

# The Error of the “Zadok Calendar”

And Irrefutable Proofs for the Creation Calendar  
as taught at TorahCalendar.com



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*Specific quotations are used in this book in an attempt to bring to light certain aspects of Hebraic thought, and to clarify specific points in the history of mankind. Let the reader be advised that the authors and / or sources quoted in this book may, in other places, promote views that are directly opposed to the Word of Elohim, and their inclusion in this book must in no way be seen as a blanket affirmation of an author or source.*

*The goal of this article is to articulate the 7000 Year Plan of Elohim, and to give spiritual food in due season to those who are watching for יהושע Messiah to return. Full attribution is given for all quotations and illustrations.*

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# The Error of the “Zadok Calendar”

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There is a saying that the *truth speaks for itself*. Since 2008 C.E., the **Creation Calendar** at [www.torahcalendar.com](http://www.torahcalendar.com) has been available online free of charge for public use. This website came about through a series of miracles orchestrated by the providence of Elohim and it functions as an “electronic eyewitness” – a kind of time machine – which accurately sights the first visible crescent moon from **Jerusalem** past, present, and future.

It has *truthfully* shown *in advance* the **Sabbaths**, **New Moons**, **Appointed Times**, and **Festivals** for all who choose to keep the commandments of Elohim and have the faith of יהושע Messiah.

**Revelation 14:12** *Here is the patience of the set apart ones; here are those who keep the commandments of Elohim and the faith of יהושע.*

Those who *believe and obey* יהושע Messiah will enter the **Age of Life**, and in order to obey the Creator’s commands, one has to know the calendar upon which He has ordered His universe.

## Zachariah and Elizabeth Observed the **Creation Calendar**

The **Creation Calendar** with its **Shemittah Cycle** and **Jubilee Cycle** was well known and observed in **1st century Judea** before the Second Temple was destroyed in **70 C.E.** Shortly before John the Immerser was born, Luke testifies that John’s parents, Zachariah and Elizabeth, kept *all* the commandments and ordinances of יהוה *blamelessly*.

**Luke 1:5-6** <sup>5</sup> *There was in the days of Herod [the Great (37-1)], the king of Judea, a certain priest named Zachariah, of the Course of Abijah. His wife was of the daughters of Aaron (1436-1398), and her name was Elizabeth. <sup>6</sup> And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blamelessly.*

From this testimony, one can determine that Zachariah and Elizabeth observed the **Creation Calendar** with its **Shemittah Cycle** and **Jubilee Cycle**. And as יהושע Messiah *did not sin* and kept the Torah of Moses *perfectly*, He also observed the **Creation Calendar**.

## יהושע Messiah Observed the **Creation Calendar** Perfectly

In order to keep the commands *perfectly*, יהושע Messiah observed the **New Moons**, **Appointed Times** and **Festivals** on the **Creation Calendar** handed down by Moses. יהושע Messiah also would have observed the commands concerning the Scriptural **Shemittah Cycle** and **Jubilee Cycle**, because if He would *not* have observed these commands, He would have sinned, and yet יהושע Messiah was *without sin*.



**Hebrews 4:15** *For we do not have a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

**Hebrews 9:28** *So Messiah was offered once to bear the sins of many, and to them that look for Him shall He appear the second time **without sin** to salvation.*

**1 Peter 2:21-22** <sup>21</sup> *For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,* <sup>22</sup> *“Who committed **no sin**, neither was guile found in His mouth.”*

## The Levitical Priesthood Observed the **Creation Calendar**

The fact that Zachariah of the **Course of Abijah** and his wife Elizabeth walked in *all* the commandments and ordinances of יהוה blamelessly is *telling*. For around the time of John’s birth, Zachariah served under the High Priest **Mattathias II (5-1 B.C.E.)**, and Zachariah would have observed the **New Moons, Appointed Times** and **Festivals** as the High Priest observed them.

As Zachariah walked in *all* the commandments *blamelessly*, he obviously observed the calendar *correctly*. And as Zachariah was a Levitical Priest serving under **Mattathias II (5-1 B.C.E.)**, one may *infer* that the entire Levitical Priest evidently observed the calendar *correctly*. The High Priest *did not* have the authority to declare **New Moons** and *intercalate* the **Hebrew Year**; that function was reserved for the Calendar Council led by the President of the Sanhedrin.

## Although the Sanhedrin and Levitical Priesthood Were Morally Corrupt, They Observed the **Creation Calendar** Correctly as Moses Instructed

From Luke’s testimony, one may *also infer* that the Sanhedrin, the High Court of **Israel**, observed the calendar *correctly*. This is not to say that the Sanhedrin and Levitical Priesthood were morally above reproach. Some of the *leadership* in the Sanhedrin and Levitical Priesthood were *morally corrupt* in **1st century Judea** just as many institutions are *morally corrupt* today. However, at that time, as today, there were good people fighting evil in a corrupt system.

יהושע Messiah was calling out the spiritual leadership of **1st century Judea** for their hypocrisy for abandoning the *pure faith* of the Written Torah, and for adding to it and subtracting from it with the *traditions of the elders*. This fact has been lost on many practicing Christianity.

These *traditions* later became codified in the Mishnah and Talmud, works revered in rabbinic Judaism / Babylonian Talmudism. Although these works are *morally corrupt*, the *truth* is, a small amount of valuable historical information has survived which explains the rules of the **Creation Calendar** that were used by ancient **Israel**. It must be noted that Judaism today *does not* follow these rules. For example, Judasim *does not* observe **Shavuot** as the Talmud says to.

**Rosh Hashanah 6B Pentecost** is sometimes on the **fifth of the [third] month, sometimes on the sixth, and sometimes on the seventh**. For instance, if both of them are full, it is on the **fifth**; if both of them are defective, it is on the **seventh**; if one is full and the other defective, it is on the **sixth**.



Today, adherents of rabbinic Judaism *always* observe **Shavuot / Pentecost** on **Day 6 / Month 3**, whereas in antiquity, **Shavuot** could fall on **Day 5, Day 6, or Day 7** of **Month 3**. The quotation from **Rosh Hashanah 6B** is very instructive as it shows that: **1)** ancient **Israel** observed the first visible crescent; **2)** the Omer count always began on **Day 16 / Month 1**; and that **3)** unlike the fixed **Hillel II** calendar used in Judaism today, *any month* could have **29 days** (a defective month) or **30 days** (a full month) in the calendar of ancient **Israel**.

**Truth** is important because it leads to יהושע Messiah and the **Age of Life**. Without truth, one's mind will be locked in, what some would call, a quantum entanglement of lies. Many teachers who believe יהושע of **Nazareth** is the Messiah *incorrectly* teach that **Shavuot** is *always* on the first day of the week, but this is *not the truth*. Neither is **Shavuot** always on **Day 6 / Month 3** as is taught in Judaism. Neither is **Shavuot** always on **Day 15 / Month 3** on the first day of the week as proponents of the "Zadok Calendar" would advocate.

## Moses Prophesied that **Israel** Would Utterly Corrupt Themselves

Moses taught, and יהושע Messiah affirms, that **Shavuot** can fall on **Day 5, Day 6, or Day 7** of **Month 3** as will be *proven* later in this article. Knowing how to observe **Shavuot / Pentecost** is important because on this day: **1)** the Ten Commandments were given in **1437 B.C.E.**; **2)** the Set Apart Spirit was given to the **Judeans** in **34 C.E.**; and **3)** the Set Apart Spirit was given to the nations in **44 C.E.** Interestingly, **Shavuot** fell on **Day 7 / Month 3** in *each* of these years. Moses prophesied that in the latter days, **Israel** would *utterly corrupt themselves*.

**Deuteronomy 31:29** *"For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of יהוה, to provoke Him to anger through the work of your hands."*

Sadly, this has come to pass and *evil has befallen us* in the latter days since we departed from the truth. However, יהושע Messiah said that Elijah would *restore all things*.

## Elijah Comes First and Restores All Things

**Mark 9:11-13** <sup>11</sup> *And they asked Him, saying, "Why do the scribes say that Elijah must come first?"* <sup>12</sup> *Then He answered and told them, "Indeed, **Elijah** [the end times Elijah] is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?"* <sup>13</sup> *But I say to you that **Elijah** [John the Immerser] has indeed come, and they did to him whatever they wished, as it is written of him."*

יהושע Messiah here was explaining a **500 year** old prophecy of Malachi to His disciples.

**Malachi 4:4-6** <sup>4</sup> *"Remember the Torah of Moses, My servant, which I commanded him in Horeb for all **Israel**, with the statutes and judgments."* <sup>5</sup> *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of יהוה.* <sup>6A</sup> *And he [John the Immerser] will turn the hearts of the fathers to the children,* <sup>6B</sup> *and [the end times Elijah] the hearts of the children to their fathers, lest I come and strike the earth with a curse."*



Many students of Scripture understand that when Malachi prophesied in the **5th century B.C.E.** that “Elijah the prophet” would come, he was *not* prophesying about Elijah the Tishbite who lived in the **9th century B.C.E.**, but to a future man who would come to serve a similar purpose of turning people *toward* יהוה. The angel Gabriel told Zachariah that he would have a son in his old age named John who would *turn the hearts of the fathers to the children*.

**Luke 1:13-17** <sup>13</sup> *But the angel said to him, “Do not be afraid, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. <sup>14</sup> And you will have joy and gladness, and many will rejoice at his birth. <sup>15</sup> For he will be great in the sight of יהוה, and shall drink neither wine nor strong drink. He will also be filled with the Set Apart Spirit, even from his mother’s womb. <sup>16</sup> And he will turn many of the children of Israel to יהוה their Elohim. <sup>17</sup> He [John] will also go before Him [יהוה] in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ [Malachi 4:6A] and the disobedient to the wisdom of the just, to make ready a people prepared for יהוה.”*

Astute students of Scripture have also noticed that although the angel Gabriel told Zachariah that John the Immerser would *turn the hearts of the fathers to the children* [Malachi 4:6A], he did *not* say that John would *turn the hearts of the children to their fathers* [Malachi 4:6B].

Several things can be learned from the angel Gabriel’s testimony. First: John the Immerser could fulfill Malachi’s prophecy of “Elijah the prophet” in **Malachi 4:6A**. Second: there is the possibility that “Elijah the prophet” in **Malachi 4:6B** could refer to *another man at another time*. The disciples of יהושע Messiah were confused by Malachi’s prophecy, and about whether John the Immerser fulfilled Malachi’s prophecy, and they sought clarification.

In **Mark 9:12-13**, יהושע taught His disciples that Malachi’s prophecy would be fulfilled by *two men at two different times* in history. John the Immerser was “Elijah the prophet” and they killed him, but another “Elijah the prophet” would come *first* and *restore all things*. Peter evidently understood that another “Elijah” would come *first* – or *before* יהושע Messiah comes to rule in the **Seventh Millennium**. This may be understood from Peter’s preaching where he said that heaven must receive יהושע Messiah until the times of the *restoration of all things*.

**Acts 3:19-23** <sup>19</sup> *Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of יהוה, <sup>20</sup> and that He may send יהושע Messiah, who was preached to you before, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which Elohim has spoken by the mouth of all His set apart prophets since the world began. <sup>22</sup> For Moses truly said to the fathers, “יהוה your Elohim will raise up for you a Prophet like me [יהושע Messiah] from your brethren. Him you shall hear in all things, whatever He says to you. <sup>23</sup> And it shall be that every soul who will not hear that Prophet [יהושע Messiah] shall be utterly destroyed from among the people.”*

The *restoration of all things* is about restoring true worship of the Creator as well as the truth of history, and this can only be done on the **Creation Calendar** which is the *true grid* upon which history unfolds. One cannot be transformed with a *renewed mind* if one is not practicing truth, and it is impossible to be *obedient to the faith* unless one is on the **Creation Calendar**.



**Romans 12:2** *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of Elohim.*

**Acts 6:7** *Then the word of Elohim spread, and the number of the disciples multiplied greatly in **Jerusalem**, and a great many of the priests were obedient to the faith.*

In **35 C.E.**, many priests from the Levitical Priesthood became *obedient to the faith*. They were already on the **Creation Calendar**, but their revelation was learning that יהושע of **Nazareth** was the *prophet like Moses* prophesied of in the Torah *whom they should hear*.

**Deuteronomy 18:15-19** <sup>15</sup> “יהוה your Elohim will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, <sup>16</sup> according to all you desired of יהוה your Elohim in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of יהוה my Elohim, nor let me see this great fire anymore, lest I die.’ [Exodus 20:19] <sup>17</sup> And יהוה said to me: ‘What they have spoken is good. <sup>18</sup> I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. <sup>19</sup> And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.’”

Many Levitical priests believed in יהושע Messiah because disciples like Peter were preaching that יהושע of **Nazareth** was the *prophet like Moses whom they should hear*.

## The Corruption of the Faith Does Not Negate the Truth of History

We freely acknowledge that *every religion on earth* has been *thoroughly infiltrated by the devil* and that the *devil has deceived the whole world*. In fact this *truth* fulfills prophecy.

**Revelation 12:9** *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

However, the fact that Judaism and Christianity have been *thoroughly infiltrated by the devil*, and that the Babylonian Talmud is *morally corrupt* and a tool of Luciferianism, does not negate the *truth of history* contained in some of the Talmud’s historical quotations.

Upon *careful study*, one will learn that in **1st century Judea**, **1500 years after** Moses, the basic rules of the **Creation Calendar** were *well established* – and they *were not* the rules of a **364 day** “Zadok Calendar.” **Israel** as a *nation* observed the **Creation Calendar** from the time of Moses long *before* the **Babylonian** Captivity in **612-589 B.C.E.** And millennia *before* **Israel** ever became a nation, the pre-flood patriarchs, starting with Adam, observed the **Creation Calendar**.

It is an *established fact* that in **1st century Judea**, a Calendar Council, following the directive in **Deuteronomy 19:15**, *examined witnesses* in order to establish whether or not the *first visible crescent* had been sighted in the land of **Israel** at the end of a **Hebrew Month**.

**Deuteronomy 19:15B** *By the mouth of two or three witnesses the matter shall be established.*



The ancient rules and procedures which the Calendar Council followed in antiquity to proclaim **New Moons**, **Appointed Times** and **Festivals** have been mathematically implemented using advanced computing techniques to produce the **Creation Calendar** at [www.torahcalendar.com](http://www.torahcalendar.com).

### W. M Feldman (1931) Chapter XVI The Examination of Witnesses.

על פי שני עדים או על פי שלשה עדים יקום דבר

“At the mouth of two Witnesses shall the matter be established”

**The Calendar Council** (סיד העבור)<sup>1</sup> at first consisted of priests who examined the evidence of witnesses who reported having seen the **New Moon**.<sup>2</sup> At a later period, the priests were replaced by three members of the Sanhedrin,<sup>3</sup> who were specially qualified by their mathematical and astronomical skill, and one of whom was the Nasi – or President of the Sanhedrin. In the absence of unanimity, the Court increased to five, and, if necessary, to seven members.<sup>4</sup> In addition to their duty to examine witnesses, the Calendar Council also had to decide which year was to be made a leap year (or embolistic year). The question was originally decided by the state of the crop.<sup>5</sup> For since the lunar year – consisting as it does of **12 lunar months**, i.e., of 12 lunations of average duration of about **29 ½ days** – lasts **354 days**, while the solar year lasts about **365 days**, the lunar is shorter than the solar year by about **11 days**. After about **3 years**, therefore, there is a discrepancy of more than a month between the two kinds of year, so that **Passover**, for instance, occurring as it does in Nisan [**Month 1**] – which should be the first Spring month חדש האביב (**Deut. 16:1**) – would actually be in Winter. Hence, if any year the crop was found to be still too unripe to allow the Omer to be offered at the proper time (**16 Nisan**), the Calendar Council intercalated an extra month [**Month 13**] between Adar [**Month 12**] and Nisan [**Month 1**] ...

- 1 Babylonian Talmud – Kethuboth 112A When R. Eleazar went up to the Land of **Israel** he remarked, ‘I have escaped [one penalty]’. When he was ordained he said, ‘I have now escaped two [penalties]’. When he was given a seat on the council for intercalation he exclaimed, ‘I have escaped the three [penalties]’; for it is said in Scripture, *And My hand shall be against the prophets that see vanity etc. They shall not be in the council of My people, which refers to the council for intercalation; neither shall they be written in the register of the house of Israel [Ezekiel 13:9],* refers to ordination; *neither shall they enter into the land of Israel [Ezekiel 13:9]* [is to be understood] in accordance with its plain meaning.
- 2 Mishna – Rosh Hashanah 1.7 A father and his son who saw the **New Moon** should go [to beis din]. Not that they can be paired together [as witnesses], but [so that] if one of them is disqualified, the second may be paired with another. R’ Shimon says: A father and his son, and all relatives are eligible for testimony about the **New Moon**. Said R. Yose, ‘It happened that Toviah the physician saw the **New Moon** in **Jerusalem** – he, his son, and his freed slave, and the Kohanim accepted him and his son, and disqualified his slave. But when they came before the beis din, they accepted him and his slave, and disqualified his son.’
- 3 Mishna – Sanhedrin 1.2 The intercalating of the month is by three.
- 4 Mishna – Sanhedrin 1.3 Rabban Shimon ben Gamliel says: It is begun with three, discussed by five, and concluded by seven. If they concluded with three it is valid.
- 5 Babylonian Talmud – Sanhedrin 11A-B Our rabbis taught: A year may be intercalated on three grounds: on account of the premature state of the corn crops; or that of the fruit trees; or on account of the lateness of the *Tekufah* [Literally ‘cycle’, ‘season’]. Any two of these reasons can justify intercalation, but not one alone. All, however, are glad when the state of spring-crop is one of them.



The Council was called *Sod Haibbur* (סיד העבור) but this name was also given to the secret method in use for calculating whether an extra month was, or was not, necessary to be intercalated <sup>6</sup> (i.e., the method of calculating the time of occurrence of an equinox).

The Council sat in **Jerusalem** at a court called *Beth Yaazek* on the 30<sup>th</sup> of each month, to receive witnesses. The Rabbis also established another court in a southern province *Ain Tab*. <sup>7</sup> If after cross-examination and further confirmation of their evidence by mathematical calculation ... the Council concluded that the **New Moon** was, indeed, seen by witnesses at the time they mentioned, that day was declared to be the first of the new month (ראש החדש). If no witnesses arrived by the 30<sup>th</sup> day, then the 31<sup>st</sup> day was declared to be the first of the month without any further waiting. If, therefore, people who saw the **New Moon** on the 29<sup>th</sup> or 30<sup>th</sup> day, lived more than a day's journey from the Calendar Council, there was not need for them to come to attest.

A month of 29 days was called a defective month, and one of 30 days was a full month. It was possible for 3 months to be consecutively full if – owing to unfavorable atmospheric conditions – the **New Moon** was not visible. If, however, no witnesses appeared for 3 months, then the beginning of the next month was determined by calculation alone. No year was allowed to have more than 8, or less than 4, full months, <sup>8</sup> so that no lunar year lasted more than 356 or less than 352 days. It would appear that the Council had mathematical specialists to act as their assessors. <sup>9</sup>

### Character of the Witnesses

No evidence was considered valid unless it was given by at least two reputable male witnesses; gamblers, usurers, slaves, and others, whose reputation was not beyond reproach, were disqualified. The reason was that certain evil-minded people, in order to upset the **Judean** Calendar, sometimes bribed people deliberately to deceive the Court. <sup>10</sup>

W. M. Feldman, *Rabbinical Mathematics and Astronomy*, M. L. Cailingold, London, 1931, pp. 178-180.

The fact that a Calendar Court in ancient **Israel** examined *eye witnesses* concerning the sighting of the *first visible crescent New Moon* is *well established* in academic circles.

- 6 Babylonian Talmud – Rosh Hashanah 20B Said Abba the father of R. Simlai to Samuel: Does the Master know [the meaning] of this remark which occurs in [the Baraita known as] the secret of the Calendar?
- 7 Babylonian Talmud – Rosh Hashanah 25A R. Hiyya once saw the [old] moon in the heavens on the morning of the twenty-ninth day. He took a clod of earth and threw it at it, saying, Tonight we want to sanctify you, and are you still here! Go and hide yourself. Rabbi thereupon said to R. Hiyya, Go to En Tob and sanctify the month, and send me the watch-word, '**David (1002-962)** king of **Israel** is alive and vigorous'.
- 8 Mishna – Arachin, 2.2 We do not make less than four intercalated months in a year, and it does not appear [correct to make] more than eight.
- 9 Yerushalmi Talmud – Succah 4.1
- 10 Mishna – Rosh Hashanah 2.1 If they [the beis din] do not know him, they send another [pair of witnesses] with him to testify about him. Originally they accepted testimony about the **New Moon** from anyone, [but] after the heretics did harm, they [the Sages] enacted that they [the beis din] should not accept [testimony] except from known people.



## The Hebrew Year of the **Creation Calendar** is Determined by the Rule of the Equinox According to the First Rescension of Rosh Hashanah 21A

The **exact day** used by the **rule of the equinox** was evidently debated *after* the Second Temple fell in 70 C.E., and the **rule of the equinox** in Rosh Hashanah 21A has evidently come down in *two rescensions* which differ by **1 day**. The **Creation Calendar** at [www.torahcalendar.com](http://www.torahcalendar.com) employs the **first rescension** which says that **Day 15 / Month 1** cannot occur before the **spring equinox**, *not* the **second rescension** which says **Day 16 / Month 1**. When **Day 15 / Month 1** is used, all of the **historical** dates in Scripture calculate correctly to the **day of the month** and the **day of the week**. The Scriptural directive for the **rule of the equinox** is found in **Exodus 13:10**.

**Exodus 13:10** *You shall therefore keep this ordinance [the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**] in its season from year to year.*

In this verse, יהוה commanded **Israel** to keep the **Feast of Unleavened Bread** at the correct time from year to year. Intercalation was necessary as one Omer of **Firstfruits** barley was to be offered on **Day 16 / Month 1** annually when the temple was operating. The **rule of the equinox** is recorded in **Rosh Hashanah 21A** during the **Amoraic** period [200-500 C.E.].

**Rosh Hashanah 21A** R. Huna b. Abin sent an instruction to Raba: When you see that the cycle of Tebeth extends to the **sixteenth of Nisan [Day 16 / Month 1]**, declare that year a leap year and have no scruples, since it is written, *Observe the month [Hodesh] of Aviv*, which signifies, See to it that the Aviv of the cycle should commence in the earlier half [Hodesh] of Nisan [**Month 1**].

Rabbi Dr. I Epstein, (Translator), *The Babylonian Talmud*, The Soncino Press Ltd., New York, 1990.

**Sacha Stern** does an excellent job of delineating the difference between the **first rescension** and the **second rescension** of **Rosh Hashanah 21A**.

**Sacha Stern 4.2.2 Calendrical Rules** A further rule that appears to date from the Amoraic period is that of the equinox. Although the equinox is mentioned already in the Tosefta, it only serves as one of a few criteria involved in the intercalation (see section 4.1.2) **The rule that emerges in the Amoraic period is that intercalations can and should be made on the sole basis of the equinox.**

The **rule of the equinox** is attested in a single passage of the Babylonian Talmud (*B. RH 21a*), which exists in two different rescensions. **The first rescension, attested in the printed edition of the Talmud, in most manuscript sources, and in a number of medieval secondary sources, implies that 15 Nisan [Day 15 / Month 1], the first day of Unleavened Bread, cannot occur before the vernal equinox. In this rescension, the term *aviv* is treated as synonymous with *tequfah* (equinox):**

שלח ליה רב הונא בר אבין לרבא: כד חזית דמשכה תקופת טבת עד שיתסר בניסן,  
עברה לההיא שתא ולא תחוש לה, דכתיב: שמור את חדש האביב שמור אביב של  
תקופה, שיהא בחדש ניסן.<sup>50</sup>

50 Text of Vilna edition.



R. Huna b. Avin sent (the following ruling) to Rava: If you see the winter season prolonging itself till the **16th of Nisan [Day 16 / Month 1]**, intercalate that year and do not worry, for it is written:

‘Observe the month of *aviv*’ (Deut. 16:1) – observe the *aviv* of *tequfah*, **that it occur in (the first half of)**<sup>51</sup> **the month of Nisan [Month 1]**.

The second recension is attested in a few manuscripts and a number of medieval secondary sources (R. Hananel and other, mainly Spanish, authors).<sup>52</sup> It implies that the latest possible date for the **vernal equinox** is **16 Nisan [Day 16 / Month 1]**, the day of the waving of the *omer* (sheaf), which is associated elsewhere with the notion of *aviv*:<sup>53</sup>

<sup>54</sup> 'שמור את חדש האביב' של אביב, שתהא תקופה נופלת בו.

‘Observe the month of *aviv*’ (Deut. 16:1) – of *aviv*, that the *tequfah* occurs on it.<sup>55</sup>

Whatever the recension ... **This rule entails that the year be intercalated on the sole criterion of the vernal equinox.**

Sacha Stern, *Calendar and Community - A History of the Jewish Calendar Second Century BCE - Tenth Century CE*, Oxford University Press Inc., New York, 2001, pp. 167-168.

So in the *Amoraic* period in **200-500 C.E.**, *before* the **Hillel II** calendar of **359 C.E.**, **Judeans** who *did not believe* in יהושע Messiah believed that the *rule of the equinox* should be used to *intercalate* the Scriptural **Hebrew Year**. The *rule of the equinox* is *the way* in which the sun and the moon determine **Hebrew Years** which is *one* of the things they were created to do.

**Genesis 1:14** *Then Elohim said, “Let there be lights [the sun and moon] in the firmament of the heavens to divide the day from the night; and let them [the sun and moon] be for signs and Appointed Times, and for days and years.*

The *rule of the equinox* is *secret wisdom* from the Torah. As the “Zadok Calendar” *does not* use the moon to determine **Hebrew Years**, it is *not* the calendar of Scripture. The disciples of יהושע Messiah who followed the **Creation Calendar would have agreed** with unbelieving **Judeans** on this point – that the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

51 As interpreted by Rashi, s.v. שִׁמּוֹר אֲבִיב

52 R. Hananel (ad *RH* 21a); R. Avraham b. Hiyya (*Sefer ha-Ibbur* 3: 5); *Yad Ramah* (on *Sanhedrin* 13b).

53 On *aviv* and the sheaf, see above section 4.1.2. According to Loewinger (1986: 21-2 and *passim*), the precise definition of the rule of the equinox (in this recension) is that the equinox cannot occur more than 16 whole days (24-hour periods) after *molad* Nisan. This definition may be borne out in medieval sources, and thus may represent the view of a number of medieval rabbinic authorities; but it is not the plain meaning of the ‘second’ recension of *B. RH* 21a, which I have given here in the main text (i.e. that the equinox cannot occur after 16 Nisan). It should be noted, incidentally, that my definition of the rule depends on the *calendar* date of 16 Nisan; a postponement of the beginning of Nisan could thus remove the need to intercalate (for example, see *B. Sanhedrin* 13b). This would be possible according to Loewinger’s definition.

54 St Petersburg Geniza fragment, in Katsh (1975) i. 111 (and in facsimile section, p. 112).

55 In this recension, it is unclear how the notion of *tequfah* is inferred from the verse. For a similar saying in the Palestinian Talmud, attributed to R. Avin, see *Y. Peah* 5: 1 (18d) (= *Y. Sheqalim* 1: 2 (46a)). For a full discussion of both recensions, see Loewinger (1986) *passim* and especially pp. 84-5 (n. 37) and p. 113 (n. 71). Loewinger argues that the original version would have been that of 16 Nisan, but his remains largely speculative.



# The Hebrew Month of the Creation Calendar is Determined by the First Visible Crescent New Moon in Israel in the Mediterranean Region

Although Scripture *does not delineate* the rules for determining the Scriptural Hebrew Month, one may learn how it was determined by studying Hebrew history.

**Sacha Stern 4.1.1 The New Month** The calendar of the Mishnah is based on the same principles as the **Babylonian** calendar, as would have been most lunar calendars in the late antique Near East (see Ch. 1). The months are designated, in the Mishnah and other rabbinic sources, by their **Babylonian** names. **They begin, as in the Babylonian calendar, at the first sighting of the New Moon. Whoever first sees the New Moon must testify before a rabbinic court, which formally declares the beginning of the new month.** The procedure for determination of the new month is described at length in the Mishnah, tractate *Rosh ha-Shanah* (henceforth, *M. RH*).<sup>518</sup> I shall summarize the text (with the omission of some procedural details), rather than cite it verbatim. **Whoever sees the New Moon must testify, the next morning, before a rabbinic court consisting of at least three judges.**<sup>519</sup> This court was located according to *M. RH* 2: 5 in **Jerusalem**, but *M. RH* 2: 8-10 suggests that by the early second century CE it had been relocated to **Yavneh**.<sup>520</sup> Witnesses from other cities are also expected to make the journey (*M. RH* 1: 6, 1: 9, 4: 4), perhaps at their own cost; but on their arrival, they are treated to ‘large meals’ so as to be encouraged, in future, to return (2: 5). **Such importance is attached to their testimony, especially regarding the festive months of Nisan [Month 1] and Tishre [Month 7], that they are allowed to travel from other cities on the Sabbath** (1: 4-6 and 1: 9). Originally, anyone’s testimony was deemed acceptable (excluding however incompetent witnesses: 1: 7-8); but after that disruptions were caused by ‘heretics (*minim*)’,<sup>521</sup> only ‘known’ witnesses were accepted (2: 1). The court interrogate the witnesses to establish whether their testimony is astronomically plausible (2: 6, 2: 8).<sup>522</sup> If it is, the head of the court declares the new month to be ‘sanctified’ (2: 7): that day is thus *rosh chodesh*, the first day of the month (see 3: 1). The court’s declaration of the **New Moon** was publicized, originally, through a system of beacons which extended from **Jerusalem** to **Syria** (2: 4) and to Transjordan.<sup>523</sup> Later, after disruptions had been caused by the **Samaritans**, calendrical information was transmitted through messengers (1: 3, 2: 2-3).

517 See in general Strack and Stemberger (1991).

518 Some of this description is also found in *T. RH* 1: 14-3: 2 (pp. 210–11).

519 This detail is not in *M. RH*, but in *M. Sanhedrin* 1: 2.

520 Usha (in Galilee) is mentioned in *T. RH* 2: 1 (p. 210), for the period following the Bar-Kokhba revolt. For these and subsequent relocations, see Safrai (1965b) 27-38.

521 According to *T. RH* 1: 15 (p. 210), by the Boethusians. The nature of these disruptions is described in detail in the Tosefta.

522 Further details are given in *T. RH* 2: 2 (pp. 210-11). On these passages see Wiesenberg (1962); Ajdler (1996) 388-93; Wacholder and Weisberg (1971) 227-42. The latter point out the similarity between Babylonian and rabbinic methods of predicting visibility of new moons, and argue that rabbinic methods were directly borrowed from the Babylonians.



Although the determination of new months is basically empirical – with the result that **Shavuot (Pentecost)**, the 50<sup>th</sup> day after **Passover** [Day 15 / Month 1], can variously occur on 5, 6, or 7 Siwan [Day 5 / Month 3, Day 6 / Month 3 or Day 7 / Month 3,]<sup>524</sup> – some fixed rules nevertheless exist. The Tosefta stipulates that every month must be 29 or 30 days long.<sup>525</sup> In any one year, there cannot be less than 4, or more than 8, full months (of 30 days: *M. 'Arakhin* 2: 2); nor can there be 6 consecutive full months (*T. 'Arakhin* 1: 7, p. 543). These passages imply that in certain cases, the new month would have been declared regardless of when the **New Moon** had been sighted.

Sacha Stern, *Calendar and Community - A History of the Jewish Calendar Second Century BCE - Tenth Century CE*, Oxford University Press Inc., New York, 2001, pp. 157-159.

The **Creation Calendar** is an *empirical calendar* in which **Hebrew Months** can be determined, if viewing conditions are favorable, by *eyewitness observation*. The sun and moon were made for *signs* [לֵאמֹתָ] and *everything* that יהוה does concerning His covenant with mankind involves *signs* [אוֹת] which can be seen with the *eye*.

A new **Hebrew Day** does *not* begin at some *indistinguishable* point in time in the middle of the night that could never be seen with the *eye* as the pagan **Roman Calendar** advocates. Rather, the *sun* gives a *sign* that a new **Hebrew Day** has begun when it *sets* on the horizon (or goes to its lowest point at some places on earth) – something which anyone can *verify* with their *eyes*. The middle of a **Hebrew Day** is marked by *sunrise* on the horizon.

A **Hebrew Month** does *not* begin at some *indistinguishable* point in time in the middle of a lunar cycle as the “Zadok Calendar” advocates. Rather, the *moon* gives a *sign* that a new **Hebrew Month** has begun when it *first becomes visible* in the sky after a short period of lunar disappearance. The middle of a **Hebrew Month** is marked by a *full moon*.

A **Hebrew Year** does *not* begin at some *indistinguishable* point of time in the middle of a lunar cycle. Rather, a **Hebrew Year** always begins in *spring* near the **spring equinox**. The *rule of the equinox* says the first day of **Unleavened Bread** cannot occur before the **spring equinox**.

*Signs* are the modus operandi of the Creator. יהוה gave the rainbow as a *sign* [Genesis 9:12-17]; circumcision as a *sign* [Genesis 17:11]; and a plague of flies as a *sign* [Exodus 8:23]. Blood on the doorposts on the **Egyptian Passover** was a *sign* [Exodus 12:13]; and the **Sabbath** is a *sign* that יהוה created the heavens and earth in six days and rested on the **seventh** [Exodus 31:13-17].

Evidence from the *Mishnaic* period [10-220 C.E.] shows that calendar used in **Judea** in the time of יהושע Messiah was an *empirical calendar*. The **Hebrew Month** was *verified* by *eyewitnesses* of the *first visible crescent moon* who *testified* before a court the *next morning*. Judgments made by the Calendar Council concerning the **Hebrew Month** and **Hebrew Year** were only *valid* or *lawful* if they were proclaimed in the *light of day*.

523 The latter, according to *T. RH* 2: 2 (p. 210). The identity of the hill-tops in *M. RH* and *T. RH* is somewhat obscure; see Rosenthal (1977) 102-4. Syrian hill-tops include the ‘Hauran’; Transjordanian hill-tops include Gader (Gadara?) and ‘Harim’ (in Transjordan: see *T. Shevi'it* 7: 11, p. 71). Both the Palestinian and Babylonian Talmudim consider the chain of beacons to extend as far as Babylonia (*Y. RH* 2: 2 (58a): the ‘palm trees of Babylonia’; *B. RH* 23b: ‘Pumbaditha’).

524 *T. 'Arakhin* 1: 9 (p. 543).

525 *T. RH* 3: 1-2 (p. 211). For elucidation of this passage see Lieberman (1962) 1037-8. See also *Sifra*, 'Emor ch. 10: 4; *Y. RH* 3: 1 (58c) and parallels.



**Sanhedrin 11B** Our Rabbis taught: **A leap-year is to be declared only by day**, and if it has been declared by night, the declaration is invalid. **The sanctification of a month is to be performed by day**, and if it has been performed by night it is not valid ... And it is thereupon written, **For this is a statute for Israel, a judgment of the Elohim of Jacob [Psalm 81:4]: Just as judgment is executed by day, so also must the sanctification of the month take place by day.**

Rabbi Dr. I Epstein, (Translator). The Babylonian Talmud, The Soncino Press Ltd., New York, 1990.

In ancient **Judea**, it was *unlawful* for judgments to be made at *night* as court proceedings had to be conducted in the *light of day*. This is one of the reasons why the trial of יהושע Messiah before **Annas I (6-24)** and **Joseph II Caiaphas (27-37)** was so *blatantly illegal*.

When the Sanhedrin received testimony about the **New Moon** at the end of **Month 12**, they also had to declare, on the morning after the **New Moon** was sighted, whether the nation was in **Month 1** or **Month 13**. In ancient Hebrew culture it was the *Nasi*, or *president*, of the Sanhedrin who was concerned with the **Creation Calendar**. It was his responsibility to determine the **Hebrew Month** from the first visible crescent moon, and the **Hebrew Year** by implementing the *rule of the equinox*. According to tradition, 200 presidents of the Sanhedrin came from the tribe of Issachar who were scholars skilled in *intercalation*.

**1 Chronicles 12:32** ... of the sons of Issachar who had *understanding of the times, to know what Israel ought to do*, their chiefs were two hundred; and all their brethren were at their command.

**Targum Yonasan – Bereishis 46:13** The descendants of Issachar were sages who were **experts in intercalation**.

Yishai Chasidah, Encyclopedia of Biblical Personalities, p. 306.

**Midrash Rabbah Genesis 72:5 (Vol. 2 p.665) 1 Chronicles 12:33** “*And of the children of Issachar men that had understanding of the times*” What does “of the times” mean? R. Tanhuma said: An understanding of the seasons. Others explain **the science of intercalation**.

**Midrash Rabbah Numbers 1 - 2:7 (Vol. 5 p. 29) 1 Chronicles 12:32-33** “*And the children of Issachar, men that had understanding of the times.*” “They were **astronomers; calendar experts.**”

**Midrash Rabbah Genesis 72:5 (Vol. 2 p. 665) Issachar produced 200 heads of the Sanhedrin, and all their brethren were at their commandment.** And all their brethren agreed to the Halachah as they stated it, while he instructed them as though it were a Halachah of Moses at Sinai. And whence did all this greatness come to Issachar? From Zebulun who engaged in trade and supported Issachar, who was devoted to the Torah. Rabbi Dr. H. Freedman (Translator), The Midrash Rabbah (Third Edition), The Soncino Press Ltd., New York, 1983.

It was the task of the *Nasi / President* every second or third year to *intercalate* an extra month into the **Hebrew Year**. He *intercalated* by inserting an extra lunar month between **Month 12** and **Month 1** in order to keep **Unleavened Bread in its season from year to year** according to **Exodus 13:10**. The extra month is **Month 13** on the **Creation Calendar**. During **Month 12**, the *Nasi / President* would concern Himself with the impending **spring equinox**.



## Witnesses in Judean Courts Underwent Seven Examinations

The **Creation Calendar** was evidently in use in ancient **Judea**. When capital cases were brought before the judges of the Sanhedrin Court, witnesses would be asked seven questions in order to establish the time and place of the crime. The witnesses underwent *seven examinations* and had to provide precise testimony concerning the **Jubilee Cycle**, **Shemittah Cycle**, **Hebrew Month**, **Hebrew Day of the Month**, day of the Week, Hour of the day, and location of the crime.

**Adin Steinsaltz** In the judges' examination of witnesses, seven fundamental questions are asked, six concerning the time of the event in question took place, and the seventh concerning the place. They are: **(1)** In which of the seven **Sabbatical Year** cycles of the **Jubilee** (50-year) **Cycle** did the event take place? **(2)** In which year of the seven year cycle did the event take place? **(3)** In which month? **(4)** On which day of the month? **(5)** On which day of the week? **(6)** At what time of the day? **(7)** Where did the event take place? Testimony is unacceptable if the witnesses contradict each other on these matters or if one of them cannot answer one of these questions. Testimony that does not stipulate the time and place of the act is unacceptable, because it is not capable of being contradicted. Adin Steinsaltz, *The Talmud: A Reference Guide*, 1989, p. 261.

## The Creation Calendar Was Lost to History for Some Time

It is abundantly clear that the Scriptural **Shemittah Cycle** and **Jubilee Cycle** of the **Creation Calendar** were well known in the **1st century** of the common era before the Second Temple was destroyed in **70 C.E.**, but after this, the **Creation Calendar** evidently *fell into disuse*. Adherents of rabbinic Judaism began parting ways with the **Creation Calendar** when **Hillel II** created a fixed calendar in **359 C.E.** According to **Sacha Stern**, the fixed calendar of rabbinic Judaism, which is still in use today, *evolved* over the first **nine centuries** of the common era.

How long the **Creation Calendar** survived *after 70 C.E.* is debatable. A *ketubah*, written in Aramaic and found in fragmented condition in Antinoopolis, **Egypt**, indicates that the **Creation Calendar** was being followed in **361 C.E.** in the time of **Hillel II**. The true value of this dated document would depend on its true reconstruction which may be: [In that year, the] eleventh time [Julius Cons]tan[ti]us, the most [magnificent] came [as] *patricius*, in the **sixth year of the Sabbatical Cycle**, [...] in the month of Kislev, the **20<sup>th</sup>** of it, the **4<sup>th</sup>** day of the week.

*If* this reconstruction is viable, *then* **361 C.E.** would be the correct year for the *ketubah* of Antinoopolis as the **20<sup>th</sup>** of Kislev [Day 20 / Month 9] was indeed in the **sixth year** of the **sixth Sabbath Cycle** on the **4<sup>th</sup>** day of the week [Yom Re-vi-i] in **361 C.E.** [20 Kislev = Wednesday, December 5, 361 C.E. (1853252) = Day 20, Month 9]

It is possible that the **Creation Calendar** was still in use for several centuries *after* the time of **Hillel II**. The **Seder Olam Zuta** is an anonymous chronicle dealing with the chronology of the Scriptures. It gives the chronology from Adam to **Jehoiakim**, and then lists successive exilarchs beginning with **Jehoiachin's** son **Shealtiel**. Successive exilarchs are listed up to **Mar Zutra II** the 13th exilarch, who was apparently executed in **478 C.E.** The **Seder Olam Zuta** then relates



that **Mar Zutra II**'s posthumous son **Mar Zutra III** went to Palestine and became chief of the Sanhedrin, after which **eight** succeeding exilarchs are listed.

There has been some debate as to the time the **Seder Olam Zuta** was redacted, with differing opinions among various authorities. However, the **De Rossi MSS.**, No. 541 has a very interesting colophon which may indicate the year **Seder Olam Zuta** was composed: “**From Adam to this day, which is the eleventh day of Kislev of the Sabbatical Year, 4,564 years have elapsed.**”

In fact, a **Sabbath Year** occurred in **584 C.E.**, and it is conceivable that the colophon published by **S. Schechter** in *Monatsschrift* was composed on **Day 11 / Month 9** in **584 C.E.** in a **Sabbath Year**. [**11 Kislev = Monday, November 20, 584 C.E. (1934688) = Day 11, Month 9**]

It would have been *extremely useful* if the dating formula in the **De Rossi MSS.**, No. 541 would have included the *day of the week* – in this case the *second day of the week*. *If* it could be substantiated that **Seder Olam Zuta** was redacted on the *second day of the week* on **Day 11 / Month 9** in **584 C.E.** in the *last* quarter of the **6<sup>th</sup> century**, *then* it would constitute evidence that the **Creation Calendar** was known and being observed in **584 C.E.**

In any event, sometime after **70 C.E.**, the **Creation Calendar**, the *basis* of Hebrew faith and civilization, fell into disuse and needed to be *restored*. Mankind is somewhere near the *end* of the **6000 year Present Age** and **2000 year Age of the Messiah**, and close to the *restoration of all things* when the **1000 year Age of Life** begins when the heavens *release* יהושע Messiah.

**Acts 3:19-21** <sup>19</sup> *Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the יהוה,* <sup>20</sup> *and that He may send יהושע Messiah, who was preached to you before,* <sup>21</sup> *whom heaven must receive until the times of restoration of all things, which Elohim has spoken by the mouth of all His set apart prophets since the world began.*

In the Hebrew faith, *time* is critically important as it reveals the **7000 Year Plan of Elohim**, and because all *future prophecy* is tethered to the calendar of Scripture with its *historical dates*. As mankind is currently in the midst of a raging cosmic battle between good and evil, and as we are coming to the penultimate moment in all of history when Satan will be bound for **1000 years**, a plethora of false calendars have suddenly appeared within the last **25 years**.

There is a current resurgence in popularity of the **364 day** calendar concept which is currently stylized as the “Zadok Calendar.” As the **364 day** calendar is being *incorrectly* presented as the true calendar of Scripture, we feel a fiduciary responsibility to expose the *errors* of the **364 day** calendar to anyone who might be tempted to embrace it.

## The Qumran Calendar / Enoch Calendar / “Zadok Calendar”

As **Genesis 1:14-19** says that Elohim created the Sun and the Moon on **Yom Re-vi-i** [fourth day of the week], some in antiquity believed that a sacred year should be reckoned from the *fourth day of the week*. Consequently, someone in antiquity *invented* a calendar unconcerned with the lunar cycle in which the first day of their sacred year began on the *fourth day of the week*.



The idea that the first day of a sacred year is on **Yom Re-vi-i** [fourth day of the week] is found in the **Book of Jubilees**, **1 Enoch** and the **Qumran Calendar** which was used by the **Qumran** sect in the days of יהושע Messiah. There are serious problems with all of these sources.

The **Book of Jubilees** is in *error* as it promotes a 49 Year Jubilee Cycle which is contrary to the Scriptures which teach a **50 Year Jubilee Cycle**. **Jubilees 2:9** is also in error as it says that the sun was created to reckon months, and **Jubilees 49:1** is in error for teaching to eat the **Passover** on **Day 15 / Month 1**.

**1 Enoch** also contains spurious information as **Chapters 72-82**, called the **Book of Luminaries**, contain a *false* **364 day** calendar which was apparently used by a **Qumran** sect.

In the **Qumran Calendar**, the first day of *every year* began on **Yom Re-vi-i** [fourth day of the week] and was **364 days** long; the months were numbered from one to twelve beginning in the *spring*; the year was divided into **four quarters** of **13 weeks**, and in each **quarter**, the first **two months** had **30 days** and the **last month** had **31 days**. Each year contained exactly **52 weeks**.

**John C. Lefgren** and **John P. Pratt** have proposed that the **Qumran** sect may have intercalated **one entire week** at the end of the **sixth year** of the **Sabbatical Cycle**, plus **an extra week** every **28 years** in order to keep this calendar synchronized to the solar cycle.<sup>1</sup>

It appears that the **Qumran** sect *incorrectly believed* that every **Hebrew Year** begins on **Yom Re-vi-i** [fourth day of the week], and so they *incorrectly perpetuated* a *false* **364 day** calendar in a *vain attempt* to worship יהוה Elohim in truth.

<sup>1</sup> John C. Lefgren & John P. Pratt, "Dead Sea Scrolls May Solve Mystery."  
<<http://www.johnpratt.com/items/docs/lds/meridian/2003/qumran.html>>

As the "Zadok Calendar" *incorrectly* determines **Hebrew Months**, it violates **Genesis 1:14**.

**Genesis 1:14-16** <sup>14</sup> Then Elohim said, "Let there be lights [the sun and moon] in the firmament of the heavens to divide the day from the night; and let them [the sun and moon] be for signs and **Appointed Times**, and for days and years; <sup>15</sup> and let them [the sun and moon] be for lights in the firmament of the heavens to give light on the earth"; and it was so. <sup>16</sup> Then Elohim made two great lights: the greater light [the sun] to rule the day, and the lesser light [the moon] to rule the night. He made the stars also.

יהוה Elohim created **both the sun and moon** to determine **Appointed Times** on *specific dates* in certain **Hebrew Months**, and to determine **Hebrew Days** and **Hebrew Years**. As the "Zadok Calendar" does not employ the moon to determine months, it violates **Genesis 1:14**, and this proves it is *not* the calendar of Scripture.

If followed, the "Zadok Calendar" would fail to keep the **Feast of Unleavened Bread** in its *season from year to year* and this would violate **Exodus 13:10**.

**Exodus 13:10** You shall therefore keep this ordinance [the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**] in its season from year to year.

At this time in history, a solar cycle (tropical year) is about **365.242 days** or **365 days, 5 hours, 48 minutes, 45 seconds** in length. However after **1 year**, a **364 day** "Zadok Calendar" would be about **1 day, 5 hours, 48 minutes, 45 seconds** out of phase with the solar cycle (tropical year).



**John P. Pratt** notes that within **25 years**, a **364 day** calendar would be about **1 month** out of sync with the seasons. After about **150 years**, **Month 1** would occur in the season of *autumn*, and then after another **150 years**, **Month 1** would occur in the season of *spring* again.

The true calendar of Scripture requires that the **Feast of Unleavened Bread** occur in the month of the *Exodus* in the month of the *Abib* [Exodus 13:4, 23:15, 34:18, Deuteronomy 16:1]. When the Levitical Priesthood was functioning, one omer of **Firstfruits Abib barley** was offered on **Day 16 / Month 1** during the **Feast of Unleavened Bread** to fulfill Leviticus 23:9-11.

So the calendar of Scripture requires that a small amount of *Abib barley* should be available by **Day 16 / Month 1** in *spring*. As barley ripens based on the number of heat units it receives, the ancients developed the *rule of the equinox* to ensure that at least a small amount of *unripe Abib barley* would be available on **Day 16 / Month 1** in *spring*. The ancients saw the **spring equinox** as the *first cardinal point* of the solar cycle, and the *rule of the equinox* defines how the ancients *intercalated* the **Creation Calendar** as documented by **Sacha Stern** in this article.

To the best of our knowledge, there is no ancient rule of intercalation for the “Zadok Calendar.” **John C. Lefgren** and **John P. Pratt** have *speculated* that the **Qumran** sect intercalated **one entire week** at the end of the **sixth year** of the **Sabbatical Cycle**, plus **an additional week** every **28 years** in order to keep a **364 day** calendar synchronized to the solar cycle (tropical year).

However, it is important to note this is academic speculation, and to the best of our knowledge, there are no ancient records delineating the *intercalary laws* for a **364 day** calendar. Anyone promoting the “Zadok Calendar” would need to give the *rules of intercalation* for it, but the fact that *there is no historical evidence for these rules* indicates that *it was never used* by **Israel**, and is therefore *not* the calendar of Scripture.

## The Creation Calendar Uses the Rule of the Equinox

In contrast to this, the **Creation Calendar** determines the **Hebrew Year** using the well known *rule of the equinox* which has been *well documented* from antiquity as it *was used* by **Israel**. The **Creation Calendar** has evidently been observed since creation. After Moses, the elders of **Israel** evidently continued the tradition of calibrating the **Creation Calendar** from the **spring equinox** based on the commands which Moses *transmitted* in Exodus 12:1-2 and Exodus 13:10.

**Exodus 12:1-2** <sup>1</sup> Now יהוה spoke to Moses and **Aaron (1436-1398)** in the land of *Egypt*, saying, <sup>2</sup> “**This month** [the month of the Exodus in 1437 B.C.E.] is the *chief of months to you; it shall be the first month of the year to you.*”

From **Exodus 12:1-2**, it is evident that the *month of the Aviv* is the *chief of months* and is therefore **Month 1** on the **Creation Calendar**. It was the month in which the Exodus occurred and a month in which barley ripens.

**Exodus 13:10** You shall therefore *keep this ordinance* [the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**] in its season from year to year.”

From **Exodus 13:10**, it is evident that the **Festival of Unleavened Bread** must be observed *in its season from year to year*, and in truth, the first day of **Unleavened Bread** cannot occur before the **spring equinox**. The commands in **Exodus 12:1-2** and **Exodus 13:10** work together to produce a *rule for intercalating* the **Creation Calendar** which is the *rule of the equinox*.



# Proof from the Written Torah for the Creation Calendar

From the testimony of Moses it is evident that the **Creation Calendar** is the calendar of Scripture and this is *proved beyond any doubt* by the *specific sequence* of events which took place on *specific dates* given in Scripture during the Exodus between 1437-1397 B.C.E.

<p><b>Israel Observes</b> <b>Passover:</b> <b>The Death of the Firstborn</b></p> <p>1437 B.C.E.</p> <p> &lt;-----8 days-----&gt; </p> <p>-Day 14 / Month 1 -14 Nisan 1437 B.C.E. -Sunday -April 14 -JD 1196663</p>	<p><b>Israel Crosses the Red Sea and Leaves the Land of Egypt on Yom Ri-shon the First Day of the Week</b> <b>“The Same Day”</b></p> <p>1437 B.C.E.</p> <p> &lt;-----42 Days-----&gt; </p> <p>-Day 21 / Month 1 -21 Nisan 1437 B.C.E. -Sunday -April 21 -JD 1196670</p>	<p><b>The Children of Israel Come to the Wilderness of Sinai on Yom Ri-shon the First Day of the Week</b> <b>“The Same Day”</b></p> <p>1437 B.C.E.</p> <p> &lt;-----3 Days-----&gt; </p> <p>-Day 5 / Month 3 -5 Sivan 1437 B.C.E. -Sunday -June 2 -JD 1196712</p>	<p><b>Ten Commandments Given at Mt. Sinai on Shavuot on Yom Shli-shi the Third Day of the Week</b> <b>“The Third Day”</b></p> <p>1437 B.C.E.</p> <p>-Day 7 / Month 3 -7 Sivan 1437 B.C.E. -Tuesday -June 4 -JD 1196714</p>
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**Exodus 14:26-29** <sup>26</sup> Then יהוה said to Moses, “Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.” <sup>27</sup> And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So יהוה overthrew the Egyptians in the midst of the sea. <sup>28</sup> Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. <sup>29</sup> But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.

**Rashi Bamidbar 15:38** The Torah says of tzitzis that they be “on four corners” [Deuteronomy 22:12] but not on [a garment] which has three corners, nor one with five corners, corresponding to the four expressions of redemption – which were said of the Exodus from Egypt: “And I shall take out” – “And I shall rescue” – “And I shall redeem” and “And I shall take.” And the eight strings in [the tzitzis] – correspond to the eight days – that Israel waited from when they left Egypt until they sang the song at the sea. [Rashi to Exodus 14:5 says that the Israelites sang the Song at the Sea on the seventh day after the Exodus from Egypt. When he says here that they waited eight days after they left Egypt, he means eight days from when they were given permission to leave Egypt, on the fourteenth of Nisan [Passover – Day 14 / Month 1], one day before the actual Exodus. (Rabbeinu Bachye)]

**Exodus 19:1** In the third month after the children of Israel had gone out of the land of Egypt [on Day 21 / Month 1], on the same day [of the week], they came to the Wilderness of Sinai [on Day 5 / Month 3].

**Exodus 19:11** “And be ready against the third day [of the week]: for the third day [of the week] יהוה will come down in the sight of all the people on Mount Sinai [on Shavuot / Pentecost].”

**Exodus 19:15** “And He said to the people, Be ready the third day [of the week], and do not come near your wives.”

**Exodus 19:16** And it came to pass on the third day [of the week] in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of a loud trumpet so that all the people in the camp trembled.

**Shabbath 86B** Our Rabbis taught: On the sixth day of the month [Month 3] were the Ten Commandments given to Israel. R. Jose maintained: On the seventh thereof.

The Children of Israel crossed the Red Sea on the seventh day of the **Feast of Unleavened Bread** on Day 21 / Month 1 in 1437 B.C.E. on **Yom Ri-shon** [first day of the week]. For יהוה had foretold Moses that He would bring the Israelites out of the land of Egypt on the seventh day of the **Feast of Unleavened Bread** on Day 21 / Month 1.

**Exodus 12:16B-17** <sup>16B</sup> And on the seventh day [of the Feast of Unleavened Bread on Day 21 / Month 1] there shall be a set apart convocation for you. No manner of work shall be done on them; but that which everyone must eat – that only may be prepared by you. <sup>17</sup> So you shall observe the **Feast of Unleavened**



***Bread, for on this same day [Day 21 / Month 1] I will have brought your armies out of the land of Egypt.***

This point has been understood by some scholars.

**Rashi Shemot 14:5** On the fifth and sixth days after **Israel's** departure, [the **Egyptians**] pursued [the **Israelites**], and **on the night of the seventh, they went down into the sea. On the morning of the seventh day, [the Israelites] gave voice to the Song of the Sea, and that was the seventh day of Pesach [Unleavened Bread]. This is why we read the Song of the Sea as the Torah portion on the seventh day of Pesach [Unleavened Bread].**

The Children of **Israel** came to Wilderness of Sinai on the **same day of the week** on which they crossed the Red Sea, on **Yom Ri-shon** [first day of the week].

**Exodus 19:1** *In the third month after the children of Israel had gone out of the land of Egypt [on Yom Ri-shon the first day of the week on Day 21 / Month 1], on the same day [on Yom Ri-shon the first day of the week on Day 5 / Month 3], they came to the Wilderness of Sinai.*

יהוה told the Children of **Israel** on the **same day of the week** on which they crossed the Red Sea on **Yom Ri-shon** [first day of the week] on **Day 5 / Month 3**, that He would come down on Mount Sinai in the sight of all the people within **3 days** on the **third day** of the week on the **Feast of Shavuot / Feast of Pentecost** on **Day 7 / Month 3** in 1437 B.C.E., and this came to pass.

**Exodus 19:10-11** <sup>10</sup> *Then יהוה said to Moses, “Go to the people and consecrate them today [Yom Ri-shon the first day of the week on Day 5 / Month 3] and tomorrow [Yom She-ni the second day of the week on Day 6 / Month 3], and let them wash their clothes. <sup>10</sup> And let them be ready for the third day [Yom Shli-shi the third day of the week on Day 7 / Month 3 on Shavuot / Pentecost]. For on the third day יהוה will come down upon Mount Sinai in the sight of all the people.*

**Exodus 19:16-18** <sup>16</sup> *Then it came to pass on the third day [Yom Shli-shi the third day of the week on Day 7 / Month 3 on Shavuot / Pentecost], in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. <sup>17</sup> And Moses brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain. <sup>18</sup> Now Mount Sinai was completely in smoke, because יהוה descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.*

The Ten Commandments were given on the **Feast of Shavuot / Feast of Pentecost** on **Day 7 / Month 3** in 1437 B.C.E. on **Yom Shli-shi** [third day of the week] as it says four times in the Written Torah [Exodus 19:11-16 / Shabbath 86B].

Exactly **40 years** later [Deuteronomy 1:3], Moses spoke on **New Moon 11** on **Day 1 / Month 11** [Deuteronomy 1:3] on **Yom Shi-shi** [sixth day of the week] [Deuteronomy 4:32]. Moses prophesied that **Israel** would cross over the Jordan on **that day** [Deuteronomy 9:1].



# Proof from the Written Torah for the Creation Calendar

<p>Ten Commandments Given at Mt. Sinai on <b>Shavuot</b> on <b>Yom Shli-shi</b> the Third Day of the Week  <b>“The Third Day”</b></p>	<p><b>New Moon 1</b> Began BEFORE the <b>Spring Equinox</b> in 1398 B.C.E. on the <b>Creation Calendar</b></p>	<p>Hebrew Day of the <b>Spring Equinox</b> in 1398 B.C.E.</p>	<p>Moses Speaks On <b>New Moon 11</b> on <b>Yom Shi-shi</b> the Sixth Day of the Week  <b>“This Day”</b></p>	<p><b>Israel</b> Crosses the Jordan on Day 10 / Month 1 on <b>Yom Shi-shi</b> the Sixth Day of the Week  <b>“This Day”</b></p>
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Deuteronomy 1:3

-Day 7 / Month 3	-Day 1 / Month 1	-Day 13 / Month 1	-Day 1 / Month 11	-Day 10 / Month 1
-7 Sivan 1437 B.C.E.	-1 Nisan 1398 B.C.E.	-13 Nisan 1398 B.C.E.	-1 Shevat 1397 B.C.E.	-10 Nisan 1397 B.C.E.
-Tuesday	-Thursday	-Tuesday	-Friday	-Friday
-June 4	-March 22	-April 3	-January 11	-April 18
-JD 1196714	-JD 1210884	-JD 1210896	-JD 1211179	-JD 1211277

**Exodus 19:16** *And it came to pass on the third day [of the week] in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of a loud trumpet so that all the people in the camp trembled.*

**Shabbath 86B** Our Rabbis taught: On the sixth day of the month [Month 3] were the Ten Commandments given to **Israel**. R. Jose maintained: On the seventh thereof.

**Deuteronomy 1:3** *“And it came to pass in the fortieth year, in the eleventh month, on the first day of the month [on the sixth day of the week].”*

**Deuteronomy 4:32** *“For ask now concerning the days that are past, which were before you, since the day that Elohim created man on the earth [on the sixth day of the week], and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard.”*

**Deuteronomy 4:39** *“Therefore know this day, [the sixth day of the week] and consider it in your heart, that יהוה Himself is Elohim in heaven above and on the earth beneath; there is no other.”*

**Deuteronomy 9:1** *“Hear, oh Israel: You are to cross over the Jordan this day [on the sixth day of the week] and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven.”*

**Joshua 4:19** *And the people came up out of Jordan on the tenth day of the first month [on the sixth day of the week], and encamped at Gilgal, in the east border of Jericho.*

The children of **Israel** did in fact cross over Jordan on **Day 10 / Month 1** in 1397 B.C.E. on **Yom Shi-shi** [sixth day of the week] [**Joshua 4:19**]. In order for **Israel** to cross over Jordan on the same day of the week as Moses’ second last address [**Deuteronomy 1:1-30:20**], a **Month 13** had to be intercalated in *spring* of 1397 B.C.E.

There were **99 days** between **Day 1 / Month 11** and **Day 10 / Month 1** in 1397 B.C.E. on the **Creation Calendar**. In 1397 B.C.E., **Month 11** had **30 days**, **Month 12** had **29 days**, and **Month 13** had **30 days**. As a matter of fact, this **99 day** scenario is the only scenario that will cause Moses’ prophecy to truthfully compute. There is no way his prophecy will compute in a scenario with only **12 months** – there had to be **13 months** that year.

As a **13 month Hebrew Year** began on **New Moon 1** in 1398 B.C.E. before the **spring equinox**, it *proves beyond any reasonable doubt* that the **Creation Calendar** of יהוה employs the *rule of the equinox* where the first day of **Unleavened Bread** cannot occur before the **spring equinox**.



## Moses Confirms the **Creation Calendar** and the Rule of the Equinox

From his testimony on **New Moon 11** in 1397 B.C.E. in a year when **New Moon 1** began before the **spring equinox**, Moses confirms the **Creation Calendar** and the *rule of the equinox*. The Ten Commandments were given on **Shavuot / Pentecost** on **Day 7 / Month 3** in 1437 B.C.E. on **Yom Shi-shi** on the **third day of the week** as it says four times in the Written Torah.

**Exodus 19:11** “*And be ready against the **third day [of the week]**: for the **third day [of the week]** יהוה will come down in the sight of all the people on Mount Sinai.”*

**Exodus 19:15** “*And He said to the people, Be ready the **third day [of the week]**, and do not come near your wives.”*

**Exodus 19:16** *And it came to pass on the **third day [of the week]** in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of a loud trumpet so that all the people in the camp trembled.*

R. Jose *correctly* determined [**Shabbath 86B**] that the Ten Commandments were given by יהוה Elohim on **Day 7 / Month 3** on the **Shavuot / Pentecost**.

**Shabbath 86B** Our Rabbis taught: On the sixth day of the month [**Month 3**] were the Ten Commandments given to **Israel**. R. Jose maintained: On the seventh thereof.

Then **40 years** later, Moses gave his second last address on **New Moon 11** in 1397 B.C.E. [**Deuteronomy 1:1-30:20**] about **5 weeks** before he died on **Day 7 / Month 12**.

**Deuteronomy 1:3-4** <sup>3</sup> *Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month [Day 1 / Month 11 on **New Moon 11**], that Moses spoke to the children of **Israel** according to all that יהוה had given him as commandments to them, <sup>4</sup> after he had killed **Sihon (c.1401-1397)** king of the **Amorites**, who dwelt in **Heshbon**, and **Og (c.1397)** king of **Bashan**, who dwelt at **Ashtaroth** in **Edrei**.*

In his second last address to **Israel**, Moses asked those who were listening then, as well as anyone who seeks the truth now, to *ask now* and to *consider in your heart the sixth day of creation* when *Elohim created man on the earth*.

**Deuteronomy 4:32-40** <sup>32</sup> “*For ask now concerning the days that were first, which were before you and **THE DAY [Yom Shi-shi]** the sixth day of the week] that Elohim created man on the earth, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard. <sup>33</sup> Did any people ever hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live? <sup>34</sup> Or did Elohim ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that יהוה your Elohim did for you in **Egypt** before your eyes? <sup>35</sup> To you it was shown, that you might know that יהוה Himself is Elohim; there is*



none other besides Him. <sup>36</sup> Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire. <sup>37</sup> And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of **Egypt** with His Presence, with His mighty power, <sup>38</sup> driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. <sup>39</sup> **Therefore know THIS DAY [Yom Shi-shi the sixth day of the week on New Moon 11], and consider it in your heart, that יהוה Himself is Elohim in heaven above and on the earth beneath; there is no other.** <sup>40</sup> You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which יהוה your Elohim is giving you all the days of your life.”

In **Deuteronomy 4:32-40**, Moses cleverly left accurate information about the *day of the week* on which he was speaking by associating *the day of his speech* with *the day Elohim created man on the earth*. So on **New Moon 11**, Moses gave this address on a specific day of the week in the **seven day** cycle on **Yom Shi-shi** [sixth day of the week]. **[1 Shevat = Friday, January 11, 1397 B.C.E. (1211179) = Day 1, Month 11]** The Torah shows that the **seven day** sequence is in tact and *heaven confirms* that Moses spoke the words in **Deuteronomy 1:1-30:20** on this exact date.

A further confirmation that Moses spoke on **Yom Shi-shi** [sixth day of the week] comes from a prophecy which he gave in his second last address. Moses said that **Israel** would cross over the Jordan *this day*.

**Deuteronomy 9:1** “Hear, oh **Israel**: You are to cross over the Jordan *this day* [on the **sixth day of the week**] and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven.”

Now it is a fact of history that **Israel** crossed over the Jordan on **Day 10 / Month 1** in **1397 B.C.E. [10 Nisan = Friday, April 18, 1397 B.C.E. (1211277) = Day 10, Month 1]**

**Joshua 4:19** *And the people came up out of Jordan on the tenth day of the first month [on the sixth day of the week], and encamped at Gilgal, in the east border of Jericho.*

By giving us this very accurate information, Moses *shows* that he used the *rule of the equinox* as **New Moon 1** began **12 days before** the **Hebrew Day** of the **spring equinox** in **1398 B.C.E.**

Therefore, the *Word of Elohim* shows us from **Deuteronomy 1:3-4**, **Deuteronomy 4:32-40**, **Deuteronomy 9:1**, and **Joshua 4:19** that the **Creation Calendar** uses the *rule of the equinox* where the first day of **Unleavened Bread** cannot occur before the **spring equinox**. A second Scriptural *proof* that the **Creation Calendar** of יהוה Elohim employs the *rule of the equinox* comes from the testimony of Ezra.



## Ezra Confirms the Rule of the Equinox from his Testimony in 456 B.C.E. In a Year when **New Moon 1** Began Before the **Spring Equinox**

<b>New Moon 1</b> Began <b>BEFORE</b> the <b>Spring Equinox</b>	<b>Day of the</b> <b>Spring Equinox</b> in 456 B.C.E.	<b>The Court Sits on</b> <b>Day 17 / Month 9</b> on <b>Yom She-ni</b> the <b>Second Day</b> of the Week	<b>The Court Sits on</b> <b>Day 20 / Month 9</b> on <b>Yom Ham-i-shi</b> the <b>Fifth Day</b> of the Week	<b>The Court Sits on</b> <b>Day 1 / Month 10</b> on <b>Yom She-ni</b> the <b>Second Day</b> of the Week	<b>Israel</b> puts away strange wives on <b>New Moon 1</b>
-Day 1 / Month 1 -1 Nisan 456 B.C.E. -Sunday -March 16 -JD 1554944	-Day 11 / Month 1 -11 Nisan 456 B.C.E. -Wednesday -March 26 -JD 1554954	-Day 17 / Month 9 -17 Kislev 456 B.C.E. -Monday -November 24 -JD 1555197	-Day 20 / Month 9 -20 Kislev 456 B.C.E. -Thursday -November 27 -JD 1555200	-Day 1 / Month 10 -1 Tevet 456 B.C.E. -Monday -December 8 -JD 1555211	-Day 1 / Month 1 -1 Nisan 455 B.C.E. -Sabbath -April 4 -JD 1555328

**Ezra 10:7-9A** <sup>7</sup> And [on Day 17 / Month 9 on the second day of the week] they issued a proclamation throughout **Judah** and **Jerusalem** to all the descendants of the captivity, that they must gather at **Jerusalem**,<sup>8</sup> and that whoever would not come **within three days** [Days 17-20 / Month 9], according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.<sup>9A</sup> So all the men of **Judah** and Benjamin gathered at **Jerusalem** within three days [Days 17-20 / Month 9].

**Ezra 10:9B** It was the **ninth month, on the twentieth of the month** [Day 20 / Month 9 on the **fifth day of the week**]; and all the people sat in the open square of the house of Elohim, trembling because of this matter and because of heavy rain.

**Ezra 10:16** Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers' households, were set apart by the fathers' households, each of them by name; and they sat down on the **first day of the tenth month** [Day 1 / Month 10 on the second day of the week] to examine the matter.

**Ezra 10:17** By the **first day of the first month** [Day 1 / Month 1] they finished questioning all the men who had taken pagan wives.

## Ezra Confirms the **Creation Calendar** from his Actions in 456 B.C.E.

In 456 B.C.E., Ezra and **Israel** dealt with the problem of intermarriage, and from his testimony regarding this problem, it is evident that **New Moon 1** began **10 days before** the **Hebrew Day** of the **spring equinox** in 456 B.C.E. The back story for this begins in 458 B.C.E. According to **Ezra 7:9**, Ezra left **Babylon** discreetly on **New Moon 1** in Year 7 of **Artaxerxes I (465-424)** in 458 B.C.E. [**1 Nisan = Sabbath, April 8, 458 B.C.E. (1554236) = Day 1, Month 1**]

**Ezra 7:6-10** <sup>6</sup> This Ezra came up from **Babylon**; and he was a skilled scribe in the Torah of Moses, which יהוה Elohey of **Israel** had given. The king granted him all his request, according to the hand of יהוה his Elohey upon him.<sup>7</sup> Some of the children of **Israel**, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to **Jerusalem** in the seventh year of King **Artaxerxes I (465-**



**424** [in 458 B.C.E.].<sup>8</sup> And Ezra came to **Jerusalem** in the fifth month, which was in the seventh year of the king.<sup>9</sup> **On the first day of the first month [New Moon 1] he began his journey from Babylon, and on the first day of the fifth month [New Moon 5] he came to Jerusalem, according to the good hand of his Elohey upon him.**<sup>10</sup> For Ezra had prepared his heart to seek the Torah of יהוה, and to do it, and to teach statutes and ordinances in **Israel**.

Ezra arrived in **Jerusalem** on **New Moon 5** in **Year 7** of **Artaxerxes I (465-424)** in **458 B.C.E.** [1 Av = Friday, August 4, 458 B.C.E. (1554354) = Day 1, Month 5] The silver and gold vessels which Ezra brought from **Babylon** were weighed on **Day 4 / Month 5.** [4 Av = Monday, August 7, 458 B.C.E. (1554357) = Day 4, Month 5]

**Ezra 8:32-34**<sup>32</sup> So we came to **Jerusalem**, and stayed there **three days [Day 1 / Month 5 – Day 3 / Month 5].**<sup>33</sup> Now on the fourth day [Day 4 / Month 5] the silver and the gold and the articles were weighed in the house of our Elohim by the hand of Meremoth the son of **Uriah II (c.459-456)** the priest, and with him was Eleazar the son of Phinehas; with them were the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui,<sup>34</sup> with the number and weight of everything. All the weight was written down at that time.

Josephus says that a large number of sacrifices were offered on **Day 23 / Month 12** in **Year 9** of **Artaxerxes I (465-424)**. This was the ninth *factual year* of **Artaxerxes I (465-424)** which equates with **Year 8** of **Artaxerxes I (465-424) accession reckoning** in **456 B.C.E.** [23 Adar = Sunday, March 9, 456 B.C.E. (1554937) = Day 23, Month 12]

**Josephus, Antiquities 11 / 107-108**<sup>107</sup> And in the ninth [factual] year of the reign of **Darius (465-424)** [Year 8 accession reckoning], on the twenty-third day of the twelfth month [Day 23 / Month 12], which is by us called Adar, but by the **Macedonians** Dystrus, the priests, and Levites, and the other multitude of the **Israelites**, offered sacrifices, as the renovation of their former prosperity after their captivity, and because they had now the temple rebuilt, a hundred bulls, two hundred rams, four hundred lambs, and twelve kids of the goats, according to the number of their tribes, (for so many are the tribes of the **Israelites**,) and this last for the sins of every tribe.<sup>108</sup> The priests also and the Levites set the porters at every gate, according to the laws of Moses. The **Judeans** also built the cloisters of the inner temple that were round about the temple itself.

William Whiston, The Works of Josephus, p. 293.

It is evident from Ezekiel's prophecy that these offerings were *not carried out properly* as the sanctuary of the Second Temple *needed to be cleansed* so that the people could be *accepted* by יהוה. Ezra was likely involved in cleansing the Second Temple on **New Moon 1** in **Year 9** of **Artaxerxes I (465-424)** just as Ezekiel had prophesied. [1 Nisan = Sunday, March 16, 456 B.C.E. (1554944) = Day 1, Month 1]

**Ezekiel 45:18-20**<sup>18</sup> “Thus says the Master יהוה: ‘In the first month, on the first day of the month [New Moon 1], you shall take a young bull without blemish and cleanse the sanctuary.’<sup>19</sup> The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the ledge



of the altar, and on the gateposts of the gate of the inner court. <sup>20</sup> And so you shall do on the **seventh day of the month [Day 7 / Month 1]** for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.”

In **Ezekiel 45:20**, Ezekiel prophesied that a sin offering would be made on **Day 7 / Month 1** which was on the **Weekly Sabbath** in **456 B.C.E. [7 Nisan = Sabbath, March 22, 456 B.C.E. (1554950) = Day 7, Month 1]** This dovetailed with his prophesy in **Ezekiel 43:25** that sacrifices would be offered every day for **seven days** to make atonement for the altar, to purify it and to consecrate it.

**Ezekiel 43:25-27** <sup>25</sup> “**Every day for seven days [Day 1 / Month 1 – Day 7 / Month 1]** you shall prepare a goat for a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish. <sup>26</sup> **Seven days [Day 1 / Month 1 – Day 7 / Month 1]** they shall make atonement for the altar and purify it, and so consecrate it. <sup>27</sup> When these days are over it shall be, on the **eighth day [Day 8 / Month 1]** and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; **and I will accept you,**’ says the Master יהוה.”

Ezekiel prophesied that by **Day 8 / Month 1** in **456 B.C.E.**, יהוה would accept the people’s worship. **[8 Nisan = Sunday, March 23, 456 B.C.E. (1554951) = Day 8, Month 1]**

After the account of Ezra’s return from **Babylon** in **458 B.C.E. [Chapter 8]** the *problem* of intermarriage is delineated **[Chapter 9]**, and Ezra’s and **Israel’s** response to this problem in **456 B.C.E. [Chapter 10]** is of great value in teaching us the *rule of the equinox*.

**Ezra 10:1-17** <sup>1</sup> Now while Ezra was praying, and while he was confessing, weeping, and bowing down before the house of Elohim, a very large assembly of men, women, and children gathered to him from **Israel**; for the people wept very bitterly. <sup>2</sup> And Shechaniah the son of Jehiel, one of the sons of Elam, spoke up and said to Ezra, “We have trespassed against our Eloheynu, and have taken pagan wives from the peoples of the land; yet now there is hope in **Israel** in spite of this. <sup>3</sup> Now therefore, let us make a covenant with our Eloheynu to put away all these wives and those who have been born to them, according to the advice of my master and of those who tremble at the commandment of our Eloheynu; and let it be done according to the Torah. <sup>4</sup> Arise, for this matter is your responsibility. We also are with you. Be of good courage, and do it.” <sup>5</sup> Then Ezra arose, and made the leaders of the priests, the Levites, and all **Israel** swear an oath that they would do according to this word. So they swore an oath. <sup>6</sup> Then Ezra rose up from before the house of Elohim, and went into the chamber of **Jehohanan II (c.456-451)** the son of **Eliashib I**; and when he came there, he ate no bread and drank no water, for he mourned because of the guilt of those from the captivity. <sup>7</sup> And **[on Day 17 / Month 9]** they issued a proclamation throughout **Judah** and **Jerusalem** to all the descendants of the captivity, that they must gather at **Jerusalem**, <sup>8</sup> and that whoever would not come **within three days [Days 17-20 / Month 9]**, according to the instructions of the leaders and elders, all his property would be



confiscated, and he himself would be separated from the assembly of those from the captivity.<sup>9</sup> So all the men of **Judah** and Benjamin gathered at **Jerusalem** within **three days** [**Days 17-20 / Month 9**]. It was the **ninth month, on the twentieth of the month** [**Day 20 / Month 9**]; and all the people sat in the open square of the house of Elohim, trembling because of this matter and because of heavy rain.<sup>10</sup> Then Ezra the priest stood up and said to them, “You have transgressed and have taken pagan wives, adding to the guilt of **Israel**.<sup>11</sup> Now therefore, make confession to יהוה Elohey of your fathers, and do His will; separate yourselves from the peoples of the land, and from the pagan wives.”<sup>12</sup> Then all the assembly answered and said with a loud voice, “Yes! As you have said, so we must do.”<sup>13</sup> But there are many people; it is the season for heavy rain, and we are not able to stand outside. Nor is this the work of one or two days, for there are many of us who have transgressed in this matter.<sup>14</sup> Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our Eloheynu is turned away from us in this matter.”<sup>15</sup> Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite gave them support.<sup>16</sup> Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers’ households, were set apart by the fathers’ households, each of them by name; and they sat down on the **first day of the tenth month** [**Day 1 / Month 10**] to examine the matter.<sup>17</sup> By the **first day of the first month** [**Day 1 / Month 1**] they finished questioning all the men who had taken pagan wives.

According to tradition [**Bava Kamma 82A / Shabbath 129B**], the Sanhedrin only sat on **Mondays** and **Thursdays**. According to the **Creation Calendar**, in **456 B.C.E.** the Sanhedrin met three times; on **Day 17 / Month 9** on **Yom She-ni** [second day of the week] on **Day 20 / Month 9** on **Yom Ham-i-shi** [fifth day of the week], and on **Day 1 / Month 10** on **Yom She-ni** [second day of the week].

In order for these dates to compute properly, **New Moon 1** in **456 B.C.E.** had to begin *before* the **spring equinox**, and this *proves beyond any reasonable doubt* that **Spiritual Years** on the **Creation Calendar** of יהוה Elohim employs the *rule of the equinox*.

## Paul Exhorted the Colossians Not to Let Unbelievers Judge Them for Taking Part in **Festivals**, **New Moons** and **Sabbaths** on the **Creation Calendar**

Paul *presided* over many assemblies in the Mediterranean world, and he exhorted the new believers in Colossae not to let anyone judge them for taking part in **Festivals**, or for observing the **New Moon** or the **Sabbath**.

**Colossians 2:16-17** <sup>16</sup> *Therefore let no one judge you in eating or in drinking, or for taking part in a **Festival**, a **New Moon** or a **Sabbath** – <sup>17</sup> which are a shadow of things to come – except the body of Messiah.*



Ironically, this very teaching of Paul has been used to teach many Christians *not to take part* in **Festivals, New Moons** or **Sabbaths**. For these verses in **Colossians 2:16-17** have been mistranslated in almost every version of the Messianic Scriptures. The phrase correctly translated *taking part in* has been mistranslated as *regarding* or *with respect to*, and therefore has left readers thinking they can do whatever they want.

However, the **Greek** is much more specific than this. The **Greek** word in question is *merei μέρει* #3313 in *Strong's Concordance* where the definition is: to get as a **section** or **allotment**; a **division** or **share, part, piece, portion**. The *Companion Bible* has this note on the word *merei μέρει* which is translated **respect** in the KJV: Literally **part i.e. taking part**.

There is no doubt to even a casual student of Scripture that the **Greek** is saying, “*Therefore let no one judge you in eating or in drinking, or for taking part in a Festival, a New Moon or a Sabbath.*” Paul’s advice to the disciples of יהושע Messiah in Colossae was that they should only allow the body of Messiah, fellow believers who were walking in the truth, to judge them for taking part in a **Festival**, a **New Moon** or a **Sabbath**.

So why do all the translations mistranslate the **Greek** word *merei μέρει*? This example is just one of many subtle translating errors in Paul’s letters perpetrated by those wishing to promote the idea that the Torah of יהוה – the Torah observed by יהושע Messiah – has been “done away with.”

This idea that the Torah has been done away with – which Paul called the *mystery of lawlessness* – is one of the pillars of Christian thinking – a stronghold – that fundamentally separates the adherents of Christianity from the truth of the Word of Elohim.

In his letter to the Colossians, Paul was encouraging new disciples of יהושע Messiah *not to be discouraged*, when their pagan friends or relatives made rude comments, or shunned them for eating kosher, or for *taking part* in **Festivals, New Moons** or **Sabbaths** of יהוה.

In fact Paul instructed the Corinthians to imitate him as he imitated the Messiah and to *keep the ordinances* as he delivered them.

**1 Corinthians 11:1-2** <sup>1</sup> *Imitate me, just as I also imitate Messiah.* <sup>2</sup> *Now I praise you, brethren, that you remember me in all things and keep the ordinances just as I delivered them to you.*

It is not clear from this letter *what ordinances* Paul was speaking of but it is certain they would *not* have concerned things of which clear written instructions are given in the Torah, like eating kosher, or *taking part* in **Festivals, New Moons** or **Sabbaths**.

The *ordinances* Paul was speaking of here concerned how believers were to walk out their faith. However, as his world was the Mediterranean region, Paul may have given instructions on how to sight the **New Moon** to establish **Hebrew Months**, and how to use the *rule of the equinox* to determine **Hebrew Years**.

Unbelieving **Judeans** also used the *first visible crescent New Moon* to determine **Hebrew Months**, and the *rule of the equinox* to determine **Hebrew Years** in the first centuries of the common era as Moses did, and it is their testimony that helps in the restoration of the true worship of Elohim at this time in history.



## The Truth of the **Creation Calendar** Proves that the “Zadok Calendar” is Not the Calendar of Scripture

The “Zadok Calendar” *cannot* be the calendar of Scripture because:

- 1) It *cannot* compute the truth of the *past historical* dates of Scripture, or the *future prophetic* dates in Scripture.
- 2) It violates **Genesis 1:14** as it does not employ *both the sun and moon* to determine the **Appointed Times** on *specific dates* in the **Hebrew Month**.
- 3) If followed without intercalation, the “Zadok Calendar” would be completely out of phase and the **Feast of Unleavened Bread** would occur in *autumn* within about **150 years**, violating **Exodus 13:10** which commands us to keep the **Feast of Unleavened Bread** in its season from year to year. To the best of our knowledge, there are *no historical references* telling us how the “Zadok Calendar” was intercalated because it was *never historically used* by **Israel**.

The *restoration of all things* is *not* about restoring the **Zadok Priesthood** or “Zadok Calendar,” but rather about restoring the *historical record* of Scripture beginning with **Day One** of creation.

- **Zadok II (c.994-961)** and **Abiathar II (c.966-961)** were High Priests when **David (1002-962)** brought the Ark of the Covenant into the **City of David** in **994 B.C.E.** [**1 Chronicles 15:11-15**].
- **Zadok II (c.994-961)** served as the High Priest when the Tabernacle was at **Gibeon** [**1 Chronicles 16:39-40**].
- **Zadok II (c.994-961)** was loyal to King **David (1002-962)** and stayed with the Ark of the Covenant in **Jerusalem** in **966 B.C.E.** during the period of Absalom’s rebellion [**2 Samuel 15:1-29**].
- **Zadok II (c.994-961)** anointed a **12 year old Solomon (962-923)** king while **David (1002-962)** was alive in **962 B.C.E.** after the High Priest **Abiathar II (c.966-961)** attempted to anoint Adonijah as king [**1 Kings 1:8-45**].
- **Zadok II (c.994-961)** helped **David (1002-962)** in making plans for the First Temple in **962 B.C.E.** [**1 Chronicles 27:17**].
- **Zadok II (c.994-961)** was present at King **Solomon’s (962-923)** coronation in **962 B.C.E.** [**1 Chronicles 29:22**].
- **Zadok II (c.994-961)** was confirmed as High Priest by **Solomon (962-923)** in **961 B.C.E.** after **Abiathar II’s (c.966-961)** betrayal [**1 Kings 2:35**].
- **Zadok II (c.994-961)** was still alive when **Azariah III** became High Priest under **Solomon (962-923)** in **961 B.C.E.** [**1 Kings 4:2-4**].
- **Zadok II (c.994-961)** was honored by יהוה through Ezekiel who lived after the **First Temple** burned. In **581 B.C.E.**, Ezekiel prophesied from **Babylon** that there would be a **Second Temple** and that future Levitical priests would descend from **Zadok II (c.994-961)** [**Ezekiel 40:46, 43:19, 44:15, 48:11**].



- When the **Second Temple** was destroyed by the **Romans** in **70 C.E.**, the Levitical Priesthood and the **Zadok Priesthood** came to an *end*.
- However, the **Zadok** priests who kept the charge of יהוה when **Israel** went astray will be rewarded and specially honored in the **Age of Life** with a special district of land **10,000 reeds** by **25,000 reeds** [24 miles x 60 miles]. The **Sanctuary** and **Third Temple** will be in the *exact center* of this district, and it will be most set apart to the **Zadok Priesthood** [Ezekiel 48:8-12].

In the **Age of Life / Millennial Kingdom**, יהושע Messiah, the Lion from the Tribe of **Judah**, will rule as King over all the earth as a High Priest from the **Order of Melchizedek** [Hebrews 5:6, 5:10, 6:20, 7:11, 7:17, 7:21]. There will be *no temple service* in the **Age of Life** as יהושע Messiah is the *final sacrifice* for sin and because *there will be no Great Altar* for sacrifices.

In **581 B.C.E.**, Ezekiel prophesied that a **Third Temple** would be built on the *great cubit* of **seven handbreadths** [Ezekiel 40:5]. Instead of a **Great Altar** in the **Second Temple**, the **Third Temple** will have an **Altar Table** **3 cubits** high x **2 cubits** long [5 ft. high x 3 ½ ft. square].

**Ezekiel 41:22** *The Altar was of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides were of wood; and he said to me, “This is the Table that is before יהוה.”*

Unlike the **First Temple** or **Second Temple**, the **Third Temple** will be a place where יהוה will live and it will be a place for the soles of His feet, and the **Third Temple** will have a **throne**.

**Ezekiel 43:5-7A** <sup>5</sup> *Then the Spirit lifted me up and brought me into the Inner Court, and the splendor of יהוה filled the Temple.* <sup>6</sup> *While the man was standing beside me, I heard someone speaking to me from inside the Temple.* <sup>7A</sup> *He said: “Son of man, this is the place of My Throne and the place for the soles of My feet. This is where I will live among the Israelites throughout the Age [of Life].”*

Ezekiel also prophesied that the **Nasi / President** [בשיא] in the **Age of Life / Millennial Kingdom** would eat bread before יהוה in the **Outer Eastern Gate** of the **Third Temple**.

**Ezekiel 44:1-3** <sup>1</sup> *Then He brought me back to the Outer Gate of the Sanctuary which faces toward the East, but it was shut.* <sup>2</sup> *And יהוה said to me, “This Gate shall be shut; it shall not be opened, and no man shall enter by it, because יהוה Elohim of Israel [יהושע Messiah] has entered by it; therefore it shall be shut.* <sup>3</sup> *It is for the president [nasi בשיא] [a future unknown man]; the president [nasi בשיא] [a future unknown man], he may sit in it to eat bread before יהוה [יהושע Messiah]. He shall enter by way of the Vestibule of the Gateway, and go out the same way.”*

Therefore, the premise that we must restore the sacrificial system, the **Zadok Priesthood**, or the “Zadok Calendar” is *unfounded*, as these institutions had fulfilled their purpose by the time the **Second Temple** was destroyed in **70 C.E.** If one felt enticed to follow the “Zadok Calendar” they *would not keep the commandments* of Elohim. The set apart ones who inherit the **Age of Life** with יהושע Messiah, of the Order of Melchizedek, *keep the commandments* of Elohim.

**Revelation 14:12** *Here is the patience of the set apart ones; here are those who keep the commandments of Elohim and the faith of יהושע.*



The “Zadok Calendar” *does not follow* the directives of the Creator, and consequently it cannot compute Scriptural dates past, present and future. If followed, it would keep one *enslaved in their sins* and *unable to repent* with an *unregenerate mind*. The final goal of the Calendar Restoration Project is to successfully place **Day One** of creation on the **Creation Calendar**.

Only the **Creation Calendar** of Scripture will ever be able to successfully compute **Day One** of creation, and consequently the *day and the hour* of the Second Coming of יהושע Messiah at the *beginning* of the **Age of Life / Millennial Kingdom**, or the *day and the hour* of the Great White Throne Judgment at the *end* of the **Age of Life / Millennial Kingdom**. The **Spirit of יהושע Messiah** is the **Spirit of Prophecy**, not the spirit of hindsight and regret.

**Revelation 19:9-10** <sup>9</sup> Then he said to me, “Write: ‘Blessed are those who are called to the marriage supper of the Lamb!’” And he said to me, “These are the true sayings of Elohim.” <sup>10</sup> And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of יהושע. Worship Elohim! **For the testimony of יהושע is the Spirit of prophecy.**”

In **52 C.E.**, Paul wrote to the Thessalonians during the persecution and tribulation during **Claudius’s (41-54)** reign, shortly *before* **Nero (54-68)** reigned. Kenneth L. Gentry Jr. understands that the *one who restrained* the man of lawlessness was **Claudius Caesar (41-54)**, and the *man of lawlessness* himself was **Nero (54-68)**.



Theapricity.com

**Claudius (41-54) – the Restrainer**



Wikipedia

**Nero (54-68) – the Man of Lawlessness**

**2 Thessalonians 2:7-17** <sup>7</sup> For the mystery of lawlessness is already at work; only he [**Claudius (41-54)**] who now restrains will do so until he [**Nero (54-68)**] arises. <sup>8</sup> And then the lawless one [**Nero (54-68)**] will be revealed, whom the Master will consume with the breath of His mouth and destroy with the brightness of His coming [in the First **Judean-Roman War**]. <sup>9</sup> The coming of the lawless one



*[Nero (54-68)] is according to the working of Satan, with all power, signs, and lying wonders,<sup>10</sup> and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.<sup>11</sup> And for this reason Elohim will send them strong delusion, that they should believe the lie,<sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.<sup>13</sup> But we are bound to give thanks to Elohim always for you, brethren beloved by the Master, because Elohim from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,<sup>14</sup> to which He called you by our message, for the obtaining of the esteem of our Master יהושע Messiah.<sup>15</sup> Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.<sup>16</sup> Now may our Master יהושע Messiah Himself – even our Elohim and Father – who has loved us, and given us lasting consolation in the **Age of Life**, and good hope by grace,<sup>17</sup> comfort your hearts and establish you in every good word and work.*

Although Paul’s exhortation was for believers in 52 C.E., his warning is pertinent at this time in history – **Love the truth, stand fast in the faith, and observe the traditional Creation Calendar.** If you **do not** love the truth, but rather have pleasure in **unrighteousness**, Elohim Himself will send strong delusion that you will believe **the lie**.

In this paper we have given examples of how the **truth** of the historical narrative of Scripture will only calculate on the **Creation Calendar**. In the first commandment, יהוה Elohim **describes Himself** as the One who brought **Israel** out of the land of **Egypt** out of the house of slavery, and evidently, the Exodus in 1437 B.C.E. is a **very critical part** of the Scriptural narrative. After wandering in the wilderness **40 years**, **Israel** crossed the Jordan under Joshua in 1397 B.C.E.

Moses gave his second last address [**Deuteronomy 1:1-30:20**] on **New Moon 11** in 1397 B.C.E. on **Yom Shi-shi** [sixth day of the week], and Joshua crossed the Jordan on **Day 10 / Month 1** in 1397 B.C.E. [**Joshua 4:19**] on **Yom Shi-shi** [sixth day of the week]. This fulfilled the prophecy of Moses in **Deuteronomy 9:1** that **Israel** would cross over Jordan on “**this day**.”

Several things **had to occur** on the **Creation Calendar** in order for Joshua to cross the Jordan on the **same day of the week** that Moses gave his second last address to **Israel 99 days** earlier.

- 1) **New Moon 1** began **before** the **spring equinox** in the **spring** of 1398 B.C.E.
- 2) There was an intercalated **Month 13** in the **spring** of 1397 B.C.E. after Moses gave his second last address to **Israel** on **New Moon 11** in 1397 B.C.E.
- 3) **Month 11** had **30 days**, **Month 12** had **29 days**, and **Month 13** had **30 days**. These **89 days** added to the first **10 days** of **Month 1** mean that **99 days** elapsed from the day of Moses speech to the day **Israel** crossed over Jordan.

In **this way**, and only in **this way**, and only in **this year**, and only on the **Creation Calendar**, can the truth of Moses’ prophecy be **proven** true. Being **one day off does not cut it** with יהוה!

A similar case can be made with Ezra’s three meetings with the Sanhedrin Court in **Year 9** of **Artaxerxes I (465-424)** in 456 B.C.E. Ezra first met on **Day 17 / Month 9** on **Yom She-ni** [second day of the week] exactly **3 days** before his second meeting [**Ezra 10:7-9A**] on **Day 20 /**



**Month 9** [Ezra 10:9B] on **Yom Ham-i-shi** [fifth day of the week]. Ezra's third meeting was on **Day 1 / Month 10** [Ezra 10:16] on **Yom She-ni** [second day of the week].

According to tradition, the Sanhedrin only sat on **Mondays** and **Thursdays** [Bava Kamma 82A / Shabbath 129B]. Several things *had to occur* on the **Creation Calendar** in order for Ezra to meet on the *exact Scriptural dates* on the *exact days of the week* on which the Sanhedrin sat.

- 1) **New Moon 1** began *before* the **spring equinox** in the *spring* of 456 B.C.E.
- 2) **Month 9** had to begin on **Sha-bat** [seventh day of the week] in 456 B.C.E. so that **Day 17 / Month 9** could fall on **Yom She-ni** [second day of the week] and **Day 20 / Month 9** could fall on **Yom Ham-i-shi** [fifth day of the week].
- 3) **Month 9** had to have **30 days** so that **Day 1 / Month 10** could fall on **Yom She-ni** [second day of the week] in 456 B.C.E.

## The Truth of the **Creation Calendar** Will Stand Through the Ages

The **Creation Calendar** is the *only calendar* that can successfully retro-calculate the *historical dates* of Scripture. And this being the case, the rules which the **Creation Calendar** employ are hereby *proven* to be true. Being *one day off does not cut it* with יהושע Messiah!

Months begin at sundown on the evening when the first potentially visible crescent **New Moon** can be seen at **Jerusalem**. Spiritual Years begin in the *spring* with **Month 1**. The **rule of the equinox** always places **Day 15 / Month 1** on or after the **Hebrew Day** of the **spring equinox** [unlike **Babylon** where they placed **Day 1 / Month 1** on or after the **spring equinox**]. Normal years have **12 months** and leap years have **13 months**. The intercalated month always follows **Month 12** [unlike **Babylon** where they intercalated after **Month 6** and **Month 12**]. This simple definition assures the following criteria are always achieved:

1. The **Creation Calendar** uniformly and for all time correctly places the first Hebrew Day of a Hebrew Month as governed by the *lesser light that rules the night* as Genesis 1:14-16 says.

**Genesis 1:14-16** <sup>14</sup> Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and **Appointed Times**, and for days and years; <sup>15</sup> and let them be for lights in the firmament of the heavens to give light on the earth," and it was so. <sup>16</sup> Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

2. The **Creation Calendar** uniformly and for all time correctly places the first Hebrew Month of a Hebrew Year as governed by the *greater light that rules the day* according to Genesis 1:14-16 and Exodus 12:1-2.

**Exodus 12:1-2** <sup>1</sup> Now יהוה spoke to Moses and **Aaron** in the land of **Egypt**, saying, <sup>2</sup> "This month is the head of months to you. It shall be the first month of the year to you."

The seasons exist due to the approximately **23.5 degree** tilt of the earth's axis with respect to the ecliptic. The ecliptic is the orbital plane the earth makes with respect to the sun. The season of



spring begins in **Jerusalem** at the moment of the **spring equinox**. At this moment, the sun is at a point on the celestial sphere where the celestial equator and the ecliptic intersect. This annual delineation demarks the spring season which correlates with the development of crops in **Israel**. Grain crops begin to ripen as temperatures begin to rise and the number of hours of sunlight begins to increase.

The **Creation Calendar** consistently places **Day 15 / Month 1** on or after the Hebrew Day of the **spring equinox** over the entire span of history. It has been restored using the best knowledge mankind currently possesses. As a result, many ancient dates have been correctly retro-calculated. The **Creation Calendar** always places **Day 1 / Month 1** within a **30 day period** within which the **spring equinox** will occur. In modern times this period of **30 days** always occurs between **March 6** and **April 4** on the **Gregorian Calendar**.

The **Creation Calendar** does not suffer from “calendar drift” arising from imprecise science as is the case with the **Julian** and rabbinic calendars. The **Julian Calendar** had drifted past the **spring equinox** by **10 days** until the day after **October 4** was called **October 15** in **1582 C.E.** On this day the **Julian Calendar** became the **Gregorian Calendar** widely used today. The rabbinic calendar has drifted about **7 days** past the **spring equinox** over the centuries. Where **Day 1 / Month 1** should never occur more than **15 days** after the **spring equinox** – **April 4** on the **Gregorian Calendar** – the rabbinic calendar placed **Day 1 / Month 1** on **April 11, 1967 C.E.** exactly **21 days after** the **spring equinox**.

The **Creation Calendar** keeps the agricultural festivals **properly oriented** to the solar cycle (tropical year) which today is believed to be **365 days, 5 hours 49 minutes 19 seconds** in duration. The ancient **Israelites**, some of whom wrote the Scriptures containing specific dates from the **Creation Calendar**, were well aware of the need for the **Hebrew Year** to stay properly tethered to the solar cycle (tropical year). They adhered to the **rule of the equinox** to ensure that this happened. For this reason, the **Creation Calendar** is superior in an error tolerance analysis to any other calendar. **It ensures that the Festival of Unleavened Bread will always be kept in its season from year to year** according to **Exodus 13:10**.

**Exodus 13:10** *You shall therefore keep this ordinance [the **Festival of Unleavened Bread**] in its season from year to year.*

3. The **Creation Calendar** following the **rule of the equinox** will never place **Day 1 / Month 1** more than **15 days** after the **Hebrew Day** of the **spring equinox**. The last time this occurred was in **1897 C.E.** However as already mentioned, the rabbinic calendar, which suffers from calendar drift, placed **Day 1 / Month 1** on **April 11, 1967 C.E.** exactly **21 days after** the **spring equinox**. The **rule of the equinox** is derived from the instructions in **Genesis 1:14-16** which say that **the sun and the moon are for determining days and years**, and from **Exodus 13:10** which says that the **Festival of Unleavened Bread** must be kept **in its season from year to year**.

The **rule of the equinox** has been handed down from ancient times. It is quite evident that Adam was aware of it as his descendant Noah observed the **Creation Calendar** and gave us lunar dates on it. It is mentioned in the Talmud in **Rosh Hashanah 21A**. Only the **Creation Calendar** keeps the three pilgrim festivals properly oriented within a solar cycle (tropical year) as the Scriptures instruct. Any calendar that does not observe the **rule of the equinox** will not keep



the **Festival of Unleavened Bread, Shavuot** and **Sukkot** in their season *from year to year over the entire spectrum of 7000 years.*

The stars were created for signs but **the stars were not created to determine a Hebrew Year.** This is because the planisphere, from an observer's perspective on earth, appears to move approximately **20.4 minutes** a year or about **1 degree** every **71.6 years** according to the **precession of the equinoxes.** The **precession of the equinoxes** has a theoretical length of approximately **25,772 years.** For this reason, **the greater light and the lesser light, the sun and the moon determine the Hebrew Year according to Genesis 1:14-16.**

The stars mentioned in **Genesis 1:16** act as witnesses to the rulings made by the sun and the moon. According to **Josephus** in **Antiquities 1 / 69**, Seth's children, "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies." According to **Psalm 19** the constellations were created to tell the story of the **7000 Year Plan of Elohim.**

Several classic books on this subject of the stars are *The Gospel in the Stars* by **Joseph A. Seiss** written in **1882 C.E.**, and *The Witness of the Stars* by **E.W. Bullinger** written in **1893 C.E.** Both of these books attempt to correlate the classical themes associated with the recognized constellations from antiquity, with the prophetic narrative revealed in the Scriptures.

4. The **Creation Calendar** always works as long as the sun and the moon are keeping time. There was no barley during the great flood of Noah's time or during the **40 years** of the wandering in the wilderness under the direction of Moses. However, exact dates from the **Creation Calendar** appear in the Torah during these years. In the event of drought or hail or fire or other extreme conditions, or when the people of **Israel** were cast out into the nations, there might not have been barley or a Hebrew person to make a subjective decision on whether a **Hebrew Year** began or not. However, this has never stopped the **7000 years** of history and the **7000 Year Plan of Elohim** from unfolding.
5. The **Creation Calendar** always correctly determines the **Appointed Times** of יהוה according to **Leviticus 23:1-44**, **Exodus 23:14-16** and **Deuteronomy 16:1-16.**
6. The **Creation Calendar** does the utmost to ensure that a barley crop never would have been lost due to the priests delaying the beginning of the harvest. According to **Deuteronomy 16:9**, when the temple was operational, the omer count was initiated **when the sickle was put to the grain** on the day the **Firstfruits** were offered to יהוה on **Day 16 / Month 1.**

This was on the *day after* the **High Sabbath** on **Day 15 / Month 1** according to **Leviticus 23:15.** It was then that it became lawful for **Israelites** to begin the harvest. If the priests delayed the **Hebrew Year**, they might have delayed the harvest causing hardship for the people of **Israel.**

**Deuteronomy 16:9** *You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.*

**Leviticus 23:15** *And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven complete weeks.*

The **Israelites** were not even to put the sickle to the grain until the **Firstfruits** were offered to יהוה. The verse in **Deuteronomy 16:9** means "*from the time it becomes lawful to begin to put the sickle to the grain.*" The harvest was initiated by the offering.



Not only would the ancient **Israelites** not eat of the harvest until the **Firstfruits** were offered, but they would **not even harvest** until the **Firstfruits** were offered. This point was articulated by **Josephus** who lived in the first century.

**Josephus, Antiquities 3 / 250-251** <sup>250</sup> But on the second day of **Unleavened Bread**, which is the sixteenth day of the month, they partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, they offer **Firstfruits** of their barley, and that in the manner following: <sup>251</sup> They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; **and after this it is that they may publicly or privately reap their harvest.** They also at this participation of the **Firstfruits** of the earth, sacrifice a lamb, as a burnt offering to Elohim. William Whiston, *The Works of Josephus*, p. 96.

The **Israelites** harvested the barley and ate of the **Firstfruits** on **Day 16 / Month 1** after the **Firstfruits** offering was made according to **Joshua 5:12**.

**Joshua 5:10-12** <sup>10</sup> Now the children of **Israel** camped in **Gilgal**, and kept the **Passover** on the fourteenth day of the month at twilight [**Day 14 / Month 1**] on the plains of **Jericho**. <sup>11</sup> And they ate of the produce of the land on the day after the **Passover** [**Day 15 / Month 1**], unleavened bread and parched grain, on the very same day. <sup>12</sup> Then the manna ceased on the day after they had eaten the produce of the land [**Day 16 / Month 1**]; and the children of **Israel** no longer had manna, but they ate the fruit of the land of **Canaan** that year.

The **fruit** that Joshua and the **Israelites** ate began with **Firstfruits** barley on **Day 16 / Month 1**. According to the Scriptures the barley did **not have to be** ready for harvesting – **it had to be Aviv which means green un-ripe ears suitable for parching – although it could be ripe or Carmel** by the time the **Firstfruits** were offered on **Day 16 / Month 1**.

The Scriptures say that **Month 1** is the month of the Aviv – **not Month 12**. As barley ripens at slightly different times in the various micro climates of **Israel**, and as it was not permitted for **anyone** to harvest until the **Firstfruits** had been offered by the Levitical priesthood, **the entire nation was highly motivated to offer the Firstfruits as soon as possible so that none of the barley would be lost to spoilage in ancient Israel**. Barley in ancient **Israel** fell to the ground about **2 weeks** after it ripened.

It is bad doctrine to insist that one **must** have Aviv barley in **Month 12** in **Jerusalem**. The Torah says that you need Aviv or Carmel barley in **Israel** in **Month 1** in the month of the Exodus.

7. The **Creation Calendar** does the utmost to ensure that the **Firstfruits** offered were from the **beginning of the harvest and not from the end of the harvest**. According to **Leviticus 2:14**, the **Firstfruits** offering was to be made from either unripe Aviv grain that may be parched by fire, **or** from ripe Carmel grain that can be ground to flour without parching.

**Leviticus 2:14** *If you offer a grain offering of your **Firstfruits** to יהוה, bring Aviv grain parched by fire, OR crushed Carmel grain for your **Firstfruits** offering.*



This Scripture makes allowance for *ripe* and *unripe* grain. If **Day 1 / Month 1** fell **14 days before the Hebrew Day** of the **spring equinox**, then *unripe* grain was acceptable as a **Firstfruits** offering. If **Day 1 / Month 1** fell **15 days after** the Hebrew Day of the **spring equinox**, then *ripe* grain was acceptable as a **Firstfruits** offering. In the spring of **2005, 2008, 2011 and 2016 C.E.** there was wild Aviv barley found in **Israel** by **Day 16 / Month 1** on the **Creation Calendar** which employs the **rule of the equinox**.

8. The **Creation Calendar** requires **Aviv grain on the day after the spring equinox at the earliest**, and there will always be some Aviv grain in **Israel** by then under normal circumstances. Aviv grain is defined in Scripture as unripe grain which has developed kernels that can be destroyed by hail. It is possible to know this from **Exodus 9:31-32** in which the seventh plague of hail in **Egypt** destroyed the flax and the barley which were Aviv, but did not destroy the wheat and the spelt which were still in the grass stage and survived the hail.

**Exodus 9:31-32** <sup>31</sup> *Now the flax and the barley were struck, for the barley was in the head [Aviv] and the flax was in bud [Givol].* <sup>32</sup> *But the wheat and the spelt were not struck, for they are late crops [Afilot].*

9. The Scriptural *month of the Aviv* as described in **Exodus 13:4, 23:15, 34:18** and **Deuteronomy 16:1** is always **Month 1** as described in **Exodus 12:1-2**, which is determined by the **rule of the equinox**.

**Exodus 13:4** *On this day you are going out, in the month of the Aviv.*

**Exodus 23:15** *You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of the Aviv, for in it you came out of Egypt; none shall appear before Me empty).*

**Exodus 34:18** *The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of the Aviv; for in the month of the Aviv you came out from Egypt.*

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

**Exodus 12:1-2** <sup>1</sup> *Now יהוה spoke to Moses and Aaron in the land of Egypt, saying,* <sup>2</sup> *“This month is the head of months to you. It shall be the first month of the year to you.”*

10. The **Sabbaths, New Moons** and **Appointed Times** displayed on the **Creation Calendar** are accurately calibrated with respect to many of the historic dates mentioned in Scripture which authenticates it as the true **Creation Calendar**. Only after the Scriptural **50 year Jubilee Cycle** is accurately calibrated from the testimony of the Hebrew prophets and from ancient eclipse records will it become possible to accurately retro-calculate the **epoch of creation** and to fore-calculate the **prophetic dates** of Scripture.

In conclusion, the **Creation Calendar** satisfies the requirements of **Genesis 1:14** and **Exodus 13:10**. Elohim Himself created both the sun and the moon to determine **Hebrew Years**, and He



requires that the **Festival of Unleavened Bread, Shavuot** and **Sukkot** should be kept in their season from year to year. The wisdom is to do as Elohim has instructed. One of the adversary's main tactics against mankind is to confuse times and laws as can be seen by the prophecy in **Daniel 7:25**.

**Daniel 7:25** *He shall speak pompous words against the Most High, shall persecute the set apart ones of the Most High, and shall intend to change times and law. Then the set apart ones shall be given into his hand for a time and times and half a time.*

The devil is the author of confusion – not יהוה. For if the devil can keep mankind from knowing what time it is, or if he can cause the redeemed to think that it is not possible for Elohim's true calendar to be restored, then he effectively wins his game of deceit. If people, for whatever reason, want to follow calendars based on man-made rules that do not conform to the directives in Scripture, they will find out sooner or later (hopefully sooner) that they have been deceived.

If people want to believe that the barley determines the **Hebrew Year**, then the **Creation Calendar** will be of no benefit for them. For they are logically inferring that it is impossible to precisely know exactly when certain events occurred in history, as there are no records of how the barley has developed for every year in history. For those who persist in this belief that barley is required to determine the **Hebrew Year**, it would appear sheer folly trying to understand the dates in the historical past that are mentioned in the Scriptures.

If there were not a **Creation Calendar** that is **uniform and correct for all time** then it would be impossible to determine the **Hebrew Year, Hebrew Month and Hebrew Day** of the Messiah's birth, death and resurrection as there are no known existing records of how the barley had developed in those years. The resurrection of יהושע Messiah occurred on the **Weekly Sabbath** "on the third day" of the **Festival of Unleavened Bread** in **34 C.E.** His resurrection is the blessed hope for all those who want to gain immortality in the **Sabbath of Millennia**.

In conclusion, a seeker of truth will **spiritually deduce** that an equitable method for determining the **Hebrew Year** for all time – using both the sun and the moon – must not only exist, but that such a method must be precise and uniform for every year in the **7000 Year Plan of Elohim** if the elect of Elohim are to know where they are in time.

Elohim teaches us that a **Hebrew Year** is **not** determined by a subjective "call" made by men, a call which is based solely on observance of the developmental stage of a plant seen at the end of **Month 12** – a practice which is nowhere to be found in Scripture. Neither is the truth to be found in the "Zadok Calendar" or any other calendar system other than the **Creation Calendar**.

**Elohim's calendar is mathematically determined by both the sun and the moon** and will always under normal conditions provide for the existence of Aviv or Carmel grain in **Israel** on or before **Day 16 / Month 1**. As the **Creation Calendar** meets the very stringent historical, astronomical and Scriptural requirements for calculating **Sabbaths** and **New Moons**, it may be considered the calendar of Elohim.



## Final Exhortation

Remember: Observe the **Creation Calendar** *exactly* as shown and *rest* on the **blue squares!** *Keeping the faith* involves observing the **New Moons, Sabbaths, Appointed Times** and **Festivals** of יהוה *exactly* as יהושע Messiah said to do *and did*. All minor fasts, minor festivals, and modern holidays on the **Creation Calendar** are posted for historical purposes only.

- **Hebrew Day Hours** are 1/12 of the time between sunrise and sunset, and **Hebrew Night Hours** are 1/12 of the time between sunset and sunrise.
- **Hebrew Days** begin at sundown local time where you live.
- **Hebrew Months** begin at the moment of sunset the evening the moon's crescent first becomes potentially visible to the naked eye in **Jerusalem**, assuming ideal sighting conditions without smog, haze or clouds.
- **Hebrew Years** are determined by the rule of the equinox.
- \* ➤ **Passover** is observed on the evening *beginning* **Day 14 / Month 1**.
- **Unleavened Bread** begins on the *next evening* on **Day 15 / Month 1**.
- \* ➤ **Shavuot / Pentecost** is **50 days** after **Day 16 / Month 1** and will fall on either **Day 5 / Month 3, Day 6 / Month 3, or Day 7 / Month 3**.

The exciting thing to consider at this time is this: If the **Creation Calendar** can *correctly* retro-calculate *historical dates* from Scripture, then it is *absolutely scientifically certain* that it will *correctly* calculate *prophetic dates* from Scripture *before* the prophecy comes to pass.

In this way, all of the world will be effectually warned and not be caught off guard on **judgment day**, and **judgment day** will instead be turned into a **Day of Salvation** and a time of intense joy for all those who choose to *believe and obey* יהושע Messiah on the **Creation Calendar**.

We *love you* and hope you are able to receive the truth. We have much more to say about history and how it only calculates correctly on the **Creation Calendar**, and we will do so יהוה willing. For now, please believe that we have written this because we have your best interests at heart and we pray that you will *grow in the grace and knowledge* of our Master and Savior יהושע Messiah.

**James 5:19-20** <sup>19</sup> *Brethren, if anyone among you wanders from the truth, and someone turns him back,* <sup>20</sup> *let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.*

**2 Peter 3:17-18** <sup>17</sup> *You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;* <sup>18</sup> *but grow in the grace and knowledge of our Master and Savior יהושע Messiah. To Him be the honor both now and to the Day Age [the Age of Life which lasts for One Millennial Day]. So be it.*

In **2 Peter 3:18**, Peter uses a unique phrase: **Day Age** – **hēméran aiōnios** [ημέραν αἰωνος]. As this phrase only appears once in Scripture it is called a *hapax legomenon*. Peter used it deliberately as *only one Age* lasts *one millennial Day* – the **Age of Life**.

יהושע Messiah has prophesied that before the **Age of Life** begins, a *midnight cry* will go out.

**Matthew 25:6-13** <sup>6</sup> *And at midnight there was a cry made, 'Behold, the Bridegroom is coming; go out to meet Him!'* <sup>7</sup> *Then all those virgins rose and*



trimmed their torches. <sup>8</sup> And the foolish said to the wise, 'Give us some of your oil for our torches have gone out.' <sup>9</sup> But the wise answered, saying, 'No there will not be enough for us and for you: Go to the dealers and buy some for yourselves.' <sup>10</sup> And while they went to buy some the Bridegroom came; and they that were ready went in with Him to the Marriage [of the Lamb and the **Age of Life**]: and the door was shut. <sup>11</sup> Afterward the other virgins came also saying, 'Master, Master, open to us.' <sup>12</sup> But He answered and said, 'Truly I say to you, I do not know you.' <sup>13</sup> **Watch therefore, for you have no intuitive knowledge of the day or the hour of when the Son of Man comes.**

It is the *devil* who is behind all of the **calendar confusion** at this time. Keep watching, for when the **midnight cry** goes out, the time to repent will be **short**, but there will be **no confusion** about **the day and hour** in which the **Age of Life** will begin, as Elohim is **not** the author of confusion.

**1 Corinthians 14:33** *For Elohim is not the author of confusion but of peace, as in all the assemblies of the set apart ones.*

Strive to enter by the **narrow gate** through **the Door** of יהושע Messiah into the **Age of Life**.

**Matthew 7:13-14** <sup>13</sup> "Enter by the **narrow gate**; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. <sup>14</sup> Because **narrow is the gate** and difficult is the way which leads to life, and there are few who find it."

**John 10:7-10** <sup>7</sup> Then יהושע said to them again, "Most assuredly, I say to you, **I am the Door of the sheep**. <sup>8</sup> All who ever came before Me are thieves and robbers, but the sheep did not hear them. <sup>9</sup> **I am the Door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.** <sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

The good news is, **a great multitude** will enter by the **narrow gate** through **the Door** of יהושע Messiah by obeying the **Creation Calendar** shortly before the **Age of Life** begins at the **dawning of the day** on the **Day of Salvation!**

**Revelation 7:9-12** <sup>9</sup> After these things I looked, and behold, **a great multitude** which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb [when the **Age of Life** begins], clothed with white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying, "**Salvation** belongs to our Elohim who sits on the throne, and to the Lamb!" <sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped Elohim, <sup>12</sup> saying: "So be it! **Blessing and majesty and wisdom, thanksgiving and honor and power and might, be to our Elohim to the Age of the Ages [The World to Come]. So be it!**"

