

This is the 2017 **The Refiner's Fire** calendar.

NOTE: For **2017**, this calendar and the traditional Jewish calendar differ *only slightly!* The reason is, in 2016 the traditional calendar unnecessarily applied a leap month, so the traditional 2015-2016 calendar was a leap year *when it should not have been!* The leap month instead falls naturally by the moon in 2016-2017. *Thus our calendar differs from the rabbinic only from January 2017 until the 1st of Nisan (in late March)!* (Note: Since 2016 should not have been a leap year, our Shabbat Parashiyot for 2017 continue to differ from the rabbinic calendar so *Torah studies will not uniform between the calendars until July 2017*. This is regrettable but unavoidable.) Questions can be directed to The Refiner's Fire, Calendar@therefinersfire.org.

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

Levites of old clearly did far more than simply wait for two witnesses to come forward to say they saw a crescent! Indeed, they observed the moon throughout the whole month, every month, including all these factors: New crescent, full moon rise & set, old crescent, its position with respect to the sun at sunrise and sunset, as well as the time of sunset in Jerusalem. All these heavenly witnesses come together to provide the 1st day of the new Hebrew month in advance. Indeed, by waiting to "sight" the new crescent to begin the month, the calendar date will always be late according to the age of the moon!

While the modern traditional rabbinic calendar *calculates* the day of a new month by an "average moon" and man-made "rules" depending impact to *future* High Holy Days (commanded Feast Days) such that the rabbis don't permit Yom Kippur to fall on Friday or Sunday, this calendar permits all Holy Days to fall when they fall! This calendar also recognizes the importance of the *Full Moon* as a Genesis 1:14 witness of the middle of the Hebrew month. When the full or nearly full moon rises just before or at sunset (in Jerusalem), the Hebrew calendar date *should* change from the 14th to the 15th for the moon is clearly announcing the middle of the month! If instead you relied on the "sighted moon", then *the month will have always begun late*, and come the "15th" (by the calendar), the *moon* will rise an hour or more after sunset, already well-past full, and you should go "uh oh"

A note on the colors used in the calendar grids:

A date colored "**Purple**" is always the 1st day of the common month of the Gregorian Calendar, Jan-Dec.

Dates colored "**Blue**" denote the 1st of the Hebrew month (which actually began at sunset the prior evening).

Dates colored "**Yellow**" denote the approximate period of the Full moon. Cells colored "**Green**" denote the period of the New moon.

Two consecutive days are displayed as **Yellow** for Full moon or **Green** for New Moon because the event (i.e., "full" or "new" moon) crosses "two" days – that is, the event happens sometime within the overlap of the Gregorian day and the Hebrew day.

Updated: Aug 9, 2017 (Updated the explanation of this calendar found on the last pages)

because the moon itself is declaring the month is well past half over!

This calendar recognizes that when the Moon is "renewed", in conjunction before sunset in Israel, then sunset that very evening becomes the *first day* of the new month. Thus, our calendar lists the time of New Moon from Jerusalem and the time of sunset in Jerusalem. Again, refer to the details after the December calendar grid.

Summary of the Holy Days for 2017:

- **Pesach:** Apr 11 (begins late afternoon and into the evening)
- **Feast of Unleavened Bread:** Apr 12 to Apr 18 (1st and last day are High Sabbath* days)
- **First Fruits:** Apr 13 (1st day of Omer)
- **Shavuot:** Jun 1 (High Sabbath day)
- **Yom Teruah:** Sep 21 (High Sabbath day)
- **Yom Kippur:** Sep 30 (High Sabbath day)
- **Sukkot:** Oct 5 to Oct 12 (1st and last day are High Sabbath days)

*Compare to the 2017 Rabbinic dates:
Pesach: Apr 10
FULB: Apr 11 to 17
First Fruits: Apr 12
Shavuot: May 31
(The remainder are the same dates.)*

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

The Hebrew Calendar:

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

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

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

January 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
Jan 1 3 Shevat	Jan 2 4 Shevat	Jan 3 5 Shevat	Jan 4 6 Shevat	Jan 5 7 Shevat	Jan 6 8 Shevat	Jan 7 9 Shevat Parsha 16) B'shallach : Torah: Exodus 13:17-17:16 Haftarah: Judges 4:4-5:31 The Second Testimony of Yochanan: Revelation 15:1-8
Jan 8 10 Shevat	Jan 9 11 Shevat	Jan 10 12 Shevat	Jan 11 13 Shevat	Jan 12 14 Shevat FM 1:34 PM	Jan 13 15 Shevat	Jan 14 16 Shevat Parsha 17) Yitro : Torah: Exodus 18:1-20:23 Haftarah: Isaiah 6:1-7:14 The Ten: 1 Timothy 3:1-14
Jan 15 17 Shevat	Jan 16 18 Shevat	Jan 17 19 Shevat	Jan 18 20 Shevat	Jan 19 21 Shevat	Jan 20 22 Shevat	Jan 21 23 Shevat Parsha 18) Mishpatim : Torah: Exodus 21:1-24:18 Haftarah: Jeremiah 34:8-22, 31:31-34 The Major Testimonies: Hebrews 9:15-22
Jan 22 24 Shevat	Jan 23 25 Shevat	Jan 24 26 Shevat	Jan 25 27 Shevat	Jan 26 28 Shevat	Jan 27 29 Shevat	Jan 28 30 Shevat Parsha 19) Terumah : Torah: Exodus 25:1-27:19 Haftarah: 1 Kings 5:12-6:13 The Major Testimonies: Hebrews 8:1-13. Shabbat Shekalim: Exodus 30:11-16, 2 Kings 12:1-17, Mark 7:1-11. NM 2:07 AM / Sunset 5:10 PM
Jan 29 1 Adar I <i>(*See note – this page!)</i>	Jan 30 2 Adar I	Jan 31 3 Adar I	*Note: The traditional Jewish calendar for 2017 does not have a leap month (Adar I) because, by fixed rule, the leap month was applied (incorrectly) in 2016. Therefore this calendar has been "out of sync" with the traditional calendar since February 2016, and only gets "back in sync" in March, 2017. This is regrettable, but the rigid "rules" of the traditional calendar, adding leap months <i>by schedule</i> , caused it to completely miss the actual date of Passover in 2016, and the difference cascaded all the way to March 2017. While this calendar had the correct date of Passover in 2016, the leap month is naturally needed in 2017. This is why you see a leap month in this calendar for 2017 <i>and not</i> in the traditional calendar.			

February 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
			Feb 1 4 Adar I	Feb 2 5 Adar I	Feb 3 6 Adar I	Feb 4 7 Adar I Parsha 20) Tetzaveh: Torah: Exodus 27:20-30:10 Haftarah: Ezekiel 43:10-27 The Ten: Philippians 4:10-20. Shabbat Zakor: Deuteronomy 25:17-19, 2 Samuel 15:2-34, Luke 15:11-32
Feb 5 8 Adar I	Feb 6 9 Adar I	Feb 7 10 Adar I	Feb 8 11 Adar I	Feb 9 12 Adar I	Feb 10 13 Adar I	Feb 11 14 Adar I Parsha 21) Ki Tissa: Torah: Exodus 30:11-34:35 Haftarah: 1 Kings 18:1-39 The Major Testimonies: 2 Corinthians 3:1-8. FM 2:33 AM
Feb 12 15 Adar I	Feb 13 16 Adar I	Feb 14 17 Adar I	Feb 15 18 Adar I	Feb 16 19 Adar I	Feb 17 20 Adar I	Feb 18 21 Adar I Parsha 22) Vayachel: Torah: Exodus 35:1-38:20 Haftarah: 1 Kings 7:40-50 The Major Testimonies: Hebrews 9:1-14
Feb 19 22 Adar I	Feb 20 23 Adar I	Feb 21 24 Adar I	Feb 22 25 Adar I	Feb 23 26 Adar I	Feb 24 27 Adar I	Feb 25 28 Adar I Parsha 23) Pekudei: Torah: Exodus 38:21-40:38 Haftarah: 1 Kings 7:51-8:21 Gospels and Emissaries: Acts 1:1-11.
Feb 26 29 Adar I NM 4:58 PM Sunset 5:35 PM	Feb 27 1 Adar II (See note, bottom of the January page)	Feb 28 2 Adar II				

March 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
			Mar 1 3 Adar II	Mar 2 4 Adar II	Mar 3 5 Adar II	Mar 4 6 Adar II Parsha 24) Vayiqra : Torah: Leviticus 1:1-6:1 Haftorah: Isaiah 43:21-44:23 The Major Testimonies: Romans 8:1-13
Mar 5 7 Adar II	Mar 6 8 Adar II	Mar 7 9 Adar II	Mar 8 10 Adar II	Mar 9 11 Adar II	Mar 10 12 Adar II (Fast of Esther begins on the 13 th which is at sunset tonight.)	Mar 11 13 Adar II Fast of Esther Parsha 25) Tzav : Torah: Leviticus 6:1-8:36 Haftorah: Jeremiah 7:21-8:3 The Major Testimonies: Romans 12:1-8
Mar 12 14 Adar II Purim outside of Israel. Purim inside of Israel begins @ sunset. (Scroll of Esther read). FM 4:54 PM	Mar 13 15 Adar II Purim inside of Israel. (Scroll of Esther read).	Mar 14 16 Adar II	Mar 15 17 Adar II	Mar 16 18 Adar II	Mar 17 19 Adar II	Mar 18 20 Adar II Parsha 26) Shmini : Torah: Leviticus 9:1-11:47 Haftorah: 2 Samuel 6:1-7:17 Gospels and Emissaries: Mark 7:1-23. <u>Shabbat (Purim) Parah</u> : Exodus 17:8-16, Numbers 19:1-22, Ezekiel 36:16-38, Yochanan 11:45-53.
Mar 19 21 Adar II	Mar 20 22 Adar II Vernal Equinox 12:29 PM	Mar 21 23 Adar II	Mar 22 24 Adar II	Mar 23 25 Adar II	Mar 24 26 Adar II	Mar 25 27 Adar II Parsha 27) Tazria : Torah: Leviticus 12:1-13:59 Haftorah: 2 Kings 4:42-5:19 Gospels and Emissaries: Matthew 8:1-4; Luke 17:11-19
Mar 26 28 Adar II	Mar 27 29 Adar II	Mar 28 30 Adar II (*See note at right) NM 4:57 AM Sunset 5:56 PM	Mar 29 1 Nisan	Mar 30 2 Nisan	Mar 31 3 Nisan	*The traditional calendar has "1 Nisan" here – but you can see that the moon only just became new on Mar 28th, so it is not possible for 1 Nisan to have begun at sunset Monday night, March 27th.

April 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
						Apr 1 4 Nisan Parsha 28) Mtzora: Torah: Leviticus 14:1-15:33 Haftorah: 2 Kings 7:3-20 Gospels and Emissaries: Mark 5:24-34
Apr 2 5 Nisan	Apr 3 6 Nisan	Apr 4 7 Nisan	Apr 5 8 Nisan	Apr 6 9 Nisan	Apr 7 10 Nisan	Apr 8 11 Nisan Parsha 29) Acharei Mot: Torah: Leviticus 16:1-18:30 Haftorah: 2 Kings 4:42-5:19 Gospels and Emissaries: Matthew 8:1-4; Luke 17:11-19
Apr 9 12 Nisan	Apr 10 13 Nisan	Apr 11 14 Nisan Passover lamb slain late afternoon today. 1st day of Feast of Unleavened Bread (15th) begins at sunset. High Shabbat begins at sunset. FM 8:08 AM (Watch for brilliant Full Moon tonight.)	Apr 12 15 Nisan High Shabbat-FULB* Pesach**, 1st day: Exodus 12:21-51, Numbers 28:16-25, Joshua 3:5-7, 5:2-6:1; Luke 2:41-52 Omer count begins @sunset	Apr 13 16 Nisan 1st day of Omer Pesach, 2nd day: Leviticus 22:26-23:44, Numbers 28:16-25, 2 Kings 23:1-9, 21-25; Yochanan 18:28-40	Apr 14 17 Nisan Omer 2 Pesach, 3rd day	Apr 15 18 Nisan Omer 3 Pesach, 4th day Shabbat During the Middle of Pesach: Exodus 33:12-34:26, Numbers 28:16-25, 2 Samuel 22:1-51, Luke 23:55-56
Apr 16 19 Nisan Omer 4 Pesach, 5th day	Apr 17 20 Nisan Omer 5 Pesach, 6th day	Apr 18 21 Nisan Omer 6 Pesach, 7th day High Shabbat-no work Deut 15:19-16:17, Isaiah 10:32-12:6, Yochanan 21:1-25	Apr 19 22 Nisan Omer 7	Apr 20 23 Nisan Omer 8	Apr 21 24 Nisan Omer 9	Apr 22 25 Nisan Omer 10 Parsha 30) Kedoshim: Torah: Leviticus 19:1-20:27 Haftorah: Amos 9:7-15 Gospels and Emissaries: Acts 15:1-21
Apr 23 26 Nisan Omer 11	Apr 24 27 Nisan Omer 12	Apr 25 28 Nisan Omer 13	Apr 26 29 Nisan Omer 14 NM 2:16 PM Sunset 6:16 PM	Apr 27 1 Iyar Omer 15	Apr 28 2 Iyar Omer 16	Apr 29 3 Iyar Omer 17 Parsha 31) Emor: Torah: Leviticus 21:1-24:23 Haftorah: Ezekiel 44:15-31 The Ten: Colossians 2:11-21
Apr 30 4 Iyar Omer 18	*FULB = Feast of Unleavened Bread, 15-21 Nisan		**Note on Pesach (Passover): Pesach is actually only one evening, from late afternoon Nisan 14 through the evening after sunset, when the date has become the 15th. The calendar date of the 15th is the "1st day of the Feast of Unleavened Bread", which continues till Nisan 21. <i>Tradition refers to the entire period, Nisan 15-21 simply as "Pesach".</i>			

May 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
	May 1 5 Iyar Omer 19	May 2 6 Iyar Omer 20	May 3 7 Iyar Omer 21	May 4 8 Iyar Omer 22	May 5 9 Iyar Omer 23	May 6 10 Iyar Omer 24 Parsha 32) BaHar : Torah: Leviticus 25:1-26:2 Haftorah: Jeremiah 32:6-27 Gospels and Emissaries: Luke 4:16-21; The Ten: Galatians 5:1-13
May 7 11 Iyar Omer 25	May 8 12 Iyar Omer 26	May 9 13 Iyar Omer 27	May 10 14 Iyar Omer 28 FM 11:43 PM	May 11 15 Iyar Omer 29	May 12 16 Iyar Omer 30	May 13 17 Iyar Omer 31 Parsha 33) BeChukkotai : Torah: Leviticus 26:3-27:34 Haftorah: Jeremiah 16:19-17:14 The Ten: Ephesians 2:11-19
May 14 18 Iyar Omer 32	May 15 19 Iyar Omer 33	May 16 20 Iyar Omer 34	May 17 21 Iyar Omer 35	May 18 22 Iyar Omer 36	May 19 23 Iyar Omer 37	May 20 24 Iyar Omer 38 Parsha 34) BaMidbar : Torah: Numbers 1:1-4:20 Haftorah: Hosea 2:1-11 The Second Testimony of Yochanan: Revelation 7:1-17.
May 21 25 Iyar Omer 39	May 22 26 Iyar Omer 40	May 23 27 Iyar Omer 41	May 24 28 Iyar Omer 42	May 25 29 Iyar Omer 43 Sunset 6:36 PM NM 9:44 PM	May 26 30 Iyar Omer 44	May 27 1 Sivan Omer 45 Parsha 35) Naso : Torah: Numbers 4:21-7:89 Haftorah: Judges 13:2-25 Gospels and Emissaries: Acts 21:17-32
May 28 2 Sivan Omer 46	May 29 3 Sivan Omer 47	May 30 4 Sivan Omer 48	May 31 5 Sivan Omer 49			

June 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
				Jun 1 6 Sivan Shavuot High Shabbat (no work allowed)	Jun 2 7 Sivan	Jun 3 8 Sivan Parsha 36) B'Haalotcha: Torah: Numbers 8:1-12:16 Haftorah: Zechariah 2:14-4:7 The Major Testimonies: Hebrews 4:1-16
Jun 4 9 Sivan	Jun 5 10 Sivan	Jun 6 11 Sivan	Jun 7 12 Sivan	Jun 8 13 Sivan	Jun 9 14 Sivan FM 3:10 PM	Jun 10 15 Sivan Parsha 37) Shlach Lecha: Torah: Numbers 13:1-15:41 Haftorah: Joshua 2:1-24 The Major Testimonies: Hebrews 3:7-19
Jun 11 16 Sivan	Jun 12 17 Sivan	Jun 13 18 Sivan	Jun 14 19 Sivan	Jun 15 20 Sivan	Jun 16 21 Sivan	Jun 17 22 Sivan Parsha 38) Korach: Torah: Numbers 16:1-18:32 Haftorah: 1 Samuel 11:14-12:22 The Major Testimonies: Yehuda 1:1-25
Jun 18 23 Sivan	Jun 19 24 Sivan	Jun 20 25 Sivan	Jun 21 26 Sivan Summer Solstice 6:24 AM	Jun 22 27 Sivan	Jun 23 28 Sivan	Jun 24 29 Sivan Parsha 39) Chukat: Torah: Numbers 19:1-22:1 Haftorah: Judges 11:1-33 Gospels and Emissaries: Yochanan 3:19-21 NM 4:31 AM / Sunset 6:48 PM
Jun 25 1 Tammuz	Jun 26 2 Tammuz	Jun 27 3 Tammuz	Jun 28 4 Tammuz	Jun 29 5 Tammuz	Jun 30 6 Tammuz	

July 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
						Jul 1 7 Tammuz Parsha 40) Balak : Torah: Numbers 22:2-25:9 Haftorah: Micah 5:6-6:8 The Major Testimonies: 2 Peter 2:1-22
Jul 2 8 Tammuz	Jul 3 9 Tammuz	Jul 4 10 Tammuz	Jul 5 11 Tammuz	Jul 6 12 Tammuz	Jul 7 13 Tammuz	Jul 8 14 Tammuz Parsha 41) Pinchus : Torah: Numbers 25:10-30:1 Haftorah: 1 Kings 18:46-19:21 Gospels and Emissaries: Acts 2:1-21
Jul 9 15 Tammuz FM 6:07 AM	Jul 10 16 Tammuz	Jul 11 17 Tammuz	Jul 12 18 Tammuz	Jul 13 19 Tammuz	Jul 14 20 Tammuz	Jul 15 21 Tammuz Parsha 42) Matot : Torah: Numbers 30:1-32:42 Haftorah: Jeremiah 1:1-2:3 Gospels and Emissaries: Matthew 5:33-37
Jul 16 22 Tammuz	Jul 17 23 Tammuz	Jul 18 24 Tammuz	Jul 19 25 Tammuz	Jul 20 26 Tammuz	Jul 21 27 Tammuz	Jul 22 28 Tammuz Parsha 43) Masei : Torah: Numbers 33:1-36:13 Haftorah: Jeremiah 2:4-28 The Major Testimonies: Ya'akov 4:1-12
Jul 23 29 Tammuz NM 11:46 AM Sunset 6:42 PM	Jul 24 1 Av	Jul 25 2 Av	Jul 26 3 Av	Jul 27 4 Av	Jul 28 5 Av	Jul 29 6 Av Parsha 44) Devarim : Torah: Deuteronomy 1:1-3:22 Haftorah: Isaiah 1:1-27 Gospels and Emissaries: Yochanan 15:1-11.
Jul 30 7 Av	Jul 31 8 Av Tisha B'Av begins at sunset.					

August 2017 (5777)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
		Aug 1 9 Av "Tisha B'Av"-fast for the Rabbinic day the Temples were destroyed. Actual destruction dates are on the 10 th of Av.	Aug 2 10 Av	Aug 3 11 Av	Aug 4 12 Av	Aug 5 13 Av Parsha 45) VaEtchanan : Torah: Deuteronomy 3:23-7:11 Haftorah: Isaiah 40:1-26 Gospels and Emissaries: Matthew 4:1-11
Aug 6 14 Av	Aug 7 15 Av FM 8:11 PM	Aug 8 16 Av	Aug 9 17 Av	Aug 10 18 Av	Aug 11 19 Av	Aug 12 20 Av Parsha 46) Ekev : Torah: Deuteronomy 7:12-11:25 Haftorah: Isaiah 49:14-51:3; 52:1-15 Gospels and Emissaries: Luke 4:1-13
Aug 13 21 Av	Aug 14 22 Av	Aug 15 23 Av	Aug 16 24 Av	Aug 17 25 Av	Aug 18 26 Av	Aug 19 27 Av Parsha 47) Re'eh : Torah: Deuteronomy 11:26-16:17 Haftorah: Isaiah 44:11-45:5 The Second Testimony of Yochanan: 1 Yochanan 4:1-6, 2:18-25. Rosh Chodesh: Num 28:9-15, Isaiah 66:1-24, Luke 4:14-30
Aug 20 28 Av	Aug 21 29 Av Sunset 6:17 PM NM 8:30 PM	Aug 22 30 Av	Aug 23 1 Elul	Aug 24 2 Elul	Aug 25 3 Elul	Aug 26 4 Elul Parsha 48) Shoftim : Torah: Deuteronomy 16:18-21:9 Haftorah: Isaiah 9:1-6, 49:1-6 Gospels and Emissaries: Acts 7:35-60
Aug 27 5 Elul	Aug 28 6 Elul	Aug 29 7 Elul	Aug 30 8 Elul	Aug 31 9 Elul		

September 2017 (5777/5778)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
					Sep 1 10 Elul	Sep 2 11 Elul Parsha 49) Ki Teze: Torah: Deuteronomy 21:10-25:19 Haftarah: Isaiah 40:1-11 Gospels and Emissaries: Mark 1:1-14
Sep 3 12 Elul	Sep 4 13 Elul	Sep 5 14 Elul	Sep 6 15 Elul FM 9:03 AM	Sep 7 16 Elul	Sep 8 17 Elul	Sep 9 18 Elul Parsha 50) Ki Tavo: Torah: Deuteronomy 26:1-29:8 Haftarah: Isaiah 60:1-22 Gospels and Emissaries: Matthew 13:1-23
Sep 10 19 Elul	Sep 11 20 Elul	Sep 12 21 Elul	Sep 13 22 Elul	Sep 14 23 Elul	Sep 15 24 Elul	Sep 16 25 Elul Parsha 51) Nitzavim: Torah: Deuteronomy 29:9-30:20 Haftarah: Isaiah 61:1-63:9 The Major Testimonies: Romans 9:30-10:13 Parsha 52) Vayelech: Torah: Deuteronomy 31:1-31:30 Haftarah: Hosea 14:1-10 Gospels/Emissaries: Matthew 28:16-20
Sep 17 26 Elul	Sep 18 27 Elul	Sep 19 28 Elul	Sep 20 29 Elul Yom Teruah/Rosh Hashanna begins at sunset. NM 7:30 AM Sunset 5:39 PM	Sep 21 1 Tishri 5778 High Shabbat (no work allowed) Yom Teruah: Genesis 21:1-34, Numbers 29:1-6, 1 Samuel 1:1-2:10, Matthew 1:1-21	Sep 22 2 Tishri Autumnal Equinox 10:02 PM	Sep 23 3 Tishri Parsha 53) HaAzinu: Torah: Deuteronomy 32:1-32:52 Haftarah: 2 Samuel 22:1-51 The Major Testimonies: Romans 10:14-21 (Parashah 54 is read on 22 Tishri)
Sep 24 4 Tishri	Sep 25 5 Tishri	Sep 26 6 Tishri	Sep 27 7 Tishri	Sep 28 8 Tishri Kol Nidrei (Tishri 9) begins at sunset.	Sep 29 9 Tishri Fast begins BEFORE sunset. Actual Yom Kippur/10 Tishri begins at sunset. Fast lasts till just after sunset, 10 Tishri.	Sep 30 10 Tishri YOM KIPPUR High Shabbat <u>Yom Kippur, Morning:</u> Leviticus 16:1-34, Numbers 29:7-11, Isaiah 57:14-58:14, Matthew 27:1-32 <u>Yom Kippur, Afternoon:</u> Leviticus 18:1-30, Jonah 1:1-4:11, Micah 7:18- 20, Matthew 27:33-66

October 2017 (5778)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
Oct 1 11 Tishri	Oct 2 12 Tishri	Oct 3 13 Tishri	Oct 4 14 Tishri Sukkot begins at sunset (Watch for a nearly full moon to rise not long before sunset tonight.)	Oct 5 15 Tishri High Shabbat (no work allowed) Sukkot, 1st Day: Leviticus 22:26-23:44, Numbers 29:12-16, Zechariah 14:1-21, Yochanan 1:1-14, 7:1-36 FM 8:40 PM	Oct 6 16 Tishri Sukkot, 2nd Day: Leviticus 22:26-23:44, Numbers 29:12-16, 1 Kings 8:2-21, Yochanan 1:1-14, 7:1-36	Oct 7 17 Tishri Sukkot, 3rd Day Shabbat During the Middle of Sukkot: Exodus 33:12-34:26, Ezekiel 38:18-39:16, Yochanan 7:1-36
Oct 8 18 Tishri Sukkot, 4th Day	Oct 9 19 Tishri Sukkot, 5th Day	Oct 10 20 Tishri Sukkot, 6th Day	Oct 11 21 Tishri Sukkot, 7th Day	Oct 12 22 Tishri High Shabbat (no work) Sukkot, Last Day: Deuteronomy 14:22-16:17, Numbers 29:35-30:1, 1 Kings 8:54-66 Parsha 54) VeZot HaBrachah Torah: Deut 33:1-34:12 Haftarah: Joshua 1:1-18 Gospels and Emissaries: Yochanan 7:37-52 and Matthew 5:1-20 The Major Testimonies: Yehudah 1:8-9	Oct 13 23 Tishri	Oct 14 24 Tishri Parsha 1) Beresheeth: Torah: Genesis 1:1-6:8 Haftarah: Isaiah 42:5-43:10 Gospels and Emissaries: Yochanan 1:1-18
Oct 15 25 Tishri	Oct 16 26 Tishri	Oct 17 27 Tishri	Oct 18 28 Tishri	Oct 19 29 Tishri Sunset 5:03 PM NM 9:12 PM	Oct 20 30 Tishri	Oct 21 1 Cheshvan Parsha 2) Noach: Torah: Genesis 6:9-11:32 Haftarah: Isaiah 54:1-55:5 Gospels and Emissaries: Matthew 24:36-44
Oct 22 2 Cheshvan	Oct 23 3 Cheshvan	Oct 24 4 Cheshvan	Oct 25 5 Cheshvan	Oct 26 6 Cheshvan	Oct 27 7 Cheshvan	Oct 28 8 Cheshvan Parsha 3) Lech Lecha: Torah: Genesis 12:1-17:27 Haftarah: Isaiah 40:27-41:16 The Major Testimonies: Romans 3:19-5:6
Oct 29 9 Cheshvan	Oct 30 10 Cheshvan	Oct 31 11 Cheshvan				

November 2017 (5778)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
			Nov 1 12 Cheshvan	Nov 2 13 Cheshvan	Nov 3 14 Cheshvan	Nov 4 15 Cheshvan Parsha 4) Vayera : Torah: Genesis 18:1-22:24 Haftorah: 2 Kings 4:1-37 The Major Testimonies: Ya'akov 2:14-24 FM 7:23 AM
Nov 5 16 Cheshvan	Nov 6 17 Cheshvan	Nov 7 18 Cheshvan	Nov 8 19 Cheshvan	Nov 9 20 Cheshvan	Nov 10 21 Cheshvan	Nov 11 22 Cheshvan Parsha 5) Chayai Sarah : Torah: Genesis 23:1-25:18 Haftorah: 1 Kings 1:1-31 Gospels and Emissaries: Matthew 8:19-22; Luke 9:37-62
Nov 12 23 Cheshvan	Nov 13 24 Cheshvan	Nov 14 25 Cheshvan	Nov 15 26 Cheshvan	Nov 16 27 Cheshvan	Nov 17 28 Cheshvan	Nov 18 29 Cheshvan Parsha 6) Toldot : Torah: Genesis 25:19-28:9 Haftorah: Malachi 1:1-2:7 The Major Testimonies: Romans 9:6-16 NM 1:42 PM / Sunset 4:38 PM
Nov 19 1 Kislev	Nov 20 2 Kislev	Nov 21 3 Kislev	Nov 22 4 Kislev	Nov 23 5 Kislev	Nov 24 6 Kislev	Nov 25 7 Kislev Parsha 7) Vayetze : Torah: Genesis 28:10-32:2 Haftorah: Hosea 12:13-14:10 Gospels and Emissaries: Yochanan 1:43-51
Nov 26 8 Kislev	Nov 27 9 Kislev	Nov 28 10 Kislev	Nov 29 11 Kislev	Nov 30 12 Kislev		

December 2017 (5778)

Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat
					Dec 1 13 Kislev	Dec 2 14 Kislev Parsha 8) Vayishlach : Torah: Genesis 32:3-36:43 Haftorah: Hosea 11:7-12:12 The Major Testimonies: 1 Corinthians 5:1-13
Dec 3 15 Kislev FM 5:47 PM	Dec 4 16 Kislev	Dec 5 17 Kislev	Dec 6 18 Kislev	Dec 7 19 Kislev	Dec 8 20 Kislev	Dec 9 21 Kislev Parsha 9) Vayeshev : Torah: Genesis 37:1-40:23 Haftorah: Amos 2:6-3:8 Gospels and Emissaries: Acts 7:9-16
Dec 10 22 Kislev	Dec 11 23 Kislev	Dec 12 24 Kislev Hanukkah begins at sunset	Dec 13 25 Kislev HANUKKAH 1	Dec 14 26 Kislev HANUKKAH 2	Dec 15 27 Kislev HANUKKAH 3	Dec 16 28 Kislev HANUKKAH 4 Parsha 10) Mikketz : Torah: Genesis 41:1-44:17 Haftorah: 1 Kings 3:15-4:1 Gospels and Emissaries: Acts 7:9-16. <u>Shabbat for Hanukkah</u> : Zechariah 2:14-17, 1 Kings 7:40-50, Matthew 12:1-13, Yochanan 10:1-22
Dec 17 29 Kislev HANUKKAH 5	Dec 18 30 Kislev HANUKKAH 6 NM 8:31 AM Sunset 4:38 PM	Dec 19 1 Tevet HANUKKAH 7	Dec 20 2 Tevet HANUKKAH 8 Hanukkah ends at sunset.	Dec 21 3 Tevet Winter Solstice 6:28 PM	Dec 22 4 Tevet	Dec 23 5 Tevet Parsha 11) Vayigash : Torah: Genesis 44:18-47:27 Haftorah: Ezekiel 37:15-28 Gospels and Emissaries: Yochanan 10:11-19
Dec 24 6 Tevet	Dec 25 7 Tevet	Dec 26 8 Tevet	Dec 27 9 Tevet	Dec 28 10 Tevet	Dec 29 11 Tevet	Dec 30 12 Tevet Parsha 12) Vayechi : Torah: Genesis 47:28-50:26 Haftorah: 1 Kings 2:1-12 The Major Testimonies: 1 Peter 2:11-17
Dec 31 13 Tevet	Jan 1 14 Tevet	Jan 2 15 Tevet FM 4:24 AM	Jan 3 16 Tevet	Jan 4 17 Tevet	Jan 5 18 Tevet	Jan 6 19 Tevet Parsha 13) Shemot : Torah: Exodus 1:1-6:1 Haftorah: Isaiah 27:6-28:13 Gospels and Emissaries: Yochanan 17:1- 26

2017 The Refiner's Fire calendar, copyright 2017

(**Purple**—Gregorian Month, **Green**—New Moon, **Blue**—Hebrew month, **Yellow**—Full Moon) (Hebrew day begins @ sunset prior) (NM, FM and sunset times from Jerusalem)

Detailed explanation of this Calendar:

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

The answer is that YHWH our Creator commanded His Feast Days, His Moed, to be kept at the right time beginning with Pesach (Passover, Deuteronomy 16:1 and 16:6). As you will learn shortly, the current Hebrew calendar, (which again, I acknowledge is the only authorized calendar), not only often begins the new month when the Moon itself has not yet declared itself “renewed”, but, more and more often, establishes the 1st month of the new year at the wrong new moon! The “The Refiner’s Fire” calendar seeks to provide a calendar which reproduces all the heavenly signs of the sun, moon, and stars as these bodies declare to all who would watch them to establish and maintain the commanded Moedim in their proper seasons.

Who are we to take on such responsibility? Who are we to say we know what is right and what is not? We are just a teaching ministry! We have no authority! And we are **not** saying “We’re right while others are wrong!” However, few others are looking at the current traditional calendar and recognizing its clear errors, we feel a responsibility at least to identify the problems, inform people, and advocate a solution more in-line with scripture. The sun, moon, and stars are actually there for anyone to *actually observe* and see how the calendar works – as they have been for thousands of years – yet *hardly anyone today* does!

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

the current Hebrew calendar is growing more and more out-of-sync with the real sun, moon and stars! See:

http://www.thesanhedrin.org/en/index.php?title=Committee_concerning_the_fixing_of_the_Calendar.

So, what is wrong with the current Hebrew Calendar? Much! In a nutshell:

1. The current Hebrew calendar calculates the first day of each new month using an “average moon” instead of the real moon. That is, the lunation is held to approximately 29.53 days, while the lunation of the actual moon varies from a low of 29.27 to a high 29.84 days. The result is that sometimes the 1st of the calendar month is declared by the traditional calendar when the moon clearly has not yet reached conjunction and has not “renewed”. Thus, the month sometimes begins a day too early and often a day too late.
2. The length of each Hebrew month in the authorized calendar is fixed in advance while ignoring the actual signs of the sun and moon! This means that the month of Nisan, for example, is always 30 days long and the next month, Iyar is always 29 days. But by the actual moon, Nisan could be 29 days one year, while Iyar would be 30, and so on as declared by the actual signs of the moon. Two months in the modern Hebrew calendar, Cheshvan and Kislev are declared “floaters”, that is, they are set to 29 or 30 days depending on the need to keep the calendar year fixed to predetermined total number of days. Therefore the length of the months of Cheshvan and Kislev are also not established by the real moon, rather, the lengths of the months are determined to satisfy man-made calendar rules.
3. The current Hebrew calendar “postpones” the 1st day of the 7th month to prevent Yom Kippur from falling on a Friday or a Sunday. There is simply no scriptural foundation for this rule! None! It is done simply for convenience.
4. And finally, and this is very important, the determination of the new moon establishing the critical 1st month of each year is done by the rigid application of the Metonic cycle, where the required leap month is added by a fixed schedule of intercalation – completely ignoring the real moon! This sometimes causes the wrong new moon to be identified as the 1st month, the month of Nisan. This error, when it happens, establishes ALL COMMANDED FEAST DAYS for the entire year to be observed in the wrong lunar month! This is happening more and more often in the current Hebrew calendar as the centuries progress. (This problem is well recognized, even in modern Judaism – see the link in this article, above.)

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

So, you are probably asking: “If the current Hebrew calendar is so wrong, why not use the ‘sighted moon’ calendar? Isn’t that easier and more correct? Doesn’t that solve the problem?” *No, it does not solve the problem!* By waiting to spot the sighted moon, *one is automatically beginning EVERY month usually a day late, sometimes 2 days late!* To make a long story short, anyone who has actually watched the moon over many years would establish that the new visible crescent is only a solid indication (sign) *that the new month has already begun!* By the time you can “see” the thin crescent, the moon has clearly moved passed its unseen renewal! This *should* be recognized as “unacceptable” for a calendar, yet the historical record suggests that the sighted crescent was “the method” the ancient Hebrews established the 1st day of the new month. Can that be true?

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

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

Please pay careful attention to what Maimonides was saying 800 years ago! He said, (rephrasing): *If the crescent was spotted at sunset, **that***

sunset did not become the 1st of the month, rather, the day just ending was declared the 1st day of the month! He said, in no uncertain terms, that you DO NOT begin the month with the sighting of the new crescent, rather, the new crescent is expected to be seen at the END of the 1st day of the month and that sometimes it will not be seen until the 2nd day is ending!

This is a most clear indication that rabbi Maimonides understood that the new month was NOT established by the crescent, rather, the new month was established by the unseen conjunction and the crescent of the new month would appear, at the earliest, at the END of the 1st day of the month! When the crescent is spotted, it DOES NOT mean the 1st day was only just now beginning, it means the 1st day was *ending!* Today’s Karaites and most everyone else using the crescent have seriously misunderstood the meaning and use of the “sighted crescent”. This misconception has been “ingrained” in history for so long, that of course the historical record is going to suggest that the “sighted moon” begins the 1st day of the month! But it is wrong!

Also, *determining the beginning of the month by sighting the crescent is NOT found in scripture* as many argue. Many say that “scripture says the ‘chodesh’, (Hebrew for the ‘beginning of the month’ or “head of the month”), is by the crescent”. But scripture does not say that! Chodesh only means the “head of the month” or the “beginning of the month” – it does not convey how the 1st is determined or require that a crescent be sighted.

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

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

begun. Note that according to Maimonides, when the new crescent was spotted, and two lucky citizens were accepted as the “witnesses” of the great event, upon accepting the reports, that day just ending was announced as the 1st day of the new month, meaning at that very sunset, the date became the 2nd of the month! In this manner, the methods of the learned Levites who knew which day would be the 1st day of the new month, remained hidden, protected. Unfortunately, the myth was born that the new month was declared by two witnesses who spotted the crescent and it took root supplanting reality.

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

The importance of the Full Moon

While many simply can’t accept or have never thought about the importance of this next concept and tend to “poo-poo” it, *three of the seven annual Moedim are required to be at the MIDDLE of the month* (Passover; the beginning of the Feast of Unleavened Bread; and the beginning of Sukkot). Thus, near the sunset of the 14th of the calendar month, one SHOULD be able to turn toward the east and observe a full or nearly full moon rise! If the calendar says it is just now becoming the 15th of the month (i.e., sunset the 14th) and you watch for the moon to rise only to see it rise well after sunset, then *your calendar is dreadfully wrong, as your calendar clearly does not match the calendar by the moon!* We make no apologies for this simple fact! The calendar month should be established by the moon and remain in-sync with the moon, and *therefore the calendar should match the signs of the coddin’ pickin’ moon!*

Which leads to this calendar of The Refiner’s Fire.

This calendar relies on a few simple facts. First: ***The moon is renewed at the unseen conjunction and the 1st day of the new calendar month begins at the first sunset to follow that unseen conjunction.***

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

Maimonides clearly recognized this, and anyone over the years who ever *actually watched* the moon is sure to come to this inescapable conclusion. While many say: “*You can’t use the conjunction of the moon because the conjunction can’t be seen and a ‘sign’ must be visible!*”, the truth is that *the absence of the moon during conjunction IS the sign!*

Think about that a minute! Most “signs” would be expected to be visible, but the moon has a unique “sign”! The moon is always visible every day of every month at some time during every day or night, except when it is at conjunction! That means, very clearly, that the *unseen moon IS A SIGN*, a very clear sign! The complete absence of something that would otherwise be visible, **IS** a sign! So the only question is how can we know when the moon is in conjunction when it can’t be seen?

Glad you asked! Turns out, there are two viable methods the ancients could have known the day the moon was in conjunction, even if they did not have the advanced knowledge to calculate the day and time of conjunction through orbital mechanics as we can easily do today.

First, there is the method of simply watching the moon all the time and committing to record what is seen. The moon presents many signs of its age throughout the month and these signs are always visible to anyone who takes the time to watch the moon. I’m not going to describe all the signs, rather, I’m going to briefly describe only the signs of the “old month”.

In the last few days of each month, the moon becomes a thin crescent in the morning before sunrise. Each morning the “old” crescent gets thinner and thinner and is observed to appear closer and closer to the sun before sunrise till, finally, one morning the crescent is no longer visible before the sun rises. If one took the time to watch that “old” crescent, become familiar with it, and come to recognize the signs of the old crescent, *one can very accurately estimate on which day the moon passes through conjunction!* Please don’t dismiss! It is fact! I am dead serious because I have done this myself, many, many times and most people are completely oblivious to the fact this can be done!

I’ve been an astronomer all my life and as a result, I have watched the sky for many decades. For a great part of my adult life, I had the good

fortune of travelling to work in the wee period before sunrise and each month even on those days the old crescent was observed aging. I would watch the moon carefully.

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

I began to do exactly that! That is, I would watch the old moon, and I would predict the day on which I expected the conjunction. Without error, I found that I picked the right day! I soon realized this was no fluke. I realized that there before me were the ever-present signs of the moon, always there from Adam, available to anyone who simply watched the moon - the moon itself announcing the coming conjunction. I realized that if I could do it, so could have the ancient Levite Priest in-charge of the Hebrew calendar!

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

A second method to know the day of conjunction, for a slightly more sophisticated observer, who understands some simple arithmetic (“rate times time” type functions), and the meaning and measure of angles, there is yet another method to determine the day of conjunction! It is a bit too much to explain here, but the simplified method is this:

In the period of the last few days of the current month, watch the old crescent, and at the moment of sunrise, measure the elongation (angle) from the *point of sunrise* to the visible moon. Record that angle. The next morning, do the same thing. The difference between the angles measured those two successive mornings reveals the number of degrees the moon traveled in that previous full day (i.e., the previous 24-hrs)! A little arithmetic provides you with the estimated number of hours till the moon would be expected to be in conjunction! Therefore, this relatively simple measurement reveals a *computed* day and hour of conjunction by

observation of the moon alone which can be compared to the known or expected hour of sunset, thus providing the day of conjunction.

(Measuring the elongation at the moment of sunrise simply makes the measurement at a repeatable time and easier to perform. It is much harder to measure the elongation of the moon after sun has risen. For one thing, the sun is blinding, for another, the faint crescent close to the sun, is soon washed out by the bright sky and it is far harder to measure an angle between two objects in the sky. One also must be able to accurately measure the time of day if you measure the moon’s elongation after sunrise. The moment of sunrise, however, anchors one side of the measurement to the horizon, eliminates the need for an accurate clock, and makes the angle measurement fairly easy.)

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

(Now for the brief explanation of the problem of predicting the conjunction on the wrong day: Even if the conjunction prediction is not the actual day of conjunction, the resulting calendar month for the new month works just fine because the new month simply becomes a 29-day month, when it would have been a 30-day month (or vice-versa). All “signs” of the month remain the same, that is the full moon still happens at the right time. It is too much to describe here. For the purpose of this narrative, you’ll just have to take me at my experience. I will endeavor to publish the details of this method and will include a link to the explanation with future publications of this calendar.

Now, given that I have established there are at least two ways to determine the day of conjunction *in advance*, we can discuss the resulting calendar – this calendar.

Since the time of conjunction can happen any time during the last day of the moon’s month (which should coincide with the last day of the

calendar month), the actual *time* of the conjunction has no importance whatsoever. You see you have only two choices: Since the day is binary and the Hebrew calendar-day begins at sunset, the time of conjunction can only be before or after the time of sunset! (Truth be had, the time of conjunction can also be, though rarely, *exactly* at the time of sunset - let me address that case later.)

The very definition of “conjunction” whether used in the broader, ancient sense, meaning “the time period of the absence of the visible moon”, which is, by definition, the undeniable period of renewal, or the modern astronomical definition defined mathematically as it is today, the ultimate meaning is the pretty much the same. Seen or unseen “conjunction” is the time when the moon passes from “old” to “new” (or it “is renewed”). So let’s consider when the conjunction *should happen* in relation to the *calendar month* which is necessarily fixed to “whole days” defined by sunset to sunset.

Since the day must end and begin at sunset, the time of conjunction when the moon is renewed must (ideally) be either *before* sunset, or *after* sunset! (Again, ignoring for the moment the special case when it is exactly the same time as sunset is to be addressed later). Thus, there are only two possibilities for the 1st day of the new calendar month. This is not rocket science!

Some organizations, such as 119 Ministries (at least the last time I checked), assume the new calendar month begins on the day of conjunction. That is, the 119 calendar begins the 1st day of the new month before the moon has passed from old to new, requiring conjunction to happen on the 1st day of the new month. But that is clearly wrong. Here’s why:

The year (determined by the sun) is greater than the month (determined by the moon). That is, even if we did not have the moon, the year would still be determined by the sun. Then the month is greater than the day because both the year and the month are made-up of “days”. Therefore, the year is established by the position of the sun against the background of fixed stars (and would establish the year even if the moon did not exist), while the month of the year is established by the periodic renewal of the moon. And the day is simply the steady progression of sunset to sunset whether you are counting days of the month or days of the year.

So the completion of the month, must happen before the day completes. That is, the moon must pass through its renewal first, then that “day” ends and the new calendar month can commence. If instead you end the day, which you consider the last day of the month, before the moon has passed from old to new, then you have inadvertently granted supremacy to the day and not the moon. So the 1st day of the new calendar month cannot begin while the moon is not yet renewed.

The Year

So let’s discuss the year. To make a very long story short, there are only two logical times of the entire year to use as the “anchor” of where to end and begin the year. Ignore, for a moment, scripture and all you know about any calendar. Those two times are the two equinoxes – the Autumnal Equinox in the fall and the Vernal Equinox in the spring. Since planting and harvesting are very closely tied to the year which is determined by the sun, it actually makes enormous sense that one would choose the *Autumnal* Equinox as that time when the old year would end and the new year would begin. After all, in the autumn, the last of the current year’s crops are being harvested and the new crops of the new agricultural season will be planted after the year is renewed. We strongly believe that the *original* Hebrew calendar ended and began the year at what we all today the Autumnal Equinox.

(The only other logical times which are possible times to establish the measure of the year are the two solstices – the Summer and Winter Solstices. But the exact day on which the solstices happen is vague, not directly observable, and therefore, they are not ideal candidates to establish the year.)

So, ignoring for a moment the moon as a measure of the “month”, let’s briefly address the *natural* “demarc” of the year. This, very clear, easy to identify “point in time” called the “autumnal equinox is the day the sun is observed rising (or setting) in the due East (or west) as the sun is observed in its annual circuit. So one simply watches the sun rise & set day after day after as the summer progresses and the sun progresses southward, and the day the sun is seen to rise and set exactly due east (or west), that day ends the old year and the new year begins at the next sunset.

Counting the number of days which elapsed since the last time you saw the sun at this same point, heading southward (i.e., at the Autumnal

Equinox), you find that 365 days have passed! (Once every few years, you find you must count 366 days instead of 365. This is the evidence that leads us to realize that the “average” year is about 365 ¼ days long. Describing this is beyond the scope of this article.)

The Month

So now, we have a method to measure and establish the “year”. What would be the proper determinant for the 1st month of the year? In keeping with the hierarchy of the sun and moon, the *logical* thing to do is to begin the 1st month of the new year with the 1st new moon which follows the Autumnal Equinox. Indeed, that works fine except for the fact that you need some additional mechanism to keep the months associated with the agricultural seasons the months come to represent.

Here is what I mean. If you count the 12 renewals of the moon in the solar year, then the 1st renewed moon of the new year will soon be observed before the Autumnal Equinox. Then the next year, the 1st new moon of the year is even earlier. This happens every year and soon the “1st Month” of the year is several new moons before the Autumnal Equinox and your agricultural indicators are getting out-of-sync with the sun!

So you “compensate” for this “drift” of the desired calendar month by adding a single extra moon-month to the calendar once-in-a-while when you need to so the new moon of the 1st month will always begin on or after the Autumnal Equinox. The added month is called an “intercalary month”, and all it means is that the *calendar* that year had one more month (a 13th), so the 1st month maintains its position at the head of the year.

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

Thus, it is our estimation that the Hebrews began their year at the Autumnal Equinox for agricultural reasons, and that they probably began the month of Tishri at the 1st new moon following the Autumnal Equinox, though this, we admit, is just a guess.

YHWH changed the calendar!

Then we see that after centuries of Egyptian captivity, the Hebrews were freed in the Exodus, and what happened? YHWH changed the calendar!

YHWH changed the calendar from whatever it was so the 1st calendar month of the year would coincide with the month of the exodus. That month of the exodus was the month of the “abib”, the month in which the crops began to green, today, known as Nisan (Exodus 12:2). That month, in which the early crops would start to turn green, was the month of Spring. Remember, that month of spring had already been FIXED by a calendar which had begun in the fall! So no one, absolutely no one, watched for the barley to turn green to “establish” the month of the abib barley! The month of the abib barley was established a half-year earlier, in the fall!

Now, please pay close attention to these next comments. YHWH didn't simply change which month was to be the 1st month of the calendar year, He change how the 1st month would be determined! While the calendar probably had always been anchored to the moon, which was anchored to the sun, He anchored the day of the exodus, the day of the Passover instead! He anchored Passover to the sun, not to the moon! (Now don't get ahead of me. Yes, the month of Spring had already happened, and scripture identified the preparation for the pass-over to happen on the night of the 14th of the month, the pass-over would happen at midnight, when the date had changed to the 15th. So clearly, the pass-over was automatically tied to the month.)

You see, had YHWH only changed the month of the Abib to the “1st month”, the Hebrews would have used the same “rule” they formerly used for the month of Tishri in the Autumn. Here, with the commanded change of the 1st month, they would have (likely) assigned the 1st month to the 1st new moon *after* the Vernal Equinox. (It would make sense that way.) But in Deuteronomy 16:1, we learn that the month of Spring, i.e., the Abib month, had already happened the year the exodus began, and the command was to observe the month of Abib, and THEN observe the Passover. This means that it was the pass-over that was anchored, not the day of the new moon. YHWH further says in Deuteronomy 16:6 that the Passover was from then on, to be “at the time of year that you came out of Egypt.” It is most important to understand what that means.

Had YHWH only wanted the Hebrews to observe the Passover “in the month of the Abib”, He would not have had to command the Passover to be “at the time of year that you came out of Egypt,” Nor would there be any reason to change the way the Hebrews established the year. In making this condition, *YHWH anchored Passover – not the moon - to the Vernal Equinox*. He changed the month of the Abib to become the 1st month of the calendar year, but he mandated that the recurrence of the observance of the day of the Passover by the time of the year would take precedence over establishing the 1st month of the year by the moon.

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

Therefore, the rule to determine the month of the Abib (modern Nisan) is the new moon that establishes Passover on or after the Vernal Equinox is the 1st month of the year. This is the rule used by The Refiner’s Fire calendar.

But there remains the key difference between this calendar and the “authoritative” calendar of Judaism. The modern, authoritative calendar of Israel applies that rigid, erred, Metonic cycle to their calendar, while our calendar only intercalates when Passover would fall before the Vernal Equinox. We have seen in recent years as the accepted calendar of Judaism is more and more divergent from the real sun, moon, and stars, the date of Passover and all commanded moedim in some years fall in the wrong lunar-month.

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

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

1. The 1st day of the new Hebrew month is the sunset which follows the conjunction of the moon. Calculating the time of conjunction and comparing that with the time of sunset (at Jerusalem, of course) matches what the ancient Levite observers could have done.
2. The 1st month of the calendar year is the new moon which establishes Passover (the afternoon of the 14th of Nisan), on or after the Vernal Equinox).
3. No other rules are added. All the designated Moedim fall on the days they fall. If Yom Kippur is on a Friday or a Sunday, then that’s when it is. No “postponements” are imposed.

For questions on this calendar, please do not write to The Refiner’s Fire website. Write instead to: calendar@therefinersfire.org.