

PART ONE



ROSH HA-SHANNAH HA-TORAH. The Roman calendar governs human affairs, but it does not dictate the events of the Kingdom of Elohim. The sooner the Body of Messiah Yeshua grasps this foundational truth, the sooner they will align with the Kingdom. This journey begins with understanding the Feast of Rosh Chodesh—a beautiful yet often overlooked celebration neglected to the spiritual detriment of many. **ROSH CHODESH.** Rosh Chodesh is a deeply scriptural feast. Every New Moon is marked by the blowing of silver trumpets, offerings, and communal feasting, as commanded in Bamidbar (Numbers) 10:10: *"Also in the day of your gladness, and in your appointed seasons, and in your new moons, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings. And they shall be to you for a memorial before your Elohim: I am YHWH your Elohim."* Likewise, Tehillim (Psalms) 81:3 states: *"Blow the horn at the new moon; at the full moon for our feast day."* Although Rosh Chodesh is not listed among YHWH's seven feasts in Wayiqra (Leviticus) 23, it remains a significant observance. In ancient times, commerce ceased for the day, and kings celebrated with banquets (See Ahmos (Amos) 8:5; Schmueel Alef (First Samuel) 20:5, 6, 24, 29; Divre HaYamim Bet (Second Chronicles) 2:4, 8:13, 31:3. The priests presented special offerings, and prophets were often active on this day (See Divre HaYamim Alef (First Chronicles) 23:31; Melechim Bet (Second Kings) 4:23; Yeshayahu (Isaiah) 1:13; Chaggai (Haggai) 1:1; Yechezkel (Ezekiel) 26:1, 29:17, 31:1, 32:1.). This Feast holds great significance because it marks the beginning of the months and seasons. Tehillim (Psalms) 104:19 affirms: *"Who appointed the moon for seasons; the sun knows his going down."* In other words, the moon (yare'ah) determines the seasons, while the sun (shemesh) marks the day (see also Genesis 1:14-16). The moon serves as our celestial guide, indicating when to observe YHWH's appointed times.



The first day of a new month is marked by the appearance of the first crescent, as seen here, and not the full moon. **THE DIFFERENCE.** The Hebrew calendar is a lunar-based system with 12 or 13 months, spanning 354–383 days per year. Each month follows the moon's illumination cycle, which lasts just over 29 days, resulting in months of either 29 or 30 days. In contrast, the Gregorian calendar is solar-based, structured around the Earth's revolution around the sun. It consists of 12 fixed months and 365 days per year, with adjustments for leap years. Because these two calendars operate on different systems, their dates do not consistently align, leading to distinct and conflicting festival observances. The Church continues to follow a solar-based calendar, originally instituted by Julius Caesar in 46 B.C.E. (the Julian Calendar) and later reformed by Pope Gregory XIII in 1582 (the Gregorian Calendar). Many of its feasts and observances, such as Christmas, Easter, Lent, and Saints' Days, were assimilated from Roman traditions rather than derived from Scripture. **THE TRADITIONS.** For those seeking to observe YHWH's Moedim (appointed times), returning to a lunar-based calendar is essential—but which one? There are two widely accepted methods for determining Rosh Chodesh (the new month). **1. The Rabbinical Method.** The Rabbinical calendar, used for thousands of years, follows a calculated lunar cycle to ensure that the feasts and the weekly Shabbat do not coincide. It is also structured so that Passover and the Feast of Tabernacles align with the full moon, as commanded in Tehillim (Psalms) 81:2-4: *"Sing aloud unto Elohim our strength; shout unto the Elohim of Ya'akov. Take up the melody and sound the timbrel, the sweet harp with the psaltery. Blow the horn at the New Moon; at the full moon for our feast day. For it is a statute for Yisra'el; an ordinance of the Elohim of Ya'akov."* Notably, the act of blowing the shofar on Chodesh is a divine statute. Many online resources provide free Hebrew calendars, marking new moon sightings, month beginnings, and associated feast days. **2. The Karaite Method.** The Karaite approach relies on the actual sighting of the first crescent of the new moon in Yisra'el, in accordance with Devarim (Deuteronomy) 16:5-6, which commands celebrating the feasts in Yerushalem. However, this method poses challenges for those without access to real-time reports of moon sightings, as Karaite Jews do

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not use a fixed, written calendar. Unlike Rabbinical Judaism, Karaites adhere strictly to the written Torah without relying on the Oral Law. For those without internet access, alternative sources such as NASA's website or local weather stations can provide precise lunar phase data. **Conclusion.** Regardless of which calendar you choose, the priority is obedience to YHWH's command to observe Rosh Chodesh. While there are differing views on the correct method, the most important thing is to honor this commandment rather than neglect it. As we remain in the diaspora, some variations may be necessary, but the heart of the matter is faithfulness to YHWH's appointed times. **THE SIGNIFICANCE.** In Hebrew understanding, the new moon represents renewal and rebirth. The Hebrew word for "new moon," Chodesh, literally means "renewed," symbolizing a fresh start and a new opportunity for growth. This concept is reflected in Yochanan (John) 3:3, where Yeshua speaks of being "born again." Sha'ul (Paul) also emphasized this principle in Qolesayah (Colossians) 3:9-10, urging believers to leave behind their old ways and embrace renewal: *"Do not lie to one another, since you have put off the old self with its practices, and have put on the new self, which is being renewed in knowledge according to the image of its Creator."* A related term appears in Yirmeyahu (Jeremiah) 31:31, where we find the phrase B'rit Chadashah—commonly translated as the "New Covenant" but more accurately meaning the "Renewed Covenant." During the millennial reign, new moon celebrations will be universally observed. Yeshayahu (Isaiah) 66:23 states: *"And it shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says YHWH."* However, in ancient times, there were corrupt practices surrounding the new moon observances. Yechezkel (Ezekiel) 45:17 and 46:1-6 describe such perversions, and Hoshea (Hosea) prophesied that YHWH would put an end to them (Hoshea 2:7-11). This prophecy was fulfilled during the Syrian-Greek persecution of the Maccabean era when Rosh Chodesh observance, along with Shabbat and circumcision, was outlawed. The Syrians understood that if the Hebrews could not track the new moon, they would lose their ability to celebrate YHWH's appointed feasts. Today, YHWH is restoring Rosh Chodesh observance to Yisra'el because it is essential for determining the timing of His appointed festivals according to the biblical lunar calendar. The first Feast in YHWH's cycle is Passover, which is reckoned by the appearance of the New Moon. This initial New Moon is especially significant because it marks the beginning of YHWH's ordained seasons and festivals. Known as Rosh haShanah haTorah, or the Torah New Year, it sets the stage for YHWH's appointed times. **ROSH HASHANAH HATORAH:** The Scriptural New Year. Rosh HaShanah HaTorah falls on the first day of the New Moon, marking the beginning of the month of Aviv as the Scriptural New Year—a command found in the Torah. Shemoth (Exodus) 12:2 states: *"This month shall be unto you the beginning of months: it shall be the first month of the year to you."* The phrase *"the first month of the year to you"* confirms this designation. Further validation comes from Devarim (Deuteronomy) 16:9, where we are commanded to begin counting the Omer *"when the sickle hits the standing grain,"* indicating that the year starts when the barley is ripe. The Hebrew word Aviv means "ripe or young ears," directly referencing the barley harvest that takes place in this month. In contrast, the Jewish calendar does not follow this agricultural Torah-based system when determining the start of the year. Instead, Jewish Yisra'el recognizes the seventh month, Tishri, as the New Year. This observance, known as Rosh HaShanah, marks the beginning of the Jewish civil year. However, this practice is rooted in rabbinical tradition rather than Torah instruction. **Historical and Scriptural Considerations.** Judaism defends its position using two Scriptures: Shemoth (Exodus) 23:16 and 34:22. However, a careful study of these passages reveals that they refer to the conclusion of the seven-month lunar cycle rather than designating the seventh month as the start of the year. Some believe that Rosh HaShanah commemorates the creation of the world and Adam, while others suggest that there are multiple New Years in Scripture—the seventh month for civil purposes



and the first month (Abib) for liturgical observance. Historians suggest that the practice of recognizing the seventh month as the New Year began during the Babylonian captivity. During this time, Judah assimilated Babylonian customs, including their calendar system. This shift is reflected in the adoption of Babylonian month names such as Tammuz and Nissan, a fact acknowledged in the Jerusalem Talmud (Rosh Hashanah 1:2 56d): "The names of the months came up with them from Babylonia."

THE DIVINE CALENDAR. YHWH established the celestial order for measuring time in Beresheeth (Genesis) 1:14: "*And Elohim said: Let there be lights in the firmament of the heaven to divide the day from the night. And let them be for signs, and for seasons, and for days, and years.*" This confirms that the Torah calendar is based on the sun, moon, and stars. The sun governs the day, marking the transition at sunset. The moon determines the month, restarting its cycle with the New Moon. The stars assist in regulating the year, ensuring that the calendar aligns with the appointed times. The Scriptural precedent for the New Year is determined by waiting until after both the vernal equinox and the equinox's precession—when the sun passes the equator to initiate spring and transitions from the twelfth constellation back to the first, completing its full yearly cycle. This places the beginning of the year in the spring, not the autumn, which would be inconsistent with the natural order. **THE**

JEWISH CALENDAR. It is essential to recognize that the Jewish calendar used today is not the same as the one used in the first century during the time of Messiah Yeshua. The Encyclopaedia Judaica confirms that the modern Jewish calendar was codified by Hillel II in the third century and officially adopted in the tenth century C.E.: "It is generally accepted that certain elements of the calculated Jewish calendar, commonly in use today, were codified in approximately 358 C.E. by Hillel II." Some scholars argue that the Jewish calendar may be inaccurate by 2-3 days, while others suggest a discrepancy of up to 240 years. According to the Astronomically and Agriculturally Corrected Hebrew Calendar (AACBHC), the Millennium of YHWH began on Aviv 1st, 6001, corresponding to 5762 on the Jewish calendar. Seven months later, on Tishri 10 (Yom Kippur), the 120th Jubilee from creation began.

THE IMPORTANCE. We are living in a crucial time when YHWH's people must grasp the importance of His appointed times. Many global events are unfolding, all interconnected with YHWH's calendar. Yaakov's Troubles (Jacob's Tribulation) is in motion—a time of turmoil for the nations and restoration for YHWH's people. At the heart of this restoration is a return to His appointed times and festivals. Ignoring Rosh Chodesh and Rosh HaShanah HaTorah creates a disconnect from YHWH's divine plan, leading to the observance of pagan dates. Recognizing and honoring Rosh HaShanah HaTorah is essential for keeping YHWH's Feasts, beginning with the sighting of the New Moon, which marks the Torah New Year. Fourteen days later, we prepare for our first divine appointment—Pesach (Passover). The New Moon serves as our guide to the moedim (appointed times), signaling the start of our aliyah (return) from exile. By restoring YHWH's calendar, we align ourselves with His divine timing, walking in step with His will and prophetic purpose. **THE PLAN.** We previously announced in *The Seven Years of Plenty* that, beginning in 2025, the world will enter a new phase of spiritual awakening. By then, most national elections will have concluded, setting the stage for profound global transformation. This pivotal shift commences on the Feast of *Rosh Ha-Shanah Ha-Torah*, on the 1st of Aviv, March 30, 2025. Visionary leaders such as President Trump and Elon Musk have already set the momentum for the changes to come. Over the next seven years, the world will experience significant shifts—many of which we outlined in our earlier message. These leaders, along with others, serve as instruments of YHWH, working to dismantle the kingdom of darkness that has ruled for millennia. This transition marks a time of immense rejoicing as YHWH establishes the reign of *Malchut HaShamayim*—and it all begins with this sacred Feast. Honoring *Rosh Chodesh* and *Rosh Ha-Shanah Ha-Torah* restores divine alignment, worship and blessings. Now is the time to reclaim this sacred tradition.