

*A Lie or Doctrine
Unchallenged Becomes A
belief we live by!*

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Part 1 - Understanding Genesis; the Beginning

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God = Alohym

Christ = Yahusha

Yahuah or Yahweh = (The Heavenly Father's name)

Old Testament Yahuah or Yahweh = LORD GOD

Part 1 - Understanding Genesis; the Beginning

Preface

The content of this research uncovers the traditions and doctrines of men that have obscured the true understanding of Alohym. The scriptural, historical, and scientific evidence presented here introduces a calendar system that has been overlooked by 'the lost sheep of the house of Israel' for nearly two thousand years. The scriptural information in this research is drawn from the historical texts of the Ge'ez, Greek, and Hebraic languages. The primary aim of this research was to demonstrate that Alohym (God, in English) had a calendar distinct from the religious calendars of today. The secondary aim was to provide irrefutable proof to substantiate our research findings. To our astonishment, the scriptural, historical, and scientific evidence overwhelmingly supports the uniqueness of the biblical calendar, devoid of any elements of man's traditions or doctrinal views. These unexpected findings are sure to pique your interest.

The scriptural research involved in this study was not limited to just the Old and New Testament Bible but embraced some of the oldest known biblical books written in the Ge'ez (Ethiopic) language, books like Enoch, Jubilee's, Baruch, Tobit, and the Maccabee's. This research also investigates the writings of the Dead Sea Scrolls concerning the "Calendars of Priestly Course" while discarding theological suppositions based on the modern Gregorian and Jewish calendars.

Yahusha (known as Christ in English) emphasized the importance of not adhering to human traditions—whether religious or otherwise—when it comes to following the commandments of Alohym (God). Yahuah, through the "Word" that became the Son of Alohym (Yahusha), established His cycles of time, which includes the calendar introduced in Genesis 2:3-4, following the process of rejuvenation and creation. On that initial day, He rested. Contrary to the beliefs of many, Alohym's calendar did not begin on "day one," as described in Genesis 1. It's important to understand that Alohym (God) would not create a calendar based on an incomplete creation. After all, how could one establish a calendar when humanity did not come into existence until the sixth day?

Question: What was the "first day" that Alohym rested from all His works of rejuvenating and creating the Earth? The answer is the "Sabbath day." This manifestation of the Sabbath day on Earth, which already existed in the heavenly realm, was established in the physical realm through the creation of humankind, who were created from physical matter capable of understanding spiritual concepts.

There is an excellent example that Alohym gives us concerning this concept which we all know about but possibly never thought about in this way. Remember, in Genesis 2:17 Alohym makes this statement to Adam. However, Eve also knew the commandment, Ref Genesis 3:3; let's read.

v17; "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"

Adam was taught the physical and spiritual understanding of the Sabbath day from Alohym, as they shared the "first day" of a completed creation, i.e., [Genesis 2:3, 4](#). Scripture states in verse 4:

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4: "These [i.e. Sabbaths] the generations of the heavens and of the earth when they were created, in the day that the YAHUAH Alohym made the earth and the heavens".

In retrospect, as long as Adam and Eve refrained from eating from the tree of the knowledge of good and evil, sin had no legal foothold in the earthly realm. However, once Eve succumbed to Satan's deception, Adam also partook of the fruit with her; together, they transgressed Alohym's law. This act exposed their minds, thoughts, and feelings to the kingdom of sin. By choosing to accept Satan's temptation and disobeying Alohym's law, Adam and Eve, along with all of humanity that followed, became subject to the realm of sin by legal right.

The Sabbath day is a crucial part of observing the new covenant. However, the correct timing of both weekly and holy festival Sabbath days has become unclear due to intentional religious traditions. In essence, all holy convocation "Sabbaths" are considered weekly Sabbaths, with the exception of the Day of Atonement. This research shows that Alohym would not set His people up for failure by instituting an artificial calendar or a Sabbath day defined by humans. Historical and scientific evidence in this study indicates that the authentic Sabbath days established by Alohym's messenger, the "Word," have been misrepresented and obscured by human traditions and doctrines.

In summary, this research, acquired over eight plus years, answers many questions believers struggle to find but need to know, information such as:

1. The true understanding of Genesis 1 and 2.
2. When does the biblical day begin
3. When is the actual Sabbath day
4. The mistranslation of the words "New Month" to "New Moon."
5. The truth behind the phrase "the beginnings of your months"
6. The two "evenings" of a day, a translational misunderstanding
7. The scriptural misunderstanding of Jonah's three day and night prophecy
8. The True Bible meaning of Daniel 9, The Messiah Prophecy
9. The misunderstood Revelation 12 sign
10. What day is the Original Sabbath according to Scripture and the Stars

This research has been a gift from our Father in Heaven, of whom we give all the glory for providing the time and resources to present and provide sound knowledge and scriptural truth to His lost sheep scattered abroad who seek covenant with Him. This study is for those seeking scriptural truth for "unlocking" the doctrinal issues within the ecclesia as time runs short.

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➤ Starting at the Beginning; (the original Hebrew script!)

Regarding Genesis 1, there are two different schools of thought: total creation and re-creation, but which is it? The Hebrew language points out that the first six days of Genesis 1 describe 1st complete creation, 2nd became waste and empty, 3rd rejuvenation and new design! Question; “what happened between verses 1 and 2?” “What happened to Earth that it fell into a state of waste and emptiness” as described in Genesis 1? You are about to learn straight from scripture, with no conjecture or doctrinal views. Alohym (God) is not a Creator of confusion; in fact, just the opposite with structure, truth, and freedom from this world’s religious system. So, let’s start with independence with a proper understanding of Genesis 1:1-5.

Methodology of Research

The writings within this research have their origins in the Hebrew, Ge’ez, or Greek language structure, because this is where it all begins. In “Genesis 1,” our focus on understanding starts with the Hebrew text, sentence, and punctuation structure and the effects these factors have on the English translation. Let’s start by looking at the Hebrew (Babylonian block language taken from the original Paleo script) (*reading from right to left*) scriptures, [Genesis 1:1-5](#)

בראשית ברא אלהים את השמים ואת הארץ והארץ היתה תהו ובהו
וחשך על פני תהום ורוח אלהים מרחפת על פני ויאמר אלהים
יהי אור ויהי אור וירא אלהים את האור כי טוב ויבדל אלהים בין האור
ובין החשך ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר
יום אחד

Let’s translate these first written thoughts into English without punctuation or verse numbers as these impede the flow of thought; ([Genesis 1:1-5](#))

- in the beginning Alohym fattened^{H1254} the sky and the land and the land had existed^{H1961} in waste and unfilled and darkness was upon the face of the deep sea and the wind of Alohym was much fluttering upon the face of the water and Alohym said light^{H216} exist^{H1961} and light existed^{H1961} and Alohym saw the light^{H216} given that it was functional^{H2898} and Alohym made a separation between the light^{H216} and the darkness, and Alohym called out to the light^{H216} day and to the darkness he called out night and existed^{H1961} evening and existed^{H1961} morning day one^{H259}

Did you notice the underlined words after reading the English translation void of numbers and punctuation? Their definitions (starting below) will help you understand the conveyance in the Hebrew language above. Also, we will address what is not here in scripture. Again, what you are learning is void of religion, holiness, and the traditions of men.

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Strong's Concordance

H1254 (ברא) 'bara - baw-raw', a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes)

- [Ancient Hebrew Lexicon](#)

(1043 – N) (ברא) The fattening or filling up of something. The filling of the earth in Genesis 1; with sun, moon, plants, animals, etc., - and the filling of man with life and the image of God.

Strong's Concordance

H1961 – (יהי) hayah - (haw-yaw), a primitive root (compare H1933); to exist, i.e. be, become, come to pass.

- [Ancient Hebrew Lexicon](#)

(1097) H1961 (הי - HYH) = “exist”: (יהי) To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to “exist or be”]

Strong's Concordance

H216 (האור) 'owr - ore from H215; root; (אור) meaning; illumination or (concrete) luminary [KJV; In every sense, including lightning, happiness, etc.]

- [Ancient Hebrew Lexicon](#)

(1020 – N) (אור) H216 meaning: The light from the Sun, stars, fire, candle or other giver of light.

Strong's Concordance

H2898 - Good (טוב) towb – tobe from H2895; “good” (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine

- [Ancient Hebrew Lexicon](#)

(1186 – V) (N) (טב) Good; Something that functions properly. Functional

Dictionary.com: adjective, bet-ter, best. Morally excellent; virtuous; righteous; pious: a good man. Satisfactory in quality, quantity, or degree: of high quality; excellent. (noun) profit or advantage; worth; benefit: We shall work for the common good. Excellence or merit; kindness: to do good.

Strong's Concordance

H259 (אחד) 'echad - ekh-awd', from H258; properly, united, i.e. one; or (as an ordinal) first. H258 'achad - aw-khad', perhaps a primitive root; to unify, i.e. (figuratively) collect

- [Ancient Hebrew Lexicon](#)

(1165 – C) (אח - A-HhD) — unite: [freq. 1] (vf: Hitpael) |kqv: go one way or other| {str: 258} Unity: A group united are one of a group. [freq. 951] |kqv: one, first, another, other, any, once, every, certain, an, some| {str: 259}

Now that you have the definitions, let's start breaking down the Hebrew thought concerning [Genesis 1: 1-5](#) and get into the understanding of the scripture. Let's get started with the beginning sentence:

1; in the beginning Alohym fattened^{H1254} the sky and the land ^{v2}; and the land had existed^{H1961} in waste and unfilled and darkness was upon the face of the deep sea and the wind of Alohym was much fluttering upon the face of the water

Here “Alohym ([Fattened](#)” H1254) the sky and land” means; He filled the Earth with everything, plants, animals, living souls, the Sun, moon and stars, and all the planets were all created in their completeness.

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Genesis.1:1 state; that Earth was a finished work in its completed form; perfection. Alohym creates perfection, not an imperfection, in everything that he does; here are just a few scriptural references: ([Ezek. 28: 15](#), [Matt 5: 48](#), [Heb 5:9](#))

Beginning in Genesis 1:2, scripture states the land existed (became) in waste and emptiness and darkness upon the face of the abyss, meaning the land already existed and was in a state of destruction and void of light. Within scripture, the Earth went from perfection to ruin in just two verses, but why and by what means was it destroyed? There is only one answer to this question when you realize the Earth is Alohym's creation and that He alone can create and destroy. Here are a few examples of Alohym's righteous judgment, Noah's Flood, Sodom and Gomorrah, and the coming destruction in the Book of Revelation.

The aftermath of Genesis 1:2 came from Alohym's righteous judgment, so scripture gives us details through the prophet Jeremiah as a warning to Judea for their sins. (Ref: Jeremiah 4)

➤ Righteous Judgement revealed to Jeremiah

Jeremiah 4:1-22, Alohym addresses the abominations of Israel while addressing Judah and Jerusalem to break up their fallow ground, sow not among the thorns and take away the foreskin of your hearts. Alohym loves His people and gives warning before righteous judgment comes forth, written in [Jere. 4:4](#),

“Lest my fury come forth like a fire and burn that none can quench
because of your evil doings”.

The warning was given to the House of Judea and Jerusalem as declared in verses 5 thru 17, in which scripture describes who will destroy them, the Lion, the destroyer of nations, the northern nation of Babylon.

Now starting with verses 18 thru 22, Alohym speaking, addresses His anguish and pain because of His people's transgressions toward Him, let's read. ([Jere. 4:18](#))

18; Thy way and thy doings have procured these [things] unto thee; this [is] thy wickedness, because it is bitter, because it reacheth unto thine heart. 19; My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. 20; Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, [and] my curtains in a moment. 21; How long shall I see the standard, [and] hear the sound of the trumpet? 22; For my people unwise, they have not known me; they [are] sottish (foolish) children, and they have none understanding: they [are] wise to do evil, but to do good they have no knowledge.

After reading the above verses, Alohym points out all the reasons for the righteous destruction of His people (Judea and Jerusalem) and the land. Notice similar scripture in Genesis 6:5 concerning the flood

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where it says;

5; And YAHUAH saw that the *wickedness of man [was] great in the earth*, and [that] every imagination of the thoughts of *his heart [was] only evil continually*. 6; And the YAHUAH regretted that he had made man on the earth, and *it grieved his heart*. 7; And the YAHUAH said, *I will destroy man whom I have created* from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; that *I regret that I made them*.

Notice that in both instances (Genesis & Jeremiah) Alohym grieved or was pained in His heart to the very point He would destroy all that lived on the Earth. Now knowing why these catastrophic events happened or would happen gives us a prelude back to Genesis 1:2 from Jeremiah 4:23-28, let's read.

23; I beheld the earth, and, lo, [it was] *without form, and void*; and the *heavens, and they [had] no light*. 24; I beheld the mountains, and, lo, *they trembled*, and all the *hills moved lightly*. 25; I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled. 26; I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the YAHUAH, [and] by *his fierce anger*. 27; For thus hath the YAHUAH said, The whole land shall be desolate; yet *will I not make a full end*. 28; For this shall the *earth mourn*, and the *heavens above be black*: because I have spoken [it], I have purposed [it], and *will not repent, neither will I turn back from it*.

Here in Jeremiah 4:23, we read how YAHUAH is looking (reflecting) to the past, which begins with, "I beheld." Some scholars claim that Jeremiah is the person speaking, but this is not the case when reading the original Hebrew script. Let's take a look at what was NOT translated into the English language, and you will see the truth as to who is speaking here,

interlinear
Jeremiah 4:23 WLC WLC_v WLC_t WLC_tm Strong CHES
AV I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no light.
אורם ואין השמים - ואל ובהו תהו - והנה ראיתי את הארץ
aur-m u-ain e-shmim - u-al u-beu theu - u-ene e-artz - ath raithi
H216 H369 H8064 - H413 H922 H8414 - H2009 H776 - H853 H7200
light-of-them and-there-is-no the-heavens and-to and-vacancy chaos and-behold ! the-earth » I-saw

Hebrew text is *read from right to left* in review, unlike English. Notice the red box area (above) and the underlined number H853 and how it points to "I-sawh7200". Let's read what Strong's Concordance states about H853.

H853 (את) 'eth - ayth meaning; Sign or mark or wonder (as a sign-Aramaic) apparent contracted from H226 (אתת) (in the demonstrative sense of entity; properly, self (but generally used to point out more definitely the object of a verb or preposition, even or namely). [kjv; (as such unrepresented in English). "The Leaders sign and or covenant" in paleo Hebrew (*untranslated 7000 times in the Old Testament*)

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✓ Commentary

G1 & G5598 (α-Alpha & ω-Omega); are the first and last letters of the Greek Language which refers back to H853 (אָת) (א-Aleph & ת-Tav) [Rev.1:8](#), [11](#), [21:6](#), and [22:13](#) each scripture stating: I am the beginning and the end saith the master (LORD god), Yahusha, (the “Word” of Yahuah) in the Old Testament.

Now that you know who is speaking in Jeremiah 4:23, notice verses 24, 25, and 26, where Yahuah states several times the words “I beheld,” a past participle simple past tense of the word, behold. Let’s review Jeremiah. 4:24 and read the translated version to English from Hebrew.

Jeremiah 4:24 WLC WLC_tm Strong CHES

AV I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

התקלקלו	הגבעות	וכל	רעשים	והנה	ההרים	ראיתי
ethqlqlu	e-gbouth	u-kl	roshim	u-ene	e-erim	raithi
H7043	H1389	H3605	H7493	H2009	H2022	H7200
they-staggered	the-hills	and-all-of	ones-quaking	and-behold!	the-mountains	I-saw

Notice in verse 24, Yahuah is making a statement about the mountains and how they “quaked and stagger”. Could it be that Yahuah is actually describing volcanos “i.e. mountains quaking and staggering”; if volcanic eruptions did occur, then the end result would be blackened or ashy skies obscuring the light, keep that thought in mind as we move to verse 25.

Jeremiah 4:25 WLC WLC_tm Strong CHES

AV I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled.

נדדו	השמים	עוף	וכל	האדם	אין	והנה	ראיתי
nddu	e-shmin	ouph	u-kl	e-adm	ain	u-ene	raithi
H5074	H8064	H5775	H3605	H120	H369	H2009	H7200
they-wandered	the-heavens	flyer-of	and-every-of	the-human	there-is-no	and-behold!	I-saw

Here again, Yahuah states, “I saw^{H7200},” reflecting on the past and “beheld^{H2009}” looking at what was here saw no humans^{H120} and the flyers (birds) wandered (fled) the heavens. (Verse 26)

Jeremiah 4:26 WLC WLC_tm Strong CHES

AV I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the LORD, [and] by his fierce anger.

מפני	נתצו	עריו	וכל	המדבר	הכרמל	והנה	ראיתי
m-phni	nthtzu	ori-u	u-kl	e-mdbr	e-krml	u-ene	raithi
H6440	H5422	H5892	H3605	H4057	H3759	H2009	H7200
from-faces-of	they-are-broken-down	cities-of-him	and-all-of	the-wilderness	the-crop-land	and-behold!	I-saw

אפר	חרון	מפני	יהוה
aph-u	chrn	m-phni	ieue
H639	H2740	H6440	H3068
anger-of-him	heat-of	from-faces-of	Yahweh

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After reading verses 25 and 26, it would seem that some form of human civilization existed on the Earth before the destruction of Genesis 1:2. Here, Yahuah describes a fruitful place that became a wilderness, and all the cities "were broken down" by the (LORDS) Yahuah's anger. Notice this verse addresses the destruction of the land and cities by the hand of Alohym and not humanity. The crucial point to remember and reflect on is why this event occurred in the past. (Verse 27)

Jeremiah 4:27 WLC WLC_v WLC_t WLC_tm Strong CHES

AV For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

אעשה	לא	וכלה	כל - הארץ	תהיה	שממה	יהוה	אמר	כי - כה
aoshe	la	u·kle	e·artz - kl	theie	shmmme	ieue	amr	ke - ki
H6213	H3808	H3617	H776 - H3605	H1961	H8077	H3068	H559	H3541 - H3588
I=shall-make	not	and-finish	<u>the-earth</u>	all-of	<u>she-shall-become</u>	desolation	Yahweh	he-says thus that

There are better renderings for verses 27 and 28 from the Hebrew language;

v27; so because Yahuah said desolation exists of-all the Earth I shall not make (shape) and finish (complete) **v28**; upon this the Earth shall mourn and the heavens above be blackened (ashy) upon that I spoke I purposed and will not regret and not turn back from it.

Jeremiah 4:28 WLC WLC_v WLC_t WLC_tm Strong CHES

AV For this shall the earth mourn, and the heavens above be black: because I have spoken [it], I have purposed [it], and will not repent, neither will I turn back from it.

כי - דברתי	על	ממעל	השמים	וקדרו	הארץ	תאבל	על - זאת
dbrthi - ki	ol	m·mol	e·shnim	u·qdru	e·artz	thabl	zath - ol
H1696 - H3588	H5921	H4605	H8064	H6937	H776	H56	H2063 - H5921
I=spoke	that	on	from-above	the-heavens	and-they-are-somber	the-earth	she-shall-mourn this on

זמתי	ולא	נחמתי	ולא	אשוב	ממנה
zmthi	u·la	nchmthi	u·la	ashub	mm·ne
H2161	H3808	H5162	H3808	H7725	H4480
I-planned	and-not	I=regret	and-not	I=turn-back	from-her

Do you remember verse 24 describing the mountains as staggering and quaking, and could they have been volcanos? Well, here is your answer; in verse 28, notice the words "heavens above are blackened"^{H6937} Strong's H6937 the word "blackened" and (AHL) Ancient Hebrew Lexicon #2699 both state the meaning as;

(a primitive root; *to be ashy*, i.e. dark-colored; by implication, to mourn (in sackcloth or sordid garments). From the Ancient Hebrew Lexicon; (2699 –V) (קדר - QDR) ac: ? co: Dark ab: Darkness: [from: קד - **something burnt**] V) (קדר - Q-DR) — Dark: To be *dark from a lack of light* or in mourning. [freq. 17] | KJV: mourn, black, dark, blackish, heavily | {str: 6937}

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In ancient Israel, being “repentant,” i.e., a state of sin purification, was called mourning, of which the person would lay in sackcloth and ashes or pour ashes upon their head. In like manner to mourning, it would seem that mountains were staggering and quaking were volcanos spewing forth ash that darkened “blackened the heavens” so that no light would appear through the firmament.

Now that the absolute truth and understanding about why the Earth was in a state of waste and emptiness, we can transition back to Genesis 1:3, where Alohym starts rejuvenating the Earth. Keep in mind as we move forward that everything existed before Genesis 1:2; the heavens and all the stars were blackened due to volcanic ash, as stated in Jeremiah 4:28. [Note; after the blackening of the skies, ice would have engulfed the Earth devoid of sunlight]

The truth always seems stranger than fiction, but you have just read the scriptural truth; matters not taught. Nevertheless, Alohym is a righteous and just Creator, and He wants us to know these details so that we will not make the same mistakes and incur God's moral judgment of destruction.

➤ Earth’s new beginnings!

Genesis 1:3 WLC WLC_v WLC_f WLC_tm Strong CHES

AV . And God said, Let there be light: and there was light.
(Revised) and Alohym said there exist light and light existed

אֹר	וַיְהִי	אֹר	יְהִי	אֱלֹהִים	וַיֹּאמֶר
aur -	u·iei	aur	iei	aleim	u·iamr
H216 -	(he existed)	H1961	H216	(he exist)	H1961 H430 H559
light	and-he-is-becoming	light	he-shall-become	Elohim	and-he-is-saying

Starting from Genesis 1:3 through 31, you will read about how Alohym rejuvenated the Earth in six days (which can be understood as millennial days) and created living creatures, including all animals and humankind, during the last three days. This narrative holds immense significance. It is important to keep in mind as you read these verses that Alohym never states that He created or recreated the Earth, Sun, Moon, stars, or the heavens above. Why is that? Because they already existed; they simply needed to be brought forth.

As we go through Genesis. 1, a (Revised) revision will appear underneath the English translation, one which better reflects the original translation along with (red underlined) word definitions from the (AHL) Ancient Hebrew Lexicon and Strong’s Concordance. Let’s begin our word investigation starting with Strong’s H1961 and H216. (Ref: Hebrew read from right to left)

- Strong’s Concordance; H1961 – (a primitive root) (compare H1933) meaning; to exist, i.e. be, become, come to pass. From the (AHL) Ancient Hebrew Lexicon; (1097) H1961 (יָהָ - הָיָה) = “exist”: To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to “exist or be”]

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Getting to the Root (יהי); “hayah”, comes from “hava or havah” (היה) discussed previously meaning, “[to exist](#).” When the letter י (yod) is prefixed to the root, the word (יהיה) (masculine, singular, imperfect tense) is formed, meaning, “[He exists](#).” When a root ends with an (הי) it is often dropped when used as a verb. Hence, יהיה - becomes (יהי). (Ref: *Learning to Read Biblical Hebrew by Jeff A Brenner*)

- Strong’s Concordance; [H216](#) (האור) “ore” from H215; root; (אור) meaning; illumination or (concrete) luminary [KJV; In every sense, including lightning, happiness, etc.]. From the (AHL) Ancient Hebrew Lexicon; (1020) H216 (אור) = light from the Sun, stars, fire, candle or other giver of light.

After reading verse 3, it becomes evident Alohym is describing the illumination from heavenly bodies giving off light or reflecting light, such as planets, suns, or distant stars. It should also become clear that these lights^{H216} already existed and was not created at this point but just needed to be brought forth through the firmament.

✓ [Commentary](#)

The word “Let” in English means to, “allow or admit” and translates from this Hebrew verb (לתת) or אפשר, which translates into the English words; gives, handover, grant, allow, permit, enable, make possible or facilitate. In reviewing the original Hebrew text concerning verses 3, 6, and 14, the word “Let” does not exist and was added to these scriptures by the translators.

Many in the body of Messiah claim that it was (the LORD), i.e., Yahuah, who cast His spiritual light into the Earth for the first three days in Genesis 1; this could not be further from the truth. Those believing and teaching this false doctrine reference John 1:4-5 as their witness to supporting their doctrine, but what does the scriptural language mean? Let’s read.

[John 1:4](#), in him was life; and the life was the light of men. 5; And the light shineth in darkness; and the darkness comprehended it not.

Notice in verse 4, in which the statement says, “the light of men,” nowhere in this verse does it say or imply that the light shined on the Earth. Now, review verse 5 in the Interlinear Scriptural Analyzer and notice the language.

Interlinear												
John 1:5												
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing							
AV . And the light shineth in darkness; and the darkness comprehended it not.												
(Revised) <u>and the light appeared in the darkness and the darkness overtook it not.</u>												
καὶ	το	φῶς	ἐν	τῇ	σκοτία	φαίνει	καὶ	ἡ	σκοτία	αὐτο	οὐ	κατέλαβεν
kai	to	phOs	en	IE	skotia	phainei	kai	hE	skotia	auto	ou	katelaben
AND	THE	LIGHT	IN	THE	DARKness	IS-APPEARING	AND	THE	DARKness	it	NOT	DOWN-GOT grasped
G2532	G3588	G5457	G1722	G3588	G4653	G5316	G2532	G3588	G4653	G846	G3756	G2638
Conj	t_Nom Sg n	n_Nom Sg n	Prep	t_Dat Sg f	n_Dat Sg f	vi Pres Act 3 Sg	Conj	t_Nom Sg f	n_Nom Sg f	pp Acc Sg n	Part Neg	vi 2Aor Act 3 Sg

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Here in verse 5, there exists a language discrepancy concerning the Greek word “κατελαβεν,” G2638, Strong’s Concordance states; G2638 katalambano - kat-al-am-ban'-o from G2596 and G2983, meaning; to take eagerly, i.e., seize, possess, etc. (literally or figuratively). Here the English translators injected “comprehended” instead of the proper term “overtook, grasped or seized” as correctly translated in Romans 9:30. This translation error is due to the lack of understanding concerning the events surrounding Genesis. 1:2. Now that we have cleared up this misunderstanding let’s move on to Genesis. 1:4. Let’s read

Genesis 1:4 WLC WLC_v WLC_t WLC_tm Strong CHES

AV And God saw the light, that [it was] good: and God divided the light from the darkness.
(Revised) and Alohym saw the light functional and Alohym separated between the light and between the darkness

וַיִּרְא	אֱלֹהִים	אֶת -	הָאֹר	כִּי -	טוֹב	וַיַּבְדֵּל	בֵּין	הָאֹר	וּבֵין	הַחֹשֶׁךְ
u·ira	aleim	- ath	e·aur	ki	tub - ki	u·ibdl	bin	e·aur	u·bin	e·chshk
H7200	H430	- H853	H216	H2896 - H3588	H914	H996	H430	H216	H996	H2822
and-he-is-seeing	Elohim	»	the light	good	and-he-is- ^c separating	between	the light	and-between	the light	the-darkness

Here in verse 4, the word “good” used by the English translators fits the scriptural model after inserting the bracketed words [it was]. A better word choice would have been “functional,” enhancing scriptural flow. Below are the Strong’s and Ancient Hebrew Lexicon definitions to better understand the above scripture.

- Strong’s Concordance H2898 - Good (טוֹב) towb – tobe from H2895; “good” (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine. From the (AHL) Ancient Hebrew Lexicon; (1186) H2898 (טב) = Good; Something that functions properly. [Functional](#)
- Dictionary.com: adjective, bet-ter, *best*. morally excellent; virtuous; righteous; pious: a good man. Satisfactory in quality, quantity, or degree: of high quality; excellent. (noun) profit or advantage; worth; benefit: We shall work for the common good. Excellence or merit; kindness: to do good.

Let’s investigate Genesis 1:5 by using the Interlinear Scriptural Analyzer, which displays both the Hebrew and English translations, giving the reader a better visual understanding of how Alohym’s structured the day from a Hebraic point of view’s read.

Genesis 1:5 WLC WLC_t Strong CHES

AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
(Revised) and Alohym called to light day and darkness he called night and existed evening and existed morning day one.

וַיִּקְרָא	אֱלֹהִים	לְאֹר	יוֹם	וּלְחֹשֶׁךְ	קָרָא	לַיְלָה	וַיְהִי	עֶרֶב
uiqra	aleim	laur	ium	ulchshk	qra	lile	uiei	orb
H7121	H430	H216	H3117	H2822	H7121	H3915	H1961	H6153
and-he-is-calling	Elohim	to- ^{the} light	day	and-to- ^{the} darkness	he-calls	night	and-he-is-becoming	evening

וַיְהִי	בֹקֶר	יוֹם	אֶחָד
uiei	bqr	ium	achd
H1961	H1242	H3117	H259
and-he-is-becoming	morning	day	one

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Notice the two red boxed areas in the scripture above, which state, "and-he-is-becoming" H1961. This definition from page 5 (ויהי) means "to exist, or he exists," never (written) existed in the scripture; only the conjunction word "and" (ו) "vaw" was inserted between the noun's night, evening, and morning. Also, notice that the original Hebrew script contains no punctuation or period (.), which was added by the translators thinking it would help the reader's scriptural understanding.

✓ Commentary

The added period in the English translation was inserted after the word "night," emphasizing "evening," which changes the meaning of the entire scripture, bringing the error to Alohym's intended day structure. Also, notice that the translators omitted "he-is-becoming or he-exists." These translation errors were of choice due to the fact ("in its original form") the scripture could not support the religious views of Judaism concerning the beginning of their day, "evening" as the sunset. As believers, we must be Berean (Acts 17:11) and not let religious piety or doctrinal views of men enslave us from the true liberty of the Gospel.

The next logical step begins with understanding the word "one or unity" of day one. The term "one" as translated from the Hebrew word "Echad," H259 (Ref: Page 5 for a full definition) means; "unity, unified, collective or one," addresses the elements that make up Alohym's (God's) actual day structure. Again, read Genesis 1:5, which states; 1.) Light = day, 2.) Darkness = Night, 3.) he exists evening, 4.) he exists morning, day echad. (*Morning being the beginning of the next day*)

The word "echad" represents Alohym's three elements, The Father, Son, and Holy Spirit. The term "God" in English or Alohym "Elohim" in Hebraic text means "powers," which is the family name that best describes the unity of Alohym. In verse five (5), the last word in this scripture is "one" or "echad," H259 meaning unity, and just as The Father, Son, and Holy Spirit are echad, so are the three elements in Alohym's day structure.

After reading Genesis 1:5, notice that two of the four elements spoken make up the "light," the day and morning illumination. Morning is the name given to a "new" rising sun (above the horizon) called sunrise; evening is the third element of the day, which comes twice a day, once at sunset and just before sunrise. As you advance in this research, you will learn more about the two scriptural daily evenings. With this understanding of Genesis 1:5, it appears that Alohym's day is as follows: Light = day and morning; Darkness = night becoming evening (at the end of the day) a true echad "three in one." (*Visit Part 3 for more information on when the day begins*) (Let's now move on and read Genesis. 1:6, 7, and 8)

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❖ Earths germination restarted

In Genesis 1:6 thru 8, Alohym molds and shapes the atmosphere, i.e., firmament (sky) with the division of water from above and below; let's read.

Genesis 1:6,7,8									
AV : And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.7. And God made the firmament and divided the waters which [were] under the firmament from the waters which [were] above the firmament; and it was so. 8. And God called the firmament Heaven. And the evening and the morning were the second day									
ויאמר	אלהים	יהי	רקיע	בתוך	המים	ויהי	מבדיל	בין	
u·iamr	aleim	iei	rqio	b·thuk	e·mim	u·iei	mbdil	bin	
H559	H430	H1961	H7549	H8432	H4325	H1961	H914	H996	
and·he-is-saying Elohim he·shall-become atmosphere in·midst-of the·waters between *separating and·he-shall-become									
מים	למים	7 ויעש	אלהים את	הרקיע	ויבדל	בין	המים	אשר	
mim	l·mim	u·iosh	- ath aleim	e·rqio	u·ibdl	bin	e·mim	ashr	
H4325	H4325	H6213	- H853 H430	H7549	H914	H996	H4325	H834	
waters to·waters and·he-is-making ^{2p} Elohim the·atmosphere » which the·waters between and·he-is-*separating									
מתחת	8 לרקיע	ובין	המים	אשר מעל	לרקיע	ויהי	בקר	יום	שני
m·thchth	l·rqio	u·bin	e·mim	ashr m·ol	l·rqio	u·iei	bqr	ium	shni
H8478	H7549	H996	H4325	H834 H5921	H7549	H1961	H1242	H3117	H8145
from·under to·the·atmosphere and·between to·the·atmosphere from·on which the·waters and·between so and·he-is-becoming									
ויקרא	אלהים	לרקיע	שמים	ויהי	ערב	ויהי	בקר	יום	שני
u·iqra	aleim	l·rqio	shnim	u·iei	orb	u·iei	bqr	ium	shni
H7121	H430	H7549	H8064	H1961	H6153	H1961	H1242	H3117	H8145
and·he-is-calling Elohim to·the·atmosphere heavens to·the·atmosphere evening and·he-is-becoming second day morning and·he-is-becoming									

After reading the above verses, which reference the firmament, i.e., sheet or atmosphere, did you notice H1961 (underlined in red) “he-is-becoming or he-exists,” is never translated from Hebrew script into English? You will find the English translation of the Bible has many such errors, which is why we as believers need to be Berean in our studies. Now below is the updated rendering of the above three scriptures.

6; and Alohym said, a sheet will exist in the midst of the water and he existed making a separation between water to water 7; and Alohym made (*shaped*) the sheet and he separated between the water from under the sheet and the water which are above the sheet and he existed so 8; and Alohym called out to the sheet, sky, and existed evening and existed morning day second

Did you notice the word “create” H1254 (ברא) ‘bara; was never used in the above scriptures? Meaning the firmament, i.e., the sheet existed and molded between the waters below and above, which already existed. Let’s now move on to verses 9, 10 which talk about the appearance of dry land.

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Genesis 1:9,10		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so. 10; And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.							
וַיֹּאמֶר	אֱלֹהִים	יִקוּוּ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם	אֶל־מְקוֹם	אֶחָד
u·iamr	aleim	iquu	e·mim	m·tchhth	e·shnim	al - mqum	achd
H559	H430	H6960	H4325	H8478	H8064	H4725 - H413	H259
and·he-is-saying Elohim they-shall-be-flown-together from·under the heavens to one place ²¹							
וַיִּרְאֶה	וַיְהִי	כֵן	וַיִּקְרָא	אֱלֹהִים	לִיבְשָׁה	אֶרֶץ	וּלְמִקְוֵה
u·thrae	u·iei	kn -	u·iqra	aleim	l·ibshe	artz	u·l·mque
H7200	H1961	H3651 -	H7121	H430	H3004	H776	H4723
and·he-is-becoming the dry and·she-shall-be-seen so and·he-is-calling Elohim and·he-is-seeing seas he-called the waters							
וַיִּרְאֶה	וַיִּקְרָא	יָמִים	וַיִּרְאֶה	אֱלֹהִים	כִּי	טוֹב	הַמַּיִם
u·thrae	u·ira	imim	u·ira	aleim	ki	tub	e·mim
H7200	H7200	H3220	H7200	H430	H3588	H2896	H4325
and·he-is-seeing seas he-called the waters good that Elohim and·he-is-seeing seas he-called the waters							

Now notice once again the word "create" H1254 (ברא) 'bara; is not used or implied meaning the land *already existed* and with the gathering of the waters day land sprung "brought" forth.

✓ Commentary

Let's take a moment to reflect on the verses above. After the waters were gathered and contained, dry land appeared. These verses suggest that water—or possibly ice—once engulfed the Earth, similar to how it did during Noah's time, which resulted in the destruction of all living beings. However, a significant difference between these two periods is that Yahuah made a covenant with Noah and all living creatures, promising that He would not destroy the Earth with water again (see Genesis 9:13-17)

Let's read the revised version of verses 9 and 10 which better reflect the Hebrew intent of these verses.

9; and Alohym said, the water will be bound up from under the sky to one place and dry ground appeared and he existed so 10; and Alohym called out to the dry ground land and the collection of the water he called out seas and Alohym saw that it was functional

Are you starting to see a pattern emerge with the bringing forth of the light and sky (i.e., oxygen and nitrogen) atmosphere and now the emerging of dry land? The biological pattern shown here is called "germination." All the elements for germination are now present at the end of verse 10, which are light (temperature), water, oxygen, and dry land. With all of the conditions current for germination on the Earth, the next step would be to bring forth plant life, which our Creator did. (Let's begin reading in Genesis 1:11–12)

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Genesis 1:11,12											
WLC WLC_v WLC_t WLC_tm Strong CHES											
AV And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth; and it was so. 12; And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind; and God saw that [it was] good.											
עשה	פרי	עץ	זרע	מזריע	עשב	דשא	הארץ	תדשא	אלהים	ויאמר	
oshe H6213	phri H6529	otz H6086	zro H2233	mzrio H2232	oshb H6212	dsha H1877	e-artz H776	thdsha H1876	aleim H430	u-iamr H559	
making ^{ds}	fruit	tree-of	seed	^s owing	herbage	vegetation	the-land	she-shall-cause-to-vegetate	Elohim	and-he-is-saying	
ותוצא	12; כן	ויהי	הארץ	על	בו	זרעו	אשר	למינו	פרי		
u-thutza H3318	kn - H3651	u-ieI H1961	e-artz - ol H776 - H5921	b-u - -	zro-u H2233	ashr H834	l-min-u H4327	phri H6529			
and-she-is- ^b bringing-forth	so	and-he-is-becoming	the-land	on	in-him	seed-of-him	which	to-species-of-him	fruit		
בו	זרעו	אשר	פרי	עשה	ועץ	למינהו	זרע	מזריע	עשב	דשא	הארץ
b-u - -	zro-u H2233	ashr H834	phri - H6529	oshe H6213	u-otz H6086	l-min-eu H4327	zro H2233	mzrio H2232	oshb H6212	dsha H1877	e-artz H776
in-him	seed-of-him	which	fruit	making ^{ds}	and-tree	to-species-of-him	seed	^s owing	herbage	vegetation	the-land
		וירא	אלהים	כי טוב	למינהו						
		u-ira H7200	aleim H430	tub - ki H2896 - H3588	l-min-eu H4327						
		and-he-is-seeing	Elohim	good that	to-species-of-him						

After reading verses 11 and 12, it would seem the cycle of germination is accomplished "fulfilled" and that the Earth is a green and fruitful place once again, as it was in Genesis 1:1. Below is the revised scripture, which better reflects the Hebrew intent of these scriptures.

11; and Alohym said, the land shall grass sprout, herbs sowing of seed, trees of fruit making fruit to his kind which his seed is in him upon the land, and he existed so, 12; and the land brought grass out, herbs making a sowing of seeds to his kind and trees making fruit which has his seed in him to his kind and Alohym saw that it was functional, 13; and existed evening and existed morning day three.

According to verses 11 through 12, Alohym describes the existence of seed, herb, and fruit-bearing plants that come forth through the process of germination on Earth. At the end of verse 12, Alohym notes that the land produced grass, herbs, and fruit-bearing trees, which were functional and pleasing. It's important to highlight that the word "create," or "bara," is not used or implied in these scriptures, as these plants already exist. This brings us to the end of the third day, when we are ready to establish the heavenly signs and bodies.

❖ The Heavenly lights, Signs and Rulership

As we continue our exploration of Genesis, we focus on verses 14–19. In this section, the focus shifts from rejuvenation and germination on Earth to the concept of rulership over it. In verse 14, God clearly states that the lights in the heavens (the "firmament") serve as signs for seasons, days, and years. Additionally, the Book of Jubilees echoes this idea, highlighting the significance of the Sabbath days

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concerning months, festivals, days, years, and Jubilees. Let's take a moment to read Jubilees 2:8.

8; God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years,

Please keep in mind the following important points regarding the scriptures that highlight the significance of the upcoming Sabbath for His people.

Firstly, it's important to note what is not mentioned in these scriptures. Specifically, verse 14 does not suggest that the fourth day in the Genesis account marks the beginning of God's calendar year. Therefore, those who claim that the "fourth day" in Genesis aligns with the equinox as observed by man do not fully understand how the equinox was integrated into the Roman calendar system they adhere to. There is neither biblical nor scientific evidence to support this assumption.

So far, we learned the Heavens and Earth were created in fullness before their destruction, rejuvenated to sustain renewed plant life and soon coming newly created life. We have also known that the heavenly lights or luminaries already existed, and here is where we will begin; let's read Genesis 1:14 thru 16 to start.

interlinear									
Genesis 1:14,15,16 WLC WLC_tm Strong CHES									
AV and "Alohyim [Powers]" said, the luminaries exist in the sheet of the firmament to make a separation between the day and the night and they exist for signs and for appointed times and for days and years, v15; and they exist for luminaries in the sheet of the sky to make illumination upon the land and existed so v16; and "Alohyim [Powers]" made two of the great luminaries, one great luminary to rule the day and the small luminary to regulate the night and marked the stars									
היום	בין	להבדיל	השמים	ברקיע	מארת	יהי	אלהים	ויאמר	
e·ium	bin	l·ebdil	e·shnim	b·rqio	marth	iei	aleim	u·iamr	
H3117	H996	H914	H8064	H7549	H3974	H1961	H430	H559	
the·day	between	to·to·separate·of	the·heavens	in·atmosphere·of	luminaries	he·shall·become	Elohim	and·he·is·saying	
והיו	ושנים	ולימים	ולמועדים	לאות	והיו	הלילה	ובין		
u·eiu	u·shnim	u·l·imim	u·l·muodim	l·athth	u·eiu	e·lile	u·bin		
H1961	H8141	H3117	H4150	H226	H1961	H3915	H996		
and·they·become	and·years	and·for·days	and·for·appointments	for·signs	and·they·become	the·night	and·between		
כן	ויהי	על - הארץ	להאיר	השמים	ברקיע	למאורת			
kn	u·iei	e·artz - ol	l·eair	e·shnim	b·rqio	l·maurth			
H3651	H1961	H776 - H5921	H215	H8064	H7549	H3974			
so	and·he·is·becoming	the·earth	on	to·to·give·light·of	the·heavens	in·atmosphere·of	for·luminaries		
היום	לממשלת	הגדל	המאור	את - הגדלים	המארת	שני - את	אלהים	ויעש	
e·ium	l·mmshlth	e·gd1	e·maur	- ath e·gdlim	e·marth	shni - ath	aleim	u·iosh	
H3117	H4475	H1419	H3974	- H853 H1419	H3974	H8147 - H853 H430	H430	H6213	
the·day	to·ruling·of	the·great	the·luminary	» the·great·ones	the·luminaries	two·of	» Elohim	and·he·is·making ^{ab}	
ואת הכוכבים	ואת הלילה	לממשלת הקטן	המאור	ואת - הגדלים	הקטן	המאור	ואת - הגדלים		
e·kukbim	u·ath	e·lile	l·mmshlth	e·qtn	e·maur	u·ath			
H3556	H853	H3915	H4475	H6996	H3974	- H853			
the·stars	and·»	the·night	to·ruling·of	the·small	the·luminary	and·»			

Now the above scriptural graphic of Genesis. 1:14-16 has been revised (English language version), which better reflects the Hebrew intent of the scripture.

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According to previous scripture, the lights from the luminaries already existed in the heavens but here formed (made) the sun and stars to illuminate the land and regulate Earth's time for signs, seasons, days, and years. Did you notice after reading these verses that the word bara^{H1254} – "create" was never written into the scriptures? Let's read the last few verses surrounding the events of the fourth day as we look forward to the creation of living souls, let's read.

Genesis 1:17,18,19 WLC WLC_fm Strong CHES

AV And God set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the night and to divide the light from the darkness: and God saw that [it was] good; 19; And evening and morning were the fourth day

ולמשל	על - הארץ	להאיר	השמים	ברקיע	אתם אלהים	ויתן		
u-l-mshl	e-artz - ol	l-eair	e-shmim	b-rqic	aleim ath-m	u-ithn		
H4910	H776 - H5921	H215	H8064	H7549	H430 H863	H5414		
and-to-to-rule-of the-earth on to-to-give-light-of the-heavens in-atmosphere-of Elohim » them and-he-is-giving								
אלהים	ורא	החשך	ובין	האור	בין	ולהבדיל	ובלילה	ביום
aleim	u-ira	e-chshk	u-bin	e-aur	bin	u-l-ebdil	u-b-lile	b-ium
H430	H7200	H2822	H996	H216	H996	H914	H3915	H3117
Elohim and-he-is-seeing the-darkness and-between the-light between and-to-to-separate-of and-in-the-night in-the-day								
	יום רביעי	- בקר	ויהי	- ערב	ויהי	- טוב	כי	
	rbioi ium	bqr -	u-iei	orb -	u-iei	tub - ki		
	H7243 H3117	H1242 -	H1961	H6153 -	H1961	H2896 - H3588		
	fourth day morning and-he-is-becoming evening and-he-is-becoming good that							

Now below are revised verses 17 thru 19 which better reflect the Hebrew intent of these scriptures; let's read.

17; and Alohym gave them in the sheet of the sky to make a glow upon the land, 18; and to regulate in the day and in the night and to make a separation between the light and the darkness and Alohym saw that it was functional, 19; and evening existed and existed morning day four

Here verse 19 ends the fourth day as Alohym set the sun and stars to rule over (regulate) light and darkness (night) on the Earth. Alohym refers to the luminaries (Sun and Stars) for signs, seasons, days, and years in the above scriptures. These specific words demonstrate the importance of the luminary (rulership) topic, which scripture now states in "calendar" terminology. Keep this topic firmly in your mind and consider the tremendous amount of wisdom and instruction Alohym communicates to his people, overlooked for centuries.

✓ [Commentary](#)

As we reflect on Genesis 1, why is the moon never mentioned? Alohym created heavenly bodies as rulership over Earth directed by, i.e., Sun and stars, because they are self-generating self-illuminating, unlike Earth's moon, which functions as a light reflector. Being a reflector of light upon the Earth, the moon serves its purpose: by regulating ocean tides. Scientific and scriptural facts addressing this topic are in Part 5.

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In concluding this section, it is evident from scripture that Alohym rejuvenated the Earth by germinating and reshaping the existing elements to bring forth light, the sun, and the stars of the heavens to govern over the Earth. We have explored key definitions within the aforementioned scriptures and preface, which demonstrate beyond any doubt that Alohym's calendar could not have commenced on day one or day four. As Alohym molded and shaped the Earth during the first four days of Genesis 1, it is clear from scripture that grass, herbs, and fruit-bearing trees of their kind were "brought forth" through this germination process.

❖ Alohym creates new life

As Earth moves into its fifth day, notice the directional change from rejuvenation and heavenly rulership to Alohym bringing forth abundant life in the seas and fowl for the open sky, which begins in Genesis 1:20. In verses 21 - 22, great whales and every creature moving in the water and every winged fowl after its kind were "bara" created. Alohym blessed them and told them to multiply and fill the Earth, ending the day with "and existed evening and morning day fifth."

Here in Genesis 1:21, for the second time in scripture, the word "bara"^{H1254} "create" has been used since its first instance in Genesis 1:1. Note; even though "bara"^{H1254}, "i.e., create, is used in both scriptures, there is a big difference between what was created. For example, in verse 1, everything was created, i.e. (filled up or fattened), whereas, in verse 21, just the animals. So first, let's review the English translation and then read the updated Hebrew revision below, starting with Genesis 1:20; let's read.

20; And Alohym said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. 21; And Alohym created^{H1254} great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and Alohym saw that [it was] good. 22; And Alohym blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23; And the evening and the morning were the fifth day.

Revised: (Mechanical translation)

20; and Alohym said, the water swarmer's and the flyers beings of life will fly above the earth upon the face of the sheet of the sky, 21; and Alohym fattened the magnificent taniyns^{H8577} and all the beings of life, the treading ones which swarm the water to their kind and the flyers of the wing to his kind and Alohym saw that it was functional, 22; and Alohym respected them saying, reproduce and increase and fill the water in the seas and the flyers increased in the land, 23; and existed evening and existed morning day fifth

Here, Alohym begins creating living creatures on the Earth that are the tremendous aquatic animals and winged fowl. In verses 24 and 25, the Earth bringing forth the cattle and creeping thing of its kind, and Alohym (God) saw that it was good, i.e., functional. In verses 26 - 31, Alohym creates man in his image

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after their likeness. Alohym created both males and females to be fruitful and replenish Earth and give man dominion over the animals and every herb-bearing seed for food to eat.

Now with the establishment of mankind on the Earth this now brings us to the end of the sixth day finishing the rejuvenation and creation process. Next up, the establishment of the Sabbath on the seventh day!

➤ The Manifestation of the Sabbath day on Earth

This section will investigate the beginning of the Sabbath days on Earth. Let's begin with Genesis 2:2, 3, and 4, which will bring eye-opening knowledge to all those diligently seeking a relationship with our Creator. Once again, we will begin by using the Interlinear Scriptural Analyzer to avoid missing any language details from the original Hebrew text. Let's read

Genesis 2:2,3 WLC WLC_tm Strong CHES

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3; And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

ביום	וישבת	עשה	אשר	מלאכתו	השביעי	ביום	אלהים	ויכל	
b·ium	u·ishbth	oshe	ashr	mlakth·u	e·shbi'oi	b·ium	aleim	u·ikl	
H3117	H7673	H6213	H834	H4399	H7637	H3117	H430	H3615	
in·the·day and·he·is·ceasing he·did which work·of·him the·seventh in·the·day Elohim and·he·is·finishing									
השביעי	יום	את	אלהים	ויברך	עשה	אשר	מלאכתו	מכל	השביעי
e·shbi'oi	ium	ath	aleim	u·ibrk	oshe	ashr	mlakth·u	m·kl	e·shbi'oi
H7637	H3117	H853	H430	H1288	H6213	H834	H4399	H3605	H7637
the·seventh day·of > Elohim and·he·is·blessing he·did which work·of·him from·all·of the·seventh									
אלהים	ברא	אשר	מלאכתו	מכל	שבת	בו	כי	אתו	ויקדש
aleim	bra	ashr	mlakth·u	m·kl	shbth	b·u	ki	ath·u	u·iqdsh
H430	H1254	H834	H4399	H3605	H7673	-	H3588	H853	H6942
Elohim he·created which work·of·him from·all·of he·ceased in·him that > him and·he·is·making·holy									
לעשות									
l·oshuth									
H6213									
to·to·do·of									

Here in Genesis 2:2 and 3 (God) Alohym sanctifies the seventh day because “he rested” on that day from all His work. As we move into verse 4 Alohym states something about the seventh day that sets it apart from all other days of the year, let's read.

Genesis 2:4 WLC WLC_tm Strong CHES

AV . These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

יהוה	עשות	ביום	בהבראם	והארץ	השמים	תולדות	אלה	
ieue	oshuth	b·ium	b·ebra·m	u·e·artz	e·shnim	thulduth	ale	
H3068	H6213	H3117	H1254	H776	H8064	H8435	H428	
Yahweh to·make ^{ds} ·of in·day·of in·to·be·created·of·them and·the·earth the·heavens genealogical·annals·of these								
						ושמים	ארץ	אלהים
						u·shnim	artz	aleim
						H8064	H776	H430
						and·heavens earth Elohim		

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Alohyim states, “These [are] the generations of the heavens and the earth.” But what is God referring to in this verse? To answer this question, we will focus on the word “what,” one of the five keywords used for defining questions, which signifies meaning, purpose, or action. In interpreting verse 4, we must first explain what the word “these” means in English. “These” is a plural adjective derived from the word “this,” and it is used to indicate a person, place, thing, or degree that is present, nearby, or has just been mentioned or characterized and just indicated or mentioned or Characteristic)

The word “these” in its plural is stating; “*just indicated or mentioned*”, so that means we need to look at the previous scripture to get our answer to *what* the generations of heaven and Earth are? Let’s read, [Genesis 2:3](#).

3; And Alohyim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Alohyim created and made

Let’s delve deeper into the question of “what” in verse three. Specifically, what did Alohyim bless or give homage to? He referred to the seventh day. What characteristic did He assign to this seventh day? It was sanctified, or set apart. Additionally, what are the generations, or annals, of Heaven and Earth? They refer to the set-apart seventh day in which Alohyim rested.

It’s important to note that the Sabbath day described in Genesis 2 was the first occasion in both Heaven and on Earth that Alohyim and humanity—represented by Adam and Eve—observed the Sabbath together. Since this was the first completed creation day, it is logical that the Sabbath would be designated as the day for signs, seasons (or appointments), days, and years (refer to Genesis 1:14)

Now that the Sabbath has been established on Earth, is there scriptural information that proves or states that it was established in Heaven first? Let’s read the Book of Jubilee 2:30 to find out

30; And they shall not carry out or bring in on that day from one house to another, for this is a holy and blessed day over all the days of jubilees; [on it we observed the Sabbath in heaven, before it was known to any mortal to observe the Sabbath on it on the earth](#).

It is not apparent that the words “seasons (*Appointments*), months, days, and years” are calendar-related terms. The question then becomes, what is meant by the word “signs” H226? In the next chapter, we find that H226, (אָתוֹת) or (אוֹת) means, i.e., *a signal* (literally or figuratively), as a flag, beacon, monument, omen, prodigy, and evidence. Isn’t it interesting that the two root letters of “signs” are the Aleph-Taw (אָתוֹת), a sign, mark or agreement, a covenant between two parties?

➤ Understanding the Word; “Signs”

When studying the word “Signs” as given in Genesis 1:14, unlike the English translation, the Hebrew script communicates more information and understanding about the word (“ath”) ^{H226} translated “signs”. Now to accomplish and unlock this hidden knowledge within the word “sign or signs”, our tools of choice will be [Interlinear Scriptural Analyzer](#) and the [Ancient Hebrew Lexicon](#) (by Jeff A. Brenner). These tools will enhance our understanding of the Hebrew letters that makeup the word “sign”, which are (אָתוֹת) or

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(אֹת). (Note: Strong's H853 ("eth") (את Aleph-Taw) are root letter in the word "sign" which is reference to "Messiah" Yahusha).

Let's read the definition from the Ancient Hebrew Lexicon with regard to the word "sign or signs" whose Hebrew letter structure is (אֹת), we read.

(1022) (אֹת)...AWT ac? co: **Mark** ab: **Agree**: The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a reminder to both parties. (Page 63 in the Ancient Hebrew Lexicon) (co: meaning; concrete thought, ab: meaning; abstract thought)

After reading the above definition, isn't it interesting that the word "signs," spelled as (אֹת), refers to a covenant or agreement made as a reminder between two parties? Now let's expand the above definition by adding the letters Tau ת, as represented in the other spelling of the word "signs" (אֹתוֹת). If we rearrange these letters together as ות, the translated phrases would say, "Join two things together, the nailed sign, cross, or covenant." Question: can you see the correlation between the words "sign," Sabbath, and Messiah"? Here are a few other questions to consider! 1.) Who was nailed to the cross? 2.) Who joins with us through the indwelling Holy Spirit? The answer is simple: Yahusha.

Also, is there additional information found in the Bible about the word "sign"? As we progress in this research, remember that the Genesis account of rejuvenation and creation on Earth ends in Genesis 2:2-4 with the manifestation and sanctification of the 7th day Sabbath. (Also, Reference: Jubilee's 2:17-21) (Note: Moses in Exodus addresses "signs and Sabbaths")

(In Review) So, what is truly being conveyed to God's people concerning Genesis 1:14 - 19 which addresses signs, seasons, days and years and the heavenly rulership over day and night? Simply, Alohym is making a "general statement" which addresses the heavenly rulership of the lights above the Earth and how that authority is applied by the use of signs, seasons, days and years.

Let us now investigate scripture concerning the Sabbath, the sign that points to Messiah and allows us to know that Alohym sanctifies us. Notice: [Exodus 31:13-17](#)

13; "Speak thou also unto the children of Israel, saying, Verily my [Sabbaths](#)^{H853-H7676} ye shall keep: for it is a [sign](#)^{H226} between me and you throughout your generations; that ye may know that [I am the Yahuah that doth sanctify you](#). 14; ye shall keep the [Sabbath](#)^{H853-H7676} therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15; *Six days may work be done; but in the seventh is the [Sabbath](#)^{H7676} of rest, holy to the Lord: whosoever doeth any work in the [Sabbath](#) day, he shall surely be put to death.* 16; Wherefore the children of Israel shall keep the [Sabbath](#)^{H853-H7676} to observe the [Sabbath](#)^{H853-H7676} throughout their generations, for a [perpetual covenant](#). 17; [it is a sign](#)^{H226} between me and the children of Israel for ever: *for in six days the Yahuah made heaven^{H853-H8064} and earth, and on the seventh day he rested, and was refreshed*".

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The lights of the firmament serve as unique signs that indicate Alohym's timetable for special events. They guide us to the correct time and place to observe the yearly Sabbath days. The Sabbath is a sign given to Alohym's sacred children who accurately identify the Sabbaths according to Alohym's calendar. However, the Gregorian (Julian), Jewish, and various misunderstood "Enoch" calendars miscalculate the Sabbaths. Should we ignore these truths?

The initial section of this study provides valuable insights and a deeper understanding of a topic that Alohym's people have largely overlooked over the years. Unfortunately, a significant error has infiltrated the ecclesia regarding the calendar, stemming from ignorance, which results in numerous mistakes. Satan has effectively blinded humanity, including individuals within Alohym's ecclesia, by corrupting Alohym's calendar at its core!

❖ The Sabbath is "a Sign"

In Exodus 31:13-17, Alohym conveys that the weekly Sabbath is a sign! Which is made very clear and communicates this fact in other scriptures? Notice: Ezekiel 20:12 and 20.

12; "Moreover also I gave them my Sabbaths^{H853-H7676}, to be a sign^{H226} between me and them that they might know that I am the Lord that sanctify them"

20; "And hallow my Sabbaths^{H853-H7676}; and they shall be A sign^{H226} between me and you, that ye may know that I am the Yahuah your Alohym"

The word "Sabbath," Strong's Concordance #H7676, is translated from the Hebrew word "Shabbath or Shabbat," meaning, specifically, the seventh day of the week. So Alohym tells us the seventh-day Sabbath is a sign!

Therefore, it is essential to observe the lights, which not only determine when days and nights begin and end but also the lights that correctly identify the weekly Sabbath "days." The lights in the firmament are there for years, days, and seasons! As we first take a close look at the word "seasons," we will realize that through this word ("seasons"), Alohym communicates a critical message. Let us continue to study Genesis 1:14,

14; "And Alohym said, luminaries exist in the atmosphere of the heavens to separate between the day between night and for signs and for appointments^{H4150} (special repeated times) for days and years. (*Hebrew mechanical translation*)

Here we see that the lights in the firmament are also there for appointments "seasons." The word "season" is Strong's H4150 and is translated from the Hebrew word "Moed" and means "an appointment, season, festival, assembly, or congregation" Please keep this Hebrew word in mind as we proceed with this study in Leviticus 23:1-6.

1; "And the Lord spake unto Moses, saying, 2; Speak unto the children of Israel, and say unto them, concerning the feasts (Muods = 4150 = appointed times, festivals) of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts^{H4150}.

3; Six days shall work be done: but the seventh day is the Sabbath of rest, an holy

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convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. [4](#); [These are the feasts](#)^{H4150} of the Lord, even holy convocations, which ye shall proclaim in their seasons. [5](#); In the fourteenth day of the first month at (*sunset*) evening is the LORD'S Passover. [6](#); And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread”.

The remainder of Leviticus 23 continues to define and list all of Alohym’s appointed times (Feasts or “Moedim”), including the Feasts of Pentecost, Trumpets, Atonement, Tabernacles, and the Eighth Day. All of these feast days are "weekly" Sabbath days according to Alohym’s sacred calendar, with the exception of Atonement. (We will explore this topic further later in the study.)

In Conclusion

In Chapter 1, we conducted a detailed biblical study of the Hebrew language, exploring the profound truths about Alohym's creation found in Genesis chapter 1—truths that are often overlooked in modern church teachings. Now, we are ready to advance our understanding of Alohym's restored Firmament, or the heavens, with practical and logical reasoning. Keep in mind that we are building a solid foundation step by step, using biblical, historical, and scientific evidence to demonstrate that there is only one accurate calendar according to Alohym.

Part 2 - The Firmament, Digging Deeper

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Part 2 - The Firmament, Digging Deeper

Introduction

In Part 2, we will explore a deeper understanding of the word “firmament,” first mentioned in Genesis 1:6. The English term “firmament” or “atmosphere” comes from the Hebrew word (raqiya’ – רַקִּיעַ), which means sheet, expanse, or the visible arch of the sky. It’s important to note that the word “Heavens,” as used in Genesis 1:1 and 1:8, comes from the Hebrew word (shamayim – שָׁמַיִם), which is plural. This word means the sky and alludes to the clouds as well as the movement of celestial bodies.

You might wonder why we are discussing the Heavens and firmament after delving into the scriptural flow of Genesis 1. Understanding these aspects of creation can help free you from the entanglement with the “4th Day” Calendar movement. You may ask, what does this have to do with anything? Some claim they follow the “Zadok Priesthood” calendar, which supposedly begins on the fourth day of creation. This doctrinal view, though not supported by scripture, asserts that God created and instituted His calendar on the fourth day, as described in Genesis 1:14. Keep in mind that Alohym would not impose a calendar observance on an Earth without any living beings—who would have obeyed it, aside from plants and birds?

Let’s investigate the truth as conveyed in the Hebrew language. As believers, we are called to have NO private interpretation of scripture. Alohym speaks through His Word, and He alone provides the truth to His people. So, let’s be like the Bereans and dig deeper.

❖ What Rules the Calendar

The Bible discusses “lights in the firmament” and how these lights rule the day (Light) and the night (Darkness). Alohym explains to us these lights divide the day and the night. Furthermore, in this study guide, we look at the fact that the “lights in the firmament” are also there for signs, days (weekly Sabbaths), seasons (weekly & annual Sabbaths), and years.

Alohym explains the earthly concept of time through the existence of the sun and stars, beginning in Genesis 1:14-19. As we examine these five verses, which address signs and symbols, we must remember the first four days, as described in Genesis 1, represent rejuvenation and germination, essential for life on Earth. Many traditional believers view Genesis 1 as a straightforward account of creation without fully understanding the language’s factual context or intent.

As we study Genesis 1, we should note the absence of the Hebrew word “bara” (H1254, meaning “to create”) from Genesis 1:2-20. These passages connect to the concepts of light and the firmament (sky), which are crucial for understanding Alohym’s cycles of time and calendar structure. Verse 14 of Genesis 1 marks the beginning of our exploration into the language within these five verses, providing us with new insights and understanding. (Let’s Genesis 1:14.)

- 14; And God said, Let there be^{H1961} lights^{H3974} in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: **v15**; And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. **16**; And God made^{H6213} two great lights; the greater light to rule

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the day, and the lesser light to rule the night the stars. 17; And God set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19; And the evening and the morning were the fourth day.

• Word Investigation:

Before proceeding, it's important to clarify a few keywords in Hebrew from verse fourteen (14) that, when understood, help resolve any misconceptions about the true meaning of this scripture. These keywords are: "exist" (hayah - הָיָה), "luminaries" (ma'owr - מְאוֹר), and "light" (owr - אוֹר). We will utilize Strong's Concordance and the Ancient Hebrew Lexicon as our tools for language translation, starting with H1961.

- *Strong's Concordance; H1961* – (הָיָה) hayah (haw-yaw) a primitive root (compare H1933); to exist, i.e. be, become, come to pass.
- *Ancient Hebrew Lexicon; (1097) H1961* (הָיָה - הָיָה) = "exist": To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to "exist or be"].

The Hebrew Root - hayah (יָהִי) H1961 which translates as "Let there be, or he exists," comes from the root letters הִיָּה meaning, "to exist," when the letter י (yod) is prefixed to the root, (masculine, singular, imperfect tense) a variant of the word is formed יָהִי meaning, "he exists." When a root ends with ה (heh), it is often dropped when used as a verb. Hence, יָהִי becomes יָהִי. (Ref: *Learning to Read Biblical Hebrew by Jeff A Brenner*)

❖ Commentary

So, what have we learned about understanding the original Hebrew word "hayah" (יָהִי) H1961? The English translation "there be" could have been written as "exist, or he exists," but in either case, "there be" or "he exists" means the object described already existed. Now, let's investigate how the word "Let" in the phrase ("Let there be") changes the phrase's meaning.

The word "Let" in the English phrase ("Let there be") means to, "allow or admit" is translated from the Hebrew root (Nathan – לָתַת) H5414 or לָאִפְשַׁר, which means; *give or gift*. Other associated words in English are hand over, grant, allow, permit, enable, make possible, or facilitate. In reviewing the original Hebrew text concerning verse 14, the word "Let" did not exist and was added to the scripture by the translators. Review the "Revised Version of verse 14 (below) but when reading, substitute the words below in red underline for "exist" and "they exist for," and notice how the scripture takes on a little different meaning. (Note: the lights already existed)

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interlinear									
Genesis 1:14									
WLC WLC_tm Strong CHES									
exists and they exists for									
AV . And God said, <u>Let there be</u> lights in the firmament of the heaven to divide the day from the night; and <u>let them be</u> for signs, and for seasons, and for days, and years:									
ובין	היום	בין	להבדיל	השמים	ברקיע	מארת	יהי	אלהים	ויאמר
u·bin	e·iwm	bin	l·ebdil	e·shnim	b·rqie	marth	iei	aleim	u·iamr
H996	H3117	H996	H914	H8064	H7549	H3974	H1961	H430	H559
and·between	the·day	between	to·to=separate·of	the·heavens	in·atmosphere·of	luminaries	he·shall·become	Elohim	and·he·is·saying
(Revised Version)									
: ושנים ולימים ולמועדים לאתת והיו הלילה									
: u·shnim u·l·imim u·l·muodim l·athth u·eiu e·lile									
H8141 H3117 H4150 H226 H1961 H3915									
and·years and·for·days and·for·appointments for·signs and·they·become the·night									

Next, let's review the definition for the word "luminaries (מא'ור - ma'owr) and light (אור – owr)."

- *Strong's Concordance*; H3974 - ma'owr - maw-ore' or maor {maw-ore'}; also (in plural) feminine mpowrah {meh-o-raw'}; or morah {meh-o-raw'}; from H215; properly, a luminous body or luminary, i.e. (Abstractly) light (as an element): figuratively, brightness, i.e. cheerfulness; specifically, a chandelier. KJV: bright, light.
- *Ancient Hebrew Lexicon*; (1020) H3974 - ms; (מא'ר - M-AWR) = "Light": [ms; Masoretic text] What gives off light i.e. Luminaries, From 215, 216. The light of the Sun, or other givers of light.
- *Strong's Concordance*; H216 - 'owr – ore; from H215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.). KJV: bright, clear, + day, light (-ning), morning, sun.

A "luminary" refers to something which shines self-generating its light. It's referring to a body of light, a luminary – a body from which light emanates – and not a reflector. Considering the sun, moon, and stars, we understand that the sun and stars are luminaries. They are a light source; they give and shine the light of and by themselves. The stars are not dependent on the sun to provide light and vice versa. The moon, on the other hand, is not a luminary. The moon does not self-generate its light; it does not give off heat, which disqualifies it as a luminary. It is an excellent reflector but not a light source; it does not supply light. Therefore, the moon is not a luminary in the word's literal meaning. Some might refer to the moon as a luminary, but this is only in its capacity to reflect light. Remember, this critical information is essential.

❖ Commentary

The light in [Genesis 1:3](#), [H216 from H215] talks about a singular luminary (concrete) illumination from the Sun. The sunlight, obscured by darkness, was above or over (H5921) the waters meaning the Sun already existed as indicated by the same Hebrew Root - hayah (יהי) "Let there be" translated "exist, or he exists." Let's read verses 14 and 15 revised in light of a new understanding.

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interlinear							
Genesis 1:16							
AV And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.							
(Revised) And Alohyim made two marked great luminaries the great luminary to rule the day and marked the small luminary to rule the night and marked the stars							
הגדל	המאור	את	הגדלים	המארת	את - שני	אלהים	ויעש
egdl	emaur	ath	egdlim	emarth	shni - ath	aleim	uioosh
e·gd1	e·maur	ath	e·gdlim	e·marth	shni - ath	aleim	u·ioosh
H1419	H3974	H853	H1419	H3974	H8147 - H853	H430	H6213
the·great	the·luminary	marked	the·great-ones	the·luminaries	two-of	Elohim	and·he-is-making ^{do}
:	הכוכבים	ואת	הלילה	לממשלת	הקטן	המאור	ואת
:	ekukbim	uath	elile	lmmshlth	eqtn	emaur	uath
:	e·kukbim	u·ath	e·lile	l·mmshlth	e·qtn	e·maur	u·ath
	H3556	H853	H3915	H4475	H6996	H3974	H853
	the·stars	and	the·night	to·ruling-of	the·small	the·luminary	and
		marked					marked

- *Ancient Hebrew Lexicon*; (1360) H6213 [df:עשה] [df: defective spelling] [עס] corrected, [ac: action definition] - Do, [co: concrete definition] – Work. The making or doing of something

- Do; verb (used with object), present singular first person do, to perform (an act, duty, role, etc.): “Do nothing until you hear the bell”, “to execute” (a piece or amount of work): to do a hauling job, to perform or complete (a deed or action)

Since the word “Do” or “Work” is a verb, verse 16 must be an action statement which describes as **[Action Statement]**: Describes each of your accomplishments that emphasize the results that benefit humanity. Be sure the **action** words are at the beginning of the line. According to the Interlinear Scriptural Analyzer, the action word H6213 – “asah,” is the first word in verse 16, of which Alohyim (God) is describing what He accomplished on the fourth day of which he brought forth by His action the Sun to rule the day and the stars to rule the night.

❖ Commentary

Did you notice that the term “moon” is absent in verses 14-19? This absence serves as a clear explanation for why Alohyim does not mention the moon, as it holds no ruling or scriptural authority in the heavens or on Earth.

At first glance, this statement might seem illogical. However, once you delve into the language, you’ll grasp the significance of what Alohyim is conveying to us. Scripture refers to two great lights in the firmament (sky) that govern time and seasons. Time can be understood through the position of the sun, as well as the configuration of the stars. Additionally, sailors can navigate the seas using the stars as a guide. In contrast, the moon does not provide a reliable way to determine time or assist in navigation.

Moreover, while the stars appear at night when the sun sets, this is not true for the moon. Below are several attributes that prove the moon has no ruling authority.

Part 2 - The Firmament, Digging Deeper

- It can sometimes be seen during the light hours of the day
- It doesn't reflect any light for a few nights every month
- It can come in and go out of view on a given night
- It is not a clear ruler of the night

Let's investigate the Book of Jubilees' 2:7-10 as a second witness that parallels the Genesis account. (Jubilees' 2:7-10, Ethiopic Bible) You should begin to notice the same language issues when reading these scriptures in the Book of Jubilees. The words "he made" and "God made" relate to the original translation of the Hebrew and Greek languages into Ethiopic Ge'ez and then to English.

7; And on the fourth day he made the sun and moon and stars and placed them in the firmament of heaven that they should shine over the earth and to rule over day and night and to divide between night and day and between darkness and light. 8; And God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years, 9; And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. 10; These three kinds God made on the fourth day.

Given the facts, wouldn't you agree that the moon would be considered a weak 'ruler of the night'? Sometimes it is the brightest object at night, but sometimes it is not "on duty." Due to these reasons, strictly speaking, the moon cannot be used as a reliable "instrument" to divide the night from the day; neither would it be a precise and reliable instrument on which to base a calendar! We will now see that Alohym does not use the moon to calculate his calendar. Now, move to verses 17 through 19 and read what Alohym (God) does with the Sun and stars.

17; "And Alohym set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the day and over the night, and to divide the light from the darkness: and Alohym saw that it was good". v19; And the evening and the morning were the fourth day.

Now let's show the above scriptures using the (I.S.A.) Interlinear Scriptural Analyzer to see both the Hebrew and English translations. (Review Chapter 1 for more details)

Part 2 - The Firmament, Digging Deeper

Genesis 1:17, 18, 19 WLC WLC_t Strong CHES							
AV And God set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good: 19; And the evening and the morning were the fourth day.							
ולמשל	על - הארץ	להאיר	השמים	ברקיע	אתם אלהים	ויתן	
ulmshl	eartz - ol	leair	eshmim	brqic	aleim athm	uithn	
H4910	H776 - H5921	H215	H8064	H7549	H430 H853	H5414	
and-to-to-rule-of	the-earth on	to-to-give-light-of	the-heavens in-atmosphere-of	Elohim »-them	and-he-is-giving		
וירא	החשך	ובין	האור	בין	ולהבדיל	ובלילה	ביום
uira	echshk	ubin	eaor	bin	ulebdil	ublile	bium
H7200	H2822	H996	H216	H996	H914	H3915	H3117
and-he-is-seeing	the-darkness	and-between	the-light	between	and-to-to-separate-of	and-in-the-night	in-the-day
ויהי	יום רביעי	בקר	ויהי	ערב	ויהי	כי טוב	אלהים
rbioi	ium	bqr	uiei	orb	uiei	tub - ki	aleim
H7243	H3117	H1242	H1961	H6153	H1961	H2896 - H3588	H430
fourth	day	morning	and-he-is-becoming	evening	and-he-is-becoming	good that	Elohim

Again, after reading these last three scriptures, did you notice the word "bara" H1254 [to create] is not once written or mentioned in the Hebrew or English text? As a summary for verses 14-19, Alohym (God) is speaking these verses as "action and command statements," it is essential to be clear that 'statement,' 'question,' 'command' and 'exclamation' are sentence patterns which mean they are defined grammatically. A statement has a structure in which there is typically a Subject, followed by a verb, and then additional units, such as a direct object, as these verses assimilate.

This information demonstrates that the sun and the stars are the two luminaries dividing the day from the night; these are Alohym's foundation for his calendar. Of course, the moon is vital in its own right (especially concerning tide cycles), but not as a foundational instrument that Alohym uses to determine the weekly Sabbath or annual Feast days.

The Great Luminary

Let us begin this section by taking a look at two verses in the book of Revelation: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:1)

Yahusha's face is representative here, "as it were the sun." The sun has prominence in Alohym's calendar! But notice the sun is discussed further in the following scripture: Rev. 12:1

- 1; "And there appeared a great wonder in heaven; a woman clothed with the sun, and "the moon under her feet, and upon her head a crown of twelve stars". (Note: Please read "The Rev 12 Sign" A New Spiritual Awakening", for a more in depth study.)

After reading the above scriptures, you clearly understand that Alohym communicates something significant. Interestingly, the sun, stars, and moon are addressed in Rev.12:1 because the lights are in the sky simultaneously. The question to ask is when and where these events will happen. As a believer, would you not think that this all-important event would fall on Alohym's accurate calendar? Alohym

Part 2 - The Firmament, Digging Deeper

clarifies that he wants a bride following him, “if you love me, keep my commandments,” a bride on his specific calendar? (More on this later). Let us discuss the sun first of all. The sun is prominent in both scriptures, but Rev. 12:1 interestingly states that the woman, or the ecclesia, is clothed with the sun! What does this tell us? First, whenever Alohym talks about clothing in this way, He always refers to government and authority. Following are two examples of this:

1. Joshua was clothed with clean clothing symbolizing the fact that He would now “keep” His “charge” ([Zech. 3:4-7](#))
2. Eliakim was clothed with clothes symbolizing government being committed into his hands ([Isaiah 22:20-22](#))

The woman is clothed with the sun, indicating the sun's brilliant illumination or glow as in white raiment, indicating dominance and purity. It is in control and symbolizes authority and rulership. Notice these scriptures concerning the subject of white raiment. Revelation 3:5 and 3:18

[v5](#); He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

[v8](#); I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Now, let us briefly examine the prominently featured stars in Rev.12:1. Scripture states the crown placed on the woman's head is a crown of twelve stars. What does this tell us? Of course, a crown (placed ahead) is also a symbol of ruler-ship and authority. So it is safe to say that here Alohym is also communicating the stars are in a position of power. Interestingly, there are 12 stars on the crown.

Finally, we come to the moon, as discussed in Rev. 12:1. Here, the scripture states the moon is under the feet of the woman. A woman's left foot rests on the moon, which is significant. In scripture, Alohym says He will separate the Sheep from the Goats, the Sheep to the right and the Goats to the left. (Matthew 25:32, 33) Let's notice what scripture states in Matthew 25:40-41.

[v40](#); And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me.

[v41](#); Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Alohym is trying to get our attention in these verses, especially regarding his calendar; the sun, moon, and stars are the lights in the firmament. We know that the lights in the heavens determine Alohym's calendar. The sun is in a dominant leadership position and role. The stars are also in a position of rulership, while the moon is in a place of submission. The moon does not give light but reflects the sun's light. A similar situation exists within the marriage union as the wife reflects on her husband; the moon also reflects the sun. As we think about the sun and moon in these terms, we quickly realize that

Part 2 - The Firmament, Digging Deeper

the moon takes a secondary position to that of the sun.

Regarding Alohym's calendar, it is evident that the sun determines the calendar, not the moon! Satan has used vanity and deceit to maneuver and twist people's reasoning to focus on a predominantly seen body at night to base their calculations for a calendar. Unfortunately, physical and spiritual Israel (the gentile nations of Israel, including the Jews) has fallen into this trap. They erroneously use the moon to determine their calendar, while Alohym uses the sun to decide His calendar.

Alohym is a (God) of the day and of light:

Gen. 1:3-4; Ex. 13:21; Matt. 5:14; Matt. 5:16; Lk. 11:34a; Lk. 11:36; Jn. 1:4; Jn. 3:19a; Jn. 3:21; Jn. 5:35; Jn. 8:12; Jn. 9:5; Jn. 12:46; Acts 26:18; Rom. 13:12; 2 Cor. 4:4; 2 Cor. 4:6; 2 Cor. 6:14; Eph. 5:8; Eph. 6:14; Col. 1:13; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:5; 1 Jn. 1:7

Satan is depicted as representing darkness:

Job. 12:22; Job. 30:26; Ps. 143:3; Prov. 2:13; Prov. 4:19; Prov. 20:20; Matt. 6:23; Matt. 8:12; Matt. 9:13; Matt. 25:30; Lk. 11:34b-35; Jn. 3:19b-20; Acts 26:18; Rom. 13:12; 2 Cor. 4:4; 2 Cor. 6:14; 2 Cor. 11:14

❖ **Commentary**

Now that we have gotten a little deeper into understanding Alohym's firmament and what objects have rulership over the Earth, it's time to think about how Alohym begins and ends His day. In chapter 3, you will learn scriptural truth, not doctrinal views of when Alohym begins and ends.

Part 3 - When Does the Biblical Day Begin?

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Alohym = God
Christ = Yahusha
Yahuah or Yahweh = Our Heavenly Father's name,
spoken through the Son to become Yahusha

Part 3 - When Does the Biblical Day Begin?

PREFACE:

When it comes to Alohym's calendar, it is evident that the sun—not the moon—determines the timekeeping. Satan has used vanity and deceit to manipulate people's thinking, leading them to focus on a celestial body that is mainly visible at night for their calendar calculations. Unfortunately, both physical and spiritual Israel, which includes the Gentile nations of Israel as well as the Jews, have fallen into this trap. They mistakenly depend on the moon to establish their calendar, while Alohym uses the sun to guide His. “Howbeit in vain do they worship me, teaching doctrines the commandments of men.” (Mark 7:7)

John 4:23

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him”

Many believers wonder, "How can I be sure I am observing Alohym's day in the correct order?" I share and understand their frustration on this subject. Much of the information available stems from half-truths and religious piousness, not based on the word of Alohym. We are discussing the sacrificial law, designed to emphasize obedience to our Creator through sacrifice. This law draws the offeror closer to Alohym spiritually through burnt or ascent offerings and the peace, sin, ignorance or (error), wave, and vow offerings.

The sacrificial system established at Mount Sinai through the Aaronic priesthood is based on the day structure defined by Alohym in Genesis 1:5: light, night, evening, and morning. This sequence helps us worship our Creator and provides a clear understanding of when the day begins and ends. The evidence presented in this investigation is based on biblical, historical, and scientific research that aligns with the word of Alohym.

Additionally, Yahusha Messiah emphasized the importance of the Torah in the new covenant, which comes with better promises written on our hearts and minds, and empowered by the set-apart spirit (Ruach). These promises only come through “obedience” to Alohym’s covenant, repentance and becoming a living sacrifice, daily. Romans 12:1

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➤ Introduction

Welcome! As we build upon Parts 1 and 2, our research now focuses on understanding Alohym's day structure. Previously, we discovered through the original Hebrew text that God's scriptural year begins on a Sabbath, as established in Genesis 2:2-4. This scriptural truth has undoubtedly surprised many believers. In this chapter, a new law of liberty will open your eyes—one that is not widely taught in Alohym's ecclesia.

In this section, we will closely examine the knowledge that Alohym provides through His Word regarding the structure and beginning of a day. Most of the Christian world believes that a day begins at midnight, while many Sabbath-keepers assert that a day starts at sunset. Which of these viewpoints is correct? What does the Bible say about this topic?

According to Alohym's calendar, when does a day begin as described in Genesis 1? What insights does Alohym reveal through His inspired Word on this significant subject? Prepare yourself for some transformative information that could change your perspective. Please use your Bible to verify everything in this study; be like the Bereans! (Acts 17:11)

Let us begin this section by studying in [Genesis 1](#): (KJV)

v1; In the beginning God created the heaven and the earth **v2**; and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters **v3**; and God said, Let there be light: and there was light. **v4**; and God saw the light, that it was good: and God divided the light from the darkness. **v5**; "And Alohym called *the light day* and the *darkness he called Night* and the *evening and the morning were the first day*. (Editor's note: The Hebrew words for "Day" and "day" are exactly the same in verse 5 ["Day" = yo·vm and "day" = yo·vm]. Therefore, ["Day" = "day" = yo·vm]. There is no difference in capitalization. It is also exactly the same Hebrew word in [Gen. 1:8, 13, 19, 23, and 31](#). Therefore, ["light" = day "yo·vm" and morning light = "yo·vm"].

Notice that during rejuvenation week in verse 3, the first thing expressed is that "light existed." When Alohym brought forth "light," He separated it from darkness (He separated it from "night") and called it "day." Through His inspired Word, Alohym tells us that "light" is representative of "day" and "darkness" is representative of "night."

To understand the logic encompassing Alohym's day, we must first address this scripture's religious error. Most Torah observant believers blindly and without understanding the Hebrew language accept that Alohym's day begins at "evening" sunset. Let's investigate [Genesis 1:5](#) and notice the order built within scripture. (Let's read)

Part 3 - When Does the Biblical Day Begin?

v5; And Alohym ^{God} called^{H7121} the light^{H216} day^{H3117} and the darkness^{H2822} he called night^{H3915} and he (^{night}) is becoming (he exists)^{H1961} evening^{H6153} and he (^{evening}) is becoming (he exists)^{H1961} morning^{H1242} day^{H3117} echad^{H259} (^{one, unity}).

After reading this scripture, notice how the day is structured (light = day, darkness = night, evening = together comingle, and morning = day). In verse 5, the word “evening” comes after the word night, not before, so to accurately state the day begins at “Sunset evening,” should have said such. Remember that Alohym is laying out His day structure; there is no support for this doctrinal belief of men!

Let’s investigate [Genesis 1:5](#) by using the (I.S.A.) Interlinear Scriptural Analyzer, which displays both the Hebrew and English translations. Giving the reader a visual understanding of how Alohym’s day is structured from a Hebraic point of view, let’s read.

The screenshot shows the Interlinear Scriptural Analyzer for Genesis 1:5. The window title is "interlinear" and the text is "Genesis 1:5". The interface displays the Hebrew text, the Strong's Concordance numbers, and the English translation. Two red boxes highlight the Hebrew word "ויהי" (H1961) in the top row and its English translation "and he is becoming" in the bottom row. The English translation is: "and Elohim called to light day and to darkness he called night and he exists evening and he existed morning day one (Revised)". The Hebrew text is: "וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי עֶרְבַּ וַיְהִי בֹקֶר יוֹם אֶחָד".

Notice Strong’s #H1961 within the two red boxed areas state, “and-he-is-becoming” as rendered in English, which comes from the Hebrew word “hayah” (ויהי) meaning “to exist, or he exists.” If you reference the English translation, these words were left conveniently out of the scripture, of which the conjunction word “and” (ו) (uaw) was inserted between the night, evening, and morning nouns. Also, the original Hebrew script contains no punctuation or period (.), which was added by the translators thinking it would help the reader’s scriptural understanding.

✓ [Commentary](#)

The added period in the English translation was placed after the word "night," which emphasizes "evening" and alters the meaning of the entire scripture. This change misrepresents Alohym’s intended structure of the day. Additionally, the translators omitted the phrase "he is becoming" or "he exists." These translation errors were deliberate, as the original text did not support Judaism’s belief that the day begins in the evening. As believers, we must take a Berean approach and not allow translation errors or human doctrinal views to lead us away from the true liberty of the Gospel.

Part 3 - When Does the Biblical Day Begin?

Having now addressed the error in [Gen.1:5](#), our next step is understanding the "unity" of day one. The word "one," translated from the Hebrew meaning "unity or echad," addresses the elements that make up Alohym's day structure. Again, let's read verse 5 (above), which states light = day, darkness = night becoming evening and becoming morning day. Here four elements are addressed, of which two equal the "day" - light = day and morning. Now that you understand the true meaning of this scripture, it is overwhelmingly evident that Alohym's day is as follows: light equals day/morning, and darkness equals night/becoming evening, which is the end of the day.

➤ What is an Evening?

According to traditional terminology, twilight is often referred to as evening. It represents a transition that is neither day nor night, serving as a buffer or safeguard against either encroachment. In the Bible and historical texts like the Book of Jubilees, evenings are significant as they are when daily sacrifices are prepared and offered. Additionally, "evening" signifies the blending or the comingling of light and darkness and is considered the smallest part of a day, representing the biblical third portion of the day according to the structure of time described by Alohym in the books of Enoch and Jubilees. Now, let's investigate [man's technical terminology](#) for the words [dawn](#) and [dusk](#), which is also called, "Twilight."

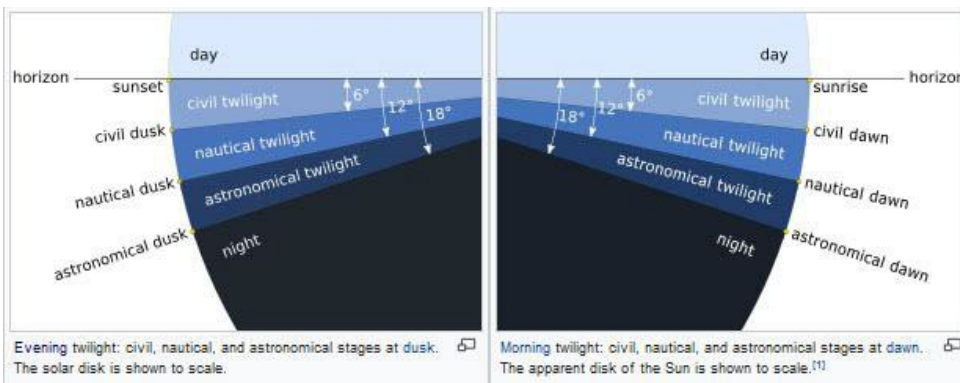


The graphic to the left will help you visually understand how this daily event occurs before sunrise and the other beginning at sunset.

In a review of [Genesis 1:5](#), we see unmistakable clarification as to when the day begins, at sunrise. The evening *before* sunrise and *beginning* at sunset are the two areas of intermixing or commingling of light and darkness—Strong's #H6148-50, ('arab) meaning; to braid, i.e., intermix. In review, we must understand the word "evening^{H6153}." does

not refer to "night^{H3915}" but to a period that must come before morning and before night.

Let's now take a little time to explain how man complicated the twilight – evening issue by assigning



degrees to progressive light or darkness, depending on which evening you refer. Notice the numbers 6, 12, and 18 degrees on each side of the drawing. These numbers apply to dawn and dusk and add up to 90 minutes (or 80 Segments of

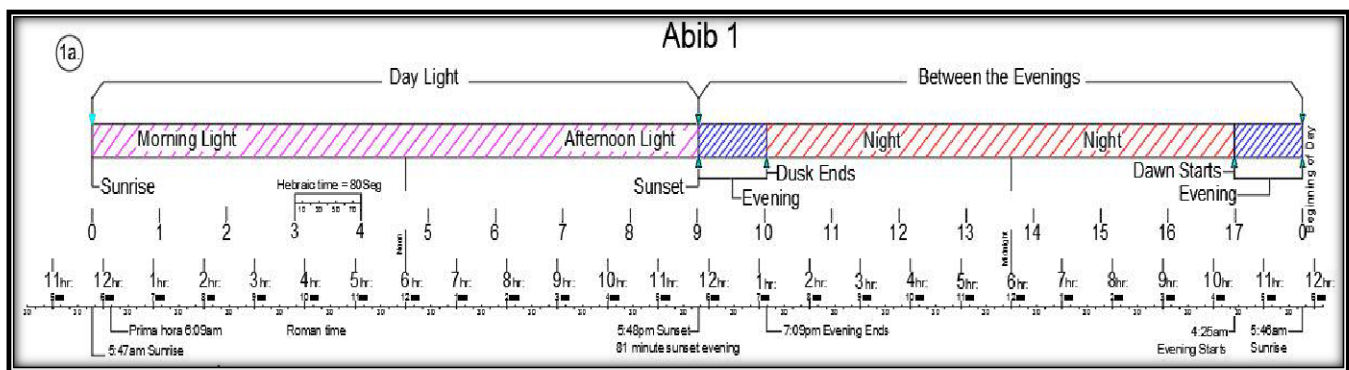
time) per evening which coincides with the Hebraic time division is called a "part" or "moment." Remember that ancient Israel did not have watches or measure time as precisely as we do today.

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They would have seen the light breaking in the dawn/evening and prepared the sacrificial lamb for the morning/daylight sacrifice. Also, beginning at dusk/evening when the sun went down, the sacrificial sin offering of the oxen or lamb was performed “between the evenings,” and none was to be left by morning daylight.

➤ The Sacrificial Day Structure of Genesis, Jubilees’

Below is Alohym’s actual day structure, starting with “daylight” morning, evening, night, and evening. Now [Diagram \(1a - below\)](#) represents the “24-hour Roman” and the “18-part Hebraic” divisions of time. This Diagram will help you visualize how each part of the day fits perfectly into Alohym’s day structure. As we go through this study, we will add more information to this Diagram, proving there is only one actual day and calendar concerning observing our Creator.



One of the biggest mysteries surrounding Alohym's day is the term "evenings." Strong defines "evening" (ereb) as the period of dusk, which begins at sunset. However, there is also the "evening" before the morning of sunrise. Why is this overlooked "evening" not included in Strong's Concordance? The answer is straightforward: it stems from the mistranslation of the phrase "between the evenings" in Genesis 1:5. The mistranslation and removal of the words "between ^{H996} the evening ^{H6153}" in English (which appears in the Hebrew text nine times) is significant, particularly because it supports the error that considers evening the beginning of the day. The definitions (H6148-50, 51) reflect when it starts to grow dusky at sundown or the period of intermixing. This definition aligns with the concept of "evening," which occurs twice daily—once before night and once before morning. (see Mark 7:9, 13).

[Note: Wikipedia states: [Dusk](#) occurs at the darkest stage of [twilight](#), or at the very end of astronomical twilight after [sunset](#) and just before [night](#)] See [Diagram 1a](#)

In review, the Hebrew letters for the word “evening” Strong’s H6153 is ערב (ereb - Ayin, Rosh, and Bet) comes from the Strong’s root #H6148-H6151 ערב (arab - Ayin, Rosh, and Bet) meaning: to braid, or intermix, better stated commingle. The evenings are the commingling of light and darkness, as shown by Diagram 1a. As an example of correcting this error, the translators could have distinguished the difference “between the evenings.” Still, the translators made no distinction; it begs whether this was a deliberate act due to religious tradition based on a flawed doctrinal view.

Part 3 - When Does the Biblical Day Begin?

➤ When does Alohym's Day Begin?

We've addressed the minor portion of Alohym's day, the "evenings," according to scriptural and scientific references. The evenings, a most insignificant part of Alohym's day, also act as the divisional borders between light and darkness, beginning at sunset and the other just before sunrise. The next logical question would be, "When does Alohym's day begin"? The answer is quite simple; "sunrise," in fact if we investigate the ancient Hebrew letters within the word "bqr" (בקר "morning" Strong's) #H1242 meaning; dawn (*as the break of day*); generally, morning, from root #H1239 meaning; break forth. Let's look at the Ancient Paleo Hebrew symbols **bqr** which are (right to left) "Bet, Quph and Resh," which means; "inside or amid, circle or time, is first, top or beginning. This pictograph says that amid the "rising" sun begins the day. Question: is there a scriptural reference that proves this point of view? Let's read.

- **Exodus 16:23**, And he said unto them, This [is that] which the LORD hath said, To **morrow** [is] the rest of the holy sabbath unto the Yahuah: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the **morning**.
- **Exodus 18:13**, And it came to pass on the **morrow**, that Moses sat to judge the people: and the people stood by Moses from the **morning** unto the evening.
- **1 Samuel 5:4**, And when they arose early on the **morrow morning**, behold, Dagon [was] fallen upon his face to the ground before the ark of the Yahuah; and the head of Dagon and both the palms of his hands [were] cut off upon the threshold; only [the stump of] Dagon was left to him.
- **1 Samuel 11:11**, And it was [so] on the **morrow**, that Saul put the people in three companies; and they came into the midst of the host in the **morning** watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.
- **1 Samuel 19:11**, Saul also sent messengers unto David's house, to watch him, and to slay him in the **morning**: and Michal David's wife told him, saying, if thou save not thy life to night, to **morrow** thou shalt be slain.

After reading these five scriptures, does it not become clear that the day begins at Sunrise? The word "morrow" Strong's #4279 and 4283, and Ancient Hebrew Lexicon (AHL) – 1181 (A)-a (מחר) meaning; Later (מחרת) meaning; Tomorrow: |kiv: morrow, next day, next| {str: 4283}. as a review, tomorrow or that Sunrise is the beginning of the next day.

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✓ Commentary

Not once in scripture does it ever say that the “evening – sunset” begins the day.

➤ Understanding the (Greek Structured) New Testament Day

One of the best examples in the New Testament regarding the structure of Alohym's (God's) day is found in the scriptures leading up to and surrounding Yahusha's Passover death in 30 A.D. Our study begins in Matthew 28:1 as we examine several word definitions throughout the New Testament

Beginning with the word "dawn," which means: "the first appearance of daylight" or "the beginning or rise," simply put, "dawn" cannot be the beginning of a day because there is more darkness than daylight at that time. *In fact, dawn is the beginning of the evening* as the light gradually increases toward sunrise. Below is the scriptural evidence to support this point: Matthew 28:1.

Notice:

v1; “In the end^{G3796} of the sabbath, as it began to dawn^{G2020} toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher”

Note: the phrase “first day of the week” means first of the Sabbaths!

Notice carefully what the above scripture states. Mary Magdalene and Mary came to the sepulcher “at the end of the Sabbath,” as it began to dawn^{G2020} towards the first (“of the week”) of Sabbaths. Does this indicate that the end of the Sabbath started at dawn^{G2020}, NO! We have learned the English term "dawn" is actually "evening," the comingling of light before sunrise. Also, one needs to focus on the word "end^{G3796}," which means "late in the day," to clarify that dawn is not the beginning of the next day. The term "dawn^{G2020}" in Matthew 28:1 confirms this Biblical truism. "Dawn" is translated from the Greek word "epiphoskouse," meaning; "begin to grow light, dawn." Therefore, Matthew 28:1 could be summarized as follows:

v1; “late in the day^{G3796} now the sabbath, as it began to grow light^{G2020} on the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher”

Note: the revised English translation above now reflecting the original Greek language intent of the scripture, meaning at “dawn or evening” late on the Sabbath (which began the end of a 24-hour day) as it began to grow light toward next day? In other words, the Sabbath day did not end as the sunrise appeared! Notice the following translation discrepancies regarding Matt 28:1 from different bible text.

a) “*Now late on the Sabbath...as it began to dawn toward the first day of the week...*”
(*American Standard Version*).

b) “*After the Sabbath, as the first light of the new week dawned.*” (*The Message Bible*).

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- c) “*Now after the Sabbath, as it began to dawn toward the first day of the week...*”
(*New American Standard Bible*).

Let’s look at the phrase in the Greek language in clearing up this translation issue.

Matthew 28:1									
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Strong	Strong	Strong	Strong	Strong
. <u>In the end</u> of the sabbath, as it began to dawn toward the <u>first [day]</u> of the week, came Mary Magdalene and the other									
οψε	δε	σαββατων	τη	επιφωσκουση	εις	μιαν	σαββατων	ηλθεν	μαρια
opse	de	sabbatOn	tE	epiphOskousE	eis	mian	sabbatOn	Eithen	maria
evening	YET	OF-SABBATHS	to-THE	ON-LIGHTING	INTO	ONE	OF-SABBATHS	CAME	MARY
				lighting-up		one-day			
G3796	G1161	G4521	G3588	G2020	G1519	G1520	G4521	G2064	G3137
Adv	Conj	n_Gen Pl n	t_Dat Sg f	vp Pres Act Dat Sg f	Prep	a_Acc Sg f	n_Gen Pl n	vi 2Aor Act 3 Sg	n_Nom Sg f

Opse de sabbaton is the Greek phrase variously translated: “*In the end* of the sabbath...”, “*AND in the end* of the sabbath...”, “*At the end* of the sabbath...”, “*Now late* on sabbath...”, “*Now late* on the sabbath day...”, “*After the Sabbath...*”, “*After the Sabbaths...*”, “*After the day of worship...*”, “*But on the eve* of the Sabbath...”, “*And on the eve* of the Sabbaths...”, and “*After the end* of the week...”. So, what was meant by “Opse de sabbaton? Does it mean “*at the end,*” “*Now late on,*” or “*after*”? Which translation has the correct meaning for this scripture and others; let’s explore Barnes’ Commentary, Thayer’s Greek Lexicon, and Strong’s Concordance so we can get to the truth of the matter.

Barnes’ Commentary concedes that the beginning of [Matthew 28:1](#) (“Opse de”) can be translated as either “end of the Sabbath” or “after the Sabbath.” However, this Commentary seems to choose “after” for the meaning *to rationalize their accepted calendar belief system and their presumed timetable of Crucifixion Week events.* (“Using circular reasoning”) Thus, they prefer the definition: “In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn...” for [Matt. 28:1](#). Technically, this is a possible translation; but, is it the right one? Without the correct understanding of when Alohym’s day begins, one cannot expect any expert translator to get it right. What an understatement; just changing one’s understanding to an actual biblical point of view clears up numerous Bible “difficulties” that are impossible to correlate without it. (AMEN!)

Let’s investigate the word “after” by use of Thayer’s Greek Lexicon; *Strong’s NT* G3796: ὀψέ, Opse – meaning; *late in the day, i.e., at evening*, which comes from “opiso,” ὀπισ; see ὀπίσω, (G3694) meaning; *at the back, i.e., aback*, [as adv. or prep of time and place] Also, *Strong’s Concordance* G3798; ὀψιος, α, ον (opsios) (op’-see-os) Short Definition: late, Definition: late, evening.

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Note of Importance: Thayer's Lexicon - Copyright 1886 (Page 471) denotes that G3798; ὄψις, α, ον (opsios) comes from the Hebrew Strong's H996 & H6153 (הערבים בין) meaning; "between the evening." Realizing that the Greek words Opse and Opsios (i.e., late, evening, and late in the day), origination reflects the Hebrew language and gives us a better perspective into the Greek interpretation the translators were trying to convey in the New Testament.

Other interpretive meanings

- a. especially late in the day (namely, τῆς ἡμέρας, which is often added, as Thucydides 4, 93; Xenophon, Hellen. 2, 1, 23), i.e. *at evening* (Homer, Thucydides, and Plato, for עֵעַ עֶבֶר, [Genesis 24:11](#))
- b. with a genitive (Winer's Grammar, § 54, 6), ὀψέ σαββάτων, the sabbath having just passed, after the sabbath, i.e. *at the early dawn* of the first of the sabbath — (an interpretation absolutely demanded by the added specification τῆ ἐπιφωσκούση κτλ.), [Matthew 28:1](#) cf. [Mark 16:1](#) (ὀψέ τῶν βασιλέως χρόνων, long after the times of the king, Plutarch, Numbers 1; ὀψέ μυστηρίων, the mysteries being over, Philostr. vit. Apoll. 4, 18); [but an examination of the instances just cited (and others) will show that they fail to sustain the rendering "after" (although it is recognized by Passow, Pape, Schenkl, and other lexicographers); ὀψέ followed by a genitive seems always to be partitive, denoting late in the period specified by the genitive (consequently still belonging to it. 'late on the Sabbath']

Note: The information above is necessary to understand the Greek interpretation of the word "after" (ὀψέ, Opse G3796, relating to G3798) meaning; *late, late on the Sabbath, evening*. The information above is used throughout this research and will most certainly apply in the upcoming section.

It can become confusing when figuring out the timetable of Crucifixion Week (and other events, like counting Pentecost, for example). For over two thousand years, Alohym's accurate calendar has been ignored and forgotten until now. Can anyone blame scholars and translators for contributing to the fraud and not correcting this confusion? Perhaps it is that Alohym has not chosen to reveal his calendar to us until this time, close to Christ's return. It is time to stop relying upon plain text erroneous reasoning and best-guess scenarios that attempt to force the problematic Jewish calendar or any calendar from the minds of men to fit into Alohym's Word. Unfortunately, this is precisely what many commentaries do to make things fit. Let's look at what else is typical.

There are a few eminent scholars (Clark, Kitto, etc.) who have tried to "explain away" the meaning of the Greek word *epiphoskouse* (English, "daybreak"), probably in an attempt to rationalize their accepted calendar beliefs and their timetable surrounding Christ's crucifixion. They claim that it doesn't refer to "daybreak" but the lighting of candles inside houses in Jerusalem, at their definition of sundown. Nevertheless, there was no lighting of candles around the area in the physical setting of this verse (graveyards); in fact, candles could not create the overall ambient breaking daylight "of the

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evening" and thus would have put out or burned out by the time indicated by this verse (before dawn). Also, as noted above, the Greek words used in the first part of Matthew 28:1 can be translated as "the end of the Sabbath" ([see Thucydides, lib. iv. Chap. 93](#)) or "after the Sabbath."

The same "explaining away" applies here when other translators chose "after the Sabbath" when "late of the Sabbath" would fit reality. There are many other examples like this of how Satan has deceived some of the most knowledgeable and honorable experts and, through them, "deceives the whole world" (Rev. 12:9). If they had discovered Alohym's abandoned calendar, they would not have been in error.

If it were "late on the Sabbath" and beginning "to dawn toward the first of the Sabbaths" when the two Mary's went to the "sepulcher" grave, it should be clear that the Sabbath does not end at sunset! Meditate deeply on this vital truth, and allow the Bible to interpret itself! Let us discuss another New Testament passage, which continues to prove this point being made to us by Alohym through his inspired Word. Notice: [Luke 23:44-54](#)

44; "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45; And the sun was darkened, and the veil of the temple was rent in the midst. 46; And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47; Now when the centurion saw what was done, he glorified Alohym, saying, certainly this was a righteous man. 48; And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49; And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. 50; And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: 51; (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of Alohym. 52; This *man* went unto Pilate, and begged the body of Jesus. 53; And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54; And that day was the preparation, and the sabbath drew on^{G2020}."

Notice that verse 54 (above) concludes by stating that it was the preparation day and the Sabbath "drew on^{G2020}", or "began to grow light^{G2020}"! The Preparation "day" extends until sunrise! The above passage tells us that Joseph of Arimathaea went to Pilate and begged for the body of (Yahusha) Christ, which took some time. Once Pilate granted clearance ("leave"), Joseph removed the body from the crucifixion. Joseph and Nicodemus ([John 19:39, 40](#)) then cleaned the body, wrapped it in linen, and transported it to the "sepulcher" grave, all before the Sabbath began. To do all this would have taken more than just a few hours.

According to "Roman time," scripture states Christ died at the ninth hour 9 ([Luke 23:44](#)), "which is" around 3 pm, and sunset was around 6 pm. If we think about this logically, it should be evident that it must have taken Joseph hours after Christ's death to fulfill necessary obligations, including seeking

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clearance to remove Christ's Body from the stake and cleaning and transporting the body to the burial place. No doubt, Joseph labored into the night. Scripture also states that Joseph's work finished before the Sabbath "drew on G2020" in Luke 23:54. Before going forward, let's find the meanings of a few of Strong's numbers.

- ❖ Strong's Number **G2020**, means; epiphosko, a form of G2017; [to begin to grow light](#). KJV: begin to dawn, X draw on. Let's look at G2017 just to cover our basis which means; [to illuminate](#) (figuratively). KJV, give light

According to [Luke 23:54](#), the Sabbath did not begin at sunset when it began to grow dark, nor when it "began to grow light^{G2020}" toward the sunrise. Joseph's preparation work finished before the Sabbath began in the dawn with growing light "the evening" before sunrise.

Notice the following Bible translations for [Luke 23:54](#) which continue to give us further clarity:

- "It was the day of preparation [for the Sabbath], and the Sabbath was dawning..." ([Amplified Bible](#)).
- "And [the] day was [the] preparation and [the] Sabbath lighted up..." ([Greek Interlinear](#)).

The above translations emphasize that the preparation day was concluding as it began to grow light at dawn toward sunrise! So, Joseph of Arimathea finished his work before the Sabbath began in the dawn ("evening") as it began to light up! Isn't this what Scripture tells us? A day according to Alohym, starts at sunrise morning as the sun peeks over the horizon and not at sunset.

➤ [Instructions on offerings – more proof!](#)

Alohym gave some specific instructions regarding daily sacrifices. If we look closely at these instructions, we can see the evidence that proves that a day begins at sunrise and not at sunset! Notice [Leviticus 7:15](#)

15; "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning^{H1242}"
(Note: *morning*: [break of day light](#) i.e. "sunrise" not growing light as dawn)

Below is the scriptural law concerning the peace offering sacrifice! This information, added for the reader's review, helps explain what was required by Alohym in fulfilling the evening sacrifices. But, first, [Leviticus 7:11-17](#) let's read:

11; And this [is] the law of the sacrifice of peace offerings, which he shall offer unto the LORD. **12;** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. **13;** Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. **14;** And of it he shall offer one out of the whole oblation [for] an heave offering unto the LORD, [and] it shall be the priest's that sprinkleth the blood of the peace offerings. **15;** And the flesh of the sacrifice of his peace offerings [for thanksgiving shall be eaten the](#)

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same day that it is offered; he shall not leave any of it until the morning. 16; But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: 17; But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Scripture clarifies peace offerings are to be offered and consumed on the same day; nothing remains till the morning^{H1242}. Consider; "if the following morning^{H1242} were the same day the priest offered the sacrifice, then why did the priest keep no offerings till morning^{H1242}"? Simply because it was the beginning of the next day! These statements (such as [Leviticus 7:15](#)) suggest that the morning^{H1242} marks the beginning of a new day. Interestingly, the word "morning^{H1242}" is translated from the Hebrew word "boqer" (Strong's H1242) and could be rendered as "morrow" in the KJV! The fact that "morning" refers to "morrow" provides further clear evidence that a new day begins at sunrise! Taking this definition into account, verse 15 could translate as:

15; "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morrow (morning)^{H1242}".

✓ ***This verse could have been more clearly written as follows:***

"And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the next day."

In this study, let's dig deeper into the morning sacrifice and then move on to the evening sacrifice. Here are perfect examples in scripture that reinforce the time of the morning sacrifice; let's read.

1. [Exodus 32:5](#), And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, To morrow^{H4283} (Strong's meaning: next day-tomorrow) [is] a feast to the LORD
2. [Exodus 32:6](#), And they rose up early^{H7925} on the **morrow**, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.
3. [Judges 21:4](#), And it came to pass on the **morrow**, that the people rose early^{H7925}, and built there an altar, and offered burnt offerings and peace offerings

Here is the Strong's meaning for [H7925](#), i.e., to start early in the morning. Here we can see there isn't any actual controversy about the times of the morning sacrifice, unlike the evening sacrifice that we will address next.

➤ Notice the Scriptural clarity

Did you notice that Aaron woke up on the morrow^{H4283} [the next day], which was early in the morning? Does this not yet indicate the morning is the beginning of a new day? If there are still skeptical about this Biblical Truth, there is even more proof! Notice the following account, [Genesis 19:33-34](#).

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33; And they made their father drink wine *that night*: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34; And it came to pass *on the morrow* [H4283 = *next day*], that the firstborn said unto the younger, Behold, I lay *yesternight* [H570 = *yesterday, last night*] with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father

These two verses prove that the night before the morning, or "yesternight," was counted as part of the previous day and was not part of the new day, which began in the morning! How plain and simple are the teachings of Alohym when we allow his Word to interpret itself? (AMEN!)

Let us take one final look at Genesis 1:5 and discuss an additional exciting point that supports the Biblical fact that a day does not begin in the evening but at sunrise. The issue is that twilight is where darkness and light become commingled ("even"), not at sunset or midnight! Notice:

5; And Alohym called the light Day and the darkness he called Night and the *evening and the morning* were the first day^{H3117}

Morning and daylight make up the light portion of the day, while evenings are the comingling of light and darkness of which night falls in between, making up the dark portion of a particular date. The Old Testament word for "day" translates from the Hebrew word "yom" H3117 Strong's Concordance gives the following definition, which confirms verse 5's communication regarding the "day":

"From an unused root meaning to be hot; a day (as the warm hours)...from sunrise to sunset..." The *warm hours* of a day are of course the hours between *sunrise and sunset*! Notice; the "light part of a day" is from morning until the end of evening which is after sunset. The definition in Strong's Concordance continues: "...a day...from one sunset to the next..." (Judaism's point of view)

Many use this last part of this definition to conclude that a day begins at sunset and ends the following evening. They are satisfied to rely on this "man-made" definition rather than allow the Bible to define the meaning of the word "day"! If one honestly desires to understand this subject, one must question the legitimacy and accuracy of the latter part of this definition. Because scripture consistently and irrefutably proves that a day begins at morning light "sunrise," it should be evident a "24-hour" day ends at sunrise. It seems obvious that the Old Testament definition in Strong's Concordance for the word "day" was undoubtedly influenced by Jewish tradition rather than scripture. (**Note:** A calendar "date" is commonly referred to as "24 hours," which begins at sunrise and ends 24 hours later at sunrise.)

Interestingly, one should note that Strong's definition of the word "day" in the New Testament, which is much more expanded, encompasses evenings and daylight. "Day" translates from the Greek word "hemera" (Strong's number G2250). Which gives the following definition; "...the time-space between dawn and dark, or the whole 24 hours...."

From all the evidence that we have seen, is it not abundantly clear that the Biblical "morning and daylight" make up a Biblical "day," which is the light portion of a "24-hour" period? Doesn't scripture

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teach that a Biblical "day" refers to the time between sunrise and sunset as the "warm hours" of a given date? Alohym offers even more proof that a day starts at sunrise (rather than sunset). Get ready for a more profound and conclusive understanding of this subject!

➤ Passover – irrefutable proof the day begins at sunrise!

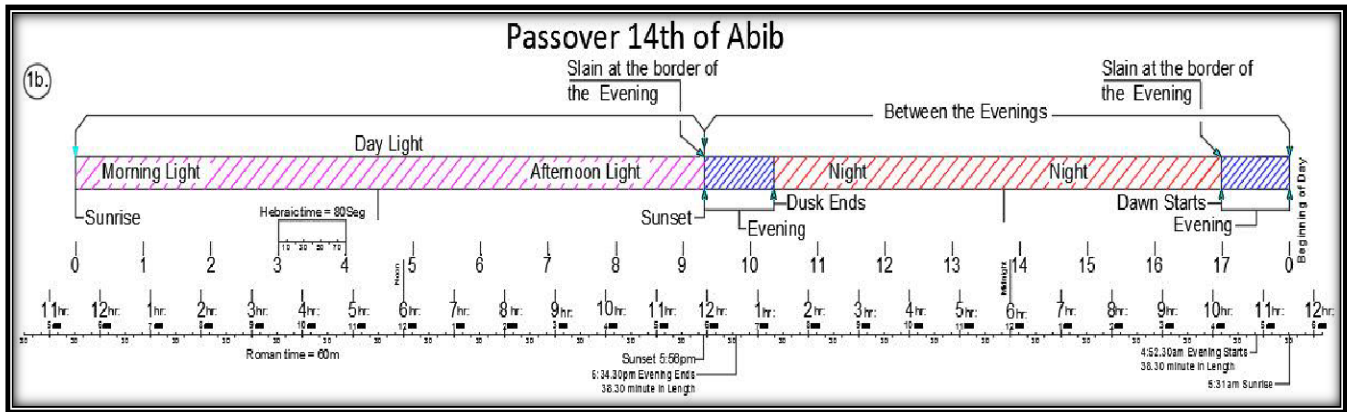
The Lord's Passover instructions confirm that a new day begins at sunrise. For example, notice the following passage from [Exodus 12:1-10](#).

1; "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2; This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3; Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4; And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5; Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6; And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall ^{a)} [kill it in the evening](#). 7; And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8; And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9; Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10; And ye shall let nothing of it remain until the morning^{H1242}; and that which remaineth of it until the morning^{H1242} ye shall burn with fire".

Note: ^{a)} in verse 6 means "[between the evenings](#)", not *in the evening* as the translators rendered.

On the fourteenth day of the first month, which is Passover, the Israelites were told to kill the lamb in the "evening" (*English translation*) and instructed to eat the flesh "in that night" – *not the next day!* To make it even more precise, the Israelites would kill the lamb in the evening "[between the evenings](#)" (*Hebrew translation*) on the fourteenth and eat it "that night," time reckoned with the fourteenth! Furthermore, they were to leave none of the Passover lamb remaining "until the morning H1242" or until the "morrow H1242" (the next day).

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➤ “Between the evenings”: Understanding the Daily Sacrifices

Our first example begins with the knowledge that Israelites were required to perform daily sacrifices by law. Notice these sacrifices were performed in the "evening," *specifically* "between the evenings"; let's read [Exodus 12:6](#)

6; “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

Here in verse 6, for the first time in scripture, it states, "kill it in the evening," but notice what the highlighted ("red box") Hebrew text states on the following graphic; ([Exodus 12:6](#)) "between the evenings." The term "between" occupies a specific time and place, in this case, the period between the two evenings. If we look back to Diagram 1b, we will see this time frame.

Exodus 12:6 WLC WLC_tm Strong CHES

AV And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

כל	אתו	ושחטו	הזה	לחדש	יום	ארבעה	עשר	עד	למשמרת	לכם	והיה
kl	ath-u	u-shchtu	e-ze	l-chdsh	ium	oshr	arboe	od	l-mshmrth	l-km	u-eie
H3605	H853	H7819	H2088	H2320	H3117	H6240	H702	H5704	H4931	-	H1961
all-of	*-him	and-they-slay	the-this	to-the-month	day	ten	four	until	for-charge	to-you(P)	and-he-becomes

הערבים	בין	ישראל	עדת	קהל
e-orbim	bin	ishral	-odth	qel
H6153	H996	H3478	-H5712	H6951
the-evenings	between	Israel	congregation-of	assembly-of

✓ Commentary

In researching the word of God, it is perplexing that Alohym’s word gets so twisted when something as simple yet important as the phrase “between the evenings” could have easily been inserted. Here is a classic example of “error begets error,” and many are defiled. Let’s keep with this theme and investigate [Exodus 29:39](#) with similar issues.

In [Exodus 29:39](#), Alohym expounds to Moses concerning the sacrificial structure of how the Israelites were to perform those daily sacrifices. Two lambs were sacrificed daily, once in the morning and the

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evening. Let's read this in the Interlinear Scriptural Analyzer.

Exodus 29:39 WLC WLC_t Strong CHES

AV The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

בֵּין	תַּעֲשֶׂה	הַשֵּׁנִי	הַכֶּבֶשׂ	וְאֵת	בְּבֹקֶר	תַּעֲשֶׂה	הָאֶחָד	הַכֶּבֶשׂ	אֶת
bin	thosha	eshni	ekbsh	uath	bbqr	thosha	eachd	ekbsh	- ath
H996	H6213	H8145	H3532	H853	H1242	H6213	H259	H3532	- H853

between you-shall-make^{do} the second the he-lamb and » in the morning you-shall-make^{do} the one the he-lamb »

הָעֶרְבִים

eorbim

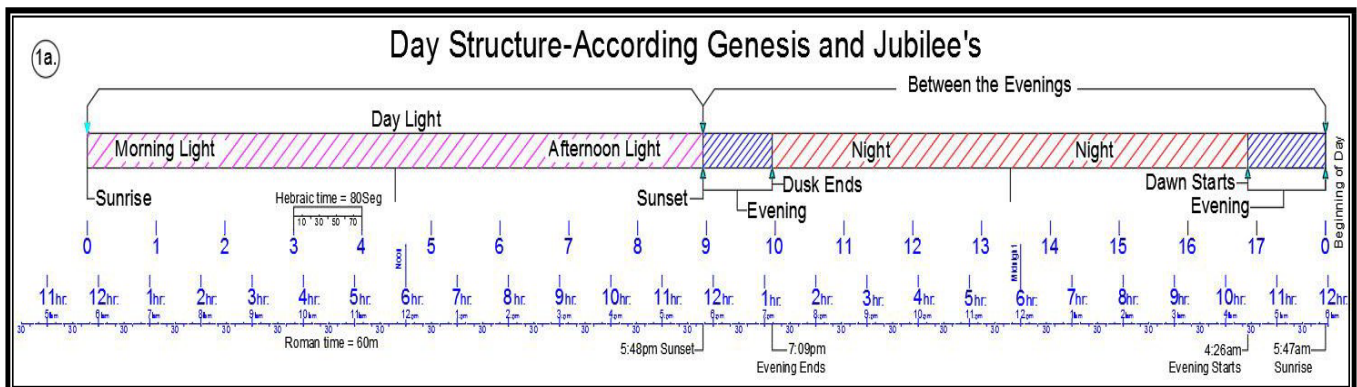
H6153

the evenings

Notice the last three words in verse 39 in the "red highlighted box" at the end of the scripture. It states [between^{H996} the evenings^{H6153}](#) not just "at even" but "[between the evenings](#)," which is a massive clue in the overall understanding of Alohym's day structure. According to this scripture, two sacrifices took place every day; one offered in the morning the "first sacrifice." The second sacrifice was offered at even^{H6153}, better rendered [between^{H996} the evenings^{H6153}](#), as rendered from the original Hebrew.

The phrase "[between the evenings](#)" is not a random biblical phrase. It occurs eight more times in scripture, mistranslated. This error led to a scriptural misunderstanding about Alohym's daily sacrifices and structure. Below are seven additional scriptural references with the words "between the evenings" in them. ([Exodus 16:12](#), [Exodus 29:41](#), [Exodus 30:8](#), [Lev. 23:5](#), [Numbers 9:3](#), [Numbers 9:5,11](#), [Numbers 28:4, 8](#)) (*Be Berean and look them up*) (*Be Berean and look them up*)

Our next investigative step begins with the word "between^{H996}", a distinction, meaning "a time separating" (*two points in time*). The question is what two points in time are being referenced here? The example day; (1a.) below will answer that question. Notice there are two (2) evenings per day, one before sunrise (morning) and one starting at sunset (evening)



At this point in understanding Alohym's day structure, let us go to the Book of Jubilee's as a second witness. Within the Book of Jubilees', explicit instructions are written to Israel about the observance of Passover. Let's start in [Jubilees' 49:1](#) and work our way through these scriptures from the Ethiopic Orthodox Bible. Let's read

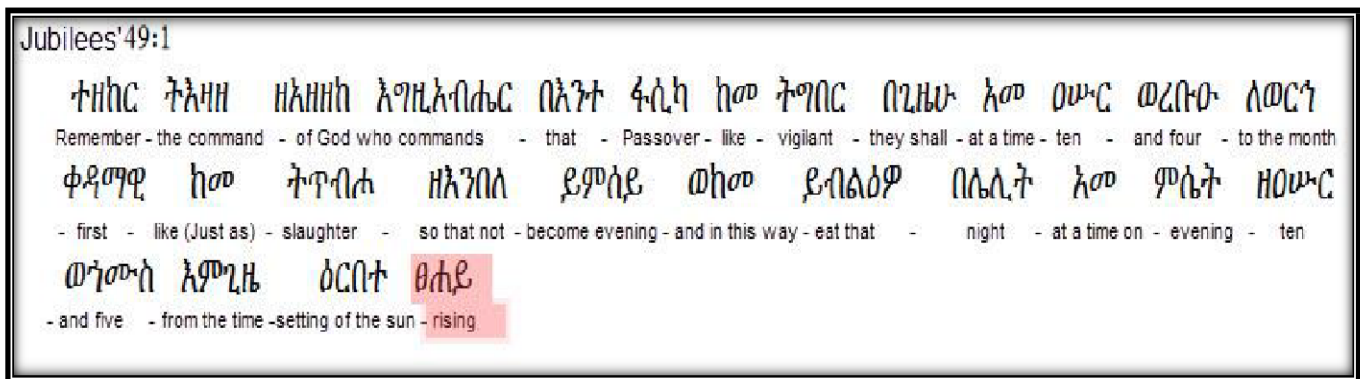
Chap. XLIX. i. Remember the command which the Lord commanded thee concerning the

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Paschah, that thou shalt keep it in its time, on the fourteenth of the first month, that thou shalt kill it before the evening come, and that they shall eat it during the night, on the evening (before sunrise) of the fifteenth, from the time of the setting of the sun, [for this is the first day of the festival and the first Paschah].

✓ Commentary

I have stated previously that translators cannot accurately convey the truth of a matter when they lack understanding; thus, error begets error. While reviewing the Ge'ez (Ethiopic) language regarding the above scripture, I noticed an issue concerning scriptural consistency from the Hebrew to the Ge'ez language, which was a missing word at the end of the scripture; let's review and read the accurate transcription from the Ge'ez to the English language.



Hopefully, you took a few seconds to read the above translation, but what I want to point out is the last word in the scripture, the term "rising" (or arose, high), which is missing from the 1888 Copyright version of Jubilees by George H Schodde, Ph.D. As a translator, Dr. Schodde did a fantastic job transcribing the Ethiopic language. This section witnesses the original Hebrew script; however, just one word left out can change a scripture's entire focus. So, let's read the revised [Jubilees' 49:1](#).

1: Remember the command of God who commanded that Passover they shall be vigilant on the fourteenth of the first month as to slaughter it (so that) not before evening and in this way eat that night until evening a time when the setting of the sun arises.

Reading the revised scripture now flows with the rest of chapter 49 as it now supports the topic under discussion "*between the evenings.*" So let's jump down a few verses to [Jubilee's 49:8-11](#), here the writer of Jubilees' (*Moses*) explains the complete structure of the day, let's read.

8; And a man, if he is pure and does not come to observe in its time the day, to bring an offering which is acceptable before the Lord on the day of the festival, and to eat and to drink before the Lord, on the day of his festival, that man shall be rooted out, if he is pure and near, because he has not brought the offering to the Lord in its time, and that man places a sin upon himself Let the children of Israel, who will yet come, observe the Paschah on the day of its time, on the fourteenth of the first month, between the evenings, in the third part of the day to the third part of the night; for two parts of the day are given to the light and the third to the evening ; this it is that the Lord has commanded that thou

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shalt observe it between the evenings. 9; And it shall not take place in the morning, at any time of daylight, but only at the limits of the evenings; and they shall eat it, in the time of evening until the third [of] night, and whatever is left of all the meat on the third [of] night, they shall again burn in the, fire. 10; And they shall not cook it in water and shall not eat it raw, but carefully roasted on the fire and broiled on the fire; its head together with the intestines they shall roast, and its feet, and shall not break any bone within it, for none of the children of Israel shall have any bone broken. 11; On this account the Lord has commanded the children of Israel to observe the Pascah on the day of its time, and that no bone in it shall be broken, for it is a festival and a day commanded, and there must be no change from it from one day to another, or from one month to another, but on the day shall its festival be observed.

Here we read several points about observing the Passover day, all of which mirror Alohym's day structure as given in [Genesis 1:5](#) and support the daily sacrifices. Bullet points are below:

1. Passover is observed on the 14th day of the first month, Abib.
2. It is to be observed "between the evenings" which ends at sunrise (morning) on the fifteenth, from a time of the setting sun (evening) on the 14th, for this is the first day that begins the festival season.
3. Observance is to take place from the third part of the day (the evening starting at sunset) to a third part of the night, the evening ending at sunrise morning light.
4. Two parts of the day are given to the light, (morning and evening) Ref: Diagram 1a. The distinction between the evenings is "light retreats into the evening" (Sundown) and night brings forth the evening to (Sunrise) Note: Each about 80 or so minutes in length.
5. Notice that the Passover festival "shall not take place in the morning or at any time of the daylight. *Note:* Messiah being the perfect lamb would have observed this structure for His own death.
6. Again, it is reiterated that the feast is to be observed at the limits of the evenings and they shall eat the lamb *from the evening until a third of night*. The third part of night is "evening before sunrise", and from that time if any lamb is left it is to be burnt in the fire. Alohym gave the Israelite plenty of time to finish the Passover meal before morning.

Remember that Pascah/Passover starts at (sunset) evening on the 14th of Abib and is the beginning Festival leading into the first day of Unleavened Bread, which begins at sunrise on the 15th, for a second witness "The Chronology of the Book of Jubilees," is added for your review.

Date 212 (49:1) 2410/.14D, 1M, of every year the Passover is to be observed. They can sacrifice it before evening (*night*) so that they can eat it at night, between the evenings; they are to eat the Passover unto the third part of the night. No bones were to be broken. Every man from 20 years old and upward must eat it before the Temple, and nowhere else. Alohym sent Masteba to kill all the first-born in Egypt. (*The Chronology of the Book*

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of Jubilees, by Leslie McFall, Dec 31 2013)

After reading the time references in the previous paragraphs, i.e., [the third part](#) and [two parts](#), keep in mind the reckoning of time was different in ancient Israel. The word “part” as used in the Books of Enoch, Jubilees’ and Jasher, were also known as “moments,” of which 18 “parts or moments” made up a day. Having researched through the Book of Jubilees concerning the structure of Passover, we can confidently say that all scriptural accounts match Torah. Through the written inspired word of Alohym, we can see that Passover starts in the evening - sunset on the 14th (a memorial), a Holy Convocation.

➤ Unique Instruction: Feast of Unleavened Bread beginnings

Interestingly, Alohym *specifically* commands that unleavened bread be eaten from “even” the day before the first day of the Feast of Unleavened Bread (i.e., Passover evening). Likewise, He commands his people to afflict their souls beginning the previous “even” the day before the Day of Atonement. Let us first of all notice Alohym’s instructions on the Passover:

“And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.” (Leviticus 23:6) Alohym explains the Feast of Unleavened Bread begins on the fifteenth of the first month. However, other scripture tells us to start eating unleavened bread from the “even” of the fourteenth - the previous day! Notice:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." (Exodus 12:18). Here, we are "specifically" commanded to begin eating unleavened bread from the fourteenth day of the month at even. Yet, the Feast of Unleavened Bread begins on the fifteenth. (Leviticus 23:6) Alohym requires that we prepare ourselves for the Feast of Unleavened Bread by eating unleavened bread starting in the evening (sunset) of the previous day, the 14th of Abib. If the "previous" night was the beginning of a day, why would Alohym call it the 14th in Exodus 12:8 and 18? It would be part of the 15th of Abib. Also, if the previous night were the beginning of the day, unleavened bread would have to be eaten longer than required. The last sunset was still the 14th. The 15th began at sunrise the following morning.

➤ Similar Instructions: The Day of Atonement

27; “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD”. (Leviticus 23:27)

Here we are told explicitly the Day of Atonement observance is on the tenth day of the seventh month, yet in the following scripture, reminded to afflict our souls from “even” on the *ninth* day of the seventh month:

Leviticus 23:32, “It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month ¹at even, ²from even ³unto even, shall ye celebrate your Sabbath”.

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Alohyim commands we observe the Day of Atonement on the tenth day of the seventh month, yet to afflict our souls from (evening-sunset) on the 9th to (evening-sunset) on the 10th. Again, Alohyim requires that we prepare for the Day of Atonement by afflicting our souls 12 hours before the actual Day of Atonement. If sunset were the beginning of the day, Alohyim would not have specified in verse 32 that fasting was to begin the (sacrificial) even of the 9th. Alohyim references the “even” of the 9th as the 9th and not the 10th, indicating the day does not begin at sunset!

Many use verse 32 as proof of a sunset-to-sunset configuration of a day; however, the Berean individual will realize these scriptures prove the day begins at sunrise! Please understand in Leviticus 23:6, Alohyim plainly states that the first day of the Feast of Unleavened Bread is on the fifteenth day of the first month. In verse 7, He clearly says the Day of Atonement is the tenth day of the seventh month. Therefore, Alohyim states to begin eating unleavened bread at (sunset)-evening on the fourteenth before the first day of Unleavened Bread and begin fasting from (sundown)-evening on the 9th before the Day of Atonement, indicating the day starts at sunrise. Otherwise, Alohyim would not need to tell us to begin the day before! If the day started at sunset, the command would have been to keep the Day of Atonement on the 10th, just as He tells us to observe all the other Feasts. In review, Alohyim emphasizes fasting begins on the eve of the 9th, 12 hours before the Day of Atonement begins.

Interestingly, Alohyim does not tell us to begin the Feast of Pentecost from the sunset on the day before the Feast. He does not ask us to start the Feasts of Trumpets, Tabernacles, or the Eighth Day from the twilight of the day before the Feast! It is clear that, from all his Feasts, Alohyim commands that we eat unleavened bread beginning at sunset on the eve, the 1st day of the Feast of Unleavened Bread, and that we afflict our souls from the even before the Day of Atonement. Scripture never states to begin any other Feasts from the previous evening.

Interestingly, Unleavened Bread and Atonement are the only two Feasts with a specific connection with food! Alohyim wants us to eat unleavened bread 12 hours before the Feast of Unleavened Bread begins and to begin afflicting our souls 12 hours before the Day of Atonement begins. The Feast of

Unleavened Bread demonstrates - spiritually putting on Messiah as we remove sin by eating unleavened bread beginning on Passover evening. Notice what Messiah stated in [Luke 22:19](#), “Do this in remembrance of me.”

The Feast of Unleavened Bread begins the next day, the 15th. ([Leviticus 23:6](#)) Like the Day of Atonement, Alohyim wants us to afflict our souls starting the evening before the Feast so we can get our bodies ready for the actual Day of Atonement. Therefore, he commands us to begin fasting between sunset on the 9th and the evening on the 10th, thus rendering physically and spiritually the Day of Atonement.

➤ **Notice another scripture:**

“Moreover Josiah kept a Passover unto the Lord in Jerusalem: and they killed the Passover on the fourteenth day of the first month...And they roasted the Passover with fire according to the ordinance: but the other holy offerings sod them in pots, caldrons, and pans, and divided them speedily among all

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the people. And afterward, they made ready for themselves, and the priests: because the priests the sons of Aaron were busied in offering burnt offerings and the fat until night; therefore the Levites prepared for themselves, and the priests the sons of Aaron...So ALL THE SERVICE of the Lord was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah" (2 Chronicles. 35:1, 13-14, 16)

In the above verses, we are told: "All the service of the Lord was prepared the same day." In other words, they killed, cooked, and ate the lamb on the 14th. They killed the lamb between the evenings, they cleaned, prepared, and cooked the lamb after that, and they ate it after sundown – "in that night." The time after sundown was still the fourteenth. And as we read later in Exodus 12:10, whatever remained of the Passover lamb until the morning of the next day, they were required to burn. Remember – the death angel PASSED OVER on that same night. It PASSED OVER on PASSOVER, at midnight, which was still the fourteenth and not the beginning of the next day or the fifteenth! So everything about the Passover occurred on the 14th of the first month.

➤ Historical evidence

Here is some historical evidence that supports the Biblical Truism that a day begins at sunrise:

- ❖ "Meaning of "day": In the Bible, the season of light (*Gen. 1:5*), lasting from dawn (literally "the rising of the morning") to the coming forth of the stars" (*Jewish Encyclopedia, page 475*)
- ❖ "In order to assure against profanation of the Sabbath the Jews added the late Friday afternoon hours to the Sabbath" (*The Jewish Festivals: History & Observance, p.13*). [Note: The Jews also changed the configuration of a day and added the time between sunset and sunrise to the day. This is not Biblical but constitutes a pharisaical approach to add more to scripture than there is!]
- ❖ "If we look at the essentials of a day of rest and reflection which has a religious orientation, it is possible to justify the shifting of Sabbath worship to Friday evening" (world's definition of evening), "the celebration of the vigil/night watch was moved back to the eve of the Feast as early as the middle ages..." (*Judaism: Between Yesterday and Tomorrow, p. 518*).
- ❖ "...a sacred day of rest on the 7th day (the Sabbath). Days were reckoned from morning to morning..." (*New Catholic Encyclopedia, Vol. 11, pg. 1068*).
- ❖ "Following the reign of King Josiah (c. 640-609), and especially after the Babylonian exile, a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...The day however, was counted from evening to evening, after the Babylonian fashion..." (*New Catholic Encyclopedia, Vol. 11, P.1068 section titled "Later Jewish Calendar"*).
- ❖ "...shortly after the beginning of the Greek period, [236 BC] came the change in the method of reckoning the day, from evening to evening instead of from morning to morning as of old..." (*The Calendars of Ancient Israel, p. 146*)
- ❖ ".....among the Greeks the day was reckoned from sunset to sunset..." (*Handbook of Chronology, op,*

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cit., P.8)

- ❖ "...The Mishnah (the collection of Jewish law made at the end of the 2nd century AD) fully describes the system which the Jews had worked out under Babylonian influence..." (*Eerdman's Handbook to the Bible*)
- ❖ "...When the Jews returned to Palestine after their Babylonian exile (516 BCE.), they brought back with them the Babylonian astronomy and way of reckoning time...." (*What is a Jew, P.108*)
- ❖ "...According to the strict interpretation of the Mosaic Law, every day begins with sunrise and ends with sunset.." (*Jews Encyclopedia, P.591-597*)
- ❖ "...The Babylonian calendar was at all periods truly lunar... the month began with the evening when the new crescent was for the first time visible shortly after sunset, consequently, the Babylonian day also begins in the evening..." (*Exact Sciences in Antiquity, P.106*)
- ❖ "...The change of reckoning the day must have taken place between the end of the monarchy period and the age of Nehemiah...this would bring us to the beginning of the exile..." (*Ancient Israel, P.181- 182*)
- ❖ *Note:* "...In early Hebrew practice, it seems to have been customary to reckon the day from sunrise to sunrise. Thus the law for the "praise-offering" (Lev. 7:17(pt.)) specifies that this sacrifice must be eaten on the day upon which it is offered and nothing may be left until morning..."
- ❖ *Note:* "...The repetition of the law in Lev. 22:30 is even more explicit: "On that very day (when it was sacrificed) it shall be eaten; ye shall not leave anything of it until morning. Clearly the next morning is reckoned here as belonging to the next day, and not the same day as the preceding evening and night. In other words, the day is reckoned here from sunrise to sunrise."
- ❖ *Note:* "...Likewise in Exodus 16:19f the manna was given to the people in the morning, just at evening and before the sun had become warm (16:21), it was to be eaten only on the day upon which it was gathered; nothing was to remain over until the next morning; that which did so became foul. Here, too the day seems to have been reckoned from sunrise until sunrise..." See the Account (KJV) Exodus 16:21-24, they were to eat flesh at even (between the evenings) and be filled with bread in the morning, the reckoning from the sixth to the seventh day manna account.

➤ Commentary; Simple Logic

Does it make logical sense for a day to begin at sunset, at a time when a man has ended his daily labor? Does it make logical sense that a new day starts when a man is exhausted from his daily work? Does it make sense for a day to begin at night after the day has died out? The nighttime is a time for sleep. Does it make sense for a fresh, new day to start when humanity, and creation at large, goes to sleep? No! Alohym is logical. Let *us* also use logic to understand that what has been brought forth is correct and biblically accurate.

On the other hand, doesn't it make more sense for a day to begin when there is daylight, at a time of daily new beginnings? Does it not make more sense for a day to start at daybreak when most life forms on this earth awake for a fresh start to a bright, new day? Absolutely!

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There is no Biblical proof for a sunset-to-sunset day (much less a midnight-to-midnight day)! Clear biblical evidence demonstrates that a day begins at sunrise. Please study this script with an open mind, clear of preconceived ideas, proving all things with your Bible as you go along ([1 Thess. 5:21](#))

Part 4 - Matters of the and Moon

Scripture and Scientific truth

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Part 4 - Matters of the and Moon

Scripture and Scientific truth

➤ Introduction

This chapter will explore the relationship between the Earth and the Moon and what scripture truly has to say about this unique relationship. According to the 73rd chapter in the book of Enoch, it states, "I saw another law concerning the smaller luminary whose name was the Moon, having its circuit in the heavens. Then, in chapter 74, Enoch writes the law surrounding this lesser light. Ask yourself this question: Why is the Moon never mentioned in the first chapter of Genesis, only the stars? According to Genesis 1:14-18, the Sun is the driving force behind Alohym's (God's) calendar, i.e., signs for seasons, days, and years. However, the Moon is a second witness to a 364-day calendar as stated in the books of Enoch and Jubilees. This chapter is dedicated to revealing the truths associated with the Moon, which has become an occult symbol in one of the world's biggest religions.

Consider this question: Why is the Moon not mentioned in the first chapter of Genesis, which only refers to the stars as a lesser light? According to Genesis 1:14-18, the Sun is the primary source of Alohym's (God's) calendar, providing signs for seasons, days, and years. However, when calculated correctly, the Moon acts as a secondary witness to a 364-day calendar. However, this witness is on a 19-year cycle, which corresponds to the 364-day calendar.

This chapter is dedicated to uncovering the truths associated with the Moon, which has become an occult symbol for many religions around the world.

➤ When does a lunar month begin?

According to the book of Enoch, the moon has its' circuit and governing laws just like the sun. Let's read what the book of Enoch has to say about the "reflector," the moon.

SECTION XIV. Chap. 73

1: And after this law I saw another law with reference to the smaller luminary whose name is moon. 2. And her circuit is like the circuit of the heavens, and her chariot in which she rides is driven by the wind, and in a measure, light is given to her. 3. Every month her ascent and her descent is changed; her days are like the days of the sun, and when her light is equal [full moon] her light is the seventh part of the light of the sun. 4. And thus, she rises. And her beginning in the east comes forth on the thirtieth morning, and on that day, she becomes visible and is for you the beginning of the ~~moon~~ month, on the thirtieth morning, together with the sun in the portal whence the sun proceeds. [Note: The Dark moon would be the end of the cycle whereas on the 30th morning begins the monthly cycle.]

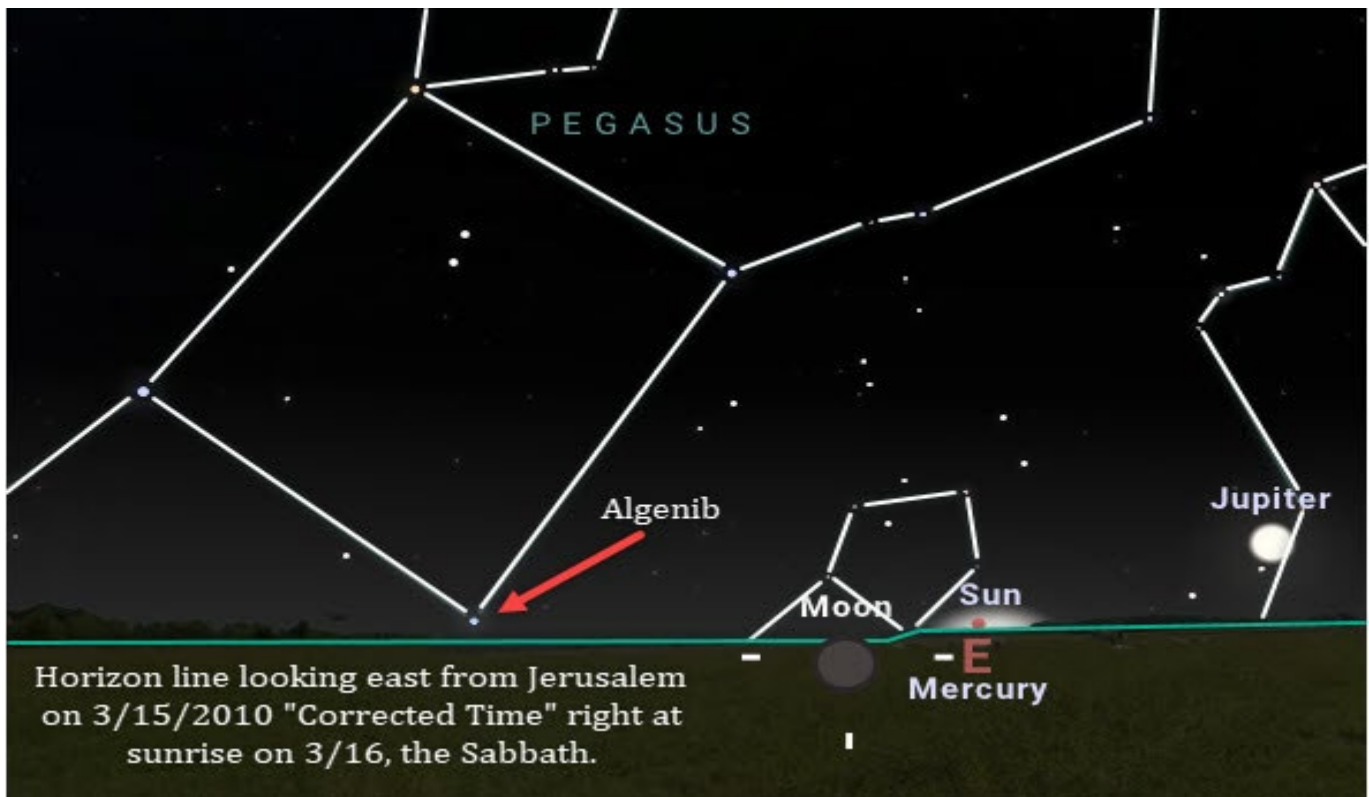
5: And the one half is prominent by the seventh part, and her whole circuit is empty, and there is no light with the exception of the one seventh part of the fourteen parts of light. 6: And on that day when she takes up the seventh part and the half of her light, her light contains one seventh

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and one seventh part and the half of it. She sets with the sun. 7: And when the sun rises the moon also rises with him and takes a half portion of light, and in that night in the beginning of her morning on her first day the moon sets with the sun, and is darkened in that night, with the seventh and the seventh portions and the half of one. 8: And she will rise on that day with exactly the seventh part, and will come out and become smaller from the rising of the sun and shine the rest of her days, with the seventh and the seventh part.

A key question that remains unaddressed is: "When does the moon cycle begin and how long does it last?" This inquiry directs attention to biblical texts. The solar year commences on the first day of Abib, which is a Sabbath day. The question arises whether the lunar cycle follows a similar pattern. Evidence suggests that the moon operates on a 19-year time cycle, which began on the Sabbath, the first day of Abib, in years such as 1980, 1991, 2010, 2029, and 2048 etc., etc. (See Stellarium Web) Moon rising just behind the Sun.



The picture above, taken with the Stellarium Web Application, proves the course of the moon does follow the Sun; however, it is just a second witness to the Sun, the driver of Alohym's (God's) calendar. The time of this event, as stated by the "Quick Phase Pro" software, was a Sunrise at 5:48:21am and Moon rise at 5:43:16, 1st day, Fourth Portal. This same configuration of the Pegasus galaxy "4 square box" happens every year at the end of the 364th day in Alohym's calendar. The "4 square box" indicates the closure and renewal of Alohym's 4 seasons. (Back to scriptural review)

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No other scriptural text appears to discuss the law, course, and circuit of the moon except for the book of Enoch. Chapter 73 of the book of Enoch states, "on the 30th (thirtieth) morning (after the dark moon) on that day the moon becomes visible, which begins the moon's monthly circuit." This passage marks the beginning of a lunar month, rather than the commencement of God's calendar year. The scripture therefore addresses the monthly, not the yearly, cycle of the moon, which is a significant distinction in biblical studies.

There are three main discrepancies that make the moon an inconsistent observation for calendar use!

- a) The wrong daily time-keeping system is used, where 12:00:00 AM begins a new day. (Roman Time) Whereas God's Day begins and ends at sunrise, (children of the light) John 12:36, Eph 5:8, 1 Thes 5:5. This one thing alone throws the moon off by days a year.
- b) The "synodic lunar yearly" cycle finishes 10 days prior to the solar 364-day year, which is mentioned in both the books of Enoch and Jubilees
- c) Calculations for the pagan holiday "Easter" came into play due to the loss of the true Passover day by the Jews from the 2nd to 4th centuries A.D. This issue sparked a major debate among the Roman Church fathers, and to align the solar year with the ecclesiastical lunar year, the calculations were set as: "Easter would be celebrated on the first Sunday following the first full moon after the vernal equinox," which is totally unbiblical!

From all that we have learned, the moon and the solar year do align perfectly as a testament to Alohym's (God's) true calendar system? Knowing now that the beginning of the moon's circuit, called a "sidereal month," aligns with the solar 360-degree rotational year, one must also realize that it takes 27.3 days for the 360-degree rotation of the moon around the Earth. The synodic lunar month (29.5) is what Moses warned Israel about ("making observances of the moon"), which would pollute God's Sabbaths and Festival days as written in the book of Jubilees.

Hosea 4:6

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Let's go one step further into the Book of Enoch and read chapter 74 regarding the synodic month and the phases residing within it!

CHAP. 74.

- 1: And I saw another course and law for her, making her monthly course according to that law.
- 2: And Uriel, the holy angel, who is the leader of them all, showed me all things, and I wrote down all their positions as he showed them to me, and I wrote down their months as they were and

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the appearance of their lights till fifteen days (15) are completed. 3: And in seven single parts she completes all her light in the east, and in seven single parts she completes all her darkness in the west. (*waxing and waning*) 4. And in certain months she changes her settings, and in certain months she goes her peculiar course.

5: And in two the moon (months) sets with the sun, in those two portals which are in the middle, in the third and in the fourth portal. (*Third and Fourth months are in the middle of a six-month cycle*) 6: She comes forth seven days, (7) and turns and returns again by that portal through which the sun comes; and in that she completes all her light and recedes from the sun; and enters in eight days (8) into the sixth portal, (6) through which the sun comes forth. (*15 days between New Moon and Full Moon*)

7: And when the sun comes out of the fourth portal (4) she comes out seven days, (7) so that she comes out of the fifth, (5) and returns again in seven days (7) into the fourth portal (4) and completes all her light, and recedes and enters the first portal (1) in eight days. 8: And she returns again in seven days (7) to the fourth portal, (4) through which the sun comes forth. 9: Thus, I saw their places, the sun rising and setting according to the order of their months.

10. And in those days, if five years (5) are taken together, the sun has thirty (“additional days”) superabundant (30); and all the days which belong to him for one of these five years, (5) when they are full, *are three hundred and sixty-four days*. (364) 11: And the (“additional days”) superabundance of the sun and of the stars is six days; (6) of five years, (5) each at six, (6) are thirty days, (30) and the moon recedes from the sun and the stars thirty days. (30) 12: And the moon *brings in all the years exact*, so that their place neither precedes nor recedes one day, but she changes the years with exact justice in three hundred and sixty-four days. (364)

13. Three years (3) have one thousand and ninety-two days; (1092) and five years, (5) eighteen hundred and twenty days; (1820) so that there will be in eight years (8) two thousand nine hundred and twelve days. (2912) 14: To the moon alone belongs for three years (3) one thousand and sixty-two days, (1062) and (*Note 29.5-day month*) for five years (5) she ~~recedes~~ fifty days, (50) viz. to the sum of these are added sixty-two days. ($29.5 \times 12 \times 5 = 1770$) (*the word “recedes” should be “leaves behind”*)

15. And thus, in five years there will be seventeen hundred and seventy days, (1770) so that the days of the moon for eight years (8) will be two thousand eight hundred and thirty-two days. (2832) 16: For her receding in eight years is eighty days, and all the days she remains behind in eight years are eighty days. (*2832 i.e. 8 yr total is 80 days less the sum of the yearly number 2912*) 17: And the year is justly finished, in accordance with their stations and the stations of the sun, rising through their portals, through which they rise and set thirty days.

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✓ Commentary

In Chapter 74, which discusses the law and the cycle of the moon, it becomes evident that the moon follows a 364-day course, similar to the sun. The chapter also explains how the synodic month operates as a secondary aspect of this 364-day orbit. However, Moses wrote in a review of the Book of Jubilees, chapter 6, that Israel would go astray concerning God's original calendar by observing the moon, which arrives 10 days too early each year.

Could it be said that lunar calendars are not in alignment with God's original calendar? Furthermore, could those who regard the Book of Jubilees as inspired scripture, while ignoring Moses' warning in chapter 6, be seen as denying the truth? Changing one's lifestyle in obedience to God's calendar would, in most cases, be no easy task for 99 percent of the people reading this article. Our Fathers and Messiah in heaven are looking for a change, one written in your hearts and minds through the holy spirit. The choice is yours, narrow in the gate!

➤ “New Moon” or “New Month”

In this portion of our investigation, we begin with the Hebrew word "month," Chodesh (בחדש). Strong's Concordance H2320, by implication, means; a month, month (-ly), or solar month. The root of Chodesh is "chadash," (חדש "khaw-dash' Strong's H2318 meaning; a primitive ("root"); to be new; causatively, to rebuild. KJV: renew, repair.

Let's take a look at three random examples of the word “Chodesh” (Strong's H2320), as written in scripture:

- a) “And the waters decreased continually until the tenth *month*^{H2320}: in the tenth month, on the first day of the *month*^{H2320}, were the tops of the mountains seen” (Genesis 8: 5)
- b) “In the third *month*^{H2320}, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (Exodus 19: 1)
- c) “In the fourteenth day of the first *month*^{H2320} at even is the LORD'S Passover” (Leviticus 23:5)

Now that you have seen a few examples of the word “Chodesh” H2320 (בחדש), month as translated in English, let's investigate the Hebrew word “Yareach” (ירח) Strong's H3394, which translates into the English word; moon. There are 41 instances of “moon” in the Old Testament, of which nine times incorrectly translated. In these instances, the translators inserted “moon” when the correct word should have been “month.” So, to answer the obvious question, why were these nine scriptures mistranslated? Let's begin this investigation by looking into the Hebrew language.

What do the two words, moon “Yareach” and month “Chodesh,” have in common? Is there any typical root relationship between these two words? Let's begin by reviewing the Hebrew root letters which make up each word starting with “Yareach,” which are (Yod -י, Resh -ר, and Chet -ח) (ירח), and now to the word

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“Chodesh” (Beyt -ב, Chet -ח, Dalet -ד, and Shin -ש) (בחדש). There is only one joint letter in a review of both words (Cheth -ח). Note; most ancient Hebrew words derive from a two-letter parent root structure, and since neither word possesses a common parent root, it establishes the terms “moon and month” are not related.

Let's examine the relationship between the terms "moon" and "month" in English. According to Dictionary.com, "moon" is a noun that can also function as a verb but has no synonyms or antonyms related to "month." This indicates that "moon" and "month" have no direct connection in English or any other language.

It's important to note that translators never distinguished between lunar and solar months, which are fundamentally different. The key distinction lies in their governing celestial bodies: the sun rules over the solar month, aligning with Genesis chapter one, while the lunar month is based on the moon's phases.

Understanding this difference is crucial, as the lunar-based month does not hold any biblical authority in the book of Genesis or other biblical texts. One constant fact remains: there can be no claim that a mistranslation occurred due to vowel point errors in the word "Chodesh" (month) changed to "Yareach." (moon) Regardless of intention, false calendars and religious doctrine have infiltrated the ecclesia of Alohym.

➤ Getting the facts right:

The Hebrew word “Chodesh” (English: month) has nothing to do with the Hebrew word “Yareach” (English: “moon”). The term “Chodesh” (or “month”) is correctly translated 250 times in the Old Testament as “month” and erroneously translated 21 times in the Old & New Testaments as “new moon” or “new moons.” Because “Chodesh” means “month/renewal” and not “moon”! With the above facts in mind, wouldn't you agree that whenever the word “Chodesh” is translated as “moon” (instead of the month), it is a gross mistranslation? Absolutely!

Satan has used this gross error to mislead the world and the ecclesia concerning the truth about Alohym's calendar. Because of this deceitful and manipulative insertion of the word "moon" in the definition of "Chodesh," Satan has led the world and the Church-at-large to wrongly focus on the various phases of the moon to determine the months and "Alohym's Feast days"! Because of wrong preconceived ideas based on an allegiance to false religion, physical and spiritual Israel, today have a calendar based on a mistaken premise! As a result, the Church keeps Alohym Feast days and Sabbaths on the bad days!

Deuteronomy 16:1 is an important scripture that must be looked at closely. Notice:

v1; “Observe (Strong’s H8104) the month (Strong’s H2320 from 2318) of Abib....”

“Observe” (*sa·mo·wr*^{H8104} [Strong’s H8104]-*be diligently careful to keep, watch. preserve*)
“the month” (*ho·des*²³²⁰ {“chodesh” – from “chadash” meaning renew or repair} [Strong’s H2320 from H2318]) “of Abib, and keep” (*wə·a·si·ta*⁶²¹³ “and celebrate”) “the passover....”

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Earlier in the study, we saw how the Hebrew word for “month” is “Chodesh,” which comes from the root word “chadash.” “Chadash” means “renewal.” “Observe the month of Abib” would be better translated as “Observe the *renewal* of Abib.” The renewal of Abib is the first day of the first month. We have already seen in the Bible that the word “Chodesh” is translated into “month” or “new moon” (See *Page two (2) for more information*). Strangely, the translators took it upon themselves to decide when to translate “Chodesh” into “new moon” or “month.” In Deuteronomy 16:1, we are to observe the renewal of Abib, which refers to the observance of the first day of the first month. (See [2 Chronicles. 29:17](#) and [Exodus 40; 1, 2, 9-15, 34-38](#)) Take notice of all the anointing and consecration in Exodus 40. The question is, how exactly are we to observe the first day of the first month? Notice Exodus 12:24

v24; “And ye shall observe^{H8104}” (diligently keep, watch, preserve) “this thing” (referring to the Passover) “for an ordinance to thee and to thy sons forever”.

The word “observe” is used to refer to something that we should “diligently keep,” “watch,” and “preserve.” So, when Alohym uses the word “observe” in Deuteronomy 16:1, He is not telling us to “watch out for the month of Abib,” which is much more profound! He is telling us to keep it “preserved.” The word “observe” in verse 1 is H8104 in Strong’s and, among other things, literally means “to keep.” We are to “Keep the renewal of Abib”; in other words, we are to “keep the first day of the month of Abib.” this is what Deuteronomy 16:1 tells us. (*Why keep it, because it is the first Sabbath of Alohym’s new year!*) (See other verses such as [Exodus 31:16](#), [Exodus 34:11](#), and [Leviticus 19:37](#) and others to prove that the word “observe” means to literally “keep,” “watch,” or “preserve):

[Exodus 31:16](#); “Wherefore the children of Israel shall keep^{H8104} (keep, watch, preserve) the Sabbath, to observe (la·a·so·wth^{H6213} – celebrate) the sabbath throughout their generations, *for* a perpetual covenant”.

“Observe^{H8104} thou that which I command thee this day...” ([Exodus. 34:11](#))

Alohym tells us to observe the renewal, or the first day, of the first month. Please keep this in mind as we proceed through the rest of this study.

➤ First day of the First Month Observance

In the Old Testament, there are eight scriptures written explicitly with the word order; *first [day] of the first month, or first [month] in the first [day] of the month*. This style of scriptural writing is also found in the Ethiopic Book of Jubilees’, but written as such, [*at the new ~~moon~~ (month) the first month*]. These scriptural interpretations mean; “*at the beginning or first day of the first month,*” but the translator again decided to insert moon instead of month; error begets error. Below is the list of 8 scriptures mentioned above; [Genesis 8:13](#), [Exodus 40:2](#), [Ex 40:17](#), [2 Chronicles 29:17](#), [Ezra 7:9](#), [Ezra 10:17](#), [Ezekiel 29:17](#), [Ezekiel 45:18](#).

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Taking the time to review these scriptures, you will come to notice they all have something to do with,

- a) the tabernacle, being setting up or rearing up
- b) the sanctification of the Yahuah's house and animal sacrifice.
- c) the word of Alohym being given

I will hint at the one thing they all have in common; these events happened on the Sabbath! Remember, the first day of the first month (Abib) is the beginning Sabbath day for the New Year.

✓ Commentary

Remember, the Levites were the keepers of the temple and served Alohym and the priests. According to scripture, the Levites worked on the Sabbath, performing temple duties that did not transgress the law.

➤ The Dead Sea Scrolls - First day of the First Month Observance

As a second witness to the *First day of the year*, observance, the Dead Sea Scrolls state *First Month* this exact information. The information found in the Dead Sea Scrolls came from - The Temple Scroll {11QT=11Q19-21, 4Q365A, 4Q524}; let's read.

On the **first day of the [first] month [the months (of the year) shall start; it shall be the first month] of the year [for you. You shall do no] work. [You shall offer a he-goat for a sin-offering.] It shall be offered by itself to expiate [for you. You shall offer a holocaust: a **bullock], a ram, [seven yearling ~~ram~~ lambs [without blemish] ...****

As another witness to the above excerpt from the Dead Sea Scrolls, we need to review **Number 28:9-11**, let's read.

9; And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof: **v10;** [This is] the burnt offering of **every sabbath**, beside the continual burnt offering, and his drink offering. **v11;** And in the *beginnings of your months* ye shall offer a burnt offering unto the LORD; **two young bullocks, and one ram, seven lambs of the first year without spot;**

✓ Commentary

Only the priesthood (Aaronic) performed animal sacrifices in scriptural references on the First Day of the First Month and a Sabbath day. Later in this research, you will discover three other times of the year (beginnings of your Months) that refer to the beginning seasonal Sabbath days.

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➤ 21 Errored Scriptural References: “New moon corrected “new month”.

In this section, you will read the gross error in which the translators inserted “new moon or moons” instead of the correct phrase “new months.” As you read through the scriptures below, 90% of these refer to; Sabbaths and Feast days.

1 Samuel 20:5; And David said unto Jonathan, Behold, to morrow [is] the **new moon**^{H2320} (“**new month**”) and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even.

1 Samuel 20:18; Then Jonathan said to David, To morrow [is] the **new moon**^{H2320} (“**new month**”) and thou shalt be missed, because thy seat will be empty.

1 Samuel 20:24; So David hid himself in the field: and when the **new moon**^{H2320} was (“**new month**”) come, the king sat him down to eat meat.

2 Kings 4:23; And he said, Wherefore wilt thou go to him today? [it is] neither **new moon**^{H2320} (“**new month**”) nor Sabbath. And she said, [It shall be] well.

1 Chronicles 23:31; And to offer all burnt sacrifices unto the LORD in the sabbaths, in the **new moons**^{H2320} (“**new months**”), and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 31:3; also the king's portion of his substance for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the **new moons**^{H2320} (“**new month**”), and for the set feasts, as written in the law of the LORD.

2 Chronicles 2:4; Behold, I build an house to the name of the LORD my Alohym, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the **new moon**^{H2320} (“**new month**”), and on the solemn feasts of the LORD our Alohym. This forever to Israel.

2 Chronicles 8:13; Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the **new moon**^{H2320} (“**new month**”), and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles

Nehemiah 10:33; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the **new moons**^{H2320} (“**new month**”) for the set feasts, and for the holy [things], and for the sin offerings to make an atonement for Israel, and [for] all the work of the house of our Alohym.

Ezra 3:5; And afterward [offered] the continual burnt offering, both of the **new moons**^{H2320} (“**new months**”), and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

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Psalm 81:3; Blow up the trumpet in the ~~new moon~~^{H2320} ("new month") in the time appointed, on our solemn feast day.

Isaiah 1:13; Bring no more vain oblations; incense is an abomination unto me; the ~~new moon~~^{H2320} ("new month") and sabbaths, the calling of assemblies, I cannot away with; iniquity, even the solemn meeting.

Isaiah 1:14; Your ~~new moons~~^{H2320} ("new months") and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear [them].

Isaiah 66:23; And it shall come to pass, [that] from one ~~new moon~~^{H2320} ("new month") to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Ezekiel 45:17; And it shall be the prince's part [to give] burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the ~~new moons~~^{H2320} ("new months"), and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Ezekiel 46:1; Thus saith the Lord ALOHYM; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the ~~new moon~~^{H2320}: ("new month") it shall be opened.

Ezekiel 46:3; Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the ~~new moons~~^{H2320} ("new month").

Ezekiel 46:6; And in the day of the ~~new moon~~^{H2320} ("new month") a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

Hosea 2:11; I will also cause all her mirth to cease, her feast days, her ~~new moons~~^{H2320} ("new month") and her sabbaths, and all her solemn feasts.

Amos 8:5; Saying, when will the ~~new moon~~^{H2320} ("new month") be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Colossians 2:16; Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the ~~new moon~~^{G3561}, ("new month"^{G3376}) or of the sabbath [days]

Editor's Note: In **Colossians 2:16**, the phrase "new moon" (G3561) is derived from two Greek words: (neos, neh'-os), meaning "new" or "young," and (men, mane), meaning "month." This indicates that the translators, including Strong's, chose to insert "new moon" instead of "new month." This misinterpretation is consistent across all instances of "new moon" found in Scripture, creating a misleading impression that Alohym's solar calendar is based on the lunar calendar. In reality, this is far from the truth. I encourage you to examine the scriptural analyzer to see this error for yourself.

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Let's review the Interlinear Scriptural Analyzer concerning [Colossians 2:16](#). Here, the Greek word "νουμηνιαξ," meaning; young month, should have been used in driving the point home. But, once again, we see the translators inserting their religious bias and not understanding the meaning of the phrase "new months" from the Hebrew language.

Colossians 2:16											
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing						
AV . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days].											
μη	ουν	τις	υμας	κρινετω	εν	βρωσει	η	εν	ποσει	η	εν
mE	oun	tis	humas	krinetO	en	brOsei	hE	en	posei	E	en
NO	THEN	ANY	YOU(P)	LET-BE-JUDGING	IN	FEEDing	OR	IN	DRINKing	OR	IN
no	then	anyone	ye	let-him-be-judging !	in	food	or	in	drink	or	in
G3361	G3767	G5100	G5209	G2919	G1722	G1035	G2228	G1722	G4213	G2228	G1722
Part Neg	Conj	px Nom Sg m	pp 2 Acc Pl	vm Pres Act 3 Sg	Prep	n_ Dat Sg f	Part	Prep	n_ Dat Sg f	Part	Prep
μερει	εορτης	η	νουμηνιας	η	σαββατων						
merEi	heortEs	E	noumEnias	E	sabbatOn						
PART	OF-FESTIVAL	OR	OF-YOUNG-MONTH	OR	OF-SABBATHS						
particulars	of-festival	or	of-new-moon	or	of-sabbaths						
G3313	G1859	G2228	G3561	G2228	G4521						
n_ Dat Sg n	n_ Gen Sg f	Part	n_ Gen Sg f	Part	n_ Gen Pl n						

Look at the evidence in the "red box," which states "OF YOUNG MONTH." This phrase is the correct translation from Greek, stemming from the combination of the Greek words G3501 and G3376, as explained earlier. In verse 16, the scripture indicates that in the New Testament, the holy days, known as the "new month," and Sabbaths were the four beginning seasonal Sabbath days according to Alohym's accurate solar calendar. Note that no artificial calendar can make this claim.

➤ The Misunderstood Moon Meaning: Psalms 104:19

In studying the word of Alohym, we find scripture that seems to give credence that the moon has something to do with Alohym's Calendar. One of these scriptures is Psalms 104:19, which says:

19; "He appointed the moon for seasons: the sun knoweth his going down"

To your right is [Psalms 104:19](#), taken out of the Interlinear Scripture Analyzer, of which you can read both English and Hebrew translations, their differences, and their similarities. At first read, it seems the moon has something to do with Alohym's festivals and Sabbath days, but is this true?

Our investigation into this scripture will bring new meaning, starting with the original language translation of the words "He appointed"^{H6213}, "the moon"^{H3394}, and "for seasons"^{H4150}. Discovering the true root meanings of these words shed entirely new light on this scripture, so let's get started.

Psalms 104:19					
WLC	WLC_t	Strong	CHES		
AV . He appointed the moon for seasons: the sun knoweth his going down.					
מבוא	ידע	שמש	למועדים	ירח	עשה
mbuau	ido	shmesh	lmuodim	irch	oshe
H3996	H3045	H8121	H4150	H3394	H6213
setting-of-him	he-knows	sun	for-appointed-times	moon	he-made ^{do}

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✓ Commentary

Investigating word meanings, especially when using Strong's as a reference source, needs a second witness, such as "The Interlinear Bible." Why do this? Because the English language has evolved since the (revised) 1611 and 1620 King James Bibles were written. Another great source of information we use is the "Interlinear Scriptural Analyzer." It is accessible on the internet at "Scripture 4 All" https://www.scripture4all.org/download/download_ISA2.php (Now getting back to the truth of the matter)

As a researcher, the old English, Latin and Greek translators had no easy task in converting the Hebraic writings into an understandable translation. Inherent with language translations, misconceptions appear, proving the English translators did not wholly understand the Hebraic culture, which accounts for many scriptural errors throughout the Bible. Let's begin with a quick review of [Psalms 104:19](#).

19; He appointed^{H6213} the moon^{H3394} for seasons^{H4150} the sun^{H8121} knoweth^{H3045} his going down^{H3996}.

Notice; in verse 19, the words in red are the problem distorting the actual meaning of the scripture. First of all, "asah"—Strong's [H6213](#) עָשָׂה, is an *imperfect tense verb* in Hebrew with NO singular masculine (א) prefixed attached. In other words, "He" was added to the scripture. Another issue with "asah"—Strong's [H6213](#) עָשָׂה, is its' wrong (defective) spelling which should look like this עָסָה. So, to sum up, the true meaning of "asah"—עָסָה "to do something" is "Accomplish, perform or carry out"! Next, let's address and expound on the moon once again as a review of your gained knowledge.

The word "Yareach" [H3394](#), יָרַח - meaning; "Moon," comes from the root "yerach" [H3391](#), יָרַח sense; a, lunation, i.e., moon or (moon) month. Dictionary.com states the word "lunation" is the period from one new moon to the next (about 29½ days), a lunar month. Interestingly enough, the moon has its lunar cycle, as stated above, which is different from Alohym's calendar, of which each month has 30 days. Since the word "moon" isn't the root of the problem in [Psalms 104:19](#), let's move on to the terms "appointed and seasons," where there is much confusion.

Take a minute and review verse 19. Notice the words "appointed and seasons," which have different Strong's numbers and meanings, according to the Hebrew language. The English translators have interrelated these two terms. According to Dictionary.com and Thesaurus.com, 24 synonyms and 12 antonyms relate to the word "appointed." But, shockingly enough, not one of those 36 related words has any connection to the word "made, make, or create." Likewise, "season" has 15 synonyms non-associated with the word "appointed." Let's go deeper into Hebrew and see if we can get to the bottom of this confusion.

Let's investigate the word "season" or "seasons" as mentioned in verse 19, which is translated from the Hebrew word "mu'od" (also spelled "mow'ed" or "mo-ade"). This word means "appointment," according to Strong's [H4150](#). Here is where confusion often arises, as English translators associate several words

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with "mu'od." These include: (set, solemn) feast, (appointed, due) season, solemnity, synagogue, and (set) time.

To clarify the meaning of the word, we will refer to the Ancient Hebrew Lexicon (AHL), which provides a more accurate interpretation of the word מוֹד ("mu'od"). According to AHL-1349L, "mu'od" translates to "appointment" in English. Let's take a closer look.

- ❖ **AHL 1349 L**  (מוֹד YAhD) ac: Meet co: Appointment; an appointed place, time or event that is repeated such as the monthly and yearly feasts.

The above information from the Ancient Hebrew Lexicon is a true and concrete definition of "mu'od." The Ancient Hebrew Lexicon also offered the Masoretic script [ms:] – changes from the KJV Bible. In the following description of "mu'od," notice a slight shift in lettering; let's review.

- ❖ **AHL 1349 L – V**  (מוֹד MW-AhD)[ms: מוֹד] meaning; Appointment, A time that is repeated time after time. Take notice of the slightly different letter variation (underlined in red) of the word "mu'od". (Keep these differences in mind as we move forward)

Next, what you are about to read comes from the Ancient Hebrew Lexicon concerning the Masoretic Script. The symbolism [ms:] represents the Masoretic Script of the Bible, which removes one of the consonant vowels and replaces it with one of the nikkud (vowel pointing's). The Masoretic script comes out of the 2nd Century Sage writings. This writing style has built-in language issues, of which the Seder Olam Rabbah is one of those documents. The Jewish Sages wrote the document to blind Gentile believers from knowing Alohym's appointed times concerning Messiah's death and soon-coming arrival.

In light of correcting the various word issues within Psalms 104:19, the revised and rendered scripture is with the proper flow and terms.

19; the moon^{H3394} performs^{H6213} his Appointments for^{H4150} his setting^{H3996} [the] sun^{H8121} he knoweth^{H3045}.

(Or)

19; the moon^{H3394} accomplishes^{H6213} his Appointments for^{H4150} his setting^{H3996} [the] sun^{H8121} he knoweth^{H3045}.

In Conclusion, Psalms 104:19 has nothing to do with Alohym's Sabbaths or Feast days. However, as believers, we must ensure that what we read is accurate. In many respects, the English translators were ignorant of the Hebrew culture, causing many gross errors leading Alohym's people to destruction. Psalms 104:19 is no exception, proving that the littlest error can cause awful issues.

Question; what are these appointments the moon performs as David praises Alohym for His creation and great marvels? Well, here is the answer, David is talking about the tides of the Earth and how the

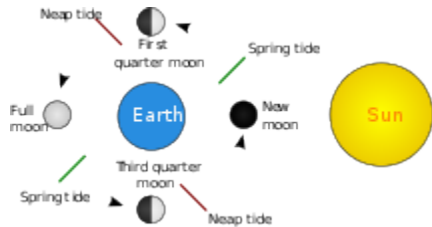
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Moon and Sun affect those tides called "spring and neap tides (Reference is Wikipedia)

Main article: [Tidal range](#)

The semi-diurnal range (the difference in height between high and low waters over about half a day) varies in a two-week cycle. Approximately twice a month, around [new moon](#) and [full moon](#) when the



Sun, Moon, and Earth form a line (a configuration known as a [syzygy^{\[9\]}](#)), the [tidal forces](#) are due to gravitational forces of a secondary body such as the Earth or Moon. The tide's range is then at its maximum; this is called the **spring tide**. It is not named after the [season](#), but, like that word, derives from the meaning "jump, burst forth, rise", as in a natural [spring](#).

When the Moon is in the [first quarter](#) or [third quarter](#), the Sun and Moon are separated by 90° when viewed from the Earth, and the solar, tidal force partially cancels the Moon's. At these points in the lunar cycle, the tide's range is at its minimum, called the neap tide, or neaps. Neap is an Anglo-Saxon word meaning "without the power."

Spring tides result in high waters that are higher than average, low waters that are lower than average, 'slack water' time that is shorter than average, and stronger tidal currents than average. Conversely, neaps result in less-extreme tidal conditions. There is about a seven-day interval between springs and neaps.

Before moving forward, let's read what the Prophet Jeremiah has to say about the "ordinances of the moon" here in [Jeremiah 31:35](#), let's read.

*35; Thus saith the LORD, which giveth the sun for a light by day, [and] the [ordinances of the moon](#) and of the stars for a light by night, *which divideth the sea when the waves thereof roar*; The LORD of hosts [is] his name:*

Here we read the ordinances of the moon with the stars for light at night regulate the waves of the sea, i.e., the tides; this is what is being expressed by David in Psalms 104:19.

➤ **In Retrospect: Consider**

In all the scriptural evidence presented in Chapter 4, could there have been a mistranslation of the term's "moon" or "month"? It is possible that the translators of the King James Bible did not fully grasp the structure of Alohym's calendar, leading them to rely on a less accurate interpretation used in Judaism. It's noteworthy that the scriptural references to Alohym's new month are almost always associated with Sabbath days, whereas according to Judaism, new moons are not linked to them. Which of these is more significant? [A Story to Remember](#)

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I want to relay a story from the Bible about when the Israelites crossed over into the Promised Land, and their first obstacle was the City of Jericho, which means “moon city.” Jericho was the seat of Canaanite moon worship, whose God was Yerach, directly traced to Babylonian worship.

Interestingly, the first physical battle that the Israelites encountered after leaving Sinai was defeating Jericho, in essence, their Moon God “Yerach,” which is also the physical and spiritual battle we, as believers, have to overcome. Coming out of Spiritual Egypt and the religious Babylonian system of today is not an easy transition, which needs careful thought. So be Berean, study hard, and show yourself worthy of running the race.

Part 5 - Exposing Error & Exalting Truth

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Footnotes: 1, 2, 3, 4, 5

¹ Alohyim = God

² Yahusha = Christ (Pre-incarnate)

³[GC] Gregorian Calendar,

⁴[JC] Julian Calendar

⁵[J/G] Julian/Gregorian Calendars

Part 5 - Exposing Error & Exalting Truth

The prophet Hosea made this statement in which we should all take into account; [Hosea 4:6](#)

“My people are destroyed for lack of [knowledge](#): because thou hast [rejected knowledge](#), I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children”.

So that we may fully understand the issues surrounding Alohym’s calendar, we begin by addressing the error of man’s time keeping, the Clock.

➤ Understanding “time” the Clock!

How many of us have ever heard of the Astronomical Clock? This clock is a standard instrument for astronomers who calculate the years, months, and days associated with man’s calendar. The Astronomical clock (right) displays [mean solar time](#), [sidereal time](#), and [24-hour time](#) of which our clocks, watches, and calendar are all set. Do you know the difference between all three time-calculating methods? (Ref: Wikipedia. com)



While reading this research article, remember that the Gregorian/ Julian calendar is an occultic replacement for Alohym’s accurate calendar. Occultism is associated with the Gregorian calendar or any calendar that obscures or hides Alohym’s truth from plain sight. By definition, occultism obscures or covers the absolute truth, like the

Moon covering up the Sun during an Eclipse. In stating the above, let’s review a few foundational understandings associated with occultism concerning man’s calendar that is not biblically based. These “manmade” teachings cover up biblical truth and indoctrinate believers into a false set of values.

1. “[Civil time](#)” starts at midnight and ends at midnight 24 hours later, regulated by civil authorities. Mean solar time, from which civil time derives, comes from the hour angle of the mean Sun plus 12 hours. This 12-hour offset comes from the [decision to make each day start at midnight](#) for civil purposes, as you know. (*midnight day beginnings is an indoctrinated tradition of man not biblically based*)
2. “[Sidereal time](#)” is used for accumulating and subtracting “daily minutes” from the 364-day solar year to establish the added 365th day of the Gregorian calendar.
3. The ₃[GC] structure has 12 months, broken down into one month with 28/29 days, seven months with 31 days, and four months with 30 days, not to mention a leap year every four years, which is not scriptural.
4. The "Equinox" is regarded as the "moment" the plane of Earth's equator passes through the center of the Sun. This plane represents a ("floating") line between the “edge” of

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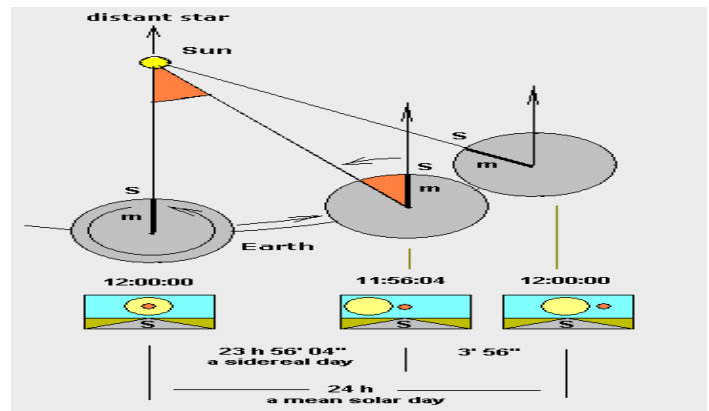
night and day and is perpendicular to the equator. This phenomenon was discovered by a Greek astronomer and mathematician named Hipparchus, who lived between (190-120BC) referred to as the Father of the Precession of the Equinoxes. This Precession of the Equinoxes is the "foundational anchor" of the Roman calendar. It is borrowed from the Greeks and is not the equivalent of the "day of equal light and darkness" the Equilux as described in the Book of Enoch.

➤ The Sidereal Day

This section will teach about a sidereal day and how it affects our lives. Sidereal time is a highly evolved calculated interval (daily and yearly) astronomers use to maintain the Julian/Gregorian calendar structure. So, what is a sidereal day? Below are two encyclopedia descriptions and a diagram showing the difference between a sidereal day and a solar day; let's read.

1. Wikipedia Encyclopedia states; *Because the Earth orbits the Sun once a year, sidereal time at any given place and time will gain about four minutes against local civil time, every 24 hours, until, after a year has passed, one additional sidereal "day" has elapsed compared to the number of solar days that have gone by.*
2. EarthSky.org; a *sidereal day* measures the rotation of Earth relative to the *stars rather than the sun*. It helps astronomers keep time and know where to point their telescopes without worrying about where Earth is in its orbit. Bottom line: The star Hamal, (Equinox Star) also known as Alpha Arietis, is the brightest star in Aries the Ram. Thousands of years ago, the sun was in conjunction – or aligned north and south – with this star at the time of the March equinox. Now today, we see the sun in front of Pisces at the time of the March equinox. But people still refer to the sun's location at the equinox as the First Point in Aries.

This diagram illustrates how Sidereal time occurs. Every 24 hours, the Earth spins once around its axis as the sun loops around the sky. From noon to noon, or the time it takes the sun to return to its highest point in the sky, is how we define the days of the week. Astronomers call this a *solar day*. Let's now get a little deeper into the sidereal day and see just how it came about and calculated. (Ref: Wikipedia)



In 45 BC, Rome instituted the Julian calendar, replacing its inaccurate lunar calendar with a much more accurate solar/lunar-based system having 365 days with a leap year every four years. The solar day was

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shortened by 9.86 seconds per hour to achieve this feat, making the 60-minute hour now approximately 59 minutes and 50 seconds. The "9.86 Seconds per hour" equates to about 4 minutes per day (3.95 minutes per day), which are in turn subtracted from 364 actual solar days and then totaled together, creating the 365th day of the Gregorian calendar known as December 31st. With the above understanding, this is why weekly calendar days are called "Sidereal," Each day has 23 hours, 56 minutes, and about 5 seconds, and it is not an actual 24 Hour Day.

Below are the formulas used to create the Sidereal Day or extra day each year; it just removes minutes from the original 364 day/solar year to start another day: (*Notice*)

1. 364 days X 1440 min. per day = 524,160 min. per 364-day year
2. $524,160 / 365 = 1436.05479...$ minutes per day in a 365-day year
3. $1440 - 1436.05479... = 3.9452...$ minutes taken out of each of the 364 days OR
9.86 seconds taken out of each hour: (3.9452 min. X 60 sec. = 236.7123... sec.
per day / 24 hours = 9.86 seconds taken out of each hour)
4. $1436.05479... \text{ Min. per day} / 60 \text{ min.} = \underline{23.934246575}$ hours in each of the 365 days
5. $0.934246575 \times 60 = \underline{56.054794520...}$ Minutes & seconds
6. Total: 23 hours, 56 minutes, and 0.05 seconds in each of the Gregorian 365 days, as compared to exactly 24 Hours in each of Alohym's 364 days.

"What about Leap Year," you may ask. Remember, it takes 365.25 sidereal days for the Julian year to orbit the Sun in the same space and time it takes Alohym's 364 days. You are probably wondering how that can be; the time difference between both calendars comes from the involvement of "Equinox" (more on this in the next section). The formula below describes how a leap year is structured; each "common 365-day year" (every year minus leap year) eliminates the .25 or 6 hours from the previous four (365.25) sidereal years. The astronomers then add the .25hrs x 4yr = 1, - 24-hour day creating the 366th leap year day February 29th, which is inserted into the Gregorian calendar at the end of the 9th week every fourth year. (*Note: February 29th is also the Julian calendar date 60*)

Using the calculations for creating the extra days, you can see how the extracted minutes exist, but the added days do not. In other words, the added yearly minutes mean that the Earth needs to spin another 24 hours (one extra day) past the solar 364-day year to end the Julian/Gregorian calendar year.

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➤ Man's Equinox

When [Julius Caesar](#) established the [Julian calendar](#) in 45 BC, he set March 25th as the spring equinox. However, because the Julian year (365.25 days) is slightly longer than the [tropical year](#), the calendar "drifted" concerning the two equinoxes — such that in [300 AD](#), the spring equinox occurred on about March 21st. By 1500 AD, it had drifted backward to March 11th. This drift prompted [Pope Gregory XIII](#) to create a modern [Gregorian calendar](#). The Pope wanted to continue to conform to the edicts concerning the [date of Easter](#) of the [Council of Nicaea](#) of AD 325, so *he tried to move the vernal equinox to March 21st*, the day allocated in the Easter table of the Julian calendar. However, the leap year intervals in his calendar were not smooth (400 is not an exact multiple of 97). This drift causes the equinox to oscillate by about 53 hours around its mean position. In turn, it raised the possibility that it could fall on March 22nd, and thus Easter Day might theoretically commence before the equinox. *Astronomers chose the appropriate number of days to omit, so the equinox would swing from the 19th to the 21st of March* but never fall on the 22nd (although it can, in a handful of years, fall early in the morning of that day in the Far East). (Reference: [Wikipedia](#)) **Reference times of the Equinox compared to the Equilux:**

- 1.) The Equinox, with its seven-year floating cycle, will occur on March 20th (2024-2030), but on different weekdays per specific year. (*Imperfect, to say the least!*)
- 2.) The Spring Equilux (s) will occur on March 12th -2025, March 11th - 2026, March 10th - 2027, March 8th - 2028, March 7th - 2029, March 6th - 2030. Note: All Equilux dates occur on Wednesday nights and never change. Also, remember that Gregorian calendar dates "move" around Alohym's fixed calendar. (See page 96 for visual representation)

When the illustrious Julius Caesar established the Julian calendar in 45 BC, he set another ruling factor regarding the Equinox, which had nothing to do with Alohym's actual calendar; the ruling star is Hamal (HamEl), in the constellation Aries. This star is the Gregorian "Equinox Star," using this star instead of our own Sun makes each day 23 hours, 56 minutes, and about 5 seconds long in its circuit, a "sidereal day," of which you have already learned.

✓ [Commentary](#)

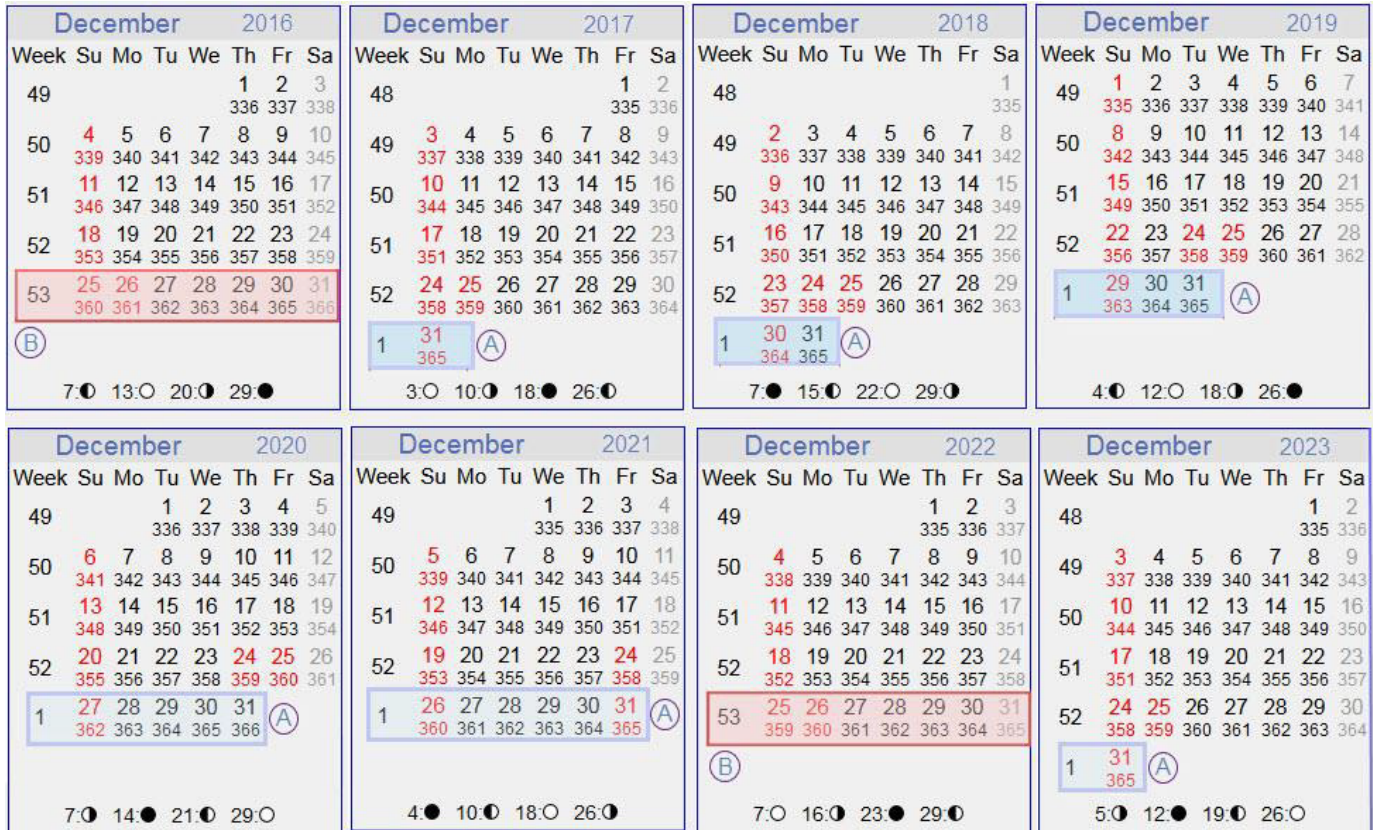
Here again, we see the influences of men not consulting biblical knowledge, thinking they can do things better than our Creator. They are leading those truly seeking Alohym down another path of deception! Our adversary is a counterfeiter; he portrays himself as a light deceiving the whole world. (Rev 12:9) Since our adversary hates the "light," it is interesting that the word "Nox" means night, and the Roman goddess of the night came from its Greek counterpart Nyx.

➤ Understanding the Equinox "weekly Shift cycle"

Previously you learned how the equinox oscillates up to 53 hours depending on the year within the leap cycle. Another inherited problem created by anchoring the equinox to the Julian calendar is the perpetual "weekday shift cycle." The best and easiest way to explain this event is by example: Say your birthday is on Tuesday, March 5th, but now, one year later, it's Wednesday, March 5th; in two years, it will be Thursday, March 5th, but did you gain a day in time? Think deeply; it is the same date (March 5th) but a different day of the week; this phenomenon is due to the "weekly shift cycle."

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The graphic below on this page represents the insertion of the 53rd week in the Julian/Gregorian calendars, which occurs once every sixth year. (Exhibit; "B" Red Box in years 2016 & 2022) Notice; the accumulation of sidereal days 365 and 366 falls within the "added" 53rd week in December. Notice (Exhibit; "A" Blue Box in years 2017 & 2023) Once the sidereal accumulation occurs (i.e., week 53, (years; 2016 & 2022), the "weekly shift cycle" is complete and then reset for the next cycle to begin.



✓ Commentary

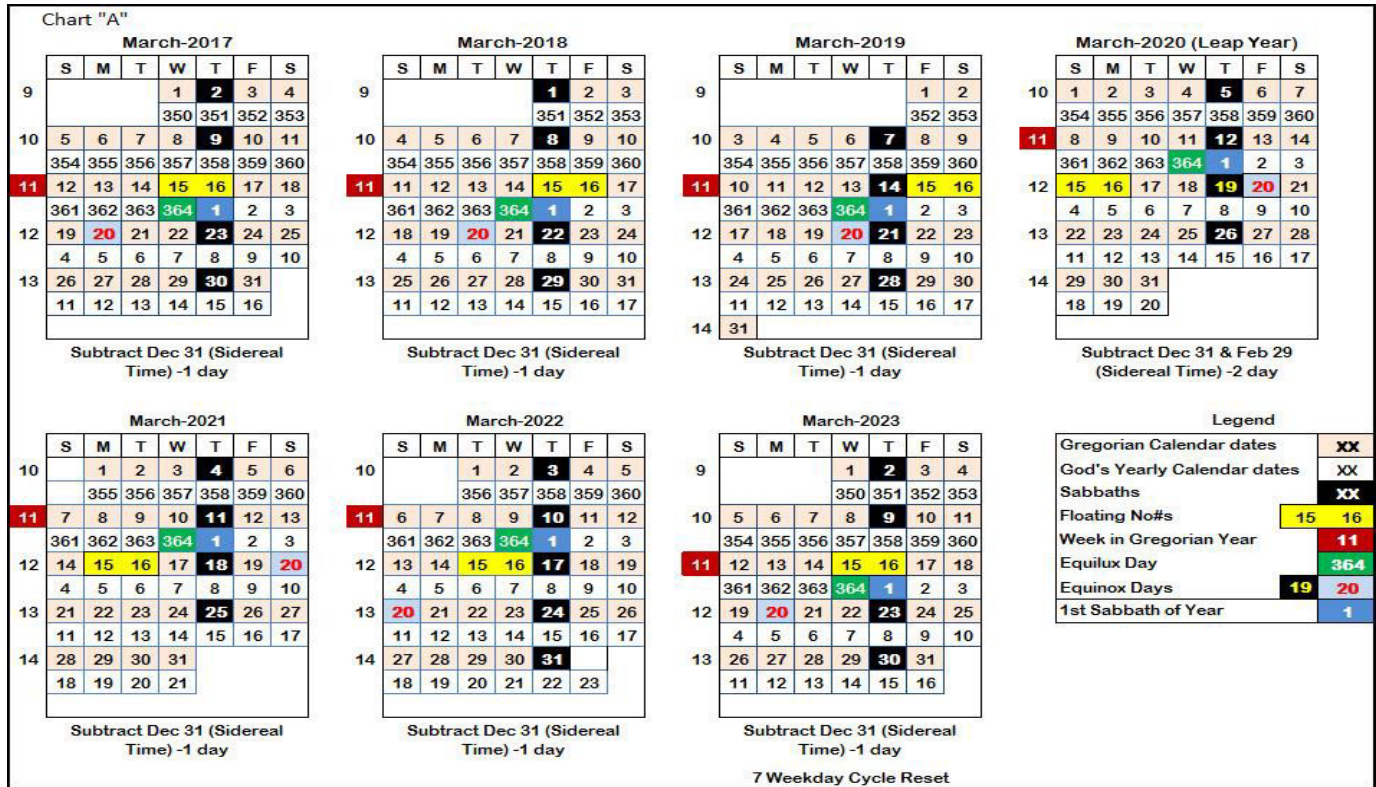
The above example visually explains the shifting error due to the Equinox issue. The Gregorian calendar is the "Modern (Roman) commerce Christian Calendar," which anchors the Equinox as its yearly starting point and has since its inception. Chart "A" (on the next page) reveals how the (sidereal) weekday shift operates around Alohym's fixed position calendar days on the next page. (364 – 1) It is essential to remember Genesis 1:16 states;

16; And God made two great lights; the greater light to rule the day, and the lesser light to rule the night the stars

Alohym also states in [Genesis 1:14](#) that the lights in the heavens rule the day and night, which are for signs, seasons, days, and years. So, the question, from Alohym's perspective, is the Earth a light in the heavens? Simply NO! The Equinox is an Earthly occurrence that disqualifies it from having anything to do with Alohym's scriptural-based perfect calendar.

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Remember (from the previous graphic) how the “weekday shift cycle” functions each year at the end of December. Now you will learn how the “weekday shift cycle” days float around Alohym’s New Year.



Above, chart “A” represents this truth by showing how the “weekday shift cycle” occurs starting with the month of March 2017 through 2023. This same 6-year 11th week pattern will not return until March 2034 due to yearly (day and week) shift patterns of the Gregorian calendar. Please take a moment to read through descriptions 1 thru 3 below.

1. Notice the numbers **364 - 1** within Chart "A"; these two days represent the last day of the previous year and the 1st day and Sabbath of the New Year, which have a fixed position. Take notice; these days remain on Wednesday and Thursday in the Gregorian calendar's eleventh (11th & 12th) weeks. (Remember these weeks)
2. Next, notice the numbers **15-16** in yellow, representing floating Gregorian calendar dates within March. In 2017, these numbers resided on the same days as Alohym's fixed position calendar dates **364 - 1**, i.e., Wednesday and Thursday. However, if you follow the numbers **15-16** from 2017 through 2023, notice their movement to the right continuously residing within March's 11th and 12th weeks. This shifting phenomenon is due to the added sidereal time and days (365 & 366), all stemming from anchoring the Equinox to the original Julian calendar.
3. Next, when viewing Chart “A,” notice at the bottom of each month, it states “Subtract” Dec 31 (-1), Feb 29 (-2), etc.; this represents the *accumulated sidereal time* that would need to be omitted from the Gregorian calendar to stop the “shifting sidereal cycle.”

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(Reference: omit (-1 day) for years 2017, 18, 19, 21, 22, for a total of 5 days and omit (-2 days) for 2020, leap year) In other words, by eliminating the extra 365th and 366th accumulated sidereal time within that specific calendar year would stabilize and end the shifting cycle.

➤ Alohym's Fixed Calendar

Our Creator is not the author of confusion. Sometimes, the simplest truths seem fleeting. Nevertheless, through Alohym's grace and mercy, the perfection of His calendar comes unveiled; scripture tells its functions and starting point as described in the Books of Enoch, Jubilee, and the Tanakh, which begins in the month of Abib. (Ref: Jubilees' 6, Exodus 12:2, Exodus 13:4, and Exodus 23:15, Deut. 16:1) Before moving forward, let's read a scripture out of Jubilees' affirming the calendar's fixed position day design from year to year—Jubilees' 6:29.

29; Thus it is engraved and ordained in the tablets of heaven, and there is no transgression from one year to another. And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall not be corrupted, for everything transpires in them according to their testimony; and they [Israel] shall not miss a day or corrupt a festival.

➤ Alohym's calendar is mathematically perfect

Alohym is the Creator of perfection, and the chart to the right shows you this perfection through a simple mathematical formula. According to astronomers, the Earth takes 364, twenty-four-hour “solar” days to orbit the Sun, which means the Earth just finished a 360-degree elliptical revolution around the Sun. Now, if the Earth completed its orbit in 360 days, this means that the “Daily Orbital Angle” would be 1° degree per day, but

since we are conducting a 364-day year within a 360-degree orbit, it would mean that the “Daily Orbital Angle” will be a little less than 1° or .989° degrees. There can be no coincidences in these three numbers because they add up to “26” יהוה (YHUH), Yahuah, the name of our Creator.

Table 1 = 364 Day Year

	Daily Orital Angle	Monthly Beginning Day	Monthly Degree Total		
Day one	0.989010	1.00	0.989	Month 1	Spring
	0.989010	31.00	30.659	Month 2	
	0.989010	61.00	60.330	Month 3	
2 Day Solstice	0.989010	91.00	90.000	Leader Day	
	0.989010	92.00	90.989	Month 4	Summer
	0.989010	122.00	120.659	Month 5	
	0.989010	152.00	150.330	Month 6	
2 Day Solstice	0.989010	182.00	180.000	Leader Day	
	0.989010	183.00	180.989	Month 7	Fall
	0.989010	213.00	210.659	Month 8	
	0.989010	243.00	240.329	Month 9	
2 Day Solstice	0.989010	273.00	270.000	Leader Day	
	0.989010	274.00	270.989	Month 10	Winter
	0.989010	304.00	300.659	Month 11	
	0.989010	334.00	330.329	Month 12	
2 Day Solstice	0.989010	364.00	360.000	Leader Day	
	0.989010		0.989		

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For fun, we decided to take the decimal degrees out of six places, which showed up as .989010, 26 for the first three numbers, and 10 for the last three, meaning authority, divine, or completeness of order. Next, let's review the perfect orbital angle numbers making up Alohym's calendar which makes it so perfect.

Table "1" is a testament to Alohym's perfect orbital numbers for each month, season, and year. Notice the red arrows on the left of table "1," which states: (2 Day Solstice). These solstices are the leader day and the 1st day of the season, which means that the sun seems to stand still at the same spot for two days. Now notice the blue highlighted cells on the right side of the chart and see the repeating numbers for each season, Spring - .989, Summer - 90.989, Fall - 180.989 and Winter - 270.989, and of course, the last day of the year with the number 360.000, can you see the perfection in Alohym's creation and calendar!

➤ Man's Imperfect calendar

Table "2", 365-day Common year has been formulated to show through the added columns, "Min. per Day Subtracted" and "Monthly Added Min. per Day Total" how the 365th day of the Julian/Gregorian year came into existence. There is no comparison between Alohym's daily orbital numbers and man's. The proof is in the numbers, proving that Alohym's solar calendar is perfect and without flaw.

Table 2 - 365 Day Common Year

Sidereal Orbital Angle	Day No.	Monthly Degree Total	Min.Per Day Subtracted	Monthly Added Min.Per Day Total	
0.985653	1.00	0.986	3.9452	3.9452	January 1
0.985653	31.00	30.555	3.9452	122.3014	February 1
0.985653	61.00	60.125	3.9452	240.6575	March 1
0.985653	92.00	90.680	3.9452	362.9589	April 1
0.985653	122.00	120.250	3.9452	481.3151	May 1
0.985653	152.00	149.819	3.9452	599.6712	June 1
0.985653	183.00	180.374	3.9452	721.9726	July 1
0.985653	213.00	209.944	3.9452	840.3288	August 1
0.985653	243.00	239.514	3.9452	958.6849	September 1
0.985653	274.00	270.069	3.9452	1080.9863	October 1
0.985653	304.00	299.639	3.9452	1199.3424	November 1
0.985653	334.00	329.208	3.9452	1317.6986	December 1
0.985653	364.00	358.778	3.9452	1436.0548	December 30
0.985653	365.00	359.763	3.9452	1440.0000	December 31
0.985653	1.00	360.749	3.9452	3.9452	January 1

The formulas used in creating Table "2" are the same sidereal day formulas on page 3. Below is the comparison chart to help you see the difference between Tables 1 & 2. Notice the accumulated 1440 minutes (follow the red arrow), reflecting the created 365th day of the Julian/Gregorian calendar. Also, in the comparison chart, what days reflect the completion of Earth's 360° revolution, Table 1, day 364, and Table 2, day 1.

ST = Sidereal Time

Notice: The Earth must rotate 1 extra revolution to make day 365. This is accomplished by adding 1436.0548 + 3.9452 = 1440 (Accumulative (ST) + Daily total (ST))

	Orbital Angle	Day of Year	Yearly total degrees	Day of Year		
Table 1	0.98901	364	360	Leader Day (364)		
	0.98901	1	0.989	Day 1, Sabbath		
Table 2						
	Orbital Angle	Day of Year	Yearly total degrees	Daily total (ST)	Accumulative (ST)	Day of Year
	0.985653	364	358.778	3.9452	1436.0548	30-Dec
	0.985653	365	359.763	3.9452	1440	31-Dec
	0.985653	1	360.749	3.9452	3.9452	1-Jan

As explained above, Alohym's accurate cycles of time, i.e., calendar, are perfect in their days, seasons, and orbit around the Sun compared to the Gregorian/Julian calendar with its integration of the Equinox system.

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✓ [Commentary](#)

In review, we've gained vital knowledge and understanding concerning the occultic deception of the Equinox and Sidereal time; what about the days of the week? Believe it or not, they are not in the same original lineup described in Genesis chapters 1 & 2, but interestingly to man's calendar system. So the question becomes; is there a presumption that fits the narrative that explains the changing of the weekly day order? As a writer, I can tell you through historical and scriptural research that the traditions and doctrines of men distorted Alohym's accurate Sabbath covenant calendar. The articles and information you will read explain how the Jewish Rabbinical Sages, the Roman religious leaders, and the emperor Constantine changed the last 1800 years of biblical time.

The articles presented by various authors have been researched and exhibit true and accurate historical information. Unfortunately, too often, believers who understand that relationship with our creator requires obedience to the 4th commandment assume that Saturday is the Sabbath day, but why? Ecclesia, it is time we learn and embraces the truth of history and let go of the traditions and doctrines of men and their false religions.

✓ [Roman Time Measurement \(Article 1\)](#)

(Resource: By Publius Dionysius Mus)

The Roman republican calendar (± 600 BC) counted 355 days and followed the cycle of the moon. To cover the difference between sun and moon, there was a special creation every two years: *intercalaris* or *mercedonius*. The last five days of *Februarius* were then transformed into a period of 27 or 28 days.

In 153 BC they decided to let the year begin on the first day of *Ianuaris*, but the old names were kept to remember the old system (*September*, the 'seventh' month, now became the ninth month). The *intercalaris* however were not always strictly followed, and this created after a while a huge difference between the actual seasons and the calendar: in 50 BC Spring began half May...

This problem was solved in 46 BC by *Caius Julius Caesar*, as *pontifex maximus*. He brought the seasons back to normal by adding 67 extra days to that year. From that year on, the calendar followed the sun, every year being $365 \frac{1}{4}$ long (so every four years one extra day was needed to come back to normal). The twelve months were kept, with their original names, but their length was adapted to fit the new system. In 44 BC, in remembrance of *Julius Caesar's* death, the name of the month *Quintilis* was changed into *Julius*.

A last reform came in 8 BC: because of a mistake (they added an extra day every three years instead of every four years) the period between 8 BC and AD 4 knew no leap year. The month *Sextilis* was also renamed in this year: it became *Augustus* (and an extra day was added to this month, in order not to be shorter than Caesar's month).

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The Julian Calendar was loosely based on a 7- day week system, however the 8 - day Roman commerce week remained in effect long after 321 A.D., when Constantine the Great made it the official Roman calendar week.

As stated before, the week, as we know, had religious origins and was introduced by Constantine the Great. The (new) week began on [1] Feria Prima, also called Feria Dominica, Dominica, or Dies Dominicus. Then came [2] Dies Secunda, [3] Tertia, [4] Quarta, [5] Quinta, [6] Sexta, and the week ended on [7] Feria Septima (also Sabbatum or Dies Sabbatinus). (Note: the naming of the seventh day (Septima) - (Sabbath) came from the Roman 7th hour of the day) But an older system was also used, of Babylonian - Egyptian origin. In this system, every hour of the week "was dominated" by one of the seven known planets (Sun, Moon, Saturnus, Mars, Mercurius, Jupiter, and Venus). They all followed each other continuously, resulting in the following days of the week: ^[1] Dies Saturni, ^[2] Dies Solis, ^[3] Dies Lunae, ^[4] Dies Martis, ^[5] Dies Mercuri, ^[6] Dies Iovis and ^[7] Dies Veneris.

The older Babylonian – Egyptian system which was also adopted by Roman culture began naming the week days starting from the 1st day of the week (Saturn's Day) – (Saturday), as history tells the story very plainly and openly it was Constantine the Great in 321 AD., that changed the weekly order as stated above and Saturday (*English*) became the 7th day of the week.

The Romanic languages kept most of this system (except Dies Solis, which became the Day of the Lord). The Germanic languages replaced most of these names with Germanic gods: Tiw, Wodan/Odin, Donar/Thor and Freya. We can summarize this in the following table:

FRENCH	SPANISH	ENGLISH	GERMAN
Lundi	Lunes	Monday	Montag
Mardi	Martes	Tuesday	Dienstag
Mercredi	Miércoles	Wednesday	Mittwoch
Jeudi	Jueves	Thursday	Donnerstag
Vendredi	Viernes	Friday	Freitag
Samedi	Sábado	Saturday	Samstag
Dimanche	Domingo	Sunday	Sonntag

✓ Seven-day planetary week (Article 2)

(Resource: www.worldslastchance.com)

The decline of the eight-day Roman week was caused by two factors: A) the expansion of the Roman Empire which exposed the Romans to other religions and led, in turn, to B) the rise of the cult of Mithras. The role Mithraism played in restructuring the Julian week is significant for it was a strong competitor of early Christianity.

It seems as if some spiritual genius having control over the pagan world had so ordered things that the heathen planetary week should be introduced just at the right time for the most popular Sun cult of

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all ages to come along and exalt the day of the Sun as a day above and more sacred than all the rest. Surely this was not accidental.

Under these two factors, the Julian week began a centuries-long evolutionary process that ended in the week as it is known today. The original seven-day planetary week is the third and final piece of the puzzle proving that Saturday is not the Bible Sabbath, nor Sunday the first day of the Biblical week. This transformation took several hundred years. Franz Cumont, widely considered to be a great authority on Mithraism, links the acceptance of the seven-day week by Europeans to the popularity of Mithraism in pagan Rome:

It is not to be doubted that the diffusion of the Iranian [Persian] mysteries has had a considerable part in the general adoption, by the pagans, of the week with the Sunday as a holy day. The names which we employ, unawares, for the other six days, came into use at the same time that Mithraism won its followers in the provinces in the West, and one is not rash in establishing a relation of coincidence between its triumph and that concomitant phenomenon.

In Astrology and Religion among the Greeks and Romans, Cumont further emphasizes the pagan origins and recent adoption of a seven-day week with its holy day being Sunday:

"The pre-eminence assigned to the dies Solis [day of the Sun] also certainly contributed to the general recognition of Sunday as a holiday. This is connected with a more important fact, namely, the adoption of the week by all the European nations.

The immense significance of this for Christians is found in the fact that Sunday cannot be the day on which Christ arose from the dead, because Sunday did not exist in the Julian calendar of Christ's day. Nor can Saturday be the Biblical seventh-day Sabbath because the pagan planetary week originally began on Saturday.

The following drawing of a stick calendar found at the Baths of Titus (constructed A.D. 79 – 81) provides further proof that neither the Biblical Sabbath nor the day of Christ's resurrection can ever be found using the Julian calendar. The center circle contains the 12 signs of the zodiac, corresponding to the 12 months of the year. The Roman numerals in the left and right columns indicate the days of the month. Across the top of the stick calendar appear the seven planetary gods of the pagan Romans.

Saturday, (or dies Saturni - the day of Saturn) was the very first day of the week, not the seventh. As the god of agriculture, he can be seen



Roman Stick Calendar

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in this preeminent position of importance, holding his symbol, a sickle. Next, on the second day of the pagan planetary week, is seen the sun god with rays of light emanating from his head. Sunday was originally the second day of the planetary week and was known as dies Solis. The third day of the week was dies Lunae (day of the Moon - Monday). The moon goddess is shown wearing the horned crescent moon as a diadem on her head. The rest of the gods follow in order: dies Martis (day of Mars); dies Mercuri (day of Mercury); dies Jovis (day of Jupiter); and dies Veneris (day of Venus), the seventh day of the week.

When the use of the Julian calendar with its recently adopted pagan planetary week spread into northern Europe, the names of the days dies Martis through dies Veneris were replaced by Teutonic gods.²³ Mars' Day became Tiw's Day (Tuesday); Mercury's Day became Woden's Day (Wednesday); Jupiter's Day became Thor's Day (Thursday); and Venus' Day became Friga's Day (Friday.)²⁴ The influence of the pagan astrological day-names is still seen today. Latin-based languages, such as Spanish, retain astrological names for Monday through Friday, with the Christian influence being seen in their words for Sunday (Domingo, or Lord's Day) and Saturday (Sabado, or Sabbath.)

✓ In Rome (Article 3)

(Resource: www.wikipedia.com)

Even though Roman numerals are shown on the block's face, (*on page 3*) this was not an *official* Roman calendar. That's apparent because early Romans used an eight-day week, not one of seven days. Also, official Roman calendars never had twelve thirty-day months for a calendar year length of 360 days like the one shown here. *Roman soldiers stationed in Egypt became accustomed to the pagan seven-day week and began to introduce it into their own homeland to replace their eight-day marketing week. Octavian (Caesar Augustus) and succeeding Roman rulers permitted this practice but it wasn't made official until the emperor Constantine took that step in A.D. 321.* Constantine not only instituted the 7 - day weekly cycle he also changed the first day of the week "Saturn's day" (Saturday) to the seventh (7th day) of the week, of which has never changed to this day!

Now at the same time Roman emperor Constantine legislated that the *venerable Sunday* should be a day of rest for all citizens. In A.D. 323, he issued a decree banning Christians from participating in state sacrifices. After the pagan gods had disappeared from his coinage, Christian symbols appeared as Constantine's attributes the chi rho between his hands or on his [labarum](#), as well on the coin itself.

✓ Are you starting to get the Picture?

Let's move on to a widespread argument in which many defend the "Jewish calendar" as keeping the record straight that Saturday is the Sabbath and the 7th day of the week. The first problem with the above statement is that Saturday, the 7th day (Based on the Julian calendar), never followed God's original calendar that ancient Israel kept. Secondly, "Judaism's Saturday Sabbath," beginning in the later

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part of the 4th century, was established by introducing the new Jewish calendar by Hillel II in 358/59 AD. The Saturday Sabbaths (Julian-based) and the festival days of God (as calculated by the (Lunar) Jewish calendar) fall on two different calendars. Did you catch that?

Late in the 2nd century, as described by the late (Rabbi Simon Schwab 1908-1995), Jewish commentators and Sages, as recorded by the document (Seder Olam Rabbah), by the "will of God," abandoned the sacrificial calendar and instituted the Seleucid Era Calendar (the Babylonian calendar), of which each month consisted of 29.5 days. The Sages falsified data to confuse the Gentiles, who might try to use Daniel's prophecies to predict the Messiah's coming time. The Sages decided to "seal" up the Book of Daniel and its "69 weeks" prophecy of Messiah's arrival and death, as stated in Daniel 9, and to honor Daniel 12:4, "shut up the words, and seal the book even to the time of the end." (*Note; See Chapter 10, Page 184 for the truth concerning Daniel 9:25-27 Prophecy.*) Did you get that? (Note: Take a moment and reflect on the accusation brought against God because of the sage's deception! (Ref: Comparative Jewish Chronology", Dr. Joseph Brewer Jubilee Volume, (New York: Rabbi Samson Raphael Hirsch Publications Society, Philipp Felheim Inc., 1962), p.188

(Ref: <https://webpace.science.uu.nl/~gent0113/babylon/babycal.htm>)

✓ Moses Prophecy of Calendar Corruption!

In the Book of Jubilees', chapter 6, the writer prophesied that Israel would not follow the 364 days, four seasons, 13 weeks per season year, let's read.

29; Thus it is engraved and ordained in the tablets of heaven there is no transgression from year to year. 30; And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall, not be corrupted, for every thing transpires in them according to their testimony; and they [Israel] shall not miss a day or corrupt a festival. 31; But if they do transgress and do not observe them according to his commandment, then will be corrupted all their fixed dates, and the years will waver in consequence, and also their times and their years, and they will transgress their ordinances. 32; And all the children of Israel will forget and will not find the paths of the years, and will forget the new month and the sabbaths and the festivals, and in all the order of the years they will err. 33; For I know, and from now on I shall make it known to thee, and not from my heart, but thus is written in a book before me and is ordained in the tablets of heaven, the division of the days, that they forget not the festivals of my covenant and walk according to the festivals of the ,gentiles, after their errors and after their ignorance, 34; And there will be those who will make observations of the moon, for this one [the moon] corrupts the stated times and comes out earlier each year by ten days. 35; And in this way they will corrupt the years and will observe a wrong day as the day of testimony and as corrupted festival day, and everyone will mix holy days with unclean ones

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and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees. 36; And on this account I command thee and testify to thee that thou shouldst testify to them, for after thy death thy children will corrupt, so that they make a year only three hundred and sixty-four days, ' and on this account they will err as to new months and sabbaths and fixed times and festivals and will ever eat blood with all kinds of flesh.

Moses, a prophet and Holy man of God, warned Israel and future generations of what was to come, but did Israel listen? You already know the answer! Let's read what the prophet Hosea stated in chapter 4, verses 1 and 6;

Hosea 4:1; Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the (earth) land ^{H776}, because [there is] no truth, nor mercy, nor knowledge of God in the (earth) land.

Hosea 4:6; My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

✓ [Commentary](#)

As prophesied in the Book of Jubilees, the Jewish (Babylonian) calendar needs proving! Question; can the Jewish calendar pass the test of scriptural language? Unfortunately, this research and historical, scientific, and scriptural evidence prove otherwise! But, again, I believe in being fair and unbiased and letting the facts of scripture speak for themselves.

➤ [The Jewish \(Babylonian\) calendar](#)

The following article comes from a Jewish website. It explains the Jewish calendar coordinates with three astronomical phenomena: the rotation of the Earth about its axis (a day), the revolution of the moon about the Earth (a month), and the revolution of the Earth about the sun (a year). However, these three phenomena are independent, so they have no direct correlation.

✓ [Commentary](#)

Ecclesia worldwide; are walking out of the modern Roman (Saturday & Sunday) belief system due to pastors who do not know the truth concerning calendar understanding. Some realize that God's 4th commandment concerning the Sabbath day observance and the law of God never ceased to exist. Those learning that a Sabbath day observance is essential; get caught up in societal thinking that the Jew's Saturday observance of the Sabbath is the right one. Knowledge and evidence are the keys to discerning God's Sabbath, not the religious traditions of men. Now back to understanding the Jewish (Babylonian) calendar.

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The lunar month on the Jewish calendar begins when the first sliver of the moon becomes visible after the dark of the moon. In ancient times, the new (moon) months were determined by observation. When the new moon was observed, a messenger would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a specific date, they would declare the Rosh Chodesh (first of the month) and send out messengers to tell people when the month began. The problem with strictly lunar calendars is that every solar year has approximately 12.4 lunar months. Hence, a 12-month lunar calendar is about 11 days shorter than a solar year, and a 13-month lunar is about 19 days longer than a solar year. The months drift around the seasons on such a calendar: on a 12-month lunar calendar, the month of Nissan, which is supposed to occur in the spring, would occur 11 days earlier in the season each year, eventually occurring in the winter, the fall, the summer, and then again in the spring. On a 13-month lunar calendar, the same thing would happen in the other direction and faster.

The Jewish calendar uses a 12-month lunar calendar with an extra month occasionally added to compensate the calendar for the various calendar drifts. For example, the month of Nissan occurs 11 days earlier each year for two or three years and then jumps forward 30 days, balancing out the drift. In ancient times, this month was added by observation. The Sanhedrin observed the weather conditions, the crops, and the livestock. If these were not sufficiently advanced to be considered "spring," then the Sanhedrin inserted an additional month into the calendar to make sure that Pesach (Passover) would occur in the spring (it is, after all, referred to in the Torah as Chag he-Aviv, the Festival of Spring.).

A year with 13 months is referred to in Hebrew as Shanah Me'uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: a pregnant year. In English, we commonly call it a leap year. The additional month is known as Adar I, Adar Rishon (first Adar), or Adar Aleph (the Hebrew letter Aleph being the numeral "1" in Hebrew). The extra month is inserted before the regular month of Adar (known in such years as Adar II, Adar Sheini, or Adar Beit). Note; Adar II is the "real" Adar, where Purim and Yahrzeits ("time of year, year time") or anniversary (on the Jewish calendar) of the date of a person's passing. Adar I is the "extra" Adar. (Note: Yahrzeits is not scripturally based)

Hillel II established a fixed [lunar] calendar in the fourth century based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months throughout a 19-year cycle so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the cycle.

<http://www.jewfaq.org/calendar.htm>

What should alarm Alohym's people is that nowhere in the Bible does it state that Alohym's calendar ever had, or should ever have 13 months. As presented in part 5 in scripture, Alohym's calendar has always had 12 months. Alohym's Word makes no provision for human adjustments – it's already perfect! The 13th month in the lunar calendar is not Biblical and does not fulfill the requirements of Alohym's

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calendar. The information presented is of great significance to the ecclesia, "**pointing out**" that annual festivals derive from the lunar calendar and are not scriptural. A minimal amount of research on the lunar calendar reveals the origins of the Jews calendar are from Babylon, which is the historical reality!

The lunar calendar is 29.53 days a month and not 30 days, as the Bible states it should have. The lunar calendar comprises 354 days a year, not 364 days a year, as the Books of Enoch and Jubilee display it should have! Because of this discrepancy, the lunar calendar inserts an additional thirteenth month seven times in every 19-year cycle. *The Church uses this Babylonian non-Jewish Seleucid calendar to determine Alohym's Feast days!*

➤ Alohym's 12 calendar months – never 13

Scripture also tells us that a year on Alohym's calendar has 12 months. Notice: ([Esther 3:7](#)).

7; "In the first month, that is, the month Nisan [should read, Abib], in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month..."

Again, this verse demonstrates that a year has twelve months. Let us take a look at another scripture that proves that a year has only 12 months: [Revelation 22:2](#)

2; "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations"

The twelve fruits discussed in the above verse are for the twelve months of the year, one for each month.

The problem with the lunar calendar that most use to calculate their annual Feast days is that its months are 29.53 days long and have a thirteenth month seven times every 19 years! Please understand! Alohym's calendar has 12 months a year, eight of 30, and four of 31 days. The calendar most of the ecclesia using today has 29 or 30 days in any given month and has a 13th month added seven times in every 19-year cycle!

Simply put, lunar annual Feast Day observances are on bad days! Due to the fact most of Alohym's people are not using Alohym's calendar but a manufactured calendar, which means they keep Alohym's Feasts on the bad days. They also support the Sabbath day on the wrong day of the week!

❖ The Original Calendar; Restored and Confirmed!

In a review of an earlier article, numerous historical facts conclude that Saturday was the 1st day of the week on the Roman (Julian) calendar, which Constantine changed in 321 AD. He instituted a new seven-day week making Saturday the 7th day. As stated, on (Saturday) September 23rd, 2017, the historical and scriptural Revelation 12 sign appeared in the heavens. But you might not have known that Saturday ("the Julian/Jewish Sabbath") was the 10th day in the 7th Month on Alohym's calendar, the Day of

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Atonement. You might find this interesting on the day this occurred, which was Yahusha (Jesus') baptism; Saturday and the Sabbath were not synonymous. (This happened after 395 A.D. when the Jews accepted Saturday as their Sabbath) (Note: More on the "Revelation 12 sign" in Part 10)

➤ Revelation 12 & Genesis 1 (Review)

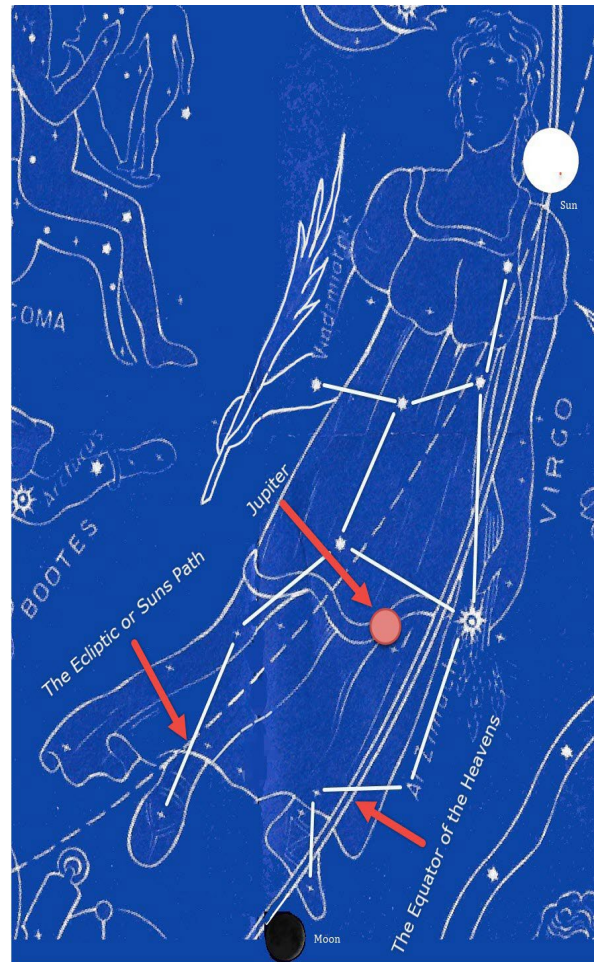
In 2017, God's original calendar began on (Thursday) March 16th, the 1st day of Abib and the 1st Sabbath day of the New Year. The Equilux day, 364 (*the day of equal day and night*) occurred the day before, on March 15th. When looking for the structural outline of God's accurate calendar, you will find it in the Books of Enoch, Jubilee's, Numbers, and Leviticus. The (Aaronic) sacrificial calendar of ancient Israel also outlines God's 12 actual feast days. (Reference; Chapter 7 of which you can download for free from this website)

Now starting from March 16th, the 1st day of the year, and counting 192 days forward, you end up on Saturday, September 23rd, the Day of Atonement. As scripture states; ([Leviticus 23:27-32](#))

27; Also, on the tenth [day] of this **seventh** month [there shall be] a day of atonement: it shall be an holy convocation unto you; and [ye shall afflict your souls](#), and offer an offering made by fire unto the LORD. 28; And ye shall do no work in that same day: for it [is] a [day of atonement](#), to [make an atonement for you before the LORD your God](#). 29; For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. 30; And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. 31; Ye shall do no manner of work: [it shall be] a statute forever throughout your generations in all your dwellings. 32; It [shall be] unto you a [sabbath of rest](#), and ye shall afflict your souls: in the [ninth \[day\] of the month at 1\) even](#), from 2) [even unto](#) 3) [even](#), shall ye celebrate your sabbath.

Since the Revelation 12 sign occurred on Saturday, which would have been the 10th day of the 7th month, Thursday would have been the weekly Sabbath day. When using the Gregorian (Julian) calendar, the Day of Atonement falls on Saturday every year.

1; And there appeared a great wonder in heaven; a [woman clothed with the sun](#), and the [moon under her feet](#), and [upon her head a crown of twelve stars](#):



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In verse 1, the constellation Virgo (*the Woman*^{G1135}) is clothed with the sun^{G2246} ("light") and the moon under her feet. (Left foot, to be specific) Can you imagine the awe-inspiring vision the Apostle John saw 2000 years ago, and today, the ecclesia, according to scripture, have lived through this event?

We must verify the truth and nature of heavenly signs as established in [Genesis 1:14](#).

14; And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for [signs](#), and for [seasons](#), and for [days](#), and [years](#):

The word "signs," Strong's number H226, the root H225, meaning; "to come," is used many times in scripture but only once in the aleph-bet form of (לֵאמֹת). The word "signs" translated in this scripture means; "[teach or learn Messiah's covenant](#)." The root of the word "sign" is (אָת) meaning: "*beginning and end*," as well as the "*leaders mark or covenant*." **Question:** who said they were the alpha & omega, which comes from the Hebrew Aleph & Tau (אָת) [Messiah](#). (Ref: [Rev.1:8](#), [Rev. 1:11](#), [Rev.21:6](#), [Rev.22:13](#))

Now that you understand the root of the word "[sign](#)," let's now add the other two letters (ל) Lamedh and (ת) Tau. In Hebrew, letters are associated with numbers and in this instance "[signs](#)" (לֵאמֹת) has the equivalent of (ת) =400, (ל) =400, (א) = 1, (ל) = 30 or 831. If you add the numbers together (8+3+1) it equals 12. It just so happens that the Day of Atonement falls on the 192nd day of Alohym's year (1+9+2), which again adds up to 12. **Question;** do you see this evidence of the truth of how Alohym's perfect cycles of time are?

The end of verse 1 says: "[Upon her head a crown of twelve stars](#)" What does the book Genesis say about the stars? (Genesis 1:16) Keep in mind that the translation below is derived from Hebrew without punctuation or added words [he made].

16; And God made [two great lights](#) the [greater light to rule the day](#) and the [lesser light to and rule the night the stars](#).

Here we read that the lights in the heavens are for signs, seasons, days, and years; in verse 16, the Sun rules the day and the stars the night. Let's read what Moses wrote in the Book of Jubilees 2:9 concerning this subject.

9; And Yahuah (the LORD) appointed the sun to be a great sign on the Earth for [days](#) and [for Shabbats](#) and [months](#) and for [feasts](#) and for years and for [Shabbats of years](#) and for [jubilees and for all seasons of the year](#).

In Jubilees', Alohym clarifies that the Sun signifies all Shabbats, months, seasons, days, years, and feasts. If you reread [Rev. 12:1](#), it says, "a woman clothed with the sun," making this prophetic sign in the heavens not only a Sabbath day but the only Sabbath festival day that sits outside the weekly Shabbats. In review, the Books of Genesis and Jubilees state that the Sun is for Shabbats, seasons, feasts, days, and years.

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✓ In Conclusion:

This unique sign in the heavens follows the Biblical model as a true prophetic sign from Alohym. Alohym is a perfect creator, and His Sabbaths should have significant meaning to every believer who seeks the Father's will. After reading this article, remember that [God's actual weekly Sabbath day is not on Saturday](#) (Saturn's day), as instituted in 321 A.D. by Constantine. As we make a covenant with our Father and Messiah in Heaven, being on His time, worshiping, and enjoying fellowship with our heavenly family is a vital part of our inheritance for the saints!

Paul states in [Colossians 2:8](#) and [2 Thessalonians 3:6](#).

[Colossians 2:8](#); Beware lest any man spoil you through philosophy and vain deceit, after the **tradition** of men, after the rudiments of the world, and not after Christ.

[2 Thessalonians 3:6](#); Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the **tradition** which he received of us.

Brothers and sisters in Christ (Yahusha) who died for our transgressions, be of good cheer, for our Heavenly Father has set forth the signs and path so that we may see and understand the good news of His gospel. Therefore, be Berean; search the scriptures and your hearts in understanding while there is still time.

As scripture says in [Romans 3:3-4](#)

[3](#); For what if some did not believe? shall their unbelief make the faith of God without effect? [4](#); God forbid: yea, let God be true, but **every man a liar**; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

To the Lost Sheep scattered abroad, remember that Alohym's accurate Sabbath calendar has NO elements of man's calculations or religious doctrine. Remember that Alohym's actual Sabbath day of worship is Thursday, which begins at sunrise and ends 24 hours later the following day, at "sunrise," not dawn. Do NOT let the traditions of men and religious views of the many take your crown.

➤ Now given a choice!

Have you ever heard the saying, "[What you don't know will hurt you](#)"? If you said yes, what we don't know can be the difference between life and death. Scripture makes clear; Alohym is gathering His disciples and bringing them into Sonship, those who try to step into a relationship and out of this world. Scripture also states that the Holy Spirit will lead you into all truth and teach you things to come; here is one of those truths to absorb.

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[John 16:13](#), Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

Have you ever really thought about time itself? Unfortunately, as humans, we take time for granted, but to make matters worse, the modern church and those with no knowledge hands down "lies" of which we are not to question! However, the veil of deception for the ecclesia can "be overcome" by scriptural truth, and you can make a good choice through fact.

Messiah said this in [Matthew 11:30](#), "For my yoke easy, and my burden is light." Now, did you get that? His burden is light; Alohym's commandments give more blessings and are less burdensome than obeying the doctrine and traditions of men who keep you enslaved. Also, read [Matthew 10:33-42](#), as Messiah came not to make peace but bring a sword. As believers, we were not given a spirit of fear but power, love, and a sound mind, so don't fear the truth.

Part 6 - How Alohym's Calendar is Structured

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Footnotes: 1, 2, 3, 4, 5

¹ Alohym = God

² Yahusha = Christ (Pre-incarnate)

³[GC] Gregorian calendar

⁴[JC] Julian Calendar,

Part 6 - How Alohym's Calendar is Structured

Introduction

Using the books of Enoch, Jubilees' and the Tanakh, Part 6 will present Alohym's actual calendar structure. These ancient sources reveal harmony throughout history and scripture, weaving together Alohym's original calendar as instituted on the Sabbath day. ([Genesis 2:3-4](#))

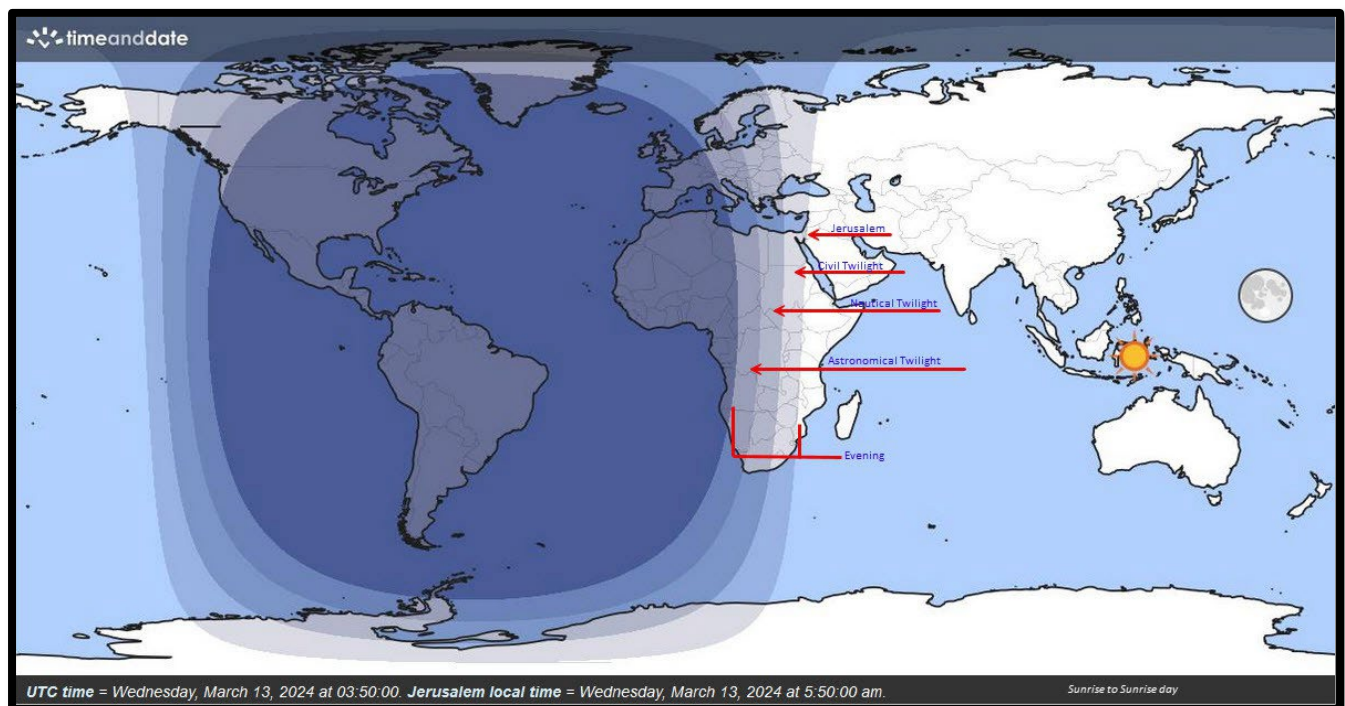
The books of Enoch and Jubilees, once considered lost, were discovered in Ethiopia and written in the Ge'ez language, fully intact. Only fragments survived both in Hebrew and Greek until the Dead Sea Scrolls, where archeologists recovered 16 chapters of Jubilees written in the Hebrew language. The Book of Enoch was also found in Ethiopia by James Bruce in 1773 and later translated into English by R.H. Charles and published in 1895.

➤ **The Equilux = Equal light and darkness**

The Equilux is an astronomical event when the sun's rays shine (North to South) over 1/2 the Earth's surface, creating a day equal in light and darkness. Meaning "equal illumination," equilux is described in the book of Enoch as the day of equal light and darkness. This day of equal light and darkness happens twice yearly, ushering in the spring and fall seasons. The spring equilux Day (364) is perfect from year to year and never changes

One critical note of information concerning the spring and fall equilux is the light intensity of the seasonal change. On the day after the "spring equilux," which is 1st day of the year, light exceeds 12 hours, and on the first day after the "fall equilux," fall begins as light declines less than 12 hours. Again, these times are due to Earth's orbital position and rotational angle around the sun.

UTC time = Wednesday, March 13, 2024 at 05:51:00. Jerusalem local time = "Spring Equilux day"

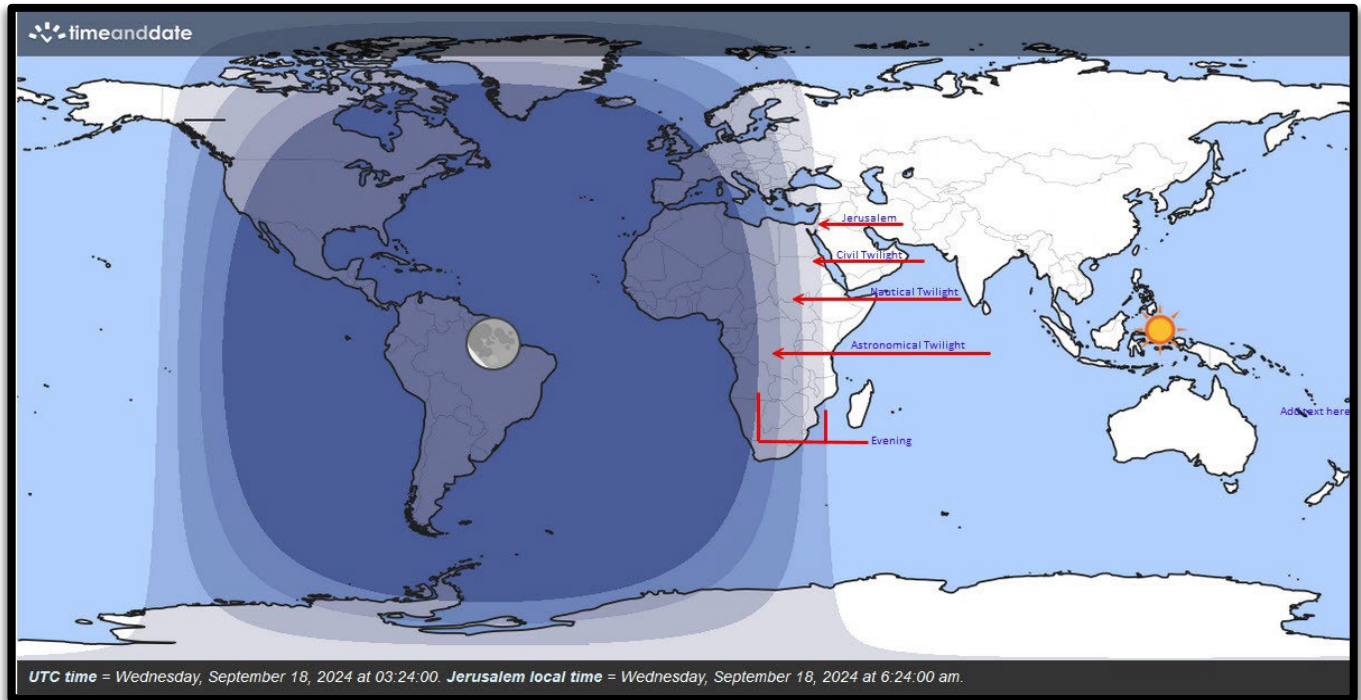


Part 6 - How Alohym's Calendar is Structured

✓ Commentary

Take a moment and review the sun's position in these two diagrams. Notice the sun's exact position for both spring and fall equinox, which are 182 days apart. Alohym's perfection at its finest!

UTC time = Wednesday, September 18 2024 at 03:24:00. Jerusalem local time = 6:24.00 am "True Fall Equilux day"



Keep in mind the beginning of the day starts at "morning Sunrise" at the end of Civil Twilight

The above picture accurately represents the Fall Equilux in 2024, in which the moon is in a partial Eclipse at night on the other side of the Earth from the sun. ("Equal Day and Equal Night")

Now that you understand the concept of the Equilux, let's discuss how it can be calculated using the calendar. The Equilux, being a fixed event, will always occur on Wednesday night of either the 11th or 12th week on the Gregorian calendar year. To clarify, if the first week of March is considered the 9th week of the year, the Equilux will fall on Wednesday of the 11th week. However, if the first week of March begins with the 10th week of the year, the Equilux will still occur on Wednesday during the 12th week. It's important to note that the Equinox typically falls on March 20th, but can sometimes occur on March 19th, making it less consistent with a fixed date.

The day following the Equilux (Thursday) is the first Sabbath and marks the beginning of Alohym's new year, the first day that exceeds 12 hours of daylight. To put this into perspective, the first day and Sabbath of the new year occur after the Spring Equilux, while the Feast of Trumpets takes place after the Fall Equilux, signaling the start of Alohym's seventh month

Those studying this research need to understand the source material in chapter five, which will help them understand the yearly and leap-year added times, such as December 31 and February 29. If you

Part 6 - How Alohym's Calendar is Structured

are looking for genuinely accurate times via the World Wide Web, forget it! Websites like <https://timeanddate.com> and the Navel Observatory at https://aa.usno.navy.mil/data/RS_OneYear have different times for each day. In other words, today's calendars are a work of man!

In other words, today's calendars are a work of man! Another genuine problem is that man starts his day in the middle of the night, whereas God's Day structure separates daylight, "evenings," and night equally into their perspective parts.

In the very back of the study guide, you will find Alohym's fixed calendar legend, which will help you understand the calendar flow from 2025 through 2032. As you browse the calendars, you will find the Spring and Fall Equilux in black/white on the 364th and 182nd days of the year. According to Alohym's stationary calendar every 91st day which is last day of the season occurs on the day of preparation, the 6th day of God's week.

❖ The Ordinances of Heaven!

In the Book of Job, scriptural information states that the constellation Orion set in the heavens is spring's seasonal or beginning time marker. So, let's investigate this time marker starting in Job 38:31-33.

Just before sunrise on New Year's Day, Orion slowly disappears from the zodiac due to dawning light bringing forth his season, the fulfillment of [Job 38:31](#). So let's read a revised version of [Job 38:31-33](#) and

interlinear							
Job 38:31, 32, 33							
WLC WLC_v WLC_t WLC_tm Strong CHES							
31; Canst thou bind the sweet influences of Pleiades or loosen the bands of Orion? 32; Canst thou bring forth Mazzaroth in his season or canst thou guide the Great Bear with her sons? 33; Know thou the ordinances of heaven canst thou the dominion thereof in the earth?							
תפתח	כסיל	משכות	או	כימה	מעדנות	התקשר	
thphtch	ksil	mshkuth	- au	kime	modnuth	e thqshr	
H6605	H3685	H4189	- H176	H3598	H4575	H7194	
you-are-"unloosing Orion attractions-of or Pleiades luxuries-of ?-you-are-making-tie-up							
תנחם	בניה	על	ועיש	בעתו	מזרות	התציא	
tnch m	bni e	- ol	u oish	b oth u	mzruth	e tatzia	
H5148	H1121	- H5921	H5906	H6256	H4216	H3318	
you-are-"guiding-them sons-of-her on and-Great-Bear in-season-of-him zodiac-signs ?-you-are-bringing-forth							
בארץ	משטר	תשים	אם	שמים	חקות	הידעת	
b artz	mshttr u	tshim	- am	shmim	chquth	e idoth	
H776	H4896	H7760	- H518	H8064	H2708	H3045	
in-the-earth superintendence-of-him you-are-placing or heavens statutes-of ?-you-know							

get the real meaning of what Job is saying here.

31; you tie ^{H7194} the chains ^{H4575} of Pleiades ^{H3598} or ^{H176} draw back ^{H4189} door of Orion ^{v32}; and bring forth ^{H3318} zodiac ^{H4216} in his season ^{H6256} and the Great Bear ^{H5906} on ^{H5921} guiding ^{H5148} her sons ^{H1121} ^{v33}; know you ^{H3405} statues-of ^{H2708} if ^{H518} heavens ^{H8064} domain ^{H4896} in the earth ^{H776}

Job 38 reveals that Orion brings forth the season of spring. Scripture, coupled with scientific evidence, proves that this is an actual event. Astronomers state the Orion constellation brings forth the seasonal

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stars of spring as they travel west through the night sky. This perfect seasonal shift happens on the Spring Equinox every year without fail. Isn't it interesting that the first day of our Creator's calendar is the first day and Sabbath of the New Year? (New Beginnings)

✓ **Law is brought forth!**

In obedience to the word of Alohym, the question arises; where does one start the observance of His calendar? It is always the simplicity of the gospel that makes the most sense. Alohym gave Abraham and his descendants the land of Israel as their inheritance; within this land, a Holy Mountain called "Zion" (tziun in Hebrew). In Psalms 2:6, David talks about Mount Zion "Yet have I set my king upon my holy mountain of Zion." The Bible says what else about Mount Zion and its relevance to His law; let's begin in [Isaiah 2](#).

[Isaiah 2:3](#), And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for out of Zion shall go forth the law*, and the word of the LORD from Jerusalem.

[Micah 4:2](#); And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for the law shall go forth of Zion*, and the word of the LORD from Jerusalem.

[Jubilees' 1:28](#); And God will appear to the eyes of all, and all shall know that I am the Sovereign Ruler of Yisrael and the ABBA of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be kodesh.'

[Jubilees' 4:26](#); For God has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you are this day, Mount Sinai, *and Mount Zion will be sanctified* in the new creation for a sanctification of the earth; through it will the earth be sanctified from all guilt and its uncleanness throughout the generations of the world.

[Jubilees' 8:19](#), And he knew that the Garden of Eden is the kodesh of kodeshim, and the dwelling of God, and Mount Sinai the centre of the desert, *and Mount Zion the centre of the navel of the earth*: these three were created as kodesh places facing each other.

After reading the above scriptures, it becomes apparent that our Creator's law (Torah) springs forth from Mount Zion and to all the Earth! The New Testament ties in very nicely, as stated in 1 Peter 2:6, "Zion a chief cornerstone," and [Revelation 14:1](#), "a Lamb stood on Mount Zion and with him a hundred and forty-four thousand."

✓ **24-Hour Time Zones**

Next, there is one last issue to discuss in the section: the 24hr time zones. Man is the one that instituted time zones around the Earth and the longitudinal and latitudinal lines. Now the "International Date Line"

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puts certain countries one day ahead of the Jerusalem date (countries between 180° East Longitude to 36° East Longitude), from Eastern Russia to New Zealand, and from Western Russia to Kenya. All the lands between these longitude areas will end the year on March 16th (the first day of the year), leading to March 17th, New Year's Day. (2017) [Note; Sabbaths and Holy Days are one day after the Jerusalem dates.](#) How do we correct inherent flaws built into the imperfect time zones? First, the International Date Line would have to change to 35° East Longitude to fix this issue. Also, the Prime Meridian altered to Jerusalem instead of Greenwich; all countries on Earth would keep the exact dates beginning from Jerusalem.

❖ The Exalted Sabbath

The Sabbath day is the only “calendar day” mentioned in the Ten Commandments, which has significant meaning in the eyes of Alohym. Did you get that? Not the first day or any other day but the Sabbath day? Could it be the heavens observed the Sabbath before the foundation of the world?

Most believers agree that Alohym created the universe over eons and then rested from all He had created and brought-forth. There is a sense of duality in the universe, which is evident both in Heaven and on Earth; this reality is expressed in scripture. Alohym established a weekly cycle, beginning with the Sabbath day, but only after humankind and Earth had reached their completed state. It is important to note that Part 1 of this research highlights that the Sabbath, or the seventh day (see Genesis 2:3-4), was sanctified and established at the beginning of the generations of Heaven and Earth. Moreover, scripture confirms the existence of an eight-day process found in the Feasts of Alohym, which begins with [Leviticus 23:39](#) and [Numbers 29:12-39](#). Let us read those passages.

[Leviticus 23:39](#), Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [*shall be*] a Sabbath, and on the [eighth day \[*shall be*\] a Sabbath](#).

[Number 29:35](#), [On the eighth day](#) ye shall have a solemn assembly: ye shall do no servile work [therein] [36](#); But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: [one bullock](#), [one ram](#), [seven lambs](#) of the first year without blemish:

In the above verses, Alohym exhibits an eight-day count between Sabbath days through His word. Here is some simple math to think about, if the 15th and 22nd are Sabbath days on a weekly cycle, it would mean that the “first day of the year” would be a Sabbath, but is it on the calendar you keep? Next, let's investigate [Jubilees' 2:9](#) and [30](#) and read why Alohym established the sun as a great sign;

[9](#); And God appointed the *sun to be a great sign* on the earth for days and [for Shabbats](#) and [for months](#) and [for feasts](#) and [for years](#) and [for Shabbats of years](#) and *for jubilees* and [for all seasons of the years](#).

[30](#); And they shall not bring in nor take out from house to house on that day; for that day is more kodesh and blessed than any jubilee day of the jubilees; [on this we kept Shabbat in the heavens before it was made known to any flesh to keep Shabbat thereon on the earth.](#)

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Notice that [Jubilees' 2:9](#) is a parallel account to [Genesis 1:14](#), but in verse 30, we learn Heaven observed the Shabbat before known on Earth! In other words, before the first day of creation, a Sabbath day was celebrated in the Heavens. Thus, Alohym's weekly cycle would fit the top two rows of Example "A" 1-8, whereas 7-7 favors the [J/G] calendar.

Example: A (This model uses the Sabbath Day as the first day of the year, seasons and jubilees)

Sabbath	1 st day of work	2 nd day of work	3 rd day of work	4 th day of work	5 th day of work	6 th day of work	Sabbath
1	2	3	4	5	6	7	8 =1
Example: B							
[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day
7	1	2	3	4	5	6	7

✓ Commentary

It is a custom in linear thought to begin the weekly count starting from the next day (Example: B), whereas, in Hebrew, the weekly count begins on the day you are in. (Example: A)

Notice the example of [John 12:1](#), "6 days before the Passover," which is the 8th of Abib, a weekly Sabbath, meaning that counting from the Sabbath day eight (8) days prior would be the first Sabbath of the year. So, let's investigate the number eight (8) in scripture. It has great significance to Alohym and means "New Beginnings and Resurrection"; below are just a few examples of what is associated with the number eight in scripture.

1. The **eight-day** circumcision of the heart and mind is a sign of those walking with Alohym. ([New Beginnings and Resurrection](#))
2. The **eight** persons who were saved from the Flood in Noah's Ark. ([Genesis 7:13](#)) ([New Beginning](#))
3. **Eight** is the number of perfections, the infinity. In mathematics the symbol of the infinity is represented by an (8) laid down ∞ . (8) is the first cubic number ([perpetual](#))
4. The **eight** beatitudes of the sermon on the mountain. ([Matthew 5:3-11](#))
5. There were **eight** miracles of Elijah as told in the bible.
6. Alohym made **eight** covenants with Abraham.
7. The end of counting of days, it is the place all Alohym's promises find their fulfillment. For those that have received Christ have this entitlement to walk in the eighth day as a now experience. ([New Beginnings](#))
8. Enoch spoke of the 8th week, a week of righteousness ([Book of Enoch, Ethiopic Bible 91: 12](#))

The number eight (8) is significant to Alohym's calendar and exalts Him from beginning to end (Aleph-Taw) (Alpha-Omega). Therefore, there is NO more perfect day than the Sabbath to Alohym; it is first in order as the New Beginning of his year and seasons.

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➤ Understanding the Calendar Structure

We begin our exploration of Alohym's calendar structure with the Spring Equilux, which is the last day of the year, falling on the 364th day. This day is also the sixth day of the week and serves as the preparation day for the upcoming first Sabbath of the New Year. Our investigation starts with the Book of Enoch, continues through the Book of Jubilees, and concludes with the Tanakh.

➤ From the Book of Enoch, (Enoch 72:31, 32 and Ch 82:6 (Reference; Ge'ez Interlinear))

31; On that day, the sun, departing from this second gate and setting in the west, returns to the east and rises through the third gate for thirty-one days, and sets in the western heavens (Editor's Note: The 31st day in this scripture is the last day of the 12th month, the 364th day of Alohym's calendar.) 32; And on that day the night shortens and becomes nine parts and the day nine parts. Then the night becomes equal with the day, and the days of the year add up to precisely three hundred sixty-four days.

[Enoch 82:6](#); Truly they are recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty-four days. (Editor's Note: Having a 364-day calendar divided by a seven-day weekly cycle is perfect; $364 \div 7 = 52$ weeks of Sabbaths) Now let's move to chapter 6 in the Book of [Jubilees'](#) and read what is written on this subject.)

Toward the end of this section more information will be brought forth regarding the four divisionary or intercalary days that are instituted between the seasons. Keep in mind that the last day of the year is one of these instituted intercalary days.

➤ From the Book of Jubilees', (Reference; The Ethiopic Bible) Jubilees' 6:27, 30)

27; And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the *first to the second*, from the *second to the third*, from the *third to the fourth*. (Note: *four seasons in total, 91 days per season – $13 \times 7=91$*)

30; And all the days of the commandment will be fifty-two weeks of days, and (these will make) the entire year complete. Thus it is engraved and ordained on the heavenly tablets. 31; And there is no neglecting (this commandment) for a single year or from year to year. v32; And command you the children of Yisrael that they observe the years according to this reckoning - three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

❖ From the Tanakh

One such scripture referencing to the beginning of Alohym's calendar year is [Exodus 12:2](#),

2; "This month [shall be] unto you the beginning of months: it the first month of the year to you".

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Also, review [Deuteronomy 16:1](#),

1; "Observe the month of Abib, and keep the Passover unto the YAHUAH thy Alohym: for in the month of Abib the YAHUAH thy Alohym brought thee forth out of Egypt by night".

Even after reading these scriptures, which point to the month of Abib as the beginning time for Alohym's calendar, it sheds little light on a specific day, or does it? [Deuteronomy 16:1](#) refers to the Passover (14th), the week's preparation (6th) day. Simple subtraction proves the 1st of Abib is a Sabbath!

Let's take another example of simple subtraction by using an already established *Sabbath* and *holyday*, the Feast of Trumpets. Why the Feast of Trumpets? Because this day has dual purpose and meaning, it is the first day of the 7th month, a weekly Sabbath, and a holy convocation. ([Leviticus 23:24](#) and in [Numbers 29:1](#)) A year's math consists of 364 days; the 1st day of the 7th month is a Sabbath, i.e., the Feast of Trumpets the 183rd day and a Thursday if you subtract 182 days the 1st day of the year a Sabbath! (Note: No lunar-based calendar counts this day as a Sabbath, could there be an issue?)

-History-

The 7th month of the year, Tishri, comes from the Assyrian word "taste-tu," which means "Beginning" of a month or year in ancient times. The Babylonians incorporated this belief from the Assyrians, and the year split into two six-month periods, of which the second part of the year (autumn) started at the 7th month. (Now back to the Math lesson)

-Math to Remember-

1. There are 52 weeks of Sabbaths completing a full year: $52 \times 7 \text{ days} = 364 \text{ days}$
2. There are 12 months in each year having 30 days each: $12 \times 30 \text{ days} = 360 \text{ days}$
3. There are 4 intercalary or Leader days, one just before the seasonal beginning days which were giving in the 3rd, 6th, 9th and 12th months 31 days in each particular month.
4. The Feast of Trumpets (Sabbath day "183") is the first day of the 7th month: $6 \times 30 \text{ days} = 180 \text{ days} + 2 \text{ Leader days} = 182 \text{ total days}$ prior to the first day of the 7th month.
5. To make sure our division is correct, $182 \div 7 = 26$. The math adds up to 26 weekly Sabbaths prior to and after the Feast of Trumpets, meaning the first Sabbath in the 26th and 1st weeks of Alohym's year are Sabbaths, New Year's, and the Feast of Trumpets.

The above mathematical information should help you understand how Alohym structured the first and second 26 weeks of Sabbaths before and after the Feast of Trumpets. The math proves 26 Sabbaths before and after the Feast of Trumpets, making 52 weekly Sabbaths. (Editor's Note: Outside of the weekly Sabbaths, there are four holy convocations which are 1.) Passover 2.) Last Day of Unleavened Bread 3.) Pentecost 4.) Atonement's evening Preparation on the 9th (fasting). These four special days are "holy convocations" of which we do no servile work but are not Sabbaths.)

➤ The 12 Month Year

This section investigates the monthly and seasonal cycles as given in the Books of Enoch and Jubilees'

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and then concludes in the Tanakh. Our investigation opens in the Book of Enoch, beginning with chapters better known as "The Book of Heavenly Luminaries," which are chapters 72 through 82. These chapters expound on the day and monthly structure within Alohym's calendar. Let's begin in [Enoch 72:7](#), starting with the first month.

➤ *From the Book of Enoch, Chapter 72*

7; By this fourth gate through which the sun rises during the [first month there are twelve open windows \(the months\)](#) from which a flame flows, when they are opened at the appropriate time.

9; During those [thirty days](#) the day daily becomes longer and the night nightly shorter, for thirty days. ([Editor's Note: month one has thirty day](#))

11; The sun rises from that [fourth eastern gate](#) and sets in the [fourth western one](#), and then it turns and comes into the [fifth gate](#) of the east for [thirty days](#), through which it rises, and sets in the [fifth gate](#) ([Editor's Note: month two has thirty day](#))

13; It then returns to the east and comes into the sixth gate, rising and setting through that sixth gate for [thirty-one days](#), [according to the principle of the gate](#).

✓ *Commentary*

The third month has thirty-one days, making a total of 91 days for the season of "spring." In verse 13, one additional monthly day adds to the count. The 91st day of this season is the 6th day of the week and always a preparation day, an [Intercalary](#) day meaning; inserted into the calendar. ([Reference; http://www.dictionary.com](#)) Note; "[according to the principle of the gate](#)," these gates/portals are where the sun's position enters the intercalary day.

This same seasonal structure occurs three more times in the Book of Enoch. Therefore, we have shortened the scriptural content for time's sake and provided the reference material at the back of the research.

15; rising and setting through it for [thirty days](#).

17; rises through the [fifth gate](#) for [thirty mornings](#)

19; rises in the [fourth gate](#) for [thirty one days](#) [according to the principle of the gate, and sets in the west](#).

In these verses, we see the same 91-day season structure along with the intercalary day called "summer."

21; through the [third gate](#) for [thirty days](#),

23; [second gate](#) in the east for [thirty days](#)

25; Then the sun, departing on that day from that [second gate](#) and setting in the west in the [second gate](#), returns to the east and rises in the first gate for [thirty-one days](#), and sets on that day in the western sky.

26; And on that day the night lengthens and becomes twelve parts, whereas the day shortens and becomes six parts.

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In verses 21 - 26, once again, a 91-day season, "autumn." Verse 26 shows the 91st day is astronomically significant. The twelve-part structure is the shortest day but not the winter solstice associated with man's calendar. Review the last few scriptures describing the "winter" structure moving into the "New Year."

27; through all the openings for thirty days

29; resumes its appearances for thirty mornings

31; On that day the sun, departing from this second gate and setting in the west, returns to the east and rises through the third gate for thirty-one days, and sets in the western sky.

32; On that day the *night* shortens and becomes *nine parts* and the *day nine parts*. Then the night becomes equal with the day, and the days of the year add up to exactly three hundred sixty- four days.

In Enoch 72:31, this month has 31 days; when added to the previous two scriptures, we have a 91-day season. Verse 32 states, "the night become equal with the day," the last day of the year, the 364th, "The Spring Equilux."

33; And the length of the day and of the night, and the shortness of the day and of the night — by the course of the sun they are made separated.

34; On that account the day-course becomes longer daily and the night-course shorter nightly.

35; And this is the law and the course of the sun and his return when he returns; sixty times he returns and comes out, that is the great, eternal luminary which is called the sun to all eternity.

Verse 34; "the day-course becomes longer daily" (*seen on page 3 please review*) is indeed backed by scientific evidence and astronomical time calculation. Ecclesia, All of the elements of Alohym's calendar are perfect. History, scripture and science together point to the real truth of the matter. Selah!

❖ From the Book of Jubilees' Chapter 6 (*Ref; From the Ethiopic Bible*)

21; And at the new month of the first month, and in the new month of the fourth month, and in the new month of the seventh month, and in the new month of the tenth month are the days of remembrance and the days of the festivals (seasons) in the four divisions of the years: written and ordained they are for a testimony until eternity.

Verse 21 states; four seasonal divisions start in the year's 1st, 4th, 7th, and 10th months. Notice the third scriptural sentence above refers to the "days of remembrance" and the "days of the festivals (seasons)" in the four divisions of the year. Therefore, these days are the beginning Sabbath days for the seasons.

22; And Noah ordained them for himself as festivals for future generations, for on them there was to him a remembrance. 23; At the new month of the first month it was said to him that he should make for himself an ark, and on it the earth became dry, and he opened [the ark] and saw the earth. And at the new month of the fourth month the mouth of the flood-gates of the lowest deep was closed. 24; And at the new month of the seventh month all the mouths of the flood-gates of the earth were opened and the waters began to descend into the depth beneath. (**Parallel account: Genesis 8:4**)

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25; And at the new month of the tenth month the tops of the mountains appeared, and Noah became glad. (Parallel account: Genesis 8:5) 26; And on this account he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. 27; And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their *remembrance*, from the first to the second, from the second to the third, from the third to the fourth. 28; And all the days of this commandment are fifty-two sabbaths of days, and the whole year is completed.

In verses 23 – 25, scriptural information states the progression of the flood from the first to the tenth month. Then, in verse 26, Noah ordains the festivals of remembrance and verse 27 states; there will be thirteen Sabbaths to each season, from the 1st to the 4th seasons. Finally, in verse 28, a commandment is said, "fifty-two weeks of Sabbath," and a year is complete.

❖ From the Tanakh

Within the Tanakh, we will seek definitive answers concerning the monthly structure. There are several methods for answering our questions, the first through mathematical calculation and the second through the harmony of scripture. In other words, the calendar structure is sound if matching scripture exists in The Book of Jubilees and the Tanakh (Torah) through the unity of scripture (i.e., two witnesses). (Editor's Note: keep in mind that previous knowledge must be correct) Let's begin our subsequent investigation with the events of Noah in both The Book of Jubilees' and the Tanakh.

Several scriptures in the Bible discuss the length of a month in God's calendar. This essential calendar aspect must be understood, as Alohym directs us to piece together this most important subject. Let's begin this part of the study in [Genesis 7:1](#).

1; And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation

A parallel account of this scripture is Jubilees' 5:20 here, more specific timing as to the exact day they entered the ark; let's read.

20; And Noah made an ark in everything as he had commanded him in the [twenty-seventh] jubilee, in the fifth week, in the fifth year. 21; And he entered on the sixth [year] thereof, in the second month, in the new month of the second month: until the sixteenth thereof he entered and all that we brought to him into the ark, and the Lord locked it from without on the seventeenth, at eve. 22; And the Lord opened seven flood-gates of heaven and the mouths of the fountains of the great deep, seven mouths in number.

In Jubilees' 5, scripture divulges more information concerning Noah entering the ark. In verse 20, we are told in the fifth year, the fifth week of the 27th Jubilee, Noah built the ark as commanded. In the sixth year, the second month, Noah enters the ark on the 16th, loads provisions into the ark, and at sunset-evening and on the 17th, the ark was closed up. (Editor's Note: the beginning of the fifth week in

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Alohym's calendar is the 29th day of the month as well as the last Sabbath of the month) Below is the condensed parallel account in [Genesis 7:11](#).

11; In the six hundredth year of Noah's life, [in the second month, the seventeenth day of the month](#), the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

In Gen 7:24, when Noah was in the ark, it started raining on the 17th day of the second month, and it rained for 150 days. Notice:

24; And the waters prevailed upon the earth an [hundred and fifty days](#).

In review, rain began on the 17th day of the second month for 150 days until the 17th of the seventh month. In Noah's time, five months consist of 150 days, each month having 30 days. So, if Noah had been using the Jewish (or Gregorian) calendar, he would have reached the 17th day of the 7th month in about 148 days, not 150! Now let's go to the end of the story in Genesis 8:3-4.

3; And the waters returned from off the earth continually: and after the end of the [hundred and fifty days](#) the waters were abated. **4;** And the ark rested in the [seventh month](#), on the [seventeenth day of the month](#), upon the mountains of Ararat. (Parallel, [Jubilees' 5:21](#))

The three scriptures above give enough information to calculate the total days between [Gen 7:11](#) and Genesis 8:3 according to Alohym's calendar. Alohym's calendar is 364 days long, the 17th of the 2nd Month ([Gen. 7:11](#) is the 47th (Day of the Year), the 17th of the 7th month ([Gen. 8:3](#)) is the 199th (Day of the Year), which is 152 days but only 150 monthly calendar days. Remember that the four intercalary days or leader days are only counted within the year (placeholders) and not a part of the monthly count.

Let's move on through the rest of the story starting in [Genesis 8:5](#).

5; And the waters decreased continually until the [tenth month](#): in the tenth [month], on the [first \[day\] of the month](#), were the tops of the mountains seen. (Parallel, [Jubilees' 5:27, 28](#))

Here the waters decreased until the first of the tenth month, in Alohym's calendar, that is, the 274th day of the year. So, let's move on now to verse 6.

6; And it came to pass at the end of [forty days](#), that Noah opened the window of the ark which he had made:

Noah began counting down the 40 days starting on the 274th day of the year, the first day, and the Sabbath of the tenth month, bringing us to the 314th day of the year. Let's move to verse 10.

10; And he stayed yet other [seven days](#); and again he sent forth the dove out of the ark;

Hereafter, Noah sends out a dove from the ark; this now brings us to the 321st day of the year. Now on to verse 12;

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12; And he stayed [yet other seven days](#); and sent forth the dove; which returned not again unto him anymore.

Again, Noah sends another dove, but it does not return; this day is the 328th year. So, let's finish this section by reading the last four verses, 13 -16.

13; And it came to pass in the six hundredth and first year, in the [first \[month\], the first \[day\] of the month](#), the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. (Parallel, Jubilees' 5:29) 14; And in the [second month](#), on the [seven and twentieth day of the month](#), was the earth dried. 15; And God spake unto Noah, saying [v16](#); Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. (Parallel, Jubilees' 5:30)

Verse thirteen plainly states the first month and "the first" day of the month the waters dried off the earth. We have come full circle to the yearly cycle in verse fourteen of Genesis. From [Genesis 7:11](#), which says, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month," through [Gen 8:14](#), which says, "And [in the second month](#), on the [seven and twentieth day](#) of the month, was the earth dried.

- The six hundredth year on Noah, 2nd month the 17th day (the 47th day of the year) Gen 7:11
- The six hundredth first year of Noah, 2nd month the 27th day (the 57th day of the year) Gen 8:14
- Total number of days equals 374 total days – 10 = 364 days in the year (27th – 17th =10)
- Twelve, 12 months, 30 days each plus four 4 intercalary/leader days

Interestingly enough, the 27th day of the second month is a Sabbath on Alohym's calendar. I want to inform the reader that eight Sabbaths before the 27th (2nd month) is the first day of the year!

Therefore, it can be no coincidence that the 27th of the 2nd month is a Sabbath day and the 8th Sabbath day from the beginning of the New Year, eight (8) meaning; new beginnings. This cycle is repeated many times throughout scripture, and we read through it, not realizing its meaning and significance.

Let's look at just one more verse in the New Testament before we move on to the next section. Notice; [Rev. 11:2 - 3](#)

2; "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under [foot forty and two months](#). 3; And I will give power unto my two witnesses, and they shall prophesy [a thousand two hundred and threescore days](#), clothed in sackcloth"

The above two verses discuss the duration of the Great Tribulation, which lasts for 42 months or 1260 days. A simple math equation determines that a month is 30 days long.

Part 6 - How Alohym's Calendar is Structured

➤ The Seasonal Separation Days

This section investigates the understanding and placement of the four seasonal division days and their unique arrangement within Alohym's calendar as written in The Book of Enoch. Our investigation begins with the understanding of a few keywords, which are; Epagomenal and Reckoning.

1. Epagomenal – intercalation days are days within a solar calendar that are *outside any regular month*, or you could call them placeholder days. (Reference: Wikipedia) These four special days of the year do not move and are not counted in the month.
2. Reckoning- count; computation; calculation.

Within the writings of Enoch, chapters 75 and 82 hold a substantial amount of information regarding the four seasonal division days and their essential role in the computation of a year. Let's read what Enoch states these days, starting in chapters 75:1 and 2.

1; These are the leaders of the chiefs of the thousands, those which preside over all creation, and over all the stars; with the four days which are added and never separated from the place allotted them, according to the complete calculation of the year. 2; (1821): And these serve four days, which are not calculated in the calculation of the year. *Respecting them*, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one day in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate. And the harmony of the world becomes complete every three hundred and sixty-fourth stations.

Enoch conveys the four leader days are calculated within the entire year, i.e., 364 days. Alohym's year is 360 days, 12 months, and 30 days each month. The four intercalation days sit outside the yearly cycle in fixed positions as the 91st day of each season. In the Books of Enoch and Jubilee, the importance of these days is a warning: "Men would err," not understanding their accurate seasonal positions. Let's now move on to Enoch 82 to reinforce this point.

4; Happy are all the just, happy all those who walk in the paths of justice and have no sin like sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, each time thirty times, together with the heads of the thousands of this order of the stars, together with the four that are added and separate between the four portions of the year, which they lead enter with them four days. 5; And on their account men will be at fault, and will not count them in the reckoning of the whole year; but men will be mistaken and will not know them exactly. 6; For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

Here again, Enoch clarifies the four added interval days between the seasons. Enoch stresses in verse 5 that men will fault and not recognize the four divisional days of the year and add them to the counting

Part 6 - How Alohym's Calendar is Structured

of the months in the year. [Editor's Note: *These four leader days are preparation days for the beginning Sabbath of the next season, the first Sabbath.*]

Enoch 82:11 sums up the issue concerning the leader days by giving us more reinforcing information, let's read, (1882 Ref ;)

v11; Their four leaders who divide the four portions of the year enter first; after them the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years.

Note: the four leader days are the separation days for the seasons only!

➤ The Separation Day Placement

Regarding Alohym's cycles of time, the numbering of the Epagomenal or Leader days is perfect in their position. So, let's review each yearly seasonal placement of these four special days in Alohym's calendar, and what you are about to see is the perfection of our creator.

Yearly Number (Day)	Orbital Angle	Seasonal Epagomenal Day	Seasonal Sabbath Order (Day)	Seasons
91	90°	1 st	92 = 2	Summer
182	180°	2 nd	183 = 3	Fall
273	270°	3 rd	274 = 4	Winter
364	360°	4 th	1 = 1	Spring

Here you can see the seasonal division days' placement as in the year. In column one (Yearly Number Days), notice how each number can be divided by 9. The number nine (9) has a precise meaning in scripture, and that is "divine completeness" or conveys the definition of "finality." In other words, these four

leader days are seasonal ending days. These days are not considered part of the thirty-day monthly count and are always placed in a 6th or preparation day position for the beginning seasonal Sabbath day.

➤ Sabbath location confirmed through Rev.12 Sign!

Let's return to [Genesis 1:14, 16](#) and [Jubilees' 2:8](#) which states:

[Genesis 1:14](#); And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

[16](#); And God made two great lights; the greater light to rule the day, and the lesser light to rule the night the stars.

[Jubilees' 2:8](#); And God established the sun as a great sign over the earth and for days and for Sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years,

In these three verses, Alohym establishes that the Sun is the great sign, the ruling principle for Sabbaths, months, festivals, years, jubilees, and all seasons of the years. According to Alohym's calendar, everything starts with a Sabbath, the years, the seasons, the festivals, and jubilees.

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Alohym prophesied through the Apostle John of a tremendous heavenly end-time sign before Messiah returned to the Earth. The celestial event spoken of here is none other than the [Revelation 12:1](#) sign. This sign would reset Alohym's calendar concerning His accurate Sabbath calendar as instituted in [Genesis 2:3-4](#). In Short, the [Revelation 12](#) sign appeared on September 23rd, 2017, the actual Day of Atonement, the 10th day of the 7th month, the only Sabbath outside of the yearly 52 weekly Sabbaths. It is the 192nd day in Alohym's calendar year, making March 16th of 2017, the first Sabbath and day 1 of Alohym's New Year. That stated that Equilux Day was on March 15th. Scriptural Research, Scientific data, and historical text have proven the truth.

Part 7 - Alohym's Calendar According to Sacrificial Structure

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Part 7 - Alohym's Calendar According to Sacrificial Structure

Introduction

Our investigation into Alohym's Festivals begins with a detailed understanding of the sacrificial law calendar. This information reveals the true structure of Alohym's calendar through the practice of animal sacrifice. It is important to remember that Yahuah, through the word, instituted animal sacrifice. The sacrificial law served as a reminder to the Israelites of their need for a Savior—a redeemer who would ultimately take away their sins, representing one sacrifice for all sins. The story begins with the transgression of Adam and Eve in the Garden of Eden, where Alohym taught them the sacrificial law before they left the Garden.

❖ *The Sacrificial Outline for Alohym's Feasts!*

The sacrificial law was set up by (Yahuah) the LORD God or pre-incarnate Christ before He became flesh as described in John 1. The sacrificial law was one of the first laws related in the [Book of Jubilees' 3:22-30](#). It was established shortly after the fall of Adam; let's read.

22; And he made for them garments of skin and clothed them, and sent them from the garden. 23; And on that day on which Adam came out of the Garden of Eden he offered, as a sweet savour, a burnt offering: frankincense and galbanum and myrrh spices, in the morning with the rising of the sun, on the day when he covered his shame 24; And on that day was closed the mouth of all the animals and of the beasts and of the birds and of whatever walks and of whatever moves, so that they could not speak for they all had spoken with each other one lip and one tongue 25; And he sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds and according to its natures to the places which had been created for them 26; And to Adam alone did he give to cover his shame, of all the animals and beasts 27; On this account it is commanded in the tablets of heaven concerning all who know the judgment of the law, (Ref: [Exodus 20:26](#)) that they shall cover their shame and shall not uncover themselves as the gentiles uncover themselves 28; And at the new month of the fourth month Adam and his wife came out of the Garden of Eden and dwelt in the land of Elda, in the land of their creation 29; And Adam called the name of his wife Eve 30; And they did not have a son until the first jubilee year; and after" this he knew her 31; But he cultivated the land as he had been taught in the Garden of Eden

I want to emphasize a crucial point regarding Adam's morning sacrifice: it took place with the sun rising "on that day." According to sacrificial law, morning sacrifices began at sunrise. They were prepared the evening prior, i.e., just before sunrise, which indicates that the day started at sunrise rather than at sunset or dawn of the previous day. When Adam and Eve left the Garden of Eden, it was on the "new month of the fourth month," specifically the first day of the fourth month, marking the seasonal beginning of the Sabbath for the summer season. Let's take another look at Jubilees 3:23.

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23; And on that day on which Adam came out of the Garden of Eden he offered, as a sweet savour, a burnt offering: frankincense and galbanum and myrrh spices, in the morning with the rising of the sun, on the day when he covered his shame.

According to the law, for the first time in scripture, an animal was sacrificed for the morning burnt offering, a first-year male lamb. This event happened when Adam and Eve were in the Garden of Eden, long before Moses wrote the law at Mount Sinai. Let's take a moment and read the law regarding the morning sacrifice Moses wrote in [Exodus 29:38-41](#)

v38; Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually v39; The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: v40; And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine a drink offering. v41; And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

As proof, the Book of Exodus confirms Adam performed the morning sacrifice according to the law, as Moses wrote in verse 39. This knowledge ensures Alohym taught Adam the sacrificial law, a tradition carried throughout the lives of the Patriarchs. Can we also confirm that the "new month of the fourth month" was a Sabbath day? Let's answer this question with a few verses regarding the "sacrificial law," starting with [Number 10](#); let's read

[Numbers 10:10](#); Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

Verse 10 states: "solemn days," Strong's H4150 and from the *Ancient Hebrew Lexicon*, 1349 –L (a) meaning; (טַבַּח - MW-AhD) — an appointed place, time or event that is repeated such as the monthly and yearly feasts. (l). Appointment: A time that is repeated time after time. (A fixed time or season)

[Numbers 10:10](#) discusses the appointed feast days that occur at the "beginnings of your months," which refers to "seasons" when burnt and peace offerings are made. During these sacrifices, trumpets are blown as a memorial to Alohym. This scripture addresses the first day of each season, which is both a Sabbath and a festival day, reflecting dual meanings. Is there definitive proof that a Sabbath day represents the "beginning of your months"? The answer can be found in [Numbers 28:9-11](#), which outlines the sacrifices made on the Sabbath day. Let's read that together.

9; And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof: [10](#);

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[This is] the burnt [offering of every sabbath](#), beside the continual burnt offering, and his drink offering. 11; And in the [beginnings of your months](#) ye shall offer a burnt offering unto the LORD; [two young bullocks, and one ram, seven lambs](#) of the first year without spot;

In verses 9-11, Alohym provides written instructions regarding the Sabbath day sacrifices throughout the year. In paraphrasing the above scripture, the weekly Sabbaths were to have two extra lambs of the first year besides the continual daily offering at the beginnings of your months, “the 1st day and Sabbath” you are to have [two young bullocks, one ram, and seven lambs](#). After coming to a better understanding of the sacrificial law, it becomes apparent that Alohym's sacrificial law outlines His Sabbaths and Feast days, which are vital information all believers need to understand. According to the sacrificial law, the chart below shows the accurate scriptural outline of Alohym's Sabbaths and Feast days. As you read through this chart, each holy day and Sabbath accompany its scriptural reference.

No#	Day of the Year	Sabbath	Feast Day	Name of Holy Convocation	Start of Holy Convocation	Sacrificial Meat Offering on Holy Convocations			Scriptural Ref#
1	1	Yes	Yes	Spring Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
2	14	No	Yes	Passover	Beginning at Evening Sunset	Instructions for this memorial feast is given in =			Exodus 12:5-14, Jubilee's 49:1-23
3	15	Yes	Yes	First Day of Unleavened Bread <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
4	21	No	Yes	Last Day of Unleavened Bread	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
5	65	No	Yes	Shavuot / Pentecost	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:26, 27
7	92	Yes	Yes	Summer Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
7	183	Yes	Yes	Feast of Trumpets and First day of Fall Season, <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 29:1, 2
8	191	No	Yes	Day of Atonement (Fasting begins 12 hours Prior to Sabbath)	Beginning at Evening Sunset	Instructions for this memorial feast is given in =			Leviticus 23:32
9	192	Yes	Yes	Day of Atonement / Special Feast day of Fasting, <i>dual meaning</i>	Sunrise. (Fasting ends at Evening Sunset)	one young bullocks	a ram	seven lambs	Numbers 29:7, 8
10	197	Yes	Yes	Feast of Ingathering / Tabernacles, <i>dual meaning</i>	Sunrise	Thirteen young bullocks	two rams	fourteen lambs	Numbers 29:12, 13
11	204	Yes	Yes	The Last Great Day <i>dual meaning</i>	Sunrise	one young bullocks	a ram	seven lambs	Numbers 29:35, 36
12	274	Yes	Yes	Winter Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11

✓ Commentary

In the chart above, take notice of the words “dual meaning” within the column, Name of Holy Convocation. These eight “dual meaning” Festivals are weekly Sabbaths and Special Appointments (mo'ud) of Alohym. In other words, these Sabbaths have two specific purposes but in one day.

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➤ The Preparation Day

Concerning the 6th day of the week, Alohym's preparation days are essential, and several holy convocations fall on these days. Remember that NOT all holy "convocations" are Sabbath days but a time of action to prepare for what is to come. There are four examples of non-Sabbath holy convocations under the column "Sabbath," there are four. Three of these holy convocation days fall on the 6th day of the week, viewed in Row 2, Passover, Row 4, the Last Day of Unleavened Bread, and Row 8, preparation fasting or humbling your souls before the Day of Atonement, beginning at evening on the 9th. Another example of a preparation day would be the equinox day, the last day of the year.

(364) Remember that the last day of each season, i.e., the 91st day, are preparation days, leader or intercalary days, just before the beginning seasonal Sabbath.

Ecclesia, understand that if the Sabbath began at sunset evening, it would break Alohym's law for any of these holy convocations. Again, these preparation days are for buying food and taking action in preparation for the upcoming Sabbath day.

❖ The Placement of Alohym's Holy Days!

Let's begin our scriptural investigation into Leviticus and Numbers, which have parallel accounts concerning Alohym's Holy Convocations. These eye-opening truths continue to solidify that Alohym has created His calendar with great precision. Let's begin reading about the first month of the year (Abib) and Alohym's (Holy Convocations) structure starting in [Leviticus 23:2](#); let's read.



Leviticus 23:2

AV Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts.

דבר	אל	בני	אל	ואמרת	ישראל	אלהם	מועדי	יהוה	תקראו	אשר	אתם	מקראי
דבר	אל	בני	אל	ואמרת	ישראל	אלהם	מועדי	יהוה	תקראו	אשר	אתם	מקראי
dbr	al	-bni	ishral	uamrth	ishral	alem	muodi	ieue	ashr	-thqrau	athm	mqrai
dbr	al	-bni	ishral	u-amrth	ishral	al-em	muodi	ieue	ashr	-thqrau	ath-m	mqrai
H1696	H413-	H1121	H3478	H559	H413	H4150	H3068	H834	-H7121	H853	H4744	
*speak-you ! to sons-of Israel and-you-say to-them appointed-times-of Yahweh which you(P)-shall-proclaim > them meetings-of												

קדש	אלה	הם	מועדי	:
קדש	אלה	הם	מועדי	:
qdsh	ale	em	muodi	:
qdsh	ale	em	muod-i	:
H6944	H428	H1992	H4150	
holiness these they appointed-times-of me				

It wants to shed some light on a few words in the above scripture, clarifying your understanding of what Alohym is telling us here. I have copied and pasted the above scripture from the "Interlinear Scriptural Analyzer" so that both translations in the English and Hebrew languages are visible for better clarity.

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✓ Commentary

In the above scripture as an example, the word “(את)” the Aleph-Taw Strong’s H853 is untranslated 7000 plus times throughout the canonized Bible. The “(את)” Aleph-Taw in the Hebrew language is used to *point out an object* and who it belongs to, in this and every instance it belongs to Yahuah, or pre-incarnate Christ. Christ being the (Alpha & Omega) the (Aleph-Taw) beginning and the end. (Ref: Rev. 2:16, 22:13)

In the "red boxed" areas below, Alohym conveys essential scriptural knowledge vital to our understanding. Once again, within this scripture, the Aleph-Taw (את) H853 is present, meaning; "the beginning and end," "The Leaders Covenant or sign," accompanied by Strong's (H4744, H6944) and (H4150) at the end of the verse. Let's review these words in Strong's for their specific meanings.

H4744 meaning: (miqra' - mik-raw' from H7121; something called out, i.e. [a public meeting](#) (the act, the persons, or the place); [also a rehearsal](#).

H6944 meaning: qodesh - ko'-desh, from H6942; i.e. [a sacred place or thing](#); rarely abstract, sanctity.

H4150 meaning; mow`ed - mo-ade' or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from H3259; properly, [an appointment](#), i.e. [a fixed time or season; specifically, a festival](#); conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand).

In [Leviticus 23:2](#), Alohym instructs Israel through Moses that HIS festivals are: a public meeting, a rehearsal, a sacred place, having holiness, an appointed or fixed time or season to act upon His word. Everything stated above begins with understanding the Sabbath day we are to observe. Let's read [Leviticus 23:3](#)

Leviticus 23:3 WLC WLC_v WLC_t WLC_tm Strong CHES

AV Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.

ששת	ימים	תעשה	מלאכה	וביום	מלאכה	השביעי	שבת	שבתון	מקרא	קדוש	כל	מלאכה	לא
ששת	ימים	תעשה	מלאכה	וביום	מלאכה	השביעי	שבת	שבתון	מקרא	קדוש	כל	מלאכה	לא
shshth	imim	thoshe	mlake	ubium	mlake	eshbioi	shbth	shbthun	mqra	- qdsh	kl	- mlake	la
shshth	imim	thoshe	mlake	u·b·ium	u·b·ium	e·shbioi	shbth	shbthun	mqra	- qdsh	kl	- mlake	la
H8337	H3117	H6213	H4399	H3117	H7637	H7676	H7677	H4744	- H6944	H3605	- H4399	H3808	
six-of	days	she-shall-be-done	work	and-in-the-day	the-seventh	sabbath-of	cessation	meeting-of	holiness	any-of	work	not	

תעשו שבת הוא ליהוה בכל מושבתכם : פ

תעשו שבת הוא ליהוה בכל מושבתכם : פ

thoshu	shbth	eua	lieue	bk1	mushbthikm	:	p
thoshu	shbth	eua	l·ieue	b·k1	mushbthi·km	:	p
H6213	H7676	H1931	H3068	H3605	H4186		
you ^(P) -shall-do	sabbath	=he	to·Yahweh	in·all-of	dwellings-of·you ^(P)		

(Below are the specifics concerning the Sabbath day)

- a) A holy convocation

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- b) A day of rest
- c) do no servile work

In [Leviticus 23:4-8](#) and [Number 28:16-25](#), Alohym instructs the first festival of the year, the Passover, followed by the Days of Unleavened Bread. These days can point us to the beginning of Alohym's calendar year! Let's read verses 4 thru 8. (*Please download the "Interlinear Scriptural Analyzer" to view these scriptures in Hebrew, this is a great tool, and it's free*)

4; These the feasts of Yahuah, [holy convocations](#), which ye shall proclaim in [their seasons](#).
5; In the [fourteenth](#) of the [first month](#) at even (sunset) Yahuah's passover. 6; And on the [fifteenth day](#) of the [same month](#) [is] the feast of unleavened bread unto Yahuah: [seven days ye must eat unleavened bread](#). 7; In the [first day](#) ye shall have [an holy convocation](#): ye shall do [no servile work](#) therein. 8; But ye shall offer an offering made by fire unto Yahuah seven days: [in the seventh day an holy convocation](#): ye shall do [no servile work](#)

Notice verse 5 states; the fourteenth of the 1st month at even (i.e., sunset) is Yahuah's Passover, but notice what it doesn't say, which is the "[fifteenth day of the same month began at sunset](#)," meaning the fourteenth day did not end at sunset.

Let's spend time investigating Alohym's instructions concerning Passover day. Depending on the calendar you observe, this day is either a [holy convocation](#) or a [Sabbath beginning at sunset](#) on the 14th of Abib. Celebrating this time as a Sabbath day is not scriptural. In researching this subject, many (not all) observing the Enoch calendar try to give validity to this day as a Sabbath just because the number 14 is divisible by seven, meaning it is a Sabbath day, but this is not the case.

Alohym's word is [line](#) upon [line](#), [scripture](#) upon [scripture](#). And suppose we don't understand something or fit the mold. In this case, many force the issue, causing errors and confusion. Therefore, one must look at [ALL](#) available information concerning the Passover, accurately determining where it fits in Alohym's calendar.

Let's begin in [Exodus 12:5](#), working our way through the chapter as I add parallel accounts from the Book of Jubilees as a second witness.

5; Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: 6; And ye shall keep it up until the [fourteenth](#) day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening ([between the Evenings](#)). (*Parallel Reference; Jubilees' 49:1-23, Leviticus 23:5, Number 9:3-5*)

In verse eighteen we are given more instruction on the observance of this day, let's read.

18; In the first [month], on the fourteenth day of the month [at even](#), ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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Here scripture states this holy convocation begins at the evening (sunset) on the fourteenth (14th), and we are to eat unleavened bread until the evening (sunset) on the twenty-first day of the month. If the Sabbath began in the evening, the Israelites would have broken it due to packing up and leaving that night for Succoth, where they encamped on the fifteenth. Moving on to [Leviticus 23](#), we find an even more profound scriptural understanding of the fifteenth day of Abib. ([Leviticus 23:6-11, 15](#))

6; And on the [fifteenth day](#) of the same month [is] the feast of unleavened bread unto Yahuah: seven days ye must eat unleavened bread. 7; In the [first day](#) ye shall have an [holy convocation](#): ye shall do [no servile work](#) therein. 8; But ye shall offer an offering made by fire unto Yahuah seven days: [in the seventh day](#) [is] [an holy convocation](#): ye shall do [no servile work](#) [therein]. 9; And Yahuah spake unto Moses, saying, 10; Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then [ye shall bring a sheaf of the firstfruits of your harvest unto the priest](#): 11; And he shall wave the sheaf before Yahuah, to be accepted for you: [on the morrow after the sabbath](#) the priest shall wave it.

15; And ye shall count unto you *from the morrow after the sabbath*, from the day that ye brought the sheaf of the wave offering; [seven sabbaths shall be complete](#):

Clearly stated, the counting of the wave sheaf started *after* the Sabbath on the sixteenth day of the month. In other words, the 15th day of the month, being the first day of unleavened bread, was a weekly Sabbath.

Having established the 15th of Abib as one of the yearly 52 weekly Sabbaths, counting backward two (2) seven-day cycles, you arrive first at the 8th and then at the 1st days of the month, which are also Sabbath days (Note: *these Sabbaths are not present in the Jewish calendar due to the fact they fall on the false Julian calendar 7th day. ("Saturday") decreed in 321 A.D. by Constantine the Great*)

In review, we must understand that [Sabbath days](#) are [a holy convocation](#), [a day of rest](#), and we are to do [no servile work](#) therein. Likewise, the Passover is a [holy convocation and a preparation day](#) for the Sabbath. In Alohym's calendar, only one Sabbath day falls outside of the 52-week cycle, which has all three criteria: a [holy convocation](#), [a day of rest](#), and [no servile work](#); this *is the Day of Atonement*.

New Testament Scripture on the Passover

Let's investigate New Testament scripture written by the disciples about Passover day. Interestingly enough, we see that all four apostles say the same thing about Passover day; let's read.

[Matthew 27:62](#), Now the next day, that followed the day of the [preparation](#), the chief priests and Pharisees came together unto Pilate,

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Mark 15:42, And now when the even was come, because it was the [preparation](#), that is, the day before the sabbath,

Luke 23:54, And that day was the [preparation](#), and the sabbath drew on.

John 19:14, And it was the [preparation](#) of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

In the New Covenant, scripture confirms that Passover day is a preparation day for the Sabbath. However, the information provided through the scriptural account shows us that Passover day is the 6th day of the week and not a Sabbath day.

❖ *Sabbath on the 8th day of first month – 2 Chronicles*

As we delve into scripture, let's look at recorded history in [2 Chronicles 29](#). Here scripture states; (verses 4, 5) the Priest and temple were sanctified within the first eight days of that year. We read the following Biblical text: the first month's 1st and 8th days were Sabbath days. Notice: ([2 Chronicles 29:1, 2](#))

1; "[Hezekiah](#) began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. 2; And he [did that which was right in the sight of the LORD, according to all that David his father had done](#)".

4; And he brought in the [priests and the Levites](#), and gathered them together into the east street, 5; And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place].

Here Hezekiah follows the example set by King David, which was pleasing in the sight of God. Verse 17 continues:

17; "Now they began on the [first day of the first month](#) to sanctify, and on the [eighth day of the month](#) came they to the porch of the LORD: so they sanctified the [house of LORD in eight days](#); and in the [sixteenth day of the first month they made an end](#)".

On the first day of the first month, the temple and the priesthood began to sanctify. Scripture states; the temple restoration ("sanctification") started with the porch of the LORD (Yahuah) on the 8th day and the 16th day of the first month ended. The 8th day of the first month was a Sabbath day. Notice: ([2 Chron. 29:28-29](#))

28; "[And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.](#) 29; And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped

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We don't see this type of worship occurring between the 1st and 7th days of the month. The congregation gathered to worship on the 8th day of the first month. Interesting; because it demonstrates the 8th day of the first month was a weekly Sabbath day. Was this sanctification of the house of the LORD performed because it was necessary to clean it up after King Ahaz defiled it, or was this an annual practice, meaning it took place every year? Notice further: ([2 Chronicles. 29:31- 35, 36](#))

[31](#); "Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings...

[35](#); And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of Yahuah was set in order. [36](#); And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly"

Since the 8th day of the first month was a weekly Sabbath day, it would follow that the 1st, 15th, 22nd, and 29th of that month were also weekly Sabbath days.

✓ *Pentecost/Shavuot*

Let's investigate scripture concerning the day of Pentecost, which falls on the first day of the week after the Sabbath day. Let's read in [Leviticus 23:20-22](#), *ref.* [Numbers 28:26](#)

[20](#); And the priest shall wave them with the bread of the [firstfruits](#) [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. [21](#); And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations. [22](#); And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

[Numbers 28:26](#); Also in the [day of the firstfruits](#), when ye bring a new meat offering unto the LORD, after your weeks [be out], ye shall have an [holy convocation](#); ye shall [do no servile work](#):

Let's review the biblical count from the first day of unleavened bread unto the day of Pentecost/Firstfruits and determine if this holy convocation fits perfectly in Alohym's calendar. ([Notice: Leviticus 23:15-17](#))

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15; And ye shall count unto you from the morrow after the sabbath, [the 16th] from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [*7 Sabbaths = 49 day, from the 15th of Abib*] 16; Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [*7 Sabbaths +1 day = 50 days, this is the 65th day on Alohym's calendar and it fits perfectly*]

17; Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.

(Editor's Note) In Jubilees' 6:14-20, Yahuah gave the bow in clouds (rainbow) as a covenant forever to be observed in the third month of the year. (Parallel Account: Genesis 9:12-17) In verse 15 it states;

15; On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year.

The 5th day of the third month is the last in the "feast of the weeks" and the 50th day. This day, also called the "feast of first fruits," "Pentecost," was the day all covenants were given and renewed, and for the first time in history, the Holy Spirit was available to all humanity.

➤ *Pentecost; more irrefutable truth*

As we Look into more irrefutable proof revealed from the word of Alohym, the count to Pentecost begins on the 16th day of the first month after the Sabbath, the first feast day of Unleavened Bread, and the Feast of Weeks. So, we start by asking what the Bible states regarding the beginning count to Pentecost.

We answer this essential question by examining the scriptures about this subject. First of all, notice the following scripture: (Deuteronomy 16:9)

9; "Seven weeks shalt thou number unto thee: *begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn*"

Regarding the correct timeline for the Day of Pentecost, Deuteronomy 16:9 tells us that "seven weeks will be numbered" from the day "the sickle is put" to the corn. Consider this vital information! We must know when "the sickle was put" to the corn (grain) if we are to come on the correct day to observe Pentecost. We shall prove this as we proceed. The book of Leviticus gives us more necessary information regarding the count to Pentecost: (Leviticus 23: 10-11)

10; "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a

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sheaf of the firstfruits of your harvest unto the priest: 11; And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it”.

Leviticus 23:10-11 clarifies; "a sheaf from the new harvest" is waved on the morrow after the Sabbath day. (The 16th) The count to Pentecost starts on this day, so it is vital to understand which day Alohym addresses. Joshua 5:10-12 also reveals the day in which the manna ceased was the 16th, the morrow after the Sabbath Lev. 23:11

KJV: “And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day”. (Joshua 5:10-11)

Some translations state, "...they ate some of the produce of the land..." instead of "...eat of the old corn of the land..." (Note) The phrase "of the produce" Strong's 5669 (me·a·vur); from the root abar/abur translates as "old corn" ("...same as abuwur; passed; i.e., Kept over; used only of stored grain—old corn. In other words, the Israelites ate the old corn until the morrow of the Passover. In other words, "the old corn was eaten" on the first day of the Feast of Unleavened Bread, the 15th day of the first month.

Notice further: Josh. 5:12

12; “And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year” (Editor’s note: “that year” began on the first day of the month to which is referred here.)

Verse 12 indicates that manna ceased on the 16th day of the first month. This verse also explains that the first meal eaten after the wave sheaf was comprised of the new fruit harvested from the land of Canaan. Biblical evidence confirms that fresh fruit was indeed harvested on the 16th day of the first month. This establishes that the Israelites began to "put the sickle to the corn" on the day following the first Holy Day of the Feast of Unleavened Bread, which is the 16th day of the first month—allowing them to eat this new fruit. The Sabbath mentioned in Leviticus 23:11 is the 15th day of the first month. The Bible confirms that the sickle was applied to the corn on the day after the first day of the Feast of Unleavened Bread. In verse 11, the Sabbath is noted as the first day of the Feast of Unleavened Bread.

First Century Historian, Josephus wrote about this:

“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, *for before that day, they do not touch them*. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, offer the first-fruits of their barley, and that in the manner following: took a handful of the ears, and dry them, then

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beat them small, and purge the barley from the bran; then bringing a one-tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this, it is that they may publicly or privately reap their harvest. At this participation of the first fruits of the earth, they also sacrifice a lamb as a burnt offering to God. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following". (p. 96, 3.10.5-6, *Antiquities of the Jews*)

Historical evidence supports the scriptural directive that the sickle be put to the corn on the 16th day of the first month, the day after the first day of the Feast of Unleavened Bread. Fifty days later is the Feast of Pentecost. The Hebrew (*shab·ba·to·vt*) indicates that one must count seven rest days (perfect weeks, Sabbaths). Therefore, the Feast of Pentecost always falls on the first day of the week! The astounding fact revealed through these scriptures is that the first day of the Feast of Unleavened Bread, the 15th day of the first month, is always a weekly Sabbath!

❖ *Feast of Trumpets*

This section is about the 7th Month in Alohym's calendar, which reveals almost a mirror-like image of the 1st month. The 7th month begins with the Feast of Trumpets, [Leviticus 23:24, 25](#) refs. [Numbers 29:1](#), as verses 24 and 25 states, "It is a Sabbath day" and the 27th of the year. Since the Sabbath is a perpetual covenant day, we should pinpoint the first Sabbath of the year, counting forwards or backward; let's read.

24; Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
v25; Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto LORD

Notice that the Feast of Trumpets, according to scripture, is a "weekly" Sabbath day; in other words, feast days are not separate holy convocations from weekly Sabbaths. This same scenario exists for all feast days except the Day of Atonement.

✓ *The Day of Atonement*

Now concerning the Day of Atonement, let's begin in [Leviticus 23:27, 28, 31, 32](#) refs. [Numbers 29:7-11](#) (Note; in *Numbers*, Alohym talks about the (peace-sunrise) H5930, H5927 - burnt offering, and the (sunset – evening) Sin-offering)

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27; Also on the tenth of this seventh month a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahuah. 28; And ye shall do no work in that same day: for it a day of atonement, to make an atonement for you before Yahuah your God.

31; Ye shall do no manner of work: [it shall be] a *statute forever throughout your generations* in all your dwellings. 32; It unto you a sabbath of rest, and ye shall afflict your souls: in the ninth of the month at even, from even unto even, shall ye (cease) celebrate your sabbath. (Note: the correct Hebrew word in the previous sentence is "cease" not celebrate!)

The Day of Atonement is a special holy convocation on which we are not to work; Scripture declares it a Sabbath day. During this time, we fast and reflect on being at one with Alohym. It is a day for atoning ourselves before Alohym, as the consequences of disobedience can lead to removal (being cut off) and the destruction of one's soul from among His people.

Feast of Tabernacles, (Sabbath days on 15th and 22nd day of 7th month)

As our study progresses, let's move on to the Feast of Tabernacles, working through the old and new covenants. We will start in Leviticus *twenty-three* and see what Yahuah "Our Father" says about this all-important Feast. (Leviticus 23:34–39)

34; Speak unto the children of Israel, saying, The fifteenth day of this seventh month the feast of tabernacles seven days unto the LORD. 35; On the first day an holy convocation: ye shall do no servile work. v36; Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it a solemn assembly; ye shall do no servile work.

39; Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day a sabbath, and on the eighth day a sabbath.

Scripture is clear concerning the first day of the Feast [the fifteenth of the seventh month], a weekly Sabbath along with the eighth day [the 22nd of the seventh month]. That state; would indicate the 29th, the 1st, and 8th days of the seventh month are also weekly Shabbats.

Let's take the time to notice one further final proof on this part of Alohym's calendar. Here we read about the weekly Sabbath in the 7th month of the year: [John 7:10, 37](#).

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10; "But when his brethren were gone up, then went he also up unto the feast [of Tabernacles, which indicates this is referring to the 7th month], not openly, but as it were in secret...

37; In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink"

The great day of the Feast refers to the 7th and last day of the Feast of Tabernacles. So, the Feast of Tabernacles is seven days, which refers to the "last" day of that great Feast; let's read [John 8:1-2](#), [9:6](#), and [9:14-16](#).

1; Jesus went unto the Mount of Olives". [Messiah spent the night here]...2; "And early in the (dawn) morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them"

[John 9:6](#), "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay"

[John 9:14, 16](#), "And it was the sabbath day when Jesus made the clay, and opened his eyes...16; Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day"

The eighth day following the seven-day Feast of Tabernacles, the 22nd day of the seventh month, is a weekly Sabbath. Notice once again this is confirmed in the book of Leviticus: ([Leviticus 23:39](#))

39; "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahuah seven days: on the first day shall be a Sabbath ^{H7677}, and on the eighth day shall be a Sabbath ^{H7677}"

The word Sabbath in the above verse is "Shabbathon" in the original Hebrew (Strong's #H7677), which derives from the root word "Shabbath" (Strong's #H7676), which refers explicitly to the weekly Sabbath.

❖ *Weekly Shabbats; (1st, 8th, 15th, 22nd, 29th of first & seventh months)*

In Alohym's calendar, the first and seventh months are almost identical, with Sabbaths on the 1st, 8th, 15th, 22nd, and 29th days of each month. The following table demonstrates this and emphasizes that the main Holy days in the year's first half mirror those in the second half. Notice: (Page 130)

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1st Month of the Year	7th Month of the year
1st Day of the New Year and a weekly Sabbath	1st Day; The Feast of Trumpets and a weekly Sabbath
8th Day: a weekly Sabbath	8th Day: a weekly Sabbath
10th Day: The separation of the Lambs	10th Day: The Day of Atonement and separation of the Goats
14th Day: Passover the day of preparation	14th Day: Preparation for the Feast of Tabernacles
15th Day: The Feast of Unleavened Bread and weekly Sabbath	15th Day: The Feast of Tabernacles and weekly Sabbath
22nd Day: a weekly Sabbath	22nd Day: The Last Great Day or Eighth Day a weekly Sabbath
29th Day: a weekly Sabbath	29th Day: a weekly Sabbath

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Part 8 - The Sign of Jonah”, A Matter of the Heart

❖ Correcting the Error of Misunderstanding

The sign of Jonah is one of the most misunderstood teachings in the Bible. Many who recall this story need to be made aware of erroneous indoctrination and translation errors that hide the true meaning of this scriptural event. One such mistake revolves around Alohym’s day structure, as taught in part 3, the understanding of evening (before sunrise) and morning (the beginning of the new day). The graphic below of Genesis 1:5 is just a quick review of Alohym’s day structure.

The revised scripture below reflects the Hebrew and English translations, which will help your review and understanding. (Alohym’s day structure is essential in understanding the sign of Jonah)

Genesis 1:5 WLC WLC_tm Strong CHES

AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

(Revised)
 v5; And Alohym God called^{H7121} the light^{H216} day^{H3117} and the darkness^{H2822} he called night^{H3915} and he (night) exists^{H1961} evening^{H6153} and he (evening) exists^{H1961} morning^{H1242} day^{H3117} echad^{H259} (one, unity).

ערב	-	ויהי	לילה	קרא	ולחשך	יום	לאור	אלהים	ויקרא
orb	-	u·iei	lile	qra	u·l·chshk	ium	l·aur	aleim	u·iqra
H6153	-	H1961	H3915	H7121	H2822	H3117	H216	H430	H7121
evening		and·he·is·becoming	night	he·calls	and·to·the·darkness	day	to·the·light	Elohim	and·he·is·calling

פ	:	אחד	יום	בקר	-	ויהי
p	:	achd	ium	bqr	-	u·iei
		H259	H3117	H1242	-	H1961
		one	day	morning		and·he·is·becoming

In verse 5, notice Strong’s “H1961” (and-he-is-becoming or he exists); it appears twice in Hebrew but only once in the English text. Also, the original Hebrew script contains no punctuation, unlike English. The translators added the period (.) between “Night. And” thinking it would help the reader’s understanding but, in reality, distorted the actual flow and descriptive content of the scripture! Verse 5, as written in Hebrew, gives unmistakable clarification as to when the day begins, which is morning (day) “sunrise.”

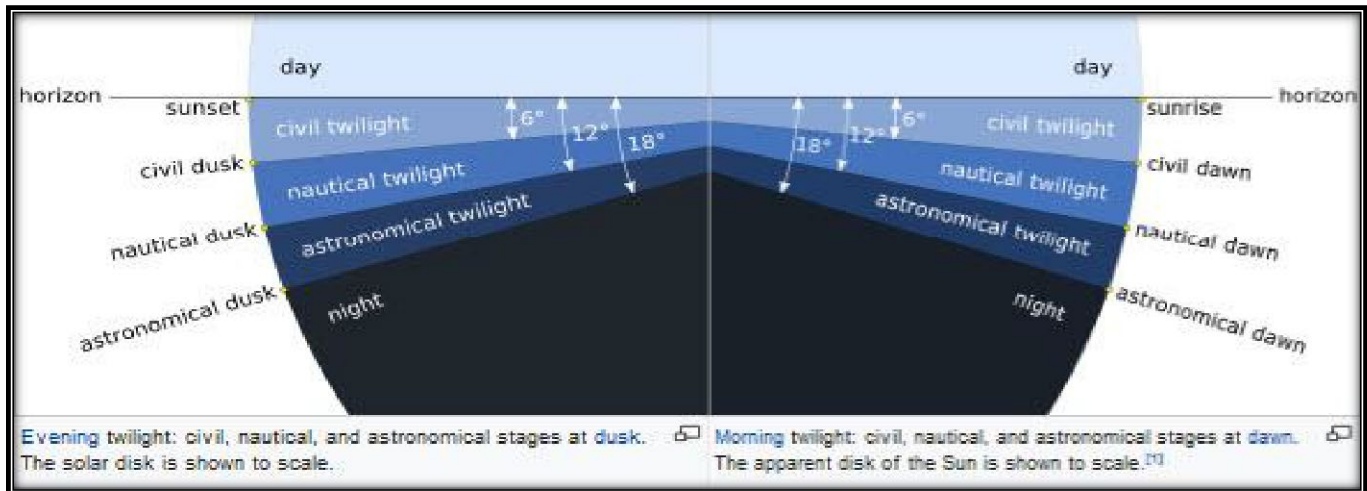
There are two evenings in a day through scriptural and scientific evidence, one beginning at sunset and the other ending at (dawn) sunrise. According to astronomy, there are two evenings, “the comingling of light & darkness,” called “dusk & dawn,” one starting at sunset (dusk) and the other at the beginning at (dawn) and ending at sunrise. (Ref; Wikipedia)

Reference the picture on page 130; you can see the comingling of the light and darkness called dusk and dawn. Notice that astronomers quantify growing light using various illumination degrees starting at the horizon, i.e., 6, 12, and 18 degrees. The truth of the matter is increasing light from dawn to sunrise can only be measured in Lux;

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- a unit of illumination equal to the direct illumination on a surface that is everywhere one meter from a uniform point source of one candle intensity or equal to one lumen per square meter

Therefore, dawn and dusk describe; growing or diminishing light depending on where one begins, at sunset, diminishing light, or at the beginning, growing light. In part 3, you will find the understanding and definitions regarding this subject.



We should always strive to walk out of the darkness and sin in one's spiritual walk. In ancient Israel, sin and peace offerings were slain and prepared in the evenings of the day and not at any time during daylight. Why, might you ask? Because darkness, no matter how insignificant, represents the kingdom of sin - where daylight represents Alohym's kingdom and the purity of Yahusha, the world's light. For example, Yahusha states in John 11:9 -10, let's read.

9; Jesus answered, Are there not twelve hours in the day? *If any man walk in the day*, he stumbleth not, because *he seeth the light of this world* v10; *But if a man walk in the night*, he stumbleth, *because there is no light in him*.

Next, we will address controversial words along with their meanings which will help bring clarification and foundational knowledge to this article. Let's get started!

➤ *Controversial "words"*

Below are eight controversial words or phrases used in the New Testament that support particular religious views when taken out of context. One such view places Yahusha in the Tomb for three days and three nights, but nothing could not be further from the truth! Yahusha died for our sins, and He would want you to know the absolute truth of the matter, so let's get started.

- ✓ 1.) first 2.) passover 3.) betrayal 4.) at evening, even 5.) of the week 6.) early
7.) in the morning 8.) began to dawn

Our investigation begins in "Thayer's Greek Lexicon" and "Strong's NT Exhaustive Concordance." These reference guides will provide the knowledge and understanding needed to make sound, logical conclusions to controversial scripture found in this article. Below are the Lexicon/Concordance

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definitions.

1. (**first**) Strong’s [G4413](#) meaning: protos–(pro'-tos) [foremost](#) (in time, place, order or importance) contracted superlative of [G4253](#); *KJV*: [before](#), beginning, best, chief (-est), former. [G4253](#) meaning; pro-pro a primary preposition; "fore", i.e. [in front of](#), [prior](#) (figuratively, superior) [to](#). In the comparative, it retains the same significations. *KJV*: above, ago, [before](#), or ever.
2. (**passover**) Strong’s [G3957](#) meaning: pascha-(pas'-khah) of Chaldee origin (compare [H6453](#)); the Passover ([the meal, the day, the festival or the special sacrifices connected with it](#)). (*one must figure out the intent of the scripture to apply the exact word phrase*)
3. (**betrayal**) Strong’s [G3860](#) meaning; paradidomi-(par-ad-id'-o-mee) from [G3844](#) and [G1325](#); [to surrender](#), i.e. to *yield up, entrust, transmit*. *KJV*: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

✓ Commentary

Looking up the words “betray” and “surrender,” we find these two words have different meanings and have no common synonyms. For this reason, digging into the original languages is essential to a believer’s study. So in each scripture throughout this article, we have added the corrected word.

4. (**at evening, even**) Strong’s [G3798](#) meaning; opsios - (op'-see-os) from [G3796](#); [late](#); *feminine* (as noun) afternoon (early eve) or nightfall (later eve). *Thayer Greek Lexicon* [G3798](#): ὄψιος, ὄψια, ὄσιον (ὄψέ), [late](#)
5. (**early**) Strong’s [G3722](#) meaning; [dawn](#) (as sun-rise, rising of light); by extension, morn. from the same as [G3735](#); from an obsolete “oro” (to rise or “rear”) like a mountain. (*KJV*) early in the morning
6. (**very early**) Strong’s [G3029](#) meaning: [much, very, very much](#)
7. (**in the morning**) Strong’s [G4404](#) meaning; [at dawn](#); by implication, [the day-break watch](#), from [G4253](#); “fore” i.e. [in front of](#), [prior](#) (figuratively, superior) [to](#).
8. (**began to dawn**) Strong’s [G2020](#) meaning; [to begin to grow light, from](#) [G2017](#); [to illuminate](#))

❖ The Sign

During Messiah’s time on earth, certain scribes and Pharisees asked Him for a “sign.” They wanted a sign to understand if He was who He claimed to be. Notice the exchange between the scribes, Pharisees, and Yahusha ([Matthew 12:38-40](#)).

[38](#); Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. [39](#); But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: [40](#); For as Jonah was three days and three nights in the whale's

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belly; so shall the Son of man be three days and three nights in the heart of the earth.

Yahusha stated that [“an adulterous generation seeks after a sign.”](#) The Messiah had already performed numerous miracles and healings during His earthly ministry and delivered a powerful message. (That didn't seem to be enough for the doubters!) However, Messiah did take the opportunity to prophesy a significant sign that would come to fulfillment, proving He was the Messiah. The prophecy Yahusha gave was, as Jonah was in the belly of the whale for three days and three nights, so shall the Son of Man be in the “heart of the earth.” (Matt 12:39). Many argue this is the most crucial identifying sign revealing that Yahusha (Christ) was the prophesied Messiah to come. The New Testament refers to this prophetic sign at least 12 times. Alohym's people must understand what Yahusha meant by uttering these words.

In [Matthew 12:38-40](#), Yahusha drew a parallel between the prophetic sign He had given them and the story of Jonah. In order to deeply understand this parallel, we must take a look at the story of Jonah. Below are a few verses which summarize the main points of this story: [Jonah 2:1-4](#)

1; “THEN Jonah prayed unto Yahuah (the LORD) his Alohym (God) out of the fish's belly,
2; And said, I cried by reason of mine affliction unto the Yahuah, and he heard me;
out of the belly of hell^(pit) cried I, and thou heardest my voice. 3; For thou hadst cast
me into the deep, in the midst of the seas; and the floods compassed me about: all
thy billows and thy waves passed over me. 4; Then I said, I am cast out of thy sight; yet
I will look again toward thy holy temple”.

Scripture states; Jonah prayed from the whale's belly during his three days and nights of suffering and used the time to cry out to Alohym. In Jonah's prayer, he told Alohym that "all thy billows^{H4867} and thy waves passed over me" What exactly did Jonah mean by this statement? Strong's H4867 (H7665, root) tells us Jonah's experience of suffering, "the bursting or breaking of the waves over him," had humbled him. Being cast into this humbling situation, Jonah states, "Cast him out of the sight of Alohym." Through his suffering, [he felt Alohym had forsaken him](#) (Yahusha said these exact words in [Matthew 27:46](#)) during that time. Importantly, we must notice that Jonah was not dead or in Hades but in the pit of the whale's belly for three days and three nights.

Following are the remaining verses of [Jonah 2:5-10](#) that continue to reveal Jonah's experience:

5; “The waters [compassed me](#) about, even to the soul: the depth closed me round about,
the weeds were wrapped about my head. 6; I went down to the bottoms of the
mountains; the earth with her bars was about me forever: yet hast [thou brought up
my life from corruption](#), O Yahuah my Alohym. 7; When my soul fainted within me I
remembered the Yahuah: and my prayer came in unto thee, into thine holy temple. 8;
They that observe lying vanities forsake their own mercy. 9; But [I will sacrifice unto thee
with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the
LORD \(Yahuah\)](#). v10; *And the LORD spake unto the fish, and it vomited out Jonah upon the
dry land”*

While discussing Jonah's situation, the above verses also prophesy about Yahusha and the suffering He endured as the Savior of humanity. Here is the referenced scripture that Yahusha was focusing on when

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He stated: (Matthew 12:40)

40; “For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth”.

Again, notice that Messiah compares His fate to Jonah’s three days and three nights in the belly of the whale. Yahusha prophesied that He would endure three days and three nights in the “heart of the earth,” just as Jonah survived the same amount of time in the whale’s belly.

➤ *The Prophecy Explained*

The traditional understanding regarding Jonah's sign is that Yahusha (Christ) would be in the tomb or grave for three days and three nights and then resurrected at the end of this specific period. This section discusses what Yahusha meant by this prophecy and statement "in the heart of the earth." To understand the phrase's true meaning, we need a better understanding of Mark 4:15 and Matthew 13:19.

15; “And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts”.

19; When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one], and catcheth away that which was sown in his heart. This is he which received seed by the way side.

In the above verses, Yahusha explains that the seed sown in the earth is “the Word sown in their hearts.” Yahusha demonstrates this symbolism between the “earth” and the “heart of man.” Notice further: (Matthew 25:24-25)

24; “Then he which had received the one talent came and said, lord (*master*), I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25; And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine”.

The talent shown here is "sown" in the earth; however, in this context, the land (Earth) signifies "man." The talent symbolizes the Holy Spirit, not hidden in the earth but planted within the "individual" (or in the man) hidden there. Another scripture that also demonstrates this point is 1 Corinthians. 15:47

“The first man [is] of the earth, earthy: the second man [is] the Lord (Master) from heaven”.

Paul states that the first man is of the earth, demonstrating a difference between the earthly and the spiritual. We must understand that Paul says that “man” is “earthy.” Therefore, the phrase “in the heart of the earth” is the same as saying “in the heart of men”! Remember, Messiah, prophesied of being in the “heart of the earth” for three days and three nights. (Matthew 12:40) When Yahusha stated this prophecy, He was prophesying about being “in the heart of men” for three days and three nights! As we move forward, this will become even clearer.

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From the previous scriptures, and others relating to them, we can understand that the “heart of the earth” is synonymous with the “heart of man,” *which is sinful*. For example, in the Old Testament book of Jeremiah, Alohym tells us that the heart of man is evil (sinful) and “desperately wicked” ([Jeremiah 17:9](#)). Notice:

9; “The heart is deceitful above all things, and desperately wicked...”

The “heart of the earth” or “heart of man” is desperately wicked; it is sinful! Think on this: after studying the previous scriptures, is it possible that Messiah’s prophecy regarding the three days and three nights in the “heart of the earth” meant that He would suffer three days and three nights of wickedness in the “heart of men”? It would seem that Yahusha’s prophecy meant precisely that and did not mean that He would spend three days and three nights in the grave! Let us ensure that this is made amply clear: Messiah *never* sinned! He was without sin.

Let us at this juncture re-visit [Matthew 12:40](#) to once again read and meditate upon Yahusha’s one final sign, which was to prove that He was the Messiah!

40; “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth”.

Again, Yahusha states that for three days and three nights, He would be “in the heart of the earth.” Remember: we have seen that “heart of the earth” is the same as saying “heart of man,” which is synonymous with “sin.” So, the question that needs asking is: did Yahusha become sin? Let us allow [2 Corinthians 5:21](#) to answer this question for us:

21; “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of Alohym (God) in him”.

This scripture confirms that Yahusha became sin! He became sin in the sense that He took on the sin of the world ([Isaiah 53:3-5](#), [Zechariah 3:3](#), [John 1:29](#)) so that He could pay the penalty for sin in our stead ([Romans 6:23](#)). Since this is the case, *when* did Yahusha become sin? Did He become sin the moment He died? If it began the moment, He died, did it last until his resurrection? When exactly did Yahusha’s betrayal begin, i.e., being in the “heart of the earth” or the “heart of men”?

❖ Messiah’s Betrayal Timeline (three days and three nights)

Keeping in step with the timeline, Yahusha states: “[Matthew 16:4](#), “there shall no sign be given unto it, but the sign of the prophet Jonas” which was for three days and three nights in the “whale’s belly.” First, we will investigate the betrayal (“surrender”) of Messiah by Judas Iscariot and then move to Jonah’s experience on the ship before being thrown into the belly of the whale for three days and three nights.

Starting in [Matt. 26:14-16](#); we are given the exact moment that Messiah was betrayed or better stated “surrendered” to the chief priest and the elders by Judas Iscariot, let’s read.

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14; Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15; And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16; And from that time he sought opportunity to betray (“surrender”) him. (**Note:** Elders and Chief Priest = Counsel)

The above scriptures state that the counsel “*covenanted with him*” (a contract) with Judas Iscariot for thirty pieces of silver. (*Note: when Judas received payment from the chief priests for the surrender of Yahusha, the agreement became binding*)

The next question becomes; “*what part of the day was the (betrayal) agreement sealed*”? The next four verses of [Matt. 26:17-20](#) gives us that answer, let’s read.

17; Now the (first) before^{G4413} [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the (passover^{G3957}) meal? 18; And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the (passover^{G3957}) meal at thy house with my disciples. 19; And the disciples did as Jesus had appointed them; and they made ready the (passover) meal. 20; Now when the (even^{G3798}) late was come, he sat down with the twelve.

Verse 17 states; it was the “day before” Passover, and in verses 18 and 19, the disciples are making ready a meal as Messiah instructed them to, which began (late) afternoon, early eve, verse 20. In conclusion, it was the day before Passover, the 13th day of the month during the day hours when Judas (betrayed) “surrendered” Messiah by accepting the thirty pieces of silver from the elders and chief priest, sealing His fate.

➤ *Jonah’s Betrayal Timeline (A Spiritual Matter)*

Question; was Jonah betrayed by the *hands of men* during the day while on his trip to Tarshish? While investigating Jonah 1, we read about a *matter of the heart* that parallels the account of Judas Iscariot’s experience in the betrayal of the Messiah. Here is a brief overview of what happened before verse twelve (12). Jonah paid for passage to Tarshish while on the ship, a violent storm came upon them. Now moving forward into the story, we find in [Jonah 1:12-17](#) the boat can’t make it to shore because the seas are too rough; let’s read.

12; And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest [is] upon you. 13; Nevertheless the men rowed hard to bring [it] to the land; but they could not: for the sea wrought, and was tempestuous against them. 14; Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. 15; So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. 16; Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. 17; Now the LORD had prepared a great fish to swallow up Jonah.

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And Jonah was in the belly of the fish three days and three nights.

Within the above verses, we read that the sailors were crying out to Yahuah (the LORD) so that they would not perish because of Jonah’s sin. So what happens in verse 15, “they took up Jonah and cast him into the sea,” *by the hands of men!* Then, in verse 12, Jonah tells the sailors to cast him into the sea, but they would not!

In conclusion; it was only when the sailors were in fear for their lives did the *wickedness in their hearts* turn into a physical act of betrayal casting Jonah overboard.

✓ Did Messiah have foreknowledge?

Question; did Yahusha have foreknowledge of His betrayal before it happened? The answer is; “yes” several times. In the 6th century BCE, the prophet Zechariah gave foreknowledge through prophecy concerning the LORD’s (Yahuah) betrayal for 30 pieces of silver. Let’s read Zechariah 11:12, 13

12; And I said unto them, If ye think good, give [me] my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver. **13;** And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the *thirty [pieces] of silver*, and cast them to the potter in the house of the LORD

Note: Thirty pieces of silver is no coincidence in scripture, let’s read [Exodus 21:32](#) which states:

32; If the ox shall gore a servant or a maidservant; he shall give unto their master *thirty shekels of silver*, and the ox shall be stoned.

Now you would think if the chief priest and elders knew their bibles, they would have known or remembered Zechariah’s prophecy, but it looks as though they chose to ignore scripture or were blinded by their wickedness of heart, or both. So next, let’s review Matthew 17:22 and Matthew 26: 2, 21.

Matthew 17:22; “And while they abode in Galilee, Jesus said unto them, The Son of man shall be “delivered up” ^{G3860} into the hands of men”

Matthew 26:2; Ye know that hereafter two days the Passover cometh, and the Son of man is “delivered up” ^{G3860} to be crucified.

Matthew 26:21; And as they did eat, he said, Verily I say unto you, that one of you shall betray me

The above scriptures paint the picture that Messiah had foreknowledge of his betrayal and surrender two days before the Passover, as stated in verse 2, i.e., the 12th of Abib. Also, note; in verse 21, Messiah says the betrayer is with them as they ate the last supper meal, i.e., the 13th of Abib. Messiah, Alohym of the Old Testament (the LORD), knew of His betrayal before the foundation of the world and writings of the prophets.

Many teachers and scholars overlook that Judas surrendered Yahusha in his heart (*his heart being wicked*) before encountering Messiah at the Last Supper. Yahusha, being the Son of Man, knew beforehand the events between the elders, chief priest, and Judas. [Matthew 26:23-25](#) confirms this information at the Last Supper; let’s read.

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23; And he answered and said, He that dippeth [his] hand with me in the dish, the same shall betray me. 24; The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25; Then Judas, which betrayed him, [answered and said, Master, is it I? He said unto him, Thou hast said.](#)

In verse 25, Messiah answers Judas Iscariot’s question, “Master, is it I?” Yahusha states: “Thou hast said,” the reply from Yahusha to Judas was one of knowing.

As we conclude this section, let’s address a common scriptural misunderstanding used to support the theory that Messiah’s three-day & night period began with His betrayed “surrendered” on the 13th night to the Roman soldiers. In [Matthew 26:47-50](#) you will read about the physical surrender of our Messiah by Judas to the Roman soldiers.

47; And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48; Now he that *betrayed him gave them a sign*, saying, Whomsoever *I shall kiss*, that same is he: hold him fast. 49; And forthwith he came to Jesus, and said, Hail, master; *and kissed him.* 50; And Jesus said unto him, Friend, wherefore art thou come? *Then came they, and laid hands on Jesus, and took him.*

The above verses accurately reveal the betrayal act of Judas, which ended with the physical surrender of Yahusha, pointing to the wickedness of Judas’ heart. The understanding of Messiah conveys a spiritual matter of the heart, not a material issue of the flesh. In conclusion, if the timeline had started at night, as some claim, this would have broken the scriptural continuity concerning the three days and three-night order of events. (*No adding to or taking away from scripture is permitted*)

❖ The Third day Resurrection

Over twelve scriptures in the New Testament give irrefutable proof that Messiah would rise (resurrected) on the third day as prophesied. Out of these 12-plus scriptures, not one says Yahusha would be in the grave for three days and three nights. Messiah endured the "heart of the earth" (**man's wickedness**), initiated with His betrayal by Judas to the religious leaders for thirty pieces of silver, and ended with His resurrection. Notice the following scriptures which confirm this: [Matthew 16:21](#)

21; “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and *suffer many things* of the *elders and chief priests and scribes*, and *be killed, and be raised again the third day*”

The above verse communicates the three days and night period was not limited to when Yahusha was in the grave. They include **betrayal, suffering, killing**, and **rising** from the dead! Notice the following verses: [Matthew 17:22-23](#)

22; “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23; And they shall kill him, **and the third day he shall be raised again.** And they were exceeding sorry.

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Once again, the above verses demonstrate that the three days and nights include betrayal, death, and resurrection. No scriptural reference indicates Yahusha was dead or in the tomb for three days and three nights! Notice again: Matthew 20:18-19

18; “Behold, we go up to Jerusalem; and the Son of man shall be (betrayed) surrendered unto the chief priests and unto the scribes, and they shall condemn him to death, 19; And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again”.

Here scripture states once again that during the three-day and night period, Yahusha (Christ) would be **betrayed, condemned to death, delivered to be mocked, scourged, and crucified, and would rise again on the third day!** All these things happened within three days and three nights. Scripture proves this beyond a shadow of a doubt! Notice further: [Mark 8:31](#)

31; “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again”.

The above verse solidifies that the three days and nights do not refer to Yahusha (Christ) being in the grave for that time. There are more scriptures to offer clarification of this prophecy: [Mark 9:31](#)

31; “For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day”.

The above verse again communicates the fact that three day and nights include the **betrayal, killing, death** and **resurrection**. Another scripture: [Mark 10:34](#)

34; “And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again”.

Do we need more proof in understanding what Yahusha meant when He said that He would be three days and three nights in the *“heart of the earth”*? Alohym’s people need this proof because Alohym inspired over twelve scriptures to communicate this critical Truth! Notice further: [Luke 9:22](#)

22; “Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day”.

Scripture clearly states that Yahusha would rise on the third day after He began to suffer “many things,” which started with His betrayal! Question; when was the betrayal of Messiah? Answer; when Judas Iscariot received the thirty pieces of silver from the elders and chief priest, Judas’s betrayal of the heart. Again: [Luke 18:31-33](#)

31; “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32; For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: v33; And they shall scourge him, and

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put him to death: and the third day he shall rise again”.

The scriptures above are specific to Yahusha's suffering and time of death at the Gentiles'? Here, Luke references Yahusha's surrender to the Roman soldiers and his treatment in front of the Chief Priest and elders on Passover morning. Here verse thirty-three (33) references the scourging and death of Yahusha as the beginning of the evening starting the Passover. Let's read more affirmation in [Luke 24:7](#).

7; “Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again”.

Scripture repeatedly confirms Messiah rose *on the third day* after He was delivered. It is evident that the trials He endured from the moment of His betrayal, together with His death and resurrection, are all included in the period of three days and three nights! (His resurrection is a parallel with [Jonah 2:10](#)). Let's note two more scriptures to complete twelve scriptures inspired for us in Alohym's Word on this subject: [Luke 24:46](#) and [Acts 10:39-40](#)

46; “And said unto them, Thus it is written, and thus it behoved Yahusha (Yahusha) to suffer, and to rise from the dead the third day”.

39; “And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40; Him Alohym raised up the third day, and shewed him openly”

All the above scriptures state the same thing: the betrayal, deliverance, scourging, death, and resurrection are all included in the three days and three nights that Yahusha prophesied in [Matthew 12:40](#). It should now be abundantly clear in the readers' mind that when Yahusha predicted that He would be in the “heart of the earth” for three days and three nights, He did not mean He would be in the grave for that duration of time. Scripture leaves no stone unturned in helping those who want to see what Yahusha meant by His prophecy on this subject. Yahusha demonstrated that He would endure the suffering placed upon Him for that time by the severe wickedness resulting from the inner core of man's heart! Just as Alohym forsook Jonah for three days and three nights ([Jonah 2:4](#)), during this time, Yahusha felt as though Alohym had rejected Him: [Matthew 27:46](#)

46; “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”.

➤ [Resurrection; First or Seventh day, which?](#)

All the above scriptures state the same thing: the betrayal, deliverance, scourging, death, and resurrection are all included in the three days and three nights that Yahusha prophesied in [Matthew 12:40](#). It should now be abundantly clear in the readers' mind that when Yahusha predicted that He would be in the “heart of the earth” for three days and three nights, He did not mean He would be in the grave for that duration of time. Scripture leaves no stone unturned in helping those who want to see what Yahusha meant by His prophecy on this subject. Yahusha demonstrated that He would endure the

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suffering placed upon Him for that time by the severe wickedness resulting from the inner core of man’s heart! Just as Alohym forsook Jonah for three days and three nights (Jonah 2:4), during this time, Yahusha felt as though Alohym had rejected Him: [Matthew 27:46](#) “first” in letting the reader know it was a special day.

To get a better perspective and understanding of this subject matter, “first [day] of the week,” let’s investigate these controversial scriptures using the 1882-Thayer Greek Lexicon and the Strong’s NT Exhaustive Concordance. The goal is to compare the English to the original Greek translation ensuring the best possible understanding. We will start in [Matthew 28:1](#), then [Mark 16:22](#), [Mark 16:9](#), [Luke 24:1](#), [John 20:1](#), and finish in [John 20:19](#).

❖ Matthew 28:1 – (Scriptural Investigation)

(*Original KJV*) 1; ^{a.} In the end of the sabbath, as it began to ^{b.} dawn ^{c.} toward the ^{d.} first [day] ^{e.} of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2; And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Scriptural Definitions;

a.) “In the end” G3796 ὀψέ meaning; “late” b.) “dawn” G2020 ἐπιφώσκω meaning; to begin to grow light, (“dawn”) *is not the end of a Biblical day* meaning; it is still the Sabbath night. c.) “toward” G1519 εἰς meaning: “into,” or of entrance into a place. d.) “first” G1520 μία, meaning: “one or first,” e.) “of the week” G4521 σάββατον, ου, τό meaning: “the Sabbath, i.e., the seventh day (of the week)”

✚ (Revised) 1; Now ^{G1161} late ^{G3796} on the Sabbath, as it began to dawn ^{G2020} into ^{G1519} the first ^{G1520} of Sabbaths ^{G4521}, came Mary Magdalene and the other Mary to see the sepulchre. 2; And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it

➤ Commentary

After reading the revised [Matthew 28:1](#), it becomes clear this scripture is not stating Messiah rose on the first day of the week (Sunday); just the opposite. At the end of the Sabbath day, Mary did not find Messiah in the tomb. Next, let’s move on to [Mark 16:2](#). (Note; keep in mind that dawn is the beginning of the evening before sunrise)

❖ Mark 16:2 - (Scriptural Investigation)

(*Original KJV*) 2; And ^{a.} very ^{b.} early in the morning the ^{c.} first [day] ^{d.} of the week, they came unto the sepulchre at the rising of the sun.

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Scriptural Definitions;

a.) “very” G3029 λίαν meaning; “much, very, very much” b.) “early in the morning”, G4404 πρωῒ meaning; early in the morning, at dawn, (again, not the end of a Biblical day meaning; it is still Sabbath night) c.) “first” G1520 μία, meaning: “one or first”, d.) “of the week” G4521 σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)”

✚ (Revised) 2; And very^{G3029} early at dawn^{G4404} the first^{G1520} of the Sabbath^{G4521}, they came unto the sepulchre at the rising of the sun.

➤ Commentary

After revising Mark 16:2, it becomes evident this scripture is not stating Messiah rose on the first day of the week (Sunday); just the opposite, it was at the end of the Sabbath day when Mary did not find Messiah in the tomb. (Note: the rising of the sun is “not referring to sunrise,” but the beginning of dawn)

❖ Luke 24:1 - (Scriptural Investigation)

(Original KJV) 1; Now upon the ^{a.} first [day] ^{b.} of the week, ^{c.} very ^{d.} early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. 2; And they found the stone rolled away from the sepulchre. 3; And they entered in, and found not the body of the Lord Jesus.

Scriptural Definitions;

a.) “first” μία, G1520 meaning; “one or first”- b.) “of the week” G4521 σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)” c.) “very” G901 βαθύς meaning; “deep in the morning, at early dawn” d.) “early in the morning” G3722 ὄρθρος, ου, ὁ meaning; dawn, day-break; from the same as G3735; from an obsolete “oro” (to rise or “rear”) like a mountain. (Note; once again it is not the end of a Biblical day meaning; it is still Sabbath night)

✚ (Revised) 1; Now upon the first^{G1520} of the Sabbaths^{G4521}, very^{G901} early at dawn^{G3722}, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. 2; And they found the stone rolled away from the sepulchre. 3; And they entered in, and found not the body of the Lord Jesus.

After revising Luke 24:1, here again, this scripture is not stating Messiah's resurrection was on the first day of the week (Sunday); just the opposite, it was at the end of the Sabbath day when Mary did not find Messiah in the tomb.

❖ John 20:1-26 (The Perfect Scriptural Account)

(Original KJV) 1; The ^{a.} first^{G1520} [day] ^{b.} of the week^{G4521} cometh Mary Magdalene ^{c.} early^{G4404}, ^{b.} when

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it was yet dark^{G4653}, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Scriptural Definitions;

a.) “first” ^{G1520} μία, meaning; “one or first”- b.) “of the week” ^{G4521} σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)” c.) “early”, ^{G4404} πρωϊ meaning; early in the morning, at dawn, (again, not the end of a Biblical day meaning; it is still the Sabbath night) d.) “dark”, ^{G4653} σκοτίας meaning; “darkness”; fig: spiritual darkness

✚ (Revised) 1; The first^{G1520} of the Sabbaths^{G4521} cometh Mary Magdalene early^{G4404}, when it was yet dark^{G4653}, unto the sepulchre, and seeth the stone taken away from the sepulchre.

➤ Commentary

John 20:1 plainly states it was “yet dark” when Mary Magdalene came to the tomb and the stone was removed. In reading this verse wouldn't you say that Messiah rose earlier on the Sabbath?

Within (all) the above scriptural accounts, one theme is relatively straightforward; Mary Magdalene came to the tomb when “it was yet dark, very early in the morning or it began to dawn” and did not find Messiah. So put, it was not the first day of the week but the end of the Sabbath when they discovered Messiah was not in the tomb. Here in John 20, a detailed account of Mary's experience leaves no stone unturned that Messiah visited the disciples late on the Sabbath after His resurrection; let's read.

John 20:2; Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3; Peter therefore went forth, and that other disciple, and came to the sepulchre. 4; So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5; And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in. 6; Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7; And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8; Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9; For as yet they knew not the scripture, that he must rise again from the dead. 10; Then the disciples went away again unto their own home.

Above is a detailed account of the disciples going to the tomb, finding the handkerchief which encompassed about Messiah but found nobody! Then, in verse 8, after the other disciple did not find Messiah in the grave, they “started to believe,” in verse 10, the disciples went to their home. In the following ten verses, you will read of events that happened at the end of the Sabbath day; let's read

John 20:11; But Mary stood without at the sepulchre weeping: and as she wept, she

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stooped down, [and looked] into the sepulchre, 12; And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13; And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14; And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15; Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16; Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17; Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. 18; Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.

19; Then the same day at ^{a.} evening^{G3798}, being the ^{b.} first^{G1520} [day] ^{c.} of the week^{G4521}, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

Scriptural Definitions;

a.) “evening” ^{G3798} ὄψις ὀψία, ὀψιον (ὀψέ) meaning; “1. late, 2. evening” b.) “first” ^{G1520} μία, meaning: “one or first”, c.) “of the week”^{G4521} σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)”

✚ (Revised) 19; Then the same day late^{G3798}, being the first^{G1520} of the Sabbaths^{G4521}, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

➤ Commentary

Verse 19 plainly states; it was late on the Sabbath when Messiah stood amid the disciples and said, Peace unto you. Therefore, John's account is credible proof the Messiah is the "Lord of the Sabbath." Let's move on to the following few verses and notice something that most teachers overlook; let's read.

20; And when he had so said, he shewed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord. 21; Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you. 22; And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:

Here verse 22 states; they received the Holy Spirit from the breath of the Messiah. So, what or who is the “Comforter” given to the 120 on the day of Pentecost? I will let you consider this question, but another article will cover this subject. So, in this section, there is only one more scripture to point out

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that our Messiah is all about the Sabbath day; let's read [John 20:26](#).

[v26](#); And [after eight days again](#) his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you.

Here again, Messiah came unto the disciples behind closed doors. Question: What do the words “after eight days again” mean? The Messiah came to the disciples on the Sabbath, eight days after His resurrection. The resurrection date of Messiah was the 15th of Abib, the first Sabbath of the Passover/Unleavened Bread spring festival. The Messiah counting from the Sabbath of his resurrection eight days forward brings us to the 4th Sabbath of the 1st month or the 22nd day of the first month. (Please see the attached calendar)

❖ Messiah; Master of the Sabbath Day

In this chapter, scripture will show that Messiah is “Lord of the Sabbath” and that it was lawful to do well and “heal” on the Sabbath. Let's start by reading Matthew 12:10, in which Messiah tells the Pharisees that it was legal to heal on the Sabbath.

[10](#); And, behold, there was a man which had [his] hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. [11](#); And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? [12](#); How much then is a man better than a sheep? [Wherefore it is lawful to do well on the sabbath days](#).

Now Messiah plainly explains that healing was lawful on the Sabbath day; if Messiah healed the sick, wouldn't resurrection be healing? Question; wouldn't the perfect healing from corruptible to incorruptible flesh be a spiritual resurrection? So would it be lawful for the Messiah to be resurrected on the Sabbath, especially if He is (Lord) master of the Sabbath; let's read.

[Matthew 12:8](#) For the Son of man is [Lord even of the Sabbath day](#).

[Mark 2:28](#) Therefore the Son of man is [Lord also of the Sabbath](#).

[Luke 6:5](#) And he said unto them, That the Son of man is [Lord also of the Sabbath](#).

In conclusion, Messiah was the perfect sacrifice for all of humanity. Yahusha, the master (lord) of the Sabbath, would not have been resurrected on the first day of the week but died and was resurrected on the day He created for man.

❖ Luke's Account (Cleopas encounter with Messiah)

Here, Luke states the "first day of the week" is the day Messiah rose from the grave. Let's

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investigate the communication that now resurrected Messiah ([Luke 24:15](#)) had while walking with Cleopas on the road to Emmaus. ([Luke 24:13](#)) We will start in [Luke 24:18 – 21](#).

[18](#); And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? [19](#); And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: [20](#); And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. [21](#); But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the [third day since these things were done](#).

Verse 21 begs the question, what was Cleopas addressing with the statement, "The third day since these things were done"? The previous verse gives a clue as to what Cleopas is addressing, verse 20; "[how the chief priest and our rulers delivered him to be condemned to death, and have crucified him](#)." Now just when did this event occur? The answer to this mystery is evident in [Luke 22:66](#); let's read.

[66](#); And as soon as [it was day](#), the elders of the people and the chief priests and the scribes came together, and [led him into their council](#), saying,

[Luke 23:1](#); And the whole multitude of them arose, and [led him unto Pilate](#).

In verse 66, the statement becomes evident; ("as soon as it was day") or ("even as it became day") refers to the 13th of the month, the day before Passover. The religious (counsel) and Roman authorities (rulers) waited until daylight before Messiah's trial began, the Passover day! When Cleopas was walking with Yahusha of the road, it was on the Sabbath day, the first day of unleavened bread, the "third day since these things were done," as stated in [Luke 24:21](#). So if we count back three (3) days starting from Sabbath, it will bring us to the daylight hours on the 13th, the day Judas betrayed Messiah to Caiaphas, the high priest, and elders. ([Matthew 26:15, 16](#))

❖ Messiah, the Perfect Lamb

We must understand that [1 Peter 1:19](#) and other scriptures demonstrate that Yahusha was the perfect Lamb; He was sinless. He came to this earth to die for the forgiveness of our transgressions. Our transgressions, i.e., sins, were placed upon His Body through the beating and stripes He received just after He was surrendered and handed over to the Gentiles, which led to His death. [Isaiah 53:3-5](#)

[3](#); "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. [4](#); Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Alohym, and afflicted. [5](#); But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

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As Messiah was beaten, scourged, and bruised, He took upon Himself our sins. ([Isa. 53:4-5](#)) He carried all these sins to the stake. ([1 Pet. 2:24](#)) Messiah endured being beaten, scourged, and bruised to take on the weight of man's sin and diseases before He could pay the penalty in our stead. Yahusha, while in Galilee, told the disciples of His betrayal and delivered into the hands of men, i.e., the "heart of the earth." ([Matthew 17:22](#)). [Isaiah 53:4-5](#) confirms that the forgiveness of our sins could not have taken place any other way. The spilling of Messiah's blood had to be preceded by His beating, during which humanity's sins were transferred onto His body—making the sacrifice and forgiveness of our sins possible. The beating, scourging, and bruising represent Messiah taking the weight of the penalty for all humanity's sins upon Himself. ([Isa. 53:4-5](#)) Once He took that weight and carried it to the cross, He could then (and only then) pay the penalty in our stead through death ([Romans 6:23](#)). Messiah's spilled blood (death) ultimately paid the penalty for the World's sins ([Rom. 6:23](#); [1 John 1:7](#)). In [Matt. 12:38-40](#), Messiah compared the suffering, humiliation, and loneliness endured by Jonah's suffering while in the whale's belly to what must happen to him shortly. (Jonah 2)

Notice what is stated in [Matthew 27:50-51](#)

[50](#); Jesus, when He had cried again with a loud voice, yielded up the ghost. [51](#); And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

The moment the soldier's spear ripped through Messiah's side, His blood spilled ([Psalms 22:14](#)), and the ultimate Sacrifice was 'poured out, paying the penalty of sin for all humankind. Remember the twelve scriptures listed earlier in this article which conclude the three days and three nights ended at Yahusha's resurrection. Let us once again notice just one of the twelve scriptures noted earlier in this text, which conclusively demonstrates this point: [Luke 9:22](#)

[22](#); “Saying, The Son of man must suffer many things, and [be rejected of the elders and chief priests and scribes](#), and [be slain](#), and [be raised the third day](#)”

As has been thoroughly discussed and proven by scripture, the three days and three nights began the moment Messiah was betrayed “surrender” by the wicked heart of Judas to the elders and chief priest for thirty (30) pieces of silver. ([Matthew 26:15](#), [Matt 27:9](#)) Messiah’s deliverance, surrendering, suffering, death, and resurrection are included within the sequence of the three days and nights, during which Messiah was in the “heart of the earth.” Messiah prayed to His Father just as Jonah did ([Matt. 27:46](#)), humbled to the core. Just like Jonah, Messiah was separated from Alohym and suffered as a result! Scripture points out that it was late on the Sabbath day after Messiah’s resurrection, when the tomb was empty, dawning toward the (evening dawn) of the first day of the week. So put, Messiah rose 24 hours after being put to death, first seen and witnessed by Cleopas on the road to Emmaus during the evening hour before nightfall came, which was on the Sabbath day, the 15th of Abib.

In Conclusion, we know Messiah's resurrection was at sunset "evening" on the Sabbath day; we can count back to find out when the three days and nights began! Scripture points out that once Judas

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Iscariot betrayed Messiah to the elders and chief priest, and from that moment, they sought the opportunity to kill Him. (Matt. 26:15-16), indicating that the three days and three nights began in daylight on the 13th of Abib.

Here is a summary of the prophesied three day and three-night period, which began “in the day”:

- 1st Day - Yahusha betrayal by Judas Iscariot to elders and chief priest. (Matt. 26:15, 16)
- 1st NIGHT - Yahusha delivered into hands of men (Matt. 26:45-57)
- 2nd DAY - Jewish and Roman trials, Suffering/death just as evening began. (Mark 15:1-42)
- 2nd NIGHT - Death/Prepared/ in tomb before the Sabbath day began. (Luke 23:54)
- 3rd DAY - Sabbath/Holy Day - In the tomb during the day
- 3rd NIGHT - Resurrected at evening (sunset) on the Sabbath day. (Luke 24:18 – 21)

➤ *New Testament Alignment*

Many born-again New Covenant believers ask, "What relevance does this event have to my life"? The New Covenant was given to the disciples the night before Messiah's death, with new symbols to remember what Messiah did for us. (Matt 26:26-29) (John 13:4-17) Throughout the article, you have been taught and shown that Messiah's resurrection took place in the evening, 24 hours after His death. As scripture states, Messiah is the Master of the Sabbath day.

Messiah never once obeyed the Julian (Roman) or the rabbinical (Jewish) calendars imposed on scripture since having lost (by the doctrine of men) the actual sacred calendar as given in the Book of Genesis. Neither the Sabbath nor Alohym's oral or written laws inspired by the Holy Spirit are ineffective! Fulfilling the obligations of the New Covenant is obeying Messiah's word, "If you LOVE me, keep my commandments," which includes the seventh-day Sabbath.

Our Father in Heaven would not have set His saints and disciples up for failure in observing the New Covenant. That said, obeying the Sabbath day, Fulfills the observance of ALL of Alohym's Feasts, new months, and Holydays. If Messiah had risen on the "first day of the week," i.e., Sunday, as many believe, He would have been disqualified as our Master and Savior.

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Footnotes; ^{1,2,3}

¹ Yahusha = (Messiah or Christ)

² passover = meal

³ Passover = Pascha, the day

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➤ Messiah’s Sabbath observance, 1st of Abib

One of the fascinating events leading up to the Passover was the resurrection of Lazarus, as described in John 11 and 12. The scriptural study of this event reveals so much information and is often overlooked by those seeking Alohym’s calendar dates and times. Therefore, the event in [John 10:40 -12:15](#) is our targeted area of investigation. The means of investigating this event are through legal/theological presumption, i.e., “*belief on reasonable grounds or probable evidence.*” In achieving this goal, scriptural and calendar evidence are used to prove the following presumptions.

Legal Presumptions:

1. Can it be proved that Yahusha observed the last and first day of the year, the 91st day of the 12th month, the 364th (Leader) day and, the Sabbath day, the 1st of Abib? ([Deut. 16:1](#))
2. Is there scriptural proof which points to this evidence, i.e., Sabbath 1st of Abib?
3. Is there proof of Messiah’s prophesied entrance into Jerusalem through the harmony of scripture as stated in [Genesis 49:10, 11](#)?

Let's begin in [John 10:40](#), where Yahusha and the disciples escaped and traveled beyond Jordan, where John the Baptist first baptized Him. Here, Yahusha and the disciples received word from Lazarus's sisters, Martha and Mary, that Lazarus was sick. ([John 11:1-3](#)) In [John 11:4](#), we read "that this sickness is not unto death but for the glory of Alohym."

After Yahusha received this information concerning Lazarus sickness, scripture states that He (Yahusha) and the disciples stayed at the same place for two more days, [John 11:6, 7](#)

6; When he had heard therefore that he was sick, he abode two days still in the same place where he was. v7; Then after that saith he to [his] disciples, Let us go into Judaea again. (Note: they left after the two days were up)

In verse 8, the disciples were concerned about traveling back into Judaea as the Jews were looking to stone Yahusha. Then, in verse 9, Yahusha makes an exciting statement to the disciples concerning the day they are leaving for Bethany, let’s read.

Yahusha answered,

9; Jesus answered, Are there not twelve hours in [the] day? If any man walk in [the] day, he stumbleth not, because he seeth *the light of this world.* (English)

Below is the interlinear view of English and Greek translations of [John 11:9](#). Let’s focus on the first phrase within the (red box) which states: “are there^{G1526} not^{G3780} twelve hours^{G1427} of this^{G3588} day^{G2250}”, this phrase is day specific. Notice the definition that Strong’s gives to the number G3588; “of-the,” meaning; “*the definite article.*” What day is so specific that it would take precedence in scripture? (Logical reasoning)

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interlinear
John 11:9 ScrTR ScrTR_t CGTS CGES_id Strong Parsing

AV Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

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κοσμου kosmou SYSTEM world G2889 n_ Gen Sg m	τουτου toutou this this G5127 pd Gen Sg m	βλεπει blepei he-IS-LOOKING he-is-observing G991 vi Pres Act 3 Sg								

1. The calendar term "twelve hours in the day or this day" can only apply to the beginning of Alohym's New Year. Why? Because from the 1st Sabbath of Abib, i.e., the first day of the year, daytime (light) grows more prolonged, and the nights grow shorter in length. Remember that the Equilux day (*according to Enoch 72 and Man's calculations*) is closest to equal day and night in the circuit of the sun, not the Equinox.
2. Why would Messiah state, "If any man walk in the day, he stumbleth not, because he seeth the light of this world" Question: who is the light of this world? Answer: Messiah (John 8:12, 9:5, and Matthew 5:14) what is Messiah's day "the Sabbath." Yahusha is talking about no other day than the Sabbath.
3. In the Book of Jubilees, a yearly structural outline is given concerning seasonal Sabbaths and seasonal division days; let's read.

Jubilees 6:23, And on the *new month* of the first month, and on the *new month* of the fourth month, and on the *new month* of the seventh month, and on the *new month* of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year.

24; And Noah ordained them for himself as feasts for the generations forever, so that they have become thereby a memorial unto him. (Sabbath days are festival or feast days as well as a rest day for man to focus on our Creator and Messiah)

✓ Commentary

The days of remembrance are the Sabbath days that mark the beginning of each season. Alohym states in Exodus 20:8, "Remember the Sabbath day and keep it holy," a day to be marked. The days of the seasons in the four divisions of the year are the four intercalary days, the seasonal preparation days. Which always fall on the 6th day of the week, before each seasonal Sabbath day. [Note:] Look at the calendar provided in the back of this research, review the 1st, 4th, 7th, and 10th months, and you will see how the statements above apply

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Getting back to the subject of John 11:9, Yahusha makes this statement as recorded by John, “*If any man walk in the day, he stumbleth not, because he seeth the light of this world.*” Let’s focus on the phrase, “*seeth the light of this world,*” referring to Yahusha. The Apostle John quotes a similar reference to the above scripture in John 8:12 and 9:5, which state, “I am the light of the world,” again referring to Yahusha. According to Yahusha’s own words and through scriptural timing of events written by John, the day in question is no other than the Sabbath. In Retrospect, Messiah would have observed the 1st of Abib as the first Sabbath and seasonal Holy day of the New Year, as established in Genesis 2, fulfilling the 1st and 2nd legal presumption.

❖ Timing of Events

Starting at John 11:9, we now know the day in question is none other than the Sabbath. But when did the Messiah and the disciples leave for Bethany? Messiah and the disciples stayed in the same place for two days after hearing that Lazarus was sick. (John 11:6) As stated above, these two days would have been the last day of the previous year (day 364) and the 1st day of the New Year. (Abib 1) Another key to clarifying just when Messiah and the disciples left for Bethany comes from verse 7, which states, ‘Messiah said, *Let us go into Judaea again.*’ This would be the day after the Sabbath or the 2nd of Abib.

In verse 11, the Messiah tells the disciples to go to his friend Lazarus and awaken him from his sleep. In verse 14, Yahusha plainly says “that Lazarus is dead” and in verse 15 states that he was glad that He was not there to the intent that the disciples may believe. Finally, in verses 16 and 17, we get the following clues: the date and time from John 11:9. Let’s read.

16; Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. [Note:] At this point in the timeline, Yahusha and the disciples leave after the two days headed to Bethany on the 2nd of Abib. **17;** Then when Jesus came, he found that he had [lain] in the grave four days already. (See Alohym’s Calendar)

So, in light of the above scriptures, Messiah and the disciples left from across the Jordan River only to find that Lazarus had been dead for four days and in the grave. In verse 20, we see that Martha heard Christ was coming and went to meet him; let’s read.

20; Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat [still] in the house.

In just a few verses later, we see Martha’s sister Mary meeting Yahusha and Martha when Yahusha had not yet made it to the town of Bethany; let’s read.

28; And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. **29;** As soon as she heard [that], she arose quickly, and came unto him. **30;** Now Jesus was not yet come into the town, but was in that place where Martha met him.

In verse **39**, Yahusha is with Martha at the grave, four days after his journey began from beyond the Jordan River; let’s read.

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[39](#); Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

Here we read our second confirmation that Lazarus had been dead for four days, as stated in verse 17. As the story progresses, in verses 43 and 44, Lazarus is resurrected from the dead. ([John 11:43, 44](#))

[43](#); And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. [44](#); And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go.

At this point, we are on the fifth day in our timeline from the second day of the year, meaning we are at the 6th of Abib.

In verse 45, scripture states that many Jews who had witnessed the miracle of Lazarus's resurrection started to believe in the Messiah, but others left and told the chief priest and Pharisees what took place. In verses 45 to 53, Caiaphas, the high priest of that year, declared that Messiah would die for the nation and from that day forward took counsel together to put him to death.

[53](#); Then from that day forth they took counsel together for to put him to death.

Now in verse [54](#) we see Yahusha and the disciples leaving for the City of Ephraim and that Yahusha would not openly walk among the Jews anymore; let's read.

[54](#); Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples

Question; where was the City of Ephraim in Israel at the time of Messiah? According to ancient maps, the city of Ephraim was north of Bethany and just south of the town Shiloh. Bethany's distance to Ephraim is estimated to be approximately 18 to 20 miles north. The events described in verse 54 occurred after Lazarus's resurrection; Scripture tells us that Christ continued with his disciples in Ephraim near the wilderness. How long would it have taken Christ and the disciples to walk to Ephraim? If they walked at an average pace, 3 to 4 miles per hour, with added rest stops, it would have taken 4 to 5 hours or more to get there. Scripture states, Yahusha and the disciples went to the City of Ephraim after Lazarus' resurrection ending the 6th of Abib in our timeline. After walking four-plus hours to avoid contact with the Jews, it would make sense that Messiah and the disciples stayed at least two nights in Ephraim.

Another key to the timing of events is found in [John 11:55, 56 and 57](#) which states;

[55](#); And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. [56](#); Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? [57](#); Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew [it], that they might take him

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In the above verses, we read that many Jews traveled to Jerusalem to purify themselves before Passover at this time of the year. As the Jews traveled as tradition suggests, the 7th day in our timeline falls on the 6th day of the week, the preparation day. Verse 56 states, “*many sought Yahusha as they stood in the Temple,*” but did they find Him? No! Since scripture states that Yahusha taught in the synagogues on the Sabbath, it would make sense that the Chief Priest and the Pharisees would have spies looking for Him in the prominent places. Keep in mind that it was not Yahusha’s starting time to be “*in the heart of the Earth,*” the sign of Jonah.

Notice continuing in [John 12:1](#), Yahusha returns with the disciples on the 8th day of Abib, from Ephraim to meet with Lazarus in Bethany, let’s read.

1; Then Jesus [six days before](#) the ³Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. (The sixth day before Passover is the 8th day of Abib a Sabbath day).

✓ Commentary

To confirm the sixth day before Passover was a Sabbath, i.e., the 8th of Abib, read Leviticus 23:11 and 15, which states the “morrow after the Sabbath,” which is the 16th of Abib; the 15th of Abib is a weekly Sabbath day. Next, let’s keep reading in [John 12:2, 3](#)

2; There they made him a *supper*; and Martha served: but Lazarus was one of them that sat at the table with him. (*supper* Strong’s G1173, meaning; a meal served at evening) 3; Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

In verses 2 and 3, Martha prepared supper for Yahusha and Lazarus as Mary anointed Yahusha with ointment acknowledging who he was and her reverence for him while he was still alive. Then, in verse 12, Yahusha leaves the next day for Jerusalem; let’s read.

12; [On the next day](#) much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13; Took branches of **palm** trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord. 14; And Jesus, when he had found a young ass, sat thereon; as it is written, 15; Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

In verse 12, which would have been the 9th of Abib, Yahusha entered Jerusalem, and the multitudes gathered palm branches to celebrate his coming. Then, in verse thirteen, we see the harmony of the scriptures come to life, and the fulfillment of the Genesis 49 prophecy is in verses 10 and 11; let’s read.

10; The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be]. 11; Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his

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clothes in the blood of grapes: [Note]: Scripture now fulfills our 3rd and last legal presumption and prophecy of Genesis 49:10.

Here we read that the Messiah entered Jerusalem on the 9th of Abib, the first day of the week. Here is the beauty of scripture and the perfect timing of our Messiah; seven days later ([seven meaning perfection](#)), on the 15th of Abib, our Messiah was resurrected late on the Sabbath day.

In John 11 and 12, we established Yahusha, and the disciples started across the Jordan River, ventured their way to Bethany, then to the City of Ephraim, and back to Bethany. The timeline of this event is as follows:

- Yahusha and the disciples, after receiving word that Lazarus' sickness stayed two days beyond the Jordan (*which was the 364 days of the previous year*) and (*the 1st day of Abib and first Sabbath of the New Year*), leaving on the 2nd of Abib for Bethany.
- In John 11:14, Christ states that Lazarus is dead, then in verses 17 and 39, Lazarus had been dead four days by the time He arrived at the tomb. ([4 days travel time coming bringing us to the 6th day of Abib](#))
- Then in verse 54, we see after the resurrection of Lazarus, Yahusha and the disciples traveled to the City of Ephraim some 18 to 20 miles away, returning on the sixth day before the Passover, [the 8th of Abib](#).

Logic and simple mathematics tell us that six days before Passover (14th of Abib) is the 8th of Abib, a Sabbath day. So, if we count back seven days from the 8th, we get to the 1st of Abib, a Sabbath day, and the 1st day of the year

Scripture tells the story of Messiah's observance of the 1st of Abib, the beginning Sabbath of the New Year. Therefore, considering the scriptural truth of John 11 and 12, we can state with great accuracy that Sabbath days for the month of Abib would be as follows 1st, 8th, 15th, 22nd, and the 29th.

❖ The Gospel Accounts

This research chapter will examine the gospels, seeking definitive answers to the calendar timing and New Testament symbols given by the Messiah at the last supper to prove that this day was the evening of the 13th of Abib, not the 14th as some believe. To accomplish our goal, we will investigate translational errors surrounding the "Passover" as stated in the gospels of Matthew, Mark, Luke, and John. Before advancing any further, we need to go back in time and outline when Passover begins. (Exodus 12:18 and Jubilees 49:1)

[Ex 12:18](#); "In the first month, on the [fourteenth day of the month at even, ye shall eat unleavened bread](#), until the one and twentieth day of the month at even"

[Jubilees 49:1](#); Remember the command which the Lord commanded thee concerning the Pascah, that thou shalt keep it in its time, on the [fourteenth of the first month](#), that thou shalt kill it [before the evening](#) come, and that they shall eat it during the night, on the evening of the fifteenth, from the time of the setting of the sun, [for this is the first day of](#)

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the festival and the first Pascah. [Note: Celebrated **between the evenings**, from Sunset on the 14th (evening) to evening-sunrise of the 15th i.e.,

Simply put, the Passover day begins at sunset on the 14th day of Abib and is a Holy Convocation unto Yahuah our Creator; it is not a weekly Sabbath day, unlike the 15th of Abib, as previously discussed in this research. Now, moving forward to the Last Supper events, let's begin in Matthew and then work our way through the other gospels. Question: Did Messiah eat leavened or unleavened bread at the Last Supper? This event alone will tell whether this day was indeed the Passover night.

❖ Matthew's account

Remember, we are looking for specific times and dates for Yahusha's location and information indicating the last supper took place on the evening and night of the 13th of Abib. So let's begin our search starting in Matthew 26.

Matthew 26:2; Ye know that **after**^{G3326} two days is [the feast of] the ³Passover, and the Son of man is betrayed to be crucified. [Note;] Strong's G3326, English rendering "**after**" "**meta**" in Greek, is better translated as the word "**in**") (**Revised beginning**; *Ye know the in two days is the passover,*)

Matt 26:6, Now when Jesus was in Bethany, in the house of Simon the leper, (**Note**; *this is the 12th of Abib, two days before the Passover, Ref: Mark 14:1-3*)

Matt 26:17, Now the **first**^{G4413} [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the ²passover? [Note: *This scripture seems to indicate that the first day of Passover was at hand but this is simply not the case, read on.*]

In understanding the true meaning of **Matthew 26:17**, let's investigate the word "**first**" Strong's #G4413, [*protos - pro'-tos*] prwtos, and #G4253 [*pro pro*], which is the root word. The word *protos*," foremost," meaning, in time, a place or order of importance, as translated into English – before, beginning, best, chief-(est) first – (of all). The root word [*pro pro*] #G4253 meaning, "fore," i.e., in front of, before (figuratively), superior to, gives us a better understanding of why the translators inserted the word "first" into the scripture. The term "first", meaning "before all others with respect to time," gives a false impression. A better translation into English would be "the day before" or "the day prior to." This change would have cleared up the issue that the Last Supper was indeed on the 13th day of Abib and not on the 14th Passover day.

Below is **Matthew 26:17** copied from the Basic Scriptural Analyzer. I want to point out the [Boxed area] of which was addresses above and notice the revised scripture,

7; (Revised) Now yet the [day] before unleavened [bread] the disciples approached Jesus, saying unto him, where wilt thou that we prepare for to eat the meal^{G3957}?

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Matthew 26:17												
ScrTR ScrTR_t CGTS CGES_id Strong Parsing												
prior or before												
AV . Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?												
τη	δε	πρωτη	των	αζυμων	προσηλθον	οι	μαθηται	τω	ιησου	λεγοντες	αυτω	που
te	de	prOte	tOn	azumOn	prosElthon	hoi	mathEtai	tO	iEsou	legontes	autO	pou
to-THE	YET	BEFORE-most	OF-THE	UN-FERMENTEDS	TOWARD-CAME	THE	LEARNers	to-THE	JESUS	sayING	to-Him	?-where
		first		unleavened-bread(0)	approached		disciples					where ?
G3588	G1161	G4413	G3588	G106	G4334	G3588	G3101	G3588	G2424	G3004	G846	G4226
t_Dat Sg f	Conj	a_Dat Sg f	t_Gen Pl n	a_Gen Pl n	vi Aor Act 3 Pl	t_Nom Pl m	n_Nom Pl m	t_Dat Sg m	n_Dat Sg m	vp Pres Act Nom Pl m	pp Dat Sg m	Part Int
θελεις	ετοιμασωμεν	σοι	φαγειν	το	πασχα							
theleis	hetoimasOmen	soi	phagein	to	pascha							
YOU-ARE-WILLING	WE-SHOULD-BE-making-READY	to-YOU	TO-BE-EATING	THE	PASSOVER							
G2309	G2090	G4671	G5315	G3588	G3957							
vi Pres Act 2 Sg	vs Aor Act 1 Pl	pp 2 Dat Sg	vn 2Aor Act	t_Acc Sg n	Aramaic							

After clearing up this scriptural misunderstanding, the day described above is the 13th of Abib, the day before Passover. Let's read a few more scriptures related to New Testament symbols given to the disciples on the thirteenth evening

Matthew 26:26; And as they were eating, Jesus took bread ^{G740}, and blessed, and brake, and gave [it] to the disciples, and said, Take, eat; this is my body. [Note]: *The word bread Strong's #G740 meaning: [artos ar'-tos] from G142 meaning; bread (as raised) or a loaf.)*

27; And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it;

28; For this is my blood of the new testament, which is shed for many for the remission of sins.

Matthew's account in chapter 26 is describing Yahusha breaking leavened bread, not unleavened bread at the last supper meaning this event took place on the evening and night of the 13th of Abib.

❖ Mark's account

In Mark's account of events leading up to the last supper, begins two days before the Passover, starting in chapter 14. (The revised version has the correct beginning words –“it was”)

Mark 14:1; *After* two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.

✓ Commentary

Here in Mark 14:1, the translators did not put the correct words at the beginning of this scripture. Again, this begs the question: Did the translators understand the events surrounding the Last Supper and Passover? The word “After” Strong's G2596 (κατα) in Greek, meaning “in-accord-with,” was inserted instead of the correct word (ην) meaning “it was” Strong's G2258. Let's read the revised version for more clarity.

(Revised) It was ^{G2258} two days yet to Passover and unleavened [bread], the chief priests and scribes sought how to hold him with fraud and put him to death.

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In Mark 14:12, we find the same scriptural error as Matthew 26:17 concerning the word “first.” Again, this gives a false impression of the timing of the first day of unleavened bread, but this is not the case.

interlinear												
Mark 14:12												
ScrTR ScrTR_t CGTS CGES_id Strong Parsing												
AV And <u>the first day of unleavened bread</u> , when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?												
και	τη	πρωτη	ημερα	των	αζυμων	οτε	το	πασχα	εθουον	λεγουσιν	αυτω	οι
kai	te	proTE	hEmera	tOn	azumOn	hote	to	pascha	ethuon	legousin	autO	hoi
AND	to-THE	BEFORE-most	DAY	OF-THE	UN-FERMENTEDS	when	THE	PASSOVER	THEY-SACRIFICED	ARE-saying	to-Him	THE
and	to-the	first	day	of-the	unleavened-bread(P)	when	the	passover	they-sacrificed	are-saying	to-him	the
G2532	G3588	G4413	G2250	G3588	G106	G3753	G3588	G3957	G2380	G3004	G846	G3588
Conj	t_Dat Sg f	a_Dat Sg f	n_Dat Sg f	t_Gen Pl n	a_Gen Pl n	Adv	t_Acc Sg n	Aramaic	vi Impf Act 3 Pl	vi Pres Act 3 Pl	pp Dat Sg m	t_Nom Pl m
μαθηται	αυτου	που	θειεις	απελθοντες	ετοιμασωμεν	ινα	φαγης	το	πασχα			
mathEtai	autou	rou	theis	apelthontes	hetoimasOmen	hina	phagEs	to	pascha			
LEARNers	OF-Him	?-where	YOU-ARE-WILLING	FROM-COMING	WE-SHOULD-BE-making-READY	THAT	YOU-MAY-BE-EATING	THE	PASSOVER			
disciples	of-him	where ?	you-are-willing	coming-away	we-should-be-making-ready	that	you-may-be-eating	the	passover			
G3101	G846	G4226	G2309	G565	G2090	G2443	G5315	G3588	G3957			
n_Nom Pl m	pp Gen Sg m	Part Int	vi Pres Act 2 Sg	vp 2Aor Act Nom Pl m	vs Aor Act 1 Pl	Conj	vs 2Aor Act 2 Sg	t_Acc Sg n	Aramaic			

Once again, scripture refers to the evening and night of the 13th, as to where Christ and the disciples would eat the meal of the night. Take a look at the revised rendering of [Mark 14:12](#), below.

(Revised) And *the day before* unleavened [bread], when they sacrificed the Passover, his disciples said unto him, where are you willing to go prepare that you eat the meal? (**Note**; a much better flow and understanding of the scripture)

Now that we have addressed the scriptural error regarding Strong’s #G4413, there is one more issue to investigate: the word “passover,” Strong’s #G3957. Strong’s states the word “Passover,” [Pascha pas-khah] of Chaldee origin (compare H6453); means (the meal, the day, the festival, or the special sacrifices connected with it).

The (Revised) scriptures above, i.e., [Matthew 26:17](#) and [Mark 14:12](#), were changed from the original word “passover” to reflect the correct scriptural flow with the insertion of the word “meal.” As given above, Strong’s definition points out what the word “passover” could mean. Remember that Yahusha did not partake in the Passover meal with His disciples but became the Passover sacrifice.

❖ Luke’s account

Luke’s account of events leading up to the Last Supper and Passover are surrounded again by the controversial use of the word “passover.” To help clarify this, we rely on scriptural flow and root word understanding.

Question: Does Luke’s account of events leading up to the last supper reflect the evening of the 13th or 14th of Abib? Knowing the difference between these two days clears up calendar issues which lead to breaking Alohym’s commands, especially the weekly flow of the Sabbath. Luke’s account concerning the meal before “passover” begins in [Luke 22:1](#), stating that the Passover was drawing near.

1; Now the feast of unleavened bread drew nigh, which is called the Passover. 2; And the chief priests and scribes sought how they might kill him; for they feared the people. 3; Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4; And he

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went his way, and communed with the chief priests and captains, how he might betray him unto them. 5; And they were glad, and covenanted to give him money.

The above verses, which are very telling, occur before Yahusha’s surrender to the Roman soldiers on the night of the 13th of Abib. If it were Passover night, Yahusha would not have eaten a meal with His disciples. Moving forward with Luke’s account and having established time and date, the only thing left to point out are obvious scriptural errors beginning in [Luke 22:7](#).

As we further investigate these events using the Interlinear Scriptural Analyzer, notice how the English translators inserted the word “then” to convey the scriptural message. Unfortunately, the term “then” Strong’s #G3767 [oun-oon] is not even found in this scripture and should have been bracketed [then] to convey the translators added it. Below is a better rendering of the scripture.

Luke 22:7											
ScrTR ScrTR_t CGTS CGES_id Strong Parsing											
AV . Then came the day of unleavened bread, when the passover must be killed.											
ηλθεν	δε	η	ημερα	των	αζυμων	εν	η	εδει	θυσθαι	το	πασχα
Elthen	de	hE	hEmera	tOn	azumOn	en	hE	edei	thuesthai	to	pascha
CAME	YET	THE	DAY	OF-THE	UN-FERMENTEDS	IN	WHICH	it-WAS-BINDING	TO-BE-beING-SACRIFICED	THE	PASSOVER
					unleavened-breadPl			must			
G2064	G1161	G3588	G2250	G3588	G106	G1722	G3739	G1163	G2380	G3588	G3957
vi 2Aor Act 3 Sg	Conj	t_Nom Sgf	n_Nom Sgf	t_Gen Pl n	a_Gen Pl n	Prep	pr Dat Sgf	vi Impf im-Act 3 Sg	vn Pres Pas	t_Nom Sg n	Aramaic

(Revised) v7; and to come^{G2064} the day of unleavened [bread] in which the passover must be sacrificed.

Also, after reading verse 7 in its English translation form, did you notice the second word in the scripture “came”? The term “came,” a verb, is the past tense of “come” and could also be stated as “to come,” which would have been a better choice of vocabulary in this scriptural instance.

As we move through [Luke 22:8, 15](#), you’ll notice the same translation issue as in verse 7 concerning the word “passover,” i.e., meal, which, once again, conveys the wrong message about which night this event took place. Let’s take a moment to read through [Luke 22:8, 15](#), then the updated revised version.

[Luke 22:8](#), And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. (Revised) And he sent Peter and John, saying, Go and prepare us the meal that we may eat.

[Luke 22:15](#); And he said unto them, With desire I have desired to eat this passover with you before I suffer: (Revised) And he said unto them, with desire I have desired to eat this meal with you before I suffer:

The betrayal of Yahusha began when Judas met with the elders and chief priests, as stated in ([Matt 26:14, 15](#)) in the daylight hours on the 13th of Abib. Yahusha (Christ), being the perfect sacrifice for humanity, died after sunset “between the evenings” on the 14th of Abib. The above scripture, by implication, states that Yahusha desired to eat his last supper with the disciples, which occurred on the

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evening and night of the 13th of Abib. Before moving into John's account, let's look at one last scripture proving that the last supper for Christ was on the 13th evening.

Luke 22:19; And he took bread^{G740}, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

In Luke's last supper account, Christ broke bread, not unleavened bread. The word "bread" Strong's #G740 means: [*artos ar'-tos*] from G142; bread (as raised) or a loaf. If this day were the Passover evening, they would have been eating unleavened bread, as stated in Exodus 12:18.

❖ John's account

In John's account of the events leading up to the Last Supper are very straight forward and easy to follow so; let's begin in John 13:1.

John 13:1, Now before the feast of the passover, when Christ knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. **v2;** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;

John 13:4; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. **5;** After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.

In verses 5 through 17, we read about the symbolism of the foot-washing service given to the disciples by Yahusha and made the statement, "happy is he that knows these things and does them." Finally, we will focus on the last part of John 13, rounding out this study with the breaking of the bread and the betrayal of Judas Iscariot, starting in verse eighteen.

John 13:18; I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread^{G740} with me hath lifted up his heel against me.

Once again, in John's account of the Last Supper, Yahusha broke bread, not unleavened bread. The word "bread" Strong's #G740 means [*artos ar'-tos*] bread (as raised) or a loaf. Now, after reading John's account concerning the breaking of the bread at the last supper, there can be no doubt that this evening and night were the 13th of Abib. In summing up this part of the research, it is evident that all four gospel accounts tell the same story: leavened bread and not unleavened bread Messiah served at the Last Supper.

✓ In Conclusion

Research proves that Messiah obeyed His own law and calendar. The misunderstanding of the events surrounding the Last Supper, the insertion of the word "passover," the eating of the meal, and the breaking of leavened bread all point to a translator's error that does not accurately portray the truth of the scriptures.

Part 10 – Prophetic Revelation 12, “The Stage is Set”

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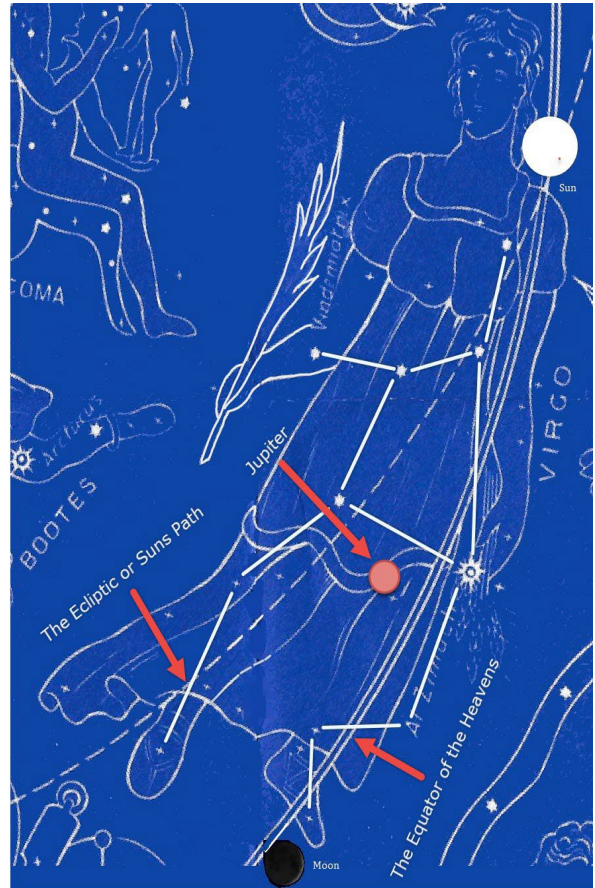
Part 10 – Prophetic Revelation 12, “The Stage is Set”

Introduction

Welcome to the great awakening of Alohym’s people. The research at the beginning of part 10 focuses mainly on Revelation 12 and the aspects this biblical sign has brought to light. This section also takes into account the scriptural parallels associated with Rev. 12. How does this event play out in today’s world, and are we truly getting closer to Messiah’s coming? Let’s read [Rev. 12:1](#) to begin our investigation.

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[1](#); And there appeared a great wonder^{G4592} in heaven; a [woman clothed with the sun](#), and the [moon under her feet](#), and [upon her head a crown of twelve stars](#):



Here the very first words of verse 1, states there “*appeared a great wonder*” in heaven, the Greek word “wonder” Strong’s G4592 semeion - say-mi'-on (σημειον) meaning; “sign,” comes directly from the Hebrew owth-oth (אוֹת) meaning; “sign.” Next, notice the following descriptive phrases, “*a woman^{G1135} is clothed with the sun^{G2246} (light) and the moon under her feet and a crown of twelve stars upon her head. Take notice of these essential words in [Rev 12:1](#), which are a sign (wonder), sun, and stars.*

These three elements reference Genesis 1, which states; the lights in the firmament establish signs, seasons, days, and years and the sun and stars rule the day and night. [Genesis 1:14, 16](#).

[14](#); And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for [signs](#), and for [seasons](#), and for [days](#), and [years](#):

Let’s take a moment and review the word “signs,” Strong’s number H226, the root H225; meaning; “to come” is used many times in scripture but only once in the Hebrew form of (לאתת)-[Gen.1:14](#). The word “signs,” translated from its Hebrew aleph-bet form, means; “*teach or learn Messiah’s, covenant.*” The root of the word “sign” is (את) meaning; “*beginning and end*” as well as the “*leaders mark or covenant.*” Question: who stated they were the Alpha & Omega, which comes from the Hebrew Aleph & Tau (את), Answer; [Messiah](#). (Ref: [Rev 1:8](#), [Rev 1:11](#), [Rev 21:6](#), [Rev 22:13](#))

Now getting back to the root of the word “[sign](#),” (את) let’s now add the other two letters (ל) Lamedh and (ת) Tau. In Hebrew, letters are associated with numbers and in this instance “[signs](#)” (לאתת) has the

Part 10 – Prophetic Revelation 12, “The Stage is Set”

equivalent of 30) = 7, (1) = 8, (400) = 11, (400) = 11(or 831. If you add the numbers together (8+3+1), it equals 12. It just so happens that the Day of Atonement falls on the 192nd day of Alohym’s year (1+9+2), which again adds up to 12, a coincidence? Question; is this not enough evidence and truth to convict you of how perfect Alohym’s cycles of time are? Next let’s investigate the end of verse 1 which states; “[upon her head a crown of twelve stars](#)”, once again we are brought back to the book Genesis for our answer concerning the stars? ([Genesis 1:16](#))

16; And God made [two great lights](#); the [greater light to rule the day](#), and the [lesser light to rule the night the stars](#).

Earlier in verse 14 states; the lights in the heavens are for signs, seasons, days, and years and in verse 16, the Sun rules the day and the stars the night. These two heavenly bodies drive and lead Alohym’s accurate calendar and no other signs. As a supporting scriptural witness to Genesis 1:14 and 16, let’s read [Jubilees’ 2:9](#).

9; And Yahuah (the LORD) appointed the sun to be a great sign on the Earth for [days](#) and [for Shabbats](#) and [months](#) and for [feasts](#) and for years and for [Shabbats of years](#) and for [jubilees and for all seasons of the year](#).

In Genesis and Jubilees’, Alohym clarifies that the Sun is the driver for Sabbaths, months, seasons, days, years, and feasts. The sign of Revelation 12 appeared during the daylight hours of September 23rd, 2017, Alohym’s Day of Atonement (“a special Sabbath”), and the twelve stars were the second witness to this event.

❖ *Who is the Woman?*

There are dual representations of the woman in scripture, the first being of the Holy Spirit (Ruach) and secondly the ecclesia (church) of Alohym. As the Virgin Mary gave birth to Messiah on Earth, so is the spiritual delivery of like-kind represented by the sign of Virgo in the heavens. Simply put, this is a spiritual awakening and rebirth of Messiah’s ecclesia, “the women” on Earth.

Revelation 12:1 points out these specific words “a woman clothed with the sun,” this phrase has significant meaning to those following Alohym’s original solar calendar as given to our forefathers and ancient Israel. Scripture states; the woman is clothed by the Sun and, according to the image on page 2, hovers over the left shoulder draping the women with sunlight. The light draping the women refers to Yahusha, the light bringer; he is the light of the world. Here are just a few scriptures to consider.

- ✓ [Matthew 5:14](#); [Ye are the light of the world](#). A city that is set on a hill cannot be hid.
- ✓ [John 8:12](#); Then spake Jesus again unto them, saying, [I am the light of the world](#): he that followeth me shall not walk in darkness, but shall have the [light](#) of life.
- ✓ [John 9:5](#); As long as I am in the [world](#), [I am the light of the world](#).
- ✓ [John 11:9](#); Jesus answered, Are there not twelve hours in the day? If any man walk in the day, [he stumbleth not](#), because [he seeth the light of this world](#).

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- ✓ [John 12:46](#); I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- ✓ [1Thessalonians 5:5](#); Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- ✓ [Romans 13:12](#); The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

What is portrayed in the heavens is Yahusha’s light reflecting through the women, and as that light, you are a city set on a hill that can’t hide! Like the women, you walk in the light of day and stumbleth not because you see Yahusha as your light in the world. Because we are the children of the light (Yahusha), we do not walk at night casting off the works of darkness but putting on the armor of light.

Living in the light of Messiah through faith is what the ecclesia “women” are to live. The ecclesia takes on the spiritual aspects of living by faith because the law is spiritual, but we are carnal sold under sin. ([Ref: Romans 7:14](#)) Let’s take a moment and read what King David wrote in [Psalms 119:1-3](#) concerning walking in the light of the law.

1; (κ) Blessed [are] the undefiled in the way, who walk in the law of the LORD. 2; Blessed [are] they that keep his testimonies, [and that] seek him with the whole heart. 3; They also do no iniquity: they walk in his ways.

In the New Testament ecclesia, “the woman” walks in the spiritual light of the law and fulfilling the New Covenant is she the bride of Yahusha. As events unfold in Revelation 13, scripture states the patience of the saints is; those who keep Alohym’s commandments and the testimony (“the evidence”) of Yahusha. As we move forward in [Rev. 14:1](#), Yahusha, along with the 144,000 saints, i.e., those who are the spiritual part of the women in heaven and those left on Earth are changed in the twinkling of an eye ([Ref; 1 Corinthians 15:52](#)), appear on mount Zion, let’s read.

1; And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty [and] four thousand, having his Fathers name written in their foreheads.

Here Yahusha descends upon mount Zion, where the two witnesses were given power for 42 months, i.e., 1260 days to speak against the Anti-Christ and world system from the original temple mount destroyed by king Nebuchadnezzar of Babylon. To confirm who the 144,000 are, just read [Revelation 14:3](#), which states the 144,000 thousand were *redeemed or purchased from the Earth*. These are the elect and saints over time, i.e., the age of humankind who have accepted Messiah’s blood to redeem their transgressions, baptized with the Holy Spirit, following the laws and commandment of Alohym, and living by the faith of Christ not denying the power thus given.

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✓ *Commentary*

In the about paragraph, I mention the words “*course of time*,” i.e., the age of man. The 144,000 thousand have two parts, those living in this age and those who have died in the faith. These saints will get their just reward and new spiritual body (like Messiah, the firstborn of many) when Christ returns along with the Earthly bride under the protection of Alohym, who have been faithful. Let’s read [Rev.14:4](#) about the 144,000 thousand, which states;

4; These are with the woman undefiled for they are pure. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.

The scripture below is from the Greek Septuagint LLX bible; notice the translation difference from Greek to English.

4; These are the uninfected women; for they are strangers. These are the followers of the Lamb where they are. These were the descendants of the firstborn to God and to the Lamb;

I hope this was informative and impressed upon you the knowledge of who the woman truly is. The woman is the remnant of the lost tribes scattered abroad who lost their identity but by calling are living by the faith of Messiah, as scripture states; Fear not, “little flock.” [Luke 12:32](#)

32; Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

The Moon doing under her feet:

In Alohym's calendar, the Moon has NO authority in the heavens or Earth. So be warned those who give power "authority" to the Moon in their worship of Alohym's Sabbaths and Feast days. The occultic Moon is pagan in its origins traced to the Babel (*Nimrod*), who after his death became the "sun god" and his wife/mother Semiramis, "the moon god." Now the name "Babylon," which history records most likely came from the word Babel; Babylon "Bibili" Sumerian language origins meaning "gate of god."

- Editor's Note" From Wikipedia: In the [Bible](#), the name appears as Babel ([Hebrew](#): [בָּבֶל](#), Bavel, [Tib.](#) [בְּבֶל](#), Bāvel; [Syriac](#): [ܒܒܠ](#), Bāwēl), interpreted in the [Hebrew Scriptures' Book of Genesis](#) to mean "[confusion](#)," [\[13\]](#) from the verb bilbél ([בלבל](#), "to confuse"). [\[14\]](#) The modern English verb, to "babble," or to speak meaningless words, is popularly thought to derive from this name, but there is no direct connection. [\[15\]](#)

The Moon being under the foot of the constellation Virgo is described in astronomy as a “lunar node” where the moons orbit crosses the Suns apparent path, making these precise locations where solar and lunar eclipse occur. The moon during this celestial event was a “Waxing Crescent” of 11.9%, keep that in mind as we move forward with our research.

Within [Revelation 12:1](#), which states; "[and the moon under her feet](#)," the moon is a representation of false gods and goddesses such as the Roman goddess Luna, whose attributes were associated with the crescent moon along with the goddess Diana mentioned in scripture and is also associated with moon

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worship. The Apostle Paul makes mention of the goddess Diana (Artemis in Greek) in [Acts 19](#). Diana was often considered a [triple goddess](#), known as *Diana triformis*: Diana, [Luna](#), and [Hecate](#). According to historian C.M. Green, "these were neither different goddesses nor an amalgamation of other goddesses. They were Diana...[Diana as a huntress](#), [Diana as the moon](#), [Diana of the underworld](#)."

The Roman goddess Diana “[the moon goddess](#),” is part of the non-Jewish Seleucid Era calendar adopted by the Jewish Sages in the 2nd century, which is occultic false god worship and a big part of the world’s religious system. The Apostle Paul (Shaul) makes this statement concerning the great goddess Diana in Acts. ([Acts 19:27](#))

[27](#); So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

The observance and influence of the moon is idolatry and creation worship and is not a part of Alohym’s laws or His accurate calendar. The occultic sign of the (“crescent”) moon has influenced modern Judaism and other religious groups which observe the Saturday Roman Sabbath around the world. The [Revelation 12](#) sign indicates the crushing or bruising of the moon under the foot of the woman/ecclesia led by Yahusha, our savor.

Let’s read what the Apostle Paul tells the brethren in Cenchrea (A seaport of Corinth) about obedience and bruising our adversary’s symbol. ([Romans 16:19, 20](#))

[19](#); For your obedience is come abroad unto all [men]. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. [20](#); And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

In retrospect, moon worship is part of the “Babylonian” world religious system of which we are to come out of her. Let’s read what the Apostle John says about the world; let’s read. ([1 John 2:15](#)) & ([Rev. 18:4](#))

[15](#); Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him.

[4](#); And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues

If you would like more information with regard to the truth about the moon, please download the free study research Part 2 from the website.

❖ [A Crown of 12 Stars](#)

As seen in the heavens, the crown of twelve stars is the nine visible stars of the constellation “Leo,” the lion of Judea, and the three planets of Mars, Mercury, and Venus making 12 stars above, “Virgo’s” head. There is one important thing to note in that the twelve stars above “Virgo’s” lead “the women/ecclesia” could represent the twelve tribes of Israel of which the “child” is spiritually birthed.

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✓ *Commentary*

Remember the twelve stars above her head; this celestial event happens on the Day of Atonement, the 10th day of the 7th month on Alohym’s calendar. There are no coincidences in scripture, and Atonement is no exception as this day is the 192nd day of the year; when you add up all the numbers together, look what shows up 1+9+2= (12). Are you starting to see the accurate patterns in Alohym’s calendar; no other calendar is as perfect as HIS! (*This will be repeated several times*)

✚ *Who is the Child?*

Most scholars believe the child being referred to in [Revelation 12:2, 5](#) is Yahusha, and that the constellation Virgo is a representation of the Virgin Mary travailing in birth, however there is a much greater spiritual meaning behind the child’s birth.

Beginning in verse 2, the women is travailing in birth (*with child*) and in verse 5 brought forth a man child, and the *child was caught up unto Alohym and his throne*. These two scriptures reference Messiah and the saints, past, present and future, let’s review.

2; And she being with child^{G1064} cried, travailing in birth^{G5605}, and pained to be delivered.

5; And she brought forth a man child, who’s duty is to be shepherding all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

The events ending in verse 2 and 5 have a direct correlation with [Romans 8:18-23](#), having to do with the manifestation of the sons of God, let’s read.

18; For I reckon that the sufferings of this present time [are] not worthy [to be compared with the glory which shall be revealed in us. 19; For the earnest expectation the creation waiteth for the manifestation of the sons of God. 20; For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, 21; Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22; For we know that the whole creation groaneth and travaileth in pain together until now. 23; And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

With regards to verses 2 and 5, it is the groaning of creation for the sons of Alohym to be born. Those who take up (accept and obey) the new covenant given to house of Israel and Judah as described in the book of Jeremiah, chapter 31, where God’s spiritual covenant is written on their hearts and minds.

Getting back to [Revelation 12:5](#), the sons of God are to rule with a rod of iron, this theme is also reiterated in [Revelation 2:26, 27](#) where the ecclesia of Thyatira is given power over the nations and rule with a rod of iron if they overcome and keep his works until the end! Let’s read verse 27 which states;

27; *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*

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The message and rewards to overcomers in the seven churches apply to all the saint's past, present and future. (Ref: [Rev.2:1 – 4.1](#)) Can you see the duality in scripture as Messiah was birthed in the past and caught up unto Alohym's throne? Whereas today the "child" birthed is spiritually led will rule with a rod of iron, adhering only to Alohym's word (commandments) who reject the traditions and doctrines of men. The child is a representation of the saints, those in the wilderness alive. (Ref: [1 Thessalonians 4:13-17](#))

✓ *Commentary*

Most people who read articles like this seem to overlook the words: “*traditions and doctrines of men*” depending on your point of view, as a Christian, you would have to give up all the indoctrinating holidays of the modern Church i.e., Christmas, Easter, Good Friday, Valentines Day, Mother’s Day and any other holiday’s not specifically mentioned in the Hebrew Bible.

For those following biblical holy days but under a false calendar, God considers that an abomination in his sight, why? Either because you do not know there is an accurate calendar or through peer, family or work pressure making a change would be difficult.

No matter your situation, once you have been made aware of the truth a decision in your life will have to be addresses! It needs stating that NO calendar having the influence of men lines up with this particular celestial event but one, Alohym's. Just as it was in the beginning, today, a spiritual ecclesia is being taught to align themselves with their Creator. The calling to atone oneself with our Father in Heaven is now at hand. Alohym, through HIS grace, mercy, and love, in covenant is giving us a short period in which to accomplish this task; make you're calling sure.

The Appearance of the Red Dragon

As we progress through the event timing, i.e., the shifting of scripture to Revelation 12:3-5 from the sign of Virgo to the red dragon having seven heads and ten horns, one must realize that these events in Revelation 12:1, 2 are not in the same time period. Let’s take moment to read through Revelation 12:3-5.

3; And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4; And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5; And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne

As a recap regarding the scriptures above, the red dragon is portrayed as having seven headed, ten horns and seven crowns upon his heads. In verse 4, the dragon’s tail draws a third of angels (messengers) and sends them to the Earth. Question: just what is being stated as the dragon stood before the women, ready to be delivered and would devour her child? Simply, the sons of God (“the man child”) as this event are taking to place prepared by God, a place of safety here on Earth. There is NO rapture or resurrection

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of these saints at this time. These saints are nourished for 1260-days or 42 months away from the beast and his system. In verse 5, the child being the sons of God have the indwelling holy spirit, meaning the kingdom lives within them, i.e., caught up to his throne.

Below are paraphrased scriptures from the book of Revelation describing who the reds dragon is and the whore riding it's back! These scriptures are just an overview and does not include all the scriptures relating to the ten horned beast.

1. Revelation 13:1, The beast rose out of the sea, having seven heads and ten horns, the name of blasphemy upon its heads. (Question: What laws rule the seas of commerce? Answer: Admiralty law. The court and commerce system of the United States and the world is run through Admiralty law. (The beast of the water, a slavery system of false indoctrination through citizenship)
2. Revelation 13:2, The beast which John saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: the dragon gave him his power, and his seat, and great authority (Note: the same symbolism is used by the U.N. United Nations)
3. Revelation 13:3-5, One of the heads (*or authorities*) soon coming will be wounded almost to death but will recover, and the world will marvel, people will worship (Satan, the red dragon) and the (*seven-headed and ten-horned*) beast, a great military power, and will blaspheme God. The beast is given power over the world for 3-1/2-years or 42 months. This time period will be the great tribulation!
4. Revelation 13:6,7 and 8, The beast will make war with the saints that are left dwelling on the earth. The beast will blaspheme God and his throne in heaven, and all who dwell upon the Earth shall worship him, all those NOT written in the book of life. (Note: Are there millions written in the book of life? Consider, it was only Noah and his family that escaped the great flood, 8 souls, it will be only those who live the lifestyle of “straight and narrow” that will be the firstfruits of the Lamb.)
5. Revelation 17:7, The revealing of the mystery woman, in which the beast carries on her back, hath seven heads and ten horns. 8; The beast comes out of the “*bottomless pit*” and goes into destruction for those that dwell on the Earth, those not written in the book of life from the foundation of the world. 9; The seven heads of the beast are the seven mountain the woman sits on! (Jerusalem)
6. Revelation 17:16, And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17; For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18; And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

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❖ *The Tribulation Time-Frame*

There are five scriptures that reveal the time of the great tribulation with are:

1. Revelation 11:3, And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.
2. Notice in verse 8 in which it states; And their bodies [shall lie] in the street of the great city, which is called Sodom and Egypt, where also our Master was crucified. (1260-days, the same time frame as the ecclesia are taken to a place prepared by God) (Jerusalem)
3. Revelation 12:6, And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. (1260-days)
4. Revelation 12:14, and the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent. (3-1/2-years or 1260-days)
5. Revelation 13:5, And there was given unto him a mouth speaking great things and blasphemies; and power was given to continue forty [and] two months. (3-1/2-years or 42 months) This time period will be the great tribulation!
6. Daniel 12:7, And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that [it shall be] for a time, times, and an half; and as to conclude dispersion of [his] holy people, all these shall be concluded [finished]

Christian theology claims that in Daniel 9, there will be a peace treaty that gets broken by the anti-Christ in the mist of the seven. The English translation as always has bacterized the scriptures true meaning. If this seven-year peace treaty really exists, then why is it only mentioned once? If you are looking for the real translation for Daniel 9-24-27, please read part 11.

✚ *The Sign that points to the Sabbath*

One of the most significant aspects of the Revelation 12 sign is that it occurred on one of Alohym's (God's) fall festival Sabbath days. Specifically, this was September 23rd, 2017—a Saturday coinciding with the Feast called the Day of Atonement. This is the only Sabbath that falls outside the weekly observances, designated as a day of fasting and self-reflection before Alohym. According to God's calendar, this corresponds to the 10th day of the 7th month. Here's an interesting point: if Atonement had fallen on a Saturday, the weekly Sabbath (7th-day) would have actually fallen on a Thursday.

Let's visit the Book of Jubilee's, chapter two for an afterthought regarding Alohym's solar Sabbath calendar. Jubilees 2:7-10, lets read.

7; And on the fourth day he made (brought forth) the sun and moon and stars and placed them in the firmament of heaven that they should shine over the earth and to rule over day and night and to divide between night and day and between darkness and light. 8;

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And God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years, 9; And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. 10. These three kinds God made on the fourth day.

A Second Witness, Genesis 1:14-18

14; And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15; And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16; And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars [also]. 17; And God set them in the firmament of the heaven to give light upon the earth,

The scriptures above highlight that the Sun serves as a marker for signs, seasons, Sabbaths, days, and years—a truth universally recognized without adding to or subtracting from God's word. The Revelation 12 event stands out as a Sun sign that not only aligned with the feast day of Atonement, but also marked the only Sabbath occurring outside the regular weekly Sabbath cycle.

In Conclusion

The Sign of Revelation 12 set the stage for God's ecclesia to not only understand the upcoming events shortly to pass in our life time, but to point his people in a direction to observe his sabbath based calendar system. Alohym's ecclesia being birthed is the revealing of the sons of God, of which creation groans.

Interestingly, the period of the great tribulation is likely to coincide with the Day of Atonement in September 2026—exactly nine years after the Revelation sign appeared in the heavens. Why nine years? In God's word, the number nine symbolizes completion, provided one is following the correct calendar system.

Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline

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Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

Introduction

This chapter focuses on Messiah's timelines according to scripture, the Old and New Testaments, and the truths surrounding events that have been distorted by writers with itchy, eager ears, refusing to acknowledge real language truth.

One of the first timelines that religion distorts is the birth of Yahusha, (Jesus). Let's dive into the truth regarding Yahusha's physical and spiritual birth, his ministry and all the facts surrounding these great events!

❖ Atonement begins the journey

The events surrounding this research are supported by scripture and Alohym's accurate calendar system. In discovering all the pertinent information that pinpoints not only Messiah's birth and beginning ministry dates, we need to go to the scriptural past to understand the future, which begins with the special Sabbath, Atonement. Understanding the Day of Atonement will give you the necessary knowledge in understanding future scriptural events. Let's begin reading with Leviticus 16:21.

21; And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness:

Scripture states; Israel's transgression and iniquity are confessed over the head of a goat and sent into the wilderness, therefore laying the foundation for the Day of Atonement and its purpose in reconciling sin.

In [Leviticus 16:29](#) the yearly sin offering was to be performed on the Day of Atonement, let's read.

29; And [this] shall be a statute forever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: **30;** For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be cleanse from all your sins before the LORD **31;** If [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

Notice that verse 31 states; it's a Sabbath of rest unto you, and you shall afflict your souls as a statute forever. One more thing to add is that this event was to be a statute performed once a year, verse 34. Take into consideration the events of this special Sabbath as we apply them to New Testament scripture.

As we move back into the New Testament concerning the Book of John. The events surrounding Messiah's baptism began with John the Baptist, baptizing Yahusha on the Day of Atonement. [John 1:29](#)

29; The next day John seeth Jesus coming unto him, and saith, [Behold the Lamb of God, which taketh away the sin of the world.](#) **30;** This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. **31;** And I knew him not: but

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that he should be made manifest to Israel, therefore am I come baptizing with water. [32](#);
And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it
abode upon him.

In verse 29; notice John the Baptist sees Yahusha walking toward him came and states, “[Behold the Lamb of Alohym, which taketh the sins of the world.](#)” In like kind, the goat atoned for the sins of Israel, so did Yahusha for all those who would be his disciples, starting on the Day of Atonement! This event became the fulfillment of scripture and harmonized with both the Old and New Covenants.

John’s account of this event along with other gospels, all agree that the Spirit descended upon Messiah like a dove. (Reference; [Mark 1:9-11](#), [Luke 3:21, 22](#), [Matthew 3:16](#)) We have now set the ground work and timing through scripture and can now address the issue of Ministry age.

In conclusion, as the goat carried away the transgressions of Israel on the Day of Atonement, so the lamb of Alohym "Yahusha" was led into the wilderness to qualify for the atonement of men's sins.

▪ Pinpointing Messiah’s true Birthdate

Before moving forward with new truth and revelation, we need to investigate historical and scriptural references to pinpoint the Messiah’s actual birthdate. Scripture tells us in Proverbs that it is the glory of Alohym to conceal a thing, but the honor of kings to investigate the matter. ([Proverbs 2:2](#)) So brethren, be as a king and dig into this research and study it yourself.

Let’s start off by going to [Luke 3:1](#) this historical dated scripture will help in pinpointing just what year Messiah was baptized.

[1](#); Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The above scripture focuses on when the reign of Tiberius Caesar started and how long he was on his throne. First, we will go to Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as a historical reference which states;

- **Tiberius** ([Latin](#): *Tiberius Caesar Divi Augusti Filius Augustus*;^{[1](#)[2](#)} 16 November 42 BC – 16 March 37 AD) was a [Roman emperor](#) from 14 A.D. to 37 A.D. (Full reign) (“co-princeps” meaning equal power to Augustus in 12 A.D., this is our confirmation to [Luke 3:1](#))

As a second confirmation we are going to the Pennsylvania State University which has in depth research on the emperors of Rome (<http://www.roman-emperors.org/tiberius.htm>)

- The reign of Tiberius (b. 42 B.C., d. A.D. 37, emperor A.D. 14-37)

Simple math will tell us that Tiberius Caesar’s co-reign started in 12 A.D. Since it was the fifteenth year of his reign, which actually means Tiberius was still within the 14th year, so it would make sense to add the two dates (12 + 14) together, you come up with 26 A.D., right? Now that we know the year of His

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baptism, we can apply this knowledge to the rest of this research. **Note:** (See Page for a much greater in depth understanding)

Messiah’s Preparation for Ministry by the law!

Let’s start in [Luke 3:23](#), where according to the Old Testament scripture, the ministry started at the age of thirty to fifty. So here, the Apostle Luke states that Yahusha (Christ) was about thirty years of age; let’s read verse 23.

23; And Jesus himself began to be about **thirty years** of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,

Luke 3:23										
ScrTR ScrTR_t CGTS CGES_id Strong Parsing										
AV And Jesus himself began to be <u>about thirty years of age</u> , being (as was supposed) the son of Joseph, which was [the son] of Heli,										
καὶ	αὐτός	ἦν	ὁ	ἰησοῦς	ὡσεὶ	ἐτῶν	τριακόντα	ἀρχομένου	ὄν	
kai	autos	En	ho	Iēsous	hOsei	etOn	triakonta	archomenos	On	
AND	He	WAS	THE	JESUS	AS-IF	OF-YEARS	THREE-TY	beginNING	BEING	
G2532	G846	G2258	G3588	G2424	G5616	G2094	G5144	G756	G5607	
Conj	pp Nom Sg m	vi Impf vxx 3 Sg	t_ Nom Sg m	n_ Nom Sg m	Adv	n_ Gen Pl n	a_ Nom	vp Pres Mid Nom Sg m	vp Pres vxx Nom Sg m	
ὡς	ἐνομιζέτο	υἱός	ἰωσήφ	τοῦ	ἡλὶ					
hOs	enomizeto	huios	iOsEph	tou	hEli					
AS	was-LAWIZED	SON	of-JOSEPH	OF-THE	HELI					
	was-legalized	of-Joseph								
G5613	G3543	G5207	G2501	G3588	G2242					
Adv	vi Impf Pas 3 Sg	n_ Nom Sg m	ni proper	t_ Gen Sg m	ni proper					

To understanding more about the importance of this scripture and what is being stated about Messiah’s age, we need to go back to [Numbers 4:3, 23](#) on the subject of ministry and tabernacle service.

3; From [thirty years old and upward](#) even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation

23; From [thirty years old and upward](#) until fifty years old shalt thou number them; all that enter in [to perform the service](#), to do the work in the tabernacle of the congregation.

Above are just a few scriptures stating that (“Ministry”) service work is entered into at the age thirty and not before; here are just a few more corresponding verses in [Numbers 4:30, 35, and 39](#). As [Luke 3:23](#) states, Yahusha was *not yet old enough* to enter His ministry, but His baptism was the beginning of it.

❖ Messiah’s Ministry Begins!

There is no specific scripture stating that Yahusha was born on any particular day of the year, but *“the belief on reasonable grounds or probable evidence through the law of presumption” can be proven*. Therefore, the next step in establishing Messiah's birth and starting ministry date is to find in scripture when Messiah started preaching about the kingdom for the first time.

We call this type of research “backward thinking,” a process of finding the result coupled with historical facts that narrows our “scriptural” evidence to an earlier focal point. So now, to start narrowing down

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Messiah's beginning ministry date, let's start at the beginning of His "wilderness" experience from the various gospel accounts starting in [Luke 4:1](#); let's read.

[Luke 4:1](#), And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, [Note: Here Luke states Messiah returned from Jordan (i.e. His baptism) and was led by the Spirit into the wilderness. (i.e. region)]

Marks account of this moment;

[Mark 1:12](#); And immediately the Spirit driveth him into the wilderness. v13; And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Matthew's account of this moment;

[Matthew 4:1](#); Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [v2](#); And when he had fasted forty days and forty nights, he was afterward an hungered.

So, in reading these accounts, scripture tells us Messiah at His baptism was led by the Spirit into the wilderness, for forty days. According to scripture and the understanding about the Day of Atonement, Messiah would have already started fasting on the evening before Atonement as scripture states, [Leviticus 23:27, 32](#).

[27](#); Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[32](#); It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

Now looking into Alohym's calendar and counting forward from the beginning of Atonement forty days, you arrive at the 6th day of the week (*231st day of the year, the preparation day*), the day just before the third Sabbath of the eighth month, the 232nd day of the year. (Note: *if you add up the numbers on the day 2+3+2=7 perfection, Sabbath*)

As the story unfolds in [Luke 4](#), Satan tempted Yahusha while he was in the wilderness, of which that account starts in verse 4 and ends in verse 13. In verses 14 thru 16, we see that Yahusha (Christ), filled with the power of the Holy Spirit, enters Galilee and preaches in Nazareth on the Sabbath day. ([Luke 4:14–19, 21](#) let's read)

[14](#); And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. [15](#); And he taught in their synagogues, being glorified of all. [16](#); And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. [17](#); And there was delivered unto him the book of the prophet Esaias. And when he had

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opened the book, he found the place where it was written, [18](#); The Spirit of the Lord [is] upon me, because [he hath anointed me to preach the gospel](#) to the poor; he hath sent me to heal the brokenhearted, [to preach deliverance to the captives](#), and recovering of sight to the blind, to set at liberty them that are bruised, [19](#); To [preach the acceptable year](#) of the Lord.

[21](#); And he began to say unto them, [This day is this scripture fulfilled in your ears](#).

Now verses 18 and 19 fulfill the prophecy spoken by the prophet [Isaiah 61:1, 2](#); let's read these key scriptures for a better understanding. (Additional Ref; [Matt 4:14](#), [Mark 1:15](#))

[1](#); The [Spirit of the Lord GOD \[is\] upon me; because the LORD hath anointed me to preach](#) good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; [2](#); To [proclaim the acceptable year of the LORD](#), and the day of vengeance of our God; to comfort all that mourn;

Let's bring this into one thought, in [Luke 4:14-19](#), Messiah returned in the Spirit of power to Galilee, specifically to Nazareth on the Sabbath day. Then, in Verse 16, Messiah proclaims the fulfillment of prophecy (17) that the Spirit of the LORD (Yahuah) hath anointed Him to preach, (18) meaning that Messiah's birth date and beginning ministry occurred within His forty-day wilderness experience.

Let's review Mark's account as a second witness in collecting more scriptural evidence concerning this event proving Messiah's anointing after being forty days in the wilderness, could now with authority preach on the Kingdom of Alohym. ([Mark 1:13](#) let's read)

[13](#); And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him [14](#); Now after that John was put in prison, Jesus came into Galilee, [preaching the gospel of the kingdom of God](#),

Here in verse [13](#), Messiah returns from the wilderness (region), tempted by Satan but now preaching the gospel of the Kingdom of Alohym fulfilling scriptural prophecy. As a reminder, Yahusha had to be thirty ([30](#)) years of age to begin His ministry. Here, via more scriptural evidence, Messiah's birth must again have occurred within the forty days of fasting in the wilderness, starting at the Day of Atonement observance.

Now let's move into the Apostle John's account of the Messiah's wilderness experience, which only covers three days, the best evidence of all.

▪ [Messiah's "Wilderness" Experience](#).

One of the most intriguing writings in all the gospel accounts of Matthew, Mark, and Luke is their interpretation of the Messiah's wilderness experience and where He ventured. The wilderness experience offers great insights into upcoming events, such as Revelation 12: the gathering of his

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disciples, the defeat of Satan’s kingdom through Alohym for the women, and the nurturing of Alohym’s disciples with spirit and scripture, just to name a few. (Reviewing Revelation 12:6)

Rev. 12:6; And the woman [fled into the wilderness](#), where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

Just as Messiah went into the wilderness, so does the woman/ecclesia in verse 6. One of our guidelines for answering scripture is looking at the past to answer future events. As an example, Israel left Egypt and ventured into the wilderness while being taught the [forgotten ways of Alohym](#). In like kind, the woman/ecclesia are taken into nature while being taught the hidden and forgotten things of Alohym.

Now let’s investigate the word “wilderness” in both the Hebrew and Greek languages using the Hebrew Lexicon & Strong’s Reference as our guide. The reason for this exercise is to get a better overall understanding of the word “wilderness”. Could it be that this word has a broader meaning to the actions of our Messiah’s, let’s examine.

- **Hebrew Lexicon;** (מִדְבָּר) mid-bar, Translation: [Wilderness](#). Definition: [A tract or region uncultivated and uninhabited by human beings. Place of order, a sanctuary.](#) AHLB: 2093 (h) \Strong's: [H4057](#), KJV: desert, south, speech, wilderness ([from H1696](#))
- **Hebrew Lexicon;** (דָּבַר) dabar, Translation: [Speak](#). Definition: [A careful arrangement of words or commands said orally.](#) AHLB: 2093 (V) Strong's: [H1696](#) KJV: answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work

Now let’s read the Greek definitions:

- **Greek#:** 2048 / er-ay-mos (noun): [lonesome](#), i.e. (by implication) [waste](#) (usually as a noun, [G5561 being implied](#)). KJV: desert, desolate, solitary, wilderness
- **Greek#:** 5561 χώρα / kho-rah (noun): [Country](#) Freq: 27, Heb#:[776](#) אֶרֶץ / e-rets (noun): Land—The solid part of the earth's surface. The whole of the earth or a region. Heb#:[7704](#) שָׂדֵה / sa-deh (noun): [Field](#)—an open land area free of trees and buildings. A level plot of ground, [Pastureland](#). KJV: coast, county, fields, ground, land, region

In the Greek language, the word “wilderness” (er-ay-mos) [G2048](#) comes from the base word (Kho-rah) [G5561](#), which is being implied ([Hebrew roots words #776 and #7704](#)) to the word “wilderness,” meaning “Country,” Fields and Pastureland. Next, let’s examine this theory by referencing scripture that indicates some of the places Messiah visited during His forty days in the wilderness.

John 1:28 - Bethabara beyond Jordan, where John was baptizing.

John 1:35-51 - Gathers His first two disciples on the second day after His baptism

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[Luke 4; v1](#) - Returned to Galilee area from across the Jordan

[Mark 1:13](#) - states that Messiah was with the wild beasts and angels

[John 2:1](#) - In the City of Cana

[John 2:12](#) - In the City of Capernaum

In other words, in today's culture, it would be just like saying, "I am going shopping; I will see you in forty days." The point is you go to many places without stating every specific location, so you lump every area into one word, "shopping," but in this case, the disciples are calling it the "wilderness."

John's Account, Messiah's Wilderness and birth date!

Let's go to John's account of Messiah's baptism starting the next day as John the Baptist stood with two of his disciples, [John 1:35](#) let's read.

[35](#); Again the next day after John stood, and two of his disciples; [36](#); And looking upon Jesus as he walked, he saith, Behold the Lamb of God! [37](#); And the two disciples heard him speak, and they followed Jesus. [38](#); Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? [39](#); He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The above scriptural events takes place the next day after Messiah's baptism. Notice in verses 38 and 39 that John's disciples follow Messiah out in the [wilderness] "where He dwelled," and they abode with Him until the tenth hour. (10th hour, Hebrew thought is the evening) (Remember this is the [first day after His Baptism](#))

Now what happens next is the gathering of Messiah disciples while being in the wilderness, again Messiah was not alone, [John 1:41](#); let's read.

[41](#); He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. [42](#); And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. [43](#); [The day following Jesus would go forth into Galilee](#), and findeth Philip, and saith unto him, Follow me. [44](#); Now Philip was of Bethsaida, the city of Andrew and Peter. [45](#); Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. [46](#); And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. [47](#); Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

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[John 1:48](#); Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. [49](#); Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. [50](#); Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. [51](#); And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (Note: These events happened on the [second day](#) after Messiah's baptism)

Here again, Messiah is walking around in the region of Galilee [wilderness], gathering His disciples. Does that sound like he is alone? Now let's move on to the third day, starting in [John 2:1](#).

[1](#); And the [third day](#) there was a marriage in [Cana of Galilee](#); and the mother of Jesus was there: [2](#); And both Jesus was called, and his disciples, to the marriage. [3](#); And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [4](#); Jesus saith unto her, Woman, what have I to do with thee? [mine hour is not yet come](#). [5](#); His mother saith unto the servants, Whatsoever he saith unto you, do [it]. [6](#); And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Here we read this statement from Messiah "it is not yet His hour," what exactly is Messiah talking about? Look back to page 12 concerning ministry service, which begins at 30 years of age. Now let's read about the first miracle of our Messiah, changing the water to wine. (John 2:7 let's read)

[7](#); Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [8](#); And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it]. [9](#); When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [10](#); And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.

[John 2:11](#); This beginning of miracles did Jesus in [Cana of Galilee](#), and [manifested forth his glory](#); and his disciples believed on him. [12](#); After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The miracle of the wine could only have happened [until after](#) Messiah turned thirty years of age. Meaning, from the time His mother instructed the disciples to do whatever he said until the water turned to wine, must have been the space of time in which Yahusha (Christ) legally came of age to fulfill the covenant promise and begin his ministry service as stated in [Numbers 4:3, 23](#).

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So, after researching and narrowing down specific times and dates, just what day was Messiah born, the answer is the 195th day of the year, the 13th day of the 7th month. From Messiah's starting ministry time of (1260) twelve hundred sixty days or 3-1/2 years, you end up on the 13th day of the 1st month, the day the New Covenant was given to disciples at the last supper and for all of humankind

✓ Commentary

The Messiah was born 12 days after the fall Equilux, which is the 183-day of the year, a festival Sabbath called the Feast of Trumpets. The Feast of Trumpets begins the fall festival season and is the first day with less than 12 hours of daylight. Messiah was born in the middle of the 28th week, three days after the special Sabbath Atonement. Could it be any coincidence that Yahusha was born exactly 12 days after the Feast of Trumpets, three days after the Day of Atonement, and 2 days before the Feast of Tabernacles? All these numbers are very significant to Alohym: 1, 2, and 12.

Next question: why did the Apostle John give such great detail about the first three days after the Messiah's baptism? To point out, the Messiah disciple gathering while beginning ministry and birth date at age 30.

These new truths could only have come about with the recent new understanding of Alohym's true and only calendar.

❖ Messiah's birth by the numbers!

While researching the gestation period of childbirth, it has come to our attention that the number forty is a significant component in proving the Messiah's birth and day of conception. Here are a few examples of the number forty (40) in scripture and the events associated with them.

- It rained forty days and night at the start of the flood
- The children of Israel ate manna for forty years
- Moses fasted forty days and nights with Alohym on the mountain
- Elijah was forty days and nights on mount Horeb
- Messiah fasting for forty days in the wilderness

The point is that the number forty (40) throughout the Bible is associated with trials and testing, and the Messiah's birth is no exception. Our Messiah was perfect in every way, and even His gestation period is no different. Full-term birth is forty weeks long or precisely 280 days. Now, what you are about to learn is the perfection of Alohym and His timing; let's read.

- According to scriptural research, the Messiah was born on the 13th day of the 7th month. According to the Gregorian calendar, this day is September 20th (2022), the first day with fewer than 12 hours of daylight. Therefore, this is the first day after the fall Equilux and the first actual day of the fall season.

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- Messiah being perfect in every way would have had an ideal gestation period of 40 weeks, and numbers will not lie. So, using the 13th day of the 7th Month, which is the 195th day of the year, we subtract 280 days (forty weeks) from that number; you come up with the 10th Month, the 7th day of the Month, and the 280th day of the year. Just what do Biblical numbers mean? Ten (10) points; “completeness or divine order, seven (7) means “perfection,” and the number 280 adds up to 10. Is this a coincidence, because numbers do not lie! To come up with the perfect conception and gestation period of 280 days, and finding out that it was the 280th day of the year, again, can be no coincidence

Standing on the previous revelations puts aside all other religious beliefs. According to Alohym’s accurate cycles of time, Messiah was born on the first day of fall, on the 13th day of the 7th Month in 4 BC; this would make Him 30 years of age in the year 26 A.D., as previously studied. (Note: King Herod died in BCE; by the time the wise men of the East found Yahusha, he was several years old and living in Egypt)

▪ One Prophetic timeline in two Scripture!

Now let’s get back to how we calculate this span of thousand two hundred [and] threescore days. Starting from the Day of Atonement, the 192nd day of the year moving forward 3-1/2 years or twelve hundred sixty-day (1260), you would end up on the 10th day of the 1st month in Alohym’s accurate calendar. (*The calculations are below*)

1. Each year is exactly 364 days long, 360 monthly days and 4 seasonal division days that are counted in the reckoning of a year but not a part of the monthly count. So, we take 3yrs x 360 days which equals **1080** days.
2. Next, we have 172 days between the 10th day of the 7th month (192th day) and the end of the year 364th day, minus two (2) seasonal transition days which equals **170** total days. Total time form both **1 & 2** = 1247 days
3. Next, we have to add the first **10** days of new year (1st month) to the other total days and we get **1080 + 170 + 10** = 1260 days.

✓ Commentary

The above formula can be applied to Messiah's beginning ministry date from the 13th day of the 7th month, the 195th day of the year by adding 1260; you end up on the 13th day of the 1st month in 30 A.D., the day Yahusha gave the new covenant to the disciples.)

If we research scripture, you will find that the separation of the firstborn is on the 10th day of the 1st month in Alohym's calendar. Keep in mind; this day is for the separation of the sheep and goats in ancient Israel, but it is a spiritual separation of Messiahs firstborn in our time. (*Ref; Exodus 12*)

(Exodus 12:3-5 let’s read)

3; Speak ye unto all the congregation of Israel, saying, In the **tenth** [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb

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for an house: [4](#); And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. [5](#); Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

Let's move on to [Rev. 12:14](#) where we read the woman will be taken into her place on the wings of an eagle for time, times and half times. (Let's read)

[14](#); And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent.

Question; is the one thousand two hundred threescore days (1260) of [Rev. 12:6](#) and the time, times, and half times, i.e., 3-1/2 years, the same time? The answer is "yes." The difference between verses 6 and 14 gives more detail where the "woman" is given two wings of an Eagle (*In like manner when Israel was taken out of Egypt*) to fly into the wilderness but is nourished for those 3-1/2-years. Keep in mind that verse 6 states the woman fled "ran away" into the wilderness where she hath a place prepared of Alohym.

In [Exodus 19:4](#), Alohym brought Israel out of Egypt on eagles' wings, meaning swiftly, in like manner, Alohym will do the same thing at this future date. Also, notice the phrase "caught up" Harpazo" Rapture is not referenced in either verse 6 or 14.

Daniel's Messiah Prophecy, Revealing the Truth

This section addresses prophecies found within [Daniel 9:24-27](#) and its associated confirmation scriptures. As stated by many theologians and scholars, Daniel's prophecy of the coming Messiah is a 490-year prophecy from the decree of Artaxerxes in 457 BC to Christ's death in 33 AD.; this could not be further from the truth. As time moves ever closer to Messiah's coming, keep in mind that the testimony of [Jesus] Yahusha is the spirit of prophecy. (Ref: [Rev 19:10](#))

What you are about to read and study is history coupled with scripture, bearing witness to a new understanding of Daniel's Messiah prophecy. Scripture tells us to lean not toward our own understanding but trust in the LORD, Yahuah pre-incarnate Christ. (Ref: [Proverbs 3:5](#)) I believe that what you will read and discover in this article will enlighten you to new truth and understanding as not written before. Let's begin as Daniel expounds on his understanding of Jeremiah's 70-year prophecy of Jerusalem's desolation. (Ref: [Jeremiah 25:11, 12](#)) Let's read

[11](#); And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. [12](#); And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

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The above scriptures from Jeremiah are very specific as to the number of years, (70) Judea would be in captivity under Babylonian rule. Now, consider Daniel’s insight at the beginning of verse 24 which states seventy weeks and not seventy years. (Ref: [Daniel 9:24](#))

24; Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Once again, everything in verse 24 points back to Jeremiah’s 70-year prophecy, so let’s investigate the Hebrew language translation to see if there are any mistranslated words. Beginning with the word

The screenshot shows the following Hebrew words and their corresponding English translations and Strong's numbers:

הפשע e-phsho H6588	לכלא l-kla H3607	קדשך qdsh-k H6944	ועל - עיר oir - u-ol H5892 - H5921	עמך om-k H5971	על - - ol H5921	נחתך nchthk H2852	שבעים shboim H7657	שבעים shboim H7620	
the-transgression	to-to=detaim-of	holiness-of-you	city-of	and-on	people-of-you	on	he-is-segregated	seventy	sevens
עון oun H5771	ולכפר u-l-kpshr H3722	ולמשה u-l-mshch H4886	ונביא u-nbia H5030	חזון chzun H2377	ולחתם u-l-chthm H2856	עלמים olmim H5769	צדק tzdq H6664	ולהביא u-l-ebia H935	
depravity	and-to-to-make-propitiatory-shelter-of	and-to-to-anoint-of	and-prophet	vision	and-to-to-seal-of	eons	righteousness-of	and-to-to=bring-of	

“weeks”, Strong’s H7620 (shabuwa) meaning; sevens, i.e. a week (specifically, of years).

In reference, verses 22-23, spoken by the messenger Gabriel, give skill and understanding to Daniel on the matter concerning the vision relating to the sins of Judea and Jerusalem. The phrase “Seventy weeks” being spoken of at the beginning of verse 24 is not 490 years as modern scholars elude too, but in fact, it is just *seventy weeks of years*. Why was, the term “weeks” used instead of years, which now takes us back to the Book of Jeremiah! (Ref: [Jeremiah 5:23-25](#) let’s read)

23; But this people hath a revolting and a rebellious heart; they are revolted and gone.

24; Neither say they in their heart, *Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.*

25; Your iniquities have turned away these [things], and your sins have withholden good [things] from you.

✓ Commentary

The word weeks has a long association with the harvest festivals such as the Feast of Weeks (i.e., counted from the 15th day of Abib, seven Sabbath weeks or, 49 days), one of the appointed times for the harvest as stated above. Because of Judea’s sin, the land was defiled, so declared by Daniel and Jeremiah’s

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prophecy. So, we could also apply this thought since Israel's economy and lifestyles were based on managing the land, seventy harvest years.

Next, direct your view to the end of verse 24 on the previous page, which states, "*and to seal the vision and prophecy, and to anoint the most Holy.*" But, first, let's investigate a few translation errors that changed the original scripture's flow.

1. Let's begin with the phrase, "vision and prophecy^{H5030}" focusing on the word "*prophecy*". Again, keeping true to the original Masoretic text, the actual word used is "*prophet*", Strong's H5030 not H5016 meaning; prophecy.
2. Next, let's address the word "anoint," Strong's H4886 (משח) (mashach) - meaning; (Smear :) to smear oil as a sign of authority. If verse 24 was talking about the Messiah, then why didn't the translators use Strong's number H4899 (משיח) (mashiyach) meaning; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah.
3. Let's address the last two words of verse 24; "holiness of holiness," qodesh- Strong's H6944 meaning; someone or something that has been separated from the rest for a special purpose. Set apart, holy, Sanctuary, hallow, holiness. Here again, coming up with the correct answer in understanding verse 24 begins with asking, "what or who is qodesh (set apart, holy)," the answer is simple, the holy city Jerusalem and the Sanctuary.

Keeping with the thought, verse 24 speaks to Jeremiah's prophecy and to the original clarity of the scripture; it could have been written as follows: "and to seal the prophet's vision and to anoint the holy sanctuary." Jeremiah's prophecy concluded with the dedication of the newly built temple in Jerusalem in the 6th year of the reign of Darius the Great in 516 B.C. (Ref: [1 Esdras 7:5](#), [Ezra 6:15](#)) Exactly 70 years after Judaea fell into captivity by Babylonian forces in the year 586 B.C.

✓ *Commentary*

In keeping the historical timeline straight, [Daniel 9:1-2](#) written in the first reigning year of Darius the Great, which was 522-521 B.C. According to the prophet Haggai, in the second reigning year of Darius the Great 521-520 B.C., "the foundation of the LORD'S temple walls was laid" on the 24th day of the 9th month of which the LORD states from this day I will bless you. (Ref: [Haggai 2:18-19](#)) The prophecy surrounding [Daniel 9:24](#) began with laying the second temple walls, which in chronology is 550 years or 11 Jubilees to Messiah's death in 30 A.D. Remember that history and scripture are the faithful witnesses to biblical answers.

Next, let's move to the real scriptural prophetic time which was given by Gabriel in [Daniel 9:25](#), let's read.

❖ [Daniel 9:25](#)

[25](#); ¹) Know therefore and understand, [that] from the going forth ~~of the commandment~~ to ~~restore~~ return and to build Jerusalem ²) unto the Messiah the Prince [shall be] ^a) [seven](#)

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weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The above scripture, divided into two parts, provides better clarity. Let's begin with part 1, which reads, "Know therefore and understand, [that] from a going forth of the commandment to restore (return) and to build Jerusalem," is referring to [Nehemiah 2:1-6](#); specifically, verse 7, let's read.

7; Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

The historical timeline of Nehemiah 2 begins in the 20th year of Artaxerxes I, which would have been the year 445 B.C. (Note; Artaxerxes I, as stated by the historical record, reined from 465-424 B.C.) Scripture also records in fulfilling part 1; Nehemiah finished building the walls of Jerusalem on the 25th day of Elul in 52 days. Note; the 25th day of Elul, the 6th month of the year, is the last Sabbath of the summer season and the 176th day of God's secrete year. (Ref: [Nehemiah 6:15](#))

15; So the wall was finished in the twenty and fifth [day] of [the month] Elul, in fifty and two days.

Let's move into part 2 by reading the messenger Gabriel's prophetic timeline for Messiah the Prince (Noble); "unto the Messiah [the] Prince [shall be] seven weeks, and threescore and two weeks." Here in the first part of verse 25, the word "Prince," is used but should have been "Noble" or Lordy, Strong's H5057 (נגיד) meaning; a commander (as occupying the front), civil, military or religious. In the Ancient Hebrew Lexicon, #2372 (נגיד) means; Noble, One who tell orders. In Hebrew, the word "Prince" is Strong's H5387, meaning; a holy one, i.e., a king or sheik. Keep in mind, Yahusha's nobleness began in the flesh with his baptism on Atonement, and then became a priest three days later at the wedding feast in Cana.

Understanding verse 25's prophetic timeline helps to read it from the Hebraic viewpoint. That said, please review the Interlinear Scriptural Analyzer below and notice the additional notes and markups.

interlinear
Daniel 9:25 WLC WLC_tm Strong CHES

AV Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

return

The word "weeks" and "commandment" are not in the original Masoretic text

להשיב	דבר	מצא	מן	ותשכל	ותדע
l·eshib	dbr	mtza	- mn	u·tshkl	u·tdo
H7725	H1697	H4161	- H4480	H7919	H3045
to-to-return-of	word	far-ing-forth-of	from	and-you-shall-be-intelligent	and-you-shall-know

ושנים	ששים	ושבעים	שבעה	שבעים	נגיד	משיח	עד	ירושלם	ולבנות
u·shnim	shshim	u·shboim	shboe	shboim	ngid	mshich	- od	irushlm	u·l·bnuth
H8147	H8346	H7620	H7651	H7620	H5057	H4899	- H5704	H3389	H1129
and-two	sixty	and-sevens	seven	sevens	governor	anointed-one	until	Jerusalem	and-to-to-build-of

2 + (60 x 7) + 7 Fold x 7 ← read from right to left

Total = 471 years

העתים	ובצוק	וחרוץ	רחוב	ונבנתה	תשוב
e·othim	u·b·tzuq	u·chrutz	rchub	u·nbnthe	thshub
H6256	H6695	H2742	H7339	H1129	H7725
the-eras	and-in-constraint-of	and-salient	square	and-she-is-built	she-shall-return

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After reviewing the red-underlined words in English compared to the Masoretic text, the translators added the words "*weeks and commandment*" while changing (ms; *return*) to *restore*. Next, in part 2, how does the math equation underlined in blue bring us to the correct year of Messiah the noble? It is well-known that theologians and seminaries teach that Daniel 9's prophecy timeline is 490 years, but is this the case? Let's look at two different scenarios concerning the timeline, first using the English language and secondly the Hebrew. (Referencing page 3, 25 **1.a**)

a. **English**; seven weeks, and threescore and two weeks = 7 + (49 = 7 Fold) + (60 x 7) + (2 weeks) 14
= 490

Hebrew; (right to left) and-two - sixty and sevens - seven-sevens = 7 x 7 + (60 x 7) + 2 = 471

Question; which equation flow is correct? Again, the English translators added the word "weeks" to the scripture, which adds 13 years to the timeline. The only way to come up with the correct answer is to let history and scripture tell the story. The prophetic timeline of Messiah's coming and nobleness is specific and perfect. In finding the accurate timeline, we begin with the answer to part 1, when Nehemiah finished building the walls of Jerusalem's 445 BCE. Below are scenarios 1 and 2. Let's read.

1. 445 B.C. - 490 years = 45 A.D., incorrect, Messiah was not baptized or died in 45 A.D.
2. 445 B.C. – 471 years = 26 A.D., correct, with other witnesses to prove the date.

In Review:

After establishing scenario two is at least closer to the goal of Messiah's prophetic rulership, a second scriptural witness is brought forth in support of the 26 A.D. timeline. This evidence comes from [Luke 3:1](#), let's read.

1; Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The focus of this scripture is based on Tiberius Caesar's reign begin. Our investigation begins in Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as one of our historical reference which states;

- ❖ Tiberius (Latin: *Tiberius Caesar Divi Augusti Filius Augustus*;^{[1][2]} 16 November 42 BC – 16 March 37 AD) was a Roman emperor from 14 A.D. to 37 A.D.(Full reign) ("co-princes" meaning equal power to Augustus in 12 A.D., this is our confirmation to [Luke 3:1](#))

As a second confirmation, we are going to Pennsylvania State University which has in-depth research on the emperors of Rome (<http://www.roman-emperors.org/tiberius.htm>)

- ❖ The reign of Tiberius (b. 42 B.C., d. A.D. 37, emperor A.D. 14-37)

History records that Tiberius Caesar co-reigned with Augustus starting in 12 A.D. Since it was the fifteenth year of his reign, it only makes sense that once you add the two dates together (12 + 14), you come up;

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with 26 A.D... Well, you might be wondering why I inserted 14 instead of 15, as Luke 3:1 states, because the definition of a “reigning year” is the time between its anniversary dates. In this case, the 15th year reign of Tiberius is actually between the 14th and 15th years. So, having now investigated all relative historical documentation concerning Tiberius Caesar’s reining years, it seems as though scenario two corroborates the 26 A.D. date.

The question now becomes, “what happened in 26 A.D. which lifted Messiah’s status to ruler or noble position? Messiah’s ministry began on the 13th day of the 7th month in 26 A.D., after performing the miracle of water into wine at the wedding feast in Cana. (Ref: [John 2:1-11](#))

Through our investigation, we have solved the timeline equation and the beginning and ending prophetic dates of verse 25 and now it’s time to tackle verse 26, let’s read.

❖ Daniel 9:26

26; And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

As we proceed through [Daniel 9](#), keep in mind several prophecies unfold with specific timelines as to Messiah’s coming, and verse 26 is no acceptance. So let’s begin investigating the prophetic timelines of verse 26 by getting into the Hebrew language through the Interlinear Scriptural Analyzer, focusing on the first sentence of the scripture; let’s read.

interlinear
Daniel 9:26 WLC WLC_tm Strong CHES

AV And 1after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; ²and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

והעיר	לו	ואין	משיח	יכרת	ושנים	ששים	השבעים	ואחרי
u·e·oir H5892	l·u -	u·ain H369	mshich H4899	ikrth H3772	u·shnim H8147	shshim H8346	e·shboim H7620	u·achri H310
and·the·city	to·him	and·there·is·no	anointed·one	he·shall·be·cut·off	and·two	sixty	the·sevens	and·after

ועד	בשטף	וקצו	הבא	נגיד	עם	ישחית	והקדש
u·od H5704	b·shthp H7858	u·qtz·u H7093	e·ba H935	ngid H5057	om H5971	ishchith H7843	u·e·qdsh H6944
and·until	in·the·overflowing	and·end·of·him	the·one·coming	governor	people·of	he·shall·ruin	and·the·sanctuary

:	שממות	נחרצת	מלחמה	קץ
:	shmmuth H8074	nchrtzth H2782	mlchme H4421	qtz H7093
	ones·being·desolate	being·decided	war	end

Take note; the scripture above is broken into two color-coated sections, red at the beginning and green at the end. The red underlined scripture denotes *time*, and the green highlighted feature indicates

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a *place*. It is essential in understanding this scripture that we stay true to the flow of the Masoretic text written as such;

1. (*first half*) 26; and after – the sevens ("weeks of years") – sixty and two (62) – Messiah – shall be cut off - to him - where - the city - and the sanctuary - shall be destroyed

Notice the difference in scriptural flow by staying faithful to the Masoretic text. The result is a much better-understood scripture. Let's now move into the last sentence using once again the Masoretic format;

2. (*second half*) people of – the one coming – commander – and end of him – in deluge (overwhelming) - and until – war – ends – desolation determined.

The timeline of weeks described in verse 26 has puzzled scholars and theologians for ages giving all but the correct prophetic interpretation given in [Luke 2](#). But first, let's present the overall proper timeline understanding to verse 26.

In the (*first half*) of the sentence, the timeline as written in Hebrew is, "*and-two sixty the-sevens*" ("weeks of years"), whereas, in verse 25, written as "*and-two sixty and-sevens*." The apparent difference between the phrases is the words "and" and "the." The term "and" (in verse 25) is a conjunction which couples the two words, "*sixty and sevens*" together or mathematically, $60 \times 7 = 420$. Whereas in verse 26, "the" references a specific or individual word object, "*sevens*" ("weeks of years"). In this case, verse 26 has a timeline of 62 years.

In the (*second half*) of the sentence, "*Messiah is cut off to him where the city and sanctuary shall be destroyed*" is referring to Messiah's experience in Jerusalem at age 12, three days after the Feast of Tabernacles. (Ref: [Luke 2:42-50](#))

42; And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43; And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it]. 44; But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. 45; And when they found him not, they turned back again to Jerusalem, seeking him. 46; And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47; And all that heard him were astonished at his understanding and answers. 48; And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49; And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50; And they understood not the saying which he spake unto them. 51; And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

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The scriptures above provide the prophetic timeline for the green underlined (half) part 1, verse 26. As a quick recap, Messiah, at 12 years of age, tarried behind in Jerusalem after the Feast of Tabernacles without his parents' knowledge. Joseph and Mary return, finding Yahusha in the temple (sanctuary), sitting amid the doctors, hearing and asking questions doing the obligations of His Father. After being confronted by his parents, they left Jerusalem and went to Nazareth. Messiah, as scripture states, "was cut off" by his parents from the city and the sanctuary, which future destruction will be 62 years.

The question becomes; "in what year was Yahusha 12 years of age"? The answer to this question is found in recorded history. History confirms Jerusalem and the temple (sanctuary) were destroyed by the Roman *commander Titus* in 70 A.D., which answers part 2 (second half) of verse 26. Knowing the destruction date of Jerusalem now gives us the information needed to answer the red-underlined (half) of part 1, by subtracting 62 years from 70 A.D. we end up at 8 A.D., the year Yahusha was 12 years old.

With the information provided by Luke, we can now come to a solid conclusion that Messiah was born at the end of 4 B.C., which validates the fact that Messiah's 30th birthday and beginning ministry date was the 13th day of the 7th month in 26 A.D.

Also, the 26 A.D. date proves that verse 25's timeline of 471 years starting from 445 B.C. (445 – 471 = 26) is a second perfect witness to Daniel's Messiah prophecy.

❖ Daniel 9:27

Much to this writer's surprise, verse 27 is not about the Messiah's death; there is no reference in this scripture concerning Messiah. Once again, and in many instances, the modern-day church forces their scriptural narrative without genuinely understanding the language content. In getting to the absolute truth of this scripture, we will break it down piece by piece, so there is no misunderstanding. Let's begin by first reading the English translation then moving into Hebrew.

Let's read 27; And ^a he shall confirm the covenant with many for ^{b.1}one week: ^{b.2}and in the midst of the week ^c he shall cause the sacrifice and the oblation to cease, ^d and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

The above scripture with its underlined phrases is broken down into 4 Parts, a – d., which are critical in understanding the full content of Daniel's prophecy concerning Jerusalem's destruction. To begin, we will methodically go through each section investigating the verbiage, and history behind it. Let's begin with Part a.

Part a, "he shall confirm the covenant with many"; the question arises, who is the word "he" referencing? In this instance, the term "he" refers to "*the commander*" Titus and not Messiah, as many have alluded. Also, in the first phrase, the word "*confirm*" is used instead of "*prevail*"

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Strong's H1396 (גבר) meaning; (*To be successful in strength and authority*). Remember that the words “prevail and confirm” have two different meanings and have no associated synonyms or antonyms.

After inserting the correct word “prevail,” this scripture could have stated “*and he prevailed*” or overcome. Next, let’s review the last four terms in the original word, “*the covenant with many,*” which accurately flows with the original text but for better clarity could have been written, “[the] covenant to the multitude.” Now let’s put the corrected phrases together, saying, “*and he prevailed [the] covenant to the multitude.*” The question becomes, what covenant is being talked about that Titus prevailed over?

The answer begins in the second half of verse 26, which addresses the destruction of Jerusalem and the sanctuary. The focal point regarding verse 27 is toward the end of the siege and what covenant the Jews were still keeping.

Part b, (“one week and in the midst of the week”) has been split into two parts.

b.1 -“one week,” this phrase only refers to one week or seven days and not seven years as many scholars presume. The question becomes; why is the term “one week” – (one^{H259} seven^{H7620}) different from the previous verses? The answer lies in the specific timeline of the event described in verse 27, Jerusalem’s destruction. History records that Jerusalem’s siege and fall lasted approximately five months, and knowing that information determines the usage of the word “week” as either years or days. In this case, the use is days.

AV And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the

Note: the translators put the colon in the wrong place as it should have been after, with many.
Corrected location of colon

(Revised) and he shall prevail [the] covenant to the multitudes: one week and half of the week he shall cease the sacrificial offering

The Hebrew word " mashiyach" Messiah is not found in this scripture

זבח	ישבית	השבוע	וחצי	אחד	שבוע	לרבים	ברית	והגביר
זָבַח	יִשְׁבִּית	הַשְּׁבוּעַ	וְחֻצִי	אֶחָד	שִׁבְעָה	לְרַבִּים	בְּרִית	וְהִגְבִּיר
zboh	ishbith	eshbuo	uchtzi	achd	shbuo	lrbim	brith	uegbir
zboh	ishbith	e·shbuo	u·chtzi	achd	shbuo	l·rbim	brith	u·egbir
H2077	H7673	H7620	H2677	H259	H7620	H7227	H1285	H1396
sacrifice	he-shall-cause-to-cause	the·seven	and·half-of	one	seven	to·the·many-ones	covenant	and·he·has-mastery
						to [the] multitudes	covenant	and - he - prevailed

Above, punctuation error has been corrected bringing the scripture more in line with the original Masoretic text.

b.2 -“and in the midst of the week”, (the-seven^{H7620} and-half-of^{H2677}) the word “*midst*” according to Strong’s H2677 (וחצי) means; the half or middle while the phrase “*of the week,*” is expressing the relationship between the part (*and half*) and a whole (*of the week*). Which references a day in the middle of the week and not a 3-1/2 year time span as many allude to? This scripture refers to one specific week and one particular day of that week in which “the Daily Sacrifices” stopped, i.e., the sacrificial covenant ceased.

Parts c, “he shall cause the sacrifice and the oblation to cease”

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Here at the beginning of the phrase, the word “he” is used, again addressing the Roman commander Titus. Let’s investigate the writings of Josephus, which will answer the scriptural question concerning the “one week and in the middle of the week.”

Remember that Gabriel, the messenger of Alohym, is conveying these words to Daniel and that history is the perfect second witness to scripture. Below is a direct quote from Josephus, Book 6, “War of the Jews,” Ch.2, Paragraph 1, which gives us the month and day the “daily sacrifices” were stopped.

1. And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up; while he had Josephus brought to him, (for he had been informed that on that very day, which was the seventeenth day of Panemus, [Tammuz] the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God, for want of men to offer it, and that the people were grievously troubled at it,)

According to historical theologians, three different calendar systems were associated with this event (*Jewish, Roman, and Tyre*). The question becomes, “*which calendar accurately places this event on the specific day and month Josephus is stating*”? The most straightforward answer would be none of them! As a more in-depth answer, the same calendar system Josephus quotes in his writings comes from before the time of Moses. (More on this at the end of the Article)

Note; the 17th day of Panemus as stated by Josephus is the 17th day of the 4th month [Tammuz] or June 27th according to the Gregorian calendar 2020.

Part d, “and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate”.

Here in part d., “the overspreading of abominations,” in this writer's opinion, this phrase could have been more closely written to the Masoretic text, making it easier to read and understand. Here is the revised word from the Masoretic text; “and on wings^{H3671} of filthiness^{H8251}”, now let's read the revised verse 27 and see if you notice a difference?

27; and he prevailed [the] covenant to the multitude: one week and in the middle of the week he shall cause the sacrificial offering to cease, and on wings of filthiness make desolate until completion a wounding poured forth upon devastation.

The end of verse 27 in review addresses the desolation of Jerusalem and the temple by Titus and the Roman army. Let’s begin by addressing the burning of the temple through the writing of the prophet Jeremiah and ending with the historical record from Flavius Josephus.

2 Kings 25:8; And in the fifth month, on the seventh [day] of the month, which [is] the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the

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guard, a servant of the king of Babylon, unto Jerusalem: 9; And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire.

Jeremiah 52:12; Now in the fifth month, in the tenth [day] of the month, which [was] the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, [which] served the king of Babylon, into Jerusalem, 13; And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great [men], burned he with fire:

Here both [2 Kings 25:8-9](#) and [Jeremiah 52:12, 13](#) are an exact match except, one states the 7th and the other the 10th day of the 5th month the temple was burnt. Keep this in mind as we review the historical record from Josephus, “War of the Jews” Book 6, Ch.4, Paragraph 5, the burning of the temple.

- 5. So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves,

According to Josephus, the harmony of history and scripture confirms that the temple's burning came from the Jews and not the Roman forces on the 10th day of the 5th month [Ab or Av]. The thought may have crossed your mind as to why [2 Kings 25:8, 9](#) has a three-date time difference from [Jeremiah 52](#)? If you read [2 Kings 25:10 – 17](#), the Chaldean forces pillaged Solomon's temple after it's burning and brought the spoils back to Babylon. One probable cause for the three-day difference could have come from searching and dismantling the temple treasure.

✓ *Historical Commentary*

Jewish historian's state; the 9th day of the 5th month [Av], otherwise known as Tisha-B'Av, is when Alohym's Temple was burned to the ground by both the Babylonian and Roman forces. Even though scripture never endorses this date, the Jews memorialize it as a national holiday. History does record that on the 9th of Av, Titus and his commanders agreed to attack the temple the following morning on the 10th, sealing its fate

Correct times; “War of the Jews” by Josephus

Now, let's address the question posed on page 10 regarding the different dates and times associated with the destruction of Jerusalem and the temple. As an overview, Christian and Jewish historians try matching stated calendar dates within the book; “War of the Jews” with those of the Jewish (lunar), Roman, and Tyre calendars; thus, the confusion begins.

According to biblical history, from the temple's rebuilding in 520 - 516 B.C. through the Book of

Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

Maccabees, 148 B.C., the Jews were still on the original Sabbath calendar except for now taking the Babylonian names for their months. This truth is evident through [Nehemiah 2:1](#), [Ezra 6:15](#), [Esther 3:7](#), where the Babylonian names Nisan and Adar, along with others, are first used while the Jews were still in captivity. To expound even further, in the book of Ezra, at the end of chapter 6, the exiled Jews returned to Jerusalem, kept the Passover and the Feast of Unleavened Bread according to the text of Moses, on their original monthly dates. Meaning the influences of the Jewish (Lunar), Julian Roman, and Tyre calendars had no bearing and didn't even exist.

As a further insight into calendar dating, Yahusha [Christ] was perfect in his observance of God's solar Sabbath calendar because he was born under the law and the original lawgiver as Yahuah, pre-incarnate Christ. From the beginning of Yahusha's ministry in 26 A.D. to His sacrifice on the cross in 30 A.D., there is no record of disputes regarding Alohym's [God's] calendar observances.

The question becomes; why did Josephus use the Macedonian names of the month instead of the Babylonian ones? According to research, the Babylonian and Macedonian (Greek) calendars were precisely the same except for monthly terms. Being a military man and a Roman citizen working with Titus, Josephus used the Macedonian monthly names to preserve his writings using words the Romans already knew.

- Another well-known fact is that Titus recruited Jewish advisors to work with him. Josephus being one, informed Titus of the prophecies from Jeremiah and Daniel regarding the destruction of the temple by Babylonian and now Roman forces on a fateful day, the 10th of Av, which means the 10th of the 5th month [Av], from Jeremiah and Daniel's time (i.e., 586 B.C. to 70 A.D.) until Jerusalem's destruction. So we're on the same calendar structure.

❖ Dating the Siege from Beginning to End

In this chapter, our focus dates and times begin and end with the fall of Jerusalem and the temple. Let's start in the 5th Book, "War of the Jews," chapter 3, paragraph 1 Josephus writes;

1. As now the war abroad ceased for a while, the sedition within was revived; and on the feast of unleavened bread, which was now come, it being the fourteenth day of the month Xanthicus. [Nisan.] when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it.

According to Josephus, Titus and the Roman Army camped near Jerusalem a day before Passover and the Days of Unleavened Bread. The destruction of Jerusalem, which began just before Passover, falls precisely 40 years after Yahusha's death in 30 A.D. Here again, we see the perfection of Alohym's [God's] perfect cycles of time, which are never changing. That said, Josephus being a Jew, would have never abandoned Alohym's original calendar dating for one of the pagan origins.

Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

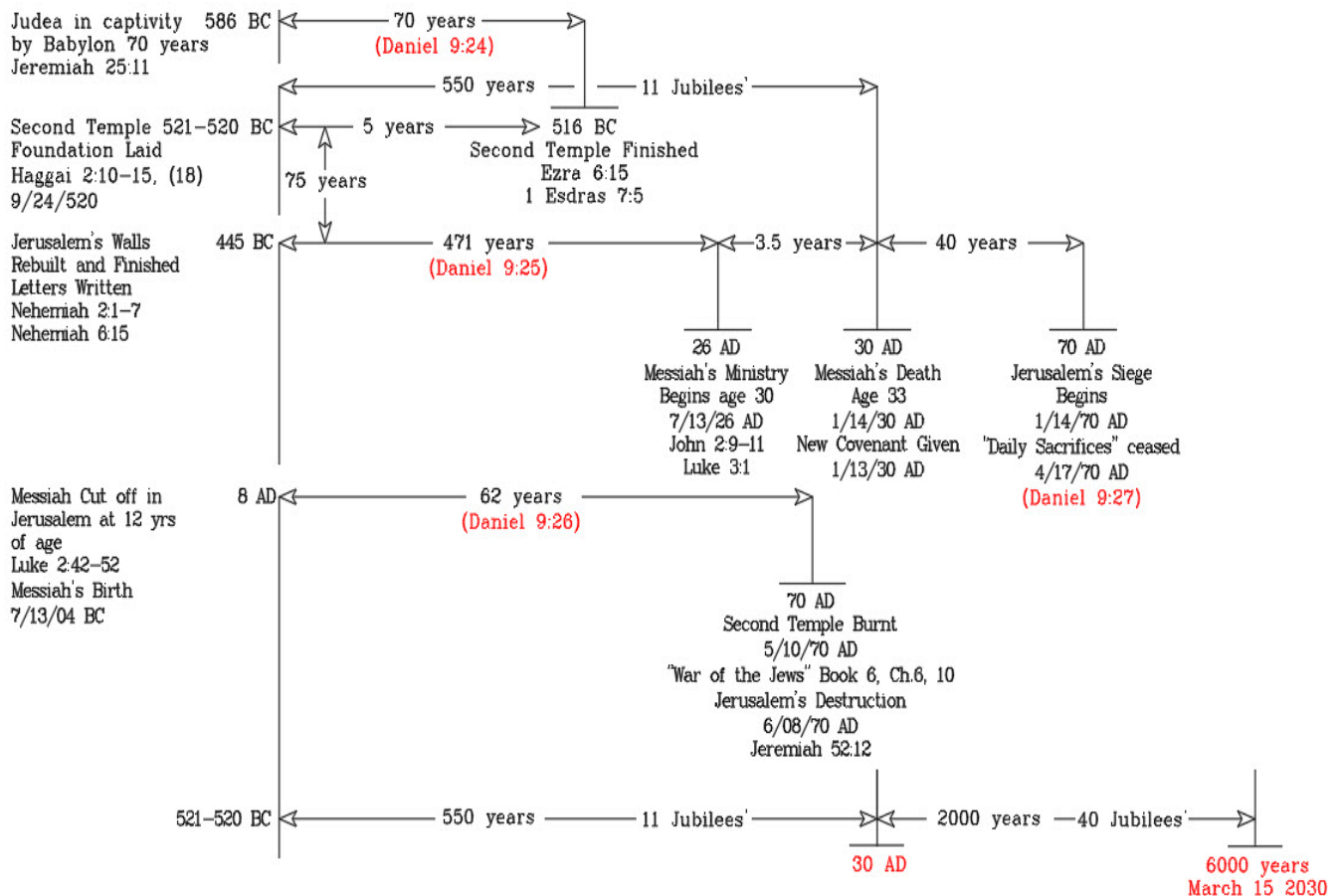
Now let's review the fall of Jerusalem as stated by Josephus in the 6th Book, "War of the Jews", chapter 10, paragraph 1, and let's read.

1. And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpeius [Elul]. It had been taken five times before, though this was the second time of its desolation;

Here again, keeping true to the original correct Hebraic calendar, the 8th day of Elul [Gorpeius] would be the 17th of August, 2020, concerning the Gregorian calendar.

▪ Alohym's true Prophetic Timeline through Daniel (Chart)

The Daniel 9 prophecy brings forth new information concerning Alohym's overall 6000 year or 120 Jubilees' plan for humankind. The question concerning the new understood sign is; how does it ultimately edify the body of Messiah? The answer always revolves around new scriptural and historical truth brought forth in exposing the lies and traditions of men; may God be true and every man a liar. Below is the prophetic timeline from the temple foundation unto the destruction of Jerusalem, all brought forth through Daniel 9's Messiah Prophecy. The prophetic timeline chart of Daniel 9 is on page 35, please review.



Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

In Conclusion

Our great Creator, full of *grace* and *mercy*, calls His ecclesia worldwide into an authentic and meaningful relationship with His son Yahusha, led by the Holy Spirit. As scripture states, John 16:13;

- *"The Spirit of Truth will guide you into all truth," he will not speak of himself, but what he hears, he will speak and show you things to come."*

Learning and understanding Alohym's calendar is as vital as learning Alohym's law. But even knowing these things is still the "*milk of the word*" and not the meat. Yahusha's ministry of salvation & deliverance, which the law has always pointed to, is the "*spiritual meat of the word*," which we should all be partaking of at this time! Being on the Creator's time, i.e., His Sabbaths and Holydays is a perpetual covenant between you and our Father in Heaven, which is the foundation for a loving relationship with Alohym.

There is still at this time an opportunity for change for those genuinely seeking Alohym's way to put themselves in a position for getting out of the world's religious and civil systems. Brethren, I encourage you to dig into this study research and ask the Holy Spirit of Truth to lead and guide you. There comes a time when we will need to start listening to only the Holy Spirit of the truth of which the world cannot receive. We leave you with two scripture written by John;

John 14:17, [Even] the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 16:13, Howbeit when he, the **Spirit of truth**, is come, he will guide you into all **truth**: for he shall not speak **of** himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

So you see brethren and beloved of Messiah, it is the Holy Spirit of truth and a new spiritual birthing that is growing around the world in atoning oneself back to our Creator. Alohym will give people ample time to change, but time is growing short. The woman (ecclesia) needs to have an open mind and a changeable child-like spirit when taken into the wilderness to be refined by Alohym.

May Grace and Peace be with you from our Father in Heaven and our redeemer Yahusha!

Covenant Media

Part 12 - Gods Seventh Calendar Day, the Sabbath

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Part 12 - Gods Seventh Calendar Day, the Sabbath

Introduction

In this section, we explore the true day on which Alohym's Sabbath should be observed—and why this matters. Does Saturday, the Roman seventh day of the week established by Constantine the Great in 321 A.D., meet the Sabbath model referenced in Genesis 2:3-4? Does Saturday genuinely reflect Gods original calendar model of Sabbath worship?

❖ Exploring Historical Facts

If you believe “yes” is the answer to the question above then maybe you should ponder a few questions for taking that position.

1. Did you know that before Constantine changed the calendar to a 7-day week model, the romans observed an 8-day commerce week. (46 B.C. to 321 A.D.)
2. Saturday was the first day of the 8-day commerce week of which Constantine made it the last day of the new seven day a week model.
3. The Jewish document, “Seder Olam Rabbah” rewrote the history on biblical dating in order to cover up when Yahusha (Christ) was born and when he would return. These events happened in the 2nd century A.D. (160 A.D.) as the Jewish Sages and Rabbi's moved to the Seleucid Era calendar in order to cover up God's original calendar system.

In reference; The Seleucid Calendar was and is the Babylonian calendar the Greeks instituted in 312 B.C. During the Maccabean wars, the land of Judea was forced to observe the Seleucid Era calendar under Antiochus. (Ref: The Book of Maccabees) For nearly 3 hundred years the Jews observed a “rolling” lunar Sabbath losing sight of God's original calendar system all do to the ideology of erasing Yahusha from biblical text.

Many people overlook a key question when seeking true biblical understanding: “How did the Jewish Sabbath end up on Saturday?” Historically, this shift occurred in the 4th century, when Hillel II—Nasi of the Sanhedrin from 320 to 365 CE—reformed the Jewish calendar. He is widely considered the creator of *the modern fixed Jewish calendar*. This tradition was first documented in a responsum of R. Hai Gaon (written in 992), and later cited by R. Abraham bar Hiyya in his *Sefer Ha'ibbur* (written in 1123). The citation specifically points to the year 670 of the Seleucid era, corresponding to 358/9 CE

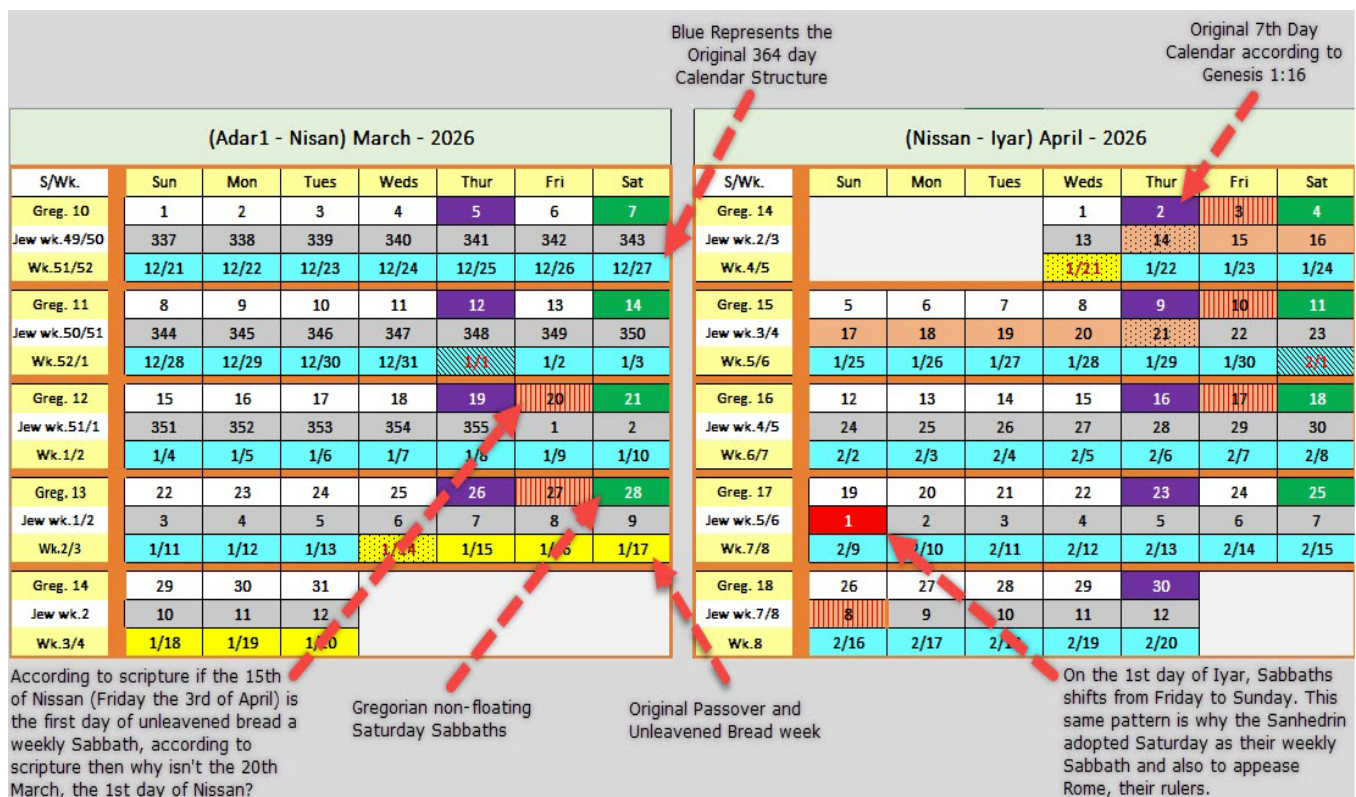
One of the most troubling realizations for believers is that the modern, fixed Jewish calendar established Saturday as a non-floating Sabbath—a symbolic adjustment that lacks biblical support. Notably, the 19-year cycle of the Jewish (Babylonian) calendar is not rooted in biblical scripture for determining Sabbaths. If you closely examine the Jewish calendar, you'll find that it does not actually address the concept of a

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monthly seventh-day Sabbath. This omission is telling: acknowledging it would expose the existence of a two-calendar system, in which the Sabbath would shift throughout the Julian/Gregorian week and only occasionally coincide with Saturday—instead of consistently aligning with it.

Getting back to historical facts, earlier in the 4th century the Roman Emperor Constantine made Saturday the seventh day of the week, i.e., 321 A.D. Also, another fact everyone overlooks is that during the 4th century CE Roman ruled the land of Israel. Simple facts tell the truth of the matter,

- a. The Jewish lunar calendar system does not use a 7-day count for Sabbaths; however, in the 4th Century under Hillel II, the Jewish Sanhedrin adopted Saturday as their weekly Sabbath. (See below Example: Jewish Lunar Sabbaths verses Gregorian Sabbaths)



- b. The example model above shows that while the Jewish (Saturday) Sabbaths follow the Gregorian calendar rather than the Jewish calendar, the Jewish feast days are determined by the Jewish calendar. This calendar model is not scriptural in any way shape or form, notice Numbers 10:10.

(Revised Hebrew)

10; And in the day of your rejoicing and into your appointment times and into the beginnings of your months, blow the trumpets over your burnt offerings and over your peace offerings and they will be for a memorial before your Alohym and Yahuah Alohym.

Part 12 - Gods Seventh Calendar Day, the Sabbath

Numbers 10:10 instructs that at the start of your months, the trumpet should be blown, signifying an appointed time of rejoicing. Yet, how often do you see believers who observe Saturday as the Sabbath also celebrate the beginning of the months in the manner described here? It's worth noting that "the beginning of your months" refers specifically to the start of the four seasonal months, which are also marked by seasonal Sabbaths.

[The Chronology of the Old Testament](#), cited works by [Dr. Floyd Nolen Jones](#)

The research and writings of the book "The Chronology of the Old Testament" are a real work of art, and the articles within have great insights into why the Jewish Rabbis and Sages in the 2nd century A.D. abandoned Alohym's original biblical calendar system. The Appendix L, copied from the Chronology of the Old Testament, has not been altered; however, commentary was added to provide a broader historical understanding missing from the original article.

Appendix L – P. 295

Why Jewish Dating Is Different

❖ **WHY JEWISH DATING IS DIFFERENT - THE SEDER OLAM RABBAH**

The *Seder Olam Rabbah* (סדר צולם רבה) or the "Book of the Order of the World" was compiled by Rabbi Yose hen Halaftha (died AD 160) and is to this day the traditional Jewish chronology.²

From this ancient work, the Hebrews reckon the year AD 2001 as 5761 and understand it to be the number of years since the Creation.

At the time the Seder Olam was compiled, the Jews generally dated their years from 312 BC, the beginning of the Seleucid era. For the next few centuries, the Seder Olam was of interest exclusively to only students of the Talmud.³ When the center of Jewish life moved from Babylonia to Europe during the 8th and 9th centuries AD, calculations from the Seleucid era became meaningless. Over those centuries, it was replaced by that of the anno mundi era (AM = "from the Creation of the world") of the Seder Olam. From the 11th century, anno mundi dating became dominant throughout most of the world's Jewish communities.⁴

As Old Testament Scripture is the basis for Seder Olam dating, we would suppose the Jewish chronology to be similar to that of Ussher's and thus expect them to place the Creation date around 6,000 years ago. Yet rather than 4004 BC, the Seder Olam places Creation at 3761. The question thus becomes: on what basis do the Jews number their years such that a 243-year shortfall occurs?

The Missing Years:⁵

1. From the Creation to the birth of Abraham

Ussher - 2008 years, 4004 - 1996 BC

Seder Olam - 1948 years, 3761 - 1811 BC

Shortfall 60 years

Terah was 130 years old rather than 70 when Abraham was born (Gen. 11:26; but cp. 11:32 and 12:4 where 205 - 75 = 130). Thus, the first deficit is c. 60 years.

Part 12 - Gods Seventh Calendar Day, the Sabbath

2. From the birth of Abraham to the Exodus

Ussher - 505 years, 1996 – 1491 BC

Seder Olam - 500 years, 1811 – 1311 BC

Shortfall 5 years

Abraham was 75 years old when the Covenant was made (Gen. 12:4); the Exodus was 430 years later (Gal.3:17; Exo. 12:40-41). Failing to see the significance of Isaac's weaning at age 5 when he was named the "seed" lineage and heir (my p. 58), *Seder Olam* reckons from his birth (pp. 8-9). Thus, it concludes Abraham was 70 at the Covenant ($70 + 430 = 500$) - that he came to Haran, entered Canaan and *returned* to Haran all in his 70th year. Then 5 years later, he left and moved to Canaan. The shortfall is now 65.

3. From the Exodus to the laying of the Temple foundation (1 Kings 6:1)

Ussher - 480 years, 1491 – 1012 BC

Seder Olam - 480 years, 1311 – 831 BC

Shortfall 0 years

As there is no difference, the total shortfall remains at 65 years.

4. From the foundation of the first Temple to the consecration of the second Temple

Ussher - 497 years, 1012 - 515 BC

Seder Olam - 480 years, 831 - 351 BC

Shortfall 17 years

1. The *Seder Olam* is divided into three parts, each consisting of ten chapters (called tractates). Part 1 gives the dates of major events from the Creation to the crossing of the Jordan River under Joshua's command. Part 2 extends from the Jordan crossing to the murder of Zachariah, King of Israel (2 Kings 15:10). Chapters 21-27 of Part 3 extend to Nebuchadnezzar's destruction of the Temple, and chapter 28 to the conquest of Babylon by Cyrus. Chapter 29 and the first part of 30 cover the Persian period. The remainder of chapter 30 contains a summary of events from the conquest of Persia by Alexander to the AD 132 Bar Kokhba (also spelled "Cocheba") revolt during the reign of Hadrian (AD 76-138). *Encyclopedia Judaica*, (Jerusalem: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", pp. 1091-1092.

2. Jack Moorman, *Bible Chronology: The Two Great Divides* (Collingswood, NJ: Bible For Today Press, 1999), pages 10-15. Moorman's research was a primary source for this expose.

3. *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", p. 1092.

4. *Ibid.*

5. Not having access to *Seder Olam* for this expose until my 16th edition, the numbers are those recorded by Moorman. As his source reckoned both exclusively and inclusively, so did he. Most Jewish dates may be confirmed in Finegan, *Handbook*, *op. cit.*, p. 130.

✓ *Comments, Page 295 "Second Paragraph"*

This paragraph emphasizes the significant influence of the Macedonian Seleucid Era concerning the Jewish calendar, which states, "At the time the Seder Olam was being compiled, the Jews ("not Israel") generally dated their years from 312 BC," which marked the inception of the Seleucid Era. This raises an intriguing question: Why would the Jewish state align its years with a foreign calendar period? Let's delve into this departure from the Alohym's original calendar, armed with historical knowledge. The first book of the Maccabees sheds light on the reign of Alexander the Great, the Macedonian, and the division of his kingdom among his generals after his demise.

In verse ten of chapter one, it states:

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10; *And there came out of them a wicked root of Antiochus surnamed Epiphanes, son of Antiochus the king, who had been at hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks*

This verse gives us the key to the calendar the Greeks were using at the time of these writings: the Seleucid Greek calendar adopted from Babylon. History records that Antiochus IV, or Epiphanes, reigned from 175 to 164 BC. The scripture above states that it was the 137th year of the Kingdom of the Greeks, which is figured as such: $312 - 137 = 175$, the exact time calculation of the Julian calendar. (Note: Oct 2, 312 BC is when the Seleucid calendar began)

The Ancient Macedonian calendar is a lunisolar calendar that was in use in ancient Macedon in the 1st millennium BCE. It consisted of 12 synodic lunar months (i.e., 354 days per year), which needed intercalary months to stay in step with the seasons. By the time the calendar was being used across the Hellenistic world, seven total embolimoι (intercalary months) were being added in each 19-year Metonic cycle. (Note: Moses Prophecy of Jubilees 6 is revealed and fulfilled in the paragraph above)

The Macedonian calendar, essentially a version of the Babylonian calendar with Macedonian names, is in sync with the Hebrew calendar, both being lunisolar. This parallelism is a fascinating aspect of history, as it was also used during the Parthian Empire. (Source, Wikipedia)

❖ Year numbering, main article: Seleucid era

Years were usually counted from the re-conquest of Seleucus I, Nicator of Babylon, which became "year 1". This is equivalent to 312 BCE / 311 BCE in the *Anno Domini* year count of the modern Gregorian calendar. This practice spread outside the Seleucid Empire and found use in Antigonid Macedonia, Ptolemaic Egypt, and other major Hellenistic states descended from Alexander's conquests as well. Years can be abbreviated SE, S.E., or occasionally AG (*Anno Graecorum*).

✓ *MOSES PROPHETIC WRITINGS - Jubilees 6:*

25. And at the new month of the tenth month the tops of the mountains appeared, and Noah became glad. 26. And on this account, he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. 27. *And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the first to the second, from the second to the third, from the third to the fourth.* 28. *And all the days of this commandment are fifty-two sabbaths of days, and the whole year is completed.* 29. Thus, it is engraved and ordained in the tablets of heaven, and there is no transgression from one year to another. 30. *And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall, not be corrupted,* for every thing transpires in them according to their testimony; and they [Israel] shall not miss a day or corrupt a festival.
31. But if they do transgress and do not observe them according to his commandment, then will be corrupted all their fixed dates, and the years will waver in consequence, and also their times and their years, and they will transgress their ordinances. 32. And all the children of Israel will forget and will not find the paths of the years, and will forget the new months and the sabbaths and the festivals, and in all the order of the years they will err. 33. For I know, and from now on I shall make it known to thee, and not from my heart, but thus is written in a book before me and is ordained in the tablets of heaven, the division of

Part 12 - Gods Seventh Calendar Day, the Sabbath

the days, that they forget not the festivals of my covenant and walk according to the festivals of the gentiles, after their errors and after their ignorance, 34. And there will be those who will make observations of the moon, for this one [the moon] corrupts the stated times and comes out earlier each year by ten days. 35. And in this way they will corrupt the years and will observe a wrong day as the day of testimony and a corrupted festival day, and everyone will mix holy days with unclean ones and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees. 36. And on this account, I command thee and testify to thee that thou shouldst testify to them, for after thy death thy children will corrupt, so that they make a year only three hundred and sixty-four days, ' and on this account they will err as to new months and sabbaths and fixed times and festivals and will ever eat blood with all kinds of flesh.

Differing decisions in placing the dates of the kings of Israel with respect to the kings of Judah during the period of the divided monarchy account for these 17 years.

Thus far, the *Seder Olam* reckons 82 (65 + 17) fewer years over a 3,489-year span (4004 - 515) from Creation to the consecration of the second Temple - of which the major part concerns the age of Terah at Abraham's birth.

5. From the consecration of the second Temple to its destruction by Titus of Rome

Ussher - 584 years, 515 BC - AD 70

Seder Olam - 420 years, 351 BC - AD 70

Shortfall 164 years

Here we see the main source of the discrepancy found in the *Seder Olam's* shorter chronology. Its 420 years are divided into spans of 34, 180, 103, and 103 years of successive foreign rule over Israel. As shown in that which follows, it is remarkable that the 164-year disparity is almost entirely from within (a; see below), the first or Persian period. The remaining three periods closely approximate that of the standard chronology.¹

- (a) 34 years (351-317 BC) for the remainder of the Persian rule over Israel: from the dedication of the second Temple to Ptolemy I Soter's invasion of Jerusalem (Ptolemy I was one of Alexander the Great's favorite generals, also called Soter or Savior, 368/9-282 BC. After Alexander's death in 323, he seized Egypt as his share of the divided Greek empire and assumed the title "King of Egypt").
- (b) 180 years (317-137 BC) for the Grecian rule: from Ptolemy's invasion to the time when Simon the Maccabean became ruler in Israel and Rome recognized the independence of the Jewish State.
- (c) 103 years (137-34 BC) for the rule of the Hasmonean (Maccabean) family in Israel: from Simon to the beginning of the reign of Herod the Great.
- (d) 103 years (34 BC – AD 70) for the Herodian rule until the destruction of the Temple

There is some discrepancy with the standard dates in the later three periods (b, c and d). The standard date for Alexander's defeat of Darius is 331 BC rather than the *Seder Olam's* 321. It gives Simon's rule as beginning in 142 BC (not 137) and Herod's in 37 BC (not 34).²

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But what are we to understand from (a) where the *Seder Olam* allows only 34 years for the remainder of the Persian period? Indeed, by *Seder Olam* reckoning there are only 30 years from the dedication of the second Temple to Darius' defeat at the hands of Alexander in BC "321" and merely four years after that unto Jerusalem's capture by Ptolemy following Alexander's death.

Moreover, here the two systems exhibit a striking contrast. The Ptolemaic chronology lists eight Persian kings from Darius Hystaspis to Darius III Codomannus, the king whom Alexander overcame. However, the *Seder Olam* identifies the Darius who was reigning during the dedication of the second Temple as the same Darius that Alexander defeated.³

Recording only five Persian monarchs, the *Seder Olam* gives the following chronology for its 52/53-year depiction of Persian History:

- 1.) Darius the Mede reigns 1 year - 3389-3390 AM (374-373 BC)
- 2.) Cyrus reigns 3 years - 3390-3392 AM (373-371 BC) - The Jews return, Second Temple construction begins
- 3.) Artaxerxes (Cambyses) reigns ½ year 3393 AM (370 BC) Temple construction halted
- 4.) Ahasuerus reigns 14 years - 3393-3407 AM (370-356 BC) - Esther chosen Queen. Esther bears Darius the Persian
- 5.) Darius the Persian reigns 35 years - 3407-3442 AM (356-321 BC) Temple construction resumes 3408 AM (355 BC) Second Temple dedicated 3412 AM (355 BC) Ezra comes to Jerusalem - 3413 AM (350 BC) Nehemiah comes to Jerusalem - 3426 AM (337 BC) Darius defeated by Alexander - 3442 AM (321 BC)

Thus, the *Seder Olam* depicts the Kingdom of Persia as lasting a mere 53 years from 374 to 321 BC, rather than the 207 years Ptolemy gives (538--331 BC).⁴

1. Moorman, *Bible Chronology*, *op. cit.*, p.12.

2. *Ibid.*

3. Martin Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp.23-24

4. Moorman, *Bible Chronology*, *op. cit.*, p.12.

Appendix L – P. 297

Why Jewish Dating Is Different

Over the centuries, orthodox rabbis have differed somewhat in their listing of the Persian kings, but they generally have not departed from the 52/53-year parameter established within the *Seder Olam*.'

The result of this shorting of the span of the Persian Empire is that the paramount prophecy and major foundation block of chronology - the Daniel 9:25 seventy weeks of years - has become dislodged. Furthermore, this shorting as perpetuated within the *Seder Olam* is deliberate!

While riot openly admitting this, present day Jewish · scholars acknowledge that there is something enigmatic about the *Seder Olam*'s dating. For example, after stating that the commonly received • dates in the Ptolemaic chronology "can hardly be doubted", Rabbi. Simon Schwab never the less goes on to uphold his own tradition:²

It should have been possible that our Sages for some unknown reason had 'covered up' a certain historic period and purposely eliminated and suppressed all records and other material pertaining thereto. If so, what might have been their compelling reason for so unusual a procedure? Nothing short of a Divine command could have prompted those saintly 'men of truth' 'to leave out completely from our annals a period of 165 years and to correct all data and historic tables in such. a fashion that the subsequent chronological gap could

Part 12 - Gods Seventh Calendar Day, the Sabbath

escape being noticed by countless generations, known to a few initiates only who were duty-bound to keep the secret to themselves (emphasis Schwab's)

This is an astonishing proposal! Schwab, along with other Jewish commentators, further suggests that the reason God directed the sages of the 2nd century AD to become involved in falsifying the data was to confuse anyone who might try to use the prophecies of Daniel to predict the time of the Messiah's coming.

This was supposedly done to honor Daniel 12:4: "shut up the words, and seal the book, even to the time of the end". He adds that the reason the sages had adopted the non-Jewish Seleucid Era calendar was part of the scheme to do just that to close up the words and seal the Book of Daniel.³ Schwab also states that if the 165 years were included it would reveal, "we are much closer to the end of the 6th Millennium than we had surmised"⁴ (Schwab mentions this date as it is when many rabbis expect Messiah to come)

But can any sincere reader accept such a flimsy reason as justification for distorting history. It actually accuses God himself of perpetrating a dishonest deception.

Indeed, it is manifestly apparent that the real • reasons for the deliberate altering of their own national chronology in the. Seder Olam were:

- (1) to conceal the fact that the Daniel 9:25 prophecy clearly pointed to Jesus of Nazareth as its fulfillment and therefore the long awaited Messiah, and
- (2) to make that 70 weeks of years prophecy point instead to Simon Bar Kokhba!

Rabbis in the century immediately following Christ Jesus had a tremendous problem with so direct a prophecy as Daniel 9. *This chapter speaks of Messiah's being cut off (slain) 69 "weeks"* (i.e., 69 sevens) or 483 years after the going forth of a commandment to restore, and to build Jerusalem. This 538 BC prophecy (Dan. 9:1) unmistakably points to Jesus Christ and His crucifixion. (See Part 9 for accurate language)

Such must either be acknowledged and His person accepted or completely erased from Jewish consciousness. The latter could be accomplished if the 69. (or 70) weeks of years could somehow be made to apply to the century after the life of Christ. Then it would be possible for the rabbis to point to another messiah who, as circumstances would have it, was cut off in death some 100 years after the crucifixion of our Lord.⁵

¹ Moorman, *Bible Chronology*, op. cit., p. 18.

² Simon Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, (New York: Rabbi Samson Raphael Hirsch Publications Society, Philipp Felheim Inc., 1962), p. 188.

³ Shimon Schwab, "Comparative Jewish Chronology"; *Selected Speeches: A Collection of Addresses and Essays on Hashkafah, Contemporary Issues and Jewish History*, (Lakewood, NJ: CIS Pub., 1991), pp. 270-272.

⁴ Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, op. cit., pp. 190-191.

⁵ Of course, no such admission by any of the Jewish sagas can be cited, but the facts are obvious

✓ *Commentary, Page 297*

On page 297, Rabbi Schwab opens up a chapter of history very few know and fewer understand. In the 2nd century through the deception of the Jewish sagas, calendrical time was altered, a pivotal moment in time that still governs all those who keep the traditions of the Judea, "the Jews" and how the Sabbaths of Alohym are celebrated.

Part 12 - Gods Seventh Calendar Day, the Sabbath

On page 297 several points are brought forth,

1. That the Sagas willfully being directed by God did falsify data to confuse and deceive those who could predict the time of the coming Messiah, past and future.
2. That the Jewish Sagas changed the original true calendar for the non-Jewish Seleucid Era calendar which is a mirror of the Babylonian Calendar still used today.
3. That through the writings on the Seder Olam Rabbah, calendar times were falsified so that Yahusha (Christ) would be covered up and replaced with Simon Bar Kokhba, who died in 132 AD.
4. That through the 2nd century Jewish document Seder Olam Rabbah, the Seleucid Era/Babylonian calendar replaced the true Hebrew calendar which began in Genesis 2:2-4.

Also, on page 297 the “69 weeks” prophecy of which supposedly points to the Messiah’s crucifixion has been distorted from its true meaning which has nothing to do with his death and crucifixion. To understand the Prophecy of Daniel 9:24-28, one must first understand the writings on the apostle Jeremiah and the 70 years prophecy given to him.

One of the reasons the truth of Daniels Messiah prophecy has been so distorted is due to the English language translation. Another reason why Daniels Messiah Prophecy is so twisted is due to the inserted word “weeks instead of years.

Appendix L – P. 298

Why Jewish Dating Is Different

The ninth day of the month Ab (c. mid-July) is a great day of sorrow to Israel. On this day in 586 BC, the Babylonians destroyed Solomon's Temple. Further, the second Temple was laid waste by the Romans under Titus. on the same day in AD 70. And on this very day in AD 135, at the conclusion of a 3½-year revolt, the Romans crushed the army of the "messianic" Simon Bar Kokhba (also spelled "Cocheba").

Bar Kokhba had been declared the long-awaited Messiah by the foremost Jewish scholar of that day, the highly venerated Rabbi Akiva (Akiba) hen Joseph. In 130 AD, Emperor Hadrian of Rome declared his intention to raise a shrine to Jupiter on the site of the Temple,¹ and in 131 he issued a decree forbidding circumcision as well as public instruction in the Jewish Law.² Having preached peace all his life, the 90-year- old Akiva gave his blessing to the revolution by proclaiming that Bar Kokhba was the "star out of Jacob" and the "scepter out of Israel" (Num. 24:17).³

In his 98th year Akiva was eventually imprisoned and condemned to death by the Romans.⁴ Among the many accolades heaped upon Akiva, that which elevated him as a pre- eminent authority, was the acknowledging of him as "the father of the Mishnah".⁵ Such prominence gave great weight to the messianic expectancy Akiva placed upon Bar Kokhba. Akiva's students became some of the most prominent sages of the following generation. Among these was Yose (Josi) hen Halafta. Akiva's influence on Halafta is apparent from a statement made concerning his education; it was merely said that Rabbi Akiva had been his teacher.⁶ As his mentor, Akiva's regard for Bar Kokhba would have been thoroughly imbedded in Yose.⁷

The preceding overview explains why the Seder Olam is held in such veneration and why the Jews still use it for their national dating. Yet the fact remains that it is a dishonest attempt to conceal the truth with regard to the Daniel 9 prophecy.

Part 12 - Gods Seventh Calendar Day, the Sabbath

By removing the 164 (or 165) years from the duration of the Persian Empire, Rabbi Halafta was able to make the 483-year Daniel 9 prophecy fall reasonably close to the years prior to the AD 132 revolt during which Bar Kokhba rose to prominence as Israel's military and economic leader.⁸ Then with Akiva proclaiming, "This is the King Messiah"⁹ followed by "all the contemporary sages regarded him as the King Messiah,"¹⁰ the Jewish populace united around this false hope.

Dio Cassius states that the whole of Judea was in revolt. To quell the rebellion, Hadrian dispatched Julius Severus, his ablest general, from Britain. The Romans destroyed 985 towns in Palestine and slew 580,000 men. A still larger number perished through starvation, disease, and fire. All Judah was laid waste; and Bar Kokhba himself fell while defending Bethar.

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1. Dio Cassius, *Roman History, op. cit.*, vol. VIII, Book 69, p. 447.
 2. Will Durant, *The Story of Civilization. Caesar and Christ*, Volume 3, (New York: Simon and Schuster, 1944), p. 548.
 3. *Encyclopedia Judaica, op. cit.*, vol. 2, "Akiva", p. 489.
 4. Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, pp. 548-549.
 5. Akiva made a preliminary gathering and formulation of the material for the six orders (containing 63 chapters or tractates) of that religious code which was the heart of the Talmud. Near the end of the 2nd century, Judah ha-Nasi completed the work. Moorman, *Bible Chronology: The Two Great Divides, op. cit.*, p. 14.
 6. *Encyclopedia Judaica, op. cit.*, Volume 16, "Yose ben Halafta", p. 852.
 7. *Ibid.* p. 853. Yose ben Halafta's own influence may be seen in that some of his writings were included in Judah ha-Nasi's final editing of the Mishnah, and his name is mentioned in 59 of its 63 tractates. Though referred to in the Mishnah and Talmud, Halafta's *Seder Olam* is not a formal part of that work. Nevertheless, it is a work of Talmudic authority, and to openly contradict it would be unthinkable to orthodox Jews.

As Rabbi Schwab stated: "... our traditional chronology is based on *Seder Olam* because of the authority of its author. It is therefore quite inconceivable that any post-Talmudic teacher could possibly 'reject' those chronological calculations which have been the subject of many a Talmudic discussion". (Schwab, *Dr. Joseph Breuer Jubilee Volume, op. cit.*, p. 186). Thus, it is that the *Seder Olam* is held in such high esteem and is still used by the Jews for their national dating.
 8. *Encyclopedia Judaica, op. cit.*, vol. 4, "Bar Kokhba", p. 230.
 9. *Ibid.*

Appendix L – P. 299

Why Jewish Dating Is Different

Even more astonishing is that "even in later generations, despite the disappointment engendered by his defeat, his image persisted as the embodiment of messianic hopes".² Indeed, the consistent verdict of Jewish historians is: "The most important historical messianic figure was surely Bar Kokhba".³

Yose hen Halafta⁴ and his fellow compilers. of the *Seder Olam* sought to terminate the 69 "weeks of years" as close to the AD 132 revolt as possible, but they were limited as to where they could make the "cuts". As the chronology of the Seleucid era onward was firmly fixed among the Jews, years could not be pared from their history after 312 BC.

Since the Daniel 9 prophecy dealt with a decree that was biblically and historically issued by a Persian monarch, this left only the Persian period of history for them to exploit. The Persians had been so hated by the Greeks and later by the Muslims. that these two conquerors destroyed nearly all of the Persian records. This has created great difficulty in recovering their sequence of kings, the length of their reigns, and thereby their chronology. Thus, the Persian period was readily vulnerable to manipulation.⁵

This author offers the conclusions given herein as the only reasonable, logical deductions that can be drawn from the historical and biblical facts. As indicated earlier, many of the orthodox rabbis are looking for Messiah to come in the year AM 6,000. Should they be correct in this assessment, the deception inherent within the *Seder Olam* would result in a great national tragedy for Israel. Their Messiah who "came unto His own, and His own received

Part 12 - Gods Seventh Calendar Day, the Sabbath

Him not" would not be coming to earth for the first time. Rather, He would be returning "as a thief in the night" about 243 years⁶ before they would be expecting Him. Oh ("Judah") Israel, repent!

Regardless of the actual year of our Lord's return, He will come. At that time, He will fulfill all the many ancient biblical prophecies associated with that great event. He will save His own, slay all the wicked, and establish the promised thousand-year reign of righteousness. Even so, come quickly Lord Jesus.

(Comment) Even though the Author of this article didn't have all the research that now exists concerning Daniel 9, it was an awesome platform to dive into the true history of how Alohym's Calendar changed and why.

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1. Dio Cassius, *Roman History*, vol. VIII, *op. cit.* Bk. 69, pp. 449-450; Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, p. 548.
 2. *Encyclopedia Judaica*, *op. cit.*, vol. 4, "Bar Kokhba", p. 231.
 3. *Ibid.* vol. 11, "Messiah", p. 1410.
 4. Not only do the Jews venerate Jose because the *Seder Olam* had its origin in his school, he is regarded with a near superstitious reverence. This may be seen in that it was said: "that he was worthy of having the prophet Elijah reveal himself to him regularly in order to teach him" (*Encyclopedia Judaica*, *op. cit.*, vol. 16, "Yose ben Halafta", p. 853.).
 5. Yet despite all that has been said concerning the Jews veneration for Jose, the *Encyclopedia Judaica* forth- rightly admits: "the most significant confusion in Jose's calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 BC to the conquest of Persia by Alexander, to no more than 34 years" (*Encyclopedia Judaica*, *op. cit.*, vol. 14, "Seder Olam Rabbah", p. 1092).
 6. It should be noted that Anstey, Moorman, and others who reference the *Seder Olam's* _ chronology to reduce the length of the Persian Empire in order to sustain their interpretation of Acts 13:17-21 over the 1 Kings 6:1 480-year declaration (see my pages 72- 77) always fail to mention that this same Jewish chronology accepts the 480 years in its scheme (see Finegan, *Handbook*, *op. cit.*, p. 128 and *Seder Olam*, 2005 ed., *op. cit.*, p. 141).

✓ *Saturday, a tradition of men*

Now being shown the truth about how Saturday became the Sabbath i.e., a work and tradition of man, what are you going to do about changing? If as a believer you are worshipping the Sabbath on Saturday getting off work in most cases probably wasn't to hard considering the world takes Saturday and Sunday as it's rest days. Processing truth can be very difficult especially when one's conscience is seared, or insensitive to change. Keep this thought in mind, because much more evidence is coming to prove the fact the original 7th day ("the Sabbath") as described in Genesis 2:3 and 4 is actually on Thursday according to Genesis 1:16.

16; God made two great lights: the greater light to rule the day and the lesser light to rule the night and marked the stars.

If we are to honor the biblical model of the Sabbath, does worshipping on any other day break God's covenant? Is the Sabbath sign visible in your life—and should it be? According to Ezekiel 20:12 and 20, God established the Sabbath as a sign between Himself and Israel, so that His people would know He is their Master, Alohym.

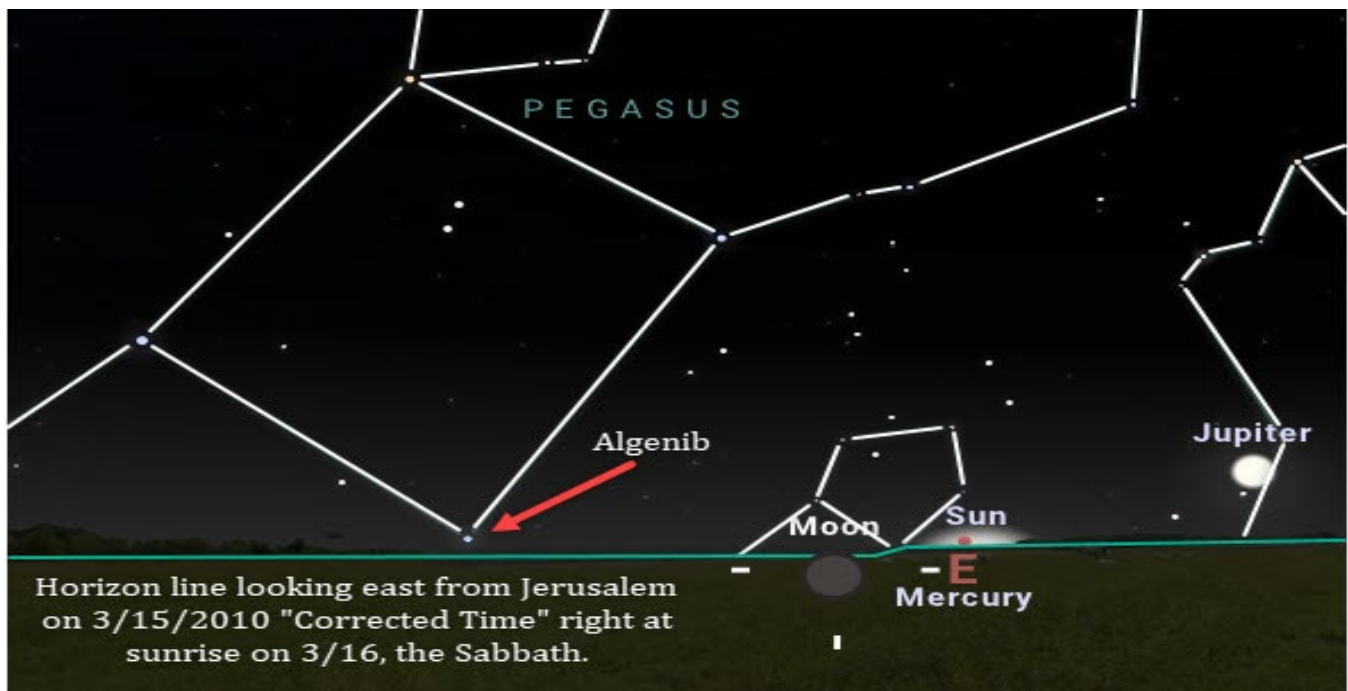
Genesis 1:16, The New Year Witness

Let's take a minute to reflect on Genesis 1:16, within the elements of this scripture there are two distinct events happening. 1.) The Sun, would be the greater light ruling the day 2.) The lesser light to rule the night the stars. However; one of the lesser lights is the moon but it is not mentioned in this scripture

Part 12 - Gods Seventh Calendar Day, the Sabbath

because it has no authority in Alohym's calendar system which is for signs, seasons, appointed days and years.

A key question that remains unaddressed is: "When does the moon cycle begin and how long does it last?" This inquiry directs attention to biblical texts. The solar year commences on the first day of Abib, which is a Sabbath day. The question arises whether the lunar cycle follows a similar pattern. Evidence suggests that the moon operates on a 19-year time cycle, which began on the Sabbath, the first day of Abib, in years such as 1980, 1991, 2010, 2029, and 2048 etc., etc. (See Stellarium Web) Moon rising just behind the Sun.



The picture on page 4, taken with the Stellarium Web Application, proves the course of the moon does follow the Sun; however, it is just a second witness to the Sun, the driver of Alohym's (God's) calendar. The time of this event, as stated by the "Quick Phase Pro" software, was a Sunrise at 5:48:21am and Moon rise at 5:43:16, 1st day, Fourth Portal. This same configuration of the Pegasus galaxy "4 square box" happens every year at the end of the 364th day in Alohym's calendar. The "4 square box" indicates the closure and renewal of Alohym's 4 seasons.

The moon rising with the sun on this particular day happens every 19 years on the first day of Alohym's calendar. This event marked as 3/15/2010 will happen again in 2029, 2048 and so on.

Getting back to Genesis 1:16, notice there are 4 stars. i.e., suns that make up the Pegasus constellation (wing) which shows up every year on the last day (364th) of the year moving toward sunrise, the beginning

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of Alohym's new year. The picture above fulfills Genesis 1:16, as the sun and distant (suns) stars rule Alohym's calendar. This configuration only functions on a fixed 364-day year system.

✓ Commentary

If you're a believer who recognizes the flaws in the "Jewish" calendar system and have adopted a different calendar—yet still observe Saturday as the Sabbath—ask yourself: are you truly closer to the truth, or simply holding onto aspects of the very system you questioned?

There are those who claim that Genesis 1:14-16 is the first day of an instituted calendar system, however, scripture states very plainly the it is the 4th day in which the Sun and stars were "revealed" as a luminary.

❖ Language never lies

Question: How can we resolve language issues, particularly when scripture is quoted out of context to justify interpretations that conflict with its original intent? Genesis 1:14-16 is often cited to support the "Zadok" calendar system, with proponents claiming these verses describe the creation of the Sun and stars in the firmament. However, a closer examination of the original Hebrew reveals that the language does not support this reading. Let's explore Genesis 1:14-16 and uncover what the Hebrew text truly reveals.

Genesis 1:14 WLC WLC_v WLC_t WLC_tm Strong CHES

AV . And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

(Revised Hebrew)

and Alohym said, Luminaries shall exist in the atmosphere of the heavens and to separate between the day and between night and they exist for signs and for appointments and for days and years

בֵּין	לְהַבְדִּיל	הַשָּׁמַיִם	בְּרָקִיעַ	מֵאֲרָת	אֱלֹהִים יְהִי	וַיֹּאמֶר
בֵּין	לְהַבְדִּיל	הַשָּׁמַיִם	בְּרָקִיעַ	מֵאֲרָת	אֱלֹהִים יְהִי	וַיֹּאמֶר
bin	lebdil	eshmim	brqio	marth	iei aleim	uiamr
bin	l·ebdil	e·shmim	b·rqio	marth	iei aleim	u·iamr
H996	H914	H8064	H7549	H3974	H1961 H430	H559
between	to-to=separate-of	the heavens	in atmosphere-of	<u>luminaries</u>	he-shall-become Elohim	and-he-is-saying

:	וּשְׁנַיִם	וּלְיָמִים	וּלְמוֹעֲדִים	לְאֹתוֹת	וְהָיוּ	הַלַּיְלָה	וּבֵין	הַיּוֹם
:	וּשְׁנַיִם	וּלְיָמִים	וּלְמוֹעֲדִים	לְאֹתוֹת	וְהָיוּ	הַלַּיְלָה	וּבֵין	הַיּוֹם
:	ushnim	ulimim	ulmuodim	lathth	ueiu	elile	ubin	eium
:	u·shnim	u·l·imim	u·l·muodim	l·athth	u·eiu	e·lile	u·bin	e·ium
	H8141	H3117	H4150	H226	H1961	H3915	H996	H3117
	and-years	and-for-days	and-for-appointments	for-signs	and-they-become	the-night	and-between	the-day

Let's begin our investigation into what the actual Hebrew text of verse 14 reveals, exposing a significant flaw in the English translation. In the English version, the phrase "lights^{H3974} in the firmament" is used, but it would be more accurate to say, "luminaries shall exist in the atmosphere." This distinction suggests that these luminaries (stars or suns) had not yet become visible.

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Reference: Ancient Hebrew Lexicon, (AHL – 1020 ^{a3}) meaning, “What gives off light,” luminaries, celestial bodies, KJV – H3974, luminaries

In summary, verse 14 indicates that the luminaries referenced by Alohym had not yet been revealed. However, the text makes it clear that these luminaries “will” past tense serve as markers for signs, appointed times, days, and years—a timing system that had not yet been established. Now, let’s move on to Genesis 1:15.

Genesis 1:15 WLC WLC_v WLC_t WLC_tm Strong CHES

AV And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
(Revised Hebrew)
and they exist for luminaries in the atmosphere of the heavens to give light on the earth, and it existed so

עַל - הָאָרֶץ	לְהָאֵיר	הַשָּׁמַיִם	בְּרָקִיעַ	לְמֵאֹרֹת	וְהָיוּ	
עַל - הָאָרֶץ	לְהָאֵיר	הַשָּׁמַיִם	בְּרָקִיעַ	לְמֵאֹרֹת	וְהָיוּ	
eartz - ol	leair	eshmim	brqio	lmaurth	ueiu	
e·artz - ol	l·eair	e·shmim	b·rqio	l·maurth	u·eiu	
H776 -H5921	H215	H8064	H7549	H3974	H1961	
the·earth	on	to·to- ^c give-light-of	the·heavens	in·atmosphere-of	for·luminaries	and·they-become

Comment:

Notice that the word "luminaries" H3974 is omitted from the scripture and replaced with H215 (lights). Luminaries generate light, and Alohym is telling us what will be existing (becoming)

:	כֵּן -	וְיֵהִי
:	כֵּן -	וְיֵהִי
:	kn -	uiei
:	kn -	u·iei
:	H3651 -	H1961
:	so	and·he-is-becoming

Reference: Ancient Hebrew Lexicon, (AHL – 1020 ^v) meaning, “light as bright,” To be light or bright, KJV – H215, light

When reading verse 15, one should notice that verses 14 and 15 have a conjunction that clearly specifies to which signs, appointments, days, and years are to be attached, keeping in mind that these Hebrew scriptures had no number separation. Let's read.

14; And Alohym said, luminaries shall exist in the atmosphere of the heavens and separate between the day and between the night and they exist for signs and for appointments and for days and years ¹⁵; and they exist for luminaries in the atmosphere of the heavens to give light on the earth and it existed so.

Clearly stated in these scriptures, that signs, appointments, days and years exist as assignments for or to luminaries (“Suns and Stars”).

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Reflecting on verses 14 and 15, note that the Hebrew words for “light” and “luminaries” lack the letter “ה” Hey (Heh) which means “behold,” “reveal,” or “show.” However, in verse 16, as indicated by the red arrows, the inclusion of “ה” Hey (Heh) brings significant meaning: it signals that the luminaries are now revealed and visible. In other words, while the brightness or essence of these luminaries existed earlier in Genesis 1, verse 16 marks the moment they become observable. This highlights another translation

Genesis 1:16 WLC WLC_v WLC_t WLC_tm Strong CHES

^{AV} And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. (Revised Hebrew)

and Alohym made two marked great luminaries the great luminary to ruling the day and the marked the small luminary to rule the night and marked the stars.

The Hebrew Symbol ה means Reveal, Behold or look

לממשלת	הגדל	את המאור	הגדלים	המארת	את שני	אלהים	ויעש
לְמִמְשָׁלֶת	הַגְּדֹל	אֶת הַמְּאֹר	הַגְּדֹלִים	הַמְּאֹרֶת	אֶת שְׁנֵי	אֱלֹהִים	וַיַּעַשׂ
lmmshlth	egdl	emaur - ath	egdlim	emarth	shni - ath	aleim	uiosh
l·mmshlth	e·gd1	e·maur - ath	e·gdlim	e·marth	shni - ath	aleim	u·iosh
H4475	H1419	H3974 - H853	H1419	H3974	H8147 - H853	H430	H6213
to·ruling-of	the·great	the·luminary	the·great-ones	the·luminaries	two-of	Elohim	and·he-is-making ^{do}

הכוכבים :	ואת	הלילה	לממשלת	הקטן	ואת המאור	היום
הַכּוֹכָבִים :	וְאֵת	הַלַּיְלָה	לְמִמְשָׁלֶת	הַקָּטָן	וְאֵת הַמְּאֹר	הַיּוֹם
: ekukbim	uath	elile	lmmshlth	eqtn	emaur - uath	eium
: e·kukbim	u·ath	e·lile	l·mmshlth	e·qtn	e·maur - u·ath	e·ium
H3556	H853	H3915	H4475	H6996	H3974 - H853	H3117
the·stars	and	the·night	to·ruling-of	the·small	the·luminary	and

issue: when the Hebrew letter “ה” Hey (Heh), is rendered as the English definite article “the”, its deeper descriptive meaning is lost. Instead of conveying the sense of revelation or emphasis found in the original Hebrew, the translation reduces Hey (Heh) to a simple grammatical marker, thereby altering the intended nuance of the scripture. The combination of the letter “ה” Hey (Heh) attached to the words lights and luminaries is not found until verse 16, and so the light or illumination H216 on the Earth prior to verse 16, is from luminaries such as the Sun, Moon, and Stars that already existed in the heavens.

If scripture indicates that these luminaries already existed, how can one claim that this marks the start of a calendar system? The true intent of the scripture is to reveal how Alohym worked throughout the six days of rejuvenation and creation, culminating in His rest on the Sabbath. Scripture warns against adding to or subtracting from the word; therefore, asserting that God’s calendar began on the fourth day imposes human interpretation over divine authority.

Reference: Ancient Hebrew Lexicon, (AHL – 1020 ^N) meaning, **Light:** The light from the sun, moon, stars, fire, candle or other giver of light, KJV – H216, illumination or (concrete) Luminary

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In reflection, there is no scripture in Genesis chapter 1 that states the Luminaries of the heavens were created; only the “make^{dō},” meaning: Ancient Hebrew Lexicon (AHL – 1360 V). **Do:** To do or make something. A generic verb with a wide application meaning to do something. The word “make” does not mean create; the word “make” means that all the elements already exist.

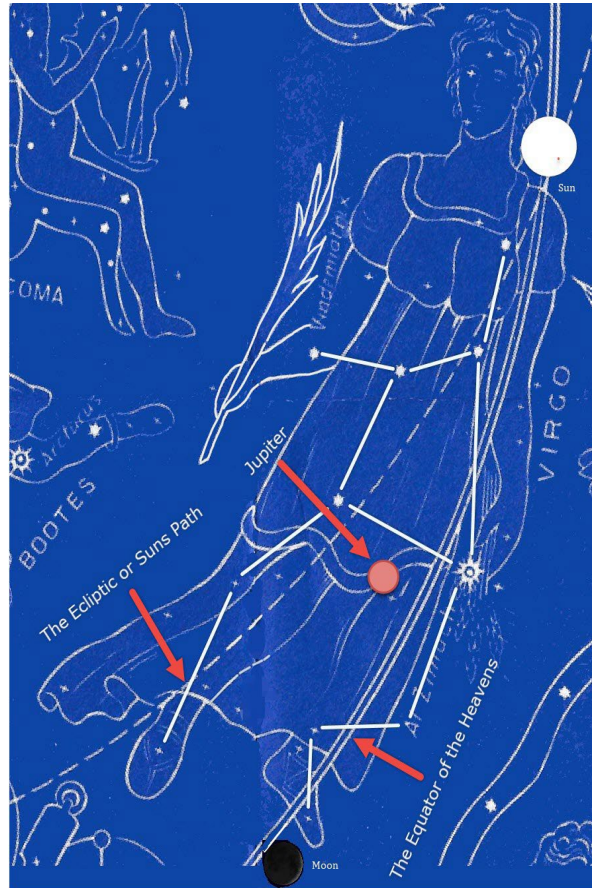
Revelation 12 Sign, An Appointment!

The prophetic sign of Revelation 12, is a direct reflection upon Genesis 1:14, which states that the luminaries are for signs, appointments (Moed), days and years. Let’s Read.

14; And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for appointments, and for days, and years:

To the right is a 2500-year-old rendering of the sign Virgo which came from the 1820 Jamieson’s Celestial Atlas, Flammarion’s L’Etoiles; Sir John W. Lubbock’s *Stars in Six Maps*, and the late Edward J Cooper’s *Egyptian Scenery*, 1820.

This depiction more accurately represents Virgo as a true virgin, unlike the sensualized portrayals often found in many software renderings influenced by Greek interpretations. This aligns more closely with what the Apostle John may have seen in his prophetic vision, consistent with the scriptural description.



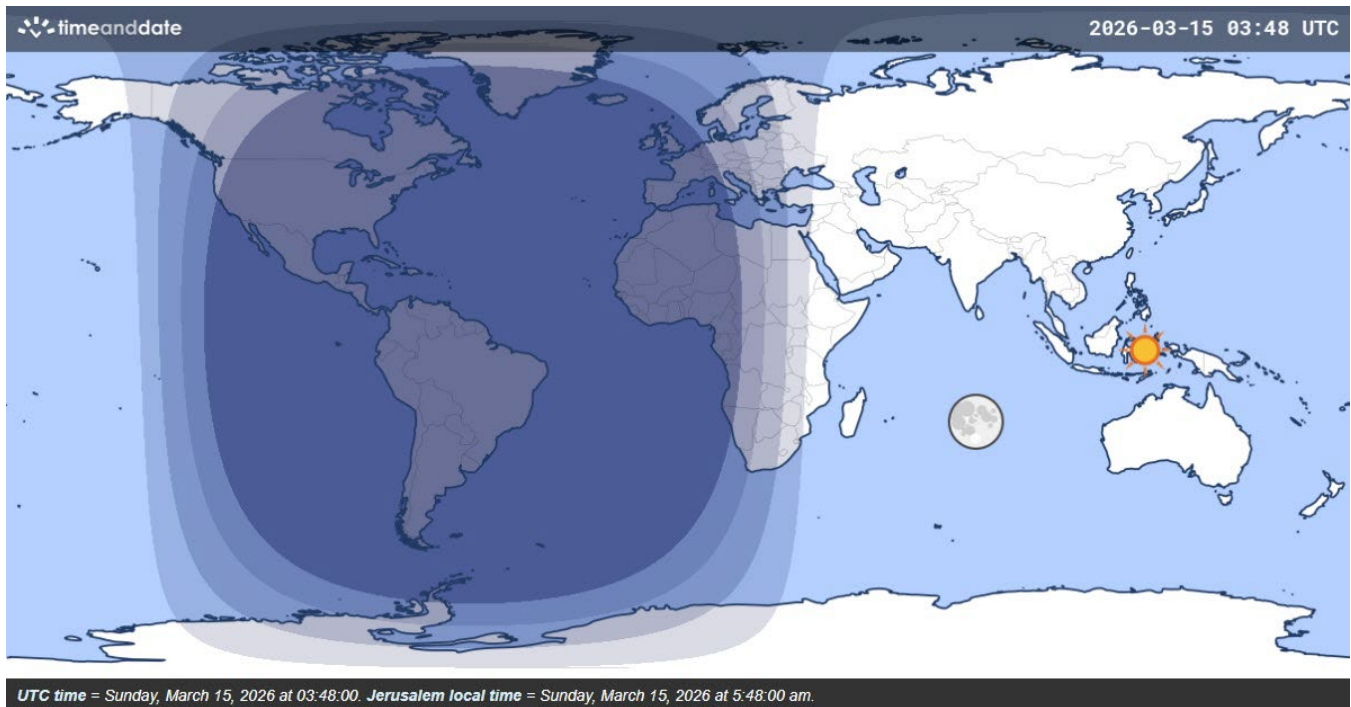
Revelation 12:1; And there appeared a great wonder^{G4592} in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

This prophetic “Sun” sign appeared on September 23rd 2017, a Saturday, (an appointed-time, moed) which on Alohym’s fixed 364-day calendar system fell on the Day of Atonement, the 10th day of the 7th Month. What does all that mean? The Day of Atonement began on Friday evening of the 9th at evening, fell on Saturday the 10th day of the 7th month, that would mean the weekly Sabbath fell on a Thursday, the 8th of the month.

In retrospect of the Revelation 12 sign, along with the sign of Pegasus on the day of Alohym’s calendar now becomes a second witness to the fact the weekly Sabbath is on Thursday.

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Our third witness to the Alohyms fixed calendar is the 9-part light and 9-part night day as stated in the book of Enoch chapter 72 (*Sometimes called the Equilux*) which is the 364th and last day of Alohyms calendar. This sign can be shown through a day and night chart where the sun is rising over Jerusalem at 5:48 am. Jerusalem Time.



The image above, sourced from the Time & Date website, captures the 364th day of Alohyms calendar. Observe the distribution of night and daylight, with the sun centered over the Banda Sea near Indonesia. Remarkably, the sun occupies this position on the same day each year.

In Conclusion

The 12 Part Series represents over a decade of dedicated research, designed for believers seeking a deeper understanding of Alohyms (Gods) original calendar structure. Recognizing that many do not have the time, resources, or language skills to explore these depths themselves, this work was created out of compassion and a love for our Messiah, Yahusha, and our Father in Heaven. Now, <https://Letterstothelostsheep.org> presents the final edition of the Calendar Study Guide book.

Time is running short as we approach the ninth anniversary of the Revelation 12 sign in September 2026. While scripture does not specify exactly when the great tribulation will begin, Daniel's Messiah prophecy and the timeline charted in Part 11 indicate that we are drawing near.

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Those whose names are written in the book of life will be gathered to an earthly place, where the Son of God will teach them to become worthy servants of the long-awaited kingdom. According to 1 Thessalonians 4:13-18, there will be no heavenly rapture or resurrection until the Messiah returns.

1Thessalonians 5:3; For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4; But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5; Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6; Therefore let us not sleep, as [do] others; but let us watch and be sober. 7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night. 8; But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Don't let vain traditions of men and their interpretation of scripture make the Master's words of non-effect. Alohym wants a relationship with you in truth, not vain words of men.

Blessings,

Letterstothelostsheep.org