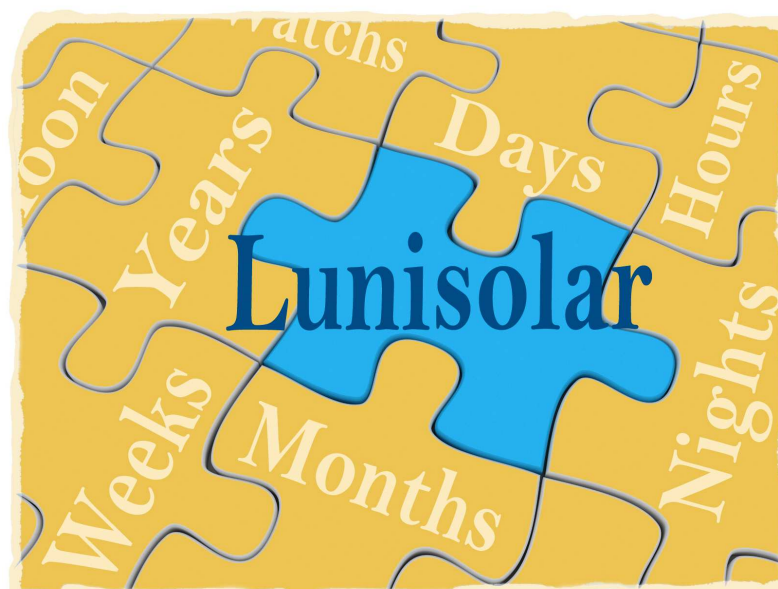


The Creator's Calendar

Units of Time



The Lord Yahuwah carefully built a symbolic wall of truth around the Hebrew people, so that while obedient they would remain a sovereign nation. The stones of this great wall were made up of His Moral Law, Statutes, Judgments, New Moons, and Feast days, which include the seventh-day Sabbath. If they were at any time to willfully break His Laws, creating a weak link in the wall, Yahuwah would chasten Israel by allowing them to be taken captive. Once in captivity they must succumb to keeping the laws of the ruling nation, along with its calendation system, festivals and holidays. In this way, and because of their unfaithfulness, He caused them to forget His ways.

“I will also cause all her mirth to cease, her feast days, her New Moons, her Sabbaths -- All her appointed feasts,” says the Lord. Hosea 2:11

Historical and Biblical record identify at least three times Israel went into captivity as a result of idolatry. The first was Israel's bondage in Egypt, followed by Babylon, and finally at the destruction of Jerusalem in A.D. 70. During the long years in Egypt, Israel completely lost the ways of Yahuwah, and had to be reinstructed. During the captivity in Babylon many forgot, but certainly not all, including Daniel. But with the destruction of Jerusalem in A.D. 70, began the first step in a lengthy captivity, and under a hard rulership that was *bent on destroying* the Hebrew Law and calendation of her New Moons, Feast days and Sabbaths. The ways of Yahuwah have not been fully restored as of yet. He will at the end time restore these divine institutions among His remnant. Refer to full article, [“Amazing Evidence from Antiquity.”](#)

In the time of the end every divine institution is to be restored.
Prophets and Kings, p. 678.

SPRING

The Creator's Calendar

<i>Abib</i> NM 1								<i>Ziv</i> NM 1								<i>Sivan</i> NM 1							
First Month								Second Month								Third Month							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30																30							

SUMMER

<i>(No Name)</i> NM 1								<i>(No Name)</i> NM 1								<i>Elul</i> NM 1							
Fourth Month								Fifth Month								Sixth Month							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30								30															

FALL

<i>Ethanim</i> NM 1								<i>Bul</i> NM 1								<i>Chisleu</i> NM 1							
Seventh Month								Eighth Month								Ninth Month							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30																30							

WINTER

<i>Tebeth</i> NM 1								<i>Shebat</i> NM 1								<i>Adar</i> NM 1							
Tenth Month								Eleventh Month								Twelfth Month							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30								30															

Color Key:

New Moon Day Seventh-day Sabbath Feast of Passover Day of Atonement
 Interim Days of Unleavened Bread Last day of U.L. Bread Feast Sabbath
 Feast of Pentecost Feast of Trumpets Interim feast days of Feast of Tabernacles
 High Sabbath - First day of Feast of Unleavened Bread & Feast of Tabernacles
The 30th day is called Translation Day and is a lunar cycle completion day

Calendar Features to be Restored

Scripture reveals that Yahuwah's *time keeping* is based on the dual orchestration of the sun and moon working together as ordained at creation (Genesis 1:14-18). The current Roman Gregorian calendar is reckoned based on solely the *sun* in direct defiance of the creator's appointed dual action system. This pagan system of time keeping and worship was then named *sol*, meaning one or only, and is where we get the term solar today. Any *unit of time* that is a *fruit* of this *counterfeit* time keeping system is therefore spurious, and is a product of a calendar with a *false origin*, making neither Saturday nor Sunday the true Sabbath of Scripture.

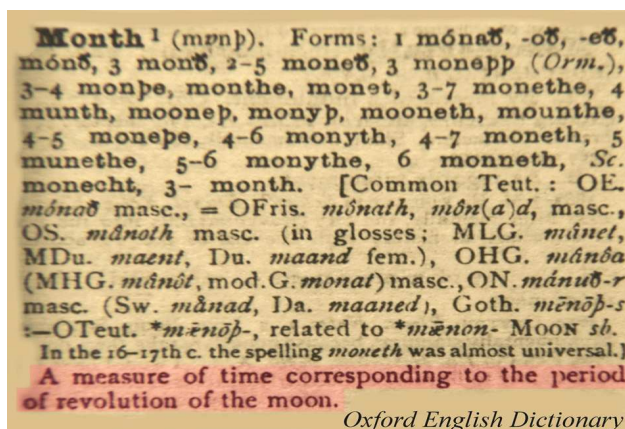
**Unfamiliar is no more synonymous with wrong
than familiar is synonymous with right.**

Year:

According to Genesis 12:1, the Lord revealed to Moses that the New Year began in the spring rather than in the winter. The Creator's lunisolar calendar year fluctuates in length from 354 days to 384 days. However this is brought into harmony with the solar year every complete cycle of 19 solar years. The lunisolar year commences with the sighting of the first visible crescent following the vernal equinox, as a first witness. The barley harvest is viewed as a second witness that indeed a new year has begun. The barley is essential as an offering of the first fruits for the second day of the Feast of Unleavened Bread, also known as the Feast of First Fruits or the Wave Sheaf Offering. If it appears that the barley will not be ripe for the Wave Sheaf Offering on the 16th of the month of Abib/Nissan, an additional month is added. This makes the year that is ending, a 13 month year of 384 days. This occurs seven times in a 19 year period, which averages out every 2-3 years. This 13th month is called by the name Adar II, or Ve-Adar, and the 13 month year is called an embolismic year.

Months:

The word *month* (or *chodesh* in Hebrew, see Strong's #2320) in Scripture specifically means *New Moon* which declares that a new month will begin the following sunrise. In other words, New Moon Day is the day after the first visible sighting of the crescent New Moon. This is repeated each and every month for twelve (or thirteen) months. The month consists of 29 or 30 days. Six months of every year are 29 days in length and the other six are 30 days, usually rotating every other month, but not always.



New Moons:

The New Moon is the *first visible crescent* moon observed at sunset on the evening prior to the actual New Moon day. By definition it is the **Creator's Lunar International Dateline** (CLID) in contrast to the manmade *International Dateline* in the Pacific Ocean. Yahuwah appointed it to be a *conspicuous* manifestation in the night sky that testifies as a witness to all on earth that a

“new month” has begun. Corresponding to this *visible signal*, each New Moon refreshes the sequence of days and the cycle of four weeks according to the Creator’s pattern.

When the Bible refers to a day of the month, it is literally referring to the count down from the last New Moon day. The 4th day of the month simply meant the 4th day since New Moon day. Because New Moon day is *day one* of the month, *it is not and can never be a seventh-day Sabbath*. This is not true of the Roman Gregorian calendar, in which its seventh-day Saturday floats throughout Yahuwah’s lunisolar month, even landing on New Moons and all of the six work days.



It shall be established forever as the moon, and as a faithful witness in heaven. Psalms 89:37

The moon is a faithful witness because it doesn’t lie, as it is Yahuwah’s sacred time signal in truth.

New Moon day is a holy day of worship in addition to the seventh-day Sabbath and other holy appointed feast days.

Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons. Ezekiel 46:3-4 NKJV

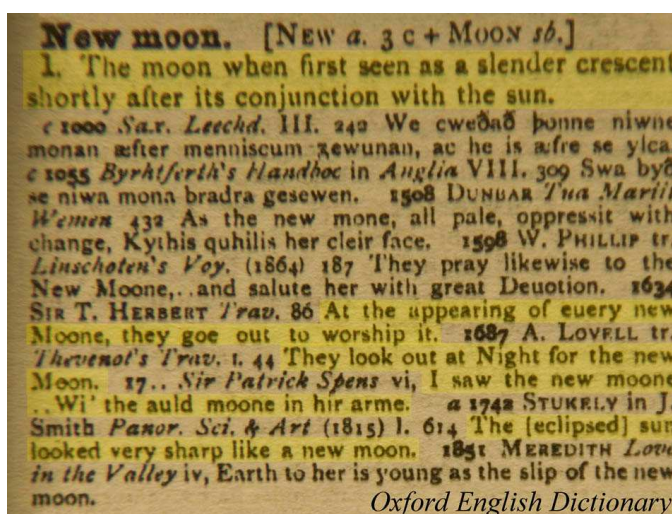
Below is an example of Israel complaining with anticipation that both the New Moon and the Sabbath must be past before they can resume their industry of buying and selling.

When will the New Moon be past, that we may sell grain? And the Sabbath, that we may trade wheat? Amos 8:5 NKJV

The New Moon is day one of each month, and *never a seventh-day Sabbath or a work day*. According to Leviticus 23, the *Feast of Trumpets* in the seventh month is the only Feast Sabbath that occurs on a New Moon day. New Moon days are never included in the Count to Pentecost, because they are not part of the *Sabbaths Complete* equation. (*See Sabbaths Complete*)

Remember the profound difference between Yahuwah’s time system and Satan’s counterfeit time system is in His Holy appointed **dual action of both sun and moon**, rather than the *single action* of just the sun, to represent time.

The belief that the *dark phase* of the moon, known as conjunction, is the New Moon, is not in harmony with Yahuwah’s principle of light as it relates to truth. This is because the conjunction phase is not a *visible* dual action demonstration of Yahuwah’s two hands of time, the sun and moon, which together beacon *light*. No aspect of the moon can be seen at the conjunction lunar phase. Historically, a signal or beacon has always been synonymous with *light* and never with darkness.



Therefore to be the *light of the world* or the *light of truth* from Yahuwah, it must be a visible and orchestrated dual action manifestation of both the sun and the moon. Yahuwah has never used any portion of darkness to represent His truths, thus making the teaching that the *dark conjunction lunar phase* is the New Moon, an obvious error.

Ye are all the children of *light*, and the children of the day: we are not of the night, nor of darkness. 1 Thessalonians 5:5

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. Psalms 81:3-4 KJV

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once seen they reported their sighting to the calendar court authorities of the Sanhedrin. Note what one authority says, "Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon," *Encyclopaedia Judaica*, Vol. 12, p. 1039.

Both of these trumpet blasts on the Shofar would be at specific *light* phases of the moon. Yahuwah doesn't leave any room for error or guess work. Refer to article, ["The New Moon, When is It?"](#)

Weeks:

Each New Moon Day is followed by four successive weeks. These are exhibited by the moon's waxing and waning phases as it reflects the light of the sun, in addition to its location in the night sky. Following day one of each month is the first day of the week. Each week of seven days ends with the Sabbath on either the **8th, 15th, 22nd, or 29th** day, counting from New Moon, each and every month. In His wisdom, He appointed and set His dual action time keeping *clock* on the fourth day of creation, prior to any possible human intervention. While this concept may be startlingly new to some of you, Yahuwah has never been dependant upon man to create a calendar, nor has He needed our approval. The mere fact that it is unfamiliar or different from what we are accustomed to, does not mean it is difficult, confusing or wrong. Is it possible that *all* have been in bondage and held captive by Rome through the *continual* use of a counterfeit Roman Gregorian calendar? Perhaps all have forgotten that Yahuwah divinely appointed the *sun and moon* to measure time? Is it possible that this is the lost and forgotten *evidence* that Yahuwah's true Sabbath is a *sign* of creation, and not an *unbroken chain of successive weeks*, as we have been led to believe?

Sabbaths:

And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Genesis 2:2-3

And the Lord spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, **these are My feasts**. Six days shall work be done, but the **seventh day is a**

Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings. Leviticus 23:1-3

The Gregorian calendar's names for days do not exist in the original Hebrew Old Testament or Greek New Testament. Therefore, there was no mention of Friday, Saturday, or Sunday in all of ancient Hebrew Scriptures. These pagan terms were added quite recently to some versions, by translators, who believed by doing so, they were adding to its clarity. If Scripture was dependent on, or in harmony with the Roman Julian/Gregorian calendar, then this would have perhaps been helpful, but to the contrary, it has only muddied the clarity of the proverbial *waters of truth*.

In many Bible language translations, there is a specific word in that language that means Sabbath, such as in Spanish the word is *Sabbado*. Notice that *Sabbado* is referring to the specific word for Sabbath, as the seventh-day of rest which the Creator made Holy. *Sabbado* is not another word for *Saturday* (Saturn's day or dies Saturni), a pagan deity. Some have assumed Saturday was synonymous with Sabbath because they appear to correspond to the same day of the Gregorian calendar's unbroken cycle of weeks. While Sabbath means "holy seventh-day of rest," Saturday is the pagan name applied to the seventh-day of the Gregorian calendar week as it is named after the planetary god Saturn.

Sabbath: 1.a. In the original use: The seventh day of the week (Saturday) considered as the day of religious rest enjoined on the Israelites by the fourth (or in medieval reckoning the third) commandment of the Decalogue. Phrases, to keep, break the Sabbath. The word was never in England, as in some continental countries, a vernacular synonym for Saturday, though English writers of med. Latin used *dies Sabbati* as frequently as *dies Saturni*. *Oxford English Dictionary* (Emphasis mine)

These . . . eventually led Jewish rabbis to call Saturn Shabbti, 'the star of the Sabbath.' It was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Saturday]. *Rest Days*, p.244 by Hutton Webster

Yahuwah uses all the yearly feasts to punctuate that His ordained *week* and its seventh-day Sabbath are reckoned by the very same *sacred lunisolar calendar*. This is demonstrated and clarified as each of feasts have their fixed anchor points simultaneously anchored on both the date of the month, counting from the New Moon, as well as the days of the week, each and every year without exception. This cannot be accomplished using the Gregorian calendar.

The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious Sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are to show them that it is of vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of His downtrodden Sabbath.

How important, then, that our example in Sabbath keeping should be right.
Testimonies, Vol. 6, p. 352.

According to the Scriptural guidelines, *it would be impossible for the seventh-day Sabbath to fall on a New Moon day*. In like manner it would be impossible for the New Moon to fall on a seventh-day Sabbath.

It is mathematically impossible to locate the specific day for the Creator's true seventh-day Sabbath without first locating the correct first day of the month, which is also known as New Moon Day. They go hand in hand and cannot be separated. This framework for locating the Sabbath can be found in Isaiah 66 which illustrates that the seventh-day Sabbath fits into the framework of the month beginning with the New Moon:

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.
 Isaiah 66:23

Refer to full article, [“Sabbath’s Consistent Monthly Dates.”](#)

Days:

There are seven days in each Biblical week, 29 or 30 days in each month, and 354-384 days in each year, depending on whether it is an embolismic year or not. **However, all days are not created equal according to Scripture:**

Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. Exodus 20:9-10

Thus says the Lord God: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened." Ezekiel 46:1-2

Between these two texts, from Exodus 20 and Ezekiel 46, are found the details of “days” for the Creator’s calendar. First we have the non contended definition of the week that it is made up of six work days followed by the seventh-day Sabbath. Ezekiel states that on Sabbaths and New Moons the gateway is opened, and that it is closed on the six working days of each week. In this manner the text clarifies that there are *three specific kinds of days that never overlap*. The New Moons can never be Sabbaths and neither can they ever be work days. So this Scriptural verse sets the *standard* for days, by labeling them as either New Moon days, Sabbath days or work days. Therefore this is the *standard* by which to compare all calendars including the Roman Gregorian. If the days of any calendar change from week to week, or month to month, causing a New Moon day to be counted as a mere work day, or a work day to be counted as a Holy Sabbath, then you will know it is a counterfeit calendar. Show me a Gregorian year that has not placed New Moons on seventh-day Sabbaths or on week days.

Here is a ready example from the Roman Gregorian calendar showing that July 5, 2008 was a Saturday Sabbath. However, the horned crescent moon was seen in the western sky the evening of July 4th, making the 5th day a New Moon day. The 5th cannot be both a Sabbath and a New Moon day.

July 2008						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

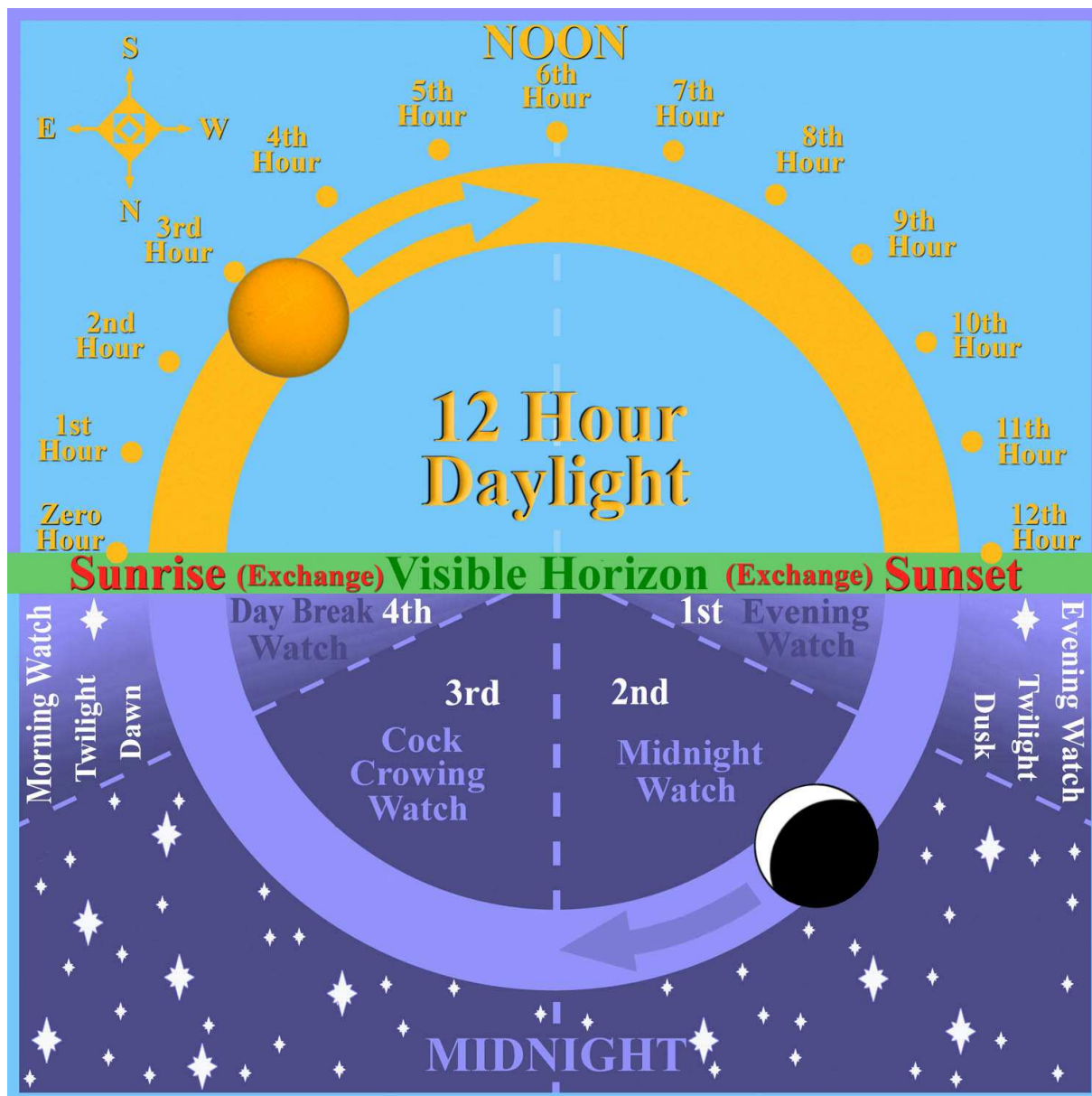
According to the two scriptures from Exodus 20 and Ezekiel 46, this would be impossible. So, who are you going to believe the Pope and the Gregorian calendar, or the Lord Yahuwah and the Bible? The line in the sand is being drawn by the Lord Yahuwah. The choice is yours, which side will you choose? It's that simple.

As a result of New Moon Day being the 5th, each of the other dates under the Saturday column, by mere coincidence, just happen to fall on the Lord Yahuwah's true seventh-day Sabbath. But according to the Scriptural calendation criteria, the 5th is not a seventh-day Sabbath.

Age will not make error into truth and truth can afford to be fair. No true doctrine will lose anything by close investigation. *Councils to Writers and Editors*, p. 35.

Day Begins at Sunrise:

Weighty evidence defines the *Scriptural day* as a twelve hour period of time from sunrise to sunset. Genesis 1:4 first divides the light from the darkness calling the *light* day and the darkness *night*. What we have here is a simplistic math equation. *Daylight* is the *sum* of this addition equation. Genesis 1:5 goes on to state that *evening + morning = day light*. The night is not included in this equation. No where is there any mention that evening = night. Morning is defined by the sunrise and the evening spoken of is defined by the sunset. The night has already been defined as the darkness.

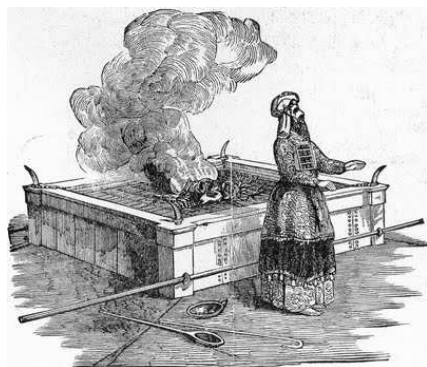


Remember, the Jews rejected Christ as their Messiah. They rejected the New Testament which was about Him. Therefore they do not accept the following quote of Christ as evidence for the length of a day.

Jesus answered, "Are there not **twelve hours** in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." John 11:9-10

Consider the *morning and evening* sacrifices; they always occurred near sunrise and sunset.

According to Scripture dawn and dusk are the two periods of twilight that occur just before sunrise and just after sunset. It is at the moment the last "ray" of the sun disappears as it sets on the western horizon that night begins. The first night watch, known as the Evening Watch commences at sunset and terminates at full darkness.



Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, And its waves roar. “If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever.” Jeremiah 31:35-36 NKJV

Day and night are here differentiated specifically by the “sun” and the “stars.” They simply are not both visible at the same time. When the sun ceases to shine the stars begin their shining. Please notice that it is not merely light that is given

for the portion that makes up the “day,” **but rather it states the visible “sun”** for a light by day. Half of the month the moon is visible at night and half of the month it is visible by day. But the stars never vary regarding their shining. The word “ordinance” here means “appointed set time.” It is the moon and stars that specifically give light by night. At sunset one or two stars begin to be visible, and a few stars continue to shine until sunrise. Refer to full article, [“Sunrise or Sunset, When Does a Day Begin.”](#)

Night Begins At Sunset:

In the following verse it is the Savior, Yahushua who defines that the night is divided into “Four Watches” and gives them their names. In the Strong’s Dictionary each of the underlined terms is declared to be a specific watch of the night except the first one. The “morning” referred to below is actually the Fourth Watch of the night.

“Watch therefore, for you do not know when the master of the house is coming – in the evening, at midnight, at the crowing of the rooster, or in the morning – lest, coming suddenly, he find you sleeping. And what I say to you, I say to all: Watch!” Mark 13:35 NKJV

The night watches are not divided into four equal lengths of time; rather each “watch of the night” is defined by the parameters of the unique features of the night.

- First Watch: The Evening Watch commences at sunset and occupies the time known as dusk, evening or twilight, in keeping with its name.
- Second Watch: The Midnight Watch commences at full darkness and ends at midnight, in keeping with its name.
- Third Watch: The Cock Crowing commences at precisely midnight and ends at first light of dawn, this is when the rooster begins to crow, thus it is in keeping with its name.
- Fourth Watch: The Morning Watch or Daybreak Watch commences at the time the Rooster begins to crow, occupying the period known as dawn. According to Hebrew, dawn and the Fourth Watch of the night are synonymous. It’s title defines it as the portion of time of watching for the “break” of day with full radiant beams of the sun.

Depending on the time of year and what latitude a person lives at, will determine the length of each portion or “watch of the night,” just as is the case for the day. While the radiant beams for

the sun determine the beginning and end of the day, the placement of the stars and the moon govern the divisions of the night.

If the day was from dawn to dusk, “day” would be overlapping the shining of the stars and the moon for 1 ½ to 2 hours at dusk and then again just before sunrise. However, if the “day” is from sunrise to sunset, there is no overlapping of sunshine with the stars. Because the moment the radiant beams of the sun disappear at sunset the first stars begin to appear in perfect harmony with the division of day and night outlined in Jeremiah 31:35:

Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night . . .

From this verse we can acquire the following facts:

- When the above verse speaks of the stars it is speaking of visible stars.
- When the above verse speaks of the sun the same principle applies, therefore it speaks of a visible sun.
- When stars are present and visible, it is “night.”
- When the sun is present and visible, it is “day.”
- The sun and stars are never visible at the same time.
- A visible moon is also spoken of, although half the month the moon is not visible at night.
- This is the direct instruction of the Creator Yahuwah.

Refer to full article, [*“Visible Stars Define the Parameters of Day and Night.”*](#)

Translation Days:

As I mentioned earlier in this study, there are only three kinds of days defined in Scripture. A day that needs to be discussed is the 30th day of the month, which is called in astronomical terms, *Translation day*. While the sun rises and sets on this day exactly as it does on all other days, it is unique in its purpose, as it occurs approximately six times every year. This day cannot be either a seventh-day Sabbath or a New Moon; however it appears to be a mere work day. It is always the day following the fourth Sabbath of the month when the month is 30 days long. On 29 day months, New Moon Day follows the fourth Sabbath of the month. Translation days are not included in the *Count to Pentecost*, because they are not part of a consecutive set of six work days followed by the seventh-day Sabbath, which is the criteria required for a *Sabbath Complete*.

The importance of this day lies in keeping the days of the 12 month years totaling 354 days, and the days of the thirteen month years totaling 384. This day is invaluable in bringing into harmony the Creator’s lunisolar year with the solar year every 19 years.

The Feast of the Seventh-day— Annual Rehearsal of the Thousand Year Sabbath Rest in the New Jerusalem - Leviticus 23:1-3:
The seventh-day Sabbath is the first feast listed in the lineup of feasts in *Leviticus 23:1-3*. However, there are two distinctions between the seventh-day Sabbath feast and the other feasts that follow in *Leviticus 23:4-44*. The first difference between them is the intervals in which each occur. Verse 3 states the Sabbath feast is to occur on "**day seven**" each week as a holy convocation. Verse 4 states the other feast days are to be holy convocations and are to occur in their specific "**months**" (#4150 mo-ade').

The second distinction between the “day seven” feasts and the “month” feasts is as follows. Each of the “month” feast rehearsals define the prophetic events of the heavenly Sanctuary to be played out in their specific order and in real time on their specific appointed lunisolar calendar dates. In contrast, the “day seven” feasts are weekly reminders and promises that the entire plan of salvation will not exceed one “Sabbath Complete,” a period of seven thousand years. In other words each weekly Sabbath, is a reminder of our Creator’s love and a promise that sin and death, pain and suffering will all be abolished by His work in the Sanctuary above. It is this work that is completed by the end of six thousand years of earth’s history. Then at the commencement of this great one thousand year Sabbath rest, our Saviour, Yahushua will return, in His second coming for His faithful. The seventh thousand year period will be spent with their redeemer.

Notice that both the "day seven" feasts and the "month" feasts are given the same status of "**holy convocations.**" Unequivocally, holy convocations are feasts.

Feast of Passover— Annual Rehearsal of the Prophetic Lamb Slain for Sin – Leviticus 23:5

The Feast of Passover is one of two solemn yearly feasts. This Feast was to have a dual application in that it was a memorial of the night the death angel passed over Israel and killed all the first born in Egypt, but also it was a prophecy of the Messiah who was to die for the sins of the whole world, and thus represents earths darkest hour. While most modern Bible translations declare the killing of the Passover lamb occurred at twilight, meaning sunset, the twilight of sunrise is equally viable and most probable. This is due to the fact that our Savior, Yahushua died during the daylight hours in perfect fulfillment of Passover. The Passover Lamb was then to be eaten that night.



In the first month, in the fourteenth day of the month, between sunrise and sunset is the Passover of the Ever-Living. Leviticus 23: 5 *Ferrar Fenton Version*

It must be a perfect he lamb of a year. You may take it from the sheep or from the goats; and you must keep it by you until the fourteenth day of this month, they kill it. All the Assembly of the Families of Israel must kill it between the dusks (dawn and twilight). Then they shall take of the blood and sprinkle upon the two door-posts, and upon the lintel of the houses where they eat it. And they shall eat the flesh in that night, roasted with fire. Exodus 12:5-8 *Ferrar Fenton Version*

Therefore they offered the first Passover on the fourteenth day of the month between morning and evening, in the Wilderness of Sinai. Numbers 9:5

Passover is the first appointed annual feast of the year, and is always in the spring. According to Exodus 12 and Leviticus 23, it is always on the 14th day of the first month of Abib, counting from the New Moon day. It is always the 6th day of the week, also known as the preparation day. It is always on or very near the full moon. The day following *Passover* is always the seventh-day Sabbath, which is also always a High Sabbath, because on it the Feast of Unleavened Bread commences. The Hebrew Old Testament and Greek New Testament never refer to Passover as *Friday*. This is the first of the Appointed Feasts which Christ the



Messiah fulfilled precisely. Refer to full article, [“*Twelve Criteria of the True Crucifixion Date.*”](#)

On the sixth day of the week they had seen their Master die. . .
Desire of Ages, p. 794.

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord’s Passover. Leviticus 23:4-6

High Sabbath:

There are two *High Sabbaths* each and every year. This is when an appointed Feast Sabbath commences on a weekly seventh-day Sabbath, such as in the case of the Feast of Unleavened Bread in the spring and on the Feast of Tabernacles in the fall. Counting from the New Moon both feasts begin on the 15th day of the month and end on the 21st day.

Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. Leviticus 23:34

Both feasts always begin on the seventh-day Sabbath, a “High Day”, and end on the sixth day of the following week. There is no variation when they begin or end, because they are fixed not only to a specific date, the 15th of the month counting from New Moon, but also on specific and fixed lunar calendar days of the week, each and every year. This is one of the Creator’s true and paramount calendar definers, because this shows that the “*weeks*” as outlined in Scripture have never cycled as *unbroken chains of successive weeks since creation*. The evidence shows that Yahuwah’s week and seventh-day Sabbath is defined by the lunar month just as are all the Holy appointed yearly feasts. Yahuwah in His wisdom makes it plain by first stating the Festival of Tabernacles begins on a seven-day Sabbath, and then in Lev. 23:36 *the following eighth-day is to be a holy convocation, which is also a seventh-day Sabbath*. We find in Leviticus 23:2, 3 that the seventh-day Sabbath is this holy convocation. The fact that this “eighth-day” follows the seven-day Feast of Tabernacles, as a holy convocation, does not automatically make this feast an eight-day feast either, but rather clarifies that it is fixed in time, not only within the month, but also within the week. In other words it acts as one of Yahuwah’s *checks and balances* to show that the Holy seventh-day Sabbath continues intact to be legislated by the moon and is not part of an unbroken cycle of weeks. This is because the seventh-day Sabbath is always the first day of the feast as well as the day after this seven-day feast each and every year and not just once in a while. This allows no room for error in pinpointing its exact location. It is however, simply impossible to pinpoint any of the Holy appointed feasts that contain both a fixed monthly date as well as fixed days of the week using the Gregorian calendar, where the weeks cycle without end in an unbroken chain.

Feast of Unleavened Bread — Annual Rehearsal of the Prophetic Bread of Life – His Life for Ours – Leviticus 23:6-8

The spring *Feast of Unleavened Bread* begins on the 15th day of the first month of Abib, counting from the New Moon. It begins at the moment Passover comes to an end at sunrise. This second feast commences on a seventh-day Sabbath, making the first day of this seven-day feast a “*High Sabbath*” each and every year. This feast ends on the sixth-day of the week, the 21st day of the month, which is also appointed as a holy convocation or Sabbath, which can never be a seventh-day Sabbath. Then the day following the 21st is the seventh-day Sabbath, also a

Holy convocation, which makes the 21st and 22nd back to back Sabbaths or Holy Convocations each and every year. There is no variation when “The Feast of Unleavened Bread” begins or ends, because it is fixed not only to a specific date, the 15th of the month counting from New Moon, but also within specific and fixed days of the week, each and every year. This is another one of the Creator’s true and paramount calendar definers. This is because this shows that the weeks of Scripture and Yahuwah have never cycled as an unbroken chain of successive weeks since creation, but that the week and seventh-day Sabbath is also defined by the lunisolar calendar as are all the Holy appointed yearly Festivals. Using the Scriptural criteria, it is simply impossible to pinpoint this “Festival of Unleavened Bread” which has both a fixed monthly date as well as fixed days of the week on the Gregorian calendar, where the weeks cycle without end in an unbroken chain.

And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it. Leviticus 23:6-8

Taking this thought one step further— In this article it has been established that both the spring Feast of Unleavened Bread and the fall Feast of Tabernacles commence on a seventh-day Sabbath. Using only a Gregorian calendar, try connecting the 15th of any spring month to the 15th of any fall month where both dates fall on the seventh-day Sabbath? With this simple test is seen that the *unbroken cycle of successive weeks* cannot remain in harmony with the Creator’s Scriptural calendar for even six months. Refer to article, [“Passover to Tabernacles Calendar Challenge.”](#)

Feast of First Fruits— Annual Rehearsal of the Prophetic Lamb to be Resurrected – Leviticus 23:9-15

This feast is often referred to as Wave Sheaf and occupies the 16th day of Abib, which is permanently fixed to the first day of the week. This day follows the seventh-day Sabbath of the 15th today, just as it did at the time of Moses and during the three days of the crucifixion and resurrection of Yahushua. This is a “nail in a sure place.” Leviticus 23:9-15, Matthew 28:1-8

This feast had much to do with identifying, as a second witness that a New Year had begun. The sun, moon and stars as His “*principles that rule in the heavens,*” play the dominant role in proclaiming that the New Year has begun, as defined in Genesis 1:14-18. The first fruits of the barley harvest was necessary to celebrate this feast, and would ripen following the latter rains in the spring. If it appears that the barley will not be ripe for the Wave Sheaf Offering of the First Fruits on the 16th of the month of Abib/Nissan, then an additional month known as Adar II is added, giving a thirteenth month. This occurs approximately every 3 years.

This feast was specifically symbolic of the Messiah who was to come, as He was ordained from the beginning to lay down His life as a lamb sacrifice. He was preordained to be raised to life from the tomb on the third day, precisely on the appointed Feast of First Fruits. All resurrections previous and subsequent to this pivotal even were dependant upon His success as our innocent sin replacement. His death and resurrection occurred exactly on time on lunisolar calendation.

Overwhelming evidence for lunisolar calendation is revealed in the following text. Notice Moses has recorded that this feast day occurs on the day following the Sabbath. This Sabbath mentioned is always the 15th of Abib, because Passover is always on the 14th of Abib. Therefore, this text illustrates that while the month dates are counted from the New Moon, the Sabbaths are also fixed to specific civil lunar dates. If this was not the case Moses would not have stated that this Feast occurs on the day after the Sabbath. Continuous weekly cycles simply cannot be harmonized with any of the Feast days, as all of their dates are fixed to days of the week.

He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. Leviticus 23:11-13 NKJV

Easter, “Feast of the Resurrection” is Rome’s counterfeit holiday for this most important Resurrection day of our Messiah and Savior. Most are not aware of Rome’s proactive system of fixing their “Easter Feast” to the first Sunday after the “full moon.” Therefore, Easter is likewise appointed by Rome according to the lunar phases. This is their insurance that their man-made spring holiday will never fall on Scripture’s true and appointed “Feast of First Fruits.” Refer to article, “Why Must Rome Consistently Fix “Easter” to the Moon?”

Sabbaths Complete:

Six work days plus one seventh-day Sabbath equals one *Sabbath Complete*. This was the template that Yahuwah ordained at Creation. These will never include New Moon days or translation days, because they are not the days specified in the equation. Yahuwah uses *Sabbaths Complete* to punctuate that His ordained week and seventh-day Sabbath are reckoned by the very same *sacred lunisolar calendar as all the yearly appointed festivals*. This is demonstrated and clarified by His *Sabbaths Complete* being fixed simultaneously on both the date of the month counting from the New Moon to locate the 16th day. This 16th day follows the 15th day which is always a seventh-day Sabbath. Therefore the anchor markers are simultaneously fixed on both the dates of the month as well as within the days of the week, each month without variation, as well as each and every year. Again, this cannot be accomplished using the Gregorian calendar.

$$\begin{array}{l}
 0 \text{ (New Moon days are not to be counted)} \\
 0 \text{ (Translation days, the 30th day of the month, is not to be counted)} \\
 6 \text{ work days} \\
 + 1 \text{ 7th day Sabbath} \\
 = 7 \text{ (6 work days + 1 Sabbath) = 1 Sabbath Complete (perfect)}
 \end{array}$$

A Sabbath Complete

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Sabbath
2	3	4	5	6	7	8

And you shall number to you from the day after the Sabbath, from the day you bring in the sheaf of the wave offering, seven Sabbaths perfect [complete, KJV]

they shall be, to the day after the Sabbath seventh; you shall number fifty days.
Leviticus 23:15, 16 (*The Interlinear Bible: Hebrew, Greek, and English.*)

Count to Pentecost— Annual Rehearsal of the Prophetic Messiah to be Ordained Priest in Heaven – Leviticus 23:16-22

Pentecost means *fifty*, which stood for *fifty days*. There has been much discussion on *how* to count to Pentecost. First and foremost, the correct calendar must be established upon which to calculate it. Neither the Julian nor the Gregorian calendars existed at the time Pentecost was instituted by Yahuwah. Also, it is utterly impossible to count to Pentecost using any other calendar than the Scriptural mandated lunisolar calendar, as it is the only one that fits all the criteria: 1) Begin counting on the 16th day from New Moon; 2) The 16th day is always the first day of the week, because it always follows a seventh-day Sabbath on the 15th; 3) Only count “Sabbaths complete;” 4) Never count New Moon Days or Translation days; 5) Seven weeks is a total of 49 days ending on a seventh-day Sabbath; 6) Then a day is to be added to the count to make it 50 days, therefore the Festival of Pentecost is located on the first day of the week. Yahuwah uses these six criteria to punctuate that His ordained week and seventh-day Sabbath are reckoned by the very same *sacred lunisolar calendar as all the yearly appointed festivals*. This is demonstrated and clarified by this count to Pentecost being fixed simultaneously on both the date of the month counting from the New Moon, as well as fixed within the days of the week, each and every year. Again, this cannot be accomplished using the Gregorian calendar.

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath and then present an offering of new grain to the LORD.
Leviticus 23:15-17

And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. Leviticus 23:21

The count to Pentecost begins in the spring on the 16th day of the first month of Abib, which must be located by counting from the New Moon day. This 16th day is the day after the seventh-day Sabbath, which makes it the first day of the week.

Yahuwah was very specific as He clarified to *only count* seven “*Sabbaths complete*.” This literally includes 7 sets of “full weeks”, which is $7 \times 7 = 49$ days. A full week, or Sabbath complete, consists of six work days followed by its respective seventh-day Sabbath. Next a qualifying statement is given that states that the total is 50 days, which is an extension of the 49 days, by adding one day after the seventh Sabbath. It was not Yahuwah’s intention that every single day of the month was to be counted. If simply counting 50 days was all that was necessary, no specific details would have been necessary. However, these specific details define what calendar to use. Pentecost was also called “*Feast of Weeks*” by the Jews because of the very nature of only counting full complete weeks.

Notice in the illustration below that the blue dots mark the days that are included in the count, while the red dots mark the days that are not included.

Three Months in a Row

First Month								Second Month								Third Month							
							NM 1														NM 1		
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30																30							

Color Key:

New Moon Day Seventh-day Sabbath Feast of Passover Interim Days of Unleavened Bread
 Last day of U.L. Bread Feast Sabbath Israel complained of hunger, Yahuwah provided quail on the night of the 15th.
 The first week Manna was given at sunrise High Sabbath First day of the Feast of Unleavened Bread
 Pentecost is the 9th day of the month and the 1st day of the week, which is how we can know that the 15th is a Seventh-day Sabbath.
 Israel's arrival at Mt. Sinai on the night of the 15th of the third month.
 The 30th day is called Translation Day and is a lunar cycle completion day.

Begin counting *seven Sabbaths complete*, and then add a day. Your answer should be the 9th day of Sivan, the first day of the week, each and every year, past, present, and future. If you will notice, all of Yahuwah's feasts consistently fall on the same date, as well as on the same day of the week when calculated upon His calendar. The reason is that each new month does not begin on an arbitrary day of the week, following the week before it, but always begins the day following the first visible sighting of the crescent New Moon.

Yahuwah has set up His time system to separate the tares from the wheat. Folks who are not willing to seek and follow His Scriptural lunisolar calendar will be unable to locate His holy appointed feasts, which include His seventh-day Sabbaths. As we near the end of time, locating these Festivals will become critical, as the final events of redemption will be made manifest on their specific appointed times.

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.
 Zechariah 10:1

Such is the case with the "latter rain", for it is a manifestation of the Feast of Pentecost. We are to ask for the out pouring of the Holy Spirit, Yahuwah's spiritual "latter rain" at Pentecost, which is its appointed time.

Subject:

Count to Pentecost

Scripture Verse:

Leviticus 23:15-16

Author: Kerrie French

Strong's

King James

Hebrew

Strong's Definitions

Brown-Driver-

New

#	Bible Version			Briggs Hebrew Lexicon	Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 15					
5608	And ye shall count	caphar	<u>count</u> ; record; tally; mark	<u>to count</u> ; to recount; to number; to reckon; to take account of;	Count
3807a	unto you	le-	to, till, until, for the purpose of, in regards to; according to; of; with <u>respect</u> to;	n/a	with respect to
4283	from the morrow after	mochorath	the morrow; tomorrow; next day; <u>day after</u> ;	the morrow; tomorrow; <u>the day after</u> ;	the next day after
7676	the Sabbath	shabbath	Specifically the <u>Sabbath</u>	<u>Sabbath</u> ;	the Sabbath
3117	from the day	yowm	<u>day</u> ; sunrise to sunset	<u>day</u> ; time; year; a day as opposed to night;	day
935	that ye brought	bow	to go or come; <u>bring</u> ; carry; fetch;	to go in; to enter; to come; to attain to; to carry in; <u>to bring in</u> ;	that you brought
6016	the sheaf of	'omer	a dry measure; <u>a sheaf</u> ; omer;	an omer; a dry measure of 1/10 ephah (about 2 liters); <u>a sheaf</u> ;	a sheaf
8573	the wave offering	tenuwphah	shake; <u>wave offering</u> ; sacrificial offering;	swinging; waving; <u>a wave-offering</u> ; an offering; a brandishing;	for the wave offering,
7651	seven	sheba	<u>seven</u> (as a sacred full one); a week (complete)	<u>seven</u> (cardinal number);	seven sacred full
7676	Sabbaths	shabbath	specifically the <u>Sabbath</u>	<u>Sabbath</u> ;	Sabbaths
1961	shall be	hayah	be or become; come to pass; <u>shall be</u> ; accomplish; beacon	<u>to be</u> ; to become; to come to pass; to exist; to happen; to fall out; to befall;	shall be
*8549	complete.	Tamiym Root word: # 8552 tamam	<u>entire</u> ; complete; perfect; <u>whole thing</u> ; <u>sum</u> (total)	complete; whole; <u>entire</u> ; <u>to sum up</u> ; to be completed; to be finished; to make whole;	the entire the sum.
Verse 16					
5704	Even	'ad	as far as; <u>even unto</u> ; during; while; until;	as far as; <u>even to</u> ; up to; until; end; to the	Even unto

			equally with; as; for as much as; (see also #5703, #5705 – on)	degree of;	
4283	unto the morrow after	mochorath	the morrow; tomorrow; next day; <u>day after</u> ;	the morrow; tomorrow; <u>the day after</u> ;	the day after
7637	the seventh	shebiy'iy	<u>seventh</u>	<u>seventh</u> ; an ordinal number	the seventh
7676	Sabbath	shabbath	<u>Sabbath</u>	<u>Sabbath</u>	Sabbath
5608	shall ye number	capnar	mark, tally, count, number,	to count; to recount; to number; to reckon; to take account of;	mark it
2572	fifty	chamishshiyim	fifty; <u>fiftieth</u>	<u>fifty</u>	as the fiftieth
3117	days;	yowm	<u>day</u> , sunrise to sunset,	<u>day</u> ; time; year; a day as opposed to night;	day
7126	and ye shall offer	qarab	to approach; bring near; <u>present</u> ; produce; make ready;	to come near; to approach; to enter into; to draw near; to bring; <u>to present</u> ;	to present
4503	a	minchah	apportion; bestow; donate; tribute; a <u>sacrificial offering</u> ; gift;	a gift; <u>an offering</u> ; a present; an ablation; a sacrifice;	an offering
2319	new	chadash	<u>new</u> ; <u>fresh</u> ; to be new; repair, rebuild	<u>new</u> ; a new thing; <u>fresh</u> ;	new and fresh
4503	meat offering	minchah	apportion; bestow; donate; tribute; a <u>sacrificial offering</u> ; gift;	a gift; <u>an offering</u> ; a present; an ablation; a <u>sacrifice</u> ;	for a sacrifice
3068	unto the Lord.	Yehovah	<u>Yehovah</u> ; self existent one; eternal	<u>Yehovah</u> the existing One;	unto Yehovah.

Recap:

Count from the next day after the Sabbath day that you brought an omer for the wave offering, seven sacred full Sabbaths shall be the entire sum. On the day after the seventh Sabbath mark it as the fiftieth day to present an offering new and fresh for a sacrifice unto Yehovah. Leviticus 23: 15, 16

There are some who believe the theory that states there are a total of 99 days in the count to Pentecost, which is made up of 49 days plus 50: If this were the case, it could not be called Pentecost, which means 50. In the Old Testament this feast is always referred to as *Feast of Weeks*, while in the New Testament it is always referred to as Pentecost. In neither the Old Testament nor New Testament is it ever referred to as both Feast of Weeks and Pentecost, which would be necessary if it were truly referring to 99 days. Also, no where does it say to add these two numeric values together, but rather the 50 days is simply a clarification of $49+1=50$. This theory is simply not scriptural in the Hebrew rendering of Leviticus 23:15, 16. However, there is additional evidence.

These well meaning folks also believe that the appointed, Feast of Pentecost was to be the memorial of Moses receiving the Ten Commandments from Yahuwah. The attempted support for this view is in the story of Aaron and the golden calf incident of Exodus 32:5, 6.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, *tomorrow is a feast to the Lord*. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink and rose up to play. Exodus 32:5, 6

There is no evidence that Aaron's proclamation regarding *the feast* actually is a Holy appointed feast of Yahuwah. But there is evidence that it was not the Feast of Weeks (Pentecost). This is because Yahuwah had not revealed anything about the *Feast of Weeks* as of yet. Moses knew nothing about it and neither did Aaron. It wasn't until Exodus 34, after Moses came down from Mt. Sinai the second time, that Yahuwah gave instruction regarding celebrating "Feast of Weeks." In addition, this was to be a celebration of the *first fruits* of the wheat harvest. Since they had only just begun a diet of "manna" four weeks previously, they were at least 40 years away from having a wheat harvest.

John 4:34, 35 says nothing about the wheat harvest beginning in the fourth month, but it does state that there are four months for Harvest. The wheat that is grown around the world today has been genetically altered to yield a higher percentage of carbohydrates and is designed to lose its hull at harvest. The ancient wheat was known as *spelt* which is higher in fiber and nutrients and holds onto its hull longer to preserve the nutritional value longer. When "spelt" is sown in the fall, it is harvested in spring between May and June. This is exactly the right time frame for the Feast of Weeks on Sivan 9.

In addition, where in Scripture is it mentioned that the *Feast of Weeks* was to be the memorial of Moses receiving the Ten Commandments? I am aware that this has been a traditional thought at different times in history. But I have not seen any Scriptural support. Rather, Feast of Weeks appears to be connected to a harvest concept as a second harvest phase. Wave sheaf, the harvest of first fruits at the beginning of the harvest represents Yahushua's resurrection. The Feast of Weeks (Pentecost) appears to be representative of Yahushua's ordination as High Priest in the courts above, while there was a great harvest of souls that day in Jerusalem. This Feast Day would be treated similar to the Feast of Unleavened Bread in that it would not be fully celebrated until Israel was in possession of the Promised Land.

The last point is that all the appointed festivals were to have their fulfillment in the sacrificial, High Priestly, and finally kingly role of our savior and Messiah, Yahushua. Within the parameters of the feasts is the greatest story every told of the redemption of mankind.

Feast of Trumpets— Annual Rehearsal of the Prophetic Final Call to Repentance – Leviticus 23:24-25

The Feast of Trumpets is a one day feast occurring on the New Moon day of the Seventh Month in the fall of the Scriptural Hebrew year. The name of the feast itself identifies it as announcing or trumpeting an upcoming important event. In this case as in the typical yearly sanctuary service the trumpets warned of the coming final "Judgment Day," as marked by the Feast Day of Atonement," which follows a mere ten days later. Commencing on the Feast of Trumpets, in

succession, the Seven Trumpet *plagues* of Yahuwah, will give a wake up call to all the whole world.

In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. Leviticus 23:24



In the prophetic scheme of events, the plagues announced and born out by the “Seven Trumpets,” referenced in Revelation 8:7 through 11:15, will commence on New Moon day of the Feast of Trumpets. The first through the Fourth Trumpets (plagues) last a full lunar month each, while the Fifth Trumpet lasts for five full lunar months. Finally, the Sixth and Seventh Trumpet last only one lunar month each. From start to finish they incorporate a period of 11 lunar months. The heavenly Father will use these month by month New Moon (plague) events to gather all the lunisolar believers into the same arena, that all may be in perfect harmony and one accord with His New Moon day.

Is it conceivable that the reason the “Seven Trumpet” plagues only last 11 months, is so the final “Seven Last Plagues” of Revelation 16 can be accomplished commencing upon the twelfth New Moon from the time the “Seven Trumpets” began? The twelfth New Moon is the Sixth Month of Elul. In this way the “Seven Last Plagues” can be completed within 45 days. At the end of this 45 days is the Feast of Tabernacles which typifies the Second Coming of Yahushua. It is mentioned over and over in Revelation 16 that the people to whom the “Seven Last Plagues” fell did not repent. Therefore, they were weighed in the balances and found wanting on the Great and Final Judgment Day, typified by the Feast Day of Atonement of Ethanim 10, this is then followed five days later by the Feast of Tabernacles.

Therefore, on New Moon day of the Seventh Month (lunar), one month after the “Seven Last Plagues” have begun to be poured out upon the earth, Yahushua announces the *day and hour* of His second coming. Thus a full year will have transpired from the commencement of the Seven Trumpet (plagues) until Yahushua (Jesus) announces the day and hour of His coming.

All who willfully do not wake up, and look up to recognize that all the last day events are synchronized according to Scripture's lunisolar time, will discover only too late.

While the Feast of Trumpets is only a one day feast, it commences the ten day count down to the annual solemn feast Day of Atonement. These days are best utilized in surrendering our hearts and minds to Yahuwah. Confessing sin and asking for His loving and merciful forgiveness. Some focus their attention on one of the Ten Commandments for each day of the countdown. In this way they have not left any moral stone unturned in preparation for the coming symbolic great "Judgment Day."

Feast Day of Atonement— Annual Rehearsal of the Prophetic Judgment Day and Close of Probation – Leviticus 23:27-32

The Day of Atonement falls on the 10th day of the Seventh Month of Ethanim, counting from the New Moon. Like all the appointed Feast days of Yahuwah, it is fixed not only on the specific date of the month counting from the New Moon, but is also fixed on its specific date of the week. Therefore, it will always fall on the 2nd day of the second week, counting from the New Moon.

Day of Atonement is listed here in Leviticus as one of the holy appointed Feasts, yet many have followed the customs and traditions of men by *fasting* rather than *feasting* on this Holy appointed annual Sabbath. In both verse 28 and 31 the Day of Atonement is specified to be a day to honor Yahuwah by *holding a Feast*, and not one Hebrew word even alludes to *fasting*.

It shall be unto you a sabbath of rest, and ye shall afflict your souls . . . Leviticus 23:32

Afflicting one's soul has to do with humbling the heart and confessing sin. No where is it said that one must always "fast" to humble one's heart.

Day of Atonement is a yearly reminder of the great judgment day, yet future, when all the cases will be finally decided. This is when heaven's door of mercy finally closes, although at death each person's future is permanently decided. Those who are righteous will be righteous still, and those who are unrighteous will be unrighteous still. Perhaps the five days between Day of Atonement and the Feast of Tabernacles is the *time of Jacob's trouble*. This is when Christ Yahushua's faithful must live in the site of a Holy God without an intercessor. This is because Christ the Great High Priest who ministers in the heavens above will have thrown down the censor of incense on the 10th, because all cases are decided, there will be no more forgiveness. Therefore the work of the High Priest is forever finished as His work on earth in the forgiveness of sin will be completed.

And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and *the door was shut*. Afterward the other virgins came also, saying, "Lord, Lord, open to us!" But he answered and said, "Assuredly, I say to you, I do not know you. Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."
Matthew 25:10-13

And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and *the LORD shut him in*. Genesis 7:15-16

And the LORD spoke to Moses, saying: “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a Sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.” Leviticus 23:26-32

Feast of Tabernacles— Annual Rehearsal of the Prophetic Second Coming of the Messiah – Leviticus 23:33-36

Contrary to popular belief it is clearly stated in Leviticus 23:34 that the fall *Feast of Tabernacles* is a seven-day feast and not an eight-day feast as some have supposed.

Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for *seven days*. You shall keep it as a feast to the LORD for *seven days* in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for *seven days*. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God. Leviticus 23:39-43 NKJV

This Festival commenced on the 15th day of the Seventh Month, counting from the New Moon, and ends on the 21st day. Because the first day of this festival begins on a *seventh-day Sabbath*, it is also a *High Sabbath*. By clarifying that the following *eighth-day* was also a seventh-day Sabbath, Yahuwah punctuated that His ordained week and seventh-day Sabbath are reckoned by His *sacred Lunisolar calendar system*. This is demonstrated and clarified by this full week festival being *fixed* simultaneously on both the date of the lunisolar month counting from the New Moon, as well as fixed within the days of the week, each and every year. This *Festival of Tabernacles* can not be located correctly on any other form of calendar other than the calendar of Divine origin. It is here demonstrated that the unbroken cycles of successive weeks were not authored by the Creator as they can never be in harmony with the criteria given.



These seven days are to be celebrated in rejoicing before Yahuwah. This particular Feast commemorates the seven days as symbolic for the seven thousand years, which stretch from creation to the end of the thousand years in heaven. Seven thousand years is the length of time that is designated by Yahuwah as the period of total restoration of His people. Not until the end of the thousand years in heaven will every tear be wiped away, and mankind fully restored in the *earth made new*. “With the Lord one day is as a thousand years, and a thousand years as one day.” 2 Peter 3:8

The most paramount significance of the *Feast of Tabernacles* is that which is prophesied in literal time. ***All the spring feasts were fulfilled in literal time at Christ Yahushua’s first coming, so too must the fall feasts be fulfilled in literal time, a day for a day, at His second coming.*** This means that Feast of Trumpets, Day of Atonement, the seven-day *Feast of Tabernacles*, are *time centric* details leading up to and including Christ’s second coming. Could it be that the 15th day of the seventh month, the first day of the *Feast of Tabernacles*, is actually the exact day of the year of the Second Coming of Christ in the clouds of heaven? Is it possible that this seven-day period, as defined by the Feast of Tabernacles is the seven days Ellen White describes that it will take the heaven bound throng to reach the New Jerusalem? Climaxing this epic event, the ransomed would arrive at their destination on the heavenly Sea of Glass just outside the Holy City New Jerusalem? This is where a hollow square is formed of all the redeemed. Christ then gives to each, a harp and a crown just prior to the entrance through the pearly gates. (See *Early Writings*, p. 288.)

We all entered the cloud together, and were **seven days** ascending to the sea of glass. *Early Writings*, p. 16.

And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God and sang the song of Moses the servant of God and the song of the Lamb: Revelation 15:2-3 NIV

“And it shall come to pass that from **one New Moon to another**, and from **one Sabbath to another**, all flesh shall come to worship before Me,” says the LORD. Isaiah 66:22-23

Eighth-day – A Seventh-day Sabbath— Annual Rehearsal of the Prophetic Welcome into the Holy City at the Commencement of the Thousand Years – Leviticus 23:36

This *eighth day* is located on the day following the seven-day *Feast of Tabernacles*, which would place it on the 22nd day of the Seventh Month, counting from the New Moon. This *eighth-day* falls on the seventh-day Sabbath each and every year. It is only the *eighth-day*, because it is referred to as following the *seven-day Feast of Tabernacles*.

For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it. Leviticus 23:36 NKJV

Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.

Leviticus 23:39 NKJV

“*You shall keep the feast of the LORD for seven days.*” then there is an immediate mention of an ***eighth day***, stating it to be a Sabbath rest. Notice at the end of verse 39 it states, “. . . on the first day there shall be a Sabbath-rest, and on the eighth-day a Sabbath-rest.” There is no getting around the point that is made here. As it is a nail in a sure place, Moses under divine guidance is punctuating that the first day of the seven day Feast of Tabernacles as well as the day following it, are both seventh-day Sabbaths. By necessity, and to remain in harmony with the written word, the 15th and 22nd of Abib, will continue to be seventh-day Sabbaths each and every year. It is mathematically impossible to achieve seventh-day Sabbaths on these dates every year, with the Roman Gregorian calendar with its continuous weekly cycle.

It is in these verses that the heavenly Father profoundly clarifies the connection and unbreakable bond that the days of the week have with the days of the month. This shows the weeks were fixed to the New Moon within each month. This is the same as if He had literally written it in stone, for it was to be these same dates on seventh-day Sabbaths each and every year for all time. As a sacred witness all the Feast Days of the Lord together testify to His celestial clock/calendar in the heavens, for lunar years, months and weeks, and calendar dates. The sacred holy feast days render the “*continuous weekly cycle*” a fraud of mammoth proportions.

Prophetic Application of the Eighth-day

This “eighth-day” holds prophetic merit in that it appears to commence a full week following the second coming and occupies the same period of time as the thousand year Sabbath.

- 1) Yahushua comes for His faithful on the preappointed date of the 15th of the seventh month.
- 2) He takes all the redeemed to heaven with Him for a thousand years Sabbatical from earth. It is a time for healing and restoration. This trip to heaven takes a full seven days, the same period allotted for the Feast of Tabernacles.
- 3) The Redeemed arrive with Yahushua outside the Holy City gate, which is closed. This is the last day of the Feast of Tabernacles, the 21st of the Seventh Month, the sixth day of the week. Here it is that the Saviour, Yahushua, will reward each of the redeemed with a palm branch, a harp and a crown.
- 4) It appears that it will be the next day, the seventh-day Sabbath, the 22nd of the Seventh Month, that Christ actually opens the gate (or gates) for His faithful, ransomed of earth. It is then that those beautiful words will be spoken, “Well done, good and faithful servant, enter in to the joy of your master (Lord).

Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks are drawn up in the form of a hollow square about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed every glance is fixed upon Him, every eye beholds His glory whose “visage was so marred more than any man, and His form more than the sons of men.” Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own “new name” (Revelation 2:17), and the inscription, “Holiness to the Lord.” In every hand are

placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Revelation 1:5, 6. {DD 51.3}

Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying: "Your conflict is ended." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." *Great Controversy*, p. 646.

From the simplest units of time to the details of the New Moons, the Sabbaths, and the monthly Feasts, salvations story is revealed. In real time, our Saviour ministers in the courts above for repentant sinners, until the Day of Atonement is over. Just five literal days later He will come with clouds of angels to retrieve His faithful. What a joyful day that will be. The work in the heavenly Sanctuary will be ended, as Yahushua will have thrown down the censer and left the work of intercession forever.

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."
Revelation 22:11

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