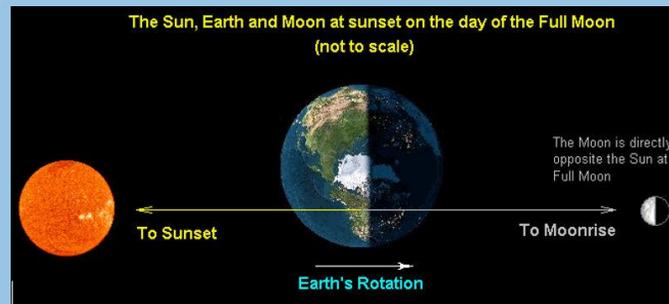


The Genesis Clock in the Heavens

Prior to the Great Flood of Genesis 7

Fall 2013



Before the flood of Noah, the sun and the moon were in perfect agreement where the sun ruled only the day and the moon ruled only the night, clearly demarcated at sundown every day, when the sun set in the west, the moon rose in the east, beginning its nightly 12 hour circuit in the heavens. At that time the moon possessed its own light and without monthly phases! There is no evidence in Genesis 1:14-18 to describe the moon as anything but a “lesser light”, not a variable light (moon phases), in its monthly course. Before the great flood of Noah the celestial clock of Genesis 1 evidenced a true solar-lunar calendar, when there was perfect harmony between the two great lights. There was no variation between the solar year and the lunar year as there is today, a difference of eleven days every year (365 vs. 354 days)

The relationship between the earth and the moon in particular was that of a stable and perpetual fixed orbit, with the moon on the dark side of the earth, always in the earth’s shadow, according to the Genesis ORDER of the “two great lights”. Today, astronomers testify that the moon is moving away from the earth at about one inch every year. In the beginning, this was not so. Most notably, the moon was not visible during the daylight hours in its daily cycle and monthly course. Both the earth and the moon revolved around the sun together. This was so because the sun and the moon were set, perpetually, in the sky 180 degrees apart from each other at creation, never to vary from their course in the original plan of the Creator.

In the beginning, the moon set in the west at sunrise and rose in the east at sunset every evening, performing its ordained task to “rule the night”, appearing only as a full moon, having its own light. To recover and restore the true calendar of the Creator, observed by the Noah and his family, thus pinpointing the time of the Sacred Feasts, the Moedim of YHVH (Lev. 23), requires the universal heavenly “signpost” and the restoration of the basic knowledge of the sun and the moon, their calendar relationship and their respective daily course.

Remember, the Woman of Revelation 12 is “clothed with the sun”, a symbol of righteousness. This study utilizes not only the universal Canon of Scripture but also some portions of the Apocrypha books, such as the Book of Jubilees. This Divine chronometer in the heavens in the Genesis record was and is indeed marvelous to behold, that YHWH’s people may come together at the APPOINTED Times for the “refreshing from the Presence of the LORD (YHVH).” (Acts 3:19)

Genesis 1

¹In the beginning God created the heaven and the earth.

²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³And God said, Let there be light: and there was light.

⁴And God saw the light, that it was good: and God divided the light from the darkness.

⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

¹⁰And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

¹¹And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

¹³And the evening and the morning were the third day.

¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

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

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

¹⁷And God set them in the firmament of the heaven to give light upon the earth,

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

¹⁹And the evening and the morning were the fourth day.” – Genesis 1:1-19 NKJV

From the Apocryphal Books, in accord with Canon Scripture:

“...I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. ...” Manuscript 4, 1850, Ellen G. White

"And on the fourth day He made the sun and the moon and the stars. And He set them in the firmament of heaven so that they might give light upon the whole earth and rule over the day and the night and separate light and darkness. And Yahovah set the sun as a great sign upon the earth for days, Sabbaths, months, feast (days), years, Sabbaths of years, jubilees, and for all of the

(appointed) times of the years. And it separates the light from the darkness – and so that everything which sprouts and grows upon the earth might surely prosper. These three kinds He made on the fourth day." – Book of Jubilees 2:8

The key verses of Genesis 1 for this study are as follows:

"¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

"¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

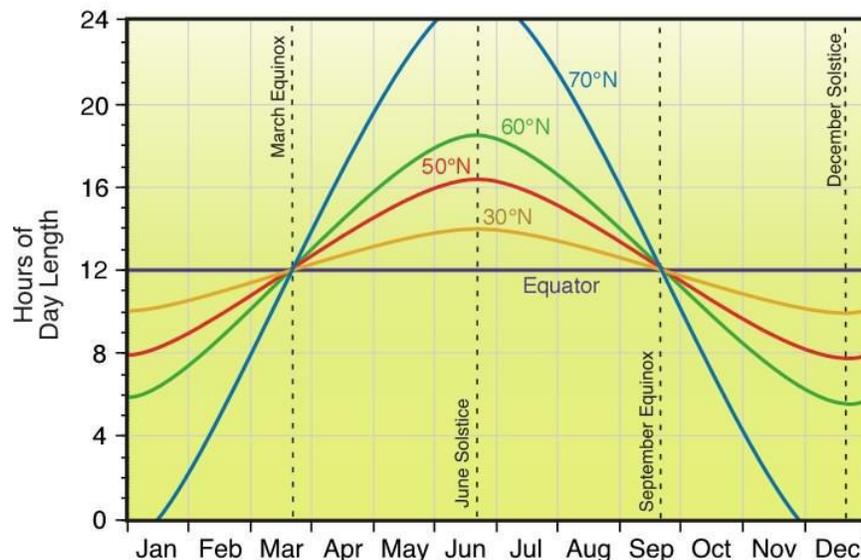
"¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

"¹⁷And God set them in the firmament of the heaven to give light upon the earth,

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

"¹⁹And the evening and the morning were the fourth day." – Genesis 1:1-19 NKJV

The Great Calendar Question for Feast Keepers Today



Above: "The signpost" in the heavens, as depicted on a yearly time graph, dividing the year into four parts.

Today, in the observance of the Festivals, or "Moedim", first mentioned in Genesis 1:14 (word in Hebrew for "seasons"), believers in Messiah who desire to be on God's true time in their observance of the Feasts are confronted with a question of considerable importance. Is the modern Jewish Calendar valid for the keeping of the Feasts of YHVH (Lev. 23)? (A study resource on the Hillel 2 Jewish Calendar will be provided at the end of this study as a separate topic to explain how the modern Jewish calendar came to be and also to show how the rabbis through the ages have made calendrical assumptions and presumptions not found in Scripture.)

The Creation Calendar in the times of Enoch and Noah was changed after the flood to accommodate the change in the earth's circuit around the sun from the perfect 360-day yearly orbit to the present 365-day yearly orbit. The earth was tilted on its axis, moving it 23.5 degrees

off of its vertical axis and somewhat further away from the sun in a slightly elliptical orbit. This change was necessary in order to freeze the waters that fell upon the earth at the Arctic and Antarctic poles so that dry land could once again appear. Most of the flood waters also receded back into the great cavities in the earth where they were previously contained under great pressure – in the “fountains of the deep” (Gen. 7:11).

Prior to the flood, the earth’s inhabitants could tell time at night by the moon, just as one can still tell basic time by the sun during the day. The moon was fixed in an orbit around the sun with the earth perfectly situated between it and the sun, exactly following the speed of the earth’s rotation (or synchronous with the earth’s rotation around the sun), thus becoming a night time pointer (or “gnomon”) for timekeeping. The moon was in orbit exactly 180 degrees opposite the sun with the earth between, so that it remained always on the dark side of the earth. The moon had its own inherent luminosity and was indeed the “lesser light” of Genesis 1:16, NOT a variable light, as it is today, with monthly phases. It cannot be proven from Genesis 1 that the moon was anything but a “lesser light” with a light of its own. Moon phases began at the time of the Great Flood.

“And God made TWO GREAT LIGHTS (#3974); the GREATER light (#3974) to rule (#4475) the day, and the LESSER light (#3974) to rule (#4475) the night: he made the stars also.”
Genesis 1:16

Each time the word “light” is used in this Scripture, it is the same Hebrew word, #3974 according to Strong’s Concordance, meowrah or meorah. Defined as, “a luminous body or luminary”, “light”, “brightness”, “specifically a chandelier”. The sun has its own light. **Since the same Hebrew word is used for the “light” of both the sun AND the moon, it is only logical and natural to see that the moon had its own light also, in the beginning.** The only distinction between the two lights being that the sun was GREATER and the moon was LESSER, in size and intensity. The Hebrew word for “lesser” is #6696 “tsuwr” and means “to cramp”, “confine”, “adversary”, “besiege”, “bind up”, etc. The moon was to “rule” the night, which is #4475 “memshalah”, defined as “rule”, “a realm or a ruler”, “dominion”, “government”, “power”, “to rule”.

The moon was created as a luminous body or luminary that was smaller than the sun, yet had its own light source. Thus, it did not have to reflect the light of the sun and was in fact “the ruler” of the night, as an “adversary” to the sun. **For the moon “to rule” the night, it would have had no phases of greater and lesser luminosity; it would have been always full, as we perceive it today. The moon would have been orbiting the sun (NOT the earth) with the earth situated perfectly in orbit between it and the sun.**

One might ask, how was this possible? Apparently, as a consequence of the DELUGE in Noah’s time, the cataclysm and catastrophic events caused the earth’s orbit to change around the sun to a slightly elliptical orbit, plus the moon lost its inherent luminosity and became weakened in its original orbit and brought close to the earth. The gravitational pull of the earth brought it out of its fixed orbit around the sun, synchronous with the earth, always on the dark side of the earth, to orbit the earth instead as it does today. There are evidenced tremendous Scriptural symbolism in this great change of events at the flood. As a result of these events, the moon does not KEEP time, separating the 12 hour periods of light and dark, as does its counterpart the sun in its daily course, according to the original pattern given in Genesis 1.

Most likely, the moon expended all its energy to melt the frozen canopy (high altitude ice crystals) of the waters above the firmament. The moon became a depleted husk of its original self and could only reflect the light the sun beamed upon it. Now it takes the moon 29 ½ days to orbit the *earth*, whereas before the flood, the moon was in a synchronous orbit with the earth's rotation around the sun and ALWAYS on the dark side of the earth. YET, despite these catastrophic changes, we must consider that the original solar/lunar calendar prior to the flood, evidenced in the ancient Apocryphal books of the Bible, is still present somewhere, running in the background of human history, in all of sacred history, one day to be restored (Acts 3:21 ; PK 678).

Scripture is quite clear that prophetic time, such as in the books of Daniel and Revelation, is always given in 30-day calendar months and 360-day years. This is also brought out in some of the Apocryphal books of the Bible.

The following resource shows the origins of the first calendar of the Israelites when they left Egypt. This was confirmed to the author by a friend who was born and raised in modern-day Egypt. The Egyptian calendar is a solar calendar, because Egypt is an agricultural society, just as that of the Israelites.

From the publications of the Fourth Angel's Message (Rev. 14:15), 1930-1955:

13 Symbolic Code 9 &10

“DOES LUNAR CALENDAR OR WEEKLY CYCLE GOVERN THE SABBATH?”

“As for a **lunar calendar**, let us not lose sight of the fact that Moses and the people that he led out of Egypt were all born and raised in Egypt; that they knew of no other than the Egyptian calendar. And what was it? -- History gives the answer in the following paragraphs:

"We know from the Latin writer Censorinus that the first day of the Egyptian calendar year coincided with the rising of Sothis in A.D. 139 and it must therefore have done the same thing 1460 solar years earlier and so on, i.e. in 1321 B.C., 2781 B.C., 4241 B.C., 5701 B.C. etc. ...Egyptologists consequently date the introduction of the calendar to 4241 B.C. or to 2781 B.C. according as they believe the Pyramids to be earlier or later than the latter date. A still higher date, e.g., 5701 B.C., is hardly likely.

"...Twelve nominal months of 30 days each gave 360 days, and the missing 5 days were added on at the end under the name of 'days additional to the year.' The months were grouped into **three sets of four**, the first four forming the inundation season, the second four the winter or sowing-time and the third four the summer or harvest." -- Encyclopedia Britannica, 1950 edition, Vol. 4, pp. 576, 575. Subject: Calendar, -- Egyptian.

“While history points out that the Egyptian month consisted of thirty days, Moses reveals in his writings that the Noatic month likewise was thirty days long. (See Gen. 7:11 and 8:3, 4). The only change God made in the Egyptian calendar was: "This month [Abib] shall be unto you the beginning of months: it shall be the first month of the year to you." Ex 12:1, 2.

“Since Moses and the people whom he led out knew of no other than the Noatic and Egyptian calendars, and since God corrected only the time in which the year was to begin, He thus revealed that, aside from the time in which the new year was to commence Egypt's measuring

time was to be theirs too. He even approved of the Egyptian names of the months as it is seen from the fact that "the month Abib" (Egypt's name of the month), the day it began and the day it ended), was chosen to be their first month of the year (Ex. 12:2; 13:4). Moreover, the Jews also used in their calendar the Medo-Persian or Babylonian months in place of the Hebrew numbers of the months. The Medo-Persian Nisan (Egypt's Abib) the Jews took for their year's first month, Iyar for the second, Sivan for the third, and so on four of which are recorded in the Bible. They are: Abib (Ex. 13:4), Zif (1 Kings 6:1), Ethanin (1 Kings 8:2), Bul (1 Kings 6:38). **The Jews could not have used the Egyptian and the Medo-Persian names of the months interchangeably if the months were not parallel with the Hebrew months.** Furthermore, we have already seen from history's record, too, that Egypt's week was the same as the Hebrew week. (Note: **This being so, the Lord said nothing about the week or the month.**)

“Still further, the calendar which the prophets used in both the Old and New Testaments was not lunar, but solar: For example, **in Noah's time 150 days equaled five months, 30 days to a month,** (Gen. 7:11; 8:3,4). In Daniel 7:25 and 12:7, also in Revelation 12:14, **"time times, and the dividing of time,"** -- three and a half years -- are interpreted in Revelation 12:6, and 13:5 to be 1260 days, or 42 months, thirty days to a month. **Heaven's way of measuring time is, therefore, not lunar, but solar.**

“When God created the moon He appointed it to rule the night (Gen. 1:14-18), not the day. Not the moon alone, therefore, but both the sun and the moon jointly He appointed "for signs, and for seasons, and for days, and years." Gen. 1:14.

“It is in 1 Samuel 20:5, in King Saul's day that the Bible first mentions celebrating new-moon-days and it is perhaps the only Bible statement upon which the lunar-time theorists have based their faith in lunar calendars.

“Celebrating a new-moon-day does not prove that the months began with the new moon. Moreover, if they had to celebrate the day on which the month began, then why not celebrate the day on which the week began, and also the day on which the year began?

“Some take 1 Samuel 20:27 as proof that the months began with each new moon, but when one stops and thinks, he discovers that **if the months had begun with the celebration of the new-moon-days, then it would have been needless for King Saul to point out that a day after the celebration was the second day of the month; such a statement would indeed have been superfluous if the celebration was invariably followed by the second day of the month. **The Scripture, therefore, rather than proving that the months began with a new moon,** it proves that they did not, but that it so happened that in that particular year the day after the celebration was the second day of the month. This is what the Scripture actually points out and nothing more.**

“Bible commentators generally hold that sometime after the Hebrews went out of Egypt they began to use lunar time, but no one knows exactly when and by whom it was commanded. Suppose it is true that the Jews kept lunar time. It is no sign that we should follow their un-Biblical example, for their constant insubordination caused them to do many things which they had no business doing.

“Finally, since Moses and the prophets after him are entirely silent about a lunar calendar, then why should we to our own damnation add strange sparks, sparks of our own devising, to the light of God?”

”**Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.**’ Job 18:5. ‘Who is among you that feareth the Lord, that obeyeth the voice of His servant that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.’ Isa. 50:10, 11.

“Bible commentators generally hold that sometime after the Hebrews went out of Egypt they began to use lunar time, but no one knows exactly when and by whom it was commanded.

Suppose it is true that the Jews kept lunar time. It is no sign that we should follow their un-Biblical example, for their constant insubordination caused them to do many things which they had no business doing.”

“Since this is the only light which the Bible sheds on the subject, the lunar calendar theory, therefore, appears to be only conjectural, and not at all Biblical. Consequently, ‘it is good that a man should both hope and quietly wait for the salvation of the Lord’ (Lam. 3:26), not to run ahead of Him.

We can thus avoid presenting strange fires before Him. Nadab and Abihu were **unmindful of God's command not to meddle with His statutes**, ‘and there went out fire from the Lord, and devoured them,...’ -- Lev. 10:1, 2.

“Be not,” therefore, “carried about with divers and strange [un-Biblical] doctrines.” Heb. 13:9.

“Take your hands off the ark of God; the ark is to be supported by only Him Who knows how, when, and by Whom.” End of quote.

The Solar Calendar in the Book of Jubilees:

“The Feast of Shebuot (The Feast of Weeks) Pentecost

“17. Therefore, it is **ordained and written in the heavenly tablets** that they should observe the feast of Shebuot in this month, once per year, **in order to renew the covenant** in all (respects), year by year.

“18. And **all this feast was celebrated in heaven from the day of creation until the days of Noah**, twenty-six jubilees and five weeks of years. And Noah and his children kept it for seven jubilees and one week of years until the day of the death of Noah. And from the day of the death of Noah, **his sons corrupted it until the days of Abraham**, and they ate blood.

“19. But **Abraham alone kept it. And Isaac and Jacob and his sons kept it until your days, but in your days the children of Israel forgot it until you renewed it for them on this mountain.**

“20. And you, command the children of Israel so that they might keep this feast in all their generations as a commandment to them. **One day per year in this month they shall celebrate the feast,**

“21. **For it is the feast of Shebuot and it is the feast of first fruits.** This feast is twofold and of two natures. Just as it is written and engraved concerning it observe it.

“22. This is because **I have written it in the book of the first law**, which I wrote for you, so that you might observe it in each of its appointed times, one day per year. **And I have told you, its sacrificial offering so that the children of Israel might remember them and observe them in their generations in this month one day each year.**

“23. *And on the first of the first month and on the first of the fourth month and on the first of the seventh month and on the first of the tenth month are the days of remembrance and they are the days of appointed times in the four parts of the year. They are written and inscribed for an eternal witness.*

“24. *And Noah ordained them for himself as feasts for eternal generations because they were a memorial for him.*

“25. And on the **first of the first month**, he was told to make an ark. And on it the land dried up, and he opened up and saw the land.

“26. And on the **first of the fourth month**, the mouths of the deeps of the abysses which were beneath were shut. And on the **first of the seventh month**, all of the mouths of the depths of the earth were opened, and the water began to go down into them.

“27. On the **first of the tenth month** the heads of the mountains appeared, and Noah rejoiced.

“28. *And therefore he ordained them for himself as feasts of remembrance forever, and thus they are ordained.*

“29. *And they set them upon the heavenly tablets. Each one of them is thirteen weeks from one to another of the remembrances, from the first to the second, and from the second to the third, and from the third to the fourth.*

“30. And *all of the days which will be commanded will be fifty-two weeks of days, and all of them are a complete year.*

“31. *Thus it is engraved and ordained on the heavenly tablets and there is no transgressing in a single year, from year to year.*

“The Danger In Failing To Observe A 364-Day Calendar

“32. And you *command the children of Israel so that they shall guard the years in this number, three hundred and sixty-four days, and it will be a complete year. And no one shall corrupt its (appointed) time from its days or from its feasts because all (of the appointed times) will arrive in them according to their testimony, and they will not pass over a day, and they will not corrupt a feast.*

“33. *But if they are transgressed, and they do not observe them according to his commandment, then they will corrupt all of their (fixed) times, and the years will be moved from within this (order), and they will transgress their ordinances.*

“34. And *all the sons of Israel will forget, and they will not find the way of the years.* And they will forget the new moons [months – added comment] and (appointed) times and sabbaths. And they will set awry all of the ordinances of the years.

“35. For I know and henceforth I shall make you know - but not from my own heart, because *the book is written before me and is ordained in the heavenly tablets of the division of days - lest they forget the feasts of the covenant and walk in the feasts of gentiles, after their errors and after their ignorance.*

“36. And there will be *those who will examine the moon diligently because it will corrupt the (appointed) times and it will advance from year to year ten days.*

“37. Therefore, the years will come to them as *they corrupt and make a day of testimony a reproach and a profane day a festival,* and they will mix up everything, a holy day (as) profaned and a profane (one) for a holy day, because they will set awry the months and sabbaths and feasts of jubilees.

“38. Therefore, *I shall command you and I shall bear witness to you so that you may bear witness to them because after you have died your sons will be corrupted so that they will not make a year three hundred and sixty-four days.* And therefore, they will set awry the months and the (appointed) times and the sabbaths and the feasts, and they will eat all of the blood with all of flesh.”

Book of Jubilees - Book of Divisions, Chapter 6:17-38, The Old Testament Pseudepigrapha, Volume I, pg. 68.

Inspiration's Response

The following statement deals primarily with the weekly cycle in a rebuttal to the lunar-sabbath theorists; however, it is very important to the overall topic of the Solar Calendar. Beginning with the creation of the world, the sun and the moon worked together. The sun determined the days, including the days of the Moedim (appointed times or the Feasts of the Lord); HOWEVER, the moon was for the determination of the SEASONS of the year (Ps. 104:19). This stands in direct opposition to the use of the moon in determining the timing of the month and the Feast Days, as in the modern Jewish Calendar. In the beginning the moon marked out the SEASONS by its position in the constellations (Hebrew “mazzoroth”) at night. A “season” is determined at three month intervals by counting out three months and then the beginning of another “season.” The word for “season” in the Old Testament is the Hebrew “Moedim”, as shown in Genesis 1:14.

“**He appointed the moon for seasons:** the sun knoweth his going down.” Ps. 104:19

He appointed the MOON for SEASONS, for the original purpose of Genesis 1:14-18, NOT for the DAYS of the month!

Sundown to sundown determines the day itself (Lev. 23:32). Thirty days (sundown to sundown) make up a month (Revelation 11:2, 3). Every ninety days--on the ninety-first day--is the

beginning of the new season: spring, summer, fall, winter. The ninety-first day is the NEW MOON (month) FESTIVAL, a SEASONAL FESTIVAL. These New Moon Festivals are also known as the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice. The moon was ordained to mark the twelve months of the calendar year, in harmony with the sun. The moon also marks the SEASONS of the year as it moves through the Twelve Mazzoroth, or the twelve constellations of the night sky, month by month. In other words, one can determine what particular MONTH, or season (or time of the year), by making note of which particular constellation the moon is appearing in at that time of the year.

From the Fourth Angels' message, Victor Houteff, 3 Answerer Book, pg. 9-12

“and the year itself by the vernal equinox, the immovable sign-post.”

“WHEN DOES THE HEBREW YEAR BEGIN?”

“Can you tell us the Hebrew New Year's day, and the days of their sacred feasts, in terms of our Roman calendar?”

“Answer:

“While leading the Hebrew host from bondage to freedom, the Lord was firmly establishing them in the truth of all things,

including the truth of the day on which the year begins, of the day on which the month begins, and of the day on which the week begins. Obviously, the Hebrew religion had largely to do with the days of the week, of the month, and of the year.

“The Hebrews were forever to keep holy, (1) not a seventh, but the seventh, day of each week, the Sabbath; (2) the days from the fifteenth to the twenty-first day of the first month, the Passover week; (3) the fiftieth day after the sheaf of the first fruits was offered, the Pentecost; (4) the tenth day of the seventh month, the Atonement; (5) the days from the fifteenth to the twenty-first day of the same month, the Feast of Tabernacles; and (6) the feasts of the new moons. Thus the All-knowing One, He who created the heavenly bodies and knows the very moment He set them in motion to govern the day, the month, and the year, decreed that the holy feasts be observed in the very month and on the very day on which they were first ordained.

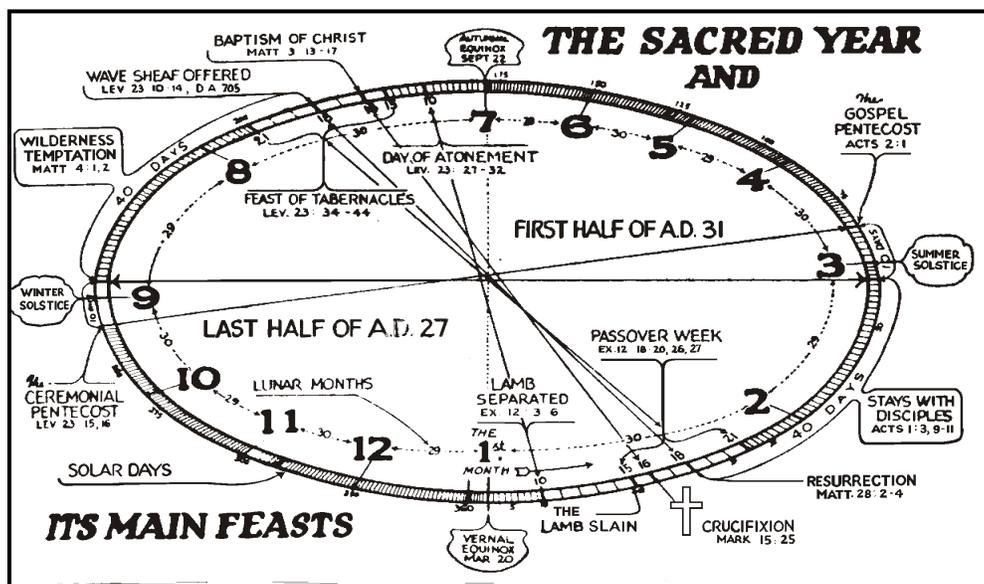
“And He appointed the ‘lights in the firmament... for signs, and for seasons, and for days, and years’ (Gen. 1:14), by the movements of which He fixed each solar and each lunar date, so that it could never be lost sight of. Then to make doubly secure against such a loss, He ‘spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.’ Exodus 12:1, 2.

“Thus we see that His great and never erring timepiece for earth, the earth's own invariable movements, fix the day and the year; **whereas the moon's revolving round the earth makes the months.** But the Roman New Year, January 1, finds its establishment, not in the movements of the solar system, but in the notions of mythology. **Consequently, as the date does not coincide with either the vernal or the autumnal equinox, or with either the summer or the winter solstice, then should earth's inhabitants ever lose count of the day, and need to recover it, they would be helpless to do so.**

“To prevent His people from bringing upon themselves such a catastrophe, and to have them intelligent as to the time the year begins, the Lord gave to Moses the sacred yearly calendar, which cannot be lost or miscalculated so long as the earth remains. He told him that the day, which

preceded the exodus, was the fourteenth day of the first month; and that forever thereafter; they were to commemorate the Passover on that very night each year, the night following the fourteenth day. **Thus was the Lord re-establishing the creation calendar, reaffirming that the year begins on the day of the vernal equinox, on which spring, the first season of the year, commences, and on which the sun and the moon were created (the fourth day from the beginning of creation) -- the only point in time at which, in the very nature of things, the year could begin.** And so it is that the Passover, the Atonement, and the Feast of Tabernacles (the three most important feasts in the year), besides other feasts, are controlled by the solar year and by the lunar month; the weekly Sabbath by the day on which creation began; and the year itself by the vernal equinox, the immovable sign-post.

“Beginning its first month of the year with the first new moon, at, or after, the vernal equinox, March 20-21, it puts the fourteenth day, that on which the Passover lamb was to be slain, on April 3. Once for all, is seen the utter impossibility of the Roman month's having the slightest thing to do with fixing the time of either the Passover or the sheaf offering, and thus not the slightest thing to do with reckoning the time of either the crucifixion or the resurrection of Christ. This is more graphically seen from the correspondence of the sacred events, which came in the spring of the year A.D. 31, the year Christ was crucified, with the sacred events that came in the fall of the year A.D. 27, the year in which He was baptized, as viewed diagrammatically:



“This chart enables us to see that just as one solar season matches another (the vernal equinox matches the autumnal equinox, and the summer solstice, the winter solstice), in like fashion the sacred feasts of one season match the sacred feasts of another season: the tenth day of the first month, the separation of the unblemished lamb from the flock (Ex. 12:3), corresponding to the tenth day of the seventh month, the work of Atonement, the separation of the righteous from the unrighteous, signifying in both events a day of judgment, a day of separating the holy from the unholy; the sixteenth of the first month, the day Christ was crucified, corresponding to the sixteenth of the seventh month, the day He was baptized, showing that His watery grave foreshadowed His grave in the tomb; the eighteenth day of the first month, the resurrection, corresponding to the eighteenth day of the seventh month, the first day of the wilderness temptation; His forty days of victorious ministry to His disciples, corresponding to His forty days

of victorious conflict with Satan; and His disciples' preaching the gospel after the Pentecost, corresponding to His preaching the gospel after the wilderness temptation.

“To establish the date of His baptism as the sixteenth day of the seventh month, we need only to consider, aside from the coincidences the fact that the ‘more sure word of prophecy’ certifies that He was to preach three and a half years, and then be ‘cut off.’ Dan. 9:26. And as He was crucified on the sixteenth of the first month, he must have been baptized for the ministry just three and a half years before, on the sixteenth day of the seventh month.

“If any one of the two luminary planets should be honored to govern the holy Sabbath, it should be the sun, the one which rules not only the moon but also the entire system. Had God intended the moon to be the time regulator and indicator, the system would have been entitled lunar instead of solar. Had He, moreover, intended the moon to fix the time of the holy Sabbath, He would have made it to complete its revolution round the earth, if not once in exactly 4 weeks, then once in exactly a whole week, or in exactly a day. ***And had He, furthermore, intended for the sun to point out the holy time, the earth must, then, have completed her revolution round it in exactly 52 weeks”.*** *Tract 10:31*

The basis of the Solar Year Calendar:

WHAT IS THE JUBILEE CALENDAR?

At Qumran in 1947, there were apocalyptic scrolls found, *among them the Books of Jubilees and 2nd Temple writings of Enoch I, which discusses the calendar and dating system by which these people lived.* Scholars had been attentive of the **Apocryphal Calendar** before this find, but interest was renewed with the discovery of these scrolls by which the Qumran sect lived. It is based on 364 days per year. ***The year is divided into four periods (corresponding to the four seasons of the year), of 13 weeks or 91 days in each period. There are 12 months in each year and a total of 52 weeks. By using these exact measurements, the holy days fall exactly on the same day, in the same month, every year.***

The Talmud does not explain this calendar exactly, but does mention the argument of the calendars between the Pharisees and the Boethusians (who I believe to be the Yeshim). (See RESEARCHER, Vendyl Jones, dated December, 1992.)

The Torah uses both the Solar and the Lunar calendars. The sun is to govern "their appointed days" and the moon, the season. The days are determined by the travel of the sun's annual circuit through the 6 gates of the eastern horizon.

Although the Lunar cycle is not normally in sequence with the sun, we do find that the days match once every 19 years. Ze'ev Ben-Shahar obtained his Doctorate of Philosophy with his thesis on *"The Calendar of the Judaeen Desert Sect" wherein he confirms that the Jubilee Calendar is the same as the Apocrypha Calendar.*

WHEN DID THE YEAR 5757 BEGIN IN THE JUBILEE CALENDAR?

The year 5756 in the Torah Jubilee Solar (Sun) Calendar is March 22, 1996, through March 21, 1997 by our present day CE dating. It is a most unique year. First, only once every 19 years the **Jewish Lunar (Moon) Calendar cycles move into agreement with the invariable and never-changing Solar Torah Jubilee Calendar.**

“Thus we see that His great and never erring timepiece for earth, the earth's own invariable movements, fix the day and the year; whereas the moon's revolving round the earth makes the months” (In the beginning, before the flood)

This specific year is (was) the 19th year of that 19-year rhythmic cycle. The last time the Solar and Lunar calendars were in agreement was in 1977.

Each year that the calendars agree, the holy days occur exactly on the days of the month and the identical days of the week that are specified in the Torah. This was also the case in 1977 (5728).

New Year (Rosh Hashanah) in the Jubilee Calendar always begins at sunset on March 21. That is the day of the earth's turning point in its elliptic orbit around the sun. So, March 22, 1997 is the first day of the first month in the Torah Jubilee Year 5757. The Solar year always ends at sunset on March 21.

The traditional Jewish Lunar (Moon) Calendar used today places the first day of the seventh month as Rosh Hashanah, or the New Year. ***This is not to be disregarded completely, because there are four Jewish new years representing each beginning of the four seasons.*** The first day of the seventh month occurs on the Autumn Equinox. The meaning of the word Equinox is midway, halfway, center, or Median of the year. The first day of the seventh month is specified as the "Day of Trumpets" in Leviticus 23:24. It is half way through the year starting from March 22. ***It was not, however, to be considered the beginning of the year or "Rosh Hashanah" in the Torah reckoning of years, but rather the new year of the third season.***

“Had God intended the moon to be the time regulator and indicator, the system would have been entitled lunar instead of solar.” VTH Tract 10:31

HOW TO DETERMINE THE SOLAR CALENDAR MOEDIM - Leviticus 23

The main point of determination is simple. Looking at the Feast Chart by Victor Houteff, there is clearly **a reset point twice each year** for the correction of the difference between the solar year and the lunar year, to keep the Feasts in their respective seasons, a difference of 11 days each year. (Solar year – 365 days) (Lunar year – 354 days). The Feast chart (in this study) shows the determinations for the two main Feast cycles each year, Passover and Day of Atonement/High Holy Day, which all other Feasts are determined from.

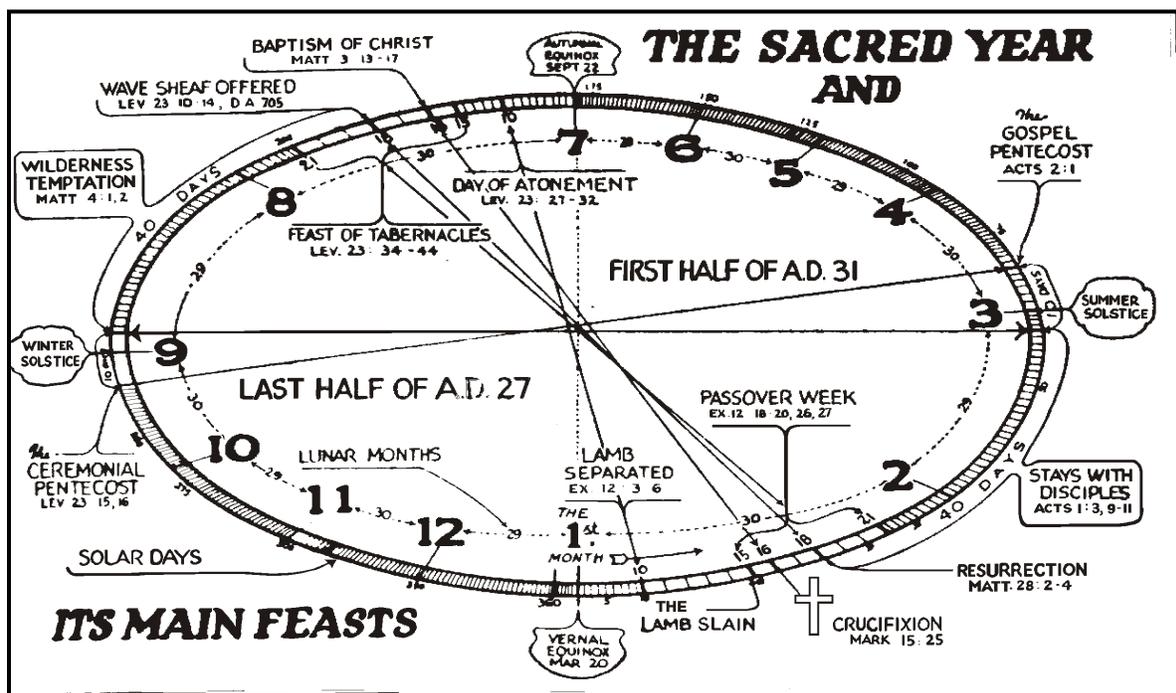
In closing this study with the simple rules for determination of the Solar/Jubilee Calendar using the Scriptural method introduced by Victor Houteff (4th Angel Message to the Advent Movement) in the study in Answer Book 3 and using the universal yearly Feast chart he published, the most important concept that I want the reader to take away from this study, is to see the difference between the universal Jewish calendar, and similar solar-lunar calendars used today for the Moedim Feasts, in relation to the Solar Calendar or the Solar/Jubilee Calendar.

It is written in Holy Scripture that the moon is for the identification of the “seasons” (Ps. 104:19; 89:37) or Moedim (Feasts) in the Hebrew, YET TODAY, the moon is applied universally by Feast observers today using the standard Jewish Calendar, to COUNT THE DAYS OF THE MONTH, for the days of the FEASTS, based on the phases of the moon. For example, the full moon ALWAYS comes in at the end of the 14th day of the lunar month. This is a simple fact, yet it is a very presumptive practice to fall into without actual Scriptural foundation. Where does Scripture tell us to use the moon for counting DAYS? Originally, from creation, and prior to the flood in Noah’s time, the moon was a ‘gnomen’ pointer in the night sky, moving each night through the respective constellations, showing the months and the seasons.

The question I present to the reader is, what is the difference between the word “season” and the word “day(s)” (Genesis 1:14 “signs” “seasons” “days” and “years”)? I submit for your consideration that the word “season” (Moedim) is a “PERIOD of time”, either referring to a month or to the Feasts, but the word “day” is a POINT in time, such as a particular day. The use of the two words should not be mixed or confused in the determination of the Feasts. It is always the SUN that marks the days, but the MOON marks the “season” or the MONTH where the Feasts are to be observed. Therefore, we should carefully consider the role of the sun and the daily rotation of the earth in counting the days of the month and determining the days of the Feasts, independent of the moon phases or the lunar monthly cycle. The solar and lunar cycles only coincide every 19 years.

NOTE CAREFULLY: On the chart by Victor Houteff, the days of the Feasts and the days of the month are recorded on the outer circle titled “SOLAR DAYS”.

The inner circle for “LUNAR MONTHS” clearly shows the months of the Moedim. Thus, the chart by V.T. Houteff shows the true relationship between the sun and the moon in the determination of the Feasts.



The Day of the Vernal Equinox (March 20) - Blow the Trumpet - Beginning of Spring Season. Begin counting the 1st Day of the 1st Month, the beginning of the SOLAR YEAR, at sundown (the day AFTER the vernal equinox). Before the Flood, the vernal equinox was the 1st day of the year and the 1st day of the 1st month. The equinox now falls at any point in time during the day of the equinox. The equinox is no longer a full day.

V.T. Houteff stated, “Beginning its **first month of the year with the first new moon, at, or after, the vernal equinox**, March 20-21, it puts the fourteenth day, that on which the Passover lamb was to be slain, on April 3.” Clearly, he was using the term “new moon” to mean “new month” because the only way to arrive at April 3 for the 14th day is to begin counting the day AFTER the vernal equinox. Therefore, before the Flood, the “new moon” or “new month” began “at the vernal equinox”, and, after the Flood, the “new moon” or “new month” begins “after the vernal equinox.”

The Yearly Feasts – Counting the Days to the Moedim

Count 1 to 30 days = 1st Month

- Count 14 days – Prepare for Passover Seder Meal – to be eaten after sundown.
- On the 14th day at sundown at the beginning of the 15th day is the LORD’s Passover – Feast of Unleavened Bread 7 days.
- The 1st day is a Sabbath.
- The morning after the weekly Sabbath, the 1st day of the week, is the Day of Wave sheaf Offering – Offer the Wave sheaf of the Living.
- The 7th day is a Sabbath.
- The First Passover represents the work and sacrifice of our Messiah Yahshua.

Count 1 to 30 days = 2nd Month

- Count 14 days – On the 14th day, prepare for Passover Seder Meal – to be eaten after sundown.
- Second Passover is a second chance for those that are unclean to keep the First Passover – everyone is considered unclean because of sin and death.
- First and last days are Sabbath days.
- The Second Passover represents the work and sacrifice of the Messiah Yahshuah, His Divine Counterpart, the “Other Comforter”, the Holy Ghost, the One and *only* Bride of Christ, NOT the church or church members, who are the Body of Christ (GC 427).

Count 1 to 30 days = 3rd Month

- Count 50 days (7 Sabbaths plus 1 day) from the Wave sheaf offering and the morning of the 50th day is Shavuot Tov – the Day of Pentecost.
- Two Waveloaves – 1 for Judah (Branch He) and 1 for Israel (Branch She – 144,000) are offered.

The Day of the Summer Solstice - Blow the Trumpet - **Beginning of Summer Season**. Begin counting 4th Month at sundown. The seasonal New Moons are days of faith community gathering, feasting, worship and study (Isa. 66:23).

Count 1 to 30 days = 4th Month

Count 1 to 30 days = 5th Month

Count 1 to 30 days = 6th Month

The Day of the Autumnal Equinox - Blow the Trumpet - **Beginning of the Autumn Season**. Begin counting 7th Month at sundown

Count 1 to 30 days = 7th Month

- 1st day of the 10 Days of Awe – a Sabbath – Blow Trumpet and contemplate 1st Commandment.
- For the following 9 days Blow Trumpet and contemplate the Commandments each day respectively beginning with the 2nd Commandment to prepare our hearts for the coming Day of Atonement.
- On the Tenth Day – Atonement - beginning at sundown we are to afflict our souls with prayer and fasting contemplating all 10 Commandments.
- On the 15th day at even is the Feast of Tabernacles for 7 days – we are to build a Sukkot and live in it for the 7 days.
- On the morning after the weekly Sabbath, the 1st day of the week, a Ceremonial Wavesheaf is offered – a day for baptism.
- The 1st day is a Sabbath.
- The 8th day – Simchat Torah – Joy in the Law--is a Sabbath when we celebrate the Torah – The Law.

Count 1 to 30 days = 8th Month

Count 1 to 30 days = 9th Month

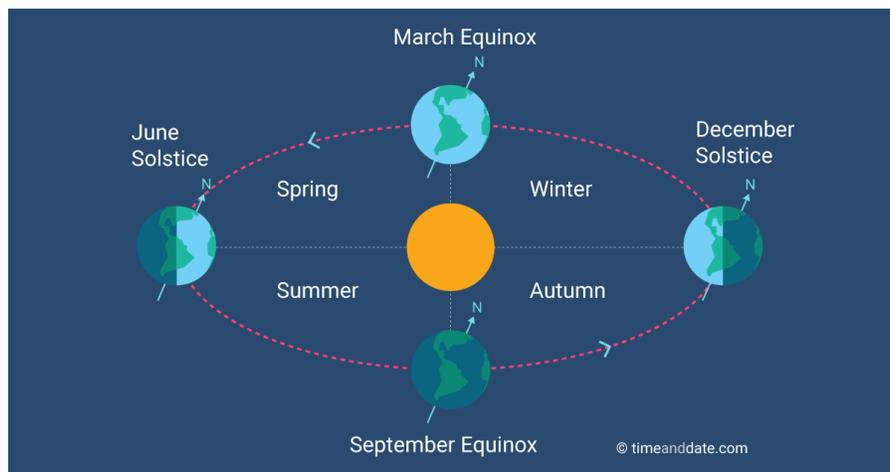
- Count 50 days (7 Sabbaths plus 1 day) from the Ceremonial Wave sheaf – Baptism – and celebrate Ceremonial Pentecost.

The Day of the Winter Solstice - Blow the Trumpet - **Beginning of Winter Season.** Begin counting 10th Month at sundown.

Count 1 to 30 days = 10th Month

Count 1 to 30 days = 11th Month

Count 1 to 30 days = 12th Month



Closing Thought:

The end of the Hebrew year is the Vernal Equinox, or the day before the Vernal Equinox. The first month of the new year begins the day after the Vernal Equinox. The “beginning of months” (Ex. 12:1,2) is the real beginning of the Hebrew year. These Feasts – the Moedim, are for the rehearsal of the events of the Gospel harvest (Wavesheaf, Firstfruits, second fruits) in our day, before the coming of Messiah Yahshua. In summary of this topic, it is time to make a careful investigation of true time, the Genesis clock of creation, the calendar that was recorded in the Genesis 1 account, the calendar that Noah used. Brother Houteff shows the true principles on which the calendar is to be based, namely, SOLAR TIME. If we follow these principles we shall be prepared for the “refreshing from the Presence of the LORD” Acts 3:19, the return of the Shekinah Glory in the earth (Isa. 40:5) to Jerusalem, then we will be in harmony with the Woman of Revelation 12, “clothed with the sun”, TRUE TIME. The final restoration of sacred time and the marking of the days of the year are shown by the sun, before the earth is righted on its axis, then the moon is restored to its original orbit and original purpose of the Genesis clock in the restoration of all things.

Acts 3:20,21

And he shall send Yahshua Moshiach, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

TL Caldwell

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