

The Creation Calendar Made Simple

Here is a simple definition of the Creation Calendar:

Months begin at sundown on the evening when the first potentially visible crescent new moon can be sighted from Jerusalem. Spiritual Years begin in the spring with Month 1 being the first month where Day 15 falls on or after the Hebrew Day of the spring equinox. Normal years have twelve months and leap years have thirteen. The extra intercalated month always follows Month 12.

This simple definition assures the following criteria are always achieved:

- 1) The Creation Calendar **always correctly places the first Hebrew Day of a Hebrew Month over all of time** as governed by the moon according to Genesis 1:14-16.

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

- 2) The Creation Calendar **always correctly places the first Hebrew Month of a Hebrew Year over all time** as governed by the sun according to Genesis 1:14-16 and Exodus 12:1-2.

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

The seasons exist due to the approximately 23.5 degree tilt of the earth's axis with respect to the ecliptic. The ecliptic is the orbital plane the earth makes with respect to the sun. The season of spring begins in Jerusalem at the moment of the spring equinox. At this moment, the sun is at a point on the celestial sphere where the celestial equator and the ecliptic intersect. This annual delineation demarks the spring season which correlates with the development of crops in Israel. Grain crops begin to ripen as temperatures begin to rise and the number of hours of sunlight begins to increase.

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

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

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

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

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

The ancient rule of the equinox has been handed down by tradition and is mentioned in Rosh Hashanah 21A. Only the Creation Calendar **keeps the three pilgrim festivals properly oriented within a solar cycle (tropical year) as the Scriptures instruct**. Any calendar that does not observe the rule of the equinox will not keep the Festival of Unleavened Bread, Shavuot and Sukkot in their season *from year to year over the entire spectrum of 7000 years*.

The stars were created for signs, but **the stars were not created to determine a Hebrew Year**. This is because the planisphere, from an observer's perspective on earth, appears to move approximately 20.4 minutes a year or about one degree every 71.6 years according to the precession of the equinoxes. The precession of the equinoxes has a theoretical length of approximately 25,772 years. For this reason, the greater light and the lesser light, **the sun and the moon determine the Hebrew Year according to Genesis 1:14-16**. The stars mentioned in Genesis 1:16 act as a witness to the rulings made by the sun and the moon. According to Josephus in Antiquities 1 / 69, Seth's children, "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies." The constellations were apparently created to tell the story of the 7000 Year Plan of Elohim according to Psalm 19. Several classic books on this subject of the stars are The Gospel in the Stars by Joseph A. Seiss written in 1882 C.E., and The Witness of the Stars by E.W. Bullinger written in 1893 C.E. Both of these books attempt to correlate the classical themes associated with the recognized constellations from antiquity, with the prophetic narrative revealed in the Scriptures.

- 4) The Creation Calendar **always works as long as the sun and the moon are keeping time**. There was no barley during the great flood of Noah's time, or during the 40 years of the wandering in the wilderness under the direction of Moses. However, exact dates from the Creation Calendar appear in the Torah during these years. In the event of drought or hail or fire or other extreme conditions, or when the people of Israel were cast out into the nations, there might not have been barley or a Hebrew person to make a subjective decision on whether a Hebrew Year began or not. However, this has never stopped the 7000 Hebrew Years of history and the 7000 Year Plan of Elohim from unfolding.
- 5) The Creation Calendar **always correctly determines the appointed times of יהוה** according to Leviticus 23:1-44, Exodus 23:14-16 and Deuteronomy 16:1-16.
- 6) The Creation Calendar **does the utmost to ensure that a barley crop would never have been lost** due to the priests delaying the beginning of the harvest. According to Deuteronomy 16:9, when the temple was operational, the omer count was initiated when the sickle was put to the grain on the day the firstfruits were offered to יהוה on Day 16 of Month 1. This was on the day after the High Sabbath on Day 15 of Month 1 according to Leviticus 23:15. It was then that it became lawful for Israelites to begin the harvest. If the priests delayed the Hebrew Year, they might have delayed the harvest causing hardship for the people of Israel.

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

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

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

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

This Scripture makes allowance for **ripe** and **unripe** grain. If Day 1 of Month 1 fell **14 days before** the Hebrew Day of the spring equinox, then **unripe** grain was acceptable as a firstfruits offering. If Day 1 of Month 1 fell **15 days after** the Hebrew Day of the spring equinox, then **ripe** grain was acceptable as a firstfruits offering. In the spring of 2011 C.E. there was unripe wild barley or Aviv grain found in the Jordan Valley in Israel on Day 16 of Month 1 on March 22, 2011 C.E.

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

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

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

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

Exodus 23:15-16 *You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of the Aviv, for in it you came out of Egypt; none shall appear before Me empty).*

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

Deuteronomy 16:1-2 *Observe the month of the Aviv, and keep the Passover to יהוה your Elohim, for in the month of the Aviv יהוה your Elohim brought you out of Egypt by night.*

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

- 10) The Creation Calendar is **accurately calibrated with respect to all historic and prophetic dates** mentioned in the Scriptures, which authenticates it as the true Creation Calendar.

In conclusion, the Creation Calendar satisfies the requirements of Genesis 1:14 and Exodus 13:10. Elohim created both the sun and the moon to determine Hebrew Years, and He requires that the festival of Unleavened Bread, Shavuot and Sukkot should be kept in their season from year to year. The wisdom is to do as Elohim has instructed. One of Satan's main tactics against mankind is to confuse times and laws as can be seen by the prophecy in Daniel 7:25.

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

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

If people want to believe that the barley determines the Hebrew Year, then the Creation Calendar will be of no benefit for them. For they are logically inferring that it is impossible to precisely know exactly when certain events occurred in history, as there are no records of how the barley has developed for every year in history. For those who persist in this belief that barley is required to determine the Hebrew Year, it would appear sheer folly trying to understand the dates in the historical past that are mentioned in the Scriptures. From this perspective it would be impossible to determine the Hebrew Year, Month and Day of the Messiah's birth, death and resurrection as an example, as there are no known existing records of how the barley had developed in those years.

In conclusion, a seeker of truth will **spiritually deduce** that an equitable method for determining the Hebrew Year for all time using both the sun and the moon must not only exist, but that such a method must be precise and uniform for every year of the 7000 Year Plan of Elohim if the elect – the chosen people – are to know where they are in time. Elohim teaches us that a Hebrew Year is **not** determined by a subjective "call" made by men, a call which is based solely on observance of the developmental stage of a plant seen at the end of Month 12 – a practice of which is nowhere to be found in Scripture. **Elohim's calendar is mathematically determined by both the sun and the moon**, and will always under normal conditions provide for the existence of Aviv or Carmel grain in Israel on or before Day 16 of Month 1. The Creation Calendar meets every historical, astronomical and prophetic requirement of Scripture, and for this reason, it may be considered the calendar of Elohim.