



# **The Sinaitic Light Biblical Studies**

## **Moon vs. Sun The Problem with Using Uninspired Writings as Primary Sources for Doctrine**

**Study Article No. XX**

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This article uses the English terms for Elohim (God), Yah (Father) Yahoshua (Christ).

## **Objective and Learning Outcome**

### **Objective:**

The objective of this article is to understand what system Yah created for His worshipers to use to calculate His holy days. There are two theories that are presented to argue for the proper calculation of Yah's holy days. The Bible demands that Yah's holy days be calculated based upon the moon. However, some Hebraic organizations have formulated a theory, and thus, doctrine that Yah's holy calendar should be predicated upon the sun. The objective of this lesson is to determine what method Yah ordained for His servants to use to calculate His feast days?

### **Learning Outcome:**

Upon completion of this study, the reader will:

1. Understand how pseudepigraphal books can undermine the veracity of Yah's word,
2. Understand what the Bible has to say about New Moons,
3. Understand how the Bible, apocrypha and Jewish history books complement one another as it pertains to this subject,
4. Understand Yah's view on using noncanonical works for divine direction,
5. Understand Jewish sages view on using noncanonical works for divine direction,
6. Understand if noncanonical works have been altered to promote a personal religious view and,
7. Understand how Jews calculated Yah's holydays in the preexilic age

## Introduction

The Bible includes the books of Genesis through Revelation, consisting of both the Old and New Testaments. The Old Testament includes the Tanak (TNK), which is an acronym for *Torah* (first five books of the Bible), *Naveem* (prophets) and *Ketuvim* (the Hagiographa or holy writings). If one wants to understand the word of Yah (God), the Bible must be the primary source (Ps. 42:2; Dan. 6:26; Hos. 1:10; Matt. 16:16; John 6:69; 7:38; Acts 14:15; Rom. 9:26). Yah says, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is. 8:20, KJV). The absence of light is darkness; therefore, Isaiah warns his readers that if one is not seeking Yah from the law and the prophets or affirming His will from the law and the prophets, it is because they are full of darkness. However, various doctrines exist that are based upon books outside the law and prophets, viz., the Bible. This treatise will demonstrate the inefficacy of doctrinal suppositions that are formed from noncanonical or uninspired writings that have led adherents to introduce teachings that are averse to Yah’s righteousness. This lesson will engage in a discussion that entertains the idea that God has commanded believers to use the sun or rather vernal equinox to establish His festive calendar rather than the moon.

Noncanonical or uninspired writings include books from the apocrypha and pseudepigrapha. Apocrypha, comes from the Greek word *apokryphos* meaning, hidden. These books were written between the third century BC and first century AD. The apocryphal books, also known as deuterocanonical books, did not accord with canonized Scripture and were excluded from the canon of the Bible. Athanasius categorized the *books* now known as the (apocrypha) and presented them as books that were *edifying* from a historical perspective but not edifying from a canonical perspective. These books could be read in church but not for doctrinal purposes. They could be used for historical purposes and exercises in principlism. Books that were extremely spurious known as the pseudepigrapha, were categorized as *unedifying* and could not be used for any *significant purpose*.

This treatise will demonstrate why the Jews of antiquity and the early patristical church refused to canonize pseudepigraphal books, such as the Book of Enoch and Jubilees. Yet, knowing of their existence they cautioned believers about deferring to them in spiritual matters. The Jewish Talmud written by Jewish sages recording rulings and discussions between the first century BC to the third century AD says, “All Israel have a portion in the world to come, for it is written, thy people are all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. But *the following have no portion therein*: he who maintains that resurrection is not a biblical doctrine, the Torah was not divinely revealed, and an *epikoros*.<sup>1</sup> R. Akiba added: *one who reads uncanonical books*. . . abba Saul

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<sup>1</sup> Epicurus (BC 341-270) was an ancient Greek philosopher and sage who founded a highly influential school of philosophy now called Epicureanism. His philosophy attacked the dynamics of Jewish monotheism and prophetic revelation, thus creating (Acts 17:18) tension between Jewish monotheists and the Epicureans.

says: *also, one who pronounces the divine name as it is spelt.*”<sup>2</sup> The sages understood the dangers in reading and consulting noncanonized books for inspiration. They knew that these books, such as the book of Enoch and the book of Jubilees would do more to lead people away from God than bring them to God.

The pseudepigrapha consists of pseudonymous writings that are falsely ascribed to Bible note worthies such as Adam, Enoch, Noah, Moses, Abraham, Jacob, Joseph, 12 Tribes, Peter, etc. Dr. Robert Henry Charles (1855 -1931), Scholar and Theologian, regards the Book of Enoch and similar works as “historical memorials of the religious development of Judaism from 200 B.C. to 100 A.D.”<sup>3</sup> Apocryphal books were included in the three oldest extant Greek manuscripts which include the Codex Vaticanus, Codex Sinaiticus, and Codex Alexandrinus. The date range for these manuscripts are between the fourth and sixth centuries AD. During the 16<sup>th</sup> century, the Council of Trent declared the apocryphal books as canonical and authoritative.<sup>4</sup> The Coverdale Bible (1535) was the first English bible to include the books of the apocrypha.<sup>5</sup>

### **The Inefficacy of the Pseudepigrapha**

Jewish historian, Flavius Josephus (37 - 100) attests to the errancy of uninspired and noncanonical books, as well as the number of books that existed in the Jewish canon in the first century. These would be the books Yahshua, and the apostles read and quoted from. They are also the books that the apostles and Yahshua held their disciples accountable to. In *Against Apion* Josephus writes,

. . . It therefore naturally or rather follows (seeing that with us it is not open to everybody to write the records, and that there is no discrepancy in what is written; seeing that, on the contrary, the prophets alone had this privilege; obtaining their knowledge of the most remote and ancient history through the inspiration which they owed to God, and committing to writing a clear account of the events of their own time just as they occurred) – *it follows, I say that we do not possess myriads of inconsistent books, conflicting with each other.* Our books, those which are justly accredited, are but *two and twenty*, and contain the record of all time” (Against Apion 1:7-8).<sup>6</sup>

Historian, and Hellenistic Jewish Philosopher, Philo Judaeus, (BC 20 - AD 50), does not appear to recognize the apocryphal or pseudepigraphal books as inspired Scripture either. The late Dr. F.F. (Frederick Fyvie) Bruce (1910 - 1990), Professor of Biblical Criticism at the University of Manchester writes, “But in fact, while Philo has not given us a formal statement on

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<sup>2</sup> *Babylonian Talmud*. “Tractate Sanhedrin, Chapter XI,” accessed May 8, 2014, [http://halakhah.com/sanhedrin/sanhedrin\\_90.html#90a\\_32](http://halakhah.com/sanhedrin/sanhedrin_90.html#90a_32).

<sup>3</sup> R.H. Charles, *The Book of Enoch or 1 Enoch*: “Translated from the Editor’s Ethiopic Text,” (Oxford: Clarendon Press, 1912) X.

<sup>4</sup> Torrey, Charles C. A. “New Era In the History of the Apocrypha.” *The Monist*, Oxford University Press, Vol. 25, No. 2 (April 1915), 287.

<sup>5</sup> *Ibid.*

<sup>6</sup> Emphasis added.

the limits of the canon such as we have in Josephus, the books which he acknowledged as holy scripture were quite certainly books included in the traditional Hebrew Bible... He shows no sign of accepting the authority of any of the books which we know as the Apocrypha.”<sup>7</sup>

Eusebius Sofronius Hieronymus, formally known as Jerome (347 - 420), was a patristic, theologian, and historian who revised the Old Latin Bible by translating and making his Latin revision from the Hebrew version of the Old Testament instead of the Greek version of the OT. *He did not exclude the apocryphal books from his revision* and said, “Whatever falls outside these must be set apart among the Apocrypha. Therefore Wisdom, which is commonly entitled Solomon's, with the book of Jesus the son of Sirach, Judith, Tobias, and the ‘Shepherd’ are not in the canon. I have found the first book of Maccabees in Hebrew, the second is in Greek, as may be proved from the language itself.”<sup>8</sup>

### **Fourth Day Creation of the Sun in the Pseudepigrapha**

The Book of Genesis demonstrates creation of the *sun on the first day* (Gen. 1:3). However, some believe the sun was created on the *fourth day* (Gen. 1:14). The challenge with the fourth day creation of the sun, is that the sun is needed for all life to be sustained on earth, which includes vegetation. Vegetation was created on the third day (Gen. 1:11). Therefore, the sun was established prior to the fourth day. The National Aeronautics and Space Administration (NASA) states, “Nothing is more important to us on Earth than the Sun. Without the Sun's heat and light, the Earth would be a *lifeless* ball of ice-coated rock. The Sun warms our seas, stirs our atmosphere, generates our weather patterns, and gives energy to the growing green plants that provide the food and oxygen for *life* on Earth.”<sup>9</sup> Some groups, such as the Black Hebrew Israelites (BHI's) teach that the sun was created on the fourth day of the week. The proof-text for their doctrine is a *misinterpretation of Genesis 1:14-19* along with passages from the pseudepigraphal Book of Jubilees and the Book of Enoch (Jubilees 2:8-9; 6:23-38; 4:17-18; Enoch 72:9, 13,15,19-20, 26, 28, 32; 74:12).

The sun is necessary for all life upon earth. Without the sun, the earth would be uninhabitable, with an average surface temperature of -18°C (0°F).<sup>10</sup> Life could not be sustained on the earth without the sun. Therefore, the sun would have had to have been created prior to the fourth day so that vegetation could exist. Yet, various suppositions of the sun being created on the fourth day exist that are contradictory to Yah's order of creation in the Book of Genesis. Below is a comparison between the canonized word of Yah recorded in Genesis in

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<sup>7</sup> Bruce, Frederick F. *The Canon of Scripture*. (Downers Grove, IL: InterVarsity Press, 1988), 46.

<sup>8</sup> *Ibid.*, 90.

<sup>9</sup> “A Meeting with the Universe,” Nasa.Gov, accessed December 6, 2021, <https://history.nasa.gov/EP-177/ch3-1.html>.

<sup>10</sup> World Meteorological Organization (WMO), The Sun's impact on the Earth, <https://public.wmo.int/en/about-us>. Accessed May 11,2021.

contradistinction to the uncanonized word of the pseudepigraphal text recorded in the book of Jubilees. The two books are in congruent as it relates to the creation.

**Genesis 1:14** states, “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: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.* And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good. And the evening and the morning were the fourth day. KJV<sup>11</sup>

**Jubilees 2:8** says, ...And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. *And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.* KJV<sup>12</sup>

**Genesis 1:14-19** reflects the functionality of the sun, moon, and stars. They are lights that mark the *signs, days, month, seasons, years.*

**Jubilees 2:8-9** shows the sun alone as the great sign for days, sabbaths and months which reflects a *solar* calendar.

## The Pseudepigraphal Calendar

Some Black Hebrew Israelites’ (BHI) doctrine consists of a 364-day solar calendar versus the biblical luni-solar calendar because they choose to follow a calendrical system based upon noncanonical texts. The bulleted citations below are excerpts from a presentation on the Enochian (pseudepigrapha) calendar presented by Khai Yashua ministry. Khai Yashua ministry says,

- “Let’s go to the book of Jubilees. The Book of Jubilees is a scripture that was written by Moses for those who are not familiar.”

As this lesson has stated earlier, Moses is not the author of Jubilees. Jubilee, *yobel* יֹבֵל means, “ram’s horn or trumpet”. The Book of Jubilees, which is falsely ascribed to Moses, was written during the second century BC by a Pharisee.<sup>13</sup> Most people believe that the book of Jubilees is based upon the Book of Genesis. But it includes rewritten events from both the books

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<sup>11</sup> Emphasis added.

<sup>12</sup> Emphasis added.

<sup>13</sup> R.H. Charles, *The Book of Jubilees or Little Genesis*: “Translated from the Editor’s Ethiopic Text,” (London: Adam and Charles Black, 1902) xxxii.

of Genesis and Exodus. Historically, Moses is viewed as the author of the Books of Genesis through Deuteronomy, known as the Torah and scholarship rejects the supposition that Moses was involved in any way in the construction of Jubilees. However, Khai Yashua states,

- “It [referring to Book of Jubilees] categorizes everything by jubilees which are 50-year time periods.”

The facilitator appears not to be aware of the variance between the biblical jubilee cycle in comparison to the jubilee cycle in the Book of Jubilees. The Book of Jubilees is chronologically heptadic (sevenfold) with a jubilee cycle of 49 years, rather than the biblical 50-year jubilee cycle (Lev. 25:1-12). Regarding the book of Jubilees, Charles writes, “The chronology is essentially heptadic. Each jubilee consists of seven year-weeks, and each year-week of seven years. It is probably on the ground of the sacred character of the number seven, and possibly for the sake of symmetry, that our author makes his jubilee consist of forty-nine years *instead of fifty, which was the usual reckoning among the Jews*”.<sup>14</sup> Khai Yashua continues,

- “So, there is confusion within Israel *where we have people who are looking at the growth of barley or any kind of crop within the spring season to determine when the year starts and that’s against scripture* because from the very beginning, we see that the Most High god Yahoah created the sun, the lights and the firmament as a timepiece to determine the years, the months, the days and so forth. Times and the seasons. *So, we need to know Enoch’s calendar and the sign of the times.*”
- “So, the Most High God commanded us by the hand of Moses that *we are not to follow a lunar calendar, we are not to follow a lunar cycle.*”
- “It is commanded that we are *not to go by the moon because the moon will always throw us off.*”

The Book of Enoch was written partly in Hebrew and Aramaic during the first and second century B.C. in Palestine. Sections of the Book of Enoch were written by the Chasidim (ultra-orthodox Jewish religious sect) or their successors, the Pharisees. Scholars have concluded that Enoch is comprised of a plurality of authors as well as independent books written at different times. Enoch, written during the intertestamental period was translated to Greek and then Ethiopic.<sup>15</sup> The observance of Yah’s holydays are not determined by extrabiblical, pseudepigraphal writings. Such a proposal is against what the Father has commanded (Is. 8:20). Instructions for the Hebrew calendar are provided in the Torah, *not the Book of Enoch*.

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<sup>14</sup> R.H. Charles, *The Book of Jubilees or Little Genesis*: “Translated from the Editor’s Ethiopic Text,” (London: Adam and Charles Black, 1902), LXVII.

<sup>15</sup> *Ibid.*, 10.

## The Biblical Calendar

Yah establishes His holy calendar through the greening of grains and the cycles of the moon. Dr. Khaldoun Samman, Associate Professor of Sociology at Macalester College writes, “Today, in the month of Abib, you are going out” (Ex. 13:4). The first part of the word Abib (Aviv) comes from the Hebrew word *av* (Heb. אב), Hebrew for *father*. The word *av* denotes the *head, beginning or first* ‘the father’ and thus, the father of ‘greenness,’ meaning it is the month in which the grain fills out in its ‘greenness.’ ‘the first shoot of the new wheat harvest, and springtime, the sign of a new beginning.’”<sup>16</sup> Abib means the month of greening or developing green heads or ears. Thus, it is the “month of green wheat.”<sup>17</sup> The beginning of the year starts with the greening of grains; therefore, barley is what Moses draws one’s attention to because the wheat and the rye had not risen (Ex. 9:32). Abib became known as Nisan after the Babylonian exile. Nisan: —Abib, ear, green ears of grain, the month of Exodus and Passover (March or April)”<sup>18</sup>

So, Biblically, the Hebrew calendar begins with the month called *abib* אָבִיב and it represents the first month of the year on the Hebrew calendar as crops begin to green. This process happens just before the next conjunction moon (black moon) emerges. When this moon emerges *after the barley has become green*, and the grain formed in the ears of the barley, this moon will be called, “the moon that belongs to Abib”, “Abib’s moon”, or “the moon Abib” (month of Abib, Ex. 13:4). Biblically, Rosh Hashanah is the *beginning of the year*, which starts in the month of Abib. Hence, the biblical calendar is luni-solar, not solar. There is no evidence in the Torah where Yah is commanding believers to use the sun to calculate His holydays.

Yah created the sun, moon, and stars for signs, and for seasons, and for days, and years (Gen. 1:14-19, Ps. 104:19). *Yah’s fixed holydays are established by the moon*. They are not established by the sun. The moon, *yareach* יָרֵחַ indicates seasons, and the beginning of months and feasts. Psalm 104:19 reads, “He appointed the moon for seasons: the sun knoweth his going down” (KJV). This passage is also corroborated by an apocryphal text called the book of Ecclesiasticus or Sirach, which says, “*He made the moon also to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven* (Sir. 43:6-8).<sup>19</sup> Sirach notes that as the feast ends, the moon is beginning to decrease, *suggesting that the moon was empty or dark* as it was building up to the feast.

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<sup>16</sup> Khaldoun Samman, *Cities of God and Nationalism: Mecca, Jerusalem, and Rome as Contested World Cities* (Boulder: Paradigm Publishers, 2007), 160.

<sup>17</sup> Eliyahu Ki Tov, *The Book of Our Heritage: The Jewish Year and Its Days of Significance*, adapted and expanded ed. (New York: Feldheim Publishers, 1997), 472.

<sup>18</sup> James Strong H24 – *abib*, *The New Strong’s Expanded Exhaustive Concordance of the Bible*, red letter ed. (Nashville, TN: T. Nelson, 2001), 2.

<sup>19</sup> Emphasis added.



The Book of Ecclesiasticus (Sirach) written in the second century BC, a book used by scholars to complement the historicity of biblical narratives affirm that Judeans understood Yah to command us to use the moon to determine our feasts or holy days. The author does not intimate that the sun is involved in the calculation of Yah's holy days as Khai Yashua presents in their argument. Another testimony is from the Jewish philosopher Philo Judaeus, also called Philo of Alexandria, (BC 15 - AD 50). He writes,

Following the order which we have adopted, we proceed to speak of the *third festival, that of the new moon*. First of all, because *it is the beginning of the month*, and the beginning, whether of number or of time, is honourable. Secondly, because at this time there is nothing in the whole of heaven destitute of light. Thirdly, because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, *at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses*, and then she displays her own beauty to the beholders. . . *by having called that day a feast* so that it might again teach us an excellent lesson that in the affairs of life we should make the ends harmonious with the beginnings. . . With regard to the benefits which the moon provides to all on earth, why is it necessary to run through and detail them? Their proofs are obvious. Or isn't it *by its waxings that rivers and springs overflow, and again by its wanings that they diminish*; that seas sometimes retreat and are drawn down through their ebb and flow, and at other times suddenly run full through the tide; that the air experiences all sorts of shifts in the form of clear weather, cloudy weather, and other changes? Don't the fruits of cultivated crops and trees grow and come to maturity through the orbits of the moon which nurses and ripens each of the growing crops through dew laden and very gentle breezes? . . . For these reasons and others similar to them, the new moon has been honored and taken its place among the feasts.<sup>20</sup>

Philo affirms what Yah has declared in His word, testified by Moses, David, Sirach and himself, that is, Yah has used the moon to establish His holy calendar and festive periods. There was no other system incorporated with this calculation other than *the greening of the crops* which pointed to the following conjunction moon to begin Yah's holy cycle. Jewish historian, Flavius Josephus (37-110) says, "In the month of Xanthicus, which is by us called Nisan [Abib], and *is the beginning of our year*, on the fourteenth day of the *lunar month*. . ." (Ant. III. 10:5) The NT affirms this proposition by recording how Gentile Christians were instructed by Paul to ignore judgments for partaking in the New Moon rituals, *which occur monthly*, and at the Sabbath of Trumpets (Col. 2:16; Lev. 23:24).

The Sun determines the weekly Sabbath, which was the first day Yah sanctified. This day is fixed by the setting of the sun on Friday evening at dark ending dark on Saturday evening. The weekly Sabbath is the *only* holyday determined by the Sun (sunset Friday). The Torah does not entail any commandments for the use of a solar calendar. Why would the laws for Yah's holy days be written in the Torah, while the laws to determine when to observe His holy days be

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<sup>20</sup> *Special Laws II. XXVI. Third Festival, 140* [emphasis added].

written in an extrabiblical source, *such as the book of Enoch* or Jubilees that Yah has commanded believers not to use for divine inspiration? Yah is not a God of confusion (1 Cor. 14:33). However, when one examines the books of Jubilees and Enoch, it represents confusion. The text of Enoch varies regarding the number of days in a year. Chapter 72 reflects a 364-day calendar (Enoch 72:32, 74:10,12) while Chapter 78 reflects a 354-day calendar (Enoch 78:15-16).

Dr. Sacha Stern, Professor of Jewish Studies at University College London, reiterates that the Enochian calendar was not designed for practical use. He states, “Whichever interpretation is favoured, the astronomical book of Enoch is unlikely to inform us, therefore about actual calendrical practice. After all, the stated purpose of this book (in 72:1) is to reveal the courses of the sun and moon, *rather than to prescribe the observance of any specific calendar*. Besides, the text of Enoch is historically problematic, as it appears to have been *subject to a number of later interpolations* which lead to textual inconsistencies.”<sup>21</sup>

Dr. Steven D. Fraade, Professor of History and Judaism at Yale University writes, “Thus 1 Enoch 72 presents calculations based on a solar year of 12 months, following the pattern of months of 30+30+31 repeated four times yearly for a total of 364 days (fifty-two seven-day weeks) *see* 1 Enoch 72:32. However, 1 Enoch 74 and 78:15-16; 79:4 presume twelve lunar months that alternate in length between twenty-nine and thirty days for a total of 354 days (which is indivisible by seven-day weeks). The discrepancy is explicitly acknowledged in 1 Enoch 74:10-17, which verses, however, are internally inconsistent and could be *a later addition*.”<sup>22</sup> Fraade and Stern concludes with the fact that the book of Enoch does not present a calendrical system that is viable. Their conclusion is that there are multiple proposals in suggesting the use of a solar calendar that are internally inconsistent, and profoundly incongruent with the Bible. Nevertheless, several BHI uses this formula as a divine ordinance from Yah that does not exist in the Bible. They argue their proposition from the perspective of the vernal equinox which the next section shall entertain.

## **Khai Yashua & The Vernal Equinox**

Some Hebrew Israelite organizations use the sun to calculate their holy days as we have revealed in this treatise. Using the sun to establish one’s calendrical system, i.e., festivals is facilitated under the auspice of the vernal equinox. The Britannica says,

Vernal equinox, two moments in the year when the Sun is exactly above the Equator and day and night are of equal length; also, either of the two points in the sky where the ecliptic (the Sun’s annual pathway) and the celestial equator intersect. *In the Northern Hemisphere the vernal equinox falls about March 20 or 21, as the Sun crosses the*

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<sup>21</sup> Sacha Stern, *Calendar and Community: A History of the Jewish Calendar, 2nd Century BCE to 10th Century CE*. (New York, NY: Oxford University Press, 2001), 8 [emphasis added].

<sup>22</sup> Steven D. Fraade, “Theory, Practice, and Polemic in Ancient Jewish Calendars.” *Dinè Israel: Studies in Halakhah and Jewish Law*. Vol. 26-27. (2009-2010), 154.

*celestial equator going north.* In the Southern Hemisphere the equinox occurs on September 22 or 23, when the Sun moves south across the celestial equator. According to the astronomical definition of the seasons, *the vernal equinox also marks the beginning of spring*, which lasts until the summer solstice (June 20 or 21 in the Northern Hemisphere, December 21 or 22 in the Southern Hemisphere).

Khai Yashua is one of several Hebrew Israelite organizations who uses the vernal equinox based upon the books of Enoch and Jubilees to calculate their holy days against what Yah has specifically instructed in the Bible. Khai Yashua says,

- “Just as the Most High God created the sun and moon on a Wednesday or during a midst of the week it [*referring to the vernal equinox*] will always fall during the midst of the week in Jerusalem no matter what year it is, it will always fall on a Wednesday or the fourth day of the week...”
- “According to the *Book of Enoch* the year, the new year begins, this is very key, right after what is called the vernal or spring equinox. I’m gonna repeat that again. We can always tell when the new year begins because it is exactly one day after the vernal equinox or spring equinox.”
- “The new year will always be on a Thursday.”

The sun and moon *were not created* on the fourth day. The functionality of the luminaries are reflected in Genesis 1:14-19. The beginning of the year is established by the moon (Gen. 1:14-19; Ps. 104:19; Ex. 9:31; 12:1-2; 13:4). Yah did not give instructions for the month of Abib to begin after the vernal equinox, also known as the spring equinox. The chart below reflects the dates for the vernal equinox between 2001 and 2010 (Solstices). The day of the week for these dates is also provided. The chart also negates the vernal equinox as being limited to Wednesday or Thursday. The facilitator’s teachings of the Enochian calendar are not only unbiblical but illogical as well. See below.

Spring Equinox Year and Date	Day
2001 Mar 20	March 20, 2001 is a Tuesday
<b>2002 Mar 20</b>	<b>March 20, 2002 is a Wednesday</b>
2003 Mar 21	March 21, 2003 is a Friday
2004 Mar 20	March 20, 2004 is a Saturday
2005 Mar 20	March 20, 2005 is a Sunday
2006 Mar 20	March 20, 2006 is a Monday
<b>2007 Mar 21</b>	<b>March 21, 2007 is a Wednesday</b>
<b>2008 Mar 20</b>	<b>March 20, 2008 is a Thursday</b>
2009 Mar 20	March 20, 2009 is a Friday
2010 Mar 20	March 20, 2010 is a Saturday

## New Testament Usage of Uninspired Books

It is apparent that some BHIs are using uninspired books to establish a calendrical system that was not endorsed by Yah. However, Yahshua (Christ) does not quote from these uninspired books that were written prior to his era and was in circulation during his ministry. Yahshua taught from the Old Testament canon, which was established by the 1<sup>st</sup> century BC. The late Dr. F.F. (Frederick Fyvie) Bruce (1910 - 1990), Professor of Biblical Criticism at the University of Manchester writes, “Jesus, according to all the strata of the gospel tradition, regularly appealed to the Hebrew scriptures to validate his mission, his words and his actions.”<sup>23</sup>

Dr. Paul D. Wegner, Professor of Old Testament with a specialty in the study of Isaiah at Kings College at University of London writes, “The New Testament never cites any apocryphal books *as inspired*; Jesus’ usage of Scripture suggests that only the books in the Hebrew Bible were thought to be authoritative.”<sup>24</sup> Although Yahshua did not entertain uninspired books, both Paul and Jude referred to them to make theological points because of the familiarity Jews had with them (2 Tim. 3:8; Jude 9,14). Paul also quotes a Cretian prophet (Titus 1:12), and an Athenian poet (Acts 17:28) to illustrate moral points. However, these literary works are not quoted as Scripture. They are used to convey moral principles due to the audience’s familiarity of them.

## Neo-Christianity and Uninspired Books

Some scholars suppose that uninspired writings have neo-Christian appendages. George H. Box (1869-1933), Anglican theologian and Professor of Old Testament Studies in the University of London and William O. E. Oesterley (1866-1950) theologian, and Professor of Hebrew and Old Testament at King's College wrote, “Early Christians, whose views arose from the same general eschatological ferment that produced the Pseudepigraphic writings, accepted them not as canonical but as semisacred literature *and adapted them to fit their interpretation of the life, mission, and second coming of Jesus. With a few minor changes, the Pseudepigrapha were incorporated into Christian tradition.*”<sup>25</sup> Wegner writes, “Besides the biblical canon and the Apocrypha, a body of other works produced by Jewish authors is now generally known as the Pseudepigrapha. Scholars think that some of these works originally were written by Jewish authors *but were expanded or rewritten by Christians*”.<sup>26</sup>

The issue that we have is the solicitation of noncanonical, uninspired, amended Jewish literature that has been and is being used as extension of God’s word to reveal His will. When a

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<sup>23</sup> Frederick F. Bruce, *The Canon of Scripture*, (Downers Grove, IL: InterVarsity Press, 1988), 27.

<sup>24</sup> Wegner, Paul D., *The Journey from Texts to Translation: The Original and Development of the Bible*. (Grand Rapids, MI: Baker Academic, 1999), 126.

<sup>25</sup> George H. Box and William O.E., Oesterley, *The Religion and Worship of the Synagogue: An Introduction to the Study of Judaism from the New Testament Period*, (Sir Isaac Pitmans and Sons, Ltd., 1907), 77 [emphasis added].

<sup>26</sup> Wegner, Paul D., *The Journey from Texts to Translation*, 127.

critical analysis is performed on these texts in contradistinction to the authorized texts of the Old and New Testaments, there is an egregious level of incongruence between these canonical and noncanonical books. Josephus writes, “It is true, our history hath been written since Artaxerxes [5<sup>th</sup> century BC]<sup>27</sup> very particularly, *but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time*; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, *no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them*; but it is become natural to all Jews immediately, *and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.*” (Against Apion 1:8).

Josephus is clear about the necessity of using inspired writings to understand Yah’s will. He states that the Judeans were so mindful of the sanctity of Yah’s word that no scribe dared to alter the texts. Scholars are typically in agreement that the uninspired texts have been presents as God’s word and has also been altered. Generally, the changes are made to these noncanonical texts to fit new theological revelations that arise through the ideological innovations of men. Therefore, Josephus informs his readers that these books were never consulted by Judeans for any form of spiritual enlightenment. Isaiah 8:20 reads, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (KJV).” The law provides instructions of righteousness and holiness. Light reflects the radiance of Yah’s glory, and it is apparent that both pre and post exilic Judeans<sup>28</sup> maintained the sanctity and veracity of these texts by practicing the tenets within them.

## Conclusion

Adherence to uninspired writings produces unbiblical doctrines. Both books, apocrypha and pseudepigrapha offer *history, culture* and *morality* components but can *never* replace the word of Yah. These writings do not reflect the creation of the sun on the fourth day. Neither do they support the use of the Enochian calendar. Sadly, the facilitator posits that following the biblical instructions for determining the month of Abib is wrong. His supposition is in opposition to the word of Yah and contradicts what Yah commands his believers to do when determining how one is to serve Him, and that is to seek Him through the law and the prophets alone.

Both biblical and *credible non-biblical* data dispel the doctrine of the sun being created on the fourth day of the week based upon suppositions deriving from the Book of Enoch. Upon researching the contents of these *pseudepigraphal* books, one can conclude that they are *not* the primary sources to establish the worship Yah has commanded us to give Him. Paul warned the

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<sup>27</sup> Josephus is specifically referencing the apocryphal books of Wisdom, Sirach, Maccabees etc., and the pseudepigraphal book of Enoch, Jubilees, etc.

<sup>28</sup> Pre and Postexilic are terms that reflect two periods in Jewish history where the Jews, preexilic 15<sup>th</sup> century BC – 7<sup>th</sup> century BC dwelled in the land of Israel under a theocracy, and postexilic, 6<sup>th</sup> century BC – 1<sup>st</sup> century AD where the Jews returned from their Babylonian captivity (2 Chron. 36:20-23).

assembly not to heed Jewish fables because they are not inspired (1 Tim. 1:4, 4:7, I Tim. 2:1, Titus 1:14, 2 Pet. 1:16). Only the word of God contained in the Tanak (Old Testament Bible) was considered inspired. Therefore, the Tanak includes the instructions for believers to use the lunar calendar to determine the beginning of each month including the first month of the year, Abib (Ex. 9:31, 12:1-2). Yahshua did not reference a calendar that is outside of the word of Yah, neither did Paul and the apostles.

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