

The Creator's Clock

In this teaching we will be going over several topics concerning how to count our days, weeks, month's and years. Other topics will be; when does a day begin? Is it from Sunrise to sunrise? or Sunset to sunset? What calendar should we use? Lunar, Solar, Cyclical, etc. This is a very sensitive topic for some. This is not an attack on anyone or any group. The purpose of this teaching is only to understand the scriptures and how Yahuah counts days, and not man. I pray this does not offend anyone.

At the end of this teaching I will go over some problems with Lunar Shabbaths. I personally looked into this about 4 years ago. The reason why I never did them was because the math and days did not add up. Again I will share this at the end of this teaching. A brother asked me years ago where can I find a unending cycle of weeks in scripture. [We will look at this in just a minute]. I asked in return where could I find in scripture, that Shabbaths floats every month. Where does it say a day or New moon is not to be counted? He told me it was understood. Where does it say it is understood? We both thought that one calendar does it all. Now I find that to be false.

The resources that I will be using will be the following:

- Prayer and the Ruach ^(Spirit)
- Historical documents, such as Josephus, Philo, just to name a few.
- Scriptures
- Mathematics.
- Dictionaries, Lexicons, and Strong's

Everything that we know to be created for us including after Adam and Chuah came out of darkness. Our time starts in darkness and then light. The Earth was in darkness, the Moon has no light, until the sun give it light. It starts in darkness. This we will see later.

All of us were in darkness until we came into the truth.

- Job 12:22 He discovers ^(reveals) deep things ^(Mysteries) out of darkness, and brings out to light the shadow of death.
- Is. 45:3 And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, Yahuah, which call *you* by your name, the Alahiym of Yashra'al ^(Israel).

Let's open up with how a day begins. Then we will work on how to count our days etc.

- Gen. 1:1 In the beginning Alahiym created the heaven and the earth.
- Gen. 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of Alahiym moved upon the face of the waters.
- Gen. 1:3 And Alahiym said, Let there be **light**: and there was **light**.
: וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי אֹרֶךְ Gen. 1:3
- Gen. 1:4 And Alahiym saw the light, that *it was* good: and Alahiym divided the light from the darkness.
- Gen. 1:5 And Alahiym called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

- וַיִּקְרָא אֱלֹהִים אֶל-אֵרֶב יוֹם וַיִּקְרָא אֱלֹהִים אֶל-אֹרֶךְ יוֹם וַיִּקְרָא אֱלֹהִים אֶל-בֹּקֶר יוֹם וַיִּקְרָא אֱלֹהִים אֶל-חֹשֶׁךְ יוֹם וַיִּקְרָא אֱלֹהִים אֶל-אֹרֶךְ יוֹם Gen. 1:5

The pattern we are going to see is Evening then Morning is first day. Darkness came first then light. This is how a Day starts, this is how our lives started, darkness then light.

Before we go into scripture, I would like to give some Hebrew definition for the words Light, Darkness, Evening and Morning

- **2822.** חֹשֶׁךְ **choshhek**, *kho-shek*’; from 2821; **the dark; hence (literally) darkness;** figuratively, misery, destruction, death, ignorance, sorrow, wickedness:—dark(-ness), **night, obscurity.**
- 2821. חָשַׁךְ **chashak**, *khaw-shak*’; a primitive root; to be dark (as withholding light); transitively, to darken:—**be black, be (make) dark,** darken, cause darkness, be dim, hide
- **216.** אוֹר **owr**, *ore*; from 215; **illumination** or (concrete) luminary (in every sense, including lightning, happiness, etc.): **bright,** clear, + **day, light (-ning), morning,** sun.
- 215. אוֹר **owr**, *ore*; a primitive root; to be (causative, make) luminous (literally and metaphorically):—x **break of day,** glorious, kindle, (be, en-, give, show) **light (-en, -ened), set on fire, shine.**
- **3915.** לַיִל **layil**, *lah'-yil*; or (Isa. 21:11) לַיִל **leyl**, *lale*; also לַיְלָה **laylah**, *lah'-yel-aw*; from the same as 3883; properly, a twist (away of the light), i.e. **night;** figuratively, adversity:—((mid-))**night (season).**
- **3117.** יוֹם **yowm**, *yome*; from an unused **root meaning to be hot;** a **day** (as the warm hours), **whether literal (from sunrise to sunset, or from one sunset to the next),** or figurative (a space of time defined by an associated term), (often used adverb):—age, + always, + chronicles, continually(-ance), daily, ((birth-), each, to) day, (now a, two) days (agone), + elder, x end, + evening, + (for) ever(-lasting, -more), x full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remain, x required, season, x since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), x whole (+ age), (full) year(-ly), + younger.
- **6153.** עֶרֶב **ereb**, *eh'-reb*; from 6150; **dusk:**—+ day, **even(-ing, tide), night**
- 6150. עָרַב **arab**, *aw-rab*’; a primitive root (identical with 6148 through the idea of covering with a texture); **to grow dusky at sundown:**—**be darkened, (toward) evening.**
- **1242.** בֹּקֶר **boqer**, *bo'-ker*; from 1239; **properly, dawn (as the break of day); generally, morning:**—(+) **day, early, morning,** morrow.
- 1239. בָּקַר **baqar**, *baw-kar*; a primitive root; **properly, to plough, or (generally) break forth,** i.e. (figuratively) to inspect, admire, care for, consider:—(make) inquire (-ry), (make) search, seek out.

Most people are familiar with Darkness, night and morning. So these three words I will not focus on. The ones that seem to cause discussion as to how a day begins and end is the word Ereb or evening, and the word Day. Let us begin with Ereb or Arab in its roots form, using the scriptures.

- Josh. 8:3 So Yahusha ^(Joshua) arose, and all the people of war, to go up against Ai: and Yahusha ^(Joshua) chose out thirty thousand mighty men of valor, and sent them away by night.
- Josh. 8:10 And Yahusha ^(Joshua) **rose up early in the morning**, and numbered the people, and went up, he and the elders of Yashra'al ^(Israel), before the people to Ai.
- Josh. 8:29 And the king of Ai he hanged on a tree until **eventide**: and as soon as the sun was down, Yahusha ^(Joshua) commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remains* unto this day.

Why is this important? First you can see that he hung until eventide. Next it states and as the Sun was down. We need to see what the T^[h]urah ^(Torah/Instructions) say concerning this matter.

- Deut. 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and you hang him on a tree:
- Deut. 21:23 His body shall not remain all night upon the tree, but you shall in any wise bury him that day; (for he that is hanged *is* accursed of Alahiym;) that your land be not defiled, which Yahuah your Alahiym gives you *for* an inheritance.

I am going to use several witness to see how the scriptures are interpreting evening.

- 1Sam. 30:17 And Daud ^(David) smote them from the **twilight** even unto the **evening the next day**: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

- **5399.** נֶשֶׁף **nesheph**, *neh'-shef*; from 5398; properly, a breeze, i.e. (by implication) dusk (when the evening breeze prevails):—dark, dawning of the day (morning), night, twilight
- **6153.** עֶרֶב **ereb**, *eh'-reb*; from 6150; dusk:—+ day, even(-ing, tide), night
- **6150.** עָרַב **arab**, *aw-rab'*; a primitive root (identical with 6148 through the idea of covering with a texture); **to grow dusky at sundown**:—be darkened, (toward) evening.
- BDB n.[m.] (sun)set, evening —
- **a.** evening, orig. **sunset**, and hence perh. לְעֵתָהּ ע' **at the time of sunset**; usu. 'ע' alone = *time of sunset, evening*: בָּעַרְבָּהּ ע' *in the evening = every evening*; 'ע לְפָנֶיךָ *at the turn of evening*; 'ע **as adv. acc.**; as marking duration of impurity, in phr. עֶרְבָּהּ ע' *of Day of Atonement* 'קָמַע' עֶרְבָּהּ ע'.
- **b.** du. in phrase בֵּין הָעֶרְבָּהּ ע' **between the two evenings**, i.e. prob. **between sunset and dark**.
- **Alexander Harkavy Hebrew Lexicon 1910:** to grow dark, to draw towards evening; mix; mingle;

- Prov. 7:9 In the twilight, in the **evening**, in the black and dark night:
- Prov. 7:10 And, behold, there met him a woman *with* the attire of a harlot, and subtil of heart.

- Jer. 6:4 Prepare you war against her; arise, and let us go up at **noon**. Woe unto us! for the day goes away, for the shadows of the **evening** are stretched out.
 - **6672**. צֹהַר **tsohar**, *tso'-har*; from 6671; a light (i.e. window): dual double light, i.e. noon:—midday, noon(-day, -tide), window.
 - **6153**. עֶרֶב **ereb**, *eh'-reb*; from 6150; dusk:—+ day, even(-ing, tide), night
 - 6150. עֶרֶב **arab**, *aw-rab'*; a primitive root (identical with 6148 through the
- 2Chr. 18:34 And the battle increased that day: howbeit the king of Yashra'al ^(Israel) stayed *himself* up in *his* chariot against the Syrians until **the even**: and about the time of the sun going down he died.
- Dabriy Ha'Yamiym 18:34 But the battle increased that day, and the sovereign of Yashra'al ^(Israel) was propped up in his chariot facing the Arameans until **evening**, and he died at the going down of the sun.
- Eph. 4:26 Be anger, but do not sin. Do not let the **sun go down** upon your wrath

○ In the Aramaic text [AENT] נַעֲרַב Na'rab ^(nereb)

- Judg. 19:9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draws toward **evening**, I pray you tarry all night: behold, the day grows to an end, lodge here, that your heart may be merry; and to morrow get you early on your way, that you may go home.
- Neh. 13:19 And it came to pass, that when the gates of Yarushalaiym ^(Jerusalem) began to be dark before the Shabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Shabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Shabbath day.
- Neh. 13:20 So the merchants and sellers of all kind of ware lodged without Yarushalaiym ^(Jerusalem) once or twice.
- Neh. 13:21 Then I witnessed against them, and said unto them, Why lodge you about the wall? if you do *so* again, I will lay hands on you. From that time forth came they no *more* on the Shabbath.

Lastly I want to show where this same word is translated **night**

- Lev. 6:20 This *is* the offering of Aharan ^(Aaron) and of his sons, which they shall offer unto Yahuah in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at **night**
- Psa. 30:5 For his anger *endures but* a moment; in his favor *is* life: weeping may endure for a **night**, but joy *come* in the morning.

- Gen. 49:27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at **night** he shall divide the spoil.

This word is also translated as **mixed** Shamuth ^(Exodus) 12:38

If Yahuah wanted to translate a word that means **dawn** as in daybreak He would have used the Hebrew word:

- **4891.** מִשְׁחָר **mishchar**, *mish-khawr'*; from 7836 in the sense of day breaking; dawn:—morning.
 - Psa. 110:3 Your people *shall be* willing in the day of your power, in the beauties of set-apartness from the womb of the **morning**: you have the dew of your youth.

I would like to conclude on this matter, as to say that Ereb is not talking about Sunrise at all, but shows that it means at sunset. So a day consists of Evening “Sunset” to Morning, one day. [*Sunrise has a pagan background. A simple historical search will reveal this fact*]

The Hebrew word for day is יום ^(Yom) this Hebrew word works three different ways

1. Day is in daylight (12hr. in a day)
2. Day as in a 24 hour period
3. Day as in a prophetic Day

Next I would like to address New moons. For the most part I have encountered 3 definitions for what people considers what is called a New moon

1. Dark moon or No moon
2. Crescent or sliver moon
3. Full moon

The diagram shows the moon's phases in a sequence from left to right: New Moon (dark), Waxing Crescent (sliver on the right), First Quarter (half lit on the right), Waxing Gibbous (more than half lit on the right), Full Moon (fully lit), Waning Gibbous (more than half lit on the left), Last Quarter (half lit on the left), Waning Crescent (sliver on the left), and New Moon (dark).

To get the proper understanding of what a “New Moon” is, we first need to get its definition.

- **2320.** חָדָשׁ **chodesh**, *kho'-desh*; from 2318; the new moon; by implication, a month:—month(-ly), new moon.
- 2318. חָדַשׁ **chadash**, *khaw-dash'*; a primitive root; to be new; causatively, **to rebuild:—renew, repair.**
- 1Sam. 20:27 And it came to pass on the morrow, *which was* the second *day* of the month, that Daud's ^(David's) place was empty: and Shaul ^(Saul) said unto Yahunathan ^(Jonathan) his son, Wherefore comes not the son of Yashiy ^(Jesse) to meat, neither yesterday, nor to day?
- 1Sam. 20:34 So Yahunathan ^(Jonathan) arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for Daud ^(David), because his father had done him shame.

In these two verses we read about the second of the New moon or month. Is there a time on a Lunar month where the moon is dark for two days? Yes.

Typically how one monitors the moon cycles is from Dark moon, to crescent, to full moon, to waning crescent back to dark moon. Some may even use quarter moon. The waning moon is important to know, because they know the next day would be a dark moon. Next they would know when the moon starts to go through its cycle when they see the waxing crescent moon. So the question still stands, right? Which is the new moon? Before I answer I would like to add another scripture.

- Amos 8:4 Hear this, O you that swallow up the needy, even to make the poor of the land to fail,
- Amos 8:5 Saying, **When will the new moon 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?
- Amos 8:6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

So the question would be why would they ask when would the new moon be gone? Shouldn't they know when?

It seems that they were waiting on confirmation of the conjunction with the appearance of the crescent a day later.

Let's tie this back into Shamual ^(1 Samuel) 20:5-6

- 1Sam. 20:5 And Daud ^(David) said unto Yahunathan ^(Jonathan), Behold, to morrow is the new moon, 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**.
- 1Sam. 20:6 If your father at all miss me, then say, Daud ^(David) earnestly asked leave of me that he might run to Bethlehem his city: for *there is* a yearly sacrifice there for all the family.



I wanted to add to this equation. Why does it say “until the third evening”?

The reason for this was Daud ^(David) knew the next day would be the new moon. The New Moon would start the count, and would need two more days to be completed. The meal that they were having was two days long due to the fact that, it would take that long between conjunction, the next sunset, and the crescent to confirm the start of the month. In essence This shows New Moons are counted as days as well.

1. The crescent moon tells us when the month began which would be the day before, not the day that it happened. This does not mean it is not counted.

Different words for Moon

3394. יָרַח *yareach*, *yaw-ray'-akh*; from the same as 3391; the moon:—moon.

3391. יָרַח *yerach*, *yeh'-rakh*; from a unused root of uncertain signification; a lunation, i.e. month:—month, moon. [Appears 26 times in scripture].

Gen. 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. (Picture of A Father and Son relationship).

3842. לְבָנָה **Ibanah**, *leb-aw-naw'*; from 3835; properly, (the) white, i.e. the moon
 3835. לָבָן **laban**, *law-ban'*; a primitive root; to be (or become) white; also (as denominative from 3843) to make bricks:—make brick, be (made, make) white(-r)

- Is. 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Yahuah binds up the breach of his people, and heals the stroke of their wound.
- Song 6:10 Who is she that looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

This Hebrew word is describing a full moon, which is liken to the sun.

Now let's look at a famous passage, that is missed understood by some.

- **3677.** כֶּסֶף **kece**, *keh'-seh*; or כֶּסֶה **keceh**, *keh'-seh*; apparently from 3680; properly, fullness or the full moon, i.e. its festival:—(time) appointed.
- Psa. 81:3 Let the horn be sounded in the time of the new moon, at the full moon, on our set-apart feast-day:
- Psa. 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Reading both of these verses, one translate כֶּסֶה Full Moon and the other Time appointed. Let's look at couple more passages:

- Ne. Prov. 7:20 He has taken a bag of money with him, and will come home at the day appointed.
- Num. 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the witness: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.
- Job 36:32 With clouds he covered the light; and commanded it not to shine by the cloud that come between.

Looking at all the witness in scripture, this cannot be talking about a full moon, but an appointed time. Other places we see it means to cover or conceal. This again cannot mean full moon. Just in case there is still doubt, I would like to use two more translations

- Brenton, The Septuagint with Apocrypha 81:3 Blow the trumpet at the new moon, in the esteemed (glorious) day of your feast.
- The Psalms Targum 81:3 Sound the ram's horn at the New Moon, when the moon is covered, on the day of our feast

The full moon is on the 15 day of a lunar month. A simple count backwards would give you the New moon. Some believe that the full moon is the new moon. Philo writes on, The special Laws 1:189:

- On the fifteenth day, at full moon, the feast which is called the feast of Booths is celebrated....
- Full moons cannot be the New moon, when it is already on its 14/15 day.

I would like to conclude with some scriptures that can shed some light on the Hebrew word Chadash (New Moon / Month)

- Is. 42:9 Behold, the former things are come to pass, and **new things** do I declare: **before they spring forth** I tell you of them.
- Is. 48:6 You have heard, see all this; and will not you declare *it*? I have showed you **new things** from this time, **even hidden things, and you did not know them.**
- Is. 48:7 They are created now, and not from the beginning; even before the day when you heard them not; lest you should say, Behold, I knew them.

- Is. 66:22 For as the **new** heavens and the **new** earth, which I will make, shall remain before me, says Yahuah, so shall your seed and your name remain.
- Is. 66:23 And it shall come to pass, *that* from one new moon to another, and from one Shabbath to another, shall all flesh come to worship before me, says Yahuah.

New Heaven and New Earth follow along the pattern as a new thing. Both passage are starting from before they ever spring into physical reality.

- Here is a quote from The Special laws 2:140 written by Philo:
Following the order which we have adopted, we proceed to speak of the third Festival, that of the new moon. First of all, because it is the beginning of the month, and the beginning whether of number or of time, is honorable. Secondly, because at this time there is nothing in the whole of heaven **destitute of light**.

Philo states the beginning is “destitute of light”, which would be opposite of the Full moon.

In this same book “The Special Laws, let’s read 1:189:

On the fifteenth day, at full moon, the feast which is “The feast of Booths” is celebrated for which the supplies of the sacrifice are more numerous.

Crescent Moon

There is No scripture or Hebrew definition of a Crescent Moon. However the word Crescent is in scripture, but not in a positive since.

- Is. 3:18 In that day Yahuah will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the **moon**,

- Judg. 8:19 And he said, They *were* my brethren, *even* the sons of my mother: *as* Yahuah lives, if you had saved them alive, I would not slay you.
- Judg. 8:20 And he said unto Yathar his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.
- Judg. 8:21 Then Zebah and Zalmunna said, Rise you, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.
- Judg. 8:22 Then the men of Yashra'al ^(Israel) said unto Gideon, Rule you over us, both you, and your son, and your son's son also: for you have delivered us from the hand of Midian.
- Judg. 8:23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: Yahuah shall rule over you.
- Judg. 8:24 And Gideon said unto them, I would desire a request of you, that you would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Yashma'alites.)
- Judg. 8:25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.
- Judg. 8:26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside **ornaments**, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

[שָׁהָרִין] n.[m.] **moon**, or **crescent**; ornaments of camels, kings, women. BDB agrees.

If you do a good study you find that the Midiantie people turned to a pure lunar calendar, under Islam which worships the moon Crescent moon to be exact. What is more interesting is Why Yahuah came against "Jericho". In Hebrew this name means moon.

- **3405.** יְרִיחוֹ **Yriychow**, *yer-ee-kho'*; or יְרֵחוֹ **Yrechow**, *yer-ay-kho'*; or variation (1 Kings 16:34) יְרִיחוֹ **Yriychoh**, *yer-ee-kho'*; perhaps from 3394; its month; or else from 7306; fragrant; Jericho or Jerecho, a place in Palestine:—Jericho.
- 3394. יָרַח **yareach**, *yaw-ray'-akh*; from the same as 3391; the moon

I pray this helps everyone as far as New moons, Full moons, and Crescent moons. I would like to talk about Shabbaths. Some do Lunar, Some do Cyclical, some Lunar Solar, and some Solar.

I have prayed about this for weeks. The meaning behind this teaching is simple. Yashra'al is way to divided. We are separating ourselves from one another over small things. If we are unable to communicate and show love to one another, Per scripture, how can we say we are ready for the kingdom? We need to work together, we need to learn about our differences. There are places where brothers and sister did not see eye to eye, but managed to work things out. I pray this lesson will open minds to do the right thing.

Before I read Bereshiyth 1:1-14, I would like to quickly address names of the week. Most lunar Shabbath keepers say brothers and Sisters that worship on the 7th day every week, worship Saturn. Saturday was named no later than the 2nd century for the planet Saturn,

which controlled the first hour of that day according to Vettius Valens. Its Latin name *dies Saturni* ("Saturn's Day") entered into Old English as *Saeternesdaeg*.

So prior to the pagans calling it Saturday or Saturn's day, what was the 7th day called? Shabbath. Ignorant people say comments like this because they do not take the time to research history. In scripture where can I find for example, Friday or Monday, or even lunar Shabbath's? My point here is these names never existed until man named them centuries later, now people believe we worship on a pagan day. But also think for a minute. Even in a lunar calendar, for a month it may fall on Saturday, or Monday etc. Should one then say every month you worship different deities. So let's be smart here and stick to scripture and not man made titles.

Let's get started on Yahuah's creational clock and calendar.

Gen. 1:1 In the beginning Alahiym **created the heaven and the earth** (Not formed or made, if one want to think that everything was done then. This could be an absolute statement).

Gen. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Alahiym moved upon the face of the waters.

Gen. 1:3 And Alahiym said, Let there be light: and there was light.

Gen. 1:4 And Alahiym saw the light, that *it was* good: and Alahiym divided the light from the darkness.

Gen. 1:5 And Alahiym called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen. 1:6 And Alahiym said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Gen. 1:7 And Alahiym made the firmament, and divided the waters, which *were* under the firmament from the waters, which *were* above the firmament: and it was so.

Gen. 1:8 And Alahiym called the firmament Heaven. And the evening and the morning were the second day.

Gen. 1:9 And Alahiym said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Gen. 1:10 And Alahiym called the dry *land* Earth; and the gathering together of the waters called he Seas: and Alahiym saw that *it was* good.

Gen. 1:11 And Alahiym 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.

Gen. 1:12 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 Alahiym saw that *it was* good.

Gen. 1:13 And the evening and the morning were the third day.

Gen. 1:14 And Alahiym 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:

Gen. 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen. 1:16 And Alahiym **made** two great **lights**; the greater **light** to rule the day, and the lesser **light** to rule the night: *he made* the stars also.

Gen. 1:16 וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמְּאֹרֶת הַגָּדֹל לְמַשְׁלַת הַיּוֹם וְאֶת-הַמְּאֹרֶת הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

- **6213.** עָשָׂה **asah**, *aw-saw'*; a primitive root; to do or make, in the broadest sense and widest application (as follows):—accomplish, advance, appoint, apt, be at, become, bear, bestow, **bring forth**, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, **do**, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + **finish**, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labor, maintain, **make**, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, precise, prepare, procure, provide, put, requite, x sacrifice, serve, set, show, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.
- **3974.** מְאוֹרָה **maowr**, *maw-ore'*; or מְאוֹרָה **maor**, *maw-ore'*; also (in plural) feminine מְאוֹרָה **mpowrah**, *meh-o-raw'*; or מְאוֹרָה **morah**, *meh-o-raw'*; from 215; properly, a luminous body or luminary, i.e. (abstractly) light (as an element): figuratively, brightness, i.e. cheerfulness; specifically, a chandelier:—bright, light

Gen. 1:17 And Alahiym set them in the firmament of the heaven to give light upon the earth,

Gen. 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and Alahiym saw that *it was* good.

Gen. 1:19 And the **evening and the morning were the fourth day.**

In verse 16 the lights were made (Not created) on the fourth day. Two things we need to consider. If this is an accurate picture of a count, then we should have no problems. Meaning, the Shabbath week count outside of the processes of the sun or moon, because Yahuah counted the creation week before the sun and moon were made.

A quote from Josephus, Antiquities 1:31: On the fourth day He adorned the heaven with the sun, the moon, and the stars; and appointed them their motions and courses, that the changes of the **seasons** might be clearly signified.

Notice weeks are not mentioned in Bereshiyth ^(Genesis). Why?

- Lev. 23:3 Six days shall work be done: but the seventh day *is* the Shabbath of rest, an set-apart convocation; **you shall do no work** *therein*: *it is* the Shabbath of Yahuah in all your dwellings.

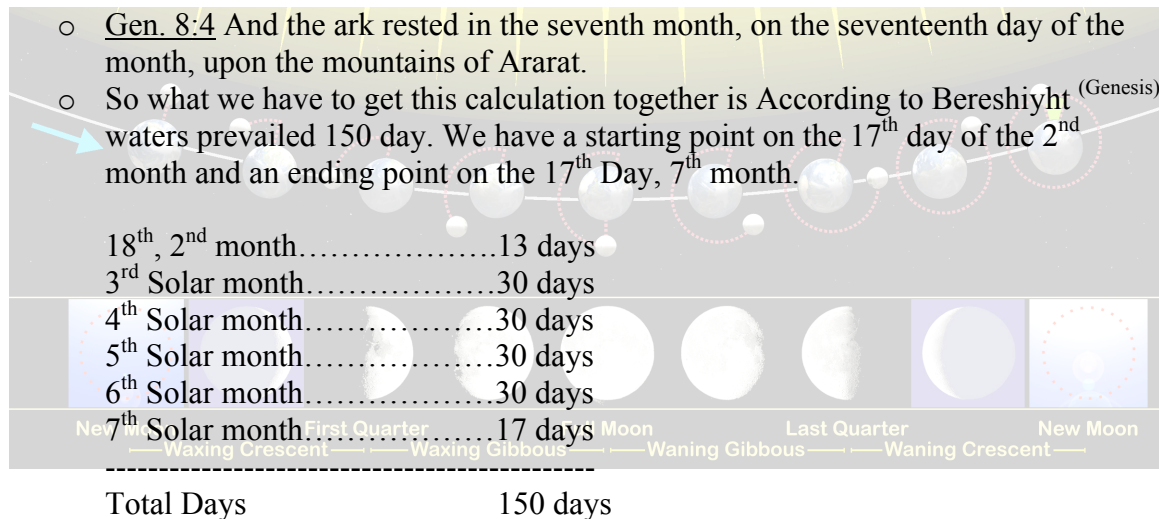
What I am about to present here is the following. Weekdays are on a solar count, NOT a lunar count I will show this in just a minute. Most Feast days are governed by the Moon. So what I am saying is there is 2 ^(Technically 4) calendars working together. The Moon calendar has to yield its strength to the sun. Why?

Solar years are 360/365 days in a year. Lunar cycles has 354 days a year. The six or eleven day difference between the two. The sun sets days, year, and seasons meaning the harvests. The moon on the other hand does not, it sets certain Feast days once the sun sets the seasons. **The assumption is that one calendar sets everything, and that ALL Shabbaths are under this same system. We will walk this out, time permitting.**

Let's first prove that the days are governed by the Sun.

Let's start in Bereshiyth ^(Genesis) during the time of Nach or Nuach ^(Noah)

- Gen. 7:11 In the six hundredth year of Nach's or Nuach's ^(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.
- Gen. 7:12 And the rain was upon the earth forty days and forty nights.
- Gen. 7:13 In the selfsame day entered Nach or Nuach ^(Noah), and Sham ^(Shem), and Kham ^(Ham), and Yaphath ^(Japheth), the sons of Nach or Nuach ^(Noah), and Nach's or Nuach's ^(Noah's) wife, and the three wives of his sons with them, into the ark;
- Gen. 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Nach or Nuach ^(Noah) only remained *alive*, and they that *were* with him in the ark.
- Gen. 7:24 And the waters prevailed upon the earth a **hundred and fifty days**.



Nach's or Nuach's ^(Noah's) calendar is a solar calendar and not a lunar one. In the lunar months the months alternate 30 days and 29 days.

- Note worthy this is a continual 7 day count with no interruptions (Cycles of 7).

Esth. 1:1 Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)

Esth. 1:2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

Esth. 1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

Esth. 1:4 When he showed the riches of his esteemed kingdom and the honor of his excellent majesty many days, *even* an **hundred and fourscore days**. [180 day].

Esth. 2:12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been **twelve months**, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, **six months** with oil of myrrh, and **six months** with sweet odors, and with *other* things for the purifying of the women;).

A solar year is 360 (Leap months and years will be explained if time permits)

Maid's had 6 months per oil, math would be 30 days x 6 months = 180 which agrees with Esth. 1:4. 180 = 6 months, x 180 = 6 months. 12 months = 360 days again a solar year.

Last example:

Dan. 7:24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan. 7:25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a **time and times and the dividing of time**.

Dan. 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

Dan. 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

Just for extra references let's add 3 more writings.

Rev. 12:14 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.

Rev. 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the set-apart city shall they tread under foot **forty and two months**. [42 months].

Rev. 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. [1,260].

Let's gather in the data to see what we have. Keep in mind this is a Hebrew Prophecy.

- Time and times and the dividing of time. = $360 + (360 \times 2) + 180 = 1,260$ (Dan.7:25/Rev. 12:14).
- Revelations 11:2 states "42 months" $30 \times 42 = 1,260$
- Revelations 11:3 states 1,260
 - All 3 counts using a solar count lines up perfectly. There are more calculations that prove they used a continual 30-day Solar count.
 - Before I close and start on how important the moon is, I would like to quote Philo's writings: On Creation 1:60:
 -Moreover it is owing to them that the most useful of all things, the nature of numbers exist, time having displayed it; for from one

day comes the limit, and from two the number two, and from three, three, and from the notion of a month is derived the number thirty, and from a year that number which equal to the days of the twelve months.... [12 x 30 = 360].

Once the sun hands over control of time over to the moon, to show when springtime begins, the Moed days are marked. This would be the beginning of a Synodic month.

- The **Lunar Synodic Period** is the time between successive New Moons.
- Moon's Synodic period = 29.5 days
- Also called the "Synodic Month"

This is the month used by Lunar Calendars.

Scripture would call this Synodic period, "from new moon to new moon". Basically what I am saying is, once the time is set, the moon controls the ordering of the moadiym festival. Note: The sun is still in chief command in that it keeps them in their proper seasons, spring, summer, fall, and winter. The moon gets its light from the sun. More on this later

To confirm this we need a scripture:

Psa. 104:19 He appointed the moon for seasons: the sun knows his going down.

- **4150.** מוֹעֵד **mowed**, *mo-ade'*; or מוֹעֵד **moled**, *mo-ade'*; or (feminine) מוֹעֵדָה **moweadah** (2 Chronicles 8:13), *mo-aw-daw'*; from 3259; 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):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).
- **6213.** עָשָׂה **asah**, *aw-saw'*; a primitive root; to do or make, in the broadest sense and widest application (as follows):—accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labor, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, precise, prepare, procure, provide, put, requite, x sacrifice, serve, set, show, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Quick reminder:

Gen. 1:14 And Alahiym 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:

Can you see now, what the Moon was made for? Made **עשה** for **מועד** an appointed time(s) Feast Days. Nothing to do with six days you work 7th day you rest. One may say, but according to Uayaqra ^(Leviticus) 23, this is part of it. Let us look at it.

Lev. 23:1 And Yahuah spoke unto Mushah ^(Moses), saying,
Lev. 23:2 Speak unto the children of Yashra'al ^(Israel), and say unto them, *Concerning the appointed times of Yahuah, which you shall proclaim to be set-apart convocations, even these are my appointed times.*

Lev. 23:3 Six days shall work be done: but the seventh day is the **Shabbath of rest**, an set-apart convocation; you shall do no work *therein*: it is the Shabbath of Yahuah in all your dwellings. **(You will never read that the moon ever governed workdays, more on it later).**

Lev. 23:3 עֲשֵׂת יָמִים תַּעֲשֶׂה מִלְאכָה וּבְיָוִם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֹאכָה לֹא תַעֲשֶׂי שַׁבַּת הוּא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם

- No Work. It appears 9 times in scripture. In these nine times one is Atonement. Atonement Lev. 23:30-32, tells you it is a complete rest. No other Feast days are called Shabbath Shabbathun ^(Shabbaton) Which say NO WORK
- When you read the other appointed times They do not say No Work, they say No **Servile** Work. In this you cannot do work as far as your job. But you can prepare food on this day and **kindle fire** on this day, and do sacrifices for the Creator. (I am excluding the priests). So again this is different from a six days you work and rest on the 7th or Shabbath **שַׁבַּת שַׁבְּתוֹן**.
- **Servile** work appears 12 times in scripture. I will give you six of them
 Uayiqra: 23:7-8, 21, 25, 35-36.

- **5656. עֲבָדָה abodah, ab-o-daw'**; or עֲבֹדָה abowdah, ab-o-daw'; from 5647; **act, bondage, + bondservant, effect, labor, ministering(-try), office, service(-ile, -itude), tillage, use, work, x wrought.**

- 5647. עָבַד abad, aw-bad'; a primitive root; to work (in any sense); by implication, **to serve, till, (causatively) enslave, etc.**:—x be, **keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labor(-ing man, bring to pass, (cause to, make to) serve(-ing, self), (be, become) servant(-s), do (use) service, till(-er), transgress (from margin), (set a) work, be wrought, worshipper,**

Lev. 23:4 **These are the feasts of Yahuah**, even set-apart convocations, which you shall proclaim in their seasons ^(Appoint time of them). [After this it goes on to reveal the 7 Feasts].

Lev. 23:4 אֱלֹהִים מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם

There are more than one Shabbath. That's why in scripture it states the following:

- 2Chr. 2:4 Behold, I build an house to the name of Yahuah my Alahiym, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Shabbaths, and on the new moons, and on the solemn feasts of Yahuah our Alahiym. This is *an ordinance* forever to Yashra'al ^(Israel).
- Ezek. 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, and in the Shabbaths, in all solemnities of the house of Yashra'al ^(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 Yashra'al ^(Israel).

- Hos. 2:11 I will also cause all her mirth to cease, her feast days, her new moons, and her Shabbaths, and all her solemn feasts. [These are not all the same].

We already went over when a day begins. Next we need to know when a month begins. The first season is the spring season. This is a time when the earth returns back to things growing or its greenness if you will, hints the word Abib

- **24.** אֲבִיב **abiyb**, *aw-beeb'*; from an unused root (meaning to be tender); **green**, i.e. a **young ear of grain**; hence, the name of the month Abib or Nisan:—Abib, ear, green ears of corn (not maize).

Most of us use the Barley to know when Passover starts. This of course was not the first sign Mushah ^(Moses) used. Keep in mind their first second Passovers did not start in the land. The earth gives us a sign, but the first sign is in the sky. The sky gives us the first sign. Heaven rules the earth.

- Matt. 6:10 **Your kingdom come, your will be done in earth, as it is in heaven.**

- Psa. 19:1 The heavens declare the esteem of Alahiyim; and the firmament shows his handy-work.
- Psa. 19:5 Which *is* as a bridegroom coming out of his chamber, *and* rejoice as a strong man to run a race.
- Psa. 19:6 His going forth *is* from the end of the heaven, and his **circuit** unto the ends of it: and there is nothing hid from the heat thereof.

- Psa. 103:19 Yahuah has prepared his throne in the heavens; and his kingdom rules over all.

- Is. 66:1 Thus says Yahuah, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that you build unto me? and where *is* the place of my rest?

Signs from Heaven determine what happens on earth.

I do not want to cause confusion in this next part. In scripture stars have names. We will be using some to understand Yahuah's creational clock.

- Psa. 147:4 He tells the number of the stars; he calls them all by *their* names.
- Is. 40:26 Lift up your eyes on high, and behold who has created these *things*, that brings out their host by number: he calls them all by names by the greatness of his might, for that *he is* strong in power; not one fails.
- Job 9:7 Which commands the sun, and it rises not; and seals up the stars.
- Job 9:8 Which alone spreads out the heavens, and treads upon the waves of the sea.

- Job 9:9 Which makes **Arcturus**, **Orion**, and **Pleiades**, and the chambers of the south.
 - **5906**. **עִישׁ** **Ayish**, *ah'-yish*; or **עֶשׂ** {**Ash**, *awsh*; from 5789; the constellation of the Great Bear (perhaps from its migration through the heavens):—Arcturus.
 - **3685**. **כְּסִיל** **Kcçyl**, *kes-eel'*; the same as 3684; any notable constellation; specifically Orion (as if a burly one):—constellation, Orion.
 - **3598**. **כִּימָה** **Kiymah**, *kee-maw'*; from the same as 3558; a cluster of stars, i.e. the Pleiades:—Pleiades, seven stars.
- Job 38:31 Can you bind the sweet influences of Pleiades, or loose the bands of Orion?
- Job 38:32 Can you bring forth **Mazzaroth** in his season? or can you guide Arcturus with his sons?
 - **4216**. **מַזָּרָה** **mazzarah**, *maz-zaw-raw'*; apparently from 5144 in the sense of distinction; some noted constellation (only in the plural), perhaps collectively, the zodiac:—Mazzoroth. Compare 4208.
- Job 38:33 Know you the ordinances of heaven? Can you set the dominion thereof in the earth?

These stars help to understand season and times. Two other names that Josephus and Philo share, among other plants, **מַזָּרָה** **mazzarah** zodiac names in their writings. Two of them are Aries or **טלה** in Hebrew and Libra or **מאזניים** in Hebrew. These two sign are key in the help of knowing when Spring or Abib is, and when the fall Feast of Tabernacle is.

Josephus, Antiquities 3:248: In the month of Xanthikos, which is by us called Nisan [Abib], and is the beginning of our year, on the fourteenth day of our lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage.... [Note if we have time we can trace this day back to March 22nd, 1447 BCE Which was a Friday].

Philo, on the creation of the world 1:116: And the sun, the ruler of the day, making two equinoxes in the constellation of Aries, and the Autumnal one in Libra, give the most evident demonstration possible of the divine dignity of the number seven. For each of the equinoxes takes place in seventh month, at which time men are expressly commanded by law to celebrate the greatest and most popular and comprehensive festivals.....

Philo, Decalogue 1:161: But to the seventh day of the week He has assigned the greatest festival, those of the longest duration, at the period of the equinox both vernal and autumnal in each year; appointing two festivals for these epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being the feast of thanksgiving.....

Pseudepigrapha Fragment of Aristobulus 1:2-3: ... And Aristobulus adds how on the Passover festival it is necessary not only that the sun should be in the equinoctial

segment, but that the moon should be, as well. For, since there are two equinoctial segments – the Vernal and the Autumnal—and since they are equal to one another, and since the Passover is appointed to be on the fourteenth day of the month, after sundown, the moon will be in position across from opposite to the position of the sun, just as it possible to see it at the times of a full moon.

A sign must be seen. The sign will be in the Mazzaroth, in the constellation, which gives us the heads up, when the equinoxes will happen.

When Vernal equinoxes returns to Telah טלה or Aries, along with the seven stars (Pleiades Kiyamah in Hebrew) then we are ready for Abib.

This was how Ancient Yashra'al ^(Israel) were able to know when to plant and harvest their crops

- Amos 5:8 *Seek him* that makes the seven stars and Orion, and turns the shadow of death into the morning, and makes the day dark with night: that calls for the waters of the sea, and pours them out upon the face of the earth: Yahuah *is* his name:

Constellation 1: Vernal Equinoxes [Barley/Passover] = Telah טלה ^(Aries)

Constellation 2: Summer Solstice [Figs]

Constellation 3: Autumnal Equinoxes [Grapes/Feast of Ingathering] = Mazaniym מאזניים ^(Libra)

Constellation 4: Winter Solstice [Waiting and preparing for Abib].

The **ecliptic** is the apparent path that the **Sun** follows through the sky over the course of the year, relative to the stars, as seen from the vantage point of the **Earth**. It is traced on the imaginary **celestial sphere**, where that is intersected by the **plane of the ecliptic**, the **geometric plane** in which the Earth **orbits** the Sun. The name refers to the fact that **eclipses** occur when the Moon meets the Sun on this path. Note that it does not refer to the hour-by-hour motion of the Sun as the Earth rotates, but the day-to-day motion of the Sun when observed at the **same time each day**

The intersection plane of the earth's orbit with the celestial sphere, along which the sun appears to move as viewed from the earth.

A great circle inscribed on a terrestrial globe inclined at an approximate angle of 23°27' to the equator and representing the apparent motion of the sun in relation to the earth during a year.

Since earth is riding around the sun in a year, it is like we see other stars behind the sun, so it is just like the sun is following a path through the stars, the whole star sky around. This path is called the ecliptic. But this path is always thru the same **constellations**, and historically 12 constellations were put into the so called zodiac, which is indeed the same line as the ecliptic.

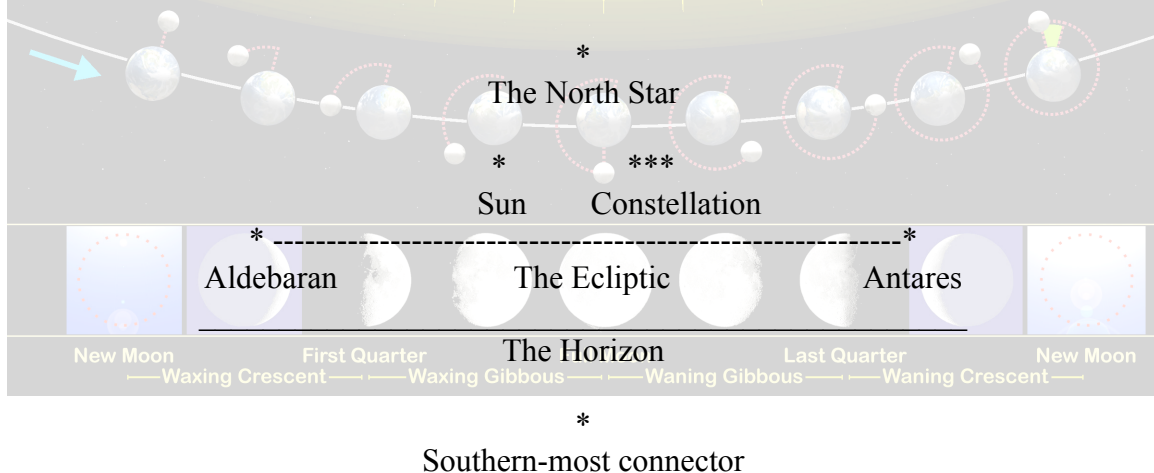
There are 12 constellations or 12 signs of 30 degrees corresponding to the ecliptic constellations.

12 constellations x 30 degrees = 360 Also 12 months x 30 days = 360

The use of constellations, along with the solar cycles, coordinating with as a group was exactly the way Adam, Noah and Abraham also timed their planting and harvest seasons. The stars and constellations would have provided the double check. This would, for example looked for the sun to rise in Aries to know spring had begun. Even if they officially counted their months in 30 day increments, they would seed and plant crops according to the stars. [Quote from Gabriel Roth; Wheel of stars].

Interesting quote from Philo, On Moses 2:102-103: The candlestick was placed on the southern side of the tabernacle ...and in all the seven there were seven candles and seven lights, being symbols of those seven stars which are called the plants by those men who are versed in natural philosophy; for the sun, like the candlestick, being placed in the middle of the other six, in the fourth rank, gives light to the three planets which are above him, and to those of equal number which are below him....

Josephus wrote something similar, Antiquities 3:146: The Menorah terminated in seven heads, in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of planets....



Instructions on building the Wheel of Stars mimic of Gabriel Roth's model:

1. Start with the basic Ecliptic model of the border stars of Aldebaran and Antares, coordinated with the North Star and its point directly below, touching the horizon.
2. Draw a circle between the four main dots
3. Divide the circle two more times, so you have 12 equal slices of 30 degrees each
4. Add constellations as represented by 24 courses of priests a long with the scriptural mathematics under Yahuah's control.

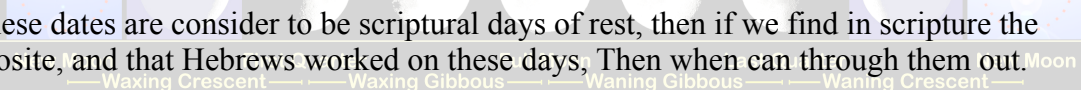
The seven planets that both writers are referring to are the 7 visible stars; Sun, Moon, Mercury, Mars, Venus, Jupiter and Saturn. These were associated with days of the week. Do a study and this will come apparent.

These Feast days are in a complete cycle or better put a circuit.

- Ex. 34:22 And you shall observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's **end**.
- **8622.** תְּקוּפָה **tquwphah**, *tek-oo-faw'*; or תְּקוּפָה **tquphah**, *tek-oo-faw'*; from 5362; a **revolution, i.e. (of the sun) course, (of time) lapse:—circuit**, come about, end.
 - 5362. נָקַף **naqaph**, *naw-kaf'*; a primitive root; to strike with more or less violence (beat, fell, corrode); by implication (of attack) to knock together, i.e. surround or circulate:—compass (about, -ing), cut down, destroy, go round (about), enclose, round.
- 2Chr. 24:23 And it came to pass at the **end** of the year, *that* the host of Syria came up against him: and they came to Yahudah ^(Judah) and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.
- Psa. 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them has he set a tabernacle for the sun,
- Psa. 19:5 Which *is* as a bridegroom coming out of his chamber, *and* rejoices as a strong man to run a race.
- Psa. 19:6 His going forth *is* from the end of the heaven, and his **circuit** unto the ends of it: and there is nothing hid from the heat thereof.

Challenges with keeping Lunar Shabbaths, for Six days you work, seventh day rest

The belief of the Lunar Shabbaths is that Shabbaths can only fall on 8th, 15th, 22nd, or 29th Of each month. If a Shabbath occurs at a certain juncture, it is possible to have eight or even nine days pass between months.

If these dates are consider to be scriptural days of rest, then if we find in scripture the opposite, and that Hebrews worked on these days, Then when can through them out. 

Let's remember Bereshiyth ^(Genesis) 1:14

- Gen. 1:14 And Alahiym 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:
- Notice the week is not mentioned? That is because 7 or week is an absolute cycle. Think about this, why in a lunar month it has a repeating 7 count 8, 15, 22, 29. So they do understand they must repeat. The problem is they believe it can only happen in the Lunar month. But we have already showed that in a solar count it continues in cycle, which is not in a lunar month. But we are strictly doing what Yahuah commanded, meaning six days you work seventh day you rest, that parallels six days of creation and one day set aside, for rest, celebration, and fellowship.
- **7620.** שָׁבוּעַ **shabuwa**, *shaw-boo'-ah*; or שָׁבֻעַ **shabuan**, *shaw-boo'-ah*; also (feminine) שָׁבֻעָה **shbuah**, *sheb-oo-aw'*; properly, passive participle of 7650 as a denominative of 7651; literal, sevened, i.e. a week (specifically, of years):—seven, week.

- 7650. שָׁבַע **shaba**, *shaw-bah'*; a primitive root; propr. to be complete, but used only as a denominative from 7651; to seven oneself, i.e. swear (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full (by mistake for 7646), take an oath, x straitly, (cause to, make to) swear.
- 7651. שֶׁבַע **sheba**{, *sheh'-bah*; or (masculine) שִׁבְרָה **shibrah**, *shib-aw'*; from 7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:—(+ by) seven(-fold), -s, (-teen, -teenth), -th, times).
- We also bear in mind Yahuah did not count from when He made the sun or the moon, which was day four in creation. The cycle never broke. So this was independent from the sun and moon.

In Shamuth ^(Exodus) chapter 12, Yashra'al ^(Israel) Left on the fifteenth. That would be breaking His own law. Let's read:

- Num. 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Yashra'al ^(Israel) went out with an high hand in the sight of all the Mitsriy ^(Egyptians).
- Ex. 16:4 Then said Yahuah unto Mushah ^(Moses), Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.
- Ex. 16:5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
- Ex. 16:22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omer's for one *man*: and all the rulers of the congregation came and told Mushah ^(Moses).
- Ex. 16:23 And he said unto them, This *is that* which Yahuah has said, To morrow *is* the rest of the set-apart Shabbath unto Yahuah: bake *that* which you will bake *to day*, and see that you will see; and that which remains over lay up for you to be kept until the morning.
- Ex. 16:28 And Yahuah said unto Mushah ^(Moses), How long refuse you to keep my commandments and my laws?
- Ex. 16:29 See, for that Yahuah has given you the Shabbath, therefore he gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day.
- Ex. 16:30 So the people rested on the seventh day.
- Josh. 5:10 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.
- Josh. 5:11 And they did eat of the old grain of the land on the morrow after the Passover, unleavened cakes, and parched *corn* in the selfsame day.

- Josh. 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Yashra'al ^(Israel) manna any more; but they did eat of the fruit of the land of Canaan that year.

Passover was over, next day was Unleavened bread. Manna stopped on the 15th. So then the 16th was the Shabbath

When the Creator wanted to teach Yashra'al ^(Israel) how to keep the weekly Shabbath what was used? Manna. Why not use the Moon if that was how He wanted them to learn the Weekly Shabbath? Simple He wanted them to work six days [Just like He did] and rest the seventh day.

2Chr. 29:17 Now they began on the first *day* of the first month to set-apart, and on the eighth day of the month came they to the porch of Yahuah: so they set-apart the house of Yahuah in eight days; and in the sixteenth day of the first month they made an end.

Ex. 40:2 On the first day of the first month shall you set up the tabernacle of the tent of the congregation.

Ex. 40:3 And you shall put therein the ark of the witness, and cover the ark with the veil.

Ex. 40:4 And you shall bring in the table, and set in order the things that are to be set in order upon it; and you shall bring in the candlestick, and light the lamps thereof.

Ex. 40:5 And you shall set the altar of gold for the incense before the ark of the witness, and put the hanging of the door to the tabernacle.

Ex. 40:6 And you shall set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

There is a longer count, i.e. more than a seven day count in between months. This will cause a problem in that from the 29th to the 8th exceeds a six days work seventh day rest. New moon are not Shabbats, and the 1st day is not a Shabbat, as we read in Ex. 40:2

Here is a reference now from the *Harper's Bible Dictionary* under the heading for "Sabbath":

“Scholarly explanations of the Sabbath's origins have focused on certain days in the Babylonian monthly calendar on which normal activities of the king and certain professions were restricted. These days, known as “evil days,” were determined by the lunar cycle, corresponding with the quarters of the moon. While the postulating of a dependence on the Babylonian calendar is tempting, it cannot be objectively sustained. ***The biblical Sabbath was ordained as a weekly institution with no relation whatsoever to the lunar cycle.*** Moreover, the somber nature of the Babylonian “evil days” stands in stark contrast to the joyous nature of the Sabbath.”

The Solar calendar has always been used through scripture. The moon is used to be a guide to the Feast days. Once the feast days are over, the moon yields and the sun takes over to keep everything in its seasons. That is not the job of the moon.

There are four calendars running in Yahuah's clock.

1. Work count in a Solar Day / year
2. Lunar (Was incorporated into the solar year. They both work together).

3. Star constellations
4. Priestly calendar (This calendar was added to the solar, and not replaced it).

We can we finally learn about the two big lights Solar and Lunar? The moon can control the waters on the earth. The Feast days are controlled by the moon. Think about it, obedience to keeping His Word and Feast days, washes us from our sins. In a moon cycle we learn how Yahuah forgives us over and over again.

In a solar eclipse it starts in light and ends in light. We must understand light has always guided us in the truth, in while we are in the dark. That is why our days are governed by light, where as the moon governs the Feast. Which cleanses us throughout our year. The Heavenly body helps us understand heavenly things.

Lamadyahu למדיהו

