

The Shocking Truth About The Creator's Calendar

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Introduction

It is through the inspired Word of God that God communicates to His people. As obedient and faithful begotten children of His Family, it is our responsibility to carefully listen to Him and take heed of the instructions that He communicates.

1 Thessalonians 5:21 admonishes us to “prove all things”. The Bereans were a noble people, because they went to great lengths to prove God’s Truth and willingly “received the Word”. Notice the attitude of the Bereans as recorded in scripture:

“These [Bereans] were more noble than those in Thessalonica, in that *they received the word with all readiness of mind, and searched^{G350} the scriptures daily, whether those things were so*” (Acts. 17:11).

We find the Bereans receiving new information, vital for their time, “with all readiness of mind”. They are found “search”ing “the scriptures *daily whether those*” (*newly revealed*) “*things*” are “*so*”. Strong’s Concordance tells us that the word “search” can be translated as “scrutinize, investigate, determine, question, examine and judge”. This is what they are found doing! They are not found relying on what is told to them, but they are questioning, investigating, and examining to understand God’s will and ensure that what they do is pleasing to Him. God today wants a people with this noble attitude; He wants a people who show submission to Him, and who demonstrate a thirst and a hunger for righteousness (Matt. 5:6). He wants us to question, investigate, scrutinize and come to determine God’s Truth by proving all things (1 Thess. 5:21). He doesn’t want us to rely on what men teach, or to rely on tradition; because that tradition could be man’s tradition and not God’s! If we demonstrate this humble attitude towards God

and His Word, He will guide us to, and through to His Ultimate Truth, by the power of His Holy Spirit:

“But God hath revealed them unto us **by His Spirit**: for **the Spirit searcheth all things, yea, the deep things of God**” (1 Cor. 2:10).

The “deep things of God” are too profound for man to understand by his own effort. Much like trying to fit a square peg into a round hole, it is useless trying to understand God’s subjects with a scholarly approach - *it just won’t work!* God conceals *until* HE makes known through the power of His Holy Spirit. The Spirit searches even “the deep things of God”; God will reveal everything in His right timing, and as long as we demonstrate a humble and submissive attitude. Notice further:

“For what man knoweth the things of a man, save the spirit of man which is in him? even so *the things of God knoweth no man, but the Spirit of God*. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But *the natural man receiveth not the things of the Spirit of God*: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” (1 Cor. 2:11-16).

When studying and proving topics that are spiritual in nature, we must allow the Spirit of God to lead us. God is in charge, we are not! He leads the conversation and study, we do not! God is our guide; He will be our guide forever and ever. Our responsibility is to ensure that we listen carefully and closely to

everything He says. This will help to ensure that we clearly understand that which He is communicating to us.

Proverbs 25:2 tells us that it is “the honor of kings to search out a matter”. You are called to be a king (Rev 5:10). This study will be dedicated to searching out the important subject of *God’s calendar*. It not only reveals to you His long abandoned calendar, but shows how you can implement it accurately and confidently, as you remain steadfast as a “Noah-type prince” in your “end time” community. We must allow God’s Spirit to guide us in every detail of our search if we are to understand this important subject, which is not as difficult as it might seem at first.

As we delve into this study, we will take a look at a number of components that make up God’s calendar. We will question, investigate and scrutinize the scriptures to see what God tells us about this subject, and allow Him to guide us to *His* conclusion. Each part of this study will be dedicated to one component of the calendar. Each part will build upon the preceding part, so it is recommended that you study this subject in the order in which it is written. This is not just an “interesting” study for you to go wandering around in, and never come to the Truth [2 Tim. 3:7]. Pray about the study as you go through it, and search the scriptures to ensure that the study is being guided by God and His Spirit. If you have any questions as your study progresses, take a note of them and feel free to contact us. We will do our very best to help you, and assure you that your communication with us will be kept in strict confidence.

Chapter 1

God has one Calendar, *not two!*

To begin a study on the calendar of God, we must turn to the beginning of the Bible. In the book of Genesis, God gives us foundational Truth from which we can begin to understand the subject of *His* calendar. Notice what is stated in Genesis 1:14:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for *signs*, and for *seasons*, and for *days*, and *years*” (Gen. 1:14).

Only fourteen verses into the first book of the Bible, and God begins talking about His calendar. This should demonstrate the importance of this topic! In this verse, God communicates a tremendous amount of wisdom and instruction that His people have overlooked for centuries. Evidently, it is time that God’s people begin giving the details of this subject serious consideration! Notice that in this verse we are told that “the lights in the firmament” are there to **divide the day from the night**. However, we are also told that they are there for:

- (1) **signs**,
- (2) **seasons**,
- (3) **days**, and
- (4) **years!**

It is obvious that “seasons, days, and years” are calendar related terms. God’s calendar is unique in that it has a “zero” point that is set yearly (like setting one’s watch to a Bureau of Standards clock) and there are also special years. God’s calendar does not drift forward or backwards over a period of

years and need to be reset with, for example, a 13th month. God's calendar is renewed, reset, tuned up, and "zeroed out" every Spring at the observance of the renewal of Abib (Deut. 16:1) using the lights of the firmament. God makes things uncomplicated. Anyone who seeks to find, can determine this "zero" point. (More on this later).

The Gregorian calendar, however, was set arbitrarily to fit the Council of Nicaea's edict which determined the time of "Easter" (and must be adjusted periodically with more complicated rules than just leap years and leap centuries that a lay person could easily mess up... plus all its Sabbaths are wrong and start at the wrong time. Arbitrarily, "Easter" is occasionally moved one week away if it falls on a certain "unfavorable" day of the week.).

The same applies even more to the Jewish calculating calendar (which uses some "Babylonish" names and applications) that has been adopted variously and gradually from some time after their return from Babylon to the time of Rabbi Hillel II (the Nasi) circa 350 A. D.. All the Sabbaths are wrong! It is not God's calendar. It is a man made calendar! As Anatolius observed:

"...we shall first dispose of the positions of diverse calculators; who by reckoning only by the course of the moon...with the addition of certain problems...self-contradictory, and such as never found in...the books of the Hebrews..."(The Paschal Canon of Anatolius of Laodicea (1:1 & 2).

Also, as noted in the Chronicon Paschale, Peter, Bishop of Alexandria writes:

"...God...makes quite clear that the first month...was appointed by law...But after the destruction of the city" (Jerusalem) "it was mocked...which we observing,

according to law, with sincerity have received...they have been ignorant of the Passover as prescribed by law, so as to err...in reckoning the beginning of the month...on the fourteenth day of which being accurately observed after the equinox, the ancients celebrated the Passover according to the divine command. Whereas the men of the present day now celebrate it before the equinox, and that altogether through negligence and error” (fragments of the writings of Peter of Alexandria; V., 1., & 2, emphasis ours) [negligence and error involved with the man-made Jewish calculating calendar using lunar observation and complex adjustments].

Peter of Alexandria is one of many noted historically, who recognize the man-made corruption placed into the Jewish calendar. The Jews are found here keeping the Passover way ahead of the month of Abib as determined by God’s calendar! Why? Because they adopted a man-made Babylonish calendar that drifted too far backwards (in more ways than one)!

“The decision to create such an “embolismic” year of 13 lunar months was taken by the authorities in Jerusalem on the basis of crude observations of, for instance, the state of vegetation which would show that spring was near at hand....” [O. Pedersen, U. of Aarhus, © Vatican Observatory · Provided by the NASA Astrophysics Data System (emphasis ours)]

They were not observing the two great lights to determine the first day of the year, but observing vegetation (and, of course, the moon)! God not once tells us to look at the state of the crops/vegetation to determine His calendar!

In Gen. 1:14, God establishes only two “authorities” to which we are to look when “setting” the calendar that is “in sync” with God. We are to look to the “lights in the firmament”

which “divide the day from the night”. One light rules the day and one light rules the night: two great lights. Therefore, it is important that we conclusively determine exactly what those two great lights are; otherwise, we have a calendar that is set wrong (and you don’t want to be late for important meetings, especially if Christ is scheduled to be at one of them!...and only the Father knows, of which of these scheduled meetings something special will happen, similar to that which we note in Acts 2). These lights determine “seasons, days, and years”. You probably know what one of these great lights is (the sun); but, you may be surprised when you find out what the other great light is.

Signs

We know that the Sabbath is a sign that allows us to know that God sanctifies us (Ex. 31:13). Notice:

“Speak thou also unto the children of Israel, saying, Verily my **SABBATHS** ye shall keep: for **IT IS A SIGN** between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the **SABBATH** therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. *Six days may work be done; but in the seventh is the **SABBATH** of rest, holy to the Lord: whosoever doeth any work in the **SABBATH** day, he shall surely be put to death. Wherefore the children of Israel shall keep the **SABBATH**, to observe the **SABBATH** throughout their generations, for a perpetual covenant. **IT IS A SIGN** between me and the children of Israel for ever: *for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed*” (Exodus 31:13-17).*

The lights of the firmament are there for special **signs** signifying God's timetable of special events. The lights of the firmament direct us to the proper calendar location of Sabbath "days". The Sabbath is a **sign** placed upon God's sanctified children who are found to be observing the correctly identified Sabbaths using God's calendar. The Gregorian and Jewish man-made calendars calculate all Sabbaths incorrectly. This is not something to be winked at.

(This early part of the study sheds a lot of light, and gives much deeper understanding on a subject which God's people have largely ignored over the years. As a result of this ignorance, a gross error creeps into the Church on this subject of the calendar and leads to numerous other errors. Satan does quite a job of blinding mankind, *and even people within God's Church*, by corrupting God's calendar to the core!)

SABBATH = A SIGN

In no uncertain terms, through Exodus 31:13-17, God tells us that the WEEKLY SABBATH IS A SIGN! This is made very clear! He also clearly communicates this fact in other scriptures. Notice:

"Moreover also I gave them MY **SABBATHS** ^{H7676}, to be A **SIGN** between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12)

"And hallow my **SABBATHS** ^{H7676}; and they shall be A **SIGN** between me and you, that ye may know that I am the Lord your God" (Ezek. 20:20).

SABBATH = 7676 in Strong's
= SPECIFICALLY THE WEEKLY
SABBATH

The Hebrew word “Shabbath” is translated “Sabbath” in the above verses. This word is specifically referring to the 7th day, weekly Sabbath! God clearly tells us that the SEVENTH DAY SABBATH IS A SIGN!

Therefore, it is important to observe the lights, which not only determine when days and nights begin and end, but also the lights that identify correctly the weekly Sabbath “days”. The lights in the firmament are there for years, days, and *seasons*!

As we first take a close look at the word “seasons”, we will realize that through this word (“seasons”), God communicates an extremely important message.

Let us continue to study Genesis 1:14:

“And God said, Let there be lights in the firmament of the heaven...for seasons^{H4150} ...”

Here we see that the lights in the firmament are also there for “seasons”. The word “season” is 4150 in Strong’s and is translated from the Hebrew word “Moed” and means “festival, assembly, appointed time...”. Please keep this Hebrew word in mind as we proceed with this study in Leviticus 23:

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the **feasts (Moeds = 4150 = appointed times, festivals)** of the Lord, which ye shall proclaim to be holy convocations, even these are my **feasts**^{H4150}. Six days shall work be done: but **the seventh day is the sabbath of rest**, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. **These are the feasts**^{H4150} of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even

is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread” (Lev. 23:1-6).

The remainder of Leviticus 23 continues to define and list all of God’s seasons (Feasts/“Moeds”) including the Feasts of Pentecost, Trumpets, Atonement, Tabernacles and the Eighth day. Evidently, the lights in the firmament are there to reveal the dates of *when* we are to keep God’s Feast days. Leviticus 23:3 proves that *God also assigns His Sabbath day as a Feast (Moed) day.*

Very clearly, Genesis 1:14 communicates that the lights in the firmament are to determine when His weekly Sabbaths **and** Feast days are to be kept. Weekly and annual Sabbaths are seasons (or Feasts/Moeds) – so says the Word of God!

Interestingly, most Sabbath keepers currently keep the annual Feast days according to a calendar whose months are ruled by the revolution of the moon but, curiously, they do not keep the weekly Sabbath according to this system. Why not? (Editor’s note: Many claim that the Jewish calendar relies on both the moon and the sun. Many rely on the cycles of revolution of the moon around the earth and the cycles of revolution of the earth around the sun). However, in the Jewish calendar, the moon is the driver; and the complex calculations attempt to make the errors, which are inherent in the “rule” of the moon, “mate up” with the 365 ¼ day earth revolution year around the sun.) Remember, God uses two luminaries with His one calendar.

Why allow the revolution of the moon to determine the annual Sabbaths and not the weekly Sabbath? You might say, “Well that is a silly question. It is obvious that one can’t determine the weekly Sabbath by looking at the moon.” Well we certainly agree. Remember, God uses two luminaries with His calendar. The Muslim calendar is totally moon based (which is one reason that the crescent moon is used as an Islamic

symbol). We repeat: It is important to determine what those two lights in the firmament are; since God gave us both of these for seasons, days, and years for His one calendar. Don't be so sure you know what those two luminaries are. Your life might depend on it. Remember to write down any questions that you might have at this point. Most should be answered as you continue reading.

From the evidence we have already seen, it is clear that through scripture God is telling us that the lights in the firmament are there to make known God's true weekly Sabbath days and Feast days! As will be proven in later chapters, God's calendar uses the sun (and that other great light) to determine which days are the weekly Sabbath days and to determine which days are the annual Feast days. Do we understand what God is communicating?! God is telling us that the lights in the firmament of heaven are there to communicate to us when to keep His weekly Sabbath day! We cannot determine the Sabbath day by counting backward by sevens, to see if the weekly Sabbath we are keeping this week, coincides with the weekly Sabbath that was kept anciently. We look at the two luminaries to determine Sabbaths and Feasts, not a man-made calendar! God has set in motion, lights in the firmament of heaven, so that we can keep track of the weekly Sabbath. This is currently not being done by most who consider themselves 7th day Sabbath keepers! Most Sabbath keepers follow the Saturday Sabbath as it lands on the man devised Gregorian calendar, and/or the man devised Jewish calendar *not* as it is determined by the lights of the firmament! The Sabbath days on God's calendar and the Gregorian calendar are not the same, as this booklet will prove to you. The Sabbath days on God's calendar and the Jewish calendar are not the same. This topic is very serious, and urgent, indeed. God is communicating something of huge importance, and His people had better take heed.

Does God's Word not clearly tell us that the "lights in the firmament" are there for "signs" and "seasons" (weekly Sabbaths and annual Feasts) and "days" (weekly Sabbaths) "and years"? Why is one calendar used to calculate God's Feast days, while God's weekly Sabbath day is kept according to a completely independent cycle according to the Gregorian calendar? Why are the annual Feast days, and the weekly Sabbath days, not calculated using *one* and the same calendar? We must keep in mind that Genesis 1:14 tells us that the lights in the firmament are there for "signs" and "seasons" (weekly Sabbaths and Feasts), and "for days" (Sabbaths) "and years"; they tell us when a day begins and ends and when a year begins and ends AND when the first Sabbath of a new year begins. (More on this later).

At this early stage of the study, we are beginning to explain that God has ONE calendar to determine His Feast days INCLUDING the weekly Sabbath days! The firmaments in the heaven are there for signs (weekly Sabbaths) and for seasons (weekly Sabbaths and Feasts)! God has *one* calendar that determines *both* the weekly Sabbaths and the annual Feast days – and His calendar is determined by the lights of the firmament.

God's people must deeply study this subject, and pray that He reveals His True calendar to their understanding. His people must repent from the error of their ways caused by an evil, conniving, spiteful, deceiving, lying, manipulative and rebellious adversary, Satan the Devil! Satan has cunningly "changed the times and laws" as prophesied in Daniel 7:25! Now is the time to wake up and be counted!

Chapter 2 The Lights in the Firmament

The Bible discusses “lights in the firmament” and how these lights *rule* the day and the night. We are also told that these lights *divide* the day and the night. Furthermore, in Part 1 of this presentation, we also took a look at the fact that the “lights in the firmament” are also there for signs, days (weekly Sabbaths), seasons (weekly & annual Sabbaths), and years.

Genesis 1 gives us information, which has been overlooked by God’s Church in the past. This part of the study contains nuggets of information that continue to give clarification on the subject of God’s calendar. Notice:

“And God^{H430} made^{H6213 (H853)} two^{H8147} great^{H1419} lights;^{H3974 (H853)} the greater^{H1419} light^{H3974} to rule^{H4475} the day,^{H3117} and the lesser^{H6996} light^{H3974} to rule^{H4475} the night.^{H3915} *he made* the stars^{H3556} *also*” (Gen. 1:16).

If we look closely into this verse we will find that it is quite revealing. Notice that the words in italics (above) are not in the original script of this verse. The words “he made” and “also” were added by translators. Technically speaking, this verse should read as follows:

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: the stars” (Gen. 1:16).

Eliminating the words that should not be there gives a true representation of God’s authentic communication. The greater light that rules the day is obviously the sun. But scripture here indicates that the lesser light that rules the night are the stars.

Read the verse again and notice that the lesser light to rule the night are the stars...*there is no mention of the moon!*

This might sound a little illogical at first, but when you think about it deeply you will begin to realize the depth of what God is communicating to us. Scripture is here telling us that there are two great lights in the firmament, and these lights divide time; they also divide seasons. Time can be told by the sun's position, and it can also be told by the position of the stars. One can also navigate the seas by using the stars as their guide. On the other hand, one cannot tell what time it is by looking at the moon and neither can he navigate by it!

Furthermore, when the sun goes down at the end of a day it is the stars that come out. The same cannot always be said for the moon:

- It can sometimes be seen during the light hours of the day
- It doesn't reflect any light for a few nights every month
- It can come in and go out of view on a given night
- It is not a clear ruler of the night

Given the above facts, wouldn't you agree that the moon would be considered a weak 'ruler of the night'? Sometimes it is the brightest object at night but sometimes it is not "on duty". Due to these reasons, strictly speaking, the moon cannot be used as a reliable "instrument" to divide the night from the day. And neither would it be a clear and reliable instrument on which to base a calendar! We will now see that God does not use the moon to calculate *His* calendar.

Let us take a look at Genesis 1:16 again:

“God made two great lights^{H3974 (H853)}; the greater light^{H3974} to rule the day, and the lesser light^{H3974} to rule the night: the stars”

It is necessary to understand the word “light” and “lights” that are used in this above verse. The word “light” is 3974 in Strongs and means “a luminous body, luminary, light, bright”. A “luminary” is referring to something that shines *by its own light*. It’s referring to a body of light, a luminary – a body from which light emanates – and not a reflector.

If we consider the sun, moon and stars, we understand that the sun and stars are luminaries. They are a source of light; they give and shine light of and by themselves. The stars are not dependant on the sun to give light and vice versa. The moon, on the other hand, is *not* a luminary. The moon does *not* shine light of itself. It is a great *reflector*, but it is not a source of light; it does not supply light. Therefore, the moon is not a luminary in the real meaning of the word. Some might refer to the moon as a luminary, but this is only in its capacity to reflect light. This is key information!

In Genesis 1:16 we are told that God made two great lights. There is little doubt that in this scripture He is referring to luminaries that *give* light, and not to the body that reflects it. It is clear that He is referring to the sun and the stars because of the wording of the verse, which omits the moon. Notice again:

“...the greater light to rule the day, and the lesser light to rule the night: the stars”.

(He did not say,... “the lesser light to rule the night: the moon”.)

Technically speaking, a luminary must be a source of light and not a reflector of light. Notice verse 17-18:

“And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, **and to divide the light from the darkness:** and God saw that *it was good*” (Gen. 1).

There are times when one can see the reflection of light from the moon even during the day! This being the case, could we really say that the moon divides the night from day? Please meditate on this fact! The stars, on the other hand, can certainly be used to divide the night from the day. When the sun goes down, the stars come out!

This information clearly demonstrates that the sun and the stars are the two luminaries that divide the day from the night. They are the two luminaries that God uses as the foundation to His calendar. Of course, the moon is important in its own right (especially with regard to cycles), but not as a foundational instrument that God uses to determine the weekly Sabbath or annual Feast days.

Chapter 3

When Does a Biblical Day Begin?

We now understand that, clearly, God has *one* calendar, and that His weekly and annual Sabbaths are determined by this calendar. As this study progresses, we will look closely at the details that God discusses regarding how to calculate His weekly Sabbath and annual Sabbath days. We will see some eye-opening information that is revealed through the pages of His Bible. Most will be astonished to see the depth of deception that they have been led to believe because of the trickery played by Satan the devil!

In this third chapter, we will take a close look at the information God gives us in His Word to determine when a day begins. We know that the world at large believes that a day begins at midnight. Most Sabbath keepers believe that a day begins at sunset. Some even believe that a day begins at noon! What does the Bible tell us about this subject? When does a day begin according to *God's* calendar? What does *God* reveal to us through His inspired Word on this most important subject? Get ready for more awe-inspiring yet dumbfounding information that will catch many by surprise. Remember: use your Bible to prove everything as you go through this study. This is what the Bereans did, and so should you!

Let us begin this section of the study in Genesis 1:

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called *the light Day*, and the

darkness he called Night. And the *evening and the morning were the first day*” (Gen. 1:1-5). (Editor’s note: The Hebrew words for “Day” and “day” are exactly the same in Gen. 1:5 [“Day” = *yo·vm* and “day” = *yo·vm*]. Therefore, [“Day” = “day” = *yo·vm*]. There is no difference in capitalization. It is also exactly the same Hebrew word in Gen. 1:8, 13, 19, 23, & 31. [“light” = *yo·vm* and “evening and morning” = *yo·vm*]. Therefore, [“light” = “evening and morning” = *yo·vm*]. The Hebrew words for “the day” in Gen. 1:16 & 18 are *hai·yo·vm* and *hai·yo·vm*. [“the day” = *hai·yo·vm*])

Notice that, during the re-creation week, the first thing God re-created was “light”. Darkness represented “tohu” and “bohu”, indicating confusion and disorder. Strong’s concordance offers the following meanings: misery, destruction, death, sorrow, wickedness etc. Light, on the other hand, represented everything that was good (vs. 4). When God created “light”, He separated it from darkness (i.e. He separated it from “night”) and called it “day”. Through His inspired Word, God tells us that “light” is representative of “day” (and “darkness” is representative of “night”). In Gen 1:5 we are further told that “the evening and morning” were the first “day”. Therefore, both “evening and morning” must be part of the “day” and not the “night”. Please take the time to meditate on this and understand what is plainly being stated in the Word of God!

Genesis 1:5 is an easy scripture to understand *if we allow the Bible to interpret itself*. However, in most cases, it is also a grossly misunderstood and misrepresented scripture. As we proceed, keep in mind that God called the light “day” and he called the dark “night” (Gen. 1:5). Never lose sight of the fact that scripture tells us that “*the evening* ^{H6153} *and the morning were the first day*”. Scripture does not state that “*night*” ^{H3915} and morning” constitute a day, but that “evening” ^{H6153} and morning” constitute the day. This is important to understand!

Please clear your mind from pre-conceived ideas, and follow along with the Biblical explanation being given hereunder. Please be sure to prove all things as you go along, and use the Bible as your authority (1 Thess. 5:21).

Genesis 1:5 tells us that “evening and morning” make up the day/light part of what is commonly referred to as a 24-hour period. We must understand that the word “evening^{H6153}” is not referring to “night^{H3915}”, but is in fact referring to the afternoon period between noon and sunset. (Remember that evening and morning constitute the day/light part of a “24-hour” period). We will here give irrefutable proof to support this Biblical fact.

The first example we shall discuss refers to the offerings which the Israelites were required to perform on a daily basis. Notice these sacrifices were performed in the “morning” and in the “evening”:

“Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one^{H259} [^{H259} = *FIRST*] lamb thou shalt offer in the morning^{H1242}; [^{H1242} = *dawn*] and the other^{H8145} [^{H8145} = *SECOND*] lamb thou shalt offer at *even*^{H6153} [^{H6153} = *in the evening*]” (Ex. 29:38-39).

These verses tell us that the Israelites were to offer two lambs every day: verse 39 tells us that the first lamb was to be offered *in the morning* and the *second* lamb was to be offered in the evening^{H6153}! If a different day begins at sunset, this would mean that evening^{H6153} *must* refer to a time *before* sunset if both sacrifices were offered on the same day – which they were! (Editor’s note: You will learn later when God’s day actually begins.) Understand: two sacrifices took place every day; the first sacrifice was offered in the morning and the second sacrifice was offered at even^{H6153}, (evening^{H6153}), which must indicate a time *before* sunset if a different day begins at

sunset! The following passage continues to prove that “evening” must be a time *before* sunset:

“And it came to pass at the time of the offering of the *evening sacrifice* , that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. *[Editor’s note: pay close attention to the bolded part of the verses, which are events that took place after the evening sacrifice was offered to God].* **And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that *the heaven was black with clouds* and wind, and there was a great rain.**

And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel” (1 Kings 18:36-46).

Think deeply about the above verses and all the events and details that took place about the time of, and after, the evening ^{H6153} sacrifice was offered. Is it not obvious that these events had to have taken place *before* sundown, while there was still natural light for them to see? How else would there have been enough light for Elijah to do all the things mentioned in these scriptures, including climbing to the top of Mount Carmel, and also his servant climbing the mount several times and able to look toward the sea? These events took place after the evening sacrifice. Would it have been possible to do any of this after sunset, or in the dark?

Notice further in Gen. 24:11:

"And he made his camels to kneel down without the city by a well of water at the time of the evening ^{H6153}, even the time that women go out to draw water" (Gen. 24:11).

Here we are told that the camels knelt by the well of water in the “evening ^{H6153}”. We are also told that women would go out to draw water in the “evening ^{H6153}”. Clearly, the women did *not* go out to draw water after sunset, or in the dark of night! Historical evidence confirms this! Logic confirms this! It should be obvious to those who really want to prove this subject and find God’s Truth; that in order for the women in Old Testament times to have gone out to draw water from the wells at “evening ^{H6153}”; it would have had to have been a time *before* sundown, while there was still light. The word “evening ^{H6153}” in Genesis 1:5 inarguably refers to the time period *before* sundown, and not after sundown, twilight, or at night! No woman would be expected to go out and fetch water

after sunset, much less in the dark of night. In Genesis 1:5, when God tells us that the “evening and morning” constitute a “day”, He is evidently telling us that it is the “afternoon” and “morning” – *the light portion* – which is “day”!

This is an important Truth to understand because those who profess that a day begins at sunset and ends at sunset use Genesis 1:5 as one of the proofs for their argument. They wrongly argue that since Genesis 1:5 states “evening and morning” is a day, then the day must start at sunset (which is a mistaken understanding of the word “evening”) and end the following sunset. But this is not what the Bible communicates to us! God separated the light from darkness, He called light “day”; He called darkness “night”; and the morning and evening are “day” (Gen. 1:5). We should simply believe God at His Word: if He tells us that “morning and evening” are part of the “day”, then evidently “morning and evening” make up the 12 hours of light (Gen. 1:1-5)!

Again, some will still continue to argue that since “evening” is mentioned before “morning” a number of times in Genesis 1 (i.e. verses 5, 8, 13, 19, 23, 31), then it must mean that “evening” comes before “morning”. But this is clearly not the case. If one uses the argument of word order (“morning and evening” versus “evening and morning”) to determine the beginning of a day; then other verses that read “morning and evening” would refute this argument. Notice the following verses, among others, which list the word “morning” before the word “evening”:

“...the people stood by Moses from the morning unto the evening” (Ex. 18:13).

“...the Philistine drew near morning and evening, and presented himself forty days” (1 Sam. 17:16)

[Editors’ note: Note that morning and evening here are again reckoned with the “day”. The Philistine drew

near in the light hours (morning and evening), and not at night!].

It should be evident from scripture, that when God refers to a “day”, He is referring to the light hours (morning and evening), and not what is commonly referred to as a “24-hour” period. As we have discussed and proved, a Biblical day is made up of “morning” (which is the time between sunrise and noon) and “evening” (which is the time between noon and sundown). (The Biblical “night” refers to the dark hours between sunset and the following dawn).

Additionally, God’s Word further confirms that a day is made up of the 12 hours of light. Notice:

“Jesus answered, Are there *not twelve hours in the day?* If any man walk in the day, he stumbleth not, because he seeth the light of this world” (Jn. 11:9). (Editor’s note: It is very likely that on the day in which Jesus said this, the length of the day was exactly the same as the length of the night, 12 hours – a special time to be observed. [Dt. 16:1])

In His own words, Christ stated that there are 12 hours in a day. By Christ’s own definition, the day is made up of the light hours within what is commonly referred to as a “24-hour” period! Note that Jesus did not say that there are 24 hours in a day.

Now that we understand that “morning” and “evening” make up the daylight portion of a “24-hour” period, the obvious question is: when does a day begin on God’s calendar?

Something very interesting is revealed and confirmed in Matthew 28. Notice:

“In the end of the sabbath, as it began to dawn^{G2020} toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher” (Matt. 28:1).

Notice carefully that which is being stated. We are told that the two Mary’s came to the sepulcher *at the end of the Sabbath* as it began to dawn^{G2020} towards the first day of the week. This clearly indicates that the end of the Sabbath came just before dawn^{G2020} on the first day of the week. Read the above scripture again! If we allow the Bible to interpret itself, it clearly proves that the end of the Sabbath came just before dawn^{G2020} on the first day of the week! The word “dawn^{G2020}” in Matthew 28:1 continues to confirm this Biblical truism. “Dawn” is translated from the Greek word “epiphoskouse” and could be translated as: “begin to grow light, dawn”. Matthew 28:1 could be translated as follows:

“In the end of the sabbath, as it began to grow light^{G2020} toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher” (Matt. 28:1).

Is it not so clear that the end of the Sabbath (or the end of any 24 hour date) came as it began to grow light the next day? In other words, the Sabbath date did not end before sunset, but it ended before the following sunrise! Notice the following translations of this same scripture:

“Now late on the Sabbath...as it began to dawn toward the first day of the week...” (American Standard Version).

“After the Sabbath, as the first light of the new week dawned...” (The Message Bible).

“Now after the Sabbath, as it began to dawn toward the first *day* of the week...” (New American Standard Bible).

Opse de sabbaton is the Greek phrase variously translated: “In the end of the sabbath...”, “AND in the end of the sabbath...”, “At the end of the sabbath...”, “Now late on sabbath...”, “Now late on the sabbath day...”, “After the Sabbath...”, “After the Sabbaths...”, “After the day of worship...”, “But on the eve of the Sabbath...”, “And on the eve of the Sabbaths...”, and “After the end of the week...”. So, what was really meant by “Opse de sabbaton? Does it mean “at the end” or “after”?

Barnes’ Commentary concedes that the beginning of Mt. 28:1 (“Opse de”) can be translated as either “end of the Sabbath” or “after the Sabbath”. This commentary seems to choose “after” for the meaning, in order to rationalize their accepted calendar belief system and their presumed timetable of Crucifixion Week events (using circular reasoning); thus, they prefer the meaning: “In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn...” for Mt. 28:1. Technically, this is a possible translation; but, is it the right one? Without the correct understanding of God’s calendar and when a day begins, one cannot expect any expert translator to get it right. This is an understatement, for your discovery of God’s true calendar will clear up numerous Bible “difficulties” that are impossible to reasonably correlate without it.

It can become confusing sometimes when trying to figure out the timetable of events surrounding Crucifixion Week (and other events, like counting Pentecost, for instance). This is because God’s true calendar has been rejected for nearly two millennia, until now. Can we blame scholars and translators for contributing to and/or not correcting this

confusion? Let's realize that God has not chosen to reveal His calendar to us until this time close to Christ's return. It is time to stop relying upon circular reasoning and best guess scenarios that attempt to force the man-made Jewish calendar to fit into God's Word. This is exactly what many commentaries do to make things fit. Let's look at what else is typical.

There are a few eminent scholars (Clark, Kitto, etc.) who have tried to "explain away" the meaning of the Greek word *epiphoskouse* (English, "daybreak"), probably in an attempt to rationalize their accepted calendar beliefs and their timetable surrounding Jesus' crucifixion. They claim that it doesn't refer to "daybreak" but that it refers to the lighting of candles inside houses in Jerusalem at (their wrong understanding of) the end of the Sabbath (which they accept to have been sundown). Nevertheless, there was no lighting of candles around the area in the physical setting of this verse (graveyards); and most candles would have been put out or would have burned out by the time indicated by this verse (before dawn), anyway. Also, as noted above, the Greek words used in the first part of Mt. 28:1 can be translated either "the end of the Sabbath" (see Thucydides, *lib. Iv. Chap. 93*) or "after the Sabbath".

The same "explaining away" applies here when other translators chose "after the Sabbath", when "end of the Sabbath" would fit reality. There are many other examples like this of how Satan has deceived some of the most knowledgeable and honorable experts; and through them, "deceives the whole world" (Rev. 12:9). If they had discovered God's abandoned calendar, they would not have been in error.

If it was "late on the Sabbath" and beginning "to dawn toward the first day of the week" when the two Mary's went to the sepulcher, it should be plainly obvious that the Sabbath does

not end at sunset! Meditate deeply on this important Truth, and allow the Bible to interpret itself!

Let us discuss another New Testament passage, which continues to prove this point being made to us by God through His inspired Word. Notice:

“And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, *and the sabbath drew on*^{G2020}” (Lk. 23:44-54).

Notice that verse 54 (above) concludes by stating that it was the preparation date and the Sabbath “drew on^{G2020}”, or “began to grow light^{G2020}”! Preparation date obviously extended until sunrise! What the above passage is telling us is that Joseph of Arimathaea went to Pilate and begged for the body of Christ. This would have no doubt taken time. Once clearance was

granted from Pilate for Joseph to take Christ's body, Joseph had to then arrange for the body to be removed from the stake. He and Nicodemus (Jn. 19:39 & 40) would also have had to clean the body, wrap it in linen, and then transport it to the sepulcher. To do all this would have taken more than just a few hours. We know that Christ died at the ninth hour (Lk. 23:44) which is around 3pm. Sunset was around 6pm. If we think about this logically, it should be obvious that it must have taken Joseph much more than three hours (till sunset) to fulfill necessary obligations including seeking clearance to remove Christ's Body from the stake, then remove the Body from the stake followed by cleaning and transporting the Body to the place of burial. No doubt, Joseph labored past sunset. We are told that his work was all finished before the Sabbath "drew on ^{G2020}" (Lk. 23:54). Interestingly, Strong's tells us that the words "drew on ^{G2020}" mean "began to grow light ^{G2020}" (Lk. 23:54)! Evidently, the Sabbath did not begin at sunset when it began to grow dark, but when it "began to grow light ^{G2020}" at the time of sunrise. Joseph's work of preparation was finished as the Sabbath drew on at sunrise!

Notice the following Bible translations for Luke 23:54 which continue to give us further clarity:

"It was the day of Preparation [for the Sabbath], and the Sabbath was dawning..." (Amplified Bible).

"And [the] day was [the] preparation and [the] Sabbath lighted up..." (Greek Interlinear).

The above translations continue to emphasize that the preparation date concluded at sunrise! Joseph of Arimathaea worked until the Sabbath lit up! This is what scripture tells us. Clearly, a day according to God begins at sunrise *and not at sunset*.

Instructions on offerings – more proof!

God gave some specific instructions regarding daily sacrifices. If we look closely at these instructions we can see that there is evidence in these instructions that prove that a day begins at sunrise – and not at sunset! Notice Lev. 7:15:

“And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning^{H1242}”

We are told that the peace offerings were to be eaten the same day that they were offered; none should be left till the morning^{H1242}. Consider: If the following morning^{H1242} was the same day as when the sacrifices were offered, why could none of the offerings be left till the morning^{H1242}? These statements (such as Lev. 7:15) suggest that the morning^{H1242} marks the beginning of a new day. Interestingly, the word “morning^{H1242}” is translated from the Hebrew word “boqer” (Strong’s 1242) and could be rendered as “morrow”! The fact that “morning” refers to “morrow” provides further clear evidence that a new day begins at sunrise! Taking this definition into account, Lev. 7:15 could be translated as:

“And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morrow (morning)^{H1242}”

This verse could perhaps be more clearly written as follows:

“And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the next day which begins in the morning.”

Notice the following, perhaps even clearer scripture:

“And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, **To morrow is a feast** to the LORD. And **they rose up early** [*H7925 = early morning*] **on the morrow** [*H4283 = next day*], and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play” (Ex. 32:5-6).

Did you notice that Aaron woke up on the morrow ^{H4283} [the next day], which was early in the morning?! Does this not yet again clearly indicate that the morning is the beginning of a new day? If there are any who are still skeptical about this Biblical Truth, there is even more proof! Notice the following account in the book of Genesis:

“And they made their father drink wine *that night*: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass *on the morrow* [*H4283 = next day*], that the firstborn said unto the younger, Behold, I lay *yesternight* [*H570 = yesterday, last night*] with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father” (Gen. 19:33-34).

These two verses prove that the night before the morning, or “yesternight”, was reckoned with the previous day and was not part of the new day which begun in the morning! How plain and simple are the teachings of God when we allow His Word to interpret itself!

Let us take one final look at Genesis 1:5 and discuss an additional interesting point which supports the Biblical fact that a day begins at sunrise and *not* at sunset or midnight! Notice:

“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day^{H3117}” (Gen. 1:5).

Morning and evening make up the light part of the day while the night makes up the dark portion of a particular date. The Old Testament word for “day” is translated from the Hebrew word “yom”. Strong’s gives the following definition which confirms what is plainly being communicated in Gen. 1:5 regarding “day”:

“From an unused root meaning to be hot; a day (as the warm hours)...from sunrise to sunset...”:

The *warm hours* of a day are of course the hours between *sunrise and sunset*! The definition in Strong’s concordance continues:

“...a day...from one sunset to the next...”

Many use this last part of this definition to conclude that a day begins at sunset and ends the following sunset. They are satisfied to rely on this “man-made” definition rather than allow the Bible to define the meaning of the word “day”! If one honestly wants to understand this subject, the legitimacy and accuracy of the latter part of this definition should be questioned. Because scripture consistently and irrefutably proves that a day begins at sunrise, it should be obvious that what is commonly referred to as the “24-hour” day (date) ends immediately prior to the following sunrise. It seems clearly evident that the Old Testament definition in Strong’s for the word “day” was no doubt influenced by *Jewish tradition* rather than by scripture. Strong’s adds that a day may also be “from one sunset to the next”, while scripture defines a day to start at sunrise and end at sunset. (Note: A calendar “date” lasts for what is commonly referred to as “24 hours” and begins at

sunrise and ends immediately prior to the following sunrise. For example, the first of the month starts at sunrise and ends immediately prior to the following sunrise). If we take *all* scriptures into account on this subject we see that a “day” is defined to start at sunrise and end at sunset (the hot part). Furthermore, a “24-hour” period starts at sunrise and ends immediately prior to the following sunrise. Interestingly, one should take note of Strong’s definition for the word “day” in the New Testament, which is more accurate. “Day” is translated from the Greek word “hemera” (Strong’s number 2250). Strong’s gives the following definition for “hemera”: “...the time space between dawn and dark, or the whole 24 hours...”

From all the evidence that we have seen, is it not abundantly clear that the Biblical “morning and evening” make up a Biblical “day”, which is the light portion of a “24-hour” period? Doesn’t scripture clearly teach that a Biblical “day” refers to the time period between sunrise and sunset (the warm hours of a given date)? God offers even more proof that a day starts at sunrise (rather than at sunset). Get ready for more, deeper and conclusive understanding on this subject!

Passover – irrefutable proof that a day begins at sunrise!

The instructions on the Lord’s Passover continue to confirm that a new day begins at sunrise. Notice the following passage from Exodus 12:

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the

number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning ^{H1242}; and that which remaineth of it until the morning ^{H1242} ye shall burn with fire” (Ex. 12:1-10).

The fourteenth day of the first month is the Passover. The Israelites were told to kill the lamb in the “evening” (or in the afternoon, as proved earlier on in this script). They were further instructed to eat the flesh “in *that* night” – *not* the next day! In other words, the Israelites were to kill the lamb in the afternoon on the fourteenth and eat it in “that night”, which was reckoned with the fourteenth! Furthermore, they were to leave none of the Passover lamb remain “until the morning ^{H1242}”, or until the “morrow ^{H1242},” (the next day).

Notice another scripture:

“Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month... And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves,

and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron...So *ALL THE SERVICE of the Lord was prepared THE SAME DAY, to keep the Passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah*” (2 Chron. 35:1, 13-14, 16).

In the above verses we are told that “all the service of the Lord was prepared the same day”. In other words they killed, cooked *and* ate the lamb on the 14th. They killed the lamb at 3pm, they cleaned, prepared and cooked the lamb after that, and they ate it sometime after sundown – “in that night”. The time after sundown was obviously still the fourteenth. And as we read earlier on in Ex. 12:10, whatever remained of the Passover lamb until the morning of the next day, they were required to burn. Remember – the death angel PASSEd OVER in that same night. It PASSEd OVER on PASSOVER, at midnight, which was still the fourteenth and not the beginning of the next day, or the fifteenth! Everything pertaining to the Passover took place on Passover – the 14th of the first month.

Beginning of Feast of Unleavened Bread/Day of Atonement
Interestingly, God *specifically* commands that unleavened bread is to be eaten from “even” the day before the first day of the Feast of Unleavened Bread. Likewise, He commands His people to afflict their souls beginning the previous “even” the day before the Day of Atonement. Let us first of all notice God’s instructions on the Passover:

“And on *the fifteenth day of the same month is the feast of unleavened bread* unto the LORD: seven days ye must eat unleavened bread” (Lev. 23:6).

We are here told that the Feast of Unleavened Bread begins on the fifteenth of the first month. However, in another section of scripture we are told to begin eating unleavened bread from the “even” of the fourteenth - the previous day! Notice:

“In the first month, *on the fourteenth day of the month at even, ye shall eat unleavened bread*, until the one and twentieth day of the month at even” (Ex. 12:18).

Here we are specifically commanded to begin eating unleavened bread from the *fourteenth* day of the month at even, yet the Feast of Unleavened Bread is on the fifteenth (Lev. 23:6). Evidently, God requires that we get ourselves ready for the Feast of Unleavened Bread by eating of some unleavened bread sometime during the time between noon and sundown on the previous day (14 Abib at even). If the previous night (after sundown before the morning of the 1st Day of the Feast of ULB) was the beginning of a day, why would God call it the 14th, in Exodus 12:18 and Exodus 12:8? It would be part of the 15th of Abib. Also, if the previous night (after sundown before the morning of the 14th) was the beginning of a day, unleavened bread would have to be eaten for a longer time than is required. Evidently, the previous sunset was still the 14th. The 15th didn't begin until sunrise of the following morning.

Notice the following similar instructions on the Day of Atonement:

“Also *on the tenth day of this seventh month there shall be a day of atonement*: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD” (Lev. 23:27).

Here we are specifically told that the Day of Atonement is to be kept on the tenth day of the seventh month, yet in the following scripture we are admonished to afflict our souls from “even” on the *ninth* day of the seventh month:

“It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath” (Lev. 23:32).

God commands that we observe the Day of Atonement on the tenth day of the seventh month, yet we are also told to afflict our souls from sometime between noon and sunset of the ninth – the previous afternoon. Again, God requires that we prepare for the Day of Atonement by afflicting our souls from the previous *even*. If sunset was the beginning of the day, God wouldn't have needed to specify (in Lev. 23:32) that the fast was to begin the *even* of the 9th. The fact that God refers to the *even* of the 9th as the 9th and not the 10th indicates that the day does not begin at sunset!

Many use the above scriptures as proof of a sunset to sunset configuration of a day, however, the thinking individual will realize that these scriptures in fact prove that the day begins at sunrise! Please understand: In Leviticus 23:6, God plainly states that the first day of the Feast of Unleavened Bread is on the fifteenth day of the first month. In Lev. 23:7, He clearly states that the Day of Atonement is on the tenth day of the seventh month. The fact that He tells us to begin eating unleavened bread from some point between noon and sunset (i.e. at *even*) before the first day of the Feast of Unleavened Bread (i.e. from the time of Christ's death that day), and to begin fasting from *even* of the day before the Day of Atonement, indicates that the day begins at sunrise; otherwise, there would be no need for Him to tell us to begin them the day before! If the day began at sunset, the command would have simply been to keep the Day of Atonement on the 10th, just as He tells us to observe all the other Feasts. There would have been no need for Him to emphasize that the fast for the Day of Atonement begins on the eve, *on the 9th!*

It is interesting to note that God does not tell us to begin the Feast of Pentecost from the sunset on the day prior to the Feast. He does not tell us to begin the Feasts of Trumpets, Tabernacles, or the Eighth Day from the sunset of the day prior to the Feast! It is clear that, from all His Feasts, God commands that we eat unleavened bread from some point between noon and sunset (*even*) on the eve of the first day of the Feast of Unleavened Bread, and that we afflict our souls from the *even* prior to the Day of Atonement. We are not told to begin any of the other Feasts from the previous *even*. Interestingly, Unleavened Bread and Atonement are the *only* two Feasts which have a specific connection with food! Evidently, God wants us to eat unleavened bread 12 to 18 hours before the Feast of Unleavened Bread begins, and to begin afflicting our souls 12 to 18 hours before the Day of Atonement begins. The fact that the Feast of Unleavened Bread demonstrates that we must begin doing our part by eating unleavened bread – spiritually signifying putting on Christ as we remove sin – indicates that we should be eating unleavened bread from the point immediately after our Savior sacrificed Himself through death. If we continued to eat leavened products between 3pm and sundown on the 14th of Abib, it would indicate that we continue in sin after we were saved by His death. This is why 3pm is no doubt the point during “even” that no more leaven should be consumed. The Feast of Unleavened Bread then begins the next day, on the 15th (Lev. 23:6). Similarly for the Day of Atonement, God wants us to afflict our soul beginning on the eve (noon to sunset) before the Feast, so that we can get our bodies ready for the actual Day of Atonement. He commands us to begin the fast from between noon and sunset on the 9th (probably from 3pm since this was the time of the sacrifice at even, but no later than sundown), to obviously render the Day of Atonement physically and spiritually effective.

Historical evidence

Here is some historical evidence that supports the Biblical Truism that a day begins at sunrise:

“Meaning of “day”: In the Bible, the season of light (Gen. 1:5), *lasting from dawn (literally “the rising of the morning”) to the coming forth of the stars” (Jewish Encyclopedia, page 475)*

“In order to assure against profanation of the Sabbath the Jews added the late Friday afternoon hours to the Sabbath” (The Jewish Festivals: History & Observance, p.13).

[Note: The Jews also changed the configuration of a day and added the time between sunset and sunrise to the day. This is not Biblical but constitutes a pharisaical approach to add more to scripture than there is!]

"If we look at the essentials of a day of rest and reflection which has a religious orientation, it is possible to justify the shifting of Sabbath worship to Friday evening” (world’s definition of evening), “the celebration of the vigil/night watch was moved back to the eve of the Feast as early as the middle ages...” (Judaism: Between Yesterday and Tomorrow, p. 518).

"...a sacred day of rest on the 7th day (the Sabbath). Days were reckoned from morning to morning...” (New Catholic Encyclopedia, Vol. 11, pg. 1068).

"Following the reign of King Josiah (c. 640-609), and especially after the Babylonian exile, a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...The day however, was counted from evening to evening, after

the Babylonian fashion...." (*New Catholic Encyclopedia, Vol. 11, section titled "Later Jewish Calendar"*).

"...shortly after the beginning of the Greek period, [236 BC] came the change in the method of reckoning the day, from evening to evening instead of from morning to morning as of old..." (*The Calendars of Ancient Israel, p. 146*).

Logic

God is a logical God. Let *us* also use logic to understand that what is being stated here is in fact correct and Biblically accurate. Does it make logical sense for a day to begin at sunset, at a time when man has ended his daily labor? Does it make logical sense that a new day is to begin at a time when man is exhausted from his daily work? Does it make sense for a day to begin at night after the day has died out? The night time is a time for sleep: does it make sense for a fresh, new day to begin when mankind, and creation at large, goes to sleep? Absolutely not!

On the other hand, does it make much more sense for a day to begin at sunrise, at a time of daily new beginnings? Does it not make more sense for a day to begin at sunrise when most life forms on this earth awake for a fresh start to a bright, new day? Absolutely!

There is no Biblical proof for a sunset to sunset day (much less a midnight to midnight day)! Clear Biblical proof demonstrates that a day begins at sunrise. Please study this script with an open mind, clear of all preconceived ideas, proving all things with your Bible as you go along (1 Thess. 5:21). As you do this, you will see how clear and easy it is to understand this most important Truth, which is detailed within the text of the

Word of God! If you have any questions on this subject, please do not hesitate to contact us. We are here to help!

Chapter 4

Weekly Sabbaths & Annual Feasts (Signs and Seasons)

In this fourth chapter, we will take a look at another revealing Truth that demonstrates that God has strategically placed His weekly Sabbath day and His annual Feast days (Signs and Seasons) within a certain framework. This eye-opening Truth will continue to solidify the fact that God has one calendar, which He has put in motion with meticulousness and great precision.

Sabbath on the 8th day of first month – Old Testament

As we delve into scripture for this part of the study, we will first of all take a look at some history that is recorded in 2 Chronicles 29. Here we will see the interesting fact that within the first 8 days of that year, the temple and the priesthood were sanctified. From the following Biblical text we will see that the 8th day of the first month of that year was a Sabbath day. Notice:

“Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he **did that which was right in the sight of the Lord, according to all that David his father had done**” (2 Chron. 29:1-2).

We are here told that Hezekiah followed the example set by King David, which was pleasing in the sight of God. Verse 17 continues:

“Now they began on the first day of the first month to sanctify, and on the eighth day of the month came

they to the porch of the LORD: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end”.

On the first day of the first month of the year, the temple and the priesthood began to be sanctified. We are told that the restoration was complete on the 8th day of the first month when they came to the porch of the Lord. *The 8th day of the first month was evidently a Sabbath day.* Notice:

“And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped” (2 Chron. 29:28-29).

We don't see this type of worship taking place between the 1st and 7th days of the month. The congregation came together to worship on the 8th day of the first month. This is interesting because it demonstrates that the 8th day of the first month was the weekly Sabbath day. Was this sanctification of the house of the Lord performed merely because it was necessary to clean it up after King Ahaz defiled it; or, was this an annual practice, which meant that it took place every year? Notice further:

“Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings...And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people,

that God had prepared the people: for the thing was done suddenly” (2 Chron. 29:31, 35-36).

Since the 8th day of the first month was a weekly Sabbath day, it would follow that the 1st, 15th, 22nd and 29th of that month were also weekly Sabbath days.

Sabbath on 15th day of 1st month – New Testament

Let us now take a look at a New Testament example that shows that the 15th day of the first month, the first day of the Feast of Unleavened Bread, falls on a weekly Sabbath again. Notice John 19:30-31:

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, **because it was the preparation**, that the bodies should not remain upon the cross on the sabbath day, (**for that sabbath day was an high day,**) besought Pilate that their legs might be broken, and that they might be taken away.”

Notice that verse 31 tells us that this day was “preparation” day. This means that Christ died on the eve (between noon and sunset) of a day BEFORE the Sabbath day. John 19:31 confirms to us that “that Sabbath day was an *high* day”. We know that Christ was killed on Passover day which was the 14th day of the first month and the next day, the 15th day of the month, was the first day of the Feast of Unleavened Bread. The fact that this day was a high day reveals that it was a double Sabbath, a day when the annual Sabbath lands on a weekly Sabbath. Therefore, since the weekly Sabbath in this first month of the year of Christ’s crucifixion lands on the 15th of the month, we can deduce that the 1st, 8th, 22nd, and 29th were also weekly Sabbaths. God is clarifying this Truth in no uncertain terms! Let’s continue...

Sabbath on 15th day of 1st month – Old Testament

We will now take a look at *irrefutable* proof that demonstrates beyond any doubt, that the weekly Sabbath in the first month of **any** given year falls on the 1st, 8th, 15th, 22nd, and 29th. The proof we will look at is the count to Pentecost, as this reveals this Truth beyond any doubt. It is absolutely necessary that the Bible student understands this fundamental Truth as it places the pieces together to confirm that the weekly Sabbath in the first month of every *year* falls on the 1st, 8th, 15th, 22nd and 29th. Please take the time to diligently prove that which is being stated in this manuscript by following closely with your Bible, and by spending the necessary amount of time reading, proving, praying, meditating and even fasting over that which you are being shown. If you have any questions, or require clarification, *please* do not hesitate to ask! We have a dedicated ministry who is of service to you.

As we look into this irrefutable proof, we will prove from the Word of God that *the count to Pentecost is to begin the day after the first day of the Feast of Unleavened Bread*, which is the 16th day of the first month.

We shall begin by asking the question: What exactly does the Bible say as to when we are to begin counting to Pentecost?

Let us answer this most important question by closely looking at the scriptures pertaining to this subject. First of all, notice the following scripture:

“Seven weeks shalt thou number unto thee: *begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn*” (Deut. 16:9).

With reference to calculating the date of the Feast of Pentecost, Deuteronomy 16:9 tells us that *from the day that the sickle is put to the corn, seven weeks are to be numbered*. This is vital information! We are evidently required to know when the

sickle was put to the corn if we are to come to the correct day on which to observe Pentecost. We shall prove this as we proceed. The book of Leviticus gives us more necessary information regarding the count to Pentecost:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall **reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest** unto the priest: **And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath** the priest shall wave it” (Lev. 23:10-11).

Leviticus 23:10-11 makes it clear that the sheaf from the new harvest was waved on the morrow after the Sabbath day. The count to Pentecost starts on this day, so it is also vital that we understand to which day is being referred. Joshua 5:10-11 reveals the exact day that is being referred to in Lev. 23:11:

“And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even (you now understand the meaning of the word ‘even’) in the plains of Jericho. And **they did eat of the old corn of the land on the morrow after the Passover**, unleavened cakes, and parched corn in the selfsame day” (Josh. 5:10-11).

Editor’s Note: Some translations state, “...they ate some of the produce of the land...” instead of “...eat of the old corn of the land...”. The phrase “of the produce” is me·a·vur⁵⁶⁶⁹ from the root abar/abur which Strong’s Exhaustive Concordance translates as “old corn” (“...same as abuw; passed; i.e. Kept over; used only of stored grain—old corn.”)

Evidently, *the Israelites ate of the old corn until the morrow of the Passover*. In other words, the old corn was eaten on the first

day of the Feast of Unleavened Bread, which is the 15th day of the first month. Notice further:

“And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year” (Josh. 5:12). (Editor’s note: “that year” began on the first day of the month to which is referred here.)

Josh 5:12 clearly demonstrates that the manna ceased at the beginning of the 16th day of the first month. This verse also tells us that this (the first meal eaten after the wave sheaf is offered) is when they then began to eat of the new fruit of the land of Canaan. This proves beyond any doubt that the new fruit was reaped from the [new] harvest on the 16th day of the first month! Here is Biblical evidence that proves that the Israelites ‘put the sickle to the corn’ on the day after the first Holy Day of the Feast of Unleavened Bread (i.e. the 16th day of the 1st month), which is when they were able to eat of this new fruit! Evidently, the Sabbath being referred to in Leviticus 23:11 is the 15th day of the first month! The Bible confirms that *the sickle was put to the corn on the morrow after the first day of the Feast of Unleavened Bread*. The Sabbath being referred to in Leviticus 23:11 is the first day of the Feast of Unleavened Bread!

Notice what Josephus, the first century historian, wrote about this:

“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: 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 God; 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 first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God. **When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost,** but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following". (p. 96, 3.10.5-6, *Antiquities of the Jews*)

Here we have historical evidence that supports the scriptural directive that the sickle is put to the corn on the 16th day of the first month, which is the day after the first day of the Feast of Unleavened Bread. Fifty days later is the Feast of Pentecost.

With this understanding and explanation, it should now be very easy to comprehend the following verses that pertain to the subject of counting to Pentecost:

“And ye shall count unto you from the morrow after the Sabbath...”

[Editor’s note: or from the day after the first Holy day of the Feast of Unleavened Bread which is the 16th of the first month] ...

“...from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh Sabbath

shall ye number fifty days; and ye shall offer a new meat offering unto the LORD” (Lev. 23:15-16).

As we place these scriptures together, something marvelous about God’s calendar is being revealed! Earlier in this third part of the study we proved beyond doubt that the count to Pentecost began on the 16th day of the first month when the Israelites put the sickle to the corn (Deut. 16:9/Josh. 5:10-12) and the sheaf was waved (Lev. 23:10-11). This is the day after the first day of the Feast of Unleavened Bread, the 15th being a high Sabbath. Furthermore, Leviticus 23:16 reveals that the day after the seventh Sabbath is the 50th day, or the Feast of Pentecost. (Editor’s note: These “seven Sabbaths” and the “seventh Sabbath” mentioned in Lev. 23:15 and 16 are weekly Sabbaths. They are not just seven days in a row counted seven times or seven weeks of time. The Hebrew (shab·ba·to·vt) indicates that one is to count seven rest days (perfect weeks, Sabbaths). Therefore the Feast of Pentecost *always* falls on the first day of the week! The astounding fact that is revealed through these scriptures is that the first day of the Feast of Unleavened Bread, the 15th day of the first month, is always a weekly Sabbath day!

To calculate the date of the Feast of Pentecost, we are to count till the morrow of the seventh complete week (Lev. 23:15-16) from the day that the sickle is put to the corn (Deut. 16:9). The sickle is put to the corn on the 16th day of the first month, which is the day after the first day of the Feast of Unleavened Bread (Josh 5:10-12). The 50th day, Pentecost, falls on the morrow after the seventh Sabbath (Lev. 23:16). Therefore the first day of ULB, the 15th day of the 1st month, has to always be a weekly Sabbath!

As we have seen, the 15th day of the first month (the first day of the Feast of Unleavened Bread) is *always* a weekly Sabbath

day. This reveals that the other Sabbaths in the first month on God's calendar fall on the 8th, 22nd, and 29th! It also reveals that God's annual Feasts fall on the structure of the weekly Sabbaths.

Sabbath day on 1st, 15th & 22nd day of 7th month

Now, let us take the time to notice one further final proof on this part of the calendar. We will see what is said about the weekly Sabbath in the 7th month of the year:

“But when his brethren were gone up, then went he also up unto the feast [*of Tabernacles, which indicates this is referring to the 7th month*], not openly, but as it were in secret...In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink” (John 7:10, 37).

The great day of the Feast is referring to the 7th day and last day of the Feast of Tabernacles. The Feast of Tabernacles is 7 days, and this is referring to the last day of that great Feast.

“Jesus went unto the mount of Olives”. [*Christ spent the night here*]...“And early in the morning [*or, the next day*], he came again into the temple, and all the people came unto him; and he sat down, and taught them” (John 8:1-2).

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and **he anointed the eyes of the blind man with the clay**” (John 9:6).

“And it was the sabbath day when Jesus made the clay, and opened his eyes...Therefore said some of

the Pharisees, This man is not of God, because he keepeth not the sabbath day” (John 9:14, 16).

Evidently, the eighth day following the seven-day Feast of Tabernacles, *which is the 22nd day of the seventh month* (Lev. 23:39) is a weekly Sabbath day. Notice that this is confirmed in the book of Leviticus:

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: **on the first day shall be a sabbath^{H7677}**, and **on the eighth day shall be a Sabbath^{H7677}”** (Lev. 23:39).

The word Sabbath in the above verse is “Shabbathon” in the original Hebrew (Strong’s 7677), which is derived from the root word “Shabbath” (Strongs 7676), which specifically refers to the weekly Sabbath.

Weekly Sabbath on 1st, 8th, 15th, 22nd, 29th of first & seventh months

Evidently, the 15th and 22nd of the seventh month are weekly Sabbaths, which would also mean that the 1st, 8th, and 29th of this month are also weekly Sabbaths. We have seen this for the first and also the seventh month. The following table demonstrates this, and also emphasizes the fact that the main Holy days in the first half of the year are mirrored with Holy days in the second half of the year. Notice:

1st Month of the Year

**1st Day: New year/Thksgvng
Weekly Sabbath**

8th Day: Weekly Sabbath

7th Month of the Year

**1st Day: Feast of Trmpts
Weekly Sabbath**

8th Day: Weekly Sabbath

10th Day: Setting apart of Lambs

10th Day: Day of Atmnt
(Setting apart of goats)

14th Day: Passover

14th Day: End of world as
we know it!

(Preparation day for ULB)

(Preparing for Millennium)

15th Day: Feast of ULB begins
Weekly Sabbath

15th Day: FOT begins
Weekly Sabbath

22nd Day: Weekly Sabbath

22ndDay: 8th Day FOT
Weekly Sabbath

29th Day: Weekly Sabbath

29th Day: Weekly Sabbath

Chapter 5

Duration of a month and a year on God's Calendar

A number of scriptures in the Bible discuss the length of a month in God's calendar. This is another important aspect of the calendar that must be understood, as God directs us to piece together this most important subject.

Let us begin this part of the study in Genesis 7:11:

“In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

Here we are told that when Noah was in the ark it started raining on the 17th day of the second month. Genesis 7:24 tells us that it rained for 150 days. Notice:

“And the waters prevailed upon the earth an hundred and fifty days”.

Genesis 8 continues with the story:

“And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested **in the seventh month, on the seventeenth day of the month**, upon the mountains of Ararat” (vs. 3-4).

A month on God's calendar has 30 days

We are told that it started to rain on the 17th day of the second month and it rained for 150 days till the 17th of the seventh month. This means that in the time of Noah, five months consisted of 150 days; each month having 30 days. If Noah

had been using the Jewish (or Roman) calendar, he would have reached the 17th day of the 7th month in about 148 days, not 150!

Scriptures in the New Testament tell us that months on God's calendar are still 30 days long! Notice:

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months**. And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth” (Rev. 11:2-3).

The above two verses are discussing the duration of the Great Tribulation, which is prophesied to last for 42 months or 1260 days. A simple math equation determines that a month is 30 days long!

God's calendar always has 12 months – never 13 months

Scripture also tells us that a year on God's calendar has 12 months. Notice:

“In the first month, that is, the month Nisan [*should read, Abib*], in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month...” (Esther 3:7).

Again, this verse demonstrates that a year has twelve months. Let us take a look at another scripture that proves that a year has only 12 months:

“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and

the leaves of the tree were for the healing of the nations” (Rev. 22:2).

Clearly, the twelve fruits discussed in the above verse are for the twelve months of the year, one for each month.

The problem with the lunar calendar that most use to calculate their annual Feast days is that its months are 29.53 days long, and has a thirteenth month seven times in every 19 years! Please understand! God’s calendar has 12 months in a year, each 30 days in duration. The calendar most of the Churches of God are using today has 29 or 30 days in any given month and has a 13th month added seven times in every 19-year cycle!

The Church of God (as have the Jews) has been using a lunar calendar to calculate the annual Feast days. However, a lunar month is 29.53 days and not 30 days as God states it should have! This calendar also has a thirteenth month added seven times in every 19-year cycle. *This should send alarm bells ringing because the lunar calendar does not fit with God’s calendar.* Evidently, the annual Feast days have been kept on the wrong days! Most of God’s people are not using God’s calendar, but a man-made calendar, which means that they are keeping God’s Feasts on the wrong days. They are also keeping the Sabbath day on the wrong day of the week!

The following article is reproduced from a Jewish website. It explains that the Lunar calendar used by the Jews and most Church of God congregations has a thirteenth month that has been added to it seven times in every 19-year time cycle. This man-made calendar is causing God’s people to keep God’s Sabbaths on the wrong days:

Jewish Calendar

The lunar month on the Jewish calendar begins when the first sliver of moon becomes visible after the dark of the moon. In ancient times, the new months used to be determined by observation. When people observed the new moon, they would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a certain date, they would declare the rosh chodesh (first of the month) and send out messengers to tell people when the month began.

The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar is about 11 days shorter than a solar year and a 13-month lunar is about 19 longer than a solar year. The months drift around the seasons on such a calendar: on a 12-month lunar calendar, the month of Nissan, which is supposed to occur in the Spring, would occur 11 days earlier in the season each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again. On a 13-month lunar calendar, the same thing would happen in the other direction, and faster.

To compensate for this drift, the Jewish calendar uses a 12-month lunar calendar with an extra month occasionally added. The month of Nissan occurs 11 days earlier each year for two or three years, and then jumps forward 30 days, balancing out the drift. In ancient times, this month was added by observation: the Sanhedrin observed the conditions of the weather, the crops and the livestock, and if these were not sufficiently advanced to be considered "spring," then the Sanhedrin inserted an additional month into the calendar to make sure that Pesach (Passover) would occur in the spring (it is, after all, referred to in the Torah as Chag he-Aviv, the Festival of Spring!).

A year with 13 months is referred to in Hebrew as Shanah Me'uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: **a pregnant year. In English, we commonly call it a leap year.** The additional month is known as Adar I, Adar Rishon (first Adar) or Adar Alef (the Hebrew letter Alef being the numeral "1" in Hebrew). The extra month is inserted before the regular month of Adar (known in such years as Adar II, Adar Sheini or Adar Beit). Note that Adar II is the "real" Adar, the one in which Purim is celebrated, the one in which yahrzeits for Adar are observed, the one in which a 13-year-old born in Adar becomes a Bar Mitzvah. Adar I is the "extra" Adar.

In the fourth century, Hillel II established a fixed [lunar] calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19-year cycle, so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle.

<http://www.jewfaq.org/calendar.htm>

What should alarm God's people is that nowhere in the Bible does it state that God's calendar ever had, or should ever have, 13 months! God's calendar has always had 12 months. God's Word makes no provision for human adjustments – it's already perfect! The 13th month in the lunar calendar is simply not Biblical because it does not fulfill the requirements of the calendar of God. This should really get our attention because the Church has been using a lunar calendar to calculate the annual Feasts.

A minimal amount of research on the lunar calendar will reveal that this calendar used by the Jews and the Church actually originates in Babylon. This may come as a shock to some, but this is the reality!

Brethren of God must understand! The lunar calendar is made up of 29.53 days a month and not 30 days as the Bible states that it should have. This means that the lunar calendar is made up of 354 days a year and not 360 days a year as the Bible states that it should have! To compensate, the lunar calendar inserts an additional thirteenth month seven times in every 19-year time cycle. This Babylonian calendar has been used by the Church to determine God's Feast days!

Chapter 6 New Moon or New Month?

The word “moon” is often found in modern translations of the Bible. In this section of the study on God’s calendar we will focus our attention on this word (found in the Bible) as it is translated from the original Hebrew into the English. The information that will be discussed in this part of the study offers an important key that will help to unlock another mystery surrounding the calendar of God.

Moon

The Hebrew word for “moon” in the Old Testament is “yareach”, which is 3394 in Strong’s. “Yareach” (or “moon”) is used about 27 times in the Bible. We will here take a look at 4 of the 27 scriptures (chosen randomly) to prove that in each and every case “yareach” (Strong’s 3394) is translated into the English word “moon” and never as “month” or a derivative of the word “month”. (Please take the time to look up the other 23 scriptures. We will be happy to provide you a list of these scriptures if necessary). Notice:

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the *moon*^{H3394} and the eleven stars made obeisance to me” (Gen. 37:9).

“And hath gone and served other gods, and worshipped them, either the sun, or *moon*^{H3394}, or any of the host of heaven, which I have not commanded” (Deut. 17:3).

“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou

still upon Gibeon; and thou, *moon*^{H3394}, in the valley of Ajalon” (Josh. 10:12).

“And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the *moon*^{H3394}, and to the planets, and to all the host of heaven” (2 Kings 23:5).

As we proceed, it is important to keep in mind that the Hebrew word for “moon” is “yareach”.

“New Month” or “Month”

Now we will take a look at the Hebrew word for “month”, which is “chodesh” and is number 2320 in Strong’s. “Chodesh” can also be translated as “new month”. Notice the definition in Strong’s that is given for the word “chodesh”:

“From 2318; the new moon; **by implication a month: month(-ly), new moon**”.

The Hebrew root word of “chodesh” (month) is “chadash” which is 2318 in Strong’s. This word is translated as “to renew”, hence the term “new month”.

Let us take a look at three random examples of the word “chodesh” (Strong’s 2320), as it is used in scripture:

“And the waters decreased continually until the tenth *month*^{H2320}: in the tenth month, on the first day of the *month*^{H2320}, were the tops of the mountains seen” (Gen. 8:5).

“In the third *month*^{H2320}, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (Ex. 19:1).

“In the fourteenth day of the first *month*^{H2320} at even is the LORD'S Passover” (Lev. 23:5).

The word “Chodesh” (or “month”) is used 274 times in the Old Testament.

As can be noticed in the above Strong’s definition of the word “chodesh”, the English word “moon” has been mysteriously and strangely included. This is strange because there is absolutely no evidence of any reference to the word “yareach” (moon) in the Hebrew word “chodesh” ([new] month or renewal). A vital piece of information is here being explained. Please take the time to understand it! Remember: the Hebrew word for “moon” is “yareach”, and the Hebrew word for “month” is “chodesh”. The Hebrew word “chodesh” has nothing to do with the moon; it simply means “month” (2320) or “new month/renewal” (2318, 2320). Yet, Strong has erroneously seen fit to wrongly insert the word “moon” into the English definition of the Hebrew word “chodesh”! As a result, there are 20 instances in the Bible where the word “chodesh” has been erroneously translated into the English language as “new moon”!

Notice carefully the following facts:

- The Hebrew word “chodesh” (English: month) has nothing to do with the Hebrew word “yareach” (English: “moon”).
- The word “chodesh” (or “month”) is correctly translated 254 times in the Old Testament as “month”.
- The word “chodesh” (or “month”) is erroneously translated 20 times in the Old Testament as “new moon”. “Chodesh” means “month/renewal” and not “moon”!

With the above facts in mind, wouldn’t you agree that whenever the word “chodesh” is translated as “moon” (instead

of month), it is a gross mistranslation? Absolutely! The overwhelming majority of the translation for the word “chodesh” – 254 times in the Bible – is correctly translated as “month” or “months”. Conspicuously, the word “chodesh” is translated into English as “new moon” *only 20 times* in the entire Bible! It would be better translated as “new month”, rather than “new moon”. This is significant because it demonstrates that the words “new moon” are a *MIS*translation of the Hebrew word “chodesh”. Satan has used this gross error to mislead the world AND THE CHURCH with regards to the Truth about God’s calendar. Because of this deceitful and manipulative insertion of the word “moon” in the definition of “chodesh”, Satan has led the world and the Church-at-large to wrongly focus on the various phases of the moon to determine the months and His Feast days! Because of wrong preconceived ideas based on an allegiance to false religion, physical and spiritual Jews today have a calendar based on the wrong premise! As a result, the Church-at-large is keeping God’s Feast days on the wrong days!

Deuteronomy 16:1

Deuteronomy 16:1 is an important scripture that must be looked at closely. Notice:

“Observe (Strong’s 8104) the month (Strong’s 2320 from 2318) of Abib....”

“Observe” (*sa·mo·wr*⁸¹⁰⁴ [Strong’s 8104]-*be diligently careful to keep, watch, preserve*) “the month” (*ho·des*²³²⁰ {“chodesh” – from “chadash” meaning *renew or repair*} [Strong’s 2320 from 2318]) “of Abib, and keep” (*wə·a·si·ta*⁶²¹³ “and celebrate”) “the passover....”

Earlier in this part of the study we saw how the Hebrew word for “month” is “chodesh” which comes from the root word “chadash”. “Chadash” means “renewal”. “Observe the month

of Abib” would be better translated as “Observe the *renewal* of Abib”. The renewal of Abib is the first day of the first month. We have already seen that, in the Bible, the word “chodesh” is translated into “month” or “new moon” (Please see 1 Sam. 20:5, 1 Sam. 20:18, 1 Sam. 20:24, 2 Kings 4:23, Psalms 81:3, Is. 66:23, Ezek. 46:6, Amos 8:5, Gen. 7:11, Gen. 8:4, Gen. 8:5, Gen. 8:14, Gen. 29:14, etc.). It is strange that the translators took it upon themselves to decide when to translate “chodesh” into “new moon” or “month”. In Deuteronomy 16:1 we are told to observe the renewal of Abib. Evidently, this is referring to the observance of the first day of the first month (see 2 Chron. 29:17 and Ex. 40:1&2, 9-15, & 34-38). Did you notice all the anointing and consecration taking place in Exodus 40? The question is, how exactly are we to observe the first day of the first month? Notice Exodus 12:24:

“And ye shall observe⁸¹⁰⁴” (diligently keep, watch, preserve) “this thing” (referring to the Passover) “for an ordinance to thee and to thy sons for ever”.

The word “observe” is used to refer to something that we should “diligently keep”, “watch”, and “preserve”. So when God uses this word “observe” in Deuteronomy 16:1, He is not telling us to simply “watch out for the month of Abib”. Something much more profound is being communicated to us! He is telling us to keep it “**preserved**”. The word “observe” in Deuteronomy 16:1 is 8104 in Strong’s and among other things, literally means “to keep”. We are to “Keep the renewal of Abib”, in other words we are to “keep the first day of the month of Abib”; this is what Deuteronomy 16:1 is telling us. (See other verses such as Ex. 31:16, Ex. 34:11, Lev. 19:37 and others to prove that the word “observe” means to literally “keep”, “watch”, or “preserve”):

“Wherefore the children of Israel shall keep^{H8104} (keep, watch, preserve) the sabbath, to observe

(la·a·so·wt⁶²¹³ – celebrate) the sabbath throughout their generations, *for* a perpetual covenant” (Ex. 31:16).

“Observe ^{H8104} thou that which I command thee this day...” (Ex. 34:11)

God is telling us to observe the renewal, or the first day, of the first month. Please keep this in mind as we proceed through the rest of this study.

Chapter 7

The Greater Luminary, the Sun

Let us begin this section of this study by taking a look at two verses in the book of Revelation:

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, **and his face was as it were the sun**, and his feet as pillars of fire” (Rev. 10:1)

Jesus Christ’s face is here described “as it were the sun”. The sun is given prominence! But notice the sun being discussed further in the following scripture:

“And there appeared a great wonder in heaven; **a woman clothed with the sun**, and *the moon under her feet*, and **upon her head a crown of twelve stars**” (Rev. 12:1)

As you read the above two scriptures you clearly understand that God is communicating something very important. Interestingly, the sun, stars and moon are all addressed in Revelation 12:1, which is interesting because these are the lights that are found in the firmament. Let us discuss the sun, first of all. The sun is given prominence in both these scriptures, but Revelation 12:1 interestingly states that the woman, or the Church, is *clothed* with the sun! What does this tell us? Whenever God talks about clothing in this way, He always refers to government and authority. Following are two examples of this:

- 1) Joshua was clothed with clean clothing symbolizing the fact that He would now “keep” His “charge” (Zech. 3:4-7)

- 2) Eliakim was clothed with clothes symbolizing government being committed into his hands (Is. 22:20-22)

The fact that the woman is clothed with the sun indicates that the sun dominates. It is in control and is a symbol of authority and rulership. She (the Church) is ruled by Him Whose face is as the sun – Christ.

Now, let us take a brief look at the stars that are prominently featured in Revelation 12:1. We are told that the crown that is placed on the head of the woman is a crown of twelve stars. What does this tell us? Of course, a crown (placed on a head) is also a symbol of rulership and authority. It would be safe to say that here God is also communicating the fact that the stars are in a position of authority. It is interesting that there are 12 stars on the crown.

Finally, we come to the moon as discussed in Revelation 12:1. We are here told that the moon is under the feet of the woman. A woman rests her feet on a footstool, and the moon is here described as a footstool. The fact that the moon is “under the feet” clearly indicates that it is in a position of subjection.

It should be evident that God is trying to get our attention in these verses, especially with reference to His calendar: The sun, moon and stars are the lights in the firmament. We know that the lights in the firmament determine God’s calendar. The sun is in a dominant, leadership position and role. The stars are also in a position of rulership, while the moon is placed in a position of submission. The moon does not give light, but it reflects the sun’s light. Very much like the role of a wife towards her husband, and just like a wife should reflect her husband, the moon also reflects the sun. As we think about the sun and moon in these terms, we quickly begin to realize the obvious fact that the moon takes a secondary position to that of the sun. In terms of God’s calendar, it is evident that it is the

sun that determines the calendar and not the moon! Satan has used vanity and deceit to maneuver and twist people's reasoning to focus on a body that is predominantly seen at night to base their calculations for a calendar. Physical and spiritual Israel (the nations of Israel, including the Jews, and the Church) have fallen into this trap. They erroneously use the moon to determine their calendar, while God uses the sun to determine *His* calendar.

God is a God of the day and of light:

Gen. 1:3-4; Ex. 13:21; Matt. 5:14; Matt. 5:16; Lk. 11:34a; Lk. 11:36; Jn. 1:4; Jn. 3:19a; Jn. 3:21; Jn. 5:35; Jn. 8:12; Jn. 9:5; Jn. 12:46; Acts 26:18; Rom. 13:12; 2 Cor. 4:4; 2 Cor. 4:6; 2 Cor. 6:14; Eph 5:8; Eph. 5:14; Col. 1:13; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:5; 1 Jn. 1:7

Satan is depicted as representing darkness:

Gen. 1:2; Job 12:22; Job. 30:26; Ps. 143:3; Prov. 2:13; Prov. 4:19; Prov. 20:20; Matt. 6:23; Matt. 8:12; Matt. 22:13; Matt. 25:30; Lk. 11:34b-35; Jn. 3:19b-20; Acts 26:18; Rom. 13:12; 2 Cor.4:4; 2 Cor. 6:14; 2 Cor. 11:14; Eph. 5:8; Eph. 6:12; Col. 1:13; 1 Thess. 5:4-5; 1 Pet. 2:9; 1 Jn. 1:6

Chapter 8

A heavenly sign that marks the beginning of a year...and much more!

We have so far studied much information, from the inspired Word of God, that has given us a strong foundation on which God's calendar is based. Among many other things, we have seen that God's calendar is made up of a year having 360 days (12 months of 30 days each). *It is a fact that it takes the moon about 354 days to revolve around the earth 12 times*, and it is also a fact that the earth takes 365.25 days to revolve around the sun. Given all the information that we have studied to this point, it is evident that the moon does not dictate, regulate or control God's calendar because twelve full revolutions of the moon around the earth takes less days than a year on God's calendar and one full revolution of the moon around the earth takes less than 30 days. On the other hand, if the sun controls the calendar, how can we justify the fact that a year on God's calendar is 360 days, while the earth takes 365.25 days to rotate the sun? How is the earth's rotation around the sun linked to God's calendar? The answers to these questions might not be that difficult to uncover!

The Bible talks about a prophet who had faith, and walked with God. For one reason or another, many are reluctant to talk about his writings, however, it would be wise to see if his writings do in fact help to explain and clarify scripture. Please read the following information on this individual discussed in the Bible, and we will then proceed with our study on God's calendar:

Enoch

In Genesis 5:18 we are told that Jared fathered a son whom he named “Enoch”. The meaning of the name “Enoch” is interesting. “Enoch” (chanok²⁵⁸⁵) is 2585 in Strong’s and means “initiated”. This name/word comes from the Hebrew root (chanak²⁵⁹⁶) word 2596 which means “disciplined, dedicated, trained up”. Names all have meanings, especially the ones discussed in the Bible. Enoch was obviously “disciplined” and “dedicated” to God! He was trained up as a child should go, and when he was older he did not depart from it (Prov. 22:6). Evidently, this is the message God is communicating to us through the name “Enoch”

Verse 21 of Genesis 5 continues:

“And Enoch lived sixty and five years, and begat Methuselah: And **Enoch walked with God** after he begat Methuselah three hundred years, and begat sons and daughters: *And all the days of Enoch were three hundred sixty and five years:* And **Enoch walked with God...**” (Gen. 5:21-24).

In the above verses, we are twice told that Enoch “walked with God”. We are only told of two individuals in the Bible who “walked with God”, these are Enoch and Noah. Enoch was obviously a man of God. In verse 23, above, *we are also told that Enoch lived 365 years, which could be an interesting piece of information as we shall see.*

Hebrews 11 continues to add to the information that we can glean about Enoch from the pages of our Bible. Notice:

“By faith Enoch was translated that he should not see death; and was not found, because God had translated

him: for before his translation he had this testimony, that **he pleased God**” (verse 5).

Evidently, Enoch was a man of faith. We are here told that he pleased God! Strong’s indicates that Enoch was “fully agreeable” with God, acceptable to God, and well pleasing to Him!

And finally, in the book of Jude, we see another interesting bit of information being told to us:

“And **Enoch** also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 1:14)

We are here told that Enoch prophesied. The only person who can prophesy is a prophet! *Enoch was a prophet* who had faith, walked with God and pleased Him! Why is it that we shouldn’t take note of what Enoch had to say in His writings? As long as His writings support the Bible, why should we not listen to that which Enoch has to say? If Enoch gives information in his writings that support that which is told to us in the Word of God, wouldn’t it be foolish to turn a blind eye to his writings? If information found in Enoch’s writing supports what is stated in scripture, and if it can help us to better worship our Creator then – YES – it would be foolish to discard his writings! Many make use of writings of various historians, but they won’t even look at Enoch’s writings! What logic, and what sense, is this? It is understandable that Enoch’s writings do not form part of ‘canonized scripture’, but could it be that this was left out of canonized scripture for a very “good” reason? Could it be that Enoch’s writings were rejected because they contradicted some man-made calendars? Of course, anything from Enoch’s writings that is used *must be 100% in line with*

what is stated in our Bible, otherwise it cannot be used!
We must remember that Enoch was a prophet of faith who walked with God.

It is an open ended question whether Jude considered Enoch's writings as canonical. Certainly Jude considered it authoritative and a true word from God. Also, 1 Pet. 19 & 20 and 2 Pet. 4 & 5 make reference to some Book of Enoch material. In his writings, Enoch talks specifically and in detail about the calendar of God. There is information that precisely tallies with that which the Bible tells us and gives us further clarity. Notice what Enoch writes in chapter 81 of His book:

“Now, my son Methuselah, all these things I speak unto you, and write for you. To you I have revealed all, and have given you books of everything. Preserve, my son Methuselah, the books written by your father; that you may reveal them to future generations. Wisdom have I given you, to your children, and your posterity, that they may reveal to their children, for generations forever, this wisdom in their thoughts; and that those who comprehend it may not slumber, but hear with their ears; that they may learn this wisdom, and be deemed worthy of eating this wholesome food. Blessed are all the righteous; blessed are all who walk in righteousness; in whom no crime is found, as in sinners, when all their days are numbered. With respect to the progress of the sun in heaven, it enters and goes out of each gate for thirty days, with the leaders of the thousand classes of the stars; with **four which are added, and appertain to the four quarters of the year**, which conduct them, and accompany them at four periods” (verses 1-5).

Here Enoch tells us that the months in God's calendar consist of 30 days. This perfectly tallies with what is written in the

word of God! Interestingly, *Enoch gives us the added information that “four” days “are added”, and they “appertain to the four quarters of the year”*; in other words *the added four days appertain to the four seasons of the year!*

Enoch continues in verse 7:

“So that the year is completed in three hundred and sixty four days”!

Notice what Enoch is here saying! We are here told that the months on God’s calendar are 30 days long. This exactly tallies with what is stated in the Word of God. Enoch also tells us that a year is completed in 364 days. This is ever so close to the duration of the earth’s rotation around the sun! Enoch tells us that the months on God’s calendar each have 30 days, and four days are added to each year for the four seasons (one day for each quarter part of the year). One year is made up of 364 days! Let us continue reading in verse 11 of the Book of Enoch for more clarity:

“Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and *the year into three hundred and sixty four days*, with the leaders of a thousand, *who distinguish between the days, as well as between the four additional ones*; which, as conductors, divide the four...*All the days of his influence, during which he rules, are ninety-one days...All the days of his light are 91 days*” (vs. 11, 17, 20).

So, Enoch here tells us that God’s calendar consists of four seasons, each of equal duration. This means that each season comprises three months of 30 days per month, which add up to 90 days. We are further told that each season has one day added to make it 91 days long. The four seasons added together

thus total 364 days, which divided by seven days (for a week), gives us 52 weeks (per year).

- The year consists of 12 months X 30 days = 360 days.
- 1 day is added to each season which means that each season is 91 days long.
- 91 days X 4 seasons = 364 days.
- 364 days divided by 7 = 52 complete weeks in a year.

The Prophet Enoch states that a year on God's calendar is 364 days however, we also know that it takes the earth 365.25 days to rotate around the sun. This is fact! This means, if the information that Enoch gives us is correct, there is one extra day between the earth's rotation around the earth and God's annual calendar; a 365th day. What could be the significance of this one day? Where would this one extra day be inserted? What does it mean? Why is it there? We must allow God's Spirit to guide us and, if we do, we will understand God's communication on this subject and understand His calendar and how perfect it is!

Notice what is written in Enoch 72:20, 32:

“On that day the day is equalized with the night and becomes of equal lengths and the night amounts to 9 parts and the day amounts to 9 parts...on that day the night decreases and amounts to 9 parts, and the day to 9 parts, and the night is equal to the day and the year is exactly as to its days 364...”.

This is discussing equinox day! Evidently, equinox day is a marker day!

Please note the meaning of “equinox”; equinox means “equal luminary” or “equal light”. It refers to the one day in the spring

where there are 12 hours of light and 12 hours of darkness. This is not to be confused with spring “equinox”. Equinox is a Latin word for “equal night” but it is not an accurate definition. We must identify the Spring equiLUX to identify the 24-hour period in the spring when sunrise and sunset are closest to being 12 hours apart. Spring equinox occurs a few days before spring equinox.

Let us visit Genesis 1:14 once again:

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

The lights in the firmament of heaven are there to tell us when the new year is upon us; they are there to let us know when the first month of the year – the month of Abib – is upon us! We must ask ourselves: what sign do the lights of the firmament give us to “mark” the month of Abib, which we are to observe, the first month of the year? The answer should be obvious! It is the Spring *equilux* that tells us that the last year has ended and the new year is about to begin!

Think about this: equilux day is an easily found day in which the earth completes a revolution around the sun. It is a special marker day that tells us that a year has ended and another is about to begin! Spring equilux is the day in which the hours of sun and the hours of darkness are the closest to twelve hours. On Spring Equilux there are twelve hours of sunlight and twelve hours of night. It is the day which marks the end of one year and the beginning of the next one! *This is the 365th day.* It is a special marker day between the years. Equilux day divides the years (Gen. 1:14). It sees one year out, and the next year in. This day is without a doubt the day, which when added to the 364 days, makes up the 365 days it takes for the earth to rotate the sun!

How perfect is the calendar of God!

Chapter 9

Digging deep in search of God's true calendar

In the search to find out more about God's calendar, we could look into text from another "apocryphal" book, the Book of Jubilees. No stone should be left unturned in finding the truth on God's calendar. Information on this subject that is found in this Book of Jubilees completely supports the information on the Calendar as discussed in the Bible. Interestingly, it also corresponds with information found in the Book of Enoch. Of course, the Book of Jubilees is not "canonized text" so we have to be careful and ensure that we only use information as it fully supports that which is stated in the Word of God; we must use the same caution as we would use with texts found in any history book.

On reading the Book of Jubilees one will see a strong connection between it and the Book of Genesis in the Bible. When reading the Book of Jubilees one can immediately notice a strong similarity between the two books because of content and the style of writing used. It seems very clear that the author of Genesis and the Book of Jubilees is the same: Moses! The Book of Jubilees is said to be written by Moses and is often referred to as the "Little Genesis".

What is interesting in this book is that a sizeable part of the text focuses on the workings of God's calendar. Notice what is recorded in chapter 2 of the Book of Jubilees:

"And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the

darkness. And *God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth”* (Jubilees 2:8-10).

The Book of Jubilees, in no uncertain terms, tells us that the sun is a symbol of prosperity. In other words, the sun is a symbol of life. This correlates with what is told to us in the word of God. Importantly, Jubilees tells us that God appointed the sun to be a great sign upon the earth for *days, and for Sabbaths, and for months, and for feasts and for years!* Isn't this *exactly* what the Bible tells us, as we discussed in an earlier part of this study? Notice once again that which is stated in Genesis 1:14:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons [Weekly Sabbaths and Feasts], and for days [Weekly Sabbaths], and years” [Equilux identifies which day becomes the First Weekly Sabbath of the Year]”.

Here is only one of the *many* strikingly similar verses found in the Bible and in the Book of Jubilees! The wording is very similar indeed!

Let us now continue with another section of text found in Jubilees:

“For I have written in the book of the first law, [Editor’s note: this indicates that Moses is the author of the book of Jubilees, because Moses is the author of the book of the first law, or the book of Genesis] in that

which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year. **And on the *new moon* of the first month, and on the *new moon* of the fourth month, and on the *new moon* of the seventh month, and on the *new moon* of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year” (Jubilees 6:22-23)**

There are two points which need to be discussed regarding the above verses:

- 1) “New Moon” is mentioned giving the impression that the moon plays a dominant role in deciding the first day of the month. However, just as the translators had a hand in corrupting the translation of certain words in the Bible (through wrong preconceived ideas, i.e. translating “new moon” instead of “new month”), the same would be true with the translation of these words in the Book of Jubilees. The clear indication is that the phrase “new moon” in the above passage should be better translated “new month” or “day of the new month”. (The footnote in this section of Jubilees in fact renders “new moons” as “beginnings of months”, which clearly indicates that “beginnings of months” is the correct translation for the above verses, and *not* new moon!)
- 2) The above text also discusses the four seasons of the year, divided into *equal* parts of three months each. This tallies with what was discussed in an earlier part of this study.

Verse 29 of chapter 6 of the Book of Jubilees continues:

“And they placed them on the heavenly tables, **each had thirteen weeks;**” [i.e. 13weeks X 7days=91 days per season] “from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth. And **all the days of the commandment will be two and fifty weeks of days,** and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tables” (vs. 29-30).

We must very carefully understand what is being stated in the above text! We are here told that each season is made up of 13 weeks or 91 days. This is identical to the information given to us by the Prophet Enoch! We are also told that “all the days of the commandment will be two and fifty weeks of days”. This is telling us that each year will consist of 52 weeks or 364 days. The author of the Book of Jubilees, most probably Moses, is telling us that a year on God’s calendar is 364 days – just as is discussed in the Book of Enoch! Perhaps what is even more important to note is that verse 30 tells us that “**all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete**”. What exactly does this mean? All the days of *which* commandment? Which commandment could this possibly be referring to? The commandment being referred to is no doubt the one found in Exodus 20:8-11:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

wherefore **the Lord blessed the sabbath day**, and hallowed it” (Ex. 20:8-11)

It should be obvious that “all the days of the commandment” is referring to the Sabbath command. Again, we must ask the question, what is being communicated through the following verse found in the Book of Jubilees:

“all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete” (Jubilees 6:30).

The book of Jubilees states that the year is made complete in two and fifty weeks, or 364 days. The indication in the above verses is that “all the days of the Sabbath commandment” are complete when the year of 52 weeks is complete! Evidently, after the 52 weeks are complete, the year “reboots” (on equinox day) to start another cycle of 52 weeks during which we have another 52 Sabbaths!

Let us understand: the implication of all that we have studied, and as will be seen at the end of this section through the example calendar that is available, the year “reboots” at the end of 52 weeks: the 12 months of the year start again, as do the 52 weeks, with the Sabbaths of God again falling on the 1st, 8th, 15th, 22nd, and 29th of the 1st month. ***“All the days of the commandment will be two and fifty weeks of days (will make) the entire year complete”*** simply means that the cycle of Sabbaths ends at the end of 52 weeks and begins again the following year. In this way, by virtue of the heavenly signs demonstrated at Spring equinox, one can tell when a new year on God’s calendar begins. Thus this light in the firmament, equinox, foretells the beginning of the first month of the next year, the day from which we are to begin calculating the weekly and annual Sabbaths again! The first day of the new year begins the day after Spring equinox. The lights in the firmament are there for signs, seasons (Weekly Sabbaths and

Feasts), days (Weekly Sabbaths), and years (1st Day of Year). This information absolutely clarifies all the other information given to us in the Bible as discussed in earlier parts of this study. It certainly clarifies and confirms the fact that every year, the weekly Sabbaths of the first month will be on the 1st, 8th, 15th, 22nd and 29th of the month.

Let us continue a little while longer in Jubilees to fully understand what is being stated:

“And there is **no neglecting (this commandment) for a single year or from year to year.** [*Editor’s note: This commandment must be calculated “from year to year”. There are 52 weeks in every year, and they fit neatly into the 364 days of the year, which means that every year, on equinox day, the weekly cycle “reboots”. Notice again:)* And command thou the children of Israel that they **observe the years according to this reckoning-three hundred and sixty-four days,** and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for **everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons, and the years will be dislodged from this (order),** and they will neglect their ordinances. [*Next comes a shocking but important prophecy:]* **And all the children of Israel will forget, and will not find the path of the years, and will forget the new moons [new months], and seasons, and sabbaths, and they will go wrong as to all the order of the years.** For I know and from henceforth shall I declare it unto thee, and it is not of my own devising; for the book (lieth) written before me, and on the heavenly tables the division of days is ordained, lest they forget the feasts of the covenant and walk

according to the feasts of the Gentiles after their error and after their ignorance” (Jubilees 6:31-35).

Jubilees again reiterates that a year is to be composed of 364 days, *and that the commandment of the Sabbath is to be calculated from year to year*: “And **there is no neglecting (this commandment) for a single year or from year to year**” (Jubilees 6:31).

Interestingly, a prophecy within the text of Jubilees states that Israel will forget the path of the years, the new months, Feasts and Sabbaths by wrongly observing the moon! Why? Notice:

“For there will be those who will assuredly make observations of the moon how (it) disturbeth the seasons and cometh in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees. For this reason I command and testify to thee that thou mayest testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons (beginning of the months) and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh” (Jubilees 6:36-38).

There we have it! The root problem of the calendar, and why it was lost, is exposed! The prophecy that Israel will go wrong as to the order of the Sabbaths, Feasts, and years is because they will “assuredly make observations of the moon”! The moon disturbs the seasons because it comes in ten days too soon each

year! Because of making observations of the moon, (spiritual) Israel – *the Church* – will be keeping the Sabbath and the Feast days on the wrong days! This should be a warning to all of spiritual Israel, the Church, to wake up and take heed! Something is desperately wrong with the way the Sabbath is being kept by God's Church at large, and here God is communicating something awesome so that His people can get back on track with regards to keeping His Sabbath and Holy days on the correct days! If we keep His days on the wrong days, we profane those days! God's people should sit up and take heed! God is here warning His people and correcting them. The question is: Will God's people take heed?

Two footnotes that appear at the bottom of the Book of Jubilees in this section of text state:

- a) A lunar year consists of 354 days; But *a lunar year was accepted by the Pharisees.*
- b) Render for "new moons", "beginnings of the months".

On the following page is a calendar that incorporates all that has been discussed in this detailed study, which is based on the Word of God. It is clear that the Saturday Sabbath is not God's Sabbath day. We are also given many other clear instructions on how to formulate God's calendar in which fall His Sabbath days and His Feast days. Although we see through a glass darkly (1 Cor. 13:12), this is the best that we can see with all the information we have. Using this information, everything seems to fit perfectly as outlined in scripture. It is evident that God has directed this study and led us to this point. Although it seems complete and in line with God's commands in its current form, we remain humble, in subjection to Him and ready to correct any areas on which He might give further understanding as we continue to keep His Word and submit to His supreme authority!

EQUILUX DAY – 365th day of cycle. Year reboots. Day does not form part of the year.

Day of New Year

1

Month 1 – SPRING

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
2	3	4	5	6	7	8
9	10	11	12	13	14 (Passover)	15 (ULB)
16 (Count)	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Month 2

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
	31	32	33	34	35	36
37	38	39	40	41	42	43
44	45	46	47	48	49	50
51	52	53	54	55	56	57
58	59	60				

Month 3

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
			61	62	63	64
65 (Pntcost)	66	67	68	69	70	71
72	73	74	75	76	77	78
79	80	81	82	83	84	85
86	87	88	89	90		

Season transition day

91

Month 4 – SUMMER

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

Month 5

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
	31	32	33	34	35	36
37	38	39	40	41	42	43
44	45	46	47	48	49	50
51	52	53	54	55	56	57
58	59	60				

Month 6

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
			61	62	63	64
65	66	67	68	69	70	71
72	73	74	75	76	77	78
79	80	81	82	83	84	85
86	87	88	89	90		

Season transition day 91

Month 7 – FALL/AUTUMN

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

Month 8

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
	31	32	33	34	35	36
37	38	39	40	41	42	43
44	45	46	47	48	49	50
51	52	53	54	55	56	57
58	59	60				

Month 9

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
			61	62	63	64
65	66	67	68	69	70	71
72	73	74	75	76	77	78
79	80	81	82	83	84	85
86	87	88	89	90		

Season transition day 91

Month 10 - WINTER

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

Month 11

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
	31	32	33	34	35	36
37	38	39	40	41	42	43
44	45	46	47	48	49	50
51	52	53	54	55	56	57
58	59	60				

Month 12

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
			61	62	63	64
65	66	67	68	69	70	71
72	73	74	75	76	77	78
79	80	81	82	83	84	85
86	87	88	89	90		

Season transition day **91(Day 364)**

EQUILUX DAY – 365th day of cycle. Year reboots. Day does not form part of the year.

Important notes:

The following notes demonstrate how the above calendar incorporates and perfectly adheres to instructions given in God's Word:

- 1) God's calendar has 12 months
- 2) Each month is made up of 30 days
- 3) Weekly Sabbaths in 1st and 7th month always fall on the 1st, 8th, 15th, 22nd and 29th days.
- 4) Passover, the 14th of the first month, always falls on the 6th day of the week. This correlates with OT and NT observance. It also confirms the understanding on the 3 days and 3 nights prophecy.
- 5) The first day of the Feast of Unleavened Bread always falls on a weekly Sabbath, on the 15th day of the first month (Lev. 23:15-16; Jn. 19:31).
- 6) Pentecost always falls on the morrow after a weekly Sabbath (Lev. 23:15-16)
- 7) The first day of the Feast of Tabernacles falls on a weekly Sabbath.
- 8) The Eighth Day following the 7-day feast of Tabernacles falls on a weekly Sabbath.
- 9) Each season is 91 days long. 4 seasons total 364 days. Spring equinox day is day 365.
- 10) The second half of the year perfectly mirrors the first half of the year. Notice:

God, Who spins things in orbit, has given us two great lights that balance yearly on the Day in which we renew His revealed calendar, allowing us to become reset in His time schedule. When the Sun and the stars become balanced in their ruler-ship of day and ruler-ship of night, we keep, maintain, and preserve sanctification with Him; allowing us to be in sync with His plan of salvation and able to

**receive timely protection. Our lamps find His healing oil,
He remembers who we are, and the door is opened.**

We are here to help! Please feel free to contact us should you have any questions. Our address is: Faithful Church of God in Laodicea, P.O. Box 311021, Capitol Heights, Maryland 20731, USA. Email: info@fcogl.org. Our web address is: www.fcogl.org

Please address all letters to “Faithful Church of God in Laodicea” and not to an individual. This will ensure that the post office will not return your letter.