

Appendix

Time: God's Calendar, *Moeds*

On my first trip to Australia, I called my daughter, Brenda. Her then young and very inquisitive son, Jared, answered the phone. I decided to get him going, so I said, "Hello, Jared, this is MiMi. I'm calling from tomorrow. Don't be concerned about yesterday; it turned out all right."

It is possible when flying from Sydney, to arrive in Los Angeles before you left Sydney. That is, as far as time on the clock and calendar is concerned.

On the way home from that first trip, the Captain made an announcement that we had just crossed the International Date Line. At that, I heard distinctly the authoritative Voice of the Holy Spirit in my spirit.

God invented time.

Precisely.

Scientifically.

Mathematically.

He measured out a piece of Eternity, and called it Time, for His dealings with man.

Each passing second, counts off time, until the end of time, and its usefulness to God.

God Inhabits Eternity

Is. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy:... (ASV)

I used to say that God knows the future better than we know the past. And of course, He does. But it is deeper than that. He knows the future, because He lives there. He inhabits Eternity. As His Name יהוה declares: *He is, He was, He is to Come*

Kenneth E. Hagin said, "When science discovered timelessness, they discovered God."

God is in no way affected or limited by time, except in His dealings with man.

God's Calendar

Man fell. Earth came under the curse.

God is the Redeemer of both.

God will bring both to perfection according to His plan.

And He orchestrates it as is revealed in His Great Calendar of Redemption.

God does not work according to the Gregorian calendar most of the world accepts today.
The world grew anxious and worried in anticipation of the year 2000.
I knew nothing was going to happen. God doesn't work by our calendar.
Pope Gregory XIII introduced the calendar in February 1582.
It was commissioned to more accurately calculate the date of Easter.
It counted years from the traditional date of the nativity of Jesus.
But it counted incorrectly. Jesus had to have been born before Herod died.
Herod the Great died a terrible death in the Spring of 4 BC.
Since Jesus was born in the days of Herod the king (Matthew 2:1), and Herod killed the innocents 2 years and under, our calendar is incorrect.

Certainly God did not work by the Julian calendar before the Gregorian.
Nor the Roman calendar before that.
Nor by the Mayan calendar.
Nor by any of men's flawed calendars.

But God does have His own calendar by which He works, and according to which
The Great Events of Redemption have occurred right on time. For example:

Gal. 4:4 but **when the fulness of the time** came, God sent forth his Son, born of a woman, born under the law,

Luke 22:7 ¶ Then came **the day of unleavened bread**, when **the passover** must be killed.

Luke 22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Luke 22:15 And he said unto them, With desire I have desired to eat this **passover** with you before I suffer:

Acts 2:1 ¶ And when **the day of Pentecost** was fully come, they were all with one accord in one place.

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Moeds God's Special Appointed Times

On the LORD's Calendar, there are special days called *Moeds*.
These are the days that stand apart from all others.

Moed means *an appointed time; a fixed time*.
It can also mean *an appointed place*.

We first meet the word *moed* in Genesis 1:14.

Gen. 1:14 ¶ *And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for **seasons** [moeds], and for days and years:*

Gen. 1:15 *and let them be for lights in the firmament of heaven to give light upon the earth: and it was so.*

Gen. 1:16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. (ASV)

The sun and the moon are for *signs* and for *seasons*, verse 14 reveals.
That they are for *signs* is interesting enough.
But even more interesting is that they are made for *moeds*.

The Hebrew word translated seasons is the plural of *moed*.
I will use the letter s to indicate the plural of *moed*, although the Hebrew plural is different.

God's Two Calendar Years

The Bible marks out, and Israel keeps two calendar years:
a sacred year, and what I will call, a civil year.
The new year begins in the autumn with Rosh HaShanah, but in Exodus 12:1 at the first Pesach (Passover) God initiated a sacred calendar year beginning the first day of the month of Pesach (Passover).

The Sacred Year

Ex. 12:1 ¶ And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,
Ex. 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. (ASV)

Time is marked with sevens.

With what He said to Moses and Aaron in Exodus 12:1, God took the seventh month of the civil year and made it the first month of the sacred year.
The first month of the civil year became the seventh month of the sacred year.
If your head spins a little at this, the important thing to remember is that time is marked with sevens. That's easy enough. There are seven days in a week, etc.

Moeds, the special days God circles, so to speak, on his calendar, occur in seven months of the 12-month year.

I wrote the following note in my Bible at the beginning of Exodus 12. I failed to note the source:

The Jewish people have been keeping track of time since God spoke this to Moses...
[He gave them] the responsibility of keeping track of years, time....

Exodus 12 records the coming out of Egypt and the first Pesach (Passover). Prior to marking out what is to be done, and on which day it is to be done, the LORD gives them the beginning date of the new sacred calendar year (Exodus 12:2). It is now called *Rosh Hodesh Nissan*. The Head, or First Day of the month of Nissan.

The New Year (I've called it the civil year) begins in Tishrei, the month of *Rosh HaShanah*. (*Rosh HaShanah* translates: the Head of the Year.) However, the months are counted from the First of Nissan, the sacred year,

God's Great Calendar of Redemption

God's Calendar is given us in Leviticus 23. I have taken the liberty to insert the word *moed* where it is in the original Hebrew. And I am leaving out the word *feasts or festivals*. Notice the sevens. I have highlighted all sevens. I have also highlighted Sabbath, for the word is a form of seven, the seventh day. I have put into bold type the names of the Moeds.

Lev. 23:1 ¶ And Jehovah spake unto Moses, saying,

Lev. 23:2 Speak unto the children of Israel, and say unto them, The *moeds* of Jehovah, which ye shall proclaim to be holy convocations, even these are my *moeds*.

Lev. 23:3 Six days shall work be done: but on the **seventh** day is a **sabbath** of solemn rest, a holy convocation; ye shall do no manner of work: it is a **sabbath** unto Jehovah in all your dwellings.

Lev. 23:4 ¶ These are the *moeds* of Jehovah, even holy convocations, which ye shall proclaim in their appointed *moeds*.

Lev. 23:5 In the first month, on the **fourteenth** [2 x 7] day of the month at even, is Jehovah's **Passover** [Pesach].

Lev. 23:6 And on the fifteenth day of the same month is the **feast of unleavened bread** unto Jehovah: **seven** days ye shall eat unleavened bread.

Lev. 23:7 In the first day ye shall have a holy convocation: ye shall do no servile work.

Lev. 23:8 But ye shall offer an offering made by fire unto Jehovah **seven** days: in the **seventh** day is a holy convocation; ye shall do no servile work.

Lev. 23:9 ¶ And Jehovah spake unto Moses, saying,

Lev. 23:10 Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest:

Lev. 23:11 and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the **sabbath** the priest shall wave it.

Lev. 23:12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah...

Lev. 23:15 ¶ And ye shall count unto you from the morrow after the **sabbath**, from the day that ye brought the sheaf of the wave-offering; **seven sabbaths** shall there be complete:

Lev. 23:16 even unto the morrow after the **seventh sabbath** shall ye number fifty days; and ye shall offer a new meal-offering unto Jehovah...

[Hebrew: Shavuot – Weeks. Translated Pentecost in the first Greek translation, the Septuagint for in the Greek $7 \times 7 = 49$, plus 1 equals 50, therefore Pentecost.]

Lev. 23:23 ¶ And Jehovah spake unto Moses, saying,

Lev. 23:24 Speak unto the children of Israel, saying, In the **seventh month**, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation... [Rosh HaShanah – Head of the Civil Year, i.e. the New Years Day of the Civil Year.]

Lev. 23:26 ¶ And Jehovah spake unto Moses, saying,

Lev. 23:27 Howbeit on the tenth day of this **seventh month** is the **day of atonement**: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.

Lev. 23:28 And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God...

Lev. 23:32 It shall be unto you a **sabbath** of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your **sabbath**.

Lev. 23:33 ¶ And Jehovah spake unto Moses, saying,

Lev. 23:34 Speak unto the children of Israel, saying, On the fifteenth day of this **seventh month** is the **feast of tabernacles [Sukkot]** for **seven days** unto Jehovah.

Lev. 23:35 On the first day shall be a holy convocation: ye shall do no servile work.

Lev. 23:36 **Seven** days ye shall offer an offering made by fire unto Jehovah: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto Jehovah: it is a solemn assembly; ye shall do no servile work.

Lev. 23:37 ¶ *These are the moeds of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;*

Lev. 23:38 besides the **sabbaths** of Jehovah, and besides your gifts, and besides all your vows, and besides all your freewill-offerings, which ye give unto Jehovah.

Lev. 23:39 ¶ *Howbeit on the fifteenth day of the **seventh month**, when ye have gathered in the fruits of the land, ye shall keep the festival of Jehovah **seven days**: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.*

Lev. 23:40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God **seven days**.

Lev. 23:41 And ye shall keep it a festival unto Jehovah **seven days** in the year: it is a statute for ever throughout your generations; ye shall keep it in the **seventh month**.

Lev. 23:42 Ye shall dwell in booths **seven** days; all that are home-born in Israel shall dwell in booths;

Lev. 23:43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

Lev. 23:44 And Moses declared unto the children of Israel the moeds of Jehovah.

- The Sacred Calendar of the History of Redemption...[It] foretells and sets forth The Great Plan of Redemption. (David Baron, *Types in the Psalms*.)
- The Great Calendar of Prophecy. (*The Numerical Bible*).
- Seven marks in Scripture the sacred measurement of Time.

The Three "Feasts of the Feet"
(With Your Feet, You Go Up Before the LORD)

Deut. 16:16 *Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread (Pesach), and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before Jehovah empty: (ASV)*

Each of these three *Moeds* have three criteria:

- 1) A Historical Event
- 2) Harvest
- 3) Prophetic Fulfillment

Pesach (Passover)

- | | |
|-------------------|--------------------------|
| 1) Historic Event | The Exodus |
| 2) Harvest | Barley |
| 3) Fulfillment | Jesus, The Passover Lamb |

Shavuot (Weeks) (Pentecost)

- | | |
|-------------------|--|
| 1) Historic Event | The Giving of the Word, the Ten Commandments |
| 2) Harvest | Wheat |
| 3) Fulfillment | The Giving of the Holy Spirit, Acts 2 |

Sukkot (Feast of Tabernacles)

- | | |
|-------------------|---|
| 1) Historic Event | The Shelter the LORD Provided in the Wilderness |
| 2) Harvest | Wine and Oil (Grapes and Olives) |
| 3) Fulfillment | Not yet fulfilled. Probably the Jubilee when the King Messiah sets up His earthly, kingdom. |

Note: The Spring and early Summer *moeds* are fulfilled. (Pesach and Pentecost.)
There is a lapse of about 4 months between the fulfilled and the unfulfilled *moeds*.
None of the *moeds* of the High Holy Days in the Autumn month of Tishrei have reached fulfillment. These are: Rosh HaShanah (Trumpets), Yom Kippur, Sukkot (Tabernacles.)

The Moon and *Moeds*

Psa. 104:19 He appointed the moon for seasons [moeds]:

When I first saw this verse in the Hebrew, I was aware of its great meaning.
(See Time: Eclipses)

Stone Edition of the Chumash (ArtScrolls) pages 682 and 683

(Commenting on Leviticus 23:2, "*moeds that you are to designate...*")

According to *Sifra*, this designation refers to the Sanhedrin's regulation of the calendar, by means of proclaiming the new months. The festivals must be based on the calendar, as fixed by the court, and this requirement is symbolic of the relationship between God and Israel. The calendar is based upon the sighting of the newly visible moon and upon the responsibility of the Sages to add months when necessary to assure that Pesach will always fall in the springtime...(R. Hirsch).

Brim Note: For hundreds, even thousands of years, they had no pre-calculated calendar. Witnesses appointed by the Sanhedrin, watched for the new moon. How important was this? If they got the first day of the month wrong, all other *moeds* of that month would be wrong.

Leap Years

Months were determined by the new moon, therefore the calendar is lunar. However, the calendar must also be solar for the harvests to be at the right time. Otherwise the *moeds* would change with the seasons. For instance, Ramadan is constantly appearing at another time on the Islamic lunar calendar.

So, the chosen witnesses of the Sanhedrin would examine the crops. They would "feel" the barley, for instance, to make sure it was in the "*aviv*" stage. *Aviv* is literally a stage in the ripening of the grain. The LORD declared that Pesach had to be in the month of "*Aviv*." [*Aviv* is the word currently used for Spring. The name of the month now is *Nissan*.]

Deut. 16:1 ¶ Observe [Hebrew: *shamor*, guard] the month of Aviv, and keep the **passover** unto Jehovah thy God; for in the month of Aviv Jehovah thy God brought thee forth out of Egypt by night. (ASV)

The lunar calendar = 29.5 days in a month. (Approximately)
The lunar calendar = 354 days in a year.

The solar calendar = 365 days in a year.

So, to catch up, in leap years, an entire month is added to the calendar.
It is called Second Adar.
It follows the month of Adar, which in leap years is called First Adar.
First and Second Adars occur in the Gregorian months of February and March.

How often is this done?
In every cycle of 19 years there are 7 leap years.
There's that number again: Seven!

Be sure to study the Appendix: Time: The *Shmittah* Cycles