

Remember the Sabbath day,
to keep it...



A deeper look into understanding what became of
the 4th Commandment

- 2nd Edition -

An Introductory Study Presented by
Biblical Correctness Ministries

For those who truly seek Him

Preface

This book is by no means a concise study of the Biblical Sabbath and timekeeping evidences that are now available, as I would urge the more serious student to pursue follow-up research into our Father's 4th Commandment after digesting this study, even if just in the event that there may be more that has yet to be discovered along these lines, where perhaps even the reader may be the next to contribute to this wonderful new time in fulfilling Biblical prophecy. New information, evidences, and passage insights seem to almost be coming on a daily basis anymore. It is also therefore recommended that one might try entering various key words on a Bible search engine for specific areas of their study that may perhaps be difficult or perplexing for them. The use of the electronic Bible search tool called "e-Sword" (e-sword.net) by the way, is available free as a download and is extremely helpful in digging into Scripture for the parts that many of us had never really noticed before.

The Almighty is clearly calling his faithful to a greater reformation of understanding that is opening many other new doors of discovery as well, and there are many out there who have now compiled exhaustive and convincing books and websites discussing these topics. This short rendering is intended however, as somewhat of a "best of" initial primer of sorts for those who are just getting their feet wet and are trying to get their minds around the concept that there truly is a well-preserved Sabbath instruction already there and waiting for them in the Father's truth, that had been amazingly unrevealed from us for centuries, just as the Bible had prophesied. Those who know who that "wicked" one is in II Thessalonians 2:8 (the Geneva 1560 says "*wicked man*"; while the 1587 footnotes say *literally*: "*that lawless fellow*", and of which was routinely famous for hiding such things from the saints) will find that the following pages, once thought through, will fit right in with what they already know.

This publication is therefore mostly offered as an assemblage of what I felt were some of the stronger points and facts from the many greater minds that have achieved insights that are far and above my own few included observations here, and who had done much more in blazing this trail before me, including those that I had pestered mercilessly, as I again thank these humble souls for their patience with me.

Our updated 2nd edition is hardly changed, and aside from a typo and two grammar changes, an appendix was added in the rear that shares yet more hope in the also re-emerging areas of the Father's coming kingdom—another exciting layer that is now also being revealed to us with much greater detail since this book's first printing, of which more can also now be found at our website or via DVD's, DVD-ROM, etc.
(see back)

Strong's Hebrew and Greek reference numbers used throughout.
(these appear in green; ex: **H3391**, etc.)

All Bible verses are KJV (with corrected sacred names) unless otherwise noted.

Remember the Sabbath, to keep it Holy

Part 1: “A Stolen Sabbath”

Remember the sabbath day, to keep it holy.
Six days shalt thou labour, and do all thy
work:

But the seventh day *is* the sabbath of
YHWH thy Elohim: *in it* thou shalt not do
any work, thou, nor thy son, nor thy
daughter, thy manservant, nor thy
maidservant, nor thy cattle, nor thy
stranger that *is* within thy gates:

For *in* six days YHWH made heaven and
earth, the sea, and all that in them *is*, and
rested the seventh day: wherefore YHWH
blessed the sabbath day, and hallowed it.

—Exodus 20:8-11

How did we get from “Sabbath” to “Sunday”?

Worshipping on the first day of the week as opposed to the Commanded Sabbath:

Do we obey the Father and worship on His true Sabbath? Or are we actually obeying the present Pope and his system, perhaps even worshipping the ancient Alexandrian “sun god”?

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

—Rom 6:16

If you obey that system, you are a part of it in Father’s eyes. You then worship that beast.

But DID the Catholic Church *really* change the day we worship? -or is that just a rumor to discredit whatever the Catholics might say?

“Of course the Catholic Church claims that the change was her act [changing worship from the biblical Sabbath to Sunday]... and the act is a mark of her ecclesiastical power and authority in religious matters.”

—“Faith of our Fathers” *Letter, Oct. 28, 1895, from C.F. Thomas, Chancellor of Cardinal Gibbons*

“She took the pagan Sunday and made it the Christian Sunday ... The sun was a foremost god with heathendom... The sun has worshippers at this hour in Persia and other lands... There is, in truth, something royal, kingly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the Church in these countries would seem to have said, ‘keep that old pagan name. It shall remain consecrated, sanctified.’ And thus the pagan Sunday, dedicated to Balder [*a variation of the ancient Alexandrian sun god “Bal” -dwaine*], became the Christian Sunday sacred to Jesus”

—*The Catholic World, March 1894, p. 809.*

“The New Testament makes no explicit mention that the apostles changed the day of worship, but we know it from tradition.”

—*The New Revised Baltimore Catechism, 1949, p.139*

“Sunday is founded not on Scripture, but on tradition, and is a distinctly Catholic institution.”

—*The Catholic Record, Sept 17, 1893*

“...the observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the Catholic Church.”

—*Monsignor Louis Segar, Plain Talk about the Protestantism of Today, p 213.*)

“The Bible says remember that thou keep holy the Sabbath day. The Catholic Church says No! By divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church.”

—*Catholic Church spokesman, Father Enright, American Sentinel June 1893*

Pope Pius in 1566 (commanded by council of Trent): “It pleased the church of God that the religious celebration of the Sabbath day should be transferred to the Lords day (Sunday)”
—*Catechismus Romanus, 1867, Chap.3*

(For “Lord’s day” verification *correctly* according to the Bible, by the way):

Isa 58:13 “If thou turn away thy foot from the **sabbath**, from doing thy pleasure on **my holy day**; and call the **sabbath** a delight, **the holy of the LORD** ...”

“Sunday is our mark of authority... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.”

—*Catholic Record, September 1, 1923*

“You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of [*the Sabbath*].”

—*James Cardinal Gibbons, the faith of our fathers, p.89*

“The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as spouse of the Holy Ghost, without a word of remonstrance from the protestant world.”

—*The Catholic Mirror, Sept 23, 1893*

“If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church.”

—*Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter dated February 10, 1920*

“The Sunday ... is purely a creation of the Catholic Church.”

—*American Catholic Quarterly Review, Jan 1883*

“Sunday ... It is a law of the Catholic Church alone...”

—*American Sentinel (Catholic), Jun 1893*

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles... From the beginning to the end of Scripture there is not a single passage which warrants the transfer of weekly public worship from the last day of the week to the first.”

—*Catholic Press (Sydney) August 25, 1900*

“Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of [*the Sabbath*], or Catholicity and the keeping holy of Sunday. Compromise is impossible.”

—“*The Catholic Mirror, December 23, 1893.*”

“The authority of the Church could therefore not be bound to the authority of the Scriptures, because the Church had changed ... the Sabbath into Sunday, not by command of Christ, but by its own authority.”

—*Canon and tradition, p. 263*

What does the Bible say, should it have been changed?

Exo 31:16 Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations, for a **perpetual covenant**.

Exo 31:17 It is a sign between me and the children of Israel **for ever**: for *in* six days YHWH made heaven and earth, and on the seventh day he rested, and was refreshed.

Deu 5:29 O that there were such an heart in them, that they would fear me, and keep **all** my commandments **always**, that it might be well with them, and with their children **for ever**!

Did the Bible say that such blatant attempts to change the Father's sacred time would take place?

“And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws.”

—*Daniel 7:25 (see also Lamentations 2:6)*

What about the New Testament?

A commonly mis-used passage is this one:

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

Col 2:17 Which are a shadow of things to come; but the body *is* of Christ.

First, there should not be a division of this passage from verse 16 to verse 17, so please keep in mind that it is one continuous thought that was delivered by the apostle Paul. Secondly, the italicized word “*is*” was unexplainably and therefore erroneously inserted in the 1500's Bibles (where it is clear that no Greek interpretations of any dialect or regional deviation can find any valid reason for its having been added), and therefore should be simply removed. Also keep in mind that it is now becoming understood that men of known political persuasions were on the King James translation staff during times of heated Anglican/Romish authority contests regarding who had control over the masses. And finally, if we also (just for a moment here) leave out the passage's subject matter, you can see a much clearer sentence structure that differs greatly from what the sun-day-conditioned have (over time) been *told* to believe that it meant. It now easily reads...

“Let no man therefore judge you ... but the body of Christ.”

Now that the passage makes sense, enter just the subject matter at hand and complete the phrase to make it very clear what Paul is telling us about keeping the Father's instructions on timekeeping:

“Let no man therefore judge you in respect of an holyday, or of the new moon, or of the sabbath, but the body of Christ.”

In other words,

“Don't let outsiders tell you you're wrong, when you're doing what the Father and the Messiah told the true body of believers to rightfully do.”

Also:

“But He answered and said to them, **Why do you also transgress the commandment of YHWH by your tradition? ... and you voided the commandment of YHWH by your tradition ... but in vain they worship me, teaching for doctrines the commandments of men.**”

—*Matt. 15:3,6,9*

“Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of YHWH, ye hold the tradition of men ... And he said unto them, Full well ye reject the commandment of YHWH, that ye may keep your own tradition.”

—Mark 7:7-9

Was the Sabbath “done away with” *on the cross*? ...as some churches like to justify their own less-researched studies on this topic?

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of YHWH descended from heaven, and came and rolled back the stone from the door, and sat upon it.

—Matt. 28:1,2

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

—Luke 23:54-56

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

—Mark 16:1,2

The Messiah had already been crucified and risen here when the story was being recorded in all of these Gospels, yet the Bible still made sure to mention that the Sabbath came *before* the first day, and *more importantly*, that the Women were still keeping the Sabbath according to YHWH’s commandments. Was the Father perhaps a little slow in getting His word out to everybody and getting His writing staff corrected that the 4th Commandment was now null and void?

(We don’t think so.)

Did the Messiah make any mention of whether the Sabbath would be changed in any way?

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

This one’s easy. Are the Ten Commandments a part of the law? Well, if *they* aren’t, *nothing* is! Did the Creator of our Universe somehow make a mistake in leaving the fourth Commandment in amongst the ones that shouldn’t be changed? (Again, we don’t think so.) Furthermore...

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”
—I Peter 2:21

And what example can we consider in light of this topic that we should follow?...

“And he came to Nazareth, where he had been brought up: and, as **his** custom was [*note: His custom (as Deity mind you, not as a pagan or with catholic traditions –dwaine), he went into the synagogue on the Sabbath day, and stood up for to read.*] [*setting yet another example of how to follow Him, and in this case, upon which day to properly gather for worship*].

—Luke 4:16

(The Book of Acts also has some interesting mentions of apostle Sabbath-honoring: 13:42-44 et al)

How about secular sources?

“Sunday ...so called because this day was anciently dedicated to the sun or its worship.”

—Webster’s International Dictionary, 19th edition.

“Sunday (*Dies Solis of the Roman calendar, ‘day of the sun,’ being dedicated to the sun), the first day of the week.*”

—Schaff-Herza Encyclopedia, Sunday.

“Sabbath” ... A Hebrew word signifying rest ... Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun.”

—John Eadie, D.D., LL.D. A Bible Cyclopedia, p, 561

“Almost all churches throughout the world celebrate the sacred mysteries (the Lord’s Supper) on the Sabbath of every week... yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.”

—*Ecclesiastical History book5, Ch 22. NPNF 2nd series, v2, p. 132*

What are the Protestant Churches saying?

The Episcopal statements:

“Is there any command in the New Testament to change the day of the weekly rest from [the Sabbath] to Sunday? None.”

—*Manual of Christian Doctrine p. 127*

“We have made a change from the seventh day to the first day, ... Sunday, on the authority of the one Holy Catholic and apostolic church of Christ.”

—*Why We Keep Sunday. P. 28*

The Lutheran statement:

“The observance of the Lord’s day (Sunday) is founded not on any command of God, but on the authority of the church. “The Augsburg Confession”

—*their statement taken from (not surprisingly): Catholic Sabbath Manual, part 2, section 10*

The Presbyterian testimony:

“ A change of the day to be observed from the last day of the week to the first. There is no record, no express command authorizing this change.”

—*N.L. Rice, The Christian Sabbath, p. 60*

The Methodist statement:

“Take the matter of Sunday... there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day.”

—*H.F. Hall, ‘The Christian Advocate’. July 2, 1942*

The Congregationalists statement:

“It is quite clear that however rigidly or devoutly we spend Sunday, we are not keeping the Sabbath... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the [presently] supposed sanctity of Sunday.”

—Dr. R.W. Dale, *The Ten Commandments*, pp. 100, 101

The Anglican statement:

“Many people think that Sunday is the Sabbath, but neither in the New Testament nor in the early church, is there anything to suggest that we have any right to transfer the observance of the seventh day of the week to the first. The Sabbath [is] not Sunday...”

—Rev. Lionel Beere, *Church and People*, Sept 1, 1947

A recorded Anglican news item:

“Reverend Philip Carrington, Anglican Archbishop of Quebec, sent local clergymen into a huddle today by saying outright that there was nothing to support Sunday being kept holy. Carrington definitely told a church meeting in his city of straightlaced Protestantism that tradition, not the Bible, had made Sunday the day of worship.”

—*Toronto daily Star*, Oct 26, 1949

The Baptist statement:

“There was and is a commandment to keep the Sabbath day, but that Sabbath day was not Sunday... There is no Scriptural evidence of the change of the Sabbath institution from the seventh day to the first day of the week.”

—Dr. Edward T. Hiscox (author of the Baptist Manual), *New York Ministers Conference*, Nov. 13, 1893

One critical note of importance to consider here:

What is the world’s present Calendar system called? It’s called the “Gregorian Calendar”. It was put into place in 1582, replacing the previous Julian system which was its predecessor. Who was the Gregorian calendar named after? None other than Pope Gregory, who was well known for his “[thoughts] to change times and laws”. Do we all follow those edicts? No, that’s why the Pope could only “*think* ...to change these times and laws” (as in Daniel 7), because the Father’s authority would still stand (Pope or no Pope) and His true Saints would not be long fooled.”

Therefore:

“Here is the patience of the saints:

here *are* they that keep the commandments of God, and the faith of Jesus.” —Rev 14:12

So, are *we* true Saints, keeping the Commandments?

—or do we just keep ‘nine out of ten’ at best?

Study to shew thyself approved my friends!

Is it dangerous to *teach* only Nine of the Ten Commandments?

Commandment in question of course: The 4th; Keeping the Sabbath (Exodus 20:8-11):

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of YHWH thy Elohim: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For *in* six days YHWH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHWH blessed the sabbath day, and hallowed it.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do* and teach them, the same shall be called great in the kingdom of heaven.

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Is Breaking the 4th Commandment included in this warning?

Matthew Henry commentary excerpt on Matthew 5:17-19:

(2.) It is a dangerous thing, in doctrine or practice, to disannul the least of God's commands; to break them, that is, to go about either to *contract the extent*, or *weaken the obligation* of them; whoever does so, will find it is at his peril. Thus to vacate any of the ten commandments, is too bold a stroke for the jealous God to pass by. It is something more than transgressing the law, it is making void the law, Psa 119:126. (3.) That the further such corruptions as they spread, the worse they are. It is impudence enough to break the command, but is a greater degree of it to teach men so. This plainly refers to those who at this time sat in Moses' seat, and by their comments corrupted and perverted the text. Opinions that tend to the destruction of serious godliness and the vitals of religion, by corrupt glosses on the scripture, are bad when they are held, but worse when they are propagated and taught, as the word of God. He that does so, shall be called *least in the kingdom of heaven*, in the kingdom of glory; he shall never come thither, but be eternally excluded; or, rather, in the kingdom of the gospel-church. He is so far from deserving the dignity of a teacher in it, that he shall not so much as be accounted a member of it.

Finally: As I was reminded above, the Father has even provided a summary for this section that says it all:

*"It is time for thee, YHWH, to work: for they have made void thy law.
Therefore I love thy commandments above gold; yea, above fine gold.
Therefore I esteem all thy precepts concerning all things to be right; and I
hate every false way."* —Psalm 119:126-128

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith YHWH." - Jer 23:1

Our souls and the souls of our dearest friends and students rest on these decisions my brethren, *and...* all the more as we see the day approaching and the Wicked being revealed (Heb 10:25 & 2 Th 2:8). Therefore, let us pray in the name of truth on this matter.

* Geneva (1587 & 1560) for Mat 5:19 ⁽⁴⁾ Whosoever therefore shall breake one of these least commandements, and teach men so, he shall be called the ^(h) least in the kingdome of heauen: but whosoever shall **obserue** and teach them, the same shall be called great in the kingdome of heauen.

Geneva footnotes (1587):

⁽⁴⁾ He begins with the true expounding of the Law, and sets it against the old (but yet false) teachings of the scribes: He is in no way abolishing the least commandment of his Father.

^(h) He shall have no place in the Church.

Remember the Sabbath, to keep it holy

Part 2: “A Clock Hung Where Everyone Can See It”



A fellow believer, having heard parts of my testimony on the Father's true Sabbath keeping, had said to me that perhaps I was a “moon worshipper”. I then with gentle understanding told him that I'd be happy to illustrate how this is not the case, so long as it wasn't getting too late, asking if he knew what time it was. He automatically looked at his watch and gave me the time. I then acted as though I was completely amazed and shocked and said, “Oh my! You're a WATCH WORSHIPPER!” He paused, grew into a laugh with me and then wanted to hear more.

—dwaine

Connecting our *Days of the Week* to the Lord's 'Sanctified Ordinances'



“In mathematics you don’t understand things, you just get used to them.”

-Johann von Neumann (1903-1957)

Keep in mind now before we dive deeper going into this next section, that:

1. The earliest recorded non-lunar, “successive sevens”-based calendar system did not surface until that of the Babylonians (somewhere around 850 B.C. or so, which was well after the time of Moses of 1450-1500 B.C.), so we need to remind ourselves that we are in a plight to determine the very first ‘God-given’ or (for all practical purposes here) only known calendar method prior to any later system that might have come of man’s underlying mathematical preferences. We are not in a search for something like the easiest or most numerically convenient method devised for or by mankind, but the first system period, therefore the one “sanctified” by the Father. –and...
2. Just as Rome had no authority, none of the other various periods of Babylon were given any authority to in any way, change the Father’s “appointed times” either, so again, we’re looking simply for the original method of keeping time, not the most beneficial to man, including even how much these other systems might seem to be more convenient—even if just for ourselves individually.

Section 1. "REMEMBER"

Some of the more steadfast of us are now fully aware of a few remarkable new insights that are beginning to seemingly come forth in line with the very prophecy: “But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4)

This of course neatly ties in with our present re-discovering of previously suppressed biblical information by Rome that we are now getting wind of (in continued steps, since the time of the reformers) and are welcoming this new perfection from the Father’s Word with open arms and hearts. But at the same time, we would naturally find many following today’s recent post-reformation expository writers who would also still be assuming that the first official proclamation of biblical authority on Sabbath-keeping might yet be only found in the first formally written record of it in the account of Moses beginning at Exodus 16. (Which is somewhat understandable as most well-meaning conservative Protestants did not have access to today’s computerized & internet-shared retrieval systems to then write such thoroughly cross-referenced commentaries, just as Luther hadn’t the wherewithal to see all of the dark age’s lies being revealed right there before him in Scripture during his day.)

The list of stepping stone reformers that led to this present level of breaking evidences includes a more recent protestant denomination which most of us know as the Seventh Day Adventists (albeit I give them credit in that they are at least more aware of the problem of our stolen Sabbath history than most other organized churches would even dare try looking into).

However, just as the Lutherans, Presbyterians, and others that came out of the darkness before them, they too have now also seemingly become spiritually drowsy, and are perhaps grown into one of the organized religions themselves, resting among the “arrived and contented” in a similar complacency as their predecessors. We mention them as they are the group most often thought of

in today's world when one begins to start scratching the surface and asking themselves the question of what really happened to the 4th Commandment, and how we ended up worshipping on the first day of a papal solar calendar, rather than on our Creator's true Sabbath in accordance with the cycles of the moon, as is now being understood to be amazingly established in the Bible.

The Seventh Day Adventists, even with the greatest respect and putting aside their controversial beginnings under what some proclaim to be a false prophetess in the eighteen hundreds, are still doing what the rest of the world is doing, which is following man's solar-based calendar system of commerce, rather than the Creator's ordained system of timekeeping harmony. In other words, they still happily follow man's Babylon along with the Pope...

...they just do it one day *ahead* of the Catholics now, that's all, in the same money-oriented, Babylonian system.

But should one take a moment and think upon a few newly-rediscovered facts in our own Bibles, including a very simple but important mention in Genesis 2:2,3, one would find that God had "sanctified" the Sabbath, whereupon beginning at the recognition of this step, we could begin a trend of inquiry that could help some of us trace a clear trail of Biblical evidence leading back to the days of a true Father-ordained, lunar calendar just as so many reliable historical records show:

First, how could one "sanctify" something, if there were none around to hear the decree that its proclamation was purposed for, let alone to then find anyone wishing to become respectfully willing to be engaged in that system? (and yes, the "heavenly hosts" had been created in this week (Gen 2:1), but were *heavenly*, and were not the creature intended to *observe* the decree)

**Webster's 1828:
SANC'TIFIED, pp.**

1. Made holy; consecrated; set apart for sacred services.
2. Affectedly **holy**.

Again, how is it that something can be sanctified (or consecrated) if there were no faithful subjects to observe such pronouncements of "sacred holiness" or "sacred services" (as the 1828 Webster's dictionary defines it)? So there had to be someone to hear this decree.

But wait a minute...

Adam was already there. And if Adam was able to name all of the animals (Gen 2:20; even before Eve was there, by the way) and was wise enough to be given dominion over them in Father's eyes (1:28), etc, would he not therefore be capable of passing on a few initial "sanctified" observances to others including his own offspring in the generations to come? Well, there's good reason to believe that he might himself have passed-on *at least one* of the Lord's rules right away as well, as Adam had been immediately warned about the tree of life (2:17), again, even before Eve was created from his rib (2:22), and somehow Eve then knew of the tree of life ordinance herself as she later confessed this knowledge to the serpent in 3:3. So, either Adam told Eve, or, YHWH had in some other way made sure that they both knew some basic "sanctified instructions", and we were just not told about this potential detail in the Bible. Either way, it was clear that some of the Father's more basic "ordinances" were well under way *even in creation week!*

Editor's Note: I personally suspect therefore, that those from Adam on down to Moses were under simpler, albeit yet verbally "appointed" fellowship assembly instructions that required a "refresher course" (if you will) following the Exodus out of slavery, where they also perhaps had to be re-instructed on some of the older traits and customs that may have once been natural to their ancestors but were gradually lost during both the complacency period that led to their eventual punishment of enslavement and the slavery period itself.

So, when the Father said “Remember” in Exodus 20:8 (in approx. 1491 B.C.; through instruction to Moses), He was *not* so much telling them to be careful that one should not *forget* some new commandment that they were getting for the first time, but rather, that one should look **back** to **recalling** and therefore **re-**establishing an **old** one. This, as the 1828 Webster’s also supports this more realistic application of the term as the most proper common meaning for this word during that period:

Remember

REMEM'BER, v.t. [Low L. rememoror; re and memoror. See Memory.]

1. To have in the mind an idea which had been in the mind before, and which recurs to the mind without effort.

We are said to remember any thing, when the idea of it arises in the mind with the consciousness that **we have had this idea before**.

2. When we use effort to recall an idea, we are said to recollect it. This distinction is not always observed. Hence remember is often used as synonymous with recollect, that is, to call to mind. We say, we cannot remember a fact, when we mean, we cannot recollect it.

Remember the days of **old**. Deu 32.

(And while we're on the subject of “synonymous” terminology...)

Section 2. The "MOON":

Deu 33:14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the **moon**^{H3391}

H3391

ירַח yerach yeh'-rakh

From an unused root of uncertain signification; a *lunation*, that is, **month: - month, moon**.

Also more often used: **H2320**

חֹדֶשׁ chôdesh kho'-desh

From **H2318**; the *new moon*; by implication a *month*: - month (-ly), *new moon*.

Note in the above description that “moon” and “month” (Elizabethan-English transitional form “mooneth” not shown) are also used synonymously in many languages, especially in the early Hebrew, making it extremely difficult to deny that all of the world’s “monthly” systems were originally associated and based upon the moon’s activities. (Why else would one create a ‘monthly’ system?)

In the times of David (approx. 1062 B.C.), they kept a lunar calendar:

1Sa 20:5 And David said unto Jonathan, Behold, to morrow is the **new moon**, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the **third day** at even. [note also the use of numbered days, not named]

1Sa 20:18 Then Jonathan said to David, To morrow is the **new moon**: and thou shalt be missed, because thy seat will be empty.

In the time of Elisha (approx. 895 B.C.) they kept a lunar calendar:

2Ki 4:23 And he said, Wherefore wilt thou go to him to day? *it is neither new moon*,^{H2320} nor **sabbath**.^{H7676} And she said, *It shall be well*.

Also in the time of Amos (approx. 787 B.C.) they kept a lunar calendar:

Amo 8:5 Saying, **When will the new moon be gone**, that we may sell corn? and the **sabbath**, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Section 3. Clarifying terms, and the “ORDINANCES” of the moon:

Jer 31:35 "Thus saith YHWH, which giveth the sun for a light by day, **and the ordinances of the moon** and of the stars for a light by night, which divideth the sea when the waves thereof roar; YHWH of hosts is his name:"

Please note that "the ordinances of the moon" is a separate entity in the above sentence, and holds the subject of the moon independently in conjunction with its own verb and apart from the modifiers of the other two subjects (the sun and stars) maintaining them at somewhat of a grammatical distance. It is therefore clarified that “ordinance” is used uniquely with the moon and not the sun or stars whereupon one might otherwise mistakenly associate our Creator’s ordinances with sun-based calendars or astrological calendars of any kind.

Webster's 1828:

Ordinance

OR'DINANCE, n.

1. A rule established by authority; a permanent rule of action. An ordinance may be a law or statute of sovereign power. In this sense it is often used in the Scriptures.

EXAMPLES:

(Exo 15:25-26 And he cried unto YHWH; and YHWH shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an **ordinance**, and there he proved them, And said, If thou wilt diligently hearken to the voice of YHWH thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* YHWH that healeth thee.)

(Exo 12:14 [referring to passover]And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an **ordinance** for ever.)

[If Passover was deligated as an ordinance (above), and an appointment of keeping the Sabbath was “sanctified” as a Commandment (a commanded ordinance), and the moon was set in the sky to be as a governor for ordinances, where's the difficulty in understanding that the moon is the timekeeper (or “faithful witness”Psalm 89:37) to this "ordinance"? -dwaine]

(Num 10:8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an **ordinance** for ever throughout your generations.)

(Ezr 3:10 And when the builders laid the foundation of the temple of YHWH, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise YHWH, after the **ordinance** of David king of Israel.)

It may also signify a decree, edict or rescript, and the word has sometimes been applied to the statutes of Parliament, but these are usually called acts or laws. In the United States, it is never applied to the acts of Congress, or of a state legislature.

2. **Observance commanded.**

3. **Appointment.**

4. Established rite or ceremony.

Heb 9. In this sense, baptism and the Lord's supper are denominated ordinances.

We are commanded to worship upon the "Appointed times" that are ordained:

Original, more accurate meaning of the word "season" as those of the time had understood it when placed in English Scripture (Webster's 1828):

SE'ASON. n. *se'zn.* Season literally signifies that which comes or arrives; and in this general sense, is synonymous with *time*. Hence,
1. A fit or suitable time; the convenient time; the usual or **appointed time**; as, the messenger arrived in *season*; in good *season*. 2. Any time, as distinguished from others. 3. A time of some continuance, but not long. 4. One of the four divisions of the year, spring, summer, autumn, winter. The *season* is mild; it is cold for the *season*.. We distinguish the season by prefixing its appropriate name, as the spring-season, summer-season, &c. *To be in season*, to be in good time, or sufficiently early for the purpose. *To be out of season*, to be too late, beyond the proper time, or **beyond the usually appointed time**.

"Seasons" (for the average person) has resultantly become a practical archaic term for this passage, as the proper use of it has been long forgotten since the time of the writing of the King James and others from the same era. We refer the reader back to the Strong's Hebrew for a more adequate rendering of the original meaning:

Gen 1:14 And Elohim 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** ^{H4150}, and for days, and years:

In the Hebrew:

^{H996} בָּךְ ^{H914} לְהַבְרִיל ^{H8064} הַשָּׁמַיִם ^{H7549} בְּרִקִּיעַ ^{H3974} מֵאֲרָתָהּ ^{H1961} יְהִי ^{H430} אֱלֹהִים ^{H559} וַיֹּאמֶר **Gen 1:14**
^{H8141} הַיּוֹם ^{H3117} וּבֶן ^{H996} הַלַּיְלָה ^{H3915} וְהָיָה ^{H1961} לְאֹתוֹת ^{H226} וּלְמוֹעֲדִים ^{H4150} וְלַיָּמִים ^{H3117} וְשָׁנִים:

H4150

מוֹעֵד מוֹעֵד מוֹעֵד *mô'êd mô'êd mô'âdâh mo-ade', mo-ade', mo-aw-daw'*

From ^{H3259}; properly **an appointment**, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, **an assembly** (as convened for a definite purpose); technically the **congregation**; by extension, the **place of meeting**; also a **signal** (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

"Appointed": (There are several interesting variations on the root word for "appoint" in the Scriptures, but the proper ones are used in key places where lunar timekeeping is concerned)

Psa 104:19 He **appointed** ^{H6213} the moon ^{H3394} for seasons: ^{H4150} the sun ^{H8121} knoweth his going down.

[again, keep in mind, that ^{H4150}, here means "appointed times" not today's mis-conceived and automatically expected understanding of "seasons" as in "spring, summer, winter and fall", etc. -dbm]

H6213

עָשָׂה 'âśâh *aw-saw'*

A primitive root; to *do* or *make*, in the broadest sense and widest application: - accomplish, advance, **appoint**, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit

Comparing “commandment” to “ordinance”:

commandment

H2706

קִוָּה *chôq khome*

From [H2710](#); an *enactment*; hence **an appointment** (of time, space, quantity, labor or usage): - **appointed**, bound, **commandment**, convenient, custom, decree (-d), due, law, measure, X necessary, **ordinance** (-nary), portion, set time, statute, task.

Ordinance

H6310

פֶּה *peh peh*

From [H6284](#); the *mouth* (as the means of *blowing*), whether literally or figuratively (particularly *speech*); specifically *edge, portion or side*; adverbially (with preposition) *according to*: - accord (-ing as, -ing to), after, **appointment**, assent, collar, **command (-ment)**, X eat, edge, end, entry, + file, hole, X in, mind, mouth, part, portion, X (should) say (-ing), sentence, skirt, sound, speech, X spoken, talk, tenor, X to, + two-edged, wish, word.

Notice the similarities. Both terms are expected to be rigidly adhered to.

The ungodly who idolize the commerce system, have always hated Father’s “floating Sabbath” system:

Amo 8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Amo 8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Amo 8:6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

Amos 8:5 could also be worded thusly for today’s readers: “When will the lunar schedule allow us to once again engage in commerce? And the sanctified holy period, that we might again be *unholy* in our devices of compromise?”

But the true interesting question surrounding the above passage is this:

Why would these men ask such a question in the first place, if there was such a routine, repetitious 7-day calendar in place? They would already KNOW the answer to their question before even asking it. The only reason to ask such a question, would be that they were yet unaware whether the moon would be “observed” officially or not, which was the proper way of establishing the end of a new moon period according to the more accurate Jewish records.

How did Cain and Abel know when to make their offerings to the Lord?

As we discussed earlier, nowhere in the book of Genesis before the story of Cain and Abel, is there the slightest written indication of a command or instruction as to how to set offerings before the Father. Therefore, as in many other instances, we must assume that there was audible instruction from the Creator to Adam and Eve (and perhaps some that came later) as to how to

behave, keep track of offerings, etc. Moses was just the first that we are aware of who was said to assemble these instructions into today's written account.

Were there others before the flood that had kept some form of written record of God's early communications with the first man, having heard them some generations later? Perhaps, and some believe so, but if so, they were not to be included in the Lord's Old testament for us until appearing in the accounts that Moses had eventually assembled, as they may have been lost to the flood's destruction.

What we do have in written form that supports commands from before the commonly accepted written passages, are the instructions that, by their authority and tone, form the base rudiments of the pre-existing, later re-verified ordinances and commandments:

1: **Gen 1:14** And Elohim 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~~ **[Appointed times/assemblies/time of assembly]**, and for days, and years:

2: Because of the legal flavor of this passage we are made aware that the lights in the heavens are there for "appointed times" and for days, and years.

3: We then lay the building blocks of logic upon those statements of fact:

Lev 23:2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of YHWH, which ye shall proclaim *to be* holy^{H6944} convocations,^{H4744} *even* these *are* my feasts.^{H4150}

Lev 23:3 Six days shall work be done: but the seventh day is the **sabbath of rest, an holy convocation**^[assembly];^{H4744} ye shall do no work *therein*: it is the sabbath of YHWH in all your dwellings.

Lev 23:4 These^{H428} [*which here include the above Sabbath by the way*] **are the feasts of YHWH, even holy convocations** ^[assemblies],^{H4744} which ye shall proclaim in their ~~seasons~~ ^[appointed times]^{H4150}

(above verse highlighted with Strong's parallel terms for H4744 [& H4150 rather than the obscured archaism "seasons"].)

The Sabbath (**v.3**) and the feasts (**v.4**) are BOTH to be "holy convocations" under the same system of "appointed assemblies" (which, by definition on convocation...)

"Convocation" (Webster's 1828):

CONVOCAATION, n. [L.]

1. **The act of calling or assembling by summons.**
2. **An assembly.**

In the first day there shall be a holy convocation. Exo 12.

[Even Webster's 1828 dictionary here speaks of the Passover feast which covers many days of instruction where it yet further says in Exodus 12:14 that this is classified as an "ordinance" as well. -dbm]

Strong's Hebrew:

H4744 (as used in "convocation" in Lev. 23:4)

מִקְרָא miqrâ' mik-raw'

From **H7121**; something *called out*, that is, a public *meeting* (the act, the persons, or the place); also a *rehearsal*: - **assembly**, calling, convocation, reading.

Some might even go as far as to boldly say that this somehow means (shhhh, don't tell anybody, but the day for...) "church"!

In opposition to our Creator's lunar calendar, the Pagan societies (beginning with the earliest known of this type during the Babylonian empire) had developed their own systems of measuring and tracking time according to their own liking in ways that better suited their ungodly lifestyles. Upon doing so, these societies (already steeped in occult "secret society" practices in many ways) had begun naming their newly-created time periods after their own favorite demonic entities, of which many of these names still exist in the calendar system of today.

This then brings to question, how one might keep from offending the second of the two verses below, if using any of the world's historic heathen calendar systems such as the Gregorian (which itself is named entirely after false gods). And why should such a commandment be entered into the Bible connected back to back with a Sabbath commandment... just coincidence perhaps? [We don't think so. Take a look]:

Exo 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Exo 23:13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

It becomes clear to the studied reader of the Scriptures therefore, that our Creator knew well in advance of this upcoming practice of naming months and days of the week after false gods, when he (through Moses) placed Exodus 23:12 and 23:13 back to back, joining His Sabbath instructions with an additional instruction to help emphasize a non-pagan time schedule for the saints.

(Keep in mind that in the Hebrew moon-governed calendar system, all time frames were referred to by numbers not names, except for specific feast months that Father explained such as "aviv" (or "abib") which was not a false god of course but a harmless reference to the ready barley sign, etc.)

In around 445 B.C. Nehemiah rebuilds the wall around Jerusalem(details Ch. 1-12), and in 10:33, he acknowledges the Sabbath/New moon/feasts schedule all in one breath, tying them together. He then shortly thereafter in Ch. 13 decrees a proclamation to lock the gates to keep outsiders from coming in and disrupting the purity of the Sabbath, while also acknowledging that these are special "times appointed". There was clearly already a growing problem with the surrounding "heathen societies" of Nehemiah's time which were bringing in outside influences and corruption. They obviously did not respect the holiness of the Israelite calendar and their Sabbath laws. (There's an amazing end times typology behind these repaired "breaches" that we'll show later):

Neh 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in Elohim's law, which was given by Moses the servant of Elohim, and to observe and do all the commandments of YHWH our ELOhim, and his judgments and his statutes; **30** And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: **31** And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the

sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt. 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim; 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our Elohim. 34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our Elohim, after the houses of our fathers, at times appointed year by year, to burn upon the altar of YHWH our Elohim, as *it is* written in the law: 35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of YHWH: 36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our Elohim, unto the priests that minister in the house of our Elohim: 37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our Elohim; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our Elohim, to the chambers, into the treasure house. 39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our Elohim.

Neh 13:14 Remember me, O my Elohim, concerning this, and wipe not out my good deeds that I have done for the house of my Elohim, and for the offices thereof. 15 In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our Elohim bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and *that* they should come and keep the gates, to sanctify the sabbath day. Remember me, O my Elohim, *concerning* this also, and spare me according to the greatness of thy mercy.

Once more, remember that Nehemiah, just a few verses later (here below), was well aware that things went according to “times appointed” (by the Almighty) and not by the routine man-made sequences of the greedier hucksters and global wolves of our world, which would now include the present greed of most of the organized and overstuffed churches in our time as well:

Neh 13:31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my Elohim, for good.

Section 4. History and Further Lunar Timekeeping Evidences

Even after having established and accepted the fact that Rome has admittedly changed the Sabbath to Sunday, there are those who, not understanding the previous Calendar system of Israel and how the business-oriented secular world has always despised the floating Sabbath system (preferring the Calendar of Babylon, the Julian, etc.) will have difficulty in also putting aside the similarly present “repetitive sevens” Gregorian Calendar to perceive the original lunar method that had existed since *at least* the time of the Exodus which was about 1491 B.C., where the children of Israel were told to “remember this day” (Ex. Ch 13 v.3), “*This day came ye out in the month Abib*” (Jewish timekeeping phraseology under the lunar cycle; v.4), “*thou shalt keep this service in this month*” (New time of festival, v.5). Upon this command, the seven day unleavened bread is begun, aligned with lunar timekeeping. (see v.6-8). It is then that in verse 9 it is again instructed that it shall be for a “*sign*” for “*a memorial between thine eyes* (burned into their memories)” ... “*that the Lord’s law may be in thy mouth* (always ready to be proudly proclaimed)”, and “*thou shalt therefore keep this ordinance in His season* (in YHWH’s “appointed times”, not Pharaoh’s “appointed times”) *from year to year*” (v. 10).

As we had earlier shown, remember that “ordinances” are commands of the Father, and one of the unchangeable commands or ‘ordinances’, was the Sabbath, which was also physically set as an ordinance upon the moon (Jer 31:35 et al), or an “ordained” sign in the sky.

As a reminder to look to the sky for His leadership out of the Egyptian (Babylonian-style) captivity and system of oppression, the Father gave them similar day and night “signs” above them to re-establish their focus in following His signs, not Pharaoh’s (Ex 13:21,22). The Pharaoh’s “season” was the Alexandrian or Babylonian Calendar. This system was the original schedule of ordinances which were “ordained” by the signs of the “lights” in the night sky, “for signs, and for seasons (appointed times), and for days and for years.” (again, Genesis 1:14).

Further evidence can be found in recorded Jewish writings, such as a book called “Wanderings” (Chaim Potok, 1978, Alfred A. Knopf, Inc., publisher; LC#78-054915) which is even compiled by a Messiah-denying segment of Jewish ancestry, giving it even more credulity, as these are people who might otherwise tend to be opposed to exposing the original lunar schedule themselves (in certain “worldly” circles), although they word it to sound like an intentional closer synchronization with the sun (and not *just* the original *agricultural* seasons) was somehow a good thing and therefore a welcome creation of Jewish law. It in fact shows a lasting, functional result of the corrupting Sanhedrin, which were (for the most part) remnant Babylonian faithful from earlier captivity influences, or the sun-worshipping “New World Order” originators of Kabbalism (empirical compromisers and sympathizers; i.e: the early Savior-dethroning occultists) of their time:

In Judea the temple, enhanced by the construction efforts of Herod, was a magnificent edifice. Archaeologists tell us that Jerusalem was a prosperous and fully inhabited city. The Sanhedrin, the great court of the Jews, convened regularly to discuss and settle matters of Jewish law. It tried civil cases, announced the time of the New Moon, thereby controlling the dates of festivals, and proclaimed the leap year, which brought the Jewish lunar calendar into

synchronization with the seasons and the sun. Its administrative authority extended only to the borders of the land; its religious authority was accepted by most Jews throughout the Roman empire.

(above from pages 205-207)

It was Caesar who introduced the Julian calendar of 365 days with an additional day every fourth year. The calendar was suggested to him by an astronomer from Alexandria and went into effect on January 1, 45 B.C.E. On March 15, 44 B.C.E., Julius Caesar was assassinated.

The Jews of Rome mourned him deeply and joined his funeral procession, for he had been a friend to Jews throughout the empire. Soon after his death he was proclaimed a god. His images were sold in marketplaces. People prayed to him. He was assured by the state of an eternal afterlife with the great gods of Rome.

(above from page 208)

Remember that these are non-Messianic Jews that have assembled this book, but yet admit to the idolatry that was taking place among the Romanized Jews, worshipping Julius Caesar, his Alexandrian Calendar, and (for some it seems) his “godhood” not more than eighty years before Messiah is brought before the Sanhedrin for crucifixion. Is it no doubt that the pagan Babylonian system followed many of these people out of Alexandria all the way to Rome, continuing to corrupt the faithful and their every moral fiber of respect for YHWH and his system and calendar?

But there’s more from shortly *after* the burning of the temple as well (as explained here regarding what took place in 73 A.D.)...

The Jewish state came to an end. The Sanhedrin was abolished. The high priesthood ceased to exist. The Sadducean party disappeared. The Romans would not permit the temple to be rebuilt. Jews throughout the empire were ordered to continue to pay the temple tax—for the service of the new temple of Jupiter on the Capitoline hill in Rome.

(above from page 221)

Wow! The Jewish Sanhedrin was abolished and the Sadducees disappeared? Ah, -what if they were abolished Jesuit-style like the Papacy was in 1798 by Napoleon? —artificially? If so, it was not abolished at all, but taken underground, to act clandestinely as perhaps the faint new voice behind the wall of secularized Israel, or (as some now believe) the beginning structure of the joint-effort forces of super elitism in Israel with super elitism in Rome, beginning the secret-society backroom control of the ever-corrupting Roman Empire, as it had therefore moved from Egypt’s Alexandria, to Rome, and now to the global elitist assemblage that it is today. —or, “The Revived Roman Empire” as many have come to know it.

Oh, and what today stands on the site of the Capitoline hill in Rome? Do we not suppose that some of the (shall we say) “less faithful” Hebrew elite had played a role in calming the fears of the more devoted masses towards the Jupiter tax, for say, a little “501 (c)(3)”-type kickbacks from the Roman government?

Once Jewish leadership was then in bed with Roman leadership for purposes of empirically-focused economic gain, plans of compromise began to emerge in the changes of the Senate of Rome, especially after that “scary Messiah episode” was passed. But this Messiah created a new problem... masses of followers. Those who were trying desperately to hold on to and follow the Torah Commandments because they now *loved* the Father’s ways, (having then been greater explained and validated through the teachings of Messiah), were standing in the elitist’s way of moving their world domination plans ahead for the Empire. The Babylonian system of world enslavement and captivity brought via Alexandria and re-headquartered now in Rome, was only in its infancy, but these true followers and their morality were seen to be a great hurdle to this empire, and even more so, as they grew in number. “Something had to be done” they thought, as the economic profits of the Rome-adapted Alexandrian/Babylonian calendar was kept from moving forward by these stubborn Sabbath-faithful Jews and Gentiles, who (again, as shown in the book of Acts) were yet strongly holding to the traditional Hebrew floating Sabbath schedule.

It interfered with their more industrially-friendly calendar system, which the Roman Empire was energetically trying to implement for more efficient *commerce*, not for a more efficient *worship of their Creator*.

Fierce persecutions came as a result of this steadfast hold on a lunar Sabbath and other “interfering” factors, and the true Sabbath was beginning to fade in the growing quagmire of complacency and compromise, to a point that the lunar “New Moon” or original “Moneth” system of our Father was feared to be replaced by the morphing “repetitive sevens” commerce-friendly system that (through the Babylonian, Alexandrian and the Julian systems) had been slowly turning the world towards the Gregorian false-god-honoring system that we have in our present secular world today:

Enactments were proclaimed. Matters of law were settled. The calendar was intercalated. In those years the court that made the decisions regarding the Jewish calendar—the dates of the New Moon, festivals, holy days—was in essence the central power of all Jewry. There was some dissension from sages who could not forgive the surrender of Rabban Yochanan to Rome. But he prevailed. Gradually the court at Yavneh began to replace the dead Sanhedrin of Jerusalem. In time it would become the new Sanhedrin.

(above from page 223)

The “old Sanhedrin” became the “new Sanhedrin”. What does that also support the theory of, knowing the restructuring methods of Catholicism? It was a “cleaning out” of the unwanted biblical ways and regiments, by those who preferred the commerce-friendly ways of the more greedy Romans and Jewish pagan-sympathizers of their time.

Proof, even from non-Messianic Jews. The lunar Calendar was “compromised” even under the corruption of their own hand.

“**Gateway to Judaism**” (An Encyclopedic Guide to the Doctrines, Ceremonies, Customs, Languages, and Community life of the Jews) [by Albert M. Schulman 1971 A.S. Barnes & Co. LC# 69-15777] has much to offer as well:

THE JEWISH CALENDAR

HISTORY AND ORIGIN

The Talmud (Talmud Yerushalmi—Rosh HaShanah 1 : 1) tells us that the months of the Jewish Calendar received their names from the Babylonians at the time when the Jews were in exile (560 BCE). The Bible does not mention the Hebrew months by name, but rather by number. Thus we are told to observe the New Year holiday on the first day of the seventh month. (Exodus 12)

During the Biblical period the calendar was determined by observation of the planetary bodies. The commandment “Keep the month of Abib” (Deuteronomy 16 : 1) involved a knowledge of astronomy, particularly the position of the sun and moon in determining the equinoxes of the year. The process was known as K’VE-OOH-TAW D’-YAR-KAW—**קביעותא דירחא** —an Aramaic term meaning **FIXING OF THE MONTH**. Later it took the more popular Hebrew name KA-DOSH HA-CHO-DESH—**קדש החודש** —**SANCTIFICATION OF THE NEW MOON**.

By Talmudic times it became necessary for the authority of the Sanhedrin to establish rules and regulations for fixing the New Moon by the examination of witnesses. It was not until medieval times that the name LU-ACH—**לוח**, meaning “Table,” was applied to the calendar.

(Above from page 330)

Keep in mind that this 1971 book came before the recent lunar “trend” (as many want to call it), which then *even into our time* validates the lunar argument in favor of an original lunar time plan.

HOW THE JEWISH CALENDAR IS RECKONED

The basis of the Jewish calendar is the lunar month, which is approximately twenty-nine and a half days, the period of time in which the

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THE JEWISH CALENDAR AND HOLIDAYS 331

moon circles the earth once. The lunar year consists of 354 days, 12 hours, 44 minutes, and $3\frac{1}{2}$ seconds. The solar year contains $365\frac{1}{4}$ days. There is a difference of about eleven days between the Jewish lunar year and the secular solar year. It is necessary to add an intercalary month, or leap month, seven times in 19 years, not only to reconcile the lunar and the solar calendars, but also that the Jewish Holy days may be observed at the proper seasons.

THE DIVISIONS OF TIME

The Day—היום—*Ha-Yom*

The Jewish day is reckoned from sunset to sunset. Genesis 1 : 5 tells us that when God had finished his first day's work he announced “And it was evening and morning, one day.” In Leviticus 23 : 32 we again read, “From even unto even shall ye observe your Sabbaths.”

The Jewish day is divided into three divisions, each part having its appropriate service as established in Temple times :

Evening—ערב—Erev—Ma-ariv—מעריב—Service.

Morning—בקר—Boker—Shacharith—שחרית—Service

Afternoon—צהרים—Tzaharaim—Minchah—מנחה—Service

The time for the evening service is computed at twenty-five minutes after sundown, when three stars are visible.

The Names of the Days

The days of the week do not possess Hebrew names. All of them are designated in reference to the Sabbath day, as ECHAD BA-SHABBAT—אחד בשבת—FIRST DAY AFTER THE SABBATH, SHNAYIM BA-SHABBAT—שנים בשבת—SECOND DAY AFTER THE SABBATH, and so on.

The days are also known by their number, as YOM RESHON—יום ראשון—FIRST DAY, YOM SHENI—יום שני—SECOND DAY, and so on.

The Week

The seven days of the week are called SHEVUAH—שבוע—WEEK. The evening of the sixth day is called EREV SHABBAT—ערב שבת—THE EVE OF THE SABBATH. The seventh day is called YOM HA-SHABBAT—יום השבת—THE SABBATH DAY. The word SHABBAT—שבת—means REST and is associated with God's act of resting after He created the world in six days : “And God rested on the seventh day.” (Genesis 2 : 1)

We will show more from this book in a later section.

From the book of Josephus (William Whiston translation; Hendrikson publishers July 2004 printing; both of the following figures are from p.890):

N.B. The years I made use of in this version of Josephus under the bare character of anno are those before the Christian era, as those under the character of A.D. are those since. And if the reader desire to know the Annus Mundi, or year of the world corresponding to any such year, according to my Chronological Table, and my Notes on Josephus, he must deduct the year given from 4485, (about the latter end of the next year, to which A.M. 1 I suppose Adam to have been created,) and the remainder will be the Annus Mundi, or year of the world; but in strictness the year from that in which Adam was created inclusive. Thus in order to find the A.M. wherein Moses died, and Joshua entered Canaan, which is the anno 1492, deduct that number out of 4485, the remainder, 2993, is the A.M. by my Chronological Table, and in these Notes. But if any desire the A.M. by the shorter Samaritan Chronology, which I suppose to be the most exact, deduct 249 years from the former A.M., and the remainder will give you the A.M. by that Chronology. Thus from 2993, just now found, deduct 249, the remainder, 2744, is the A.M. sought. And if any desire the Julian period corresponding to any year before the Christian era, they are to deduct the last year out of 4714, which is the first year of the Christian era. The remainder will be the current year of the Julian period. Thus deduct 1492, the year wherein Moses died, and Joshua entered the land of Canaan, from 4714, the remainder is 3222, the year of the Julian period required.

Fig. 1: Whiston's note on calendar differentials (shown for reference only)

	Hebrew Name	Syro-Macedonian Name	Roman Names
(1)	Nisan	Xanthicus	March and April
(2)	Jyar	Artemisius	April and May
(3)	Sivan	Daesius	May and June
(4)	Tamuz	Panemus	June and July
(5)	Ab	Lous	July and August
(6)	Elul	Gorpieaus	August and September
(7)	Tisri	Hyperberetaeus	September and October
(8)	Marchesvan	Dius	October and November
(9)	Casleu	Apellaeus	November and December
(10)	Tebeth	Aduy-naeus	December and January
(11)	Shebat	Peritius	January and February
(12)	Adar	Dystrus	February and March
()	Veadar, or the Second Adar, intercalated.		

Fig. 2: chart showing month comparisons from Hebrew to secular cultures.

By the time the renowned historian Josephus began recording his data, Hebrews were already commonly naming their months like the world, thereby being somewhat consistent with the other compromises that were taking place in that period as well, but yet there is an interesting detail that we would like to point the reader to, whereupon there is an additional () space for an occasional extra month (commonly listed in many historic Jewish documents), showing clear

evidence (even in the time of Josephus) that the original calendar of the Jews had provisions for the extra month in their system, rather than the extra day every four years that the Pagans have lived under. This proves without doubt, that the Father's original system was not the system in use today, with or without false god names. The present Gregorian system adds one day every four years, as the Father's adds one whole month about every three years.

Additional interim considerations...

No deviations from 'my commandments':

Deu 5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

Deu 5:32 Ye shall observe to do therefore as YHWH your Elohim hath commanded you: ye shall not turn aside to the right hand or to the left.

Deu 5:33 Ye shall walk in all the ways which YHWH your Elohim hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

Other gods (names):

Deu 12:28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of YHWH thy Elohim.

Deu 12:29 When YHWH thy Elohim shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

Deu 12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

Deu 12:31 Thou shalt not do so unto YHWH thy Elohim: for every abomination to YHWH, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Deu 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Jer 8:7 Yea, the stork in the heaven knoweth her appointed times;^{H4150} and the turtle and the crane and the swallow observe the time^{H6256} of their coming;^{H935} but my people know not the judgment of YHWH. *[That is: animals know the appointed times, and humbly bow to their creator's design, but the people, given a greater free will, have better things to do, having "lives to live" with one another. Human-oriented appointments and schedules therefore come first for many of them. -dwaine]*

Another passage affirming Daniel 7:25’s prophecy of upcoming changes in “those who will think to change times and laws”, but offered in the slightly earlier time frame of Hosea (approx. 785 B.C.; warnings of Israel’s growing compromises with the world were adequately given):

Hos 2:11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

[In so ignoring these warnings over time, Israel continues to compromise her values being somewhat consistent with her already-progressing downhill slide since the days of Samuel, where they desired a king over them rather than any further anointed prophets of YHWH (early “Babylonian” lusts and desires). The Father here is warning them that he will cause her mirth to cease along with the Sabbaths, feasts etc, as the Jews were well aware that Scripture warns that once Sabbath worship is no longer respected, so too are their blessings come from Him (reminder in Isaiah 58:13,14). And irregardless of occasional up or down temporal trending, a further growing compromise eventually overtakes them as they slowly compromise more and more under corrupt High priests, Pharisees, etc, lose touch with Father’s blessings, and allow the remainder of the avalanche of the Jewish persecutions to intensify into the times of our Savior, where true faith is then again revived, but for those who, in and outside the Jewish faith now, are invited to become “chosen” should they stand with the Messiah and re-instate the yet-standing old laws and ordinances (Matthew 5:17,18) in their hearts with Him, to then agree with Rev. 14:12 and others. The polarizing of righteous vs. wicked enters a new playing field at that point, and spiritual liberty is not yet thoroughly again brought back for either Jew or Gentile until the beginning of the reformation. The blessings flow individually however, for those of us who still diligently seek Him and His perfection when digging for the truth of the Scriptures –dwaine]

A few more verses that also place “Sabbath” and “New Moon” in one passage, showing that this “pairing” of issues is not coincidental by any means, and are intended as integrals of the same ordinance system:

2Ch 2:4 Behold, I build an house to the name of YHWH my Elohim, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on **the sabbaths**, and on the **new moons**, and on the solemn feasts of YHWH our Elohim. This *is an ordinance* for ever to Israel.

2Ch 8:13 Even after a certain rate every day, offering according to the commandment of Moses, on **the sabbaths**, and on **the new moons**, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

2Ch 31:3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for **the sabbaths**, and for **the new moons**, and for the set feasts, as *it is written* in the law of YHWH.

Isa 1:13 Bring no more vain oblations; incense is an abomination unto me; **the new moons and sabbaths**, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting.

Eze 45:17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in **the new moons**, and in **the sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Eze 46:3 Likewise the people of the land shall worship at the door of this gate before YHWH in **the sabbaths** and in **the new moons**.

Regarding how one might leave the Father's system to "turn again" to the "weak and beggarly elements whereunto ye desire again to be in bondage": What does the present calendar system strive for in its initial purpose? -to get the most efficient use of its slaves, just as both the old and New Roman Empire's leadership had so wickedly planned from the beginning. Why remain in such things once we are found to be free in Christ?

Gal 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of Elohim through Christ.

Gal 4:8 Howbeit then, when ye knew not Elohim, ye did service unto them which by nature are no gods.

Gal 4:9 But now, after that ye have known Elohim, or rather are known of Elohim, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Gal 4:10 Ye observe days, and months, and times, and years [*observing the "man-calculated" days themselves (as if they, themselves were the "ordinance" signs), rather than the proper "sign" of the moon as the "witness" to the Father's ordinance and "sanctified" sequence*].

Gal 4:11 I am afraid of you, lest I have bestowed upon you labour in vain. [*establishing a warning for those in question that they are returning to the beggarly elements of bondage after having been taught the proper aspects of freedom through joyful salvation through the ways and subsequent liberties of our Savior. -dwaine*]

Therefore:

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

*As an interlude of 'glorious liberty' (Romans 8:21)
in a world of vanishing freedoms:*

Many who have not yet understood the real "freedom" in the truth of the Scriptures, do not yet understand the balance that exists between the Father's law (His commandments, ordinances, and statutes) and of course His Wonderful Grace, and how they must all work in complete, accepted harmony in our hearts, for that "peace that passeth all understanding" to fill us and flourish within us to overflowing. It is only then, when all of these parameters are joyously and humbly received by us in an "all of Him" picture of His perfection and majesty, that we can then understand the passage:

"And ye shall know the truth, and the truth shall make you free." —John 8:32

Understanding therefore that His laws are there for our assembled protection, we can then truly delight in otherwise obscure passages like the 23rd Psalm where it says, "thy rod and thy staff, they comfort me", as within the Father's system, we no longer fear man's tyrannies and are freed from the bondage of his intimidations and threats. We no longer deny the Father's edicts, even under dire persecutions, but courageously welcome them through the Savior just as Paul had in 2 Cor 12:

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

The “chosen” (who are those of both Jew and Gentile that love and follow Christ) can still receive great blessings should they continue the reformation process to its completion whereupon all will be fulfilled in a blemish-less ecclesia for the marriage supper of the Lamb. I offer this hard-to-ignore passage for those who may yet be unsure about returning to a true Sabbath for their loving Father:

DOES THE FATHER REWARD THOSE WHO “RESTORE” AND HONOR HIS SABBATH?

And *they that shall be* of thee shall build^{H1129} [or correct Strong’s term for this text “repair”(rebuild)] the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, **The repairer of the breach, The restorer of paths to dwell in.**

If thou turn away thy foot from the Sabbath [if we turn away from “running around” and chasing our own routines on the Sabbath -dwaine], from doing thy pleasure on my holy day; and [instead] call the sabbath a delight, the holy of YHWH, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

Then shalt thou delight thyself in YHWH; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of YHWH hath spoken it.

–Isaiah 58:12-14

Wow, is that a promise or what?!

Keep in mind (from p. 20) what the repaired “breach” (*ref. Neh 6:1*) had accomplished in Nehemiah’s wall, as it had ‘ante-typically’ restored their Sabbath purity, just as *we* must now do against *today’s* greedy vultures. We can once more be “repairers of the breach” ...and blessed for it!

Let us now offer yet another simple but stubborn challenge for even the best of minds out there:

If we (hypothetically) are *not* to be following the moon for our calendar, then what else was the moon “sanctified” and “ordinanced” as “a faithful witness” to control the “appointed times” *of*? -and what are all of those other passages that we’ve shown, really pointing authority to? What else could the moon’s frequently-associated mentions be “governing” in all those timekeeping references? Can anyone offer any tangible alternatives? (and no, there were not two calendars in place at the same time, one for feasts, and one for Sabbaths, either as some desperately hold on to. There was only one system. Try again.)

Is it so hard to believe that the Creator’s system has been terribly replaced by those who want it gone?

Perhaps we might review some passages like the following to better protect ourselves against the lying onslaught of those that are trying desperately to return us to another “dark ages” enslavement:

Rom 3:4 ... let Elohim be true, but every man a liar

2Ti 3:16 All scripture is given by inspiration of Elohim, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of Elohim may be perfect, throughly furnished unto all good works.

2Ti 2:15 Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Jos 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

In other words, when in doubt, believe the Bible.

Section 5: Addressing the “infinitely repetitive sevens” mindset of some of us who might still be stuck in the corporate-oriented “math” of the Pagan systems:

If we are insisting on giving names to the months, then why not birthdays as well?

Okay, perhaps a little out of the serious here, but think about it, when we die, do we expect the next person born right after us to take on the value of our age? I mean, if I live till I'm 65, pass on, and the same night someone else is born at that very same minute, do we then consider that person to start his life beginning at the age of 65 that I left off at? Well that's what we are outright expecting to wrongfully do to the lunar month system that the Lord designed, since we are conditioned to do that with the present one. Some are unfortunately locked-in to the mindset that the seven day sequence must follow endlessly repetitive cycles of seven to accommodate the “work six, rest the seventh” infinite work week that they are presently used to. They cannot see any lunar interruptions for designed “renewals”, as they've been conditioned to *mankind's* mathematics over their lifetimes, having been ignorant for too many generations, to then grasp how the Father's system creates a new start for each month.

In His system, there is a “new moon”, which, if we break it down, means “fresh moon” or new time period altogether, just as each of us are beginning fresh as a new person altogether when we are born, and do not merely take over in sequential step where others left off (time-wise).

Think again here now, how each one of the present months in the Gregorian calendar, takes on the age of the one preceding it, except for the first one, where the present world counts the number of days in a year as 365 (or 366 for “leap year”). In Father's Calendar (based on the fact that each month has its own character and birth date) each month can expect its own “observed” age, and needn't pick up where the last month left off. The number of “days of the year” (365, as we are currently used to recognizing the number) was not important to the early inhabitants of the month-oriented world, as the number of *months* were more prominent. Think of it ...in our system of length measurement for example, we add fractions to get inches, inches to get feet, feet to get miles, miles to get light years. We do not, once we're in miles, go back and again refer to certain inches in that mile, without first listing appropriate numbers in feet. ...*then* any leftover specific inches and fractions. It is the same with time. In the system the Father gave us, we progress from seconds, minutes, hours, days, weeks, months and years. It is only in the slave-based Gregorian system that one would go backwards to count days in an *annual* time frame without stopping in the more logical next step's *monthly* frame first.

Example:

If a radio technician was to measure the accurate distance from a transmitter to its intended receiver, the final calculated measurement might be: thirty-two miles, four thousand, three hundred twelve feet, 7 and ½ inches (antenna focal point to antenna focal point). Would the average person define the measurement in all inches? That'd be absurd we might think. But that's basically what one does when omitting the month breakdown in time as well, expecting to continue in days when a new month has arrived, rather than starting at zero again. When we count inches in measuring something several feet or more in length, we count to twelve, stop, add a foot, and begin counting to twelve again, ultimately stopping at whatever inch value we arrive at upon reaching the end of the item's highest number of feet (including fractions if needed of course as well), whereupon we end up with a total of feet and some leftover inches, where we then call it a measurement.

If we measure another item, do we then continue where we left off from the last thing we measured? Only if the application dictates that this is convenient, such as measuring an overall day's footage of material on an assembly line or the like. But in the case of monthly timekeeping, this is only convenient for those who wish to take us out of Father's "floating Sabbath" system of worship, and into their system of mechanized corporate slavery. We therefore should count years, months, days, hours, minutes, seconds, and milliseconds starting at the points that the Father had ordained.

Being stuck in that Pagan-created "repetitive sevens" frame of mind is understandably difficult to get one's habits away from, but is essential in following the system that was given us based on a fresh new moon to start our count from each month. And don't forget, the word "month" itself is a direct derivative of the measure of time in one "moon" (mooneth").

Let's look at yet another interesting connection. In Exodus 31, we find that the Almighty was "refreshed" when He spent time in the seventh day, resting.

Exo 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

Exo 31:17 It is a sign between me and the children of Israel for ever: for *in* six days YHWH made heaven and earth, and on the seventh day he rested, ^{H7673} and was **refreshed**. ^{H5314}

Webster's 1828:

Refresh

REFRESH', v.t. [See Fresh.]

1. To cool; to allay heat.

A dew coming after a heat refresheth.

2. To give new strength to; to invigorate; to relieve after fatigue; as, to refresh the body. A man or a beast is refreshed by food and rest. Exo 23.

3. To revive; to reanimate after depression; to cheer; to enliven.

For they have refreshed my spirit and yours. 1 Cor 16.

4. To improve by new touches any thing impaired.

The rest refresh the scaly snakes.

5. To revive what is drooping; as, rain refreshes the plants.

We find the same Hebrew terminology when strangers rest on the Sabbath in Exodus 23:12 as well:

Exo 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be **refreshed**. ^{H5314}

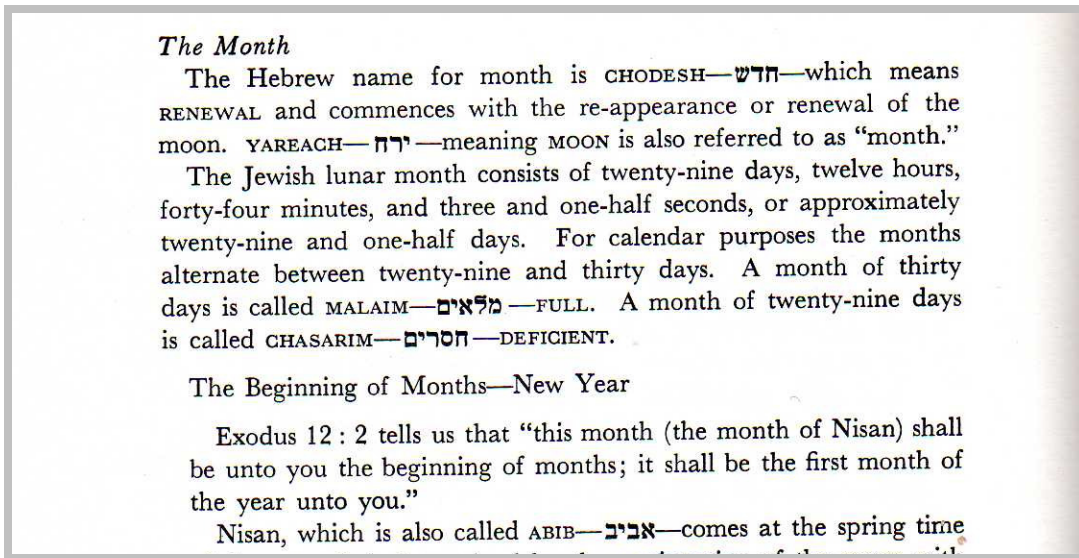
H5314

נָפַשׁ nâphash *naw-fash'*

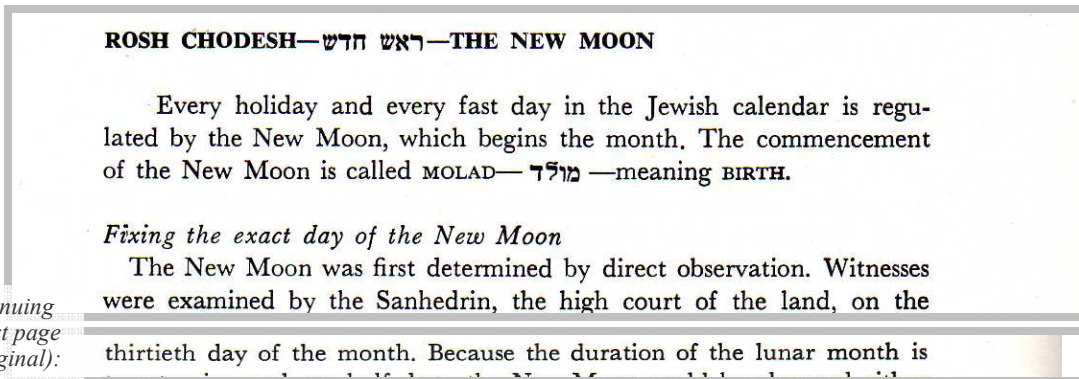
A primitive root; to *breathe*; passively, to *be breathed* upon, that is, (figuratively) **refreshed** (as if by a current of air): - (be) refresh selves (-ed).

The term “New Moon” in and of itself implies a moon that has been made new or perhaps “ready to start again” or “refreshed” would it not? The Almighty is refreshed, the moon is refreshed, we are refreshed, let’s start again! Refresh therefore strongly shows that we do not “continue where we left off”, but “start anew” with a brand new seven day period, refreshed, and waiting upon the Father’s signal or “sign” to then “start all over again”.

To more closely examine these similarities of being “refreshed”, let’s again take another look at the book “Gateway to Judaism”:



Notice the differentiation between the “full” months and the “deficient” months above, but more so the way that the word Chodesh means renewal, which is practically identical to “refresh” which, again, was the word used when the Father had rested on the first Sabbath day. Just as He was “refreshed”, so too is the moon renewed (or refreshed) and then begins again, starting all over again afterwards. And as we had also earlier mentioned birthdays and the analogous continuance of our ages back to back with one another, notice the Hebrew term for New Moon below, and how it also means “birth”, signifying a new start.



Once “refreshed” and a new phase properly observed, the new month could begin at day one.

***From the book “The Great Calendar Controversy” by eLaine Vornholt & Laura Lee Vornholt Jones
by 4 Angels Publications in a Chapter called “Council of Nicæa: Outlawing God’s Calendar” p.43-45:***

“Seventh-day Adventists have always assumed that the change over the worship day was simply from Saturday to Sunday. No. It was more, far more deceptive and diabolical than that. The change that took place was not simply a switch in the worship day of an already existent calendar. Nor was it a mere rearrangement of the calendar. Instead, it outlawed the Biblical luni-solar calendar and substituted the pagan solar calendar in its place. ... This [next major-*dwaine*] change of calendar took place at the council of Nicæa in 321 A.D. ... The very first Sunday law was a law that outlawed the Biblical luni-solar calendar ... These contentions had agitated the churches of Asia since the time of the Roman bishop Victor, who had persecuted the churches of Asia for following the “14th-day heresy” as they called it, in reference to the Passover.⁸⁴ But at the Council of Nicæa, “the last thread was snapped which connected Christianity with its parent stock.”⁸⁵ The future Easter observance was to be rendered independent of Jewish calculation according to these words, which have been attributed to Constantine:

“Henceforward let us have nothing in common with this odious people; our Saviour has shown us another path. It would indeed be absurd if the Jews were able to boast that we are not in a position to celebrate the Passover without the aid of their rules [which most especially at the time was referring to the rules of their calendar -dwaine].”^{86 87}

This is a civil law enforcing the pagan calendar. Calendars calculate time and at the Council of Nicæa it was determined to remain independent of *Jewish* calculation. Changing the way time is calculated will affect when the Sabbath falls. Again, this was not merely a rearrangement of an existing calendar. The law made it illegal to use the Biblical luni-solar calendar and it persecuted those who still tried to use it.”

⁸⁴ Op. cit.; see also Eusebius, *Ecclesiastical History*, Book V, Ch. 24. ⁸⁵ Op. cit.; Graetz, Vol. II, 563. ⁸⁶ Graetz, Vol. II, 564; see also Eusebius; *Life of Constantine*, Book III, Chapter 18. ⁸⁷ Grace Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 17, Box 7, Folder 1, Grace Amadon Collection.

But here’s the clincher that drove that nail home for me on the “repetitive sevens” argument...

In the end, some might even ignore all of these pages of documented evidence because it injects a lunar wrench into their nice and neat “repetitive sevens” routine, and they may want to hold on even tighter to believing that Father had laid down an undeniable “repetition of sevens” in His creation week account, and that the days of the week therefore are to never deviate from the “evening/morning” time restrictions for each of the seven days in their cycle. They are thereby claiming that every day had that “*and the evening and the morning was the (first, second, third, etc) day*” boundary, and you can’t break that. And this is (for the most part) a very noble way of standing firm on the Almighty’s Word. But wait a minute! Read Genesis Chapters 1 & 2 again. This time make a note of each and every day that officially has the “evening/morning” stamp. Do all seven days have one of these “evening/morning” clauses? NO! the first six do, but when you get to the day whereupon the Father decided to rest, there is no such mention of the evening and morning barriers! —which does what? It leaves the last day’s length cleverly open to Father’s Will and discretion, not man’s insatiable desire to pigeon-hole His system into their math. If the Father says we will rest longer, we will rest longer, its that simple! For those who haven’t figured it out yet, He’s the boss, not us or our elitist “calendar keepers”. Finding this one came unexpectedly during a proof study I was doing for someone else on the Evolution issue, and it had again, instantly blew my mind as to just how perfect His Word really is, just as it had shown me so many times before!

I had however, an initial nervous thought that this news would upset the debate on a young earth, but quickly realized that oh no, the earth and all of His creation were already completely up and running before this Amazing Creator had even begun to rest, so it technically doesn’t matter anyway how long the rest was, because Adam’s genealogy had already begun, thus starting the clock (year-wise) in that respect as well.

Additionally, I'd like to interject yet another interesting consideration for those who are yet trying to maintain a death grip on the "repetitive sevens" while trying to understand the mechanics of the Creator's lunar Schedule, as we can then see another unanswerable dilemma: Why would Satan allow his Catholic faithful to hold mass on the so-called "Sabbath" of their own "repetitious sevens"-formatted Gregorian calendar (s_turday) if it was truly Satan's intention to stop people from worshipping on the genuine Sabbath? Many know that in recent times, there is an optional Catholic mass for those who do not wish to attend on sundays and many thereby attend mass on s_turday evenings, which, if it was the true Sabbath sanctified of God, would be a worship on the proper day of the (so-called) week anyway. The seventh day of their Gregorian calendar therefore is clearly not in synch with the lunar system of a true Sabbath otherwise Satan would have never *ever* allowed this in his carefully-planned Roman Church.

Section 6: Addressing Dispensationalism (on Sabbath issues):

But what about those who have been deceived into believing that they can ignore massive parts of Father's system of harmony for the saints under today's so-called "Dispensational changes"?

Christ himself warned of coming times when one should especially fear persecution:

- Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- Mat 24:16 Then let them which be in Judaea flee into the mountains:
- Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:
- Mat 24:18 Neither let him which is in the field return back to take his clothes.
- Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!
- Mat 24:20 But pray ye that your flight be not in the winter, neither on the **sabbath** day:
- Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Although only verse 20 was of immediate importance here, I wanted readers to refresh themselves to the surrounding text on this one. The Savior was talking of terrible times to come. Whether in the near future or the distant (end times seems the case), even the Futurist or the Pretorist would certainly have to admit that it was still to come *after* the Messiah's time. But the greater question here is this for dispensationalists: If the Sabbath is no longer a "valid law", then why so serious a warning for Saints to come, specifically focused around the Sabbath? The warning about a "flight in the winter" could be explained very easily, due to the likely conditions that such harsh weather could present to the poor and oppressedbut the Sabbath?

Only if the Sabbath was designed to yet be fully active, could the warning make sense, otherwise, it'd be just like any other day of the week. And, if the Sabbath really was "nailed to the cross" (as many dispensationalists claim), why then did the Savior himself make such an unusually clear (and apparently useless therefore) warning about it, for those of us who were to come later?

Those who adhere to Dispensational teachings or Catechisms that they've been brought up to follow, will often refer to passages like Mark 2:27 & 28 here, as support for their presumption:

Mar 2:26 How he went into the house of Elohim in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Mar 2:27 And he said unto them, The sabbath was made for^{G1223} man, and not man for^{G1223} the sabbath:

Mar 2:28 Therefore the Son of man is “Lord” ^{G2962} [authority] also of the sabbath.

But the real question is, not so much “who” but “what” was this done... “for”? Our Almighty was offering this perspective, for two related reasons: 1. the legalism [meaning a true legalism, not today's antinomian depiction] of the leadership of His time, and 2. to pave the way for the coming help of the Holy Spirit, as I'll show momentarily. To best open an understanding of this passage, is to do so in a similar way that one might consider Genesis 3:17. It carries a similar message concerning “why” the father had done something, although in Genesis it was what Father's ordained *curse* and its resultant toils and *drudgeries* were implemented “for”:

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground **for thy sake;**^{H5668} in sorrow shalt thou eat of it all the days of thy life;

In viewing the curse, we are told that the resultant hardships of earning our own keep, etc., has been placed on us “for our own good” (so to speak), whereupon we would better learn to appreciate the finer things in life that are thereafter given freely of the Father. In then comparing the modifiers of both passages therefore, we find that in both the Hebrew and the Greek translations of the Strong's, there is a very similar, but basic definitive on the wording of “for”. This shows fairly easily that there was no specific “transfer of authority” (whereupon other wording would have been used), but more so was merely pointing to who was supposed to be benefiting and learning from these things, while then respecting that the situation still stood. We were to be “lord” [authority] over the Sabbath alright, but only in our own right as in how we would use our better spiritual discretions in unexpected scale-teetering grey areas while worshipping on the Father's Holy Day, **not** in changing the day itself, or changing the seriousness of it being an actual “appointed time” for us with Him! In fact, again, it is still one of the Ten Commandments!

H5668

עָבַר עָבַר 'âbûr 'âbûr *aw-boor'*, *aw-boor'*

Passive participle of [H5674](#); properly *crossed*, that is, (abstractly) *transit*; used only adverbially on *account of*, in *order that*: - **because of**, **for (. . . 's sake)**, (intent) that, to.

G1223

διά dia *dee-ah'*

A primary preposition denoting the *channel* of an act; *through* (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, **because of** (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, **for sake**, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

nearly identical terminology

Both above definitions indicate passive or “casual” inferences to the wordings which leave no impression to the reader that any active or imperative reasons had been put in place exchanging any form of kingship, authority or sovereignty over the subject matter. Had there been an

occasion to transfer the authority of this jurisdiction into the hands of mankind for complete control, I would expect other phrasing in the original Greek, perhaps not unlike the following example, which is used when Messiah asks, "...let this cup pass ^{G3928} from me" in Matthew 26:39:

G3928

Παρέρχομαι parerchomai *par-er'-khom-ahee*

From G3844 and G2064; to come near or aside, that is, to approach (arrive), go by (or away), (figuratively) perish or neglect, (causatively) avert: - come (forth), go, pass (away, by, over), past, transgress.

Our Savior was asking that this obligation be "passed over" or given to another person, place or time, whereupon a transfer or "removal" of this obligation from Him would have been worded with this type of language. To just merely say that the simple wording in the Greek for "...s sake" (in Mark 2:27), would then somehow mean "a transfer of power or authority", is stretching the passage to say something that it clearly never intended. Once more, the passage merely gives discretionary privileges to the Saint, based upon an understood, already approved level of spiritual discernment in each believer for the Word of YHWH and its Author, whereupon each Saint can then (in an individual sense) actually *be* "lord" [authority], but in the sense of having the comfort of knowing how to delegate his own time and individual efforts on this day by using the scales of YHWH-fearing righteousness in his heart, and certainly not in how to avoid his obligations to it altogether in some kind of abstract "transfer of authority" fable.

The Scribes and Pharisees had taken the Sabbath laws to such an exaggerated extreme, that one was without any remaining ability to do even the tiniest or most noble righteous deeds for neighbors in sudden need, etc. Our Savior opened this back up and away from the control of the micro-managing leadership of their day, by showing that we are lord of our consciences as Saints on the Almighty's Holy Day, free to make substitutions of the heart's better judgment in events on the Sabbath that might unavoidably require a loving hand. It was therefore certainly not to be an *excuse* to rid ourselves of doing righteously on His most righteous "appointed day", but was a new *license* to go to even *greater* heights of compassionate love *along with Father's love*, where the over-legalistic Pharisaic laws had been holding us back. With the Holy Spirit then guiding us, we had become lord over our consciences, and no longer needed the High Priests to tell us what we could or could not do to please our Father. As Romans 8:16 tells us: "The spirit itself beareth witness with our spirit..."

We are therefore set at liberty from the high priests and their rigid pharisaic restrictions, so long as our hearts would then be truly aligned and focused on the righteousness of the Almighty, through our new conscientious legislator for such discretionary things, the Holy Spirit.

As a hypothetical note in reconsidering Genesis 3:17 therefore, we could also then (again, hypothetically mind you, in playing devil's advocate here) say that "man was made 'lord'" over his husbandry and tilling duties in his own land as well, whereupon *as* "lord", if he chose to work the land and properly till it, he'd be blessed with a harvest. If he chose *not* to work the land, he'd *not* be blessed with a harvest. Would it then be fair to say that Adam could have completely foregone his tilling responsibilities (in dispensational-style thinking) and have stayed in Father's better graces in the grocery department?

"...if any would not work, neither should he eat." 2nd Thessalonians 3:10

We could then rephrase the above passage to better suit Mark 2:27, and perhaps say,

"...if any would not obey, neither should he be blessed." 2nd Opinions 4:all

Now... ..if we are not worshipping on the day that Father has not only *ordained*, but had even *commanded* us to worship Him on, then who are we worshipping? Him? Or some darker entity that has us worshipping on some *other* day?

Even after all that we've presented, we may also run into those who will say that they feel that the Father does not care which day we worship him on. But what does "worship" include to begin with, but a humble submissiveness to the highest authority in one's life? A large part of the purpose for keeping this actual commanded and appointed day, therefore, is to outwardly profess who it is that you really bow down to. It is effectively the Father's seal of authority therefore on those which are obediently and trustingly "His". Some are even looking at the 'seal' (of purity) in the saints 'foreheads' in Rev. 7:3; 9:4; (esp. 20:4 & 22 :4) and wonder if this Sabbath restoration isn't the last 'fulfilling of the law' that perhaps Messiah himself was speaking of in Matt. 5:17, 18:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

If we were worshipping *ourselves* (Satan's humanism), then yes, we would arrogantly 'worship' on whatever day we would please (which, in and of itself is a contradiction, because if you are over-riding the clear 4th Commandment of the deity that you say you worship, by worshipping your own rules or philosophies on the matter, then whose rules are you really worshipping? Father's or yours?) If we worship the Pope, we worship on the Pope's day. If we worship our true Creator (and truly worship Him, doing so as the definition of "worship" properly dictates) we would fall down and humbly do so on His designated Sabbath, just as He commanded us to do, keeping that day holy, not some other day that happens to fit in better with our other plans.

Here again I feel it wise to repeat this passage:

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

—Rom 6:16

Note: A good many of us are now aware of the somewhat substantial, if not conclusive evidences on the basic dispensational institutions themselves as well, showing how the root of dispensational trending itself had also come out of the "anti-reformation" tactical decoys of what today's truly faithful are now referring to as "the Beast"; which (among many other things) includes both Pretorism and Futurism as having been proven to come out of anti-reformation camps of Jesuit authorship and design. (see our website material and writings for these details)

And last but not least, a simple challenge to one's common sense:

If you were going to create a world where you knew that a certain 'dark one' was going to do everything in his power to try to throw off your system of timekeeping and fellowship with your faithful, wouldn't you hang the clock, not only where he couldn't reach it, but where everyone could see it, so that the devil's slave masters couldn't also lie to your people about when they should be keeping their appointed time, fellowshiping and worshipping their true Creator?

David said that the moon was a faithful witness...

“It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.”

—Psa 89:37

A faithful witness to what else, but as a testimony to the Father's ordinance on appointed times.

There is no way that satan was ever going to physically move the moon out of the way, so his only other alternative was to create a whole new diversion based on numbers that would better appeal to man's natural desire to pigeon-hole those variables in a more mathematically friendly fashion for his own materialistic comforts and conveniences.

Chose ye this day whom ye shall serve... but as for me and my house, we will serve the Father and His original...

Heavenly Sabbath!

—dwaine moore



For YHWH's glory!
Biblical Correctness Ministries

"... serve him with a perfect heart and with a willing mind: for YHWH searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

—1Ch 28:9

"Wherefore come out from among them, and be ye separate, saith YHWH, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith YHWH Almighty."

—2Co 6:17,18

Appendix of further findings and comforts as we are “re-trained” in all of Father’s long-lost systems of law and timekeeping:

Since releasing the 2009 original version of this book, there’s been a near endless number of conversations that I have had with those wanting to know more than was covered in my original. The inquiries came mostly from two different ends of today’s calendar-studying spectrum. Some were merely looking to hear how one goes about following this calendar from a general overall vantage point as beginners, while others wanted everybody else’s understanding to be so meticulously aligned with their own views, that they often became over-zealous and dogmatic with one another in wanting to prove their particular opposing clues in Scripture. Yet the latter mentioned ‘over-zealous’ groups often had compelling arguments for each side they presented. This latter scenario is what started us on the road to discovering things we hadn’t expected.

But before addressing any of these areas, I must first tell the reader about the exhaustive conference that we hosted shortly after the release of this book’s first edition, to show how some around the world had ended up finding these new “layers”, where that conference had set us on a whole new wonderfully surprising course, to settle on Father’s Sabbath/calendar “in general” (for now), having recognized that we today are being tested in how well we are also listening to YHWH’s *other* laws, statutes, and judgments as well. Father is “proving us”, and separating the world into two camps: Those who are obediently “coming out” of today’s evil ways by faith, and those who are not. Or, those who are eager to trust YHWH’s instruction and provision, and those yet fearfully trusting in Caesar’s. I’d like to now explain why I (and a growing number with us now) would say that some specific timekeeping details were intentionally not yet given us, and at the same time, why I felt this book’s appendix necessary.

I am all the more convinced today, that many of the details of the Sabbath and Calendar are yet to be revealed to us (at the time of this added writing; pagan 3-2015) simply because we are not a worthy remnant yet, in not having disciplined ourselves into a well-rounded obedience to at least a good basic understanding of Father’s law. Here is why we feel that way now:

It was not shortly after writing the first edition of this book, that a friend who was deeply studying such things with us on our (then daily) Bible studies had suggested on one of those shows that I host a major conference just on the Sabbath details, doing so even if just to see what others might have discovered from the Scriptures, where I then thought that yes, this could perhaps bring us into a greater unity on this subject if more who were discovering this newly re-emerging truth about Father’s original calendar with us, were able to come together in a friendly forum to objectively compare notes, etc. And so it was that I gave Gary the go ahead and we began to contact those that we knew (including some that I knew from other countries) who were also enthusiastic about getting the world back to the biblical calendar. Many liked our idea, where we had our first six-hour conference that following pagan s_unday. We had quite a few of the more well-known names coming and going when they could, doing so for roughly a five month period, where we openly exchanged what we had learned in an organized, outlined fashion, myself voluntarily stepping out of the line-up of debaters so I could instead act as an unbiased mediator (and sometimes as peacekeeper) among the many of us who would attend each week’s conference, each meeting lasting easily five to six hours, and again going on weekly for roughly five months.

We discovered a great deal, although most outsiders would not readily grasp what we had come across having not been on those calls with us, but there were some interesting and even unexpected outcomes surface that the majority of us had to think hard upon. We gave this project a near historic effort before we had come to a point where we agreed that we had gone as far as we were able, having exhausted all of our biblical and reliable secular resources from which we were gleaning these fascinating details. We eventually had to admit that perhaps the time was simply not right for Father’s exacting details just yet.

What we ultimately found and/or concluded however, I’ve narrowed down to this very short summary:

After many long debates and a few friendly arguments, we came to several stalemates where we had been challenged to think about the fact that perhaps we were simply not *supposed* to know the more precise details of the Sabbath and Father’s timekeeping just yet, as another who had invaluable added to the group was a friend from Ohio who had suggested that perhaps something else needed to be

completed first. Just that one statement alone opened up an amazing new line of thought in me that agreed with other items that I had already been teaching, that show that we are (in a parallel way), mirroring those who were coming out of captivity in the days of the Exodus. This new thought caused us to rethink our few minor differences, where over time, the more patient of us (for lack of a better word) had begun to see that yes, perhaps we had other things of more importance to work towards first, and so I will paraphrase our conclusions here in brief (more at our website of course), giving just enough overview so as to help any new Sabbath/calendar scholars now reading this to better understand how all of the other nine commandments must fit into our lives in at least some basic ways of obedience as well, before the “perfecting” of this 4th commandment issue is going to be better revealed to us.

Consider this: Just as Moses and the ancient Israelites were being called out of Egypt, being simply led in a general direction following the simplest guidance of a cloud by day and a pillar of fire by night, so too are we being called out of today’s beast government captivity in a simple but general direction as well. In Exodus 16:4 we find:

“Then said YHWH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” (Ex. 16:4) or we might today say, “will they respectfully eat of my law, as it’s being fed to them?”

It was roughly midway between the actual departure from Egypt and their arrival at the land of milk and honey that there was a pit stop of sorts, which would become the “proving grounds” now famously known as Mount Sinai. The Father would “prove the people” as to who was going to continue on with them by faith, weeding out the trouble makers who would not let go of their much loved Egyptian god systems and their “ornaments” (see our New American Puritan Bible Study Video Series [#’s 2-5] for more details on this). Are we embracing today’s ‘latter rain’ truth, as every aspect is being fed to us?

We are in a similar situation today as the Israelites were, in also being called to “*come out from among them*”, where we can learn some interesting parallels, and even more than when writing this book just six years ago, where these parallels are increasingly showing us some previously unforeseen additional things that we must also be dutifully considering, obeying and following.

When the ancient Israelites were being called out of Egypt and being re-trained to the Father’s ways, He did not immediately re-institute His laws. He first instructed them to leave Egypt—to let go of their other lover. Remember, they had been in captivity for many generations, losing perhaps all of Father’s earlier laws, statutes, and judgments altogether, having also fallen into captivity because they had first “forgotten my law”, and like America, had embraced the laws of Pharaoh’s version of “We the People” instead, thus justifying a long punishment. We need a similar amount of retraining to Father’s laws as Israel did. So, just as then, Father first has to have our complete undivided attention and unwavering loyalties, where we need to willingly let go of all worldly securities where Father can then, by our true faith and subsequent trust in YHWH alone, have true jurisdiction over us to then properly save and re-mold us, only later giving us more detail to better reveal His glory with Him as we *earn* such levels.

To take that a little further, the Father first called the Israelites out of Egypt to see which of them would have the trust in Him to leave Egypt in a complete faith, looking for such a committed faith to then disregard any fears of the Pharaoh, his army, or even the unknown elements, dangers, hardships or even lack of resources that they might have otherwise been fearing, not even knowing where they were about to be traveling to, this again, not unlike what we are facing today. No doubt many in Moses’ time were just as fearful as we are today, standing no further east than the threshold of Egypt’s gate, arguing with one another and crying to Moses that they should head this way, that way, etc, similarly fussing over petty details about how to proceed, whereupon Moses surely had to quell their griping (and stalling tactics(?)) and give them the warning to either leave Egypt or be left behind. The faithful then followed the only instruction that they were given, being the cloud by day and the pillar of fire by night, trusting in YHWH for their needs and destination. Again, Father said He was working to “prove them”, to test these people to see if they would truly follow His instruction first, and then He would reward those who would be found worthy of His “higher education” in the remainder of their trip.

What our own conference group had agreed to therefore, being those of us who were the last enduring ones on that unique conference as it trickled down to lower numbers at the end, was to work towards establishing a meek standard by which we would also follow the Father's example of a "cloud by day and pillar of fire by night", dutifully helping one another learn all of YHWH's other laws, statutes, and judgments as we waited on Him, doing so till He felt we were worthy of more intimate details, not us.

In our many discussions, there were long debates over minor details such as what time of the day the Sabbath would start, etc, where some said evening to evening, some morning to morning, and even a third (albeit tiny) group said noon to noon, where all felt that they had valid Scripture passages to confirm their beliefs. As mediator, I myself stayed neutral in all of these issues, patiently feeling in my heart that the need to keep the peace and keep everyone in unity was much more important than allowing the smaller details to split us apart, especially before we could achieve any hopes of finding a way to get the nation to hopefully abandon the gregorian calendar for Father's glory. Would we convince others that we had the right calendar if we were all eternally bickering over it ourselves?

So in the end, we agreed to several Sabbath/timekeeping standards, of which this ministry still follows today for the sake of being 'of one accord' as a remnant of unified ambassadors of YHWH's greater kingdom, where I can now share (in a very condensed way) how we follow our basic biblical standard:

Each time the month ends, there is a moment in time at which there is a center or midway point that's (mathematically) between when we see the last reflections of the light of the sun bouncing off of the "waning moon" of an exiting month, to the time that we see the first reflection of light for the new "waxing moon" or upcoming month. In astronomy, this imaginary point is called the conjunction, but physically, no individual can actually see this precise event, as it is just a numeric point between two visible events that are about a day apart, using numbers to identify that exact moment. Therefore, the ancient Israelites seemed to have visually acknowledged seeing the "first sliver" of the upcoming chodesh (moon or month; see p. 14) as a verifier of their math that was apparently also being mathematically calculated, a foreknowledge the ancients had, as evidenced by 1st Samuel 20:5-12, where they knew ahead of time that there would be either a one day or a two day new moon period.

Upon this, and knowing that we still cannot see the moon's various shapes or "slivers" during times of inclement weather, we are also wise to go by calculated times today using figures that have already been precisely calculated and conveniently tabulated for us on NASA's website. In so agreeing to our standard, we merely decided that upon understanding the movements of the heavenly bodies that govern all this, (again, in brief here mind you) our group would then establish the beginning of each new year by first taking the vernal equinox (the mathematical start of the spring/summer trending of the earth's tilt, favoring it's northern hemisphere), where then the very next moment of conjunction for any new moon that would mathematically follow that moment in time, would then herald that new moon's arrival as being the first month of that year, where all subsequent months would then naturally follow until the next year's cycle begins all over again, etc., adding a thirteenth month when needed.

In other words, once the vernal equinox (which we used to stand in relation to the Bible's winter barley harvest) is established to begin the year, the next new moon begins month 1, and then if it's particular conjunction time (for one's time zone) falls before noon on that last 29th day, there would be just one new moon day (a 29-day month), but if it fell on the same 29th day *after* noon, it would give us two new moon days (or a 30-day month). To simplify the time of day when the Sabbath itself started, we simply agreed that we would split the difference between the evening to evening people and the morning to morning people, temporarily leaving it at midnight for now just as it is today, to minimize confusion and better wean new learners from the gregorian, thereby allowing each remnant around the nation to follow either the evening to evening time if desired, or the morning to morning time in the other camps, although they'd then all be on the same day, thus the gregorian calendar itself would become a thing of the past. So again, once we today are then "proven" that we have faithfully left ALL of today's Babylonian/Egyptian gods, ornaments, idols, provisions, etc, leaving every bit of it behind (*to the satisfaction of Father's determination*), then (and only then) would His Sabbath precision be further revealed through some new passages or venue we have yet to see. This way (and for now),

we'd all be on the same page to help one another learn the other laws, statutes and judgments with more focus.

For those who yet want their Sabbath/calendar wisdom to be absolutely perfect, but who themselves have not yet *"come out from among them"* of their 'beast god' system, it is like those who may have been too afraid to initially leave Egypt, nervously wanting to first establish where they would be heading, worrying about what they'd face even before leaving Egypt, etc., and of course this is not faith, nor is it obeying the Father in His always-issued command to sinners to repent of sinful ties *before* He responds to their needs.

Imagine the Father's first four commandments (the "vertical" commandments) being the four wheels of your car. Focusing too obsessively on just one favorite commandment would be like someone shining the chrome on just one favorite wheel of their car every day, while other wheels are completely neglected and perhaps even flat or falling off altogether. They then wonder why their car is not moving forward as smoothly as they'd like in the information/wisdom category. The Father "graduates us" as we learn via the Holy Spirit who is *"given to them that obey Him"* (Acts 5:32). We work our way up in Father's kingdom, learning little by little, line upon line, precept upon precept, where "precepts" infer the rules that instruct us in walking more closely in His righteousness, agreed? He expects us to obey Him in the basics of the Commandments first, *then* He rewards us with the deeper, more detailed wisdoms that we then have graduated to *by our steps of faith and thorough obedience*. *"Here is the patience of the saints: here are they that keep the commandments of YHWH, and the faith of Yeshua."* (Rev. 14:12). If we are not obeying the Father in the Ten 'grade school' areas, He is certainly not going to bless us (especially as a nation still favoring man's laws) in the college levels. We have also been commanded in the 1st and 2nd commandments to follow them as well, not just the 4th commandment (see James 2:10). Sadly, many today have at least one flat tire (if not two or more).

There are 10 Commandments, the first four being most critical, as they teach us to see YHWH as King and Ruler over all men. Father has been gracious enough to begin us on the journey of leading us out of our tyranny, but if we do not follow Him by faith and obedience, then many could expect to receive what the Levites delivered to thousands who held on to their Egyptian golden calf (Exodus 32:28), where many were slain that *"would not that [YHWH] should reign over them"* (Luke 19:27).

If we are holding on to our YHWH-denying Constitution (which is similar in other nations), and see it and/or its provisions as our way of trust, hope or even escape from this punishment, then such man-made securities become our "gods" or our "salvation" rather than us having shown a faith in the Savior, thus we are in a serious state of rebellion to the 1st commandment. If we are trusting in "ornaments" like Caesar's benefit packages, social security cards/numbers, licenses, permission slips, etc, then we do not trust the Father for our governance and provisions. We then carry around "graven (emblazoned or printed) images" of these more trusted 'idols' in our wallets, proudly showing our "membership cards" (beast faithfulness) to any who ask us, thus being in violation of the 2nd commandment.

We must, as a nation, *"come out from among them" altogether* if we are to have any new hope of being seen as faithfully believing in Father's *"perfect law of liberty"* and His ultimate land of milk and honey my friends. And please also remember, that from my vantage point as a serious researcher of the many law systems of the world, rule of thumb tells us that the more exacting you make the laws, the less liberties you'll have as well. So the thought of closing everyone in to a precise exactness that the Father Himself did not clearly write down as a command, then only risks the violation and curse of Rev. 22:18,19 for one's self, where it also returns us back to that slippery slope of man's micro-managed tyranny again, where man then insists that all others follow infinitely choking mountains of instructions that man is so good at creating, rather than letting true believers (with a good track record) decide YHWH's grey areas for themselves in their hearts. We are to obey, but controversial details should not be pushed as dogma.

I pray that we would all find the faith to simply put aside our fears of *"coming out from among them"*, where we'd instead soon inherit the kingdoms of the earth in ALL of Father's perfect laws as we then follow Him in wonderful harmony, doing so as a nation that truly trusts in Him and Him alone.

-dwaine



"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of YHWH, and find the knowledge of Elohim.

For YHWH giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

—Proverbs 2:1-9

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