

## Would the Real Rosh HaShannah and Shavuot Please Stand Out!

For now, in exile and seeing as we do not have a working Temple or Sanhedrin I believe in celebrating the Feasts of the YHWH within the framework of the calculated Hebrew calendar set up by the Sanhedrin just before they were forced to disband, so that Jews throughout the Diaspora could observe the Feasts of the ADONAI together in unity. If Yeshua had a problem with the decisions concerning the calendar and the celebration of the Feasts, He had ample opportunity to do so, though he may not have been privy to how they were cumulating it at that time.

I agree that the Hebrew year is wrong (Some say it's 57something, others say its 6000 and something) and not correct, as we do not celebrate the Feasts days on the exact days because there is no standing Temple, active Levitical Priesthood or authoritative Nazarene Sanhedrin that can set the Calendar aright, whatever that may be. Let us not even get into the philosophical conundrum, "Are even the days of the week as we know it correct? Is the first day of the week (Sunday / Yom Rishone) really the first day of the week, is Sabbath really Sabbath?" Or "Do we count the dark moon or the full moon as the new moon?" Because of these facts, it furthers the reasoning Yeshua said that we may know the season but not the day or the hour of his return.

So as to not separate ourselves from Judaism by as much as we already have by being Netzari Jews, I will agree with my Orthodox brothers and admit the shortfalls of the current calendar yet wait for the 3<sup>rd</sup> Temple and for the Moshiach to return and set the calendar right.

The Calendar we have now is a blessing as such for us in exile, for we would have no idea on when to celebrate in the Diaspora. Since we are not in Jerusalem we cannot count on the moon in our regions of exile.

One of the reasons the calculated calendar was instituted was because once the New Moon was sighted in Jerusalem a fire on a hill top was lit and started a chain reaction of mountain top fires to alert Jews all around that the New Moon has been sighted, but because of travel time sometimes Jews wouldn't get the message in fire until a day after thus two festive days for the High Holy Days were instituted in the Diaspora. But this wasn't a fool proof method of alerting Jews world wide of

the New Moon because anti-Semites would light false fires or stop the real ones and thus mess up the Holidays for many exilic Jews. So the Rabbinical calendar was calculated and put into use as we have it today. So really, it was a life saver for us Jews. But the time is soon coming when we will be able to go back to strictly setting the calendar by direct sighting of the New Moon.

Anyway, what is the deal with all the controversy regarding the New Year(s) and the true time of certain Feasts?

I will attempt to shed some light and set straight the record.

First of all Scripturally the True New Year is Passover.

(Exodus 12:2)

However, in Rabbinical Judaism you will find 4 New Years and the predominate one is not the Scriptural one. But is it wrong to call them New Years and celebrate them as such? No, as long as YHWH's New Years as being Passover is recognized as such. For how can making Teshuvah (The Emphasis of Yom Teruah (Feast of Trumpets, AKA: Rosh HaShannah) be a bad thing!?

Here is a very valuable article that sum up the 4 Jewish New Years and gives us the why. Allow me to quote this article:

**“Time, in its essence, is an unceasing flow on which human beings have imposed meaning with arbitrary divisions and markers--years, months, weeks, days, minutes, and seconds. These units of time serve as measures for human activity in education, commerce, leisure, agriculture, and religion.**

**Jewish time grew out of God's imposition of order on the primeval chaos. First, God separated the light from darkness, creating day and night. Then, as a reflection of God's cycle of creation and rest, the work week was differentiated from Shabbat. Later, at the time of the Exodus, God mandated that the Israelites mark the new moon of Nisan, thereby establishing a monthly and yearly cycle.**

**As the body of Jewish law developed, the Jewish calendar has served to demarcate both holiday observances and numerous time-bound obligations. To ensure that certain commandments were completed at their appointed times, four different Jewish new years were established to provide boundaries and markers for these activities. For example, since the Israelites were required to contribute a tenth of the current year's produce, they had to know exactly when the current agricultural year began and ended.**

**The four Jewish new years specified in Mishnah Rosh Hashanah 1:1 are 1 Tishri, 15 Shevat, 1 Nisan, and 1 Elul.**

## **1 Tishrei**

**The first of Tishrei serves as the New Year for several purposes, the best known being the New Year for the civil calendar, or "the new year for seasons." Rosh Hashanah literally means "the head of the year." Jewish years are traditionally figured from creation (for example, this year is considered the 5763rd year from creation), with the New Year beginning on 1 Tishrei. Although Rosh Hashanah is not a well-defined holiday in the Torah, distinguished mostly as "a day when the horn is sounded" (Leviticus 29:1), the Talmud expanded its religious connotations to make it the Jewish New Year and the anniversary of creation. Rosh Hashanah 8a explains, "For R. Zeira said [that Tishrei is considered the New Year for years in relation] to the seasons. And this [opinion of R. Zeira] is [in consonance with the view of] R. Eliezer, who said that the world was created in Tishrei." In fact, the rabbis focused particularly on the creation of human beings, without whose perceptive ability the physical creation would go unappreciated.**

**As the beginning of the civil calendar, 1 Tishrei is also considered the new year for measuring the reigns of foreign kings, necessary because legal documents were dated by the current year of a monarch's reign. Rather than measuring a king's reign from the date he took office, 1 Tishrei served as a standard anniversary marking the end of a full year of rule, even if that "year" had only been part of a year.**

(Since the first of Nissan is considered to be the New Year for calculating the years of the reign of the Kings of Israel this would mean that if a king was anointed in the month of Adar, the following month of Nissan would be considered to be the beginning of the second year of his reign.)

**The new year for setting the Sabbatical year, during which land may not be cultivated, is also 1 Tishrei. The command for observing a Sabbatical year appears in Leviticus 25:2-5, "When you enter the land that I assign to you, the land shall observe a sabbath of the Lord. Six years you may sow your field and six years you may prune your vineyard and gather in the yield. But in the seventh year the land shall have a sabbath of complete rest, a sabbath of the Lord: you shall not sow your field or prune your vineyard...it shall be a year of complete rest for the land." Plowing and planting were forbidden from 1 Tishrei of the seventh year in the Sabbatical cycle, and people were allowed to gather only what the land could produce on its own, without cultivation.**

**Similarly, 1 Tishrei is the new year for setting the Jubilee year, the fiftieth year following seven cycles of Sabbatical years. Sowing was also forbidden during the Jubilee, but, in addition, all indentured Israelites were allowed to return to their homes and all tenured land was to be returned to its original owners. The laws of the Jubilee required that all land sales in Palestine be considered leases, with land costs computed in terms of the number of crop years remaining until the next Jubilee, which would begin on 1 Tishri.**

**1 Tishrei is also the new year for figuring the yearly tithe (ma'aser), or ten percent tax, on vegetables and grains. The Levites and priests were supported by these tithes, because they did not own land. The tithe for a particular year had to be paid with produce from the same year, thus requiring a standard date to begin and end each fiscal year. Tithing involved three steps: (1) The owner separated out the first tithe, or ma'aser Rishon, and paid it to the Levites. (2) The Levites then separated out one tenth, called terumah, for the priests. (3) After separating out the first tithe, the owner had to put aside a second tithe, or ma'aser sheni, from the remainder of his produce. In the first, second, fourth, and fifth years of the sabbatical cycle, the owner was required either to consume this tithe in Jerusalem or sell it and purchase food to be eaten in Jerusalem. In the third and sixth years, the owner distributed this second tithe to the poor as a ma'aser ani, tithe of the poor.**

(Thus Yom Teruah would be more likened unto the civil fiscal year of business and agriculture.)

### **15 Shevat**

**The second new year is 15 Shevat, the New Year for trees. Most Jewish sources consider 15 Shevat as the New Year both for designating fruits as orlah (that is, forbidden to eat, because they have grown during the first three years after a tree's planting) and for separating fruits for tithing. (Some sources, however, consider 1 Tishrei to be the new year for orlah and 15 Shevat for tithing.) This date was selected "because most of the winter rains are over" (Rosh Hashanah 14a), the sap has begun to rise, and the fruit has started to ripen. Fruits that have just begun to ripen--from the blossoming stage up to one third of full growth--are attributed to the previous year, whereas fruits that are more mature on 15 Shevat apply to the upcoming year. As with vegetables and grains, fruits that budded during one "fiscal year" could not be used as tithes on those that budded in another year.**

(Sort of like a Jewish Arbor Day or Earth Day.)

**The 15th of Shevat has become a minor holiday, Tu B'shevat. On this day, it is customary to eat, for the first time, a fruit from the new season, particularly one typical of the Land of Israel, and to say the Shehecheyanu blessing. In Ashkenazi communities in Europe, it was customary to eat 15 different kinds of fruits. The Sephardic mystics of Safed in the 16th century expanded the Tu B'shevat observance with a seder that uses the symbolism of fruit with and without shells to enact the process of opening up to God's holiness. In modern Israel, Tu B'shevat has come to symbolize the redemption of the land and the awakening of environmental awareness through the planting of trees.**

### **1 Nisan**

**The third Jewish new year is 1 Nisan, which corresponds to the season of the redemption from Egypt and the birth of the Israelite nation. This particularistic national event defines the nature of the New Year celebrated on 1 Nisan. The Torah's command that "this month [Nisan] is for you the beginning of the months, it shall be the first month of the year to you"**

**tied all counting of Jewish religious festivals to the Exodus from Egypt, and this special religious counting system distinguished Israel from other nations.**

**The first of Nisan is also the New Year for the reigns of Jewish kings (in line with the national emphasis of the season), the renting of houses, and the counting involved in the prohibition against delaying the fulfillment of vows. When a person vows to dedicate an object to the Sanctuary, he must fulfill the vow before three festivals, beginning with Passover, have passed. 1 Nisan is also the due date for using the half-shekel contribution described on Shabbat Shekalim to purchase communal sacrifices for the Temple.**

(This is the True Scriptural, Spiritual New Year. The REAL Rosh HaShannah)

### **1 Elul**

**The last new year, 1 Elul, is the New Year for the tithing of cattle. The tithe for cattle had to be made from cattle born in the same fiscal year, between 1 Elul one year and the next.”**  
**-- How Many New Years? By Michele Alperin Michele (brackets: my commentary)**

As far as making a fresh start at Yom Teruah and celebrating our physical and spiritual deliverance at Pesach the REAL Rosh HaShannah; heck, I find EVERY High Holy Day, even Non-Leviticus 23 Holidays like Chanukah a chance at a fresh start, every Holiday has a repentance aspect to it, at least I have found that it has.

Now that we have established the REAL Rosh HaShannah, let us focus our attention of when Shavuot should be observed.

So the Head of the Year (Rosh HaShannah) is when the first crescent sliver of the Rosh Kodesh (New Moon) is physically sighted from the land of Israel after the Barley in the Land has become Aviv, which is why the Hebrew calendar is not a truly lunar one as this solar event seems to regulate the calendar and keeps the Feasts falling at their proper time (And there is even much controversy over this which we will not get into here). This sets in motion the Spring Feasts which are Pesach and the Feast of Unleavened Bread (sometimes referred to as one Holiday) and the count of the Omer and Shavuot. You cannot truly and Scripturally determine these Feasts until the Real Rosh HaShannah is known. Similarly, the new moon of the seventh Hebrew month when it is sighted sets in motion the Fall Festivals and the dates cannot truly be determined because ultimately G-d controls the weather. But again, I stress that the formulated Rabbinical calendar was essential and necessary for us Jews in the Diaspora because many Jewish communities may not have had close ties with Israel and thus not know when the new moons in Israel were sighted. Now days with the advent of the internet even the most remote Jew with a modem can find out exactly when the new moon was

sighted in Israel. However, I still feel we cannot truly go back to the old and right ways until we officially have a legitimate Nazarene Sanhedrin to perpetuate the calendar. Besides, because of exile and other events throughout history, we don't even know the true Hebraic year. This will all be rectified at Moshiach's coming. Maybe this is a further indication of Yeshua's words that we will not know the day or the hour of His coming. But I suppose one or a community could do their best to go by the new moon sighting in Israel, but it might become difficult to follow and do we at this point truly want to separate ourselves further from our lost Jewish counterparts? I suppose I will leave that up to individuals and local Beyt Dins to decide. If you're able to keep both reckonings of the Holy Days more power to you!

Numbers 10:10, 29:1, Lev. 23:23-25 tells us of Yom Teruah (The Feast of Trumpets) also known in Rabbinic Judaism as Rosh HaShannah. Interestingly enough this Feast is sometimes referred to as 'the feast which no man knows the day or the hour', on account like the REAL Rosh HaShannah, we cannot know in advance the day or the hour it will take place. Instead we must wait until we actually visibly see the first sliver of the New Moon from Jerusalem. Because it is called, 'the feast which no man knows the day or the hour', some feel that Yeshua was referring to this as the time and season of His return (Matt. 24:36-44, 25:1-13); that Yeshua Ha Moshiach returning on Yom Teruah would be a type of Messianic fulfillment of this Feast. This is also possibly hinted at by Rav Sha'ul in 1st Corinthians 15:50-52 because he talks about we will be changed at the last trump when Messiah returns. Also an abundant of passages in the Revelation that talk about trumpets in reference to Judgment which is the theme of Yom Teruah.

Now in regards to Shavuot, we find this described in Leviticus 23:10-11, and we "count 50" (Pentecost) to get to Shavuot/Pentecost/Feast of Weeks. But the trick and the controversy lies in when and where do we start counting? According to the passage in Leviticus 23 we are told that the Levitical Priesthood waves the Omer before ADONAI on the day after the weekly Sabbath, not after Passover as some has liked to interpret it, because any High Holy Day is also called and considered a Sabbath. And since the High Holy Days goes by the Lunar calendar God set forth in the first several chapters of the book of Genesis this can get a little tricky for the Sabbath falls differently each year. Leviticus 23:14 tells us that we are not allowed to consume the produce of the land till after the Omer is brought before ADONAI. Since the climate varies in Israel and the barley can ripen at different times during the year we declare the Aviv when the first shoots of barley domestic become Aviv in the precincts of Jerusalem, and Leviticus 23:15-16 tells us to begin the count of 50 days from the Omer Wave Offering which was made the day after the weekly

Sabbath, which would be Yom Rishon. (Sunday), not the Passover as has been practiced since the advent of the Rabbinical calendar by Hillel II. It can't be after Passover, if so we'd have a problem on our hands, because if you substituted the word Sabbath with Passover throughout this particular text then we'd be waiting seven complete Passovers (seven years)! But wait! Here is the lynch pin to the whole controversy that honestly I cannot full answer; It does say Sabbath and not Pesach, but doesn't Sabbath simply means the day of rest, and in being so all High Holy Days are considered a Sabbath?

Now in Joshua chapter 5 it says that the children of Israel ate the produce of the land on the day after the Passover, this obviously must have been one of those years that Passover fell on the weekly Sabbath, thus the first seven days of the Omer coincided with the first seven days of Unleavened Bread. Again, this only happens about once every seven years. But if Sabbath doesn't fall on the day after Passover we must wait till after the weekly Sabbath falling after the day of Passover. You see, if ADONAI wanted the Omer the day after Pesach regardless of when it fell, God would have instructed us so when he spoke about the days of Unleavened Bread, but we find in the Torah that the instructions for the Omer are listed separately in a different section.

But if you go by the calculated Rabbinical calendar, nothing really prophetic was fulfilled by Yeshua, but when you go back to the God ordained original rendering of the Hebrew Calendar it all fits like a glove. We know that Yeshua was resurrected either on the Sabbath or at the beginning of Yom Rishon, the first day of the week (Sunday) when Sabbath ends and the week starts. Regardless of the exactness of the time we know that He was fully resurrected on the first day of the week when the Wave Sheaf of the Omer was to be offered. In John 20:17 After the resurrection Yeshua tells Miriam not to hold on to him because He still has to ascend to the Father in fulfillment of the offering of the Wave Sheaf at the beginning of the week after the Sabbath, not necessarily Passover (I Cor. 15:20-23, Rom. 8:29, Rev. 1:5).

Now let's look at how Shavuot unfolded for the 1<sup>st</sup> century believers in Acts.

Acts 2:1-2 tells us that ADONAI met the believers and fulfilled prophecy in the Upper Room according to His calendar, not Hillel's. For by this time Philo and Josephus tell us in their writings that the practice of beginning the Omer count right after the day of Passover set by the Rabbinical Hillel calendar was already a prevalent practice by then (Philo: *De Specialibus Legibus* 2:162. Josephus: *Antiquities of the Jews*, iii, 10:5).

Historically this adds up when you consider that in Acts 2 there was only one day between the Rabbinical Shavuot and the coming Sabbath. Since this was a pilgrimage festival and many out-of-towners were in Jerusalem for the Feast, Instead of going home after the Rabbinic Pentecost and Sabbath was just a day away most people stayed put until after the Sabbath services in at the Temple in Jerusalem. So on the first day of the week when everyone would be packing up to head home or start their week this was when ADONAI poured out the Ruach HaKodesh (Holy Spirit) upon the Nazarene Jewish, Torah Observant believers in the Upper Room recorded in Acts Chapter 2.

Indeed this is probably why it says in the text about the day “fully” (and the translation is better translated “truly”) coming so as to make a distinction to the readers between the Pharisaical Pentecost and ADONAI’s Pentecost.

Anyway, we see despite the Rabbinical calendar everyone was pretty much where they were supposed to be when the REAL Shavuot came and witnessed the fulfillment of prophecy and Scripture in the first several chapters of the Book of Acts.

**“Let us continue by answering the first question.  
*Which calendar did Yahshua follow?*”**

**According to the four gospels, we see that Yahshua attended all the Feast days that the Jews of His day kept. John 7 – 13 recounts the events of the Fall Festival period proceeding Yeshua’s final days. In fact in John 7 verse 37 we read about Yahshua keeping the Last Great Day as follows: “Now on the last day, the great day of the feast, Yahshua stood and cried out, saying: ‘If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scriptures said, “From His innermost being shall flow rivers of living waters.”” Reading from John 6 - 13 we see that this is a continuous account of the last year of Yeshua’s life on earth.**

**Now let us answer question two:**

***Which calendar did Yahshua say we should use?***

**In Matthew 23: 1- 3 we read; Then Yeshua spoke to the multitudes and to His disciples, saying, “The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them.”**



In John 4:22 Yeshua said to the woman at the well: “You worship that which you do not know; we worship that which we know, for Salvation is from the Jews.” Yes, Yeshua meant that He being a Jew is the Salvation of Yah – our Savior. However, He meant much more than that.

Paul explained what Yeshua meant, in addition to being our Savior in Romans 9:1-5 saying: “I am telling the truth in Messiah, I am not lying, my conscience bearing me witness in the Ruach HaKodesh, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Messiah for the sake of my brethren, my kinsmen according to the flesh (meaning his fellow Jews), who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and *the temple (or worship) services* and the promises, whose are the fathers (Abraham, Isaac and Jacob), and from whom the Messiah is according to the flesh, who is over all, Elohim blessed forever. Amein.”

This confirms that:

1. Both Yeshua and Paul were Jews;
2. Yahshua is Elohim; and
3. The glory of the covenants, the giving of the Law and the worship service, i.e. the timing of worship services, are to be left to the Rabbinical Jews to determine.

Point three above also answers our third question, namely:

*Who did YHWH entrust with authority to make calendar decisions?*

A second witness to this can be found in Romans 3: 1& 2 which reads as follows: “Then what advantage has the Jews? Or what is the benefit of circumcision? Great in every respect, First of all, they were entrusted with the Oracles (words or standards) of God.”

In Psalm 147: 19 & 20 we read “Declaring His Word to Ya’aqob, His laws and His right-rulings to Yisrael. He has not done so with any nation; And they have not known His right rulings! Praise Yah!” This is talking about the Israel that King David ruled. Yes it included both houses of Israel, but remember that Ephraim were taken captive around 721BCE and became the lost tribes of Israel, due to them forgetting about the Sabbaths of ADONAI as well as most of the other commandments applicable to Israel.

In Exodus 49: 10 we read that ruler ship will remain with Judah, until Yeshua will come to rule. The first advent of Yeshua was to bring Salvation to all mankind and to die - to be able to remarry His bride - United Israel. His second advent will be to come and rule the world from Jerusalem

That leaves us with the final question, i.e.

*Which calendar did Paul and the other Apostles follow?*

**Did Paul keep different Set-apart days to the other Jews of his day? I do not think so. In Act 27 in verse 9 we read that Paul fasted as required by the Law (Torah). In my Scriptures – the New American Standard Bible a side note to verse 9 reads: Leviticus 16: 29 – 31, i.e. Day of Atonement in September or October.**

**In Philippians 3: 5 Paul confirmed that he was Jewish and followed the Pharisee way of life, saying: “Circumcised the eight day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law a Pharisee.”” – The Genius of the Hebrew Calendar”  
By Jim Coetzee**

But one Rabbi said, “We observe the lesser until the greater truth is established”. So I must say that until the greater truth is fully, truly and firmly established and or a legitimately official Netzari Sanhedrin and or Moshiach comes to set it all straight, I will go by the Rabbinical calculated calendar we have today.

Kris Shoemaker – Yehudah ben Shomeyr

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