

**AND HE WILL SEND HIS MESSENGERS  
WITH A GREAT SHOFAR...**

**MATTHEW 24:31**

**SUKKOT 2010**

**Great Plains State Park**



**All you inhabitants of  
the world, you who live  
on the earth...When  
the shofar is blown,  
listen! (Isaiah 18:3)**

## **Controversial Topics: The Calendar A Study**

# Outline

- Definitions
- Solar Calendars: Qumran and the Book of Jubilees
- The Hillel II/Exile Calendar
- The Aviv Barley/Karaite Calendar
- Lunar-Solar Calendars
- 16 Days and Intercalation
- Conclusions

# Request for Grace

This is part of the controversial topics series. This implies that there are and will be differences of opinion. If I present something with which you disagree, I ask humbly for your forgiveness and understanding, and may Mashiach lead us into all Truth. Ameyn.

## Disclaimer:

Calendar “issues” have often divided the “Messianic” community. What follows is an examination and evaluation of how Israel in ancient times, rightly or wrongly, determined when to intercalate the calendar. There is no intent to divide the community contained within this study.

# A Symptom of the Exile

Devarim 12:8 (ISR) “Do not do as we are doing here today – each one doing whatever is right in his own eyes. 9 “Because you have not yet entered the rest and the inheritance which יהוה your Elohim is giving you.”



**“From Exile to Redemption.” The only difference between Golah and Geulah is One letter: Alef, signifying Echad. Shema Yisrael! The difference between exile and redemption is YHWH!**

## Disclaimer Part Deux: Opinion and Bottom Line:

A big reason for the controversies is the apparent vagueness of Bereshiyt 1:14....which (almost) every calendar system claims as the basis for their calendar rules.



# And let them be for....

- Bereshiyt 1:14 (HRV) And Elohim 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.

**“Seasons” is the Hebrew word “*moedim*,” literally “set times”. This is same word translated as “appointed times” in Vayyiqra/Leviticus 23:2.**

# This Year For Sukkot

- Rabbinic Judaism started last “Wednesday” evening.
- We started on “Thursday” evening.
- Karaite Judaism started on “Friday” evening
- Kerry Alexander will a celebrate Sukkot next month.

**Examples of different calendar understandings.**



# Question

## Defining “Ancients”

- **Dead Sea Scrolls**
- **Jubilees**
- **Mishnah**
- **Talmud**
- **Karaite Writings**

# How Ancient is “Ancient”?

- **The oldest Documents are from Qumran**
- **The latest documents are from the Karaite writings**
- **But even at Qumran, while parts of all the books of the Torah are in Paleo-Hebrew script (2 passages from Bemidbar/Numbers are contained in 1QPaleoLeviticus) nothing exists from the 1<sup>st</sup> Temple period saying how the month of Aviv was declared at that time.**

# Mishnah Sanhedrin, 1:2

- C. [The decision to] intercalate the month is before three.**
- D. “[The decision to] intercalate the year is before three,” the words of R. Meir.**
- E. Rabban Simeon b. Gamaliel says, “With three do they begin, with five [more] they debate the matter, and they reach a final decision with seven [more] [judges].**
- F. “But if they reached a decision [to intercalate the year] with three judges, [the year is] intercalated.”**

# Definition

**in·ter·ca·late** (in tər'kə lāt')

*transitive verb* -·lat'ed, -

·lat'·ing

**to insert (a day, month, etc.)**

**in the calendar**

Source: <http://www.yourdictionary.com/intercalate>

# Some “Hebraic” Calendars

1. **Solar Calendars (e.g. The Qumran Calendar & Jubilees):** Solar based calendar with fixed month lengths and fixed feast dates.
2. **The Hillel II/Exile Calendar:** The “fixed” Jewish calendar based on a 19 year cycle.
3. **The Aviv Barley, aka the “Karaite” Calendar:** The month of Aviv is determined by observing the maturity of wild barley in Israel.
4. **“The Lunar/Solar Based Calendar 1”:** The month of Aviv is determined by sighting the first crescent moon after the Spring Equinox.
5. **“The Lunar/Solar Based Calendar 2”:** The month of Aviv is determined by sighting the first crescent moon closest to the Spring Equinox.

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Solar Calendars



# Solar Calendars: Qumran/Essenes

<i>days</i>	<i>months 1,4,7,10</i>					<i>months 2,5,8,11</i>					<i>months 3,6,9,12</i>				
Wednesday	1	8	15	22	29	6	13	20	27		4	11	18	25	
Thursday	2	9	16	23	30	7	14	21	28		5	12	19	26	
Friday	3	10	17	24		1	8	15	22	29	6	13	20	27	
Saturday	4	11	18	25		2	9	16	23	30	7	14	21	28	
Sunday	5	12	19	26		3	10	17	24		1	8	15	22	29
Monday	6	13	20	27		4	11	18	25		2	9	16	23	30
Tuesday	7	14	21	28		5	12	19	26		3	10	17	24	31

# Solar Calendars: Qumran/Essenes

	I				
Sun		5	12	19	26
Mon		6	13	20	27
Tue		7	14	21	28
Wed	1	8	15	22	29
Thu	2	9	16	23	30
Fri	3	10	17	24	
SAB	4	11	18	25	

	VII				
Sun		5	12	19	26
Mon		6	13	20	27
Tue		7	14	21	28
Wed	1	8	15	22	29
Thu	2	9	16	23	30
Fri	3	10	17	24	
SAB	4	11	18	25	

III				
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	26	
6	13	20	27	
7	14	21	28	

# Solar Calendars: Qumran/Essenes

- The 1<sup>st</sup> Day of the 1<sup>st</sup> and 7<sup>th</sup> Month is always the 4<sup>th</sup> Day of the Week.
- Passover is always on the 3<sup>rd</sup> Day of the Week
- The Feasts of Matzah and Sukkot always start on the 4<sup>th</sup> Day of the Week.

*Abib*

1st	2nd	3rd	4th	5th	6th	Sab
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

- Firstfruits was on the 1<sup>st</sup> day of the week, but on the 26<sup>th</sup> day of the 1<sup>st</sup> Month. This starts the count to Shavuot.

7th

1st	2nd	3rd	4th	5th	6th	Sab
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

# Two Great Lights

**Bereshiyt 1:14 (Dead Sea Scrolls) And El said, “Let there be lights in the firmament of heaven to separate the day fr[o] the night; and they were for signs, and for seasons, and for days and for y[e]ars.**

**Bereshiyt 1: 16 And [El made] the two great lights: the greater light to [rule the day, and] the lesser light to rule the night; he made the stars also.**

**Despite their solar calendar, the DSS rendering is not different than that of the Masoretic text.**

# The Qumran Community's Lunar Side

The Qumran community also sighted the moon:

- The word *duqah* דוקה has been variously translated as “New Moon,” “dark moon,” “full moon” and “lunar observance.”
- Whatever the meaning, it definitely refers to a lunar observance, appearing 87 times in my digital copy of the DSS, all in the calendrical fragments of 4Q321.
- Calendrical Document A, 4Q320 frequently has alternating references to “the 29th” and “the 30<sup>th</sup>.” A lunar month has approx 29.53 days.

# Solar Calendars: Jubilees

**Jubilees 6: 32 And command thou the children of Israel that they observe the years according to this reckoning-three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to...**



# Solar Calendars: Jubilees

**Jubilees 6: 33 their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years...**

# Solar Calendars: Jubilees

**Jubilees 6: 34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths**

# Solar Calendars: Jubilees

**Jubilees 2: 9 And God appointed **the sun** to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.**

**Compare with Bereshiyt/Genesis  
1:14-16:**

# Two Great Lights

**Bereshiyt 1: 14-16 (ISR) 14 And Elohim said, “Let **lights** come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, 15 and let them be for **lights** in the expanse of the heavens to give light on the earth.” And it came to be so. 16 And Elohim made **two great lights**: the greater light to rule the day, and the lesser light to rule the night, and the stars.**

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The Hillel II/Exile  
Calendar



# The Hillel II/Exile Calendar

The “fixed” Jewish calendar currently in use is named after Hillel II (c. 320-385 CE) *nasi* of the Beit HaMidrash (formerly called the Sanhedrin), located in Tiberias.





# Persecution of the Sanhedrin

- Under the reign of Constantius (337-361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment.
- The Sanhedrin was prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab/Av (July-August).

# **The Hillel II/Exile Calendar**

- As a result of these persecutions and inability for the Sanhedrin/Beit HaMidrash to meet and declare Rosh Chodesh, there was great uncertainty as to the feast days.**
- This prompted Hillel II to publish rules for the computation of the calendar, which had previously been regarded as a “secret science.”**

# **The Hillel II/Exile Calendar**

**The secret of the calendar was this: “Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.”**

**Source: Jewish Encyclopedia**

# Rosh Hashanah 21a

Rab Huna bar Abin sent to Raba [saying], “When you see that the cycle of Tebet continues until the sixteenth of Nisan, intercalate that year and don’t scruple about doing so....

The meaning is, ‘Make sure that the beginning of the vernal season takes place on a day in Nisan.’

# The Metonic Cycle

- **The Greek Astronomer Meton of Athens introduced this formula around 432 BCE, but it is possible that it was known earlier. By the 4<sup>th</sup> century, BCE it was known in Babylon.**
- **19 Tropical or solar years are almost equal to 235 synodic or lunar months (6940 days).**

# The Metonic Cycle

- **The difference between 19 solar years and 235 lunar months is only 2 hours.**
- **To keep the 12-month lunar year in pace with the solar year, a 13th month is added 7 times during the nineteen-year period.**



# Hillel II Calendar Leap Years

- **The Hillel calendar leap years are years 3, 6, 8, 11, 14, 17, and 19 of the Metonic cycle.**
- **In leap years, a 30 day month called Adar I is inserted immediately after the month of Shevat, and the regular 29 day month of Adar is called Adar II.**

# Hillel II Calendar Leap Years

- **To determine whether a year is a leap year, find the remainder when dividing the “Jewish year” number by 19.**
- **If the remainder is 0, 3, 6, 8, 11, 14 or 17, the year is a leap year and an extra month is added.**

# Hillel II Calendar Leap Years

- If the remainder is 0, 3, 6, 8, 11, 14 or 17, Adar II is added.

## Examples:

This past year (counting from Yom Teruah/Rosh Hashanah) was 5768. This new year is 5769:

$5768/19=303$  with 11 Remaining: Leap Year

$5769/19=303$  with 12 Remaining: Not a Leap Year

# Does the “Metonic Cycle” Adhere to “the Secret of the Calendar”?

## Testing the Hillel calendar with the Talmud:

**“Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.”**

**In 2008, the Hillel Calendar intercalated a month. Did it violate the “secret of the calendar”?**

🕒 Times displayed are for **Lawton, OK 73507** | [Change Location](#)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
24 18 Adar I	25 19 Adar I	26 20 Adar I	27 21 Adar I	28 22 Adar I	29 23 Adar I	1 24 Adar I Parshat Vayak'hel
					🕯️ 6:11pm	🕯️ 7:07pm
2 25 Adar I	3 26 Adar I	4 27 Adar I	5 28 Adar I	6 29 Adar I	7 30 Adar I Rosh Chodesh	8 1 Adar II Rosh Chodesh Shekalim <b>Rabbinic Nisan 1?</b>
	📖	📖			📖 🕯️ 6:17pm	📖
9 2 Adar II	10 3 Adar II	11 4 Adar II	12 5 Adar II	13 6 Adar II	14 7 Adar II	15 8 Adar II Zachor Parshat Vayikra
<b>Karaite Nisan 1?</b>	📖	📖	📖	📖	📖 📖 🕯️ 7:23pm	📖 📖 🕯️ 8:19pm
16 9 Adar II	17 10 Adar II	18 11 Adar II	19 12 Adar II	20 13 Adar II Fast of Esther <b>World Equinox</b>	21 14 Adar II Purim	22 15 Adar II Shushan Purim Parshat Tzav
<b>Equinox in Jerusalem</b>	📖	📖 📖	📖	📖 📖 8:10pm	📖 📖 🕯️ 7:28pm	📖 📖 🕯️ 8:24pm
23 16 Adar II	24 17 Adar II	25 18 Adar II	26 19 Adar II	27 20 Adar II	28 21 Adar II	29 22 Adar II Parah Parshat Shemini
<b>Rabbinic Nisan 16?</b>	<b>Karaite Nisan 16?</b>	📖	📖	📖	📖 🕯️ 7:34pm	📖 📖 🕯️ 8:30pm

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The Karaite Calendar



# Karaism

Source: New World Encyclopedia

- Karaism appears to have arisen from a combination of various Jewish groups that rejected the Talmudic tradition as an innovation.
- The Islamic conquest of the Middle East during the seventh century extended the authority of the Exilarchy, a system of autonomous Jewish self-government already established in Babylonia and Persia.

# Karaism

Source: New World Encyclopedia

- The caliphate granted Anan and his followers' religious freedom to practice Judaism according to their own traditions.
- During the ninth century the followers of Anan ben David absorbed sects such the *Isawites* (followers of Abu Isa al-Isfahani), *Yudghanites* and the remnants of the pre-Talmudic *Sadducees* and *Boethusians*.

# Karaism

Source: New World Encyclopedia

- Resistance to the Exilarchy arose among various non-Talmudic groups, especially those in isolated communities in the east.
- During the second half of the eighth century, Anan ben David organized a coalition of non-Talmudic groups and campaigned for a second Exilarchate to govern those who did not follow Talmudic law.

# Karaism

Source: New World Encyclopedia

- Anan borrowed some of his doctrines from Rabbinical Judaism, but supported them with references to the *Hebrew Bible*. His extreme ascetic practices were difficult to follow in everyday secular life, and during the tenth century the extremist Ananites disappeared.

# Karaism

Source: New World Encyclopedia

## **The Golden Age of Karaism**

- Karaism reached its epitome during the ninth and early tenth centuries.
- According to historian Salo Wittmayer Baron, the number of Jews affiliating with Karaism comprised as much as ten percent of world Jewry during this time period.

# The Karaite Calendar

**Aviv/Abib is determined by the status of barley in Israel.**

## **Supporting Scripture:**

**Exodus 23:15** (NASB) 15 "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed."



# The Karaite Calendar

## Supporting Scripture:

**Exodus 34:18** (NASB) "You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt."

**Deuteronomy 16:1** (NASB) "Observe the month of Abib and celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night."

# The Karaite Calendar

## Supporting Scripture:

**Exodus 9:31-32** (NASB) 31 (Now the flax and the barley were ruined, for the barley was in the ear ([Aviv](#)) and the flax was in bud. 32 But the wheat and the spelt were not ruined, for they *ripen* late).

**Leviticus 2:14** (NASB) 'Also if you bring a grain offering of early ripened things to the LORD, you shall bring fresh heads of grain ([Aviv](#)) roasted in the fire, grits of new growth, for the grain offering of your early ripened things.

# ISBE Dictionary Definition

**Abib** <a'-bib> (Heb: '*abhibh*, young ear of barley or other grain, Ex 9:31; Lev 2:14): The first month of the Israelite year, called Nisan in Neh 2:1; Est 3:7, is Abib in Ex 13:4; 23:15; 34:18; compare Dt 16:1. Abib is not properly a name of a month, but part of a descriptive phrase, "the month of young ears of grain." This may indicate the Israelite way of determining the new year (Ex 12:2), the year beginning with the new moon nearest or next preceding this stage of the growth of the barley. The year thus indicated was practically the same with the old Babylonian year, and presumably came in with Abraham. The Pentateuchal laws do not introduce it, though they define it, perhaps to distinguish it from the Egyptian wandering year.

# The Karaite Calendar

**The Barley is Aviv when it is:**

*barley was in the ear  
fresh heads of grain*

**How much is needed?**

**Vayyiqra 23:10 (Artscroll) Speak to the Children of Israel and say to them - When you shall enter the Land that I give you and you reap its harvest, you shall bring **an Omer** from your first harvest to the Kohen:**

**Exodus 16:36 (NASB)** (Now an omer is a tenth of an ephah.)

# An Ephah is What?

- **According the Artscroll commentary, an ephah is 45 pounds.**
- **1/10 of an ephah would be 4.5 lbs.**

# The Karaite Calendar

How much is needed?

**Vayyiqra 23:13 (Artscroll) 13. Its meal-offering shall be two tenth-ephah of fine flour mixed with oil, a fire-offering to HASHEM, a satisfying aroma; and its libation shall be wine, a quarter-hin:**

**...bringing the total to 13.5 lbs.**



# The Karaite Calendar

**Leviticus 2:14** (NASB) 'Also if you bring a grain offering of **early ripened things** (*bikkurim*) to the LORD, you shall bring **fresh heads of grain** (*Aviv*) roasted in the fire, grits of new growth, for the grain offering of your early ripened things.

(Artscroll) When you bring a meal-offering of the **first grain** to HASHEM - from **ripe ears**, parched over fire, ground from plump kernels, shall you offer the meal-offering of your first grain:

**FIRST FRUITS**

# First Fruits

Vayyiqra 23:10-14 (ISR) 10 “Speak to the children of Yisra’el, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, 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, for your acceptance. **On the morrow after the Sabbath** the priest waves it. 12 ‘And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to יהוה, 13 and its **grain offering: two-tenths of an ephah** of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. 14 ‘**And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering** to your Elohim – a law forever throughout your generations in all your dwellings.

# First Fruits

**Devarim 16:9** (NASB) "You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain."

- You count the seven weeks after First Fruits.
- Thus, one can neither eat the barley (Vayyiqra 23:14) nor begin to harvest the barley by putting the sickle to the grain until First Fruits.

**Discussion:** If you intercalate (add) a month incorrectly before harvest, can the barley stay in the field for an extra month?

# Clear Scripture or an Interpretation?

**Devarim 16:1** (ISR) “Guard the month of Abib, and perform the Passover to יהוה your Elohim, for in the month of Abib יהוה your Elohim brought you out of Mitsrayim by night.”

-- “Guard the *chodesh* of the Aviv” is interpreted to mean “conduct a wild barley search in the land of Israel for barley that is in the ‘hard dough’ stage” (87 on the Zadoks\* scale)

\*(Named for Dutch phytopathologist Jan Zadoks)

# Clear Scripture or an Interpretation?

- My view is that this is an interpretation, but not exactly what the Torah says: It says to shamar the *chodesh* of the aviv.....it does not say to “guard the aviv.”
- Israel is to offer the first fruits (one omer of aviv barley according to Vayyiqra 23:9-11, approximately 2.9 liters in modern measure) of the barley harvest at Yom haBikkurim..... but not at Rosh Chodesh nor on Passover, the co-subject of Devarim 16:1.



# Clear Scripture or an Interpretation?

- This is important because “chodesh” is a heavenly body (the lesser light) mentioned in Bereshiyt, while the status of barley does not figure in to Bereshiyt 1:14 at all.  
“Guard the *chodesh* of the aviv” is not a direct command to send out search parties for wild barley in Israel to determine if it is 87 on the Zadoks scale. That is a traditional interpretation of the Karaites, “a way” to walk it out, but not actually a clear and direct from a direct *mitzvah* from YHWH.



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Lunar-Solar Calendars

# Israelite Sun Dials

## Replicas of 1<sup>st</sup> Century CE Israelite Sun Dials



<http://www.sundials.co.uk/~israel.htm>



On the left is a tripartite sundial from the 1st Century CE which includes "three" sundials in one piece. It has the shape of a Trapezoid prism with vertical back (south face) and slope northern face. In either side of the back there is "half hemicyclium" - in the eastern edge for the morning hours, and in the western edge for the afternoon hours; each has solstices and equinox lines. The northern slope face has an equatorial sundial, with Greek letters marking the hours. The second replica is of Hemicyclium from the 1st century AD, found In the ruins of the palace of King Khilkia from the Bible. [I think this means the King of Cilicia, where Shaul/Paul was from]

# Lunar-Solar Calendar 1

**In this calendar, the month of Aviv is determined by sighting the first crescent of the new moon after the Spring equinox.**

## **Scriptural Support 1:**

**Bereshiyt/Genesis 1:14; 16 (ISR) 14** And Elohim said “Let lights come to be in the expanse of the heavens to separate the day from the night, **and let them be for signs and appointed times, and for days and years...**

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

# Lunar-Solar Calendar 1

## Scriptural Support 2:

Shemot 13:3-4 (ISR) 3 And Mosheh said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand יהוה brought you out of this place, and whatever is leavened shall not be eaten. 4 “Today you are going out, in the month Abib.



# Lunar-Solar Calendar 1

Shemot 13:4 (ISR) “Today you are going out, in the month Abib.”

Supporting Commentary by our brother Kerry Alexander:

This is saying that the “first month” is at the time of the spring barley. Barley is the first crop to come to head early in the spring. But the barley is not what “marks” the first of the year. It is a natural occurrence that happens because of the seasons.

Remember what Yahuah commanded! *“Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs* (marks).

So when the sun marks the spring...at the spring equinox, that shows us we are in the correct season, then we look for the “first month” in that season.

# Lunar-Solar Calendar 1

**Bereshiyt/Genesis 1:14b (ISR) ...and let them be for signs and appointed times, and for days and years...**

While there is nothing in the Bible that prohibits the conclusion that **“at the spring equinox, that shows us we are in the correct season, then we look for the ‘first month’ in that season,”** I have not been able to find this method used in Israel’s history....However, a lunar-solar determination was once used:



# Lunar-Solar Calendar 2

**Bereshiyt/Genesis 1:14b (ISR) ...and let them be for signs and appointed times, and for days and years...**

Another interpretation is that which is found in the Mishnah and Talmud, which is also based upon this verse above:

**“The Lunar/Solar Based Calendar 2”: If tequfah/equinox is after what would be Chag HaMatzah (15<sup>th</sup> of the month), intercalate the month. In practice this means that the month of Aviv is determined by sighting the first crescent moon closest to the Spring Equinox.**

# The Three Signs

**On account of three signs do they intercalate the year, because of the [premature state of] the grain, because of the condition of the produce of the tree[s], and because of the lateness of the spring equinox. On account of any two of these they will intercalate the year, but on account of only one of them, they will not intercalate the year.**

**If the premature state of the grain was one of them, they would rejoice.**

**R. Simeon b. Gamaliel says, “Also on account of the lateness of the spring equinox”**

# 16 Days

**They intercalate the year only if the spring equinox is distant by the better part of a month. And how much is the better part of a month? Sixteen days....**

**R. Yosé says, “They make a reckoning of the year. If before Passover there still are lacking sixteen days of the equinox, they intercalate another month.”** [Bavli Sanhedrin 11B, T. San. 2:7].

# Intercalate for Sukkot?

**[If] before the Festival [there are lacking] sixteen days before the autumnal equinox, they do not intercalate it.”**

**R. Simeon says, “Even if it was lacking sixteen days before the Festival [of Sukkot], they do intercalate it”** [Bavli Sanhedrin 11B, T. San. 2:7].

# When to Intercalate?

*At issue is whether we assign the day on which the seasons turn to the concluding season, or to the one now beginning. But we do not know which party holds which view. Others say, “The year is intercalated even if the season is short of completion by less than half of the month. And how much is that? Fourteen days.” [Bavli Sanhedrin 13B]*

# The Turn of the Year

**“R. Yosé says, ‘They make a reckoning of the year. If before Passover there still are lacking sixteen days of the equinox, they intercalate another month [T. San. 2:70-R].”**  
*O. This is the same view as R. Judah’s! [Both authorities include only part of the Festival of Tabernacles in the autumnal season, but not the whole of it.]*

**Exodus 34:22** (NASB) 22 "You shall celebrate the Feast of Weeks, *that is*, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year (*tequfah*).



# The Turn of the Year

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*Tequfah* is often translated as "equinox." Sukkot is the Feast of Ingathering, so now is the turn of the year.

When was the Autumnal Equinox this year?

# The Turn of the Year

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When was the Autumnal Equinox this year?

For the planet: 23 September @ 0309am GMT. It is always 22 or 23 September.

# The Turn of the Year

**Exodus 34:22** (NASB) 22 "You shall celebrate the Feast of Weeks, *that is*, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year (*tequfah*)."

*Tequfah* is often translated as "equinox." Sukkot is the Feast of Ingathering, so is now the turn of the year?

When was the Autumnal Equinox this year?

For Jerusalem: 26 September 2010. It is always 26 or 27 September.

# The Karaite Arguments Against Using the Equinox (1 of 2)

[http://www.karaite-korner.org/abib\\_and\\_tekufah.shtml](http://www.karaite-korner.org/abib_and_tekufah.shtml)

## **Summary:**

**Tekufah is in fact the post-Biblical word for "equinox", however, it never has the meaning of "equinox" in the Tanach. In Biblical Hebrew, Tekufah retains its literal meaning of "circuit", that is something which returns to the same point in time or space [from the root Nun.Quf.Pe. meaning "to go around"]. To claim that Tekufah means equinox in the Tanach, just because it had this meaning in later Hebrew, is an anachronism."**

# The Karaite Arguments Against Using the Equinox (2 of 2)

[http://www.karaite-korner.org/abib\\_and\\_tekufah.shtml](http://www.karaite-korner.org/abib_and_tekufah.shtml)

## **Summary:**

**None of the four appearances of Tekufah in the Hebrew Scripture (Shemot 34:22, Psalm 19:7, 2 Chron 24:23, 1 Sam 1:20) have anything to do with the equinox.**

**Instead, this term is used in Biblical Hebrew in its primary sense of a "circuit," that is a return to the same point in space or time. Only in Post-Biblical Hebrew did Tekufah come to mean "equinox" and to read this meaning into the Tanach creates an anachronism.**

# How We Got to GPSP

- We gathered @ JD's home on the evening of September 9<sup>th</sup> on the Gregorian calendar. We sighted the crescent moon, and celebrated Yom Teruah that evening, and began the count to Sukkot. On the evening of the 14<sup>th</sup> day after we sighted the crescent moon, we gathered here to welcome in the Feast of Tabernacles on the beginning of the 15 day of the seventh month



# How We Got to GPSP

- Our intent is not to be sectarian or to be doing what is right in our own eyes. The experience of seeing the crescent moon is important because it determines the beginning of the Biblical months. In days to come, we may not be able to communicate via the internet, and may well need to determine the Biblical calendar without the help of others.

# How We Got to GPSP

- We may need to depend on our observations of the sun, moon and stars to determine the Biblical calendar. Since YHWH's *moedim* (Appointed Times) must be based on the sun, moon and the stars (Bereshiyt/Genesis 1:14), this may be an important skill in the future. Without a modern calendar or communications via the internet, we can know when YHWH's appointed times have arrived.

**Conclusions....until *golah*  
becomes *geulah*....until  
Mashiach comes to settle  
the matter, may we live  
together in shalom as we  
seek to honor YHWH**