorposts and lintels, the meal with unleavened bread and bitter herbs, and staying in all night until morning.

**Numbers 33:3** And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

The phrase "on the morrow" is from the Hebrew **מִמָּחֳרַת** (MimMachorat). This Hebrew word or phrase is also used in Genesis 19:34. If we examine the events of Genesis 19, we see there are two nights involved from verse 33-35 with only one day-light portion of a day between them. It is as follows:

Genesis 19:33 – Night – First-Born Daughter

Genesis 19:34 – Next Day Light Part of Day (**מִמָּחֳרַת**) – MimMachorat) – First-Born Speaks To Younger Daughter

Genesis 19:35 – The Following Night – Younger Daughter

The phrase in Genesis 19:34 is the exact same in the Hebrew as Numbers 33:3, showing that it was the very next day-light portion of a day when they left following the Passover night. It is as follows:

Passover Night Where 1<sup>st</sup> Born of Egypt Die – They Are All Inside  
 Next Day Light Part of Day (מִמַּחֲרַת), the 15<sup>th</sup> (Numbers 33:3) – They Depart  
 The Following Night – They Have Already Departed

Let's put these two events side-by-side to make it even more clear:

Day or Night	Events In Genesis 19:33-35	Events In Exodus 12
Night #1	1 <sup>st</sup> Born Daughter	1 <sup>st</sup> Born of Egypt Die
Next Day Light Part of Day (מִמַּחֲרַת) – The “MimMachorat”	Daughters Conversation	Depart on 15 <sup>th</sup> In The Sight of Egyptians
The Very Next Night	Younger Daughter	On Their Journey

As a related note to this: There are some studies out there trying to prove whether the killing of the 1<sup>st</sup> born of Egypt were on the night starting the 14<sup>th</sup> or the night of the 15<sup>th</sup>, but you can see that it really doesn't make a difference what numeric day you assign to the Passover night when it comes to determining when they left. With the correct understanding of what MimMachorat means, you are left with these alternatives:

- 1) If you believe the 1<sup>st</sup> Born of Egypt were killed on the night of the 14<sup>th</sup>, then you have to also accept morning as being the start of a numeric day.
- 2) If you believe a numeric day starts in the evening, then you have to accept that the 1<sup>st</sup> Born of Egypt were killed on the night of the 15<sup>th</sup>.

Here's another table, following up on the previous one, to display what I mean when it comes to the numeric day:

Day or Night	Events In Exodus 12	Numeric Day If You Believe Numeric Days Start In Evening	Numeric Day If You Believe Numeric Days Start In Morning
Night #1	1 <sup>st</sup> Born of Egypt Die	15 <sup>th</sup>	14 <sup>th</sup>
Next Day Light Part of Day (מִמַּחֲרַת) – The “MimMachorat”	Depart on 15 <sup>th</sup> In The Sight of Egyptians	15 <sup>th</sup>	15 <sup>th</sup>
The Very Next Night	On Their Journey	16 <sup>th</sup>	15 <sup>th</sup>

The columns in purple text and green text match identically to the previous table with purple text and green text, which are established firmly based upon the meaning of the

Hebrew word MimMachorat as shown in the previous table comparing Exodus 12 to the events in Genesis 19:33-35. In other words, you can't change what's in purple and green in the above table.

You also cannot change what is in red – the 15<sup>th</sup>. That is firmly established by Numbers 33:3 and other verses which clearly state they departed on the 15<sup>th</sup>.

For people who believe the 1<sup>st</sup> Born of Egypt were killed on the 14<sup>th</sup>, you can see from the very most-right column that if you firmly hold this belief you cannot also firmly hold to the belief that the day starts in the evening – you would be forced to accept that the numeric day of the month starts in the morning.

On the other hand, if you firmly believe the numeric days start in the evening, you are forced to abandon the idea that the 1<sup>st</sup> Born of Egypt were killed on the 14<sup>th</sup> because you can see that belief forces it to be on the 15<sup>th</sup>.

Either way, you can see from the above tables that you cannot hold to the belief that the 1<sup>st</sup> born were killed on the 14<sup>th</sup> and also hold to the belief that the numeric day starts in the evening. The use of the Hebrew word MimMachorat in Genesis 19:34 shows clearly that the MimMachorat falls on the very next daylight portion of a day, not later. MimMachorat does **not** mean "the next Biblical day" and MimMachorat does **not** mean "later that night after the current daylight comes to an end". MimMachorat is a time period which exists between two nights and by implication is a daylight part of a day after the morning has come. That appears to be the correct interpretation of MimMachorat - a period of time during the daylight that comes after one night but before the next night.

This topic, of the "14<sup>th</sup> or 15<sup>th</sup>", seems to be a big debate, but to me this clears it up. I firmly believe that the Sabbath day ends in the evening with the strongest evidence being Ezekiel 46:1-2 which shows the gate is shut the six days of work and shut in the evening, showing to me that the 7<sup>th</sup> Day of Rest ends in the evening. ***If the 7<sup>th</sup> Day of Rest ends in the evening, then so do all the other days.*** That is the only logical conclusion I can come to from Ezekiel 46.

With that firm belief, I also have to accept that the 1<sup>st</sup> Born of Egypt were killed on the 15<sup>th</sup>. The Exodus 12 lamb or goat was sacrificed on the 14<sup>th</sup>, perhaps even the eating of it began before sunset on the 14<sup>th</sup> and went into the 15<sup>th</sup>, but the firstborn of Egypt being killed had to have happened on the night after the 14<sup>th</sup> daylight which is the 15<sup>th</sup>, because the next daylight afterwards, the MimMachorat, ***before*** the next night, is when they left according to Numbers 33:3.

Back to our discussion on the meaning of the word Passover, then - the word "Passover" in Numbers 33:3 seems to be referring to the ***meal*** that happens possibly starting as early as the 14<sup>th</sup> of HaAviv before sunset but going into the night of the 15<sup>th</sup>; so the ***meal*** the night before.

Numbers 9 and 2 Chronicles 30 seems to be referring to the Exodus 12 Passover.

Now, let's see Ezekiel:

**Ezekiel 45:21** In the first month, in the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten.

Here in Ezekiel, we see something similar to Exodus 34:25 - Passover is a feast. Except here, it seems it is referring to the Feast of Unleavened Bread as "Passover" because it specifically tells you it is for seven days with unleavened bread. So, perhaps Passover is sometimes also used interchangeably the same way as the phrase "the Feast of Unleavened Bread"? Perhaps - I can see how that's possible.

**Matthew 26:2** You know that after two days is the feast of the Passover, and the Son of man is betrayed to be impaled.

Matthew 26:2 seems to be referring to the same thing possibly as Exodus 34:25 or Ezekiel 45:21 - which appears to possibly include not only the sacrifice of "the Exodus 12 Passover" but also the preparations that day for it and for the Feast of Unleavened Bread. And most importantly,

**1 Corinthians 5:7** Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Anointed our Passover is sacrificed for us:

Passover refers directly to **יהושע** the Anointed (Messiah/Mashiach/Christ) himself! He is the Lamb of **יהוה**!

**John 1:36** And looking upon **יהושע** as he walked, he said, Behold the Lamb of Elohiym!

In summary, the word "Passover" is used the following ways:

- It may refer to the sheep or goats in "the Exodus 12 Passover"
- It may refer to oxen in "the Deuteronomy 16 Passovers"
- It may refer to the entire service including all commands of Exodus 12
- It may refer to a period of time (unspecified)
- It may refer to the meal that was eaten the night before they left on the 15<sup>th</sup>
- It may refer to a feast possibly overlapping the Feast of Unleavened Bread, known as the "feast of Passover" (Exodus 34:25)
- It appears to refer to the Feast of Unleavened Bread itself (Ezekiel 45:21)
- It may refer to the time period for preparations for "the Exodus 12 Passover" sacrifice and/or preparations for the Feast of Unleavened Bread (Matthew 26:2 but there are probably other Scriptures if we looked)
- It definitely refers to **יהושע** the Anointed himself! (1 Corinthians 5:7)

## Does the word "Passover" only refer to the events or animal in Exodus 12?

This was the second question posed - we've accidentally already answered this. So if you have read everything up till this point, you know the answer is No - the word "Passover" does **not** only refer to the events or animal in Exodus 12. You can see very clearly from the above bulleted list of meanings of the word "Passover" that the word "Passover" is NOT a narrowly defined word and can refer to many different things.

## Why do I put the phrase "the Exodus 12 Passover" in quotes?

I put the phrase "the Exodus 12 Passover" in quotes to distinguish that from other things which the word "Passover" may refer to. If we don't distinguish what we mean by "Passover", then people will get confused or not taught correctly.

That brings us back to where we were before we did a re-cap/summary:

## What are the requirements of "the Exodus 12 Passover"?

We've already answered some of this question, but not all of it. I've already shared that I believe we should still keep all the laws and commands of Exodus 12 even including the blood on the doorposts and lintels and staying in all night - and I explained why previously. However, I need to explain the parts of the Exodus 12 service we can't do, why we can't do them until there is a temple and functioning Levitical priesthood, and also explain the things that are not in Exodus 12 which I believe also apply to "the Exodus 12 Passover" and why. After all of that is done, **then** we can come back to our real root question of, *"Did the Messiah observe the Passover with His disciples at a different time than the Pharisees?"*

You see how inter-tangled, intertwined, inter-connected Scriptures are. We need to connect all the dots together and look at the full word to come to conclusions. One assumption or view affects another which affects another, and we have to tie all the pieces together and base it all upon Scriptures to get to the truth. I may not have a perfect understanding, and I know that, but I'm trying my best and I know you are too!

<left off here>

This is where I left off editing this study. I plan to finish this study, but in the interest of posting a more updated version and also getting documents to brothers in prison, I am reluctantly going to put out this study before it's completely done. I have much more to add to this study, but this document is INCOMPLETE in its current form but I plan to update it more in the future. I apologize if I've left you hanging or not fully finished answering all the questions needed to be answered, but in due time YHWH willing, this document/study will be completed. I apologize for any typos or errors. I am publishing this draft copy for now until I have time to finalize it.

## How Do You Respond To The Lunar Sabbath Doctrine?

Notes to self – in this study I need to Tackle the "Lunar Sabbath" doctrine more thoroughly from Scriptures and discuss why use same 7th day as Jews - how else would you find 7th day if not by asking those who currently keep it if there was no Roman calendar? The below notes are from the first version of this calendar study and I still need to edit the rest of this and add more points. One important point I plan to add is how Yahushua was impaled on the 5<sup>th</sup> day of the week and rose on the 1<sup>st</sup> day of the week which proves the Sabbath before he rose was the 16<sup>th</sup> day of the month which also disproves the lunar Sabbath because the lunar Sabbath teaches Sabbaths can only be on the 7<sup>th</sup> 14<sup>th</sup> 21<sup>st</sup> 28<sup>th</sup> or 8<sup>th</sup> 15<sup>th</sup> 22<sup>nd</sup> and 29<sup>th</sup> both of which are proven wrong by the Sabbath date before Yahushua's resurrection of the 16<sup>th</sup> since he rose on the 17<sup>th</sup> of the first biblical month.

I also have not seen any evidence convincing me that the weekly cycle has changed since the time of **יהושע** or that the Jews of His time had a different weekly cycle than the Romans who made the calendar most of the world uses today. The one or two encyclopedia articles people sometimes quote to try and prove this and the "Lunar Sabbath" are proved inaccurate in my mind by Numbers 10:11 and Numbers 10:33 which show they did not keep a Sabbath on the 20<sup>th</sup>, 21<sup>st</sup>, or 22<sup>nd</sup> as discussed in [the Torah reading notes for Week 34 of the Annual Reading Schedule](#) – specifically questions 3-7. Scriptures must be considered first, before considering encyclopedias. They were not staying in their place keeping Sabbath, they were on a journey "seeking out a resting place". That phrase, "*seeking out a resting place*" obviously shows it was definitely **not** a weekly Sabbath on the 20<sup>th</sup>, 21<sup>st</sup>, and 22<sup>nd</sup>. Lunar Sabbath is also proven wrong by the fact that **יהושע** rose on HaAviv 17, the day after a weekly Sabbath, which shows that weekly Sabbath was on the 16<sup>th</sup> of HaAviv, not the 14<sup>th</sup> or 15<sup>th</sup> (thanks to another brother for pointing this great evidence out to me). These are two very excellent witnesses that the Lunar Sabbath teachings are false doctrines. I studied Lunar Sabbath heavily and almost started doing it back in 2009. I prayed to the Father that if this is what He wanted, I would do it. I even observed 2 Shavu'ot dates – one according to the normal weekly cycle and one according to the Lunar weekly cycle around that time to show Him I would do it if He wanted me to. Then, shortly thereafter, I was just reading along in the Torah and realized the significance of Numbers 10:11 and 10:33, thus disproving completely the Lunar Sabbath. It was at that time I realized it couldn't be accurate and put it all down. Any encyclopedia supporting it must be incorrect. I think the Father saw I was sincere in my search and showed me this in Numbers 10 to protect me from error. Then, in a discussion with another brother on Skype in 2019, 10 years later, he gave the other excellent witness of the resurrection date of **יהושע** being on Aviv 17, a day after a weekly Sabbath, proving that the weekly Sabbath was on the 16<sup>th</sup> of HaAviv in that example. To me, these are undeniable proofs that the "Lunar Sabbath" doctrines can easily and swiftly be dismissed as inaccurate teachings that can't hold up to Scriptures.

So long story short, I believe the seven day cycle at the time of **יהושע** has been preserved since that time until today. I also believe **יהושע** kept the same Sabbath and feast times as the Jews of His time. I view any claims people make to the contrary to lack Scriptural support. If you don't have Scriptures to prove these beliefs, then I'm not going to jump on board with some vastly different idea. That's how people arrive at all kinds of crazy teachings and views - by adopting a "new" or "different" view that has no Scriptural basis whatsoever. There are no scriptures that prove the seven day week was "lost" or "changed" and there are no Scriptures that prove **יהושע** kept the Sabbath or feasts at different times than the Pharisees. These ideas simply lack scriptural support needed for me to adopt them. Now, let's get to the questions of the calendar!

### **What About The "Enoch" Calendar?**

This is currently addressed at the end of this study but I'm planning to re-order the contents of this study and the Enoch section will go here. The thing that people **call** "the Enoch calendar" is not the Biblical Calendar and those using it are following an incorrect calendar. Enoch would have kept the correct and true Biblical calendar. This will be covered more in depth when I have time to update this study.

## When Do Biblical Days Begin?



Biblical days begin in the evening. The two verses in the Bible that I refer to most often to show this include Ezekiel 46:1-2 and Numbers 19:16-19.

**Ezekiel 46:1** Thus said Adonai יהוה; The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the New Moon it shall be opened.

**2** And the Prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

**Question:** According to Ezekiel 46:1, when is the gate shut?

**Answer:** “the six working days”

**Question:** According to Ezekiel 46:2, when is the gate shut?

**Answer:** “the evening”

I can only come to one logical conclusion: The six working days started in the evening.

**Numbers 19:16** And whosoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

**17** And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

**18** And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

**19** And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean in the evening.

**Question:** According to Numbers 19:16, how long will the person be unclean?

**Answer:** “seven days”

**Question:** According to Numbers 19:19, when is the person clean?

**Answer:** “in the evening”

I can only come to two logical conclusions: 1) The “seven days” also included the night time even though night was not specifically mentioned, and 2) the “seven days” ended “in the evening”.

So based upon Ezekiel 46:1-2 we learn that the six working days **do** start in the evening, not in the morning, and based upon Numbers 19:16-19 we learn that the night **can** be included even if it is talking about days.

As it relates to the Sabbath, let’s examine a few verses and apply what we’ve learned:

**Exodus 20:9** Six days shalt thou labour, and do all thy work:

When do these six days start? In Ezekiel 46:1-2, we learned they start in the evening.

When do these six days end? Well, if the seven days of uncleanness in Leviticus 19:16-19 end in the evening, isn’t it logical to say that these six days of work also end in the evening? To me, that seems like the logical and consistent conclusion.

If the six days end in the evening, what about the night following that evening? What time period is that? Well it obviously can’t be part of the six days of work can it? How could the night after the end of the six days be part of the six days if those six days are over? I ask this question because some people try to teach that even though the sixth day ends in the evening, the seventh day doesn’t start until morning. That teaching does not compute in my brain because we have to attribute every night to either a time we can work or a time we cannot work. The time we can work are the six days in Exodus 20:9. The time we can’t work is what remains:

**Exodus 20:10** But the seventh day *is* the Sabbath of יהוה thy Elohiym: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

So if you believe the Sabbath day ends in the evening as Ezekiel 46:1-2 shows, then that forces you to also believe the “six days of work” end in the evening as well.

If the sixth day has ended, then your time to complete all your work has ended also according to Exodus 20:9! If you work after the 6<sup>th</sup> day is over, then you are not following Exodus 20:9.

When in the evening do days end and begin? Well, to be quite honest, I am not 100% certain. Genesis 1:14 says that the lights are for days. I believe it is possible that the days begin either at sunset, or within the next hour after sunset during the twilight period when the stars can easily be seen, possibly around the same time the new moon is sighted or shortly thereafter.

I don't know for certain, so I just observe Sabbath and other days from sunset the day it starts until it is completely dark at nautical twilight the next night just to be careful and make sure I am not profaning a Set-Apart (Holy) Day. If you feel confident that one specific time in the evening is correct, then go with that. However, since I am not 100% certain, I just observe from sunset until nautical twilight on the following day.

## When Do Biblical Months Begin?



Genesis 1:14 teaches that lights are for Appointed Times. We can easily determine the Appointed Time of the 7<sup>th</sup> Day Sabbath without knowing what month it is, because the 7 day cycle never ends. We just need to observe the days based upon the lights and be able to count to 7. Easy enough, right?

However, many of the Appointed Times have specific days in specific months outlined in Leviticus 23. Therefore, for those Appointed Times that are on specific days in specific months, the lights must show us how to determine the months also. After all, the Biblical calendar is not the same as the Roman calendar the world uses.

So what can we observe that is easily noticeable about these lights **יהוה** placed in the sky that happens to occur once every 29 or 30 days? I'm glad you asked! It just so happens the moon goes around the earth approximately once every ~29.5 days!

You will easily be able to observe when this cycle begins by looking out into the western horizon at the beginning of the Biblical month and seeing the crescent moon just above the sunset horizon for a few minutes. Keep watch from the time the sun sets until it is dark, and you should be able to see it unless it is too cloudy in your area.

Please note, however, that if your vision is 20/50 or worse it may require that you have completely clear skies **and** even then you may not see the New Moon crescent until about 12-15 minutes after your 20/20 vision friends. I know this from personal experience because I have a visual impairment and the absolute best my vision gets is 20/50, but sometimes it is more around 20/80 or 20/100 or worse. On a cloudy evening at a different time, someone with 20/20 vision was able to see it faintly through the clouds for just a few minutes whereas I could not see it at all. Always go sighting the New Moon with as many people as possible that have 20/20 vision.

What we find most interesting is that the Passover, Feast of Unleavened Bread, and Feast of Tabernacles all happen at a time when the moon is full and therefore there is natural light for us to enjoy the outdoors during the feast time. Interesting isn't it?

Is there a Scripture that says, "go look for the first crescent moon each month."? No. There isn't. But Genesis 1:14 says the lights are for Appointed Times, so what better method do you have for using the lights to determine months for Appointed Times? I've never heard of an easier, naturally occurring method that makes more sense to me.

Two Scriptures in the Torah (Law) to support using the moon for tracking months include Exodus 2:2 and Deuteronomy 21:13. There are others, but I specifically point these verses out to you because the word used in the Hebrew here is יָרַח (yerach) which means "moon". You can see most translations translate this as "month".

Some brothers use a calculation method known as "conjunction" or "dark moon" to determine the new moon day instead of looking for the first visual crescent. This method does not make sense to me because it does not use the lights at all. Genesis 1:14 says "lights" not "dark".

By the way, some brothers also say the "full moon" is when the month starts, but for them I would ask:

- 1) How do you determine the full moon without technology?
- 2) What Scriptural or historical evidence do you have?

There are Jewish writings that support using the first visual crescent to start the month, but I have never heard of evidence or explanation for using the full moon. Also, if you did that, the Feast of Unleavened Bread and Feast of Tabernacles would not have the benefit of the full moon, which seems to be one of the blessings for the feasts' times.

Some people say that since some pagans use the crescent to start their months that shows that it is more a pagan thing to look for the crescent moon, not something the Yisra'elites did. However, I think it's possible the pagans just saw what Yisra'el was doing and copied them rather than the other way around.

So, after prayerfully considering all the perspectives I've come across, I currently believe the month begins with the sighting of the first visual crescent moon.

Which visual crescent moon sightings should we accept?

- a) Only visual sightings from the land of Yisra'el are valid
- b) Only visual sightings in your local area are valid
- c) Visual sightings from anywhere in the world are valid

For about 4 ½ or close to 5 years, I went almost exclusively by visual sightings from the land of Yisra'el. My thought was, 'How can I keep a feast before they do in Yisra'el?' and 'Doesn't the Scripture in Isaiah 2:3 and Micah 4:2 say "out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim."?

And that's true! The Torah comes out of Tsiyon and the Word of יהוה from Yerushalayim! But what is that word of יהוה? Ah...

I was reading an article from a brother online about witnesses. It made me realize that this is what the Word of יהוה says about witnesses:

**Deuteronomy 19:15** "One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established.

**John 8:17** "It is also written in your law, that the testimony of two men is true."

יהושע says here, "the testimony of two men is true". My perspective has now changed because my understanding of the law that would come forth out of Tsiyon has changed.

I realize now that I, as well as people who live in the land of Yisra'el even today, really don't have a basis in the Torah to disregard the witness of any two credible witnesses regarding the sighting of the new moon (as far as I know). For this reason, I now accept any two sightings from two credible witnesses anywhere in the world, as long as I hear about those sightings in a timely enough fashion.

I also think that it is quite possible that even the people in the land of Yisra'el should accept these sightings from other locations, including Australia, Africa, etc. and in the winter possibly even the East Coast of the USA if reported in a timely fashion. What is considered timely? I would say as long as people in Yisra'el can hear of the sighting before midnight their time, that is timely enough to accept it. After that, they would need to get some sleep obviously. What is this time based on?

Well, what if I was an old blind man in ancient Yisra'el and relied upon those with vision to tell me when the new moon had been sighted? How long would I wait? I would probably wait up late at night, even possibly until midnight on such important months as the 1<sup>st</sup> of the 7<sup>th</sup> Month which is Yom Teruah – a Set-Apart (Holy) day. Back then, perhaps people who could not sight the moon would wait up for runners/reporters to give word on foot from various locations. I consider this a possibility.

In the summer, the night time hours are shorter. In the winter, they are longer. For this reason, I might allow more time for reports to come in during the winter as versus the summer. Also, since we have modern day technology for reporters, the distance from where we can obtain credible witnesses is pretty much all over the world except for some areas too far west of us to report in a timely fashion.

The only witnesses I could not accept would be those not reported in a timely fashion where I've already determined it's too late for me to wait any longer based upon what I think would be an acceptable time to wait. This may vary throughout the year anywhere from 1 or 2 hours in the summer and up to 4 or 5 hours in the winter. After all, we can't just wait all night. At some point we have to sleep.

So in the Scripture "*out of Tsiyon comes forth the Torah, and the word of יהוה from Yerushalayim*", of course we know is true – but I am simply stating that my understanding of *what* that Torah and Word would be. I think the word that comes forth will be according to the law, which teaches that "the testimony of two men is true". Once the King יהושע has received word of two new moon sightings from two credible witnesses anywhere in the world, my belief is the word would go forth that the new month has begun and the shofars would be blown all over the world. According to the law, why would this not be the case? I am open to hearing feedback, but I don't want to disregard credible witnesses if the law teaches that the testimony of two men is true. Regardless of longitude and latitude, the testimony of two men is true.

## When Do Biblical Years Begin?

Note: This section will be re-written but I haven't finished yet so I'm only making quick modifications enough so I can publish this draft copy. I literally sat down and edited this within an hour or two and am going with this as-is until I have time to finish. There may be incomplete sentences, thoughts, or paragraphs, but I got to put up an update for now until I have time to complete it because brothers in prison need some other documents and this is one of many as part of what I send to them and this is holding up that effort to send other documents too. Updates to this will come in the future soon, YHWH willing, but I apologize for now that this is not complete and needs editing/fixes/etc.. Please forgive me for that and contact me if you want to discuss this matter in full.

One brother said to me one time, "the harvest is out of its season" - he is implying that the equinox keeps us "in season" but the harvest falls out of season - is this possible? No - יהוה is in control still. If harvest comes earlier or later as it relates to the equinox is irrelevant - either way יהוה made the harvest come when it did. יהוה is always in control of when the harvest comes – a brother I spoke to seemed to think things "changing" is not יהוה's way - the equinox stays in one spot so people think it "makes sense" but if it's not in the bible it's not in the Bible - doesn't matter how much it "makes sense" to you if it has no scriptural basis.

My current view has changed over time and I am more and more convinced now that the equinox is man-made. The harvest has spiritual significance – what spiritual significance does the equinox have? There are no parables where the equinox is used but there are plenty where the harvest is mentioned. We can't ignore the harvest. The harvest can't "come too early" because the harvest itself is what tells us if it's time to start the year or not. Saying the "harvest came early" would be implying there is something else you use besides the harvest to figure out time – what is that something else? There is more to say on this but in this draft copy of this study I haven't had time to re-write this as eloquently as I'd like and plan to update this more in the future to elaborate further. I am fully convinced now that the harvest is the means to determine the start of the year and that there is no biblical basis for considering the equinox. But if you were going to use the equinox – why does the new moon have to come first? Why can't it be good enough for the equinox to fall within the first 14 or 15 days? There is no biblical basis for using the equinox but there is a biblical basis for the harvest, and there is no biblical basis for those using the equinox to assert that the equinox must fall before the 1<sup>st</sup> day of the year rather than the 14<sup>th</sup> or 15<sup>th</sup> of the month when the Passover and Feast of Unleavened Bread occur.

Also - verses in Amos 4 show יהוה is the one causes the calamity in a city and/or rain to come in one place but not another and causes increase to grow and not a sparrow falls to ground apart from his will - so the harvest can't come in the wrong time because יהוה makes it come when He wants

These are notes to myself – not a formally written part of the study - Also add in Amos 3 and 4 lessons showing Yahweh sends the rain - not just random and not "out of season" as one prisoner said harvest gets out of season - not so - Yahweh sends rain and causes harvest each time.

**The below contents are out dated and from the old version of this study. I will be re-writing the rest of this section of the study on the biblical year at a later time.**

**Exodus 12:2** This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

The first month of the year is when Passover happens. What else happens this month?

**Leviticus 23:10** Speak unto the children of Yisra'el, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

What things were available for harvest in the first month?

**Exodus 9:31** And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

**32** But the wheat and the rie were not smitten: for they *were* not grown up.

What's interesting is that the words "in the ear" is actually from the Hebrew word Aviv. Based upon this, it seems barley is probably the crop used in the sheaf mentioned in Leviticus 23:10. We see Aviv also mentioned in this verse:

**Leviticus 2:14** And if thou offer a meat offering of thy firstfruits unto יהוה, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

The words "green ears of corn" is also from the Hebrew word Aviv. Now, when it says corn in the KJV don't think of the yellow stuff you see at the store called "corn" in the USA. Corn in old English, and in other languages today, does not mean "corn" in modern USA English. The USA has some things about English which are different than other countries that speak English – the word "corn" is one of them. Some countries call the USA corn "maize", and to them "corn" means something else.

In any event, what we see here is that the first-fruits for the wave sheaf offering had to be in the "Aviv" development stage. The way barley grows, from what I remember hearing another brother explain, it has to be at a certain stage of development before it can be parched or "dried by the fire" and still have anything left that is edible.

**Exodus 13:4** This day came ye out in the month the Aviv.

The Hebrew for Exodus 13:4 says **האביב** (HaAviv). According to the Ancient Hebrew Research Center (AHRC) Mechanical Translation, HaAviv should be translated as “The Green Grain”. The Ancient Hebrew Lexicon of the Bible states: *“The new green ears of growing grain as the parent seeds attached to the stalk (pole) of the next generation of crops.”* Based upon this translation, I would guess that the barley crops should be green in the first month also, in addition to being at a stage of development where they can be parched/dried in the fire and still have something edible remaining. However, I really don’t know for certain because I am not a Hebrew or agricultural expert. I don’t claim to be one either. However, based upon their definition of what “Aviv” means, this seems to make sense to me right now. Hopefully this information is correct.

If barley crops are in an earlier stage of development and aren’t Aviv yet, then they wouldn’t be able to be parched in the fire. If you let the barley continue to grow and mature, once it fully matures (12-13% moisture content) you will only have 2-4 weeks before it falls to the ground and the crop is ruined. Dr. Jerry Johnson of Colorado State University Extension office is quoted from a conversation with Tom (EliYah) of EliYah.com as saying the following two statements:

*“It would depend on environmental conditions, but from the time of maturity until the time that seed would fall out would be about 3 to 4 weeks.”*

*“Ancient varieties of barley would be lucky to get 2 weeks out of it before it would fall to the ground.--especially considering the warm and dry climate in Israel.”*

I don’t believe in luck, but we’re quoting what he said to EliYah to make the point that you can’t just wait a whole month if the barley is ready for the wave sheaf. You would have to act quickly, it seems. In addition, based upon Deuteronomy 16:9 and Leviticus 23:15, it appears nobody in Yisra’el could “put the sickle to the grain” (that means go out in the field and harvest barley to keep it for food for later) until after the first-fruits were presented in the wave sheaf offering.

What if you lived a long journey away in another part of Yisra’el and you relied heavily upon the barley crop for food? You couldn’t harvest until after the wave sheaf offering. If you are traveling to Yerushalayim for the Feast of Unleavened Bread, you might not get back home until 2 weeks after the wave sheaf offering occurs. What if your barley was Aviv by the 15<sup>th</sup> and you waited a whole month to observe the Feast of Unleavened Bread? That would mean waiting 6 weeks to actually harvest your barley (4 weeks until the wave sheaf offering + ½ to 1 week of the feast remaining + 1 ½ to 2+ weeks’ time to travel back home). When you go out to the field to harvest it, by that time your first crops could have been ruined since Dr. Jerry Johnson said you might have only had two weeks to harvest them after maturity before they would fall to the ground and get ruined.

This, to me, is additional evidence that there was probably a visual light that the ancient Yisra’elites looked to in order to be able to know that the month coming up would be the first month of the year or not. Otherwise, how would Yisra’elites from other parts of Yisra’el know whether or not to start their journey to Yerushalayim?

I don't think they used the equinox because the barley can be in the Aviv stage before the day of the equinox; and if you wait an extra month then ancient barley fields could be ruined and first-fruits might not qualify as first-fruits for the wave sheaf offering.

Many people believe the equinox must come on or before the first day of the year, but there is no Scripture that sets this requirement. Genesis 1:14 says lights are for years. The equinox is a calculated time the sun starts on a new cycle. I don't think it contradicts Genesis 1:14 to think that new cycle could begin within the first two weeks of the first month instead of the first two weeks in a thirteenth month. In fact, that makes more sense because it places the first day of the year **closer** to the day of the equinox in some situations.

For example: If the equinox fell on the 2<sup>nd</sup> day of the month, does it really make a lot of sense to wait 28 or 29 more days to consider it the new year? I would think if the equinox is the indicator of a new cycle starting that the beginning of the year would be **as close** to the start of that new cycle **as possible**. By waiting 28 or 29 days to consider it the new year, that seems to me like you may be keeping the feasts out of their correct seasons and also ignoring the requirements for the first-fruits offerings.

If I was a person going by equinox, which I'm not, but if I was, then my belief about the equinox would be that it could probably fall within the first ten days or ***maybe*** even 15 days of the month of HaAviv and all the feasts would still be kept in their proper, correct season. However, again, if we were even going to use the equinox as a sign to start the year we would need a consistent visual light indicator which we do not have. How can you use the equinox unless you use it in a way that results in the barley being in the Aviv stage within the first month for the wave sheaf offering? We can't just ignore the requirements for the wave sheaf offering or the ramifications of unharvested barley fields being ruined because of waiting a whole extra month. When the barley is Aviv, there is little time to act.

There are believers in יהושע from [abibofgod.com](http://abibofgod.com) and also [Yahweh's Obedient Servants Ministry](http://Yahweh's Obedient Servants Ministry) that go to Yisra'el once a year to inspect the growth of the barley to see if it will be in this Aviv stage of development in time to fulfill Leviticus 23:10. However, one of the problems with their inspections is they only inspect the barley at the end of the twelfth month. However, the twelfth month is not the month of Aviv so does that really make much sense? Isn't it possible barley might develop in some cases quick enough in the first two weeks of the first month to be ready? I would like to see inspections done at least up until the 10<sup>th</sup> day of the first month, but nobody does that at this time. The other problem is they have different views on whether or not the barley has to be wild barley, or if it can be domesticated, which may affect the locations that each group of barley searchers inspects or doesn't inspect.

For the time being, I consider the next New Moon after they find barley that will be Aviv and ready for the wave sheaf the New Moon of HaAviv, and the first month of the year. I think domesticated or wild barley is permissible to use because during a year of a land

Sabbath I would think barley that grows of its own and isn't planted is what they would have had to rely upon for the wave sheaf offering, so I don't think it matters if it's wild or grown on purpose. However, I need to think about this more before I write more about that – maybe my view will change? I don't know. It's possible they only used barley within a day's journey of Yerushalayim because of the way Deuteronomy 16:9 is written, but I'm still not 100% certain on that and I need more time to think about that and study it out. I consider it a possibility the priests may have even been the ones to go out in the field and get the barley, but I need to think more about this before I write on it more.

But again, I am not fully convinced they even have to figure out that the barley is ready as early as they do. After all, as long as the new year is declared by the 10<sup>th</sup> of HaAviv then it appears to me we could still keep all the commands.

However, most people believe you must know in advance that the next month will be the first month of the year, and this is why the barley searches always end before the next month. I have no control over this, and I have no agricultural or Hebrew expertise to do my own barley search, so I am left with whatever their findings are (for now).

If you still are convinced you should go by the calculated equinox, my question for you would be: "Why do you believe the equinox must fall before the 1<sup>st</sup> day of HaAviv?"

I do see based upon Genesis 1:14 why lights are for years, but I see no Biblical evidence that the equinox must fall on or before the 1st day of the month of HaAviv. Why would we be required to wait until the following month if the barley is ready for the wave sheaf offering and the cycle of the sun has started?

**Speaking Hypothetically...If the cycle of the sun is part of determining the correct seasons**, then it seems possible the Set-Apart (Holy) days like Passover and Feast of Unleavened Bread **are still in their correct season** as long as you have crossed that point in time when the cycle of the sun started on or before the actual day comes. I can't see why the entire month has to happen after the cycle starts, as long as the Set-Apart days fall on or after the cycle has started.

**Deuteronomy 16:1** Observe the month of The Aviv, and keep the Passover unto יהוה thy Elohiym: for in the month of The Aviv יהוה thy Elohiym brought thee forth out of Egypt by night.

We can't ignore what Deuteronomy 16:1 is saying any more than we ignore Genesis 1:14. Deuteronomy 16:1 is also Scripture. If the definition given by the Ancient Hebrew Research Center Mechanical Translation of "The Green Grain" is correct, Deuteronomy 16:1 is saying, "Observe the month of The Green Grain".

It's very clear that the barley **must** be in the Aviv stage of development in the first month for the first-fruits to qualify. It's very clear by even the name of the month itself that the month is centered around this Aviv stage of the barley also. For this reason, and because nobody has shown me how to visually identify by lights in the sky when the

year begins, I do see validity in the barley reports posted online. I don't view Aviv barley as "the reason we start the year", nor do I believe "barley is for years", – but I do view the Aviv barley as a witness that we are in the first month of the year. I think it makes sense to conclude whatever signs from the lights in the skies are related to the new year will result in the stage of the barley required to fulfill first-fruits.

Yes, the lights are for years; so explain to me what lights do I look for?

Side Note – This part of the study was written before I had more things revealed to me about what it means that "lights are for years". Lights being for years has to do also with tracking the number of years so we can determine when the third year of the tithing is and when the seventh year land rest is, and other "years" that are important to Yahweh. The lights being for years doesn't mean that lights are only for the start of a year – it just means lights are part of the yearly cycle which we track so we can know when years have gone and passed, and that we use the lights to track years. It doesn't mean "you can only refer to a light to figure out the start of a year" – that's not what Genesis 1:14 means. But lights bring heat to the land which causes the harvest to grow and that's when we know a year begins – when harvest comes.

I picture something visual being used by the Yisra'elites in ancient times.

My perspective is that the days, months, and years should be easy to figure out in a situation where there is no technology and where there is no Roman calendar (i.e. in a situation similar to the coming Kingdom where I do not expect either to exist). In my mind, that rules out things like conjunction and the equinox which both seem to be calculations with no visual indicators.

In addition, nobody who goes by the equinox has explained why it is required to wait until the next month even if the equinox falls on, perhaps even, the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, or 4<sup>th</sup> day of HaAviv. I think it makes a lot more sense that when the majority of the month occurs after the equinox cycle of the sun has started, why wouldn't they call it HaAviv? I don't see any reason why the entire month must occur after the cycle has started. In fact, I have a question that may *possibly* prove this point:

**Question:** When did the very first cycle of the sun begin in Genesis?

**Answer:** It appears it began the same time as the cycle of the moon since the sun and moon were created at the same time.

So doesn't Genesis itself show that the very first cycle of the sun may have started on the 1<sup>st</sup> day or possibly even the 4<sup>th</sup> day of HaAviv, and not before the 1<sup>st</sup>? I wonder how many people who go by the equinox have thought about that point.

The only reason I can see for waiting when the equinox falls within the 1<sup>st</sup> 15 days of the 13<sup>th</sup> month is if the early crops such as barley would not be ready for the wave sheaf offering. If you can't keep the commandments, I could understand, possibly, waiting a month until the crops are ready so that we can be obedient to all the commands.

## The Enoch Calendar

Some brothers follow what they **call** an “Enoch Calendar” and claim the year is pre-calculated with 364 days which consist of 12 pre-calculated months, with each month having 30 days ( $12 * 30 = 360$ ) + 1 day in-between every 3 months ( $360 + 4 = 364$ ). All the people I have met who follow this have made it clear that they do not believe the moon is used at all for determining the months.

**I Disagree Because:** I disagree because of verses like Exodus 2:2 and Deuteronomy 21:13 which show very clearly that the moon is linked to the months. The word for month used in the Hebrew in those verses is from ירח (yerach) which means “moon”. I do not see how any calendar that does not use the moon for months can be correct. I do not think it is just coincidence that the moon goes around the earth once every ~29.5 days. My perspective is that this is obviously by the design of the Creator for us to reckon the months. Mosheh (Moses) was hidden for 3 moons in Exodus 2:2, and the woman gets a moon of days to mourn in Deuteronomy 21:13. These are two witnesses in the Torah the moon is for months. I believe Enoch kept the true Biblical calendar, not what people today are calling “the Enoch Calendar”.

This link <http://book-ofenoch.com/chapter-77/> which claims to be the book of Enoch chapter 77 states “*On stated months the moon has twenty-nine days.*” It also states “*And when it is wholly extinguished, its light is consumed in heaven; and on the first day it is called the new moon, for on that day light is received into it.*” This sounds to me like **promoting** that the first sighting of the crescent moon is used for the beginning of the months. I am not sure, however, that what people call the book of Enoch really is the original book of Enoch though, or have assurance it’s translated accurately to English.

### When Was The Passover Slaughtered & How Long Did They Tarry? (14th/15th)

Was the Passover lamb or goat in Exodus 12 slaughtered near the beginning of the 14<sup>th</sup> of the first month, or near the end of the 14<sup>th</sup>? Was the night when the 1<sup>st</sup> born in Egypt were killed the 14<sup>th</sup> of the 1<sup>st</sup> month, or the 15<sup>th</sup> of the 1<sup>st</sup> month?

This discussion is commonly known by believers as “**the 14<sup>th</sup>/15<sup>th</sup> issue**”. To view my perspective on this and why, please refer to [the Torah reading notes for Week 40 of the Annual Reading Schedule](#) – specifically questions 8-9.

### How Do We “Count The Omer”?

This phrase “count the omer” is referring to Leviticus 23:15-16 and Deuteronomy 16:9. I believe this count always starts on the 1<sup>st</sup> day of the week because in Leviticus 23:16 it states: “*Even unto the morrow after the seventh Sabbath shall ye number fifty days*”. This shows that the 50<sup>th</sup> day of the count always falls the day after the 7<sup>th</sup> Sabbath. The 7<sup>th</sup> Sabbath can only fall on the 7<sup>th</sup> day of the week, so this forces the count to start on the 1<sup>st</sup> day of the week and end at 50 on the 1<sup>st</sup> day of the week.