

Tekufah – Equinox

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By Joseph F. Dumond

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News Letter 5851-051

11th day of the 12th month 5851 years after the creation of Adam

The 12th Month in the Sixth year of the Third Sabbatical Cycle

The Third Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

The Year of the Tithe for the Widows, Orphans & Levites

February 20, 2016

Shabbat Shalom to The Royal Family of Yehovah,

Tekufah-Equinox

After last week's News Letter about the Barley being Aviv, I had one lady write me the following note. I have included my response which I have taken from Karaite Korner.

It does require the sun to warm the earth in order for the barley to grow. Hence then when it says in Gen 1:14

Gen 1:14 And God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years.

That word seasons is for the Feasts. For the shepherd in the field, without doing any mathematical calculations, all they have to do is watch for the barley to be ripe, which is caused by the sun. As we showed you last week, you must have barley in order to make the wave sheaf offering. People keep forgetting this one law. You must have barley in order to

make the wave offering that is made from the first fruits of barley. You cannot harvest anything until you make this wave offering.

Lev 23:9And Jehovah spoke to Moses, saying, 10Speak to the sons of Israel and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11And he shall wave the sheaf before Jehovah to be received for you. On the next day after the sabbath the priest shall wave it. 12And you shall offer that day when you wave the sheaf, a male lamb without blemish of the first year for a burnt offering to Jehovah. 13And its food offering *shall be* two-tenths part of fine flour mixed with oil, a fire offering to Jehovah for a sweet savor. And the drink offering of it *shall be* of wine, the fourth *part* of a hin. 14And you shall eat neither bread, nor parched grain, nor green ears, until the same day, until you have brought an offering to your God. *It shall be* a statute forever throughout your generations in all your dwellings.

Let me say it again LOUD AND CLEAR.

YOU MUST HAVE BARLEY TO MAKE THE WAVE OFFERING ON THE FIRST DAY OF THE WEEK, DURING THE DAYS OF UNLEAVENED BREAD. IT MUST BE THE 'FIRST FRUITS' NOT THE LAST FRUITS OF THE BARLEY. THEREFORE THE BARLEY MUST BE AT THE BEGINNING OF ITS RIPENESS IN ORDER TO BE FIRST FRUITS.

You cannot make the wave offering based on the equinox, because the equinox never determines if the barley is ripe or not.

Some claim you cannot have Passover if it comes before the Equinox. Not true. We have had Passover before the spring equinox because the barley was aviv. Others claim the first moon after the equinox is when you count to Passover. Some of these are this year abandoning the Hebrew Calendar in favour of the equinox calendar. They have now become hypocrites to their own rules. Rules which the Hebrew calendar uses since the 12th century ratified by Rambam, which are not found in Torah. Again watch our [video](#) on The Blood Moons or get the [e-book](#) to learn the history of the calendar and when these things were changed and added to it.

Some in their ignorance claim the barley in Egypt is different than that of Israel. I have a vineyard on the Egyptian border. 100 Yards from the border. It is in the same area that Jacob, Isaac and Abraham lived. It is just over a few hours' drive to Jerusalem going directly east and a little north east.. The barley in Egypt would have grown at almost the exact same time as the barley around Jerusalem. It is the same as the crops in Eastern Ontario growing at about the same time as those in Western Ontario. This argument about how could they tell when they are in Egypt is so telling of the lack of understanding some have.

Joseph Dumond , I wish you would take a look at the idea of the new moon after the equinox as the start of the new year. Gen 1:14 gives us the heavenly luminaries as our signs for knowing when Yah's set apart times are to be observed. There is no abib barley in his heavens. The barley is an earthly witness that will always be in agreement when we go by the first new moon after the spring equinox. When the abib barley is talked about in scripture (Moses), the children of Israel were not in Israel but still in Egypt. So they were not going by the abib barley in Israel. I pray you will consider this in keeping with the responsibility you bear to the people who listen to you as a teacher. Please make sure what you are teaching is true, Joseph. This is coming from a loving sister. I mean no disrespect. I ask that you would prayerfully consider this. Thank you.

I am saying this here, which I did not say in my response and this is not due to the email above but is said in general in response to the many other emails I do get.

As a teacher.....as one who worships and fears Yehovah ,....as one who bears the weight Yehovah has placed on me to warn the people.....as one who seeks the truth and whose desire is to be at the wedding supper with my husband Yehovah.....I have searched and been prodded by Ephramites and Hebrew roots people for 10 years over the calendar issues, many of them fracturing into their own petty little groups claiming to all be the one and only true followers of whatever sacred name and calendar they have learned. Speaking when they should be silent and studying more. Teaching when they have only learned half of the truth in order to satisfy their own shallow understandings. I have seen more disgusting behaviour from the "brethren" than I have from among the Christians or the Jews. And I am ashamed many times because of the "brethren".

We have shared this before in a recent News Letter.

Rom 1:21Because, **knowing God, they did not glorify Him as God**, neither were thankful. But *they* became vain in their imaginations, and their foolish heart was darkened. 22**Professing to be wise, they became fools** 23and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed animals, and creeping things. 24Therefore God also gave them up to uncleanness through the lusts of *their* hearts, to dishonor their own bodies between themselves. 25For they changed the truth of God into a lie, and they worshiped and served the created thing more than the Creator, who is blessed forever. Amen.

Psa 81:10I *am* Jehovah your God, who brought you out of the land of Egypt; open your mouth wide, and I will fill it. 11**But My people would not listen to My voice, and Israel would have none of Me. 12So I gave them up to the stubbornness of their own hearts; and they walked in their own conceits.** 13Oh that My people had listened to Me, *and* Israel had walked in My ways! 14I would soon have humbled their enemies, and would have turned My hand against their foes.

Act 7:41And they made a calf in those days and offered sacrifice to the idol and rejoiced in the work of their own hands. 42**Then God turned and gave them over to serve the host of the heavens**, as it is written in *the* book of the Prophets: “O house of Israel, have you offered to Me slain beasts and sacrifices forty years in the wilderness?”

Act 14:14But hearing *this*, the apostles Barnabas and Paul tore their clothes and ran in among the people, crying out 15and saying, Men, why do you do these things? We also are men of like passions with you, and preaching the gospel to you to turn *you* from these vanities to the living God, who made the heaven and the earth and the sea, and all things in them; 16**who in past generations allowed all nations to walk in their own ways.** 17And yet He did not leave Himself without witness, doing good, giving rain and fruitful season to us from heaven, filling our hearts with food and gladness.

2Th 2:7For the mystery of lawlessness is already working, only he *is* now holding back until it comes out of *the* midst. 8And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming, 9whose coming is according to the working of Satan with all power and signs and lying wonders, 10and with all deceit of unrighteousness in those who perish, **because they did not receive the love of the truth**, so that they might be saved. 11**And for this cause God shall send them strong delusion, that they should believe a lie**, 12so that all those who do not believe the truth, but delight in unrighteousness, might be condemned.

All of this ties right back to the Jubilee cycles which Yehovah is about to finish and complete His word about.

Gen 6:3And Jehovah said, My spirit shall not always strive with man, in his erring; he is flesh. Yet his days shall be a hundred and twenty years.

Yehovah is not going to put up with our constantly erring against His will and His Torah. But because we will not obey and we put more trust in our own wisdom and not His, He has given some over to be deceived by their own lusts of knowledge. This time is coming to a close and

when we reach that 120th Jubilee in the year 2045 Yehovah will have said enough of this foolishness and our Anointed King David will rule over us and help us to get our spots out during the 7th Millennium. Only after that will we be ready for the wedding to Yehovah.

Getting the calendar right is important. Study to show yourself approved, for the time is late and the night comes when no one can work.

Q: Doesn't Genesis 1:14 show that the Vernal Equinox, not the barley, determine the holy day seasons?

We read in Gen 1:14

“And God said, Let there be lights in the firmament of heaven, to divide between the day and the night and they will be for signs and for times (Moedim) and for days and for years.”

From this verse it is not clear what is dependent on what. Certainly no mention of the Vernal Equinox is made. Perhaps the year is dependent on the moon or the stars? If the year is dependent on the sun, then what about the sun effects the beginning of the year? Gen 1:14 does not specify these things so we must turn to other Biblical passages to get a more precise understanding of the Biblical calendar. In Dt 16:1 we read:

“Keep the month of the Abib and make the Passover (sacrifice) to YHWH your God at night, because in the month of Abib YHWH your God took you out of Egypt”

Similarly we read:

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Abib, because in the month of the Abib you went out of Egypt.” (Ex 34:18)

The word “Abib” refers to barley which has reached a certain stage in its development. This meaning of Abib is preserved in the verse:

“And the flax and the barley were smitten, because the barley was Abib and the flax was Giv'ol. And the wheat and the spelt were not smitten because they were dark (Afilot).” (Ex 9:31-32)

To keep the Passover Sacrifice in the Month of the Abib requires taking the Abib (ripening barley) as an indicator of the beginning of the year. This is entirely consistent with Gen 1:14, for the ripening of the barley is dependent on the seasons of the year and therefore indirectly is controlled by the sun. Central factors, which cause the barley to ripen, are the lengthening of the days and the increasing sunlight, changes in humidity, and other factors which affect the environment. Therefore, it is the sun, which indirectly causes the barley to ripen, and thereby acts as an indicator of years. It is this indirect effect which causes the barley to become Abib which Gen 1:14 is referring to when it says the sun and moon will be for years.

It should be noted that the equinox is never mentioned in the entire Hebrew Bible. Gen 1:14, which has often been cited as proof of the equinox theory, does not mention the equinox either. On the contrary, the use of astronomical calculations for determining the time of the equinox, was in this period synonymous with the idolatrous practice of fortune telling and was certainly not practiced in ancient Israel (Isa 47:13).

Doesn't Josephus say that the New Year is determined based on the "1st of Aries"?

The "1st of Aries" is a reference to the Vernal Equinox and as seen above the Pharisees determined the New Year based on 3 factors, one of which was the Vernal Equinox. In his autobiography, Josephus himself informs us that he is a Pharisee, so it is not surprising that he should quote the Pharisee practice of intercalation. As is Josephus' practice he only gives the details of which would be comprehensible to his pagan Greek readers. In this case Josephus does not mention the agricultural indicators of the New Year [according to the Pharisees the Abib and the Fruits] and only refers to the astrological indicators which his pagan audience would have been able to relate to. Josephus' repeating the Pharisee position on intercalation does not give it any more credence.

Vernal Equinox and Tekufah

Q: Is the equinox (Tekufah) mentioned in the Tanach (Hebrew Bible)?

The claim has been made by proponents of the equinox calendar theory that the word equinox actually appears in the Tanach. They are referring to the word Tekufah or Tequfah which appears in the Hebrew Bible four times. Tekufah is in fact the post-Biblical word for "equinox", however, it never has the meaning of "equinox" in the Tanach. In Biblical Hebrew, Tekufah retains its literal meaning of "circuit", that is something which returns to the same point in time or space [from the root Nun.Quf.Pe. meaning "to go around"]. To claim that Tekufah means equinox in the Tanach, just because it had this meaning in later Hebrew, is an anachronism. This would be like saying that there were handguns in ancient Israel because the word EKDACH, the post-Biblical Hebrew word for handgun, appears in Isaiah 54:12. Let us consider another example of this anachronistic use of language: Before the invention of the electronic computer during World War II, the word "computer" referred to a man who sat at a desk calculating (computing) mathematical equations. Imagine if we found an 18th century document mentioning "computers" and proclaimed to the world that there were really electronic computers in the 18th century. This is exactly what the equinox-followers are doing with the word Tekufah. To better understand this, let us consider the four appearances of Tekufah in the Tanach.

Tekufah in Exodus 34:22

The first appearance of Tekufah is in the list of Pilgrimage-Feasts (Hagim) in Ex 34:22 which refers to the agricultural character of the Feast of Booths (Sukkot):

“And the Feast of Ingathering at the circuit of the year (Tekufat HaShannah).”

Being misled by the Post-Biblical Hebrew meaning of Tekufah, some have interpreted “circuit of the year” anachronistically to refer to the Autumnal Equinox (it is doubtful whether the ancient Israelites even knew of the equinox and they certainly had no way of calculating when it would be). This anachronistic reading leads to the suggestion of fixing the beginning of the year so that Sukkot (The Feast of Ingathering) falls out at the time of the Autumnal Equinox. However, a closer investigation shows that “circuit of the year” has nothing to do with the equinox. The list of Pilgrimage-Feasts also appears in a parallel passage in Ex 23:16 which describes Sukkot as follows:

“And the Feast of Ingathering at the going out of the year (Tzet HaShannah), when you have gathered in your work from the field.”

Exodus 34 is actually an almost verbatim paraphrase of Exodus 23 and it is important to compare and contrast these two passages; the differences are often very enlightening. Comparing Ex 34:22 and Ex 23:16 it is clear that the “going out of the year” and the “circuit of the year” refer to the same time. The “going out/ circuit” of the year is described in Ex 23:16 as “when you have gathered in your work from the field”. This agricultural ingathering is also described in Dt 16:13:

“You shall keep the Feast of Booths for seven days, when you have gathered in from your threshing floors and from your wine presses.”

The Feast of Booths/Ingathering is described as the “going out of the year” because it takes place at the end of the yearly agricultural cycle of planting, harvest, threshing, and ingathering. At the same time, Sukkot is described as taking place at the “circuit of the year” because once the agricultural cycle ends it then immediately recommences (making a circuit, returning to the same point in time) with the planting of the fields after the first rains (sometimes during or shortly after Sukkot itself).

Tekufah in Psalms 19:7

The term Tekufah (circuit) appears in Psalm 19 in reference to the sun, but here too it has nothing to do with the equinox. Psalm 19 describes the heavens and sun, which from their unique vantage point are witness to all things in creation, and thus (metaphorically) testify to the incomparable glory of God. Verses 5-7 describes the sun:

“(5)... He [YHWH] placed a tent among them [the heavens] for the sun. (6) Which is as a bridegroom going out of his chamber, and which rejoices as a strong man running a race. (7) From the end of the heavens is its [the sun’s] going out and its circuit (Tekufato) is to their [the heavens] ends, and none is hidden from its heat”

Verse 6 describes the sun as a bridegroom that bursts forth out of his chamber and as a hero that runs along a path. Verse 7 then describes the “going out” of the sun at one end of the heavens and the “circuit” (Tekufato) of the sun at the other end. Clearly what is being described is the daily path of the sun which rises at one end of the heaven (it’s going out) and sets at the other end (its return), “and none is hidden from its heat” during the course of the day. What has confused some readers is that the going out or exiting of the sun refers to sunrise, but this unusual terminology is used throughout the Tanach. For example, we read in Judges 5:31:

“Thus shall all the enemies of YHWH be destroyed; and all those whom he loves shall be as the going out of the sun (KeTzet HaShemesh) in its might”. (Jud 5:31)

Those loyal to YHWH shall shine forth with glory as the “going out of the sun”, that is sunrise. It may seem strange that sunrise is referred to as the “going out” of the sun. After all, in Exodus we saw that the going out of the year was the end of the year, whereas the going out of the sun is the beginning of the day. However, this is consistent with Biblical usage and in fact the common Biblical way of saying sunset is the coming in or entering of the sun. This is related to the ancient Israelite conception of the sun which at night was thought of as metaphorically dwelling in a celestial chamber (Ps 19:5). At dawn the sun goes out of this metaphorical chamber and the earth is lit while at night the sun comes into the metaphorical chamber and it is dark. This is also the thought behind the comparison of sunrise to a bridegroom coming forth from his chamber. Ps 19:7 refers to the going out of the sun (sunrise) at one end of heaven and its circuit (return to the same place, to its nightly chamber) at the other end, that is sunset (for a similar thought see Ecc 1:5). We see that here too Tekufah (circuit) has nothing to do with the equinox.

Tekufah in 2Chronicles 24:23

As seen above the “Tekufah (circuit) of the year” in Exodus referred to events in the autumn (the time of the ingathering). The same expression (circuit of the year) is also used to refer to events which take place in late spring as we see in 2Chr 24:23:

“And it was at the circuit (Tekufah) of the year that the army of Aram went up and they came to Judah and Jerusalem...”

In this instance the “Circuit (Tekufah) of the year” comes in place of the common expression “Return (Teshuvah) of the year” which appears several times in the Tanach as “the time when kings go out [to war]” as in:

“And it was at the return (Teshuvah) of the year, and Ben-Haddad counted Aram and went up to Afek to war with Israel.” (1Ki 20:26).

“And it was at the return (Teshuvah) of the year, at the time the kings go out [to war] and David sent Yoav... and they smote the Amonites and besieged Rabbah...” (2Sam 11:1)

The time that the kings went out to war was the late spring before the oppressive heat of summer and after the winter rains which made the mud roads in the Land of Israel impassable. We see here that Tekufah (circuit) of the year is used interchangeably with the more common Teshuvah (return) of the year. Whenever this annual set time for kings to go out to war comes around it is a “circuit of the year”, returning to the same point in time as last year.

Tekufah in 1Samuel 1:20

The term Tekufah (circuit) also appears in 1Sam 1:20 which says:

“And it was at the circuits (Tekufot) of the days, and Hannah conceived and bore a son...”

Here the “circuits” of the days refers to “the same time the following year” [or possibly to the completion of the term of pregnancy?]. It is worth noting that Tekufah is plural in 1Sam 1:20 as tekufot “circuits”. If we apply the anachronistic meaning of Tekufah as equinox then we get the absurd translation: “And it was at the equinoxes of the days, and Hanah conceived and bore a son...” This emphasizes how important it is to understand Scripture in its historical and linguistic context.

None of the four appearances of Tekufah in the Hebrew Scripture have anything to do with the equinox. Instead, this term is used in Biblical Hebrew in its primary sense of a “circuit”, that is a return to the same point in space or time. Only in Post-Biblical Hebrew did Tekufah come to mean “equinox” and to read this meaning into the Tanach creates an anachronism.