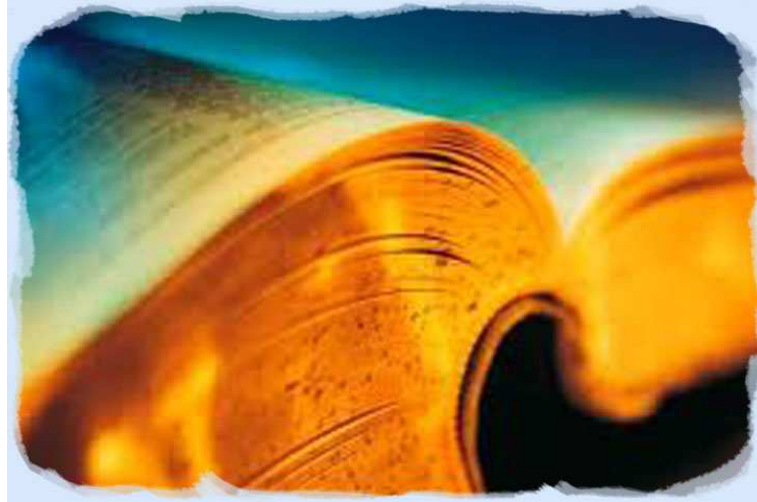


# Lunar Solar Word Definitions



## A

**Ab** - This is a Babylonian name given for the fifth lunar month of the lunisolar calendar. It is not recorded in Scripture, nor is any other title given for this month other than it being called the Fifth Month ([Numbers 33:38](#); [Ezra 7:8](#); [Ezekiel 20:1](#)).

**Abib** - This is the only name recorded in Scripture for the first lunar month of the lunisolar calendar. It commences on New Moon day in the Spring and is always 30 days in length. The first day of this month is New Year's day ([Exodus 12:1-2](#)).

**Adar** - This is the only name recorded in Scripture for the twelfth month of the lunisolar calendar. It occupies the last month of Winter ([Joshua 15:3](#); [Ezra 6:15](#); [Esther 9:1](#)).

**Apogee** - "In astronomy, that point in the orbit of any celestial body at its greatest distance from the earth: especially applied to the moon: opposed to perigee" (*Webster's New Universal Unabridged Dictionary*). When the moon is in apogee, it appears slimmer/narrower.

**Appointed time** - These are divine times designations for specific events that were to occur annually or weekly as rehearsals of prophetic events. These include the holy Feasts days and Seventh-day Sabbath as defined in Scripture. All *appointed times* were in sync with the lunisolar calendation as set forth by the wilderness sanctuary model, which was wholly patterned after the heavenly.

**Strong's Dictionary Definition:**

**Moed** - an appointment; a fixed time or season; a festival; an assembly convened for a definite purpose; a signal appointed before hand.

**Armageddon** - Notice it is specifically stated to be the final conflict, meaning the very last conflict on earth at the very end of time. Scripture foretells in [Rev 16:16](#) that one of the very last things to take place prior to Yahushua's second coming, is the final rendezvous of Armageddon. Could these both be one and the same?

**Strong's Concordance:**

**Armageddon** - #717 = Harmageddon (har-mag-ed-dohn); of Hebrew origin [OT:2022 and OT:4023]; Armageddon (or Har-Meggiddon),

**har** - #2022 = mountain (literal or figurative)

**megiddow** - (meg-id-do') #4023 = rendezvous; Megiddon or Megiddo, a place in Palestine:

Strong's demonstrates that "Armageddon" is a word of Hebrew origin, which is actually two words: "har" #2022, meaning mountain and "megiddo" #4023, meaning rendezvous

**Webster's Dictionary Definition:**

**rendezvous** - 1a: a place appointed for assembling or meeting 2: a meeting at an appointed place and time.

So the definition for Armageddon is *mountain rendezvous or mountain appointment*, which is a meeting or assembly at an appointed place and time. Since it is Yahuwah who calls the assembly together and also appoints the place and time, then the mountain referred to must have something to do with Him. It is possible that this rendezvous will be a defining point, a moment of decision between two powers; Yahuwah and His mountain of time, and Satan with his mountain of counterfeit units of time. Neither of these mountains, are formed of dirt, rocks and trees, but rather are mountains of representation of what each power stands for including systems of times and laws. The short distance between these two opposing mountain systems appears to be each person's valley of decision, otherwise known as "*the valley of the shadow of death.*" Refer to article, "[Principles that Rule in the Heavens.](#)"

**Atonement, Day of (Feast)** - The Day of Atonement falls on the 10th day of the Seventh Month of Ethanim, counting from the New Moon. Like all the appointed Feast days of Yahuwah, it is fixed not only on the specific date of the month counting from the New Moon, but is also fixed on its specific day of the week. Therefore, it will always fall on the 2nd day of the second week, counting from the New Moon.

Day of Atonement is listed here in Leviticus as one of the holy appointed Feasts, yet many have followed the customs and traditions of men by *fasting* rather than *feasting* on this Holy appointed annual Sabbath. In both verse 28 and 31 the Day of Atonement is specified to be a day to honor Yahuwah by *holding a Feast*, and not one Hebrew word even alludes to *fasting*. [Leviticus 16:29-31](#); [23:27-31](#); [25:9-10](#); [Numbers 29:7-11](#).

In every reference to Day of Atonement it is stated to commence on the 10th and not the 9th. [Leviticus 23:31](#) is the only reference to the term "ninth." This single reference to the "ninth" is specifically defined in the Strong's Concordance as #8672 - *tesha`* -- turn to the next or full number ten; (or as the ninth departs into the tenth).

It is the firm belief of this author that this description of when the Day of Atonement was to commence was simply another way of stating that this very special day was to commence at the precise moment the "ninth" *calendar date* ended and the tenth "daylight" commenced. This occurs at sunrise and not at sunset. Refer to article, "[Sunrise or Sunset, When Does a Day Begin?](#)"

[Leviticus 23:31](#) also clarifies as a second witness this same time period with the words, "from even unto even." Even #6148 *ereb* = exchange. The exchange of light for darkness and darkness for light occurs twice in a full calendar date. Since Day of Atonement specifies a "day" in contrast to a night, the period of twelve hours would be the daylight hours only from the sunrise (even/exchange) to the sunset (even/exchange). Refer to Word Study on [Genesis 1:1-5](#). Refer to article, "[From Even Unto Even](#)."

## **B**

**Barley Harvest Law** - The Hebrew calendation principle which enabled the shorter lunar year to be reconciled to the longer solar year. It provided that a full moon for the first month of the new year would fall between April 8 and May 6. The barley was the first grain to ripen in the spring and God required the Jews to offer the first fruits of the barley harvest in a wave sheaf offering on second day of Feast of Unleavened Bread, or Nisan 16.

**Beast (of Daniel & Revelation)** - He shall insult the Most High, he shall torment/wear out the holy ones of the Most High, and he shall attempt to change the calendar and the ordinance. [Daniel 7:25](#) (Twentieth Century Knox translation.)

The laws of God and the time of God were to be changed by this antichristian power . . . In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God . . . *Signs of the Times* 11/19/1894.

**Bul** - This is the only name recorded in Scripture for the eighth lunar month of the lunisolar calendar ([1 Kings 6:38](#)).

## **C**

**Calendar Date** - This is the unit of time that commences at sunrise and terminates at sunrise. It incorporates first the daylight (day) then followed by the darkness of night. Refer to article, "[Sunrise or Sunset, When Does a Day Begin](#)."

**Calendation** - Study of calendar construction, principles or history.

**Celestial** - 1. Of or pertaining to the sky or material heavens. *1597 Hooker Eccl. Pol. v. lxxix* Years, days, hours and minutes . . . all grow from celestial motion. 2. Of or pertaining to heaven, as the abode of God, the angels . . . *Oxford English Dictionary*, 1971 Edition.

According to [Genesis 1:14](#), all the units of time as given by the Creator are defined by the harmonious orchestration of the sun, moon and stars. Signs, seasons, days and years include, the week with its Sabbath for a sign, seasons refer to months which are defined by the New Moon lunar phase.



**Chisleu** - This is the only name recorded in Scripture for the ninth lunar month of the lunisolar calendar. This name originates in Babylon ([Nehemiah 1:1](#); [Zechariah 7:1](#)).

**Chodesh (Kodesh)** - #2320 in *Strong's Bible Dictionary* - the New Moon; by implication, a month: -month, monthly, new moon. *From root word - chadash #2318 to be new; causatively, to rebuild: renew, repair.*

**Circumcision** - [Genesis 17:11](#) specifies that the rite of circumcision was to be performed on the eighth-day. From a Hebrew word-for-word study, it is discovered that the text is not referring to the eighth-day of an infant's life. Also, circumcision was performed on occasion on adult men. As a result the 8th day could not be consistently referring to the 8th day from birth. Neither is this 8th day in reference to the 8th day of the lunar month. Rather, this "eighth-day" is specifically in reference to the day immediately following the seven-day Feast of Tabernacles. This specific seventh-day Sabbath is referred to as the "eighth-day," as it follows the seven-day feast, although its *lunar calendar date* was the 22nd, counting from New Moon day. Refer to article, "[Sabbath's Consistent Monthly Dates.](#)"

**Common Years** - A lunisolar year in the Hebrew calendar that consisted of 12 lunations, as opposed to the 13 lunations of the embolismic years.

**Conjunction** - "Heavenly bodies are said to be in conjunction when they are seen in the same part of the heavens, or have the same longitude. The *inferior conjunction* of a planet is its position when in conjunction on the same side of the sun with the earth; the *superior conjunction* is its position when on the side of the sun most distant from the earth" (*ibid.*). When the earth and moon are in conjunction, the moon cannot be seen. This is also called the Black Moon.

**Constantine, Emperor** - (Emperor Constantine in A.D. 321-325 ) The modern seven-day week came into use during the early imperial period, after the Julian calendar came into effect, apparently stimulated by immigration from the Roman East. For a while it coexisted alongside the old 8-day nundinal cycle, and fasti are known which show both cycles. It was finally given official status by Constantine in 321. *Roman Calendar Encyclopedia, Days of the Week.*

**A Profession Of Faith From The Church Of Constantinople in the year 325 C.E.(A.D.) Under The Emperor Constantine:**

I renounce all customs, rites, legalisms, unleavened breads & sacrifices of lambs of the Hebrews, and all other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and Synagogues, and the food and drink of the Hebrews; in one word, I renounce everything Jewish, every law, rite and custom and if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with The Jews, or feasting with them, or secretly conversing and condemning the Christian religion instead of openly confuting them and condemning their vain faith, then let the trembling of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be anathema in the world to come, and may my soul be

set down with Satan and the devils. Source: Parks, James *The Conflict Of The Church And The Synagogue Athenaeum*, New York, 1974, p. 397-398.

**Count to Pentecost** - Pentecost means *fifty*, which stood for *fifty days*. There has been much discussion on how to count to Pentecost. First and foremost, the correct calendar must be established upon which to calculate it. Neither the Julian nor the Gregorian calendars existed at the time Pentecost was instituted by Yahuwah. Also, it is utterly impossible to count to Pentecost using any other calendar than the Scriptural mandated lunisolar calendar, as it is the only one that fits all the criteria:

1. Begin counting on the 16th day from New Moon;
  2. The 16th day is always the first day of the week, because it always follows a seventh-day Sabbath on the 15th;
  3. Only count "Sabbaths Complete"
  4. Never count New Moon Days or Translation days;
- Seven weeks is a total of 49 days ending on a seventh-day Sabbath;
  - Then a day is to be added to the count to make it 50 days, therefore the Festival of Pentecost is located on the first day of the week.
- Yahuwah uses these six criteria to punctuate that His ordained week and seventh-day Sabbath are reckoned by the very same *sacred Lunisolar calendar as all the yearly appointed festivals*. This is demonstrated and clarified by this count to Pentecost being fixed simultaneously on both the date of the month counting from the New Moon, as well as fixed within the days of the week, each and every year. Again, this cannot be accomplished using the Gregorian calendar. Leviticus 23:15-17; Leviticus 23:21.

The count to Pentecost begins in the spring on the 16th day of the first month of Abib, which must be located by counting from the New Moon day. This 16th day is the day after the seventh-day Sabbath, which makes it the first day of the week. For supporting evidence, refer to article, "The Creators Calendar Units of Time."

### **Crescent** - *Oxford English Dictionary*, 1971

- Meant simply growing, waxing; Columella has *luna crescent*, the waxing moon; *luna decrescent* the waning moon.
- Feltham Resolves xxvii 88, Thus while he sins he is decrescent; when he repents, a crescent.
- I. 1. Growing, increasing, developing.
- II. 2. Shaped like the new or old moon; convex, concave, lunulate.

## **Cresceted** - *Oxford English Dictionary*, 1971

- Formed as a crescent or new moon.
- Speaking of the old crescent: It becomes more and more cresceted, approaching the inferior conjunction.

## **Crescentric** - *Oxford English Dictionary*, 1971

- Having the form of a crescent or new moon; crescent shaped.

## **D**

**Dawn** - The first appearance of light in the sky before sunrise. To begin to develop, expand or brighten like the light of dawn. *Oxford English Dictionary*, 1971.

Dawn is defined in the Strong's Concordance NT # 4404 *proi*, -- the Fourth Watch of the night; to begin to grow light.

Dawn is the time frame that occupies the Fourth Watch of the night and is not part of the morning at all. It is also known as the morning watch, as the action of this Fourth Watch of the night is to actively watch for the first rays of direct sunshine at sunrise. Each new day begins at sunrise according to Scripture's weight of evidence and not at midnight, sunset, dawn or noon. Refer to article "[Sunrise or Sunset, When Does a Day Begin?](#)"

**Day** - Weighty evidence defines the *Scriptural day* as a twelve hour period of time from sunrise to sunset. [Genesis 1:4](#) clarifies that the Creator first divided the light from the darkness calling the *light day* and the darkness *night*.

Remember, the Jews rejected Christ as their Messiah, and they rejected the New Testament which was about Him. Therefore they do not accept the following quote of Christ as evidence for the length of a day.

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him." [John 11:9-10 NKJV](#)

Consider the *morning and evening* sacrifices; they always took place during the light part of the day and never after dark. Also, Christ died on the cross near the time of the evening sacrifice at the 9th hour which was a full three hours prior to sunset.



There are seven days in each week, 29 or 30 days in each month, and 354-384 days in each year, depending on whether it is an embolismic year or not. **However, all days are not created equal according to Scripture:**

Six days you shall labor and do all your work, but the seventh-day is the Sabbath of the LORD your God. [Exodus 20:9-10](#)

Thus says the Lord God: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened." [Ezekiel 46:1-2](#)

Between these two texts, from Exodus 20 and Ezekiel 46, are found the details of "days" for the Creator's calendar. First we have the non-contended definition of the week that it is made up of six work days followed by the seventh-day Sabbath. Ezekiel states that on Sabbaths and New Moons the gateway is opened, and that it is closed on the six working days of each week. In this manner the text clarifies that there are *three specific kinds of days that never overlap*. The New Moons can never be Sabbaths and neither can they ever be work days. So this Scriptural verse sets the *standard* for days, by labeling them as either New Moon days, Sabbath days or work days. Therefore this is the *standard* by which to compare all calendars including the Roman Gregorian. If the days of any calendar change from week to week, or month to month, causing a New Moon day to be counted as a mere work day, or a work day to be counted as a Holy Sabbath, then you will know it is a counterfeit calendar. Show me a Gregorian year that has not placed New Moons on seventh-day Sabbaths or on week days.

There are only **two kinds of days that make a week**, which are work days and Sabbaths. However, according to [Ezekiel 46:1](#), there are **three kinds of days that make a month**. These are:

1) [New Moon days](#),

2) [work days](#)

3) [seventh-day Sabbaths](#).

By creating a third kind of day and placing it (New Moon day) as day one, an automatic break in the week cycle takes place each and every month. While Ezekiel defines the value given to each day, as demonstrated in the gate being either open or closed, there are approximately 250 Scriptures that establish the reality of a literal New Moon day existing in both the Old and the New Testament.

**(Closed)** 1) On the **six working days** the east gate is to be *shut*.


**(Open)** 2) On the **Sabbath** the east gate shall be *opened*.

**(Open)** 3) On the **day of the New Moon** the east gate shall be *opened*.

## **FACTS:**

- There are two kinds of days that make up a week- work days and Sabbaths.
- There are **three kinds of days** that make up a month, 1) New Moon days, 2) Sabbaths, and 3) work days.
- The east gate is **opened on Sabbaths and New Moons**
- **Closed on work days.**
- The Sabbaths and work days can never occur on the same day as in overlapping.
- New Moons can never be seventh-day Sabbaths, because they are stated as separate and unique.
- There is a New Moon day each and every month that cannot simultaneously fall on a work day or a seventh-day Sabbath.

- Therefore, it is impossible for unbroken-chains-of-weeks to have cycled without end, since creation.
- Chains of weeks cannot remain unbroken for six months, three months, or even one month, for the very reason that a New Moon day breaks the cycle each and every month. This was ordained by the Creator, as all His units of time bear His signature, and with each being governed by "the principles that rule in the heavens." These "principles" are only born out by the orchestration of the sun, moon and stars.

First Month						First Visible Crescent	New Moon Day	
							<b>1</b>	
Work Day 1	Work Day 2	Work Day 3	Work Day 4	Work Day 5	Work Day 6	Sabbath		
<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>		
<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>		
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>		
<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>		
<b>30</b>	Thus says the Lord God: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened." Ezekiel 46:1						Graphics by <a href="http://www.TheCreatorsCalendar.com">www.TheCreatorsCalendar.com</a>	

## E

**Easter** - A Roman holiday (feast day) replacement for the Biblical holy appointed Passover. Rome ensured that Easter would never fall on the "detestable" Jewish Passover.

. . . It appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. . . . Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. *Eusebius' Life of Constantine*, Book 3, Chapter 18

Easter must be celebrated by all throughout the world on the same Sunday; that this Sunday must follow the fourteenth day of the paschal moon; that that moon was to be accounted the paschal moon whose fourteenth day followed the spring equinox; that some provision should be made, probably by

the Church of Alexandria as best skilled in astronomical calculations, for determining the proper date of Easter and communicating it to the rest of the world. *The Catholic Encyclopedia Easter Controversy*

The World Council of Churches proposed *a reform of the method of determining the date of Easter* at a summit in Aleppo, Syria, in 1997: Easter would be defined as the first Sunday following the first astronomical full moon following the astronomical vernal equinox, as determined from the meridian of Jerusalem. The reform would have been implemented starting in 2001, since in that year the Eastern and Western dates of Easter would coincide. This reform has not yet been implemented. *Catholic Encyclopedia: "Easter Controversy"*

**Eighth Day** - This eighth day is located on the day following the seven-day Feast of Tabernacles, which would place it on the 22nd day of the Seventh Month, Ethanim, counting from the New Moon. This eighth-day falls on the seventh-day Sabbath each and every year. It is only the eighth-day, because it is referred to as following the seven-day Festival of Tabernacles ([Leviticus 23:36, 39](#)).

**Elul** - This is the only name recorded in Scripture for the sixth lunar month of the lunisolar calendar ([Nehemiah 6:15](#)).

**Embolismic** - "The insertion of a day or other period of time into a calendar, as in leap year" (*ibid.*). The embolismic year on the Jewish lunisolar calendar was 13 months/lunations long. The purpose was to reconcile the shorter lunar year to the longer solar year with the addition of an extra month.

**Ethanim** - This is the only name recorded in Scripture for the seventh lunar month of the lunisolar calendar ([1 Kings 8:2](#)).

## F

**Feast Days** - Divinely appointed Feast days as recorded in Leviticus 23 include:

- **Seventh-day Sabbath** - 8th, 15th, 22nd, 29th every month as counted from the New Moon.
- **Passover** - Abib 14 as counted from the New Moon.
- **Unleavened Bread** - Abib 15 as counted from the New Moon.
- **Wave Sheaf Offering (First Fruits)** - Abib 16 as counted from the New Moon.
- **Pentecost** - Sivan 9 as counted from the New Moon.
- **Trumpets** - Ethanim 1 on New Moon day each year.
- **Atonement** - Ethanim 10 as counted from the New Moon.
- **Tabernacles** - Ethanim 15 as counted from the New Moon.

## G

**Gregorian Calendar** - " A corrected form of the Julian calendar, introduced by Pope Gregory XIII in 1582 and now used in most countries of the world: it provides for an ordinary year of 365 days and a leap year of 366 days every fourth even year, exclusive of century years, which are leap years only if exactly divisible by 400" (*ibid.*). The Julian calendar flowed smoothly into the Gregorian without any disruption of the continuous weekly cycle. It removed 10 days from the year in order to bring Easter back into alignment with the vernal equinox.

## **H**

**Hadrian, Emperor** - This change from the lunisolar to a fixed solar calendar occurred in Rome during the repressive measures which were enacted against ALL Jewish customs . . . during the reign of Emperor Hadrian. With the fall of the Nazarene headquarters...at Jerusalem, this new Roman calendar quickly spread throughout 'Christendom.' This new calendar not only replaced yearly festival dates such as Passover, but it also revamped the concept of the week and its seventh day. Iranaeus 2nd Century A.D.

**Hebrew Calendar** - In Second Temple times (c. 518 BCE - 70 CE), the Hebrew calendar operated on an observational basis. The beginning of each lunar month was decided on the basis of two eye witnesses testifying to the Sanhedrin to having seen the new lunar crescent at sunset. Patriarch Gamaliel II (c.100) would ask the witness to select the appearance of the moon from a collection of drawings that depicted the crescent in a variety of orientations, only a few of which could be valid in any given month.



According to tradition, these observations were compared against calculations made by the Sanhedrin. When thirty days elapsed since the last New Moon, the witnesses were readily believed. The destruction of the Second Temple in 70 CE and the general disruption of Jewish communal life after the Jewish-Roman Wars of 66-73, 115-117, and 132-135, caused major disruptions in Jewish Life. It also disrupted the calendar.

**High Sabbath** - There are two High Sabbaths each and every year. This is when an appointed Feast Sabbath commences on a weekly seventh-day Sabbath, such as in the case of the Feast of Unleavened Bread in the spring and on the Feast of Tabernacles in the fall. Counting from the New Moon both feasts begin on the 15th day of the month and end on the 21st day.

**Hillel II** - In A.D. 358, Sanhedrin Patriarch Hillel II, motivated by the onslaught of continued Jewish persecution, determined to provide an authorized mathematically-based calendar for all time to come that would be in harmony with Rome. By so doing, he severed the ties that united the Jews of the Diaspora to their historical Scriptural roots and to the patriarchate. It is recorded that Rome's *unbroken-cycle-of-weeks* of seven days was adopted at a clandestine and maybe final meeting

of the Sanhedrin in A.D. 358, marking the last universal decision made by that body. Thus the Jews swapped Biblical lunar Sabbaths for the popularized Roman *unbroken-cycle-of-weeks*, causing her Sabbaths to no longer be in sync with the New Moons and all other holy appointed Feasts.

**Holy Days** - Divinely appointed Feast days as recorded in Leviticus 23 include:

**Seventh-day Sabbath** - 8th, 15th, 22nd, 29th every month as counted from the New Moon.

**Passover** - Abib 14 as counted from the New Moon.

**Unleavened Bread** - Abib 15 as counted from the New Moon.

**Wave Sheaf Offering** (*First Fruits*) - Abib 16 as counted from the New Moon.

**Pentecost** - Sivan 9 as counted from the New Moon.

**Trumpets** - Ethanim 1 on New Moon day each year.

**Atonement** - Ethanim 10 as counted from the New Moon.

**Tabernacles** - Ethanim 15 as counted from the New Moon.

**Horology** - The study of daylight hours. Hours are the measurement of time as used by the sundial during the daylight in contrast to measuring time during the dark of night. Nights were never measured by hours as the sun was not present to shine on the sundial, rather they were measured by four watches ([Mark 13:35](#)). According to the Saviour Christ Yahushua (Jesus), the Hebrew day consisted of only twelve hours ([John 11:9](#)). The length of each hour varies according to the time of year, yet there remains twelve.

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## **I**

**Intercalations** - Traditionally, intercalations were determined at meetings of a special calendar commission of the Sanhedrin. But Constantius II, following the precedents of Hadrian, prohibited the holding of such meetings. However, the Jewish community outside the land of Israel depended on the calendar sanctioned by the Judean Sanhedrin for the proper observance of the Jewish holidays.

However, danger threatened the participants in that sanction and the messengers who communicated their decisions to distant congregations. Temporarily, to relieve the foreign congregations, Huna Ben Abin once advised Rava not to wait for the official intercalation:

When you are convinced that the winter quarter will extend beyond the sixteenth day of Nisan declare the year a leap year, and do not hesitate (R. H. 21a). There is a popular tradition, first mentioned by Hai Gaon (d. 1038 CE), that as religious persecutions continued, Patriarch Hillel II determined to provide an authorized mathematically-based calendar for all time to come, though by so doing he severed the ties which united the Jews of the diaspora to their mother country and to the patriarchate.

It is recorded that the calendar was adopted at a clandestine, and maybe final, meeting of the Sanhedrin in A.D. 358, marking the last universal decision made by that body.

## J

**Julian Calendar** - Calendar established by Julius Cæsar in 46 B.C. "Every fourth year [was given] 366 days, the other years having 365 days each: the months were the same as in the Gregorian or New Style calendar now used" (*ibid.*).

## K

## L

**Laodicea, Council of (Canon 29)** - Most Saturday Sabbatarians have been taught to believe that the Council of Laodicea, Canon 29 stated:

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ.

According to Karl J. von Hefele, a Catholic bishop, in his *History of the Councils of the Church from the Original Documents*, states that the word "Saturday" (*dies Saturni*) does not exist either in the Greek or Latin text. Rather, the word "Saturday" was supplied in the English translation in place of the word Sabbato, meaning Sabbath.

Quod non oportet Christianos Judaizare et otiare in Sabbato, sed operari in eodem die. Preferentes autem in veneratione Dominicum Diem si vacre voluerint, ut Christiani hoc faciat; quod si reperti fuerint Judaizare Anathema sint a Christo. *Council of Laodicea, Canon 29*

At the time the Julian calendar was being enforced upon Christians for religious purposes, no one confused the word Sabbato with *dies Saturni*. Simply everyone at that time knew these were names for two different days on two distinctly different calendar systems. It is only as the facts of history have been forgotten, that "Saturday" has been assumed to be the seventh-day Sabbath of Scripture. This historic quote from the Council of Laodicea, Canon 29, applies to *lunar solar time-keeping* only and not the Gregorian calendar which keeps the rhythm of the pagan unbroken cycles of weeks. Lunar solar time-keeping was betrothed to mankind as an oracle of the government of heaven, the rhythm of the heavenly Sanctuary, and was the only time-system consistently kept by the Hebrew people during their times of faithfulness.

These . . . eventually led Jewish rabbis to call Saturn Shabti, 'the star of the Sabbath.' It was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Saturday]. *Rest Days*, p.244 by Hutton Webster

**Lunar Cycles** - Lunar cycles are varied and extremely complex and yet the moon has more effect on the earth than any other body except the Sun. Not only are ocean tides important in shaping the earth, and are affected more by the moon than the Sun, but tides in the air are important for determining the weather, which in turn affects so many other variables from plants and crops, to animals and the economy.

The simplest cycle of the moon is the daily rising and setting which gets later each day by about **49 minutes** and this is the major component of tides which occur twice per day. Therefore tides move through each hour of the day twice in every **29.53 day lunar phase cycle**.

In modern times many countries keep a solar calendar that arbitrarily fixes the year at 12 months, but in fact there are 12.368 months in a year and so calendars that use lunar months must insert an extra month about every 2.72 years. This 2.72 year cycle brings lunar phases back to the same time of the year, but because 2.72 is not near an integer it only does so approximately and more similar lunar phases at the same time of year occur after 8, 11 or 19 years.

The word "month" may be used to mean many different things, **with the calendar month of over 30 days being the only one not related to the moon**. The phases repeat in 29.53 days . . . *Cycles* [Research Institute.org](http://Research Institute.org), Astronomy Lunar.

**Lunar Months** - The word *month* (or chodesh in Hebrew, see Strong's #2320) in Scripture specifically means *New Moon* or *lunar month*. New Moon Day is the day after the first visible sighting of the crescent New Moon as seen in Jerusalem. This is repeated each and every month for twelve (or thirteen) months. The month consists of 29 or 30 days. Six months of every year are 29 days in length and the other six are 30 days, usually rotating every other month, but not always. (Click to open image)

**Month**<sup>1</sup> (mɒnθ). Forms: 1 mɒnθ, -əθ, -eθ, mɒns, 3 mɒns, 2-5 mɒnθ, 3 mɒnθp (Orms), 3-4 mɒnθe, monthe, monst, 3-7 monthe, 4 munth, moonep, monyp, mooneth, mounthe, 4-5 moupe, 4-6 monyth, 4-7 moneth, 5 munethe, 5-6 monythe, 6 monneth, Sc. monecht, 3- month. [Common Teut.: OE. mǫnath masc., = OFris. mǫnath, mǫn(a)d, masc., OS. mǫnath masc. (in glosses: MLG. mǫnet, MDu. maent, Du. maand fem.), OHG. mǫnōa (MHG. mǫnūt, mod. G. monat) masc., ON. mǫnūð-r masc. (Sw. månad, Da. maaned), Goth. mēnūþ-r; = OTeut. \*mēnþ-, related to \*mēnon- MOON sb. In the 16-17th c. the spelling month was almost universal.]  
A measure of time corresponding to the period of revolution of the moon.  
*Oxford English Dictionary*

**Lunar Sabbath** - The early Hebrews kept their Sabbath according to the count from the New Moon. Deis Saturni of the Roman calendar was never synonymous with the lunar Sabbath, as the two calendars can never be harmonized. When Rome's eight-day week was transformed to a seven-day week by Constantine in A.D. 324, Saturday was only then adopted by the Hebrews because of Roman occupation and the ongoing persecution and pressure to adopt it.

The lunar Sabbath can only be found by numbering (counting) the days of a lunar month, commencing day one on New Moon day. New Moon day begins the next morning at sunrise following the first official sighting of the crescent moon in Jerusalem. This is because Jerusalem is Yahuwah's ordained international dateline. (Click on the illustration below to enlarge.)



While the Genesis Creation story and the Ten Commandments are silent with regards to the New Moon day, there are many other places in Scripture that give us the missing criteria for establishing the Creator's time-keeping as the moon was ordained to do ([Isaiah 28:10](http://Isaiah 28:10)). It is the moon, that sets the count and establishes the first day of the year, the month, the week, and the date of each day. As an end result, it is the moon that positions all the holy appointed Feasts: both the weekly, lunar Sabbath, and the monthly, lunar Feasts.

[Ezekiel 46:1](#) defines with a "thus saith the Lord" that Yahuwah ordained *three kinds of days* which are named and have specific function. Notice below that the "east gate" of the temple, being open or closed for worship, actually defines that these days can never overlap. A day is either a work day or a worship day and never both. There is no guess work here. New Moon days will never fall on work days, just as Sabbaths can never fall on work days. Likewise, New Moon days can never be seventh-day Sabbaths, because the New Moon day must always be the first day of the month, as it only can be the day following the first visible crescent. Notice in the following verse, are the words of Yahuwah, Himself.

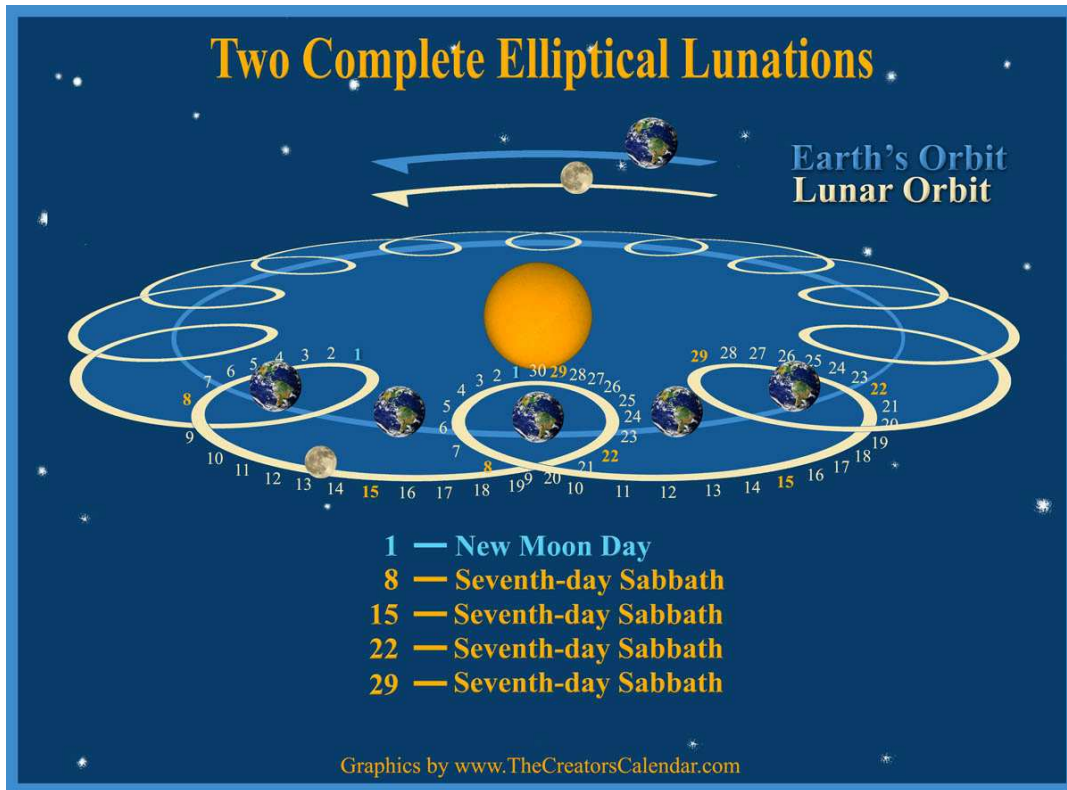
**Thus says the Lord God:** "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. [Ezekiel 46:1](#)

- 1) East gate is **shut** six working days.
- 2) East gate is **open** on the Sabbath.
- 3) East gate is **open** on New Moon day.

#### **Facts:**

- Two kinds of days make up the Biblical week – work days and Sabbaths.
- Three kinds of days make up a month – New Moon days, work days and Sabbaths.
- The east gate is **opened** for worship on both New Moon days and Sabbath days.
- The east gate is **shut** for worship on work days.
- Sabbath days and work days never overlap.
- New Moon days and work days never overlap.
- New Moon days and Sabbaths never overlap, as they were divinely designed as distinct kinds of days.
- New Moon day occurs each month and is never a work day or a Sabbath.
- By its very existence, the New Moon day breaks the cycle of work days and Sabbath days, each lunar month.
- *It is impossible* for the Creator's weeks to have cycled without end, since creation, for the mere fact that there are three kinds of days and not just two, as all have previously believed.
- Cycling weeks cannot remain unbroken for 6,000 years, 6 months, or 6 weeks, for the very reason that the New Moon day exists and continues to stand as a beacon of time, breaking the week cycle each and every month. All units of time are heralded by the three part orchestration of the sun, moon and stars, the great principles that rule in the heavens, bearing the signature of the Creator. But it is the moon that defines the date of each month, the count to the Sabbath, the placement of the Feasts in their lunar months and weeks, and the completion of each year.

**Lunar Weeks** - Each New Moon Day is followed by four successive weeks. These are exhibited by the moon's waxing and waning phases as it reflects the light of the sun, in addition to its location in the night sky. The four quarter lunar phases do not identify the Creator's seventh-day Sabbaths, rather the four Sabbaths each month are counted from the New Moon day. Following day one of each month is the first day of the first lunar week. Each week of seven days ends with the Sabbath on the **8th, 15th, 22nd, or 29th** day, counting from New Moon, each and every month. (Click to open image)



Everyone exalt, and restore Yahuwah's Sabbaths, the New Moons and their lunar months, and yearly fixed feast times. Number them by the ordained measure of the elliptical and perpetual [lunar] face that turns, forming time as was purposed by Yahuwah. Guard and protect this sign marker with a posted watch of the place of assembly, as convened for signs, as a token of evidence. Watch over this holy and dedicated thing as a charge and service by the sons of Aaron, and the others who minister unto the sanctuary of Yahuwah. [1 Chronicles 23:30-32](#) (*Strong's Bible Dictionary and Brown-Driver-Briggs Hebrew Lexicon*).

**Lunar Years** - According to [Genesis 12:1](#), the Lord revealed to Moses that the New Year began in the spring rather than in the winter. The Creator's lunisolar calendar year fluctuates in length from 354 days to 384 days. However this is brought into harmony with the solar year every complete cycle of 19 solar years. The lunisolar year commences with the sighting of the first visible crescent, as seen from Jerusalem, following the vernal equinox, as a first witness. The barley harvest is viewed as a *second witness* that indeed a new year has begun. The barley is essential as an offering of the first fruits for the second day of the Feast of Unleavened Bread, also known as the Feast of First Fruits or the Wave Sheaf Offering. If it appears that the barley will not be ripe for the Wave Sheaf Offering on the 16th of the month of Abib/Nissan, an additional month is added. This makes the year that is ending, a 13 month year of 384 days. This occurs seven times in a 19 year period, which averages out every 2-3 years. This 13th month is called by the name Adar II, or Ve-Adar, and the 13 month year is called an embolismic year.

**M**

**Meridian** - The highest point in the arc of any celestial body.

**Month** - A measure of time corresponding to the period of revolution of the moon. *Oxford English Dictionary*, 1971. The word *month* (or Chodesh in Hebrew, see Strong's #2320) in Scripture specifically means *New Moon* which declares that a new lunisolar *month* will begin the following sunrise. In other words, New Moon Day is the day after the first visible sighting of the *crescent New Moon*. This is repeated each and every month for twelve (or thirteen) months. The month consists of 29 or 30 days. Six months of every year are 29 days in length and the other six are 30 days, usually rotating every other month, but not always. The term "month" is eternally connected to the term "New Moon" as the New Moon is the beacon and first lunar phase defining when a month commences.

Strong's Expanded Dictionary of the New Testament **month** -- #3376 (18x) *men, mane, a primary word; a month:-- month*

*Men*, connected with *mene*, "the moon," akin to a Sanskrit root ma-, "*to measure*" (the Sanskrit masa denotes both moon and month, cf, e.g., Lat. mensis Eng., "moon" and "month," the moon being in early times the measure of the "month").

[All mention of "months" or "New Moons" in the New Testament refer to lunar months]:

<a href="#">Luke 1:26</a>	in the sixth <b>month</b> the angel Gabriel
<a href="#">Luke 1:36</a>	and this is the sixth <b>month</b> with her
<a href="#">Luke 1:24</a>	conceived, and hid herself five <b>months</b>
<a href="#">Luke 1:56</a>	Mary abode with her about three <b>months</b>
<a href="#">Luke 4:25</a>	was shut up three years and six <b>months</b>
<a href="#">John 4:35</a>	Say not ye, There are yet
<a href="#">Acts 7:20</a>	four <b>months</b> #5072
<a href="#">Acts 18:11</a>	up in his father's house three <b>months</b>
<a href="#">Acts 19:8</a>	continued there a year and six <b>months</b>
<a href="#">Acts 20:3</a>	boldly for the space of three <b>months</b>
<a href="#">Acts 28:11</a>	And there abode three <b>months</b>
<a href="#">Galatians 4:10</a>	after three <b>months</b> we departed in a
<a href="#">Hebrews 11:23</a>	Ye observe days, and <b>months</b> and times
<a href="#">James 5:17</a>	was hid three <b>months</b> of his parents #5150
<a href="#">Revelation 9:5</a>	the space of three years and six <b>months</b>
<a href="#">Revelation 9:10</a>	they should be tormented five <b>months</b>
<a href="#">Revelation 9:15</a>	power was to hurt men five <b>months</b>
<a href="#">Revelation 11:2</a>	for an hour and a day, and a <b>month</b>
<a href="#">Revelation 13:5</a>	tread under foot forty and two <b>months</b>
<a href="#">Revelation 22:2</a>	him to continue forty and two <b>months</b>
	and yielded her fruit ever <b>month</b>

**Mosaic Calendar** - The calendar established by God at Creation, reaffirmed by Him at Mt. Sinai, kept by Christ during His life on earth and used by apostolic Christians until the Council of Nicæa.

**Mount Zion** - #2022 = har + #6726 Tsiyown- The mountain of Yahuwah's system of government, which includes both His lunisolar times and all of His laws, statutes, judgments, and feasts.

**Mountain** - #2022 = har - mountain (literal or figurative) - Figurative system of government, which includes both times time reckoning of any single government and its laws.

## N

**New Moon** - The moon when first seen as a slender crescent shortly after its conjunction with the sun. *Oxford English Dictionary*, 1971. Strong's # 2320 - *Chodesh*- the New Moon; by implication a month; monthly. From its root word #2320 - *Chadesh*- to be new; to rebuild; renew.

The New Moon is day one of each month and never a seventh-day Sabbath or a work day ([Ezekiel 46:1](#)). The moon is a faithful witness because it never lies, as it is Yahuwah's sacred time signal for all appointed Feast days including the seventh-day Sabbath ([Leviticus 23:1-4](#)).

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once seen they reported their sighting to the calendar court authorities of the Sanhedrin. Note what one authority says, "Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon,"

*Encyclopaedia Judaica*, Vol. 12, p. 1039.

According to [Leviticus 23:24-25](#), the *Feast of Trumpets* in the seventh month is the only Feast Sabbath that occurs on a New Moon day. New Moon days are never included in the Count to Pentecost, because they are not part of the *Sabbaths Complete* equation. (See [Sabbaths Complete](#))

The belief that the *dark phase* of the moon, known as conjunction, is the New Moon, is not in harmony with Yahuwah's principle of light as it relates to truth. This is because the conjunction phase is not *avisible* dual action system that beacons *light*. No aspect of the moon can be seen at the dark conjunction lunar phase. Historically, a signal or beacon has always been synonymous with light and never with darkness. Therefore to be the *light of the world* or the *light of truth* from Yahuwah, it must be a visible and orchestrated dual action manifestation of both the sun and the moon. Yahuwah has never used any portion of darkness to represent His truths, thus making the teaching that the *dark conjunction lunar phase* is the New Moon, an obvious error.

Ye are all the children of *light*, and the children of the day: we are not of the night, nor of darkness. [1 Thessalonians 5:5](#)

Blow the trumpet at the time of the New Moon, at the full moon, on our solemn feast day. For this is a statute for Israel, A law of the God of Jacob. [Psalms 81:3-4](#)

Both of these trumpet blasts on the Shofar would be at specific *light* phases of the moon. Yahuwah doesn't leave any room for error or guess work. Refer to full article, "[The New Moon, When is It?](#)"

Strong's Expanded Dictionary of the New Testament **month** -- #3376 (18x) *men, mane, a primary word; a month:-- month*

*Men*, connected with *mene*, "the moon," akin to a Sanskrit root *ma-*, "*to measure*" (the Sanskrit *masa* denotes both moon and month, cf, e.g., Lat. *mensis* Eng., "moon" and "month," the moon being in early times the measure of the "month").

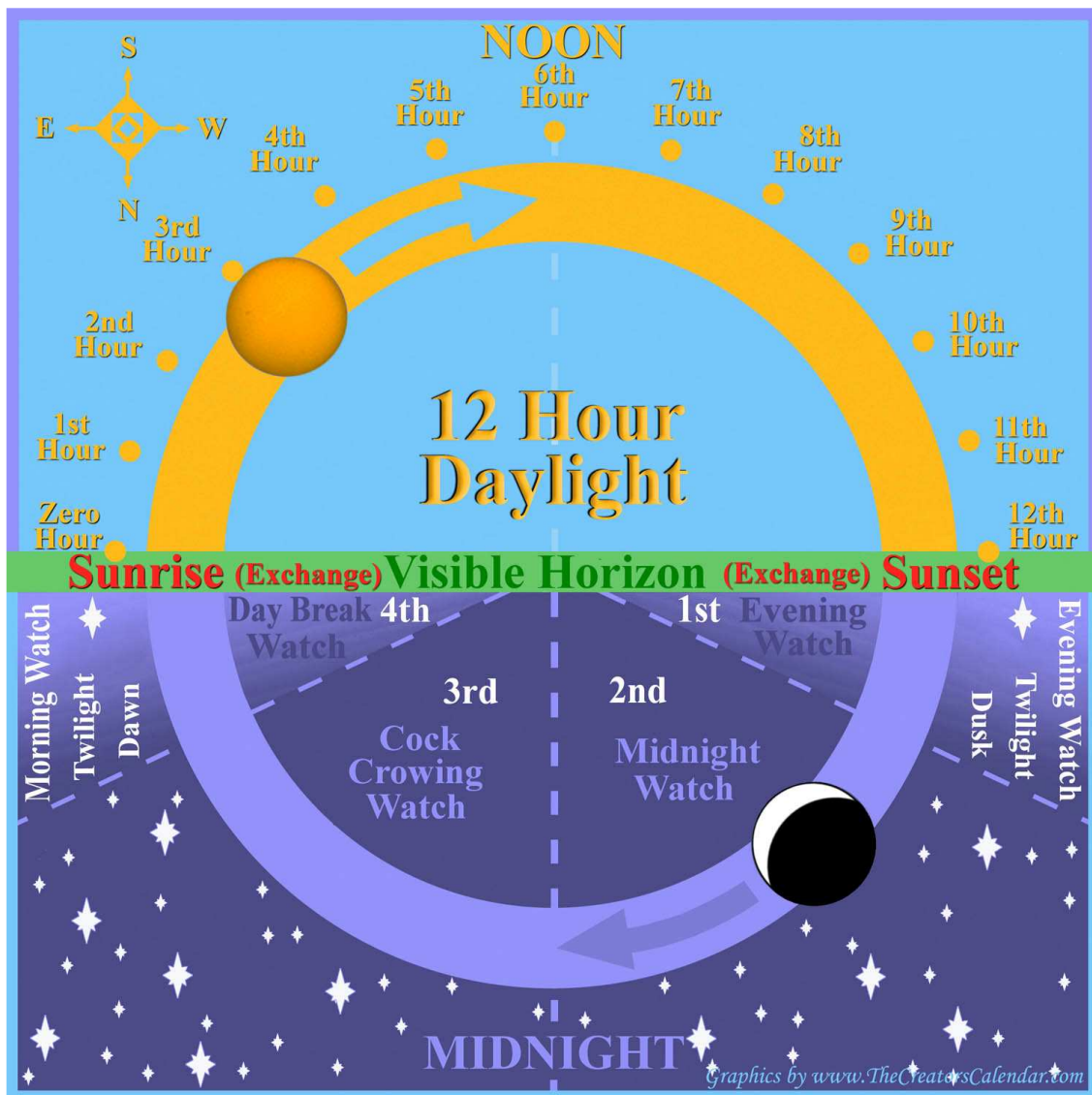
Examples of Luke's careful accuracy of detail.

[All mention of "months" or "New Moons" in the New Testament refer to lunar months]:

<a href="#">Luke 1:26</a>	in the sixth <b>month</b> the angel Gabriel
<a href="#">Luke 1:36</a>	and this is the sixth <b>month</b> with her
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<a href="#">Luke 4:25</a>	Mary abode with her about
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<a href="#">Acts 7:20</a>	was shut up three years and
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<a href="#">Revelation 13:5</a>	times
<a href="#">Revelation 22:2</a>	was hid three <b>months</b> of his
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	they should be tormented
	five <b>months</b>
	power was to hurt men five <b>months</b>
	for an hour and a day, and a <b>month</b>
	tread under foot forty and
	two <b>months</b>
	him to continue forty and
	two <b>months</b>
	and yielded her fruit ever <b>month</b>

**Night** - Night is the period of a *calendar date* that occupies the darkness. It is defined in [Genesis 1:14-18](#) as being ruled by both the moon and the stars. The stars commence their shining at precisely

sunset and shine until precisely sunrise. Night is never included in the "day" as clarified in [Genesis 1:4-5](#),



where the Creator separated the light from the darkness and called the light "day," and the darkness he called "night". . . What He separates, we are not to put back together.

The night is not reckoned by hours as is the daylight, but by Four Watches.

The night watches are not divided into four equal lengths of time; rather each "watch of the night" is defined by the parameters of the unique features of the night.

- First watch: The evening watch commences at sunset and occupies the time known as dusk, evening or twilight, in keeping with its name.

- **Second watch:** The Midnight Watch commences at full darkness and ends at midnight, in keeping with its name.
- **Third watch:** The Cock Crowing commences at precisely midnight and ends at first light of dawn, this is when the rooster begins to crow, thus it is in keeping with its name.
- **Fourth watch:** The Morning Watch or Daybreak Watch commences at the time the Rooster begins to crow, occupying the period known as dawn. According to Hebrew, dawn and the Fourth Watch of the night are synonymous. The "Morning Watch" title defines it as the portion of time of watching for the full radiant beams of sunrise.

**Nissan** - This is a Babylonian name given for the first lunar month of the lunisolar calendar occurring in Spring. While it is not recorded in Scripture, the name Abib is ([Exodus 12:1-2](#)).

**O**

**P**

**Passover, Feast of** - The Feast of Passover is one of two solemn yearly feasts. However, it is the only appointed feast that begins at sunset and ends at sunrise the following morning, and so incorporates only the dark period of night. This Feast was to have a dual application in that it was a memorial of the night the death angel passed over Israel and killed all the first born in Egypt, but also it was a prophecy of the Messiah who was to die for the sins of the whole world.



Passover is the first appointed annual feast of the year, and is always in the spring. According to Exodus 12 and Leviticus 23, it is always on the 14th day of the first month of Abib, counting from the New Moon day. It is always the 6th day of the week, also known as the preparation day. It is always on or very near the full moon. The day following *Passover* is always the seventh-day Sabbath, which is also always a High Sabbath, because on it the Feast of Unleavened Bread commences. The Hebrew Old Testament and Greek New Testament never refers to Passover as *Friday*. This is the first of the Appointed Feasts which Christ the Messiah fulfilled precisely. Refer to full article, "[Twelve Criteria of the True Crucifixion Date](#)." On the sixth day of the week they had seen their Master die. . . *Desire of Ages*, p. 794.

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. [Leviticus 23:4-6](#)

**Perigee** - "That point in the orbit of a heavenly body, especially of the moon, in which it is at the least distance from the earth: opposed to apogee" (*ibid.*). The moon in perigee appears widest at this point because it is nearest the earth.

**Phase, Phases, Phasis** - "In astronomy, any of the stages of variation in the illumination or appearance of the moon or a planet" (*ibid.*).

**Planetary Day Designation** - Planetary names applied to the days of the *seven-day week*. It should be noted that the oldest dated Christian inscription to employ a planetary designation belongs to the year 269 A.D. (*Inscriptiones Christianae urbis Romae, ed. De Rossi, 1861, i, No. 1*).

**Prophecy** - History that is divinely appointed in advance.

## Q

**Quartodecimanism** - *Catholic Encyclopedia also Old Testament Christian View of the Law. Eusebius of Caesarea History Eccl., V. xxiii*) wrote:

"Fourteenism", derived from Latin and refers to the practice of fixing the celebration of Passover for Christians on the fourteenth day of Nisan in the Old Testament's Hebrew Calendar (for example, in Latin "quarta decima"). This was the original method of fixing the date of the Passover, which is to be a "perpetual ordinance".

A letter of St. Irenaeus shows that the diversity of practice regarding Easter had existed at least from the time of Pope Sixtus I (c. 120). Further, Irenaeus states that St. Polycarp, who like the other Eastern Christians, kept Easter on the fourteenth day of the moon . . . following therein the tradition, which he claimed to have derived from St. John the Apostle.

About 195, Pope Victor I excommunicated the Quartodecimans. Though this was regarded as immoderate - Origen in the "Philosophumena" (VIII, xviii) seems to regard them as a mere handful of wrong-headed nonconformists - the practice (by the Jews & Christians of keeping Passover by the lunar calendar Nissan 14) was forced underground.

## R

## S

**Sabbath** - The divinely appointed day of rest, occurring every seventh-day following each New Moon. There are precisely four seventh-day Sabbaths every lunar month, which consistently fall upon the lunar calendar dates of the 8th, 15th, 22nd, and 29th.

Sabbath and New Moon (Rosh Hodesh), both periodically recur in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. *Universal Jewish Encyclopedia*, p. 410.

The connection of the Sabbath with lunar phases, however, was (later) discarded by the Israelites . . . *The New Schaff-Herzog Religious Encyclopedia*, p. 135-136.

Yeshua (Jesus)...observed a Sabbath, *but this Sabbath was neither Saturday nor Sunday.* The Nazarene Sabbath was a lunar Sabbath . . . of the lunar month. (A lunar month starts on the New

Moon). This was standard practice among the Beni-Aumen Nazarene Order and most of the other orthodox Jewish sects of the time...Lunar Sabbath observance is an ancient Semitic custom concurrent and ante-dating the time of Yeshua . . ." (*ibid.*). *Shawui Sabbath: Ancient Sabbath Observance*

**Sabbaths Complete** - Six work days plus one seventh-day Sabbath equals one **Sabbath Complete**. This was the template that Yahuwah ordained at Creation. These will never include New Moon days or translation days, because they are not the days specified in the equation. Yahuwah uses *Sabbaths Complete* to punctuate that His ordained week and seventh-day Sabbath are reckoned by the very same *sacred lunar solar calendar as all the yearly appointed festivals*. This is demonstrated and clarified by His *Sabbaths Complete* being fixed simultaneously on both the date of the month counting from the New Moon to locate the 16th day. This 16th day follows the 15th day which is always a seventh-day Sabbath. Therefore the anchor markers are simultaneously fixed on both the dates of the month as well as within the days of the week, each month without variation, as well as each and every year. Again, this cannot be accomplished using the Gregorian calendar.

0 (New Moon days are not to be counted)  
 0 (Translation days, the 30th day of the month, is not to be counted)  
 6 work days  
 + 1 7th day Sabbath  
 -----  
 = 7 (6 work days + 1 Sabbath) = **1 Sabbath Complete** (*perfect*)

## A Sabbath Complete

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Sabbath
2	3	4	5	6	7	8

And you shall number to you from the day after the Sabbath, from the day you bring in the sheaf of the wave offering, seven Sabbaths perfect [complete, KJV] they shall be, to the day after the Sabbath seventh; you shall number fifty days. [Leviticus 23:15, 16](#) (*The Interlinear Bible: Hebrew, Greek, and English.*)

**Seasons** - #4150. **mowed`** or **mo`ed**, properly an appointment, i.e. a fixed time or season; specifically, a festival; conventional a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemnity, synagogue, (set) time (appointed).

**Shebat** - This is the only name recorded in Scripture for the eleventh lunar month of the lunisolar calendar. This word appears to originate in Babylon ([Zechariah 1:7](#)).

**Signs of the Times** - Divinely appointed lunar Feast days designed by the heavenly Father to depict the specific work/ministry of Christ Yahushua (Jesus) in the heavenly Sanctuary. This work of

the New Covenant's end result is to write His laws on our hearts rather than on mere stone as was the case with the Old Covenant. Each Feast or "Sign of His Times" is time centric to the lunar solar calendar and is to be fulfilled on its exact calendar date. These include from the past - Passover and Pentecost. Yet, future are the Feast of Trumpets, Day of Atonement, Feast of Tabernacles and the Seventh-day Sabbath. According to the Sanctuary model, the second coming of our Saviour and Redeemer will be a physical and visual manifestation that will occur on the 15th of Ethanim, the seventh lunar month on a year yet future.

**Sin** - Transgression of the law of Yahuwah (God). [Romans 4:15](#); [1 John 3:4](#)

**Sivan** - This is the only name recorded in Scripture for the third lunar month of the lunisolar year ([Esther 8:9](#)).

**Sosigenes** - an Alexandrian astronomer who advised Julius Caesar about the reform of the calendar, and Sosigenes decided that the only practical step was to abandon the lunar calendar altogether. According to his council, months must be arranged on a seasonal basis, and a tropical (solar) year used, as in the Egyptian calendar. "*The Julian Calendar*," *Encyclopedia Britannica*.

## T

**Tabernacles, Feast of** - it is clearly stated in [Leviticus 23:34](#) that the fall *Feast of Tabernacles* is a seven-day feast, not an eight-day feast as some have supposed ([Leviticus 23:39-43](#)).

This Festival commenced on the 15th day of the Seventh Month also called Ethanim, counting from the New Moon, and ends on the 21st day. Because the first day of this festival begins on a *seventh-day Sabbath*, it is also a *High Sabbath*. By clarifying that the following eighth-day was also a seventh-day Sabbath, Yahuwah punctuated that His ordained week and seventh-day Sabbath are reckoned by His sacred Lunisolar calendar system. This is demonstrated and clarified by this full week festival being **fixed** simultaneously on both the date of the lunisolar month counting from the New Moon, as well as fixed within the days of the week, each and every year. This *Festival of Tabernacles* can not be located correctly on any other form of calendar other than the calendar of Divine origin. It is here demonstrated that the unbroken cycles of successive weeks were not authored by the Creator as they can never be in harmony with the criteria given.

**Tamuz** - This is the name of a pagan god. It is a Babylonian name for the fourth lunar month of the lunisolar calendar. Tamuz is not used in the Bible as a month title.

**Tebeth** - This is the only name recorded in Scripture for the tenth lunar month of the lunisolar calendar. This name appears to originate in Babylon and is only recorded one time in the book of Esther ([Esther 2:26](#)).

**Ethanim** - This name for the seventh lunar month of the lunisolar calendar originates in Babylon and is not used anywhere in Scripture. The name Ethanim is the name used in Scripture for the seventh lunar month ([1 Kings 8:2](#)).

**Translation Day** - This title is purely an astronomical term and is not referenced in Scripture. It is the period of time between conjunction and the first appearance of the New Moon. It is the 30th day of the month, which lies between the seventh-day Sabbath on the 29th, and the New Moon of the following month. This 30th day known as Translation Day never ever affects the line up of lunar Sabbaths. This is because it follows the last Sabbath of any given month, and then is followed by New Moon day which beacons the new month and refreshes the new cycle of four weeks and their respective Sabbaths.

There are only three kinds of days defined in Scripture. While the sun rises and sets on Translation day exactly as it does on all other days, it is unique in its purpose, as it occurs approximately six times every year. This day can never be either a seventh-day Sabbath or a New Moon day; however it appears to be a mere work day. It is always the day following the fourth Sabbath of the month when the month is 30 days long. On 29 day months, New Moon Day follows the fourth Sabbath of the month. Translation days are not included in the *Count to Pentecost*, because they are not part of a consecutive set of six work days followed by the seventh-day Sabbath, which is the Scriptural criteria required for a "week" and for a [Sabbath Complete](#).

The importance of this day lies in keeping the days of the 12 month years totaling 354 days, and the days of the thirteen month years totaling 384. This day is invaluable in bringing into harmony the Creator's lunisolar year with the solar year every 19 years.

**Trumpets, Feast of** - In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. [Leviticus 23:24](#)



*The Festival of Trumpets* always begins on the New Moon day of the month of Ethanim/Tisrei, which

is the seventh month of the Scriptural Hebrew year. The name of the feast itself identifies it as announcing or trumpeting a coming important event. In this case as in the typical yearly sanctuary service it is announcing the coming final judgment "Day of Atonement." Perhaps the last Feast of Trumpets will be the literal fulfillment of when the great trumpet shall blast from heaven, where Yahushua announces the day and hour of His coming. While the *Festival of Trumpets* is only a one day feast, it commences the ten day count down to the solemn feast *Day of Atonement*. These days are best utilized in surrendering our hearts and minds to Yahuwah. Confessing sin and asking for His loving and merciful forgiveness. Some focus their attention on one of the Ten Commandments for each day of the countdown. In this way they have not left any moral stone unturned in preparation for the coming symbolic great Judgment Day.

## U

**Unleavened Bread, Feast of** - The spring *Feast of Unleavened Bread* begins on the 15th day of the first month of Abib, counting from the New Moon. It begins at the moment Passover comes to an end at dawn. This second feast commences on a seventh-day Sabbath, making the first day of this seven-day feast a "*High Sabbath*" each and every year. This feast ends on the sixth-day of the week.

There is no variation when "The Feast of Unleavened Bread" begins or ends, because it is fixed not only to a specific date, the 15th of the month counting from New Moon, but also within specific and fixed days of the week, each and every year. This is another one of the Creator's true and paramount calendar definers. This is because this shows that the weeks of Scripture and Yahuwah have never cycled as an unbroken chain of successive weeks since creation, but that the week and seventh-day Sabbath is also defined by the lunisolar calendar as are all the Holy appointed yearly Festivals. Using the Scriptural criteria, it is simply impossible to pinpoint this "Festival of Unleavened Bread" which has both a fixed monthly date as well as fixed days of the week on the Gregorian calendar, where the weeks cycle without end in a unbroken chain ([Leviticus 23:6-8](#)).

## V

**Vernal Equinox** - Otherwise known as the spring equinox officially fell on March 21, the precise time when the sun crosses the equator, making the day and night everywhere of equal length. Passover, the fourteenth of Nisan must never precede the vernal equinox.

## W

**Waning** - The lunar phases depicted from the full moon until the dark conjunction phase. To visibly decrease in size, extent or degree: dwindle, as in phase or intensity- used chiefly of the moon. To become less brilliant or powerful - dim. To fall gradually from power, prosperity, or influence. To move towards extinction.

**Waxing** - To increase. To increase in size, numbers, strength, prosperity, or intensity. To grow in volume or duration. To grow toward full development. To increase in phase or intensity - used chiefly of the moon.

**Week (Biblical lunisolar)** - The Biblical lunisolar week is made up of six work days followed by a seventh-day Sabbath. There are never more or less days in the Creator's divinely appointed week. His week will never contain either a New Moon day or a Translation day, as both of these days are not listed in the criteria that make up a week. If you use a calendar that demonstrates the New Moon floating through the months and landing on either a week day or a seventh-day Sabbath you can be sure you are not using the Creator's Biblical calendar ([Ezekiel 46:1](#)).

Each New Moon Day is followed by four successive weeks. These are exhibited by the moon's waxing and waning phases as it reflects the light of the sun, in addition to its location in the night sky. Following day one of each month is the first day of the week. Each week of seven days ends with the Sabbath on the specific dates of the **8th, 15th, 22nd, or 29th** day as counted from New Moon, each and every month. In our Creator's wisdom, He appointed and "set" His three-part orchestrated time-keeping *clock* on the fourth day of creation, prior to any possible human intervention. According to [Genesis 1:14-18](#) Yahuwah divinely appointed the *sun, moon, and stars* to measure time. The sun was to rule by day and the moon and stars to rule by night?

It is the lunisolar Sabbath that is defined by the three part orchestration of the sun, moon and stars that is the true *evidence* that Yahuwah is the Creator of the heavens and earth, and not an *unbroken chain of successive weeks*, as we have been led to believe?

**Week (Modern unbroken seven-day cycle)** - The modern seven-day week came into use during the early imperial period, after the Julian calendar came into effect, apparently stimulated by immigration from the Roman East. For a while it coexisted alongside the old 8-day nundinal cycle, and fasti are known which show both cycles. It was finally given official status by Constantine in 321. *Roman Calendar Encyclopedia, Days of the Week*

**X**

**Y**

**Year** - According to [Genesis 12:1](#), the Lord revealed to Moses that the New Year began in the spring rather than in the winter. The Creator's lunisolar calendar year fluctuates in length from 354 days to 384 days. However this is brought into harmony with the solar year every complete cycle of 19 solar years.

Since the Creator gave specifically the sun, moon and stars to define time, it is believed by this author that the year is also defined by these celestial bodies. It appears that the secret to when the year begins is held in the movement of the stars and specifically the Pleiades. It appears that the Pleiades defines when both the twelve month years and thirteen month years are to commence.

As a second witness, the lunisolar year always begins as the barley harvest begins to ripen so there will be a first fruit harvest for the second day of the Feast of Unleavened Bread, also known as the Wave Sheaf Offering. If it appears that the barley will not be ripe for the Wave Sheaf Offering on the 16th of the month of Abib/Nissan, then an additional month is added. This makes the year that is ending, a 13 month year of 384 days. This occurs seven times in a 19 year period, which averages out every 2-3 years. This 13th month is called by the name Adar II, or Ve-Adar, and the 13 month year is called an embolismic year.

## Z

**Ziv** - This is the only name recorded in Scripture for the second month of the lunisolar calendar. The Babylonian name for this same month is Iyar.

May Yahuwah continue to bless you as you diligently seek Him.

Kerrie L. French

Freelance writer/Illustrator

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