

# Cepher Moments

## The Calendar

A discussion concerning the  
Soli-Lunar-Stellar  
Calendar

# The Calendar

In the world of the study of scripture, the true students have come to appreciate that the Gregorian Calendar which we have today, or the Julian Calendar which preceded it, have little to do with the calendar(s) discussed in scripture. As a result, many have searched the scripture over to find the true biblical pattern for the calendar, that they might correctly observe the feasts of Yahuah given to us specifically in Mosheh's Torah, and reiterated throughout the Brit Chadashah (New Testament).

# The Calendar

While there are at least three independent calendars which are discussed in the scriptures – 1) Noach's calendar which delivers a 360-day year – a calendar which is also adopted by Daniy'el; 2) the so-called Tsadoq or priestly calendar of 364 days based on a 30-30-31 pattern given to us in Yovheliym and Chanoch, and 3) the soli-lunar-stellar calendar given to us in Bere'shiyth 1:14, which appears to have been in use in the Gaelic/Celtic world from a time out of mind until overruled by Rome.

# The Calendar

It is not my intention here to assert the supremacy of one calendar system over another. If you adhere to a calendar which is different than the one I espouse, there will be no condemnation or verbal assault on your views here.

I am simply setting forth the calendar as I understand it; the reasons why I adhere to this calendar; and most importantly, how this calendar works. As we will see, there is scriptural support for the ideas of “leap” days to accommodate each calendar, and there is evidence of a 13<sup>th</sup> month as well.

# The Calendar

*14 And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years: 15 And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. 16 And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And Elohiym set them in the expanse of the heavens to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohiym saw that it was good.*

*Bere'shiyth (Genesis) 1:14-18*

# The Calendar

*... and let them be for signs, and for appointed feasts, and for days,  
and years: Bere'shiyth (Genesis) 1:14b*

לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים:

Signs:

l'othoth

Appointed feasts:

u'l'moediym

Days:

u'l'yomiym

Years:

v'shaniym

# The Calendar

*25 And there shall be **signs in the sun, and in the moon, and in the stars**; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luqas (Luke) 21:25-26*

Signs are then given in the sun, the moon, and the stars. These signs are given from the cycles of these entities.

# The Calendar

The metonic cycle, or the lunar cycle, in chronology, a period of 19 years in which there are 235 lunations, or synodic months, after which the Moon's phases recur on the same days of the solar year, or year of the seasons. The cycle was discovered by Meton (fl. 432 BC), an Athenian astronomer. Computation from modern data shows that 235 lunations are 6,939 days, 16.5 hours; and 19 solar years, 6,939 days, 14.5 hours.



# The Calendar

The golden number as a form of time measurement, in chronology, is the position of a solar, or calendar, year within the 19-year Metonic cycle (q.v.) after which the phases of the Moon recur on the same dates. The sequence of golden numbers, used in fixing the date, begins at one at each year in which the New Moon occurs on the same date (e.g., 1995 and 2014).

# The Calendar

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There are 6,940 days in this cycle. The question is: how shall they be divided into an annual understanding?

# The Calendar

Notwithstanding the 19-year reconciliation of the entire system, we witness the division of the solar year at four different markers:

- 1) The day of the most amount of daylight – summer solstice
- 2) The day which follows with equal daylight – autumnal equinox
- 3) The day with the least amount of daylight – winter solstice
- 4) The day which follows with equal daylight – vernal equinox

# The Calendar

Day 2

Day 3

Day 4

Day 5

Day 6

Day 7

Day 8

Day 9

Day 10

Day 11

Day 12

Day 13

Day 14

Day 15

Day 16

Day 17

Day 18

Day 19

Day 20

Day 21

Day 22

Day 23

Day 24

Day 25

Day 26

Day 27

Day 28

## The phases of the moon

**Moon Phase  
Project**

July 2012 - Oct 2013

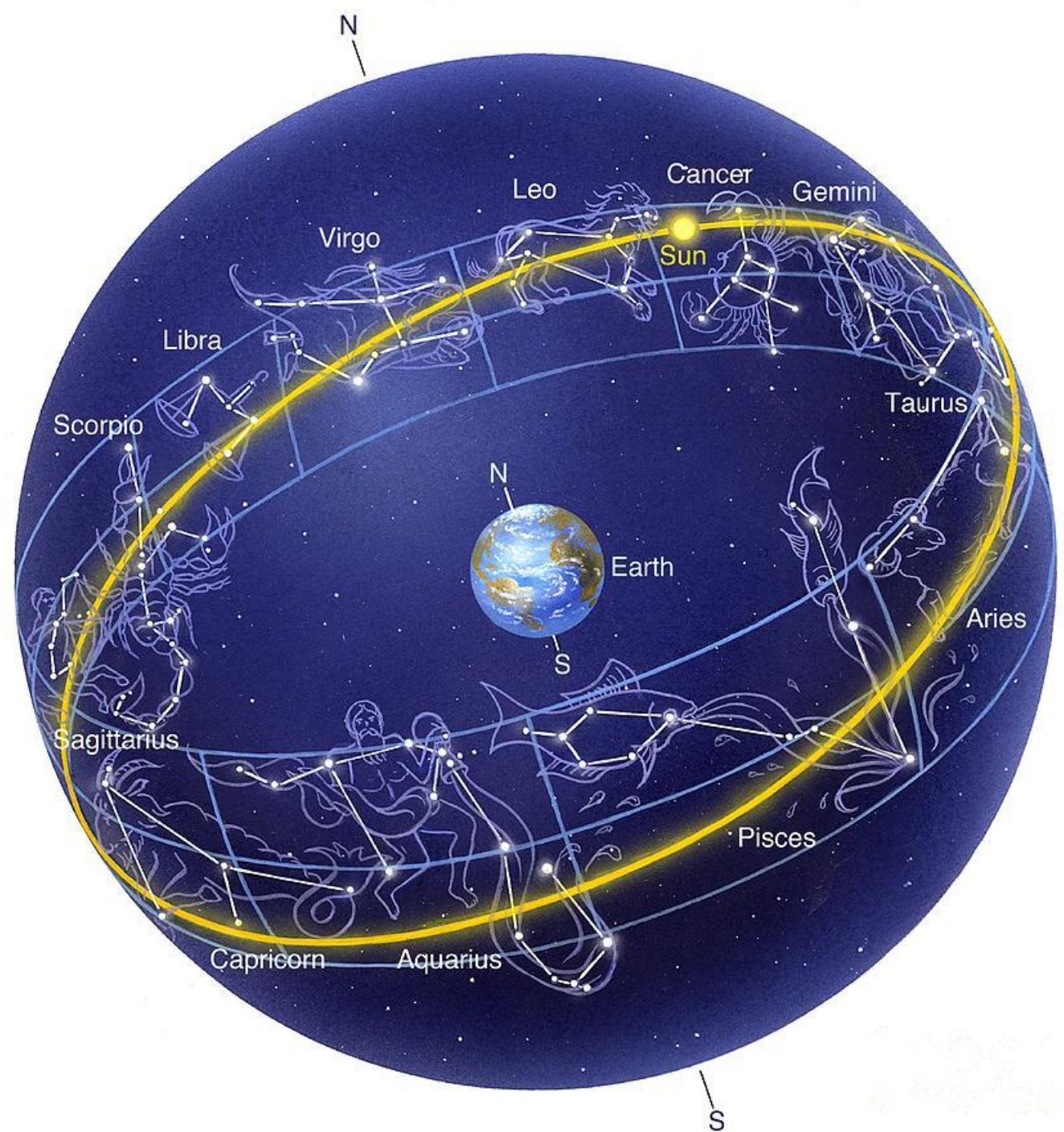
**Tony Honchar**

**@RooftopWeather**

1 October 2013

# The Calendar

The twelve constellations of the zodiac are so identified because they are those which hover at the event horizon, moving up and down consistent with the solar cycle.



# The Calendar

*4 These are the feasts of Yahuah, even holy assemblies, which you shall proclaim in their appointed times. 5 In the fourteenth day of the first month at even is Yahuah's Pecach. 6 And on the fifteenth day of the same month is the Feast of Matstsah to Yahuah: seven days you must eat matstsah. 7 In the first day you shall have a holy assembly: you shall do no servile work therein. 8 But you shall offer an offering made by fire to Yahuah seven days: in the seventh day is a holy assembly: you shall do no servile work therein.*

Vayiqra (Leviticus) 23:4-8

# The Calendar

*9 And Yahuah spoke to Mosheh, saying: 10 Speak to the children of Yashar'el, and say to them: When you are come into the land which I give to you, and shall reap the harvest thereof, then you shall bring a sheaf of **the first fruits** of your harvest to the priest: 11 And he shall wave the sheaf before Yahuah, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.*

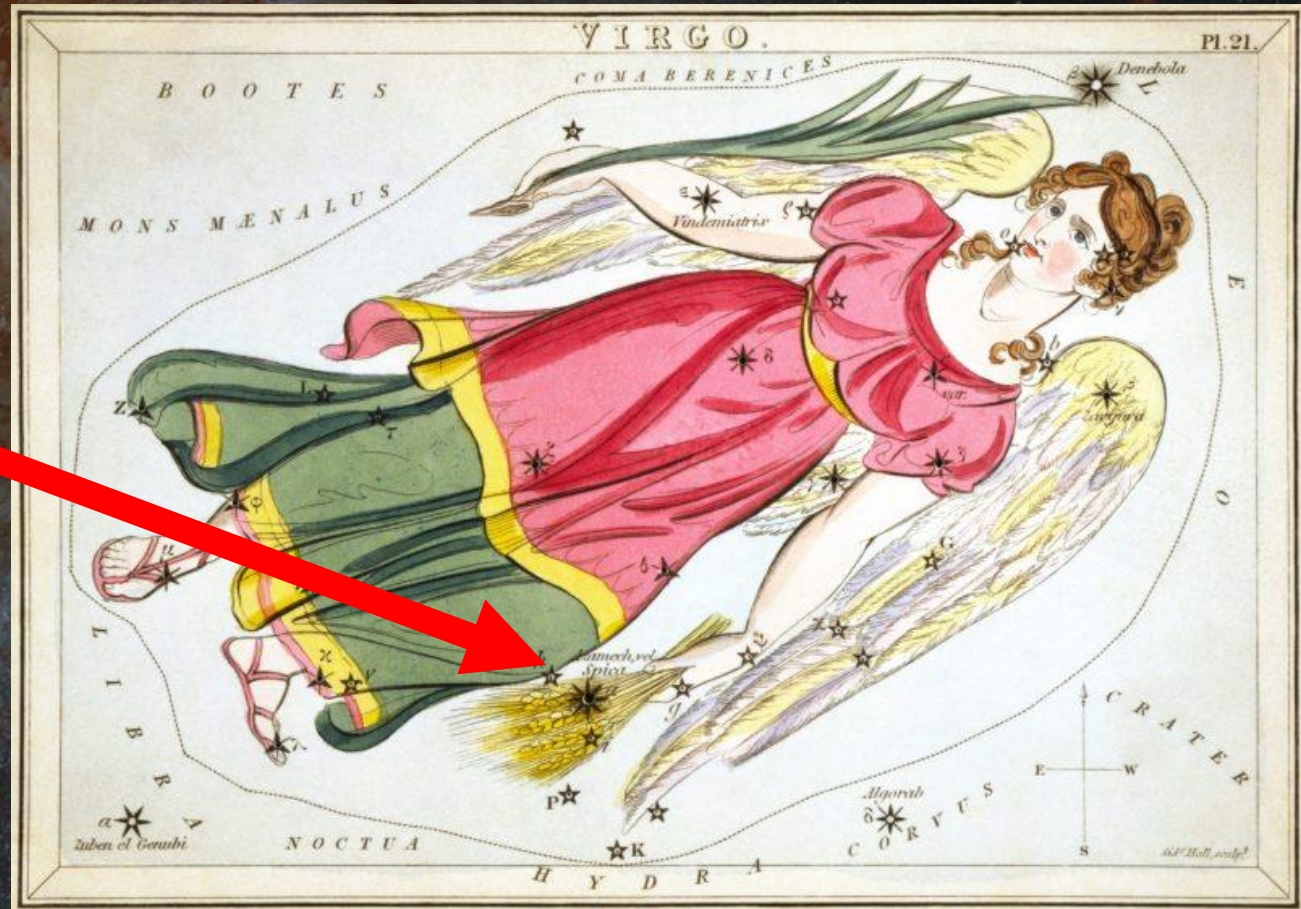
Vayiqra (Leviticus) 23:9-11

This references the harvest of the winter barley. It is not wheat, nor the olive or the grape, but the winter barley. The barley must therefore be in aviyyv.

# The Calendar

However, we note that the barley in aviyyv also has a stellar reference:

Here we see represented in the left hand of the constellation Virgo the a barley sheaf marked by the star called Spica. When Spica rises above the event horizon to be seen in the northern sky, this marks the first month of the year as “the barley is in Aviyyv”.





# The Calendar

The first day of the month is marked by the conjunction of the moon:

*3 Blow the shofar on the dark New Moon today on our solemn feast.*

Tehilliyim (Psalm) 81:3

There are two possibilities for this feast:

Yom Teruah (the only feast starting on the first day of the 7<sup>th</sup> month)

Rosh Ha'Shanah (the first day of the year, in the true first month: Aviyv).

The first day is marked not by a sliver moon – but by a dark moon, which can be ascertained when viewing the last sliver moon. There is no discussion of any need for a rabbi to view the sliver in the Tanakh.

# The Calendar

Therefore, the first day of the first month is the day of the conjunction of the moon which is the last such moon to precede the vernal equinox.

Why? Because the barley becomes in aviyv when approximately 12 hours of daylight are reached – not a certain temperature.

For instance, there are reports right now coming out of the Levant that the barley is in fact in Aviyv as we speak. It will be long gone by April.

# The Calendar

The Gregorian calendar then looks like this, and on this calendar we can see that the conjunction of the moon is on the tenth/eleventh, rendering the first day of the month. The full moon, which always appears on the 15<sup>th</sup> day of the month marks the first day of Matstsah.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25	26	27	28	29	1	2
3	4	5	6	7	8	9
1 - 10 ●	2 - 11	3 - 12	4 - 13	5 - 14	6 - 15	7 - 16
8 - 17	9 - 18	10 - 19	11 - 20	12 - 21	13 - 22 e	14 - 23 e
15 - 24 ○	25	26	27	28	29	30
31	1	2	3	4	5	6

The 30<sup>th</sup> is the First Shabbath in the counting of the Omer; the 31<sup>st</sup> is the Feast of Qatsiyr.

# The Calendar

The 30<sup>th</sup> is the First Shabbath in the counting of the Omer; the 31<sup>st</sup> is the Feast of Qatsiyr.

*14 Three times you shall keep a feast to me in the year. 15 You shall guard the Feast of Matstsah:39 (you shall eat matstsah seven days, as I commanded you, in the time appointed of the month Aviyv; for in it you came out from Mitsrayim: and no one shall appear before me empty:) 16 And the Feast of Qatsiyr, the first fruits of your labors, which you have sown in the field: and the Feast of Aciyph, at the end of the year, when you have gathered in your labors out of the field. 17 Three times in the year all your males shall appear before Adonai Yahuah.*

Shemoth (Exodus) 23:14-17

# The Calendar

The First Shabbath is well recognized in the Brit Chadasha:

*7 And upon the first Shabbath, when the Talmidiym came together to break bread, Pa'al preached to them, ready to depart on the morrow; and continued his speech until midnight.*

Ma'asiym (Acts) 20:7

*2 Upon the First Shabbath let each of you lay in store, as Elohiym has prospered him, that there be no gatherings when I come.*

Qorinitiym Ri'shon (1 Corinthians) 16:2

# The Calendar

The First Sabbath is also substantiated by its reference in respect of a second sabbath.

*And it came to pass on the second Sabbath after the first, that he went through the fields; and his Talmidiym plucked the heads of grain, and ate, rubbing them in their hands.*

Luqas (Luke) 6:1

Strong's tells us the word here is δευτερόπρωτος deuteroprotos G1207; from G1208 and G4413; second-first, i.e. (specially) meaning a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost):—second ... after the first.

# The Calendar

In discussing the existence of a 13<sup>th</sup> month (intercalary month) I call your attention to this passage:

*11 And from the time of the removal of the daily lifting up, and the giving of the abomination of desolation, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waits and comes to the thousand three hundred and thirty-five days.*

Shemoth (Exodus) 23:14-17

We know 1260 days is equal to 3 ½ years (time, times, and half a time). What is 1290 – an additional 30 days doing here? It is signifying a 13<sup>th</sup> month in the calculation. The 1335 days seems to reflect some kind of “leap” catch-up at some point in the calendar.

# The Calendar

Finally, we note that while there are twelve tribes of Yashar'el, Bere'shiyth tells us there are actually 13 with the ingrafting of Ephrayim and Menashsheh (passing over Yoceph).

We also note that there are twelve apostles (do we count Judas Iscariot?); except Judas was replaced with Mattias – and Pa'al appears by the ordination of Yahusha himself. Twelve you say? Yes. But also, thirteen.



# The Calendar

Conclusion:

The soli-lunar-stellar calendar is one that appears in nature. It does not require a rabbi to sight anything; it does not require you to memorize an algorithm or maintain such a writing in order to find the month and the day. Instead, it is written in the heavens for easy review. When you remember the equinox, you remember either the first or the seventh month, and you count from there. You look at the moon in its phase to tell you the day of the month. You look at the sun in its phase to tell the hour of the day. You look at certain constellations in the heavens to determine the hour of the night.

Just say natural!

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