

SIGHTEDMOON NEWSLETTER

5859-046

The Sabbatical Year Ends Aviv 1

This means that once we know when the 1st day of the New Year is, you can begin planting. But because we do not know whether or not the barley will be ripe at any particular time, we must wait to discover if we have a 12th or 13th month this year. It does not matter whether you are in the southern or northern hemisphere. Aviv 1 is the same date around the world. Yehovah's laws do not change and we all must be diligent in obeying them if we desire to break the curse that are now upon the world. Obey so you and your family can be free of the chains of sin and know His Freedom.

The Year goes from Aviv to Aviv.

[Exo 12:2](#) This month *shall be* to you the beginning of months. It shall be the first month of the year to you.

You are not to plant or harvest in this Sabbatical year from Aviv 1, 2023, to Aviv 1, 2024.

You are not to plant.

[Lev 25:4](#) But in the seventh year shall be a sabbath of rest to the land, a sabbath for Jehovah. You shall neither sow your field, nor prune your vineyard.

You are not to harvest.

[Lev 25:5](#) You shall not reap that which grows of its own accord of your harvest, neither gather the grapes of your undressed vine. It is a year of rest to the land.

You are to stock up on food in the sixth year.

[Lev 25:20](#) And if you shall say, What shall we eat the seventh year? Behold, we shall not sow nor gather in our increase!

[Lev 25:21](#) Then I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years.

[Lev 25:22](#) And you shall sow the eighth year, and eat of old fruit until the ninth year; until its fruits come in, you shall eat the old fruit.

You are to read the Entire Torah on the 1st day of Sukkot in the Sabbatical Year.

[Deu 31:9](#) And Moses wrote this Law and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of Jehovah, and to all the elders of Israel.

[Deu 31:10](#) And Moses commanded them, saying: At the end of seven years, at the set time of the year of release, in the Feast of Tabernacles,

[Deu 31:11](#) when all Israel has come to appear before Jehovah your God in the place which He shall choose, you shall read this Law before all Israel in their hearing.

[Deu 31:12](#) Gather the people, men and women and the little ones, and your stranger who *is* within your gates, so that they may hear and that they may learn and fear Jehovah your God, and be careful to do all the words of this Law,

[Deu 31:13](#) and *that* their sons who have not known may hear and learn to fear Jehovah your God, as long as you live in the land where you go over Jordan to possess it.

You are to forgive debts in the Sabbatical Year.

[Deu 15:1](#) At the end of *every* seven years you shall make a release.

[Deu 15:2](#) And this *is* the manner of the release. Every man who has a loan to his neighbor shall release it. He shall not exact *it* from his neighbor, or from his brother, because it is called Jehovah's release.

What is the Job of the Pastor, an Elder in the New Covenant

What was Yeshu's Ministry like?

Luk 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me **to preach the gospel to the poor**; he hath sent me to **heal the brokenhearted**, to preach **deliverance to the captives**, and **recovering of sight** to the blind, to **set at liberty** them that are bruised,

What did he commands us to do?

Mat 28:19 Go ye therefore, and **teach all nations, baptizing** them... 20: **Teaching** them to **observe all things**

Mark 16:15 And he said unto them, Go ye into all the world, and **preach the gospel** to every creature. :16 He that believeth and is baptized **shall be saved**; :17 And these **signs shall follow them that believe**; In my name shall they **cast out devils**; they shall *speak with new tongues*; :18 They **shall take up serpents**; and if they drink any deadly thing, it **shall not hurt** them; they shall **lay hands on the sick**, and they shall recover.

Act 2:38 Then Peter said unto them, **Repent, and be baptized** every one of you in the name of Yeshua for the remission of sins, and **ye shall receive the gift of the Holy Ghost**. :39 For **the promise is unto you, and to your children, and to all that are afar off**, *even* as many as the Lord our God shall call.

FEEDING AND TENDING THE FLOCK

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Scriptures with Strongs Numbers

Joh 21:15 SoG3767 whenG3753 they had dined,G709 JesusG2424 saithG3004 to SimonG4613 Peter,G4074 Simon,G4613 *son* of Jonas,G2495 lovestG25 thou meG3165 moreG4119 than these? HeG5130 saithG3004 unto him,G846 Yea,G3483 Lord;G2962 thouG4771 knowestG1492 thatG3754 I loveG5368 thee.G4571 He saithG3004 unto him,G846 FeedG1006 myG3450 lambs.G721

John 21:16 He saithG3004 to himG846 againG3825 the **second time**,G1208 Simon,G4613 *son* of Jonas,G2495 lovestG25 thou me? HeG3165 saithG3004 unto him,G846 Yea,G3483 Lord;G2962 thouG4771 knowestG1492 thatG3754 I loveG5368 thee.G4571 He saithG3004 unto him,G846 FeedG4165 myG3450 sheep.G4263

Joh 21:17 He saithG3004 unto himG846 theG3588 third time,G5154 Simon,G4613 *son* of Jonas,G2495 lovestG5368 thou me?G3165 PeterG4074 was grievedG3076 becauseG3754 he saidG2036 unto himG846 theG3588 **third time**,G5154 LovestG5368 thou me?G3165 AndG2532 he saidG2036 unto him,G846 Lord,G2962 thouG4771 knowestG1492 all things;G3956 thouG4771 knowestG1097 thatG3754 I loveG5368 thee.G4571 JesusG2424 saithG3004 unto him,G846 FeedG1006 myG3450 sheep.G4263

DEFINATIONS

LOVE:

25 Godly Love αγαπαō ag-ap-ah'-o

Perhaps from ἄγαν agan (much; or compare [H5689]); to love (in a social or moral sense): - (be-) love (-ed). Compare G5368.

5368 Friendship Φιλέω phileō fil-eh'-o

From G5384; to be a friend to (fond of [an individual or an object]), that is, have affection for (denoting personal attachment, as a matter of sentiment or feeling; while G25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as G2309 and G1014, or as G2372 and G3563 respectively; the former being chiefly of the heart and the latter of the head); specifically to kiss (as a mark of tenderness): - kiss, love.

FEED:

G1006 βόσκω boskō bos'-ko

A prolonged form of a primary verb (compare G977 and G1016); to pasture; by extension to fodder; reflexively to graze: - feed, keep.

4165 ποιμαίνω poimainō poy-mah'ee-no

From G4166; to tend as a shepherd (or figuratively supervisor): - feed (cattle), rule.

SHEEP

G721 ἀρνίον arnion ar-nee'-on

Diminutive from G704; a lambkin: - lamb.

G4263 πρόβατον probaton prob'-at-on

Properly the neuter of a presumed derivative of G4260; something that walks forward (a quadruped), that is, (specifically) a sheep (literally or figuratively): - sheep ([-fold]).

The Three Questions

1. lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (REPLY) Feed my lambs.

Godly Love? Brotherly love. Tend my Lambs!

2. lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. , (REPLY) Feed my sheep.!

Godly Love? Brotherly Love. Feed my Sheep!

3. lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? ... that I love thee. (REPLY) Jesus saith unto him, Tend my sheep.

Do you really have Brotherly Love? Tend my Sheep!

Feeding and tending Yeshua's lambs and sheep is the function of the Pastor. So how d we do that?

Eph 4:11 And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**;

:12 For the 1.)**perfecting of the saints**, for 2.)**the work of the ministry**, for the 3.) **edifying of the body of Yeshua**:

:13 **Till we all** come in the **unity of the faith**, and of the **knowledge of the Son of God, unto a perfect man**, unto the **measure of the stature** of the **fulness of Yeshua**:

:14 That we *henceforth* be **no more children**, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

:15 But speaking the **truth in love, may grow up** into him in all things, which is the head, *even* Yeshua:

:16 From whom the whole body fitly joined together and compacted by that which **every joint supplieth**, according to the effectual working in the measure of **every part, maketh increase of the body** unto the **edifying of itself in love**.

Now, Sooner or later you either have to deal with John 15 or totally ignore it.

I Am the True Vine

Joh 15:1 I am the true vine, and my Father is the husbandman.

Joh 15:2 **Every branch in me that beareth not fruit he taketh away**: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. :3 Now ye are clean through the word which I have spoken unto you. :4 **Abide** in me, and I in you. As the branch cannot bear fruit of itself, except it **abide in the vine**; no more can ye, except ye **abide in me**. :5 I am the vine, ye *are* the branches: He that **abideth in me**, and I in him, the same **bringeth forth much fruit**: for without me ye can do nothing. :6 **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.**

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. :8 **Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.** :9 As the Father hath loved me, so have I loved you: continue ye in my love. :10 **If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.** :11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. :12 This is my commandment, That ye love one another, as I have loved you. :13 Greater love hath no man than this, that a man lay down his life for his friends. :14 **Ye are my friends, if ye do whatsoever I command you.**

This may be crude but the summation of John 15 is to bear fruit or burn.

So, what is our ministry really all about?

Luk 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

The function of the 5 fold ministry, especially the Pastor is to be *Anointed* to:

1. Preach the gospel,
2. Heal the brokenhearted,
3. Deliverance for the captives,
4. Sight for the blind,
5. Set at liberty them that are bruised,

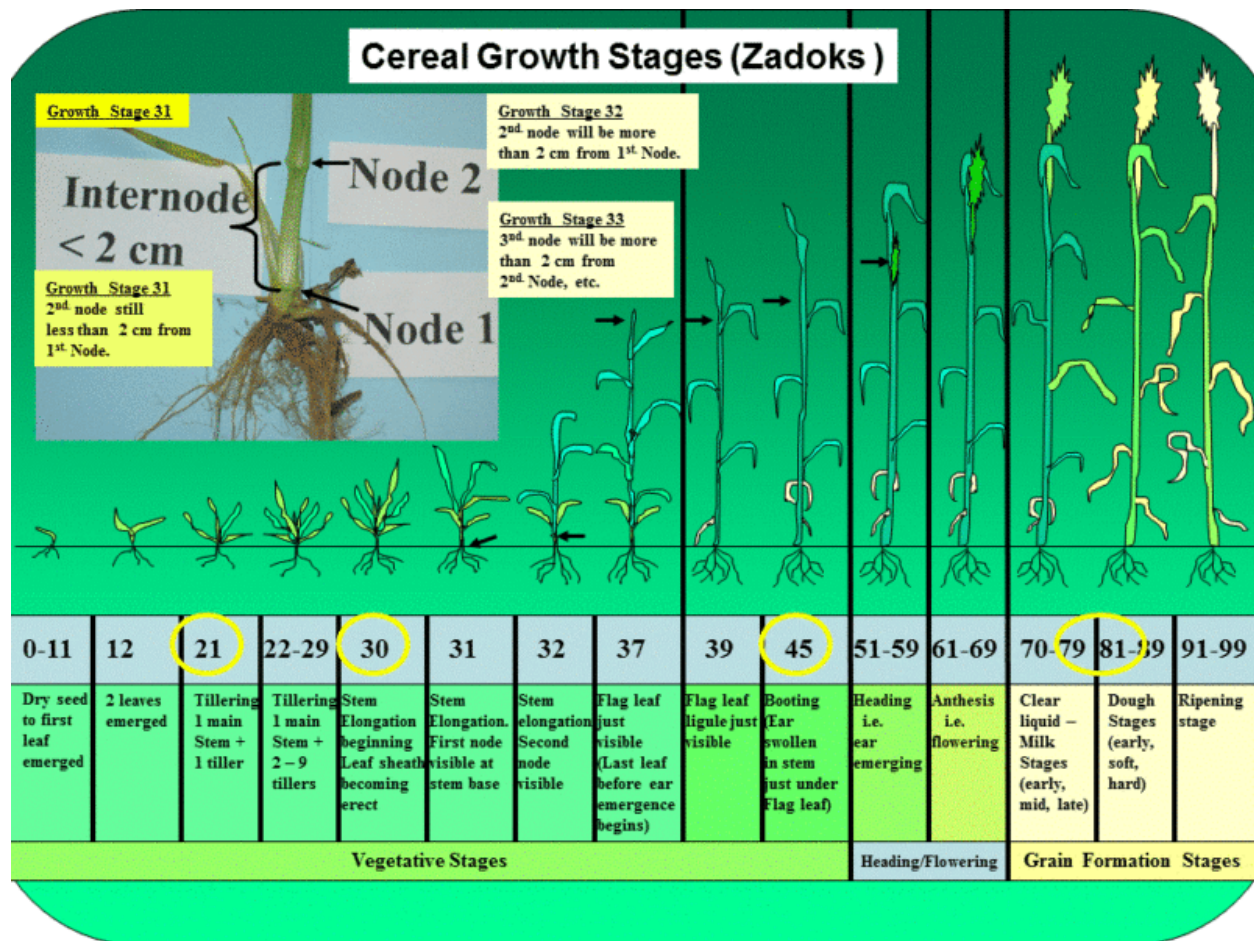
I think this should be our focus. Blessings

Aviv Barley

As reported last week, Becca Biderman, on January 11, 2024, shared the following report about the state of the Barley. The heads have just popped out. Watch the video again and learn to begin to be the watchman you are. As of this posting on January 27, 2023, we now have either 4 or 5 more weeks until Wave Sheaf Day. That is 28-35 more days from the time the heads first popped out. This is day 79 or 86. Will we have ripe barley ready in time for Wave Sheaf Day? This is the question.

[embed]<https://youtu.be/jhp1Vc-xPzE>[/embed]

Let me now share with you the grain growth chart so you can see just how many days are needed until the barley is ripe.



In the video you can see the barley is just heading. It is approximately in the day 51 range on our charts. We cannot state categorically that the barley will be ripe in so many days.

But....

We cannot run around with our heads in the sand, ignoring the obvious.

Shabbat January 13, 2024, was day one of the 12th month. When we look at the calendar, this next month will be a 30-day month by default.

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1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath	
Yom Ri-shon	Yom She-ni	Yom Shli-shi	Yom Re-vi-i	Yom Ham-i-shi	Yom Shi-shi	Sha-bat	
Saturday sunset until Sunday sunset	Sunday sunset until Monday sunset	Monday sunset until Tuesday sunset	Tuesday sunset until Wednesday sunset	Wednesday sunset until Thursday sunset	Thursday sunset until Friday sunset	Friday sunset until Saturday sunset	
						1 Rosh Chodesh First Crescent Moon sunset, 12 Jan Va-Era Shabbat Rosh Chodesh 12 Jan 2024 C.E. sunset to 13 Jan 2024 C.E. sunset Julian: 2,460,323	
2 Death of Herod Matthew 2:19 Megillat Ta'anit 13 Jan 2024 C.E. sunset to 14 Jan 2024 C.E. sunset Julian: 2,460,324	3 14 Jan 2024 C.E. sunset to 15 Jan 2024 C.E. sunset Julian: 2,460,325	4 15 Jan 2024 C.E. sunset to 16 Jan 2024 C.E. sunset Julian: 2,460,326	5 16 Jan 2024 C.E. sunset to 17 Jan 2024 C.E. sunset Julian: 2,460,327	6 17 Jan 2024 C.E. sunset to 18 Jan 2024 C.E. sunset Julian: 2,460,328	7 18 Jan 2024 C.E. sunset to 19 Jan 2024 C.E. sunset Julian: 2,460,329	8 Bo 19 Jan 2024 C.E. sunset to 20 Jan 2024 C.E. sunset Julian: 2,460,330	
9 20 Jan 2024 C.E. sunset to 21 Jan 2024 C.E. sunset Julian: 2,460,331	10 21 Jan 2024 C.E. sunset to 22 Jan 2024 C.E. sunset Julian: 2,460,332	11 22 Jan 2024 C.E. sunset to 23 Jan 2024 C.E. sunset Julian: 2,460,333	12 23 Jan 2024 C.E. sunset to 24 Jan 2024 C.E. sunset Julian: 2,460,334	13 24 Jan 2024 C.E. sunset to 25 Jan 2024 C.E. sunset Julian: 2,460,335	14 25 Jan 2024 C.E. sunset to 26 Jan 2024 C.E. sunset Julian: 2,460,336	15 Tu B'Shvat New Year for Trees Rosh Hashanah 14A & B Shabbat Shirah Be-Shalach 26 Jan 2024 C.E. sunset to 27 Jan 2024 C.E. sunset Julian: 2,460,337	
16 27 Jan 2024 C.E. sunset to 28 Jan 2024 C.E. sunset Julian: 2,460,338	17 28 Jan 2024 C.E. sunset to 29 Jan 2024 C.E. sunset Julian: 2,460,339	18 29 Jan 2024 C.E. sunset to 30 Jan 2024 C.E. sunset Julian: 2,460,340	19 30 Jan 2024 C.E. sunset to 31 Jan 2024 C.E. sunset Julian: 2,460,341	20 31 Jan 2024 C.E. sunset to 1 Feb 2024 C.E. sunset Julian: 2,460,342	21 1 Feb 2024 C.E. sunset to 2 Feb 2024 C.E. sunset Julian: 2,460,343	22 Yitro 2 Feb 2024 C.E. sunset to 3 Feb 2024 C.E. sunset Julian: 2,460,344	
23 3 Feb 2024 C.E. sunset to 4 Feb 2024 C.E. sunset Julian: 2,460,345	24 4 Feb 2024 C.E. sunset to 5 Feb 2024 C.E. sunset Julian: 2,460,346	25 5 Feb 2024 C.E. sunset to 6 Feb 2024 C.E. sunset Julian: 2,460,347	26 6 Feb 2024 C.E. sunset to 7 Feb 2024 C.E. sunset Julian: 2,460,348	27 7 Feb 2024 C.E. sunset to 8 Feb 2024 C.E. sunset Julian: 2,460,349	28 8 Feb 2024 C.E. sunset to 9 Feb 2024 C.E. sunset Julian: 2,460,350	29 Shabbat Shekalim Mishpatim Shabbat Mevarekhin 9 Feb 2024 C.E. sunset to 10 Feb 2024 C.E. sunset Julian: 2,460,351	
30 Rosh Chodesh First Crescent Moon sunset, 11 Feb 10 Feb 2024 C.E. sunset to 11 Feb 2024 C.E. sunset Julian: 2,460,352							

Knowing this 12th month is 30 days long makes it easier to know potentially when Passover will be if next month is indeed the 1st month. Passover will be on the 15th day beginning the night before. The 15th day is February 26, 2024. This all depends on the Barley being Aviv.

From this Sabbath until the potential Wave Sheaf Day on March 3, 2024 is 43 days. We have 43 days for the barley to be in the state of Aviv, ready to be roasted and offered as the first fruits of the land on Wave Sheaf Day March 3, 2024. Looking at our charts above if we add these next 43 days to just the 45 day mark when the barley is booting or in the in the ear then the barley would be in the dough stages at 88 days.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
	1 Rosh Chodesh First Crescent Moon sunset, 11 Feb 11 Feb 2024 C.E. sunset to 12 Feb 2024 C.E. sunset Julian: 2,460,353	2 12 Feb 2024 C.E. sunset to 13 Feb 2024 C.E. sunset Julian: 2,460,354	3 13 Feb 2024 C.E. sunset to 14 Feb 2024 C.E. sunset Julian: 2,460,355	4 14 Feb 2024 C.E. sunset to 15 Feb 2024 C.E. sunset Julian: 2,460,356	5 15 Feb 2024 C.E. sunset to 16 Feb 2024 C.E. sunset Julian: 2,460,357	6 Terumah 16 Feb 2024 C.E. sunset to 17 Feb 2024 C.E. sunset Julian: 2,460,358
7 17 Feb 2024 C.E. sunset to 18 Feb 2024 C.E. sunset Julian: 2,460,359	8 18 Feb 2024 C.E. sunset to 19 Feb 2024 C.E. sunset Julian: 2,460,360	9 19 Feb 2024 C.E. sunset to 20 Feb 2024 C.E. sunset Julian: 2,460,361	10 20 Feb 2024 C.E. sunset to 21 Feb 2024 C.E. sunset Julian: 2,460,362	11 Ta-anit Esther Commemorative Fast of Esther Esther 9:1-14, Megillah 2A Usually observed Day 13 of Month 12 21 Feb 2024 C.E. sunset to 22 Feb 2024 C.E. sunset Julian: 2,460,363	12 22 Feb 2024 C.E. sunset to 23 Feb 2024 C.E. sunset Julian: 2,460,364	13 Shabbat Zakhor Tetzaveh 23 Feb 2024 C.E. sunset to 24 Feb 2024 C.E. sunset Julian: 2,460,365
14 Purim Lots Esther 9:15-17 24 Feb 2024 C.E. sunset to 25 Feb 2024 C.E. sunset Julian: 2,460,366	15 Shushan Purim Lots Esther 9:18-32 25 Feb 2024 C.E. sunset to 26 Feb 2024 C.E. sunset Julian: 2,460,367	16 26 Feb 2024 C.E. sunset to 27 Feb 2024 C.E. sunset Julian: 2,460,368	17 27 Feb 2024 C.E. sunset to 28 Feb 2024 C.E. sunset Julian: 2,460,369	18 28 Feb 2024 C.E. sunset to 29 Feb 2024 C.E. sunset Julian: 2,460,370	19 29 Feb 2024 C.E. sunset to 1 Mar 2024 C.E. sunset Julian: 2,460,371	20 Shabbat Parah Ki Tissa 1 Mar 2024 C.E. sunset to 2 Mar 2024 C.E. sunset Julian: 2,460,372
21 2 Mar 2024 C.E. sunset to 3 Mar 2024 C.E. sunset Julian: 2,460,373	22 3 Mar 2024 C.E. sunset to 4 Mar 2024 C.E. sunset Julian: 2,460,374	23 4 Mar 2024 C.E. sunset to 5 Mar 2024 C.E. sunset Julian: 2,460,375	24 5 Mar 2024 C.E. sunset to 6 Mar 2024 C.E. sunset Julian: 2,460,376	25 6 Mar 2024 C.E. sunset to 7 Mar 2024 C.E. sunset Julian: 2,460,377	26 7 Mar 2024 C.E. sunset to 8 Mar 2024 C.E. sunset Julian: 2,460,378	27 Va-Yakhei, Pekudei Shabbat Ha-Chodesh 8 Mar 2024 C.E. sunset to 9 Mar 2024 C.E. sunset Julian: 2,460,379
28	29 Rosh Chodesh First Crescent Moon sunset, 11 Mar					

But if the state of the barley this next month is not Aviv, then we must wait until March 31, 2024, to make the Wave Offering. That is 71 days from Shabbat, January 20, 2024. If we do

that, then the barley, according to our charts, would be $71 + 45 = 116$. This would be 17 days past the ripening stage on the charts. Will there be enough barley to make an offering? That is the next question. An omer is about the size of a dry measure of grains to fill a large salad bowl.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
		1 Rosh Chodeshim Spiritual New Year Exodus 12:1-2	2	3	4	5 Va-Yikra
	Rosh Chodesh First Visible Crescent Moon seen at sunset on 11 Mar 	11 Mar 2024 C.E. sunset to 12 Mar 2024 C.E. sunset Julian: 2,460,382	12 Mar 2024 C.E. sunset to 13 Mar 2024 C.E. sunset Julian: 2,460,383	13 Mar 2024 C.E. sunset to 14 Mar 2024 C.E. sunset Julian: 2,460,384	14 Mar 2024 C.E. sunset to 15 Mar 2024 C.E. sunset Julian: 2,460,385	15 Mar 2024 C.E. sunset to 16 Mar 2024 C.E. sunset Julian: 2,460,386
6	7	8	9 Spring Equinox 20 Mar, 03h:06m UT 19 Mar sunset to 20 Mar sunset Julian: 2,460,390	10 Fast of Nadab and Abihu Leviticus 10:1-2	11 Fast of Ezra Ezra's Aliyah to Jerusalem Ezra 8:21-31	12 Shabbat Ha-Gadol Tzav
16 Mar 2024 C.E. sunset to 17 Mar 2024 C.E. sunset Julian: 2,460,387	17 Mar 2024 C.E. sunset to 18 Mar 2024 C.E. sunset Julian: 2,460,388	18 Mar 2024 C.E. sunset to 19 Mar 2024 C.E. sunset Julian: 2,460,389	20 Mar 2024 C.E. sunset to 21 Mar 2024 C.E. sunset Julian: 2,460,391	20 Mar 2024 C.E. sunset to 21 Mar 2024 C.E. sunset Julian: 2,460,391	21 Mar 2024 C.E. sunset to 22 Mar 2024 C.E. sunset Julian: 2,460,392	22 Mar 2024 C.E. sunset to 23 Mar 2024 C.E. sunset Julian: 2,460,393
13 Prepare for the Seder Meal Fast of The Firstborn Soferim 21:3 Original Fast of Esther 4:16 23 Mar 2024 C.E. sunset to 24 Mar 2024 C.E. sunset Julian: 2,460,394	14  Pesach Passover Day of Redemption The Lamb of Elohim Slain Passover Original Fast of Esther 4:16 24 Mar 2024 C.E. sunset to 25 Mar 2024 C.E. sunset Julian: 2,460,395	15 Hag HaMatzah Unleavened Bread 1st Day Israel Leaves Rameses Passover Day 1 Original Fast of Esther 4:16 25 Mar 2024 C.E. sunset to 26 Mar 2024 C.E. sunset Julian: 2,460,396	16 Omer Day 1 Hag HaMatzah Unleavened Bread Resheet - First Fruits The Omer Offering Passover Day 2 26 Mar 2024 C.E. sunset to 27 Mar 2024 C.E. sunset Julian: 2,460,397	17 Omer Day 2 Hag HaMatzah Unleavened Bread The Risen Lamb of Elohim Passover Day 3 27 Mar 2024 C.E. sunset to 28 Mar 2024 C.E. sunset Julian: 2,460,398	18 Omer Day 3 Hag HaMatzah Unleavened Bread Passover Day 4 28 Mar 2024 C.E. sunset to 29 Mar 2024 C.E. sunset Julian: 2,460,399	19 Omer Day 4 1st Sabbath Hag HaMatzah Unleavened Bread Passover Sabbath 29 Mar 2024 C.E. sunset to 30 Mar 2024 C.E. sunset Julian: 2,460,400
20 Omer Day 5 Hag HaMatzah Unleavened Bread Passover Day 6 30 Mar 2024 C.E. sunset to 31 Mar 2024 C.E. sunset Julian: 2,460,401	21 Omer Day 6 Hag HaMatzah Unleavened Bread 7th Day Israel Crosses the Red Sea Passover Day 7 A Solemn Assembly Deuteronomy 16:8 31 Mar 2024 C.E. sunset to 1 Apr 2024 C.E. sunset Julian: 2,460,402	22 Omer Day 7 1 Apr 2024 C.E. sunset to 2 Apr 2024 C.E. sunset Julian: 2,460,403	23 Omer Day 8 2 Apr 2024 C.E. sunset to 3 Apr 2024 C.E. sunset Julian: 2,460,404	24 Omer Day 9 3 Apr 2024 C.E. sunset to 4 Apr 2024 C.E. sunset Julian: 2,460,405	25 Omer Day 10 4 Apr 2024 C.E. sunset to 5 Apr 2024 C.E. sunset Julian: 2,460,406	26 Omer Day 11 2nd Sabbath Shemini Shabbat Mevarekhin 5 Apr 2024 C.E. sunset to 6 Apr 2024 C.E. sunset Julian: 2,460,407
27 Omer Day 12 6 Apr 2024 C.E. sunset to 7 Apr 2024 C.E. sunset Julian: 2,460,408	28 Omer Day 13 Yom HaShoah Israel State Holiday Holocaust Remembrance Day Usually observed Day 27 of Month 1 7 Apr 2024 C.E. sunset to 8 Apr 2024 C.E. sunset Julian: 2,460,409	29  Rosh Chodesh First Crescent Moon sunset, 9 Apr  8 Apr 2024 C.E. sunset to 9 Apr 2024 C.E. sunset Julian: 2,460,410				

2023 was the hottest year on record. 2024 is expected to be even hotter. This will affect the growing seasons, making them earlier than before.

It is time to read the instructions again for the Wave Offering.

The Feast of Firstfruits

Lev 23:9 And Jehovah spoke to Moses, saying,

Lev 23:10 Speak 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.

Lev 23:11 And he shall wave the sheaf before Jehovah to be received for you. On the next day after the sabbath the priest shall wave it.

Lev 23:12 And 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.

Lev 23:13 And 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.

Lev 23:14 And 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.

It is crucial to get this right because the day you begin to cut the barley is the same day you start to count to the Feast of Shavuot.

Deu 16:9 You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you began to put the sickle to the grain.

We also know that the barley was not harvested until after the Sabbath was over. At sunset Saturday evening, they would go out to harvest the first fruits of the barley. It was a big deal and the whole community took part in it. Read what is stated in the Babylonian Talmud. But as you read, know it was the Pharisees who wrote the Talmud and the Sadducees are portrayed as the bad guys. The Sadducees today would be called the Karaites. The Pharisees were pushing for the start of count to begin on the first day of the 7 days of Unleavened Bread and not the first day of the week. So keep that understanding as you read the following.

1 Lev. 23:10

The process itself is elaborated at length in the Talmud, which states,²

כיצד הן עושין שלוחי בית דין יוצאין מערב יום טוב ועושין אותן כריכות במחובר לקרקע כדי שיהא נוה לקצור כל העיירות הסמוכות לשם מתכנסות לשם כדי שיהא נקצר בעסק גדול כיון שהחשיכה אומר להן בא השמש אומר הין בא השמש אומר הין מגל זו אומר הין קופה זו אומר הין קופה זו אומר הין בשבת אומר להן שבת זו אומר הין אומר הין אקצור והם אומרים לו קצור שלש פעמים על כל דבר ודבר והן אומרים לו הין הין הין כל כך למה <לי> מפני הבייתוסים שהיו אומרים אין קצירת העומר במוצאי יו"ט

How do they do [it]? Delegates of the Beit Din go forth on the eve of the festival day (Yom Tov) and make bundles while [the sheaves] are connected to the ground so that it will be easy to reap. All the residents of the adjacent towns assembled there, so that it will be reaped with great affair. As soon as it was dark, [the reaper] says to [the people], "Has the sun set?" [The people] say, "Yes!" "Has the sun set?" [The people] say, "Yes!" "This sickle?" [The people] say, "Yes!" "This sickle?" [The people] say, "Yes!" "This basket?" [The people] say, "Yes!" "This basket." [The people] say, "Yes!" On the Sabbath, he says to [the people], "This Sabbath?" [The people] say, "Yes!" [He says to the people], "Shall I reap?" And [the people] say to him, "Reap!" [He says to the people], "Shall I reap?" And [the people] say to him, "Reap!" [He asks a question] three times for every thing, and [the people] say to him, "Yes! Yes! Yes!" Why so? Because of the Boethusians (Sadducees) who would say that the omer is not reaped on the conclusion of the festival day (i.e., after Nisan 15).

Footnotes

2 Seder Kodashim, Tractate Menachot, Chapter 6, Folio 65a, Mishna

Moshe ben Maimon (Maimonides) wrote,³

How was [the offering] brought? On the day before the festival of Pesach, the agents of the court would go out [to the field] and tie [the barley] into bundles while it was still attached to the ground so that it would be easy to reap. [On the evening after Pesach,] all [of the inhabitants] of all the neighboring villages would gather so that it would be reaped with much flourish. They would have three men reap three se'ah of barley in three baskets with three sickles.

When it became dark, the reapers would ask those standing [in attendance]: "Has the sun set?" They would answer: "Yes." "Has the sun set?" They would answer: "Yes." "Has the sun set?" They would answer: "Yes." "Is this a sickle?" They would answer: "Yes." "Is this a sickle?" They would answer: "Yes." "Is this a sickle?" They would answer: "Yes." "Is this a basket?" They would answer: "Yes." "Is this a basket?" They would answer: "Yes." "Is this a basket?" They would answer: "Yes." If it was the Sabbath, they would ask: "Is it the Sabbath?" They would answer: "Yes." "Is it the Sabbath?" They would answer: "Yes." "Is it the Sabbath?" They would answer: "Yes." Afterwards, they would ask: "Should I reap?" They would answer: "Yes." "Should I reap?" They would answer: "Yes." "Should I reap?" They would answer: "Yes."

Three [questions and answers] were given regarding each matter. Why was all this necessary? Because of those who erred who departed from the community of Israel in the Second Temple [era]. They maintained that the Torah's expression [Leviticus 23:11]: "From the day following the Sabbath" [should be understood literally, as referring to] the Sabbath of the week.

Nevertheless, according to the Oral Tradition, [our Sages] derived that the intent is not the Sabbath, but the festival. And so, was understood at all times by the prophets and the Sanhedrin in every generation. They would have the omer waved on the sixteenth of Nisan whether it fell during the week or on the Sabbath.

Footnotes

3 Mishneh Torah, Sefer Avoda, Temidin uMusafin, Ch. 7, Halakha 11

Alfred Edersheim wrote,⁴

When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it were a Sabbath), just as the sun went down, three men, each with a sickle and basket, formally set to work.

But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: ‘Has the sun gone down?’ ‘With this sickle?’ ‘Into this basket?’ ‘On this Sabbath (or first Passover-day)?’—and, lastly, ‘Shall I reap?’ Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about three pecks and three pints of our English measure. The ears were brought into the Court of the Temple...

Footnotes

4 Edersheim, pp. 223–224

The Jewish Encyclopedia notes,⁵

The reaping was done with much ceremony. Messengers, sent by the bet din to the chosen field on the day preceding the Passover Feast, drew the heads of the stalks together in sheaves and tied them in order to facilitate the work of the reapers. Then when the hour for gathering came the reapers thrice asked permission to reap; this was done in order to impress upon the Boethusians that this was the proper time for the gathering of the ‘omer (Men. vi. 3).

Footnotes

5 Vol. 9, ‘Omer, p. 399, left column

Long story short, the Beit Din assigns a trustworthy delegate (or three delegates) with the task of reaping the grain on Nisan 16 and bringing it to the Temple.

The Feast of Unleavened Bread is seven days long, so unless I am mistaken, one could appear at the Temple at any point during that period to fulfill the mitzvah. Furthermore, one did not have to remain in Jerusalem during the entire seven days after fulfilling their obligation.

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Moshe ben Maimon. *Mishneh Torah*. Trans. Touger, Eliyahu. Vol. 22. Brooklyn: Moznaim.

The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Ed. Greenstone, Julius H. Vol. 9. New York: Funk & Wagnalls, 1907.

In fact, all the Holy Days are determined by this singular event, declaring which month is the month of Aviv.

To help us know at what stage the barley is to be harvested we must look at the laws for making a grain offering. In them, we are told what to do with the grain and what stage of growth is acceptable to an offering. Green ears of grains are not yet fully ripe, so they must be roasted in order to bring to that stage when they can then be ground into flour and then offered as a Wave Offering.

Laws for Grain Offerings

Lev 2:1 And when anyone will offer a food offering to Jehovah, his offering shall be of fine flour. And he shall pour oil on it and put frankincense on it.

Lev 2:2 And he shall bring it to Aaron's sons, the priests. And he shall take out of it his handful of flour and its oil, with all its frankincense. And the priest shall burn the memorial of it on the altar, an offering made by fire, of a sweet savor to Jehovah.

Lev 2:3 And the rest of the food offering shall be Aaron's and his sons', most holy of the offerings of Jehovah made by fire.

Lev 2:4 And if you bring a sacrifice of a food offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.

Lev 2:5 And if your offering is a food offering on the griddle, your offering shall be of fine flour unleavened, mixed with oil.

Lev 2:6 You shall break it in pieces and pour oil on it. It is a food offering.

Lev 2:7 And if your offering is a food offering in the frying pan, it shall be made of fine flour with oil.

Lev 2:8 And you shall bring the food offering that is made of these things to Jehovah. And when it is presented to the priest, he shall bring it to the altar.

Lev 2:9 And the priest shall take from the food offering a memorial of it, and shall burn it on the altar. It is an offering made by fire, of a sweet savor to Jehovah.

Lev 2:10 And that which is left of the food offering shall be Aaron's and his sons: it is most holy of the offerings of Jehovah made by fire.

Lev 2:11 Any food offering which you shall bring to Jehovah shall not be made with leaven. For you shall burn no leaven, nor any honey, in any offering of Jehovah made by fire.

Lev 2:12 As an offering of the firstfruits, you shall bring them to Jehovah. But they shall not be burned on the altar for a sweet savor.

Lev 2:13 And every sacrifice of your food offering shall you season with salt. And you shall not allow the salt of the covenant of your God to be lacking from your food offering. You shall offer salt with all your offerings.

Lev 2:14 And if you bring a food offering of your firstfruits to Jehovah, green ears roasted by fire, grains of a garden, you shall bring near for a food offering your firstfruits,

Lev 2:15 And you shall put oil on it and lay frankincense on it. It is a food offering.

Lev 2:16 And the priest shall burn it as incense with its memorial offering from its grains and from its oil, besides all its frankincense, a fire offering to Jehovah.

If you are new to the barley teachings then I encourage you to read the following.

Norman Willis of Nazarene Israel wrote the following, and I encourage you all to go and read it and understand why we have the current barley wars. He is correct that one of the witness groups changed their understanding of what Aviv is barley. Starting in 2016, when Nehemia retired from searching for the barley, those who took over decided you must have fields of barley before you could wave it. Since then, they have begun to teach everyone that they must have ripe barley so everyone can make the wave offering. That is why in 2023, Devorah was two months later than we were in keeping the Holy Days. Michael Rood, Nehemia and Keith Johnson all kept the Holy Days one month later than we did, breaking from Devorah's ideology.

<https://nazareneisrael.org/book/establishing-the-head-of-the-year/josephus-the-talmud-and-the-omer/>

In this article I am going to quote from Wiki the history of the calendar. If you do not understand, then I hope this will help you to see what was first and what then replaced it. I would encourage you all to go and read the entire article at https://en.wikipedia.org/wiki/Hebrew_calendar so you can know the history of the Hebrew Calendar. In the second part of this article, I must point out the OBVIOUS that many still can't see.

Between 70 and 1178 CE, the observation-based calendar was gradually replaced by a mathematically calculated one.

What was the original method for determining the calendar? It obviously was the sighting of the moon and the barley, which was slowly, over time, replaced by the calculated calendar in the 12th century. In 1178, Rambam published the Mishneh Torah, promoting unity amongst all the

Jews worldwide. In order to get that unity, some had to give up sighting the moon and looking for the barley and use only the calculated method.

You will also read how various person wrote advising that the Feast of Trumpets not land on a certain day. This is the development of the postponement rules.

Determining the new month in the Mishnaic period



The [Trumpeting Place inscription](#), a stone (2.43×1 m) with [Hebrew](#) inscription "To the Trumpeting Place" is believed to be a part of the Second Temple.

The [Tanakh](#) contains several [commandments](#) related to the keeping of the calendar and the lunar cycle, and records changes that have taken place to the Hebrew calendar. Numbers 10:10 stresses the importance in Israelite religious observance of the new month (Hebrew: ראש חודש, [Rosh Chodesh](#), "beginning of the month"): "... in your new moons, ye shall blow with the trumpets over your burnt-offerings..."^[98] Similarly in Numbers 28:11.^[99] "The beginning of the month" meant the appearance of a [new moon](#), and in Exodus 12:2.^[100] "This month is to you".

According to the [Mishnah](#) and [Tosefta](#), in the Maccabean, Herodian, and Mishnaic periods, new months were determined by the sighting of a new crescent, with two eyewitnesses required to testify to the [Sanhedrin](#) to having seen the new lunar crescent at sunset.^[101] The practice in the time of [Gamaliel II](#) (c. 100 CE) was for witnesses to select the appearance of the moon from a collection of drawings that depicted the crescent in a variety of orientations, only a few of which could be valid in any given month.^[102] These observations were compared against calculations.^[39]

At first the beginning of each Jewish month was signaled to the communities of Israel and beyond by fires lit on mountaintops, but after the [Samaritans](#) began to light false fires, messengers were sent.^[103] The inability of the messengers to reach communities outside Israel before mid-month High Holy Days ([Succot](#) and [Passover](#)) led outlying communities to celebrate scriptural festivals for two days rather than one, observing the second feast-day of the [Jewish diaspora](#) because of uncertainty of whether the previous month ended after 29 or 30 days.^[104] It has been noted that the procedures described in the Mishnah and Tosefta are all plausible procedures for regulating an empirical lunar calendar.^[105] Fire-signals, for example, or smoke-signals, are known from the pre-exilic Lachish ostraca.^[106] Furthermore, the Mishnah contains laws that reflect the uncertainties of an empirical calendar. Mishnah Sanhedrin, for example, holds that when one witness holds that an event took place on a certain day of the month, and another that the same event took place on the following day, their testimony can be held to agree, since the length of the preceding month was uncertain.^[107] Another Mishnah takes it for granted that it cannot be known in advance whether a year's lease is for twelve or thirteen

months.^[108] Hence it is a reasonable conclusion that the Mishnaic calendar was actually used in the Mishnaic period.

The accuracy of the Mishnah's claim that the Mishnaic calendar was also used in the late [Second Temple](#) period is less certain. One scholar has noted that there are no laws from Second Temple period sources that indicate any doubts about the length of a month or of a year. This led him to propose that the priests must have had some form of computed calendar or calendrical rules that allowed them to know in advance whether a month would have 30 or 29 days, and whether a year would have 12 or 13 months.^[109]

The fixing of the calendar

See also: [Hillel II § Fixing of the calendar](#)

Between 70 and 1178 CE, the observation-based calendar was gradually replaced by a mathematically calculated one.^[110]

The Talmuds indicate at least the beginnings of a transition from a purely empirical to a computed calendar. [Samuel of Nehardea](#) (c. 165–254) stated that he could determine the dates of the holidays by calculation rather than observation.^[111] According to a statement attributed to Yose (late 3rd century), [Purim](#) could not fall on a Sabbath nor a Monday, lest [Yom Kippur](#) fall on a Friday or a Sunday.^[112] This indicates that, by the time of the redaction of the [Jerusalem Talmud](#) (c. 400 CE), there were a fixed number of days in all months from Adar to Elul, also implying that the extra month was already a second Adar added before the regular Adar. Elsewhere, [Shimon ben Pazi](#) is reported to have counselled "those who make the computations" not to set [Rosh Hashana](#) or [Hoshana Rabbah](#) on Shabbat.^[113] This indicates that there was a group who "made computations" and controlled, to some extent, the day of the week on which Rosh Hashana would fall.

There is a tradition, first mentioned by [Hai Gaon](#) (died 1038 CE), that [Hillel II](#) was responsible for the new calculated calendar with a fixed intercalation cycle "in the year 670 of the Seleucid era" (i.e., 358–359 CE). Later writers, such as [Nachmanides](#), explained Hai Gaon's words to mean that the entire computed calendar was due to Hillel II in response to persecution of Jews. [Maimonides](#) (12th century) stated that the Mishnaic calendar was used "until the days of Abaye and Rava" (c. 320–350 CE), and that the change came when "the land of Israel was destroyed, and no permanent court was left." Taken together, these two traditions suggest that Hillel II (whom they identify with the mid-4th-century Jewish patriarch Ioulos, attested in a letter of the Emperor Julian,^[114] and the Jewish patriarch Ellel, mentioned by Epiphanius^[115]) instituted the computed Hebrew calendar because of persecution. H. Graetz^[116] linked the introduction of the computed calendar to a sharp repression following a failed Jewish insurrection that occurred during the rule of the Christian emperor [Constantius](#) and [Gallus](#). [Saul Lieberman](#) argued instead that the introduction of the fixed calendar was due to measures taken by Christian Roman authorities to prevent the Jewish patriarch from sending calendrical messengers.^[117]

Both the tradition that Hillel II instituted the complete computed calendar, and the theory that the computed calendar was introduced due to repression or persecution, have been

questioned.^{[118][119][120]} Furthermore, two Jewish dates during post-Talmudic times (specifically in 506 and 776) are impossible under the rules of the modern calendar, indicating that some of its arithmetic rules were established in Babylonia during the times of the [Geonim](#) (7th to 8th centuries).^[121] Most likely, the procedure established in 359 involved a fixed molad interval slightly different from the current one,^[4] Rosh Hashana postponement rules similar but not identical to current rules,^[u] and leap months were added based on when Passover preceded a fixed cutoff date rather than through a repeated 19-year cycle.^[51] The Rosh Hashana rules apparently reached their modern form between 629 and 648, the modern molad interval was likely fixed in 776, while the fixed 19-year cycle also likely dates to the late 8th century.^[51]

Except for the epoch year number (the fixed reference point at the beginning of year 1, which at that time was one year later than the epoch of the modern calendar), the calendar rules reached their current form by the beginning of the 9th century, as described by the [Persian Muslim](#) astronomer [Muhammad ibn Musa al-Khwarizmi](#) in 823.^{[122][123]} Al-Khwarizmi's study of the Jewish calendar describes the [19-year intercalation cycle](#),^[124] the rules for determining on what day of the week the first day of the month [Tishrei](#) shall fall, the interval between the [Jewish era](#) (creation of Adam) and the [Seleucid era](#), and the rules for determining the mean longitude of the sun and the moon using the Jewish calendar.^{[122][123]} Not all the rules were in place by 835.^[110]

In 921, [Aaron ben Meïr](#) proposed changes to the calendar. Though the proposals were rejected, they indicate that all of the rules of the modern calendar (except for the epoch) were in place before that date. In 1000, the Muslim chronologist [al-Biruni](#) described all of the modern rules of the Hebrew calendar, except that he specified three different epochs used by various Jewish communities being one, two, or three years later than the modern epoch.^[45]

In 1178, [Maimonides](#) included all the rules for the calculated calendar and their scriptural basis, including the modern epochal year, in his work [Mishneh Torah](#). He wrote^[125] that he had chosen the [epoch](#) from which calculations of all dates should be as "the third day of Nisan in this present year ... which is the year 4938 of the creation of the world" (22 March 1178).^[126] Today, these rules are generally used by Jewish communities throughout the world.

Other calendars

Outside of [Rabbinic Judaism](#), evidence shows a diversity of practice.

Karaite calendar

[Karaites](#) use the lunar month and the solar year, but the Karaite calendar differs from the current Rabbinic calendar in a number of ways. The Karaite calendar is identical to the Rabbinic calendar used before the Sanhedrin changed the Rabbinic calendar from the lunar, observation based, calendar to the current, mathematically based, calendar used in Rabbinic Judaism today.

In the lunar Karaite calendar, the beginning of each month, the [Rosh Chodesh](#), can be calculated, but is confirmed by the observation in [Israel](#) of the first sightings of the new moon.^[127] This may

result in an occasional variation of a maximum of one day, depending on the inability to observe the new moon. The day is usually "picked up" in the next month.

The addition of the leap month (Adar II) is determined by observing in Israel the ripening of barley at a specific stage (defined by Karaite tradition) (called [aviv](#)),^[128] rather than using the calculated and fixed calendar of [rabbinic Judaism](#). Occasionally this results in Karaites being one month ahead of other Jews using the calculated rabbinic calendar. The "lost" month would be "picked up" in the next cycle when Karaites would observe a leap month while other Jews would not.

Furthermore, the seasonal drift of the rabbinic calendar is avoided, resulting in the years affected by the drift starting one month earlier in the Karaite calendar.

Also, the four rules of postponement of the rabbinic calendar are not applied, since they are not mentioned in the [Tanakh](#). This can affect the dates observed for all the Jewish holidays in a particular year by one or two days.

In the Middle Ages many Karaite Jews outside Israel followed the calculated rabbinic calendar, because it was not possible to retrieve accurate aviv barley data from the land of Israel. However, since the establishment of the [State of Israel](#), and especially since the [Six-Day War](#), the Karaite Jews that have made [aliyah](#) can now again use the observational calendar.

Cleaning the House

[Chabad.org](#)

Simply stated (though not so easily done) — give your home a thorough, top-to-bottom, cleaning. Vacuum the carpets and floors, wipe clean the cupboards and bookshelves. Make sure you get into all those hard-to-reach places: under the sofa cushions, the spaces between the floorboards. Move aside furniture and kitchen appliances to get behind and underneath. Bottom line: if that proverbial cookie crumb could be hiding there, go after it!

As each area of the home gets cleaned, make sure that everyone knows that it's "kosher for Passover" and absolutely off-limits for any food to be brought in there. Practical advice: start with the bedrooms, then proceed with the living room and other common rooms, leaving the dining room and kitchen for last, so that you can use these spaces for eating chametz as close as possible to the "deadline."

Other places that need to be cleaned: office, car, pocketbook — any space that is yours by ownership, lease, or right of use.

Places you don't have to clean: a) Rooms and areas where you're absolutely certain that no food was ever brought. b) Rooms and areas that will be sold (see step 5).

Cleaning Checklist

[PDF](#)

The following is a checklist of all areas that should be searched well and thoroughly cleaned from all traces of chametz.

Room-by-Room Checklist

- dining room
- front room
- dinette
- vestibule
- study, library
- den, playroom, recreation room
- kitchen
- laundry room
- master bedroom
- children's rooms
- guest room
- nursery
- bathroom
- adjacent living areas
- attic
- basement
- car
- garage
- hallways
- office
- porch, deck or terrace
- staircases
- storage areas

Alphabetical Listing

- Attic
- Arts 'n' crafts
- Basement
- Bedroom
- Bed
- Bed frame
- Behind furniture
- Bookcase
- Books
- Breadbox
- Briefcase
- Desks and drawers
- Dining room
- Dishwashers
- Dressers and drawers
- Entertainment center
- Exercise equipment
- Floors, carpets
- Freezer
- Playpen
- Playroom
- Pockets
- Pocketbook
- Pocket PC
- Porch
- Radiators
- Radios
- Recreation room
- Recliner
- Refrigerator
- Remote controls

- Buffet
- Cabinets
- Candlesticks
- Carpets
- Car
- Car seats
- Carriage
- Cell phones
- Chairs
- China closet
- Closets
- Clothing
- Coats
- Coat closet
- Computer and keyboard
- Cosmetics
- Couch
- Crib
- Furniture
- Garage
- Garbage cans
- Handbags and purses
- High chairs
- iPods
- Kitchen
- Kitchen appliances
- Lamps
- Laundry hamper
- Linen closet
- Living room
- Luggage
- Lunch boxes
- Medicine cabinet
- Office or workspace
- Oven
- Pet cages
- Rings
- School bags
- School lockers
- Sewing box
- Shopping cart
- Sink
- Staircases
- Storage room
- Stove
- Stovetop
- Stroller
- Table
- Telephone
- Toys
- Utility drawers
- Vacuum cleaner
- Wallets
- Washing machine/dryer
- Windowsills
- Woodwork
- Yard

Click [here](#) for a PDF print version of this list.

Deleavening Your Home

It is now just past the full moon. In two months time we will begin to celebrate Passover and the Days of Unleavened Bread. We read in Mt 24:45 “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”

So with the Passover season approaching and with many new people learning the Torah and wanting to keep the Holy Days we shall begin now to teach on these.

Once again I am telling you to turn off Oprah and Dr. Phil and to start to read you bible. There is nothing on TV worth watching. Many of you are sharing this News letter and encouraging others to read it and to prove those things said here true or false. I do thank you. But in reality it is those who have come here and learnt the truth that are thanking you. You have saved their lives. But once you have been turned on to the truth, do not just read what is written here. Search other sites and other groups and learn also from them, what is true and what is not true.

I keep telling you how little time is left and so I am trying to give you as much information as I can without you being over whelmed. Turn off the TV and this will help.

We now have just two months to Passover.

Immediately after the Passover comes a festival that shows us the next step in the plan of Yahweh. After Yahshua is sacrificed as the Passover Lamb, and we have been forgiven for our sins, how do we continue to avoid sin, since we must go on living in newness of life? How do we live as Yahweh's redeemed people? We find the remarkable answer in the symbolism of the Feast of Unleavened Bread.

When Yahweh freed Israel from slavery in Egypt, He told His people that for "seven days you shall eat unleavened bread" (Exodus 12:15). Verse 39 further explains: "And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves."

The leavening process, which makes bread rise, takes time. The Israelites had no time to spare when they left Egypt, so they baked and ate flat bread. What started out as a necessity continued for a week. Yahweh appropriately named this time the Feast of Unleavened Bread (Leviticus 23:6), or Days of Unleavened Bread (Acts 12:3).

When Yeshua came to earth as a human, He observed this seven-day festival' sometimes called the Feast of Passover by the Jews because of the proximity of the Passover to the Days of Unleavened Bread. Yeshua kept it as a child and later as an adult (Luke 2:41; Matthew 26:17). The early Church, kept it as well.

Yahweh gave His earliest instructions concerning this festival to the Israelites as they prepared to leave Egypt. "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD' a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat-that is all you may do" (Exodus 12:14-16, New International Version).

This is where we get the expression of spring cleaning from De leavening our homes.

Each year as the Israelites observed this feast, it reminded them of Yahweh's deliverance of their forefathers from Egypt. The Creator instructed, "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt" (verse 17, NIV). The exodus from Egypt remains as a foundational reason for observing this feast today. Just as Yahweh delivered ancient Israel, He delivers us from our sins and difficulties.

Now notice Yeshua's teaching about leaven, which expands the meaning of this feast.

During Yeshua's ministry He performed two miracles in which a few fish and loaves of bread fed thousands of people. After one of these incidents, when His disciples had gone around the Sea of Galilee, they forgot to bring bread with them. So Yeshua told them, "Watch out and beware of the leaven of the Pharisees and Sadducees."

The disciples thought Yeshua was referring to their lack of bread. However, He was using the occasion to teach them by calling on the symbolism of leaven. Yeshua asked them, "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." Then the disciples "understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees" (Matthew 16:5-12, NASB).

Some of the members of the religious establishment of Yeshua's day appeared to be righteous, yet they secretly practiced sinful behavior. Yeshua let them know He knew their hearts. They may have appeared righteous to other people, "but inside you are full of hypocrisy and lawlessness" (Matthew 23:28).

The Days of Unleavened Bread remind us that with Yahweh's help we must remove and avoid all types of sin "symbolized by leaven" in all areas of our life.

Symbolically we do this by cleaning our homes and our places of business and our cars and removing any bread or bread products that contain leaven or yeast from them.

During the Feast of Unleavened Bread, the apostle Paul taught the same spiritual lessons as Yeshua, invoking the comparison of sin to leaven. In the context of reprimanding the Corinthian congregation for its divisions, jealousies and tolerance of sexual misconduct, Paul wrote: "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Yeshua, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:6-8).

The church at Corinth was obviously and unmistakably keeping the Feast of Unleavened Bread, to which Paul repeatedly alluded. However, Paul used the Corinthians' faithful obedience in keeping the feast physically (removing leaven from their homes) as a basis to encourage them to celebrate this feast with proper understanding of its spiritual intent.

Today removing leaven from our homes for seven days reminds us that we, too, through prayer and Yahweh's help and understanding, must recognize, expel and avoid sin. The Feast of Unleavened Bread is thus a time of personal reflection. We should meditate on our attitudes and conduct and ask Yahweh to help us recognize and overcome our shortcomings.

Paul spoke of this much-needed self-reflection in 2 Corinthians 13:5 when he told the Corinthian church: "Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Yeshua the Messiah is in you, unless indeed you are disqualified."

Paul explained the significance of the phrase “Yeshua the Messiah is in you” in Galatians 2:20: “I have been crucified with Yeshua; it is no longer I who live, but Yeshua lives in me; and the life I now live in the flesh I live by faith in the Son of Yahweh, who loved me and gave Himself for me.”

These seven days of self-examination prove invaluable in helping us to devote our lives to Yahweh and Yeshua. This week-long period also pictures our eventual triumph over sin. As Yahweh delivered the ancient Israelites from enslavement to Egypt, so He delivers us from our enslavement to sin (Romans 6:12-18).

We learn by doing. We learn spiritual lessons by doing physical things. Performing the task of de-leavening our homes reminds us to vigilantly watch for sinful thoughts and actions so we can avoid them. Yahweh knows that, in spite of our good intentions, we all sin.

Many years after his conversion, Paul described the powerful human tendency to sin. “I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of Yahweh according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank Yahweh-through Yeshua the Messiah! So then, with the mind I myself serve the law of Yahweh, but with the flesh the law of sin” (Romans 7:21-25).

Paul knew life itself is a battle with sin. The Bible speaks of “the sin which so easily ensnares us” (Hebrews 12:1). We have our own part to play in struggling to overcome sin. Yet, paradoxically, we must rely on Yahweh to help us. Paul explained this to the Philippians by telling them to “work out your own salvation with fear and trembling, for it is Yahweh who works in you both to will and to do of his good pleasure” (Philippians 2:12-13, King James Version).

Our observance of the Days of Unleavened Bread helps us realize our need for Yeshua’s help in overcoming our weaknesses. Yet this feast is certainly a time for rejoicing because Yeshua freely gives us the help we need. Yeshua, the Lamb of Yahweh, was sacrificed for the forgiveness of our sins, thus unleavening, or cleansing, our lives. He continues to help us live obediently through Yahweh’s Spirit dwelling in us.

Paul tells us in Ro 2:13 (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;

James tells us it is the doers of the law who will be justified. Jas 1:22 But be doers of the word, and not hearers only, deceiving yourselves.

Let’s read what James also has to say about doing things.

James 2:14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the

things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does not have works, is dead. 18 But someone will say, "You have faith, and I have works." Show me your faith without your F6 works, and I will show you my faith by my F7 works. 19 You believe that there is one God. You do well. Even the demons believe—and tremble! 20 But do you want to know, O foolish man, that faith without works is dead? F8 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." F9 And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only. 25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

Some brethren do not believe we should keep the days of Unleavened bread. Some do but they say you do not have to remove the leaven from your homes.

The bible says we do have to keep this time for ever, and that you do have to remove the leaven, and that by doing so you are acting out your faith by your works.

I am sharing this message now with you, so that you have time to begin to clean one room or two a week before the Days arrive in about two months time. You will see as you move your frig and stove how the crud has piled up over time and how hard it is to remove. This is the same as sin sneaking in to your lives and you not knowing it until one day it is exposed. Then you see how hard it is to remove or correct that sin. It is not easy.

You will learn by doing. Please consider doing the necessary work in cleaning your home so that you will be ready for the Passover and the Days of Unleavened Bread.

Always remember that as you move closer to Yahweh, He moves closer to you. When you stop so does He and he waits for you to make the next move.

The more you learn and practice the more that will be revealed to you. But if you do nothing you learn nothing.

So may your spring cleaning be bountiful in teaching you many lessons from the scriptures.

Waiting on Yehovah is Always Exciting

Yehovah is doing it again. Are you watching? Are you even aware?

We are commanded to make a wave offering of the first fruits of barley during Passover. We are to cut it and prepare it that Saturday evening at the start of Wave Sheaf Day. We can roast it if

we need to. But we must make that wave offering with the very first fruits. It is important to understand that as it determines when the Holy Days are to be kept.

If the Barley is not ripe then we add an extra month called Adar Bet. But if the Barley is ripe and we add an extra month then the barley will reseed itself and we will be keeping the appointed times at a time when Yehovah will not be there.

The importance of watching for the Barley cannot be stated loud enough. And this year Becca Biderman has sent us some pictures of Barley that is already in bloom and out of the boot.

Barley in Bloom on December 24, 2020.



Barley out of the Boot on December 24, 2020.



Some of you also think of Israel as a desert land but look at the picture Becca has sent where anemones, Israeli wild Iris, lupine (bluebonnet), daffodils, mandrakes, and many many more are in FULL glorious blooms covering the land with bright colours January 6, 2021.





We are about 6 days away from the start of the 12th month starting on January 15th. When you look at the chart below and see that when the barley is flowering, it can be ready for harvest in just 30 days time. What does this mean?

It means that we could have the New Year February 13, 14th and keep Passover February 28, 2021. Unbelievable!!

So to demonstrate when the Jews kept Passover in the 3rd, 4th and 5th centuries we are once again going to review the Tombstones of Zoar and learn the many things they reveal to us.

The Glory of the Lord

Exo 40:34 And the cloud covered the tabernacle of the congregation, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter into the tabernacle of the congregation because the cloud stayed on it, and the glory of Jehovah filled the tabernacle.

Exo 40:36 And when the cloud was taken up from over the tabernacle, the sons of Israel journeyed on in all their journeys.

Exo 40:37 But if the cloud was not taken up, then they did not journey until the day that it was taken up.

Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, in all their journeys.

Can you imagine getting up each day and quickly opening the flap of your tent to see if the cloud was there or if it had moved to some other place? Each day you would check before you made any plans to do the things you wanted to get done that day.

You are all psyched to go and plant a garden and get dressed and gather the tools and go out the door and only then see the cloud is missing. You have to rush back and gather the kids and take down the tent and load it on the cart and then round up the flocks and herds and start to head in the direction of the cloud. The kids are asking where we are going and you say I do not know. The wife asks how much longer and you say I do not know. You ask yourself if there will be fields of grass and water for the herds and then say you do not know.

Can you imagine?

How exciting and how much it forces you to have faith in Yehovah. How awesome that would be?

Well, last week I was that guy going out to do my own thing and I had my plans for March to go to Mount Sinai in Saudi Arabia. I was just about to book my flight and found one that leaves on a Wednesday and is half the cost of flying on Thursday so I can arrive there before Sunset on Friday and be checked into my room. I had my plans and had worked them all out and then bam, out of the blue I got the reports from Becca Biderman about the current state of the Barley. I was stunned like a deer in the headlights, frozen in my tracks.

So I quickly added her postings to the News Letter after already sending it out. I then was in panic mode for the rest of Thursday night and Friday.

I was absolutely positive we would have a 13th month this year. That is what I was sharing with you and taught you about last week. This has completely caught me with my pants down. Flights leaving on Thursday arrive in Riyadh on Saturday. So I cannot do that. Leaving on Wednesday I would arrive early Friday and that was perfect, but now the Wednesday is potentially the High Holy Day of Unleavened Bread. What do I do? What do I do?



Then I began to reason that there was no way Passover could be before the Equinox. I never go by the equinox even though that seems to be an unwritten rule. Brian Hoecke even had a chart he showed me showing each year since 2000 how Passover was always after the equinox. I had disagreed but forgot where my proof was which showed me Passover could be before the equinox. And then I got busy with other things and forgot about it until now.

Here is the information courtesy of Brian Hoeck and I thank him for going and finding this and then for sharing it with us. Note that Passover will be 14 days after each of the New Moon sightings below and in each case was after the Equinox.

Here's the info you requested:

“In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following.” (Flavius Josephus, Antiquities of the Jews, Book III)

Please note that Josephus did not say the New Moon that starts the year occurs in Aries, but rather he said the Passover was sacrificed (i.e., the ending of Aviv/Nisan 14) while the Sun was in Aries. In his day, the Sun was in Aries circa March 20/21 through April 19/20. IF the Passover sacrifice had to occur in Aries, then it would have to fall in between March 20/21 and April 19/20, which would mean then that the New Moon must be sighted between the evening of March 7 (which would produce an Aviv 14 on March 21) and the evening of April 6 (which would produce an Aviv 14 on April 20).

Here is New Year info for years 2000-2019 via Aviv inspections and New Moon watches:

2000: 1st New Moon visible Wednesday, April 5
2001: 1st New Moon visible Monday, March 26
2002: 1st New Moon visible Friday, March 15
2003: 1st New Moon visible Friday, April 3
2004: 1st New Moon visible Monday, March 22
2005: 1st New Moon visible Friday, March 11*
2006: 1st New Moon visible Thursday, March 30
2007: 1st New Moon visible Wednesday, March 20
2008: 1st New Moon visible Monday, April 7*
2009: 1st New Moon visible Friday, March 27
2010: 1st New Moon visible Wednesday, March 17
2011: 1st New Moon visible Monday, April 4
2012: 1st New Moon visible Friday, March 23
2013: 1st New Moon visible Wednesday, March 13
2014: 1st New Moon visible Monday, March 31
2015: 1st New Moon visible Saturday, March 21
2016: 1st New Moon visible Thursday, March 10*
2017: 1st New Moon visible Wednesday, March 29
2018: 1st New Moon visible Sunday, March 18
2019: 1st New Moon visible Friday, March 8*

2020 1st New Moon visible Wednesday February 26*

2021 1st New Moon visible Saturday February 14

2022 1st New Moon visible Saturday March 5

2023 1st New Moon Visible Tuesday February 12

There are 4 years above marked with an asterisk. These mark years of split views of aviv inspectors.

* In 2005, there was debate over the start in the Aviv camps. The date in the chart is derived from the Karaite Korner crew, whereas abibofgod declared a 13th month and began the year with the 1st New Moon visible Sunday, April 11, 2005. If the abibofgod determination is correct, it would be evidence against the Josephus parameter.

* In 2008, the Karaites & abibofgod both declared a 13th month and began the year with the New Moon sighted the evening of April 7, thus an April 21st afternoon Passover sacrifice. This would put it one day outside of Aries (which ended April 20).

The folks at torahcalendar declared that the barley was ready for March 8, 2008 to begin the year: https://torahcalendar.com/PDF/2008_Abib.pdf

* In 2016, the Karaite group declared a 13th month, and thus their day of Passover sacrifice (April 23) fell outside of the parameter given by Josephus by 3 days. (There was a split amongst the groups this year Some not adding a 13th month)

* In 2019, the Karaite group declared a 13th month, making their Passover sacrifice occur the afternoon of April 20 (still fitting the Josephus parameter).(There was a split amongst the groups this year Some not adding a 13th month)

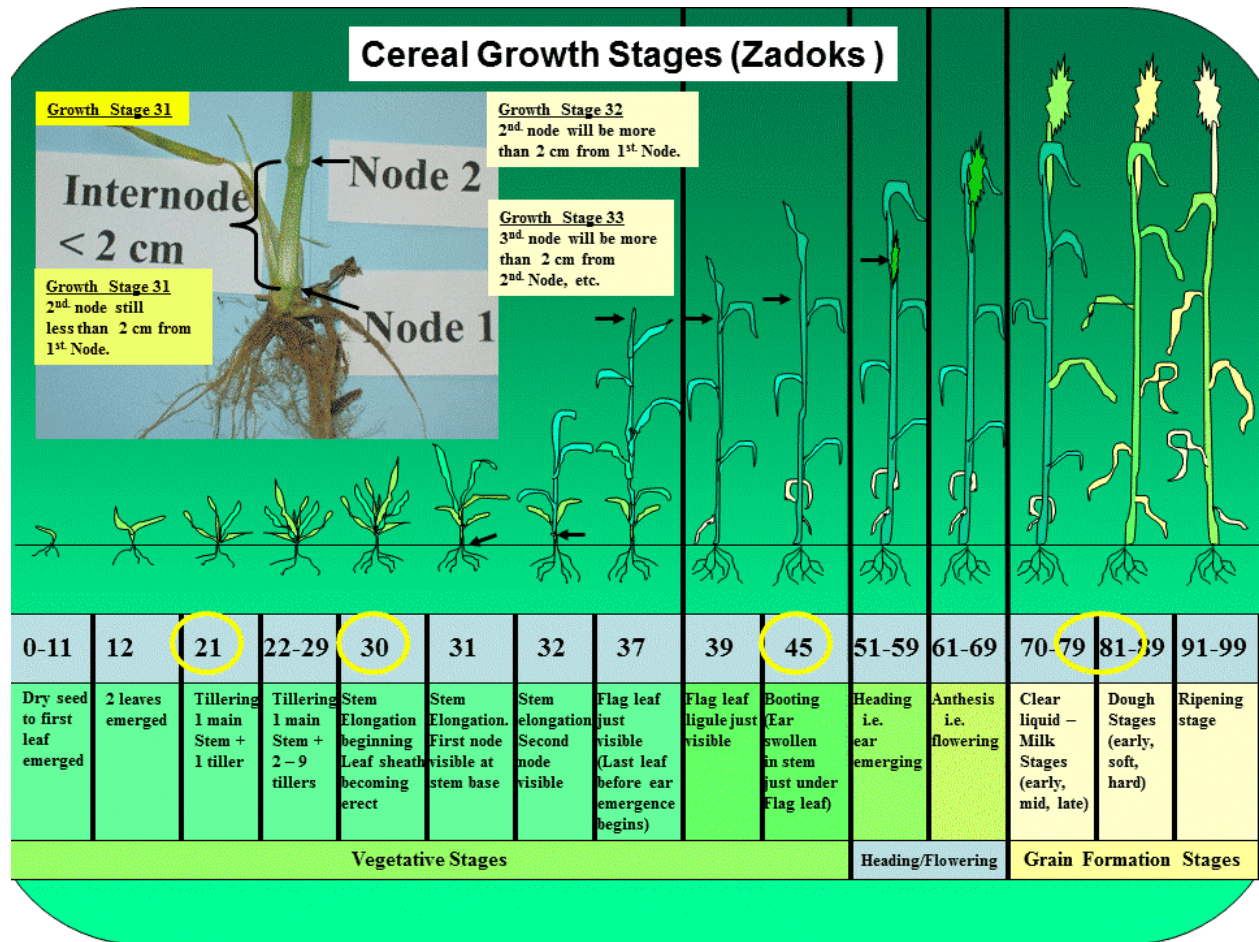
*In 2020 all the groups kept the Passover on April 8th while we at Sightedmoon.com and a few others small groups went with Beccas' report and kept Passover March 11, the same day WHO declared a worldwide pandemic. This year again it was a split amongst the crescent moon group.

Since 2016, those of us at Sightedmoon.com have been one month earlier than the Karaite groups. In 2023, Devorah went even one month later than most Karaites and was two months after us here at Sightedmoon.com. Michael Rood and Nehemia Gordon both split from Devorah and kept Passover the month before her which was a month after us.

Let me share my experience here now that I have this record above. My first year was in 2005 and we kept the Passover via the Karaite view 30 days before the Hebrew Calendar. I have written about this many times. In 2016 with much debate, sightedmoon.com kept Passover earlier than the Karaite view which added a 13th month that year. We did not. In 2019 once again sightedmoon.com kept Passover 30 days before the Karaite groups again with much debate and much scorn. In both instances, Nehemia and I remained friends and still do to this day. And in both instances, sadly others stopped following us and talking with us. So we are well aware of the divisiveness of this subject and controversies it brings forth.

If Passover can be before the equinox and I can prove it then Becca has a case. Ha, Becca has a case no matter what I say. She has the barley and Yehovah is guiding that process. Yehovah is in charge and we must never forget that. And even as I say that my human reasoning is denying it.

But Becca showed that some Barley was already in the head stage and flowering. Which means we could be just 40 to 30 days from it being ripe enough for Wave Sheaf day. It is most certainly going to be a very close year this year and we all must be ready either way.



I have not even begun to delevaen the house or the cars and..... Man, I am just not ready. Is the cloud actually moving? Arghhh I have to catch up.

But here is the thing. Yehovah is in control. He is in charge. If the rains continue and it remains cool then the husks do not develop and the milk does not gather so the seed does not begin to form. But once the dry warm winds come, then the process begins. When will that be?

According to the chart in exactly so many days. But in reality, only Yehovah knows.

Once again we are being shown this parable, this Hebrew idiom.

Mat 24:36 But of that day and hour no one knows, no, not the angels of Heaven, but only My Father.

Those who do not keep the Holy Days will not and cannot know when He is to come. They will not know the seasons. Paul said;

The Day of the Lord

1Th 5:1 But of the times and the seasons, brothers, you have no need that I write to you.

1Th 5:2 For you yourselves know accurately that the day of the Lord comes like a thief in the night.

1Th 5:3 For when they shall say, Peace and safety! Then sudden destruction comes on them, as travail upon a woman with child. And they shall not escape.

1Th 5:4 But you, brothers, are not in darkness, that the Day should overtake you like a thief.

1Th 5:5 You are all the sons of light and the sons of the day. We are not of the night, or of darkness.

1Th 5:6 Therefore let us not sleep as the rest do, but let us watch and be calm.

1Th 5:7 For those sleeping sleep in the night, and those being drunken are drunken in the night.

1Th 5:8 But let us, who are of the day, be calm, having put on the breastplate of faith and love and the hope of salvation for a helmet.

1Th 5:9 For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

1Th 5:10 who died for us, so that whether we watch or sleep we should live together with Him.

1Th 5:11 Therefore comfort one another, and edify one another, even as you also do.

Yehovah is demonstrating to us that we cannot know when but once we know the season then we can know about when.

Can you Have Passover Before the Equinox?

In all this thinking and my mind racing, I remembered where I had seen the proof that Passover was indeed possible to be kept before the Equinox. It was in the Tombstones of Zoar. The very same ones that had shown me many references to the Sabbatical and Jubilee years.

When I got home from work Friday I immediately began to go through every single tombstone once again and to see just how many had more evidence to give up. Things I had just read over and not valued.

Almost all of the Tombstones give you the year in reference to the year the Temple was destroyed. They give the name of the person deceased, and most give the month. And some even give the day of the week and the date of that day and the month. This was pure gold which I had not realized I had nor had I thought to use it before now.

With this weekday and the date and month, I could now go back and see when that year began and if indeed it was before the Equinox when they kept Passover. But then Friday night as I was going through each of these Tombstones, I also realized that they were telling me consistently when they had changed from the Crescent moon calendar to the Conjunction to begin the month. What an exciting find I had tripped over. It is with this understanding of the two systems used for the calendars that you must have in order to understand these 30 or so tombstones. This is why when many “authorities” looked at them like Marcus and Wacholder, Zuckerman and Shurer,

they dismissed them because they did not line up with their theories or understanding. This is why they are hardly mentioned.

So let me now share each one at a time and learn if in fact you can keep the Passover before the Equinox.

Proof # 24-Tombstone # 3 – 393 CE-Naveh's # 7

Just so you understand the listing above. This is my 24th proof of the Sabbatical Years. It is the 3rd Tombstone chronologically and Naveh who is the authority on the Tombstones has it listed in his list as #7.

Tombstones # 3 – 393 CE Naveh's # 7

*This is the tombstone of Jacob
Son of Samul, who died on
The second day (Monday), forty
years old, on the third day
of the month of Iyar (2nd month), on the first year
of the Shemitah
year three hundred and twenty
three to the destruction of the
temple*

323 + 70 = 393 CE



This tombstone is telling us the 3rd of Iyar was a Monday. Just so you know what each month is in name and number here is a chart for you.

Nissan / Pesa? (Passover) 1st

Iyar 2nd

Sivan / Shavuot/s 3rd

Tammuz 4th

Av 5th

Elul 6th

Tishrei Succot/s 7th

(Mar)Heshvan 8th

Kislev 9th

Tevet/s / 10th

Shvat / 11th

Adar Aleph (First Adar 12th

Adar Bet/Baiz (Second Adar 13th)

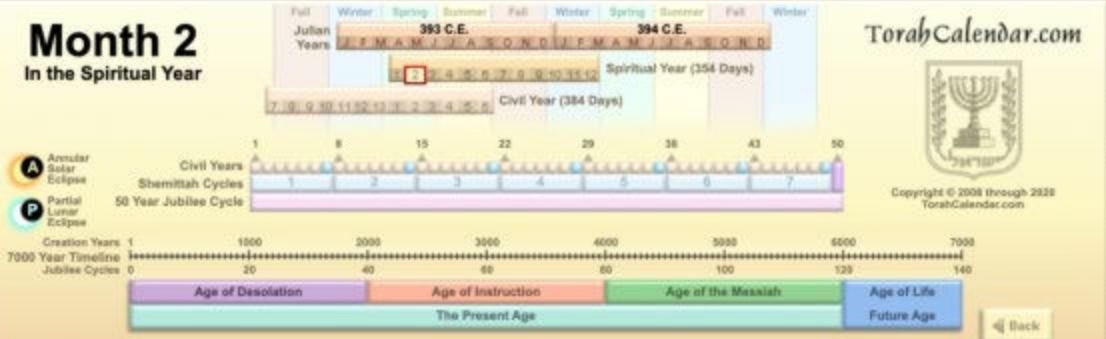
Now we go to Torah Calendar (<https://torahcalendar.com/Calendar.asp?YM=Y393M2>) for the year 393 CE and look at the 2nd month to see if it was a Monday. And what we see is that Monday in the 2nd month was indeed the 3rd of Iyar. Then when we check the 1st month we see that Passover was after the Equinox.

Now you must take special note here. This was a very simple check. That is because Torah Calendar goes by the Crescent moon to begin the month and this is why I use them so often. But... They also use the Equinox to determine when the first of the year is. It is always after the Equinox according to them. They also use the Metonic cycles to determine the leap years. We wrote about them last week and will not repeat them here now. You must keep this in mind in our search.

The other thing that jumps out here is the fact that this Tombstone in the year 393 CE was using the Crescent Moon to begin the month. I will show you another that proves they also were going by the Barley to begin the year in a moment.

Month 2 In the Spiritual Year

TorahCalendar.com



1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-l Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
						1 Omer Day 16 3rd Sabbath Rosh Chodesh First Crescent Moon sunset, 29 Apr Kedoshim Shabbat Rosh Chodesh 29 Apr 393 C.E. sunset to 30 Apr 393 C.E. sunset Julian: 1,864,721
2 Omer Day 17 30 Apr 393 C.E. sunset to 1 May 393 C.E. sunset Julian: 1,864,722	3 Omer Day 18 1 May 393 C.E. sunset to 2 May 393 C.E. sunset Julian: 1,864,723	4 Omer Day 19 2 May 393 C.E. sunset to 3 May 393 C.E. sunset Julian: 1,864,724	5 Omer Day 20 3 May 393 C.E. sunset to 4 May 393 C.E. sunset Julian: 1,864,725	6 Omer Day 21 4 May 393 C.E. sunset to 5 May 393 C.E. sunset Julian: 1,864,726	7 Omer Day 22 5 May 393 C.E. sunset to 6 May 393 C.E. sunset Julian: 1,864,727	8 Omer Day 23 4th Sabbath Emor 6 May 393 C.E. sunset to 7 May 393 C.E. sunset Julian: 1,864,728
9 Omer Day 24 7 May 393 C.E. sunset to 8 May 393 C.E. sunset Julian: 1,864,729	10 Omer Day 25 8 May 393 C.E. sunset to 9 May 393 C.E. sunset Julian: 1,864,730	11 Omer Day 26 9 May 393 C.E. sunset to 10 May 393 C.E. sunset Julian: 1,864,731	12 Omer Day 27 10 May 393 C.E. sunset to 11 May 393 C.E. sunset Julian: 1,864,732	13 P Omer Day 28 11 May 393 C.E. sunset to 12 May 393 C.E. sunset Julian: 1,864,733	14 Omer Day 29 Pesach Sheni Second Passover Numbers 9:5-14 2 Chronicles 29:1-27 Second Passover 12 May 393 C.E. sunset to 13 May 393 C.E. sunset Julian: 1,864,734	15 Omer Day 30 5th Sabbath Be-Har 13 May 393 C.E. sunset to 14 May 393 C.E. sunset Julian: 1,864,735
16 Omer Day 31 14 May 393 C.E. sunset to 15 May 393 C.E. sunset Julian: 1,864,736	17 Omer Day 32 15 May 393 C.E. sunset to 16 May 393 C.E. sunset Julian: 1,864,737	18 Omer Day 33 16 May 393 C.E. sunset to 17 May 393 C.E. sunset Julian: 1,864,738	19 Omer Day 34 17 May 393 C.E. sunset to 18 May 393 C.E. sunset Julian: 1,864,739	20 Omer Day 35 18 May 393 C.E. sunset to 19 May 393 C.E. sunset Julian: 1,864,740	21 Omer Day 36 19 May 393 C.E. sunset to 20 May 393 C.E. sunset Julian: 1,864,741	22 Omer Day 37 6th Sabbath Be-Chukotal 20 May 393 C.E. sunset to 21 May 393 C.E. sunset Julian: 1,864,742
23 Omer Day 38 21 May 393 C.E. sunset to 22 May 393 C.E. sunset Julian: 1,864,743	24 Omer Day 39 22 May 393 C.E. sunset to 23 May 393 C.E. sunset Julian: 1,864,744	25 Omer Day 40 23 May 393 C.E. sunset to 24 May 393 C.E. sunset Julian: 1,864,745	26 Omer Day 41 Aliyah of Messiah Mark 16:19-20 Luke 24:50-53 Acts 1:1-14 24 May 393 C.E. sunset to 25 May 393 C.E. sunset Julian: 1,864,746	27 Omer Day 42 25 May 393 C.E. sunset to 26 May 393 C.E. sunset Julian: 1,864,747	28 A Omer Day 43 Fast of Samuel Death of Samuel Megilat Ta'anit 26 May 393 C.E. sunset to 27 May 393 C.E. sunset Julian: 1,864,748	29 Omer Day 44 7th Sabbath Rosh Chodesh Be-Midbar Mechar Chodesh 27 May 393 C.E. sunset to 28 May 393 C.E. sunset Julian: 1,864,749

Proof # 27-Tombstone # 6 – 416 CE- Naveh #20

May rest the soul of Jacob, the son of Shem'o who died on the second day, the 10th day of the month Shebat, in the 3rd year of the Sabbatical cycle, the years 300 hundred and 46 years after the destruction of the Temple. May he wake up to the voice of the announcer of peace. $346 + 70 = 416$



Nissan / Pesa? (Passover) 1st
Iyar 2nd
Sivan / Shavuot/s 3rd
Tammuz 4th
Av 5th
Elul 6th
Tishrei Succot/s 7th
(Mar)Heshvan 8th
Kislev 9th
Tevet/s / 10th
Shvat / 11th
Adar Aleph (First Adar 12th
Adar Bet/Baiz (Second Adar 13th)

This man died on the 10th day of Shevat, the 11th month, which was a Monday, the second day of the week in the year 416 CE. This again matches exactly what Torah Calendar is showing us (<https://torahcalendar.com/Calendar.asp?YM=Y416M11>) And when we then go back to check the 1st month of this year, Passover is found to be after the Equinox.

Once again in this year of 416 CE., they are still going by the Crescent Moon Calendar and the Barley being Aviv.

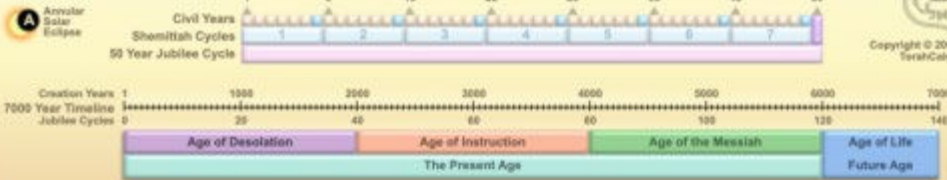
Month 11

In the Spiritual Year

TorahCalendar.com



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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
						1 Rosh Chodesh First Crescent Moon sunset, 5 Jan Va-Era Shabbat Rosh Chodesh 5 Jan 417 C.E. sunset to 6 Jan 417 C.E. sunset Julian: 1,873,373
2 Death of Herod Matthew 2:19 Magikal Transit 6 Jan 417 C.E. sunset to 7 Jan 417 C.E. sunset Julian: 1,873,374	3 7 Jan 417 C.E. sunset to 8 Jan 417 C.E. sunset Julian: 1,873,375	4 8 Jan 417 C.E. sunset to 9 Jan 417 C.E. sunset Julian: 1,873,376	5 9 Jan 417 C.E. sunset to 10 Jan 417 C.E. sunset Julian: 1,873,377	6 10 Jan 417 C.E. sunset to 11 Jan 417 C.E. sunset Julian: 1,873,378	7 11 Jan 417 C.E. sunset to 12 Jan 417 C.E. sunset Julian: 1,873,379	8 So 12 Jan 417 C.E. sunset to 13 Jan 417 C.E. sunset Julian: 1,873,380
9 13 Jan 417 C.E. sunset to 14 Jan 417 C.E. sunset Julian: 1,873,381	10 14 Jan 417 C.E. sunset to 15 Jan 417 C.E. sunset Julian: 1,873,382	11 15 Jan 417 C.E. sunset to 16 Jan 417 C.E. sunset Julian: 1,873,383	12 16 Jan 417 C.E. sunset to 17 Jan 417 C.E. sunset Julian: 1,873,384	13 17 Jan 417 C.E. sunset to 18 Jan 417 C.E. sunset Julian: 1,873,385	14 18 Jan 417 C.E. sunset to 19 Jan 417 C.E. sunset Julian: 1,873,386	15 Shabbat Shirah Be-Shalach 19 Jan 417 C.E. sunset to 20 Jan 417 C.E. sunset Julian: 1,873,387
16 20 Jan 417 C.E. sunset to 21 Jan 417 C.E. sunset Julian: 1,873,388	17 21 Jan 417 C.E. sunset to 22 Jan 417 C.E. sunset Julian: 1,873,389	18 22 Jan 417 C.E. sunset to 23 Jan 417 C.E. sunset Julian: 1,873,390	19 23 Jan 417 C.E. sunset to 24 Jan 417 C.E. sunset Julian: 1,873,391	20 24 Jan 417 C.E. sunset to 25 Jan 417 C.E. sunset Julian: 1,873,392	21 25 Jan 417 C.E. sunset to 26 Jan 417 C.E. sunset Julian: 1,873,393	22 Yitro 26 Jan 417 C.E. sunset to 27 Jan 417 C.E. sunset Julian: 1,873,394
23 27 Jan 417 C.E. sunset to 28 Jan 417 C.E. sunset Julian: 1,873,395	24 28 Jan 417 C.E. sunset to 29 Jan 417 C.E. sunset Julian: 1,873,396	25 29 Jan 417 C.E. sunset to 30 Jan 417 C.E. sunset Julian: 1,873,397	26 30 Jan 417 C.E. sunset to 31 Jan 417 C.E. sunset Julian: 1,873,398	27 31 Jan 417 C.E. sunset to 1 Feb 417 C.E. sunset Julian: 1,873,399	28 1 Feb 417 C.E. sunset to 2 Feb 417 C.E. sunset Julian: 1,873,400	29 Shabbat Shekalim Mishpatim Shabbat Mevarekhin 2 Feb 417 C.E. sunset to 3 Feb 417 C.E. sunset Julian: 1,873,401
30						

Proof # 29-Tombstone # 8 – 432 CE- No Naveh #

This is the grave of Iyrsh daughter of Marsa, the fellow who died on Thursday, the 17th day of the month Elul, in the fourth year of the Sabbatical cycle, the year 3 hundred sixty 2 after the destruction of the Temple. May there come peace and may it rest on her resting place. Peace

Peace $362 + 70 = 432$

Nissan / Pesach (Passover) 1st

Iyar 2nd

Sivan / Shavuot/s 3rd

Tammuz 4th

Av 5th

Elul 6th

Tishrei Succot/s 7th

(Mar)Heshvan 8th

Kislev 9th

Tevet/s / 10th

Shvat / 11th

Adar Aleph (First Adar 12th

Adar Bet/Baiz (Second Adar 13th)

Thursday the 17th day of the 6th month in the year 432 CE.

When we look at the 17th day of the 6th month in the year 432 it does not come up on a Thursday but on Tuesday (<https://torahcalendar.com/Calendar.asp?YM=Y432M6>). What is going on now? Torah Calendar does not go by the barley but it does go by the Metonic cycles.

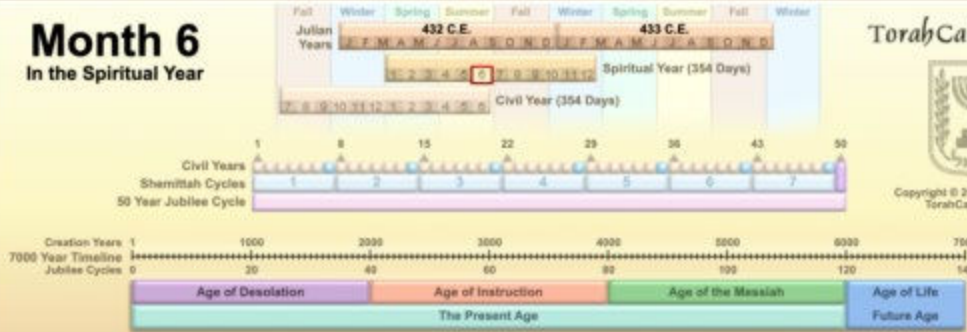
Month 6

In the Spiritual Year

TorahCalendar.com



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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
1 New Year For Tasting Animals Rosh Hashanah 7B First Crescent Moon sunset, 13 Aug 13 Aug 432 C.E. sunset to 14 Aug 432 C.E. sunset Julian: 1,879,072	2 14 Aug 432 C.E. sunset to 15 Aug 432 C.E. sunset Julian: 1,879,073	3 15 Aug 432 C.E. sunset to 16 Aug 432 C.E. sunset Julian: 1,879,074	4 16 Aug 432 C.E. sunset to 17 Aug 432 C.E. sunset Julian: 1,879,075	5 17 Aug 432 C.E. sunset to 18 Aug 432 C.E. sunset Julian: 1,879,076	6 18 Aug 432 C.E. sunset to 19 Aug 432 C.E. sunset Julian: 1,879,077	7 Shoflim 19 Aug 432 C.E. sunset to 20 Aug 432 C.E. sunset Julian: 1,879,078
8 20 Aug 432 C.E. sunset to 21 Aug 432 C.E. sunset Julian: 1,879,079	9 21 Aug 432 C.E. sunset to 22 Aug 432 C.E. sunset Julian: 1,879,080	10 22 Aug 432 C.E. sunset to 23 Aug 432 C.E. sunset Julian: 1,879,081	11 23 Aug 432 C.E. sunset to 24 Aug 432 C.E. sunset Julian: 1,879,082	12 24 Aug 432 C.E. sunset to 25 Aug 432 C.E. sunset Julian: 1,879,083	13 25 Aug 432 C.E. sunset to 26 Aug 432 C.E. sunset Julian: 1,879,084	14 Ki Teitzei 26 Aug 432 C.E. sunset to 27 Aug 432 C.E. sunset Julian: 1,879,085
15 27 Aug 432 C.E. sunset to 28 Aug 432 C.E. sunset Julian: 1,879,086	16 28 Aug 432 C.E. sunset to 29 Aug 432 C.E. sunset Julian: 1,879,087	17 29 Aug 432 C.E. sunset to 30 Aug 432 C.E. sunset Julian: 1,879,088	18 30 Aug 432 C.E. sunset to 31 Aug 432 C.E. sunset Julian: 1,879,089	19 31 Aug 432 C.E. sunset to 1 Sep 432 C.E. sunset Julian: 1,879,090	20 1 Sep 432 C.E. sunset to 2 Sep 432 C.E. sunset Julian: 1,879,091	21 Ki Tavo 2 Sep 432 C.E. sunset to 3 Sep 432 C.E. sunset Julian: 1,879,092
22 3 Sep 432 C.E. sunset to 4 Sep 432 C.E. sunset Julian: 1,879,093	23 4 Sep 432 C.E. sunset to 5 Sep 432 C.E. sunset Julian: 1,879,094	24 5 Sep 432 C.E. sunset to 6 Sep 432 C.E. sunset Julian: 1,879,095	25 6 Sep 432 C.E. sunset to 7 Sep 432 C.E. sunset Julian: 1,879,096	26 7 Sep 432 C.E. sunset to 8 Sep 432 C.E. sunset Julian: 1,879,097	27 8 Sep 432 C.E. sunset to 9 Sep 432 C.E. sunset Julian: 1,879,098	28 Nitzavim 9 Sep 432 C.E. sunset to 10 Sep 432 C.E. sunset Julian: 1,879,099
29 10 Sep 432 C.E. sunset to 11 Sep 432 C.E. sunset Julian: 1,879,100	30 Rosh Chodesh First Crescent Moon sunset, 12 Sep 11 Sep 432 C.E. sunset to 12 Sep 432 C.E. sunset Julian: 1,879,101					

The Only way you can get the 17th of the 6th month to be on a Thursday is for there to be an Adar bet for the preceding year making this 6th month what Torah Calendar is saying is the 7th month. (<https://torahcalendar.com/Calendar.asp?YM=Y432M7>)

This Tombstone proves that these Jewish people in Zoar at this time in the year 432 CE were still going by the Barley and they added a 13th month, an Adar Bet to the preceding year. When they did that then what Torah Calendar calls the 7th month is, in fact, the 6th month and matches the date on the Tombstone exactly. Remember Torah Calendar is going by the Metonic cycles and the Equinox. These people were going by the Barley and the Crescent moon.

This is exactly what I am looking for only going the other way so that Passover would then fall before the Equinox.

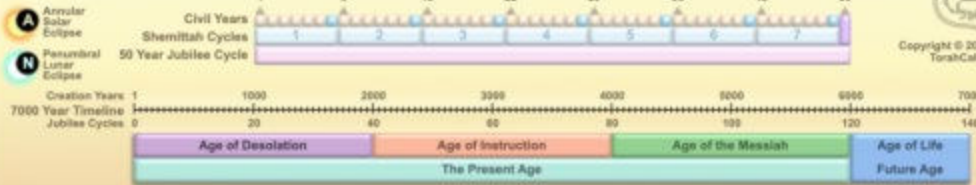
Month 7

In the Spiritual Year

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1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
Yom Ri-shon Saturday sunset until Sunday sunset	Yom She-ni Sunday sunset until Monday sunset	Yom Shli-shi Monday sunset until Tuesday sunset	Yom Re-vi-i Tuesday sunset until Wednesday sunset	Yom Ham-i-shi Wednesday sunset until Thursday sunset	Yom Shi-shi Thursday sunset until Friday sunset	Sha-bat Friday sunset until Saturday sunset
	Rosh Chodesh First Visible Crescent Moon seen at sunset on 12 Sep	1 Yom Teruah Day of Trumpets Rosh Hashanah Civil New Year Rosh Hashanah 12 Sep 432 C.E. sunset to 13 Sep 432 C.E. sunset Julian: 1,879,102	2 Yamim Noraim Days of Awe 13 Sep 432 C.E. sunset to 14 Sep 432 C.E. sunset Julian: 1,879,103	3 Tzom Gedaliah Fast of Gedaliah Yamim Noraim Days of Awe 2 Kings 23:22-25 Zechariah 7:5, 8-18 Matthew 2:16-18 14 Sep 432 C.E. sunset to 15 Sep 432 C.E. sunset Julian: 1,879,104	4 Yamim Noraim Days of Awe 15 Sep 432 C.E. sunset to 16 Sep 432 C.E. sunset Julian: 1,879,105	5 Yamim Noraim Days of Awe Shabbat Shuvah Va-Yelech 16 Sep 432 C.E. sunset to 17 Sep 432 C.E. sunset Julian: 1,879,106
6 Yamim Noraim Days of Awe 17 Sep 432 C.E. sunset to 18 Sep 432 C.E. sunset Julian: 1,879,107	7 Yamim Noraim Days of Awe 18 Sep 432 C.E. sunset to 19 Sep 432 C.E. sunset Julian: 1,879,108	8 Yamim Noraim Days of Awe 19 Sep 432 C.E. sunset to 20 Sep 432 C.E. sunset Julian: 1,879,109	9 Yamim Noraim Days of Awe 20 Sep 432 C.E. sunset to 21 Sep 432 C.E. sunset Julian: 1,879,110	10 Yom Kippur Day of Atonement Yamim Noraim Days of Awe Yom Kippur Fall Equinox 21 Sep, 20h:43m UT 21 Sep sunset to 22 Sep sunset Julian: 1,879,111	11 Yamim Noraim Days of Awe 22 Sep 432 C.E. sunset to 23 Sep 432 C.E. sunset Julian: 1,879,112	12 Ha'azinu 23 Sep 432 C.E. sunset to 24 Sep 432 C.E. sunset Julian: 1,879,113
13 Yamim Noraim Days of Awe 24 Sep 432 C.E. sunset to 25 Sep 432 C.E. sunset Julian: 1,879,114	14 N Eve of Sukkot Tabernacles Set Up Today Matthew 18:24-17:9 Eve of Sukkot	15 Sukkot Tabernacles Day 1 Sukkot Day 1	16 Sukkot Tabernacles Day 2 Sukkot Day 2	17 Sukkot Tabernacles Day 3 Sukkot Day 3	18 Sukkot Tabernacles Day 4 Sukkot Day 4	19 Sukkot Tabernacles Day 5 Sukkot Sabbath
20 Sukkot Tabernacles Day 6 Sukkot Day 6	21 Sukkot Tabernacles Day 7 Hoshana Rabbah Sukkot Day 7 Va-Zot Ha-Berakhah	22 Shemini Atzeret 8th Day Solemn Assembly Leviticus 23:36B Numbers 29:35 Shemini Atzeret	23 Simchat Torah Rejoicing in the Good Things תּוֹרַת־נוֹרָא 2 Chronicles 7:10 Simchat Torah	24 Israel Set Apart Israel Turns to תּוֹרַת־נוֹרָא In Their Distress Nehemiah 9:1-38	25 Yamim Noraim Days of Awe 6 Oct 432 C.E. sunset to 7 Oct 432 C.E. sunset Julian: 1,879,126	26 Berechit Shabbat Mevarekhin 7 Oct 432 C.E. sunset to 8 Oct 432 C.E. sunset Julian: 1,879,127
27 Yamim Noraim Days of Awe 8 Oct 432 C.E. sunset to 9 Oct 432 C.E. sunset Julian: 1,879,128	28 A Rosh Chodesh First Crescent Moon sunset, 12 Oct	29 Yamim Noraim Days of Awe 10 Oct 432 C.E. sunset to 11 Oct 432 C.E. sunset Julian: 1,879,130	30 Rosh Chodesh First Crescent Moon sunset, 12 Oct			



“This is the tombstone of Hannah, daughter of Ha[niel] the priest, who died on the Sabbath, the first festival of Passover, on the fifteenth day of the month of Nisan,[JD1] in the fifth year of the sabbatical cycle, which is the year three hundred and sixty-nine years after the destruction of the Temple. Peace. May her soul rest. Peace” $369 + 70 = 439$ C.E.

When we look at the 1st month in the year 439 we see that Passover the 15th day is on a Sunday and not the Sabbath as the Tombstone has said.



I then checked the visibility of the moon to start this month and see if it could have been seen the day before which would then move the 15th back to the Sabbath and match what the Tombstone says. Here is the day it could be seen.

A Hebrew Month begins at the moment of **sunset** the evening the moon's crescent first becomes potentially visible to the naked eye in Jerusalem, assuming ideal sighting conditions without smog, haze or clouds. Sightings with the naked eye only occur if the moon appears in the upper left area outlined by the **white visibility lines** in the sunset diagram below.

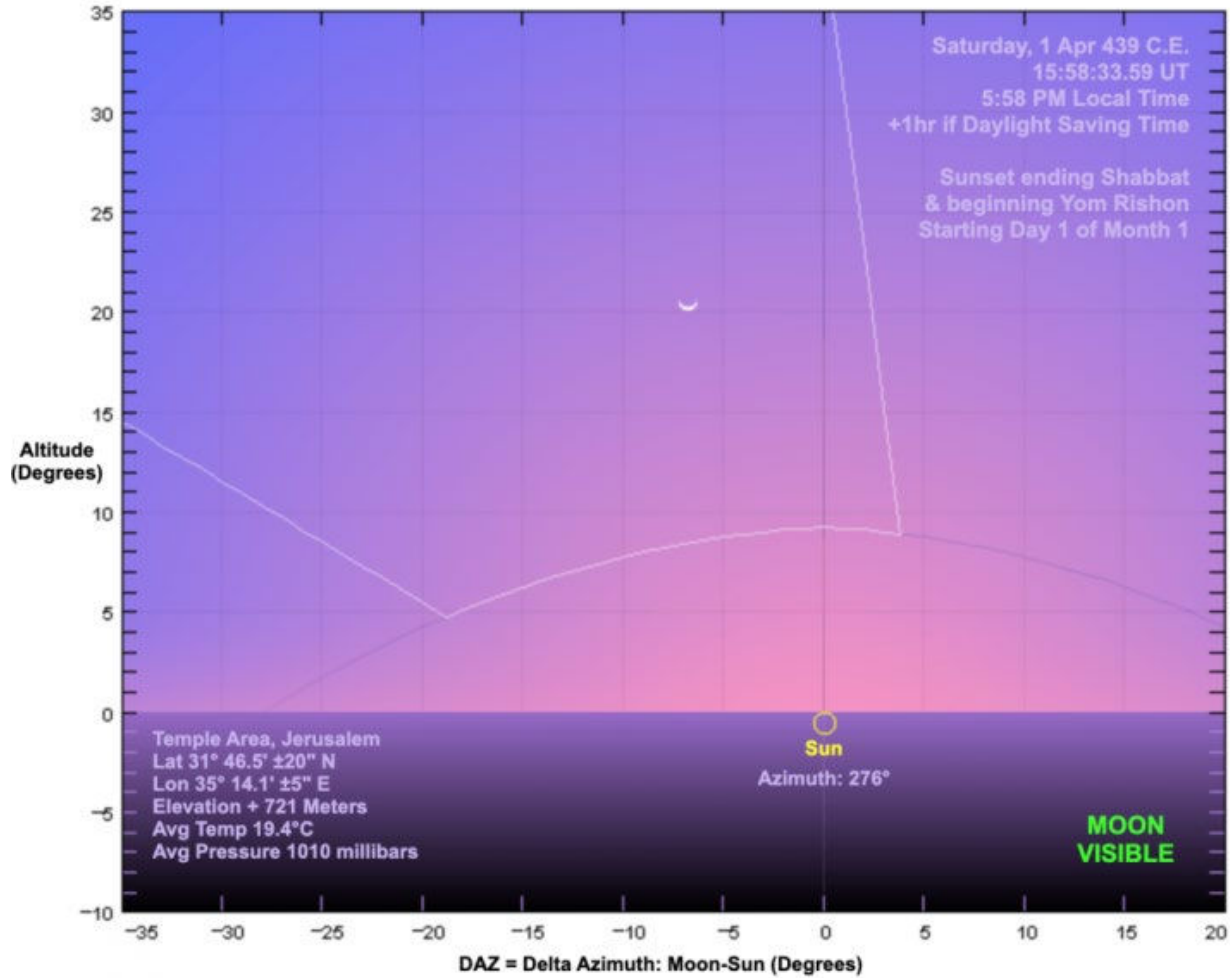
View New Moons for any Hebrew Month:

Day Before
 New Moon Day
 Day After

Month: 1 Year: 439
 C.E. B.C.E.

Hebrew Month: Gregorian Year:

New Moon in Jerusalem at the Moment of Sunset



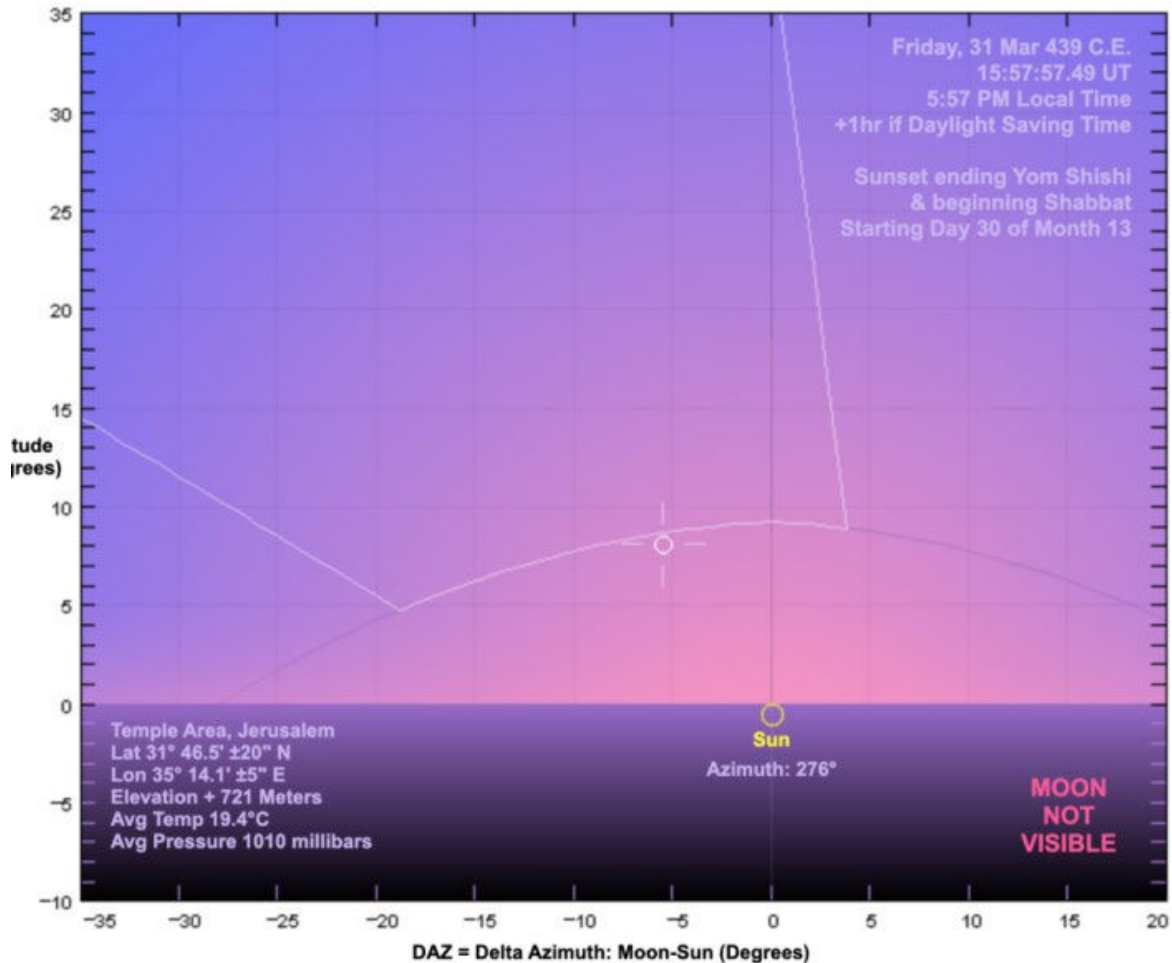
And here is the day before when it could not be seen.

sunset the evening the moon's crescent first becomes potentially visible to the naked eye in Jerusalem, assuming ideal sighting conditions without smog, haze or clouds. Sightings with the naked eye only occur if the moon appears in the upper left area outlined by the **white visibility lines** in the sunset diagram below.

Day Before
 New Moon Day
 Day After
 Month: 1 Year: 439
 C.E. B.C.E. View

Hebrew Month: Gregorian Year:

New Moon in Jerusalem at the Moment of Sunset



When I then look at what Torah Calendar is saying is the 13th month of the preceding year I see that it was a 30 day month because the moon could not be sighted. But I also see that if the moon was not sighted the month before and 30 day month declared then this month would put the 15th day on the Sabbath and match what the Tombstone said if indeed this was the 1st month and not the 13th.



This is HUGE

The year 438 is Adar Bet according to Torah Calendar. But if the month Adar bet was the 1st month and the moon was not seen on the first day then Sabbath would be the 15th day. Passover would be before the Equinox.

<https://torahcalendar.com/Calendar.asp?YM=Y438M13>

This Tombstone proves a few things that you need to make note of. It is a very important tombstone to note.

1. That Passover is on the 15th at the end of the 14th. The 15th is when Passover is and it is the First High Holy Day. The 14th is not Passover as some claim today.
2. When you check the calendars the only way you can have a Passover on a Saturday in that year is if you go by the Crescent moon to begin the month, not the conjunction.
3. The only way you can have a Passover on a Saturday and to go by the crescent moon is if you do not have an Adar Bet. The Hebrew Calendar with the Metonic cycles makes you add a 13th month. But the Biblical calendar that goes by the barley to start the year and then by the crescent moon to begin each month does not use the Metonic cycles and therefore what Torah Calendar is calling the 13th month can, in fact, be the 1st month and this tombstone proves it.
4. This Tombstone shows you that the Jewish People in Zoar at this time were still going by the Barley determine the years and the Crescent moon to begin the month.
5. This Tombstone shows you that they were not going by the Equinox and that Passover this year was before the Equinox.

Proof # 33-Tombstone # 12 – 455 CE-Naveh # 22

We now come a very important junction.

[Hillel II](#) Hillel the Nasi, also known simply as Hillel, was an amora of the fifth generation in the Land of Israel. He held the office of Nasi of the Sanhedrin between 320 and 385 CE. He was the son and successor of Judah III. He is sometimes confused with Hillel the Elder, as the Talmud sometimes simply uses the name “Hillel”.

He is traditionally regarded as the creator of the modern fixed Jewish calendar. This tradition first appears in a responsum of R. Hai Gaon (written in 992[3]) cited by R. Abraham bar Hiyya in his *Sefer Ha'ibbur* (written in 1123).[4] The citation explicitly refers to the year that this event happened, 670 of the Seleucid era, which corresponds to 358/9 CE.

However, a number of documents have been found that indicate the calendar was not fully fixed in Hillel's time; most famously a letter found in Cairo Geniza (from the year 835/6) indicates that the holidays were observed on different dates from those predicted by the current calendar.[3][5] The calendar did not reach its exact modern form until at least the years 922-924.[6] According to modern scholar Sacha Stern, Hai Gaon only attributed the establishment of a 19-year cycle, and not other details of the calendar, to Hillel.[3]

The fixed calendar was of great benefit to Jews of his and subsequent generations. The Jewish calendar is lunisolar. That is, its months are synchronized with the phases of the moon, but its average year length approximates the mean length of a solar year. The Sanhedrin declared new months based on observations of the new moon, and added a 13th lunar month to certain years to ensure that holidays would continue to fall in the same seasons of the solar year. But Constantius II, following the precedents of Hadrian, prohibited the holding of such meetings as well as the vending of articles for distinctly Jewish purposes. The worldwide Jewish community depended on the calendar sanctioned by the Judean Sanhedrin to observe Jewish holidays on the correct

dates. However, danger threatened the participants in that sanction and the messengers who communicated their decisions to distant congregations. Temporarily, to relieve the foreign congregations, Huna ben Abin once advised Rava not to wait for the official intercalation: When you are convinced that the winter quarter will extend beyond the sixteenth day of Nisan declare the year a leap year, and do not hesitate.[7] But as the religious persecutions continued, Hillel decided to provide an authorized calendar for all time to come, though by doing so he severed the ties which united the Jews of the diaspora to their mother country and to the patriarchate.

You are about to see the first time that I have discovered of the calculated calendar being used next.

Appendix 3: Tombstone 22



May rest the soul of Rabbi Simon Binabi, who died the fourth day (Wednesday) the third day of the month Adar in the seventh year three hundred and eighty and five years after the destruction of the Temple. May he rest a sage in peace. May he wake up to the voice of the announcer of

peace. $385 + 70 = 455$

Nissan / Pesach (Passover) 1st

Iyar 2nd

Sivan / Shavuot/s 3rd

Tammuz 4th

Av 5th

Elul 6th

Tishrei Succot/s 7th

(Mar)Heshvan 8th

Kislev 9th

Tevet/s / 10th

Shvat / 11th

Adar Aleph (First Adar 12th)

Adar Bet/Baiz (Second Adar 13th)

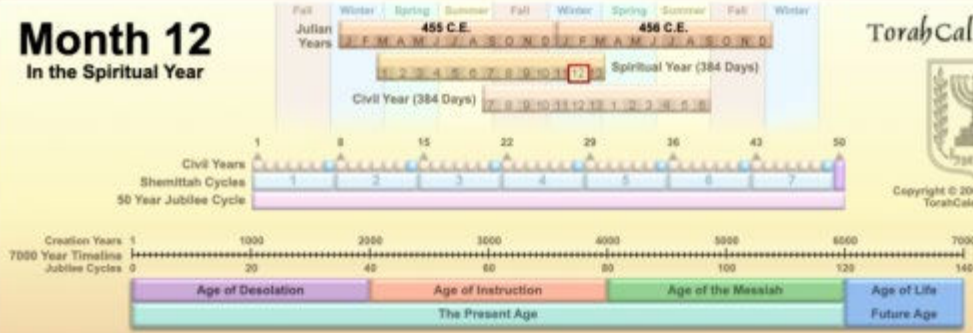
This Rabbi died on Wednesday the 3rd of the 12th month in the 455 CE.

We have here now the first proof I have that the Conjunction moon is now being used. The conjunction took place Monday making it the first day and thereby Wednesday is now the 3rd day when you start to count from the conjunction moon. This explanation now matches what the Tombstone has said. And it shows us that Passover that year was on the day of the Equinox.

Month 12

In the Spiritual Year

TorahCalendar.com



1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
			1 Rosh Chodesh First Crescent Moon sunset, 24 Jan  24 Jan 456 C.E. sunset to 25 Jan 456 C.E. sunset Julian: 1,887,636	2 25 Jan 456 C.E. sunset to 26 Jan 456 C.E. sunset Julian: 1,887,637	3 26 Jan 456 C.E. sunset to 27 Jan 456 C.E. sunset Julian: 1,887,638	4 Terumah 27 Jan 456 C.E. sunset to 28 Jan 456 C.E. sunset Julian: 1,887,639
5 28 Jan 456 C.E. sunset to 29 Jan 456 C.E. sunset Julian: 1,887,640	6 29 Jan 456 C.E. sunset to 30 Jan 456 C.E. sunset Julian: 1,887,641	7 30 Jan 456 C.E. sunset to 31 Jan 456 C.E. sunset Julian: 1,887,642	8 31 Jan 456 C.E. sunset to 1 Feb 456 C.E. sunset Julian: 1,887,643	9 1 Feb 456 C.E. sunset to 2 Feb 456 C.E. sunset Julian: 1,887,644	10 2 Feb 456 C.E. sunset to 3 Feb 456 C.E. sunset Julian: 1,887,645	11 Tetzaveh 3 Feb 456 C.E. sunset to 4 Feb 456 C.E. sunset Julian: 1,887,646
12 4 Feb 456 C.E. sunset to 5 Feb 456 C.E. sunset Julian: 1,887,647	13 5 Feb 456 C.E. sunset to 6 Feb 456 C.E. sunset Julian: 1,887,648	14 6 Feb 456 C.E. sunset to 7 Feb 456 C.E. sunset Julian: 1,887,649	15 7 Feb 456 C.E. sunset to 8 Feb 456 C.E. sunset Julian: 1,887,650	16 8 Feb 456 C.E. sunset to 9 Feb 456 C.E. sunset Julian: 1,887,651	17 9 Feb 456 C.E. sunset to 10 Feb 456 C.E. sunset Julian: 1,887,652	18 Ki Tissa 10 Feb 456 C.E. sunset to 11 Feb 456 C.E. sunset Julian: 1,887,653
19 11 Feb 456 C.E. sunset to 12 Feb 456 C.E. sunset Julian: 1,887,654	20 12 Feb 456 C.E. sunset to 13 Feb 456 C.E. sunset Julian: 1,887,655	21 13 Feb 456 C.E. sunset to 14 Feb 456 C.E. sunset Julian: 1,887,656	22 14 Feb 456 C.E. sunset to 15 Feb 456 C.E. sunset Julian: 1,887,657	23 15 Feb 456 C.E. sunset to 16 Feb 456 C.E. sunset Julian: 1,887,658	24 16 Feb 456 C.E. sunset to 17 Feb 456 C.E. sunset Julian: 1,887,659	25 Shabbat Shekalim Va-Yakhel Shabbat Mevarekhin 17 Feb 456 C.E. sunset to 18 Feb 456 C.E. sunset Julian: 1,887,660
26 18 Feb 456 C.E. sunset to 19 Feb 456 C.E. sunset Julian: 1,887,661	27 19 Feb 456 C.E. sunset to 20 Feb 456 C.E. sunset Julian: 1,887,662	28 20 Feb 456 C.E. sunset to 21 Feb 456 C.E. sunset Julian: 1,887,663	29 21 Feb 456 C.E. sunset to 22 Feb 456 C.E. sunset Julian: 1,887,664	30 Rosh Chodesh First Crescent Moon sunset, 23 Feb  22 Feb 456 C.E. sunset to 23 Feb 456 C.E. sunset Julian: 1,887,665		



This is the Tombstone of....Son of Megalos (?) who died on the Sabbath, the twenty-fifth day on the month Tevet, in the 1st year of the sabbatical cycle, 386 years after the destruction of the Temple.” $386 + 70 = 456$

Nissan / Pesach (Passover) 1st

Iyar 2nd

Sivan / Shavuot/s 3rd

Tammuz 4th

Av 5th

Elul 6th

Tishrei Succot/s 7th

(Mar)Heshvan 8th

Kislev 9th

Tevet/s / 10th

Shvat / 11th

Adar Aleph (First Adar 12th)

Adar Bet/Baiz (Second Adar 13th)

Shabbat the 25th of Tevet 456 CE

The day of conjunction is Thursday, December 13th so this month does not match our day for Shabbat being the 25th day of the 10th month.



In order to have the 25th day on the Sabbath, you must begin the year one month earlier and use the conjunction moon and not the sighted one. This would make the 9th month according to

Torah Calendar the 10th month which matches the tombstone date with the Sabbath being the 25th day of the month. The Conjunction would begin the month on the 4th day.

Month 9 In the Spiritual Year

Julian Years: 456 C.E. (T F M A M J J A S O N D) 457 C.E. (J F M A M J J A S O N D)

Civil Year (354 Days): 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45

Spiritual Year (354 Days): 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45

Civil Years: 1 4 15 22 29 36 43 50

Shemittah Cycles: 1 2 3 4 5 6 7

50 Year Jubilee Cycle

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Creation Years: 1 1000 2000 3000 4000 5000 6000 7000

7000 Year Timeline Jubilee Cycles: 0 25 50 75 100 125 150

Age of Desolation (0-40) Age of Instruction (40-80) Age of the Messiah (80-120) Age of Life (120-140) Future Age (140-)

The Present Age

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
					1 Rosh Chodesh First Crescent Moon sunset, 15 Nov 15 Nov 456 C.E. sunset to 16 Nov 456 C.E. sunset Julian: 1,887,932	2 Toledot 16 Nov 456 C.E. sunset to 17 Nov 456 C.E. sunset Julian: 1,887,933
3 17 Nov 456 C.E. sunset to 18 Nov 456 C.E. sunset Julian: 1,887,934	4 18 Nov 456 C.E. sunset to 19 Nov 456 C.E. sunset Julian: 1,887,935	5 19 Nov 456 C.E. sunset to 20 Nov 456 C.E. sunset Julian: 1,887,936	6 20 Nov 456 C.E. sunset to 21 Nov 456 C.E. sunset Julian: 1,887,937	7 Death of Jannaeus Golden Eagle Torn Down Megilat Ta'anit 21 Nov 456 C.E. sunset to 22 Nov 456 C.E. sunset Julian: 1,887,938	8 Fast of 9th Month Jehoiakim Burns Jeremiah's Scroll Jeremiah 38:1-32 Megilat Ta'anit 22 Nov 456 C.E. sunset to 23 Nov 456 C.E. sunset Julian: 1,887,939	9 Va-Yetzal 23 Nov 456 C.E. sunset to 24 Nov 456 C.E. sunset Julian: 1,887,940
10 24 Nov 456 C.E. sunset to 25 Nov 456 C.E. sunset Julian: 1,887,941	11 25 Nov 456 C.E. sunset to 26 Nov 456 C.E. sunset Julian: 1,887,942	12 26 Nov 456 C.E. sunset to 27 Nov 456 C.E. sunset Julian: 1,887,943	13 27 Nov 456 C.E. sunset to 28 Nov 456 C.E. sunset Julian: 1,887,944	14 28 Nov 456 C.E. sunset to 29 Nov 456 C.E. sunset Julian: 1,887,945	15 29 Nov 456 C.E. sunset to 30 Nov 456 C.E. sunset Julian: 1,887,946	16 Va-Yashlach 30 Nov 456 C.E. sunset to 1 Dec 456 C.E. sunset Julian: 1,887,947
17 1 Dec 456 C.E. sunset to 2 Dec 456 C.E. sunset Julian: 1,887,948	18 2 Dec 456 C.E. sunset to 3 Dec 456 C.E. sunset Julian: 1,887,949	19 3 Dec 456 C.E. sunset to 4 Dec 456 C.E. sunset Julian: 1,887,950	20 4 Dec 456 C.E. sunset to 5 Dec 456 C.E. sunset Julian: 1,887,951	21 5 Dec 456 C.E. sunset to 6 Dec 456 C.E. sunset Julian: 1,887,952	22 6 Dec 456 C.E. sunset to 7 Dec 456 C.E. sunset Julian: 1,887,953	23 Va-Yashav Shabbat Mevarekhin 7 Dec 456 C.E. sunset to 8 Dec 456 C.E. sunset Julian: 1,887,954
24 8 Dec 456 C.E. sunset to 9 Dec 456 C.E. sunset Julian: 1,887,955	25 Hanukkah Day 1 - Feast of Dedication John 10:22 9 Dec 456 C.E. sunset to 10 Dec 456 C.E. sunset Julian: 1,887,956	26 Hanukkah Day 2 - Feast of Dedication John 10:22 10 Dec 456 C.E. sunset to 11 Dec 456 C.E. sunset Julian: 1,887,957	27 Hanukkah Day 3 - Feast of Dedication John 10:22 11 Dec 456 C.E. sunset to 12 Dec 456 C.E. sunset Julian: 1,887,958	28 Hanukkah Day 4 - Feast of Dedication John 10:22 12 Dec 456 C.E. sunset to 13 Dec 456 C.E. sunset Julian: 1,887,959	29 Hanukkah Day 5 - Feast of Dedication Rosh Chodesh First Crescent Moon sunset, 14 Dec 13 Dec 456 C.E. sunset to 14 Dec 456 C.E. sunset Julian: 1,887,960	

Because we have now pushed the calendar back one month according to Torah Calendar, changing the 13th month of the previous year and making it the 1st month. This would make Passover March 9th if using the Conjunction and March 10th if using the crescent moon. But now have no way of knowing if they are using the Barley to begin the year because they are now using the calculated calendar. This is over one week before the Equinox.

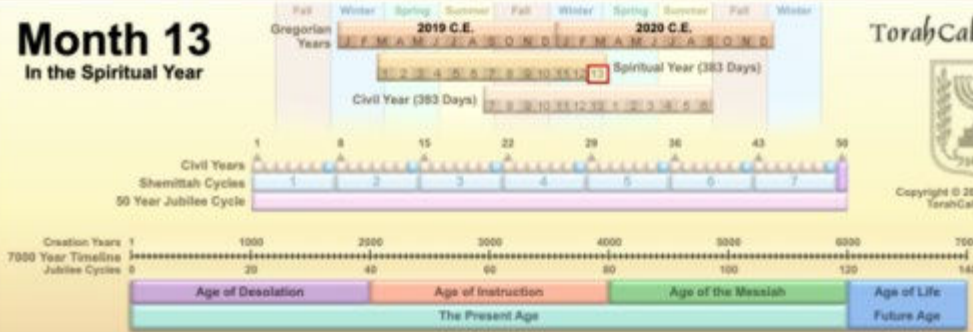
Month 13

In the Spiritual Year

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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-ah Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
			1 Rosh Chodesh First Crescent Moon sunset, 25 Feb	2	3	4 Va-Yikra 28 Feb 2020 C.E. sunset to 29 Feb 2020 C.E. sunset Julian: 2,458,909
5 29 Feb 2020 C.E. sunset to 1 Mar 2020 C.E. sunset Julian: 2,458,910	6 1 Mar 2020 C.E. sunset to 2 Mar 2020 C.E. sunset Julian: 2,458,911	7 2 Mar 2020 C.E. sunset to 3 Mar 2020 C.E. sunset Julian: 2,458,912	8 3 Mar 2020 C.E. sunset to 4 Mar 2020 C.E. sunset Julian: 2,458,913	9 4 Mar 2020 C.E. sunset to 5 Mar 2020 C.E. sunset Julian: 2,458,914	10 5 Mar 2020 C.E. sunset to 6 Mar 2020 C.E. sunset Julian: 2,458,915	11 Shabbat Zakhor Tzav 6 Mar 2020 C.E. sunset to 7 Mar 2020 C.E. sunset Julian: 2,458,916
12 7 Mar 2020 C.E. sunset to 8 Mar 2020 C.E. sunset Julian: 2,458,917	13 Ta-anit Esther Commemorative Fast of Esther Esther 9:1-14, Megillah 2A	14 Purim Lots Esther 9:15-17	15 Shushan Purim Lots Esther 9:18-32	16	17	18 Shabbat Parah Shemini 13 Mar 2020 C.E. sunset to 14 Mar 2020 C.E. sunset Julian: 2,458,923
19 14 Mar 2020 C.E. sunset to 15 Mar 2020 C.E. sunset Julian: 2,458,924	20 15 Mar 2020 C.E. sunset to 16 Mar 2020 C.E. sunset Julian: 2,458,925	21 16 Mar 2020 C.E. sunset to 17 Mar 2020 C.E. sunset Julian: 2,458,926	22 17 Mar 2020 C.E. sunset to 18 Mar 2020 C.E. sunset Julian: 2,458,927	23 18 Mar 2020 C.E. sunset to 19 Mar 2020 C.E. sunset Julian: 2,458,928	24 Spring Equinox 20 Mar, 03h:49m UT 19 Mar sunset to 20 Mar sunset Julian: 2,458,929	25 Tazria, Metzora Shabbat Ha-Chodesh 20 Mar 2020 C.E. sunset to 21 Mar 2020 C.E. sunset Julian: 2,458,930
26 21 Mar 2020 C.E. sunset to 22 Mar 2020 C.E. sunset Julian: 2,458,931	27 22 Mar 2020 C.E. sunset to 23 Mar 2020 C.E. sunset Julian: 2,458,932	28 23 Mar 2020 C.E. sunset to 24 Mar 2020 C.E. sunset Julian: 2,458,933	29 Rosh Chodesh First Crescent Moon sunset, 25 Mar			

Proof # 36-Tombstone # 15 – 468 CE-Naveh's # 11



*May the spirit {of Est} of Ester
daughter of Babah, who died of the sixth day (Friday) on the third day*

*of the month of Kislev (9th month) in the sixth year of the Shemitah, which was a leap year, year
three hundred and ninety-eight to the destruction of the temple $398 + 70 = 468$ Nissan / Pesach
(Passover) 1st*

Iyar 2nd Sivan / Shavuot/s 3rd Tammuz 4th Av 5th Elul 6th Tishrei Succot/s 7th
(Mar)Heshvan 8th Kislev 9th Tevet/s / 10th Shvat / 11th Adar Aleph (First Adar 12th) Adar
Bet/Baiz (Second Adar 13th)

Friday the 3rd of the 9th month 468 and it was a leap year. When we look at the 9th month
according to Torah Calendar it does not match so we then look at the 8th month.



Wednesday, October 2 was the conjunction of the moon making it day 1 and Friday day 3 just as the tombstone states.



This now means that the first month would be what Torah Calendars is calling the 12th month of the previous year. This would then make Passover fall on the 26th of February in that year of 468. I am not saying this is correct. I am saying that once they stopped using the barley as a

reference to begin the year they began to keep Passover in February on the 26th day in the year 468 CE.

Month 12

In the Spiritual Year

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1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
Yom Ri-shon Saturday sunset until Sunday sunset	Yom She-ni Sunday sunset until Monday sunset	Yom Shli-shi Monday sunset until Tuesday sunset	Yom Re-vi-i Tuesday sunset until Wednesday sunset	Yom Ham-i-shi Wednesday sunset until Thursday sunset	Yom Shi-shi Thursday sunset until Friday sunset	Sha-bat Friday sunset until Saturday sunset
	1 Rosh Chodesh <small>First Crescent Moon sunset, 11 Feb</small> <small>11 Feb 468 C.E. sunset to 12 Feb 468 C.E. sunset Julian: 1,892,037</small>	2 <small>12 Feb 468 C.E. sunset to 13 Feb 468 C.E. sunset Julian: 1,892,038</small>	3 <small>13 Feb 468 C.E. sunset to 14 Feb 468 C.E. sunset Julian: 1,892,039</small>	4 <small>14 Feb 468 C.E. sunset to 15 Feb 468 C.E. sunset Julian: 1,892,040</small>	5 <small>15 Feb 468 C.E. sunset to 16 Feb 468 C.E. sunset Julian: 1,892,041</small>	6 <small>Terumah</small> <small>16 Feb 468 C.E. sunset to 17 Feb 468 C.E. sunset Julian: 1,892,042</small>
7 <small>17 Feb 468 C.E. sunset to 18 Feb 468 C.E. sunset Julian: 1,892,043</small>	8 <small>18 Feb 468 C.E. sunset to 19 Feb 468 C.E. sunset Julian: 1,892,044</small>	9 <small>19 Feb 468 C.E. sunset to 20 Feb 468 C.E. sunset Julian: 1,892,045</small>	10 <small>20 Feb 468 C.E. sunset to 21 Feb 468 C.E. sunset Julian: 1,892,046</small>	11 Ta-anit Esther <small>Commemorative Fast of Esther Esther 9:1-14, Megillah 2A Usually observed Day 13 of Month 12</small> <small>21 Feb 468 C.E. sunset to 22 Feb 468 C.E. sunset Julian: 1,892,047</small>	12 <small>22 Feb 468 C.E. sunset to 23 Feb 468 C.E. sunset Julian: 1,892,048</small>	13 <small>Shabbat Zekhor Tetzaveh</small> <small>23 Feb 468 C.E. sunset to 24 Feb 468 C.E. sunset Julian: 1,892,049</small>
14 Purim Lots <small>Esther 9:15-17</small> <small>24 Feb 468 C.E. sunset to 25 Feb 468 C.E. sunset Julian: 1,892,050</small>	15 Shushan Purim Lots <small>Esther 9:18-32</small> <small>25 Feb 468 C.E. sunset to 26 Feb 468 C.E. sunset Julian: 1,892,051</small>	16 <small>26 Feb 468 C.E. sunset to 27 Feb 468 C.E. sunset Julian: 1,892,052</small>	17 <small>27 Feb 468 C.E. sunset to 28 Feb 468 C.E. sunset Julian: 1,892,053</small>	18 <small>28 Feb 468 C.E. sunset to 29 Feb 468 C.E. sunset Julian: 1,892,054</small>	19 <small>29 Feb 468 C.E. sunset to 1 Mar 468 C.E. sunset Julian: 1,892,055</small>	20 <small>Shabbat Parah Ki Tissa</small> <small>1 Mar 468 C.E. sunset to 2 Mar 468 C.E. sunset Julian: 1,892,056</small>
21 <small>2 Mar 468 C.E. sunset to 3 Mar 468 C.E. sunset Julian: 1,892,057</small>	22 <small>3 Mar 468 C.E. sunset to 4 Mar 468 C.E. sunset Julian: 1,892,058</small>	23 <small>4 Mar 468 C.E. sunset to 5 Mar 468 C.E. sunset Julian: 1,892,059</small>	24 <small>5 Mar 468 C.E. sunset to 6 Mar 468 C.E. sunset Julian: 1,892,060</small>	25 <small>6 Mar 468 C.E. sunset to 7 Mar 468 C.E. sunset Julian: 1,892,061</small>	26 <small>7 Mar 468 C.E. sunset to 8 Mar 468 C.E. sunset Julian: 1,892,062</small>	27 <small>Va-Yakhet, Pekudei Shabbat Ha-Chodesh</small> <small>8 Mar 468 C.E. sunset to 9 Mar 468 C.E. sunset Julian: 1,892,063</small>
28 <small>9 Mar 468 C.E. sunset to 10 Mar 468 C.E. sunset Julian: 1,892,064</small>	29 Rosh Chodesh <small>First Crescent Moon sunset, 11 Mar</small> <small>10 Mar 468 C.E. sunset to 11 Mar 468 C.E. sunset Julian: 1,892,065</small>					

Proof # 37-Tombstone # 16 – 468 CE-Naveh's # 14



We now have another Tombstone for the year 468.

This memorial of the deceased Mati (son of) Sabah, who died on the fifth day, twentieth of the month of Elul on the fifth year of the Shemitah year three hundred and ninety eight to the destruction of the temple May he rest in peace 398 + 70 = 468 CE

Thursday the 20th of the 6th month in the year 468. So if we follow the pattern as the previous tombstones have shown us. We should be one month earlier.

Nissan / Pesach (Passover) 1st, Iyar 2nd, Sivan / Shavuot/s 3rd, Tammuz 4th, Av 5th, Elul 6th, Tishrei Succot/s 7th, (Mar)Heshvan 8th, Kislev 9th, Tevet/s / 10th, Shvat / 11th
Adar Aleph (First Adar 12th), Adar Bet/Baiz (Second Adar 13th)

The Conjunction is on August 5 which makes the 20th move back by just one day and it does not land on the Thursday as the tombstone says.



The Conjunction is on July 5 which makes July 6 day one, and the 20th move back by two days and it land on the Thursday as the tombstone says. So this is a second witness that this year

of 468 CE. the months began one month earlier that Torah Calendar has them and that Passover was on February 26, weeks before the Equinox.

Month 5

In the Spiritual Year



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Julian Years: 468 C.E. (T F M A M J J A S O N D) 469 C.E. (J F M A M J J A S O N D)

Spiritual Year (384 Days): 1 2 3 4 5 6 7 8 9 10 11 12 13

Civil Year (354 Days): 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

Civil Years: 1 8 15 22 29 36 43 50

Shemittah Cycles: 1 2 3 4 5 6 7

50 Year Jubilee Cycle

Creation Years: 1 1000 2000 3000 4000 5000 6000 7000

7000 Year Timeline

Jubilee Cycles: 0 20 40 60 80 100 120 140

Age of Desolation | Age of Instruction | Age of the Messiah | Age of Life | Future Age

The Present Age

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
Yom Ri-shon	Yom She-ni	Yom Shli-shi	Yom Re-vii	Yom Ham-i-shi	Yom Shi-shi	Sha-bat
Saturday sunset until Sunday sunset	Sunday sunset until Monday sunset	Monday sunset until Tuesday sunset	Tuesday sunset until Wednesday sunset	Wednesday sunset until Thursday sunset	Thursday sunset until Friday sunset	Friday sunset until Saturday sunset
	1	2	3	4	5	6
	Rosh Chodesh First Crescent Moon sunset, 7 Jul					Shabbat Chazon Va-Ethchanan
	7 Jul 468 C.E. sunset to 8 Jul 468 C.E. sunset Julian: 1,892,184	8 Jul 468 C.E. sunset to 9 Jul 468 C.E. sunset Julian: 1,892,185	9 Jul 468 C.E. sunset to 10 Jul 468 C.E. sunset Julian: 1,892,186	10 Jul 468 C.E. sunset to 11 Jul 468 C.E. sunset Julian: 1,892,187	11 Jul 468 C.E. sunset to 12 Jul 468 C.E. sunset Julian: 1,892,188	12 Jul 468 C.E. sunset to 13 Jul 468 C.E. sunset Julian: 1,892,189
7	8	9	10	11	12	13
		Tisha B'Av For the Sin of Believing the False Report of the 10 Spies Numbers 13:25-14:12 Zechariah 7:3-5, 8:19 Taanit 26 B				Shabbat Nachamu Ekev
13 Jul 468 C.E. sunset to 14 Jul 468 C.E. sunset Julian: 1,892,190	14 Jul 468 C.E. sunset to 15 Jul 468 C.E. sunset Julian: 1,892,191	15 Jul 468 C.E. sunset to 16 Jul 468 C.E. sunset Julian: 1,892,192	16 Jul 468 C.E. sunset to 17 Jul 468 C.E. sunset Julian: 1,892,193	17 Jul 468 C.E. sunset to 18 Jul 468 C.E. sunset Julian: 1,892,194	18 Jul 468 C.E. sunset to 19 Jul 468 C.E. sunset Julian: 1,892,195	19 Jul 468 C.E. sunset to 20 Jul 468 C.E. sunset Julian: 1,892,196
14	15	16	17	18	19	20
	Tu B'Av וַיִּדְבֹר מֹשֶׁה לְמֹסֵס דֵּוָרָה Deuteronomy 21:25 Taanit 36B					Re'eh
20 Jul 468 C.E. sunset to 21 Jul 468 C.E. sunset Julian: 1,892,197	21 Jul 468 C.E. sunset to 22 Jul 468 C.E. sunset Julian: 1,892,198	22 Jul 468 C.E. sunset to 23 Jul 468 C.E. sunset Julian: 1,892,199	23 Jul 468 C.E. sunset to 24 Jul 468 C.E. sunset Julian: 1,892,200	24 Jul 468 C.E. sunset to 25 Jul 468 C.E. sunset Julian: 1,892,201	25 Jul 468 C.E. sunset to 26 Jul 468 C.E. sunset Julian: 1,892,202	26 Jul 468 C.E. sunset to 27 Jul 468 C.E. sunset Julian: 1,892,203
21	22	23	24	25	26	27
						Shoftim Shabbat Mevarekhin
27 Jul 468 C.E. sunset to 28 Jul 468 C.E. sunset Julian: 1,892,204	28 Jul 468 C.E. sunset to 29 Jul 468 C.E. sunset Julian: 1,892,205	29 Jul 468 C.E. sunset to 30 Jul 468 C.E. sunset Julian: 1,892,206	30 Jul 468 C.E. sunset to 31 Jul 468 C.E. sunset Julian: 1,892,207	31 Jul 468 C.E. sunset to 1 Aug 468 C.E. sunset Julian: 1,892,208	1 Aug 468 C.E. sunset to 2 Aug 468 C.E. sunset Julian: 1,892,209	2 Aug 468 C.E. sunset to 3 Aug 468 C.E. sunset Julian: 1,892,210
28	29					
	Rosh Chodesh First Crescent Moon sunset, 5 Aug					
3 Aug 468 C.E. sunset to 4 Aug 468 C.E. sunset Julian: 1,892,211	4 Aug 468 C.E. sunset to 5 Aug 468 C.E. sunset Julian: 1,892,212					

Proof # 38-Tombstone # 17 – 470 CE-Naveh # 24



May the soul of Yoseh son of Ofi who died in the city of Tefar in the land of Heymar and left to the land of Israel and buried on the sixth day the twenty sixth of the month of Tamuz on the first year of the Shemitah, which is identical to the year [400] to the destruction of the temple, Shalom

Peace on you in your resting place $400 + 70 = 470$, Friday the 26th of Tammuz 470 CE, Nissan / Pesach (Passover) 1st, Iyar 2nd, Sivan / Shavuot/s 3rd, Tammuz 4th, Av 5th, Elul 6th, Tishrei Succot/s 7th (Mar)Heshvan 8th, Kislev 9th, Tevet/s / 10th, Shvat / 11th, Adar Aleph (First Adar 12th), Adar Bet/Baiz (Second Adar 13th)

When we look at the 4th month for the year 470 CE. we see the following from Torah Calendar.



You can only get Friday the 26th of Tammuz if you use the conjunction moon. Passover would be on April 4th. Passover was after the Equinox this year.

Proof # 39-Tombstone # 18 – 472 CE



This is the tombstone of Hannah, daughter of Levi, who died on Thursday on the 19th day of the month of Sivan, in the third year of the Sabbatical year, four hundred and two years since the destruction of the Temple. Peace upon Israel Peace. $402 + 70 = 472$

Thursday the 19th of Sivan 472 CE.

Nissan / Pesach (Passover) 1st

Iyar 2nd

Sivan / Shavuot/s 3rd

Tammuz 4th

Av 5th

Elul 6th

Tishrei Succot/s 7th

(Mar)Heshvan 8th

Kislev 9th

Tevet/s / 10th

Shvat / 11th

Adar Aleph (First Adar 12th)

Adar Bet/Baiz (Second Adar 13th)



Torah Calendar did add a 13th month in the year 471. Using the Crescent moon has not helped me to find the 19th on a Thursday in the 30th month of Sivan. If I use the Conjunction then the only month that has Thursday as the 19th is what Torah calendar is calling month one.



This then makes the 12th month of the year 471 the 1st month and Passover would then be February 11th.

Month 12

In the Spiritual Year

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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shi-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
					1 Rosh Chodesh First Crescent Moon sunset, 27 Jan 27 Jan 472 C.E. sunset to 28 Jan 472 C.E. sunset Julian: 1,893,483	2 Terumah 28 Jan 472 C.E. sunset to 29 Jan 472 C.E. sunset Julian: 1,893,484
3 29 Jan 472 C.E. sunset to 30 Jan 472 C.E. sunset Julian: 1,893,485	4 30 Jan 472 C.E. sunset to 31 Jan 472 C.E. sunset Julian: 1,893,486	5 31 Jan 472 C.E. sunset to 1 Feb 472 C.E. sunset Julian: 1,893,487	6 1 Feb 472 C.E. sunset to 2 Feb 472 C.E. sunset Julian: 1,893,488	7 2 Feb 472 C.E. sunset to 3 Feb 472 C.E. sunset Julian: 1,893,489	8 3 Feb 472 C.E. sunset to 4 Feb 472 C.E. sunset Julian: 1,893,490	9 Tetzaveh 4 Feb 472 C.E. sunset to 5 Feb 472 C.E. sunset Julian: 1,893,491
10 5 Feb 472 C.E. sunset to 6 Feb 472 C.E. sunset Julian: 1,893,492	11 6 Feb 472 C.E. sunset to 7 Feb 472 C.E. sunset Julian: 1,893,493	12 7 Feb 472 C.E. sunset to 8 Feb 472 C.E. sunset Julian: 1,893,494	13 8 Feb 472 C.E. sunset to 9 Feb 472 C.E. sunset Julian: 1,893,495	14 9 Feb 472 C.E. sunset to 10 Feb 472 C.E. sunset Julian: 1,893,496	15 N 10 Feb 472 C.E. sunset to 11 Feb 472 C.E. sunset Julian: 1,893,497	16 Ki Tissa 11 Feb 472 C.E. sunset to 12 Feb 472 C.E. sunset Julian: 1,893,498
17 12 Feb 472 C.E. sunset to 13 Feb 472 C.E. sunset Julian: 1,893,499	18 13 Feb 472 C.E. sunset to 14 Feb 472 C.E. sunset Julian: 1,893,500	19 14 Feb 472 C.E. sunset to 15 Feb 472 C.E. sunset Julian: 1,893,501	20 15 Feb 472 C.E. sunset to 16 Feb 472 C.E. sunset Julian: 1,893,502	21 16 Feb 472 C.E. sunset to 17 Feb 472 C.E. sunset Julian: 1,893,503	22 17 Feb 472 C.E. sunset to 18 Feb 472 C.E. sunset Julian: 1,893,504	23 Va-Yakhel, Pekudei 18 Feb 472 C.E. sunset to 19 Feb 472 C.E. sunset Julian: 1,893,505
24 19 Feb 472 C.E. sunset to 20 Feb 472 C.E. sunset Julian: 1,893,506	25 20 Feb 472 C.E. sunset to 21 Feb 472 C.E. sunset Julian: 1,893,507	26 21 Feb 472 C.E. sunset to 22 Feb 472 C.E. sunset Julian: 1,893,508	27 22 Feb 472 C.E. sunset to 23 Feb 472 C.E. sunset Julian: 1,893,509	28 23 Feb 472 C.E. sunset to 24 Feb 472 C.E. sunset Julian: 1,893,510	29 A 24 Feb 472 C.E. sunset to 25 Feb 472 C.E. sunset Julian: 1,893,511	30 Rosh Chodesh Shabbat Shekalim Va-Yikra Machar Chodesh 25 Feb 472 C.E. sunset to 26 Feb 472 C.E. sunset Julian: 1,893,512

Proof # 40-Tombstone # 19 – 476 CE-Naveh's #16



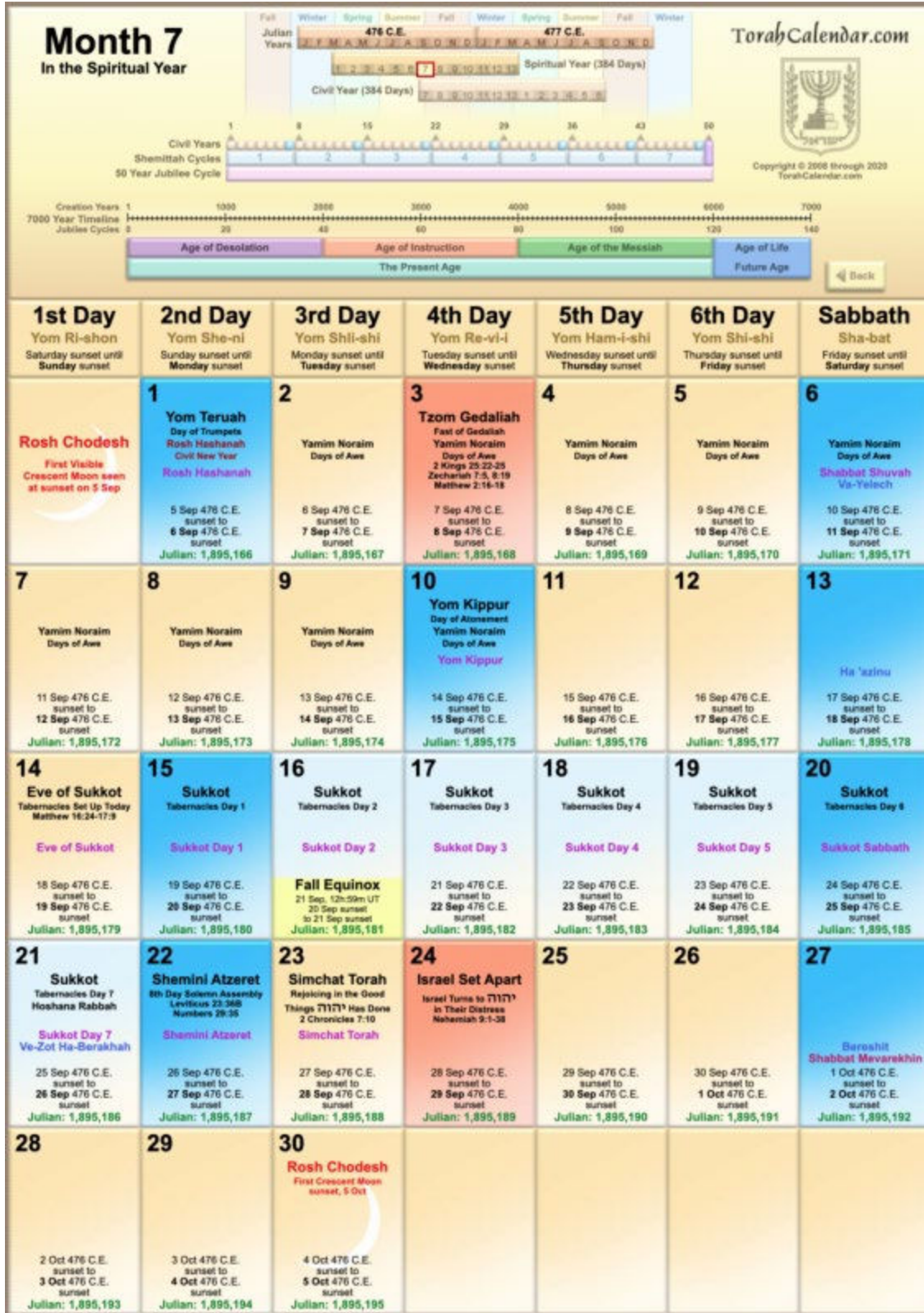
This is the memorial of Ya'akov (Jacob) son of 'avid who died on the 2nd (day), on the 10th days of... Marcheshvan (8th month), on the first year of the Shemitah which is the year four hundred and six to the destruction of the temple. May he rest in peace. Shalom Shalom Shalom

406 + 70 = 476

Monday the 10th of the 8th Month 476 CE, Nissan / Pesach (Passover) 1st, Iyar 2nd, Sivan / Shavuot/s 3rd, Tammuz 4th, Av 5th, Elul 6th, Tishrei Succot/s 7th, (Mar)Heshvan 8th, Kislev 9th, Tevet/s / 10th
Shvat / 11th, Adar Aleph (First Adar 12th), Adar Bet/Baiz (Second Adar 13th)



The pattern continues to hold that the only way to get the 10th of the 8th month to be on a Monday is to go to the preceding month and we have our match.



This then makes February 27, 576 CE Passover and it was before the Equinox.

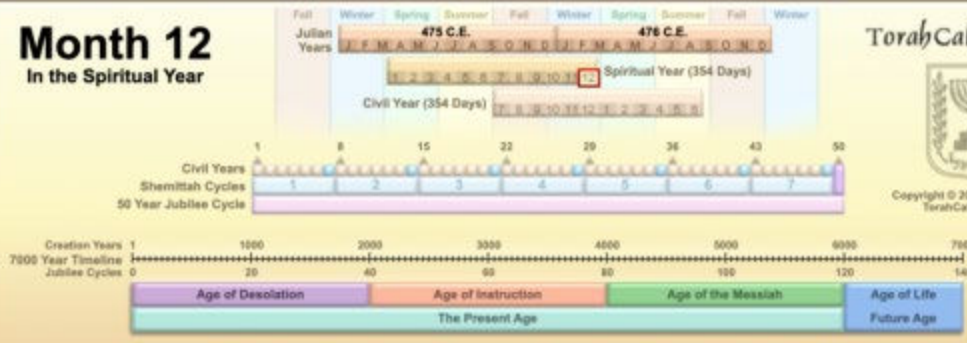
Month 12

In the Spiritual Year

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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
					1 Rosh Chodesh First Crescent Moon sunset, 12 Feb  12 Feb 476 C.E. sunset to 13 Feb 476 C.E. sunset Julian: 1,894,960	2 Terumah 13 Feb 476 C.E. sunset to 14 Feb 476 C.E. sunset Julian: 1,894,961
3 14 Feb 476 C.E. sunset to 15 Feb 476 C.E. sunset Julian: 1,894,962	4 15 Feb 476 C.E. sunset to 16 Feb 476 C.E. sunset Julian: 1,894,963	5 16 Feb 476 C.E. sunset to 17 Feb 476 C.E. sunset Julian: 1,894,964	6 17 Feb 476 C.E. sunset to 18 Feb 476 C.E. sunset Julian: 1,894,965	7 18 Feb 476 C.E. sunset to 19 Feb 476 C.E. sunset Julian: 1,894,966	8 19 Feb 476 C.E. sunset to 20 Feb 476 C.E. sunset Julian: 1,894,967	9 Shabbat Zakhor Tetzaveh 20 Feb 476 C.E. sunset to 21 Feb 476 C.E. sunset Julian: 1,894,968
10 21 Feb 476 C.E. sunset to 22 Feb 476 C.E. sunset Julian: 1,894,969	11 22 Feb 476 C.E. sunset to 23 Feb 476 C.E. sunset Julian: 1,894,970	12 23 Feb 476 C.E. sunset to 24 Feb 476 C.E. sunset Julian: 1,894,971	13 Ta-anit Esther Commemorative Fast of Esther Esther 9:1-14, Megillah 2A 24 Feb 476 C.E. sunset to 25 Feb 476 C.E. sunset Julian: 1,894,972	14 Purim Lots Esther 9:15-17 25 Feb 476 C.E. sunset to 26 Feb 476 C.E. sunset Julian: 1,894,973	15 Shushan Purim Lots Esther 9:16-32 26 Feb 476 C.E. sunset to 27 Feb 476 C.E. sunset Julian: 1,894,974	16 Ki Tissa 27 Feb 476 C.E. sunset to 28 Feb 476 C.E. sunset Julian: 1,894,975
17 28 Feb 476 C.E. sunset to 29 Feb 476 C.E. sunset Julian: 1,894,976	18 29 Feb 476 C.E. sunset to 1 Mar 476 C.E. sunset Julian: 1,894,977	19 1 Mar 476 C.E. sunset to 2 Mar 476 C.E. sunset Julian: 1,894,978	20 2 Mar 476 C.E. sunset to 3 Mar 476 C.E. sunset Julian: 1,894,979	21 3 Mar 476 C.E. sunset to 4 Mar 476 C.E. sunset Julian: 1,894,980	22 4 Mar 476 C.E. sunset to 5 Mar 476 C.E. sunset Julian: 1,894,981	23 Shabbat Parah Va-Yakhel, Pekudei Shabbat Mevarekhin 5 Mar 476 C.E. sunset to 6 Mar 476 C.E. sunset Julian: 1,894,982
24 6 Mar 476 C.E. sunset to 7 Mar 476 C.E. sunset Julian: 1,894,983	25 7 Mar 476 C.E. sunset to 8 Mar 476 C.E. sunset Julian: 1,894,984	26 8 Mar 476 C.E. sunset to 9 Mar 476 C.E. sunset Julian: 1,894,985	27 9 Mar 476 C.E. sunset to 10 Mar 476 C.E. sunset Julian: 1,894,986	28 10 Mar 476 C.E. sunset to 11 Mar 476 C.E. sunset Julian: 1,894,987	29 Rosh Chodesh First Crescent Moon sunset, 12 Mar  11 Mar 476 C.E. sunset to 12 Mar 476 C.E. sunset Julian: 1,894,988	

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Proof # 43-Tombstone # 22 – 505 CE-Naveh's # 3

May rest the soul of Haifu the daughter of ..., who died on Tuesday, the eleventh day of Elul, in the ...year of the Sabbatical cycle that is the year four hundred thirty-five after the destruction of the Temple. Peace Peace Upon Israel, Peace! $435 + 70 = 505$

Tuesday the 11th of 6th month 505 CE, Nissan / Pesach (Passover) 1st, Iyar 2nd, Sivan / Shavuot/s 3rd, Tammuz 4th, Av 5th, Elul 6th, Tishrei Succot/s 7th, (Mar)Heshvan 8th, Kislev 9th, Tevet/s / 10th, Shvat / 11th
Adar Aleph (First Adar 12th) ,Adar Bet/Baiz (Second Adar 13th)



The only way to have Tuesday as the 11th is by using the conjunction moon and starting one month earlier.



This would make Passover on March 8th 505 CE. Which is before the Equinox.

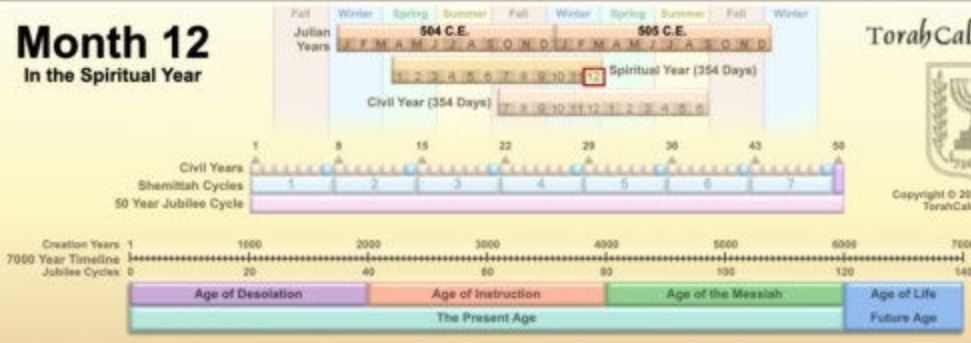
Month 12

In the Spiritual Year

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1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
		1 Rosh Chodesh First Crescent Moon sunset, 21 Feb	2	3	4	5 Terumah 25 Feb 505 C.E. sunset to 26 Feb 505 C.E. sunset Julian: 1,905,566
6 26 Feb 505 C.E. sunset to 27 Feb 505 C.E. sunset Julian: 1,905,567	7 27 Feb 505 C.E. sunset to 28 Feb 505 C.E. sunset Julian: 1,905,568	8 28 Feb 505 C.E. sunset to 1 Mar 505 C.E. sunset Julian: 1,905,569	9 1 Mar 505 C.E. sunset to 2 Mar 505 C.E. sunset Julian: 1,905,570	10 2 Mar 505 C.E. sunset to 3 Mar 505 C.E. sunset Julian: 1,905,571	11 3 Mar 505 C.E. sunset to 4 Mar 505 C.E. sunset Julian: 1,905,572	12 Shabbat Zakhor Tetzaveh 4 Mar 505 C.E. sunset to 5 Mar 505 C.E. sunset Julian: 1,905,573
13 Ta-anit Esther Commemorative Fast of Esther Esther 9:1-14, Megillah 2A 5 Mar 505 C.E. sunset to 6 Mar 505 C.E. sunset Julian: 1,905,574	14 Purim Lots Esther 9:15-17 6 Mar 505 C.E. sunset to 7 Mar 505 C.E. sunset Julian: 1,905,575	15 Shushan Purim Lots Esther 9:18-32 7 Mar 505 C.E. sunset to 8 Mar 505 C.E. sunset Julian: 1,905,576	16 8 Mar 505 C.E. sunset to 9 Mar 505 C.E. sunset Julian: 1,905,577	17 9 Mar 505 C.E. sunset to 10 Mar 505 C.E. sunset Julian: 1,905,578	18 10 Mar 505 C.E. sunset to 11 Mar 505 C.E. sunset Julian: 1,905,579	19 Shabbat Parah Ki Tissa 11 Mar 505 C.E. sunset to 12 Mar 505 C.E. sunset Julian: 1,905,580
20 12 Mar 505 C.E. sunset to 13 Mar 505 C.E. sunset Julian: 1,905,581	21 13 Mar 505 C.E. sunset to 14 Mar 505 C.E. sunset Julian: 1,905,582	22 14 Mar 505 C.E. sunset to 15 Mar 505 C.E. sunset Julian: 1,905,583	23 15 Mar 505 C.E. sunset to 16 Mar 505 C.E. sunset Julian: 1,905,584	24 16 Mar 505 C.E. sunset to 17 Mar 505 C.E. sunset Julian: 1,905,585	25 17 Mar 505 C.E. sunset to 18 Mar 505 C.E. sunset Julian: 1,905,586	26 Va-Yakhel, Pekudei Shabbat Ha-Chodesh Spring Equinox 19 Mar. 00h:25m UT 18 Mar sunset to 19 Mar sunset Julian: 1,905,587
27 19 Mar 505 C.E. sunset to 20 Mar 505 C.E. sunset Julian: 1,905,588	28 20 Mar 505 C.E. sunset to 21 Mar 505 C.E. sunset Julian: 1,905,589	29 Rosh Chodesh First Crescent Moon sunset, 22 Mar				

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Proof # 44-Tombstone # 23 – 515 CE

“May the soul of Hasadiah the Priest son of Dematin rest, who died on Thursday, the fifth of Av, in the fourth year of the Sabbatical cycle, which is the year four hundred and forty-five after the destruction of the Temple. Peace on Israel. Peace.” $445 + 70 = 515$

Thursday the 5th of 5th month 515 CE, Nissan / Pesach (Passover) 1st, Iyar 2nd, Sivan / Shavuot/s 3rd, Tammuz 4th, Av 5th, Elul 6th, Tishrei Succot/s 7th, (Mar)Heshvan 8th, Kislev 9th, Tevet/s / 10th, Shvat / 11th Adar Aleph (First Adar 12th), Adar Bet/Baiz (Second Adar 13th)



The Conjunction this year was on July 26 which then makes Thursday the 5th of the 5th month. Passover this year was on April 15 515 CE. This was after the Equinox.

Conclusions

Based upon our findings using all the Tombstones at our disposal we have concluded that the ancient community of Jews in the town of Zoar, did not ever use the Equinox to determine when Passover would fall. They used the Crescent moon and the Barley to begin the year and then about 455 CE, which is the first record I have, they then began to use the Conjunction moon, also today known as the Hillel Calendar to govern the Holy Days and months.

Out of 13 Tombstones with the Day of the death and the date, we have checked each one to see if they kept the Passover before the Equinox.

We had 1 using the Barley and the Crescent moon to begin the month and they were before the Equinox. And we had 3 that were after the Equinox.

We had 6 using the conjunction moon to begin the month and they were before the Equinox. We also had 3 that were after the Equinox.

Therefore, is it possible to have the Passover before the equinox? Yes. Ancient history written upon the tombstones of Zoar, proves this to be the case. It is entirely possible for Passover to come this year of 2020 on March 11 with the 14th and preparation day being on March 10. This would then make the last Day of Unleavened Bread, March 17. But we must wait upon Yehovah to bring the warm winds to create the heads in the Barley to know for sure. What we have done with this technical study is to demonstrate that the equinox is irrelevant as to when Passover will be.