

When is Passover 2016

In trying to follow **Exodus 12:2**, **Exodus 13:3-4, 7-10**, and **Numbers 9:2-3**, Judaism says that Passover, which they celebrate on Nisan 15 rather than on Nisan 14, must not fall before the northern hemisphere spring equinox (Tekufot Nisan). The spring equinox currently occurs each year on March 20th or 21st and is that time when day and night are of approximately equal length. The spring equinox establishes the first day of spring. It is a solar, not a lunar, phenomenon.

But current Jewish calendar procedures periodically conflict with the use of the equinox to establish the first month of the religious year:

In 2016, Abib 14 (Passover) falls on March 24, the first opportunity for the 14th day of a Scriptural month to occur after the equinox. But the Jewish calendar sets Nisan 14 at April 22nd. Why? Because the Hebrew year 5776 (the spring months of 2016 fall within the Hebrew year 5776) happens to be the 19th year of the 19-year calendar cycle and is then, by Judaic definition, a leap year (the 13th month **must** be added). This forces the first month to begin one month later than it normally would. Unfortunately, their calendar leap year tradition is so rigid that they fail to follow what we agree is the correct interpretation of the scriptures, that **אָזָא** (Yahuah) gave them, which strongly imply that the Passover must be kept at the first opportunity on or after the spring equinox.

What allows them to ignore their own calendar rules? One reason they feel free to adjust the calendar to their liking is because **Leviticus 23:2** and **4** are interpreted by Jewish Oral Law as saying that the people are allowed to keep the Holy Days on whatever day is most convenient.

It should be pointed out that the Jewish calendar leap year designations are NOT Scriptural.

Let's add a little more detail: The spring equinox occurred on March 20th at 4:40 PM, Jerusalem time. The Jewish calendar calculates the new moon of Adar II (the 13th month of the previous religious calendar year) to be at 9:31 PM on March 8th and, due to the postponements of the previous Tishri 1, March 11th as the first day of the month. Either day will place the 14th day of Adar II on or after the spring equinox and thus the month should be Nisan (Abib), not Adar II. The result of this error is that the Jewish calendar is ONE MONTH LATE from March 2016 through March 2017! By making 5776 a leap year, they ignore the fact that, by their own interpretation of the Torah, Passover must be observed at the first opportunity on or after the spring equinox. This is the way the lunar calendar is kept synchronized with the solar calendar, and is an essential part in keeping the Passover (and every other Kadosh (Holy Day) in its season.

The traditional Hebrew calendar of today (which is the modern adaptation of the calendar established by Hillel II), *rigidly* incorporates the 19-year "Metonic Cycle" into the determination of which calendar years must include a "leap month" - and in 2016, the "leap month" we see in February is *simply not needed*. It good to know that the current Hebrew year, 2015-2016, is not the correct year for the intercalated month. Passover falls in the proper time *without* the added month.

The traditional Jewish calendar has inserted Adar I, making "Adar" become "Adar II". (Adar must be the last month of the year, so the intercalated month is inserted between Shevat and Adar making Adar become "Adar II" to distinguish it as the proper "Adar".) In the Scriptural Hebrew calendar, the extra month is not needed.

Today's traditional Hebrew calendar is often referred to as the "Hillel Calendar", but that is not quite

fair to Hillel II for his recommendation in the 4th Century CE to adopt the Metonic Cycle is only part of the many problems with today's traditional Hebrew calendar which came to be over many centuries following Hillel II. To understanding the problem, we must first begin with how the "1st month" is determined, then address the need for the "leap year" and then discuss the impact of the added month to the Feast dates for 2016.

How the "1st Month" is determined

The Hebrew calendar is a "lunar-solar" calendar which basically means the moon determines the months while the sun determines the year. In Genesis, we are told that the sun, moon, and stars are for "signs, seasons, days and years" (**Genesis 1:14**). Beyond that one verse there are no instructions in scripture for keeping the calendar. We are only told later (Exodus 12) that the month of spring, Abib (today called Nisan), the month of the Exodus, would be the "first month of the year" and that Passover and the Feast of Unleavened Bread are to be "*at the time appointed in the month Abib [Nisan]*" (Exodus 23:15). So the month of Abib sets the calendar for the whole year. How is it determined?

There are 12 *lunar* months in 1 *solar* year. But the *year* (not the calendar month) is determined by the *sun* and *stars*. (If there were no moon at all, we would still know the "year"). And it is the sun which causes and determines the "*seasons*" (winter, summer, planting and harvest) not the "moedim"). It is the *moon* which determines the "*month*" and the "*season*" (i.e., the "appointed times", the moedim) of that month. (Since the agricultural seasons are absolutely tied to the sun, *and* the "moedim" are tied to both the month, *and* the season of the year, the word "moed" has become largely confused and sometimes people think the "month" is tied to the agricultural "signs", i.e., the barley crop. But go back and look at **Genesis 1:11-18** and see that even though אַיָּאֵל (Yahuah) made the grasses and seed bearing plants first, before the sun, moon, and stars were "placed" (verse 17), it's only when the sun, moon, and stars were "placed" that "day and night" and the agricultural seasons began. Had אַיָּאֵל (Yahuah) not placed the sun, moon, and stars as He did, the plants he created would have required some other annual schedule mechanism to grow and seed, for without the seasons created by the sun, plants would not have the life-cycles we have always known. And note that verse 14 does not say: "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 the ripening of the crops for the years*". Ripening crops is an *earth sign*, and no verse says any earth sign trumps a *heaven sign*.

Man has known for thousands of years the "signs" in the sun and stars that identify one complete year. There are four very clear "divisions" of the year, roughly 90 days or 3 months apart. These divisions are the northernmost point of the sun which marks *summer*, the southernmost point of the sun which marks *winter*, the point when the sun is exactly due east as it is moving from south to north which marks *spring*, and the point when the sun is exactly due east as it is moving from north to south which marks the fall or *autumn*. We know from Exodus that "Abib" was the "month of newly-ripened grain", (or the "month of spring") and that crops begin to ripen in the season of spring, and we know that the exodus began in spring, and that the night of the exodus (14-15 Abib), it was already spring. That is, the sun had been at the point when "spring" begins when the exodus began. (It's very important to understand that the crops ripen *because* of the month it is, not that crops determine *what* month it is.) So the commandment to keep the feast "at the time appointed in the month Abib [Nisan]" (**Exodus 23:15**), means that the calendar must keep Abib as close as possible to spring (today we call it the "Vernal Equinox"), and then the moed of Passover can happen. Thus, the month of Abib is the month when Passover falls on or after the Vernal Equinox. (This is why the inserted month is not needed in 2016. Without adding the leap month, Passover falls after the Vernal Equinox in March, 2016.

Therefore the "real" moon in early 2016 indicates no leap month is required.)

Many will argue that there is nothing in scripture requiring Passover to fall on or after the Vernal Equinox. While that is a true statement, there are also no scriptures requiring waiting for the barely crop to ripen to identify the month of Abib, nor are there any scriptures calling for the month to begin with the sighting of the crescent moon. But the sages do interpret **Deuteronomy 16:1** "Observe the month of Abib and offer a passover sacrifice to אַיָּאֵל (Yahuah) your Aloah (God), for it was in the month of Abib, at night, that אַיָּאֵל (Yahuah) your Aloah (God) freed you from Egypt." Mean *spring must come first*, then Passover. That means that the "month of spring" is the month in which Passover falls after spring has begun. Again, the start of spring is determined by the sun, so the "month of spring" must be the new moon that places Passover in the month of spring which keeps the calendar in compliance with **Exodus 12** and **23:15**.

Is there a need for the "leap year"

A calendar year of 12 *lunar* months will often keep Passover after the Vernal Equinox without doing anything, but at the end of the 2nd or 3rd year, due to the fact that the *lunar year* (12 lunar months) is actually *short* of the solar year by about 11 days. In that case, the new moon of Abib would happen too early, and Passover would fall before the Vernal Equinox, and not be "in" spring. This is why the additional lunar month is added periodically. When, at the end of the current year, the new moon of Abib [Nisan] would cause Passover to fall before the Vernal Equinox, an extra month is added to the year which is ending, therefore the year which is ending will have 13 months and the year is a "leap year" - the rabbis call it the "embolismic year". The added month "moves" the month of Abib forward by one month, which then establishes Passover again at the right time, after the Vernal Equinox, and the calendar is "good" for two or three years until an embolismic year is needed again.

Astronomers of ancient Babylon discovered that in the span of 19 *solar* years, there were exactly 235 complete *lunar* months. ("Exact" here means to within about 2 hours - pretty remarkable.) If one counted the 19 *solar* years and the "*lunar* years" of 12 months by counting new moons, they'd see that in "*lunar* years" 19 *solar* years is the same as 19 *years and 7 months by the moon*. The astronomer Meton, about 432 BCE wrote that if an intercalary month was added to the *lunar* calendar 7 *times in 19 years*, then at the end of the 19 *solar* years, the number of *lunar* years would exactly match - i.e., 19 *solar* years = 19 *lunar* years. Meton laid out a "schedule" of when the additional month should be added. He said the leap years would be years 3, 6, 8, 11, 14, 17, and 19. (You can see the sequence of years the extra month is added: 3, 3, 2, 2, 3, 3, 2.)

This is all well and good - mathematically. But *in reality*, if you actually used the moon to indicate which year should be the leap year, the "schedule" of intercalary months may instead need to be (for example) years 3, 5, 7, 10, 13, 16, 19. The real moon *simply does not follow a repeating 3, 3, 2, 2, 3, 3, 2 cycle*. And this is the problem with 2016. According to the real moon, 2015-2016 (the current year) *does not need* to be a leap year, while the *next* Hebrew year (2016-2017) *does need* to be a leap year. But the traditional Hebrew calendar, with its rigid, preplanned schedule of leap years, ignores the real moon and inserts the leap month of Adar I, *by schedule*, into the 2015-2016 calendar year when it is not needed.

Impact to the 2016 calendar

Since the traditional Hebrew calendar inserts a month in early 2016, the whole calendar year from February 9, 2016 to February 27, 2017 makes every holiday observance a month late. As a result, the

Modern Hebrew calendar will not match the calendar of the Scriptures.

Between the evenings of the 13th and the beginning of the 14th day of Abib - it was leavened bread that was eaten on the Memorial Supper - bread and wine taken for the Renewed Covenant (a morsel dipped in the dish - clearly this was not the Passover Feast) and **OWYAZL** (Yahusha) proceeded to wash the feet of all His taught ones and once it was dark outside, indicating this is now the 14th day of Abib, (Yahudah/"Judah") went out to buy something. As it is written, all the other taught ones thought he was going to buy something for the upcoming Passover Feast.

OWYAZL (Yahusha) then took His taught ones outside that night to the Mount of Olives and told them to watch but they continued to fall asleep. **OWYAZL** (Yahusha) was arrested later that night and He was killed later the same day "between the evenings" around 3pm on the 14th day of Abib.

Yahusha was taken down from the stake/tree and placed in a tomb before the start of the High Shabbat which commences at sunset becoming the 15th day of Abib

OWYAZL (Yahusha) is the Perfect Lamb of **AYAZL** (Yahuah) and the Passover was to be taken with unleavened bread.

The Feast Days of Unleavened Bread are the 15th - 21st of Abib

The 15th and 21st days are Set-Apart Gatherings - no work of service to be done.

Remember:

John 18:28 Then they led **OWYAZL** (Yahusha) from Caiaphas unto the hall of judgment: and it was early (in the morning); and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Greatly loved are those willing to do what **OWYAZL** (Yahusha) taught them to do; keep the Memorial Supper in memory of Him and do what He did as an example to follow.

Abrym [ah-breem] עבריים : Crossing Over/Those from Beyond. **Hebrews 10:9-14** Then He said, Behold, I come to do the will of You, **AYAZL** (Yahuah). He takes away the first, that He may set up the second, by which we are set-apart through the offering of the body of **OWYAZL** (Yahusha) the Anointed (One) once and for all.

And indeed every priest stands day by day ministering, and often offering the same sacrifices, which can never take away sins. But He [**OWYAZL** (Yahusha)], offering but One Sacrifice for sins, sat down in perpetuity at (the) right (hand) of **AYAZL** (Yahuah), from then on expecting until His enemies are placed as a footstool of His feet. For by one offering He has perfected in perpetuity the ones being set-apart.

MathathYahu מתתיהו : Gift of **AYAZL** (Yahuah). **Matthew 25:6** And at midnight a cry occurred: Behold the Bridegroom comes! Go out to meet Him! Then all those virgins rose up and prepared their lamps. And the foolish said to the wise, Give us (some) of your oil, for our lamps are going out. But the wise answered, saying, (No), lest there not be enough for us and you.

Conclusion

The rigid application of the Metonic cycle without regard to the "real" moon is the major problem with the 2016 traditional Hebrew calendar which applies an unnecessary leap month manifested in February, 2016. That unnecessary month causes all the Kados (Holy) Days for 2016 in the traditional calendar to be one month late. The many other problems with the modern traditional calendar include the use of the "molad" of the moon, which is an "average" lunar month which sometimes causes the 1st of the

month to be a day early or a day late, and the rules for "postponement" where the 1st of Tishri is *held* 1, 2, or 3 days so Yom Kippur will not fall on a Friday or a Sunday. We believe the use of the "average moon" to calculate the 1st day of the month is wrong. We also believe the "postponement" rules are wrong, as they are simply not scriptural.