



What Calendar Did Moshe Keep – What is the “Ancient Path”?

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Introduction

This study on “What Calendar Did Moses Keep – What is the Ancient Path?” is a timely and critical question for those who are seeking to follow Yahushua in the last days. This study follows a previous study of the question “*What Calendar did Yahushua Keep – Whose Report Will We Believe*” (which is also available on the “In That Day” website at <http://www.inthatday.net/Watch/YashushuaCalendar.html>).

In addition please also see related audio presentations and charts from the ITD feast of Tabernacles 2012 at this link: <http://www.inthatday.net/Tab2012.html>

Given that Moses prophetically pointed to Yahushua as the prophet that YHVH would raise up to His people *like unto him* (Deut 18:15; Acts 3:22; Acts 7:37), it follows that if Yahushua did not sanctify a lunar month based calendar by His observation of His last Passover and Unleavened Bread celebration, then there should also be similar evidence that Moses did not give instruction in his law for the observation of a lunar based religious calendar that was being observed by the Temple. Scripture witnesses to Yahushua being the Messiah of Israel and the perfect Son of YHVH, and that He did not break, nor was found guilty of any breach the Law of Moses.

In regard to the Divine worship calendar, this study continues on from the previous study and explores the teachings of Moses, the ancient biblical history of Israel, the Biblical Prophets and their declarations by YHVH that both of the Two Houses Of Israel have treated Him with “*treachery*” and that they have brought forth “strange children” from an adulterous marriage to “a daughter of a foreign god”.

It explores what this prophetic message means to us as it has unfolded through history to this modern day, and what the Prophets declared the results would be. It is a study that YHVH specifically called me to, for greater understanding as to the comprehensive redemptive ministry Yahushua has and will fulfil to the whole House of Israel, both from His first coming to His final redemptive work, to bring the remnant home in the coming days.

It also provides greater awareness concerning for the “last days” remnant following Yahushua concerning following the modern day descendants of Sadducees or Pharisees religion and what this means in regard to the final instruction to “come out of her” (Rev 18:4) and “be ye separate” (2 Cor 17). Especially when some of the “messianic movement” today make calls to be ‘in unity’ with them in these days, even while they yet hold to the testimony that Yahushua is the resurrected Messiah of Israel and is not YHVH’s Redeemer of Israel, but instead that they have the authority (the sceptre) over the house. The remnant of YHVH is specifically called to follow YHVH back to “the ancient path” in these last days, but does that mean back to the path of the Sadducees and Pharisees? Clearly not!

Jer 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

Today the majority argue that Apostolic witness in Mark 14 that Yahushua kept His Passover / Unleavened Bread in the year of His execution on the day *before* the temple practice is not a correct testimony or possibly is mistranslation of the text, because it really was a “Last Supper” rather than a Passover celebration. Whilst there are mistranslations in our English texts and prepared for the festival Passover, is the account of Mark one of them? A careful review of that portion of scripture reveals far too many details for it to be a mistranslation, even such details that can only be discerned from knowing the Law of Moses - that house of the water carrier Yahushua chose to have His Passover had to be properly prepared and ready, according to the clearing out of the leaven... This could only have been possible if the water carrier was observing a different calendar to the hegemony of the temple!

Yet theologians would have us believe that to be properly lawful Yahushua has to keep the calendar in accord with the calendar observations by the Temple in His day, as the Temple held the measure of the authority of the Mosaic Law in that day. In the same way many would point us, in regard to the unity of the House of Jacob, back to the authority of the Pharisees and Sadducees of the modern day.

In the light of Yahushua's credentials, those who maintain such theologies, need to answer whether the specific declaration that Yahushua made to the Sadducees and Pharisees, when together they accused Him of being *unlawful* in his observance of the Sabbath:

Matt 12: 6 But I say unto you, That in this place is one greater than the temple.

Is this statement by Yahushua also an incorrect translation? No – with the coming of Yahushua the sceptre had truly passed from Judah! Moses, the Prophets of the “Old Testament” and the Apostles declare that Yahushua, coming as the “Living Torah”, was never in any manner guilty of breaking the Law of Moses. Clearly, His declaration of greater authority points directly towards the status of the temple and its practices in His day and reinforced His own authority upon which He instructed His disciples, when and where, to prepare His final Passover. It was rightly instructed according to the Law of Moses. That a supposed anomaly in the testimony of the Apostles is thought to exist is but a reflection that one is walking in religion rather than truth.

Today we have also become aware that whilst many theologians of all religious persuasions comment on the practices of Judaism in the time of Yahushua, the majority of them only comment on the sects of the *Sadducees* and the *Pharisees*, since they dominated over the temple and are also prominently featured in the words of Yahushua. But why have they collectively overlooked sect of the *Essenes*, given the huge discoveries of the Qumran caves which presented archeologically verifiable testimony of the Essene's historical challenge to the religious hegemony of the religious calendar followed by the Sadducees and Pharisees. Is it because many doctrines holding great power over YHVH's people will be exposed?

Today Karaite Judaism acknowledges their foundation to be the Sadducees (see <http://www.karaite-korner.org/history.shtml>) and the foundation of Rabbinical Judaism is traced to the Pharisees. Both sects *claim* to be following Moses, but do not accept his words that YHVH would send a prophet “like unto me”, who is *Yahushua the Messiah of Israel* and to whom all must listen and be held accountable. Both sects claim religious hegemony over Israel with core variations of their lunar-based religious calendars.

From this study, it will be seen that the passionate theological conflicts occurring today across the so-called “messianic movement” concerning the calendar are not the arguments of Moses, or Yahushua, but are the arguments of the Rabbinics and the Karaites.

The *Essenes* however stood apart from both the Sadducees and the Pharisees and gave strong testimony in this regard, both in theological writings and from their practical observances of a different calendar. The Essenes are a timely witness that Abba YHVH has properly revealed to us today for those who are able to hear, even when Rabbinical and Historical Christianity has sought to keep the information under lock and key for nearly 60 years. The Essene testimony is that the religious lunar calendar in control of the temple at the time of Yahushua is but a corruption of YHVH's intent and not in accord with any instructions of Moses!

Even the most recent and informative Messianic Jewish book authored on this matter that argues the Rabbinical calendar of the conjunctive moon rather than the Karaite sliver moon is correct (A. Roth, *Wheel of Stars*, 2010) does not present *even a passing mention of the sect of the Essenes* and what they stood for. Meanwhile, Josephus, the ancient Jewish Historian reported the Essenes to be a significant strong and broadly represented sect that existed throughout all the cities of Judah at the time of Yahushua and who opposed the Temple hegemony of the Sadducees and the Pharisees. Mr Roth provides rich information concerning the “Hebrew” (Jewish) religious lunar calendar and acknowledges that the authentic Levitical priesthood kept a solar equinox based religious calendar for its ministries and service! His source of the information is quite surprising - from references in the Rabbinical Talmud.

To be noted here is that whilst the Essene's observed their "jubilee" calendar based on the equinox, neither Moses nor Yahushua instruct us to observe their method of the counting of days – however this is the subject for consideration in the very next study.

In the historical books of Kings and Judges is recorded that Ancient Israel kept lunar months as the base form of its religious worship calendar. But – did Moshe in fact command this, or was this really the outcome of a mixed religion from the heathen nations? From the evidence presented in this study you will be alerted to examine these things for yourself. Each one of YHVH's people today urgently need to decide this matter, for it now affects our walk in the wilderness of the coming days.

The days where YHVH has declared He will finally and completely adjudicate on this matter is now on the immediate horizon and His adjudication will be according to His Law which is reflected in the Declarations and Judgments brought by His prophets. Our own "opinions", or the "opinions" of the popular sects in the "Messianic Movement", or the "opinions" of the Karaites, or the Rabbis, or even Historical Christendom are soon to be irrelevant. For YHVH has declared:

...I will be sanctified in you before the heathen. (Ezekiel 20:41b)

If, after prayerfully considering all the evidence you find yourself called out and walking alone with YHVH in this matter, do not fear – many who have corresponded with me have shared their common testimony that they have found this to be their experience once embarking on this path. In this matter you will find that many teachers and leaders across the full spectrum of religion may condemn it – it is but an individual matter in the end and a call to be separate unto YHVH and to follow Him. The prophetic truth is that YHVH already declared long ago that He will call the repentant remnant of Israel home **ONE by ONE**. There is no other way.

Isaiah 27: 5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

12 And it shall come to pass in that day, that YHVH shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

In contrast to the first exodus where Moses lead a congregation out of Egypt at a set time, in the coming days at a set time the remnant each led *One By One* by the Spirit of YHVH, will be individually brought out of the nations but at the same time as all of them. This miracle will announce the birth of a nation at once as promised by YHVH (Isaiah 66:8).

Did Moses Really Teach That The "New Moon" Was The Way Biblical Months Of The Year Were To Be Identified?

Those who favour a theology of a "new moon" based festival calendar (either conjunctive or first sliver) for the declaration of the beginning of months and the counting of festivals commonly refer to the scriptures in Psalms 81:3 and Isaiah 66:23.

Psalm 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

The assumption is made of course that either the Rabbinical or the Karaite theologies concerning the calendar are correct, depending on whom they are convinced is correct. After all they would have us believe that they – the Rabbinate or the Karaites are correct not Yahushua, and that they have authority in the calendar matters. But as we shall see on close inspection of the law of Moses, the history of the biblical prophets and the testimony of the exile (actual history) including the history of Yahushua's day, our theology of these matters often comes down to the way English translators have translated the Hebrew scriptures.

For example: In The King James Hosea 11:12 reads:

Hosea 11:12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with Elohiym, and is faithful with the saints.

Based on this translation some would argue that Ephraim is required to submit to the rulership of Rabbinical Judaism and they are faithful to the righteous believers.

However, in the NASV it is translated thus:

Hosea 11:12 Ephraim surrounds Me with lies And the house of Israel with deceit; Judah is also unruly with Elohiym, Even against the Holy One who is faithful.

The NASV translation is clearly more accurate when palced in accord with the declarations of the biblical prophets and the prophetic testimony of the Song of Moses, as well as Yahushua Messiah.

Just how there came to be such difference in translations in our English texts in specific reference to the historical "evolution" of the calendar, is discussed later, which culminates in the very difference between the Apostolic testimony of Yahushua keeping His Passover and the testimony of the Temple in His day.

Returning to Psalm 81:3 - when translated in the worldview of a "new moon" lunar based calendar perspective it is understood to be referring to the Feast of Trumpets. Indeed this is correct even when the word "Chodesh" would be translated as "month". However because this translation is rendered the "new moon" many Messianics also use this scripture as a *proof text* that as the Feast of Unleavened Bread and Sukkoth, must occur on the 15th of the respective 1st and 7th months with the confirmation of a **full** moon marking the beginning of each of those 7 day festivals. Historical Christendom itself uses a similar inference in establishing its date for Easter Sunday, which they declare to have occurred on the first Sunday after the *full moon* after the vernal equinox. This reveals how easily man made doctrines are "added" into the Word of YHVH on the basis of translations of words into the english which reflect the bias of theological "world views" and paradigms that may not be congruent with the fuill Word of YHVH on closer examination.

However when we look closer at the English translation of Psalm 81:3, we find that the Hebrew word used here for "moon" in this scripture is in fact "**Chodesh**" – and when we examine how the word "Chodesh" is translated in all the five books of the Law of Moses we find that *it is never once translated as moon" but is always translated as "month"*. This is a very important point to note as we begin our search to understand what Moses really instructed concerning the biblical calendar and the counting of days to the appointed times.

Below, from the Strongs Concordance, the word "Chodesh" is translated firstly (1a) as the first day of the month – in keeping with the law of Moses, and secondly (1b) as the "new moon" as is sometimes found translated in some specific places in the books of Kings, Prophets and Psalms. However, on closer inspection we will find that Strong's Concordance has this double definition because 1) in the Law of Moses, "Chodesh" is always translated as "month", and 2) in the prophets and psalms the Word has been translated both as Month, but on occasions has also been translated as "new moon".

Strongs : 02320 חֹדֶשׁ chodesh kho'- desh
from 02318; n m; {See TWOT on 613 @@ "613b"}

AV-month 254, new moon 20, monthly 1, another 1; 276

- 1) the new moon, month, monthly
- 1a) the first day of the month
- 1b) the lunar month

In regard to the Isaiah 66:23 scripture, the Hebrew word translated as “moon” is again the word “Chodesh” and how this should be translated to be compliant with the Law of Moses is discussed next.

Isaiah 66:23 And it shall come to pass, that from one new moon (in accordance with Moses, should read “month”) to another, and from one sabbath to another, shall all flesh come to worship before me, saith YHVH.

In Psalm 81:3, it can be seen that a translation of “month” instead of “moon” would also concur directly with Numbers 10:10 where first day of the month was heralded by the *priests* blowing of the two silver trumpets, with a herald of the offerings. Would it also be compliant with the Law of Moses?

The Hebrew Word “Chodesh” As Defined In The Law Of Moses

The first mention of “Chodesh” is in Genesis 7:11 and the second mention of the word occurs in Genesis 8:4. In both occasions the text is clearly dealing with the 17th day of the month. (At this time if one uses the sighting or conjunction of the new moon, then the moon is would in fact waning and thus it is physically unable to be associated with any “new” moon translation)

Given the first and second mention of the Hebrew word “Chodesh” we can identify a translation rule of “First” and “Second” mention.

Law of First Mention The Word Chodesh In Torah Genesis 7:11

In the six hundredth year of Noah's life, in the second month, (2320) the seventeenth day of the month, (2320) the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

The Second Mention of Chodesh Genesis 8:4

And the ark rested in the seventh month, (2320) on the seventeenth day of the month, (2320) upon the mountains of Ararat.

- The word Chodesh (2320) is found some 71 times in the Law of Moses, **each time** it is translated as **Month**. In the Law of Moses this is the word used to mean “month” and, significantly, NOT “moon”
- There are three instances, where in the translation to the KJV the word “month” has been **added into** the English translation where it does not actually in exist in Hebrew text of the Law of Moses (Gen 8:5; 8:13) but has been inferred.
- **There are no instances where the word “Chodesh” is translated as “new moon” in all the books of Moses.**
- In the **Law of Moses** the moon is only mentioned **four times**. Once in connection with the prophetic sign of Joseph’s dream (Gen 37:9), once in Deut 33:14 concerning the growth of fruits and vegetables and twice in Deut 4:18 and 17:3 concerning forbidden worship practices of the pagan nations. **Moses does not teach anything at all concerning the moon and the Divine calendar!** At this point we must stop and consider Moses’s dire warnings of curses that will be placed on the practice of adding to or taking away from his instructions. (Deut 4:2)
- In the **Law of Moses** the word “Yerach” (3391) occurs but twice and is **first** translated in Deut 33:14 as “moon”, but in the **second** instance in Deut 21:13 as “month”. The context of Deut 21:13 is quite significant to the translation since contextually it refers to the period that a Hebrew male is required to wait until he can marry a captive slave woman of the nations. In

Numbers 10:10 it is written that first day of the month offerings were heralded by the blowing of the silver trumpets by the priests.

Given that as all the surrounding religions of the pagan nations, in accord with the Egyptians observed lunar months for their religious festivals and worshipped the moon. Here the word "Yerach" being translated as "month" appears appropriate to denote the *time* given to the pagan captive woman for her period of grieving before her marriage to an Israelite as well as pointing to her leaving behind pagan moon worship religion of her ancestors and becoming part of Israel.

- The word "Yareach" (3394) (a derivative of 3391 'Yerach') is translated as "moon" and is found only three times in the [Law of Moses](#), and twice in the [Book Of Joshua](#).
- In **Joshua** "Chodesh" (2320) is translated as "month" and is found twice Jos 4:19 and 5:19.
- **Book of Judges:** Neither the word moon or month is found.
- **Samuel:** The word "Chodesh" (2320) is translated as "month" (1 Sam 20:27; 20:37) but in 1 Samuel 20:5, 18 and 20 it is translated as "New Moon", in the conversation between David and Jonathan saying "*tomorrow is the New Moon*". The word could be translated for the word "Month" in each case without altering the context and thereby making it compliant with the Law of Moses.

Other Hebrew Words for "Moon" - "Yereach" (3394); "Ibanah" (3842)

- **Job:** The English translation "moon" is found twice, both times the word is *Yareach* (3394). Chodesh (2320) is not found.
- **Psalms:** The English translation "moon" is found 9 times only. In Psalms 81 the word *Chodesh* (2320) is translated as "new moon" which would make more sense if it were translated into English as Month and it would be more compliant with the Law of Moses. The other 8 times of the occurrence of "moon" it is translated from the word "Yareach".
- **Psalms 81:** *Nowhere in the Law of Moses is it commanded as a statute for Israel to blow the trumpet on the new moon. This was not a statute for Israel. So either there is a *mistranslation* here or the psalmist is adding to the Law of Moses. In verse 3 the translation "new moon" (Chodesh) can be translated as "month" and it becomes compliant with the Law of Moses and in so doing also clearly indicates that the verse can ONLY be referring to the Feast of Trumpets on the biblical calendar!*

Psalm 81:3 Blow up the trumpet in the New Moon (Month), in the time appointed, on our solemn feast day.4 For this was a statute for Israel, and a law of the Elohiym of Jacob.

- **Song Of Solomon,** The word "Ibanah" (3842) is used once for "moon", The word "month" is not used.
- **Ezra** The word "Chodesh" is used as month 12 times, and on one occasion the word "Yerach" is used as month (6:15). Ezra does not use the word moon.
- **Nehemiah:** The word "Chodesh" is translated as month 6 times, and once it is added into the text by the translator (It does not exist in the Hebrew text). The translation of "new moon" is not used.
- **Esther:** The word "Chodesh" is used as month 21 times with one occasion where "Month" is added by the translator. Moon is not used.

- **Isaiah:** the word “Moon” is found 7 times, once with out a number, because it was added by the translator in Isaiah 3:18. The two different forms of “Yareach” (3394) and (3391) are used three times, and “*Ibanah*” (3842) is found twice translated as moon.
- In **Isaiah 66:23** the word “Chodesh” is translated as “new moon” but to be compliant with the law of Moses and particularly with Numbers 10:10, it must be translated "from one month to another."
- **Jeremiah:** uses the word Yareach twice as “moon”, Chodesh (2320) 18 times as month.
- **Ezekiel:** the word Chodesh (2320) is translated 19 times as “month” but the word month appears added by the Translators many more times.
- In **Ezekiel** the word “Chodesh” (2320) is translated **twice as “new moon”** which again can be properly translated as month without changing the context. In both of these occasion the Hebrew text is not “Rosh Chodesh”, but “Yom Chodesh”, (Ezekiel 46:1 & 6) which should be translated as the **first day of the month** to be Torah compliant rather than “the day of the new moon”.
- **Joel:** The Moon occurs three times and each time it is “Yareach”, The word month is found once in translation but not in the Hebrew Text.
- **Hosea:** uses the word Chodesh (2320) as Month once, and does not use the word moon at all.
- **Amos:** 8:5 uses the word Chodesh (2320) as “**Moon**” once.
- **Habakkuk:** uses the word “Yareach” as moon once.
- **Haggai:** uses the word Chodesh (2320) four times as month.
- **Zechariah:** uses the word Chodesh (2320) 5 times as month and once the word “Yareach” is translated as “month” (Zechariah 11:8). Twice the word “month” was added by translators.
- **1st Kings:** Chodesh (2320) is translated as “Month” eleven times with **three times the word month is Yareach**.
- **2nd Kings:** Chodesh (2320) translated as “Month” 8 times with “Yareach” being translated as month one time. Chodesh is translated as “Moon” one time and “Yareach” as moon one time.
- **1st Chronicles:** Chodesh (2320) is translated sixteen times as “Month” and the word “Moon” is not found in the book
- **2nd Chronicles:** Chodesh (2320) is translated fourteen times as”Month” and the word “ Moon” is not found.

In all other instances of the Tenach (“Old testament”) the translation of “moon” is not “Chodesh” but either “Yareach” or “Ibanah”.

Conclusions Concerning the Translation of “Chodesh”

To conclude this section, we have identified the following precepts:

1. From the law of First and Second Mention, in the foundational biblical Law (meaning “the instructions”) of Moses” Word “Chodesh” ONLY means “Month” and never “moon”.
2. In the Law of Moses, Moses does not give any instructions that associate a new moon or the moon in any of its phases with the biblical calendar. (*However, from archeological evidence of the practices of the ancient Egyptian and Babylonian civilisations it is readily seen that all dominant ancient middle east pagan nations kept their religious festivals in association with lunar months calendars.* This aspect is explored further later).
3. Except for a few specific instances, the word “Chodesh” in the Hebrew text of the Tanach (Books of the “Old Testament”) it is translated as “Month”.
4. On the few occasions where ”Chodesh” is translated as “New Moon”, it can readily be replaced by the translation “Month” to be compliant with the instructions of Moses (law of first and second mention) without changing the contextual meaning of the scripture.

At this point it is important to consider an obvious question, which will be answered in this article, and that is, why in our contemporary English bibles are there translations of the Word “Chodesh” as

“moon” rather than “month” occurring in the history, Psalms and the Prophetic Books etc, *but not once in the Law of Moses?*

The Pre- Mosaic Calendar of Exodus 12

For full understanding of the topic, it is important to understand what the scriptures teach of YHVH's ancient “Pre-Mosaic” biblical calendar. That is, YHVH's biblical calendar, as it existed prior to YHVH's commandments to Moses to **change** the biblical calendar in Exodus 12:2.

In Exodus 12, when the Israelites were coming to the end of their Egyptian slavery, and *while they are yet in Goshen*, YHVH commands Moses that a change of the biblical calendar will now take place and that a counting of days will be necessary for the Passover to take place – what was then the 7th month of the biblical calendar was to be then regarded as the 1st biblical month.

Exodus 12: 1 ¶ And YHVH spake unto Moses and Aaron in the land of Egypt, saying,
2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 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:

4 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.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 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.

7 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.

Archaeological history reveals that all ancient nations were observing an equinox based calendar in the pre-Mosaic days, which began with the identification of the autumnal equinox marking day 1 of month 1. This calendar was understood to have extended back through patriarchs, Job, Noah, and Enoch etc., to Adam.

Note that there was no earthly biological plant sign, which identified the beginning of the year at the autumnal equinox in the pre-Mosaic calendar. The entire ancient world knew how to identify both the autumnal and vernal equinoxes from the behaviour of the sun and the stars. But YHVH reveals they created religions around these events, worshiping the heavenly hosts, the evidence of which is seen in the many ancient standing stones and temples that exist across the globe.

From the archaeology of the ancient Egyptians the day of the autumnal equinox was identified from the positions of the sun and stars, and more specifically by the position of the star Sirius, known as the “Dog Star”. The period in which flooding of the Nile occurred was at the autumnal equinox and as such was the primary sign on which their agricultural-economic-civil year revolved. Today apparently the Sirius star is not in the ancient position it used to be when the ancient pre-Mosaic calendar was in existence, which began with the *autumnal equinox*.

At this point we also need to consider what would have been the sign YHVH would give for the beginning of the year in the ancient pre-Mosaic calendar. Was there a specific plant sign such as the theology for the Aviv Barley, or was there a trumpet blast in religious temples? The only sign that YHVH used with the ancients pre-Mosaic calendar was the sign of the luminaries as stated in Gen 1:14, of which the most obvious anchor points were the equinoxes which were always regarded to be superior in the degree over the solstices.

The commandment that YHVH gave to Moses in Exodus 12:2 was that the 1st day of the year existing at that time (pre-Mosaic), which was marked by the day of the autumnal *equinox* was the 1st month of the calendar year, was now to be reckoned from the 1st day of what was pre-Moses the 7th month, which was the *vernal equinox*. Thus the 1st day of the 1st month of the year was now to be reckoned

exactly from what used to be reckoned as the 7th month, and was a full 180 degrees adjustment according to the “circuit of the sun” as it travels as seen from the earth through the zodiac ecliptic, to the month of **Aviv**. Thus the specific identifiable astronomical sign that marked the first day of Aviv was the day of the *vernal equinox*, which can be identified today from a simple horizontal sundial.

Why Are There Two New Years In The Rabbinical Judaism's Calendar?

Rabbinical Judaism proclaims that because of the Mosaic six month juxtaposition change to the calendar's beginning of the year in Exodus 12:2, moving from the *autumnal equinox* to the *vernal equinox*, that *two new years* now exist in the calendar. Rabbinical Judaism teaches that the *civil* new year calendar is to be celebrated at Rosh Hashana (meaning the “head of the year”), which is the 1st day of the seventh month, marked by the Feast of Trumpets, and the *religious* new year calendar (the biblical festivals) begins in the 1st day of the first month of *Nisan* which is identified by the conjunction moon falling closest to (either before or after) the vernal equinox. (note: Nisan is the name of the associated month in ancient Babylon).

It is important to note that whilst YHVH commanded the calendar to be changed in the Law of Moses, from the *autumnal equinox* to the *vernal equinox*, there are no commandments in the Law of Moses to keep or observe two new years. So where did the practice of keeping two calendars originate since it has no origin in YHVH's calendar? Again it is important to note that it was the common practice of ancient Egypt and the pagan nations to keep a civil year calendar based on the *autumnal equinox* but to practise a separate religious calendar on the counting of *lunar months*. This was also the modus operandi of ancient Babylon, and even later, the Greeks and the Macedonians.

In Egyptian cosmology, while the sun was revered as a god, the equinox year was significant for the agricultural and economic business of 1) the Nile flooding 2) planting and 3) reaping, all their religious feast of worship of all their 52 or more deities, *including the sun god*, were observed according to festivals based on the cycles of the *moon* through the year. For an in-depth reading on the religious cosmology of ancient Egypt please see University of Chicago, Richard A. Parker “*Studies In Oriental Civilisation No 26*” oi.uchicago.edu/pdf/saoc26.pdf). Here it is demonstrated that in Egyptian cosmology the moon represented the *Eye of Horus*.

Thus the rabbinical practice of two new years – a religious calendar beginning at Nisan and a civil new year beginning at Tishrei is not only demonstrably *contrary* to the commandments of YHVH, given the change of Exodus 12:2., it is also does not originate in Moses. Moses never commanded that there would be two new years or two calendars, one solar and one lunar to be observed for civil government and religious festivals. It is clearly a practice inherited from the ancient Egyptians and the ancient Babylonians.

YHVH commanded but one New Year for the beginning of His calendar – that which in pre-mosaic times originally began at the autumnal equinox. In the time of The Israelites leaving Goshen this was changed by 6 complete months to the opposing equinox - the *vernal equinox*. Thus it is clear that in YHVH's calendar, the vernal equinox identifies the beginning of the 1st month, where the autumnal equinox then marked the beginning of the 7th month. In the Mosaic calendar the counting of the biblical festivals according to the instructions of Leviticus 23 are all made regular and perfectly possible by simply counting from the 1st day of the 1st month and the 1st day of the 7th month.

It should be also noted that the Rabbinical practice of keeping a separate new year for a religious calendar of the biblical festivals related to the cycles of the moon and another new year in the 7th month as the beginning of a civil new year is a distortion through mixture of the commandment of Exodus 12:2 . Whilst YHVH did not instruct this, the practise of two separate civil and religious calendars in on year – one for religious observance and one for agriculture and civil government was the specific practice of the Egyptian and Babylonian civilisations. Thus the Rabbinical calendar with its two new years is in actuality reflecting the mixed influence of the ancient *pagan* nations of both Egypt and Babylon, in a distortion of the Law of Moses, which was forbidden by YHVH as written in Deuteronomy 17.3

De 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon (3394 Yareach), or any of the host of heaven, which I have not commanded;

To conclude this section, A. Roth ("Wheel Of Stars" p 29) states: "Many say that the Babylonian Captivity was a huge influence of timekeeping on the Hebrews albeit this event is relatively brief and quite late in their history. How much more influence could the ancient Egyptian Captivity have had?"

Roth is correct - the two new years and the division of the calendar into solar and lunar components were clearly primarily rooted in the ancient Egyptian heritage, together with the golden calf, and not instructed by Moses. This is because the scriptural record presents the practices of the lunar religious calendar occurring in the early days of the First Temple Era, well before Judah went into the Babylonian captivity.

Hints To The Significance of the Role Of The Equinox Calendar In The Babylonian Talmud

It is abundantly clear that both Rabbinical (Pharisee) and Karaite (Sadducee) Judaism declare that the equinox has to be deliberately avoided when calculating their religious calendars. That is an interesting practice in itself. Rabbinical Judaism uses the principle of looking to the first conjunctive moon that occurs in proximity to the vernal equinox, whereas the Karaite disclaim the equinox altogether with their oral law that the first sighted sliver new moon occurring after the discovered ripening of condition of the Aviv Barley in the land of Israel is the beginning of the new year. The physical reality of creation however is that the ripening of barley is but a consequence of the specific ratio of dark and light hours of sun and is itself a sign of the *effect* of the equinox, rather than the sign of the new biblical year. However the unreliability of such as sign clearly arises when there is severe famine, severe drought and grain devastation as has been recorded in biblical history.

The fact that both the Pharisees and the Sadducees strongly deny the equinox as a rule in favour of the "new moon" calendar contrary to the word of Moses, and they deny that Yahushua is the authentic Messiah of Israel, should speak volumes to those returning to their *biblical* Hebraic roots of the faith today. Not only that, but we also have the Essenes (via the Dead Sea scrolls) to thank for their independent testimony that the biblical calendar taught by Moses was defined by the vernal equinox, and that the practice of adding a 13th month intercalation in the Rabbinical / Sadducean calendars was never the practice of the law of Moses. That in the last century, contemporary Historical Christianity together with Rabbinical Judaism have sought to keep the archaeological information discovered in the Qumran caves secret under lock and key for more than 60 years under the pretence that they needed to be studied and so could not be revealed to the greater public is today regarded as the greatest religious controversy of the modern era. At this time it is not know what Qumran materials still remain under the lock and key and yet kept secret...

However, despite the deliberate theological avoidance of the equinox by Judaism in the calculation of their religious calendar, there yet even appears to be hints even from within the Talmud that point to the fact that the deliberate anti-equinox theology has not completely erased all traces concerning an equinox based calendar.

The Calendar And The 24 Courses of The Levitical Priesthood

When we consider the Aaronic priesthood in 1 Chronicles 24:1-19, the instructions for the Sons of Aaron are laid out for their function in the their priestly office through a biblical calendar year. A total of *twenty four* courses were mandated for the 12 months of the biblical year, with clearly two course in service during each month (*please note that in the Law of Moses there was no additional two courses of priests mandated for service to cover an intermittent 13th additional month that occurs with the leap years of the Rabbinical / Saduccean lunar based calendars!*) .

In regard to the calendar observed by the 24 courses of priests in their service through the year, A. Roth in his book "Wheel Of Stars" reveals that "the priestly (calendar) is purely solar based" to the exact solar date of the Vernal Equinox (Roth, p 14).

(As an aside, this equinox based calendar of the priesthood becomes even more interesting when we understand that John the Baptist is considered by many commentators to be of the last line of Aaron, and therefore should have been part of a true course of service as High Priest in the day of Yahushua. In addition he was ministering in *exile* from the temple, in the wilderness (just as we find similarly with the Essene sect who were Levites and who were exiled from the temple) , and is discussed in my earlier study "[What Calendar Did Yahushua Keep – whose report will We Believe?](#)"

Roth proves that the arrangement of the 24 course service function of the priesthood must have been known to the writers of the Talmud because these orders of service are mentioned in Taanit 4:1.

Josephus comments also enlighten our understanding of the "**beginning of the year**" in that he stated that "In the month of Xanthikos, which is called Nisan, and *is the beginning of our year*, on the fourteenth day of the lunar month, when the sun is in Aries", and that it was the time when the Priests initiated their service courses for the year with the ministry of the Passover.

According to Roth, when this is extrapolated back to the time of the Exodus, there was only one possible day in 1447 BCE where the *lunar* month of 14th Nisan was in the "month of Aries" and that is the day of vernal equinox. (*Please note that Josephus mentions "Nisan", but Roth interchanges this with "Aviv", and that Roth identifies the 14th of Nisan as having occurred on the day of the equinox – which is the day YHVH proclaimed as the 1st day of Aviv in Exodus 12:2. Thus here is a clear example of Rabbinical Nisan being the month based on the Rabbinical Babylonian lunar month calculation and is not the authentic biblical Mosaic month of Aviv which begins at the zero point of the vernal equinox. Rabbinicalism argues that the month of Nisan and the month of Aviv are the same months – according to their commentaries, just a name change has occurred).*

Roth thus indicates that the "sign of Aries" is a **hidden expression** referring directly the "sign of the YHVH-based Zodiac which has not been perverted by pagan practice" and is referring directly to the occurrence of the *vernal equinox* and which was *guarded* in secrecy from the rest of Israel by the priesthood! (A Roth, *Wheel of Stars*, p. 214-215). In other words what Roth is saying here is that the priesthood guarded the vernal equinox calendar that formed the Levitical priesthood calendar of service for the year – and this is precisely the very testimony of the Essenes of the Qumran community and their objection to what the temple was practising in Yahushua' day! However Roth makes no mention of the Essenes in his text.

The Design And Position of The Temple Gates And The Equinoxes

Yet another interesting reference to the equinoxes in the Babylon Talmud apparently occurs concerning the design of the First Temple and its Eastern Gates.

According to H. Smeenk in his article [Is Today's Jewish Calendar The One God Gave To Moses?](#), he states that " In the pre-Exilic period (first temple era) it was held "to be of imperative necessity that on two days of the year the sun shone directly through the eastern gate," and "through all the eastern gates of the Temple arranged in line, directly into the very heart of the Temple proper." The eastern gate, also called "**sun gate**," served not only to check on the equinoxes, when the sun rises exactly in the east, but on the solstices as well: a device on the eastern gate was designed to reflect the first rays of the sun on the summer and winter solstices, when the sun rises in the southeast and the northeast, respectively. According to Talmudic authorities, the early prophets experienced much difficulty in making this arrangement work. His Talmudic reference in this regard is *The Jerusalem Talmud, Tractate Erubin 22c*.

Smeenk further states that "The eastern gate of the Temple of Jerusalem was no longer correctly oriented after the cardinal points had become displaced. On his accession to the throne following the death of Ahaz, Hezekiah "inaugurated a sweeping religious reformation." II Chronicles 29:3 says:

"He in the first year of his reign, in the first month, opened the doors of the house of YHVH, and repaired them." Apparently the natural changes in terrestrial rotation, which took place in the days of Uzziah and again on the day of the burial of Ahaz, necessitated a reform. Hezekiah therefore gathered the priests "into the east street" and spoke to them, saying "our fathers have trespassed" and "have shut up the doors of the porch."

That the very design of the eastern temple gates appear to have highlighted the points of the equinoxes and the solstices again corroborates with the testimony of the Essene sect's criticisms of the apostasy of the temple practices in the time of Yahushua and that the temple calendar practice was incorrect according to the biblical calendar instructed by Moses, because the equinox based worship calendar had been replaced by a lunar based calendar centuries before.

The Talmudic Record Of The Fate Of The 300 High Priests On The Day Of Atonement In The Second Temple Era

A. Roth states that the Talmud records that for the latter 300 years of the second Temple era, as according to the *tradition* of Rabbinical Judaism, the high priests kept dying on the *Day of Atonement*. Roth states, "if this were the case, could it have been that they had adopted the crescent moon calendar that was based on paganism?" (Wheel of Stars, p 245).

However, now knowing the historical testimony of the Essenes against the practise of the temple in Yahushua's time – which observed the *conjunction moon*, as well as now knowing that Yahushua did not observe a lunar based religious calendar in the context of the then temple practice of observing the conjunction moon, we can now know it was not the "crescent moon" observation which was not kept by the temple religious leaders but practice of the conjunction moon itself, given that Moses never commanded any observance of a lunar calendar with either conjunctive of sighted sliver moon requirements for the counting of days for the biblical festivals.

Notably, A. Roth (p. 245) states that "in the famous Book Magid Harakia, to cite just one of many possible examples, the tradition tells us that the rabbis of this period had carefully guarded the real secret of calculating the beginning of the month, and that the crescent was simply a kind of public relations exercise."

Again we note that despite while virtually all contemporary theological commentators who would have us believe that the only religious sects of significance amongst Judah in the day of Yahushua were the Pharisees and the Sadducees, it was the Essenes who held the primary objection directed at the religious leadership concerning the Temple's corrupted calendar of the biblical festivals. From the Essene Book of Jubilees we read:

Jubilees:6 6:34. And there will be those who will make observations of the moon, for this one (the moon) corrupts the stated times and comes out earlier each year by ten days. (35) And in this way they will corrupt the years and will observe a wrong day as the day of testimony and a corrupted festival day, and every one will mix holy days with unclean ones and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees.

Below is Roth's reference from the Talmud tradition, translated to English with his inserted comments as quoted on, p 244: (A. Roth, Wheel of Stars).

"The second Temple stood for 420 years (*note: Roth states this is incorrect by some 150 years as the Talmud incorrectly identifies 432 BCE rather than 586 BCE as is proven in history*) and more than 300 served as High Priest over that period. Take out 40 years in which Shimon the Tszaddik was the High Priest and deduct another 80 years in which Yochanan, the Kohen Gadol served, and ten more years that Elazar ben Charson served" **That leaves 300 priests over 290 years.** None of them lived out their year in office.

Rabba bar bar Hanna in the name of R. Johanan said: It is written [in Proverbs 10. 27] : The fear of the Lord increases man's days, but the years of the wicked will be shortened." "The

fear of the Lord increases the days”; that refers to the first Temple, during whose existence of four hundred and ten years were only eighteen High Priests. “The years of the wicked will be shortened,” refers to the second Temple, which existed four hundred and twenty years, and more than three hundred high- priests succeeded each other during that period. Subtract forty years during which Simeon the Righteous ministered, eighty years of Jochanan the high-priest’s ministry, and ten years of Ishmael b. Flavi – according to others – and compute, **you will see that not even one high-priest completed his year** – Yoma 9a”.

Philo and Josephus’s Writings Concerning The Significance of The Equinox To The Calendar

Yet another source of testimony of the significance of the equinox to the biblical calendar comes from comments from the writings of the Jewish philosopher Philo and the Jewish historian Josephus, who were both apparently descended from families of priests (Roth, Wheel of Stars, p.156).

Concerning *Moses and the Equinox*, Philo tells us plainly: “**Moses puts down the beginning of the vernal equinox as the first month of the year**, attributing the chief honour, not as some persons do, to the periodical revolutions of the year in regard to time, but to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection. And the fruit trees in their prime, which is second in importance only to the necessary crops, is engendered by the same power; for we always find in nature that those things which are not very necessary are second to those which are indispensable” (Philo on Moses. 2:222, quoted in A. Roth, p 63)

It is of much significance that even Philo acknowledges that Moses established the *vernal equinox* as marking the first month of the beginning of the year, and Philo considers this especially significant because it is an ordinance and provision of creation and governs the very sustenance of mankind.

Of course Philo’s comment on Moses begs the question – how is it then if Moses declared the beginning of the *first month* of the year to the beginning of *vernal equinox*, and scripture reveals Moses only gave instruction for one single integrated calendar and did not give any instruction for the separation of the calendar to a religious calendar based on lunar months and a civil / agricultural-economic calendar based on the solar equinoxes? Recall that Rabbinical Judaism believes that they, through their legal rulings have authority to bind their declarations over religious practise over the earth and these also bind both YHVH and Moses. In much the same way at the Roman pontiff claims infallible authority over both the interpretation and practise of Christian doctrine on the earth.

How the Mosaic calendar became influenced with the pagan practices of lunar based religious calendar practices will be explored later in this article, in the examination of the warnings and prophetic oracles of YHVH’s prophets against Israel’s and Judah’s rebellion and idolatry are considered, for they reveal what YHVH termed the “treachery” of both Israel and Judah, Hosea 5:7, and what Moses prophesied would occur because of devolution of the nation to being a perverse / fraudulent people Deut 32:20-21.)

Hosea 5:7 They have dealt treacherously against YHVH: for they have begotten strange children: now shall a month devour them with their portions.

As for Josephus, he stated that “the last of the annual festivals is that which is called the feast of tabernacles, which is fixed for the season of the *autumnal equinox*” (Antiquities 1:31, quoted in A. Roth p.157), and further that “...when the season of the year is changing to winter, the law requires us to pitch tabernacles in everyone of our houses, so that we preserve ourselves from the cold of the year...and to keep a festival for eight days” (Antiquities 3:244-245, *ibid*).

The statements of both Philo and Josephus’s clearly point to the significance of the equinoxes to the beginning of the 1st and 7th months, yet both Rabbinicalism and Karaitism deliberately avoid the equinoxes in the calculations of their calendar (based on their own religious authority over Moses) by looking to the moon.

A *mixture* of pagan religious practices had become part of the religious calendar of Israel and Judah, just as Moses prophesied it would, and ultimately YHVH would “hide His face” from the Two Houses of Israel. This is evidenced by the Shekinah glory of YHVH departing from the First Temple and not returning to the Second Temple, together with the prophesied exile punishments as declared by Moses, to the nations with whom they had religiously co-habited and married their “strange wife” (the pagan religious calendar practices):

Deut 32: (The Prophetic Song of Moses)

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook Elohiym which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to Elohiym; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when YHVH saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

*20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward (8419 – *perverse / fraudulent*) generation, children in whom is no faith.*

21 They have moved me to jealousy with that which is not Elohiymd; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

This provides context to understand Yahushua’s specific words to the Sadducees and Pharisees, concerning their practices in His day, for He was the authentic Redeemer and King of Israel, and the Temple calendar practices were different from what had been laid down by Moses:

Matt 12: 6 But I say unto you, That in this place is one greater than the temple.

Yet A Further Complication Of the Matter - How Many Days Are in A Biblical Year?

Surprisingly, the number of days occurring in a year in the history of man has not been as stable as we might commonly have thought. A number of changes to the total number of days occurring in a solar year have occurred in ancient history ranging from 360 to 365.25 days, and there have also been significant changes that have occurred periodically to the number of days of the lunar cycles.

My synopsis of the information I have surveyed, is that a number of unique cataclysms have periodically occurred on the earth throughout the history of man which have impacted the orbit of the earth and affected the number of days that the earth has taken to complete one full circuit of the sun (as measured by the equinox points). Both archaeological findings of ancient calendars reflecting periodic adjustments at different periods to the numbers of days in a year, as well as some specific incidences mentioned in the scriptures reveal such cataclysms have occurred.

The Book of Enoch (pre-flood) appears to indicate a state of 364 days in a biblical year. In regard to Noah and the flood, Moses indicates that in the days of the flood Noah observed five consecutive months of thirty days each (A. Roth, Wheel of Stars, p.86), indicating a change in the calendar year to 360 days. At this time Moses laid out twenty-four courses for the Levitical priesthood, with 2 courses operating for each of the twelve biblical months of the equinox based calendar.

Later archaeological evidence of ancient Egyptian calendars shows the days in the year had also changed since in the time preceding the Exodus, as the Egyptians calendars reflected the appearance of a calendar of 12 months of 30 days, but then also included an additional 5 days which they called “unknown” days”, which they added at the end of the equinox based year to cater for a 365 day year. (A. Roth, Wheel of Stars, p.51 and also the article “The Sothic Cycle” Wikipedia http://en.wikipedia.org/wiki/Sothic_cycle)

Even later the number of days in the year appears to yet have changed back to a 360 day year (after the cataclysm of the Exodus?) since in the time of King Hezekiah around 700 BC the scripture records a cataclysmic event where the sun went back 10 steps and archaeological evidence of the ancient calendars of around time reveal a grappling with sudden adjustments to their calendars from 360 days to a 365.24 days in the solar equinox year.

According a study by G Cramer “the astronomical data from the Book of Enoch indicated a year would equal 364.81 days before the flood. Then before or during the flood, the time span of the year shortened to 360 days per year apparently until the Sundial incident with Hezekiah in Isaiah 38:8 (around 700 BC) when the year then became 365.24 days per year.”

For an interesting overview of just how often changes to the number of days in a year have occurred in ancient history and when they occurred, please read the following articles by

- Hermanus W. Smeenk: “*Is Today's Jewish Calendar The One God Gave To Moses?*” at <http://www.hshideaway.com/chap19.html>;
- by G Cramer “360 vs. 365” (concerning the incidents of Joshua and Hezekiah) <http://xwalk.ca/360vs365.html> ;
- Eric Larrabee, “*The Day the Sun Stood Still*” <http://tmgnow.com/repository/secret/velikovsky.html>)

Most interestingly to our prophetic future, the Book of Revelation foretells a return to a 360 day year in Rev 12:14 where it tells of the woman being nourished in the wilderness for a “time and times and half a time” which is a period of 3.5 years (42 months), and in Rev 11:2-3 the witnesses are given their ministry to prophecy 1260 days, which on a 30 day month, 12 months per year (360 day count, as opposed to a 365.25 day count) count is precisely 42 months or 3.5 years! So it is probable we are about to experience yet another cataclysm which will cause another change in the days of one single equinox circuit calendar year, which occurred at the time of first Exodus!

So to answer the question how many days in a biblical year we have to follow creation and YHVH's ordinances in Exodus 12:2 – biblically speaking it is simply the number of days that occur between the full circuit (Hebrew – “tekupha”, Strong's 8622) of the sun, from the absolute zero point of the vernal equinox until the next vernal equinox – whether it be 360, 364 or 365.25 days or more!

Knowing that variations to the number of actual days of the year have taken place in mankind's history, and they appear to all be acts of YHVH in relation to the redemption either the redemption of His people or the judgement of the nations, is a significant truth. For those who would insist that they cannot accept the equinoxes as YHVH's biblically ordained reference points to be the anchor for the biblical calendar, but hold the position that they must know identify all the consecutive months to identify the 7th month for themselves by an observable system of counting months such as the lunar month is an unreliable measure when compared with the identification of the equinoxes..

The physical evidence is that the number of days of the calendar year have changed to a currently complicated number of 365.25 per year, and the lunar year is completely incongruent with that number, so why can there not be trust in YHVH's profound Word and provision of the universally identifiable (by a simple horizontal sundial) signs of the vernal and autumnal equinox as the biblical anchors of the 1st and 7th month, rather than following the practices of the pagan nations by looking to the moon and counting its months?

As stated by *Hermanus W. Smeenk* in his article “[Is Today's Jewish Calendar The One God Gave To Moses?](#)”, what we moderns have experienced for many centuries is an apparent stability of the calendar and it is only is due to the fact that the celestial order has remained unaltered in our *immediate* history since Messiah Yahushua came. No major changes in the heavenly order have occurred except for minor perturbations between the planets that have had, to this point, no visible effect on their motion. Thus we have been lulled into the belief, which is wishful thinking, in a world where the biblical year and counting the days is the same as it was yesterday. The only thing that YHVH has kept stable for us in the biblical year is that the equinoxes and solstices are the solid

reference points of the biblical year, and certainly not the moon and its 29.5 day orbit around the earth, nor the number of solar days the earth experiences in the course of a single year.

Smeenk concludes... “there is ample proof that the calendar year as we know it today has not always been in existence. Rather, we learned that during biblical times, from Moses to King Hezekiah, the year actually consisted of 360 days. This is the reason that Moses wrote that the water was upon the earth exactly 150 days or 5 months each consisting of 30 days, Jonathan (and every one else) knew exactly when the new moon would be seen again because it was seen at exactly the same time after every 30 days. King David was able to set the divisions and courses for the priests and the men of war for the same amount of time during the year because the number of days came out exactly the same for each course and division. There were no days left over for him to decide what to do with them. Finally, prophecy is based upon a 360 day year because that was the length of the year when the prophecies were recorded by the prophets.”

“... God counts a year not by the number of days in the year but the amount of time it takes for the earth to complete one orbit around the sun. So, no matter whether the year consists of only 360 days (as archaeologists have found during the period before the Israelites left Egypt) or 365 days, as it is today. God considers both of these periods as one year. This is only logical since He considered the 360-day period as one year as well. When the Messiah walked upon the earth, the year already consisted of 365¼ days. As discussed earlier, King Hezekiah made adjustments in the calendar for the longer period of the earth's orbit around the sun as well as the shorter of the orbit by the moon around the earth. Nothing is said in the scripture about the adjustments of the calendar months.”

Thus by biblical definition, a biblical year is – regardless of the number of days – one full circuit of the earth around the sun, with the zero set point being the vernal equinox (after Exodus 12:2). This is indeed the full and proper statement of YHVH's creation, and as we have seen not the statement of the religion of men, and fully in accord with Genesis 1:14-15, where the luminaries are the Sun and the Stars that emit their own light, but not the moon which but reflects light and sometimes appears in the day time thus being disqualified from being the guiding ruler of the night. We have yet to find anyone who navigated the earth on the basis of the moon. The stars and the Mazzaroth of the night sky could only do this.

Gen 1: 14 ¶ 14 ¶ And Elohiym 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: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Do The Scriptures Give Insight As To How And When The House Of Israel And Judah Came To Compromise The Mosaic Calendar?

As we look through the biblical prophets we will clearly see the attitude that the Houses of Israel and Judah displayed towards the calendar that once declared by Moses, was corrupted by mixture with the religious calendar practices of the nations – Egypt, in the first Temple Era and Babylon in the Second Temple Era. By the very narrative of the prophets and the historical records of scripture in the time and place of the prophets, it is possible to “join the dots” to discover the historical process that occurred resulting in a profaned Temple with a profaned calendar through to the Rabbinical and Karaite Judaism of the modern era, and ultimately to the mixed practices of the so-called “messianic movement” today. Only but a brief synopsis is possible here.

Firstly we note Moses' prophetic Song in Deuteronomy 32, which is nearly 40 years after the golden calf incident, that Israel would ultimately *despise* YHVH's blessings and provision, that Jeshurun (YHVH's term of endearment for Israel) would “wax fat” and forsake Him and lightly esteem Him and His blessings. They would then provoke Him to jealousy with strange worship practices from the nations, with abominations that would provoke him to anger and would sacrifice to “devils” (Deut 33:17) who were gods they knew not and to gods that would come “newly up”, that their forefathers, the *second* generation under Moses did not fear.

Clues Of Mixture With Egypt's Lunar Calendar Initiated When Solomon Took An Egyptian Princess As His First Wife

The book of Kings presents a significant record of Solomon. In 1 Kings 1, David anoints Solomon (970-930 BCE) as King. David then gives instructions to Solomon concerning the building of the Temple and then dies. Solomon then begins to consolidate his rule over Israel by ridding himself of certain opponents, and then in 1 Kings 3:1 it is written that Solomon made a *covenant* with Pharaoh the King of Egypt and married Pharaoh's daughter, whom he brought to reside in the city of David until he had completed building his own palace and the House of YHVH.

In 1 Kings 11, it is written that Solomon loved many strange women “together with the daughter of Egypt”, including women of the Moabites, Ammonites, Edomites, Zidonites and Hittites, which YHVH had forbidden to the Israelites (1 Kings 11:2). In verse 4 we read that over time the women in Solomon's life *turned his heart away to follow other gods* and YHVH became angry with Solomon as YHVH had expressly met with him twice (1 Kings 11:2) and commanded him concerning this matter that he should not go after other gods, yet he did.

From the previous discussion of the Egyptian religious calendar practices, the seeds of mixture affecting the calendar were sown by Solomon of bringing mixed worship practices into Israel (he went after other gods and their worship calendars – which in line with Egyptians civilisation were on lunar calendar month dates). We are told this was primarily because of the influence of his wives and his Egyptian wife, which was the first order of all his wives in 1 Kings 11:1. This is the key as to how the Egyptian practices of a lunar calendar governing religious feast were mixed into the religious fabric of Israel by Solomon the very builder of the first Temple, since the scripture record that Solomon did evil in the sight of YHVH and did not follow him as did David, but compromised the way of YHVH written in the commandments of Moses.

The Prophet Hosea And the “Treachery” Of Israel And Judah

By the time of the prophet Hosea (around 732 BCE) the people of Israel are completely spiritually bankrupt. Hosea began prophesying at the end of the time of prosperity under King Jeroboam. The spiritual leaders of both Houses of Israel openly permitted them to practice idolatry and religious mixture (2 Kings 15:35; 2 Chronicles 27:2) and commit spiritual harlotry.

In Hosea 5, YHVH's criticisms of both Houses of Israel is extensive and it is written that both the House of Israel and Judah dealt “*treacherously*” or “*deceitfully*” against YHVH. Insight into what is meant by this treachery and deceit is to be found in 2 Kings. YHVH's view of this deceit (at the time of Hosea when the northern House Of Israel was eventually sent into exile under the Assyrians) is further explained in 2 Kings 17:33-34.

2 Kings 33: 32 *So they feared YHVH, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.*
33 *They feared YHVH, and served their own gods, after the manner of the nations whom they carried away from thence.*
34 *Unto this day they do after the former manners: they fear not YHVH, neither do they after their statutes, or after their ordinances, or after the law and commandment which YHVH commanded the children of Jacob, whom he named Israel;*

Firstly we note the apparent contradictions of verse 33 – *they feared YHVH but served their own gods after the manner of the nations!* The only way that this can be made sense of, is that Israel was keeping the appointed festivals of YHVH, so showing that they were “fearing YHVH” on the surface of things but were doing so on a calendar that was lunar based as was the religious calendars of the nations but not so commanded by YHVH. This would have resulted in YHVH's appointed festivals being held on incorrect days as echoed by the complaint of the Essenes – and so underneath they were serving their own real gods – doing what they thought was right in fearing YHVH but not in accord with YHVH's instructions – a spiritual arrogance because they followed the practise of a lunar

based spiritual calendar *after the manner of the nations*. In other words they were keeping the festivals of YHVH but according to a religious calendar, which they adopted from Egypt, which observed a lunar month religious calendar where the moon was perceived to represent the eye of Horus, the Egyptian god of protection.

In the beginning, there does not necessarily also have to be the specific worship of other gods of the nations on high places on the lunar calendar also occurring – although this looks to have been occurring as well for even Solomon made sacrifices in the “high places” for YHVH to disapprove. Degradation might have taken hold through slight compromises at first. However when one looks at the temple and religious practices in the time of Yahushua, scripture does not appear to indicate the worship of other pagan gods occurring in Israel on the same lunar calendar at that time. The pollution was in the attitude towards the temple and its worship practices with a substitute priesthood and a compromised calendar, as well as the profanity of merchants selling goods in the outer temple court merchants in the name of helping the people meet their needs to perform their offerings.

In ancient times, the eye of Horus governed the Egyptian and Babylonian lunar calendars, and today the same “eye” is the symbol of the modern day Illuminati (the illumined ones) and Freemason occultism, which the all seeing eye (represented by the moon) in the apex of the Egyptian pyramid. These same occultists are motivated to establish their version of “Solomon’s Temple” as the centre of a global religious system with their promise that this will bring peace to the world. Interestingly, Freemasonry is an interfaith religion that mixes Christendom, Judaism and Islam with the mysticism of ancient Egypt and Babylon. There is nothing new under the sun and even from our modern experience is able to see what was occurring to an increasing degree in the first temple of Solomon, the seeds of which were planted by King Solomon himself that he regretted at the end of his life.

Returning to the Prophet Hosea, at that point in history, the House of Israel had also separated itself from Judah and built their own temples under Jeroboam, where they also replaced the priesthood and practiced the biblical festivals of YHVH, but again a under the lunar Egyptian calendar dates just as Judah was doing in Jerusalem. It is at this time of Hosea that YHVH sends the Northern House into the exile of the Assyrians, never to return until the years of punishment prophesied by Ezekiel are fully complete.

The Prophet Isaiah And YHVH’s Objection To The Calendar Being Used To Worship Him

Shortly after the prophet Hosea and the exile of the Northern House of Israel, Isaiah is raised up to minister for 40 years to the House of Judah, across the reign of four Kings from Uzziah to Hezekiah. In chapter 1 of Isaiah, we see he begins his message with YHVH’s instruction to repent and put away their evil doings – specifically their evil doings are clearly related to the incorrect worship calendar being used in the temple, as it is written in Isaiah 1:10-20 where the leaders of Judah are addressed as the rulers of Sodom and Gomorrah and the subject is all concerning the dates of their oblations and offerings which are described as “vain” because their festivals, although in the format of Moses’ Leviticus 23 festivals are clearly held on the wrong days.

Isaiah 1: 10 ¶ Hear the word of YHVH, ye rulers of Sodom; give ear unto the law of our Elohiym, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith YHVH: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons (months) and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons (months) and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
18 Come now, and let us reason together, saith YHVH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
19 If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of YHVH hath spoken it.

YHVH specifically declares that He hates their “new moons” which define their months, and their assemblies which are the appointed festivals because they would have not been in accord with Moses instruction of appointed times. YHVH calls Judah to repent, to reason together with him, clearly in terms of the once given instructions of Moses for sin is the transgression of the Law, and that they be willing to repent and obey (vs 19), then He will bless them in the land, but if they refuse and rebel He declares they will be devoured with the sword.

Note that in verses 13 and 14 the word “moons” is in fact “Chodesh” (Strong’s 2320) which according to the law of Moses be translated as “months”. Indeed when translated correctly, properly identifies the very issue at hand – Judah was keeping their beginning of months associated with a new moon lunar calendar which YHVH has not commanded in the Law. The complaints of YHVH appear to focus on unacceptable assemblies based on their definition of their new months. Again the lunar calendar can be clearly seen to cause all their beginnings months to be incorrect according to YHVH definition, affecting all their festival dates to be incorrect before Him and profaned. In verse 13 YHVH thus refers to them as “vain oblations” which He has not instructed nor called for (see verse 12). YHVH’s critique is that the Temple festivals, which may look authentic, have been profaned. In verse 13 we see YHVH’s complaint also includes His declaration concerning the “solemn meeting” which is the Day of Atonement. Keeping the Day of Atonement, which is the most set-apart in the festivals of Moses, on the incorrect day is declared by YHVH to be iniquity. Once again we understand this because of the confirmed testimony of the Essenes from the second temple era who were looking for Elijah to return and restore all things.

Judah’s Babylonian “Metonic” Calendar

In 2 Chronicles 36:20-21 it is written that Judah would go into 70 years of exile in relation to the number of sabbatical years that were forsaken. This is also prophesied in Jeremiah 25:10-12. While the prophecy marks the prophetic *length of time* Judah would spend in the Babylonian exile, it is also clear from the section of Isaiah considered previously that a central part of Judah’s unrepentant idolatry concerned their unacceptable *religious calendar* (Isaiah 1: 10-20) of festivals, new moons and uncalled for oblations.

Ezekiel recorded the departure of the glory of YHVH from the temple (Ezekiel 10) and YHVH finally destroyed Solomon’s Temple through the Babylonian conquest in 586/587 BCE and Judah went into captivity in Babylon.

While in Babylon, the testimony of Daniel reveals that there was a righteous remnant among Judah who remembered the requirement of the law of Moses and confessed their iniquity for the idolatry, not just for Judah but also on behalf of the Northern House Of Israel which had also corrupted YHVH’s calendar ways and gone into the Assyrian captivity (see Daniel 9: 1-19 for Daniel’s confession which is specifically based on Moses’ prophetic call of a repentant confession in Leviticus 26:40-44).

YHVH heard Daniel’s confession as an intercessor on behalf of Judah and Israel, as required by the Law of Moses, and permitted Judah’s return from exile according to the required 70 years, not compounding the exile yet another 7 times according to Leviticus 26:21, (which has happened to the Northern House of Israel) because of Daniel’s confession.

A remnant of four to five thousand of Judah returned under Ezra and Nehemiah and rebuilt the temple around 458 BCE. However it appears that once again, just as with Solomon's association with the Egyptian lunar calendar, there is evidence that when Judah returned after the time of Ezra and Nehemiah they soon once again reinforced the same lunar calendar of worship, this time from the influence of Babylon.

This can be concluded from historical evidence which A. Roth (Wheel of Stars, p 14) points out, that the current Rabbinical calendar system, based on lunar months with its synchronising system of the 13th intercalated month each third year, commonly known today as the "Hebrew" calendar, was based on the work of a **Babylonian astronomer** named *Meton*. The astronomer *Meton* apparently lived a thousand years after Moses, during the very time of the Babylonian captivity. Thus the "Hebrew" calendar known today is also called known as the "Metonic Calendar" and is rooted in Babylonian cosmology and the Babylonian lunar religious calendar which is why Judah's calendar months now being to be called by their Babylonian names such as Nisan as opposed to Aviv.

In joining the dots ... it appears reasonable then to conclude that the Shekinah glory of YHVH *never returned to second temple* because they did not change their practices on their return from Babylon. This is the only plausible reason when one considers the temple is rebuilt and the sacrificial offerings and festivals of Moses are re-established – but something is wrong! It could only have been the timing of the festivals, particularly the Day of Atonement as in the prophetic utterance of the prophet Isaiah (1:13) made centuries before, which they implemented yet again now reinforced and codified in terms of the Babylonian lunar calendar system of the declaring of the new months.

This directly points to why Yahushua stated that He was greater in authority than the temple in His day and He held His Passover / Unleavened Bread the day before the temple practice - because a) He was the Shekinah of YHVH in the midst of Judah and b) He kept the correct Mosaic equinox based worship calendar because it forms part of the Mosaic covenant and has been replaced by the profaned lunar based calendar of the nations and why c) He called out the Sadducee and Pharisee religious leadership as follows:

Matt 23: 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Yahushua then continued to prophesy the Second Temple would also be likewise destroyed :

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of YHVH.

1 ¶ And Yahushua went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Yahushua said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Ultimately – because there was no repentance – but they thought were keeping the appointed times and that they were "fearing YHVH" now Yahushua declares they are not fearing YHVH, and so their House will be left desolate – the Temple would be destroyed in 70 AD for the same reasons that the first Temple was destroyed, because of forbidden mixture which at the heart is the calendar.

Scripture further indicates that on returning from Babylon, Judah retained the lunar calendar of the nations (in this case updated from Babylon) because in the Second Temple Era YHVH *once again* sends His prophet to declare that what Judah was practicing in the second temple was a corruption and a breach of His covenant with Levi. In this case, it was the prophet Malachi in 433 BCE, nearly 500 years after King Solomon constituted the first temple, who specifically re-addresses is this issue of "treachery" (or deceitfulness) once again, but this time the treachery is couched in the context of the breach of YHVH's covenant with the House of Levi, which is now readily understandable given the

latter revelation in our day of the testimony of the Essenes. However this “treachery” of Judah appears related to the very same issues judged as “treachery” by both Houses of Israel as originally pinpointed by Hosea in the first Temple Era.

Close examination of Malachi’s accusation of “*treachery*” when understood in the context of the self-exile of the sect of the Essenes of the Qumran from the temple, (whom we now understand were *exiled Levities and highly probable to include the uncompromising Zaddock priesthood*), is indicated to us as a treachery of the breach of YHVH’s covenant with Levi h has two obvious aspects that are related: 1) the literal replacement of the Levitical priesthood and 2) preventing the Levites continue their challenge to the worship calendar and “moons” of the temple worship calendar by their 24 course equinox based service calendar.

In Hosea’s prophecy the breach of the covenant with Levi was not mentioned, but under Malachi it is, so we can assume that in the First Temple Era the Levites were co-opted into the compromise through Solomon, but after the Babylonian Exile there might well (as with Daniel) have been a real self searching in repentance particularly among the Levites who might well have tried to get things right under Ezra and Nehemiah, but ultimately get taken over by the Hasmoneans, Idumeans, Sadducees and Pharisees by the time of Yahushua. This would “fill in the gaps” concerning how the Essenes came to be in John the Baptists’ day.

It is, at its core, yet again is the same core harlotry and rebellion while they judged themselves be doing things correctly before YHVH to fear Him, they were in YHVH’s definition doing iniquity just as YHVH declared many centuries before in the First Temple Era.

The Babylonian “Metonic” Calendar And The Prophet Malachi

With the prophet Hosea, in the first temple era, the matter of the treachery of the Two Houses of Israel and Judah, it was declared in this way:

Hosea 5 1 ¶ Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their Elohiym: for the spirit of whoredoms is in the midst of them, and they have not known YHVH.

5 And the pride of Israel doth testify to his face: therefore shall **Israel and Ephraim fall** in their iniquity; **Judah also shall fall with them**.

6 They shall go with their flocks and with their herds to seek YHVH; but they shall not find him; he hath withdrawn himself from them.

7 **They have dealt treacherously against YHVH: for they have begotten strange children: now shall a month (Chodesh 2320) devour them with their portions.**

Here we see that the issue of *treachery* is in both Houses of Israel and is linked to the judgement of a **month** (in other translations this is translated as a “new moon”) which then devours them with their “*portions*” (Strong’s 2506) which may be translated as “flattery” to the consequence of birthing “strange children”.

In the New American Standard Bible verse 7 is translated:

They have dealt treacherously against YHVH, For they have borne illegitimate children. Now the new moon will devour them with their land.

Malachi prophesies that which becomes readily seen in the day of Yahushua. The two strange children who testify to the apostate lunar based religious calendar are the Pharisees and the Sadducees. Through the Temple and the Sanhedrin they have hegemonic control over the House of Judah. YHVH gives the last opportunity for their repentance through the call by John the Baptist to

“repent for the Kingdom of YHVH is at hand”. Both John and Yahushua directly called the Pharisees (Rabbis) and Sadducees (Karaites) to repentance but they would not. Note that at this time the Pharisees and Sadducees are clearly not keeping pagan worship festivals as the sign of their idolatry and rebellion. They were observing the festivals of Leviticus 23 – but from the behaviour of Yahushua’s observance of the Divine calendar, we find that they are doing something profane. They are keeping a different calendar of dates, based on the lunar calendar months and what we still see presented to us today as the conjunctive moon calendar, or its associated derivative - the first sliver moon calendar. The attitude of these two sects of Judah still remains that they have the authority over how Moses is to be interpreted by their oral laws, and they continue to maintain their calendar year which YHVH tells us through His prophets is from the “strange daughter of a foreign god”.

In that day, Yahushua wept over Jerusalem because Judah would not repent from the hegemonic control of the “strange children”, and follow Him, the “Way, the Truth and the Life”:

Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

In 70 CE, the punishment in the prophecy by Malachi occurs. YHVH’s warning of the calendar based on the new moon and its defining “portions” - the months, finally devours Judah from the land. The Second Temple is destroyed and Judah is removed from the land of Judea into the Roman exile and the nations. Yet even while in exile, as in the Babylonian codification, the Rabbis in the 3rd century further codify the new moon calendar for the exiles of Judah, thus maintaining the religious hegemony of the lunar month calendar over the House of Judah wherever he is scattered in throughout exile.

When understood in the context of Solomon’s original behaviour sowing the seeds of mixing the Egyptian lunar calendar practises and its declaration of months overlaid with the festivals of YHVH through his marriage to Pharaoh and all it symbolises in Israel’s marriage to a daughter of a strange god (even though the from of the Leviticus 23 festivals appear to be there), explains how they think they are “fearing YHVH” when YHVH declares they do not fear YHVH. This reveals the great power of deception and control of constructed religion which men use to “flatter” themselves. It is how Israel constructed their own mixed theology of the biblical calendar which then flattered and deceived them into perceiving themselves to be righteous before YHVH, and how He defines it as “treachery”.

Yahushua prophesied that there is yet a day coming at the end of the age (the sixth millennium) when many will come to Him professing they have served Him but He will send them away because he never knew them and that in truth they have committed “iniquity” (Matt 7:23), meaning having been “against YHVH’s law”.

Today, both Houses of Israel are called by the prophets and by Moses to carefully examine the foundation on which they stand – do we think we are “fearing YHVH” when we are in fact not fearing YHVH. It requires a careful examination of Moses, the Prophets and the Words of Yahushua to understand YHVH’s controversy with all Israel. According to the biblical prophets all things of the Kingdom of Heaven are about to be revealed and restored through the manner YHVH declared in Ezekiel 20:41. In the end YHVH declares “I will be sanctified in you before the heathen, and then you will know that I am YHVH...”

Isaiah 35 reveals the issues of the Divine calendar are about to be sorted by YHVH *Himself*, and whatever theologies Israel and Judah may prefer in their own opinions becomes irrelevant in that day. Moses expressly commands the generation that crossed the Jordan :

Deut 12: 8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which YHVH your Elohiym giveth you.

Moses instructions to that generation are also prophetic towards the last generation of the great return. Better to repent now for the issues of the Divine calendar are yet far from settled in our day, and the sure sign of religion is the anger and conflicts that emerge when the matter of the calendar is

raised amongst messianic believers. The issue is simply – what calendar did Yahushua keep and will we follow Him? What calendar did Moses keep and will we listen to Him?

Deut 32: 28 For they are a nation void of counsel, neither is there any understanding in them. 29 O that they were wise, that they understood this, that they would consider their latter end!

No matter how well religion is constructed and how well it convinces men that it is the right thing, YHVH invites each one to carefully examine His Word for the truth lest we be blinded into thinking that we are rightly keeping the instructions of Moses and Yahushua obediently, when YHVH perceives what is being done as but harlotry and iniquity, and the bringing forth of “strange” progeny.

The curse of that progeny is then their rule as religious “Nicolaitans” (Greek – “nico”: to conquer; “laitan” – the laity or ordinary person), which is a clear sign of the final fruit of mixed religion. Historically, it has happened to both Houses of Israel. The biblical prophets define the religious mixture that results as “Baal Worship”. The “strange progeny” rule over YHVH’s people by carefully replacing YHVH’s ordained Word with great deception, a curse that has resulted because of the condition of arrogant, “stony”, religious hearts of YHVH’s people. The “strange progeny” ultimately manage to convince the many that they indeed serve “God”, when in truth their service is completely rejected by YHVH as iniquity. Such is the spiritual condition that holds YHVH’s people in slavery in Babylon.

This is the historical path by which an incorrect biblical calendar with its incorrect lunar based months and appointed times “devoured” by flattery the “portions” of both Houses of Israel over a period of more than a thousand years. If the heart is not “soft” or humble towards obedience to Abba YHVH’s Word and that Of His Redeemer, and if our worship is not authentic in “Spirit and truth” (John 4:24), then according to His prophets we are but behaving *treacherously* to towards Him and His covenant.

Because of this Moses declared that YHVH’s remanent would ultimately recall Moses words in the last generation, when YHVH will bring to our minds all the curses that have come about because of rebellion against Him. Biblical history, through the testimony of His prophets, is that YHVH gave all Israel ultimately over to the rebellion of their hearts, and He hid His face until there is genuine repentance to hear the Words of His servant Yahushua declaring the *full gospel* of YHVH’s Kingdom.

There is then the prophesied test facing the whole House of Biblical Israel in the last days, when all will pass under “the rod” prophesied by Ezekiel and when the wilderness place will become a place of weeds and thistles for those who continue to rebel, but a blessing of abundance and a joy for the remanent who returns to Him in repentant faith. For those who hear His Voice, who is Yahushua Messiah, the wilderness in the last days of the exile is about to be transformed:

*Isaiah 35: 1 ¶ The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of YHVH, and the excellency of our Elohiym.
3 Strengthen ye the weak hands, and confirm the feeble knees.
4 Say to them that are of a fearful heart, Be strong, fear not: behold, your Elohiym will come with vengeance, even Elohiym with a recompence; he will come and save you.
5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.*

Hosea’s Prophecy Of Israel And Judah Begetting “Strange Children” Who Ultimately Rule Over Them

From the prophecy of Hosea, *strange children* are the fruit of harlotry and can be understood in the context of both the corruption of YHVH's Way (beginning at the core with the biblical calendar and the appointed times of meeting) as well as in the physical bringing forth of a generation that would not be considered by YHVH to be His people.

Hosea prophesied this would eventuate with the Northern House being exiled by YHVH and being shown "no mercy". Note that Hosea was commanded to marry a prostitute and bring forth two children who would become "not a people", and would not be YHVH's people as a constituted nation. (Hosea 1:6-9) – thus both children (the two houses of Israel) would suffer this fate of becoming "not a people" and going into exile. Ultimately both Houses would be exiled and would need to be "born anew" or redeemed in the new birth of Zion at the end of the age. This re-birth is only accomplished through following Yahushua Messiah the Set-Apart One of Israel.

To be noted is that Hosea's prophecy also continued to the end of the current age in which we now live. That the Two Houses of Israel would ultimately be exiled until they repented and return to acknowledge YHVH's name, and their iniquity, and the iniquity of their Fathers when they are in the last days of the current exile.

Keep a mental note that that in the First Temple Era, Hosea prophesied that both Israel and Judah begot "*strange children*" (Hosea 5:7) and in the Second Temple era Malachi (2:11) declared that when Judah returned from Babylon and yet did not repent, Judah continued to forget the wife of his youth and remained yet married the *daughter* (a religious calendar) *of a strange god* (Horus of Egypt and Babylon). When, from this adulterous marriage that both Israel and Judah undertook, Judah's "strange children" were begotten, they (Judah's children) came to maturity in the Second temple Era when then took over hegemonic control over the worship practices of Judah and expelled what remained of the Levitical priesthood, as evident in the time of Yahushua Messiah.

As for Israel, having been exiled earlier, their "strange children" refer to the Nicolaitan clergy classes of Historical Christendom who gained hegemonic control over The House of Israel scattered in the nations and who cultivated the distortion of Yahushua's true Gospel of the Kingdom" by reducing it to a gospel of individual salvation only, with "replacement theologies" of the Kingdom of YHVH. In these theologies, the Church superseded YHVH's promises to Abraham, Isaac and Jacob. Both Israel and Judah, both today yet suffering in the exile with their "strange children" ruling over them, have yet to recognise their iniquity, repent and "come out of her". Once again Elijah must surely come, to "restore all things". In the end, because of devastating blindness and deafness, only Yahushua Messiah can redeem the Two Houses of Israel. The "strange children" of both houses have strong hegemonic religious influence even to this day.

Concerning the House of Judah, Hosea's prophecy, presented to the First Temple Era, bares the fruit of continued non-repentance through the Second Temple Era. This becomes fully apparent in the time of Yahushua, as we see Him in the Temple in direct conflict with the Pharisaic and the Sadducean leaders of the day, whom He declared were fathered by the devil (John 8:44). Indeed the day of the revealing of Judah's "strange" children as prophesied by Hosea, was in the day of the testimony of Yahushua Messiah.

In these days, Messianic Judah, while accepting Yahushua Messiah, yet remains convinced of the Rabbinic authority over the biblical calendar, and does not acknowledge YHVH's Name. Messianic Israel on the other hand has but recently returned from Historical Christendom only to be infatuated with the strange progeny of the Sadducees and their teachings of the biblical calendar.

It is time that Messianic Israel understands YHVH's controversy in regard to to the core issue of the Egyptian / Babylonian lunar worship calendar that ultimately caused YHVH to cut off the Two Houses from being a nation constituted in the covenant land and its original role in the causes of the exiles. This spiritual adultery and its consequent children, as we have seen, was initiated as far back as by Solomon.

Will there ever be repentance and liberty from this pervasion? May Abba YHVH wake up all His remnant in these days! We note that in the same portion of scripture, Hosea also prophesied that there would be a repentant restoration, but only at the end of the sixth day – and that is the time when

Isaiah (Isaiah 35:8) prophesied that YHVH would make a *Highway and a way in the wilderness*, the place of return where the unclean would no longer walk, and the foolish could no longer mess it up. The strange progeny (the rebels) will be forbidden to go there, as well as the foolish that would continue to follow them instead of repenting back to follow YHVH alone! We are now approaching that time!

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hosea 6: 1 ¶ Come, and let us return unto YHVH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know YHVH: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

The Second Temple Era – Judah’s Breach OF YHVH’s Covenant With Levi

When we compare Hosea’s judgement with Malachi judgement same issues can be seen in terms of the keeping of YHVH’s calendar, appointed times and offerings but in this case it is encouched in the terms of Judah’s breach of YHVH’s *covenant* with the *House of the Levites*. History revealed that by the time of the Macabees, the Hasmonean Jews had taken over priesthood and had replaced the Levites (and particularly the Zaddok contingent). The Levites were predominantly in self-imposed exile which we now understand is identifiable as the Essenes of Yahushua’s day who were looking for Malachi’s prophesy (Mal 4:5) to be fulfilled with the coming of Elijah and Messiah to “restore all things. It was to these that Yahushua pointed to John, declaring that John was prophet doing the work of Elijah. (Matt 11:14) and that He (Yahushua) was not Elijah but the Son of YHVH (John 10:36)

In deposing the Levites and their covenant with the Temple, the Hasmoneans laid the foundation for the Sadducees and Pharisees who would have complete power, not only to hold the Babylonian “Metonic” calendar in religious hegemony over the Temple practices, but they would effectively write out the history of their only opposition who was the authentic Levitical and Zaddock priesthood, together with the Mosaic equinox based calendar, from Judaism. This was precisely the main testimony of the Essenes in the day of John and Yahushua. This testimony of the corruption of YHVH’s covenant with Levi, again cries out to the Two Houses of Israel to be heard and re-examined in these latter days!

Now looking at Malachi 2:1 we see YHVH’s admonishment begins with “O ye priests” – these can not be the authentic priesthood of Levites since YHVH accuses them (the priests) of breaching His covenant with Him. They can only be but a usurping priesthood with politically earned positions who have pushed the Levites into exile. He calls on them to repent and declares that if they do not, they and their descendants will be corrupted. As discussed previously, history then testifies to the fulfilment of this prophecy.

It is worth noting at this point, the words of John the Baptist (Matt 3:6:10) towards the Pharisees and Sadducees as written in the Apostolic accounts.

Mat 3: 1 ¶ In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of YHVH, make his paths straight.

4 And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

*7 ¶ But when he saw many of the **Pharisees and Sadducees** come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

8 Bring forth therefore fruits meet for repentance:

9 *And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Elohiym is able of these stones to raise up children unto Abraham.*

10 *And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Set-apart Spirit, and with fire:*

12 *Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

And now remember Malachi:

Malachi 2 And now, O ye priests, this commandment is for you.

2 *If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith YHVH of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

3 *Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.*

4 *And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith YHVH of hosts.*

5 *My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.*

6 *The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

7 *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of YHVH of hosts.*

8 *But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith YHVH of hosts.*

9 *Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*

10 ¶ *Have we not all one father? hath not one Elohiym created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*

11 *Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of YHVH which he loved, and hath married the daughter of a strange god.*

12 *YHVH will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto YHVH of hosts.*

13 *And this have ye done again, covering the altar of YHVH with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.*

14 *Yet ye say, Wherefore? Because YHVH hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.*

In verse 4, YHVH states He is sending this command and warning to them that they might repent so that His covenant of the priesthood that was with Levi can be restored, and the temple would then operate with the calendar and services in the correct position that they should be.

In verse 7, He states that the authentic priesthood has the “*law of truth in his mouth*” (this is interesting given the testimony of the Essenes that the temple was keeping wrong festival days because of a lunar and not an equinox based calendar).

He calls on the usurping priesthood to seek out Levi (the Essenes) and seek the proper law at his mouth (testimony), for the correct priesthood is a messenger of YHVH. In verse 8, He judges them as having “departed out of the way”, have caused many to stumble at the law and have corrupted the covenant of Levi – the Levites had passed down from generational family the instructions of the biblical calendar and the temple services for the appointed times, since according to Moses they were to both guard the biblical worship calendar and its festivals and declare the biblical months by the

blowing of silver trumpets (see Numbers 10:10), and to maintain the 24 courses of priests service for the 12 biblical months of the year – they knew, just as the Essenes proclaimed, that there was never 13 months in a biblical year!

Please note as stated previously, it does not appear that we are instructed by Moses or Yahushua to follow the Essene Jubilee calendar that we see folk become aware of today. We need to remember it was Yahushua who came and taught the Essenes and not the other way round. Thus this has implications for our keeping of the Divine biblical calendar - but this will be the subject for consideration in my next study.

YHVH declared, as a consequence, He had made them (the usurping priests) contemptible and base before the people of Israel. From this we can gain more understanding of why so many of Israel responded to John and Yahushua and why the Sadducees and Pharisees plotted to destroy them since they feared a great revolt across the nation and loss of their political and religious hegemony over the people.

In verse 11 He declares Judah has dealt treacherously with Him and has profaned His Set-Apartness – an abomination has been committed in Israel. This refers can only be referring directly to the heart matter; the worship calendar that He instituted through Moses in the wilderness, and that Judah is married to a daughter of a strange god (which is that they are keeping the worship calendar – the daughter - of a strange god of the nations, where the moon is the Eye of Horus in the pagan nations).

In verse 12 YHVH declares that he will cut off all in Jacob, including “master” and “Scholar” *who keeps these ways of the “strange god” and also those who make their offerings to YHVH (using the profaned calendar of the strange god).*

In verse 13 He declares that Judah has done this AGAIN! When did he do this before? In the first temple era that Isaiah reproved him and as a consequence of which they went into Babylonian exile and the first temple was destroyed.

In verses 14 and 15 YHVH declares that regardless of how much Judah cries over the altar for all the offerings he has made at the altar, He will no longer regard their offering anymore. Clearly Judah was appearing with his offerings on his own days, in his own way because of his corruption of the covenant with Levi and the Mosaic worship calendar which was the real wife of Judah’s youth, which Judah has now dealt treacherously with and yet that covenant (that biblical calendar, the calendar give through Moses in the wilderness), still stands. Judah is being called to remember the wife of his youth.

This is the temple practice context in which Yahushua comes and where we see the Apostles declare in Mark 14, that Yahushua kept his Passover a day before the temple calendar of His day, and as explored in the article reveals that Yahushua was in fact keeping the equinox calendar commanded by Moses (see: [“What Calendar Did Yahushua Keep – Whose Report Will We Believe?”](#))

Malachi also prophesied that YHVH would send his messenger Elijah who would come and restore all things. It was the Essene sect in the day of Yahushua, not the Pharisees or the Sadducees, who were faithfully looking for Elijah and the Messiah to come and fulfil the prophecies of Malachi because they were exiled from the temple and knew it was compromised needing restoration. Indeed Yahushua pointed to John as the Elijah as the one who had come to restore all things, and many comment that John lived a life of faith similar to the ways of the Essenes. Thus it is not unreasonable to conclude that many (but not necessarily all) of the Essenes, especially the descendents of the *Zaddock* contingent would have responded to follow John The Baptist and ultimately Yahushua Messiah into His renewed covenant. What remained of the Essenes who did not heed both John’s message of repentance and Yahushua’s message of the Gospel of the kingdom would expire into Gnostic mysticism as was the path shared by the remnants of the Pharisees and Sadducees.

The Masoretic Text And How “Chodesh” Got To Be Translated as “New Moon” In The English Translations

This study began by showing how the Hebrew word “Chodesh” was always translated as “month” in the law of Moses but had been translated in some case in the other books of the scripture as “new moon”. How this “new moon” translation came about is yet a further proof that the view of a lunar month based worship calendar has been imposed on the English texts by the ancient mixed theology of Judah, the seeds of which were sown by King Solomon, rather than from Moses. This is demonstrated by the history of the Masoretic Text.

The Masoretic Text was primarily copied, edited and distributed by a group of Rabbinical Scribal Jews known as the Masoretes between the 7th and 10th centuries CE.

The Hebrew word “mesorah” refers to the *transmission of a tradition*. In a very broad sense it can refer to the entire chain of Jewish tradition (i.e. the Oral law), but in reference to the Masoretic Text the word has a very specific meaning and refers to the diacritic markings and concise marginal notes in manuscripts (and later printings) of the Hebrew Bible which note textual details, and what was called the Scribal emendations or the “Tikkune Soferim”.

The “ Emendations of the Scribes”

Rabbi Simon ben Pazzi of the 3rd century called these readings "emendations of the Scribes" (tikkune Soferim; Midrash Genesis Rabbah xlix. 7). In the Masoretic works these changes were ascribed to Ezra; to Ezra and Nehemiah; to Ezra and the Soferim; or to Ezra, Nehemiah, Zechariah, Haggai, and Baruch. All these ascriptions were assumed to have been made by the “Men of the Great Synagogue” (which was the Second Temple of Jerusalem).

According to a Wikipedia article (http://en.wikipedia.org/wiki/Masoretic_Text), these “Emendations of the Scribes” are of four general types:

1. Removal of unseemly expressions used in reference to God; e.g., the substitution of ("to bless") for ("to curse") in certain passages.
2. Safeguarding of the Tetragrammaton; e.g. substitution of "Elohim" for "YHVH" in some passages.
3. Removal of application of the names of pagan gods, e.g. the change of the name "Ishbaal" to "Ishbosheth."
4. [Safeguarding the unity of divine worship at Jerusalem.](#)

It is point 4, which is very revealing given the topic of this study. Clearly from the English text today we see that there were no “Scribal Emendations” made to the translation of interpretation of the word “Chodesh” in the Books of Moses, probably due to Moses’ severe warning the curses written in the Law of Moses would come upon any who added or took away from his words.

However this severe injunction is not to be found concerning the subsequent words of the prophets and the records of the Judges, Kings and the Psalms and hence as explored in this study regarding the “treachery” of Israel and Judah in regard to YHVH’s set-apart calendar, the reason the word “Chodesh” was translated “moon” in some instances is because of the agenda some scribes have had in promoting a lunar month based calendar with the express interest to “safeguard the unity of Divine Worship” not just in Jerusalem (as they are “Emendations” which reputedly, according to Rabbinical Judaism, originate from the time of Judah’s return from Babylon) but also in *controlling unity* in the Jewish calendar (which also originates from the Babylonian astronomer Meton) across Judaism in the current Roman exile which began in 70 AD.

Thus the issue of the hegemony of the lunar month worship calendar is a matter of “*Nicolaitanism*” (recall that historically Rabbinicalism sought to keep the methodology of the calculation of the religious calendar secret from the people) and as such marks the practices of a religious order which has at its heart the control of their religion which may appear to the masses to be in the order of Moses, but due to ignorance profane the true word of YHVH.

Ho 4:6 My people are destroyed for lack of knowledge:...

Rev 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

From the ancient testimony of John the Baptist, Yahushua and the Essenes, we see that the Pharisees and the Sadducees sects (the begotten “strange” children) who dominate the temple in Yahushua’s day and who are today Rabbinical and Karaite Judaism, as well as the Clergy of Historical Christendom, altogether qualifying for the Greek term of “Nicolaitan” which means a priesthood or clergy who conquer (control) the laity in order to control the religious unity of their “flock” that is beyond the Word of YHVH and according to their dictates of their religious calendars and worship practices.

The remnant however has always been called by Abba to “come out of her”, which is the harlot relationship with the “daughter of a strange god” and to follow our Heavenly Father by righteousness through the atoning blood of the Lamb of YHVH and the keeping YHVH’s law. Only in this way is the covenant of Abraham properly guarded to YHVH’s definition. This commandment to “come out of her” includes a defiled worship calendar, which Yahushua and Moses both reveal is based on counting from the point of zero of the first day of the vernal equinox for the 1st month and the autumnal equinox for the identification of the 7th month, and is not mixed with lunar based months from the Egyptians.

The Prophesied Soon-Coming Days Of The Restoration Of YHVH’s Calendar In The Wilderness Place

While the prophecy of Isaiah concerning YHVH’s rejection of the incorrect “new moons” (months) and Festival Sabbaths and assemblies that were practiced in the First Temple era, Isaiah also prophesied that the calendar would be restored and purified in the last days when the remnant were in the wilderness just before the remnant of YHVH’s people are returned back to Zion. This is written in Isaiah 35 which lays out the context – the wilderness and solitary place (verse 1), which is akin to the place of “Goshen” where Moses changed the calendar in Exodus 12:2. It is also a future prophetic time, when the “ransomed of YHVH shall go into the wilderness before they will come to Zion with songs and everlasting joy... This is the end of the 6th day and is the time we now are beginning to see ahead of us.

Isaiah’s prophecy concerning the restoration of the true biblical calendar, that is free from all unclean Nicolaitan influence, is found in Isaiah 35:8.

Isaiah 35: 8 And an highway shall be there, and a way, and it shall be called The way of set-apartness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Surely this includes the covering of the blood of messiah, the Name of YHVH and obedience to commandments of Moses, amongst other provision of the Law of YHVH - but at the heart of the Way of Set-Apartness is the restoration of YHVH’s Divine calendar that will be hidden from all who would follow religion, and revealed but to the remnant whom He will keep in “Goshen” (which means the “Place of Approaching”) since only the remnant will be brought under the rod and into His covenant of Peace (Ezekiel 20: 37).

It is probable, given the way that YHVH has previously used global cataclysm to change the days of the year to the 360 days of 12-month calendar of Moses that this too might happen again during the time of the second exodus . The precedent is in the Word of YHVH. As we note that the zero point of YHVH’s calendar year is one full circuit around the sun from vernal equinox to vernal equinox and if He might once again choose to move the calendar to begin once again at the Autumnal equinox, we should not be surprised.

It becomes important therefore, as we are about to enter the prophesied “wilderness” place, that the remnant of both Houses of Israel who are redeemed by Yahushua Messiah consider these matters

prayerfully and examine the scriptures to see to see if they be so and to fully leave the religion of the “strange children” fully behind.

Acts 3:

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which Elohiym before had shewed by the mouth of all his prophets, that Messiah should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of YHVH;

20 And he shall send Yahushua Messiah, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which Elohiym hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall YHVH your Elohiym raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto YOU.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which Elohiym made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first Elohiym, having raised up his Son Yahushua, sent him to bless you, in turning away every one of you from his iniquities.

All praise, glory and honour be unto YHVH our Heavenly Father and to our Redeemer, the Set Apart One of biblical Israel, who is none other but Yahushua Messiah.

Take care

Rob