

The proper Biblical calendar, in part, is given to us in Genesis 1:14: *And Elohim said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."* These heavenly lights—the sun and the stars, specifically—divide night from day. The moon rises about an hour later every day and is visible during the daytime for much of the month. A day we find ends at sunset, when a new day begins (Ex. 12:18; Lev. 22:6-7; 23:32; Judges 14:18; Eph. 4:26). Request our booklets, ***When does the Scriptural Day Begin?*** And, ***Biblical vs. Jewish Calendar.***

Heavenly "lights" also help set the seasons. The Hebrew word for seasons is *moedim*, meaning appointed times, festivals or by implication, assemblies or gatherings of Yahweh's people. The Scriptural calendar employs both sun and moon (along with agriculture to fix the beginning of the year) to establish the Holy Days of Yahweh. Isaiah 66:23 shows that in the millennial Kingdom Yahweh's people will worship Him from one new moon to another, meaning from month to month determined by the moon. It will be no different then from what it is now (Num. 28:11).

"Month" comes from the principal word in Hebrew: *chodesh*, meaning to be new. The moon sets Yahweh's special monthly times. The new moon is the "rebuilding" phase of the moon. We know in which month is found the first special observance of the year by the following—Deuteronomy 16:1, *Observe the moon (month) of Abib**, and keep the Passover unto Yahweh your Elohim Who brought you forth out of Egypt by night.

Biblical Timekeeping

This Calendar's Features

"Abib" is often translated as "green (early) ears" of grain. In Exodus 9:31-32 we note the grain is barley, but it was not immature. When barley is able to be roasted (Lev. 2:14), we can identify the new year by the following new moon. Plants depend on the sun for growing, and the sun determines the seasons. By visually seeing the agriculture growth for the beginning of the Spring season, and observing the new moon for the month, we know when the first month of the year begins.

David knew when the new moon would occur before it appeared as he was a shepherd who would have been observing such moon phases (a 29 to 30 day cycle). A full moon would occur 15 days later after a new moon. For example, on the first feast day of Unleavened Bread and the Feast of Tabernacles. He wrote about these things in Scripture, saying in Psalm 81:1-3, *Blow the trumpet at the time of the new moon, at the full moon, on our solemn feast day.* We can also confirm that Yahweh fixed the order of the sun, moon and stars from Scripture in Jeremiah 31:35-36 NASB: *Thus says Yahweh, Who gives the sun for light by day and the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; Yahweh of hosts is His Name: "If this fixed order departs from before Me," declares Yahweh, "Then the offspring of Israel also will cease from being a nation before Me forever."*

The times of the new moons and full moons can be calculated due to the consistent patterns. Therefore, we like David, can know when each new moon would most likely be seen. We visually confirm when the new moons arrive, but sometimes our calculations are incorrect. Hence, the need for visual confirmation.

We have also restored the proper weekly Sabbath, Biblical observances and the Holy Days by highlighting them (see our calendar). Today's Roman-Gregorian months do not correspond precisely to the more ancient months because the Roman calendar ignores the moon and is based on the sun's 365 ¼ day year.

Today's Secular Calendar

The calendar in use in the Western world today is the Gregorian calendar, a Roman (Julian) calendar modified by Pope Gregory XIII. It was designed to correct the errors of the Julian calendar. This calendar is solar and not based on the new moons, as Scripture commands. Julius Caesar had long before ordered the Romans to disregard the moons in determining the calendar. The modern year begins and ends in the dead of winter, not in the spring as Scripture tells us it should be. The names of eight of the months in today's secular calendar have various pagan origins. The names of the last four are close to the Biblical months. September means seventh month, October means eighth month, November means ninth month and December means tenth month.

The Bible does not name the days of the week except for the seventh, the Sabbath. The others are merely numbered. In other calendars and languages around the world, the 7th day is specifically referred to by a word that is related to the Hebrew word *Shabbat* (English: Sabbath). For example, Armenian: *Shabat*, Greek: *Savvato*, Latin: *Sabbatum*, Russian: *Subbuta*, Spanish: *Sabado*, etc. Even though Saturday may be listed on the calendar (in English), the underlining word in many languages is their equivalent word for the Hebrew *Shabbat*, which is the 7th day ending each weekly pattern.

In all the calendar manipulations done through the centuries, the order of the days has not been altered since Yahweh first rested on the 7th day at creation and thus created the Sabbath. The sequence has remained constant, and at no time has the Sabbath been lost. Praise Yahweh for preserving the weekly Sabbath so that we do have the proper day of rest and time to enjoy His beautiful creation which He set apart from all other days of the week.

For more information: YAIY.org

**Abib* is not technically the name of the first month. However, it can be used to describe it. Originally the months were numbered. In the Hebrew it says, "in the month of the abib." In other words, the first new moon (month) when the barley is in an early ripened stage, to be harvested fully at the wave sheaf offering (Lev. 23:10-11). The fields (plural: Ex. 9:31, 13:4, and Lev. 23:10) should be ready before a new year is announced. Otherwise, a 13th month is declared which automatically keeps the feasts in their proper seasons.