

Part 12 - Gods Seventh Calendar Day, the Sabbath

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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

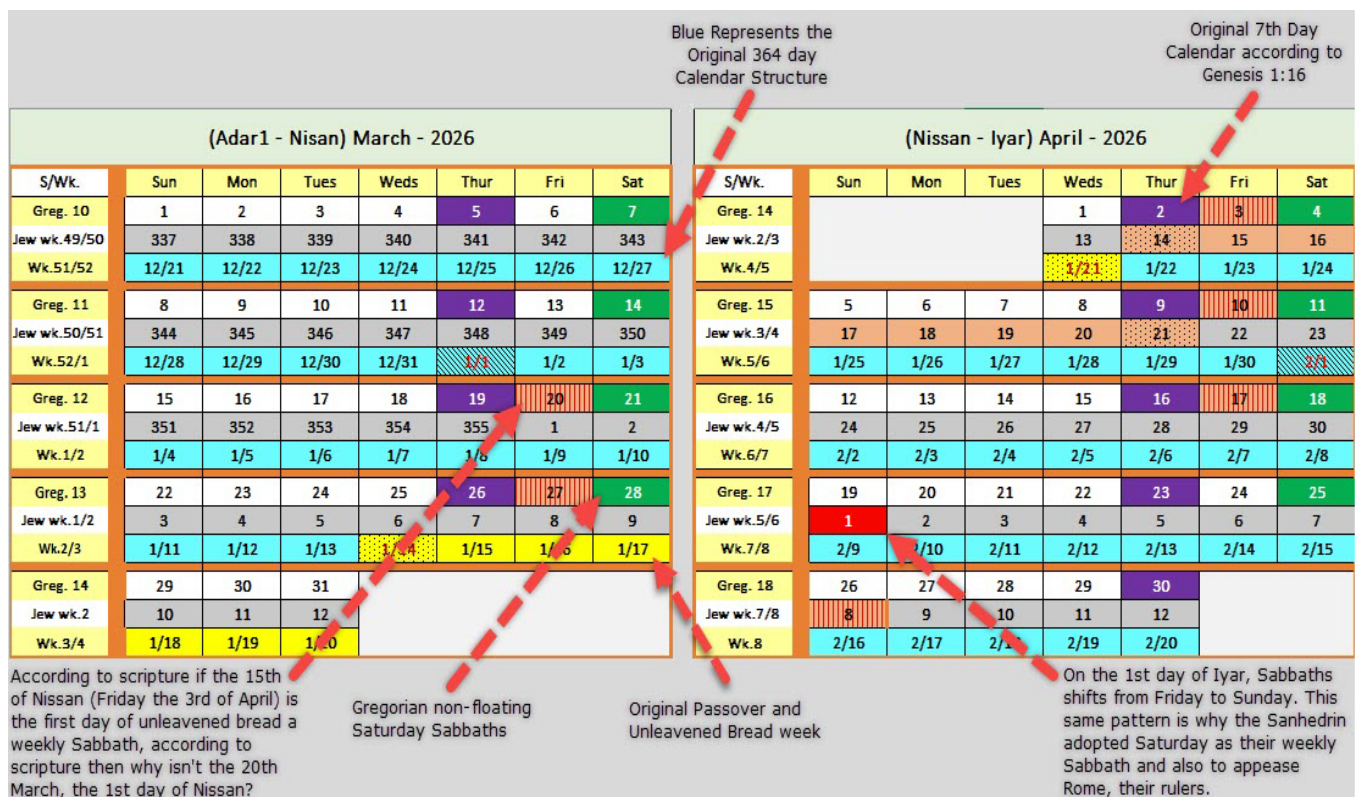
One of the most troubling realizations for believers is that the modern, fixed Jewish calendar established Saturday as a non-floating Sabbath—a symbolic adjustment that lacks biblical support. Notably, the 19-year cycle of the Jewish (Babylonian) calendar is not rooted in biblical scripture for determining 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.

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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.

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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 Yosef Halafta (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.

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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

Reference #'s

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 (Jewish) 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

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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

Reference #'s

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.

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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 not 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

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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

Reference #'s

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.

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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.

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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) ben 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) ben 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.

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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.

Reference #'s

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.*

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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 ben 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

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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.

Reference #'s

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 the sun signs of 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.

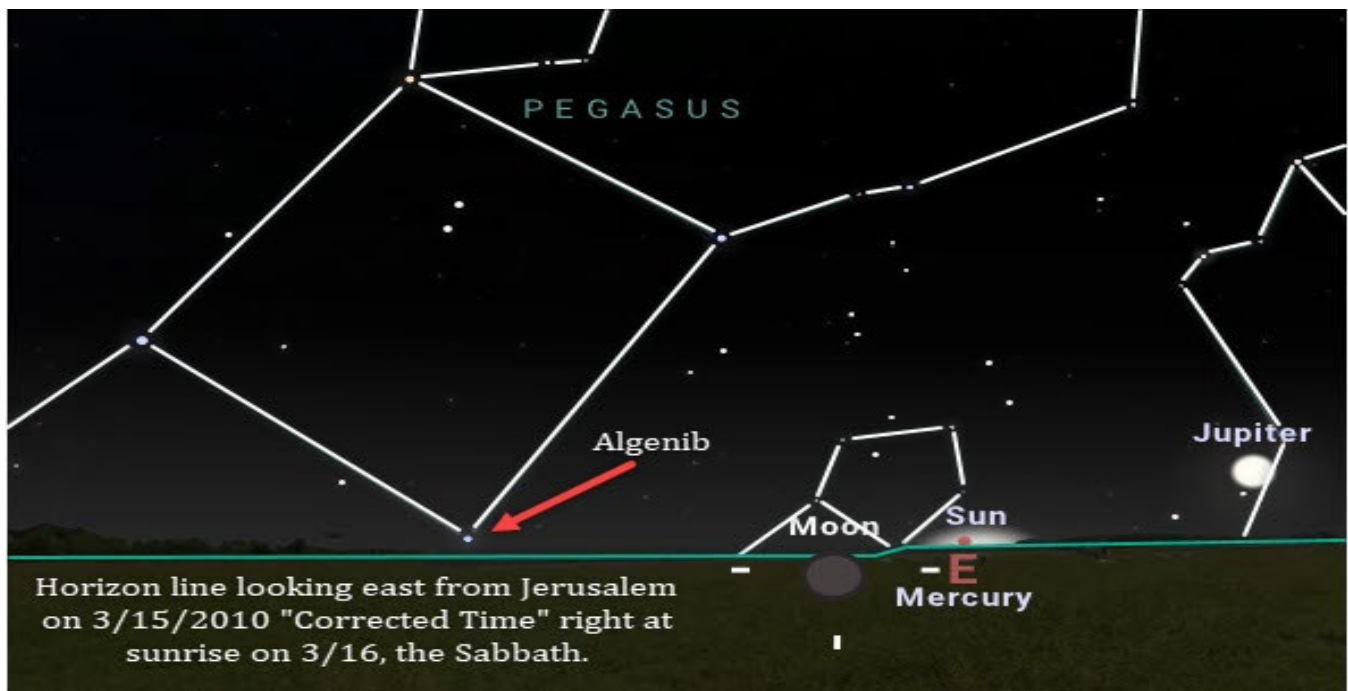
Genesis 1:16, The New Year Witness

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 (reflector) moon but it is not mentioned in this scripture

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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 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 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 on page 211 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 that it is the 4th day in which the Sun and stars were “revealed” as luminaries in the atmosphere. However; light was brought forth but until this point had not been seen.

❖ 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_l WLC_lm 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

בין	להבדיל	השמים	ברקיע	מארת	אלהים יהי	ויאמר
בין	להבדיל	השמים	ברקיע	מארת	אלהים יהי	ויאמר
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	luminaries	he·shall·become	Elohim and·he·is·saying
:	ושנים	ולמים	ולמועדים	לאתת	והיו הלילה	ובין היום
:	ושנים	ולמים	ולמועדים	לאתת	והיו הלילה	ובין היום
:	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·gdl	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 and Stars and reflected sunlight from the moon 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.

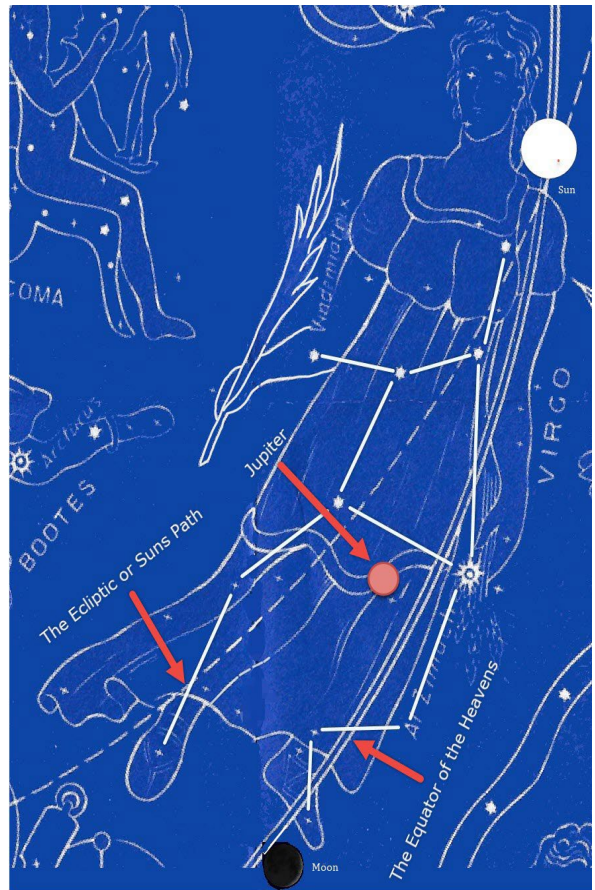
Revelation 12 Sign, An Appointment!

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.



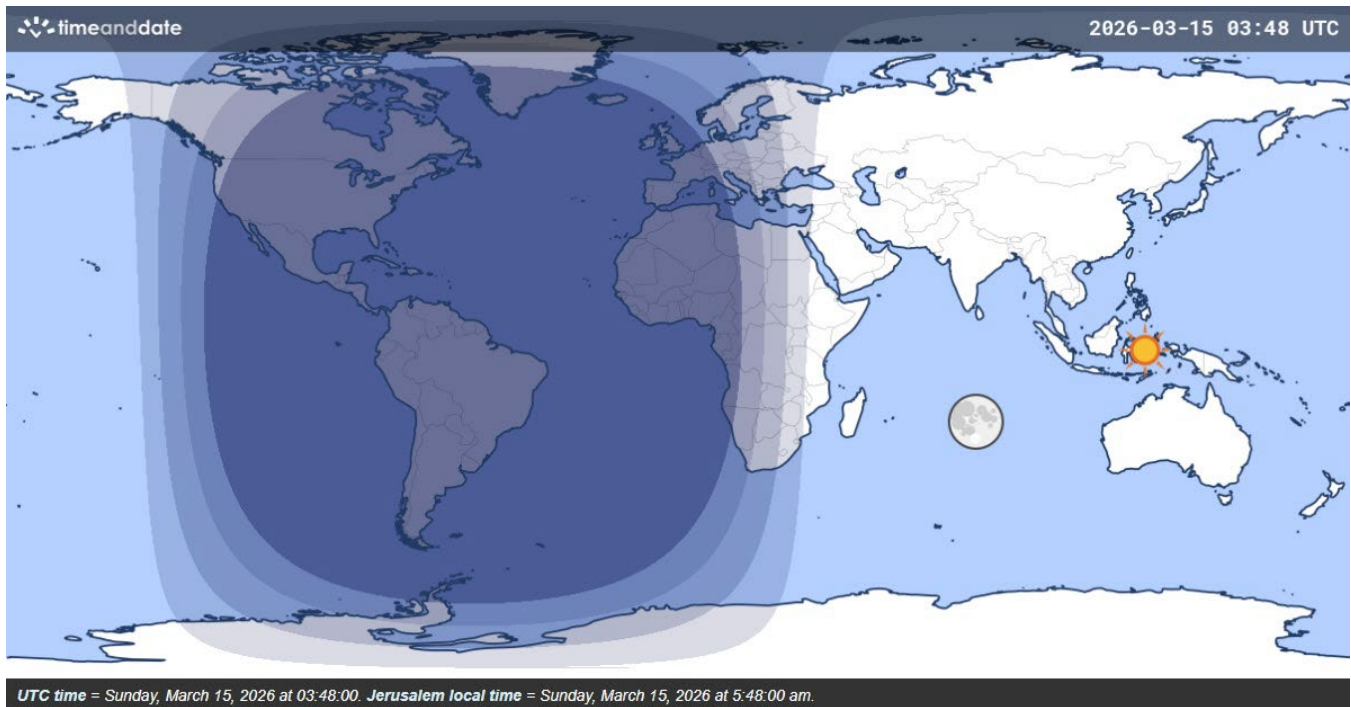
Revelation 12:1; And there appeared a great wonder^{G4592} in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

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