

# This is the 2022 **The Refiner's Fire** calendar.

**NOTE:** There is no other "The Refiner's Fire" calendar. This is from [therefinersfire.org](http://therefinersfire.org).

For **2022**, the High Holy days by this calendar are essentially the same as the traditional Jewish calendar differing only by a day in the holy days. Torah portions between the two calendars are, once again, essentially the same. (This calendar and the "traditional" often differ since the traditional calendar inserts a leap month by fixed schedule instead of by the real moon.) Questions can be directed to The Refiner's Fire, email: [Calendar@therefinersfire.org](mailto:Calendar@therefinersfire.org).

This calendar has no authority! You are not asked to or expected to follow it. See the detailed explanation for this calendar beginning on the Appendix following the December calendar grid. Genesis 1:14 says "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years". In our estimation a calendar should use the real sun, moon and stars as they are witnesses in and of themselves – i.e., no "two (human) witnesses" are needed to attest to a "sighted crescent" to determine the beginning of the month and no "barley" is needed to determine the year.

Levites of old actually observed the moon throughout the whole month, every month, year after year, including far more than just the visible new crescent each month: Lost on most today, the ancients were, for example: aware of the time of sunset in Jerusalem; the observed moon rise & set times all month long; the observed the "old" crescent size and position with respect to the sun before sunrise; and were able to determine the day of the unseen conjunction (which many today say is impossible). All these heavenly witnesses come together to provide knowledge of the 1st day of the new Hebrew month in advance. Indeed, when the new month arrived, the sighting of the crescent only sanctified that the month had already begun. (See Maimonides). The crescent sighting was cause for a party, not the determinant of the month!

The modern traditional rabbinic calendar *calculates* the 1<sup>st</sup> day of a new month by an "average moon" and by man-made "rules" establishing *future* High Holy Days (commanded Feast Days) such that the rabbis don't permit Yom Kippur to fall on Friday or Sunday. This calendar permits all Holy Days to fall when they fall! This calendar also recognizes the importance of the *Full Moon* as a witness (Genesis 1:14) of the middle of the Hebrew calendar month. In general, in Jerusalem when the Hebrew date at sunset becomes the 14<sup>th</sup> or 15<sup>th</sup> (depending on if the month is to be 29 or 30 days), a full or nearly full moon should be observed to rise about the time of sunset. The moon is *clearly* announcing the middle of the month! If instead you relied on the "sighted moon", then *the calendar month will have always begun a day or two late*, and when the middle of the calendar month arrives, the moon will be observed to rise an hour or more after sunset, already visibly well-past full, indicating the manmade *calendar* is clearly not right because the moon itself is declaring the month is well past half over!

A note on the colors used in the calendar grids:

- Dates colored "Blue" denote the 1st of the Hebrew month (which actually began at sunset the prior evening).
- Dates colored "Yellow" denote the period of the Full Moon.
- Dates colored "Green" denote the period when the moon is renewed.
- High Holy Days are indicated with a RED border.
- The intermediate days of the Feast of Unleavened bread and Sukkot observances are indicated with a Blue border.
- The weekly Shabbat is always a NO WORK day, but is not specifically highlighted.
- As always: The Hebrew day begins at local sunset the evening before the calendar date shown in the grids.
- Be sure to read the 9-page explanation of this calendar at the end of this document.

Updated Jan 19, 2021. (Fixed Parsha reading error and formatting)

This calendar recognizes that the Moon is "renewed" when it is in conjunction before sunset in Israel, thus the sunset following the day of conjunction, becomes the *first day* of the new month. Therefore, this calendar lists the time of New Moon from Jerusalem and the time of sunset in Jerusalem as an aid to validate the correct 1<sup>st</sup> day of each month. Again, refer to the details following the December calendar page.

## Summary of the Holy Days for 2022:

- **Erev Pesach:** Apr 15 (Pesach begins late afternoon and into Apr 16th)
- **Feast of Unleavened Bread:** Apr 16-22 (\*1st & 7th day are High Sabbaths)
- **First Fruits:** Apr 16 (1st day of Omer)
- **Shavuot:** Jun 5 (\*High Sabbath day)
- **Yom Teruah:** Sep 27 (\*High Sabbath day)
- **Yom Kippur:** Oct 6 (\*High Sabbath day)
- **Sukkot:** Oct 11-18 (\*1st and last day are High Sabbaths)

### Compare to the 2022 Rabbinic dates:

- Erev Pesach: Apr 15
- FULB: Apr 16-23
- First Fruits: Apr 16
- Shavuot: Jun 5
- Yom Teruah: Sep 26
- Yom Kippur: Oct 5
- Sukkot: Oct 10-17

(\*High Sabbath: These are the set-apart days of the commanded feasts. They are called "high Sabbaths" because they are days of holy convocations, no work, time with YHWH, and rest. The weekly Sabbath is set apart on its own, distinct from the high Sabbaths. See Leviticus 23.)

## The Hebrew Calendar:

Month	Name	Falls in:	Month	Name	Falls in:
1	Nisan	Mar-Apr	7	Tishri	Sep-Oct
2	Iyar	Apr-May	8	Cheshvan	Oct-Nov
3	Sivan	May-Jun	9	Kislev	Nov-Dec
4	Tammuz	Jun-Jul	10	Tevet	Dec-Jan
5	Av	Jul-Aug	11	Shevat	Jan-Feb
6	Elul	Aug-Sep	12	Adar (I)	Feb-Mar
			13†	Adar (II)	Mar-Apr

(†The new moon of Nisan each year is chosen so Pesach falls on or after the start of Spring. If Pesach would fall before Spring, then a "leap month" is added. In leap years, 2nd Adar is always known as "Adar" though on calendars the two months are usually labeled "Adar I & Adar II", or "Adar & Adar Sheni". Purim and Adar birthdays are always in the 2nd Adar (the official Adar) if there is one that year.)

Note: "Parsha", the weekly Torah portion, is used in the calendar grids. It is the same as "Parashat ha-Shavua" used on some calendars.

**January 2022** (5782)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
Dec 26 22 Tevet	Dec 27 23 Tevet	Dec 28 24 Tevet	Dec 29 25 Tevet	Dec 30 26 Tevet	Dec 31 27 Tevet	Jan 1 28 Tevet Parsha 14) <b>Vayera</b> : Torah: Exodus 6:2-9:35 Haftarah: Ezekiel 28:25-29:21 Brit Chadasha: Romans 9:14-17; 2 Corinthians 6:14-7:1
Jan 2 29 Tevet NM 8:32 PM	Jan 3 30 Tevat	Jan 4 1 Shevat	Jan 5 2 Shevat	Jan 6 3 Shevat	Jan 7 4 Shevat	Jan 8 5 Shevat Parsha 15) <b>Bo</b> : Torah: Exodus 10:1-13:16 Haftarah: Jeremiah 46:13-28 Brit Chadasha: Luke 2:22-24; John 19:31-37; Acts 13:16-17; Revelation 8:6-9:12
Jan 9 6 Shevat	Jan 10 7 Shevat	Jan 11 8 Shevat	Jan 12 9 Shevat	Jan 13 10 Shevat	Jan 14 11 Shevat	Jan 15 12 Shevat Parsha 16) <b>B'shallach</b> : Torah: Exodus 13:17-17:16 Haftarah: Judges 4:4-5:31 Brit Chadasha: John 6:25-35, 19:31-37; 1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4
Jan 16 13 Shevat	Jan 17 14 Shevat	Jan 18 15 Shevat Full Moon	Jan 19 16 Shevat	Jan 20 17 Shevat	Jan 21 18 Shevat	Jan 22 19 Shevat Parsha 17) <b>Yitro</b> : Torah: Exodus 18:1-20:23 Haftarah: Isaiah 6:1-7:14 Brit Chadasha: 1 Timothy 3:1-14
Jan 23 20 Shevat	Jan 24 21 Shevat	Jan 25 22 Shevat	Jan 26 23 Shevat	Jan 27 24 Shevat	Jan 28 25 Shevat	Jan 29 26 Shevat Parsha 18) <b>Mishpatim</b> : Torah: Exodus 21:1-24:18 Haftarah: Jeremiah 34:8-22, 31:31-34 Brit Chadasha: Hebrews 9:15-22
Jan 30 27 Shevat	Jan 31 28 Shevat	Note: This year we have removed the <i>time</i> of the astronomical <b>Full Moon</b> as it causes too much confusion. The exact "time" of the Full Moon is <u>not</u> at all important. The important thing is that the middle of the <i>calendar</i> month is within the same period as the middle of the <i>moon's</i> month; the Full Moon. Ancient people did <b>not</b> know the exact time of the Full Moon, nor did they need to, instead they simply watched the signs of the age of the moon when it rose monthly on the 14 <sup>th</sup> of the Hebrew month.				

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

**February 2022 (5782)**

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
		Feb 1 29 Shevat NM 7:46 AM	Feb 2 1 Adar I	Feb 3 2 Adar I	Feb 4 3 Adar I	Feb 5 4 Adar I Parsha 19) <b>Terumah</b> : Torah: Exodus 25:1-27:19 Haftarah: 1 Kings 5:12-6:13 Brit Chadasha: Hebrews 8:1-13.
Feb 6 5 Adar I	Feb 7 6 Adar I	Feb 8 7 Adar I	Feb 9 8 Adar I	Feb 10 9 Adar I	Feb 11 10 Adar I	Feb 12 11 Adar I Parsha 20) <b>Tetzaveh</b> : Torah: Exodus 27:20-30:10 Haftarah: Ezekiel 43:10-27 Brit Chadasha: Philippians 4:10-20.
Feb 13 12 Adar I	Feb 14 13 Adar I	Feb 15 14 Adar I Purim outside of Israel. Purim inside of Israel begins @ sunset. (Scroll of Esther read.)	Feb 16 15 Adar I Purim inside of Israel. (Scroll of Esther read). Full Moon	Feb 17 16 Adar I	Feb 18 17 Adar I	Feb 19 18 Adar I Parsha 21) <b>Ki Tissa</b> : Torah: Exodus 30:11-34:35 Haftarah: 1 Kings 18:1-39 Brit Chadasha: 2 Corinthians 3:1-8.
Feb 20 19 Adar I	Feb 21 20 Adar I	Feb 22 21 Adar I	Feb 23 22 Adar I	Feb 24 23 Adar I	Feb 25 24 Adar I	Feb 26 25 Adar I Parsha 22) <b>Vayachel</b> : Torah: Exodus 35:1-38:20, Haftarah: 1 Kings 7:40-50, Brit Chadasha: Hebrews 9:1-14
Feb 27 26 Adar I	Feb 28 27 Adar I					

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**March 2022** (5782)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
		Mar 1 28 Adar I	Mar 2 29 Adar I  NM 7:35 PM	Mar 3 30 Adar I	Mar 4 1 Adar II	Mar 5 2 Adar II Parsha 23) <b>Pekudei</b> : Torah: Exodus 38:21-40:38, Haftorah: 1 Kings 7:51-8:21 Brit Chadasha: Acts 1:1-11
Mar 6 3 Adar II	Mar 7 4 Adar II	Mar 8 5 Adar II	Mar 9 6 Adar II	Mar 10 7 Adar II	Mar 11 8 Adar II	Mar 12 9 Adar II Parsha 24) <b>Vayiqra</b> : Torah: Leviticus 1:1-6:1 Haftorah: Isaiah 43:21-44:23 Brit Chadasha: Romans 8:1-13
Mar 13 10 Adar II	Mar 14 11 Adar II	Mar 15 12 Adar II	Mar 16 13 Adar II	Mar 17 14 Adar II	Mar 18 15 Adar II  Full Moon	Mar 19 16 Adar II Parsha 25) <b>Tzav</b> : Torah: Leviticus 6:1-8:36 Haftorah: Jeremiah 7:21-8:3 Brit Chadasha: Romans 12:1-8
Mar 20 17 Adar II  Vernal Equinox 5:33 PM	Mar 21 18 Adar II	Mar 22 19 Adar II	Mar 23 20 Adar II	Mar 24 21 Adar II	Mar 25 22 Adar II	Mar 26 23 Adar II Parsha 26) <b>Shemini</b> : Torah: Leviticus 9:1-11:47 Haftorah: 2 Samuel 6:1-7:17 Brit Chadasha: Mark 7:1-23
Mar 27 24 Adar II	Mar 28 25 Adar II	Mar 29 26 Adar II	Mar 30 27 Adar II	Mar 31 28 Adar II	The reason there is an "Adar II" instead of Nisan is that the moon declares that if this new moon were the new moon of Nisan, then Pesach would happen <i>before</i> the demark of "Spring" which is forbidden by Deuteronomy 16:1. By Exodus 12, the event of Pesach must follow "Spring" for it was already spring when the exodus began.	

**April 2022** (5782)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
					Apr 1 29 Adar II  NM 8:24 AM	Apr 2 1 Nisan Parsha 27) <b>Tazria</b> : Torah: Leviticus 12:1-13:59 Haftarah: 2 Kings 4:42-5:19 Brit Chadasha: Matt 8:1-4; Luke 17:11-19
Apr 3 2 Nisan	Apr 4 3 Nisan	Apr 5 4 Nisan	Apr 6 5 Nisan	Apr 7 6 Nisan	Apr 8 7 Nisan	Apr 9 8 Nisan Parsha 28) <b>Metzora</b> : Torah: Leviticus 14:1-15:33 Haftarah: 2 Kings 7:3-20 Brit Chadasha: Mark 5:24-34
Apr 10 9 Nisan	Apr 11 10 Nisan	Apr 12 11 Nisan	Apr 13 12 Nisan	Apr 14 13 Nisan	Apr 15 14 Nisan Original Passover lamb slain late afternoon today. <b>1<sup>st</sup> day of Feast of Unleavened Bread * (15<sup>th</sup>) begins at sunset.</b>	Apr 16 15 Nisan High Shabbat-FULB* <b>Pesach**, 1<sup>st</sup> day:</b> Exodus 12:21-51, Numbers 28:16-25, Joshua 3:5-7, 5:2-6:1; Luke 2:41-52 Omer count begins @sunset <b>Full Moon</b>
Apr 17 16 Nisan <b>"FirstFruits"</b> 1 <sup>st</sup> day of Omer <b>Pesach, FULB 2nd day:</b> Leviticus 22:26-23:44, Numbers 28:16-25, 2 Kings 23:1-9, 21-25; John 18:28-40	Apr 18 17 Nisan Omer 2 <b>Pesach, FULB 3rd day</b>	Apr 19 18 Nisan Omer 3 <b>Pesach, FULB 4th day</b>	Apr 20 19 Nisan Omer 4 <b>Pesach, FULB 5th day</b>	Apr 21 20 Nisan Omer 5 <b>Pesach, FULB 6th day</b>	Apr 22 21 Nisan Omer 6 <b>Pesach, FULB 7th day – High Holy Day</b>	Apr 23 22 Nisan Omer 7 Parsha 29) <b>Acharei Mot</b> : Torah: Leviticus 16:1-18:30Haftarah: 2 Kings 4:42-5:19 Brit Chadasha: Matt 8:1-4; Luke 17:11-19
Apr 24 23 Nisan Omer 8	Apr 25 24 Nisan Omer 9	Apr 26 25 Nisan Omer 10	Apr 27 26 Nisan Omer 11	Apr 28 27 Nisan Omer 12	Apr 29 28 Nisan Omer 13	Apr 30 29 Nisan Omer 14 Parsha 30) <b>Kedoshim</b> : Torah: Leviticus 19:1-20:27 Haftarah: Amos 9:7-15 Brit Chadasha: Acts 15:1-21 <b>NM 10:28 PM</b>

\*FULB = Feast of Unleavened Bread. \*\* Pesach is actually only the afternoon and evening of 14 Nisan, but the whole week, including the FULB is generally considered "Pesach" (or "Passover".)

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## May 2022 (5782)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
May 1 30 Nisan Omer 15	May 2 1 Iyar Omer 16	May 3 2 Iyar Omer 17	May 4 3 Iyar Omer 18	May 5 4 Iyar Omer 19	May 6 5 Iyar Omer 20	May 7 6 Iyar Omer 21 Parsha 31) <b>Emor</b> : Torah: Leviticus 21:1-24:23 Haftorah: Ezekiel 44:15-31 Brit Chadasha: Colossians 2:11-23
May 8 7 Iyar Omer 22	May 9 8 Iyar Omer 23	May 10 9 Iyar Omer 24	May 11 10 Iyar Omer 25	May 12 11 Iyar Omer 26	May 13 12 Iyar Omer 27	May 14 13 Iyar Omer 28 Parsha 32) <b>BaHar</b> : Torah: Leviticus 25:1-26:2 Haftorah: Jeremiah 32:6-27 Brit Chadasha: Luke 4:16-21; Galatians 5:1-13
May 15 14 Iyar Omer 29	May 16 15 Iyar Omer 30  Full Moon	May 17 16 Iyar Omer 31	May 18 17 Iyar Omer 32	May 19 18 Iyar Omer 33	May 20 19 Iyar Omer 34	May 21 20 Iyar Omer 35 Parsha 33) <b>BeChukkotai</b> : Torah: Leviticus 26:3-27:34 Haftorah: Jeremiah 16:19-17:14 Brit Chadasha: Ephesians 2:11-19
May 22 21 Iyar Omer 36	May 23 22 Iyar Omer 37	May 24 23 Iyar Omer 38	May 25 24 Iyar Omer 39	May 26 25 Iyar Omer 40	May 27 26 Iyar Omer 41	May 28 27 Iyar Omer 42 Parsha 34) <b>BaMidbar</b> : Torah: Numbers 1:1-4:20 Haftorah: Hosea 2:1-11 The Second Testimony of John: Revelation 7:1-17.
May 29 28 Iyar Omer 43	May 30 29 Iyar Omer 44  NM 1:30 PM	May 31 1 Sivan Omer 45				

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## June 2022 (5782)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
			Jun 1 2 Sivan Omer 46	Jun 2 3 Sivan Omer 47	Jun 3 4 Sivan Omer 48	Jun 4 5 Sivan Omer 49 Parsha 35) <b>Naso</b> : Torah: Numbers 4:21-7:89 Haftorah: Judges 13:2-25 Brit Chadasha: Acts 21:17-32
Jun 5 6 Sivan <b>Shavuot</b> (High Shabbat, no work) Torah: Exodus 19:1-20:26 Numbers: 28:26-31; Haftorah: Ezekiel 1:1-28, 3:12 Brit Chadasha: Acts 1:1-2:47	Jun 6 7 Sivan	Jun 7 8 Sivan	Jun 8 9 Sivan	Jun 9 10 Sivan	Jun 10 11 Sivan	Jun 11 12 Sivan Parsha 36) <b>B'Haalotcha</b> : Torah: Numbers 8:1-12:16 Haftorah: Zechariah 2:14-4:7 Brit Chadasha: Hebrews 4:1-16
Jun 12 13 Sivan	Jun 13 14 Sivan	Jun 14 15 Sivan  Full Moon	Jun 15 16 Sivan	Jun 16 17 Sivan	Jun 17 18 Sivan	Jun 18 19 Sivan Parsha 37) <b>Shlach Lecha</b> : Torah: Numbers 13:1-15:41 Haftorah: Joshua 2:1-24 Brit Chadasha: Hebrews 3:7-19
Jun 19 20 Sivan	Jun 20 21 Sivan	Jun 21 22 Sivan  Summer Solstice 11:14 AM	Jun 22 23 Sivan	Jun 23 24 Sivan	Jun 24 25 Sivan	Jun 25 26 Sivan Parsha 38) <b>Korach</b> : Torah: Numbers 16:1-18:32 Haftorah: 1 Samuel 11:14-12:22 Brit Chadasha: Jude 1:1-25
Jun 26 27 Sivan	Jun 27 28 Sivan	Jun 28 29 Sivan	Jun 29 30 Sivan NM 4:52 AM	Jun 30 1 Tammuz	Shavuot this year falls on Jun 5th. Shavuot is 50 days after Pesach, so it can fall on the 5 <sup>th</sup> , 6 <sup>th</sup> , or 7 <sup>th</sup> of Sivan depending on the number of days in the preceding two lunar months.	

## July 2022 (5782)

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
					Jul 1 2 Tammuz	Jul 2 3 Tammuz Parsha 39) <b>Chukkat</b> : Torah: Numbers 19:1-22:1 Haftorah: Judges 11:1-33 Brit Chadasha: John 3:19-21
Jul 3 4 Tammuz	Jul 4 5 Tammuz	Jul 5 6 Tammuz	Jul 6 7 Tammuz	Jul 7 8 Tammuz	Jul 8 9 Tammuz	Jul 9 10 Tammuz Parsha 40) <b>Balak</b> : Torah: Numbers 22:2-25:9 Haftorah: Micah 5:6-6:8 Brit Chadasha: 2 Peter 2:1-22
Jul 10 11 Tammuz	Jul 11 12 Tammuz	Jul 12 13 Tammuz	Jul 13 14 Tammuz  Full Moon	Jul 14 15 Tammuz	Jul 15 16 Tammuz	Jul 16 17 Tammuz Parsha 41) <b>Pinchus</b> : Torah: Numbers 25:10-30:1 Haftorah: 1 Kings 18:46-19:21 Brit Chadasha: Acts 2:1-21
Jul 17 18 Tammuz	Jul 18 19 Tammuz	Jul 19 20 Tammuz	Jul 20 21 Tammuz	Jul 21 22 Tammuz	Jul 22 23 Tammuz	Jul 23 24 Tammuz Parsha 42) <b>Matot</b> : Torah: Numbers 30:1-32:42 Haftorah: Jeremiah 1:1-2:3 Brit Chadasha: Matthew 5:33-37
Jul 24 25 Tammuz	Jul 25 26 Tammuz	Jul 26 27 Tammuz	Jul 27 28 Tammuz	Jul 28 29 Tammuz  NM 7:55 PM (SS 6:43 PM)	Jul 29 30 Tammuz	Jul 30 1 Av Parsha 43) <b>Masei</b> : Torah: Numbers 33:1-36:13 Haftorah: Jeremiah 2:4-28 Brit Chadasha: Ya'akov 4:1-12
Jul 31 2 Av						

**August 2022** (5782)

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
	Aug 1 3 Av	Aug 2 4 Av	Aug 3 5 Av	Aug 4 6 Av	Aug 5 7 Av	Aug 6 8 Av Parsha 44) <b>Devarim</b> : Torah: Deuteronomy 1:1-3:22 Haftorah: Isaiah 1:1-27 Gospels and Emissaries: John 15:1-11. Tisha B'Av begins at sunset.
Aug 7 9 Av "Tisha B'Av"-fast for the Rabbinic day the Temples were destroyed. Actual destruction dates are on the 10 <sup>th</sup> of Av.	Aug 8 10 Av	Aug 9 11 Av	Aug 10 12 Av	Aug 11 13 Av	Aug 12 14 Av  Full Moon	Aug 13 15 Av Parsha 45) <b>VaEtchanan</b> : Torah: Deuteronomy 3:23-7:11 Haftorah: Isaiah 40:1-26 Brit Chadasha: Matthew 4:1-11
Aug 14 16 Av	Aug 15 17 Av	Aug 16 18 Av	Aug 17 19 Av	Aug 18 20 Av	Aug 19 21 Av	Aug 20 22 Av Parsha 46) <b>Ekev</b> : Torah: Deuteronomy 7:12-11:25 Haftorah: Isaiah 49:14-51:3; 52:1-15 Brit Chadasha: Luke 4:1-13
Aug 21 23 Av	Aug 22 24 Av	Aug 23 25 Av	Aug 24 26 Av	Aug 25 27 Av	Aug 26 28 Av	Aug 27 29 Av Parsha 47) <b>Re'eh</b> : Torah: Deuteronomy 11:26-16:17 Haftorah: Isaiah 44:11-45:5 Brit Chadasha: 1 Corinthians 5:9-13; 1 John 4:1-6, 2:18-25 <b>NM 10:17 AM</b>
Aug 28 1 Elul	Aug 29 2 Elul	Aug 30 3 Elul	Aug 31 4 Elul			

## September 2022 (5782-5783)

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
				Sep 1 5 Elul	Sep 2 6 Elul	Sep 3 7 Elul Parsha 48) <b>Shoftim</b> : Torah: Deuteronomy 16:18-21:9 Haftorah: Isaiah 9:1-6, 49:1-6 Brit Chadasha: Acts 7:35-60
Sep 4 8 Elul	Sep 5 9 Elul	Sep 6 10 Elul	Sep 7 11 Elul	Sep 8 12 Elul	Sep 9 13 Elul	Sep 10 14 Elul Parsha 49) <b>Ki Teze</b> : Torah: Deuteronomy 21:10-25:19 Haftorah: Isaiah 40:1-11 Brit Chadasha: Mark 1:1-14 <b>Full Moon</b>
Sep 11 15 Elul	Sep 12 16 Elul	Sep 13 17 Elul	Sep 14 18 Elul	Sep 15 19 Elul	Sep 16 20 Elul	Sep 17 21 Elul Parsha 50) <b>Ki Tavo</b> : Torah: Deuteronomy 26:1-29:8 Haftorah: Isaiah 60:1-22 Brit Chadasha: Matthew 13:1-23
Sep 18 22 Elul	Sep 19 23 Elul	Sep 20 24 Elul	Sep 21 25 Elul	Sep 22 26 Elul	Sep 23 27 Elul <b>Autumnal Equinox 03:04 AM</b>	Sep 24 28 Elul Parsha 51) <b>Nitzavim</b> : Torah: Deuteronomy 29:9-30:20 Haftorah: Isaiah 61:1-63:9 Brit Chadasha: Romans 9:30-10:13
Sep 25 29 Elul  <b>NM 11:54 PM (well after sunset, which became the 30<sup>th</sup> of Elul)</b>	Sep 26 30 Elul Yom Teruah/Rosh Hashanna begins at sunset.	Sep 27 1 Tishri (High Shabbat, no work) Torah: Leviticus 23:23-25; Numbers 29:1-6; Brit Chadasha: Matthew 24:30-31; 1 Thes 4:16-17; Revelation 11:15	Sep 28 2 Tishri	Sep 29 3 Tishri	Sep 30 4 Tishri	

**October 2022 (5783)**

(**Blue**—Hebrew month; new moon day, **Green**—Moon Renewed, **Yellow**—Full Moon, **RED border**-High Holy Day, **Blue border**-Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
						Oct 1 5 Tishri Parsha 52) <b>Vayelech</b> : Torah: Deuteronomy 31:1-31:30 Haftarah: Hosea 14:1-10 Brit Chadasha: Matthew 28:16-20
Oct 2 6 Tishri	Oct 3 7 Tishri	Oct 4 8 Tishri	Oct 5 9 Tishri	Oct 6 10 Tishri, <b>YOM KIPPUR</b> High Shabbat (no work allowed) <u>Yom Kippur, Morning:</u> Leviticus 16:1-34, Numbers 29:7-11, Isaiah 57:14-58:14, Matthew 27:1-32 <u>Yom Kippur, Afternoon:</u> Leviticus 18:1-30, Jonah 1:1-4:11, Micah 7:18-20, Matthew 27:33-66	Oct 7 11 Tishri	Oct 8 12 Tishri Parsha 53) <b>HaAzinu</b> : Torah: Deuteronomy 32:1-32:52 Haftarah: 2 Samuel 22:1-51 Brit Chadasha: Romans 10:14-21
Oct 9 13 Tishri	Oct 10 14 Tishri  Full Moon	Oct 11 15 Tishri <b>Sukkot, 1st Day:</b> Leviticus 22:26-23:44, Numbers 29:12-16, Zechariah 14:1-21, John 1:1-14, 7:1-36	Oct 12 16 Tishri <b>Sukkot, 2nd Day:</b> Leviticus 22:26-23:44, Numbers 29:12-16, 1 Kings 8:2-21, John 1:1-14, 7:1-36	Oct 13 17 Tishri <b>Sukkot, 3rd Day</b>	Oct 14 18 Tishri <b>Sukkot, 4th Day</b>	Oct 15 19 Tishri <b>Sukkot, 5th Day</b> Leviticus 22:26-23:44, Numbers 29:12-16, Zechariah 14:1-21, Ecclesiastes 3:1-22, John 1:1-14, 7:1-36 (Parashah 54 is read on 22 Tishri)
Oct 16 20 Tishri <b>Sukkot, 6th Day</b>	Oct 17 21 Tishri <b>Sukkot, 7th Day</b>	Oct 18 22 Tishri <b>Sukkot, Last Day:</b> Deut 14:22-16:17, Num 29:35-30:1, 1 Kings 8:54-66 Parsha 54) <b>VeZot HaBrachah</b> Torah: Deut 33:1-34:12 Haftarah: Joshua 1:1-18 Brit Chadasha: John 7:37-52; Matthew 5:1-20; Jude 1:8-9	Oct 19 23 Tishri	Oct 20 24 Tishri	Oct 21 25 Tishri	Oct 22 26 Tishri Parsha 1) <b>Beresheeth</b> : Torah: Genesis 1:1-6:8 Haftarah: Isaiah 42:5-43:10 Brit Chadasha: John 1:1-18
Oct 23 27 Tishri	Oct 24 28 Tishri	Oct 25 29 Tishri  NM 12:49 PM	Oct 26 1 Cheshvan	Oct 27 2 Cheshvan	Oct 28 3 Cheshvan	Oct 29 4 Cheshvan Parsha 2) <b>Noach</b> : Torah: Genesis 6:9-11:32 Haftarah: Isaiah 54:1-55:5 Brit Chadasha: Matthew 24:36-44
Oct 30 5 Cheshvan	Oct 31 6 Cheshvan					

**November 2022 (5783)**

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
		Nov 1 7 Cheshvan	Nov 2 8 Cheshvan	Nov 3 9 Cheshvan	Nov 4 10 Cheshvan	Nov 5 11 Cheshvan Parsha 3) <b>Lech Lecha:</b> Torah: Genesis 12:1-17:27 Haftorah: Isaiah 40:27-41:16 Brit Chadasha: Romans 3:19-5:6
Nov 6 12 Cheshvan	Nov 7 13 Cheshvan	Nov 8 14 Cheshvan  Full Moon	Nov 9 15 Cheshvan	Nov 10 16 Cheshvan	Nov 11 17 Cheshvan	Nov 12 18 Cheshvan Parsha 4) <b>Vayera:</b> Torah: Genesis 18:1-22:24 Haftorah: 2 Kings 4:1-37 Brit Chadasha: James 2:14-24
Nov 13 19 Cheshvan	Nov 14 20 Cheshvan	Nov 15 21 Cheshvan	Nov 16 22 Cheshvan	Nov 17 23 Cheshvan	Nov 18 24 Cheshvan	Nov 19 25 Cheshvan Parsha 5) <b>Chayai Sarah:</b> Torah: Genesis 23:1-25:18 Haftorah: 1 Kings 1:1-31 Brit Chadasha: Matthew 8:19-22; Luke 9:37-62
Nov 20 26 Cheshvan	Nov 21 27 Cheshvan	Nov 22 28 Cheshvan	Nov 23 29 Cheshvan	Nov 24 30 Cheshvan  NM 12:57 AM	Nov 25 1 Kislev	Nov 26 2 Kislev Parsha 6) <b>Toldot:</b> Torah: Genesis 25:19-28:9 Haftorah: Malachi 1:1-2:7 Brit Chadasha: Romans 9:6-16
Nov 27 3 Kislev	Nov 28 4 Kislev	Nov 29 5 Kislev	Nov 30 6 Kislev			

### December 2022 (5783)

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
				Dec 1 7 Kislev	Dec 2 8 Kislev	Dec 3 9 Kislev Parsha 7) <b>Vayetze:</b> Torah: Genesis 28:10-32:2 Haftorah: Hosea 12:13-14:10 Brit Chadasha: John 1:43-51
Dec 4 10 Kislev	Dec 5 11 Kislev	Dec 6 12 Kislev	Dec 7 13 Kislev	Dec 8 14 Kislev  Full Moon	Dec 9 15 Kislev	Dec 10 16 Kislev Parsha 8) <b>Vayishlach:</b> Torah: Genesis 32:3-36:43 Haftorah: Hosea 11:7-12:12 Brit Chadasha: 1 Corinthians 5:1-13
Dec 11 17 Kislev	Dec 12 18 Kislev	Dec 13 19 Kislev	Dec 14 20 Kislev	Dec 15 21 Kislev	Dec 16 22 Kislev	Dec 17 23 Kislev Parsha 9) <b>Vayeshev:</b> Torah: Genesis 37:1-40:23 Haftorah: Amos 2:6-3:8 Brit Chadasha: Acts 7:9-16
Dec 18 24 Kislev Hanukkah begins at sunset	Dec 19 25 Kislev HANUKKAH 1	Dec 20 26 Kislev HANUKKAH 2	Dec 21 27 Kislev HANUKKAH 3 Winter Solstice 11:48 PM	Dec 22 28 Kislev HANUKKAH 4	Dec 23 29 Kislev HANUKKAH 5  NM 12:17 PM	Dec 24 1 Tevet HANUKKAH 6 Parsha 10) <b>Mikketz:</b> Torah: Genesis 41:1-44:17 Haftorah: 1 Kings 3:15-4:1 Brit Chadasha: Acts 7:9-16.
Dec 25 2 Tevet HANUKKAH 7	Dec 26 3 Tevet HANUKKAH 8	Dec 27 4 Tevet	Dec 28 5 Tevet	Dec 29 6 Tevet	Dec 30 7 Tevet	Dec 31 8 Tevet Parsha 11) <b>Vayigash:</b> Torah: Genesis 44:18-47:27 Haftorah: Ezekiel 37:15-28 Brit Chadasha: John 10:11-19

2022 The Refiner's Fire calendar, copyright 2017-2022

(Blue—Hebrew month; new moon day, Green—Moon Renewed, Yellow—Full Moon, RED border—High Holy Day, Blue border—Moed observance) (Hebrew day begins @ sunset prior) (NOTE: All Clock Times are in Jerusalem time)

## Detailed explanation of this Calendar:

This calendar originated because the modern calendar of Judaism, (the only “authorized Hebrew calendar” or what we often refer to as the “traditional Hebrew calendar”, “traditional rabbinic calendar”, or simply the “modern Jewish calendar”), is so clearly in error. Just how the current Hebrew calendar is wrong will be addressed shortly. However, we recognize that *no individual or group has any responsibility or authority for the “authorized Hebrew calendar”, so we recognize this calendar has no authority, and as such, we do not, and have never expected, demanded, requested or required that anyone follow this calendar – or claimed that “ours” is the only correct one (as some calendar advocates do)! So, you may wish to ask: “Without authority, why do you advocate this calendar?” It is a fair question we hope to answer herein.*

The answer begins with the fact that Elohim our Creator commanded His Feast Days, His Moedim (appointed times), to be kept at the right time of each year beginning with Pesach (Passover, Deuteronomy 16:1 and 16:6). As you will learn shortly, the traditional Hebrew calendar (which again, is acknowledged as the only *authorized* calendar) not only often begins a new month when the Moon itself has not yet declared itself “renewed”, but, more and more often, as the decades pass, errs by establishing the 1<sup>st</sup> month (Nisan) at the wrong new moon! This “The Refiner’s Fire” calendar seeks to provide a calendar which reproduces all the heavenly signs of the sun, moon, and stars - as these bodies alone (according to Genesis 1:14) should declare and establish the commanded Moedim in their proper seasons (to all who would make the effort watch for the heavenly signs as they would have in ancient times.)

Who are we to take on such responsibility? Who are we to say we know what is right and what is not? We are just a teaching ministry! We have no authority! And we are **not** saying “We’re right while others are wrong!” However, I’ve observed and studied the sun, moon, and stars for over 55 years and find that few others are looking at the current traditional Hebrew calendar and recognizing its very *clear* errors and I feel a responsibility to at least identify the problems, inform people, and advocate a solution more in-line with scripture. The sun, moon, and stars remain there, in the sky all the time, every day and night, for anyone to actually observe and see how the calendar works – as they did for thousands of years before computers – yet *hardly anyone today* bothers – or even knows how! And, contrary to some

who say we are forbidden to look at the sun, moon, and stars according to Deuteronomy 4:19, that verse simply does not forbid looking at the heavenly bodies to determine the calendar! Determine the calendar, yes, but “worship” the sun, moon, and stars as “astrology”, no.

There is, today, no **Great Sanhedrin**. The Great Sanhedrin is the only body authorized in Judaism to adjudicate the calendar. *There has been no authorized Sanhedrin since the 4<sup>th</sup> century CE* (1500 years ago) - yet modern Judaism has repeatedly changed the originally approved calendar, adding new man-made rules and requirements *well after* the last Great Sanhedrin was disbanded. Indeed, the current Hebrew calendar has been altered several times in the last 1500 years, *without Sanhedrin authority*. (Some will take exception to that comment, citing that “today’s rabbis carry the authority”, but the fact remains that today’s rabbis do not hold the authority of the Great Sanhedrin and today’s Hebrew calendar is, as a result, largely a mess!) Even those in Israel attempting to restore an authorized Sanhedrin recognize the current Hebrew calendar is growing more and more out-of-sync with the actual sun, moon and stars! See:

[https://therefinersfire.org/Sanhedrin\\_Calendar.pdf](https://therefinersfire.org/Sanhedrin_Calendar.pdf)

What is so wrong with the current Hebrew Calendar? Much! But in a nutshell:

1. The current Hebrew calendar calculates the first day of each new month using an “average moon” instead of the real moon. That is, the lunation is fixed to approximately 29.53 days, while the lunation of the actual moon varies from a low of 29.27 to a high 29.84 days. The result is that the traditional calendar sometimes declares the 1<sup>st</sup> of the calendar month when the moon clearly has not yet reached conjunction and thus has not been “renewed” or declares the first day of the new month a day *after* the moon has been renewed. Thus, the traditional calendar month sometimes begins a day too early and often it begins the month a day too late.
2. The length of each Hebrew month in the authorized calendar is fixed in advance while ignoring the actual signs of the moon! This means that the month of Nisan, for example, in the authorized calendar is always 30 days and the following month, Iyar is always 29 days. But by the actual moon, Nisan could be 29 days in one year, while Iyar would be 30, or vice-versa, as declared by the actual signs of the moon. Cheshvan and Kislev, in the authorized calendar, are declared

“floaters”, that is, they are set to 29 or 30 days depending on the need to keep the calendar year *fixed* to predetermined total number of days. Therefore, the length of the months of Cheshvan and Kislev are also *not* established by the real moon, rather, the lengths of the calendar months are determined to satisfy man-made calendar rules.

3. The current Hebrew calendar artificially “postpones” the 1<sup>st</sup> day of the 7<sup>th</sup> month to prevent Yom Kippur from falling on a Friday or a Sunday and to prevent the 7<sup>th</sup> day of Sukkot from falling on a Saturday. There is simply no scriptural foundation for this rule! None! It is established simply for convenience.
4. And, this is very important, the determination of the new moon establishing the *critical* 1<sup>st</sup> month of each year is determined by *the fixed application of the Metonic cycle*, where the required periodic leap month is added by a fixed schedule of intercalation – completely ignoring the real moon! This sometimes causes the wrong new moon to be identified as the “1<sup>st</sup> month”, the month of Nisan. This error, when it happens, establishes ALL COMMANDED FEAST DAYS for all moths following of the year following Nisan to be observed in the wrong lunar month! This is occurring *more and more often* in the modern Hebrew calendar as the centuries progress. (This problem is well recognized, even in modern Judaism – see the link in this article cited in the Appendix, page 1.)

Applying the Metonic cycle to the Hebrew calendar is perfectly fine over the whole 19-year cycle, but it is dreadfully wrong to apply the “rules” of the Metonic cycle by its rigid schedule of intercalation within any 19-year period. The actual moon should declare which year should be the intercalary year, not a rigid, predetermined schedule!

5. And finally, the modern Hebrew calendar *assumes* the Vernal Equinox is the 25<sup>th</sup> of March – the date of the Vernal Equinox during the Julian calendar era in 45 BCE. But the Vernal Equinox since 1582 CE has always fallen between March 19<sup>th</sup> and March 21<sup>st</sup> by the Gregorian calendar which was established that same year, 45 BCE. Thus the modern Hebrew calendar ignores the actual Vernal Equinox, which contributes to the incorrect month chosen as Nisan in certain years.

So, you are probably asking: “If the current Hebrew calendar is so wrong, why not use the ‘sighted moon’ calendar? Isn’t that easier and more correct? Doesn’t that solve the problem?” *No, it does not solve the problem!* By waiting to spot the sighted moon, one is automatically beginning EVERY month a day late, sometimes 2 days late! To make a long story short, anyone who has actually watched the moon over many years would establish that the new visible crescent is only a solid sign *that the new month has already begun!* By the time you can “see” the thin crescent, the moon has clearly, obviously moved passed its unobserved renewal! This *should* be recognized as “unacceptable” for a calendar, yet the historical record suggests that the sighted crescent was presumably “the method” the ancient Hebrews established the 1<sup>st</sup> day of the new month. Can that be true? Actually, no, it is not true. The beginning of the month by the sighting of the lunar crescent is nothing more than a very long-held myth.

Maimonides, (also known as Rambam), a great rabbi of the late 12<sup>th</sup> century CE writes, in his book “The Sanctification of the New Moon”:

“Each month the moon disappears and becomes invisible for about two days, or somewhat more or less – for about one day at the end of the old month, before it reaches its conjunction with the sun, and for about one day after its conjunction with the sun. Then it reappears in the evening in the west, and this night, on which it becomes visible in the west after its disappearance, is the beginning of the month. From this day on, 29 days were counted, and if the new crescent appeared on the night of the 30<sup>th</sup> day, this 30<sup>th</sup> day was the first day of the new month. If however, it did not appear on that night, the 30<sup>th</sup> day would belong to the old month and the 31<sup>st</sup> day would be the first day of the new month. And no matter whether the moon did or did not appear in the night of the 31<sup>st</sup> day, no attention was paid to it, for the lunar month never lasts longer than thirty days.” (The Code of Maimonides, Book 3, Treatise 8, from the Hebrew by Solomon Gandz, 1956).

Please pay careful attention to what Maimonides was saying 800+ years ago! He said, (rephrasing): If the crescent was spotted at sunset, **that sunset did not become the 1<sup>st</sup> of the month**, rather, **the day just ending was declared the 1<sup>st</sup> day of the new month!**

Maimonides said, in no uncertain terms, that you DO NOT begin the month with the sighting of the new crescent, rather, the new crescent is expected to be seen at the END of the 1<sup>st</sup> day of the month and that sometimes it will not be seen until the 2<sup>nd</sup> day is ending!

This is a most clear indication that rabbi Maimonides understood that the new month was NOT established by the sighted crescent, rather, the new month was established by the unseen conjunction and the 1st calendar day followed at the first sunset which after conjunction. When the crescent is spotted, it decidedly DOES NOT mean the 1<sup>st</sup> day was only just then beginning (as assumed by most today), rather, it means the 1<sup>st</sup> day was *ending and seeing the crescent only confirmed the new month had begun already!* Today's Karaites and most everyone else relying on the sighted crescent have seriously misunderstood this and rely on the "sighted crescent" to begin the month. This misconception has been "ingrained" in history for so long, of course the historical record is going to suggest that the "sighted moon" begins the 1<sup>st</sup> day of the month! But it is wrong! Dreadfully wrong.

Also, *determining the beginning of the month by sighting the crescent is NOT found in scripture* as many argue. Most argue that "scripture says the 'chodesh', (Hebrew for the 'beginning of the month' or 'head of the month'), is by the crescent". But scripture does not say that at all! Chodesh only means the "head of the month" or the "beginning of the month" – it does not convey how the 1<sup>st</sup> day of the month is determined and certainly does not require that a crescent be sighted.

So this is our (admittedly) unprovable belief: *The methods of the ancient Levites were a closely guarded secret as to how they knew, in advance, the day of the conjunction and hence, which sunset marked the 1st day of the new month.* It makes sense that the learned Levites who guarded the calendar would not want the general public to know their methods lest the Levites be accused of participating in activities of the occult and equated with all the pagans who used all the same signs (the many visible signs of the sun, moon, and stars) which were given to all people. Such "heavenly body worship" was forbidden of the Hebrews, Deuteronomy 4:19, yet permitted for determining the calendar!

The sanctification of the month was therefore only a celebratory event where members of the public were invited to bring their visual sighting of the new crescent moon to the seated Sanhedrin. This only meant that

the sanctification was a "formalized party" to declare the new month had begun, i.e., sanctify it, and the party helped "hide" the methods of the Levites. (Note that according to Maimonides, when the new crescent was spotted, and two worthy citizens were accepted as the "witnesses" of the great event, and upon accepting of their reports, *the day just ending* was announced as the 1<sup>st</sup> day of the new month, meaning at that very sunset, the date became the 2<sup>nd</sup> of the month! In this manner, the methods of the learned Levites who knew in advance which day would be the 1<sup>st</sup> day of the new month, remained hidden, protected, guarded.) Unfortunately, due to this elaborate ruse, the myth was born that the new month was "declared" by two human witnesses who spotted the crescent and the myth took root, supplanting reality. This myth is carried today even in learned rabbinic circles.

So we reject the "sighted crescent" as the proper determination of the 1<sup>st</sup> of the new month because, in its apparent "simplicity", it errs significantly and is therefore simply folly. Yes, and we repeat, YES, we understand the historical record suggests the Hebrew calendar month was established by the "sighted crescent". We can't help it if the real, actual, visible-to-all-who-simply-look-for-them signs of the moon completely negates the method! The "sighted crescent", at least today's sighted crescent where the 1<sup>st</sup> day of the new month only begins at the sunset the crescent is observed, is simply wrong.

## The importance of the Full Moon

While many simply can't accept or have never thought about the importance of this next concept and tend to dismiss it upon first hearing, *three of the seven annual Moedim are required to be at the MIDDLE of the month!* These are: 1) Passover; 2) the beginning of the Feast of Unleavened Bread; and 3) the beginning of Sukkot. Thus, at sunset of the 14<sup>th</sup> of any Hebrew calendar month, one SHOULD be able to turn toward the east and watch a full or nearly full moon rise! If the calendar says it is just now becoming the 15<sup>th</sup> of the month (i.e., sunset the 14<sup>th</sup>) and you watch for the moon to rise only to see the moon rise well after sunset, then *your calendar is dreadfully wrong, as your calendar clearly does not match the declared calendar by the moon itself!* We make no apologies for this simple, observable fact! The calendar month should be established by the moon and remain in-sync with the moon, and

therefore the human calendar should match the signs the moon provides which, in turn, validates the calendar!

This leads to the calendar of The Refiner's Fire ([therefinersfire.org](http://therefinersfire.org)).

This calendar relies on a few simple facts. First: ***The moon is renewed at conjunction, which, though unseen, is the 1<sup>st</sup> day of the new calendar month and begins at the first sunset (in Israel) to follow that unseen conjunction.***

While many say: "You can't use the conjunction of the moon because the conjunction can't be seen and a 'sign' must be visible!", the truth is that while most "signs" can be expected to be "visible", the absence of the moon during conjunction IS the sign of conjunction! **Think about that a minute!** Clearly most "signs" would obviously be expected to be visible, but the moon has a unique "sign"! The moon is always visible every day (at some time during every 24-hr day) of every month, except and only except when it is near conjunction! That means, very clearly, that when the moon is *unseen*, that is the SIGN, and a very clear sign! The complete absence of something that would otherwise be visible, **IS** a very clear sign!

It is inconceivable that anyone who has ever watched the repeating cycle of the moon could deny this. Maimonides clearly recognized this fact. The moon, very clearly, ends its "month" and begins its "new month" while it is not visible to us humans. Period.

So the only question is how can we know when the moon is in conjunction when it can't be seen?

Glad you asked! Turns out, there are two viable methods the ancients would have known to determine the day the moon was in conjunction, even if they did not have the advanced knowledge to calculate the day and time of conjunction through orbital mechanics as we can easily do today. (Remember, the ancients actually watched the moon, and knew its signs. Today, almost no one watches the moon or understands its signs!)

First, there is the method of simply watching the moon all the time and committing to record what was seen. The moon presents *many* signs of its age throughout the month and these signs are always visible to *anyone* who takes the time to watch for them. I'm not going to describe

all the signs, rather, I'm going to briefly describe only the signs of the "old month".

In the last few days of each month, the moon becomes a thin crescent visible only in the early morning before sunrise. This means one has to be up very early, before sunrise to see it. Each morning the "old" crescent gets thinner and thinner and is observed to move ever closer and closer to the sun before sunrise till, finally, one morning the crescent is no longer visible at all before the sun rises. (This is actually the opposite of the conditions at the assumed "new moon". At new moon, we can't SEE the moon until it is far enough from the sun to be seen!) Back to the old crescent: If one took the time to watch that "old" crescent, become familiar with it, and come to recognize the signs of the old crescent, *one can very accurately estimate the day the moon would pass through conjunction!* Please don't dismiss this little known fact! I have done this myself, many, many times *for years*, and most people are completely oblivious to this simple method for identifying the day of the conjunction!

I've been a watcher of the sky all my life and as a result, I have watched the sun, moon, and stars for a number of decades. For a great part of my adult life, 55+ years, I had the good fortune of travelling to work in the wee period before sunrise daily and each month I watched for the signs of the old moon in those days when the aging crescent could be seen rising before the sun. I would watch the moon carefully.

I would watch the moon and make note of the "thickness" of the crescent, its distance from the horizon and its angle from the sun, and the angle or "tilt" of the "horns" of the crescent, and I began to recognize *a clear correlation* of these signs to the time needed before the crescent of the renewed moon would again be observed days later. It was not long after that realization, that I began to see that the visible signs I witnessed would also tell me on which day the unseen conjunction was to take place!

I began to do exactly that! That is, I would watch the old moon, and I would use the information from what I observed to *predict* the day on which I expected the conjunction to fall. Without error, I found that I picked the right day! I soon realized this was no fluke. I realized that there before me were the ever-present signs of the moon, always there from Adam, available to anyone who simply would take the time to

watch the moon - the moon itself announcing the coming conjunction. I realized that if I could do it, so could have the ancient Levite Priests in charge of the true Hebrew calendar!

Additionally, you already know the calendar date, that is, you've been counting the days of the month since the beginning of the month so all you are really doing is using the moon to help you decide if the current month will have 29 or 30 days. It cannot have 28 or 31, so this is not a difficult task.

A second method to know the day of conjunction is for a slightly more sophisticated observer - one who understands some simple arithmetic ("rate times time" and "angle" type functions, the meaning and measure of angles). It is a bit too much to explain here, but the simplified method is this:

In the period of the last few days of the current month, watch the old crescent, and at the moment of sunrise, measure the *elongation* (angle) from the *point of sunrise* to the visible moon. Record that observed angle. The next morning, do the same thing. The difference between the angles measured on those two successive mornings reveals the number of degrees the moon traveled in that previous full day (i.e., the previous 24-hr period, sunrise to sunrise). A little arithmetic provides you with the estimated number of hours till the moon would be expected to be in conjunction! (Just compute the number of hours till the predicted elongation would be zero. It's not exact, but it is good enough to estimate the day of the conjunction, but not the time of conjunction.) Therefore, this relatively simple measurement reveals a *computed day and estimated hour* of conjunction by observation of the moon alone which can be compared to the known or expected hour of sunset, thus providing the day of conjunction.

(Measuring the elongation at the moment of sunrise is crucial, because it requires no clock. Without accurate clocks, the moment of sunrise is like having a clock. Without an accurate clock, it is much harder to measure the elongation of the moon after the sun has risen. For one thing, the sun is blinding, for another, the faint crescent close to the sun, is soon washed out by the bright sky and it is far harder to measure an angle between the sun and moon in a bright, sunlit sky. One also must be able to accurately measure the time of day if you measure the moon's elongation after sunrise. The visible moment of sunrise, however,

"anchors" the measurement to the horizon and eliminates the need for an accurate clock, and makes the angle measurement quite easy.)

As mentioned, this method is not perfect, for though it *usually* results in the correct day of conjunction, it is possible, that the method indicates that the computed time of conjunction would be after the expected sunset when the actual time of conjunction would have been before sunset. In that case, when the prediction is after sunset, it results in the computed day of conjunction to be in the following day. However, it turns out this is not a serious problem – briefly discussed in a moment. The point is that this is a second completely sound method which provides, in advance, the day of the unseen conjunction which many say is not possible to be known! Those who insist the unseen conjunction cannot be determined by observation are simply wrong!

(Now for the brief explanation of the problem of predicting the conjunction on the wrong day: Even if the conjunction prediction is not the actual day of conjunction, the resulting calendar month for the new month works just fine because the new month simply becomes a 29-day month, when it would have been a 30-day month (or vice-versa). All "signs" of the month remain the same, that is the full moon still happens at the right time. It is too much to describe here, so for the purpose of this narrative, you'll just have to take me at my experience. Suffice it to say, that if the day of conjunction is missed by one day, it is automatically made up the next month.)

Now, given that I have established there are at least two ways to determine the day of conjunction *in advance*, we can discuss the resulting calendar – this calendar of [The Refiner's Fire](#).

The unknown time of conjunction can happen any time during the 24-hr last day of the moon's month (which should coincide with the last day of the calendar month). The actual *time* of the conjunction has no importance whatsoever. There are only two choices: Since the day is binary and the Hebrew calendar-day begins at sunset, the time of conjunction can only be before or after the time of sunset! (Actually, the time of conjunction can also be, though rarely, *exactly* at the time of sunset – a case to be addressed later.)

The very definition of "conjunction" whether used in the broader, ancient sense, meaning "the time period of the absence of the visible

moon”, which is, by definition, the invisible period of renewal, or the modern astronomical definition defined mathematically as it is today as the “moment of conjunction”, the ultimate meaning is the pretty much the same. Seen or unseen, “conjunction” is the time when the moon passes from “old” to “new” (or we should properly say it is “renewed”.) So let’s consider when the conjunction *should happen* in relation to the calendar month which is necessarily fixed to “whole calendar days” defined by sunset to sunset.

Since the current day must end and the new day begin at the same sunset, conjunction *must happen within the last day* of the calendar month. That is, the moon must end its “month”, then the calendar day on which that happened can end. It would make no sense for the 1<sup>st</sup> day of the new calendar month to begin at the sunset before the moon had itself become renewed. The human calendar day cannot usurp the authority of the moon. This is not rocket science!

Some organizations, such as 119 Ministries (at least the last time I checked), assume the new calendar month begins on the day of conjunction. That is, the 119 calendar begins the 1<sup>st</sup> day of the new month before the moon has passed from old to new, requiring conjunction to happen on the 1<sup>st</sup> day of the new calendar month. But that is clearly wrong. If this is not clear, here’s some additional discussion:

The year (determined by the sun) is a greater measure than the month (determined by the moon). That is, even if we did not have the moon, we would still have a year determined by the sun. (It’s a relatively simple matter to watch the sun and determine when it has completed one full circuit of the sky compared to the fixed stars.) The month is a greater measure than the day because both the year and the month are made-up of “days” but the calendar is established by the moon, not the day. Therefore, the year is established by the position of the sun against the background of fixed stars, while the month of the year is established by the periodic renewal of the moon. The day is simply the steady progression of sunset to sunset whether you are counting days of the month or days of the year and the “solar day” can change within any given “day” of the month or year.

The completion of a year is independent of the moon so the sun’s year ends and the new year (by the sun) begins before the last calendar

month of the year (by the moon) ends, or the year (by the sun) begins when the last calendar month (by the moon) is not completed. If that has you scratching your head, think about it a minute. Assume for a moment that the sun’s year ends and begins at the Vernal Equinox (VE) (as it actually does). The VE is the day, every year, when the sun is observed rising due east as the sun passes from Winter to Spring. It is extraordinarily rare that the day of the Vernal Equinox and the day of the conjunction of the moon are one and the same, so it stands to reason that the day of the VE will (almost always) happen on a day somewhere in the middle of the last month of the calendar. The solar calendar is, therefore, already in a particular month of the lunar calendar year when the sun’s year changes. What any calendar attempts to do is to “sync” the calendar by the moon to the calendar by the sun! To establish a calendar then, one only has to decide which renewed moon is to be considered the 1<sup>st</sup> renewed moon of the new solar year. Without any scriptural requirement, mankind is free to choose whatever rule he so desires. But scripture tells us which new moon must be the 1<sup>st</sup> renewed moon of the year. More on that in a bit.

So this “hierarchy” of the year by the sun, month by the moon, and day by sunset naturally establishes the proper calendar. The sun’s year happened before the (current) moon’s month completes, and the moon’s month competes before the last calendar day completes. That is another way of saying the moon must pass through its renewal first, then that last “day” of the calendar month ends and the new *calendar* month can commence. If instead you end the calendar month before the moon has passed from old to new, then you have inadvertently granted supremacy to the *day* and not the *moon*. So the 1<sup>st</sup> day of the new calendar month cannot begin while the moon is not yet renewed.

## The Year

Now let’s discuss the year. To make a very long story short, there are four discernable times in the course of the sun’s year to choose as the demark of the solar year for a solar calendar but only two of those times are logical points of the entire solar year to use as the “anchor”, i.e., when to end the old solar year and begin the new. Ignore, for a moment any scripture and all you know about *any* calendar. Those four times are the two Solstices (modern December & June) and the two equinoxes – the Autumnal in the fall (modern September) and the Vernal in the

spring (modern March). (Even in ancient times they understood this concept for they called these times “sowing time and harvest, cold and heat, summer and winter, Genesis 8:22.) Only the equinoxes (Spring and Autumn) are easily identified by observation alone down to the exact day – the solstices are quite difficult to determine (see below). Since planting and harvesting are very closely tied to the year which, remember, is determined by the sun, it actually makes enormous sense that one would choose the *Autumnal* Equinox as that time when the old year would end and the new year would begin. After all, in the autumn, the last of the Summer crops are being harvested and the new crops of the new agricultural season will only be planted after the year is renewed. It is thus likely that the *original* Hebrew calendar ended and began the time of the year that we call today the Autumnal Equinox, modern September or Hebrew calendar Tishri.

One can equally choose the Vernal Equinox as the demark of the year, but since that position of the sun marks the *middle* of the agricultural season, that is, crops which had been planted 6-7 months earlier are only now sprouting, the event of the Vernal Equinox is not the ideal time to be changing the year!

(The two *solstices* – the Summer and Winter – are not good candidates for the calendar because the exact day on which the solstices happen is vague and is not directly observable. It’s very difficult to know the moment or even the day the sun has passed through the solstice so one is left guessing on which day it was.) While it is true that the Summer Solstice is the point at which the sun has reached its highest point in the Northern sky, one cannot easily tell on which day that happens! The same is true for the Winter Solstice. Thus it is not easy to tell on which day either Solstice occurs by observation alone.)

So, ignoring for a moment the moon as a measure of the “month”, let’s briefly address the “*natural*” demark of the year. This very clear, easy to identify, “point in time” called the “autumnal equinox” is the day the sun is observed rising (or setting) in the due East (or west) *as the sun is observed moving south* in its annual circuit as the summer season ends – that is, the sun, in its daily motion, is seen to rise more and more southerly each morning. So one simply watches the sun rise & set day after day as the summer progresses and the sun is observed to be moving daily southward, and the very day the sun is seen to rise (set)

exactly due east (west), that day ends the old year and the new year begins at the next sunset. That day marks the end of the summer season, and the beginning of the fall season when the weather will begin to turn and the remaining crops must be harvested. This is the biblical “turn of the year”, Exodus 34:22.

Counting the number of days which elapsed since the last time you saw the sun at this same point, (i.e., at the Autumnal Equinox), you find that 365 days have passed! (Once every few years, you find you must count 366 days instead of 365. This is part of the evidence that leads us to realize that the “average” year is about  $365 \frac{1}{4}$  days long. Describing this, however, is beyond the scope of this document.)

Thus for the purpose of establishing a calendar, due entirely by the agricultural cycle, the *logical choice* to count years is from the Autumnal Equinox. Just why the Autumnal Equinox is not used today, is discussed later, see note at the end of page nine.

## The Month

So now, we have a method to measure and establish the “year” (by the sun). What would be the proper determinant for the 1<sup>st</sup> month of that year? In keeping with the hierarchy of the sun and moon, the *logical* thing to do is to begin the 1<sup>st</sup> month of the new year with the 1<sup>st</sup> new moon which follows the Autumnal Equinox. Indeed, that works fine for an agricultural calendar. With no other requirement, simply beginning the calendar year with the 1<sup>st</sup> new moon after the Autumnal equinox works just fine.

Here is what I mean: Since the moon’s “month” averages about  $29 \frac{1}{2}$  days, there are only 354 days in a whole “moon-year” of counting 12 full months. But the year (by the sun) is close to  $365 \frac{1}{4}$  days and that  $\sim 11$  days difference will cause the 1<sup>st</sup> renewed moon of the year to happen 11 days earlier (by the sun) than it did the year before. If you count 12 renewals of the moon in a solar year, year after year, then the 1<sup>st</sup> renewed moon of the new year will soon be observed before the Autumnal Equinox. Unless you do something, soon the “1<sup>st</sup> month” is beginning way before the year, which, remember, is determined by the sun, and your agricultural indicators drift badly out-of-sync with the sun!

So you must do something to “compensate” for this “drift” of the lunar calendar with the sun so the desired 1<sup>st</sup> moon-month of the year stays

near the Autumnal Equinox. You compensate by adding a single *extra* moon-month to the calendar once-in-a-while, when needed, so the new moon of the 1<sup>st</sup> month will always begin nearest to but not before the Autumnal Equinox. The added month is called an “intercalary month”, and all that means is that the *calendar* for that year has one more month (a 13<sup>th</sup>), so the 1<sup>st</sup> month maintains its position at the head of the year, to match the seasons. That process maintains the proper hierarchy, sun determines the year, the moon determines the calendar.

This is actually a pretty simple concept. If the 1st new moon would fall before the Autumnal equinox – the day of which you know, you simply call that new moon the 13<sup>th</sup> month instead, and the next new moon is the 1<sup>st</sup> new moon of the new year.

Thus, for agricultural reasons alone, ancient Hebrews would likely have begun their year at the Autumnal Equinox, and they *probably* began the month of Tishri at the 1<sup>st</sup> new moon *following* the Autumnal Equinox, though admittedly, this is just an educated guess for there was no other reason to determine which new moon would be the 1<sup>st</sup> new moon of the new year.

## But Elohim changed the calendar!

We can assume that some lunar month of the calendar was already well known as the 1<sup>st</sup> calendar of the month before the exodus recorded in the book of Exodus in the Tanakh. And then we see that after centuries of Egyptian captivity, the Hebrews were freed, and what happened? Elohim changed the calendar – that’s what happened!

Elohim changed the counting of the calendar months from *whatever it was* so the 1<sup>st</sup> calendar month of the year would coincide with the month of their new-found freedom - the month of the exodus. The month of the exodus was the month of the “abib” crops, that is, the month of the year in which the crops were *already* known to begin to turn green each year. This time of year became known as the “month of the abib” or soon, “month of spring,” which today is known as “Nisan” (Exodus 12:2). Remember, prior to the exodus, the month of spring (“month of the abib”) had already been FIXED by a calendar which began in some other month - probably in the fall as I have described! So no one, absolutely no one, ever, watched for the barley to turn green to “establish” the month

of the abib crops! The month of the abib barley had *already* been established by the existing calendar, a half-year earlier!

Now, please pay close attention to these next comments. Elohim didn’t simply change which month was to be the 1<sup>st</sup> month of the calendar year, He change how the 1<sup>st</sup> month would be determined! While the calendar probably had always been anchored to the moon, as the moon is the clear “sign” of the months of the year, and the 1<sup>st</sup> month of the year was anchored to the sun, Elohim now anchored the calendar to the day of the exodus, which was the day of the one-time and unique “pass-over”, the night of the 14<sup>th</sup> of the month that year which has come to be known in our time as the “Passover” holy day! He anchored the day of the pass-over to the sun, not to the moon! On the day of the exodus, the month of spring (the month of the abib crops) had already begun (for it had been established already by the existing calendar), and scripture identifies that the preparation for the pass-over happened on the night of the 14<sup>th</sup> of the month of the abib crops, and the pass-over would happen at midnight that very night, when the date had then changed to the 15<sup>th</sup>. So clearly, the pass-over was automatically tied to the middle of the lunar month.)

You see, had Elohim only changed the month of the abib crops to be counted as the “1<sup>st</sup> month”. The Hebrews would have used the same “rule” they formerly used for the month of Tishri in the Autumn. They would have identified the month of the abib, as the 1<sup>st</sup> month logically as the 1<sup>st</sup> new moon *after* the Vernal Equinox. (It would make sense that way.) But in Deuteronomy 16:1, we learn that the month of spring, i.e., the month of the abib crops, had already happened the year the exodus began, and the command given was to observe the month of the abib crops, and **then** observe the Passover. This means that it was the day of the pass-over that was anchored, **not** the day of the new moon for YHWH did **not** say: “Establish the new moon of the abib as the first month”. He said: “this month, which is already the month of the abib, will be for you your 1<sup>st</sup> month of freedom.” Elohim further says in Deuteronomy 16:6 that the Passover was from then on, to be “at the time of year that you came out of Egypt.” YHWH thus “anchored” Passover to the Vernal Equinox, because the original and only pass-over, happened when the vernal equinox had already happened. It is most

important to understand this concept as it is the basis of the calendar we have today.

Had Elohim only wanted the Hebrews to observe the Passover “in the month of the abib”, He would not have had to command the Passover to be “at the time of year that you came out of Egypt,” nor would there be any reason to change the way the Hebrews count the months of the year. He would only have had to have said: “keep Passover in this month” and the month of the abib could have continued to have been set by the calendar that was already well established. In making the condition of Deuteronomy 16:1 and 16:6, *Elohim anchored Passover to the Vernal Equinox, and not the moon.* He changed the month of the abib crops to be counted as the 1<sup>st</sup> month of the freedom of the Hebrews, to be a **festival**, memorial, or remembrance for the Hebrews. But He mandated that the date of the annual observance of Passover would be connected to the sun instead of establishing the 1<sup>st</sup> month of the year by the moon, in which Passover would fall.

Thus, as all of Judaism has long understood, the change to the calendar was that Passover would fall on or after the Vernal Equinox. The command was *not* to simply change the calendar to the renewed moon on or after the Vernal Equinox! Spring (i.e., the Vernal Equinox) comes first, then Passover – NOT: “Spring comes first, then the new moon, then Passover”! One does not “establish the month of the abib crops, then Passover happens”! No! The command is to keep Passover “at the time of year that you came out of Egypt.” That ties Passover to the sun, not the moon! But since Passover happens the late afternoon of the 14<sup>th</sup> of the month, it remains tied to the lunar month as well, it’s simply that you no longer watch for the day of the new moon to begin the year, instead you assess which new moon establishes the *proper day of the Passover* to begin the annual remembrance!

Therefore, the rule to determine the month of the abib crops (modern Nisan) is *the new moon that establishes Passover on or after the Vernal Equinox.* This is the rule used by The Refiner’s Fire calendar.

But there remains the key difference between this calendar and the “authoritative” calendar of Judaism. The modern, authoritative calendar of Israel applies the rigid, but erred, Metonic cycle to their calendar, while our calendar only intercalates when Passover would naturally fall before the Vernal Equinox. We have seen in recent years as the modern, calculated

calendar of Judaism is more and more divergent from the real sun, moon, and stars, the date of Passover and all commanded moedim in some years by the authorized calendar fall in the wrong lunar-month. 2016 and 2019 are examples. And it will happen again in 2024, 2027, 2035 and 2038.

We strive to provide a calendar that most closely resembles the calendar alluded to in scripture while holding true to the real sun, moon, and stars.

The rules for The Refiner’s Fire calendar are summarized as follows:

1. The 1<sup>st</sup> day of any new Hebrew month is the sunset which follows the observed conjunction of the moon. Calculating the time of conjunction and comparing that with the time of sunset (in Jerusalem) matches what the ancient Levite observers could have done by watching the signs of the old crescent at the end of each month.
2. The 1<sup>st</sup> month of the ecclesiastic calendar year is the new moon which establishes Passover (the afternoon of the 14<sup>th</sup> of Nisan), on or after the Vernal Equinox). This is the same as saying the 1<sup>st</sup> month is the new moon closest to the Vernal Equinox (whether the new moon is before or after the Vernal Equinox).

No other rules are added. All the designated feasts, the moedim (appointed times, Leviticus 23), fall on the calendar days they fall. If Yom Kippur is on a Friday or a Sunday, then that’s when it is. If the 7<sup>th</sup> day of Sukkot falls on a Saturday, then so be it. No artificial “postponements” for convenience are imposed.

This description has already been long enough but there remains the question of just how one knows the 1<sup>st</sup> sunset after the lunar conjunction and why the Metonic cycle is wrong to apply to the calendar. Those will have to be presented in another document.

**NOTE: Why the Autumnal Equinox is not used today to establish the calendar.**

Hopefully, it is clear by now that the agricultural year is and would have quite naturally been established by the Fall or Autumn Equinox. After all, it marked the time/season of the last annual harvest, and the sowing of the new crops. That was a pretty natural demark of the year.

But in Exodus 12:2, YHWH declared “You are to begin your calendar (of freedom) with this month; it will be the first month of the year for you.”

Many assume this means that YHWH *changed* the calendar. But it did not. All that changed was the counting of the months of YHWH’s redemption of the Hebrews from years of slavery. Yes, the “Month of the abib” (modern-day Nisan) became the 1<sup>st</sup> month, by count, but the year, and the counting of the years did not change. The “year” was no longer established by the Autumnal Equinox, instead, the month of Tishri became the 7<sup>th</sup> month, but the counting of solar years did not change. The agricultural year continues to be determined by the Autumn and thus the counting of years remains at Rosh Ha’shanah, 1 Tishri, while the counting of months is at Nisan.

For questions on this calendar, please write to: [calendar@therefinersfire.org](mailto:calendar@therefinersfire.org).