

THE CREATOR'S CALENDAR

“The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.” ENOCH 72:1

This is forever!

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GENESIS 1:1-5

1 "In the beginning Elohim created the heavens and the earth.

2 And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.

3 And Elohim said, "Let light come to be," and light came to be.

4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

5 And Elohim called the light "day" and the darkness He called "night." And there came to be evening and there came to be morning, the first day."

DARKNESS - חֹשֶׁךְ - **hōšēk** - H2822 - obscurity, be black (root)

LIGHT – אור - 'ôr – H216 – light of day, illumination, to shine

DAY - יוֹם - yôm - H3117 - opposed to night

NIGHT – לַיִל – layil – H3915 – opposed to day, protective shadow

EVENING – עֶרֶב – 'ereḇ – H6153 – sunset

MORNING - בוקר - bōqer - H1242 - break of day, end of night

HOW
LONG
WAS
DARKNESS

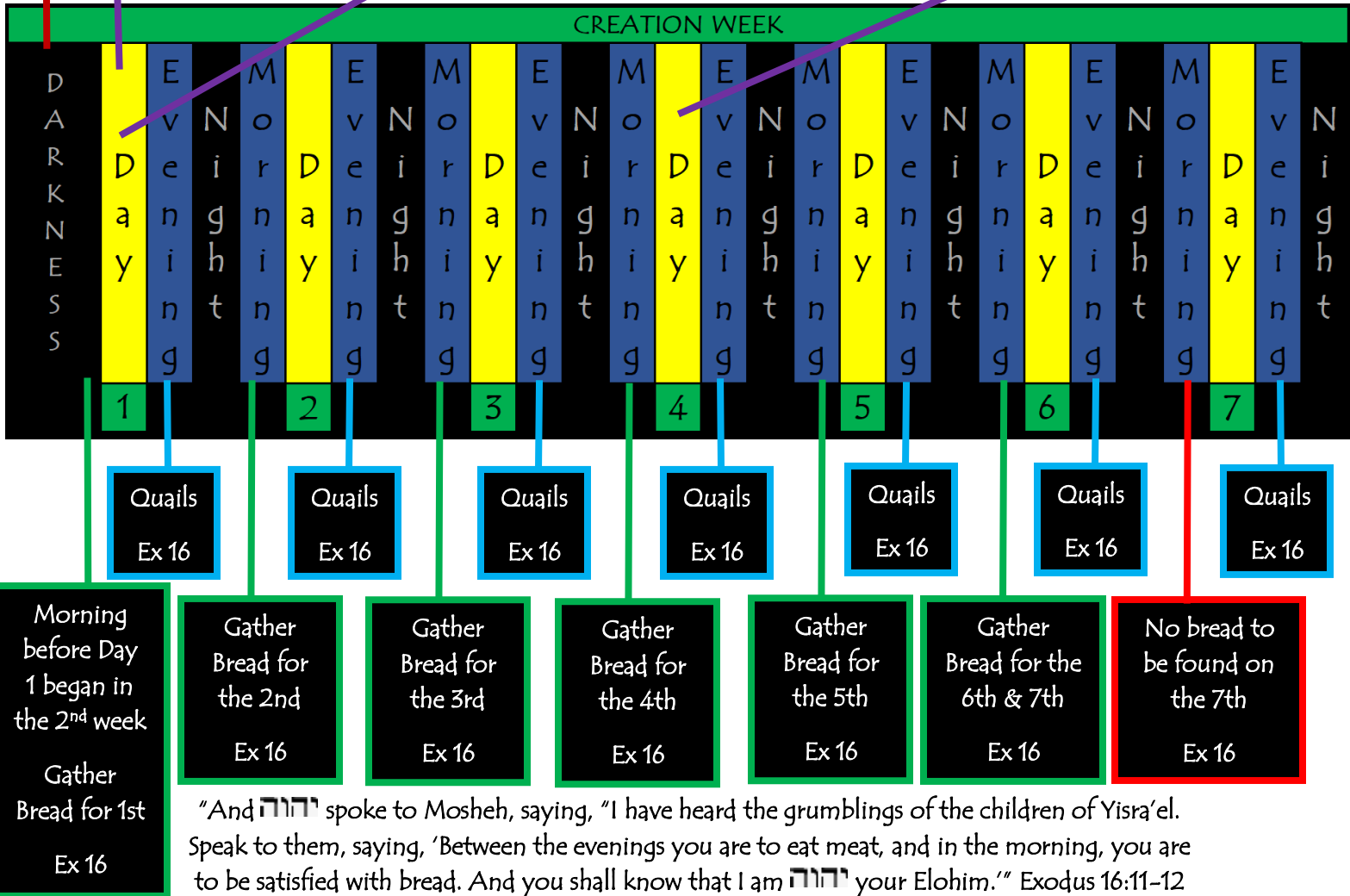
And Elohim said, "Let light (Day) come to be", and light (Day) came to be.

Gen 1:3

...And Elohim separated the light from
the darkness. Gen 1:4

What did Elohim separate light (Day) and darkness (Night) with?

The lights came to be in the expanse.
Gen 1:14-19



The Great Sign

"And Elohim appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. **"JUBILEES 2:9**

The Creator has given us signs in the heavens, not only for travel, planting and harvesting but also for seasons, days, and years. Knowing what the signs are and when they occur is crucial to keep the Creator's appointed times and Sabbaths. Genesis 1:14-19 tells us that the Sun, Moon and Stars were brought into the expanse on Day 4 and that the Sun is called the Greater Light. Here in Jubilees 2:9, the Sun is called the "Great Sign", not the Moon, not the Stars. In the beginning of this study, we saw in Genesis 1:1-5 that a new 24-hour period begins with light ('ôr), which the Creator called day (yôm). This confirms Jubilees 2:9 as the Sun being the Great Sign on the Earth for Days. Exodus 16 confirms the Sun being the Great Sign on the Earth for the Sabbath, when it is day (yôm). As you read through this study, you'll see how the Sun is the Great Sign on the Earth for all things mention in Jubilees 2:9.

Prosperity

And it divides the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth". **JUBILEES 2:10**

"It", the Sun divides the light from the darkness just before it's rising and just after its setting (morning- bōqer / evening - 'ereb). It causes light to be in the expanse. Plants need this light to grow (shoot) and produce their fruits. In Exodus 12:2 states *"This month shall be unto you the beginning of months, it shall be the first month of the year to you"*, then goes on to speak about the Passover and Feast of Unleavened Bread, how to keep them. In Exodus 13:1-4, Moses reminds the people that this month is the month they came out of Egypt, the month "Aviv". The word "Aviv" - אֲבִיב is H24 in the Strong's Concordance and means "greening of crops, of growing green, green ears of grain". When does the greening of crops take place? In the Spring. Aviv is not the name of a month but a time of year, Spring. It was in the beginning of Spring when the Israelites were brought out of Egypt.

Disturb The Seasons

"For there will be those who will assuredly make observations of the moon--now (it) disturbeth the seasons and cometh in from year to year ten days too soon. For this reason, the years will come upon them when they will disturb (the order) and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees." **JUBILEES 6:36-37**

The moon is on a 19-year cycle. What does this mean? It means that it takes 19 years for the moon to return to any particular position in the sky on any given day and time. The position of the moon tonight at its rising will not be the same tomorrow night, next week, next month, or even next year. It will take 19 years for the moon to journey back to this same position and time. What does all of this mean? It means that by following the moon for days, Sabbaths, months, feasts, years, sabbath of years, jubilees, and all seasons of the year you will assuredly disturb them all. The Creator's days of creation are set in place; they do not move from their position. The moon is for planting, harvesting and as a witness for tracking the Priestly Order, which happens to be on a 19-year cycle.

THE BOOK OF THE COURSES OF THE HEAVENLY LUMINARIES

1 ENOCH 72 Confirming the Spring Equinox as the 1st Day of the Year

1. The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.

2. And this is the **first law of the luminaries: the luminary the Sun** has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven.

A. Genesis 1:16 refers to the Sun as the “Greater Light”.

B. Jubilees 2:9 states that the Sun is the “Great Sign on the earth for days, sabbaths, months, feasts, years, sabbaths of years, jubilees and for all seasons of the years.”

Note: 1 Enoch 73 refers to the Moon as the second or lesser law of the luminaries.

3. And I saw **six portals in which the sun rises, and six portals in which the sun sets** and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also, **many windows** to the right and left of these portals.

A. The six portals in which the sun rises and the six portals in which the sun sets are one and the same. There is a total of six portals. The sun travels through each portal twice to complete the yearly solar cycle.

B. The “many windows” are 12. Each of the six portals has two windows which the sun travels through to enter and leave the portals. When the sun enters through a window, it’s leaving one portal to enter another but it’s also entering a new month.

4. And first there goes forth **the great luminary, named the Sun**, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.

A. As stated in vs2, the Sun is the first law of the luminaries. Here in vs4, it is calling the Sun the “great luminary”, confirming Genesis 1:16 and Jubilees 2:9.

5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and **returns through the north in order to reach the east**, (east-“*qedem*”-קֶדֶם-H6923 - front, that which is before, beginning.) and is so guided that he comes to the appropriate (lit. ‘that’) portal and shines in the face of the heaven.

A. Throughout the year, the Sun rises several degrees north or south from due from east and sets several degrees north or south from due west.

B. In vs5 when it states that the Sun “returns though the north in order to reach the east, it is speaking of the Vernal/Spring Equinox.

C. When the sun returns to the north (northern hemisphere), it’s coming from the south (southern hemisphere). When this happens, we can observe the straight-line shadow on the earth, this is the Vernal/Spring Equinox.

6. **In this way** he (the sun) rises in the **first month in the great portal, which is the fourth**.

A. In what way does the Sun rise in the first month in the great portal, which is the fourth? When the Sun returns through the north from the south to reach the east, due east.

7. And **in that fourth portal from which the sun rises in the first month** are twelve window-openings, from which proceed a flame when they are opened in their season.

A. vs7 again confirms that the Sun rises in the first month in the fourth portal.

B. vs.7 also confirms that the “many windows” mentioned in vs.3 are twelve. There are 12 windows or months in a yearly cycle, not 13 as some calendars depict.

8. **When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession and sets accurately in the fourth portal** in the west of the heaven.

A. When the Sun rises in the fourth portal, when it returns through the north in order to reach the east, it is in the fourth portal for thirty mornings, 30 days, in succession. Meaning, from the moment the Sun rises in the fourth portal, at the Vernal/Spring Equinox, it is in the fourth portal for 30 days, one after another, with no interruptions.

B. Many calendars will use the Vernal/Spring Equinox as a “marker” for the New Year yet to come. They will mark the Equinox then count to the next Wednesday and call that the first day of the year, giving them their Saturday Sabbath, this is incorrect. Nowhere in vs8 or the previous seven verses does it say we’re to mark the Equinox then count so many days to reach the first day of the first month of the year.

C. Depending on the year, some calendars will use the Equinox as the marker for the New Year, and some years they’ll use the day before the Equinox as the marker, all to put the first of the year on Wednesday to keep Sabbath on Saturday. The Vernal/Spring Equinox is the first day of the first month of the year. We cannot make these verses say what we want them to say. By doing so, we miss the Creator’s appointed times.

Verse 9 through 32 goes on to explain the parts of day and the parts of night. This is **not** referring to the number of hours in a day and the number of hours in a night but the amount of light and shadow on the earth. Reading down through the verses, the amount of day and night both increase and decrease as the Sun travels through each portal.

29. *And the sun has returned and entered into the **second portal** in the east and returns on those his divisions of his orbit for **thirty mornings**, rising and setting.*

- A. This verse is referring to the Sun entering the second portal for the second time, which is the second month of winter or the eleventh of the year.
- B. The Sun is in the second portal for thirty mornings (30 days).

30. ***And on that day** the night decreases in length, and the night amounts to ten parts and the day to eight.*

- A. "And on the day" is referring to the last day of the Sun being in the second portal, just before entering the 3rd portal.
- B. We can know that vs30 is referring to the last day of the Sun being in the second portal because vs29 ends with the sun rising and setting for thirty days.

31. ***And on that day the sun rises from that portal**, and sets in the west, and returns to the east, **and rises in the third portal for one-and-thirty mornings** and sets in the west of the heaven.*

- A. When the Sun sets in the west, in the second portal, on the thirtieth day, it rises in the third portal and journeys through it for one and thirty mornings (31 days).
- B. This is the second time during the year that Sun is in the third portal.
- C. This is the third and last month of winter or the 12th month of the year.

32. ***On that day, | the night decreases and amounts to nine parts,| and the day to nine parts**, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.*

Note: vs.32 is speaking of two different days in the same verse. It's not referring to the 31st day of the 12th month having nine parts night and nine parts day.

- A. "On that day" is referring to the 31st day of the Sun being in the 3rd portal or the 31st day of the 12th month.
- B. We know this verse is speaking of two different days because right after it says "On that day", it says "the night decreases and amounts to nine parts". This is the first of two days that the verse is referring to.
- C. "and the day to nine parts", this is referring to the next day, at sunrise. The events in these verses must be read in the order they occur.
- D. Someone in South Africa who is observing the Vernal/Spring Equinox, the Straight-Line Shadow on the earth, the first day of the first month of the year, is experiencing the nine parts day. Meanwhile, someone on the east coast of the United States who is 6 to 7 hours behind is still in night, they are observing the nine parts night.

Not only is the Vernal/Spring Equinox a marker for the New Year, it is the New Year. The first eight verses of this chapter make it crystal clear as to the events that take place to bring in the New Year. Nowhere in these verses does it say or even hint that we must observe the Equinox then add a day or several days to reach the New Year. All other calendars can be debunked by simply following the information and laws given in Genesis 1, Jubilees 2, Jubilees 6, Enoch 72-82, Exodus 12 & 13, Leviticus 23 & Ecclesiastes 7:11-13

“New Moon”

What is the “New Moon”? Whether intentional or not, the words “new moon” in scripture are grossly misinterpreted. In fact, these words do not exist in the whole of scripture. Yes, these words can be found together when reading in any of the various translations of the scriptures however, we must look at the original translation to fully understand what it is that we’re reading.

In the scriptures when we see the following words, new wife, new king, new house, new meat, new gods, and we trace these words back to the hebrew language, we see two words used for each just like we see in the English language. First is the adjective, then the noun. Example: first we see the adjective, “hadas” (h2318), meaning to be new or renew. Then we see the noun, “issa”, meaning wife.

In the torah (first five books), we don’t see the words “new moon” together, only the word “month”, translated from the Hebrew word “hodes” (h2320) (noun). Going to the root word, we see “hadas” (h2318), which means to be new or renew. Simple and self-explanatory.

It’s not until 1 Samuel that we see “hodes” go from being a noun that means month to now being used as the adjective phrase “new moon”. If the words really used were “new moon”, shouldn’t we see the adjective “hadas” (new) then the noun “yareah” (moon)? But we don’t. Why not? Because they’re not there, because they do not exist together anywhere in the scriptures.

Here are a few examples of combing the adjective “hadas” and a noun that follows, which can be seen in scripture:

new wife - hadas issa - adjective/noun
new king - hadas melek - adjective/noun
new house - hadas bayit - adjective/noun
new meat - hadas minha - adjective/noun
new gods - hadas elohim - adjective/noun

Here is an example of combing the adjective “hadas” and a noun that should follow but is not actually seen in scripture:

new moon - hadas yareah - adjective/noun

Are we really to believe that the same “hodes” found in torah which means month has somehow, once read outside of the torah, took on the adjective phrase meaning “new moon”? Shouldn’t the same laws of grammar that apply to new wife, new king, new house, new meat, new gods, also apply to new moon?

So why the difference? No one would dare mess with the scriptures in hopes we would believe in something that isn’t there, would they? Believing that “new moon” is speaking of a particular monthly phase of the moon because of what you think you understand “hodes” means in the scriptures, will lead to a view and understanding of a calendar different than that of the creator and will cause you to observe his appointed sabbath and feasts at incorrect times. At that point are you really keeping his appointments?

“Hodes” has always meant “month” and was never a reference to a false adjective phrase regarding the moon. Jubilees warns about making observations of the moon and how doing so would disturb the seasons and also how people would go wrong as to the months, sabbaths, feasts and jubilees. Those on lunar or even a lunar-solar based calendar, making observations of the moon, whether a jewish, zadokite, or enochian calendar have something in common besides either denying or accepting jubilees as truth and agreeing to disagree (argue) on which phase of the moon is their “new moon”, and that is that they witness against themselves while trying to defend their moon-based months/calendar with a twisted understanding or total rejection of how basic grammar works.

cont'd

“So, what is the moon for then?”

What is the moon used for then if not for the creator's calendar? The moon is used for planting and harvesting. We don't need to read that in scripture to know it to be true. Speak with any farmer and ask how he knows when to plant and when to harvest. Also, and equally important, the moon was used for the priestly order/cycle during the times of the tabernacle/temple. The creator's calendar and priestly order/cycle are not the same thing. The creator's calendar has been from the beginning, the priestly order/cycle only came about at the time of the earthly tabernacle. If you believe the scriptures, if you believe the creator is the same yesterday, today and tomorrow, then you must believe that his calendar is the same yesterday, today, and tomorrow.

How then are we to understand Psalms 104:19? ***“He made the moon for appointed times; the sun knows it's going down.”***

You could say that the word “sun” was replaced with “moon” but, most likely you'll have a difficult time proving this and truth is what we always seek, not assumptions. It very well could be that the word “moon” was the correct word used in the original scrolls, and only the meaning is what has led many to believe in an unprovable and unobservable lunar calendar. Let's look at what this verse is saying that the moon is for, **“appointed times”** or as in the KJV, **“seasons”**. The Hebrew word used for appointed times is ***mô'ēd*** (h4150), which has many meanings and usages; congregation (150x), feast (23x), season (13x), appointed (12x), time (12x), assembly (4x), solemnity (4x), solemn (2x), days (1x), sign (1x), synagogues (1x). The outline of biblical usage: appointed place, appointed time, meeting, appointed time, appointed time (general), sacred season, set feast, appointed season, appointed meeting, appointed place, appointed sign or signal, tent of meeting.

Does this prove without a doubt that Psalms 104:19 is telling us that the moon sets the months, sabbaths, feasts, etc.? Or, could it be that this verse only seems to hold a lot of water with a lunar or lunar-solar calendar and is actually speaking of the moon setting the priestly order/cycle?

“Blow the ram's horn at the time of the New Moon, at the full moon, on our festival day.” Psalms 81:3

For this verse, the original translation uses “hodes”, which means month, not new moon. If it was to say new moon, we would see the words “hadas yareah” but, we don't. Again, another misuse of grammar. Now let's focus on this version's usage of the words “full moon” that we see in the second part of this verse. Full and moon, an adjective and a noun but, it's considered a phrase. When we see other adjectives and nouns together such as “new” and “wife”, they're just that, an adjective and a noun, not phrase. (The KJV uses “time appointed” or “appointed time” in place of full moon, which in the Hebrew is ***mô'ēd*** (h4150) but, the Hebrew word used here is ***kese*** (h3677)). So, what's really going here? First, let's take a look at the root word, ***kasa*** (h3680), which is defined as “to cover, conceal, hide”. You should be asking yourself, “if the true meaning was the bright full moon, and the root word means to cover, conceal, hide, how is a full moon covered, concealed, hidden?”

The true “kese” - what is hidden?

If the sun and stars (Genesis 1:14) are the primary timekeepers, as they were placed to mark appointed times (moedim), days, and years, then the moon is secondary, and “kese” cannot be talking about a full moon, especially when its root word, “kasa” means “to cover, conceal, hide”. This verse is speaking about hidden or concealed timing of the feasts if you don't know when the year begins.

Let's break this down:

1. Genesis 1:14

“let the lights in the heavens be for signs and moedim (appointed times), days, and years.”

- sun and stars are for calendrical precision.
- no mention of the moon determining the year's start.

cont'd

2. Psalms 81:3 (hebrew):

“blow the shofar at the “hodes” [renewed month], at the “kese/kasa” [concealment]—the day of our feast.”

- if you don't know when the year begins, then the feast day is “kese/kasa”, concealed or hidden from you.
- the Feast of trumpets (yôm teruah), which falls on the 1st day of the 7th month, is completely hidden without

knowing:

- the correct start of the year
- the count of months and sabbaths

The calendar puzzle:

- if the year starts wrong, all feasts drift off course.
- that's why “the concealed” (kese/kasa) in Psalms 81:3 isn't about a hidden moon and is most definitely not about a full moon, it's about the concealed or hidden appointment.
- only those who use the sun and stars to start the year (e.g. the spring equinox + weekly cycle) will know when to blow the trumpet at the true “hodes”, revealing the appointed day that was otherwise covered, concealed, hidden.

Spiritual insight:

The true meaning of “kese” isn't astronomical—it's prophetic.

It represents the concealment of yah's appointed time from those who walk by tradition or misaligned calendars.

When you completely ignore all the scriptural evidence that supports an observable solar calendar, and accept the lack of evidence for a lunar or even a lunar-solar calendar which are both formed from the gross misuse of grammar, the moving/ignoring of the heavenly signs, and also accept that the creator's calendar and lunar priestly order/cycle are the same thing, only then can you assume that Psalms 81:3 & Psalms 104:19 are speaking about the new moon and full moon as being responsible for dictating the appointed times such as the new year, sabbaths, feasts, months, etc.

At the end of the day, if you truly desire to know father's calendar, you must use (1) commonsense, (2) correct grammar, (3) original translations, (4) and the heavenly signs without moving or ignoring them. Using these four steps when studying the evidence for all three calendars, solar, lunar, and the lunar-solar, you'll see without a doubt which one does not fail. If you follow these four steps, you'll understand and be able to explain Psalms 81:3 & Psalms 104:19 and meanings behind the usage of the words new moon and full moon.

As always, questions and comments are welcome. Refuting is also welcome, assuming you followed the four steps mentioned in the above paragraph. And please provide scripture. Shalom Shalom

Stars/Constellations

/Isaiah 47:13

“You are exhausted by your many counsels; let the astrologers, the stargazers, and those who prognosticate by the new moons stand up and save you from what is coming upon you.” Isaiah 47:13 ISR Scriptures

Note: For context, this is speaking of Israel as being exhausted by their many counsels, that they should let the astrologers, stargazers and prognosticators save them from what is to come upon them.

But why? First, let's break down the meanings of astrologers, stargazers, and prognosticate.

- **Astrologers:** הַבָּר - hāḇar - H1895 – “to divide, be an astrologer, to be a horoscopist, they that divide the heavens, that gaze at the stars”
- **Stargazers:** הֹזֵה - ḥōzê - H2374 - “seer” / root word – הָזָה - ḥāzâ - H2372 – “to see, perceive, look, behold”
- **Prognosticate:** יָדָע - yāda‘ - H3045 – “to know, learn to know, to perceive, to distinguish”

Knowing the meanings of astrologer, stargazer, and prognosticate, it's now clear what they're known for. Each observe the stars to perceive and distinguish the new months. Something interesting about this verse is in that most, if not all translations, the words “heavens” and “stars” are missing but are present in the original translation (see the highlighted areas below). What would be the purpose to exclude these words from this verse? Was it intentional, an oversight? Whatever the reason for these words being excluded, the fact remains, they were included in the original translation and should not be disregarded. Not only do these two words change the meaning of the verse but they change the entire belief system that it's the moon we're to observe to perceive and distinguish the new months. **(See the “New Moon” section of the calendar study to understand why the words “new” and “moon” are a gross mistranslation, defy the laws of grammar, and why we're not to observe the moon for our days, months, years, sabbaths, feasts, jubilees, etc.)**

נִלְאִית בְּרַב עֲצָתֶיךָ יַעֲמִדוּ-נָא וַיִּוְשִׁיעֲךָ הַבָּרִי שָׁמַיִם הַחֲזִים בְּכּוֹכָבִים מוֹדִיעִם לַחֲדָשִׁים מֵאֲשֶׁר יִבְאוּ עָלֶיךָ
/Isaiah 47:13

נִלְאִית - lā'â - ***You are exhausted*** (weary, impatient, grieved)

בְּרַב - rōḇ - ***by your many*** (multitude)

עֲצָתֶיךָ - 'ēṣâ - ***counsels;*** (advice)

יַעֲמִדוּ - 'āmaḏ - ***Let***

נָא - nā' - ***the*** (now)

הַבָּרִי - hāḇar - ***astrologers***

שָׁמַיִם - šāmayim - ***of the heavens***

הַחֲזִים - ḥōzê - ***the stargazers***

בְּכּוֹכָבִים - kōkāḇ - ***of the stars***

לַחֲדָשִׁים - ḥōdeš - ***the monthly***

מוֹדִיעִם - yāda' - ***prognosticators*** (perceivers/distinguishers)

יַעֲמִדוּ - 'āmaḏ - ***stand up***

וַיִּוְשִׁיעֲךָ - yāša' - ***and save you***

מֵאֲשֶׁר - 'āšer - ***from***

יִבְאוּ - bô' - ***what is coming*** (what shall come)

עָלֶיךָ - 'al - ***upon you.***

2 Kings 23:5

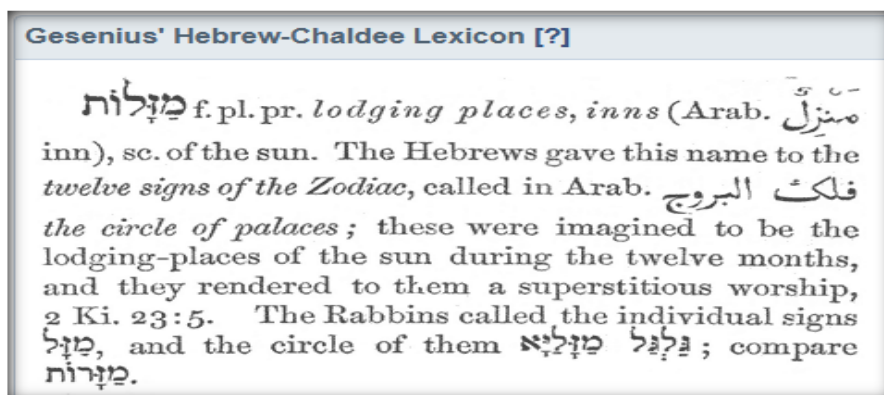
“And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven” 2 Kings 23:5 KJV

“And he put down the black robed priests whom the sovereigns of Yehudah had appointed to burn incense on the high places in the cities of Yehudah and in the places all around Yerushalayim, and those who burned incense to Ba'al, to the sun, and to the moon, and to the constellations, and to all the host of the heavens.” 2 Kings 23:5 ISR Scriptures

Something important to focus on with this verse is that the KJV uses “planets” while the ISR uses the word “constellations”. Which is correct?

In the original translations the word used is **מַזְלָה** - mazzālôt - H4208 – which is “constellations”. Constellations are a grouping of **כּוֹכָבִים** - kôkâb - stars. Planets are the “wandering stars” and are spoken of in Jude 1:13, ***“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.”***

From the Hebrew-Chaldee Lexicon: the constellations are the lodging places or inns of the sun.



If you remember from 1 Enoch 72, the sun journeys through portals, 6 in the east, 6 in the west but the total is not 12. As you read through 1 Enoch 72, you see that the sun journeys through each portal twice starting with 4, 5, 6, 6, 5, 4, 3, 2, 1, 1, 2, 3. The total number of portals is 6. The sun journeys through each portal for a total of 91 days. The sign for each of the 91 days is a constellation (lodging place or inn of the sun). Within those four constellations that represent the year's quarter, are 12 minor constellations that represent the 12 months of the year.

Summary: In Isaiah 47:13, the astrologers and stargazers were the prognosticators or monthly perceivers/distinguishers who observe the constellations (stars) to do so. With the constellations being the lodging places or the inns of the sun, this lines up perfectly with the entire calendar study. From Genesis 1:1-5, we learned when the day begins, sunrise. In Genesis 1:14-19, we learned that we must observe the sun and stars to keep to the correct appointed times. 1 Enoch 72 gives us the correct timing of the calendar so we can keep to the appointed times. Jubilees 2:9 calls the sun the “great sign”, which confirms what we already learned in from Genesis 1:16, the sun is the greater light and 1 Enoch 72:1, the sun is the first law of the luminaries. From the “New Moon” section of the calendar study, we learned about the laws of grammar which proves “new moon” at best is a mistranslation and at worst, is a blatant lie. In fact, Jubilees 6 gives a stern warning about making observations of the moon. With all the evidence in scripture, the removed books, and the physical observations all pointing to a solar calendar, the only reason(s) one would continue use a lunar or even a lunar/solar calendar would strictly be based off of their own interpretation, the interpretation of another without testing the information they provide, if they provided any at all, and or having the ear tickling naive belief that a trusted a brother, sister or group of people in truth who has done the home work, could not be wrong and or would never lie. Believing another's word because they can be trusted, is not the same as studying the information for yourself.

EXODUS 16, THE SABBATH

1 And they set out from Elim, and all the congregation of the children of Yisra'el came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their going out of the land of Mitsrayim. 2 And all the congregation of the children of Yisra'el grumbled against Mosheh and Aharon in the wilderness. 3 And the children of Yisra'el said to them, "If only we had died by the hand of **יְהוָה** in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger." **Did the children of Israel really believe that **יְהוָה** had Moses and Aron lead them out of Egypt only to starve to death in the wilderness?**

4 And **יְהוָה** said to Mosheh, "See, I am raining bread from the heavens for you. And the people shall go out and gather a day's portion every day, in order to try them, whether they walk in My Torah or not." **The Creator sent bread to the Israelites, to be gather daily. This bread is only for that day.**

5 "And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily". **Every day for five days, the Israelites were to gather a day's portion of bread. On the sixth day they were to gather two days portion, as the seventh day is the Sabbath.**

6 And Mosheh and Aharon said to all the children of Yisra'el, "At evening you shall know that **יְהוָה** has brought you out of the land of Mitsrayim." 7 "And in the morning you shall see the esteem of **יְהוָה**, for He hears your grumbings against **יְהוָה**. And what are we, that you grumble against us?" 8 And Mosheh said, "In that **יְהוָה** gives you meat to eat in the evening, and in the morning bread to satisfaction, for **יְהוָה** hears your grumbings which you make against Him. And what are we? Your grumbings are not against us but against **יְהוָה**." **The Creator gave the Israelites meat in the evening (‘ereḇ) and bread in the morning (bōqer) to satisfaction.**

9 And Mosheh said to Aharon, "Say to all the congregation of the children of Yisra'el, 'Come near before **יְהוָה**, for He has heard your grumbings.' " 10 And it came to be, as Aharon spoke to all the congregation of the children of Yisra'el, that they looked toward the wilderness and see, the esteem of **יְהוָה** appeared in the cloud. 11 And **יְהוָה** spoke to Mosheh, saying, 12 "I have heard the grumbings of the children of Yisra'el. Speak to them, saying, 'Between the evenings you are to eat meat, and in the morning, you are to be satisfied with bread. And you shall know that I am **יְהוָה** your Elohim.' " **Between the evenings just means "in the evening". This is not referring to "evening to evening".**

13 And it came to be that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. **In the evening is when the Creator gave the Israelites quails to eat.**

14 And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. **In morning there was dew on the ground all around the camp. We know when the sun rises the dew evaporates.**

15 And the children of Yisra'el saw, and they said to each other, "What is it?" For they did not know what it was. And Mosheh said to them, "It is the bread which **יְהוָה** has given you to eat. **After the dew "went up", when the sun rose, there was a small round substance, bread!**

16 "This is the word which **יְהוָה** has com-manded: 'Let every man gather it according to each one's need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.' " 17 And the children of Yisra'el did so and gathered, some more, some less. 18 And they measured it by omers, and he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered according to his need. 19 And Mosheh said, "Let no one leave any of it until morning." 20 And they did not listen to Mosheh, so some of them left part of it until morning, and it bred worms and stank. And Mosheh was wroth with them. 21 And they gathered it every morning, each one according to his need. And when the sun became hot, it melted. **Back in vs4 we read that the Israelites were only to gather enough bread for the day they gathered it. In vs19 Moses tells them not to leave any over until morning, they disobeyed and the bread bred worms, stank, and melted.**

22 And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Mosheh. **This goes back to vs 5 when the Creator told Moses that the people were to gather twice as much bread on the sixth day, so they had for the Sabbath.**

23 And he said to them, “This is what **יהוה** has said, ‘Tomorrow is a rest, a Sabbath set-apart to **יהוה**. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ ” **Here we see that bread gathered on Day 6 can be laid up until the next morning, because of the Sabbath.**

24 And they laid it up till morning, as Mosheh commanded. And it did not stink, and no worm was in it. **Because of the Sabbath.**

25 And Mosheh said, “Eat it today, for today is a Sabbath to **יהוה**, today you do not find it in the field. **What bread they gathered on Day 6 they could eat on Day 7. It did not stink, breed worms, or melt and there was no bread to be found in field for them to gather, because it is the Sabbath.**

26 “Gather it six days, but on the seventh day, which is the Sabbath, there is none.”

27 And it came to be that some of the people went out on the seventh day to gather, but they found none. **Some of the Israelites were still disobedient by doubting or not trusting in the word given to Moses by the Creator.**

28 And **יהוה** said to Mosheh, “How long shall you refuse to guard My commands and My Torah? **How long will you refuse His commands and Torah by ignoring that the Sun is the Great Sign, not the Moon? How can you keep His appointed feasts and Sabbaths by following the lunar calendar?**

Review:

Genesis 1:1-5 tells us when the day begins, when there is light (**’ôr**), which the Creator calls day (**yôm**). We know from Genesis 1:1-5 that day (**yôm**) follows morning (**bōqer**). We know that by following the lunar calendar, the 7-day offering by fire for the Feast of Unleavened Bread cannot be made on the weekly Sabbath, which is 24 hours. We also know that from Exodus 35:3 that we cannot make fire on the Sabbath. This offering by fire can only be possible by following the order of a day as given in Genesis 1:1-5, Day, Evening, Night, Morning. The offerings are to be made in the evening and morning, it’s still the same 24-hour period but Sabbath has ended, as it is from sunrise to sunset. Genesis 1:14-19, the Sun, Moon, and Stars were brought into the expanse on Day 4, the Sun is the Greater Light. Jubilees 2 tell us the Sun is Great Sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. Jubilees 6:36-37 warns not to make observations of the Moon, that we would disturb the seasons by doing so. Enoch 72:2 calls the Sun “The First Law of the Luminaries”, Enoch 73 refers to the Moon as the second or lessor law of the luminaries. Enoch 72:4-8 gives detail into what takes places during the beginning of the year. The detail given can only point to the Vernal/Spring Equinox in the Northern Hemisphere as the New Year, when the Sun enters the Great Portal which is the fourth. Exodus 16 explains that the people were to gather Quails in the evening to eat but in the morning, they were to gather bread, enough for that day only. On Day 6 they were to gather twice as much bread, so they had for Day 7. Day 7 there would be no bread to gather because it is the Sabbath. In vs25, they were told “eat the bread today (Day 7), today is the Sabbath”. They were told this after they had laid up what they gathered on Day 6 till morning. How long will you refuse His commands and Torah? How can you keep His appointed feasts and Sabbaths by following the lunar calendar?

Make Straight the Way

“Wisdom is good with an inheritance, and an advantage to those who see the sun. For wisdom protects as silver protects, but the advantage of knowledge is that wisdom gives life to those who have it. See the work of Elohim: For who is able to make straight what He has made crooked?” ECCLESIASTES 7:11-13

“Protects”, or “defence” as in the KJV, is the Hebrew word **צֶל - šēl** “ and means “shadow or shade”. What advantage do we have by seeing the Sun? Wisdom is a shadow? What can’t we make straight which He has made crooked, what only he can make straight again? The straight-line **צֶל - šēl** shadow of the Vernal/ Spring Equinox marking the New Year.

The Sun is the Great Sign, not the Moon!

OFFERING BY FIRE ON SHABBAT? GENESIS 1:1-5

1 In the beginning Elohim created the heavens and the earth. 2 And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, "Let light come to be," and light came to be. 4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. 5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day. GENESIS 1:1-5

Many will interpret the ending of Genesis 1:5, ***"and there came to be evening and there came to be morning, the first day"*** as being the order of how the days were created. They mistakenly refer to dusk and night as the same thing and dawn and day as the same thing. However, the verses in Genesis 1 should be read in the order they appear. In Genesis 1:2 there was darkness (**hōšēk**), we have **no** idea how long this darkness lasted for, therefore we cannot use this as a timepiece for the beginning of creation. Next, in Genesis 1:3 the Creator called forth light (**'ôr**). In Genesis 1:4 the Creator divided the light from the darkness. Notice this verse does not say He divided the darkness from the light, but the light from the darkness. There's an order to how He created everything. To divide means to separate, place in-between. What did the Creator place in-between the light and the darkness? In Genesis 1:5 the Creator calls the Light (**'ôr**), Day (**yôm**), and He calls the Darkness (**hōšēk**), Night (**layil**). Again, Genesis 1:5 ends with ***"and there came to be evening and there came to be morning, the first day"***, the Creator divided or separated the light from the darkness with evening (**'ereḇ**) and morning (**bōqer**). According to the order of events in these verses, there's four parts that make up an entire 24-hour cycle, Day, Evening, Night, Morning. Knowing this, you can now understand when Shabbat begins (sunrise) and reading Exodus 16 through this lens you can now understand when Shabbat ends (sunset).

"And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work." LEVITICUS 23:8

Exodus 35:3 tells us ***"Do not kindle a fire in any of your dwellings on the Sabbath day."*** Keeping to the lunar Sabbath would make it impossible to during the seven days of the Feast of Unleavened Bread to make your offering by fire on the weekly Sabbath. When could you make this offering by fire? When, during the 24-hour period of the 7th Day Sabbath could you make this offering by fire? You can't! Not to mention, the first and last days of the Feast of Unleavened Bread are set-apart gatherings. No servile work is to be done on those days, this includes fire. However, fire is permitted on these particular set-apart gatherings but for cooking purposes only (Exodus 12:16).

"JEWISH" PASSOVER & FEAST OF UNLEAVENED BREAD						
DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7 SABBATH
		14 TH PESACH	15 TH UNLBRD 1	16 TH UNLBRD 2	17 TH UNLBRD 3	18 TH UNLBRD 4
19 TH UNLBRD 5	20 TH UNLBRD 6	21 ST UNLBRD 7				
OFFERING BY FIRE ON THE LUNAR SABBATH???						
THE CREATOR'S PASSOVER & FEAST OF UNLEAVENED BREAD						
DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7 SABBATH
		14 TH PESACH	15 TH UNLBRD 1	16 TH UNLBRD 2	17 TH UNLBRD 3	18 TH UNLBRD 4
9 TH UNLBRD 5	20 TH UNLBRD 6	21 ST UNLBRD 7				
OFFERING BY FIRE ON THE SABBATH						

Knowing now that the beginning of the 24-hour period that we call "day" starts with light (**'ôr**), which the Creator has called day (**yôm**), we can now see that the Sabbath begins at sunrise, when there is light (**'ôr**). If the Sabbath was a 24-hour period and we're commanded not to make fire on the Sabbath, then it would be impossible to make the offerings by fire during feasts where we're commanded to do so. The only explanation could be that the Sabbath is from sunrise to sunset, as explained in Exodus 16, and the offerings are made in the evening (**'ereḇ**) and morning (**bōqer**) on the same day but during the Sabbath.

THE SUMMER SOLSTICE

“And it (Sun) returns to the east and enters into the sixth portal and rises and sets in the sixth portal one-and-thirty mornings on account of its sign.” ENOCH 72:13

THE CREATOR'S CALENDAR 2024/2025							
CREATION DAY 1	CREATION DAY 2	CREATION DAY 3	CREATION DAY 4	CREATION DAY 5	CREATION DAY 6	CREATION DAY 7	
SUN	MON	TUE	WED	THUR	FRI	SAT	
<i>"And YHWH 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... And the evening and the morning were the fourth day" Genesis 1:14 & 19</i>							
<i>"For there will be those who will assuredly make observations of the moon—now [it] disturbeth the seasons and cometh in from year to year ten days too soon. JUBILEES 6:55</i>			NEW YEAR D4 M1-1 3/20/24 SPRING EQUINOX - "TEQUEAH"	1ST DAY OF 360 (ENOCH 82) 2ND DAY OF MONTH D5 M1-2 3/21	<i>"Wisdom is as good as a patrimony, and even better, for those who behold the sun." ECCLESIASTES 7:11</i>		
1 D1 M12-29 3/17	D2 M12-30 3/18	D3 M12-31 3/19			D6 M1-3 3/22	D7 M1-4 3/23	52
2 M1-5 3/24	M1-6 3/25	M1-7 3/26	M1-8 3/27	M1-9 3/28	M1-10 3/29	M1-11 3/30	51
3 M1-12 3/31	M1-13 4/1	M1-14 4/2 PESACH	M1-15 4/3 UB	M1-16 4/4 UB	M1-17 4/5 UB	M1-18 4/6 UB	50
4 M1-19 4/7 UB	M1-20 4/8 UB	M1-21 4/9 UB	M1-22 4/10	M1-23 4/11	M1-24 4/12	M1-25 4/13	49
5 M1-26 4/14 FF	M1-27 4/15	M1-28 4/16	M1-29 4/17	M1-30 4/18	M2-1 4/19	M2-2 4/20	48
6 M2-3 4/21	M2-4 4/22	M2-5 4/23	M2-6 4/24	M2-7 4/25	M2-8 4/26	M2-9 4/27	47
7 M2-10 4/28	M2-11 4/29	M2-12 4/30	M2-13 5/1	M2-14 5/2 2ND PO	M2-15 5/3 ULV BRD	M2-16 5/4 ULV BRD	46
8 M2-17 5/5 ULV BRD	M2-18 5/6 ULV BRD	M2-19 5/7 ULV BRD	M2-20 5/8 ULV BRD	M2-21 5/9 ULV BRD	M2-22 5/10	M2-23 5/11	45
9 M2-24 5/12	M2-25 5/13	M2-26 5/14	M2-27 5/15	M2-28 5/16	M2-29 5/17	M2-30 5/18	44
10 M3-1 5/19	M3-2 5/20	M3-3 5/21	M3-4 5/22	M3-5 5/23	M3-6 5/24	M3-7 5/25	43
11 M3-8 5/26	M3-9 5/27	M3-10 5/28	M3-11 5/29	M3-12 5/30	M3-13 5/31	M3-14 6/1	42
12 M3-15 6/2 SHAVUOT	M3-16 6/3	M3-17 6/4	M3-18 6/5	M3-19 6/6	M3-20 6/7	M3-21 6/8	41
13 M3-22 6/9	M3-23 6/10	M3-24 6/11	M3-25 6/12	M3-26 6/13	M3-27 6/14	M3-28 6/15	40
14 M3-29 6/16	M3-30 6/17	M3-31 6/18	 SUMMER SOLSTICE – DAY 91 OF 1ST THE QUARTER/SEASON				

12 WINDOWS/MONTHS – ENOCH 72
364 DAYS IN A YEAR – ENOCH 72 & JUBILEES 6
52 WEEKS IN A YEAR – JUBILEES 6

(52 weeks x 7 days per week = 364 days per year) (52 weeks/4 quarters-seasons = 13 weeks per quarter-season) (13 weeks per quarter-season x 7 days per week = 91 days per quarter-season)

If June 18th 2024 marks the Summer Solstice, the furthest Northerly bent shadow, and we count backwards 91 days, the first day will land on March 20th 2024, the Vernal/Spring Equinox. This is Creation Day 4 according to Genesis 1:14-19, when the Sun, Moon and Stars came into the expanse. Counting forward from the Vernal/Spring Equinox, you can begin to mark the Creator's Sabbaths and Feast Days. Also, if June 18th 2024 marks the Summer Solstice, the 91st day of the first quarter/season and we count backwards, the night and day of 9 parts mentioned in Enoch 72:32 is the night of March 19th, the 31ST night of the 12th month, and the day of March 20th, the 1st day of the 1st month of the year.

Note: It was observed that June 18th 2024 was the furthest Northerly bent shadow and that on June 19th the shadow or the Sun began its journey South. This confirms that counting backwards from June 18th 2024, 91 days, will take you to March 20th 2024, the Vernal/Spring Equinox, the New Year.

THE FALL SIGN

When is it and what is its importance?

By reading and studying Genesis 1:1-5, Genesis 1:14-14, Jubilees 2:9-10, Jubilees 6:36-37, and Enoch 72, we now understand when the day begins, that the moon doctrine is false. The moon is used for planting, harvesting, and the order of the priesthood only. We've also learned how the sun journeys through the portals on its yearly cycle of 364 days. Through this study we covered how many days are in a month, how many days are in a quarter and season, and we've established when the New Year and solstices are by their signs.

In the Book of Enoch, The Book of the Courses of the Heavenly Luminaries, chapters 72 & 74 and Jubilees chapter 6 we read that there's 364 days in a year, that's 364 Priestly days, 364 counted sunrises. But, there are actually 365 sunrises is the sun's yearly solar cycle, with some years having 366 sunrises. How do we account for these 1 to 2 extra sunrises? They've been accounted for in Enoch chapter 82. In this chapter, there's two specific leaders mentioned, Hiluyaseph and Asfael who are heads of thousands. They are the leaders of two days whose dominions are at an end. These two days are reckoned at the end. But where at the end? Before we go any further, the meanings of these two leaders are as follows, Hiluyaseph: Hilu" means "Look and behold", "yaseph" means "Yahuah will add, make longer". "Asfael" means "El adds". From earlier studies we know that the New Year is on Creation Day 4 and to not break up the Creation week, these two leaders (days) must be reckoned after the 52nd Shabbat, Creation Day 7 (52 weeks mentioned in Jubilees 6) but before Creation Day 1 of the week. If we add the 2 days of these leaders after Creation Day 3 but before Creation Day 4, we break up Creation week and miss all of the Creator's Shabbats, appointed feasts and memorials. Placing these two uncounted days after the 52nd Shabbat, Creation Day 7 but before Creation Day 1 will ensure that the Creation Week is intact and that you can be with the Father at all of His appointed times.

But how could we possibly know if there's going to be 1 or 2 uncounted days, 365 or 366 sunrises? The sign for these two leaders/days comes in the fall, when the sun returns to the south from the north. Unlike how the vernal/spring equinox occurs on the 1st day of the 1st month, the autumnal/fall equinox occurs one to two days after the 1st day of the 7th month. This fall sign can be observed in the same way as the spring sign, using an armillary, corkboard and pins, a stick in the ground and rocks to mark the shadows. If you observe the straight-line shadow on the 2nd day of the 7th month, you would have one uncounted day between the 52nd Shabbat and Creation Day 1. Likewise, if you observe the straight-line shadow on the 3rd day of the 7th month, you would have two uncounted days between the 52nd Shabbat and Creation Day 1. If you choose, these one to two uncounted days can be used as a long Shabbat.

Enoch 74:10 "And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days." What this verse is telling us is that the sun is on a five-year solar cycle, not a four-year cycle (5x6=30). By simple observation over a five year span you will notice that in the first three years there is one uncounted day between the 52nd Shabbat and Creation Day 1. In the fourth year you will notice two uncounted days between the 52nd Shabbat and Creation Day 1. And in the fifth year you will notice that there is one uncounted day between the 52nd Shabbat and Creation Day 1. **(1+1+1+2+1 = 6 days in 5 years.)**

What is the reason for the one to two uncounted days? Some attribute these one to two uncounted days to the flood, when the earth sunk or tilted (Enoch 65). However, the flood began on the 17th day of the 2nd month and if the flood disturbed the 7th month sign, it should have also disturbed the summer and winter solstice signs that according to Enoch occur on the 31st day of the 3rd month and 31st day of the 9th month, it disturbed neither. So, what is the reason for the spring, summer and winter signs occurring at their appointed times but the fall sign seems to occur one to two days after when we would think it should be? It would make sense that the Fall sign should be on the 1st day of 7th month just as the Spring sign is on the 1st day of the 1st month.

These two days are outlined in Enoch 82 where it discusses Hiluyaseph's and Asfael's dominions being at an end, that they've always been there, that they account for the darkness in Genesis 1:1-2, the time out of time. We have no idea how long the darkness (**hōšēk**) or night (**layil**) was before the Creator said "let light come to be", Light: (**ôr**) or day (**yôm**). The calendar was shown to Enoch before events such as the tilt of the earth during the flood (Enoch 65), before the long day of Joshua (Joshua 10 & Jasher 88), before the shadow was moved 10 steps back for the healing of Hezekiah (2 Kings 20), and before Job curses the day of his birth when he said "let it not be joined unto the days of the year, let it not come into the number of the months." (Job 3). It is highly likely that these three events took place on one of the two days out of time but to say that they are the reason for the two days out of time is incorrect based on the timing of when Enoch was given the calendar and when the events actually took place.

THE FALL SIGN

“And the sun goes forth from that fifth portal and sets in the fifth portal of the west and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west.” ENOCH 72:19

THE CREATOR'S CALENDAR 2024/2025							
CREATION DAY 1	CREATION DAY 2	CREATION DAY 3	CREATION DAY 4	CREATION DAY 5	CREATION DAY 6	CREATION DAY 7	
SUN	MON	TUE	WED	THUR	FRI	SAT	
“And YHWH 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... And the evening and the morning were the <u>fourth day</u> ” Genesis 1:14 & 19							
“For there will be those who will assuredly make observations of the moon—now (it) disturbeth the seasons and cometh in from year to year ten days too soon. JUBILEES 6:55		NEW YEAR D4 M1-13/20/24 SPRING EQUINOX - “TEQUEAH”		1ST DAY OF 360 (ENOCH 82) 2ND DAY OF MONTH D5 M1-23/21	“Wisdom is as good as a patrimony, and even better, for those who behold the sun.” ECCLESIASTES 7:11		
1 D1 M12-29 3/17	D2 M12-30 3/18	D3 M12-31 3/19			D6 M1-3 3/22	D7 M1-4 3/23	52
2 M1-5 3/24	M1-6 3/25	M1-7 3/26	M1-8 3/27	M1-9 3/28	M1-10 3/29	M1-11 3/30	51
3 M1-12 3/31	M1-13 4/1	M1-14 4/2 PESACH	M1-15 4/3 UB	M1-16 4/4 UB	M1-17 4/5 UB	M1-18 4/6 UB	50
4 M1-19 4/7 UB	M1-20 4/8 UB	M1-21 4/9 UB	M1-22 4/10	M1-23 4/11	M1-24 4/12	M1-25 4/13	49
5 M1-26 4/14 FF	M1-27 4/15	M1-28 4/16	M1-29 4/17	M1-30 4/18	M2-1 4/19	M2-2 4/20	48
6 M2-3 4/21	M2-4 4/22	M2-5 4/23	M2-6 4/24	M2-7 4/25	M2-8 4/26	M2-9 4/27	47
7 M2-10 4/28	M2-11 4/29	M2-12 4/30	M2-13 5/1	M2-14 5/2 2ND PO	M2-15 5/3 ULV BRD	M2-16 5/4 ULV BRD	46
8 M2-17 5/5 ULV BRD	M2-18 5/6 ULV BRD	M2-19 5/7 ULV BRD	M2-20 5/8 ULV BRD	M2-21 5/9 ULV BRD	M2-22 5/10	M2-23 5/11	45
9 M2-24 5/12	M2-25 5/13	M2-26 5/14	M2-27 5/15	M2-28 5/16	M2-29 5/17	M2-30 5/18	44
10 M3-1 5/19	M3-2 5/20	M3-3 5/21	M3-4 5/22	M3-5 5/23	M3-6 5/24	M3-7 5/25	43
11 M3-8 5/26	M3-9 5/27	M3-10 5/28	M3-11 5/29	M3-12 5/30	M3-13 5/31	M3-14 6/1	42
12 M3-15 6/2SHAVUOT	M3-16 6/3	M3-17 6/4	M3-18 6/5	M3-19 6/6	M3-20 6/7	M3-21 6/8	41
13 M3-22 6/9	M3-23 6/10	M3-24 6/11	M3-25 6/12	M3-26 6/13	M3-27 6/14	M3-28 6/15	40
14 M3-29 6/16	M3-30 6/17	M3-31 6/18	M4-1 6/19	M4-2 6/20	M4-3 6/21	M4-4 6/22	39
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16 M4-12 6/30	M4-13 7/1	M4-14 7/2	M4-15 7/3	M4-16 7/4	M4-17 7/5	M4-18 7/6	37
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18 M4-26 7/14	M4-27 7/15	M4-28 7/16	M4-29 7/17	M4-30 7/18	M5-1 7/19	M5-2 7/20	35
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20 M5-10 7/28	M5-11 7/29	FALL SIGN FOR THE 1ST, 2ND, 3RD, & 5TH YEAR OF THE 5 YEAR SOALR CYCLE 1 DAY OUT OF TIME		M5-14 8/1	FALL SIGN FOR THE 4TH YEAR OF THE 5 YEAR SOALR CYCLE 2 DAYS OUT OF TIME		33
21 M5-17 8/4	M5-18 8/5			M5-21 8/9			32
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David & The Set-Apart Showbread

A Witness To An Already Established Order, Pt. 1

Introduction

The account recorded in **1 Samuel 20** through to **21:1–6** is often read as though it were simply the story of David fleeing from Saul and receiving food from the priest at Nob. But when the details of the account are examined carefully, a much more deliberate sequence of events begins to emerge.

The events of chapter 20 are centered around a specific time, a gathering, and David's absence from the king's table. Jonathan and David establish a plan to determine Saul's intentions, and the response of Saul reveals that David's life is in danger. David then departs and comes to Nob, where he encounters Ahimelek the priest.

It is at this point that important details are most often overlooked and at times, speculations are made. The purpose of this study, therefore, is not to introduce our own understanding upon the narrative, but to examine what the text itself tells us about what was taking place. Rather than treating the events of 1 Samuel 20–21 as isolated circumstances, we will follow the sequence of the account and compare it with the instructions already given in the Torah.

After dissecting the verses of 1 Samuel 20 & 21 and comparing them to what we know to be true in torah, we begin to understand that what we're reading is not a sequence of insignificant events in David's life but a **witness to an established pattern set forth by YHWH**—a pattern that was already in operation and was understood by the priesthood and Yisra'el.

The question, then, is not whether David created an exception to the established order, but **what the account reveals about the order that was already established.**

A. The Context

Let's first read from 1 Samuel 20 through to 1 Samuel 21:1-6, to establish the story and its context.

Chapter 20

1 "And Dawid fled from Nawith in Ramah, and went and said to Yehonathan, "What have I done? What is my crookedness, and what is my sin before your father, that he seeks my life?" 2 And Yehonathan said to him, "Far be it! You are not going to die! See, my father does no big matter nor small matter without disclosing it to me. And why should my father hide this matter from me? It is not so!" 3 But Dawid swore again, and said, "Your father knows well that I have found favour in your eyes, and he says, 'Do not let Yehonathan know this, lest he be grieved.' But truly, as YHWH lives and as your being lives, there is but a step between me and death." 4 And Yehonathan said to Dawid, "Whatever your desire is, I do it for you." 5 And Dawid said to Yehonathan, "See, tomorrow is the new month, and I ought to sit with the sovereign to eat. But let me go, and I shall hide in the field until the third day at evening. 6 "If your father misses me at all, then you shall say, 'Dawid earnestly asked my permission to run over to Beyth Lehem, his city, for a yearly slaughtering is made there for all the clan.' 7 "If he says thus, 'It is well,' your servant is safe. But if he is very displeased, then know that he has resolved to do evil. 8 "And you shall show kindness to your servant, for you have brought your servant into a covenant of YHWH with you. And if there is crookedness in me, put me to death yourself, for why should you bring me to your father?" 9 And Yehonathan said, "Far be it from you! For if I knew with certainty that my father has resolved that evil is to come upon you, then would I not make it known to you?" 10 And Dawid said to Yehonathan, "Who would make it known to me, or what if your father answers you sharply?" 11 And Yehonathan said to Dawid, "Come, and let us go out into the field." And they both went out into the field. 12 And Yehonathan said to Dawid, YHWH Elohim of Yisra'el be witness! When I search out my father sometime tomorrow, or the third day, and see if there is good toward Dawid, and I do not send to you or disclose it to you, 13 so let YHWH do so and much more to Yehonathan. And if it pleases my father to do you evil, then I shall disclose it to you and send you away, and you shall go in peace. And YHWH be with you as He has been with my father. 14 "But show me the kindness of YHWH, not only while I live, so that I do not die, 15 and do not cut off your kindness from my house forever, no, not when YHWH has cut off every one of the enemies of Dawid from the face of the earth." 16 And Yehonathan made a covenant with the house of Dawid, saying, "YHWH shall require it at the hand of the enemies of Dawid." 17 And Yehonathan again made Dawid swear, because he loved him, for he loved him as he loved his own being. 18 So Yehonathan said to him, "Tomorrow is the new month, and you shall be missed, because your seat shall be empty. 19 "And on the third day, go down quickly and you shall come to the place where you hid on the day of the deed, and shall remain by the stone Etsel. 20 "And let me shoot three arrows to the side of it as though shooting at a target, 21 and see, I shall send the youth, saying, 'Go, find the arrows.' If I expressly say to the youth, 'Look, the arrows are on this side of you, get them and come,' then, as YHWH lives, there is safety for you and no concern. 22 "But if I say thus to the youth, 'Look, the arrows are beyond you,' go your way, for YHWH has sent you away. 23 "And as for the word

which you and I have spoken of, see, YHWH is between you and me forever.” 24 And Dawid hid in the field. And when the new month came, the sovereign sat down by the food to eat. 25 And the sovereign sat on his seat, as at other times, on a seat by the wall, with Yehonathan standing, and Abner sitting by Sha’ul’s side, but the place of Dawid was empty. 26 But Sha’ul spoke not a word that day, for he thought, “It is an accident; he is not clean, for he has not been cleansed.” 27 And it came to be the next day, the second day of the month, that Dawid’s place was empty. And Sha’ul said to Yehonathan his son, “Why has the son of Yishai not come to eat, either yesterday or today?” 28 And Yehonathan answered Sha’ul, “Dawid earnestly asked my permission to go to Beyth Lehem. 29 “And he said, ‘Please let me go, for our clan has a slaughtering in the city, and my brother has commanded me to be there. And now, if I have found favour in your eyes, please let me get away and see my brothers.’ That is why he has not come to the sovereign’s table.” 30 Then the displeasure of Sha’ul burned against Yehonathan, and he said to him, “You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Yishai to your own shame and to the shame of your mother’s nakedness? 31 “For as long as the son of Yishai lives on the earth, you shall not be established, you and your reign. And now, send and bring him to me, for he is a son of death.” 32 And Yehonathan answered Sha’ul his father, and said to him, “Why should he be put to death? What has he done?” 33 At that, Sha’ul hurled a spear at him to smite him. Then Yehonathan knew that his father had resolved to put Dawid to death. 34 And Yehonathan rose up from the table in the heat of displeasure and ate no food the second day of the month, for he was grieved for Dawid, because his father put him to shame. 35 And it came to be, in the morning, that Yehonathan went out into the field at the time appointed with Dawid, and a small youth was with him. 36 And he said to the youth, “Now run, find the arrows which I shoot.” As the youth ran, he shot an arrow beyond him. 37 And when the youth came to the place where the arrow was which Yehonathan had shot, Yehonathan called out after the youth and said, “Is not the arrow beyond you?” 38 And Yehonathan shouted after the youth, “Make haste, hurry, do not stand still!” And Yehonathan’s youth picked up the arrows and came to his master. 39 But the youth knew not a speck. Only Yehonathan and Dawid knew of the matter. 40 Then Yehonathan gave his weapons to the youth and said to him, “Go, take them to the city.” 41 And as soon as the youth had gone, Dawid rose up from the south side, and fell on his face to the ground, and bowed down three times. And they kissed one another. And they wept together, but Dawid more so. 42 And Yehonathan said to Dawid, “Go in peace, since we have both sworn in the name of YHWH, saying, YHWH is between you and me, and between your seed and my seed, forever.” Then he arose and left, and Yehonathan went into the city.

Chapter 21

1 And Dawid came to Nob, to Ahimelek the priest. And Ahimelek trembled when he met Dawid, and asked him, “Why are you alone, and no one is with you?” 2 And Dawid said to Ahimelek the priest, “The sovereign has commanded me a word, and said to me, ‘Let no one know whatever of the word about which I send you, and which I have commanded you.’ And I have directed my young men to such and such a place. 3 “And now, what do you have on hand? Give five loaves into my hand, or whatever is found.” 4 And the priest answered Dawid and said, “There is no ordinary bread on hand, but there is set-apart bread, provided the young men have kept themselves from women.” 5 And Dawid answered the priest, and said to him, “Truly, women have been kept from us about three days since I came out. And the vessels of the young men are set-apart, and it is an ordinary mission, and also, it was set-apart in the vessel today.” 6 Then the priest gave him set-apart bread, for there was no bread there except the showbread which had been taken from before YHWH, in order to put hot bread in on the day it is taken away.

B. The Back Story:

- **The first attempt on David’s life:**

In 1 Samuel 18, David’s growing reputation for slaying the giant made Saul suspicious of him as a potential rival to the kingship. Saul feared YHWH was with David and had turned away from him. By verse 28, Saul knew YHWH was in fact with David. Saul’s first attempt to kill David was by using his own daughters as a means of having David killed by the Philistines. David wanted to marry Saul’s daughter Merab but instead, Saul gave him Mikal as wife, if David could bring him 100 foreskins from the Philistines as bride payment. Saul’s plan was that David would fall to the Philistines. Saul’s plan failed as David succeeded in this task. (1 Samuel 18:17-25)

- **The second attempt on David's life:**

10 "And it came to be on the next day that an evil spirit from Elohim came upon Sha'ul, and he prophesied inside the house, while Dawid was playing the lyre with his hand, as usual. And the spear was in the hand of Sha'ul. 11 Then Sha'ul hurled the spear, for he said, "Let me smite Dawid, even to the wall." But twice Dawid withdrew from his presence." (1 Samuel 18:10-11)

- **The third attempt on David's life:**

And Sha'ul spoke to Yehonathan his son and to all his servants, to put Dawid to death. But Yehonathan, Sha'ul's son, delighted much in Dawid, 2 and Yehonathan declared to Dawid, saying, "My father Sha'ul seeks to put you to death. And now, please be on your guard until morning, and dwell in secrecy, and hide. 1 Samuel 19:1-2

Saul sees that David has the people's admiration, that YHWH is with him, he is succeeding in everything, and what remains for him to obtain except the kingship? That connects directly with why Saul becomes so determined to eliminate David.

C. The Breakdown

Now that it's evident why Saul wanted David killed, we can go back to chapters 20 and 21 and break down the verses to get clear understanding of not only what is taking place but when.

Chapter 20

1. **Verses 1-4**, David and Johnathan meet and converse about the situation with Saul. That being, Saul's several attempts to kill David. Johnathan assures David that he will do whatever is asked of him. In other words, Johnathan is on David's side.
2. **Verse 5**, David says to Johnathan, "see tomorrow is the new month, and I ought to sit with the king to eat. But let me go, and I'll shall hide in the field until the third day at evening."
 - David knew Saul wanted him killed so he was not going to risk feasting with Saul only to be killed.
 - David's plan was to hide in the field until the third day at evening.
 - This statement by David was made on the last day of the month, prior to the first day of a new month.
3. **Verse 6**, David says to Johnathan that if Saul misses him (David), Johnathan should tell Saul that David asked him (Johnathan) for permission to go to Bethlehem for a yearly slaughtering for all the clan/family.
 - David gives a cover story for his absence, but not a lie.
 - This yearly slaughtering for the clan/family is held on the first day of a particular month.
 - This slaughtering in Hebrew is a zebah/zevah, H2077, meaning sacrifice. In the context of David's cover story, it's a yearly sacrifice.
4. **Verse 7-10**, David tells Jonathan that if Saul reacts angrily to David's absence from the meal, it will be evidence that Saul has determined to harm him. David asks Jonathan to deal faithfully with him and, if he (David) has done wrong, to kill him himself (Jonathan) rather than hand him over to Saul. Jonathan then asks David what he wants him to do if Saul's response is indeed hostile. David establishes a test: Saul's reaction to David's absence will reveal whether his intention to kill David is genuine.
5. **Verse 11**, Johnathan says to David, "let us go into the field." And they both went out into the field.
 - This is the same field David referred to in verse 5.
 - They went into the field on the same day that David said that he would, which was the day before the new month.
 - **This is the first day of David hiding in the field.**
6. **Verses 12-17**, Jonathan agrees to discover Saul's intentions and promises to inform David if Saul intends to harm him. Jonathan asks YHWH to judge him (Jonathan) if he fails to deal faithfully with David. He also asks David to show kindness to him and his household when YHWH gives David victory over his enemies. Jonathan and David then make a covenant, with Jonathan emphasizing that David must never cut off kindness from his house.
7. **Verse 18-23**, Jonathan tells David that Saul will notice his absence from the king's meal because it will be the new month. Jonathan instructs David to hide near the place where he had previously hidden and says that he will shoot three arrows as a signal. If the arrows are near him, David is safe; if they are beyond him, David must flee because Saul intends to harm him. Jonathan then reminds David that YHWH is witness to the covenant between them.
 - **This is still the day prior to the new month.**
8. **Verse 24**, Davids hides in the field, then the new month came when the king (Saul) would sit to eat (feast).
 - David first hid in the field the day prior to the new month.
 - The new month came, the first day of the month, Saul will sit to eat (feast).
 - **This is the second day of David hiding in the field.**

9. **Verses 25-26**, Saul sits at his usual place during the meal, while David's place remains empty. Saul says nothing about David's absence on that day, assuming that something has prevented him from attending, perhaps that he is unclean.
 - The meal for the feast of the new month (first day of the month) begins.
 - Saul doesn't question the whereabouts of David; he assumes that maybe he is unclean and this is why he is not present.
 - Saul is unaware that David is keen to his plan of having him killed.
10. **Verse 27**, The next day comes, the second day of the month and David's place at the table was yet again empty. Saul asks Johnathan why David has not come to eat, either yesterday or today.
 - It is now the next day, the second day of the new month.
 - **This is the third day of David hiding in the field.**
11. **Verses 28-34**, Jonathan explains to Saul that David had asked permission to go to Bethlehem for a family sacrifice. Saul becomes furious and reveals that he sees David as a threat to the kingship, declaring that David must die. When Jonathan questions what David has done to deserve death, Saul throws his spear at Jonathan. Jonathan then leaves the table in anger and grief over his father's treatment of David.
 - This marks a fourth time when Saul would conspire to kill David over the fear that he is a threat to the throne.
 - Saul throws a spear at his own son because he believes Johnathan has sided with David, he has.
 - **This is still the third day of David hiding in the field.**
12. **Verse 35**, It came to be morning, the morning just prior to the third day when Johnathan went out into the field to meet David at the appointed time. He took a small child with him.
 - **This is the beginning of the third day of the new month.**
 - **This is the fourth day of David hiding in the field.**
13. **Verses 36-41**, Jonathan shoots the arrows beyond the boy, signaling David that Saul intends to harm him. After sending the boy away, Jonathan and David meet privately, where they weep together and embrace. They reaffirm their covenant with one another.
 - The discussion about the signal made by the arrows was mentioned in verses 18-23.
 - **This is still the fourth day of David hiding in the field.**
14. **Verse 42**, Jonathan and David reaffirm their covenant before separating. Jonathan tells David to go in peace, reminding him that they have sworn their covenant before YHWH and that the covenant extends between them and their descendants. David then departs, and Jonathan returns to the city. **In verse 5, David stated that he would hide in the field until the third day at evening.**
 - **It has been clearly established that David first went into the field the day prior to the new month. (1 day)**
 - **He was hiding the field on the new month. (2 days)**
 - **He was hiding in the field on the second day of the month. (3 days)**
 - **When morning came, just prior to the third day of the month, David was in the field. (4 days)**

David was hiding the field from the day prior to the new month, until the evening of the third day of the month. This totals 4 days hiding in the field.

Chapter 21

1. **Verse 1-2**, David came to Nōb and met with the priest Aḥimelek. Aḥimelek is alarmed to see David alone and asks why no one is with him. David tells him that the king has given him a mission and instructed him to keep the matter secret, explaining the absence of his men, which he sent elsewhere.
2. **Verses 3-4**, David asks Aḥimelek what he has on hand. He asks for five loafs of bread. Aḥimelek answers David by saying that he has no ordinary bread, only the set-apart bread (showbread) but, only if him and his men have kept themselves from women.
 - David and his men having been kept from women, means they have not defiled themselves on this particular day.
3. **Verses 5-6**, David explains that the men are set-apart on this day and are not defiled. Aḥimelek then gives David the set-apart bread, because no ordinary bread is available. This bread was removed, given to David for him and his men, and new set-apart bread had been placed before YHVH.
 - Bread set before YHVH cannot be eaten until it is replaced with new hot bread.
 - Priests were commanded to place hot bread (set-apart/showbread) before YHVH weekly.
 - The command to remove and replace the showbread was to be carried out on the weekly sabbath.

- “And you shall take fine flour and bake twelve cakes with it, two-tenths of an ephah in each cake.
 “And you shall set them in two rows, six in a row, on the clean table before YHWH.
 And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to YHWH. “On every Sabbath he is to arrange it before YHWH continually, from the children of Yisra’el, an everlasting covenant. **Leviticus 24:5-8**

D. The Understanding

Recap:

1. **1 Samuel 20:5**, the day before the new month, David states that he would go into the field and hide until the third day at evening.
 - **Last day of the month, before first day of new month - 1st day in the field**
2. **1 Samuel 20:11**, Johnathan agrees with David and says, “Come and let us go into the field”
 - **Last day of the month, before first day of new month - 1st day in the field**
3. **1 Samuel 20:18**, Johnathan says to David, “Tomorrow is the new month, you will be missed.”
 - **Still the last day of the month before the first day of new month - 1st day in the field**
4. **1 Samuel 20:19-23**, Johnathan says to David that on the third day he will give him a sign with arrows to let him know of Saul’s intentions, whether or not Saul means to kill David.
 - **Johnathan is speaking of the third day of the new month**
5. **1 Samuel 20:24**, David hid in the field. Then the new month came and Saul sat to eat.
 - **The new month came, first day of the month - 2nd day in the field**
6. **1 Samuel 20:27**, It came to be the second day of the new month, and Saul asked Johnathan why David had not eaten with him yesterday (first day of the month) and today (second day of the month)
 - **It’s now the second day of the new month – 3rd day in the field**
7. **1 Samuel 20:35**, Morning came and Johnathan went out to the field to meet David.
 - **It’s morning of the coming third day – 4th day in the field**
8. **1 Samuel 20:42**, Johnathan and David reaffirm their covenant before YHWH, forever. Johnathan went into the city, and David left the field.
 - **Finally, it’s evening of the third day of the new month, exactly when David said he would leave – 4th day in the field**
9. **1 Samuel 21:1-2**, David comes to Nōb and met with the priest Aḥimelek.
 - **This is the next day, after David left the field.**
10. **1 Samuel 21:3-4**, David asks Aḥimelek for bread, Aḥimelek states he doesn’t have ordinary, only set-apart bread, David and his men could only have the bread they kept from woman.
 - **David and his men could have the bread if they had not defiled themselves due to sexual relations with women on this day.**
 - **This day is the sabbath day**
 - **To assume that David arrived in Nōb on the day he left the field, on the third day at evening and received bread from Aḥimelek, which he could only give old bread to David on Sabbath, is to also assume that sabbath began in the evening. However, observance of the lunar sabbath did not begin until the release from Babylonian captivity.**
 - **To propose that the sabbath when David received the set-apart bread could have been the second or even third or fourth sabbath of the month and not the first, would be to insert an additional week(s) that scripture simply does not state and would not follow the flow of the timeline that’s laid out in front of us in chapters 20 & 21.**
 - **Jubilees 50 states that any man who lay with his wife on sabbath, shall die (be cut off). Many claim that the removed books are not to be trusted, that they do not line up with the tanakh. Here is an example of how they do.**

11. **1 Samuel 21:5-6**, David explains to Ahimelek that he and his men are not defiled of women. No ordinary bread was available to give, so Ahimelek gave David set-apart bread. Ahimelek removed the set-apart bread and replaced it with new, hot bread before YHWH. Ahimelek could give David the bread and David could eat of it for the following reasons:
- **David and his men were not defiled on the sabbath**
 - **The priests were commanded to remove old bread and replace with new on sabbath only - Leviticus 24:5-8**
 - **The 12 loaves of bread that are placed before YHWH weekly, when removed, the priests are permitted to eat of them. (Leviticus 24:9) Ahimelek gave some of the priest's portion to David and his men to sustain them.**

Summary

When the sequence of 1 Samuel 20 through 21:1–6 is carefully followed and compared with Leviticus 24:8–9 and the calendar described in 1 Enoch 72, several misunderstandings about this account can be resolved.

The first is the assumption that the sabbath occurred on the third day of the month. The sequence of events does not require that conclusion. David was in the field from the day before the first and second days, through to when he received Jonathan's signal on the third day and departed in the evening of the third day. The sabbath associated with the removal and replacement of the set-apart bread was the fourth day of the month, corresponding with the calendrical pattern described in Enoch for the first, fourth, seventh, and tenth months.

The second misunderstanding is that Ahimelek disobeyed YHWH by giving David bread that was forbidden to him. Leviticus 24:8–9 shows that the loaves removed from before YHWH became the portion of Aharon and his sons (priests). In 1 Samuel 21, however, the priest specifically gives David bread that had already been removed and replaced. The account therefore does not describe the priest taking bread that was still set before YHWH and unlawfully giving it away.

Likewise, the account should not simply be characterized as David breaking a commandment by eating the priests' portion. The text identifies the bread as the bread that had been removed, and the priest determines that David and his men meet the conditions for receiving it. The narrative itself presents the priest as knowingly giving David the bread rather than portraying the act as an unauthorized violation.

Another misunderstanding is the assumption that the references to the beginning of the month in 1 Samuel 20 necessarily means that Yisra'el was observing a lunar calendar in the time of David. The passage itself does not establish that the month was being determined by the phases of the moon. The reference to the beginning of the month identifies the position within the month, while the actual sequence of days in the account can be examined according to the solar calendar described in 1 Enoch 72. Within that framework, the first Sabbath of the first, fourth, seventh, and tenth months falls on the fourth day of the month. Thus, the events in 1 Samuel 20–21 do not require us to impose a later lunar-calendar system that wasn't established until the Babylonian captivity upon the text.

Finally, there is an important distinction concerning when David left the field and when he received the bread at Nōḇ. David did leave the field in the evening of the third day, but that does not mean that he arrived at Nōḇ and received the bread at that same moment. His departure from the field and the priestly service involving the bread occur at different points in the sequence. He did go to Nōḇ and did receive the set-apart bread on the Sabbath, **but that Sabbath was the daylight portion of the fourth day, when the sun was shining, not the evening when David left the field.**

When the sequence is kept intact, the account is no longer a collection of disconnected events. It provides a coherent witness to an established pattern already set forth by YHWH: the timing of David's departure, his arrival at Nōḇ, the priestly handling of the removed loaves, and the giving of the priests' portion, all fit within the established order rather than requiring us to conclude that either the priest or David violated that order.

David & The Set-Apart Showbread

A Witness To An Already Established Order, Pt.2

Identifying the Month and the Feast

Introduction

In Part 1, we established the sequence of events in 1 Samuel 20–21 and demonstrated that:

1. David was in the field from the day before the new month until the evening of the third day of the month (4 days total).
2. The Sabbath when David received the showbread was the **fourth day of the month**.
3. This pattern aligns with the solar calendar described in 1 Enoch 72, where the first Sabbath of the **first, fourth, seventh, and tenth months** falls on the fourth day of the month.

The question that remains is: **Which month was this?**

David's cover story to Jonathan was that he needed to go to Bethlehem for a "**yearly slaughtering**" (*zeḇaḥ hayamim*) for his clan. This was a legitimate family tradition; but it also points to a specific time in the calendar.

The Clues from the Text:

Clue	What It Tells Us
It is a yearly slaughtering (<i>zeḇaḥ hayamim</i>)	It happens once a year, an annual event
It is for all the clan	A family gathering, but not <i>just</i> a family event
It is in Bethlehem	David's hometown, his family still lived there
It is a <i>zeḇaḥ</i> (peace offering)	A shared meal, not a sin offering or atonement
It occurs during the new month feast	The timing is tied to the beginning of a month
The Sabbath falls on the 4th day of that month	This matches the Enoch calendar pattern
The feast was prolonged for two days	They were waiting for the <i>tequfah</i> sign

The Key: The Feast Was Prolonged

In 1 Samuel 20, we see that the new month feast lasted **at least two days**.

Day	Event
1st day of the month	David's seat is empty; Saul says nothing, assuming David is unclean
2nd day of the month	David's seat is empty again; Saul asks Jonathan why David has not come

Why did the feast last two days?

Because they were waiting for the *tequfah*

(the equinox - the straight-line shadow) that only appears on the 2nd or 3rd day of the 7th month.

The feast was not just a regular new month celebration. It was the **Feast of Trumpets** (Yom Teruah), which falls on the 1st day of the **7th month**. And because the *tequfah* sign (the equinox) was expected on the 2nd or 3rd day of the month, the feast was extended to include those days.

The Tequfah Sign:

The **tequfah** is the turning point of the sun at the equinox.

Element	Meaning
Tequfah	The equinox, the turning of the sun
Straight-line shadow	The sign that the equinox has arrived
2nd or 3rd day	When the sign appears in the 7th month

The people of Yashar'el were watching for this sign.

The feast was prolonged because they were waiting to confirm the equinox.

This tells us that the month in question is the 7th month.

The Two Layers: National and Family

Layer	What It Is
National	Yom Teruah, the Feast of Trumpets, a commanded assembly for all Yashar'el
Family	David's clan had a yearly slaughtering (peace offering) in Bethlehem

David's cover story was not "just a family event." It was a family tradition that happened to fall on a national festival.

What the Torah Says About New Months:

Scripture	What It Says
Numbers 10:10	<i>"Also, in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings."</i>
Numbers 28:11-15	Detailed offerings for the new month; a national observance

The new month was a national festival.

The 7th month new month was Yom Teruah, a set-apart convocation.

David was expected to be at the king's table because this was a national feast.

Why Saul Expected David

Reason	Explanation
National feast	Yom Teruah was a commanded assembly; David was expected to attend
King's table	David was a prominent figure in Saul's court
Two-day feast	The feast was prolonged because they were waiting for the <i>tequfah</i> sign

Saul expected David on the 1st day AND the 2nd day because the feast was extended.

David's absence on BOTH days was noticed.

Saul assumed on the 1st day that David was unclean. But on the 2nd day, he knew something was wrong.

The Cover Story:

David said to Jonathan,

"Tell my father I have asked your permission to go to Bethlehem for a yearly slaughtering with my whole clan." (1 Samuel 20:6)

Element	Meaning
Yearly slaughtering	A family tradition in the 7th month
All the clan	His whole family gathered in Bethlehem
A legitimate excuse	His family really did have a yearly sacrifice

David was not lying. He was using a real family tradition as a reason to be absent from the national feast. And because the feast was prolonged by the *tequfah* sign, Saul didn't question David's absence on the 2nd day until he asked. The Sequence of Events:

Day	Event	Meaning
Day before the 1st	David and Jonathan meet; David says he will hide in the field	David knows Saul wants to kill him
1st day of the month	David hides; Saul eats but says nothing	Saul assumes David is unclean
2nd day of the month	David is still absent; Saul asks Jonathan	The feast is prolonged for the <i>tequfah</i> sign
3rd day of the month	Jonathan gives the signal; David flees	Saul's intentions are confirmed
4th day of the month (Sabbath)	David receives the showbread at Nob	The bread was replaced on the Sabbath

The Four Special Months in the Enoch Calendar:

According to 1 Enoch 72, the **first, fourth, seventh, and tenth months** are unique. In each of these months:

- The **first Sabbath** falls on the **fourth day** of the month.
- These months are connected to the **four seasons** and the **equinoxes and solstices**.
- They are the **memorial days** of the flood and the covenant with Noah.

Month	Season	Significance
1st	Spring Equinox	Beginning of the year; Pesach
4th	Summer Solstice	Memorial of the flood
7th	Autumn Equinox	Feast of Trumpets; Yom Kippur; Sukkot
10th	Winter Solstice	Memorial of the flood

The 7th month is the month of the autumn equinox, the *tequfah*.

This is the month of the Feast of Trumpets, Yom Kippur, and Sukkot.

And the Feast of Trumpets is the new month feast that would have been prolonged by the *tequfah* sign.

The Mindblower:

"David's yearly slaughtering was not just any family tradition.

It was tied to the 7th month, the month of the Feast of Trumpets.

The feast was prolonged because they were waiting for the tequfah sign, the straight-line shadow of the equinox, that would only appear on the 2nd or 3rd day of the month.

This is the key to understanding the ancient calendar, the rhythm of the appointed times, and the way the people of YHWH actually lived out their faith.

David used a real family tradition, a yearly peace offering in the 7th month, as a cover story for his absence from the Feast of Trumpets.

And the feast was prolonged because they were watching for the sign that would confirm the season.

That is the concrete truth.

That is the text.

That is everything."

The One-Sentence Summary:

"David's yearly slaughtering in 1 Samuel 20 was a family tradition in the 7th month that fell on Yom Teruah; a national feast, and the feast was prolonged because they were waiting for the tequfah sign that would only appear on the 2nd or 3rd day of that month."

Scriptures for Reflection:

Theme	Scripture
The New Month feast	1 Samuel 20:5, 18, 24, 27
David's cover story	1 Samuel 20:6, 28-29
The third day meeting	1 Samuel 20:19, 35
The showbread	1 Samuel 21:1-6
The command for showbread	Leviticus 24:5-9
The Feast of Trumpets	Leviticus 23:23-25; Numbers 29:1-6
New Month offerings	Numbers 10:10; 28:11-15
The Enoch calendar	1 Enoch 72

That is the concrete truth.

That is the text.

That is everything.

Shalom Shalom

THE WINTER SOLSTICE

“And the sun rises on that day from that second portal and sets in the west in the second portal and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven.” ENOCH 72:25

THE CREATOR'S CALENDAR 2024/2025							
CREATION DAY 1	CREATION DAY 2	CREATION DAY 3	CREATION DAY 4	CREATION DAY 5	CREATION DAY 6	CREATION DAY 7	
SUN	MON	TUE	WED	THUR	FRI	SAT	
"And YHWH 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... And the evening and the morning were the <u>fourth day</u> " Genesis 1:14 & 19							
36	M9-1 11/17	M9-2 11/18	M9-3 11/19	M9-4 11/20	M9-5 11/21	M9-6 11/22	M9-7 11/23 17
37	M9-8 11/24	M9-9 11/25	M9-10 11/26	M9-11 11/27	M9-12 11/28	M9-13 11/29	M9-14 11/30 16
38	M9-15 12/1	M9-16 12/2	M9-17 12/3	M9-18 12/4	M9-19 12/5	M9-20 12/6	M9-21 12/7 15
39	M9-22 12/8	M9-23 12/9	M9-24 12/10	M9-25 12/11	M9-26 12/12	M9-27 12/13	M9-28 12/14 14
40	M9-29 12/15	M9-30 12/16	M9-31 12/17	M10-1 12/18	M10-2 12/19	M10-3 12/20	M10-4 12/21 13
41	M10-5 12/22	M10-6 12/23	M10-7 12/24	M10-8 12/25	M10-9 12/26	M10-10 12/27	M10-11 12/28 12
42	M10-12 12/29	M10-13 12/30	M10-14 12/31	M10-15 1/1/25	M10-16 1/2	M10-17 1/3	M10-18 1/4 11
43	M10-19 1/5	M10-20 1/6	M10-21 1/7	M10-22 1/8	M10-23 1/9	M10-24 1/10	M10-25 1/11 10
44	M10-26 1/12	M10-27 1/13	M10-28 1/14	M10-29 1/15	M10-30 1/16	M11-1 1/17	M11-2 1/18 9
45	M11-3 1/19	M11-4 1/20	M11-5 1/21	M11-6 1/22	M11-7 1/23	M11-8 1/24	M11-9 1/25 8
46	M11-10 1/26	M11-11 1/27	M11-12 1/28	M11-13 1/29	M11-14 1/30	M11-15 1/31	M11-16 2/1 7
47	M11-17 2/2	M11-18 2/3	M11-19 2/4	M11-20 2/5	M11-21 2/6	M11-22 2/7	M11-23 2/8 6
48	M11-24 2/9	M11-25 2/10	M11-26 2/11	M11-27 2/12	M11-28 2/13	M11-29 2/14	M11-30 2/15 5
49	M12-1 2/16	M12-2 2/17	M12-3 2/18	M12-4 2/19	M12-5 2/20	M12-6 2/21	M12-7 2/22 4
50	M12-8 2/23	M12-9 2/24	M12-10 2/25	M12-11 2/26	M12-12 2/27	M12-13 2/28	M12-14 3/1 3
51	M12-15 3/2	M12-16 3/3	M12-17 3/4	M12-18 3/5	M12-19 3/6	M12-20 3/7	M12-21 3/8 2
52	M12-22 3/9	M12-23 3/10	M12-24 3/11	M12-25 3/12	M12-26 3/13	M12-27 3/14	M12-28 3/15 1
DAY OUT OF TIME 3/16/2025	CREATION DAY 1	CREATION DAY 2	CREATION DAY 3	CREATION DAY 4	CREATION DAY 5	360TH DAY OF INNER THE WHEEL. 364TH DAY FROM CREATION. 361ST DAY OF THE PRIESTLY YEAR. 361ST SOLAR DAY. 52ND SHABBAT.	
	MON	TUE	WED	THUR	FRI		
	D1 M12-29 3/17	D2 M12-30 3/18	D3 M12-31 3/19	D4 M1-13/20/25 SPRING EQUINOX - "TEQUFAH"	1ST DAY OF 360 (ENOCH 82) 2ND DAY OF MONTH DS		
	Solar Day 362	Solar Day 363	Solar Day 364	Solar Day 365	NEW YEAR M1-2 3/21		
ENOCH 82	Priestly Day 362	Priestly Day 363	Priestly Day 364	START OF THE NEW YEAR BEGINS IN THE 4TH GATE ENOCH 72:6			
"the days of the dominion of this leader are at an end" (at the end)							

12 WINDOWS/MONTHS – ENOCH 72

364 DAYS IN A YEAR – ENOCH 72 & JUBILEES 6

52 WEEKS IN A YEAR – JUBILEES 6

(52 weeks x 7 days per week = 364 days per year) (52 weeks/4 quarters-seasons = 13 weeks per quarter-season) (13 weeks per quarter-season x 7 days per week = 91 days per quarter-season)

If December 17th 2024, the 31st day of the 9th month, marks the Winter Solstice, the furthest Southerly bent shadow, and we count backwards 273 days, (1st, 2nd, & 3rd quarters), you will land on March 20th 2024, the Vernal/Spring Equinox. This is Creation Day 4 according to Genesis 1:14-19, when the Sun, Moon and Stars came into the expanse. Counting forward from the Vernal/Spring Equinox, you can begin to mark the Creator’s Sabbaths and Feast Days. Also, if you count forward 91 days from the 1st day of the 10th month, 1st day of the 4th Quarter, December 18th 2024, but not including the 1-2 Days Out of Time, according to the Fall Sign, you will land on March 19th 2025, the night of 9 parts, the 31st day of the 12th month. The next day, March 20th 2025 will be the day of 9 parts, the Vernal/Spring Equinox, the New Year.

26	M6-22 9/8 NEW OIL	M6-23 9/9	M6-24 9/10	M6-25 9/11	M6-26 9/12	M6-27 9/13	M6-28 9/14	27	
27	M6-29 9/15	M6-30 9/16	M6-31 9/17	M7-1 9/18 TRMPTS	M7-2 9/19	M7-3 9/20	M7-4 9/21	26	
28	M7-5 9/22	M7-6 9/23	M7-7 9/24	M7-8 9/25	M7-9 9/26	M7-10 9/27 ATONE	M7-11 9/28	25	
29	M7-12 9/29	M7-13 9/30	M7-14 10/1	M7-15 10/2 TAB	M7-16 10/3 TAB	M7-17 10/4 TAB	M7-18 10/5 TAB	24	
30	M7-19 10/6 TAB	M7-20 10/7 TAB	M7-21 10/8 TAB	M7-22 10/9 TAB	M7-23 10/10	FALL SIGN	M7-25 10/12	23	
31	M7-26 10/13	M7-27 10/14	M7-28 10/15	M7-29 10/16	M7-30 10/17	M8-1 10/18	M8-2 10/19	22	
32	M8-3 10/20	M8-4 10/21	M8-5 10/22	M8-6 10/23	M8-7 10/24	M8-8 10/25	M8-9 10/26	21	
33	M8-10 10/27	M8-11 10/28	M8-12 10/29	M8-13 10/30	M8-14 10/31	M8-15 11/1	M8-16 11/2	20	
34	M8-17 11/3	M8-18 11/4	M8-19 11/5	M8-20 11/6	M8-21 11/7	M8-22 11/8	M8-23 11/9	19	
35	M8-24 11/10	M8-25 11/11	M8-26 11/12	M8-27 11/13	M8-28 11/14	M8-29 11/15	M8-30 11/16	18	
36	M9-1 11/17	M9-2 11/18	M9-3 11/19	WINTER SOLSTICE, 91 DAYS FROM 1ST DAY OF 7TH MONTH			M9-6 11/22	M9-7 11/23	17
37	M9-8 11/24	M9-9 11/25	M9-10 11/26	M9-11 11/27	M9-12 11/28	M9-13 11/29	M9-14 11/30	16	
38	M9-15 12/1	M9-16 12/2	M9-17 12/3	M9-18 12/4	M9-19 12/5	M9-20 12/6	M9-21 12/7	15	
39	M9-22 12/8	M9-23 12/9	M9-24 12/10	M9-25 12/11	M9-26 12/12	M9-27 12/13	M9-28 12/14	14	
40	M9-29 12/15	M9-30 12/16	M9-31 12/17	M10-1 12/18	M10-2 12/19	M10-3 12/20	M10-4 12/21	13	
41	M10-5 12/22	M10-6 12/23	M10-7 12/24	M10-8 12/25	M10-9 12/26	M10-10 12/27	M10-11 12/28	12	
42	M10-12 12/29	M10-13 12/30	M10-14 12/31	M10-15 1/1/25	M10-16 1/2	M10-17 1/3	M10-18 1/4	11	
43	M10-19 1/5	M10-20 1/6	M10-21 1/7	M10-22 1/8	M10-23 1/9	M10-24 1/10	M10-25 1/11	10	
44	M10-26 1/12	M10-27 1/13	M10-28 1/14	M10-29 1/15	M10-30 1/16	M11-1 1/17	M11-2 1/18	9	
45	M11-3 1/19	M11-4 1/20	M11-5 1/21	M11-6 1/22	M11-7 1/23	M11-8 1/24	M11-9 1/25	8	
46	M11-10 1/26	M11-11 1/27	M11-12 1/28	M11-13 1/29	M11-14 1/30	M11-15 1/31	M11-16 2/1	7	
47	M11-17 2/2	M11-18 2/3	M11-19 2/4	M11-20 2/5	M11-21 2/6	M11-22 2/7	M11-23 2/8	6	
48	M11-24 2/9	M11-25 2/10	M11-26 2/11	M11-27 2/12	M11-28 2/13	M11-29 2/14	M11-30 2/15	5	
49	M12-1 2/16	M12-2 2/17	M12-3 2/18	M12-4 2/19	M12-5 2/20	M12-6 2/21	M12-7 2/22	4	
50	M12-8 2/23	M12-9 2/24	M12-10 2/25	M12-11 2/26	M12-12 2/27	M12-13 2/28	M12-14 3/1	3	
51	M12-15 2/29	M12-16 2/30	M12-17 3/1	M12-18 3/2	M12-19 3/3	M12-20 3/4	M12-21 3/5	2	
52	M12-22 3/6	M12-23 3/7	M12-24 3/8	M12-25 3/9	M12-26 3/10	M12-27 3/11	M12-28 3/12	1	
DAY OUT OF TIME 3/16/2025		CREATION DAY 1 MON	CREATION DAY 2 TUE	CREATION DAY 3 WED	CREATION DAY 4 THUR	CREATION DAY 5 FRI	360TH DAY OF INNER THE WHEEL. 364TH DAY FROM CREATION. 361ST DAY OF THE DAY OF THE PRIESTLY YEAR. 361ST SOLAR DAY. 52ND SHABBAT.		
Solar Day 362		D1 M12-29 3/17	D2 M12-30 3/18	D3 M12-31 3/19	D4 M1-13/20/25 SPRING EQUINOX - "TEQUFAH"	1ST DAY OF 360 (ENOCH 82) 2ND DAY OF MONTH D5			
ENOCH 82		Priestly Day 362	Priestly Day 363	Priestly Day 364	NEW YEAR	M1-2 3/21			
"the days of the dominion of this leader are at an end" (at the end)		START OF THE NEW YEAR BEGINS IN THE 4TH GATE ENOCH 72:6				1 2 3 4 5 6			

DISPROVING OTHER CALENDARS

 Zadokite Calendar 2023-2024 ABIB / Month 1 (March/April)						
SHABBAT						
Day 1 (Sunday) 3	Day 2 (Monday) 4	Day 3 (Tuesday) 5	Day 4 (Wednesday) 6	Day 5 (Thursday) 7	Day 6 (Friday) 1	SHABBAT (Day 7) 2
	Spring Equinox 03/20/2023 1 ST		03/22/2023 HEAD OF THE YEAR Psalm 119, 118, 136, 145, 118, HTC* ?	03/23/2023	03/24/2023	03/25/2023
03/26/2023	03/27/2023	03/28/2023	03/29/2023	03/30/2023	03/31/2023	04/1/2023
04/2/2023	04/3/2023	04/4/2023	04/5/2023	04/6/2023	04/7/2023	04/8/2023
PASSOVER, 14 TH		PASSOVER Psalm 93, 94, 133, 143	UNLEAVENED BREAD Full Moon	UNLEAVENED BREAD	UNLEAVENED BREAD	UNLEAVENED BREAD
04/9/2023	04/10/2023	04/11/2023	04/12/2023	04/13/2023	04/14/2023	04/15/2023
UNLEAVENED BREAD LAST DAY	UNLEAVENED BREAD	UNLEAVENED BREAD			FIRST FRUITS LEV 23:10-14	Psalm 96
Count of the Omer-1 04/16/2023 FIRST FRUITS OF BARLEY	04/17/2023	04/18/2023	04/19/2023	04/20/2023		
		30 TH 30 days from Equinox		32 days from Equinox		

 Zadokite Calendar 2023-2024 MONTH 2 (April/May)						
SHABBAT						
Day 1 (Sunday) 3	Day 2 (Monday) 4	Day 3 (Tuesday) 5	Day 4 (Wednesday) 6	Day 5 (Thursday) 7	Day 6 (Friday) 1	SHABBAT (Day 7) 2
					04/21/2023	04/22/2023
04/23/2023	04/24/2023	04/25/2023	04/26/2023	04/27/2023	04/28/2023	04/29/2023
04/30/2023	05/1/2023	05/2/2023	05/3/2023	05/4/2023	05/5/2023	05/6/2023
		2ND PASSOVER, 14 TH NUMBERS 9		2ND PASSOVER Psalm 93, 94, 133 & 143	Full Moon	05/13/2023
05/7/2023	05/8/2023	05/9/2023	05/10/2023	05/11/2023	05/12/2023	05/13/2023
						05/20/2023
05/14/2023	05/15/2023	05/16/2023	05/17/2023	05/18/2023	05/19/2023	05/20/2023
			30 TH 60 days from Equinox			62 days from Equinox



Zadokite Calendar 2023-2024

MONTH 3 (May/June)

SHABBAT

Day 1 (Sunday) 3	Day 2 (Monday) 4	Day 3 (Tuesday) 5	Day 4 (Wednesday) 6	Day 5 (Thursday) 7	Day 6 (Friday) 1	SHABBAT (Day 7) 2
1 05/21/2023	2 05/22/2023	3 05/23/2023	4 05/24/2023	5 05/25/2023	6 05/26/2023	7 05/27/2023 Omer - 42 Psalm 102
8 05/28/2023	9 05/29/2023	10 05/30/2023	11 05/31/2023	12 06/1/2023	13 06/2/2023 SHAVUOT LEV 23:15-22 (50 DAYS FROM FIRST FRUITS)	14 06/3/2023  Full Moon Omer - 49 Psalm 103
15 06/4/2023 SHAVUOT First Fruits of Wheat Shabbat Omer - 50	16 06/5/2023	17 06/6/2023	18 06/7/2023	19 06/8/2023	20 06/9/2023	21 06/10/2023 Count to New Wine - 7 Psalm 104
22 06/11/2023	23 06/12/2023	24 06/13/2023	25 06/14/2023	26 06/15/2023	27 06/16/2023	28 06/17/2023 Count to New Wine - 14 Psalm 105
29 06/18/2023	30 06/19/2023	31 06/20/2023 93 days from Equinox Pentecost 153, 149, 148 & HTC				

31ST
91 days
from
Equinox
"Summer
Solstice"
Enoch 72:13

If the calendar you follow uses the Vernal Equinox as only a marker for the New Year to come and has you moving the New Year to the next Wednesday, your calendar does not line up with Enoch 72-82. Enoch 72:4-8 is describing in detail the events that take place at the beginning of the year, the Vernal Equinox. Verse 8 is crystal clear that when the Sun moves into the 4th Portal, it does so for thirty mornings, in succession. Nowhere in the book of Enoch does it tell us that we must observe the Equinox then count so many days for the New Year to begin, nowhere! These added days or even an added week are not scriptural. Verses 31 & 32 are often misunderstood as being the last day of the year. However, in verse 32, it's telling you that the night of the 31st day of the 12 month has nine parts night (dark) and the 1st day of the year has nine parts light (day). If you count 91 days from the Vernal Equinox, you WILL land on and observe the day with the most northerly bent line shadow, the 31st day of the 3rd month, the Summer Solstice, as spoken of in Enoch 72:13. *"on account of its sign"*.

Do not follow these calendars blindly, study and show yourself approved. Be with the Creator at His appointed times, as He has commanded.

V. TEXTUAL RECONSTRUCTION OF 4Q324d

(See fig. 6, p. 932.)

Column I

[	]	1
[	]	2
[הראשון י]מ[הרביעי תקופה בארבעה]		3
[בו שבת]בא[חד עשר בו שבת בארבעה]		4
[עשר בו הפסח יום שלישי בחמישה עשר]		5
[בו חג המצות יום רביעי בשמונה עשר]		6
[בו שבת בעשרים וחמישה בו שבת הנפ]		7
[העומר בעשרים וששה בו אחר השבת יום]		8
[החמשי בו שלושים השני יום הששי בשנים]		9
[בו שבת בתשעה בו שבת בששה עשר בו]		10

3. [(The beginning of the) first (month) on (week)d]ay[four. *Tequfah*. On the fourth]
4. [in it – Sabbath.] On the e[leventh in it – Sabbath. On the four-]
5. [teenth in it – the Passah, (week)day three. On the fifteenth]
6. [in it – the Feast of Mazzot, (week)day four. On the eighteenth]
7. [in it – Sabbath. On the twenty-fifth in it – Sabbath. The Waving]
8. [of the Sheaf is on the twenty-sixth in it, after the Sabbath. (Week)day]
9. [Five – in it (falls) the thirtieth (day of the month). (The beginning of the) second (month) is on (week)day six. On the second]
10. [in it – Sabbath. On the ninth in it – Sabbath. On the sixteenth in it –]

Column II

- | | |
|--|---|
| [שבת בעשרים ושלושה בו שבת בשלושים] | 1 |
| [בו שבת השלישי אחר השבת בשבעה] | 2 |
| [בו שבת בארבעה עשר בו שבת בחמשה] | 3 |
| [עשר בו אחר השבת חג השבועים] | 4 |
| [בעשרים ואחד בו שבת בעשרים] | 5 |
| [ושמונה בו שבת יום שני בו שלושים] | 6 |
| [יזמ] השלישי נואספ vacat הרביעי יום הרביעי | 7 |
| תקופ[ה בארבעה ב]י שבת בא[חד עשר בו] | 8 |
| שב[ת] בשמונה עש[ר]י[ב]י שבת בעש[רים] | 9 |
| 10 [וחמשה בו ש]בת[י]ום[חמישי]י[ב]י שלושים | |

bottom margin

1. [Sabbath. On the twenty-third in it – Sabbath. On the thirtieth]
2. [in it – Sabbath. (The beginning of the) third (month) is after the Sabbath. On the seventh]
3. [in it – Sabbath. On the fourteenth in it – Sabbath. On the fif-]
4. [teenth in it, after the Sabbath, the Feast of Weeks.]
5. [On the twenty-first in it – Sabbath. On the twenty-]
6. [eighth in it – Sabbath. (Week)day two – in it (falls) the thirtieth (day of the month).]
7. [(Week)d]ay [three is additional. vacat (The beginning of the) fourth (month) is on (week)day four.]
8. Tequf[ah. On the fourth in] it – Sabbath. On the e[leventh in it –]
9. Sabbath. [On the eighteenth in] it – Sabbath. On the twe[nty-]
10. [fifth in it – Sab]bath. (Week)d[ay] five – [in] it (falls) the thirtieth (day of the month).

Column III

קִרְ [בְּנֹחַ הַנְּעִימִי

- 1 [הַחֲמִישִׁי יוֹם הַשָּׁנָה בְּשָׁנִים בּו שַׁבָּת]
- 2 [בְּשָׁלוֹשָׁה בּו מוֹעֵד הַתִּירוֹשׁ אַחֲרֵי הַשַּׁבָּת]
- 3 [בְּתִשְׁעָה בּו שַׁבָּת בְּשִׁשָּׁה עָשָׂר בּו שַׁבָּת בְּעֶשְׂרִים]
- 4 [וְשָׁלוֹשָׁה בּו שַׁבָּת בְּשָׁלוֹשִׁים בּו שַׁבָּת]
- 5 [הַשָּׁנָה אַחֲרֵי הַשַּׁבָּת בִּשְׁ[בַע] בּו שַׁבָּת]
- 6 [בְּאַרְבַּעַה עָשָׂר בּו שַׁבָּת בְּ[עֶשְׂרִים וְאַחַד בּו שַׁבָּת]
- 7 [אַחֲרֵי הַשַּׁבָּת מוֹעֵד הַיֵּצִיאָה בְּעֶשְׂרִים וְ[שְׁמֹנֶה]
- 8 [בְּ] שַׁבָּת הַיּוֹם הַשֵּׁנִי בְּ[שְׁ] לֹשְׁ[ׁ] מֵ[הַ] שְׁבִיעִי[ע]
- 9 [וּמֵהַרְבֵּי יְעִי] תְּקוּפָהּ בְּאַרְעָה בּו שַׁבָּת
- 9a [בְּ] עָשָׂר בּו יוֹמֵ[הַ] כְּפֻרִים
- 10 בְּאַחַד עָשָׂר בְּ] שַׁבָּת בְּחֲמִשָּׁה עָשָׂר בּו חַג

bottom margin

שִׁשָּׁה [י] מִיָּמִים [שְׁנֵי] מִבְּיּוֹם]

1. [The (beginning of the) fifth (month) is on (week)day six. On the second (day) in it – Sabbath.]
2. [On the third in it – The Feast of Wine, after the Sabbath.]
3. [On the ninth in it – Sabbath. On the sixteenth in it – Sabbath. On the twenty-]
4. [third in it – Sabbath. On the thirtieth in it – Sabbath.]
5. [The (beginning of the) sixth (month) is after the Sabbath. On the se]venth [in it – Sabbath.]
6. [On the fourteenth in it – Sabba]th. On [the twenty-first in it – Sabbath.]
7. [After the Sabbath (is) the Festiva]l of Oi[l. On the twenty-e]igh[th]
8. [in] it – Sabbath. [(Week)day tw]o – in [it (falls) the th]irti[eth (day of the month). The] (beginning of the) sev[en]th (month)
9. [(is on) (week)d]ay fou[r]. *Tequfah*. On the fourth in it (= the seventh month) – Sabbath.
- 9a. [On the] tenth in it – the Da[y of At]onement
10. On the eleven[th in] it – Sabbath. On the fifteenth in it – the Feast of

Marginal gloss:

The Off]erings of Wood [pl.] (last) six [d]ays, t[w]o in (each) day

Column IV

top margin

- | | |
|----|---|
| 1 | סו[כות יום רביעי] בְּשִׁמְ[ונה] עֶשְׂרִי בְּ[ו] שַׁבָּת |
| 2 | [בעשרים וחמשה בו שבת יום חמשי בו שלושים] |
| 3 | [השמיני יום הששי בשנים בו שבת בתשעה] |
| 4 | [בו שבת בששה עשר בו שבת בעשרים] |
| 5 | [ושלושה בו שבת בשלושים בו שבת התשיעי] |
| 6 | [אחר השבת בשבעה בו שבת בארבעה עשר] |
| 7 | [בו שבת בעשרים ואח] ד' בְּ[ו] שַׁבָּת בעשרי מ' |
| 8 | ושמו[נה בו שבת] י"ז [מ ש] ני בו שלושי[מ] |
| 9 | יום הש[ל]י[ש]י [נו] אספ בְּ[אחד] בְּעֶשְׂרִי תְּקוּפָה |
| 10 | יום רביעי בארבעה בְּ[ו] שַׁבָּת בְּ[אחד] |

bottom margin

1. Tab[ernacles on (week)day four]. On the ei[ghte]nt[h] in it – Sabbath.]
2. [On the twenty-fifth in it – Sabbath. (Week)day five – in it (falls) the thirtieth (day of the month).]
3. [The (beginning of the) eighth (month) is on (week)day six. On the second in it – Sabbath. On the ninth]
4. [in it – Sabbath. On the sixteenth in it – Sabbath. On the twenty-]
5. [third in it – Sabbath. On the thirtieth in it – Sabbath. (The beginning of the) ninth (month)]
6. [is after the Sabbath. On the seventh in it – Sabbath. On the fourteenth]
7. [in it – Sabbath. On the twenty-firs]t in it – [Sabbath. On the twent]y-
8. eigh[th in it – Sabbath.]. (Week)da[y t]wo – in it (falls) the thirti[eth (day of the month)]
9. (Week)day th[ree is additio]nal. On [the first (day) of]the tenth (month)-
Tequfah
10. (on) (week)day four. On the fourth in it – S[ab]bath. On the eleve-

Column V

- | | |
|------------------------------------|----|
| [עשר בו שבת בשמונה עשר בו] | 1 |
| [שבת בעשרים וחמישה בו שבת יום] | 2 |
| [החמשי בו שלושים עשתי עשר החודש] | 3 |
| [יום הששי בשנים בו שבת בתשעה] | 4 |
| [ב]י[שבת בששה עשר בו שבת בעשרים] | 5 |
| ושל[ושה בו שבת בשלושים בו שבת] | 6 |
| שנימ[עשר החודש אחר השבת בשבעה בו] | 7 |
| שבת ב[רבעה עשר בו שבת] | 8 |
| בעשרים[ואח]י בו שבת [ב]עשרים | 9 |
| ושמונה[בו]שבת ב vacat [ש]ני בו | 10 |

bottom margin

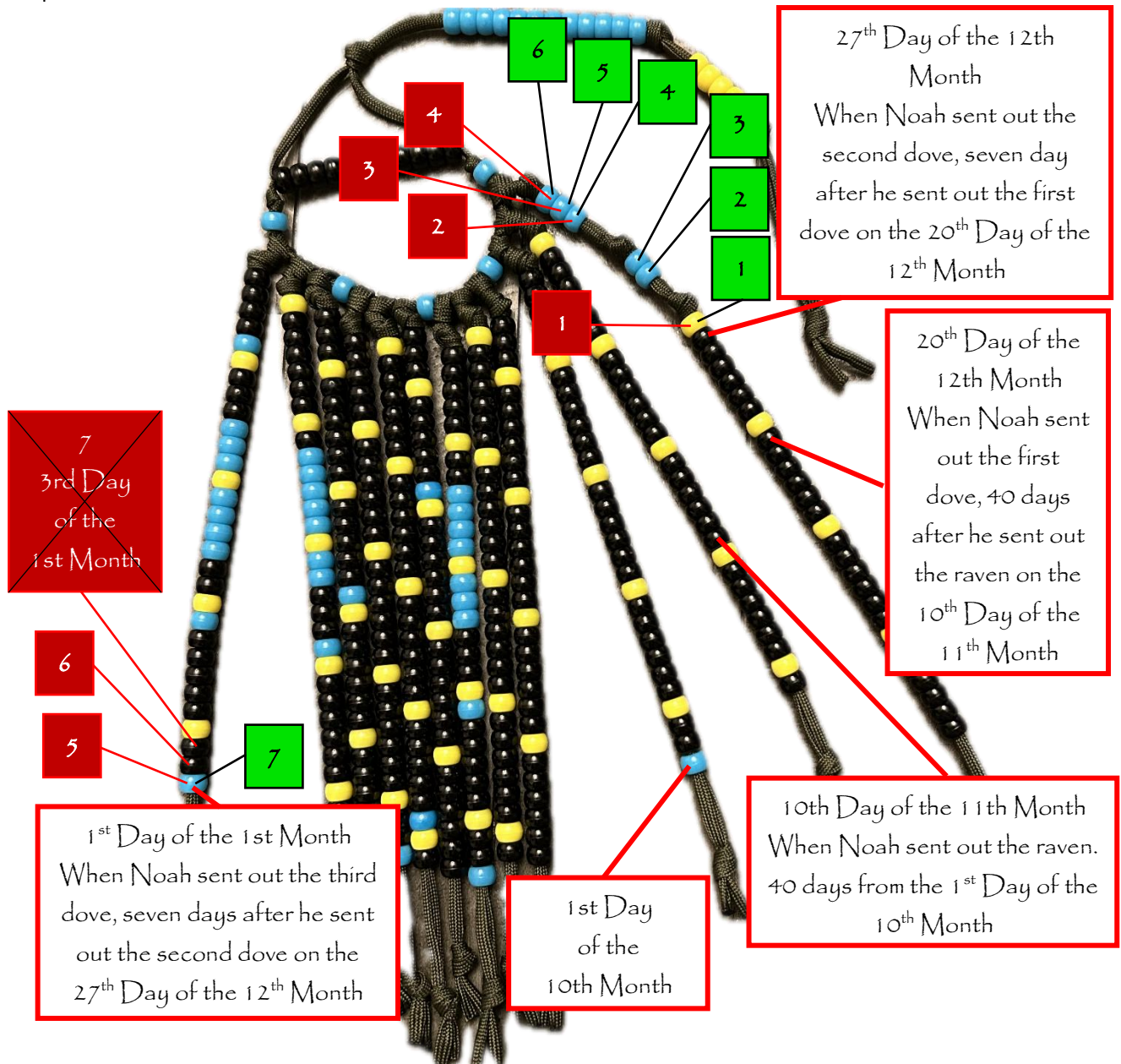
1. [-nth in it – Sabbath. On the eighteenth in it –]
2. [Sabbath. On the twenty-fifth in it – Sabbath. (Week)day]
3. [five – in it (falls) the thirtieth (day of the month). (The beginning of the) eleventh (month)]
4. [is on (week)day six. On the second in it – Sabbath. On the ninth]
5. [in] it[– Sabbath. On the sixteenth in it – Sabbath. On the twenty-]
6. thi[rd in it – Sabbath. On the thirtieth in it – Sabbath.]
7. (The beginning of the) twelf[th month is after the Sabbath. On the seventh in it –]
8. Sabbath. On the fo[urteenth in it – Sabbath.]
9. On the twenty-[firs]t in it – Sabbath. [On the] twenty-
10. eighth [in it -] Sabbath. On vacat [(weekday) tw]o – in it (falls)

THE INDISPUTABLE TRUTH!

"And in the seventh month, the seventeenth day of the month, the ark rested on the mountains of Ararat. And the waters decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible. And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made, and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth. Then he sent out a dove from him, to see if the waters had receded from the face of the ground. But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So, he put out his hand and took it, and pulled it into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Noah knew that the waters had receded from the earth. And he waited yet another seven days and sent out the dove, which did not return, And Elohim remembered Noah, and all the beasts and all the cattle that to him again. And it came to be in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark and looked and saw the surface of the ground was dry."

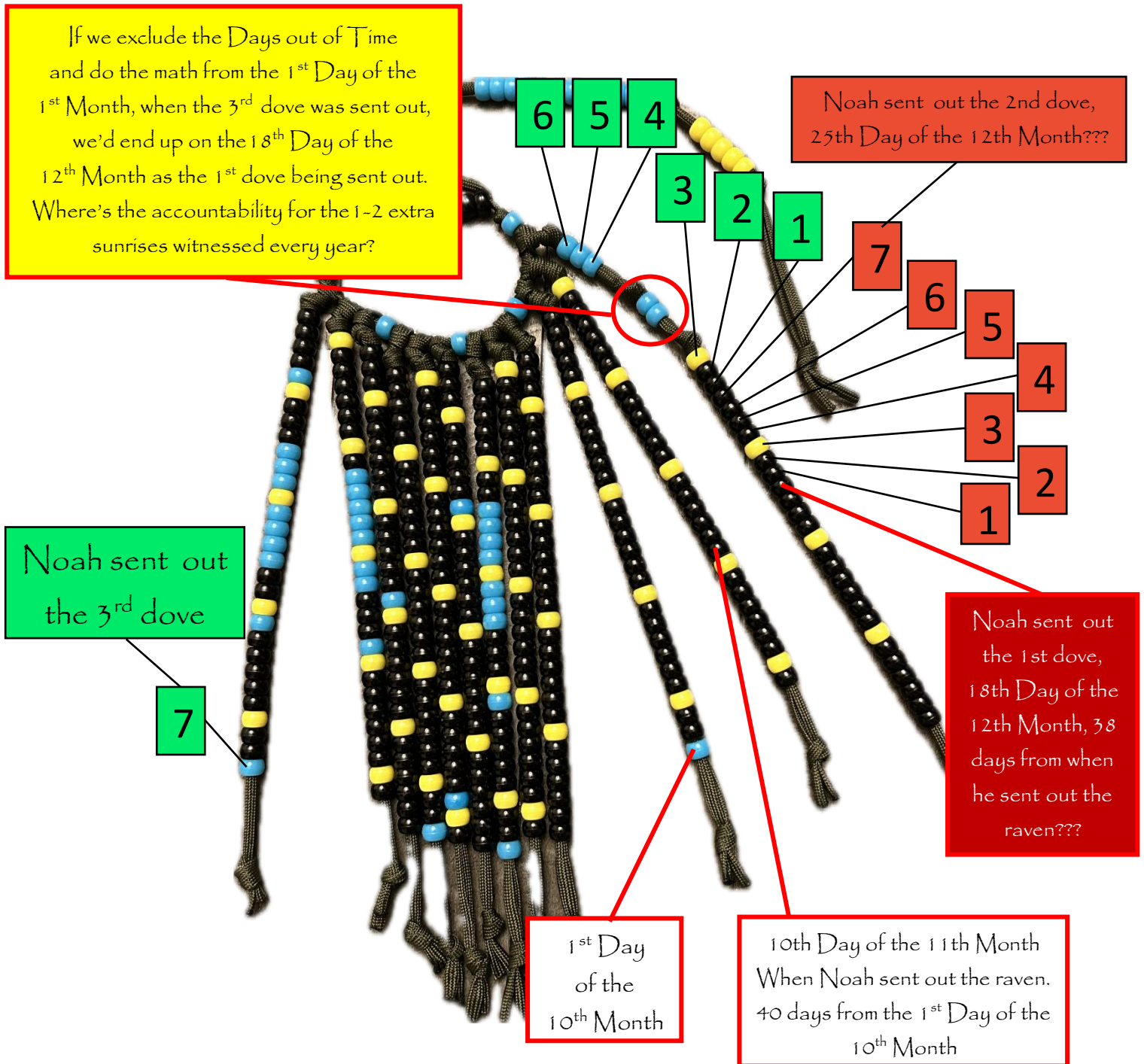
GENESIS 8:4-13

40 days from the 1st day of the 10th month, is when Noah sent out the raven. This would have been the 10th day of the 11th month. Noah then sent three doves out. Verse 8 doesn't specifically say when the first dove was sent out but by calculating from when the second and third dove was sent out and knowing that the third dove was sent out on the 1st day of the 1st month, the first dove was sent out 40 days after the raven was sent out, which would have been on the 20th day of the 12th month. From there, Noah waited seven more days and sent out the second dove, this was the 27th day of the 12th month. Noah again waited seven more days to send out the third and last dove, which was on the 1st day of the 1st month. Two days out of this last seven would have been the "2 Days Out of Time" (Hilu'yaseph & Asfa'el – Enoch 82:17&20). We know this because if we count from the 27th day of the 12th month and do not include the "2 Days Out of Time", Noah would have sent out the third dove on the 3rd day of the 1st month, which does not line up with scripture.



THE INDISPUTABLE TRUTH! cont'd

"ACCOUNTIBILITY"



TOBIT

For anyone unfamiliar with Tobit, his story can be found in the apocrypha but also in scroll fragments found in the Qumran caves (4Q197-4Q200). Tobit was an Israelite from the tribe of Naphtali who lived in Nineveh under the rule of king Shalmaneser during the Assyrian captivity. He was a righteous man who always remembered (loved) יהוה with all his heart. While in captivity, Tobit would feed and clothe the poor and also bury the dead of his brethren and kinsman. After the death of Shalmaneser, his son, Sennacherib became king. Sennacherib would put to death all those fleeing from Judea in secret, and Tobit in secret, would bury those who were put to death. But, a man from Nineveh informed king Sennacherib that Tobit was burying the dead and the king ordered that Tobit be killed. To avoid execution, Tobit fled Nineveh but returned after hearing of the death of the king. Upon returning to Nineveh, Tobit, his wife and son, observed Shavuot. Seeing the abundance of food that was prepared for Shavuot, Tobit had his son go out and bring any poor man who was a keeper of יהוה commandments to share in the feast. But when his son returned, he told Tobit that one of their people had been strangled and thrown in the market place. Tobit removed the body to a place of shelter until sunset, then washed himself and returned to the feast and ate in sorrow. When the sun had set, Tobit dug the grave and buried the body of the poor man.

When reading about the feasts in Leviticus 23, we see that no work is to be done on them and also, only Pesach and Atonement begin at evening. So, in the case of Tobit during Shavuot, was he feasting in the evening or during the day? Which of the 4 parts of the day was he waiting for so he could bury the poor man? **Evening** (עֶרֶב – ereb).

The book of Tobit 2:1-7 lines up with what was commanded in Leviticus 23, he feasted during the **day** (יֹמִים – yôm). Because no work is to be done on a feast day and if Tobit feasted during the day, which he did according to chapter 2, it would make sense that he had to wait until sunset to dig the grave and bury the body of the poor man. If Tobit was observing a lunar calendar then this feast would have also begun at evening, this does not line up with Leviticus 23. Also, and again if Tobit was observing a lunar calendar, to be obedient to the commandment of not working on a feast day, he would've had to have dug the grave and buried the man during the day, but this is when he was feasting and he specifically waited until sunset. Tobit was obedient to the commandments of the Creator and kept his appointed times.

If Tobit was on a lunar calendar and kept Shavuot from evening to evening and had to wait until the following evening (sunset) to bury the poor man, he would've let the body lay over all 4 parts of the day before he could begin to dig the grave to bury him. But again, the only feasts mentioned in Leviticus 23 that specifically state that they begin at evening are Pesach and Atonement and only Atonement is commanded to be observed from evening to evening.

For those believing that the feasts are only to be observed by the “Jews” and or only in the land where יהוה has put his name, you should be reminded from the story of Tobit that he was from the tribe of Naphtali and observed Shavuot in Nineveh, which is in Assyria. You should also remember that the feasts were given to all those who came out of Egypt, not just one tribe. So why did Tobit observe Shavuot in Nineveh if the feasts aren't to be observed except in the place where יהוה has put his name? First ask yourself, where is the temple today? If your answer is “in my heart” then that is where you will find his name. Tobit remembered and loved יהוה with all his heart. Therefore, he kept his commandments, including the feasts, even in Nineveh because that is where יהוה name dwelled, in Tobit's heart.

SEEK AND YOU WILL FIND

“He has demolished His booth like a garden, He has destroyed His place of meeting, he has made the appointed times and Sabbaths to be forgotten in Tsiyon, and despises sovereign and priest in His raging displeasure.” Lamentations 2:6

Many continue to make the claim that Lamentations 2:6 is proof that we could never know the Creator’s calendar and that the feasts are not to be observed therefore, we could never know when the appointed times are. This is where context is everything. First, what time period is Lamentations 2:6 referring to? Meaning, when where the sabbaths and appointed times made to be forgotten? This was during the Babylonian captivity. Second, where did יהוה make his appointed times and sabbaths to be forgotten? Did it say all over the earth, or in Tsiyon? And who were the people living there at the time? The scriptures are clear that the sabbaths and appointed times were made to be forgotten in Tsiyon and it was the Jews who lived there. By not adding to scripture, it will help to better understand what it is that you’re reading and keep you obedient to the commandments of יהוה.

“And those who are far away shall come and build the Hekal (Temple) of יהוה, and you shall know that יהוה of hosts has sent Me to you. And this shall be, if you diligently obey the voice of יהוה your Elohim.” Zechariah 6:15

Where is the temple today? If you say you keep sabbath and the feasts whenever you want because יהוה knows your heart, you’re right, he does know your heart. He also knows that you’re not diligently obeying his voice as well. Most have come so far to uncover the many lies told to us but many people refuse to believe that anyone would ever lie about the Creator’ calendar of appointed times. Are we really that naïve?

“Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own? For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim.” 1 Corinthians 6:18:20

How can we “diligently obey the voice of יהוה “ our Elohim if we’re not keeping Shabbat and the feasts at His appointed times or not at all? To use the excuse that “He knows my heart”, is nothing more than an excuse. Our Creator knows if you’re diligently obeying His voice or if you’re ignoring Him and walking in your own ways.

But why should we read and understand scripture for ourselves when we have Rabbis, Priests, Pastors, and those who call themselves Bible Scholars to interpret scripture for us? They wouldn’t twist scripture, would they?

“At that time יהושע responding, said, ***“I thank You, Father, Master of the heavens and earth, because You have hidden these matters from clever and learned ones and have revealed them to babes.”*** Matthew 11:25

“Those who trust in יהוה are like Mount Tsiyon, it is not shaken, it remains forever. As the mountains surround Yerushalayim, so יהוה surrounds His people, now and forever.” Psalms 125:1-3

“And you shall seek Me, and shall find Me, when you search for Me with all your heart” Jeremiah 29:13

Let no one deceive you into believing that only a Rabbi, Priest, Pastor, or Bible Scholar can discern truth from the scriptures or that these people have your best interest at hand. This is a lie and a form of control. Do you wish to remain in bondage under man’s false doctrines, or to trust that our Creator’s ways are good and follow them and live free?

If meeting with our Creator at His appointed times is something on your heart, then you owe it to yourself to study all of the provided information and go outside and observe the sun and stars that He gave for “signs and appointed times, and for days and years.” See just how perfect His creation truly is!