



THE RHYTHM OF LIFE

PART I

CEPHER ACADEMY

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Blessings and welcome my friends to another presentation of the Cepher Academy. I'm Dr. Stephen Pidgeon. We are going to be presenting tonight the question of the Rhythm of Life. This will be part one of this presentation. Because believe it or not, this thing is extremely complex; it's so complex, I don't even understand it. But it's that's another issue. We are going to be dealing with some very difficult topics. I think it is for many members in this community. And I want to share with you, when we get in here, in trying to answer some of the questions, such as can the calendar be determined? Is there scriptural authority for what's going on?

We need to look at these foundations first to be able to determine that which is accurate and which is inaccurate. And so, in terms of the minutiae, we're not going to be able to hit too much of that minutia at night because first, we have to deal with the foundations. I think this is going to be an eye-opener for a lot of you as we get into this. Now, before we do it, I want to predicate this with a little bit of history. I'm not quite sure everybody knows of the history of the calendar. We will just try to rough this in a little bit.

The current calendar that we're on right now is the Gregorian Calendar. This calendar was formed in the sixth century A.D.; Pope Gregory was a contemporary of Augustine that Elizabeth first referred to as Austin, was

known as Augustine. He came into the United Kingdom in 597 A.D. to assert Roman control over the faith that was being practiced in Britain at that time. Gregory was the one who was actually quite instrumental in the Roman world as well as the Catholic world, bringing a lot of instrumental change to things in general.

His calendar began to be gradually accepted because, of course, it was accepted in Catholic Europe. So, what you see is a calendar that is really predicated on something weird and anomalous, if you will, to the Julian Calendar. The Julian calendar developed under the tenure of Julius Caesar, a secularist, to be sure. Julius Caesar had developed a calendar known as the Julian Calendar that comported, at least to some degree, with the calendar practices that he found in the Mediterranean basin. And so, we see a couple of things in the Julian Calendar that are actually carried over into the Gregorian Calendar. However, in all cases, we have to understand that both the Julian Calendar and the Gregorian Calendar are algorithmic. That is to say, they attempt to impose a fixed algorithm over the world as we see it over what we perceive as a year, over what we perceive as a month, and of what we perceive as a day. This was going to be an algorithm that was going to impose a level of understanding and reckoning on what the visual I could see. Now, the Julian Calendar was contemporaneous with Julius Caesar, which was the first century B.C. And so, the Julian calendar precedes the Gregorian Calendar by almost seven hundred years.

And the Julian Calendar was retained in Czarist Russia up until the Soviet Union. And there are still some marks of the Julian Calendar. In the Eastern world, for instance, their practice of Christmas is after New Year's, but we can see some things that are very clear in the Julian Calendar that have been retained in the Gregorian Calendar. For instance, if you have an extra day that you need to add to the calendar, because in order for the calendar to reconcile itself with what we see in the rotation of the earth, then we had to add an extra day. That extra day is added to the last month of the year, which in the Julian Calendar was February because the first month of the year was March.

March would be very typically consistent with the Hebrew Calendar or the Scriptural calendar. And so, you see, the Julian Calendar did agree with the Scriptural Calendar to some degree that the first month would begin with this winter barley coming into Aviv, which typically happened in the month of March. Not always, but sometimes, most of the time. Now how do we know that February was the last month of the year? Because that's where we added the additional day. You know thirty days has September, April, June, and November. All the rest have 31, except February, where sometimes it gets an extra day because it's the end of the calendar year. But it is not calendar month 12 under the Gregorian system.

However, when you look at the Gregorian calendar, we have some very obvious names. Sep-tember, Oct-ober, Nov-ember, Dec-ember. Sept, meaning seven, Oct, meaning eight, Nov, meaning nine, Dec meaning 10. It's very clear that December is the 10th month, January would be the 11th month, February would be the 12th month of the Julian Calendar. They didn't bother to change those names when Gregory imposed a new algorithm on the calendar.

Now, part of the reason for imposing the new algorithm on the calendar had to do with the fact that the Roman church sought to wrap, if you will, itself around the festival called Saturnalia. Saturnalia was the festival that did was designed to celebrate the winter solstice. The winter solstice essentially had a process whereby you had three and a half days of death of the sun, followed by three and a half days of life of the sun. Then on the eighth day, that was followed by a human sacrifice. And typically, they would take the fellow who was the scapegoat of the social order, the one who was the most inordinate to the common people. That they

would call deformed, or they would call somehow a second-class person. They would raise that person up to be the king for the week of Saturnalia.

And this king would pronounce new rules, which are always consistent with debauchery and bacchanalianism. And as he imposed these new rules, there were many things that were practiced during this seven-day ritual, including child sacrifice, cannibalism, getting drunk, parading through the streets naked to sing. And all of these things were the common practice of Saturnalia. It was very much a pagan ritual surrounding the solstice. So, the church sought to reform that, and they figured the best way to reform it was to wrap it into their version of Christian or Catholic doctrine. The 25th, the last day of Saturnalia, was declared to be the birthday of the Christ. This would be the birthday of the Christ predicated upon what, the sun coming back, after being completely dark on the winter solstice, three days later, the sun would be resurrected. And then, therefore, this could be called the birthday. I don't know why they didn't choose it as the resurrection day. Well, I do know why it's because the Scripture very clearly, marks the resurrection has been circa the Pesach or the Passover.

So, you see that Gregory came in and said, what we want to do here is we want this pattern. Well, it wasn't just him, the predecessor Pope's as well, that wanted to encompass Saturnalia into the regalia of the Roman Catholic Church. And so, the 25th was designated as the day. Well, we're going to declare this to be the birthday of the Christ child. And we will celebrate this with a sacrifice of the Christ again. This is called Transubstantiation. In a protocol, they call the mass. In the mass, the priest would basically chant incantation in Latin to summon the spirit of Christ to enter into the bread and into the wine. And then they would sacrifice a Christ anew at the altar. This is what is called Transubstantiation. It's the central doctrine to the Catholic faith. This was known as the mass of Christ or Christmas, Christ-Mass on the 25th day.

Now, what's interesting is that in the churches, this was widely accepted. And therefore, because they had read the gospels and the Gospel testimony, the Gospel testimony is very clear that Maryim would go through the seven days of uncleanness, and having birth a male child, and then presented the child on the eighth day to the temple for the circumcision. That's very clear. It's documented in Matthew and Luke. And it's not subject to debate whether or not the **MASHIACH** was circumcised. It's very clear in the gospels that was the case. And not only that, but that Maryim had presented herself to the temple in strict accord with all the Torah guidelines. That is to say, seven days of uncleanness presenting the child on the eighth day.

So, with this, you can see that the Pope would count eight days from the 25th of December to arrive at January 1st. Now for many, many years, January 1st was known as the feast of circumcision in both the Western Church and in the Eastern Church. The Western church abandoned it in 1959 that the Eastern Church didn't abandon it till 2011, 2012. Pope Gregory elected to place the new year on the 1st of January as an arbitrary assignment. As part of the celebration of the circumcision of the Christ child. I'm using this name Christ child because, of course, this is in reference to what we see in the Roman litany, Christos. And so, as we look at this now, it's a crazy reason, isn't it? But you can see when you have this understanding, that is essentially given to us in Galatians 5, that the circumcision can become uncircumcision under the Torah. And if the circumcision can become uncircumcision because of disobedience to the Torah, then the cutting of the flesh is completely irrelevant to the circumcision.

So really, the circumcision, whether the flesh is cut or not, is we are speaking to the circumcision of the heart. But nonetheless, because of **MASHIACH** circumcision into letting blood, suddenly a pathway into heaven, into the heavens, was made for the uncircumcised in the world because blood was shed for their uncircumcision.

This is the real meaning of Galatians 5:3. So, now what we see here is what, what's happening? Well, the church is now centered in arbitrary and capricious, if you will algorithm, over the calendar, that's going to begin on the day that celebrates the Circumcision of the Christ. All right, kind of strange. Now, Gregory also imposed an algorithm of the day. When does the day begin, does it begin when the sun comes up, that would be a good choice, does it begin when the sun goes down, that would be a good choice, because remember that the day is a circle. The day is a circle. So, whenever the day begins is also where it ends. If the day begins at sunrise, then it ends at sunrise. If the day ends at sunset, then it begins at sunset.

We have reason to believe that the day begins at sunset because, if you recall, the Torah says what you shall keep the Pesach at evening on the 14th day and evening on the 14th day. We know that the Last Supper was held the evening before the blood sacrifice of lambs was taking place in Jerusalem the following day. A day of preparation that was not the High Shabbat, which would begin that evening because Joseph of Arimathea, came in and said, I want the body now before the sun goes down. When the High Sabbath comes into play, we have to have the body now. So, we see an indication that the high Sabbath would begin at evening; we see an indication that Pesach would begin at evening. That is to say when the sun went down.

Now you might argue and say, well, look, how about high noon? That's a good point to have the day start at high noon. And if you're going to argue high noon, then why not say high darkness and call it midnight? Well, this is what Gregory did. Gregory said we're going to begin to date at midnight in the middle of the night when people are asleep. And it's going to be an arbitrary and capricious algorithm that is going to be placed over the day that has nothing to do with nature, nothing to do with the natural signs of day or night. And instead, it's going to be arbitrary and capricious. So, because of this, we get a metal boot on an organic foot. You can see that although Gregory changed the 1st of the year and imposed a day that began at midnight, we can see that he didn't change out the names of the Julian Calendar.

Now, what about the Julian Calendar? When did it take place? When did it come to pass? Well, it came to pass when Julius Caesar rose to preeminence over the Roman Empire. And so, you're talking about the 1st century B.C. What was in existence before then were their calendars in existence at the time of David. The time of David was just a little bit before 1,000 B.C., nine centuries before. Did David have a calendar? And then what about it, the Exodus, which was another five hundred years earlier, did they have a calendar. Well, we know for a fact that Mosheh was counting seven days. And the language in Exodus 16 is, on the seventh day, you shall go out and get your manna from the desert in the morning. And if you try to keep some overnight, it's going to be infested with worms when you wake up the following morning; eat your fill today.

Then on the sixth day, and it doesn't say Friday, there is no Friday in Scripture, which was, by the way, was named after Friggaday. Thursday was named after Thor, Wednesday was named after Woden. These are Nordic gods that all of a sudden appear over names of the week. And then, of course, Monday was named after the moon. And Sunday was named after the sun. But what you see is that Mosheh would tell them six days in a row, you pick up your manna on the sixth day, you pick up a double portion, and it will not have worms in it the following morning. Because you will be able to eat on the seventh day without collecting manna, now, this was called the seventh day. The seventh day. The term Shabbat, comes in fact, from this term, seven days, Sheba, Sheba, the 7th day. Shabbat, the seventh day, or the seven days Shabbat, plural. We see even today; the Shabbat means the seventh day. So, they were counting the seventh day, at the time of Mosheh, before there was any Julian Calendar, which would appear some fourteen hundred years later.

And before there was any Gregorian Calendar, which would appear some six-hundred years after that, you see. If you go back and you look at reading the book of Jubilees, you will see that Noah was counting the days; it's very clear, it talks about the first day of this month, the 14th day of that month. They were clearly counting the days, and they were delineating the months. So, what we can see from this is that prior to the Julian Calendar, prior to the Gregorian Calendar, there was a seven-day count where you counted six days, and on the seventh day, he rested, and that count was uninterrupted. When you were born, you many of you probably know that poem, Monday's child is this, Tuesday's child is that. I don't remember what it is. I don't remember what day I was born, but it was one of those days.

We do know this, that chances are that many of you when you look back at your history, you can find the day of the week that you were born on, and guess what, the day you were born has been in a seven-day pattern, the same seven-day pattern as far as you can trace it back. If you go back to your ancestors who were living in the 6th century, they were counting on a seven-day pattern. Before Gregory was born, he was born on a day of the week that was part of a seven-day pattern. See, so this seven-day pattern has been with us, literally, since Adam and Eve, since A'dam and Chuah, in the garden, they had a seven-day pattern. The seven-day pattern was very clearly given to us. It is part of the Seven-Fold Doctrine of **YAH'S** whole creation, which is just extremely important. Extremely this number seven, Sheba, is going to become extremely important in everything we do.

Now, we're going to begin; we have to start taking a look at a number of things here. So, here's our set for Academy production tonight. And this is going to be, you know, part one, because we're going to be dealing with a very difficult issue, which is, can we determine the calendar as brought to us in Scripture? And is it relevant to the world today?



The Rhythm of Life. A broad discussion of the rhythm of life, as expressed in the timing of Scripture, governing days, weeks, months, and years.

The Rhythm of Life

6 Yahuah kills, and makes alive: he brings down to She 'ol, and brings up. 7 Yahuah makes poor, and makes rich: he brings low, and lifts up. 8 He raises up the poor out of the dust, and lifts up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are Yahuah 's, and he has set the world upon them .

- Shemu'el Ri'shon (1 Samuel) 2:6-8

Let us begin with Shemu'el Ri'shon or Samuel Chapter 2:6-8.

Shemu'el Ri'shon (1 Samuel) 2:6-8:

“6. **YAHUAH** kills and makes alive: he brings down to She'ol and brings up....”

Kind of reminds us of our discussion last week on the adversary.

“7. **YAHUAH** makes poor and makes rich: he brings low and lifts up.

8. He raises up the poor out of the dust and lifts up the beggar from the dunghill, to set them among princes...”

Very important phrase right there. He lifts up the big from the dunghill to set them among princes.

“8. And to make them inherit the throne of glory: for the pillars of the earth are **YAHUAH'S**, and he has set the world upon them.”

So, we could look at this and say, well, are there pillars here? I mean, you could say, well, there could be pillars. We could have She'ol; that could be one pillar. Riches that could be another pillar. Dust could be another pillar. Dunghill could be another pillar. That's one extrapolation. Is it right? No, let's take a look.

The Rhythm of Life

for the pillars of the earth are Yahuah 's, and he has set the world upon them .

כִּי לַיהוָה מְצָקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תֵּבֵל:

Kee la'Yahuah m'tsuwq'i erets vaya'sheth aley'tem tebel

- Shemu'el Ri'shon (1 Samuel) 2:8

- Let's look at two words here:
- Mtsuwq (מְצָקֵי)
- Tebel (תֵּבֵל)

We're going to look now in order to try to dig treasure here. We're going to dig treasure out of the text, and we're going to see what we can find by digging the treasure. We are going to do an archeological dig here. We are going to see if we can come up with some gold coins, or some beautiful pottery, or something with markings on them. Let's see what we've got. So here we see this passage

For the pillars of the Earth are **YAHUAH'S**, and he has set the world upon them.

So, in the Hebrew, we have,

Kee la'**YAHUAH** for to, **YAHUAH** m'suwq'l, erets, belongs him the earth, vaya'sheth aley'tem tebel.

And he has set, vaya'sheth. We saw this in a couple of passages last week to that same word vaya'sheth aley'tem tebel. So, we're going to look at two words in this passage that are going to be, I think, kind of central to this. And this is going to be,

The Rhythm of Life

- Mtsuwq (מְצִוּק) (Strong's H4690 - from H6693; **something narrow**, i.e. a column or hilltop:— pillar, situate.
H6693 (צוּק) tsûwq, a primitive root; meaning to compress, i.e. (figuratively) oppress, distress:—**to constrain**, distress, lie sore, (op-) press(-or), straiten.
M'tsuwq – from constraint; from distress; from compression.
- Tebel (תֵּבֵל) (Strong's H8398) from H2986; the earth (as moist and therefore inhabited); by extension, **the globe**; by implication, its inhabitants; specifically, a particular land, as Babylonia, Palestine:—habitable part, world.
H2986 יָבַל yâbal, a primitive root; properly, to flow; causatively, to bring (especially with pomp): to bring (forth), carry, lead (forth).
T'yabal – Shall bring forth

Let's take a look here. M'tsuwq'i, now this is from Strong's Concordance the Strong's number H4690. If you want to use Brown Driver Briggs, you can, but you can just look at the left-hand column and the Brown Driver Briggs, and you'll find the Strong's number to give you the Brown Driver Briggs handling or treatment of this word.

This comes from H6693, and it means something narrow, i.e., a column or a hilltop, pillar, situate.

But its usage here is pillar. So is this a Greek pillar or a Roman pillar, or an Egyptian pillar? Which one is it? Well, let's find out. Let's go to 6693 its root and see if we can get some more information from it.

Tsuwq is the primitive root meaning to compress, i.e. (figuratively) oppress, distress, constrain,

To constrain to press or to straighten, to constrain. Now that this is kind of interesting because what you're seeing here is you see this word tsuwq, now look, now look guys, I want to give you kind of my Hebrew class. For those of you that are in Hebrew class, you'll know what I'm talking about. Here is our primary root, tsuwq. Now, you can see that this primary word tsuwq appears here, except it's got the possessive. So, here's our primary here, tsuwq. And you have the qibbuts here, and you have this shureq here, but you have this tsuwq, and then you have these two letters here, this one and this one.

So, this is a prefix that is the suffix. And so, you see what the suffix is, this is going to represent plurals, pillars, and this "ma" is going to give us from, essentially, not always, but usually. What we see is from a constraint. These things that appear are from constraints. This is what this word M'tsuwq means. Not pillars like concrete pillars, or something that somebody carved out a marble, but rather something constrained, something from **YAHUAH'S** constraint.

Now, how about this other word, Tebel. Here's the word, here again, this is, Strong's H8398 And this means what according to Strong's it means,

the earth (as moist and therefore inhabited);

Water. Therefore, air therefore inhabited.

by extension, the globe; by implication, its inhabitants; specifically, a particular land, as Babylonia, Palestine

As in Babylon? Well, maybe, maybe, and I'll show you why it's maybe Babylon. We'll get to that in just one second. But if you look, you'll see that this comes from the root H2986, which is yabal. Now, again, we're told this is a primitive root, and it means what, to flow. So, flow would mean flow, like water.

Causatively, to bring to bring forth.

To bring forth, to bring forth. What you see here is again, we're going to go back into this idea of prefixes, because if our root is not yabal like we're told here, but rather, bal or bel, now we know what Bel is, Ba'al or Ba'aliy, a Babylonian deity, ba'al, bell. And sometimes you see, that ba'bel marked with just simply this bel, the land of ba'al. The tent inside of the land of ba'al, the land of ba'al.

Now, the tav here as a prefix, meaning you shall, like you often see this with like, for instance, when you see the command, thou shalt not commit adultery, or Thou shalt not break wedlock in the Hebrew lo t'na'aph. Because the ta, this prefix ta is going to represent shall, shall ba'al, shall ba'al. And so we see forth here that down here at the very bottom of the screen, you can see where I have it here,

T'yabal-you shall bring forth.

Shall bring forth is another way to understand this word, T'yabal. We say t'yabal, that means earth, well, it means something bringing forth. So, let's continue and see how this is going to pay off.



So, now when we put this together, we reconstruct this passage to try to get an idea of what's being said in

the Ivriyt. That is oftentimes much deeper. It's not just a two-dimensional paraphrase in the English language. But it's the much deeper meaning of what's possible in the Ivriyt.

For the pillars (from the constraints) of the earth (that) are **YAHUAH'S**, and he has set (what he shall bring forth) the world upon them.

He has set the constraints of the earth upon what he is going to bring forth. You see, this is not four pillars sitting on a concrete foundation. This is **YAH'S** constraints. That is to say; he's going to make discrete; let me give you an example. Suppose we have a bunch of clay here; it's just a big blob; for some of you who are Potter's and so on, you might know what I'm talking about. You got a big blob of clay here. You reach in, and you grab some of that clay. And you start forming, and you're going to form a cup that you're going to spin on a pottery wheel. So, you reach into this blob of clay, and you pull out this cup. Well, this cup is now constrained, if you will, it's pulled out of the blob of clay and made discrete, it's made separate, and what makes it separate, it has a discrete function to discrete shape, it has a discrete purpose, it exists in some form other than the blob of clay, it becomes constrained.

So, for the pillars from the constraints of the earth that are **YAH'S**, he has set what he shall bring forth in the world upon them. He has set what he shall bring forth. So, this passage actually says something a little bit more than he's put four pillars on the globe, but rather he has these four constraints on the earth. So, we're going to take a look and see if we can figure that out.

The Rhythm of Life

And Elohiym said: Let there be lights in the expanse of the heavens to divide [בָּדַל] the day from the night; and let them be for signs, and for appointed feasts, and for days, and years:.

- Bere'shiyth (Genesis) 1:14

Badal (בָּדַל) (Strong's H914) a primitive root meaning **to divide** (in variation senses literally or figuratively, separate, **distinguish**, differ, select, etc.):—(make, put) difference, divide (asunder), (make) **separate** (self, separation), sever (out), × utterly.

These things are constrained from other things in existence.

Now, we have a passage here that upon which all calendar teachers, at least in the Hebrew world, rely. This begins in Bere'shiyth, Genesis 1:14, this is what you would call the Paradise Torah. This is a Torah that precedes the Moshiach Torah. Mosheh's Torah, which my Maimonides is defined as 613 mitzvot. Maimonides's discussion and Maimonides identification does not begin until Shemot Chapter 2 or Exodus Chapter 5. What about all of these commands in Genesis? It's, as **MASHIACH** said when the Pharisees came to

him, and they said, Well, you know, Moses let us get divorced, he gave us certificates of divorce, and **MASHIACH** says to them, I tell you, Moses suffered to give you certificates of divorce, because of the hardness of your hearts. But I tell you, in the beginning, it was not so. Well, now, what is this? You have **MASHIACH** telling the Pharisees Mosheh contradicted a Torah that was disparate to Mosheh's edicts and that existed before Mosheh. In the beginning, it was not, so there was a different Torah governing marriage and divorce than what Moshe gave. It was different.

Now, similarly, we have this Paradise Torah, and in the Paradise, Torah are some of these edicts that you find, even in Genesis 1, and this is one of them. This is a command.

BERE'SHIYTH (Genesis) 1:14:

"14. And **ELOHIYM** said: Let there be lights in the expanse of the heavens to divide the day from the night; And let them be for signs,...."

That's one.

"14. And for appointed feasts,...."

That's two.

"14. And for days...."

That's three.

"14. And years...."

That's four.

Now, this is assuming that this is a four-pillared discussion. It could be more, but at least it's not a three-legged stool. You know, speaking of three-legged stools, I got to say, one time, my dad, my dad grew up on a farm milking cows, he had to milk the cows every morning. And so, he was quite aware of the old three-legged milking stool, the three-legged milking stool. Some of you who have grown up on farms, you know all about it. But I can tell you that he got to be an older man; he developed a one-legged, a one-legged milking stool, takes a balance. It takes a balance, but the one-legged milking stool? Oh, yeah, you bet.

Well, anyways, so what we see is here we see four items, signs, appointed feast, days, and years. Now, the point is here is that we see this word, Badal, which is a primitive root meaning to divide. Well, we could get into this a long time because we could say, well, this is the word Bel, or Ba'al, and into the middle of Ba'al sits the doorway. The doorway to something else. And that's dividing poor old Babylon with the doorway into righteousness. But anyway, it's division. And it means to separate. More importantly, to distinguish, to distinguish. Now, this is very much like what we saw in this term, four pillars. Because if you recall, the word four pillars had a very similar, very similar kind of construct. And we see here that we're talking about this idea of constraining; we're going to separate the day from the night. Well, how do we do that? Well, if this is just one big blob, let's separate by constraining the light. Constrain the light here so that it doesn't enter here and constrain the dark here, so that doesn't enter here. These are both constrained. Now, they are both distinguished. Now, they are both separate. They're both separate.

But in looking at this thing, we see that there were lights in the expanse. Now, for many of you, you might be familiar with this argument that we talked about; the expanse, the word in many Bibles, is firmament. But the firmament is declared, I believe, it's one six, that the heavens are the firmament or the raqiya. The raqiya is all of creation that we see. It's not the earth, between water above and water below; it's all of creation, including the water above and the water below the raqiya. Now, so we know this, these things that are going to be constrained from other things in existence, so they become pillars, according to our definition of the word.

The Rhythm of Life

The Pillars of the Earth

*And Elohiym said: Let there be lights in the expanse of the heavens to divide [בַּדָּל] the day from the night; and let them be for **signs**, and for **appointed feasts**, and for **days**, and **years**: 15 And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. 16 And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And Elohiym set them in the expanse of the heavens to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohiym saw that it was good*

- Bere'shiyth (Genesis) 1:14-18

Now, let's start looking at these pillars.

Bere'shiyth (Genesis) 1:14-18:

"14. And **ELOHIYM** said: Let there be lights in the expanse of the heavens to divide the day from the night and let them be for signs, and for appointed feasts,...."

Some texts say seasons.

"14. And for days and years:

15. And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

16. And Elohim made two great lights; the greater light to rule the day and the lesser light to rule the night:.."

Now, while we're here, let's just take our own opinion. We've got a greater light and a lesser light. Well, when you get to the lesser light, you go to bed at night; we're talking about the lesser light because the greater light was to rule the day. So, one wonders what that could be. It's pretty clear it's the sun, and the lesser light in the singular was to rule the night. So which light rules the night? It's pretty clear on a clear night anyway, that

which, by the way, is excluded from the state of Washington because they don't have clear nights in Washington. But at any rate, when you're talking about a clear night, you can look outside and see that it is the lesser light that is the moon ruling the night and the greater light the sun ruling the day. And it's clear that the sun is the greater light because you can see a lot better during the day than you can at night.

“16. He made the stars also.”

So, the stars are also included in this, but we can see that the stars are excluded from this concept of greater light or lesser light. The stars aren't the lesser light, and the stars aren't the greater light. The stars are something else other than the greater light and the lesser light.

“17. Elohim set them in the expanse....”

Raqiya.

“17. Of the heavens....”

Shamayim

“17. to give light upon the earth....”

“18. And to rule over the day and over the night, and to divide the light from the darkness:....”

And again, we see this Badal, divide the light from the darkness.

“18. And **ELOHIYM** saw that it was good....”

The Rhythm of Life

The Pillars of the Earth

Signs (לְאוֹת) (l'oth'oth)

Appointed feasts (וּלְמוֹעֲדִים) (u'l'moediym)

Days (וּלְיָמִים) (u'l'yomiym)

Years (וּשְׁנָיִם) (v'shaniym)

Designations!

By months!

Days!

Years!

So, we've got four aspects to look at here. This is what, signs, appointed feasts, days, and years. Now, in the Hebrew here, we're going to see that

Signs – l'oth'oth.

Now, many of you have heard about the o'doth. The od'oth, which is a word given to describe the pictograph or paleo Ivriyt. The pictographic language that preceded the Aramaic block script of Hebrew, the o'doth. Well, this is where it comes from right here. But when you look at this word, you can see what is in the middle of this word, the Aleph Tav, the Aleph Tav. This is what appears on the cover of the Cephher. The Aleph Tav, the eth. So, now we're beginning to see that the Aleph Tav is some kind of a designation, and in this case, we have what, the aleph tav, and then we have a prefix, lamed, and we have a suffix, tav. So, the prefix lamed two, and the suffix Tav probably the feminine plural, probably the feminine plural. What do we see in our next instance?

Appointed feasts: u'l' moediyim.

Well, Mo Diem, here you have the root, Moed, then you have the masculine plural iym. And then you have two prefixes. We have the lamed, and we have the vav. So, this "oo" means and, and, this one means two, and two moediyim, and two moediyim.

Days-u'l'yomiym

And we see a very similar prefix right here, we have the lamed, and we have the vav same prefixes, which are going to modify what, the root Yom, masculine plural on the end yomiym. Days, Yom, Yom Kippur, Yom Teruah, Yom that's a day, yomiym days.

Years- v'shaniym

And then, finally, we have the plural of Shanah. Meaning year, Shanah, but in this case, the plural is here's the Shan and the plural, masculine again, iym. And this is the prefix "oo," or in this case, v', v'shaniym, and years.

So, that's enough looking at that Hebrew, except that we're going to have to dig in a little bit more, and I'll show you why.

The Rhythm of Life

The Pillars of the Earth

Signs (לֹאֲתוֹת) (l'oth'oth)

Eth (אֶת) (Strong's H853) apparent contracted from H226 (אִתּוֹ) (oth) in the demonstrative sense of entity; properly, self (but generally used to point out more definitely the object of a verb or preposition, even or namely):—[as such unrepresented in English].

Designations!

What do such stars, the sun and the moon designate?

So, let's look at l'oth'oth for just a minute. If you were to say it singularly, you might say oth'oth, oth'oth, the sign. Oth'oth. But there is no yod in there. So, you say, oth'otht. So we have this eth, which is the root of this word eth. Now, this word eth, get this, I mean, you got to love Strong's, right? Because what we know is this, It says here, as such, unrepresented in English. The Aleph Tav is unrepresented in English. Fair enough. But just because it's unrepresented in English, and just because we have no word to translate it into, that isn't going to stop us from us telling you what it means, in our humble opinion.

So here we go. They say eth is contracted from H226. That not that eth is a root, a primitive root, or we're not going to call it that, let's say it's a contraction from this, which would be the primitive root. And here you see what, Aleph, Vav, Tav, and in this case, it's a demonstrative sense of entity properly itself, but generally used to point out more definitely the object of the verb or preposition. More definitely to point out, right, point, here's the word point out.

Well, what's another good word for point out to designate. You are going to be the designated driver. Tonight, I'm going to point you out as the one who's going to drive because I designated you. I designated you by design. It was my design that you should be the designated driver. I designated you, and these are our designations from the night because I pointed you out by design that you would be designated. The designations, to point out.

Now before we leave this, let's look at this for a minute. Because you have this concept, so here we have this Aleph, Tav. So here is our Aleph, Tav. Now, when we study Hebrew, we know that this Aleph means what, the ultimate authority, the singular authority, or in the Ivriyt, yachad. The singular authority, and the Tav, means what, the signature. The signature again, the Tav being a sign. A sign that would be placed on the forehead of those people who would not be slaughtered by the angels with the slaughter weapons in Ezekiel 9, but rather, the ones that would be spared by the angel with the inkhorn, who literally in the Hebrew says, I thought, atah v'ha'tavah. Go in there and set a mark, is how it's translated in English. But in the reality, in Hebrew, it says go in there and set a Tav upon their forehead.

And of course, the ancient Tav was this, pretty easy to set that on somebody's forehead, because it's just two strokes, what two strokes, the same two strokes that they used to strike the blood on the doorposts in Egypt, to cause death to pass over the house. Strike twice the doorpost and the lintel with the blood of the Lamb. Strike twice, boom, boom. With what, the sign, the sign, the signature, the signature, the signature of who? Well, **MASHIACH** says, I am the Aleph and the Tav three times in the book of Chazon, I am the Aleph and the Tav, the first and the last, the beginning and the end, I am this. So, when you see this Aleph, Tav here, you have this representation of the signature of the authority of **YAH**. The signature of the authority of **YAH**, here it is Aleph Tav. Now, what happens when you stick this Vav in there? Let's put a Vav in there. What's the Vav? The Vav is the nail. What happens when you mark the signature of the authority of **YAH** with the nail? It becomes oth; it becomes the sign, it becomes an ensign, it becomes a sign, you see the oth. And this is what we see.

So, they say, oth, well look, if you look closely, you'll see that the oth here, this is the root that this was contracted from, the sign. And it's used as a demonstrative sense to point out, to point out, to designate, to designate. So, these 'loth'oth are here to designate. Now, you think about that, you talked about using oth'oth for the Hebrew letters, the Aleph through the Tav, when you talk about that, you're going to point these out, these signs are going to point out each one of these letters. Each one of these letters is going to be designated, designated what, designated as an idea, designated as a concept, designated as a cognitive

language function. So, what do such stars, the sun, and the moon, then designate? Well, that's a question. Let's see; we can find out.



We are going to start with pillar one, the motion of the constellations. The motions of the constellations. Now, it depends, of course, on where you are, but I'm going to be using the assumption, and like I say, I know this radical doctrine for a lot of you, but you have to bear with me because many of you have seen thousands of hours of FE videos, but not so many hours of discussions of this. So, I'm going to discuss this from a Scriptural point of view. And you can see what my logic is; if nothing else, you may come to disagree with me at the end of this presentation, that's fine. But I'm going to show you this logic.

So, we see here the motion of the constellations. These are all northern hemisphere constellations. And so, when you see these, these are traced by observance. This is where you see them in the night sky, in comparison to what is blotted out. So, when you cannot see cancer, for instance, you are in the month of August. When you cannot see Taurus, you are in the month of June. And so, this goes around with all of these various, with all of these various constellations; these aren't all by any means, it's just the beginning. But we have motion of the constellations.



Now, let me give you the example. I put up here the Alaska flag. Now, for those of you who follow this channel, who are from Alaska, I can tell you that you know that the State song up here is, eight stars of gold on a field of blue, Alaska's flag, may it mean to you. The flag was created back in the early teens of the 20th century by a young father that lived up here, he created the flag, and this song was created about the flag, talking about these eight stars. Well, what about these eight stars? These eight stars are what is so dominant in the Alaskan sky.

When you go outside of your house, and you look up in the Alaskan sky, you will see this big dipper, Ursa Major, and Polaris, the North Star, practically every night. I mean, you'll see it constantly; you see it all the time. And so, why is this constellation seen, and why is it the Alaska flag? Because this is the most dominant constellation that appears over the top of Alaska. The constellation in the northern sky.

The Rhythm of Life

Have ye not known? Have ye not heard? Has it not been told you from the beginning? Have ye not understood from the foundations [מוֹסְדֵי] of the earth? 22 It is he who establishes the circuit [גֹּרֵם] of the earth, and the inhabitants thereof are as locusts; that stretches out the heavens as a curtain [דִּקָּה] and spreads them out as a tabernacle [אֹהֶל] to dwell in:

- Yesha'yahu (Isaiah) 40:21-22

Here we have Yesha'yahu, who's saying this is from Chapter 40:21-22.

YESHA'YAHU (ISAIAH) 40:21-22:

'21. Have ye not known? Have ye not heard? Has it not been told you from the beginning? Have ye not understood from the foundations of the earth?

"22. It is he who establishes the circuit of the earth, and the inhabitants thereof are as locus; that stretches out the heavens as a curtain and spreads them out as a tabernacle to dwell in.

Now, we are going to look at some of these. We are going to look at some of these words here. We are going to see what these words mean when we see this English translation. And again, you'll see some of the problems we ran into it the Cephher because, at the Eth-Cephher, Cephher.net, we ran into issues with you come to a word in the Ivriyt, and that's translated into English and the common usage in English, it's accurate, it's pretty good. Is it the most accurate? Probably not. And even in the question of the most accurate, you have to ask yourself the question what best fits the context? And is it the most accurate word you can use? We had many, many choices like that we had to make. When we look at foundations, get this guy, I think this is going to be kind of surprising to you.

The Rhythm of Life

foundations [מִסָּדָה] (mosadah)

feminine of H4144 [מָסַד] (mossad); from H3245 [יָסַד] (yasad) a primitive root meaning to set; to found; to appoint, take counsel, to establish, to lay a foundation, to instruct, to ordain, or to set.

circuit [חוּג] (choog)

from H2328 [חוּג] (choog); compare H2287 [חָגַג] (chaggag) a primitive root meaning to move in a circle, i.e. (specifically) to march in a sacred procession; compare H2283 [חָגַג] (châgâ) meaning to revolve;

So, the word for foundations is this word is what, mosadah, you see that? Or, in this case, mosadah. This is the feminine of the word here, mossad. Does that name sound familiar to anybody, mossad? You recall the intelligence service in Israel is called the Mossad, the Mossad. Now, if you look here, you'll see mosadah why, because it has the "Heh" at the end, giving it a feminine ending mosadah. Mossad, alright mossad, this comes from the word yasad, which is a primitive root meaning, to set, to found, to appoint, take counsel, to establish, to lay a foundation, to instruct, to ordain. So, what we're seeing here is what?

That this word mosadah means to establish, to found, like you're going to found a nation, you're going to found a city, you're going to found. You are going to found a new group; you're going to found a new page on Facebook; you're going to found something. You are going to appoint something; you're going to establish something, you see. And so here we see this one, we're going to make the feminine aspect of Mossad. Instead of it being masculine Mossad, we're going to make it feminine, which means to point, to establish, to lay the foundation, it doesn't mean foundations, like, here's our foundation, and here's our here's our rebar. These are forms in which we poured the concrete. Doesn't mean that at all. I'll show you will show you what it means.

Now, look at this word; here's a great word. This next word we'll look at, which is circuit. Many of your bibles it says circle, founded the circle of the earth. And this word here is choog. Remember, it begins with "chet." And so, the word is choog; this word to isn't the primary root. But it comes from the primary root that's spelled exactly the same and pronounced exactly the same, choog. But we're told to compare this with chaggag. Come on, guys, you got to admit, that's a good word to pronounce, chaggag. Alright, what happened? I've got chaggag my throat, chaggag. Okay, sorry. This is the primitive root, the primitive root of this word, chaggag, meaning to do what to move in a circle. You see, now the key here is to move, to move in a circle, not be formed in the shape of a circle. But to move in a circle specifically to march in a sacred possession. Chaggag meaning to revolve.

So, now we can see that circuit here; when you talk about circle, if circle gives the illusion that this is a two-dimensional circle, that's not the best choice for the term choog because the best choice for the term choog is to refer to its meaning in its primitive root. If you are saying choog, we're going to put this vav in here to create the noun on top of the primitive root, chaggag, then if by doing so, it becomes something that is revolving. Something that is marching in a sacred possession, something that is moving in a circle. So, this is the noun form of the verb chaggag.

The Rhythm of Life

curtain [דָּקָה] (doq) something crumbling,
from H1854 [דָּקַדַּק] (dâdaq) meaning to crush or to crumble: to beat in
pieces, to make dust or powder, **to stamp small**; compare H1915 [דָּדַק] (hâdak)
meaning to crush with the foot:—tread down.

tabernacle [אֹהֶל] (ohel) meaning a tent (as clearly conspicuous
from a distance): a covering, (dwelling) (place), home, or
tabernacle.

from H166 [אָהַל] a primitive root meaning to be clear or to shine.

Two more words we have to look at. One is he stretches it out like a curtain. Now, the curtain is the word that is used in the English language commonly, but the Hebrew word there is doq. And so, this means what? Something crumbling. And this comes from this word daqaq. Here we have chaggag and daqaq all in the same verse. It's enough to clear your throat. Meaning what? What's that daqaq mean? To crush, to crumble, to beat into pieces, to make dust or powder, to stamp small.

When you read some of this passage, like he stamped it out, what it means is, he stamped whatever was in existence and caused it to crumble to be made dust or powder, meaning to crush with the foot, to tread down. So, when you talk about a curtain, you can say curtain, but curtain is kind of a loose thing. Because really what you see is when you look in the heavens, cookie crumbs. You look out there, and you see crumbs. You see something that is a bunch of crumbs out there.

And even the theory when you talk about the 10th planet, the 10th planet appears to be an asteroid belt. The asteroid belt appears to have come from a planet that was stamped. In other words, it was blown up. It was made of dust or powder; it was crumbled. It was beaten into pieces. It was tread down. It was the result of daqaq. And so, it was doq. So, to say curtain, it's kind of iffy, I think, to say curtain for doq when what it really means is spread out like cookie crumbs before us.

Tabernacle, the word tabernacles, which you find in the Cephher. In some places, you'll find it as tent. And why not sure because the word there is ohel. And if you recall, our good friend Paul, known as Sha'ul he, was a tent maker. And so, when you talk about a maker of iniquity, you're talking about a Pa'al ahvon. Pa'al ahvon that is a worker of iniquity. When you talk about a tent maker, you talk about Pa'al ohel. So, you see, where Sha'ul took his name did not mean, I'm going to go by Polos because I want to have a Greek name that competes with Apollos. So, know me as Palos, good friends with Marcos Lycos, no, he took the name Pa'al. So, the Greeks would say, well, what do you call yourself? I call myself Pa'al. What do you mean? And he's telling him I call myself a worker, but they took it as a proper noun. Next thing you know, it's got a capital P on it, and it's got a Greek translation. So, the Pa'al ohel becomes Polos, the apostle, instead of I, the worker, the sent one. Now I'm Polos, the apostle. Thank you.

Ohel- meaning a tent (as clearly conspicuous from a distance): a covering, dwelling place, home, or tabernacle.

Like a booth, a tent, and it comes from ahal, a primitive root, meaning to be clear or to shine.

We are seeing some interesting stuff here. We are beginning to see that we've got a little bit different read in these critical words that are essential to this word in Isaiah.

The Rhythm of Life

The First Pillar

The Circuit of the Earth

*Have ye not known? Have ye not heard? Has it not been told you from the beginning? Have ye not understood from the **founding** [מוֹסְדָה] of the earth? 22 It is he who establishes the **circular motion** [חִוּג] of the earth, and the inhabitants thereof are as locusts; that stretches out the heavens as a **something crumbling** [דִּקָּה] and spreads them out as a **tabernacle** [אֹהֶל] to dwell in:*

- Yesha'yahu (Isaiah) 40:21-22

Let's take a look at the circuit of the earth. We are going to change these words a little bit to give a little bit clearer understanding as to what we've just seen in digging up the Hebrew.

Have ye not known? Have ye not heard? Has it not been told you from the beginning? Have ye not understood from the founding of the earth?

You see, not the foundations, even though the foundations is true, it's like generation. This generation shall not pass away. And then people immediately think of, you know, the Who singing, talking about my generation. No, in generations means the genetic recreation of the species. The generation. It is generating

itself from life to life, from generation to generation, from mother to child, from child to son, from son to daughter, etc. The generation. In this case, we are talking about the founding of the earth. Have you not understood from the founding of the Earth? It is he who establishes the circular motion. See choog better understood as motion, not just a circle.

It is he who establishes the circular motion of the earth, and the inhabitants thereof are as locus; that stretches out the heavens as something crumbling, Doq, and spreads them out as a tabernacle, in which to dwell. Now, we're beginning to see something a little bit different; just from harvesting the Hebrew, we're getting something different in this particular passage.

The Rhythm of Life

The First Pillar

The Circuit of the Earth

The careful observation of the constellations in the heavens (the stars) can then give us seasons, days, and years (when we return full circle to our starting point). We see then that the Circuit of the Earth (it's **circular motion** [אין]) around the sun is the First Pillar.

So, the circuit of the Earth, we're calling the first pillar of understanding when it comes to understanding the rhythm of life.

The careful observation of the constellations in the heavens (the stars) can then give us seasons, days, and years (when we return to the full circle of the starting point).

In other words, if you really know the constellations, which people who navigate by them in the seas most assuredly do. I'll just tell you straight up; I'm not a big student of astronomy. I can't sit here and tell you this, that, and the thing about where these constellations are, But I do know that the constellations are in constant motion. That they appear one place early in the night, then they're kind of completely different place later on at night. They're constantly moving. But you have a set of constellations in the northern hemisphere, which are completely distinct from the constellations that are in the southern hemisphere. And they move around such that a person can tell, if you're in a clear night, you can look at the constellations and with knowledge be able to tell what the hour of the night is. So, during the day, we can look up at the sun, and we can see its placement in the heavens to determine whether or not it is waxing or waning. It waxes until high noon, and then it wanes until sunset. Then when we get into the darkness, the stars are coming to a different story.

They, too, can predict the hour of the night. So, we see then that the circuit of the earth, its circular motion around the Sun, is hoq, is the first pillar.

The Rhythm of Life

The Second Pillar

The Moediyim

And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts [וּלְמוֹעֲדִים](u'l'moediyim), and for days, and years:

- Bere'shiyth (Genesis) 1:14

Moediyim (מוֹעֲדִים) masculine plural of (מוֹעֵד) *moed* meaning an appointment, i.e. a fixed time or season;

from H3259 [אָדַע] (*yâ'ad*) a primitive root meaning to fix upon by agreement or appointment

Now, the second pillar is what the moediyim.

BERE'SHIYTH (Genesis) 1:14:

“14. And **ELOHIYM** said: Let there be lights in the expanse of the heavens to divide the day for the night and let them be for signs and for appointed feasts....”

That is to say, u'l'moediyim,

“14. and for days and years.”

This is Bere'shiyth 1:14 again. Here we see the word moediyim, the masculine plural of moed. Meaning an appointment, i.e., a fixed time or season. If you look at this, its root is the word ya'ad, a primitive root meaning to fix upon by agreement or appointment. But we're still looking at the same thing, the idea of an appointed time. So, the sun and the moon, and the stars, are going to tell us about our seasons. Let's see how that works.

The Rhythm of Life

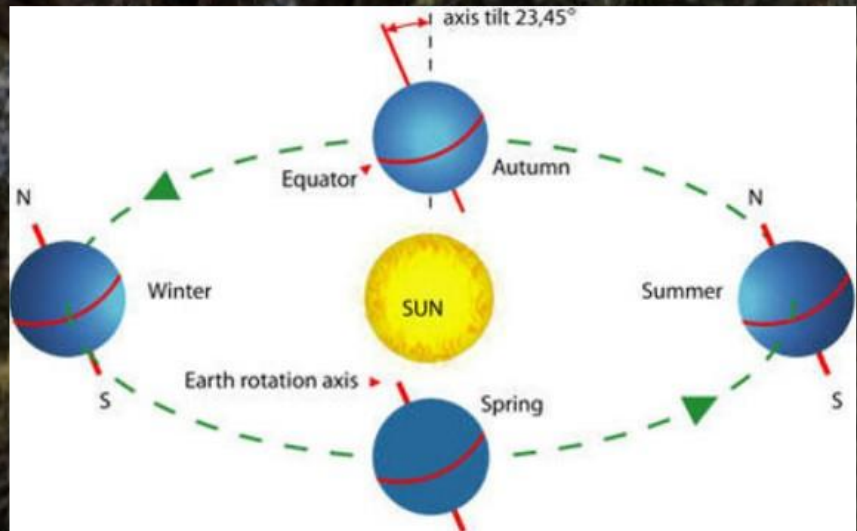
The Second Pillar

The Moediym

Seasons

The Axial Tilt of the Earth

Winter Solstice
Vernal Equinox
Summer Solstice
Autumnal Equinox



Now, the second pillar. We saw the first pillar is the earth's orbit around the sun. We are going to come back to that when we start talking about Shani. But in the case of the earth's orbit around the sun, what we're seeing is what, we're seeing the position of the constellations, giving us hours and the time of the day. But here, we're talking about the second pillar of the Moediym, and the second pillar is determined by what? It's going to be determined by the axial tilt of the earth. The axial tilt of the earth, you can see that here is the sun. And if the earth were straight up and down, the axial tilt would be like this; there would be no axial tilt. In other words, the equator would be looking directly at the sun, and the equator would always be the hottest. The North Pole would always be the coldest, and the South Pole, that would be the coldest, and they would never get warmer, and it would never get colder. But that's not what happens.

The current explanation is that there is an axial tilt. So, as the earth orbits around the sun, and I realized this is a heliocentric model, not a geocentric model. But as the earth orbits around the sun, you can see that, at this point, let's call this Alaska right here; we're kind of close to the sun. But here's Alaska over here; we're not so close to the sun. Now, I can tell you, when you live up here in Alaska, you know these things really, really well. Because I can tell you when you get up to Barrow or Kotzebue, or if you're working on the North Slope, the sun goes down in October and doesn't come up again until April. Doesn't mean you don't get some sunlight on the horizon. But the sun goes down; the sun doesn't come up above the horizon. It's below the horizon.

Now, when you get into summer, the sun comes up and doesn't go back down. It's always above the horizon for the whole summer. So, we know that there's something weird going on because that's what the condition is. This does a good job of explaining that. And so, we see what, because this is winter in the Northern Hemisphere, guess what? Guess what it is here. It's summer. Now, this is consistent because right now, we're kind of in mid-winter. And in Australia, and in South Africa, it's mid-summer, it's hot. Turn the air conditioning on. I got a friend in Australia; he's down there melting one-hundred degrees out there, the Outback.

But for us, we are in winter; we're over here in the cold stuff. Down south summer, a this is working, then, of course, you have this, and this, which is where you get kind of a halfway point here between the sun and the moon, and all of this is dependent upon the axial tilt being consistent. But all of this is dependent upon its rotation around the sun, where it is in its orbit around the sun. So, as a result, what do we see now? This is going to be what's called the solar reckoning, the solar reckoning. Solar Calendars are dependent upon this reckoning solar calendars. And so, we see what the Solar Calendar we see four primary points, the winter solstice, the vernal equinox, the summer solstice, and the autumnal equinox.

Now, if you were going to draw a symbol of the Solar Calendar, you would say, well, we're a people who believe in the solar calendar; what should our symbol be? Well, let's have a symbol that predicts the winter solstice and the summer solstice, and then we'll have another symbol that predicts the vernal equinox on the autumnal equinox. There's our symbol. Now, we can say. Here's our symbol of the sun. There it is, right there. We've got the solstice, solstice, equinox, equinox, solstice, solstice, equinox, equinox, you see it. For those of you who like to get more engaged in a solar calendar, well, let's divide this again. And let's come up with the star of Remphan, and then we can put this on top of our Christmas tree. Even though this one, this one, and this one, and this one are high satanic occult festivals, we will go ahead and put this on top of our Christmas tree anyway, because we like its look, the star of Remphan.

But you can see how this is a symbol that would be used to depict a culture that relies one-hundred degrees on a Solar Calendar. You would use this. Now, let me go back and just explain this one more time. So, we've got a little bit of an idea what's going on here too, because we see what, we have the winter solstice, which is the least amount of daylight in the northern hemisphere, and then daylight proceeds to wax until we get to the summer solstice. We have daylight waxing on until the summer solstice, and then it wanes until the winter solstice; again, we have a pattern of waxing and waning.

In the Southern Hemisphere, it's just the opposite. It's going to wax on it from June, it will be its darkest day, and it will wax on until December, and then it will wane from December until the following June. And the equinox is when you have an equal amount of day, an equal amount of night, and there's two days a year that you have this in the spring and in the fall. So, these four markers mark the four corners of the Solar Calendar. Let's continue.

The Rhythm of Life

The Third Pillar

Days

And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days [וְלַיָּמִים] (u'l'yomiym), and years:

- Bere'shiyth (Genesis) 1:14

Yomiym (יָמִים) masculine plural of (יֹמ) *yom* from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next).

The third pillar days.

BERE'SHIYTH (Genesis) 1:14:

“14. And **ELOHIYM** said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs and for appointed feast, and for days,....”

Yomiym, U'l'yomiym

“14. and for days and years.”

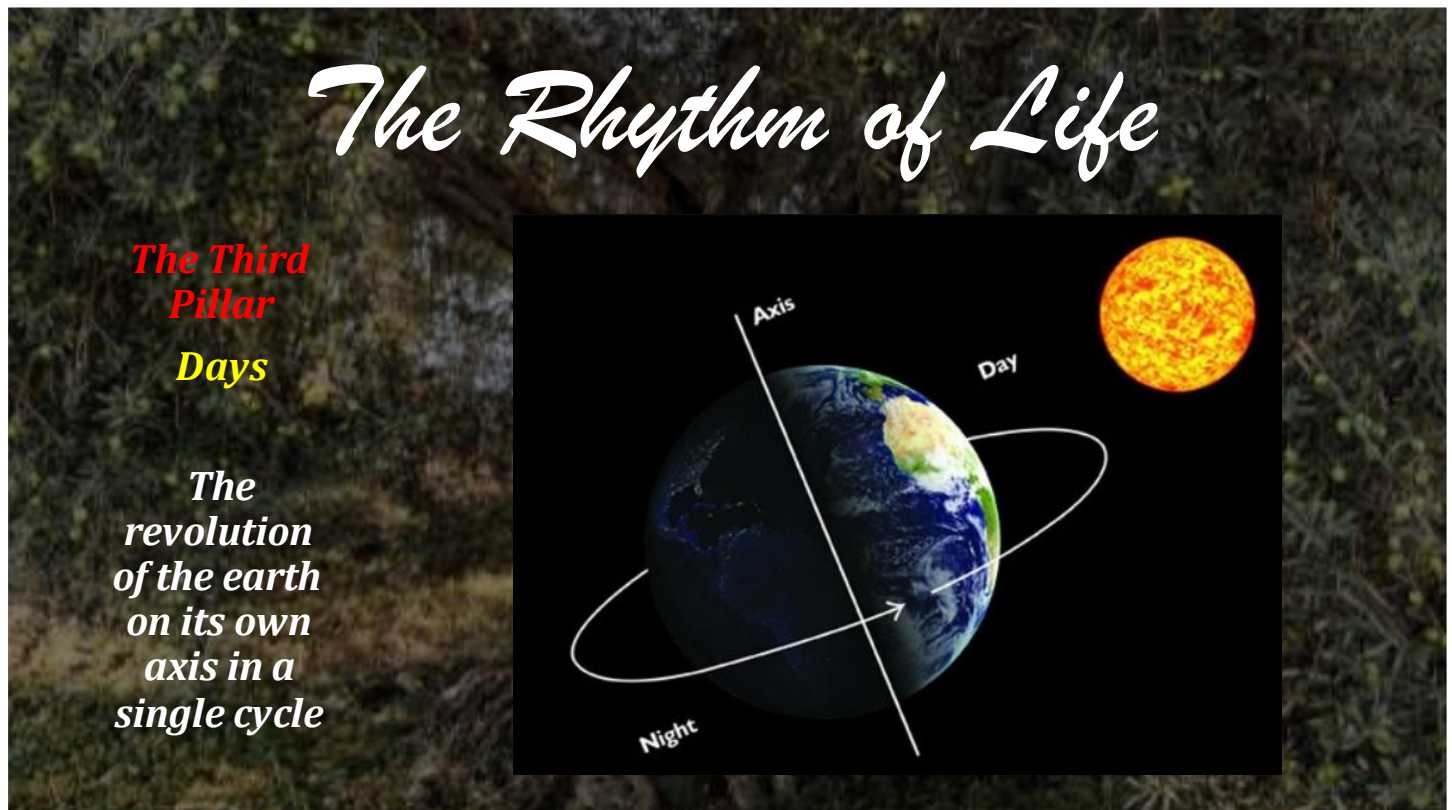
Bere'shiyth, Genesis 1:14. So, yomiym is a masculine plural of yom, from an unused root meaning to be hot. So, yom has something to do with hot, a day (as in the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next).

Well, okay, that sounds like somebody is trying to apologize. Because there are many people out there who believe that the day is sunrise sunset, that's it. Because you have **MASHIACH** saying there are twelve hours in a day. Is this a distinguishment? Take a look at this, so not sure what I mean? Let's, let's just put up the text here. And then you tell me. So, man versus man. So, what does this mean? Well, and **YAH** created them, man, and **YAH** created man in his own image. Male and female, he created him. Hmm. Well, we see man, in that case, means mankind.

But what about a man? So, if we have a man versus mankind, is it distinguishable in this language? No. Or how about let's take another one. Let's look at this at this one, you versus you? You get off my property. Who you're talking about, that particular guy. Or about the passage, this means you, no trespassing, his means you. You need to get out of this theater, said the fire marshal to a crowded theater; you need to get out of here. Who's you? Is it singular, or is a plural? Of course, it's plural. In the south, you get away with y'all are humans.

But for the most part, in the English language, particularly in the modern English Bible, you versus you, you cannot distinguish between the group and the singular because they're both the same word.

So similarly, you have a situation. You have a similar situation with this business of days. **MASHIACH** says a day is twelve hours. A day is twelve hours.



Now, here's what we get from day, the revolution of the Earth on its own axis in a single cycle. So, here we have, again, you have this problem of the circle. Here's the circle. And if this is our beginning point here, where's our ending point? Well, it's here, right? The ending point on a circle is the same point as its starting point. Now, I know a lot of you say, and I know the argument, well, the Earth is spinning at one-thousand miles an hour. That's no way that that's possible. It is possible because it's going one-thousand miles an hour compared to what? Compared to what? And this is the thing and so for those of you who say, Well look, the earth is going one-thousand miles an hour, you can always take, for those of you that have one, take your pop screen here like this, your pump screen, and then when you get on an airplane, traveling five-hundred fifty miles an hour throw it up in the air, or an orange, or an apple, throw it up in the air and see, does it go up to the cockpit and smash the pilot and head? Or does it come back down in your hand? Of course, it comes back down in your hand. Why?

Because it's relative motion, we're all in motion at the same time. And the speed doesn't matter how fast the earth spins when there is no friction on the exterior to make a difference. We only notice the speed we're going because we're moving in relationship to something else which is not going at that speed. But the exterior of the earth has nothing going in any speed whatsoever. So, there's nothing to relate it to, and there's nothing that's going to cause friction. There is nothing that's going to heat it up; there's nothing that's going to do anything that's going to change the physics of the planet by moving it one-thousand miles an hour.

Even though it's a little bit less than that, because we know there's 24 hours in a day, and the earth circumference is not quite 24,000 miles. So, we see here that this revolution gives us the day, the day. The single cycle. The day. So, this is our third pillar.

The Rhythm of Life

The Fourth Pillar

Years

And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years [וְשָׁנִים] (v'shaniym):

- Bere'shiyth (Genesis) 1:14

Shaniym (שָׁנִים) masculine plural of (שָׁנָה) *shanah* meaning a year as a revolution of time.

from H8138 [שָׁנָה] (shânâh) a primitive root meaning to fold, or duplicate to do, speak, strike again, to double, to repeat, return, or to do a second time.

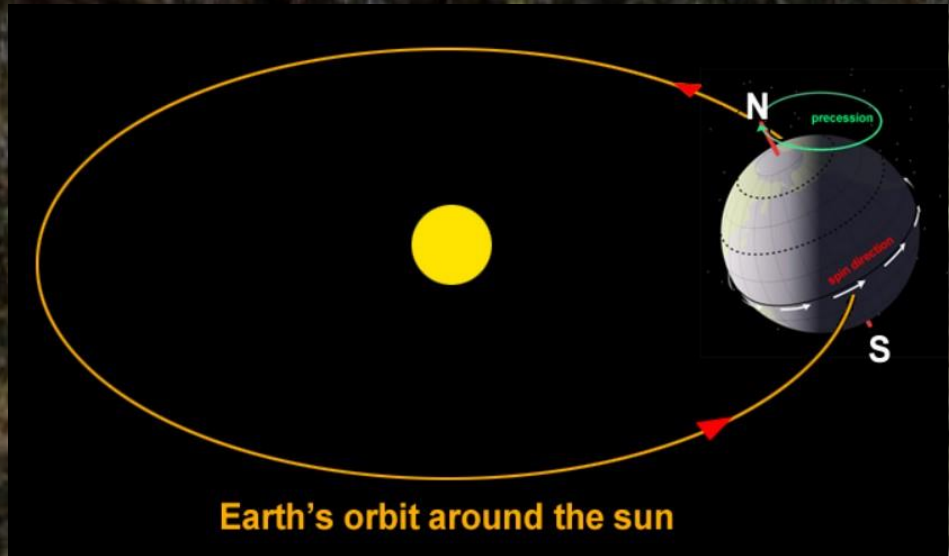
So again, we have the passage of Bere'shiyth, Genesis 1:14. And then we say what, that these signs can be used for shaniym, or shanah being the root, meaning a year, or as Strong's puts it, a revolution of time. Shanah a primitive root, meaning to fold, or duplicate, to do speak, strike again, to double, to repeat, to return to do a second time.

In other words, shanah means here we are again. And let's face it, when you guys celebrate New Year's, here we are, again, here we are, again, we're waiting for the ball drop Time Square. We are waiting for the Illuminati to put on another production at the Space Needle in Seattle. The New Year's, we're back here again. We have returned, we're back to that same spot again, New Year's, except in the Gregorian Calendar, it's in the middle of the year and in the middle of the night.

The Rhythm of Life

The Fourth Pillar Years

*When the
circuit of the
earth in its
orbit about the
sun reaches its
starting point.*



So, what do we see in the fourth pillar? We see when the circuit of the earth in its orbit about the sun reaches its starting point started here. And as it comes back around here, boom. So, now we see that we have the starting point here. And again, this is going to illustrate the waxing and the waning of the seasons in this orbit. Now, we're beginning to see that we have this calculation of the stars; we have a calculation which renders the seasons, and in particular, the months thereof. We have a calculation that renders the days, and we have a calculation that renders the years.

The Rhythm of Life

The Pillars of the Earth

The constellations report the hours of the night, the annual return, the seasons, the months, and even the days of the year.

The axial tilt of the earth reports the four seasons of the year: winter, spring, summer, fall.

The rotation of the earth reports the day cycle – sunset to sunset.

The orbit of the earth around the sun reports the year.

Now, the reason I'm putting these out here is because here we can see,

The constellations report the hours of the night, the annual return, the seasons, the months, and even the days of the year.

The axial tilt of the earth reports the four seasons of the year: winter, spring, summer-fall.

And by consequence reports the months of the year to some degree.

The rotation of the earth reports the day cycle- sunset to sunset.

The orbit of the earth around the sun reports the year.

Now, the reason I'm saying these things is because there is an organic calendar. These are things that are observable, and because they're observable, it doesn't take a rabbi in Jerusalem to tell you what the first day of the year is. It doesn't take a calendar that you hang on your kitchen wall to tell you what month you're in. There is an organic cycle that can be understood. And this organic cycle is what appears in nature. And Scripture allows us to understand it and to see it. And if we understand it, and we see it, and we can understand these calculations. We can begin to very carefully articulate the day and the night as the ancients did, as the ancients did.

The Rhythm of Life

The Pillars of the Earth

Yet there is more to consider for those of you who pray for peace of Yerushalayim.

And Elohiym made two great lights; the greater light to rule the day, and the lesser light [וְאֶת-הַמָּאֹר הַקָּטָן] to rule the night: he made the stars also. 17 And Elohiym set them in the expanse of the heavens to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohiym saw that it was good.

- Bere'shiyth (Genesis) 1:16-18

Now, we're not done yet. There's more to consider for those of you who pray for the peace of Jerusalem. I got to tell you guys when I was doing this research; this one blew me away. I did not know this, but when I discovered it was like, wait a minute, hold it. Well, we're just going to have to eat it now. Here's the food. Somebody put that overcooked hamburger on the table. And now you got to eat it. Remember what your mother used to say? The starving kids on the earth that aren't eating, now clean your plate. So, here's the passage once again, in Genesis 1:16-18.

BERE'SHIYTH (Genesis) 1:16-18:

“16. And **ELOHIYM** made two great lights; the greater light to rule the day and the lesser light to rule the night:....”

Now in here, you see, v'eth ha'ma'or ha'qaton. So, we see what, to rule the night: he made the stars also. This ha'qaton is going to be lesser or small, the little one,

“16. To rule the night: he made the stars also.

17. And **ELOHIYM** set them in the expanse of the heavens to give light upon the earth,

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

Let's look at this the lesser light the v'eth ha'ma'or ha'qaton, v'eth ha'ma'r ha'qaton. Now once again, let's use some rightful dividing tools to get some idea of what is here in the Ivriyt. We know that this is going to be a prefix meaning and, and, eth, here's our root eth, and, eth, and then Heh is going to prefix, the, and then look, we have another prefix ma. Ma meaning from, and then here is our root, Aleph, vav, resh, or meaning light. And then another ha, the, and then here is our root, qaton. Qaton meaning small.

What do we see? V'eth, the, from light, the little, would be a little literal translation. So, ma'or they said, well look Strong's tell of ma'or, will look ma'or, also in plural feminine. M'owrah, morah, morah from H25. What's this, a luminous body? Luminary singular. (Light as an element), brightness, cheerfulness, a bright light, a bright light.

But this is the little bright light, the little bright light. So, the little bright light, ha'ma'or.



The Rhythm of Life

The Pillars of the Earth

*And he dreamed yet another dream, and told it his brethren, and said:
Behold, I have dreamed a dream more; and behold, the sun [שָׁמֶשׁ] and
the moon [יָרֵחַ] and the eleven stars made obeisance to me.*

- Bere'shiyth (Genesis) 37:9

The word for moon here is [יָרֵחַ] *yare'ach*. Let's look and see what this is all about.

Now here, we are going to continue on the same path—Bere'shiyth, Genesis Chapter 37:9.

Bere'shiyth (Genesis) 37:9:

"9. And he dreamed yet another dream, and told it to his brethren, and said: Behold, I have dreamed a dream more; and behold, the sun,..."

The shemesh

"9. and the moon

Yareakh.

"9. And the eleven stars made obeisance to me.

The eleven stars, and the moon, yareakh, and the sun, Shemesh. The word here for moon is yareakh. Let's look and see what this is all about.



The Rhythm of Life

The Pillars of the Earth

Yare'ach (יָרַח) Strong's H3394 meaning the moon. Yrechow.

from the same as H3391 [יְרוּשָׁלַיִם] Y^erûwshâlêm, yeh'-rakh (Aramaic) corresponding to H3389 [יְרוּשָׁלַיִם] Y^erûwshâlêma lunation, meaning something dual, in allusion to its two main hills.

Yare'ach Shalam – Moon at Peace, or was it a greeting? Moon peace?

See H3405 [יְרִיחוֹ] Y^erîychôw - perhaps from H3394 (Yare'ach); its month; or else from H7306 (Yah Ruach); fragrant; Jericho or Jerecho, a place in Palestine.

Yareakh, this is Strong's H3394, meaning the moon. Not just yareakh but also yrechow. From the same as H3391, Yeruwshalem, yeh'rakh corresponding to age 3389, Yeruwshalema lunation, meaning something dual, in allusion to its two main hills.

Now, look at us. We know we pronounce it Yerushalayim. We know it came from Shalem or Shalom, Shalem, because Shalem is where Maliki Sadiq met Avraham with the bread and wine and express the covenant and so on and so forth. But if this was Yare'ach Shalam, Yeruwshalem, Yare'ach Shalam. Do you see this?

Let's take the edge off those stones from Yare'ach Shalam to Yerushalayim, or Yrechowshaliym, Yerushalayim, Yare'ach Shalam, you see this? And so, what is this? The moon at peace? Or was it a greeting? Moon Peace to you? The moon at peace. So, what is this telling us? What is this telling us about your Yerushalaiym? Moon.

So, we saw this over here. This is our signature for those who are on the Solar Calendar. Equinox, Equinox, Solstice, Solstice. What is going to be the symbol for those on the Moon Calendar? Is it not the sickle moon?

Those are the people that are on the Lunar Calendar. The Lunar Calendar, sickle moon. The Solar Calendar, Equal Lateral Cross. Those are the designations, Yare'ach Shalam. And we know what, H3405, Yeriychow, perhaps from H 3395, Yare'ach. It's month, its month, or else from **YAH** Ruach. **YAH** Ruach, Yare'ach, The spirit of **YAH**. The Ruach of **YAH**. **YAH** Ruach. Yare'ach. The spirit of **YAH** being reflected in the moon, fragrant or the town of Jericho. Yare'acho, Jerecho, a place in Palestine. And the peaceful section of it, Yare'ach Shalam. Interesting.

The Rhythm of Life

The Pillars of the Earth

Yet when it comes to the word month (moonth), we don't find Yereach, but rather

Chodesh [חֹדֶשׁ]. Ge 7:11; Ge 8:4-5,13-14; Ge 29:14; Ge 38:24; Ex 12:2-3,6,18; Ex 13:4-5; Ex 16:1; Ex 19:1; Ex 23:15; Ex 34:18; Ex 40:2,17; Le 16:29; Le 23:5-6,24,27,32,34,39,41; Le 25:9; Le 27:6; Nu 1:1,18; Nu 3:15,22,28,34,39,40,43; Nu 9:1,3,5,11,22; Nu 10:10-11; Nu 11:20-21; Nu 18:16; Nu 20:1; Nu 26:62; Nu 28:11,14,16,17; Nu 29:1,6-7,12; Nu 33:3,38; De 1:3; De 16:1; Jos 4:19; Jos 5:10; Jg 11:37-39; Jg 19:2; Jg 20:47; 1Sa 6:1; 1Sa 20:5,18,24,27,34; 1Sa 27:7; 2Sa 2:11; 2Sa 5:5; 2Sa 6:11; 2Sa 24:8,13; 1Ki 4:7,27; 1Ki 5:14; 1Ki 6:1,38; 1Ki 8:2; 1Ki 11:16; 1Ki 12:32-33; 2Ki 4:23; 2Ki 15:8; 2Ki 23:31; 2Ki 24:8; 2Ki 25:1,3,8,25,27; 1Ch 3:4; 1Ch 12:15; 1Ch 13:14; 1Ch 21:12; 1Ch 23:31; 1Ch 27:1-5,7-15; 2Ch 2:4; 2Ch 3:2; 2Ch 5:3; 2Ch 7:10; 2Ch 8:13; 2Ch 15:10; 2Ch 29:3,17; 2Ch 30:2,13,15; 2Ch 31:3,7; 2Ch 35:1; 2Ch 36:2,9; Eze 3:1,5-6,8; Eze 6:19; Eze 7:8-9; Eze 8:31; Eze 10:9,16-17; Ne 1:1; Ne 2:1; Ne 7:7,3; Ne 8:2,14; Ne 9:1; Ne 10:33; Es 2:12,16; Es 3:7,12-13; Es 8:9,12; Es 9:1,15,17,19,21,22; Job 14:5; Job 21:21; Ps 81:3; Isa 1:13-14; Isa 47:13; Isa 66:23; Jer 1:3; Jer 2:24; Jer 28:1,17; Jer 36:9,22; Jer 39:1-2; Jer 41:1; Jer 52:4,6,12,31; Eze 1:1-2; Eze 8:1; Eze 20:1; Eze 24:1; Eze 26:1; Eze 29:1,17; Eze 30:20; Eze 31:1; Eze 32:1,17; Eze 33:21; Eze 39:12,14; Eze 40:1; Eze 45:17-18,20-21,25; Eze 46:1,3,6; Eze 47:12; Da 10:4; Ho 2:11; Ho 5:7; Am 4:7; Am 8:5; Hag 1:1,15; Hag 2:1,20; Zec 1:1,7; Zec 7:1,3

Strong's H2320 tells us that this means the new moon; by implication, a month:—month(-ly), new moon. But it comes from the root found in H2318.

So, when it comes to the word, month, or moonth, if you will, we don't find Yare'ach but rather, we find the word Chodesh. Now, I put this slide up for you guys so you can see it. These are all the verses where you can find the word Chodesh being treated as the word month, all of those. So, Strong's H2320 tells us that this means the new moon.

It doesn't mean moon; Yare'ach means moon. Well, what about this,

Chodesh means new moon; by implication, a month: monthly, monthly, new moon. But it comes from the root found in H2318.

The Rhythm of Life

The Pillars of the Earth

H2318 Chadash [שׁדַּח] a primitive root; to be new; causatively, to rebuild:—**renew**, repair.

*Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the house of Yashar'el, and with the house of Yahudah: 32 Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah: 33 But this shall be the covenant that I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohiym, and they shall be my people.*

- Yirmeyahu (Jeremiah) 31:31-33

Which is what, Chadash, a primitive root. So, this is the primitive root of Chodesh, Chadash a primitive root to be new, causatively, to rebuild, to renew, to repair. Now, you see, this is renew, you know, you have somebody come up to me and say, look, I got a new car. Well, is it brand new? No, it was new to me. It's new to me. I got a new car. It's new to me. I've got a new schedule for school. What does that mean that you ended up in a new school? No, your schedule has been renewed at some different times. Because quite often we're talking about new, is a renewing cycle. And in Chadash, we see this idea of renewing, to rebuild, to renew to repair, Chadash.

So, let's get an example of this. In this passage in Jeremiah, Yirmeyahu 31:31-33, quoted in Hebrews 8:8. Come on, that's easy to remember, guys. Easy to remember.

YIRMEYAHU (Jeremiah) 31:31-33:

“31. Behold, the days come. Says **YAHUAH**, that I will cut a Renewed Covenant with the house of Yashar'el, and with the house of Yahudah:

32. Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband under them, says **YAHUAH**:

33. But this shall be the covenant that I will cut with the house of Yashar'el; after those days, says **YAHUAH**, I will put my Torah in their inward parts, and write it in their hearts; and will be their **ELOHIYM**, and they shall be my people.”

Halleluyah, Amein. Now Interesting, interesting. Well, let's take a look at this. I will cut a Renewed Covenant; what is he saying?

The Rhythm of Life

The Pillars of the Earth

*Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the house of Yashar'el, and with the house of Yahudah:*

- Yirmeyahu (Jeremiah) 31:31

הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:

Hineh yamiym bayim ne'um-Yahuah v'carathi eth-beyit Yashar'el v'eth-beyit Yahudah briyt chadasha.

YIRMEYAHU (Jeremiah) 31:31:

“31. Behold the days come, says **YAHUAH**, that I will cut a Renewed Covenant with the house of Yashar'el and with the house of Yahudah:”

Hineh yamiym bayim ne'um-**YAHUAH** v'carathi eth-beyit Yashar'el v'eth-beyit Yahudah briyt chadasha.

Let's do a quick look at this. So, you have this idea, hineh, behold, yamiym, those days, in those days, bayim ne'um, ne'um **YAHUAH**. I will do what, v'carathi, cut, cut with eth, see this eth, will remember what eth was right—the signature of the authority of **YAH**, the signature of the authority of **YAH**, with eth-beyit Yashar'el. With the house of Yashar'el, because beyit Yashar'el, guess what, we get to infer the of right there.

Beyit Yashar'el, v'eth and, beyit Yahudah, the house of Judah. Then our two operative terms, briyt chadasha. Renewed covenant renewed or repaired covenant. Not brand spanking new. And I'll show you why I mean that. Because when you have a new moon, this means that this moon that's currently that we look up in the sky we see this moon. You kind of recognize it it's got the same old craters, the same old face, the man it looks like it's made of cheese that kind of thing cows going over it. When you look at that moon, does that mean that moons out, and then you get a new moon? Haul, that one out of here call the wrecker. Haul that moon out of here. Bring in a new moon we were starting next month, bring in a new, a completely different moon, bring that in. Oh, look, that one is a lot nicer, a little smaller. But it's got a better coloration to it. Really? No, we know that it is the same moon, but it's being renewed in what, it's cycle. It's being renewed in its cycle.

The Rhythm of Life

The Pillars of the Earth

The Chodesh is a renewing moon cycle



So, what we see is what the Chodesh is a renewing moon cycle. And here we are. Again, you can see clearly here. When we look at this, you see waxing, to fullness, and then waning to the dark moon, waxing the fullness went into the dark moon, a very important principle in understanding the calendar and understanding its naturalness in the life of man.

The Rhythm of Life



5 And David said unto El-Yahunathan: Behold, tomorrow is the New Moon [חַדָּשׁ], and I should not fail to sit with the king to eat but let me go, that I may hide myself in the field unto the third day at evening.

- Shemu'el Ri'shon (1 Samuel) 20:5

23 And he said: Wherefore will you go to him today? It is neither New Moon [חַדָּשׁ], nor Sabbath. And she said: It shall be well.

- Melekiym Sheniy (2 Kings) 4:23

Note: The sabbath is distinguished from the New Moon.

Now, take a look at this; this passage is a very interesting one; I want you to kind of remember this one if you can because this is going to be an interesting passage.

SHEMU'EL RI'SHON (1 Samuel) 5:

“5. And David said unto El-Yahunathan: Behold, tomorrow is the New Moon,

The Chodesh.

“5. And I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field unto the third day at evening.

Well, that's interesting. Now, when we talk about the Zadok Calendar, this day may be a factor in that reckoning; it may be a factor in that reckoning. I might just take a minute to talk about this before we get into something else because we talked about the Zadok Calendar, the 364-day Calendar, the Chanokian Calendar, the Lunar Sabbath Calendar, where you have a calendar that restarts the Sabbath count at the beginning of the month. And you really run into a problem when you use the reckoning the Essen reckoning given to us in Jubilees about this idea or in Chanok, about this idea of 30,30, and 31. Because 30, 30, and 31 is going to put you with an eight and nine-day span for one of the Shabbats and then a two-day span for one of the Shabbats. And so, this is a very difficult proposition.

Now, if you were to take for just a minute, I will just share this with you a little bit if you were to take the idea that we had this reckoning of 49 days for the shav'uo, 49 days. And so, if you had like, you know what, I'm not going to get into this because this is this is really complex tabulation that goes into, any way you end up with reckoning where you come, you still end up with 364 days. And I can tell you the 364-day calendar does not reflect reality. So, what happens if you follow the 364-day calendar? Well, in thirty years, you've moved back a month; in sixty years, you're planting your crops sometime in mid-winter.

So, it becomes an artificial algorithm over that which exists, which is going to place you in order. Like for instance, we know the lunar calendar in Islam keeps moving Ramadan back a month, you know, sometimes it's in December next thing you know, it's being celebrated in July. Next thing you know, it's being celebrated in February. It keeps moving. Why? Because it is arbitrary compared to what naturally appears in the world. And so, can you have a calendar that directly reckons what we actually perceive and what we actually live through? And the answer is, yes, we can. But if you had a calendar that was a 364-day calendar, you might have something here unto the third day at evening. Because it may be that they didn't count the Last Great Day or the first Great day because they were going to let it go until they saw the new moon. If this happens when you had a leap year, they would be sitting around in the last day of the year waiting for that new moon to appear. And sometimes it would be three days. Instead of having a 364 day, you would routinely have a 365 day year, except maybe once every four years, you ended up with a three-day festival that took you out into a leap year. This however, this calculation I just explained to you is not reflected in Scripture. Maybe you can extrapolate it out of this passage. Maybe not, but it's not reflected otherwise.

Here in 2nd Kings, we see this,

MELEKIYIM SHENIY (2 Kings) 4:23:

“23. And he said: Wherefore will you go to him today? It is neither a New Moon nor Shabbat.”

What does this tell you? This tells you that this new moon right here is not Shabbat. It's neither the new moon nor is it a Shabbat. You see. So, the idea of having a Shabbat on the new moon every month is not justified by the Scripture. The Sabbath is distinguished from the new moon.

The Rhythm of Life

3 Blow the shofar on the dark New Moon today on our solemn feast. 4 For this was a statute for Yashar'el, and a law of the Elohiym of Ya'aqov.

- Tehilliyim (Psalm) 81:3-4

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּיּוֹם חַגְנוּ:

Tiqu b'chodesh shofar b'cheseh l'yom chag'u

Blow in the New Moon the shofar in _____ for the day of our solemn feast.

So, how do we know when the day starts? How do we know when a month starts? How do we know? Well, here's how we set it forth In the Ceper. This is in Tehilliyim, Psalm 81:3-4. In this case,

TEHILLIYM (PSALMS) 81:3-4:

3. Blow the shofar on the dark New Moon today on our solemn feast.
4. For this was a statute for Yashar'el and the law of the **ELOHIYM** of Ya'aqov."

You have to blow the shofar on the dark new moon. Now, most Bibles do not say that; in fact, a lot of the English texts say, blow it on the full moon, or some of them say, at the appointed time. But let's take a look at it because we're going to see something here in the Ivriyt that is worth looking at for this discussion, because believe it or not, this is the only passage in the Tanakh which tells you which day is the first day of the month, and it's only one day. It's the day that has the feast, our solemn feast where the shofar is blown. That would be Yom Teruah, which is proclaimed under the Torah as the first day of the seventh month. It's the only feast, the only solemn feast given on the first day of the seventh month.

Unless you want to count all new moons that way, so here we go. Tiqu b'chodesh shofar b'cheseh l'yom chag'u. So, chag'u, chag, means feast, but it doesn't just mean any feast. It means the solemn feasts. When you say chag sameach, have a great feast, a joyful feast. You're only talking about three feasts because there are only three that are chag's, the other moediym, they're appointed times. But Pesach is not a chag. Matzah is. Pesach is the day of preparation. It's not a high Sabbath. Matzah high Sabbath at either end. Shav'uo, chag, Yom Teruah, chag, Yom Kippur, chag, even cukkot first and last day, chag.

But the other feasts are what, moediym. Blow in the new moon, tiqu, which is a Masoretic expression for tekiah—the tekiah, which is a form of a trumpet blast. When you have the shofar, you have the teruah, you have the tekiah, and so this is the tekiah. So, use that the tekiah, blow that the tekiah in the New Moon, b'chodesh. In Chodesh, in the new moon, the shofar. Shofar in what? Well, we have b'cheseh, for the day, l'yom of our solemn feast. Chag'u, "gu" chag, our solemn feast.

Halleluyah.

The Rhythm of Life

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּיָּסָה לְיוֹם חַגְנוּ:
 Tiqu b'chodesh shofar b'chese'ah l'yom chag'u

What is this word chese'ah? H3677 [כָּסָה] keceh - apparently from H3680;
 Appears twice in the Tanakh: Ps 81:3; Pr 7:20
H3680 [כָּסָה] kakah a primitive root; meaning to cover: clothe, conceal, cover (self), (flee to) hide.

Let's look so, chese' ah. Now Strong's tells us this is from the word keceh apparently from, apparently, apparently, well, where do you think that's from? Well, apparently, you know, we're looking at it, and apparently, it comes from H3680, but don't quote me on that. Apparently, just because it appears eighty-nine times as keceh instead of kakah, don't you know, that's just apparently, it apparently comes from that. Apparently, from kakah, a primitive root, meaning to cover, clothe, conceal, cover, to hide.

So here, well, we're going to distinguish between this spelling here. Kaf, Samek, Aleph and Kaf, Samek, Heh. We're going to distinguish between those, and we are going to say this is keceh. This means something entirely different, even though we see up here, in this passage up here, what do we see here? Do we see Kaf, Samek, Aleph, here, right here? Do we see this word here? No. What we do see is we see this word Kaf, Samek, Heh, wait a minute, there is no Aleph there. That's not even there. What are you talking about? We have this here; we have the Heh; that's what we have here.

Well, but look, we've got these vowel markers right here, see. This is going to tell us tseré and sagol; this is k, e. See that means this word keceh. But the spelling is kakah; we just don't have the Masoretic deception. Why would they disguise this? Because we don't want you to know that the dark moon is the beginning of the month. You can be misled to thinking it's what's in a different appointed time. It's the full moon. But the truth is, the word appearing here is kakah, meaning to cover, to cover, to cover.

The Rhythm of Life

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגְגֹּ'וּ:

Tiqu b'chodesh shofar b'chese'ah l'yom chag'u

H3680 [כסה] kakah a primitive root; meaning to cover: clothe, conceal, cover (self), (flee to) hide.

References: Ge7:19-20; Ge 9:23; Ge 18:17; Ge 24:65; Ge 37:26; Ge 38:14-15; Ex 8:6; Ex 10:5,15; Ex 14:28; Ex 15:5,10; Ex 16:13; Ex 21:33; Ex 24:15-16; Ex 26:13; Ex 28:42; Ex 29:13,22; Ex 40:34; Le 3:3,9,14; Le 4:8; Le 7:3; Le 13:12-13; Le 16:13; Le 17:13; Nu 4:5,8-9,11-12,15; Nu 9:15-16; Nu 16:33,42; Nu 22:5,11; De 13:8; De 22:12; De 23:13; Jos 24:7; Jg 4:18-19; 1Sa 19:13; 1Ki 1:1; 1Ki 7:18,41-42; 1Ki 11:29; 2Ki 19:1-2; 1Ch 21:16; 2Ch 4:12-13; 2Ch 5:8; Ne 4:5; Job 9:24; Job 15:27; Job 16:18; Job 21:26; Job 22:11; Job 23:17; Job 31:33; Job 33:17; Job 36:30,32; Job 38:34; Ps 32:1,5; Ps 40:10; Ps 44:15,19; Ps 55:5; Ps 69:7; Ps 78:53; Ps 80:10; Ps 85:2; Ps 104:6,9; Ps 106:11,17; Ps 140:9; Ps 143:9; Ps 147:8; Pr 10:6,11-12,18; Pr 11:13; Pr 12:16,23; Pr 17:9; Pr 24:31; Pr 26:26; Pr 28:13; Ec 6:4; Isa 6:2; Isa 11:9; Isa 26:21; Isa 29:10; Isa 37:1-2; Isa 51:16; Isa 58:7; Isa 59:6; Isa 60:2,6; Jer 3:25; Jer 46:8; Jer 51:42,51; Eze 1:11,23; Eze 7:18; Eze 12:6,12; Eze 16:8,10,18; Eze 18:7,16; Eze 24:7-8; Eze 26:10,19; Eze 30:18; Eze 31:15; Eze 32:7; Eze 38:9,16; Eze 41:16; Ho 2:9; Ho 10:8; Ob 10; Jon 3:6,8; Mic 7:10; Hab 2:14,17; Hab 3:3; Mal 2:13,16

This is why kakah is a primitive root meaning to cover, clothe, concealed, cover, or hide. Here's the verses where it appears this as a covering. You see that list? Here's the verses where kakah appears and means covered, closed, hidden. Not the two verses that we had before with keceh, which is an incorrect assignment, but rather kakah, here they are.

The Rhythm of Life



3 Blow the shofar on the dark New Moon today on our solemn feast. 4 For this was a statute for Yashar'el, and a law of the Elohiym of Ya`aqov.

- Tehilliym (Psalm) 81:3-4

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לַיּוֹם חַגְנוּ:

Tiqu b'chodesh shofar b'cheseh l'yom chag'u

Blow in the New Moon the shofar in its cover for the day of our solemn feast.

Alright, so the overwhelming authority is the word is kakah, not keceh. The overwhelming authority is the word is kakah. Therefore,

TEHILLIYM (Psalm) 81:3-4:

“3. Blow the shofar on the dark moon today on our solemn feast.

“4. For this was to statute for Yashar'el and the law of the **ELOHIYM** of Ya'aqov.:”

Blow the New Moon the shofar in its cover for the day of our solemn feast, you see.

The Rhythm of Life



3 Blow the shofar on the dark New Moon today on our solemn feast. 4 For this was a statute for Yashar'el, and a law of the Elohiym of Ya`aqov.

- Tehilliyim (Psalm) 81:3-4

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לַיּוֹם חַגְנוּ:

Tiqu b'chodesh shofar b'cheseh l'yom chag'u

Blow in the New Moon the shofar in its cover for the day of our solemn feast.

So, now we see the Pillars of the Earth here when we're talking about the calendar.

The constellations report the hours of night, the annual return, the seasons, the months, and even the days of the year.

And even your geographic location.

The axial tilt of the earth reports the four seasons of the year: winter, spring, summer, and fall.

The rotation of the earth reports the day cycle- sunset to sunset.

The orbit of the earth around the sun reports the year.

The moon cycle reports the month.

Well, there you go. So, these are the pillars that we're going to use for purposes of discussing the calendar. Because now from here, we can start to see that there is something that is going to show us how it is that we can see the beginning of the month. We can see the middle of the month. We can see the end of the month. We can see the beginning of the year. We can see the beginning of the day; we need no rabbi to tell us this. We don't need anybody to tell us this.

We can reckon this from anywhere we are. and if we get to know the constellations, well, we can determine our place on the earth without a GPS finder. What's our GPS, the stars in the heavens, which is where you're placed. We can determine our GPS. We can determine our location. We can determine what time of the night it is. We can determine where we are in the earth. We can determine what time of year it is. All of these things are possible using the stars, the sun, and the moon.

And most importantly, we have to keep this in mind. That in all of these things in the day, you see the waxing on of daylight and the waning of daylight. When you get into the night, you see the waxing on of the

constellations and the waning of the constellations. When you get into the month, you see the waxing on from a dark moon to a full moon. And then the waning from the full moon to its dark moon. When you get to the year, you see the waxing on from the shortest day of the year. The winter solstice and waxing on until it gets to the Summer Solstice, and then it begins to wane.

All of these things are capable of telling us many things about where we are in the day, where we are in the month, where we are in the year. How does this reflect to a planting season? Can we tell if we're going to have a long winter? Or do we have to wait on Punxsutawney Phil to show his head out of the gopher hole? I mean, I'm asking, you know, you think about the pagan practice of waiting for this gopher? I think it's a gopher, whatever it might be. Is it a badger? Remember what he is anyway. But when he sticks his head out, the groundhog he's the groundhog, when the groundhog sticks his head out. Now we know whether or not there's going to be a long one. Why is the Farmer's Almanac always acute and being able to predict long winters, long summers, early springs early falls. Why can they do that? Because they use this reckoning, not the reckoning of an algorithm.

Now, if you're in a calendar, where you say, well, gee, I can't know what day of the month when, unless I have my calendar in front of me because my calendar totally ignores the rhythm of the moon. And if it ignores the rhythm of the moon, what do you find? Oh, we have a blue moon this month. What's a blue moon? That's two full moons in the same month. How does that happen? Only on an arbitrary and capricious algorithm that is fit over the natural rhythms of life.

Now, you guys know that the human body follows the natural rhythm of the moon. And as do the tides of the earth follow the natural rhythm of the moon. This is a natural rhythm that exists on the earth. Your body being ninety percent water also is affected by the natural rhythm of the moon. Your body also waxes on and wanes during the month. And so this is why being in **YAH'S** calendar, being directly associated with an organic calendar that is telling you where you are in the year, where you are in the month, where you are in the day, where you are in the night. Suddenly, you're living in a natural state that when you lose everything else, you're going to be able to know exactly where you are in terms of the calendar year. And what it means in terms of when do I plant? And when do I harvest, right? Which is going to become ever more important.

Now one last thing I want to share with you before I close this up. And this is the difference between, by the way, if you got questions, yeah, go ahead. And go ahead and put the question in all caps. So, when you talk about astronomy versus astrology, let's look at just a little bit of the Greek. You have astronomy built on the word *nomos*, meaning law. And then you have astrology built on the word *logos* or logic. Astrology is the logic of the heavens. Astronomy is the law of the heavens. Etymology is a study of the logic of the language. Etymology is the subject of the rules of the language, the grammar, if you will.

And so, we can see this in virtually all of the studies. When we talk about breaking up those kinds of Greek words. Remember, when we talk about studying the heavens, it's common, and it is Scriptural. People who know this will talk about the masoroth that's discussed in the book of Ezekiel and discussed in the book of Job, the masoroth. And so, the masoroth are part and parcel of the Torah commands from the paradise Torah, that we are commanded to use the stars in heaven, for signs, for designations.

We are commanded to use the sun; we're commanded to use the moon, for days, and for years, and four months. If we're not doing this, then we're using something arbitrary. We're using an algorithm; we're imposing some formula into which we intend to put the foot of nature and say this shoe fits. And when it

doesn't fit? Well, we're going to pretend it does until we have to add days or until we must add weeks. On the 364 day calendar, the analysts have looked at it and said, every seven years, you must add a week. And in fact, that isn't even going to be good enough. You won't catch up in seven years; by just adding a week, you have to add a double week at the end of fourteen years, and even then, you don't catch up. So, you see, having a leap weekend, there's no discussion in Scripture about a leap week at all, doesn't exist. It's just not there. There's nothing there. So, what if you realize that then you've got a choice, you can adopt a calendar that is going to take you into an arbitrary world that is going to make you dependent upon that which is written on the page, or you can follow a calendar that with your reckoning and understanding, you can look at the heavens and say, just hit the full moon here just a few days back on January 31st.

That took us took us into the 12th month of the year; the 12th month of the year is putting us here into February. It's unlikely that the barley will be in Aviv in early March, but rather after that, so this is likely a 13th month year, in what's called an inter calorie month. And the inter calorie month, believe it or not, was a common reckoning. In fact, there was a calendar that was practiced in Europe. And it was practiced by the people who had come out of the Middle East. And that is to say; we're talking about the Gaelic people and the Celtic people, who had this calendar until Rome abolished it. This calendar was just exactly the calendar I'm describing to you right now. And it had an inter calorie month; it had a 13th month that appeared from time to time in order to reconcile the calendar with what we found in nature.

This calendar was completely suppressed by Rome. And in fact, any evidence of it was smashed into pieces. And anybody teaching it was burned at the stake. And so, what you see is that only through archaeological relics, and they found one of these calendars, by the way, in France, it was printed on a disk from the seventh century. It had been, in fact, broken but had been buried; it was broken and buried. When they found it, they were able to attach the piece that had been broken, and they could read the entire calendar, read the whole calendar, and the calendar set forth, just exactly the strategy I'm talking about to you now because it was well known that this was the calendar that existed from observing what we see in life.

QUESTIONS AND COMMENTS:

So, we've got some questions, and one question is,

PETE HOLMS: Can we touch on Isaiah 66:21?

DR. PIDGEON: Well, we can if I can get there. Just hold on here a minute. I've got to reference my quick app here. Isaiah, where are you? There you are. Isaiah's last book, 66:21, where it reads, And I will also take them priest and for Leviym says **YAHUAH**. I'm not quite sure how that relates to this. I'll have to come back to that conversation a little bit.

BETTY KING: We use a big Blackboard to keep counts.

DR. PIDGEON: Betty, I mean, I can understand it, use a big blackboard to keep counts because you have to if you're not using a system based upon observance. And so, if you can find, for instance, I can go outside and take a look at the moon. So, that's a waxing moon; I can tell which side is dark. And then I can say, Oh, it's a waxing moon. And it's clearly, it's a quarter moon; therefore, it's the seventh day of the month. It's a full moon. It's clearly the 15th day. Oh, it's a dark moon, we would come to the new month. And we can tell by looking at, you could tell by looking at the moon where you are. And if you are really critical about it, you're really observant, and you know the moon, then you'll be able to tell every day.

BRUCE LEE: For a 13th month?

DR. PIDGEON: Bruce, I'm not quite sure. Okay, using this system, will there ever be a need for a 13th month. Yes, there is a need for the 13th month because the moon cycles are short of the solar cycles. This is actually identified in the book the Chanok, which is interesting because you have a passage in Chanok saying, the year is 364 days, but Chanok himself lived 365 years tells you something there that somebody may have added a little something to that text. But when you talk about, will there ever be a 13th month, there most assuredly is the 13th month, and it's usually about every three years, there's a 13th month. And you'll see because the moon cycle is behind the solar cycle.

But nonetheless, we live under the moon, and the moon does affect us. So, we have what's called a Soli Lunar Calendar.

JANE SMITH: So, are you saying that a new moon is a really dark moon, and not a sliver, per Psalm 81:3?

DR. PIDGEON: Yes, that's what I'm saying. But you have to remember that the dark moon is only dark for a relatively short period of time. It's about three hours, generally speaking, sometimes it's longer. Like for instance, this was a month ago, two months ago, we had a red moon eclipse. One of them was one of the longest red moons ever, and that it was almost five hours. Well, that's a pretty long dark moon. That's a pretty long dark moon. But usually, the sliver moon is going to appear at the same night sky as the dark moon is going to be the same. But at 81:3 says, dark moon, says dark moon in my opinion.

SKE THE HEBRO: Have you ever read E.W Bullinger's book, The stars of the witness?

DR. PIDGEON: I can tell you that I have looked at it briefly. I have not examined the book in detail, but I do have a copy of it. And that, by the way, that's a very good book on the Masoroth, E.W Bullinger, it's a good book. And you can get it, you can download it, by the way, you can download it right on the net.

MARY REA: Mark 16:8 Will the jab hurt those that have already taken the deadly thing?

DR. PIDGEON: Yes, in other words, if you have already developed autoimmunity and you take the snake bite, yes, it will harm you. In fact, there was testimony in the parliament in France today, talking about the demand to end all this stuff because of all the number of deaths that have happened and all the number of injuries that have happened. They have to stop, and it's emergency use only; it can't ever be mandated by law. It's emergency use only, and yet people have been really hoodwinked into it.

NOAH YODER: How does the Shabbat connect with the lunar calendar?

DR. PIDGEON: Now, here's the problem with the Lunar Calendar. There's a question people say, well, look, we want to restart the calendar count every month. So, we hit the first is the new moon, and then seven days later, which is the eighth is the first Sabbath. And then the 15th is the Sabbath after that, and the 23rd is Sabbath after that, the 30th is the Sabbath after that. So, if it's a thirty-day month, and the very next day is going to be a Sabbath, so you have Sabbath, Sabbath, Sabbath. And you saw clearly in the Scripture here tonight that the new moon is distinguished from the Sabbath. It's a distinguished festival.

So, you would have a new moon when the darkroom comes out; whether it's the first day, the third day, or the fifth day, you're going to blow the trumpet on that day and celebrate that day. Sabbath is a different day; it's been a continuous seven-day count since A'dam. It's been a continuous seven-day count. Since a done, it's never broken. 1,2,3,4,5,6,7,1,2,3,4,5,6,7 It's like, you know, look, we have an old saying in music, right? Why

do dancers always dance to 5,6,7,8? Because musicians do a 1,2,3,4. So that's the way it goes. But in this case, it's 1,2,3,4, and then 5,6,7. And now you get to recount; you got to start again. And so, that's what was going on. It was going on for 3,500 years before Pope Gregory showed up.

THIS, THAT & THE OTHER WITH MULLE: Well, it's the 9th day of the month. We expect a 13th month this year.

DR. PIDGEON: So, do I, I'm expecting thirteen months.

THIS, THAT & THE OTHER WITH MULLE: Still based on waiting for the barley and flax to be in Aviv.

DR. PIDGEON: Now, this is another good point. We're going to talk about this when we get into phase two or part two of this discussion next week. We are going to be talking about, you know, the more detailed of the feasts, of the seventh-day Sabbath of the new moon of intercalary year, of the actual names for these months as compared to what the Jewish calendar gives you what you're actually proto-Babylonian names.

Months, like Tammuz, and Tishri, and so on. Those are proto-Babylonian names; they are not the names given in Scripture for these months. And so, what we see here is that we're going to be talking about this in more detail. So, we'll be talking about reckoning the day, reckoning in the month, and we reckon the beginning of the year. And of course, the barley being in Aviv is a big part of that. And of course, people are waiting for the barley and flax to be in Aviv, and they're not right now. They're probably not going to be in to be even early March, but rather late March, which means that we're going to be seeing what we're going to be seeing. We're going to be seeing the Pesach is going to be probably in early April, which means the 13th.

VICTORIA: Does the silver Mark does the Shabbat?

DR. PIDGEON: No, the silver moon does not mark the Shabbat. The Shabbat is marked by a continuous seven-day count that has nothing to do with the moon. Just to continue with the seven-day count, people say, well, look, you're worshiping on Saturn's Day, which makes you a Saturn worshiper. Well, if you have, if your Sabbath appears on Thursday, well then guess what you're worshiping Thor. If you're saying if your Sabbath appears on Sunday, then I guess you're a sun worshiper. If it appears on a Monday, then you're a moon worshiper. If it appears on Wednesday, you're worshiping Woden. Come on, get off that—all that stuff. Not every nation on earth uses Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday for the names of the week.

In fact, there are sixty-five nations on earth right now, that call Saturday Sabbath. In Spanish Sabado, in Italian Sabato, in Russian Subbota, in Georgia Shabbat, these are the names for Saturday around the world, they don't use the name Saturday; they use the word Shabbat in sixty-five countries, including Italy, including Spain. It's only Germany, France, and England that use Saturday for the most part and the countries that have been influenced by that.

SKI THE HEBRO: Yes, Hillel II changed the DSS Calendar from solar to the lunar calendar.

DR. PIDGEON: Well, no, I'll tell you, I don't necessarily accept that it was Hillel the 2nd that changed the calendar from solar to lunar. In fact, you had a huge war going on in Judea at that time. You have to remember that the first temple was crushed and 586 B.C. They built the 2nd Temple, beginning seventy years later, but it wasn't completed until 417 A.D., and the Temple was completely overtaken by the Greeks, with Alexander the Great's approach in the early 330s B.C.

And from that point forward, the Temple remained pretty much abandoned. And it was used as a storehouse etc., etc. Then the Greek had defiled and defamed it, but not as bad until the Maccabees showed up and actually cleaned it up. And then the next thing you know, it's time to sacrifice a pig on the altar, put Jupiter up in the Holy of Holies, etc., etc. And all of that stuff was pushed down, but the Maccabees did not reinstate the kingdom of Yahud.

They instated the Hasmonean Kingdom. Hasmonious was the name of their father, Hasmonious, a Greek. They had reinstated the Hasmonean Empire over this land and had converted to Judaism. And Hillel, the elder, was part of that. But there was a huge contest between the Essenes between the Saddukem and between these people who were trying to keep the Scriptures as best they knew out.

And so, the Essenes were the ones who decided we're on one-hundred percent Solar Calendar. They were the ones who developed the 364-day calendar and kept records to that effect. They were the ones who kept many of the texts that appeared in the Dead Sea Scrolls. And part of that was to include in those texts, texts that were outside the Tanakh.

So, they could manipulate the texts discussion about a 364 day, 364 days a year, predicated upon an exclusive Solar Calendar. However, you have to remember that the Lunar Calendar, we just looked tonight and saw that the name of Yerushalayim itself was likely Yare'ach Shalam, that is to say, the peace of the moon, which means that by the time it becomes Yare'achshalom or Yerushalayim, it is a city that is predicated on a lunar calendar system. So this is why I'm saying that when you're talking about,

NOAH YODER: so that means the Solar Calendar for the Shabbat? Per Yoveliym as fifty-two weeks for a year.

DR. PIDGEON: No, no, no. The solar calendar, the lunar calendar, is irrelevant to Shabbat. It has been a continuous seven-day count from the time A'dam was placed in the garden, just as you breathe, and you go to sleep at night. So, the seven-day cycle has been in place on the earth. It's been here forever. You were born into a weekly system. Your parents were born into a weekly system. Your great, great, great, great, great, great, great, great, great, great grandparents were born into a weekly system, and their great, great, great, great, great, great grandparents were born into a weekly system. The Sumerian record reflects a weekly system.

The Egyptian record reflects a weekly system was a seven-day system as far back as recorded history can record. And if you look even at the antediluvian record, which is before Noach's Flood, you'll also see a seven-day pattern discussed in the book of Enoch and in the discussions of Noach in the book of Jubilees. Clearly a seven-day record, right? Sabbath is not dependent upon the sun or the moon, days, months, years. All of these are dependent upon the sun in the moon in the stars.

JOHN PODANY What are the names of the days in Hebrew?

DR. PIDGEON: Well, it's easy. 1,2,3,4,5,6,7. If you look in the Yom Qodesh, you'll see we have those days laid out like that; there literally is no day named for the day of the week; it's just counted. 1,2,3,4,5,6,7 and even seven is the Shabbat is based upon sheba, sheba, meaning seven, the seventh day Shabbat, the seventh day, right? 1,2,3,4,5,6,7 literally is how they are how they're laid out in Hebrew.

And it's the same thing with the months, except in the months you have some particular names like for instance, in the Babylonian, the proto-Babylonian calendar, the first month of the year is called Niycan. But in Hebrew, Moshe calls it Aviv; this shall be the first month for you, Aviv. The second month is called Ziv. When

you get to the seventh month, it's called Eythaniym, but in the Babylonian Tishri, Tishri. But it's called Eythaniym. Now, some of the other months like Sheliyshiy and so forth, or Shiyshiy or Reviy'iy, fourth, fifth-sixth, that's what it literally means, the fourth, fifth, sixth month.

But when you get to the seventh month, the seventh month has the name, Eythaniym, which is the reckoning, Eythaniym, the reckoning. I'm going to go through that next week too. I'll talk about the days of the weeks. I'll talk about the days of the months. And we will talk about, yes, you have it there your Ri'shon, Sheliyshiy. You're asking, but 1,2,3,4,5,6,7 and seven is what? Shabbat, Shabbat. And so, I'll give all that to us next week. We will know what those days are. And the same thing with the months we'll know what those months are. And we're going to take a look a little bit at this calendar that was found in Europe, and we'll compare it to what we see being given to us in Scripture.

Now, again, for those of you who follow the Sadukim calendar, I'm not trying to get in a fistfight with you. For those of you who are lunar shabbatarians. I'm not trying to get in a fistfight with you. I'm just pointing out to you what I understand as I see it in Scripture. So, if you disagree with it, well, then you disagree, go have a cup of coffee and enjoy yourself. But otherwise, that's what I have to say.

So here we are; I think we have completed our discussion for this evening. I want to thank you all for being with us at Cepher Academy. I want to encourage you to go on in and take a look at the Millennium Edition Cepher. Now available at Cepher.net. And we also have the library available. And I want to thank our staff in Montana for the fabulous work they're doing. And I want to thank our staff for working with Cepher Academy in preparing transcripts and doing all the things that are going on.

If you're not part of the telegram community, you can go to Cepher Academy.net. There will be instructions as to how to join the Telegram Community. And we have communities forming all over the world. People who have been alone in their walk, who have been kicked out of churches, or kicked out of their family. And they've been alone in their walk sometimes in some cases for many, many years, even more than decades. They are now finding like-minded individuals in their community with whom they can join, whom they can spend time with, and who become their family. Instead of being so isolated. And so alone.

You can get the instructions about joining the Telegram Community again at Cepher Academy. Net. We also have a Hebrew class at Cepher Academy. We're working on the alphabet right now. That is to say, the twenty-two letters of the Hebrew alphabet, we're in a depth study of that. And so, this way, you kind of see me get a little bit, kind of get derailed when it comes to looking at the Hebrew so that we can find these foundations.

And so, that is that's where we are. So, visit us at Cepher.net and visit us at Cepher Academy. Don't forget, if you're looking for fellowship in that respect, the Telegram Community is also available to you. And, of course, you can catch me on my Facebook page. And these videos, of course, are available on the Stephen Pidgeon channel.

So, thank you very much, brothers and sisters. I'll hope to have a little bit more preparation next week so that I can give you a notification at least a day earlier about what's coming up. We are going to be doing part two of this study, and we're going to be looking more in-depth at the calendar. We're going to be looking at the Sabbath, the sabbatical year, or the so-called Shemita. We're going to be looking at the Jubilee year. We're going to be looking at the feasts and how those feasts are calculated, and where they are. And then, the week after that, we'll be discussing how you practice those feasts.

All right, brother sisters. I just love you guys. Thanks for being here on the channel and staying with us. Oh, by the way, for those of you who are on the Academy, if you're enjoying the Hebrew teaching, please let us know. There's a testimonial form you can fill out there at the Academy; it would be greatly appreciated. If you like our channel, don't forget to subscribe, and then we will prepare dutifully for next year. By the will of **YAH**, we will be here next week to be able to deliver another discussion. Okay, brothers and sisters. We will see you again soon. And with that, I'm going to say a prayer before I sign off,

Heavenly Father, we give thanks for this presentation; we give thanks for this time. Thank you for being with us in spirit and in Shalom that you have been with us in Ruach and Shalom. And may you continue to guide our steps now as we come into Shabbat when you would give us a great Sabbath this weekend that we might come to praise you and to take a rest from our doings that your name might be exalted in us, for you are our **ELOHAI** and we are your children. Amein. Amein. We'll see you, brother sisters.