

# The Calendar of Yah

By Sha'ul bayn Yahukhenun ha Yahudah

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The Way of the Most High

“Exalting belief in our Father, the Most High **יהוה** (YaHUAH), through His Turah, the 5 scrolls of M'shiah (Moses).”

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Our lives are directed in spatial time. We are at a loss for it in today's modern age. An age of never-ending tasks to provide for one's own household to pay off bills that never stop coming in. Working for paper to trade for the commodity we needed in the first place. The need is to procure a so-called "happy retirement" and a so-called "education" for children. Purportedly, it is so that their children might get some "important" job for corporate globalism in the expectations of bypassing retirement/nursing homes and other cruelties. Yes, peace seems to be lost from the busy schedules of our world.

In any relationship time is important. Time for family and loved ones. The placing of this step on the path of the Most High is a step towards walking in peace with our families and our Creator. **Only then might we find peace amongst the modern whip-cracking of corporate globalism...** and perhaps be delivered from it (Let it be so **אֲנִי וְאַתָּה** (YaHUAH)). The calendar and festivals of the Turah (Scripture) are needed in our lives. We need time with **אֲנִי וְאַתָּה** (YaHUAH) and family. What better way to do that then to follow the commandments given in Wa'y'qora (Lev.) 23 regarding His Sh'bayt (Sabbath) and festival days (that is, to the best of our ability)?

Before we get into the heart of this great debate, it should be said that we believe people who keep "Saturday" as their "Sabbath" are ignorant of what day Sh'bayt (Sabbath) is and that it is determined by the moon. Yet their worship from their hearts in their prayers and praise is probably pure and they simply don't know any better. Ultimately, only the Almighty knows their heart. That doesn't mean that it is ok. We don't condemn people who keep a Roman day as their day of worship, but we believe we need to get back to the ancient Scriptural times of worship. Initially, these facts hurt us because we realize we have been deceived. However, we need to come to grips with the truth of Scripture and allow the Almighty to Shepherd us.

All festival days, Sh'bayt (Sabbath) included, have a significant meaning and natural remedy for our lives. The moon has a pull on our globe. The sun nourishes our bodies with energy and vitamin D. To work during the daylight out in nature and rest during the night is what we were meant to do. For six days in fact, we are to work from dawn till dusk. But the seventh day our Creator intended us to rest.

The Sh'bayt (Sabbath) of rest became tied up with Passover. In one climactic and prophetic event, the Most High symbolized His deliverance at Paysawkh (Passover) at the time of the second Sh'bayt (Sabbath) of the first moon cycle of the Scriptural year. 'Twas the time of the full moon. And so there is a natural application to our lives with each festival of Wa'y'qora (Lev.) 23. There is a **spiritual remembrance of things in the past and wonders yet to come.**

YaH delivered His people from M'tsrayim (Egypt) at the beginning of spring when the barley was ripening, in order to have a festival of unleavened bread. The barley was protected from the plagues though, unlike some of the other grains at that time (Sh'moot (Ex.) 9:31). This was a time of fasting and festivity. **A time when the lambs which had become fat over the winter would be prepared for a festive meal.** Can you think of a greater way to start a year than with a great feast of lamb followed by fasting/cleansing and festivity? What symbol could better exemplify deliverance by the hand of YaH but the full moon's light? And what better symbol could we have for Sh'bayt (Sabbath) but a time of deliverance from bondage to rest as in the Passover message? **The Most High chose the time of the full moon as the symbol of His deliverance. And He**

**established His calendar up above, where Adawm (people) could not alter or change it!** There isn't a single person that can touch the calendar of YaH! Do people honestly think the calendar is something that the nations are doing, that can be determined by rabbis or popes? Would the Most High place His calendar in the hands of people to write out and change at their own whim? The calendar of YaH is not something to be lost in the mud of the world's calendars, both ancient and modern. Nor is it subject to modern economy and lifestyle.

Yes, the calendar of our Creator is different from the calendars of B'bayl (Babylon), Rome and our modern age. Being different takes a certain degree of strength and determination. **The shepherds and leaders of our governments and the world religions take advantage of the weakness of people and their fear of being different.** They know that if they place enough ads in front of the sheeple, then they are likely to see that product as a part of their lives. They know that if they scare people enough about influenza and "new strains" and all the rest of it, then they are more likely to get their flu shot. They know that if they re-enforce what THEY have established, then people will see the truth as a lie or aberration. But it is not the truth or the Way of the Most High. Throughout the ages, governments have operated under the tools of media, public "holy-days" (holidays), government education and religion. They have taken what was natural and made a substitute. It is like genetic modification. **They cannot make their own. So they take what is there and modify it.** Such is the case when it comes to directing our time via calendars. The Most High has a government, way of life and calendar of His own. But the nations took these and modified them into their own governments, world religions and calendars. You can't have government without a calendar to direct your economy. The moment has come to direct our time in step with **אֲשֶׁר** (YaHUAH). And in doing so, we will find meaning and peace in HIS days off (festivals). Time for worship and family. **We will also feel the joy that comes from having one's body in tune with nature, under natural principles of time.**

For the most part of our lives, Alish'bai and I were ignorant about the calendar, phases of the moon, solstices, equinoxes and agriculture. We did not know the way Scriptural people and ancient cultures on a whole observed time. We cannot investigate the total weight of materials available on the aspects of telling time in this book. Yet the foundation must be laid for people to begin walking in accordance with the times of the Most High. Having something concrete to build on, readers can take what is related here and bring it to the next level. What we will cover here will allow people to begin walking the path of the Most High under His government and calendar.

A lot of this stuff is so foreign to the modern way of thinking. In fact, most will probably have to read this book several times to fully understand. The majority of the world simply isn't in tune with the nature of sun, moon, stars and agriculture. Yet there is a simplicity to it that all should be able to comprehend. Once you have it, no one will be able to take it from you. Hear what is said and then go out and look at nature. For it will bear witness to you that what is said here is true.

## **THE SH'BAYT (SABBATH) IS A FESTIVAL DAY?**

There are those who do not believe that the Sh'bayt (Sabbath) **is** a festival day. They say that Wa'y'qora (Lev.) 23:2 is a side note about the Sh'bayt (Sabbath) meant to be

separated from the other festivals which follow. They say it is not intended to show the Sh'bayt (Sabbath) as a festival day amongst the other festivals mentioned in Wa'y'qora (Lev.) 23. Yet the context shows that the Almighty is talking about His appointed times or feasts, "mu'aydai" in the original text of verse two. **At no point does the Almighty separate the Sh'bayt (Sabbath) in this text from the other festivals.** He first singles out the Sh'bayt (Sabbath) in verse two. Then He moves on to talk about the other festivals in verses three and onward.

A rabbi will probably mutter something like "Well, um, based on certain rabbinical enactments, Saturday is the Sabbath." Of course, they never even bother to cough up the date for when such a decision was made. But we might want to ask them "What determines when a feast day is?" They would say, "The moon of course." You can respond by asking "Well isn't Sh'bayt (Sabbath) the greatest feast day?" A staunch rabbi will respond by saying "No it isn't, the Sabbath is different." These are the things that you should think about. That was the answer I was given from several rabbis. But some rabbis will tell you that the Sh'bayt (Sabbath) is indeed a feast day... and Wa'y'qora (Lev.) 23:1-3 says it is! Okay then, so Sh'bayt (Sabbath) is determined by the moon like all other festivals according to that rabbinical admission. Again they would quibble against that. But these are serious things that followers of YaH should think about.

## **AN ANCIENT ARCHAEOLOGICAL CALENDAR**

"Calendars based on the movements of the moon and sun have been used since ancient times. Whereas today most calendars are based on the solar year of 365.25 days, in ancient times the lunar calendar was the one most commonly used. **Notches in bones ... have been discovered in what are now Israel and Jordan; their recordings of number sequences are thought to be the first lunar calendars.**"<sup>1</sup>

Did you hear this quotation in truth? Ancient Aibreem (Hebrews) and others recorded the phases of the moon in a very simple form by making notches in bones, tally sticks and other tools. You may also find numerous other archaeological treasures on Google that are very similar to this in the history of the ancient middle east... especially with regards to the people of the Turah (Scripture). A simple calendar, notched, noted, diagrammed and etched in various ways by people worldwide in fact. It was an agricultural calendar planting seeds by the moon and reaping in certain lunar cycles. A simple calendar which people today are removed from. Not because today's calendars are better, but because the ancient calendar and nature were stolen from us. You have been robbed.

"B'rasheet b'ra Alahym" are the first words of Scripture in the original Aibreem (Hebrew script), meaning that "In the (b') beginning (rasheet), the Mighty One (Alahym) created (b'ra)." What we are concerned about is time itself. We don't know what time was like prior to the creation of "sh'meyim," the "loftiness" above us, and "arawts," the "ground" below us. But we do know time began on the first day of the creation week and that before the creation of the lights in the expanse on day four, there was "ayrab" (evening) and "b'qor" (morning). The sun simply follows that creation of time, marking the

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<sup>1</sup> Excerpted from *Compton's Reference Collection 1996*. Copyright (c) 1995 Compton's NewMedia, Inc.

points of morning and evening, along with what time of the year it is. People need to know that **we are living in a world with signs all around us to tell us what time it is, what day it is, what part of the year it is... and most are oblivious to these facts of creation.**

B'rasheet (Gen.) 1:14 is specific. "And the Mighty One said, let there come to be **lights in the expanse** of the loftiness above (heavens – sh'meyim), to separate the **day** (yoom) from the **night** (layilah). Let them come to be for **prophetic signs** (l'at'at), and for **festivals** (mu'aydim), and for days (yoomim), and for **years** (sh'nuyim)." My translation of this verse is different from what you might be reading in your own version, but look at the Aibreit (Hebrew script) yourself, by consulting a concordance or other resource. Let us break it down.

#### **4 PARTS IN A DAY**

1. "**Ayrab**" means the "evening" or time when the sun begins to go down, until the time that there is night (layilah). When the sun passes its high point at noontime and begins to descend, then the shadows lengthen. It begins to darken toward the going down of the sun. "Day" becomes "even" with "night." That is why it is called "evening." But it is deceptive to think that "ayrab" means "sunset," because "sunset" in Aibreit (Hebrew script) is "shimesh (sun) bah (go)," meaning for the sun to go down (B'rasheet (Gen.) 15:17).
2. "**Layilah**" means the "night" time that follows "ayrab," which is explained as when "light" (ah-oor) mingles with "darkness" (kheshek). It is the time of day when the stars come out and things start to cool off. The "evening star" is brightly seen alongside the crescent at the beginning of each New Moon cycle at this time.
3. "**B'qor**" means the time when light breaks through the darkness of night (layilah), called "daybreak" or "morning." It is signaled also by the "morning star" which is seen brightly before dawn.
4. "**Yoom**" means the hot daylight hours of a 24 hour day. "Yoom" can also be used as a word that means a 24 hour day, as in the expression "and there came to be evening, and there came to be morning, day one" (B'rasheet (Gen.) 1:5). This means that there was a 12 hour daylight period, at the end of which was evening, and then there was a 12 hour night period, at the end of which was daybreak (morning/dawn). That 24 hour period, day and night "united," was "day one." The phrase in the original script is "yoom akhed." This literally means "day one" or "day united." It is a 24 hour period of 12 hours of day and **then** 12 hours of night united. Naturally, most people will initially reject this teaching, because they have been taught that a 24hour period in Scripture is from one evening to the next.

#### **THE SIMPLICITY OF THE MOON CYCLE**

You now know the four parts of a 24 hour day according to Scripture and we can begin to understand a little better what B'rasheet (Gen.) 1:14 is talking about. From the *4 Parts in a Day* we can see that the sun, moon and stars are truly lights for us to know our "days." With the breaking of the day at dawn or "morning" we know that we are starting a fresh 12hr day or 24hr period. When the stars and moon can be seen and it is dark, we know that night (layilah) is upon us for 12 hours to complete the 24hr period. When the

light breaks through the darkness at daybreak or morning (b'qor), we know that the warmer hours of daylight (yoom) are to come. Moreover, on a clear night when we look up, we see the stars and the moon. Each night we can see that the moon gains a little more light upon it, telling us how far into the moon cycle or "month" we are. When the moon becomes full of light after 2 weeks or half a moon cycle, it starts to lose light each day. The moon loses light each day until it becomes fully dark again at the end of the moon cycle. **In the creation week, "light" begins the first work day. So also the first visible crescent** is seen in the night, ending the celebration of the dark days of the New Moon festival and **begins the first work day of the first week of the month.** The morning which follows the crescent sighting is reckoned as the 2<sup>nd</sup> of the month and is the first work day of the first week of the month.

We get our English word "month" from the word "moon." One "month" is one completed cycle of the moon. A moon cycle technically has 29.5 days. Automatically this should cause you to say "Wait a minute, I've been deceived!" This is because in grade school, we were taught a little rhyme by some teachers that talked of how some months have 28 days and some have 31 days. But in truth, a "month" or "moonth" (as we call it) has 29 or 30 days, not 28 or 31!

Ages ago, people looked at the moon each night and the light of the moon told them what day in the month or moonth it was. Amazing, huh? No fancy telescopes, no computer calculations, other modern inventions or NASA. But **today people need pocket daytimers, calendars on their walls and cell phones, because they haven't got a clue what day or time it is.** Even more so if they were drinking the night before.

## **29.5 DAYS IN A MOON CYCLE?**

When confronted with the evidence and natural Scriptural sense of the moon cycles, there are a number of problems. You tell these things to pastors, imams, rabbis or whoever and they whine. "Yeah, but a moon cycle has 29.5 days, and that means you can't have 4 exact 7-day weeks in a moon cycle!" That is foolishness. In the previous paragraph it was explained that a month or "moonth" has 29 or 30 days. While society today uses so-called "sophisticated technology" to calculate a moon cycle to 29.5 days, **the fact of the matter is that the ".5" of a day is still half a day! You can't stop a day in the middle of it** and say that the rest of that 24 hour day doesn't matter. Followers of the Most High ought not to be worried by such nonsense or rebuttals. What we should care about is the simplicity of telling time by the sun and the moon, visible sights up above. We have no evidence to the effect that Scriptural believers sat down and calculated the seconds that it took to get from one visible crescent to another. Neither did they have satellites for them to do so. Oh, I'm sure that their calculations were quite accurate and their precision with measurements, mathematics and so forth continues to boggle modern minds. When the dark moon period came, they would wait for an evening when they saw the first light of the visible crescent appear. Then they would go to work the next morning, working for six days. Then they would rest at the end of the week on the seventh day from that first work day. The dark moon period is 1-2 days, not 1.5 days. So don't try to chop it down from 30 to 29.5.

## CHARTING THE COURSE OF THE MOON

Here you will see what a moon cycle looks like, with explanation of it shortly.

We begin with day one, the dark moon day or New Moon festival :

1 (Dark Moon/Crescent) 2 (first work day) 3 4 5 6 7 (6<sup>th</sup> work day) **8** (1st Sh'bayt/Sabbath – a half illuminated moon is generally seen)

9 10 11 12 13 14 **15** (2nd Sh'bayt – A full illuminated moon is generally seen)

16 17 18 19 20 21 **22** (3rd Sh'bayt – A half illuminated moon is generally seen)

23 24 25 26 27 28 **29** (last Sh'bayt – The last crescent of the moon is generally seen)

Notice that the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> are highlighted as the Sh'bayt (Sabbath) days. Scripture proves these dates for each moon cycle as we will study. When the moon becomes full of light, we call this "waxing." The moon reaches its full wax of light after 2 weeks or half a moon cycle. It then starts to lose light each day, which we call "waning." This occurs until the moon becomes fully dark at the end of the moon cycle.

### MEMORIAL OF CREATION?

We read in B'rasheet (Gen.) 1:2 that "the globe (earth – arawts) was a desolate place (waste), and a ruin (mess/empty), and darkness was over the face of the deep. And the Spirit of the Mighty One moved over the face of the waters. And the Mighty One said, 'Let light come to be,' and light came to be." **Even as the work week of the creation account began with a dark planet and the creating of light out of darkness, so each moon cycle begins with a dark moon and the sighting of the first visible crescent of light.** Thus, the moon cycle and the Sh'bayt (Sabbath) day are a memorial of creation.

For years, people have proclaimed the Sh'bayt (Sabbath) as a "**memorial of creation.**" All the while they cling to a Roman calendar and a weekly cycle which has nothing to do with the monthly moon cycles or with nature at all! How is that a memorial of creation? **What natural phenomena do Roman 7th day keepers have to prove their proclamation of Sh'bayt (Sabbath) as a memorial of creation?**

When we distinguish the hours of the Sh'bayt (Sabbath) apart from the other six working days we are paying due tribute to the Creator who created all things. Indeed, there is a relationship between the Sh'bayt (Sabbath) and the New Moon festival. With the appearance of light, the Almighty began the first work daylight hours (B'rasheet (Gen.) 1:3). When we go out after nightfall and see the first visible crescent of light on the moon, we know that in the morning we go to work.

As that first work week of the moon cycle comes to a close on the 6th day, we prepare for the following day, the Sh'bayt (Sabbath). Throughout the centuries this has been known as "**the preparation day**" for Sh'bayt (Sabbath). In truth, after the sixth workday (daylight) has ended, we begin to rest. This is because the morning is the beginning of the Sh'bayt (Sabbath). But we are not to treat the evening of the 6<sup>th</sup> day lightly, even though the seventh day does not technically begin until morning. Sh'bayt (Sabbath) is a symbol of the Creator and the fact that He created all that is. "Six days you

will labour and accomplish all your work, but the seventh day is the Sh'bayt (Sabbath) of **אֱלֹהֵינוּ** (YaHUAH) your Mighty One. You will not accomplish any work, you, nor your son, nor your daughter, your male servant, nor your female servant, nor the foreigner that is within your gates. Because in six days, **אֱלֹהֵינוּ** (YaHUAH) Himself created the loftiness above, and the land, the sea and all that is in it, and rested the seventh day. Therefore **אֱלֹהֵינוּ** (YaHUAH) favoured the Sh'bayt (Sabbath) and separated it" (Sh'moot (Ex.) 20:9-11). As a symbol of creation, nature itself attests to the Sh'bayt (Sabbath) of the Creator by the light of the moon... not the Roman or Hillel calendars.

The question has been asked, "If you were stranded on an island with no one to tell you what day it was, without Pope Gregory's calendar in hand, how would you know what day you were in?" Or what if you had a surgery or were knocked out for a few hours or a day and you woke up and didn't know what day it was? What if you got lost in the woods for a few days or a week and didn't know what day it was? The only logical answer is that you wouldn't know, unless you knew that the moon's light could tell you. Or unless you trusted someone else's word as to what day it was. Or unless you looked at a calendar composed by the hand of corrupt flesh to tell you what day it was.

### **BUT THE MOON WAS CREATED ON THE 4<sup>TH</sup> DAY!**

One of the first things the opposition harp about when it comes to observing Sh'bayt (Sabbath) by the moon is that the moon was created on the 4<sup>th</sup> day. Now there are some people who believe that the sun and moon were there before the creation account, and that they were simply "appointed" to be lights on the 4<sup>th</sup> day of the creation week. *The Stone Edition Tanach* promotes such falsehood (*The Stone Edition Tanach*, 3). That is not our belief. The original word says "y'he," the same word used a number of times in B'rasheet (Gen.) 1. That word means "let there come to exist" or "let there be." It is certain that the Almighty did indeed create the sun, moon and stars on the 4<sup>th</sup> day of creation. Does this pose a problem for us? "Yes, it is a problem! How could the moon have begun its light on the 4<sup>th</sup> day and then line up its light with the 7<sup>th</sup> day three days later?" Let's be reasonable. If a modern-day 20<sup>th</sup> century atheist scientist was standing and looking at Adawm (Man) on the day that he was created, that scientist would probably conclude that Adawm was a 24 year old male. Do you see where this is going? People often accuse us of being "lunatics" following the "lunar" calendar. But the real lunacy would be to believe that Adawm had to be an infant or 1 year old because it is was only the sixth day of the creation week and he was only created/born a few days ago. Adawm was created as a full adult. And it would be as much of a failure of intelligence to believe that the moon had to have only a little light on it because it was created on the 4<sup>th</sup> day. Alish'bai and I believe without hesitation or doubt that the Almighty was able to create a moon on the 4<sup>th</sup> day that had 4 days of light on it, even as He is able to make a full adult male on the day of that male's birth or creation on the 6<sup>th</sup> day of the creation week. It is also true that numerous stars are only 6000 years old, when modern scientists also mess that one up and assume they are millions of years old.

We find it very interesting that **"Saturday" keepers are willing to accept that there was "evening and morning" (wa'y'he ayrab, wa'y'he b'qor) prior to the creation of sun and moon on the fourth day.** Yet they vehemently claim there is a problem with reckoning time by the moon, since the moon was created on the fourth day! How



contradictory and ironic that they should think like that. We accept the Turah (Scriptures) at face value. It states there was "ayrab" and "b'qor" (evening and morning) prior to the creation of the sun on the fourth day. Clearly, time was passing by, in the same intervals and measures, prior to the creation of the sun on the 4th day.

## **EXPERIENCE JAMAICA**

Alish'bai is from Jamaica. We invite you to picture Jamaica for a moment. Not the city life of Kingston, but rather the farm or country life of her little township, somewhere in the boonies. There are few artificial lights at night to guide the way down the dirt road. On a full moon night, the light of the moon is so great that some stay out all night to play games and have fellowship with others. Farmers wait for the perfect dark moon period to plant their seeds, because they have learned that **seeds obey the laws of the Creator and His creation**. Seeds have been proven to lay rest optimally during the dark moon period. Planting at the time of the dark moon causes seed to prepare for the full moon period. The full moon has a weird affect on the ground of our plane, and there is literally a pull! In fact, some people used to pull their carts at this time because it became easier to do so.

The simple country life with little artificial light, dependent on the production of seeds is a life that is foreign to most of us. Yet Jamaican country life exemplifies ancient Scriptural agricultural people who farmed by the moon. It is sad that places like this are becoming more and more Westernized like the rest of the world. But the dark moon period and the full moon period signify important times. The farmer's MacDonalld almanac attests to the facts of nature which we have shared here.

Things were not always like now, with mega-companies owning mostly all the corn seed in the world, planting huge mega-farms with a single crop, in ground that is void of minerals because they abused and wasted the land! In wise ages of the past, they knew that you needed to rotate different crops on your land, having different kinds of crops growing side by side to keep away insects. It wasn't till today's modern generations came along that we needed to start using pesticides. O how far we have strayed from Scriptural wisdom! Scripture has much to say on how to grow different crops by each other, let the land rest every 7<sup>th</sup> year, how to care for your crops and other agricultural insights. And planting by the moon, harvesting barley in the first moon cycle of the Scriptural year, and other agricultural insights attest to the wisdom of being in tune with our Creator's lunar cycles.

## **THE SIGN OF THE FULL MOON: PASSOVER!**

In our last section, we explained how the full moon was a time of celebration for the community Alish'bai grew up in. A lot of weird things happen at the time of the full moon, although some recent studies have attempted to discount this. Our midwife who counseled us through my wife's first pregnancy and birth noted that a lot of the births that she helps with occur at the time of the full moon. She also noted that the full moon is a great time for a lady to get pregnant.

The interesting thing is that **the full moon of each moon cycle lines up with the 2<sup>nd</sup> Sh'bayt (Sabbath) of each moon cycle**. In fact, YaH asks us to "**Remember**

that you came to be a servant in the land of M'tsrayim (Egypt), and that **יְהוָה** (YaHUAH) your Mighty One brought you out from there with a strong hand and a stretched out arm. **THEREFORE** (ayl-kan) **יְהוָה** (YaHUAH) your Mighty One commanded you to keep the Sh'bayt (Sabbath) day" (D'bayrim (Deut.) 5:15). It was **on the Sh'bayt (Sabbath) morning of the 15th day of the first moon cycle that Y'shr'Al (Israel) received their freedom.** To further prove this point, Sh'moot (Ex.) 12:22 stated that the Aibreem (Hebrews) were not to leave their homes until morning. That was Passover night, the 14<sup>th</sup>. You see, the night of a 24hr day follows the daylight hours preceding it. Passover night comes after Passover day. Sh'moot (Ex.) 16:1 confirms that it was on the morning of the 15<sup>th</sup> that Y'shr'Al (Israel) journeyed and came to "the Wilderness of Seen (Sin)" "on the **fifteenth day of the second month from their departure** from the land of M'tsrayim (Egypt)." The words "la'tsatam" means "from their departure," literally from being taken (y'tsa) out. The exact moment being referred to. That time was the morning of the 15<sup>th</sup> day of the 1<sup>st</sup> moon cycle, the morning following the sighting of the full moon. Sh'moot (Ex.) 13:20 shows that they were in Sakatah (Succoth) upon leaving M'tsrayim (Egypt) by the morning of the 15<sup>th</sup>. **Haven't you ever wondered why we are commanded to observe the Feast of Tents on the 15th day of the 7th month? This is not coincidence. It is because that day lands on the Sh'bayt (Sabbath) in which Y'shr'Al (Israel) rested in Sakatah (Succoth).** Bind these Scriptural verses together with the full moon. This truth is far too great to be ignored!

A notable rabbi known as Rambam also came up with these same thoughts. As one author stated, "it is worth noting that the two reasons Rambam gives correspond to *zekher li-yetsiat M'tsrayim* and *zekher le-ma'aseh bereshit*. That is, the Torah refers to Sabbath as being a commemoration of both Creation and the Exodus."<sup>2</sup> It is at this time that the festival of "Kheg h'Metsot" (Unleavened Bread) begins. Paysawkh (Passover) occurs on the 14<sup>th</sup> and leavened bread is removed from the home before the 14<sup>th</sup>. Yet the festival of Unleavened Bread does not begin until the morning of the 15<sup>th</sup>, following the night of the 14<sup>th</sup>. You see, the **next day** actually **IS** the **next day**. The 15<sup>th</sup> did not begin on Passover night. That night is the night of the 14<sup>th</sup>.

At the festival of Unleavened Bread, the leaven is to "**cease**" from our homes. This word is "**tasheebeetu**" (Sh'moot (Ex.) 12:15). This is a clear reference to "rest" or "**Sh'bayt.**" Sh'bayt is the root word of "tasheebeetu." Leaven is to rest from our homes. The leaven will not work to raise up our bread during the week of Unleavened Bread. Focus in on the words of P'rai'h (pharaoh) to M'shiah (Moses) in Sh'moot (Ex.) 5:5. Stated in no uncertain terms, M'shiah (Moses) was causing the Aibreem (Hebrews) to "rest" from their slave work. The original words for this are "wa'haysh'baytam." The "sh'bayt" centered in that phrase refers to rest in the same meaning as the Sh'bayt (Sabbath) day. The second Sh'bayt (Sabbath) of each moon cycle lines up with the full moon, a time of rejoicing for the deliverance from M'tsrayim (Egypt). It can be a time for agricultural communities to enjoy natural bright moon light and festivity.

<sup>2</sup> <http://www.rjconline.org/mn43.html>.

## THE CLOCK IS TICKING

The Creator made lights above us for a reason. These lights are His clock for days and years, seasons and festivals (B'rasheet (Gen.) 1:14). They also remind us of promises of the Almighty regarding prophetic things He has spoken to us, events that would come to pass. **The moon is more like a clock than the sun is. The moon is a round globe which gains light like a hand ticking away on a clock.** Yet for the majority of our world, the sun is their all in all when it comes to calendar time. Each day the moon gains or loses light, like seconds that go by, interval by interval. Granted, the sun runs its gamut across the expanse each day and tells us what hour it is. We have the sun and moon, as well as the constellations of the stars to help us. The question is "Are you willing to become like a child again and learn to tell time afresh?" It has taken us a while to get the hang of it, but we provide a monthly updated calendar on our website along with crescent sightings. We share our experiences of what we are seeing each month. Then you can go out at night, look at the moon and verify what we have shared. See if it matches your own time zone and observations. It isn't **our** calendar. We only record what the clock of the Almighty shows in our area of the globe. Your time zone may be different. Having watched the moon ourselves for a while, it is noted that most of the world lines up with Y'roosh'lam (Jerusalem) sightings of the crescent. Quite often other places of the world see the crescent before Y'roosh'lam (Jerusalem), so it is up to others as to whether their time zone lines up best with the crescent they see in their area. It so happens that our own sightings most often correspond with time in Y'roosh'lam (Jerusalem) in our region of Canada.

Getting back to B'rasheet (Gen.) 1:14 which we started our study with, we note again that the lights above us are "to separate the day (yoom) from the night (layilah). Let them come to be for prophetic signs (l'at'at), and for festivals (mu'aydim), and for days (yoomim), and for years (sh'nuyim)." Previously we looked at the *4 Parts of a Day* and how the sun divides a 24 hour period into four distinct parts. The sun tells us when a 24 hour period begins with "morning" or the "breaking of light through darkness" at dawn. **We have concluded that the sun can only tell us what time of the day it is, but cannot tell us what day we are in.** Only the moon by its light can tell us that. However, we have not looked at the cycle of the "year" (sh'nuh).

## 2 HANDS ON THE YEARLY CLOCK

We may think of the Creator's year as a clock with two hands. The sun is one hand and the moon is the other. The one hand of the sun divides our year into four parts. There are two "solstices" and two "equinoxes." A "solstice" is defined as the longest day and shortest night, or longest night and shortest day. One solstice takes place in the winter around the 12<sup>th</sup> Roman month (Dec.) near the 21<sup>st</sup> day, and one takes place in the summer around the 6<sup>th</sup> Roman month (J) near the 21<sup>st</sup> day. An equinox is defined as equal periods of day and night, 12 hours each. One equinox takes place in the spring, around the 3<sup>rd</sup> Roman month (M) near the 21<sup>st</sup> day, and one takes place in the fall, around the 9<sup>th</sup> Roman month (Sept.) near the 22<sup>nd</sup> day. So we see that **the big hand of the sun on the Almighty's yearly clock divides the year into four equal points of spring, summer, fall, and winter.**

The agricultural harvests fall into the four divisions of year by the sun. In the spring through fall seasons we have a spring harvest of barley, then a harvest of wheat, followed by a fall harvest, each with different fruits and crops of Y'shr'Al (Israel). These harvests also fall within certain moon cycles. There are 12 moon cycles in a year, and every 2-3 years a 13<sup>th</sup> moon cycle is added, due to the fact that the moon is slower than the sun. The 13<sup>th</sup> moon cycle added every so often keeps the harvests in their proper moon cycles and seasons. In this way, Y'shr'Al (Israel) would not end up celebrating Passover, a spring feast, in the summer season. If a 13<sup>th</sup> moon cycle is not added every so often, that is what would happen. Such is the case with Islamic festivals which are determined by the moon, but travel throughout the year because they do not add a 13<sup>th</sup> moon cycle into the Islamic calendar. If a 13<sup>th</sup> month is not added in every few years, the feast days of Scripture will travel through the year as in the Islamic lunar calendar festivals like Ramadan. The Mayans had a 13 month lunar calendar, as well as the Indians.

"For the lunar calendar, the 19-year cycle requires that 235 months be used in order to equal to the 19-year solar calendar. Since we use 12-months in a year, 19 years of 12 months gives us 228 total months. This is easy to show by using your calculator and multiplying 19 x 12 ... The 228 months are seven less than the required 235 months. Since we need 235 lunar months, an additional 7 "leap" months must be inserted in any 19-year cycle. (For example, you are familiar with the extra day of February 29 being used every 4 years. Instead, the Hebrew calendar requires 7 extra months be used in a 19-year period of time). By adding 7 additional months to 228 months, we arrive at a value of 235 months."<sup>3</sup>

The yearly clock of the Almighty has two hands: the sun and moon. The sun divides the year into four parts with its equinoxes and solstices. The moon divides the year into 12 or 13 moon cycles.

### **THE IMPORTANCE OF THE ABIB (BARLEY)**

Scripture definitely shows us that the first moon cycle of each year is associated with the green stalks of barley known as "Abib" (D'bayrim (Deut.) 16:1). Guaranteed, the only people who think that agriculture has nothing to do with astronomy and the festival days are those who are living in our modern 20<sup>th</sup> century and not doing any agriculture themselves. They do not walk in the footsteps of those who lived in Scriptural times or celebrated such harvests. Halfway through the 1st month of the Scriptural year, we celebrate Passover and the week of Unleavened Bread. In days of Scripture, loaves of bread were waved before the Most High. These loaves of bread would be taken from the barley grain, ground into flour and baked into fresh loaves of bread.

The stalks of barley are simply a secondary indication of the 1st moon cycle of the year, but it is certainly not the all-determining factor that Qora'im (Karaites) make it out to be. As numerous witnesses have pointed out, if there is a failure with the agricultural harvest we ought not to think that we would be left without signals for the 1<sup>st</sup> moon cycle of the Scriptural year. There are those who say that the spring equinox determines the beginning of the year. Others say the first moon cycle after the spring equinox would be the first moon cycle of the year. The "Abib barley" hunters use

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<sup>3</sup> [http://www.harvardhouse.com/prophetictech/new/19-year\\_cycles.htm](http://www.harvardhouse.com/prophetictech/new/19-year_cycles.htm).

D'bayrim (Deut.) 16:1 to show that the green stalks of ripening barley are what determine the first moon cycle of the year. So is it that one of these three theories is correct and the others are wrong? No. There is no need to go to extremes. And extremism is what has often led to much of the confusion and delusion of our modern age. **The calendar involves sun, moon AND agriculture.** But when a person focuses on any one of these to the exclusion of the others, they miss the richness and fullness of the calendar of YaH.

The first moon cycle of the year must have a barley harvest for the feast of Unleavened Bread, which is what that spring feast is all about. If (as in the Roman 2007 year) the spring equinox happens to be a bit off from the moon cycle (which will happen because the moon is slower than the sun), you will end up keeping the first moon cycle a whole month off of the mark of the barley harvest going by the spring equinox alone. I have seen that reality with my own eyes. It is true that the spring equinox happens before, right on, or slightly after Rawsh Kh'dash (New Moon festival) of the first moon cycle of each year. But we must view the first moon cycle of each year in line with other Scriptural emphases like the barley harvest and the season of spring.

We also expect to see flowers and trees coming to fruition, springing forth. This is not the Roman calendar that begins in the dead of winter when agriculture and animals hide and sleep. The trees and fields are bare. Does that make sense to anyone logically to start the year in the dead of winter?

## THE PROPHETIC CLOCK

One reason the Most High created lights in the expanse was "to be **for prophetic signs**" (l'at'at - B'rasheet (Gen.) 1:14). Whenever we want to know the true meaning and usage of a word in Scripture it is helpful to look at **all** Scripture. We ought not to pick and choose to suit our own teachings. The word "**aut**" (sign/pointing) is used to speak about prophetic signs. There is an interesting connection between this word "sign" and how it is connected to the people of the Most High, His Sh'bayt (Sabbath) and the moon. אָתָּה (YaHUAH) said that the Passover offering was to be an "aut" or "sign" upon our hand and between our eyes (Sh'moot (Ex.) 13:9). This is also an "idiom" and not a literal thing of course. On a different note, Judaism traditionally has wrapped leather straps on their heads based on this idiom which is not literal. Compare with D'bayrim (Deut.) 6:8. So Passover is an "aut" or "sign." So also is the cutting of the foreskin (B'rasheet (Gen.) 17:11). And it is worthy to note that in order for a person to observe the sign (aut) of Passover, they had to observe the sign of cutting the foreskin (Sh'moot (Ex.) 12:44). Sh'moot (Ex.) 20:10-12 is the culmination of this study of the Aibreeth (Hebrew) word "aut." It ties together the concepts of the "sign, Passover and Sh'bayt (Sabbath)." The Almighty there says He brought His people out from M'tsrayim (Egypt), gave them His commandments, and gave His rest dayS (Sh'baytutai) for a sign (aut) between Him and His people. Tie it all together friends. Are you seeing the connections?

"Sh'bayt" simply means "rest." אָתָּה (YaHUAH) commands us to rest at various times in His yearly cycle. What determines when we will rest? Apparently, B'rasheet (Gen.) 1:14 links the "sign" or "aut" of Sh'bayt (Sabbath) days with the lights in the expanse that He created! The rest **day** would start with the "sign" of the sun rising... the dawn of the Sh'bayt (Sabbath). The moon would tell you by its light in the night what day you are to rest on, prior to the Sh'bayt (Sabbath) morning.

Followers of the Most High who trust in His words and prophecies ought to be in line with His prophetic signs and the sign (aut) of His Sh'bayt (Sabbath) by the moon.

## FESTIVAL CLOCK

Our last point of B'rasheet (Gen.) 1:14 in our translation shows the lights in the expanse were to be for the determining of "**festivals (mu'aydim).**" The KJV uses the word "seasons." To the credit of the KJV, it should be said that when it was made, people had a better grasp of the fact that "seasons" meant times of harvest. After all, even in medieval periods they still had agricultural community. Not like our modern backwards society. Even those who profess to be "pagans" know that. In B'rasheet (Gen.) 1:14, the original Aibreet (Hebrew script) here says "mu'aydim." How is this word used with regards to festival days? "And **אֱלֹהֵי יְהוָה** (YaHUAH) spoke with M'shih (Moses) saying 'Speak with the children of Y'shr'Al (Israel) and speak with them about the feasts (mu'aydim) of **אֱלֹהֵי יְהוָה** (YaHUAH), which you will call out as set-apart assemblies. These are My feasts (**mu'aydim**): Six days will your work be done, but the seventh day is a Sh'bayt (Sabbath) of rest, a separated time of assembly. You will do no work, it is the Sh'bayt (Sabbath) of **אֱלֹהֵי יְהוָה** (YaHUAH) in all your dwellings" (Wa'y'qora (Lev.) 23:1-3).

At this point all kinds of thoughts should be going through your head. "Wait a second, 'mu'aydim' or 'feasts' are determined by the lights that the Almighty created, but there are no consistent lights that line up with the so-called 'Saturday-Sabbath' every week! This Scripture says that Sh'bayt (Sabbath) is the first 'mu'ayd' or 'feast.' " Those should be your thoughts, unless the brain-washing is kicking in, saying "I understand the connection that Sha'ul is writing here, that 'mu'aydim' are determined by the lights that the Almighty created, but how could such great numbers of people be wrong? What about all those people that are keeping Saturday and Sunday, they can't all be wrong! Can they? My pastor wouldn't lie to me... would he? The rabbis wouldn't have lied and kept a wrong tradition for centuries... could they?" The answer is yes, they have lied! Yes, the majority of the world is wrong. What else is new? I am willing to be corrected if I am the one in the wrong, but where is the evidence that people observe the Roman 7th day as a "mu'ayd" by any sign in the loftiness which YaH gave for appointed times?

The majority of the world is eating GMO garbage, using chemical cleaners and plastic killing our planet, wearing false clothing, listening to false music, conducting false worship and false ways of life. Scripture nowhere says that we should trust in Pope Gregory's calculations, the calendars of the Roman emperors copied from M'tsrayim (Egypt) and B'bayl (Babylon) or the calculations of rabbi Hillel. **What Scripture does say** is that the sun and moon are to give us visible signs to look at, in order to know when His mu'aydim or feasts are supposed to be kept. Further, **when** we see these visible signs, we are to "call out" (qora - Wa'y'qora (Lev.) 23:2) an "assembly" for worship! That is why the feast days are also called "meq'rai qodash," which in English is "distinct/special callings" (*ibid*). We are to "rest" and have an "assembly" that is "set-apart" from other days that we work on. "He created the moon for appointed times. The sun knows his going down" (T'haylah (Psalm) 104:19).

## CHECK YOUR NUMBERS

Want some Scriptural examples of Sh'bayt (Sabbath) being the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of each moon cycle? This is where we really close our case on determining what days Sh'bayt (Sabbath) **really** lands on. When we look at the Roman calendar, Sh'bayt (Sabbath) by the moon or by "Saturday" can be on any numerical date of any Roman month. That is, on Roman calendars and on Jewish calendars, the Roman 7<sup>th</sup> day is on different numerical dates each month. It could be the 5<sup>th</sup>, the 10<sup>th</sup>, the 25<sup>th</sup>, and even the 31<sup>st</sup>. That is funny because a moon cycle never has 31 days, and our word "month" is supposed to mean one cycle of the "moon." Another funny thing is that the Roman month doesn't even include the moon cycle and New Moon festival or reference it, so how can they start their months wherever they want without the "moon" telling them when the "month" begins? Well, they don't care. But the thing that clears up all this "babble" or "B'bayl" or "confusion" is where Scripture lines up Sh'bayt (Sabbath) with the light of the moon... specifically the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of each moon cycle.

## LEAVING M'TSRAYIM (EGYPT)

Leaving bondage in various ways and at different times through the deliverance of YaH is a dominant theme of the Turah (Scriptures). In Sh'moot (Exodus), the Aibreem (Hebrews) are in slavery to M'tsrayim (Egypt), under an oppressive dictator called "P'rai'h" (pharaoh). The Aibreem (Hebrews) were multiplying like rabbits. Control freak started wondering if they would rebel if their numbers kept growing. He decided to kill off the Aibree (Hebrew) boys. The Almighty responded to the abuse of His people by raising up "M'shiah" (Moses). M'shiah (Moses) told the dictator that the Almighty wanted the Aibreem (Hebrews) to go out and have a festival of worship. P'rai'h (pharaoh) said no, he wasn't going to let them go. M'tsrayim (Egypt) was pummeled by a series of plagues that showed their false mighty ones were useless to help them. The frogs, flies and the slaughtering of the lamb were all an affront to the false mighty ones that we still see in the hieroglyphics of M'tsrayim (Egypt). יהוה (YaHUAH) landed the final blow by killing the firstborn son of any household that would not kill a lamb and place its blood over the doorposts of their home. The Almighty passed-over the houses that had the blood, but caused the firstborn sons to die if the houses did not have the blood. In fact, scores of people in M'tsrayim (Egypt) realized the uselessness of their false mighty ones and chose to join Aibree (Hebrew) households on that Passover night. These people of M'tsrayim (Egypt) were spared. But the important part of this story that we are concerned with are the days in which this happened.

In Sh'moot (Ex.) 11, יהוה (YaHUAH) says that He is almost finished with His plaguing of M'tsrayim (Egypt). His final feat would be to go throughout M'tsrayim in the middle of the night (not the same as Roman midnight) and slay the firstborn sons. There would be great crying and P'rai'h (pharaoh) would let the people of יהוה (YaHUAH) go out.

In Sh'moot (Ex.) 12, יהוה (YaHUAH) said that the month of Passover would be the beginning of the year, the first moon cycle (vs. 2). To this very day, Scriptural believers continue to keep Passover month as the first month of their festival year. יהוה (YaHUAH) then told M'shiah (Moses) to "Speak with the whole assembly of Y'shr'Al (Israel) and say 'On the tenth day of this moon cycle, let every male set aside a lamb, according

to the house of their fathers, a lamb for a house ... Let the lamb be a perfect one, a year



old male. Take it from the sheep or from the goats. And let it be guarded until the 14<sup>th</sup> day of the same moon cycle. And the entire assembly of the people of Y'shr'Al (Israel) will kill it in the evening (well before sunset). And they will take from the blood, and place it over the two side doorposts, and over the top doorpost upon the homes where they will eat it. And they will eat the flesh that night, roasted by fire, with unleavened bread. And with bitter herbs they will eat it. ...

In this way you will eat it: With your waist girded, your sandals on your feet and your staff in your hand. And you will eat it quickly. It is the Passover of **יאחואה** (YaHUAH). And I will pass over the land of M'tsrayim (Egypt) **that night** (the 14<sup>th</sup>), and will slaughter all the firstborn in the land of M'tsrayim (Egypt) (Sh'moot (Ex.) 12:3,5-8,11-12).

On the night of the 14<sup>th</sup>, the people of YaH were to eat the Passover lamb with unleavened bread and bitter herbs. They were to be ready to use their staff to do some walking because He was going to take them out of M'tsrayim (Egypt) that same night. That is the night of the 14<sup>th</sup> and Scripture says that they had to stay in their house until morning (12:22). They are seen as being delivered out of bondage on the morning of the 15<sup>th</sup> as they journeyed out of M'tsrayim (Egypt). It isn't a coincidence that the full moon lines up with the 15<sup>th</sup> of the 1<sup>st</sup> moon cycle and every moon cycle. That is why Passover falls at the same time every year, while Easter does not. And that is why the full moon, Sh'bayt (Sabbath) and our Passover deliverance are all united in Scripture.

**1-** The full moon of the first moon cycle is the time that the Almighty brought them out of M'tsrayim (Egypt). He delivered them out of M'tsrayim on the 15<sup>th</sup> of the 1<sup>st</sup> moon cycle. They were told that on the night of the 14<sup>th</sup>, before the morning which began the 15<sup>th</sup>, that they were to stay in their homes until the morning (Sh'moot (Ex.) 12:22).

**2-** Sh'moot (Ex.) 16:1 identifies that at the same time in the next moon cycle, the **second month, on the 15<sup>th</sup> day** they came to the Wilderness of Seen (Sin). On the Sh'bayt (Sabbath) day, the full moon of the **15<sup>th</sup> of the 2<sup>nd</sup> month, Y'shr'Al (Israel) murmured against M'shah (Moses) and A'hayran (Aaron)**. We cannot get around these facts. The people wanted food... specifically meat and bread. It so happens that the full moon lands smack on the 15<sup>th</sup> of every moon cycle! It is tremendously important to note that YaH gave His people a trial regarding His Sh'bayt (Sabbath) from the morning of the 16<sup>th</sup> of the 2<sup>nd</sup> moon cycle. That is the first day of the 3<sup>rd</sup> week, the day after the 2<sup>nd</sup> Sh'bayt (Sabbath), the full moon. This trial lasted until the 22<sup>nd</sup> of the 2<sup>nd</sup> moon cycle, the 3<sup>rd</sup> Sh'bayt (Sabbath) of each moon cycle, which is the second and last half moon of each month. **From the 16<sup>th</sup> day of the 2<sup>nd</sup> month to the 22<sup>nd</sup> day of the 2<sup>nd</sup> month was the first week of "men" (manna), bread from the loftiness above.** Clearly the 22<sup>nd</sup> of the 2<sup>nd</sup> month/moon cycle was the Sh'bayt (Sabbath). And clearly the 15<sup>th</sup> of the 1<sup>st</sup> moon cycle was also. So far that is two moon cycles in a row when Sh'bayt (Sabbath) was on the same monthly numerical dates, not different numerical dates like on today's Roman calendar.

On a side note, the place where this murmuring took place is known as the Wilderness of Seen (Sin). **סני** - Samek, yood, noon. This was actually the name of a false mighty one. He is pictured as a ruler with a bow in his right hand, and an axe in his



left hand, on an archaeological pillar which was discovered in Susa (Steele, 23). We ought not to refer to "Seen" (Sin) in our lives or language, as the names of false mighty ones are not to be upon our lips. In English, there are numerous words for what people associate with "sin." Some examples are "rebellion, transgression, wrong-doing, evil" and so forth. We may use these as alternatives to mentioning "sin." It is interesting that the symbol people used for "Seen" as their false mighty one was a being of war/transgression.

**3-** Again in Sh'moot (Ex.) 19:1 we see that at the same time in the 3<sup>rd</sup> moon cycle, the 15<sup>th</sup> day, the people of the Most High came to "the wilderness of Seen'ee (Sinai)." The words in Sh'moot (Ex.) 19:1 could not be more explicit in confirming this same day. It says "In the month (ba-khedash) the third (ha-sh'leeshee), **from** their going out (l'tsat), the children of Y'shr'Al (b'nay Y'shr'Al – Israel) from the land (m'arawts) of M'tsrayim (Egypt)." As we saw in Sh'moot (Ex.) 16:1, Scripture emphasizes "**from**" (l'tsat) their departure from M'tsrayim (Egypt). Sh'moot (Ex.) 19 continues to talk of how they received the commandments and built the Tent of YaH through the remaining chapters of Sh'moot (Ex.). On the 15<sup>th</sup> day of the 3<sup>rd</sup> month, they arrived at the Wilderness of Seen'ee (Sinai) and camped there. What a Sh'bayt (Sabbath) that must have been, to have left the wilderness of Seen (Sin) finally and come to the wilderness of Seen'ee (Sinai). On that great Sh'bayt (Sabbath), M'shih (Moses) went up the mountain and talked with YaH about becoming a reign of priests and a separate nation for Him.

Roman 7<sup>th</sup> day "**Saturday**" keepers have a problem because the night time following the daylight portion of the 14<sup>th</sup> is reckoned as the 14<sup>th</sup>, not the 15<sup>th</sup>. If a Scriptural 24 hour period was "evening to evening," Passover should be reckoned as the 15<sup>th</sup>. See Sh'moot (Exodus) 12:29 where Passover occurs after evening, still reckoned as the 14<sup>th</sup> or Passover night, and YaH was passing over His people that night! They had to **stay in their house until the morning of the 15<sup>th</sup>, the next day** (Ex. 12:22). Then they left on the 15<sup>th</sup> (delivered out of bondage), which is the full moon or 2<sup>nd</sup> Sh'bayt (Sabbath) of the moon cycle. This 15<sup>th</sup> day is maintained as Sh'bayt (Sabbath) for the next two moon cycles as seen in the 3 examples earlier. So **for three moon cycles, Sh'bayt (Sabbath) occurs on the 15<sup>th</sup> day of the moon cycle...** which would be impossible if the 7<sup>th</sup> day Sabbath is a repeating cycle of 7 days irrespective of the moon. This is **very easy to prove by marking out.** Below is a typical example of how New Moon days and Sh'bayt (Sabbath) fall on the days highlighted below. You will see how Sh'bayt would move to a different day of the week as far as the Roman calendar is concerned.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

One can see that the Sh'bayt (Sabbath) travels throughout the Roman weekly cycle count when we plot our moon cycles on top of a regular Roman calendar monthly cycle. **But this is only because people use the Roman calendar today and it would seem that the Sh'bayt (Sabbath) travels throughout different days of the week.** People must get the concept of the Roman calendar out of their head completely. To the ancient Aibree (Hebrew), they would see the crescent at the beginning of the moon cycle, then work for 6 days, rest, work 6 days, rest, work 6 days, rest, work 6 days, rest, celebrate New Moon festival for one or two days and then go back to work again.

According to the account of Sh'moot (Exodus), the people of YaH celebrated Sh'bayt (Sabbath) on the same day of the moon cycle (month) for 3 moon cycles (months) in a row! **This would be impossible if Sh'bayt (Sabbath) was according to the Roman 7-day repeating cycle** which ignores the moon... or any other similar calendar.

Sometimes repetition deepens the impression. It should be repeated, and cannot be understated, that **the Sh'bayt (Sabbath) signifies Passover deliverance from bondage into rest**, as D'bayrim (Deut.) 5:15 illustrates, along with Sh'moot (Ex.) 20:10-12. Deliverance took place on the second Sh'bayt (Sabbath) of the 1<sup>st</sup> moon cycle of the Scriptural year in Sh'moot (Ex.) 12. But the **Roman "Saturday" has no sign to show forth that it matches up to the Passover account or anything in nature.** It is an arbitrary calendar made by the hands of flesh for the purpose of economy.

## THE SCRIPTURAL DAY AND WAVE SHEAF CHALLENGE

How do "day, night, evening, between the evenings" and 24 hour periods work in Scripture? The Almighty spoke light into existence, marking the beginning of the first day or 24hr period. **During that first work day, much like we work for 12 hours, He separates** light from darkness. In verse five He **names** "light" as "day" and "darkness" as "night." There is a definitive **progression from day to night in the creation week of Scripture... not the other way around!** After YaH does His work throughout the first daylight portion of the creation week, we have the **going down of the sun (evening), followed by night time, and then morning marked the end of the first day** – "yoom akhed" (B'rasheet (Gen.) 1:4). Notice the phrase "yoom akhed" (day one) is stated after the breaking of day (b'qor). But most people, due to their evening to evening traditions, will say this is not an actual minute by minute timeline. Well, that is their errant interpretation.

**Night follows the day and is connected with the daytime before it, as a 24 hour period**, and is viewed this way in B'rasheet (Gen.) 15:17-18. In this example, the Most High wants to make an oath with Ab'rawm (Abram). He asks Ab'rawm to cut up a few offerings and lay them in halves opposite one another. Having done so, a bunch of vultures came to eat them. He fought them off, but the sun was going down and it was getting dark. Ab'rawm gets sleepy and dozes off. **𐤀𐤃𐤁𐤏** (YaHUAH) then makes an oath with Ab'rawm and shows that He will fulfill this oath by passing between the offerings like a burning lamp of fire (Tanur Aishin) **"that same day"** (see vs. 18)! Uh oh! This text means that the evening which followed that day was part of that day! But if a new day began at evening then Scripture would have said so. Perceiving the truth in this text, we reckon the night after the day in determining a 24hr Scriptural day.

There is also great significance in the story of "men" (manna) in Sh'moot (Ex.) 16, where מַן (YaHUAH) says not to keep the previous day's portion until the dawn of the next day (specifically vs. 19-21)! **Sh'moot (Ex.) 12:6 and 16:12** clearly evidences **"between the evenings"** as being the time of the evening offering, **a few hours before the sun departs**. In some versions of Scripture, Sh'moot (Ex.) 12:6 says the lamb is to be killed "in the evening" (KJV). The actual text states "bayn ha'ayr'bayim," which is "between the evenings." Most references date the time of the evening offering to about 3pm. And for those of us who have actually done any butchering of any kind, we know that it takes at least an hour or two hours to do a full lamb or anything of that nature.

There is another technical term used to refer to the early afternoon, when the shadows begin to lengthen. The shadows become long prior to "shimesh bah" (sun's departure - B'rasheet (Gen.) 15:17). The two points in time are different. "Shimesh bah" is when the sun finally leaves in the late "ayrab" (evening - ereb). While we do not subscribe to writings outside of the Turah (Law), we should address a problem that general TaNaK (OT) believers have with understanding the preparation for Sh'bayt (Sabbath) and the understanding of "evening." N'khemYaH (Neh.) 13:19 says that the shadows began to lengthen in the gates (tsal'alu sh'ayray) to "the presence" or "face" (l'payni) of the Sh'bayt (Sabbath). That is, this was the preparation day. This has thrown a lot of people off, thinking that this is proof of an evening to evening 24hr period. What it is actually saying is that they closed the gates of the city, so the merchants couldn't get in. They did this as the shadows lengthened, as they rushed to prepare their homes for "ayrab" (evening) on the 6th day. They did not want merchants in the city on Sh'bayt (Sabbath). So they cut them off before the "face" of the Sh'bayt (Sabbath). This is in no way a reference of proof that Scriptural 24hr periods were evening to evening.

Moving on now to the wave sheaf. Every year, we see that the **wave sheaf offering of the 16th always landed on the first day of the week**. Scripture specifically says "the day after Sh'bayt" (Sabbath - Wa'y'qora (Lev.) 23:11). It was not something to be done on the Sh'bayt (Sabbath). Again, this would be impossible if we were going by the regular Roman repeating 7-day cycle which ignores the moon. The 16<sup>th</sup> of the first month (moon cycle) was a time when the **Sh'bayt (Sabbath) had passed and they could go and cut their sheaves of barley for the offering of firstfruits** of the spring barley harvest (Lev. 23:16). Notice it states on the day after the Sh'bayt (Sabbath) they should wave it. This is evidence that the offering of the wave sheaf could never land on a Sh'bayt (Sabbath)! This would obviously happen if Sh'bayt (Sabbath) was by the Roman 7<sup>th</sup> day. **Eventually the 16<sup>th</sup> of the 1<sup>st</sup> moon cycle (month) is going to land on a Roman 7<sup>th</sup> day! Wake up folks! This is contradictory to the Turah (Scriptures).**

Scripture illustrates the significance of the separation of different feast days, like the separation of Sh'bayt (Sabbath) from the offering of the wave sheaf on the 16<sup>th</sup> of the first moon cycle (month). Feast days, excepting the week of Unleavened Bread and the Feast of Tents, should not collide with Sh'bayt (Sabbath). This is the biggest problem that Roman "Saturday" or 7<sup>th</sup> day observers face. Could you imagine if people had to observe Passover on a Sh'bayt (Sabbath)? Or worse yet, imagine trying to observe Yoom Kapayrim (Day of Coverings/Atonement) on a Sh'bayt (Sabbath). The Jews recognize this, and every year they try to wiggle their Passover observance and Day of Atonement from landing on their 7<sup>th</sup> day Roman Saturday Sabbath and pray that people don't notice the contradiction! **The wave sheaf offering could never have collided with Sh'bayt (Sabbath) in**

## **Scripture... nor Paysawkh (Passover), New Moon or Yoom ha-Kapayrim (Day of Coverings/Atonement).**

The burden of proving Sh'bayt (Sabbath) as a repeating 7 day cycle going back to creation, independent of the moon is upon Roman 7<sup>th</sup> day keepers, not those who go by the moon. Roman 7<sup>th</sup> day keepers must prove that you can keep the Roman 7<sup>th</sup> day, without Passover or Day of Atonement or the wave sheaf offering landing on Roman 7<sup>th</sup> day "Sabbath." Moreover, they must explain how the Sh'bayt (Sabbath) remained the same numerical dates for 3 moon cycles as evidenced in Sh'moot (Ex.) 12-19. The moon is not a part of today's modern Roman calendar, and it would be impossible for it to line up as such in the events of Sh'moot (Ex.) 12-19.

## **WHAT ABOUT THE 50 DAYS?**

There are a few things that need to be said with regards to the New Moon festival. Based on Sh'bayt (Sabbath) by the moon cycles, a lot of people think that the "Khemeshim Yoom" (50<sup>th</sup> day) of Sh'bay'ait (Feast of Weeks - Sh'moot (Ex.) 34:22) will not land on the 50<sup>th</sup> day after the 7<sup>th</sup> Sh'bayt (Sabbath), as per Wa'y'qora (Lev.) 23:15-16. So Scripture says that the 50th day lands after counting seven Sh'bayt (Sabbath) days. Guess what though, Orthodox Judaism doesn't keep the wave sheaf of the 16th of the first month Scripturally, and neither do they keep the 50th day properly. Scripture states that it is the day immediately after the 7th Sh'bayt (Sabbath). But because Judaism doesn't start their 50 day count on the right day, they also don't end it on exactly the day after their 7th Roman "Sabbath." Do people clue into these contradictions?

The problem with people on this issue is that they do not understand the concept of New Moon festival. As stated earlier in our article, the New Moon festival is a variable 1 to 2 day period during the moon's dark phase. Much like the concept of the 13th month added to a 12 month Scriptural year, so also the 2 day New Moon phase occurs every now and again. To understand this, we need to understand conjunction. Conjunction is a moment in time when the sun, moon and our planet are aligned. It can be measured during the last quarter of the moon's cycle, in the morning during that week. In other words, by measuring the distance between the sun and moon in the morning, in the last week of the moon's cycle. This is how they would know roughly when conjunction would occur, and thus, roughly how long the dark period of the moon cycle would last. This would help them understand when they could expect to see the crescent... tentatively.

**New Moon festivals are not a part of the weekly cycle of work days and Sh'bayt (Sabbath) days.** Rather, they are intermediate rest and worship days between each moon cycle. **Work days are not counted until the first crescent of each moon cycle is seen.** So New Moon days are not counted in the 7 completed weeks of Sh'bay'ait (Festival of Weeks). When we follow this we find that the 50<sup>th</sup> day always lands after the 7<sup>th</sup> Sh'bayt (Sabbath) exactly as Scripture stated. The emphasis is on 7 completed weeks, counting 7 complete Sh'baytoot (Sabbaths - Wa'y'qora (Lev.) 23:15). The instruction to count 50 days comes after the command to count 7 completed Sh'bayt (Sabbath) days/weeks. The 50 days refers to work days and Sh'baytoot (Sabbaths) in that period... not New Moon days.

The first visible crescent of each moon cycle only happens on one day. It then grows bigger and bigger in light. The idea that the crescent is the starting point, and that a

person observes the day after the crescent sighting as New Moon festival, is an Orthodox Jewish tradition that is also not Scriptural. Doing this pushes Sh'bayt (Sabbath) over by a day from its true starting point with the dark moon period which precedes the crescent sighting. Those who watch the moon cycles for themselves will find this out. It only took us one moon cycle to realize that such would be a false method of following a weekly cycle by the moon. Don't ask me why some people still use this method. And by the way, **Orthodox Jews do not take New Moon festival off... they are too busy working.** The only New Moon festival they take off is Yoom Taruai'h (Day of Sounding/ Trumpets - Wa'y'qora (Lev.) 23:24) on the 1<sup>st</sup> day of the 7<sup>th</sup> month. New Moon festival is neglected by most people for economic reasons.

Orthodox Judaism does not account for the dark moon period. Such an accounting would cause people to work during that day or two needlessly. Scriptural time is simple. They worked for 6 days, rested and worshipped on Sh'bayt (Sabbath), and then rested and worshipped in celebration of New Moon festival until the crescent appeared again. **Rather than signaling the beginning of New Moon festival, the crescent sighting would actually signal that their rest and worship is finished and that they can go back to work the next morning!** Even as the creation account began in darkness and the first light began the first work day, so also the moon begins in a dark state and the first visible crescent signals the first work day the next morning.

## HOW DO YOU PRACTICALLY KEEP THE CALENDAR?

Pray about the calendar of **יְהוָה** (YaH) first. Then take a look at nature. Is winter starting to give less snow? Are there buds on the branches of the trees yet? Are the daylight hours starting to equal out with the night-time hours? If the answer to these questions is yes, then the first moon cycle is probably near. You should be thinking about Paysawkh (Passover), spring season, planting and the Scriptural barley harvest.

If you accept the truth of the calendar of the Most High, then it is obvious that there will be economic challenges. In a very humble voice I told my boss "Um... Can I speak with you for a minute? Okay, here is the thing. I have done some research on the ancient calendar of Scripture and I know that you currently give me the Roman 7th day off (or weekends off), but I'm under a Scriptural calendar. I was wondering if I could give you my new calendar with the days that I need off marked on it. Would you be willing to accommodate me?" To my surprise, my boss said "No problem." I guess they really valued my work ethic outside of my measly one day off each week, and three days off at the end of the moon cycle. So when my boss took a look at the Roman calendar I provided, with my feast days marked off on it, every 30 days, they scheduled me in around the feast days. Alish'bai had a similar experience when she was working outside of the home also at the shoe store. We could share other experiences, but the fact of the matter is that those who stand for **יְהוָה** (YaH) and His truth are a special people to the Most High. The Almighty takes care of those who repent of their evil ways and past, who enter an oath relationship with Him in obedience to His ways and commands. Even if you get fired for following His ancient calendar, He will give you another job! Trust in **יְהוָה** (YaHUAH) and see what He can do for you. Surely we cannot speak for all people who have struggled with this economic problem. We only know what the Most High has done for us, and pray that He will help others to do the same.

Once you've made up your mind, you really have to take the time to look at nature. Start looking at the moon and see how it works. After a while you'll be able to say "Yup, one more day and that will be a perfect half moon." You'll be able to notice how much light increases or decreases each day. You will literally know what "moonth" (moon cycle/month) you are in and what time of the "moonth" too! People will say to you, "Boy, its only the second week of April." And you'll be able to say "No, it's actually the 12<sup>th</sup> day of the 2<sup>nd</sup> week of the 1<sup>st</sup> moon cycle of the Scriptural year." Yes they will look at you like you're nuts, but they might ask questions and then you can introduce them to the calendar of the Most High and a relationship with **יְהוָה** (YaHUAH).

## THE BOTTOM LINE

The origin of calendars reads quite simply. A "month" is defined as a "moon cycle." A year is made up of 12 moon cycles (months). Sometimes a 13<sup>th</sup> is added to keep the festivals in proper agricultural seasons. This is the same as the odd 2 day New Moon festival. Each moon cycle (month) is made up of 4 weeks. Each week of the 4 weeks of the moon cycle is made up of 7 days. These seven days are marked by the moon's light and position in the expanse for each quarter of the moon cycle. Anything outside of this simply doesn't make sense and is not natural or Scriptural. So what is the bottom line? **It is impossible to have a year that is not lunar because the year is made up of 12 lunar cycles (sometimes 13).** It is impossible to have a month that ignores the moon as the Roman calendar does. **It is impossible to have a "month" without the moon, and then on top of that, to have a week that is not a part of the moon's cycle.** That is why the calendar of B'bayl (Babylon) and the Roman or Hillel calendars are solar-only, emperor-rabbi-made non-Scriptural calendars. **They place days and weeks (in the case of Judaism) and months independent of the moon (in the case of Romanism).**

In truth we have challenged Roman 7<sup>th</sup> day "Saturday" keepers to provide evidence of their claim for the past 9 years. The Creation account shows that the Creator worked for six days and then rested on the 7<sup>th</sup> day. The same text stated we are to work for six days and honour the 7<sup>th</sup> day as a rest day unto the Most High. I have pointed out most importantly that the Creator did not say that **"You must have an un-ending, un-interrupted, successive, repeating 7 day cycle by the sun to the ignorance of the moon."** Nor are there any Scriptural examples or archaeology to such a claim.

Based on the moon cycles we have 4 weeks in a month, followed by the New Moon festival. Each week is made up of 6 work days, followed by a 7<sup>th</sup> day Sh'bayt (Sabbath). The moon cycle does not interfere with the true Sh'bayt (Sabbath). But according to Roman 7<sup>th</sup> day "Saturday" keepers it does, because their New Moon festival can land on their Sh'bayt (Sabbath), as it can any other day of the Roman week. This challenge still stands. We challenge anyone to prove, based on Scripture, that there is a Sh'bayt (Sabbath) on any other day than the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, or 29<sup>th</sup> days of each month in Scripture. Or prove that the wave sheaf, Passover, New Moon, 50th Day, Day of Atonement, or Day of Trumpets can land on Sh'bayt (Sabbath) according to Scripture.

## THE TRUTH ABOUT THE 7-DAY SOLAR WEEK

"For the **early Romans, the market week was eight days long**. West African societies preferred a four-day market cycle. In Assyria, six days was the rule; in Egypt, ten; and in China, 15. The **ancient Germans used a five-day cycle named for their primary gods**, which is why our week ended up honouring Norse deities. ... In fact, the word *week* probably comes from the Old Norse word *vikja*, meaning 'to turn.' ... The seven-day week was officially adopted by the Roman emperor Constantine in A.D. 321" (*The Old Farmer's Almanac 2008*, 148-149 – emphasis mine).

Most people believe that the Roman calendar is based on the creation week of B'rasheet (Gen.). They take it as truth when somebody says "turn your clocks back an hour, we have to save daylight hours!" They take it as truth when so-and-so said there are 28 days or 31 days in our month. They believe that the Roman 7-day week is how it has always been. But was it so in the beginning?

The 7-day Roman repeating weekly cycle which ignores the moon did not exist until Constantine. Seen from the quote above, the original Roman calendars before Constantine were based on the Greek alphabet. These early Roman calendars were based on what they called a "market week," consisting of roughly 8 days.<sup>4</sup> Such a "market week" was determined by the marketplace and economy.

If you have read some of the writings of the so-called "Church fathers," then you probably know that there was a debate between worshipping on the first day of the week and worshipping on the Sh'bait (Sabbath). What you probably don't know is that at the time when these debates occurred, the Roman 7 day week wasn't even a part of the 1<sup>st</sup> century Julian calendar! Before the Julian calendar of 46 BCE, the Roman rulership used an 8 day "market week." The week was a different length depending on what items were for sale in the marketplace. **It was a weekly cycle based on economy, not truth.** This calendar was called the "**Roman Republic**" calendar and it was a lunar calendar which respected the moon. In fact, the word "calendar" comes from the word "kalends."

The lunar month was divided into three parts:

1. Beginning (kalends), 1<sup>st</sup> of the moon cycle.
2. "Nones," which was either the 5<sup>th</sup> or 7<sup>th</sup> day of the moon cycle.
3. "Ides," which was around the 13<sup>th</sup> or 15<sup>th</sup>.

The Roman Republic calendar was in place up until the Julian calendar in 46 BCE, which at first used an 8 day market week throughout the first century! The first order of the planetary sun-deity days of the week was Saturn's day or Saturday! Saturday was the first day of the week for them. In fact, it still is the first day of the week in the calendars of some countries. On my cell phone the calendar week goes from "Mon" to "Sun," and so "Sunday" would be the 7th day of the week. Some European countries like Spain continue to use this calendar. All of what I have told you so far is historical and archaeological fact. First there was a varying Roman market week which was in place roughly 600 years before our common era (BCE). This continued throughout the first

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<sup>4</sup> To see a picture of this archaeological Roman calendar, see <http://www.crystalinks.com/romecalendar.html>.

century Julian calendar with an 8 day cycle. It wasn't until 321CE that Constantine solidified a 7-day planetary sun-days cycle. And when it was established, Saturday was the first day of the week!

The 7 day planetary calendar, like the 8 day Roman market week before it, is an "economic calendar" for the purpose of **"economic slavery."** From the day a person is born, this is planned. The government is the baby-sitter and educator through the public school system, training them for a job or slavery when they are older, which will be oriented around the Roman calendar. They will work from the Roman 2<sup>nd</sup> day of the week until the Roman 6<sup>th</sup> day of the week. Then there is the Roman weekend of two days and then back to work. All for the benefit of big corporations, the upper class rich and the government. But this is not the calendar of the Most High and **יהוה** (YaHUAH) never intended it. His calendar has a visible sign with which to identify His deliverance, with the brightness and fullness of light on the moon. It is the symbol of the deliverance of YaH on the 15<sup>th</sup> day of the 1<sup>st</sup> month.

"This is *The Oxford Companion to the Year, An exploration of calendar customs and time-reckoning*, by Bonnie Blackburn & Leofranc Holford-Strevens [Oxford University Press, 1999, 2003]. According to this source, the formulation of the planetary week goes back to Ptolemaic Egypt [pp.566-568]. Its first historical description is by the Roman historian Cassius Dio (Consul in 229). There, the hours of each day are associated with a planet in *descending* order, beginning with Saturn. Each day is ruled by its first hour, so the week begins with Saturday. Since there are 24 hours in the day, each day runs through all the planets three times (3x7), with a remainder of three (3x7+3 =24). Thus the first hour of the day following Saturday is ruled by the Sun, and becomes Sunday."<sup>5</sup>

If you want to keep "Saturday" as **your** "Sabbath," you will be doing it by the leadership of sun worshippers who changed their calendars time after time and you don't even truly know what day it is... **because the sun can't tell us what day it is. The sun can only tell you when a day begins and ends.** The moon tells you what day you are in by its light each night with its waxing and waning.

Some have pointed out that B'bayl (Babylon) had a 7-day repeating cycle which the Romans copied. Their premise is that the false worshippers of B'bayl (Babylon) copied the truth of Scripture in this case. They believe that a repeating 7-day cycle, independent of the moon, was a truth that the Babylonians had and which the Romans copied. Well that can't be proven and B'bayl (Babylon) is exactly what we are supposed to come out of, as Abrahaym (Abraham) did. No one so far has ventured to provide proof that the 7-day repeating cycle, ignorant of the moon, goes back to the creation week of B'rasheet (Gen.) 1, or to reconcile the problems that arise from observing such a thing.

Other cultures certainly had the Roman 7-day repeating cycle long prior to the Romans, such as ancient B'bayl (Babylon). However, there is no proof of a repeating 7-day cycle which is separate from the moon's cycles going back to the creation account. This is the heart of the issue. The burden is on the Roman weekly observers who hold "Saturday" as Sabbath to prove that such a thing exists or has been kept throughout the ages unceasingly and without change.

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<sup>5</sup> <http://www.friesian.com/week.htm>.



**The truth is that most of the world did not begin their week by looking at a repeating 7 day week to the ignorance of agriculture, sun and moon.** Rather, all peoples can trace their methods of determining time by nature in ages past. What did they use? That is the question people should be asking. **Is your calendar one witnessed of nature by the hand of the Creator?** Or is your calendar one that can only be identified by the arm of flesh using a pocket daytimer or calendar on a wall by Pope Gregory or some rabbi?

The Roman calendar is the only alternative to the Scriptural and natural calendar of our Creator. The whole world operates under the Roman calendar. But **the sun can't tell you what day you are in. The sun can only tell you when a day is beginning (sun rises) or ending (sun goes down).** The sun can only tell you roughly what **time of the year** it is (by the lengthening and shortening of days). The Roman calendar and Hillel calendar are solar calendars that have no regard for the moon and its cycles. The creators of those calendars did not care about keeping agricultural harvests and cycles in their proper times!

### **NAMES OF THE ROMAN MONTHS AND DAYS**

Roman emperors used to compete for power and they would name a Roman month after themselves. Whoever had the most days in their month was the greatest! That is why Augustus Caesar's month of "August" and Julius Caesar's month of "July" have 31 days.

"January" and "March" were also great months for the ancient sun-worshipping Romans. To exemplify this, January was named by the Romans after "Janus," a two-headed or three-headed false mighty one. March is named after the false Roman mighty one named "Mars." "September," which means "7<sup>th</sup> month" (Sept.) is not even the actual 7<sup>th</sup> month of the Roman calendar! Does this calendar make sense to you? "December," which means "10<sup>th</sup> month" (Deci) is not even the actual 10<sup>th</sup> month of the Roman calendar. "February" is named after the false female mighty one named "Juno Februa" or "St. Febronia" (*Pagan Book of Days*, 10). "May" is named after "Maia Majestas," the female false mighty one of spring (*ibid*, 65). October is supposed to be the 8<sup>th</sup> month (Octo), but it is actually the 10<sup>th</sup> month on the Roman calendar today.

Romanism has exalted a calendar which ignores the cycles of the moon and agriculture, with days and months that are named after false mighty ones, in a manner of confusion that doesn't make any logical sense. Listen to this confession of belief from an avowed pagan:

"The days of the week are named after the gods and goddesses who are their rulers. Most of them are Anglo-Saxon in origin. The deities are equivalent to the sun, moon, and the five major planets, whose qualities are believed to be especially active on their corresponding days. ... Traditionally, Sunday is the first day of the week. It is also known as the Lord's Day, from its original association with the Lord, that is, the sun god, personified as Helios, Apollo, Ogmios, Mithras, and St. Elias. ... Monday is the sacred day of the moon, personified as the goddesses Selene, Luna, and Mani. ... Tuesday is dedicated to the powers of the planet Mars, personified as Ares, Tiwaz, Tiw, Tuisco, and Tyr. ... Wednesday is the day of the Teutonic deity known as Woden or Odin, an aspect

of the Allfather... the parallel of Hermes, the planet Mercury. ... Thursday is the day of the planet Jupiter, dedicated to Thunor (Thor), god of thunder and agricultural work. His parallels in various European traditions are Zeus, Taranis, Perun, Perkunus, and St. Olaf. ... Friday is the day of Venus. It takes its name from Frigg, the goddess of love and transformation. ... Saturday is dedicated to the shadowy Anglo-Saxon god Saetere or Seater, equivalent to the god Saturn" (*ibid*, 8).

We are told several times in the TaNaK (OT) that we are to come out of "B'bayl" (Babylon - ZakarYaH (Zech.) 2:11-17). The weekly cycle of 7 days, repeating continuously in ignorance of the moon and agriculture, is a mark of the heathen (false) nations that did not know and worship אֱלֹהֵי בָבֶל (YaHUAH). And in all practical sense, coming out of the calendars of B'bayl (Babylon) and Rome brings a restoration that is much needed in our lives. As a result of the above facts, Alish'bai and I do not mention the names of the Roman months or days of the week. We simply say "On the Roman 7<sup>th</sup> day of the week, we'll meet you at 2pm." If people still don't get what you're saying, give them the specific Roman date in Roman numerals, like 6/7/2010. That is how we communicate with those who are not of our belief. We refer to the Roman months or Roman days of the week by number, rather than by name. Although at times, people still don't seem to understand this. They can't write down the date you give them or remember it. You end up having to refer to the days as "the Roman W-day" or "F" day. As a last result if they still look at you dumb-founded I suppose you would have to mention the whole Roman name of the day, which we find detestable. I usually use a pocket calendar (which doesn't have the names of the days on it) to show people the exact date by their calendar.

Nigel Pennick explains that "The final means of classifying days is the seven-day cycle that originated in ancient Babylonian astrology, where **a continuous repeating sequence of attributes is given to the days, regardless of their calendar date**" (*Pagan Book of Days*, 8). I want to ask you a question. Do you think that a person who professes to be a pagan should know a little about what it means to be a pagan? Nigel Pennick has shown that the 7 day repeating cycle of the Roman calendar has its origins in "confusion" (Babylon). There is also evidence that the **first century Roman calendar clay tablet** with the 7 planetary false mighty ones originated in M'tsrayim (Egypt). B'bayl (Babylon) picked up this falsehood from M'tsrayim (Egypt). Pennick states quite rightly that the continuous cycle of 7 days ignores true time which is given by the moon. The 7 day cycle of the modern Roman calendar repeats, "**regardless of their calendar date.**" What he is actually saying is that the 7 day cycle has nothing to do with true calendar dating of a month or moon cycle.

## **CATHOLIC CHURCH CHANGED THE SABBATH?**

People argue about whether the Catholic Church changed the "Sabbath" from "Saturday to Sunday." They have completely missed the point of addressing the 7-day repeating cycle which most of the world now follows, being a cycle which ignores the moon and agriculture. They have missed the point that **there is a clay tablet of the first century Roman 7-day calendar which had "Saturday" as the first day of the week!** And **this was the very first model of a repeating 7 day week in Rome**, to the ignorance of the cycles of the moon! They missed the point that this calendar was copied

from M'tsrayim (Egypt) which had the exact same 7-day model week based on planetary false mighty ones.

The boast of the Catholic Church is that she had the power to change Sh'bayt (Sabbath) as the day of worship, from "Saturday" to "Sunday." How did she do that? She did it through the Roman emperors who issued a false Roman calendar week of 7 repeating days... days which ignore the light of the moon. The Jews of course did not want to be Romans, and so they chose to worship on "Saturn's day" or "Saturday" rather than "Sunday."

Yahudim (worshippers of YaH) had to work too, and up until then they had gone by the moon for Sh'bayt (Sabbath). But after all this Roman calendar business came about, they certainly adapted to the falsehood. It is startling that Jews to this day determine when their feast days should be by the light of the moon, yet the very first feast day that is mentioned in Scripture is the Sh'bayt (Sabbath) and they disregard the moon completely! **The very light which they use to determine all feast days is the same light that they close their eyes to when it comes to Sh'bayt (Sabbath).** Asap (Asaph) talked about this happening already in his time. Read Psalm 74 if you don't believe. Asap (Asaph) witnessed all the abominations going on in the House of **יְהוָה** (YaHUAH) (vs. 1-12). He pleads with the Most High to "lift up" His "feet" against the "continual desolations" being done by the enemies of YaH (vs. 3). These were people who had "contempt" (nu'ats) for the Name of YaH (vs. 18). These desolations in the days of Asap (Asaph) were being done "in the midst of" the feast days "mu'ayd'kh" ("Your feasts," vs. 4). Some translations translate this properly as "feast days," others as "congregations." In truth, it is the commanded feast days and set-apart gatherings that Asap (Asaph) is talking about. The hands of Romanism, paganism and Orthodox Judaism have indeed cast down the festivals of YaH by changing the weekly cycles and New Moon festival.

### **DAY OF ATONEMENT COLLIDES WITH SATURDAY SABBATH 2011, PASSOVER ON A SATURDAY 2012.**

This is awesome. Once again our point is proven that following the repeating Roman 7-day weekly cycle apart from the moon for the weekly Sh'bayt (Sabbath) simply doesn't make sense. Where does Scripture show us that Yoom ha'Kapayrim (Day of Coverings/Atonement) or Passover or New Moon festival can land on a Sh'bayt (Sabbath)? This question has never been addressed or answered by traditional Saturday-observers. **On the Roman date of 10/8/2011, most Jews afflicted their being on the same day that they were expected to observe rest and worship in joy on THEIR Sh'bayt (Sabbath).**<sup>6</sup>

On the Day of Coverings or Atonement, the Most High commanded that people afflict their being in fasting. "T'aynu at-n'paysh'taykam" translates to "you will afflict your being" (Wa'y'qora (Lev.) 16:29). Because a "covering" (kapayr) will be made for transgressions on that day (vs. 18). Transgression, judgment and covering (kapayr) on a Sh'bayt (Sabbath)? Does that make any sense?

What about Passover? Would YaH have conducted the last punishment of M'tsrayim (Egypt) on a Sh'bayt (Sabbath) night? Yet the 15th of the 1st month of the

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<sup>6</sup> For proof, see <http://judaism.about.com/od/holidays/a/Jewish-Holiday-Calendar-5772-2011-2012.htm>.

Scriptural year was a Sh'bayt (Sabbath) according to Sh'moot (Ex.) 12:37, in line with 16:1 and 19:1. Passover took place on the night of the 14th of the 1st month, which was Passover day. We do not believe that YaH killed the firstborn of those without the blood of the lamb on their doorposts on the 15th of the 1st month, which was a Sh'bayt (Sabbath). Nor do we believe it is reasonable to expect such events to ever land on a Sh'bayt (Sabbath), which will naturally happen if people observe a weekly cycle that is separate from the mu'aydim (feasts) or monthly cycles of the moon. **On 4/6/2012 Roman false date, numerous people will observe THEIR Passover on THEIR Roman 7th day**, and will rationalize this as THEIR "high sabbath," an elusive term not found anywhere in the TaNaK (OT). If you check a Roman calendar you will see that the 6th is the Roman 6th day of the week. But they believe in evening to evening 24hr days, and so their Passover lamb is slaughtered in the evening of the 6th day which begins THEIR Roman 7th day Sh'bayt (Sabbath). A little confusing, I know. But the point is that they are observing festivals as "high sabbaths" when THEIR "Sabbath" collides with other festivals. And all of this when there is no proof of such a thing in Scripture.

This is a subject of some length to debate. The point here is that it doesn't make any sense to observe a weekly Sh'bayt (Sabbath) that is separate from the cycles of the moon, which people are evidently observing on today's modern Roman 7th day, Saturday. In the Roman year of 2011, multitudes afflicted their being, believing themselves to be entering judgment and covering of transgressions on their Roman 7th day Sabbath. We were not a party to this. Sh'bayt (Sabbath) was located for us on the 8th day of the 7th Moon Cycle (month), on the Roman date of 10/6/2011. Yoom Kippur was observed by us on 10/8/2011 Roman date, two days later, on the 10th day of the 7th Moon Cycle (month).

We patiently have waited for an answer to these huge calendar contradictions and collisions for several years now. The silence is deafening.

## Sources

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