

Calendar Errors

Several of our Assemblies have either chosen the wrong moon to begin their year, or are waffling with uncertainty, waiting on “Abib barley.” This is nothing new, certainly. It is a dilemma that has been confusing and dividing the Assemblies ever since only a few years after Yahshua’s resurrection and ascension into the heavens.

I am going to give you here the results of several years of searching and studying, without the details. However, so that you can study it out for yourself (as you should), I am offering two definitive studies by what I believe to be true Biblical calendar experts and researchers.

One, by Herb Solinsky, is “*Exodus 9:31-32 and Abib*,” and the other, by Wayne L. Atchison, is “*The Observed Calendar of the Second Temple Era – Presenting the Preponderance of Evidence*.”

The first one is 10 pages long and the other is 16 pages, so you see that I could not reproduce them in this newsletter. I am sending copies of each, with a cover letter, to the Assemblies and group leaders who may have made what I believe is the wrong choice to begin their year. If you would like copies, please request them.

In short, here is the conclusion: In Genesis 1:14, Yahweh set the sun and moon in the sky and ordained that they should be “for **signs** and for **seasons**,...”

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

Let’s analyze these two words from Strong’s Hebrew dictionary. First, “signs”: H226. 'owth, oth; prob. from H225 (in the sense of appearing); a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.:--mark, miracle, (en-) sign, token.

So we see that “**signs**” are beacons, omens (looking to the future), evidence. I believe this refers to the 2 equinoxes and the 2 solstices that determine the beginning of the four seasons of the year – Spring, Summer, Fall, Winter.

Now, “**seasons**”: H4150. mow'ed, mo-ade'; or mo'ed mo-ade'; or (fem.) mow'adah (H2 Chron. 8 : 13), mo-aw-daw'; from H3259; prop. an **appointment**, i.e. a **fixed time or season; spec. a festival**; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed)

We can see without further comment that a “**sign**” is something fixed in the sky by Yahweh. A “**mo’ed**” or **season** here is referring to the annual festivals that come once a year. So what we have in these two words, is that Yahweh ordained the sun and moon to regulate the timing of the annual Set-apart High Sabbath Days that we read about in Exodus 12, Leviticus 23, and other places.

The seasons referred to are the four annual seasons known to us as Spring (vernal) equinox, begun by the sun crossing the equator on its northward journey; Summer, when the sun reaches its farthest northern point, known as the summer solstice; Fall (autumnal), when the sun crosses the equator again on its southern trek; and Winter, when the sun reaches its farthest southern point, known as the winter solstice. After this, the whole process is started again – Spring, Summer, Fall, Winter.

Yahweh's Holy Days are harvest festivals – first in the Spring, then the latter harvests in the Fall. So our first priority in establishing a Holy Day calendar, is to get the seasons right. Therefore, the month that Yahweh referred to in Exodus 12 is the first moon (from which we get the word “month”) **after** the vernal equinox – that is, after Spring has begun.

Some make a big deal out of “Abib barley,” that is, green ears of barley for a wave sheaf offering. This is important of course, BUT by following the seasons, there will **always** be Abib barley at the right time. **First**, get the season right, **then** look for the green ears. Some say that the “seasons” are man-made, somewhat like the international date line. This is not so. The seasons are determined by the signals in the sky, set there by Yahweh Himself on the fourth day of creation, and no man can have any effect whatsoever on them, except to observe and obey.

Those who have chosen the moon closest to, but **before** the equinox this year, will have 8 or 9 days of winter before Spring arrives. Worse yet, most of their “Fall” Holy Days will occur in summer, i.e. Trumpets, Atonement, and the first 4 days of the Feast of Tabernacles. This is not right! They must be “in season.”

Some say that the zodiac positions must be in a certain sign. These are star positions, of which Yahweh only added in Genesis 1:16, almost as an afterthought, “...he made the stars also.” They were not assigned any specific “duty” regarding setting of the seasons or the Holy Days, as were the sun and moon.

Also consider that, for the Wave Sheaf offering, it is not necessary to cut the very first sheaf that ripens – only that one be cut and offered before the new grain is eaten. In fact, harvesting can proceed after the Firstfruits sheaf is cut. It is only the premature **eating** that is forbidden.

(Lev 23:10-14 NRSV) "Speak to the people of Israel and say to them: When you enter the land that I am giving you **and you reap its harvest**, you shall bring the sheaf of the **first fruits of your harvest to the priest**. {11} He shall raise the sheaf before YHWH, that you may find acceptance; on the day after the sabbath the priest shall raise it. {12} On the day when you raise the sheaf, you shall offer a lamb a year old, without blemish, as a burnt offering to YHWH. {13} And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to YHWH; and the drink offering with it shall be of wine, one-fourth of a hin. {14} **You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your Elohim: it is a statute forever throughout your generations in all your settlements.**"

I plead with the affected Elders and those responsible for setting the Holy Days in your Assembly, to diligently study the material that I am sending. If, after you study it, you still decide to keep the earlier month, then so be it. But at least you will have had an opportunity to see the calendar issue from another perspective, which I believe to be the correct one. Thanks. *Elder*

Frank Brown. ~