



RHYTHM OF LIFE - PART 2

CEPHER ACADEMY

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Good evening, my friends. And welcome to another Cepher Academy production. My name is Dr. Stephen Pidgeon. We are going to be reviewing some Scripture tonight, all citations being taken from the Cepher. The separate can be reached at Cepher.net if you're so interested.

We are going to be continuing tonight with our discussion from last week on the Rhythm of Life. This is going to be, I hope, it's going to be an interesting discussion for you all. Now, I want to say this to you as we begin because I'm going to try to monitor the chat a little bit to try to capture questions during the discussion. This discussion, of course, I'm going to cut try to look at this thing objectively. And so, if we can, when we get into this, you might have a couple of points you want to bring up. So, I want to say Shalom to everyone. Hi, good to see everyone. I'm glad to see everybody is gathering in here tonight.

I'm going to predicate these remarks here just a little bit because we live in such interesting times, you know. In these times, we find that we have a lot of, shall we say, we've been living with a lot of rhythms in this life that appears to be arbitrary and capricious. So, we're going to take a look at that and see just exactly how arbitrary they are and how this fits in the scheme of things. When we start to take a look at this, I think we're going to be able to see that many of us have never left the Roman Empire. I mean, that's just the way it is.

We've never left the Roman Empire. Even though there has been a lot of attempts to leave Rome, particularly out of the United Kingdom, beginning with Henry the 8th and 1534.

And the Reformation, as the English-speaking people tried to walk away from the impositions and the edicts coming out of Latin Rome. And some of it was, we were able to move away from much of it, we were not. We continue to hold on to the leather leash of Rome. And it's a leather leash that has bound us up in bondage, quite frankly. And it is, in many respects, many, many respects, an anathema to Scripture—the idea of polytheism that has been imposed by Rome, the worshipping of multiple practices. I remember, when I was a kid, the practice of the Catholics was to eat fish on Friday. Why would you eat fish on Friday? Well, a lot of it had to do with celebrating Dagon. This idea of Dagon, the fish god. A lot of people look at the Papal miter, and they say, what is that hat that the Pope is wearing? The hat that the Pope is wearing is, in fact, the Papal miter up take on of Dagon.

I'm going to go ahead and share the screen here. As we talk about these things, so there were lots of things that were anathema to the early church in the United Kingdom in the English-speaking world. When we're talking about the early church, we're talking about from 36 A.D. to about 592 A.D., with the death of King Arthur. And in this time, you had people that were regular Sabbath-keeping people and who came under the authority of Bishops that were duly appointed in succession, whether it be a bishop in London or a bishop in Wales. But these Bishops were leading the people in their understanding of Scripture, which did not include Sunday worship, and, most importantly, did not include the worship of saints and the elevation and exaltation of Mary. And this was a huge resistance to Rome coming in and imposing Mary on the British people in the 6th Century A.D., at the time of St. Augustine. When St. Augustine came into Canterbury, he insisted on bringing forward the exaltation of the Bishop of Rome, as being more equal than other Bishops, and to impose the Roman day of worship, which was Sunday, not a day of rest at all. But the day of worship on Sunday, the abolition of the Shabbat, and the imposition of the exultation of Mary.

Mary turned out to be a very big deal, even then. Now, this was resisted, but most of the bishops that resisted this were excommunicated by Augustine, and some of them executed. And so, we begin to see that Rome was establishing itself in the Western British Isles, whereas the faith that had been established as early as 36 A.D. in the Western British Isles. Rome was in the Eastern British Isles. These two competed with each other, and they competed with each other for a long time. The Catholic Church completely overcame the country and Catholicised it during the time of St. Patrick. St. Patrick Catholicised Ireland, and you see in the Union Jack of the flag of really Catholic dominion, St. George over England, St. Andrew over Scotland, St. Patrick over Ireland.

The Union Jack really demonstrates the dominion of the Catholic Church over the British Isles. However, there was resistance to this, and particularly after Henry the 8th had moved away and said, no, the Pope is interfering with our right of sovereignty; therefore, we reject the Pope. We obtain our own sovereignty under doctrines that became known as Protestantism, but also the Reformation. And the Reformation was done and articulated first by William Tyndale, who immediately upon the Edict of Henry the 8th published a text in English, he published the Bible in English. Well, if you read Tyndale, you're going to say that's a pretty generous use of the term English there, Stephen because, the English is kind of, shall we say, nothing is spelled the same ever. But it wasn't long after, just a mere three years later, that William Coverdale published an English Bible that really kind of began to exhibit modern English. It still had the thee's, thou's, and thine's, and so forth. But you had the tenants of consistent spelling throughout the text, the Coverdale Bible. And the

Coverdale Bible was published in 1537 in English, and of course, it included the Apocrypha, as did the Tyndale work.

What you see was we started to establish now a foundation of biblical instruction. Because now people were able to read the text that had been withheld from them by the Vatican, and by the Latins who said, we'll read it; you don't need to read we'll tell you what's in it. You don't need to know what's in it. And of course, the Latins were relying upon the Codex Vaticanus, which the Latin Church readily admitted, they modified to suit their doctrines because the church claims superiority over Scripture. So, now what takes place when you get into Scotland? Well, it's very interesting because, in Scotland, you begin to see this fabric of the Reformation beginning to burn. Even though there were intense camps that were clinging to Catholicism, there were other camps that were that were beginning to emerge in Protestantism and to demand the Reformation found in Protestantism. Throughout England, the Geneva Bible, which was published in 1560, one of the editors being Coverdale, who had just published his work in 1537. The Geneva Bible, being published by John Calvin, begins to take the dominant forefront in Britain in terms of ideology. And of course, John Calvin was not shy about calling the Pope the Antichrist, which he does in footnotes in the Geneva Bible.

So, the Geneva text becomes the go-to text for those people who were following the Reformation under Henry the 8th. Now, keep in mind Henry the 8th wasn't gentle about this. He went through both England and Ireland and burned the Catholic Abbeys to the ground, irrespective of their substantial historic relevance. One of the Abbeys that was burned, for instance, what is now Cardiff, behind the Cardiff Castle, which that island was originally Avalon, and that particular Abbey, housed the grave of Joseph of Arimathea, there on the island of Avalon in downtown Cardiff. But this was an Abbey that was anathema to Henry the 8th. He burned it to the ground, as he did all of the other instruction centers that were teaching the Roman Catholic way.

This Reformation is going to try to emerge as what is the difference between the Universal Church and the Anglican Church? Well, the difference is who's the Pope. We had this Italian Pope, but now we have a British Pope, i.e., the King, who is asserting the throne as a divine right, the divine right of kings in Britain. Now, with this reformation comes big things, really big things. The Reformation begins to bring about what Scripture will do when it is read. Which is it causes a rebirth; it causes renewal; it causes new growth. It's like having the perfect natural fertilizer to spread on your garden; it immediately causes massive growth. And because it brings life to what is found there, to whoever it is that's reading it. When they read it and understand it, it brings life and life abundantly, as **MASHIACH** promised. So, as this Protestant Bible is being read in Britain, whereas the Codex Vaticanus in Europe is not being read, but taught, without reading, we begin to see a massive disparity between what takes place in the United Kingdom and what takes place on the continent.

That is to say, the industrial revolution is given birth in the United Kingdom, and because of the Industrial Revolution, because of the forefront of advancements caused by economic freedom, the United Kingdom does not suffer as greatly in the bubonic plague. And it certainly does not suffer from the famine that besets the rest of the world in the 1900s. So, you see some very interesting tenets here that are taking place because of the Reformation. Now, the Reformation is not long in the leg. Before we see you know, Henry the 8th dying without an heir actually did have an heir, but he was killed very early on. And his daughter, originally Mary, Queen of Scott, thinking, well, you know, the United Kingdom isn't much of a thing here anyway, I'm going to go marry in France and will unite the United Kingdom with France. We will have leadership over the United Kingdom from Paris. Well, this idea was rejected by Elizabeth the 1st, her half-sister. Elizabeth the 1st said, well, we are not going to do that at all. We are going to rule the country here, and we're going to rule it

autonomously as Henry the 8th had proposed. Now, Elizabeth the 1st, of course, she knew that Augustine was an enemy of the crown. And she was excommunicated by the Pope. Elizabeth, the 1st was. So, we continue to see the advancement of Protestantism. Even though Mary Queen of Scots was a Catholic, she returns to Scotland. And she is a competitor for the throne. Elizabeth the 1st has her beheaded. Elizabeth the 1st, like her father before her, had no heir, and she had no heir.

So, it would be the air of Mary Queen of Scots, who was at this time, the King of Scotland, James VI would become James, the 1st of the United Kingdom. We know him as King James, Jammy. We know him as King James. But King James came in recognizing that the only possible authority he had in Britain was to sustain the Protestant Reformation that was well underway under King Henry the 8th. And in fact, every British sovereign that takes the throne has to swear an oath to be a defender of the faith. He took such a similar oath. So, he embarks on the idea of we need to take control of Scripture out of the hands of John Calvin living in Geneva. We need to have autonomous control over the Scripture in Britain.

So, the KJV, the King James Version, the authorized version, was crafted and published between 1611 and 1613. Now, when the KJV was published, you have to remember ninety-plus percent of that was word for word with Calvin's 1560 Geneva, which was 95% consistent with the 1537 Coverdale. The Coverdale was really kind of the foundational document, if you will, in English-speaking Bibles. The 1560 Geneva was downstream of that; the 1611 KJV was downstream of that. One of the architects of the 1611 KJV, of course, was Francis Bacon, who had a pseudonym, William Shakespeare. And he decorated the King James text with words like concupiscence, propitiation, and other words that you find in the KJV that were eloquent, that were quite flowery, and so forth that kind of denoted the King James text. But this was done on top of an existing Calvinistic text, and even though they published the KJV-AV, it did not become the dominant Bible when it was published.

The Calvinist 1560 Geneva continued to rule the day and was, in fact, the most accepted text in the English-speaking world. Now, once James the 1st died, his son, Charles the 2nd, would take over. And Charles the 2nd decided to move the country back into Catholicism. It was Oliver Cromwell who said, you're taking the country back into Catholicism; that is treason to your oath as the king. So, Charles the 1st was beheaded on the basis that he had committed treason by allowing the sovereignty of the English-speaking world to come under the diminution and the thumb of Rome, a very important point. Cromwell rules during the mid-1600s ruthlessly, and he unites all of the United Kingdom, including all of Ireland, under a Protestant banner, casting the Irish Catholics into a really, they were the Canadian truckers of the day, if you will. They were cast into oblivion, given no rights, and pushed off into hard soil in Ireland.

A very unacceptable genocide that took place in Ireland. But this was Oliver Cromwell; Oliver Cromwell, failing to produce an heir, allowed the son of Charles the 1st to return to the throne. Charles the 2nd was smart, like his grandfather, King James. He said we are not going to be pushing back into Catholicism. Instead, we're going to maintain the Reformation and the Protestantism that was established under Henry the 8th here in Britain. And when Charles the 2nd died, he had a son, who was James the 2nd. James the 2nd decides we are going to take Britain back into Catholicism. Now, this caused what's called the Glorious Revolution in the United Kingdom in 1689. And the author of its philosophical foundation was none other than John Locke, whose writing we would base our Declaration of Independence upon. So, you see that John Locke was the intellectual, and he was justifying what, the removal of the Divine Right of Kings based upon logic, based upon

that which was constructed. But a lot of this was Protestant thought. In other words, he was denying the divine right of kings.

So, what took place was they solicited and did obtain the help of William and Mary of Orange, the who were Dutch Netherlands. And these two came in and introduced their kingship in the United Kingdom, having defeated James the 2nd at the Battle of the Boyne and pushing James the 2nd into exile. And from this point forward, although we see Protestantism enshrined, enshrined in Britain, as the Anglican Church. You can see that this battle, this war between Rome and the faith in Britain, has been ongoing since literally 36 A.D. there has been this idea that Rome had the right of conquest over the English-speaking people. And the English-speaking people have been back and forth on it, sometimes accepting the conquest, sometimes rejecting it.

Now we're in a situation where Rome, once again, is asserting itself over the world, saying we have the right to impose Roman etiology over the world. We have the right to impose Roman etiology, in the form of the Roman Empire, the Western Roman Empire, in German known as the Reich. We have seen the children of the Third Reich take over the controls, the steering wheel, if you will, of the continent of Europe. The Western continent of Europe, in the hands of the EU, many of whose leaders are children of the Third Reich. They're direct descendants of Nazi officers and Nazi administrators in the administration of Adolf Hitler. Some of them have been appointed to high positions inside the Roman church, including the Knights of Malta, the Knights of Columbus.

What we see here is Rome once again, claiming the ultimate spiritual authority. Vicarius Filii Dei, in place of the Son of God on earth, vicarious Filii Dei, and then putting forth and empowering the military arm of Western Rome, in the form of a Holy Roman Empire, which is really Germanic in nature. So, Charlemagne's Empire, which lasted for 1,000 years, was given rebirth in Adolf Hitler, the New World Order, the World Economic Forum, The Bilderbergers, the Illuminati, there's so on and so forth, operating out of Davos, Switzerland, in Basel, Switzerland, and so on. These groups are now attending to reassert the Reich over all of Europe, and the Reich over all of the United Kingdom, the Reich over the Five Eyes, the United Kingdom, Canada, the United States, Australia, New Zealand. They are using sorcery pharmakeia as the tip of the spear. But since the Pharmakeia is now failing, and the glosses coming off of that, they are now switching over to war.

They are doing everything they can to get a war started. Will they get it started? I don't know. But what we see now, in the world in which we live, we find all kinds of Roman trappings. There are all kinds of Roman trappings that are existing throughout our culture. So, you can go to church on Sunday, and the Pastor will get up and say, and those Catholics, bla, bla, bla, if you're ever going to a Catholic church, you're going to lose your salvation. And you can't marry a Catholic and on and on. Yet, they hold their service on Sunday. The Catholics have come out and said, this is the mark of Roman authority, is the abandonment of the Shabbat, and the meeting on Sunday, which demonstrates Roman authority.

So, the Roman leash remains on the Anglican Church, and it remains on virtually every denomination in the United States, with the sole exception of its Seventh Day Adventists, which just recently capitulated to Rome since the Laudato Si' was published by Jorge Bigolia in 2015. Then after that, we see The Seventh Day Adventist Church as a corporate body capitulating to Rome. This is just one of the aspects of the Roman leash, the most important aspect of the Roman leash that no one wants to discuss, but we can discuss it here because that's what tonight's program is about is, what we finally see in the calendar. Now, in the calendar, we have a

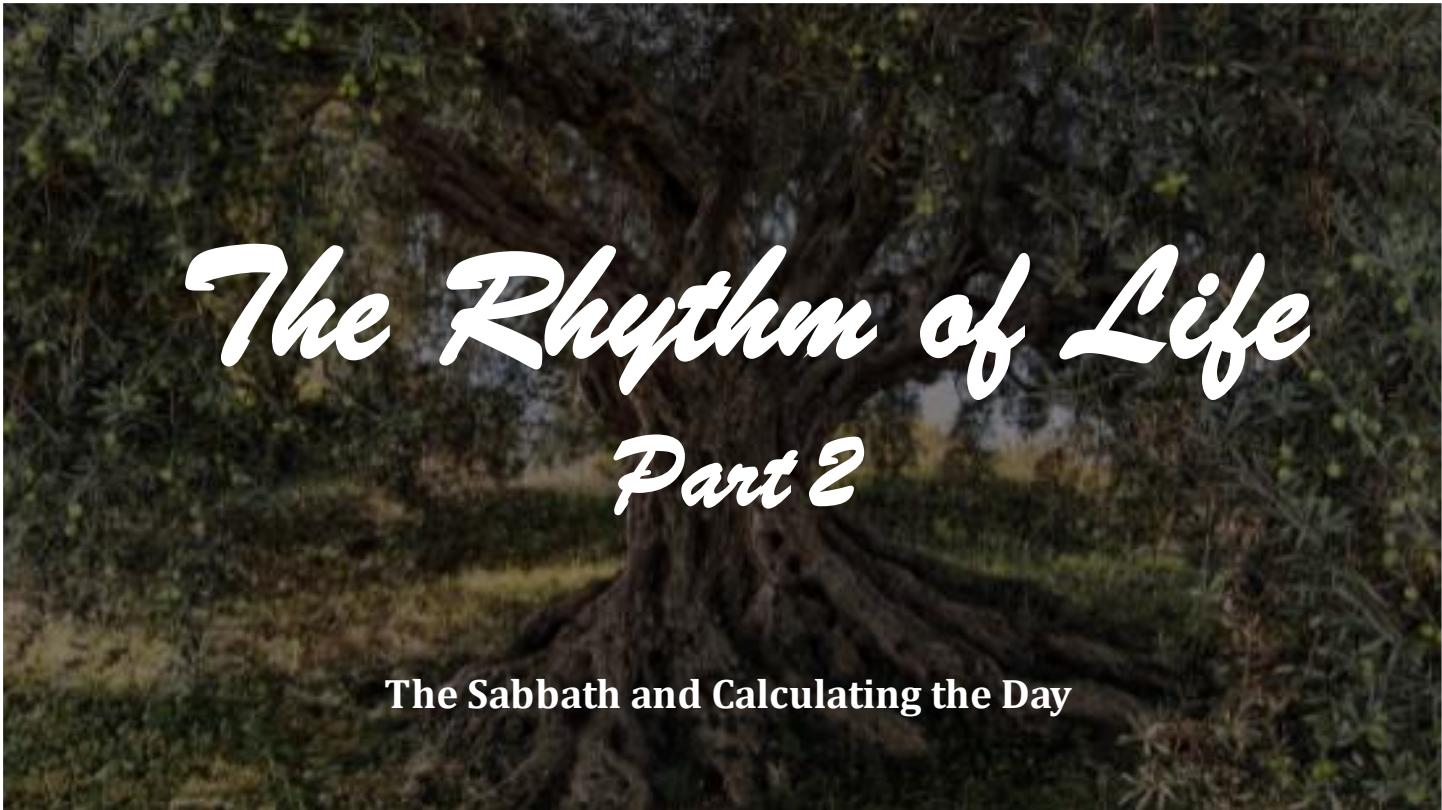
Roman-imposed calendar on the whole earth. This was a calendar that was developed by Pope Gregory. Well, okay, so Pope Gregory, he must have existed back in 1500 B.C., right? No, let's get our timeline straight.

Pope Gregory was the Pope that was ensconced at the time of Augustine; you're talking in the late 500s. Pope Gregory was very much a doer. Pope Gregory is the one who developed this calendar, where a day begins at midnight, and with the new year begins at the 1st of January. This was Pope Gregory that developed this. Now, we know that the calendar before Pope Gregory did not sustain a new year on the 1st of January. Why? Because we can tell that September is the seventh month, October the eighth month, November the ninth, DECA, December the 10th. The seventh, eighth, ninth, and 10th month, that makes January the 11th and February the 12th. And how can we tell February's the 12th? Because that's where we add our extra day when we need it, we added it on the end of February.

So, you have this inordinate calendar that is artificially imposed, or so we think, artificially imposed, and contrived upon reality, to say, let's create the beginning of the day in the middle of the night. Is this right? Well, we're going to discuss some of this tonight; we're going to go into this in more detail to see if, in fact, Rome had something going on or if they were just out of their mind. Now, in addition to that, you also see this change up that came in under the Pope's, which said, well, we have determined the birthday of the Messiah, because the birthday of the Messiah is consistent with our feast of Saturnalia, which it was a seven-day feast associated with the disappearance of the sun and its reappearance. The sun would disappear for the first three and a half days, and then on the 21st, it would be gone. Then it would reappear for three and a half days, which means our celebration would be complete on the 25th day of December. Three and a half days after the solar minimum or what's known as the winter solstice.

Now, with this feast, which was a pagan ritual and had been in place for over one thousand years, by the time the Pope's finally addressed it, they wanted to bring that into the envelope of universal. All those practices that you guys used to believe we can put a Christian taint on those practices, and we can make them about holy things, instead of about your worshipping of the sun, instead of your pagan practice of cannibalism and killing the most deformed person in the city in a human sacrifice ritual, and on and on.

No, we're going to wrap all those things into Christmas caroling, just get dressed up, put a scarf around her neck and go sing, God Rest Ye Merry Gentlemen. This was the idea of the Yule Log was captured, the gingerbread, all these rituals, and rites of Nimrod worship, Mithras sun worship, were captured and repackaged as the birthday of **MASHIACH**. Which meant, of course, something very interesting, which meant that **MASHIACH** could be circumcised on the eighth day, and so the Feast of Circumcision began to be practiced when, on the 1st day of January, eight days later. So, it was the Feast of Circumcision that was then elevated to the New Year by Pope Gregory. When you guys are in Time Square, and you know you're waiting for the ball to drop, don't forget to toast the Feast of the Circumcision.



The Rhythm of Life

Part 2

The Sabbath and Calculating the Day

With that, let's see if we can begin The Rhythm of Life, part two. It's like Daniel Flatteries definitions, part two. The Rhythm of Life, part two. The Sabbath and Calculating the Day. Now I have to tell you when I go to do these subjects; sometimes I think, okay, Dr. P is going to come up with something so dry, I'm going to have to drink a bottle of water to get the sand off my tongue. Well, hopefully, this is not going to be dry, but instead is going to be both exciting and informative. And hopefully, not too much of, let's beat each other up.

The Rhythm of Life – Pt. 2

The heavens enumerate the glory of El; and the expanse shows his handywork. 2 Day unto day utters speech, and night unto night shows knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world In them has he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber and rejoices as a strong man to run a race. 6 His going forth is from the end of the heavens, and his circuit unto the ends of it : and there is nothing hid from the heat thereof.

- Tehilliym (Psalms) 19:1-6

So here to TEHILLIYM (Psalms) 19:1-6:

- “1. The heavens enumerate the glory of El, and the expanse shows his handiwork.
2. Day unto day utters speech, and night unto night shows knowledge.
3. There is no speech nor language where their voice is not heard.
4. Their line is gone out throughout all the earth, and their words to the end of the world. In them has he set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber and rejoices as a strong man to run a race....”

Isn't that an interesting comparison, the sun, he said, a tabernacle or a booth for the sun, which is as a bridegroom coming out of his chamber and rejoices as a strong man to run a race.

“6. His going forth is from the end of heavens, and his circuit unto the ends of it...:”

Now, you might say, well, and his circle under the ends of it, but circuit, we looked at the circuit last week and his circuit unto the ends of it,

“6. and there is nothing hid from the heat thereof.

This is quite interesting, very interesting, indeed. Because he is going to be the sun goes forth to the end of the heavens, and his circuit unto the ends of it. So, his circuit is in the ends of heaven.

The Rhythm of Life – Pt. 2

*For the wrath of Elohiym is revealed from heaven against all wickedness and unrighteousness of men, who hold the Truth in unrighteousness; 19 Because that which may be known of Elohiym is manifest in them; for Elohiym has showed it unto them. 20 For from the creation of the world, **the invisible things of Yah are clearly seen** , being understood by the things that are made, even his eternal power and divinity; so that they are without excuse:*

- Romayim (Romans) 1:18-20

Now, in Romans, we have something else telling us of how we can make this inquiry.

ROMAYIM (Romans) 1:18-20:

“18. For the wrath of ELOHIYM is revealed from heaven against all wickedness and unrighteousness of men, who hold the Truth in unrighteousness;...”

Yeah, we know the truth; we use that for our own advantage; it doesn't really mean anything, except that we can use it as a club to beat you up with it.

“19. Because that which may be known of ELOHIYM is manifest in them; for ELOHIYM has showed it unto them.

20. For from the creation of the world, the invisible things of YAH are clearly seen,”

Now, this is a very interesting kind of concept. From the creation of the world, the invisible things of **YAH** are clearly seen. Well, wait a minute, we can't see that which is invisible. All right, well, that's it construing the word as vision, seen. What he's saying here, from the creation of the world, the invisible things of **YAH** are clearly cognized, are clearly understood. They're clearly understood, and he uses it; if you look right there, you will see that he has a second witness to what he's saying. These are clearly seen because they are being understood.

So, what did I mean when I say that they're being clearly seen? I mean, they're being understood. That's what he's trying to tell us. So. the invisible things of **YAH** are clearly seen; let's talk about these invisible things for a minute. We have some invisible things that we can clearly see. Like, for instance, we always used to do these kinds of these things that at Bible study or a Scripture study. Let's take out a piece of paper. Let's get a pen. All

right, we got the pen; we got the paper. Now, let's draw the essence of life. What color is it? What texture is it? What shape is it? Is it a two-dimensional shape? Three?

You know, you can't draw the essence of life, right? Draw truth. What color is truth? What's its shape? What's its texture? Can you draw truth? No, you can't. How about meaning? You can't draw meaning either. Even though meaning exists, even though truth exists, even though life exists. We find life, meaning, and truth, things that are the most important things we can possibly imagine. And here they are, not seeable. They don't exist in the material world. They exist in the consciousness of **YAH**, in the image of **YAH**. They exist in the invisible things of **YAH**. What else? How about faith? How about hope? How about love? What does it what do these look like? What's the shape? What's their texture? They exist. These are the invisible things of **YAH**, but so are the properties controlling existence around us.

The things that control existence around us. Some people say there is no gravity yet, yet. If I pick up this remote and I drop it, it falls down every time. In fact, at this time, it fell to the floor. If you stand in front of a truck doing 65 miles an hour, chances are you're going to die. Many people take total confidence in the fact that if they jump off the Golden Gate Bridge, they're going to fall to the water; if they jump off of the observation deck of the Empire State Building, they're going to fall to the ground, there's no expectation that something else is going to happen. That's what's going to happen.

Now you can call it gravity; you could not call it gravity; you can say Isaac Newton was an idiot. But nonetheless, something there, there's something there that we believe in and that we take for granted. When you start up your car and you drive down the road, you take for granted that your car is going to remain on the ground. Even though, what if I told you at sixty miles an hour, the average car has only one pound per square inch on the ground? When you're doing 120, it's even less. That's why you see some of these cars just kind of take float, that guys off the ground, he's gone. And you can see that because why we take confidence in the fact that our car is going to remain on the ground. And because we take confidence in that, we often wonder how is it that this jet gets up in the air?

You're going; you're on the taxiway, you're moving down there, pretty soon you're doing 100. Pretty soon, you're doing 150. Pretty soon, you're doing almost 200. Now, we're no longer on the payment anymore. We're up in the air. Suddenly, we're flying. These are properties that are understood by the engineers, but it's an invisible thing; when you start talking about drag and thrust and lift, you start talking about these things. How do you define these things? But we can see it; we can look at a plane to go to go to the runway, go to the airport and watch planes take off every three minutes. Go down to the freeway watch cars driving on it; all the cars are staying on the road, except those guys that are not driving well.

But we can see that,

ROMAYIM (Romans) 18:20:

“20. For from the creation of the world, the invisible things of **YAH** are clearly seen, being understood by their things that are made, even His eternal power and divinity; so that they are without excuse:”

So, you can see the hand of **YAH** in the things that are made. Now, there's been people, and this was the condition by the way of the world. Until we got into the 19th century when people decided to say, well, assuming there is no God, assuming there is no Creator, we've concluded that there is no Creator. Well, thanks for the conclusion. The rest of the world had four centuries said; we believe there is a Creator. And then we

ask ourselves the question in our scientific inquiry, what did the Creator do? And can we understand it? That was the nature of the scientific inquiry. Then we get to the 19th century and suddenly is assuming there is no God? What is going on in the world? And so, we've had questions that are being asked all the time. How did this world form? Well, it was the Big Bang Theory. Well, it was this. Well, it was the string theory. Well, that was that it was the other thing. And of course, the Big Bang Theory, which is taught in American schools, the inventor of that, Stephen Hawkins, he's he came up flat, denounced it himself. He said, Yeah, I admitted that I was wrong. He denounced it himself. He denounced himself in the late 80s. And how long has it taken for the American school system to catch up, they're never going to catch up. This school system teaches from a book that is called in part, The Preservation of Preferred Races in the Struggle for Life. That is part of its title.

This is taught, it's mandatory, quote-unquote, science teaching in all of the high schools in the United States, a book entitled, The Preservation of Preferred Races in the Struggle for Life. The first part of that title, The Origin of Species, by means of Natural Selection. This is the work of Charles Darwin, clearly, a racist eugenicist doctrine that is taught as science, even though it doesn't even qualify as an hypothesis. I got to share an experience with you. I had the opportunity to see a Gibbon up close at a zoo in Georgia. I mean, up close, I was within four feet of him. And he wrapped his hands around the bars of the cage he was in, and I looked at his hands, he had human hands, and there were human fingers with human fingernails.

I mean, it was a human hand. And then I look at look at the animal itself, the Gibbon, and the Gibbon was incredible, because they've got these two baby blue stripes that go like right here, and then out like this on the side of their face. There is a wrinkle on top and a wrinkle on bottom. It looks like somebody took baby blue paint with a paintbrush and went here; let me put your makeup on. Let me paint these two perfect baby blue stripes on the side of your face. And I'm looking at this thinking, this is incredible, this is artwork. It's artwork; this is not something that came about through natural selection. And then, of course, the Gibbon smiled, and he had eye teeth that were about this long, I mean, huge. I realized, okay, this is a ferocious animal of the wilderness at that point. Yeah, steer clear.

But the point being is that when you look at a tiger, or you look at a zebra when you look at a peacock, the peacock can't see his own feathers. He can't see all those eyes in his feathers, yet they were created there. They were there for a purpose. These things spell out the eternal power and divinity of **YAH** in his creation when you look at some of the much more sophisticated things, for instance, how blood clots in the system; this is an extremely complex process that was not by means of natural selection, how the eye's see. How long did it take for man to be on earth before he developed eyes that could see? These are questions that Darwin cannot answer, which is why he repented from his formula at the end of his life, just as Stephen Hawking repented from his big bang theory at the end or near the end of his life. And what we see is that science predicated on the concept that assuming there is no God, we have concluded there is no God is errant. It's errant in everything it has taught, errant.

So, let's keep going. What we should be looking for is, of course, what **YAH** did; that's what we should be looking for.

The Rhythm of Life – Pt. 2

we do not have a compass, in our bones like they do
but we can watch them, reflecting,
the brilliance of great shining bodies
waxing and waning around them

and learn
aligned, in organic harmony
they know the power of intangible things
lifting you up and making you whole
they know how truly priceless, their own life is

Snow Geese, by Orense

I found this fantastic poem that I think is going to help illustrate some of the things we're going to talk about tonight.

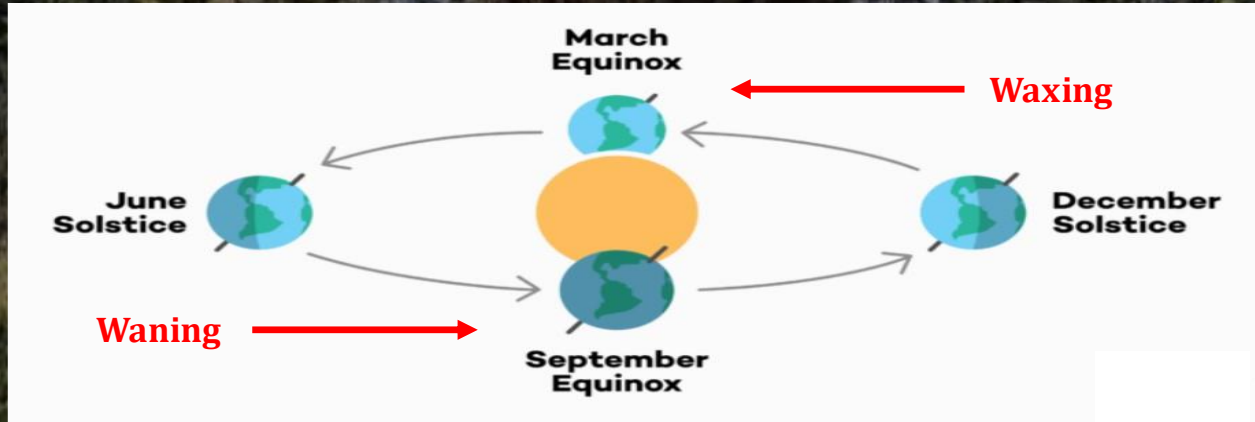
We do not have a compass in our bones like they do,
But we can watch them reflecting,
the brilliance of great shining bodies
waxing and waning around them,
and learn aligned. in organic harmony
they know the power of intangible things
lifting you up and making you whole
they know how truly priceless, their own life is.

It's amazing. This is a poem about snow geese. And it's by someone who calls themselves Orense.

The Rhythm of Life – Pt. 2

Waxing and waning

In the sun and the moon, we see cycles of both waxing and waning. Annually, **sunlight** begins to wax (in the northern hemisphere) following the winter solstice, moving toward its apex at the summer solstice, when the sunlight begins to wane, returning to its nadir at the winter solstice.



We are going to talk about waxing and waning. And this waxing and waning is going to become central to our understanding of the calendar, central to our understanding of the day and what's going on with competing calendar systems. So, we see here waxing and waning.

In the sun in the moon, we see cycles of both waxing and waning. Annually, sunlight begins to wax (in the northern hemisphere) following the winter solstice,

That is to say; the sunlight grows longer and longer and longer.

Moving towards its apex at the summer solstice,

That would be the apex of light, the apex of the number of hours of light.

When the sunlight begins to wane,

Following the summer solstice, it starts reducing the number of hours in light.

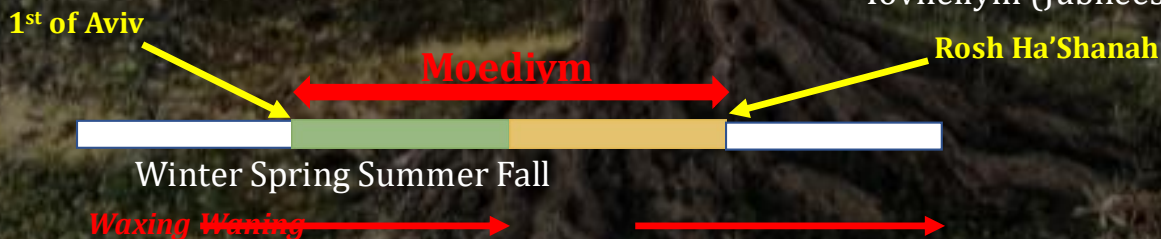
Returning to its Nadir at the winter solstice.

Now, of course, we see a difficulty on earth because what we call the winter solstice being the shortest; in the southern hemisphere, the winter solstice is the longest. What we call the summer solstice on the northern hemisphere is, in fact, the winter solstice on in the southern hemisphere. Interesting. So, we see that from the December solstice to the March Equinox, we see waxing, we see waxing, and the waxing of daylight continues all the way to the June solstice. And at the June solstice, the daylight begins to wane, and it wanes all the way to the December solstice. But in the middle of this, we have a point which is equal hours of light and equal hours of day. Now, one of those is in March; that's called the vernal equinox. And then we have another one in September where the daylight is equal to the night. That's called the autumnal equinox, the autumnal equinox.

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And on the New Moon of the first month, and on the New Moon of the fourth month, and on the New Moon of the seventh month, and on the New Moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony forever. 24 And Noach ordained them for himself as feasts for the generations forever.

- Yovheliym (Jubilees) 6:23-24



So, now we're going to start breaking into this. Let's see what we can find. We have this teaching from the book of Jubilees, Yovheliym. And it says,

YOVHELIYM (Jubilees) 6:23-24:

“23. And on the New Moon of the first month, and on the New Moon of the fourth month, and on the New Moon of the seventh month, and on the New Moon of the tenth month,

There's four.

“23. Are the days of remembrance and the days of the seasons in the four divisions of the year. These are written in ordained as a testimony forever.

24. And Noach ordained them for himself as feasts....”

The first, fourth, seventh, and tenth...

“24. For the generations forever.”

Now, of course, the new moon feasts practiced thereafter every new moon. But you can see that at this point, it was 1,4,7 and 10. Now let's go back for just one second.

The Rhythm of Life – Pt. 2

we do not have a compass, in our bones like they do
but we can watch them, reflecting,
the brilliance of great shining bodies
waxing and waning around them

and learn
aligned, in organic harmony
they know the power of intangible things
lifting you up and making you whole
they know how truly priceless, their own life is

Snow Geese, by Orense

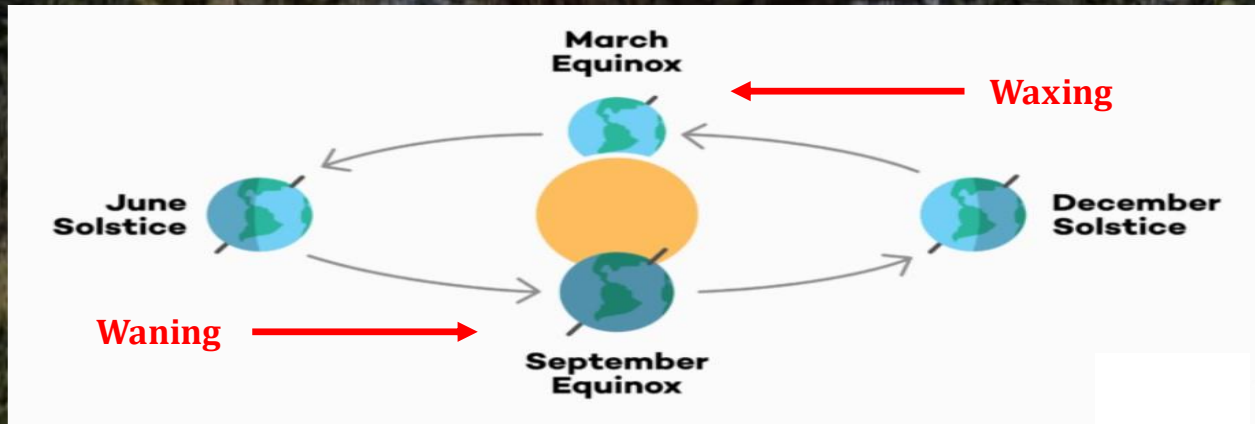
Because I'm going to go back and look at this again when we're talking about this. Because, if you recall, you might know this; hopefully, you do, that you can see that this the December solstice is typically on December 21st. Not always, but usually. The March Equinox, the vernal equinox, is usually on March 21st. The June solstice is generally on June 21st. And the September equinox is generally September 21st. But Jubilees is telling us that the first day of the year, which is going to be 1 Aviv, sometime in March, maybe, could be in April, sometime in March. That's the first of spring.

So, we are told under the Roman calendar spring begins with the vernal equinox. We are told summer begins with the summer solstice. We are told fall begins with the autumnal equinox, and we are told winter begins with the December solstice or the winter solstice.

The Rhythm of Life – Pt. 2

Waxing and waning

In the sun and the moon, we see cycles of both waxing and waning. Annually **sunlight** begins to wax (in the northern hemisphere) following the winter solstice, moving toward its apex at the summer solstice, when the sunlight begins to wane returning to its nadir at the winter solstice.



But all of us know that it's already cold by the time we get to December. This Scripture is telling us something entirely different. No, Spring is going to begin on the new moon of the first month. Then summer will begin on the new moon of the fourth month. And then Fall will begin on the new moon of the seventh month, which in the Jewish world is Rosh Hashanah. And then winter begins on the new moon of the tenth month. That's what Jubilees is telling us here. So, I'm going to show you these now; you're going to see these patterns breakout here; we're going to see these four different colors. This pattern here. This is going to represent winter, which in the modern world is December 21st, until March 21st. Then spring March 21st to June 21st. Then summer, June 21st to September 21st. Then fall September 21st to December 21st.

So, we see the moediyim here are practiced in here. They are practiced in this circuit here. They are practiced in here. They're not practiced in the winter, the moediyim; they're not practiced here. I mean moediyim, I'm talking about the feasts, Pesach, Matzah, Bikor, Shav'uo, Yom Teruah, Yom Kippuriym, Cukkoth. Now, Mosheh tells us that this beginning month here, the month in which we have Passover, this is the 1st of Aviv, and the 1st of Aviv appears where, on the new moon of the 1st month of the year, so, this would be the new year. This is the new year to you, the 1st of Aviv, which begins here.

Now, we see when we look at this cycle, you can see that from here, this beginning point here, or what is this, this is the nadir. This is the shortest amount of daylight, the nadir. So, this is the winter solstice. And this begins to wax. Halfway through its waxing, we have the 1st of Aviv. Then here, we begin to see the waning. Now, look at this, the Jewish practice is to declare this the first of the year, the 1st of Tishri. If you look at this, Rosh Hashanah, the 1st of the seventh month here.

So, we see that in the Jewish calendar, we have elected to say the 1st of the year is here, halfway through the waning. But Mosheh tells us that the 1st of the year is here, halfway through the waxing. Now, that's going to come up later, and it's going to be an important point. You see waxing to this point and waning thereafter.

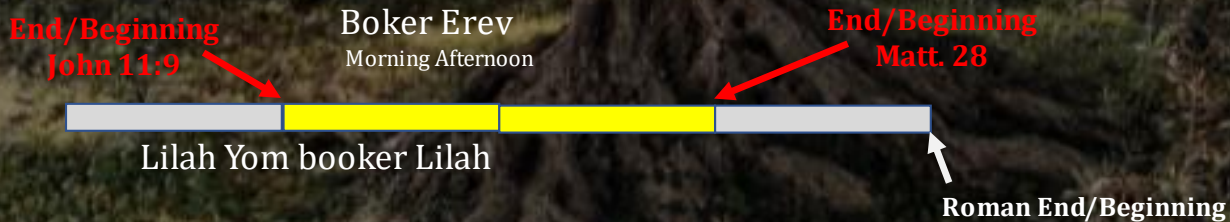
The Rhythm of Life – Pt. 2

5 And Elohiym called the light Day
and the darkness he called Night. And the evening [erev]
and the morning [boker] were the first day.

- Bere'shiyth (Genesis) 1:5

Yahusha answered: Are there not twelve hours in the day? If any man walks in the day, he stumbles not, because he sees the light of this world.

- Yochanon (John) 11:9



Now, let's take a look at the passage in Genesis that's going to be reflected on this.

BERE'SHIYTH (Genesis) 1:5:

"5. And **ELOHIYM** called the light Day, and the darkness he called Night in the evening (Erev) and the morning (Boker) were the first day.

Hmm, okay.

YOCHANON (John) 11:9:

"9. **YAHUSHA** answered:..."

Now here is a gospel statement.

"9. Are there not twelve hours in a day? If any man walks in the day, he stumbles not because he sees the light of this world."

So, what is **YAHUSHA** talking about here? Well, he's talking about twelve hours of daylight. Are there not twelve hours in the day? And then what, he says if he walks in the day, the day that he's referring to, he stumbles, not because it's lit up, it's got light. It's got light; therefore, he's talking about the day. So, twelve hours in the day. Now are these twelve sixty-minute hours? Very rarely are they sixty-minute hours. They might be at the equinox in terms of March 21st and September 21st. But after September 21st, they tend to be shorter than that. Before September 21st, they tend to be longer than that. Before March 21st, they are shorter than that; after March 21st, they tend to be longer than that. So was there a clock anywhere in Scripture that said, yeah, there's sixty minutes in an hour, sixty seconds in a minute? Is that any way set forth in Scripture? No, in fact, it's actually a Sumerian concept. What we do see in Scripture is the sundial. And the sundial is capable of rendering twelve distinct periods of time, predicated upon the shadow cast from the sun over this

day. That will give us the correct hours, and the sundial is referenced directly in the book of Yesha'yahu, Isaiah.

But what about the Boker and the Erev? What we see here is this. When you look down here at the bottom graphic, you can see Lilah, night. Yom, day, Lila, and then boker. What's boker doing in there? You mean boker? That's incorrect; by the way, we're going to look at this in a second. But Lila, Yom, Yom Lila. So, we see here what it says, well, the boker and the erev were the first day. Well, here's the erev over here. You might construe it this afternoon. And here's the boker over here in the morning. But, when we get into the definition, you're going to see that oh, no, boker is sunrise, and erev is sunset. So, let's take a look. Let's continue.

We see the end from the beginning. Remember that when we're talking about the end from the beginning, all of this is a circle. So, when you say boker, well, look, let's say the day begins at boker. If the day begins at boker, then what? This is the beginning. And it's also the end. Let me show you what I mean. We will just draw it out like this so you can see it. If this is the beginning, then let's do the whole lap here. And we'll come back around and Oh, guess what, it's also the end. If this is the beginning, then let's do the whole lap. And we come all the way back around. And this is the end.

So, the beginning of the year is also the end of the year. The beginning of the month is also the end of the month. The beginning of the day is also the end of the day. Now, what you see here is you've got a couple of interesting things going on. Because we appear to have in Matthew 28 a discussion that indicates, oh look, we have to get the body off the cross before the Shabbat begins, which implies that the Shabbat began at sunset. We're going to look at that. And if that's the case, then the day would begin here at sunset, the day would begin. Why would it begin at sunset? Because that's when the day ends. Okay, let's get up and get to work. Okay, how long we're going to work? Well, we're going to work until the sun goes down. Okay, great.

So, if we're going to work until the sun goes down, we work until the sun goes down. Now, that's the end of the day. Therefore, the next day begins when we stop working. It begins at that point. So that's the discussion. But in John 11:9, we have a different beginning. We have a beginning that begins at the morning. So, here the day begins down here, which means the day ends at the sunrise. Where does Rome give us the end and the beginning? Over here in the middle of the night. How about if we put the beginning and the end here in the middle of the night? How about that? Well, kind of arbitrary, Gregory, if you know what I mean. And who's going to see that naturally in the world? It's going to take a pretty good calculus to give us that naturally in the world. It's possible, you can reckon by the stars, and you can figure it out because there is a waxing and waning at night as well.

The Rhythm of Life — Pt. 2

Waxing ~~Waning~~
Dark on the left

15th Dark on the Right



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

- Tehilliym (Psalm) 81:3

So now, let's continue to look at waxing and waning. We see a waxing of the moon. And the waxing of the moon goes from a dark moon, whereby the way, it's dark on the left side of the moon when it's waxing, and it's dark on the right side of the moon when it's waning, waxing, waning, left waxing, right waning. If the darkness is on the left, then it's waxing. If the darkness is on the right, then it's waning. And so, we can see here that we have a waxing and waning cycle that goes from the dark moon all the way to the full moon, which is on the 15th of the natural month. Then it goes from the full moon and wanes back to the dark moon.

Now, the reason we say that this is the calendar has to do with the only passage in the Tanakh that tells us about how you reckon the day. And it's right here.

COMMENT FROM ROBBIE S: Thus, Uriy'el showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth. Chanok 75:10, Eth-Cepher.

DR. PIDGEON? Yes. Now those twelve, I didn't talk about that here, Robbie, in this discussion, because again, well, we could talk about it, if I had the white screen up, I could show you. But essentially, what you're talking about is if you have an axial tilt like we discussed last week, and as that axial tilt orbits around in a fixed position around the sun, you're going to see that if, if assuming that the calendar is broken into only twelve months, that there would be twelve positions of the sun if you measured it in accordance with twelve moon cycles. Or if you did like the like supposedly the calendar sets forth in Enoch 30:30-31, then you would count those days up, and you would get twelve different placements of where the sun came up. But, it's actually 1,2,3,4 a 1,2,3,4,5, 1,2,3,4,5,6, 1,2,3,4,5,6. 1,2,3,4,5,6, 1,2,3,4,5,6 or 1,2,3,4,5,6,7,8,9,10,11,12. Either way, you end up at the equator twice, as you do with an equinox. And you end up far distant from the equator twice, once going, waxing, and once waning. And that's what those twelve gates in Enoch describe.

DEBBIE JOHNSON: @ Ski the Hebro, I watched last week, and no Enoch was discussed; I put in several questions about it.

DR. PIDGEON: So, Debbie, I'm trying to hit some of those. I'm sorry about I missed some of those questions. But when we talk about the Book of Enoch, we're going to discuss the 364-day calendar as we get into this later on in this discussion. Right now, I'm trying to establish the foundation of waxing and waning. But the twelve Gates you're talking about? This is from Chapter 72 and forward in Enoch. These twelve gates, as I say, describe just what I've talked about 1,2,3,4,5,6. And so this advances to the nadir, it comes back to the equinox advances to the apex comes back to the equinox. Two equinoxes, the nadir and the apex is found in those same twelve discussions.

But here we see in the new moon; we see this,

TEHILLIYM (Psalms) 81:3:

“9. Blow the shofar on the dark New Moon today on our solemn feast.”

For this was a statute for Yashar’el and a law of **ELOHIYM** of Ya’aqov.

So, we talked about this at length last week. This word here, talking about the dark New Moon, the covered moon, and I believe that there's substantial weight of the authority in Hebrew does is substantiate that this is a dark New Moon. Chodesh meaning new moon or the new moon cycle. Now, so the month begins over here at the dark moon and completes at the dark moon. Because the ending is the beginning.

The Rhythm of Life — Pt. 2

Do things wax in scripture?

And they gathered it every morning every man according to his eating: and when the sun waxed [חָמַם] hot, it melted.

- Shemoth (Exodus) 16:21

(חָמַם) *châmam* (Strong's H2552), a primitive root; meaning to be hot (literally or figuratively):—enflame self, get (have) heat, be (wax) hot, (be, wax) warm (self, at).

Now, do things wax in Scripture. Well, yeah, they do. There's the discussion of this term wax. And I'm going to talk about it just a little bit. I'm not going to spend a lot of time on this, but I'm just going to show it to you.

SHEMOTH (Exodus) 16:21:

“21. And they gathered it every morning, every man according to his eating: when the sun waxed hot, it melted.”

So, here is the word chamam, a primitive root, meaning to be hot, to enflame to heat to wax hot.

Chamam, you notice that this starts with chet, chamam, chet, or chamam.

The Rhythm of Life – Pt. 2

Do things wax in scripture?

And when the voice of the shofar sounded long, and waxed [ךזק] louder and louder, Mosheh spoke, and Elohiym answered him by a voice.

- Shemoth (Exodus) 19:19

(ךזק) châzêq (Strong's H2390) meaning powerful:—× wax louder, stronger; from H2388 (ךזק) châzaq, which is a primitive root; to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong, be sure, take (hold), be urgent, behave self valiantly, withstand.

Now, how about here,

SHEMOTH (Exodus) 19:19:

“19. And when the voice of the shofar sounded long and waxed...”

And here again, guess what we have? Chazeq, chazeq, again, beginning with chet.

“19. Louder and louder, Mosheh spoke, and **ELOHIYM** answered him by a voice.”

So, now once again, we have this idea of this chet, beginning with this idea of waxing.

And this means powerful, to wax louder.

The Rhythm of Life – Pt. 2

Do things wax in scripture?

And my wrath shall wax [חָרָה] hot, and I will kill you with the sword; and your women shall be widows, and your children fatherless.

- Shemoth (Exodus) 22:24

(חָרָה) chârâh (Strong's H2734) is a primitive root meaning to glow or grow warm; figuratively (usually) to blaze up, of anger, zeal, jealousy:—be angry, burn, be displeased, earnestly, fret self, grieve, be (wax) hot, be incensed, kindle, very, be wroth.

How about this one,

And my wrath shall wax hot. And in this case, it is charah. Again, beginning with chet.

SHEMOTH (Exodus) 22:24:

“22. And my wrath shall wax hot, and I will kill you with the sword, and your women shall be widows, and your children fatherless.

This is from Shemoth, Exodus, Chapter 22:24.

And again, this is a primitive root meaning to glow or grow warm; figuratively, to blaze up, anger, jealousy.

So, we see that this chamam, charah, chazeq, all of this stuff has kind of a similar root, if you will, in this idea of hey, this is not good.

The Rhythm of Life – Pt. 2

The issue of the Shabbath

And Yahuah spoke unto Mosheh, saying: 2 Speak unto the children of Yashar'el, and say unto them, Concerning the feasts of Yahuah, which ye shall proclaim to be holy assemblies, even these are my feasts. 3 Six days shall work be done: but the seventh day is the Shabbath of rest, a holy assembly; ye shall do no work therein: it is the Shabbath of Yahuah in all your dwellings.

- Vayiqra (Leviticus) 23:1-3

First day: (י'ום אֶחָד) yom echad

Third day: (י'ום שְׁלִישִׁי) yom shelishiy

Fifth day: (י'ום חֲמִישִׁי) yom chamishiy

Seventh day: (י'ום שְׁבִיעִי) yom shaviy'iy

Second day: (י'ום שֵׁנִי) yom sheniy

Fourth day: (י'ום רְבִיעִי) yom reviy'iy

Sixth day: (י'ום שִׁשִּׁי) yom shish'shiy

Now we have to confront the issue of the Shabbat. Let's take a look at this passage. And then we'll see what we can determine the issue of the Shabbat,

VAYIQRA (Leviticus) 23:1-3:

“1. And **YAHUAH** spoke unto Moshe saying:

2. Speak unto the children of Yashar'el, and say unto them, Concerning the feast of **YAHUAH**, which ye shall proclaim to be holy assemblies, even these are my feasts.

3. Six days shall work be done: but the seventh day is the Shabbath of rest, a holy assembly, ye shall do no work therein: it is the Shabbath of **YAHUAH** in all your dwellings.”

So, last week, one of the questions that came up was a question from John Putney, which was a very good question, John, I want to thank you for asking it. Which is, what are the names of the days in the Hebrew calendar? Well, let's look because the day that the names of the days were simply the counting, so you see,

First day: Yom echad

Second day: Yom sheniy

Third day: Yom shelishiy

Fourth day: Yom reviy'iy

Fifth day: Yom chamishiy

Sixth day: Yom shish'shiy

Seventh-day: Yom Shaviy'iy

So shaviy, shaviy. You might say if you weren't going to pronounce this B with va sound, we talked about this in Hebrew class, that you have the beyt with the dagesh pronounced b'a but without the dagesh pronounced v'a. Otherwise, it would be shabby, shabby. So, if the seventh day is shabby, what's its portal sha'bot. shabiy, sha'bot. So, Shabbat, as you can see, is the kind of automatic plural of the word for the seventh day.

You know, there are many, many nations on earth who don't call Saturday Saturnalia day. They call it Sabbath. Like for instance, Spain, Sabado. How many of you watched a television program, Sabado Gigante? Giant Saturday, Big Saturday? Sabado Gigante, why Sabado? Because Shabado is the name of for Saturday. In Italy, it's Sabato. How about in Russia, Subbota, The name for Saturday is Sabbath. And in fact, sixty-five nations on earth use the name Sabbath to identify what we call, and it's only a few Western nations that call it Saturday, by the way, what we call Saturday. And the Gregorian calendar fixes as Saturn's day. But most of the world continues to call it not most of the world, but a big chunk of the world calls it Sabbath. Sabbath or Shabbat in Georgia. It's Shabbat. In Russian Subbota. In Russia, Sunday is Voskresen'ye. Resurrection.

The Rhythm of Life – Pt. 2

The issue of the Shabbath

And Yahuah spoke unto Mosheh, saying: 13 Speak also unto the children of Yashar'el, saying: Truly my Shabbaths [אַתְּ-שַׁבָּתוֹתַי] ye shall guard: for it is a sign between me and you throughout your generations; that ye may know that I am Yahuah Meqoddishkem.

- Shemoth (Exodus) 31:12-13

Shabbath [שַׁבָּת] – better spelled Shab'ath is the reference to more than one seventh day. It is best understood as a proper noun for the seventh day.

Now let's see here. Okay, so here we go, Shabbat.

SHEMOTH (Exodus) 31:12-13:

“12. And **YAHUAH** spoke unto Mosheh, saying:

13. Speak also unto the children of Yashar'el, saying: Truly my Shabbats ye shall guard: for it is a sign between me and you throughout your generations; that ye may know that I am **YAHUAH MEQODDISHKEM.**”

I'm showing you this so that you can see this plural form of Shabbat in the Ivriyt. I know a lot of you guys want to talk about Hebrew; we're going to talk about it there anyway. So here is the eth setting forth the direct object. Here is the makeph pointing out what this modifier is being related to. And here is Shabbat-T. Shabbat-

T. Okay? Actually, this is Shabbatot. Shabbat, Shabbatot. But anyway, you're talking about Shabbat's. You're talking about the plural. Shabbat. Shabbat down here, spelled this way Shabbath. Shabbath- better spelled Shab'ath is the reference to more than one-seventh day.

In other words, you're talking about the seventh day; generally, if you're talking about just the seventh day, Sheviy. If you're talking about the practice of keeping the seventh day is a general term, the general use of the seventh day is Shabbat. That's why so many nations called their Saturday, Sabaton or Sabato, or Sabato, because it is the Sabbath. Better spelled Shabbat, it's the reference to more than one-seventh day; it's best understood as a proper noun for the seventh day.

The Rhythm of Life – Pt. 2

Three calculations of the Shabbath

In the modern world, there are three calculations for the keeping of the Shabbath:

One: A continual sequence of seven-day counts beginning at creation.

Two: A sequence of sevens beginning anew with the return of the year (based upon a calculation of the 364-day year found in Chanoch and Yovheliym)

Three: A sequence of sevens beginning anew with the New Moon at the beginning of the month.

Now, there are three calculations for the Shabbat among the community. And I'm going to try to talk about these three and try to give them a fair airing. So, one, we have the first argument,

One: A continual sequence of seven-day counts, beginning at creation.

But you have this narrative in Genesis one, that **YAH** created the world in six days, and on the seventh day, he rested. And this was the pattern given to mankind, that he didn't need to rest, he doesn't need any rest, but he rested. And he gave this pattern to mankind, wherefrom which we get a seven-day week. And this pattern is reflected in the seven words of Genesis 1:1, and it's reflected in the seven candles on the Menorah, right. The seven candles in the menorah are also going to give us the seven-day pattern. Well, you break out an eight candle hanukkah. Well, we got a little bit different pattern going on there, don't we and the hanukkah came when came after the destruction of Yahud. And it came with the Hasmonean Empire over the land of Yahud.

So, there is this position asserts that continuous sequence of seven-day counts beginning at creation.

Two: A sequence of sevens beginning anew with the return of the year (based upon a calculation of the 364-day year, found in Chanoch and Yovheliym).

That's our second argument that the Sabbath count recounts it reestablishes itself at the beginning of the year, and I'll show you why that is found.

Three: A sequence of sevens beginning anew with the New Moon at the beginning of the month.

So, some people take the position, the Sabbath is always on the 8th and the 15th and the 23rd and the 30th. Always, always. So, we are going to take a look through this and see what we can find for support.

The Rhythm of Life – Pt. 2

The Continual Shabbath

9 And on the fourth day he created the sun and the moon and the stars, and set them in the expanse of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. And Elohiym appointed the sun to be a great sign on the earth for days and for Shabbaths and for months and for feasts and for years and for Shabbaths of years and for jubilees and for all seasons of the years. 10 And it divides the light from the darkness and for prosperity, that all things may prosper which shoot and grow on the earth.

These three kinds he made on the fourth day

- Yovheliym (Jubilees) 2:9-10

We start with this out of the book of Yovheliym, Jubilees. Jubilees two has one of the most eloquent discussions in all scripture about the Shabbat and begins; I began at Chapter 2:9-10.

YOVHELIYM (Jubilees) 2:9-10:

“9. And on the fourth day, he created the sun and the moon and the stars, and set them in the expanse of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness....”

That's consistent with what's being said in Genesis.

“9. And **ELOHIYM** appointed the sun to be a great sign on the earth for days and for Shabbaths and for months and for feasts and for years and for the Shabbaths of years and for jubilees and for all seasons of the years.

10. And it divides the light from the darkness and for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds he made on the fourth day.”

So, we have this now saying, well the solar calendar is what's going to be, the sun is going to tell us when we're going to have what Sabbath's for months for feasts, and for years, and so on and so forth.

The Rhythm of Life – Pt. 2

The Continual Shabbath

*18 And he gave us a great sign, the Shabbath, that we should work six days but guard the Shabbath **on the seventh day** from all work. 19 And all the angels of the presence, and all the angels of sanctification, these two great classes he has bidden us to guard the Shabbath with him in heaven and on earth. 20 And he said unto us: Behold, I will separate unto myself a people from among all the peoples, and these shall guard the Shabbath, and I will sanctify them unto myself as my people and will bless them; as I have sanctified the Shabbath and do sanctify it unto myself, even so will I bless them, and they shall be my people and I will be their Elohiym.*

- Yovheliym (Jubilees) 2:18-20

YOVHELIYM (Jubilees) 2:18-20:

“18. And he gave us a great sign, the Shabbath, that we should work six days, but guard the Sabbath on the seventh day, from all work....”

Now, this is pretty clear, you work six days, and then you guard on the seventh day.

“19. And all the angels have the presence, and the angels of sanctification, these two great classes he has bidden us to guard the Shabbath with Him in Heaven and on earth....”

In other words, there is a Shabbat kept in heaven, and there is one kept on earth.

“20. And He said to us: Behold, I will separate unto myself a peoples, and these shall guard the Shabbath,....”

Why did he separate? Why did he choose Yashar’el and say, Yashar’el is the seed of my firstborn? Why did he do that? Because they will guard the Shabbat.

“20. And I will sanctify them unto myself as my people and will bless them; as I have sanctified the Shabbath and do sanctify it unto myself, even so, will I bless them, and they shall be my people, and I will be their **ELOHIYM**.

Well, that statement is reiterated in Ezekiel 20:20. This is the seal of **YAHUAH** as to keeping the Shabbat because then he will be our **ELOHIYM**, and we will be his people.

The Rhythm of Life – Pt. 2

The Continual Shabbath

21 And I have chosen the seed of Ya`aqov from amongst all that I have seen, and have written him down as my firstborn son, and have sanctified him unto myself forever and ever; and I will teach them the Shabbath, that they may guard the Shabbath thereon from all work. 22 And thus he created therein a sign in accordance with which they should guard the Shabbath with us on the seventh day to eat and to drink, and to bless him who has created all things as he has blessed and sanctified unto himself a peculiar people above all peoples, and that they should guard the Shabbath together with us.

- Yovheliym (Jubilees) 2:21-22

YOVHELIYM (Jubilees) 2:21:

“21. And I have chosen to the seed of Ya’aqov from amongst all that I have seen and have written him down as my firstborn son.....”

Wait a minute, Mr. radical, just hold on here. You can't teach that. Do you remember Batya Wooten? She was the one that was kicked out of every messianic congregation in the country? Because she said, guess what? The scriptures say that Ya’aqov or Yashar’el is my firstborn son. Hold up. What about Adam? I thought that **MASHIACH** was the quote-unquote, only begotten Son. That's the language that we get in English. But here, just as it was said in Genesis when he says, Ya’aqov is my firstborn son. This doesn't say that. This does not say that. This says the seed of Ya’aqov. The seed of Ya’aqov is my firstborn son, the seed of Ya’aqov, again, the toledot, if you will, in the Hebrew, the generation of Ya’aqov. The generation of Ya’aqov, this generation. This tree that is Ya’aqov; this seed is me as my firstborn son. You see, this does, in fact, include **MASHIACH**. It includes **MASHIACH** because, of course, **MASHIACH** is directly from the line of Judah through Perez, which goes back to Ya’aqov in the house of Yashar’el.

And why did he pick them because they would guard the Shabbat? And he sanctified it. Sanctified the Shabbat, among his chosen people. They weren't chosen because they were smart. They weren't chosen because they were fast and weren't chosen because they were good-looking. They weren't chosen because they were rich. They weren't chosen because they could become rich, smart, good looking. They were chosen because they would guard the Shabbat.

The Rhythm of Life – Pt. 2

The Continual Shabbath

*23 And he said unto them: This is that which Yahuah has said: Tomorrow is the rest of the Holy Shabbath unto Yahuah: תא bake that which ye will bake today, and תא seethe that ye will seethe; and תא that which remains over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Mosheh bade: and it did not stink, neither was there any worm therein. 25 And Mosheh said: Eat that today; for today is a Shabbath unto Yahuah: today ye shall not find it in the field. 26 Six days ye shall gather it; but **on the seventh day**, which is the Shabbath, in it there shall be none.*

- Shemoth (Exodus) 16:23-26

This is from Exodus Chapter 16. And this, I think, is the most compelling argument as to the continual Sabbath.

SHEMOTH (Exodus) 16:23-26:

“23. And he said unto them: This is that which **YAHUAH** has said: Tomorrow is the rest of the Holy Shabbath unto **YAHUAH**: eth bake that which ye will bake today, and eth seethe that ye will seethe; and eth that which remains over lay up for you to be kept until the morning...”

Wait a minute, keep it until the morning. You got to remember that the Scripture just paragraphs before said if you try to keep any of this manna until morning, you're going to wake up in the morning and find it full of worms. Don't try to keep it; you eat it all in the day and don't try to keep it until tomorrow. But now, bake it today, seethe that which you will seethe, and that which remains lay up for you to be kept until the morning.

And they laid it up until the morning, as Mosheh bade: and it did not stink, neither were there any worms therein.

No stench, no worms, all right. Well, this is great.

And Mosheh said: eat that today, for today is a Shabbath unto **YAHUAH**: Today ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day,

Sheviy, on the seventh yom sheviy.

Which is the Shabbath, in it there shall be none.

Now this imposition here, how long did the house of Yashar'el really eat manna in the desert? r They ate manna in the desert for forty years. For forty years, they ate manna in the desert. And this stream never ended. It was six days you shall work, six days you shall gather, and on the seventh day, you shall not gather,

but you shall have a double portion from the sixth day, and it shall be edible on the seventh day. This was a continual pattern for forty years, notwithstanding the change of months, notwithstanding the change of the years, continual pattern.

The Rhythm of Life – Pt. 2

The Continual Shabbath

The edict given to the house of Yashar'el in the wilderness was circa 1500 B.C.

This preceded the Etruscan 8-day week by seven centuries;

This preceded the Julian calendar by fourteen centuries;

This preceded the Gregorian calendar by twenty-one centuries.

Was the seventh day count ever lost?

The edict given to the house of Yashar'el in the wilderness was circa 1500 B.C.

Now, for all of you guys who kind of get confused by the timing of these things. It's important to know when this took place, in the in which years it took place because we have to know what preceded what. So, this took place around 1500 B.C.

This preceded the Etruscan 8-day week by seven centuries;

This preceded the Julian calendar by fourteen centuries;

This preceded the Gregorian calendar by twenty-one centuries.

2,100 years before Pope Gregory came up with his calendar, maybe he named the days of the week Saturn and Friday and Thor's Day and Wooden's Day and the Moon Day, and the Suns Day. Maybe he did that. But the fact is, is that well, before that, 2,100 years before that, the Shabbat was being kept in a seven-day cycle continuously.

Was the seventh-day count ever lost?

That's the question. Was it ever lost? You have some real issues there. Was the seventh-day count ever lost? I believe the seven-day count was practiced all the way up to the time of David. And when you get to **MASHIACH**, Luke 4, and **MASHIACH** went to the synagogue on the Sabbath, as was his custom, as was his custom. And the Greek word there, of course, is Sabaton, which appears eighty-nine times in the New

Testament. Sabaton in 81 of those occasions, being translated as Sabbath. But in seven of those occasions being translated on the first day of the week, one wonders who translated it that way.

The Rhythm of Life – Pt. 2

The Annual Reset of the Shabbath

There are two scriptural passages supporting a 364-day year:

38 For this reason I command and testify to you that you may testify to them; for after your death your children will disturb them, so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the New Moons and seasons and Shabbaths and feasts, and they will eat all kinds of blood with all kinds of flesh.

- Yovheliym (Jubilees) 6:38

Now, let's take a look at the annual reset of the Sabbath. Is this possible in Scripture? Well, let's see.

There are two Scriptural passages supporting a 364-day year:

That one is founded Jubilees Chapter 6:38,

YOVHELIYM (Jubilees) 6:28:

“38. For this reason, I command and testify to you that you may testify to them; for after your death your children would disturb them so that they will not make the year 364 days only, and for this reason, they will go wrong as to the New Moons and seasons, and Shabbath’s and feast, and they will eat all kinds of blood with all kinds of flesh.

Well, I have to tell you, this is a very interesting point of view. Because if we're talking about a 364-day calendar, and we use the reckoning that is set forth in Chanok has to this 364-day calendar, where it says 30,30,31, there'll be four patterns of 30,30 and 31. $91 \times 4 = 364$. But if you have this kind of arbitrary imposition of the calendar over the moon cycles, what are you talking about celebrating a new moon? Because a New Moon is either a new moon or it isn't a new moon. How do you go wrong as to the new moon? Either it's a new moon, or it isn't a new moon. If it's a new moon, then you have the celebration. How do you go wrong about that?

And the seasons, and so on and so forth. We are going to see that this is going to turn into a bit of an issue.

The Rhythm of Life – Pt. 2

The Annual Reset of the Shabbath

There are two scriptural passages supporting a 364-day year:

42 At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.

- Chanoch (Enoch) 72:42

This calendar is 1.25 days shorter than the observable annual sequence, and therefore pushes the growing season into the winter months quickly. Further explanation and justification is therefore necessary.

The other one is in Chanok, and again, Chapter 72 of Chanok goes into much more detail, but I just wanted to show you the reference.

CHANOCH (Enoch) 72:42:

“42. At that period, the night becomes shortened. It is nine parts...”

So, he says that the night is only nine parts.

“42. And the night is equal with the day...”

Therefore. The day is only nine parts. So, you see now this kind of reckoning that, maybe an hour was an hour and a half during the time of Chanok.

“42. The year is precisely three hundred and sixty-four days.”

Now, remember that Chanok was antediluvian before the flood. Jubilees was a very early writing, too; Jubilees preceded Joshua; it's a very important point. What we do know is this, we know this as a fact,

The calendar is 1.25 days shorter than the observable annual sequence.

That is to say; we can observe the year. And when we observe the year, we find that the is 365.25 days. It's interesting that Chanok is proclaiming the 364-day year would live 365 years; I find that interesting. But we see that should we follow the 364-day calendar,

it pushes the growing season into the winter months very quickly. Further explanation and justification is therefore necessary.

The Rhythm of Life – Pt. 2

The Annual Reset of the Shabbath

In a 364-day calendar, it is possible to maintain a continuous sabbath on the seventh day ($364/52$ weeks = 7 day sequences), but the reconciliation to the 365.25 day calendar is still required.

Some have proposed a leap week every seven years, which would recapture seven days, but the deficit at that point is 8.75, so the calendar remains at nearly a two-day deficit in the first week of years. In addition there is no scriptural support for such a thing as a *leap week*.

Now, I'll show you what I'm talking about. So, when you look at the 364-day calendar, is it possible to maintain a continuous Sabbath on the seventh day? Well, yeah, because you're talking about 364 days, that divides into exactly fifty-two weeks. Therefore, you can say, boom, this is the Sabbath, the first day of the year. And then we're going to go, boom, boom, or maybe it's the seventh day of the year, then boom, boom, and we go all the way down the calendar, and we have a continuous sequence of seven days until we get to the end of the year. Now, all of a sudden, we got an eighth day and sometimes a ninth day. So, to kind of counteract this deficit in the calendar, which, again, is an algorithm, it's an algorithm to try to counter this deficit. Some have proposed a leap week every seven years.

So, what you have is you have a 364-day year, which is exactly fifty-two weeks, except in the 7th year, you have fifty-three weeks, and in the 14th year, you have fifty-four weeks. Why? Because even if you have a leap week, every seven years, which would recapture seven days, the deficit at that point is 8.75 days. So, you're almost two days short, even with the LEAP week. So, the calendar remains a nearly two-day deficit in the first week of yours. In addition, there is no Scriptural support for such a thing as a leap week. You don't see it anywhere.

The Rhythm of Life – Pt. 2

The Annual Reset of the Shabbath

*And David said unto El-Yahunathan: Behold, tomorrow is the New Moon, 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

The New Moon is the sign of the beginning of the month (a dark moon), and David indicates there is a three-day feast governing this new moon feast. Is it the Feast of Trumpets (Yom Teruah)? This could mean that a reckoning of the deficit of days would be reconciled – most years a two-day feast, but every fourth year, a three-day feast, which would then reset the sabbath on the first day of the new year.

However, here's where we can see something that may fit into this 364-day calendar, which is what you see in Shemu'el Ri'shon or First Samuel, 20:5, and here's what you see.

SHEMU'EL RI'SHON (1 Samuel) 20:5:

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

Now, this becomes extremely important. Because even though the feast was calculated to be the full moon, even though the feast was calculated to be the full moon, they may have used this day, which was most likely Yom Teruah, or what the Jewish world calls Rosh Hashanah, Rose Hashanah, which is the beginning of the new year. So, if this was new, your feast, it's possible that they use this New Year's feast to say, well, we haven't seen the sliver moon yet, or we haven't seen the dark moon yet so that they could catch up every year with that additional day that was needed. And sometimes two days. This is why David is gone until the third day at erev. You see, this is why he's gone at the third day of erev because you have the beginning of the year, and then you have these catch up that could have been in there. Now, this catch-up is in there. This is where the catch-up is found on Rosh Hashanah.

This is almost undoubtedly Yom Teruah. And so this Yom Teruah is going to be in the seventh month, which Scripturally is Eythaniym, but in the Babylonian world Tishrei.

So, we see here that,

The New Moon is the sign of the beginning of the month (a dark moon), and David indicates there is a three-day feast governing this new moon feast.

That's why he's gone for three days.

Is it the Feast of Trumpets (Yom Teruah)? This could mean that a reckoning of the deficit of days would be reconciled- most years a two-day feast, but every fourth year, a three-day feast, which would then reset the Shabbat on the first day of the new year.

So, this is going to be an annual reset of the Shabbat. There may be some Scriptural support to that. All right. There may be some Scriptural support, but I can tell you, you know. Okay, I'm just going to leave it at that.

The Rhythm of Life – Pt. 2

The Monthly Reset of the Shabbath

The New Moon is the sign of the beginning of the month (a dark moon). Some take the position that the Shabbath count restarts with each new moon.

The formula respects the New Moon (day 1), followed by the sabbath (day 2) and a seven-day sequence thereafter (days 9, 16, 23, 30).

As can be seen, a 28-day month sets the shabbath pattern with little difficulty; but the 29-day month or 30-day month causes a ripple – where you either lose a Shabbath, or you practice one again a day or two later.

Now let's talk about the monthly reset of the Shabbat.

The New Moon is the sign of the beginning of the month (a dark moon). Some take the position that the Shabbat count restarts with each new moon.

The formula respects New Moon (day 1), followed by Shabbath (day 2) and a seven-day sequence thereafter (9,16,23,30)

Or maybe it's 1,8,15,20,30. Whatever it might be.

As can be seen, a 28-day month sets the Shabbath pattern with little difficulty; but the 29-day month or the 30-day month causes a ripple.

And we know that we have these days in the moon sequence, we have them,

where you either lose the Shabbat, or you practice one again, a day or two later.

So. all of a sudden, you reach a point where you have nine days, six days you shall work plus the seven-plus the eighth plus the ninth, there's the Shabbat. Sometimes you have eight days. Sometimes you have a Shabbat, and then two days later, you have Shabbat again, you, see?

The Rhythm of Life – Pt. 2

The Monthly Reset of the Shabbath

The justification for this pattern of sabbath keeping appears to be reliant upon Jewish tradition as it was practiced following the diaspora. The Jewish encyclopedia tells us that where the Sabbath and the New Moon are concerned, both of which periodically recur in the course of the year, “the New Moon is still, and the Sabbath originally was **dependent upon the lunar cycle**. Both date back to the nomadic period of Israel. Originally, the New Moon was celebrated in the same was as the Sabbath; gradually it became less important, while the Sabbath become more and more a day of religion and humanity, or religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism”.

Now, with that being the case, what about the Scriptural support for the monthly reset?

The justification for this pattern of Shabbat keeping appears to be reliant upon a Jewish tradition as it was practiced following the diaspora. That is after the Jews were scattered out of the land in 70 A.D., the Jewish Encyclopedia tells us that where the Sabbath in the new moon are concerned, both of which periodically recur in the course of the year, the New Moon is still, and the Sabbath originally was dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally, the new moon was celebrated in the same as was the Sabbath; it gradually became less important, while the Sabbath became more and more a day of religion and humanity, or religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

Well, interesting, interesting. So here, this is not Scripture. Okay, this is the Jewish Encyclopedia, talking about the traditions of Rabbis following the diaspora.

The Rhythm of Life – Pt. 2

The Monthly Reset of the Shabbath

The claim that the Sabbath **originally was dependent upon the lunar cycle** is of course belied by the witness given in Shemoth (Exodus), where the whole of the house of Yashar'el kept a continuous pattern of seven days for forty continuous years which was dependent upon the giving of manna, and not the lunar cycle. While extra-scriptural sources may show the establishment of a latter day tradition, the scripture is completely silent on the notion of a monthly reset on the sabbath count.

We continue to hold to the pattern of a continuous 7-day sequence to establish the day of the sabbath.

The claim that the Sabbath was originally dependent upon the lunar cycle is of course belied by the witness given in Shemoth (Exodus), where the whole of the house of Yashar'el kept a continuous pattern of seven days for forty continuous years, which was dependent upon the giving of manna, and not the lunar cycle. While extra Scriptural sources may show the establishment of a latter-day tradition, the Scripture is completely silent on the notion of a monthly reset of the Sabbath count.

As a consequence, we continue to hold that a pattern of a continuous seven-day sequence is what is used to establish the Shabbat.

Now, you can see that if you're talking about a continuous seven-day sequence, you're not talking about something that is calendar reliant. It began, and the count continued. It began, and the count continued. And so, it was.

The Rhythm of Life – Pt. 2

When does the day begin?

The great discussion among the believers concerns the question as to when the day begins from a biblical view. There are really only four options, all of which can be viewed from the waxing and waning of daylight.

At its darkest point (call it midnight) the night begins to wax toward day.

At sunrise, the light continues to wax until noon

At noon, the light begins to wane toward darkness

At sundown, the night wanes toward the nadir of darkness at midnight.

The beginning of the day is the same point as its ending!

Now, with that, let's continue. And let's talk about when does the day begin? Because again, another hot topic.

The great discussion among the believers concerns the question as to when the day begins from a biblical view. There are really only four options, all of which can be viewed from the waxing and waning of daylight.

So, we have one; you could say the day begins at its darkest point. Let's call that the nadir, and that would be midnight. The night begins to wax towards day. This is the Gregorian choice. Their Gregorian choice is that the night at its darkest point is going to be the beginning of the day.

The next choice is sunrise. Well, the day begins when the sun comes up. And if the day begins when the sun comes up, then the day ends when the sun comes up.

You could say that the day begins at noon. Well, why at noon? Because look, let's call it noon because it's noon all over the earth no matter what the condition is of the of the year. So, if you're nearing the winter solstice, or if you're nearing the summer solstice, or you're at an equinox, when the sun is at its midpoint in the sky, boom, noon, so we can calculate that and say noon. That's going to be the beginning of the day. And that's when as the light begins to wane towards darkness.

And our last choice is, of course, at sundown, the night wanes toward the nadir of darkness at midnight. We know that the beginning of the day is the same point as its ending.

The Rhythm of Life – Pt. 2

When does the day begin?

Our four choices are:

- 1. Midnight (Pope Gregory's choice – no scriptural support)**
- 2. Sunrise (Starting with daylight – therefore ending with daylight)**
- 3. Noon (Readily observable all over the earth, in short or long days)**
- 4. Sunset (Traditional understanding of scripture)**

So, our four choices are

Midnight (Pope Gregory's choice-no Scriptural support).

Sunrise (Starting with daylight-therefore ending with daylight).

Noon (Readily observable all over the earth in short or long days).

Sunset (Traditional understanding of Scripture).

The Rhythm of Life – Pt. 2

When does the day begin?

In a day to a year comparison based upon waxing and waning:

- 1. Midnight is the equivalent of starting the year on the winter solstice**
- 2. Sunrise is the equivalent of starting the year on Aviv 1 (Mosaic).**
- 3. Noon is the equivalent of starting the year on summer solstice**
- 4. Sunset is the equivalent of starting the year on Tishrei 1 (Rosh Hashanah)**

So, traditionally in the Jewish world, the day begins at sundown, the day begins at sundown. There's a reason for this. We are going to see this, alright.

In a day to a year comparison based upon waxing and waning:

1. Midnight is the equivalent of starting the year on the winter solstice.

Now, what this Gregory do. What does Gregory do? The winter solstice is found in December. Therefore, the New Year is associated with what? The winter solstice, just as midnight, would be the beginning of the day. So this month of the Winter Solstice is going to be the beginning of the new year.

2. Sunrise is the equivalent of starting the year on Aviv 1 (Mosaic).

Which is Moses, Moses' command. This shall be the first day of the month to you; this should be the first month of the year to you. Right, first of Aviv.

3. Noon is the equivalent of starting the year on the summer solstice.

Which no one does that I know of.

4. Sunset is the equivalent of starting the year on Tishrei 1 or (Rosh Hashanah).

In other words, if you're practicing the idea that the day begins when the sun sets, then you would also practice a new year that begins when the waxing of the Sun is over and the waning is underway.

The Rhythm of Life – Pt. 2

When does the day begin?

*And Elohiym said: Let there be light: and there was light. 4 And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. 5 And Elohiym called the light Day, and the darkness he called Night. And **the evening [עֶרֶב]** and **the morning [בֹּקֶר]** were the first day.*

- Bere'shiyth (Genesis) 1:3-5

[עֶרֶב] erev (H6153) dusk:— day, even(-ing, tide), night. From H6150

[עָרַב] arav (H6150) a primitive root ; to grow dusky at sundown:—be darkened, (toward) evening.

[בֹּקֶר] boker (H1242) dawn (as the break of day); generally, morning. From H1239

[בָּקַר] bâqar (H1239) a primitive root; properly, to plough, or (generally) break forth.

And the sunset and the sunrise were the first day!

So, when does the day begin? We see here again,

BERE'SHIYTH (Genesis) 1:3-5:

“3. And **ELOHIYM** said: Let there be light: and there was light.

4. And **ELOHIYM** saw the light, and it was good: and **ELOHIYM** divided the light from the darkness.

5. And **ELOHIYM** called the light Day, and the darkness he called Night.”

So, this is day, Yom, night, Lilah. The evening, erev, and the morning boker were the first day. Let's look at this. Erev means dusk, night, evening, evening, evening tide, night. But it comes from H6150, which means what to grow dusky. To grow dusky at sundown, be darkened, evening. And then boker, of course, means the breakup day, generally morning, but it comes from baqar, which means what? To break forth, to break forth.

So, if you wanted to interpret this passage another way, you might say in the sunset and the sunrise. And the sunset and the sunrise were the first day. Interesting.

The Rhythm of Life – Pt. 2

When does the day begin?

*Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole multitude of the assembly of Yashar’el shall kill it **in the evening**. 7 And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and matstsah; and with bitter herbs they shall eat it.*

- Shemoth (Exodus) 11:5-8

When does the day begin? Now, we're going to talk about a couple of passages here and see if we can get a handle on when the day begins.

SHEMOTH (Exodus) 11:5-8:

“5. Your Lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6. And ye shall keep it up until the fourteenth day of the same month: and the whole multitude of the assembly of Yashar’el shall kill it in the evening....”

So, we are told that the Pesach is to be done in the evening of the 14th.

“8. And they shall take of the blood and strike it on the two side posts on the upper door post of the houses, wherein they shall eat it.”

And they shall eat the flesh in that night, roast with fire, and matstsah; and with bitter herbs, they shall eat it.

The Rhythm of Life – Pt. 2

When does the day begin?

But at the place which Yahuah Elohayka shall choose to place his name in, there you shall sacrifice the Pecach at evening, at the going down of the sun, at the season that you came forth out of Mitsrayim. 7 And you shall roast and eat it in the place which Yahuah Elohayka shall choose: and you shall turn in the morning and go unto your tents. 8 Six days you shall eat matstsah: and on the seventh day shall be a solemn assembly to Yahuah Elohayka: you shall do no work therein.

- Devariym (Deuteronomy) 16:6-8

That's all great. And that may indicate that the day starts at erev. But let's look at some passages. Once again, Deuteronomy 16:6-8.

DEVARIYM (Deuteronomy) 16:6-8:

“6. But at the place which **YAHUAH ELOHAYKA** shall choose to place his name in, there you shall sacrifice Pecach at evening, at the going down of the sun, at the season that you came forth out of Mitsrayim.

7. And you shall roast and eat it in the place where **YAHUAH ELOHAYKA** shall choose: and you shall turn in the morning and go unto your tents.

8. Six days you shall eat matstsah: and on the seventh day shall be a solemn assembly to **YAHUAH ELOHAYKA**: and you shall do no work therein.”

Well, again, we see the Pecach beginning at erev, at erev. Does that determine what the day is?

The Rhythm of Life – Pt. 2

When does the day begin?

While these appear to show the day beginning at evening, consider:

From the rising of the sun unto the going down of the same Yahuah's name is to be praised.

- Tehilliym (Psalm) 113:3

For from the rising of the sun even unto the going down of the same my name shall be great among the other nations; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, says Yahuah Tsevd'oth.

- Malakiy (Malachi) 1:11

These appear to show the day beginning at evening, consider. Now we're going to look at some passages here.

TEHILLIYM (Psalms) 113:3:

“3. From the rising of the sun unto the going down of the same, **YAHUAH'S** was named is to be praised.”

That's Tehilliym 113:3. Now from Malakiy, Malachi 1:11.

MALAKIY (Malachi) 1:11:

“11. From for the rising of the sun even to the going down of the same my name shall be great among the other nations; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, says **YAHUAH TESVA'OTH.**”

I love talking about the day and what do we find? We find that **YAHUAH'S** name is there in the middle of it. But we see what, we see from the rising of the sun to the going down of the same. And **MASHIACH** has already told us there's twelve hours in the day, and the day is defined as light.

But consider the practices at the time of the crucifixion:

This was always this has been a huge issue. I will tell you this, the reason why this is a huge issue is because again of the use of Sabaton and the way was interpreted in English Scriptures trying to claim it was the first day of the week. They did not understand that there were multiple Sabbaths, and I'll show you why this works.

So, we have this testimony here in Matthew 27 with Joseph of Arimathea, when the even was come, you see that.

The Rhythm of Life – Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

57 When the even was come, there came a rich man of Ramah, named Yoceph, who also himself was Yahusha's Talmiyd: 58 He went to Pilate, and begged the body of Yahusha. Then Pilate commanded the body to be delivered. 59 And when Yoceph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre and departed. 61 And there was Miryam of Migdal, and the other Miryam, sitting over against the sepulchre.

- Mattithyahu (Matthew) 27:57-61

MATTITHYAHU (Matthew) 27:57-61:

“57. When the even was come, there came a rich man of Ramah, named Yoceph, who also himself was **YAHUSHA'S** Talmiyd:

58. He went to Pilate and begged the body of **YAHUSHA....**”

So, when did he beg the body of **YAHUSHA**? Had the sun gone down? Yes, according to the definition, the sun had gone down the even had come. He went to Pilate and begged the body of **YAHUSHA**.

“58. Then Pilate commanded the body to be delivered.

59. And when Yoceph had taken the body, he wrapped it in clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulcher and departed.

61. And there was Miryam of Migdal, and the other Miryam, sitting over against the sepulcher.”

So here we see, this takes place, actually, after dark. Now, remember that the Pecach on the 14th day is the day of preparation; it's the day of preparation; you're preparing for matzah. And if also, if you recall, that the instruction that Mosheh gave was, Look, you guys, we got this edict late in the afternoon from Pharaoh. So, you guys, forget about trying to make your bread raise; you're not going to happen; the bread isn't going to raise. Roast the lamb, get some unleavened bread, get it going and eat and keep your shoes on. Keep your shoes on because we're going to get kicked out of this place.

So, you need to eat quick, eat every bit of it, keep your shoes on, and then we're going to be leaving the next day—the day of preparation, the day of preparation.

The Rhythm of Life – Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

But late in the day of the Shabbath as it began to grow light to that one Shabbath to come, came Miryam of Migdal and the other Miryam and beheld the sepulchre.

- Mattithyahu (Matthew) 28:1

Both of these passages indicate a day that begins at sunrise – and this passage further indicates that the high sabbaths of Matstsah (the first and last days) were different days than the regular sabbaths.

Now here is where we get into the difficulty. So, let's go to Matthew 28:1, where we have this very controversial passage where the term Sabaton appears twice. So, we worked on this for years, you know, et cetera, et CPG worked on this passage in the Ceper for years, years and years, before we finally decided on this version of it.

MATTITHYAHU (Matthew) 28:1:

“1. But late in the day of the Shabbath, as it began to grow light...”

So, we see here what, in the day of the Shabbat as it began to grow light. Hmm, well, I thought we said a day was only light. Well, that's not the case. Just like a man can be A'dam, but mankind can also be A'dam. So, a day can be just daylight, or it can be the whole cycle of the day from beginning to end. And here, what we're seeing is what, the Shabbat was going from sunrise into darkness. And as he began to grow light, i.e., somewhere around here on to that one Sabbath to come, that's interesting two Sabbath's in a row.

Well, that makes for an interesting pill. For the people who say, well, the Sabbath is reset at the beginning of the year. And it makes an interesting pill for the people who say the Sabbath is reset at the beginning of the month. Because if it's not, if it's a fixed seventh-day Sabbath, then you would find that the feasts are going to be disparate to the seventh-day Sabbath. And as a consequence, the first and the seventh day of matzah are going to be high Sabbaths, independent of the regular Sabbath that's found during the seven-day sequence.

That's why you could have Sabbath back-to-back, back-to-back. And so, in this case, you would see that you would have the regular Sabbath. Let me see if we can do this with the text. Let's put the text up. So, you have here, let's call it the seventh day, the seventh-day Sabbath growing into another Sabbath, which would be the seventh day of the Feast of Matstsah. This is what we would see; we would see that, in fact, we have two Shabbath's in a row.

Now that's what this particular passage seems to indicate. There are others who may want to say, well, those two Sabaton's mean something different. But you're welcome to it. You're welcome to the Greek passage to see if you can figure out that it means something else, but for us, that's how it came down. So, both of these passages indicated day begins at sunrise. And this passage further indicates that the High Sabbath's sub matstsah, the first and last days were different days than the regular Sabbath.

The Rhythm of Life — Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

50 And, behold, there was a man named Yoceph, a counselor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) he was of Ramah, a city of the Yahudiyim: who also himself waited for the Kingdom of Elohiym. 52 This man went unto Pilate, and begged תא the body of Yahusha. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the Shabbath drew on.

- Luqas (Luke) 23:50-54

Now, we have another passage on this which is, but consider the practice at the time of the crucifixion from Luqas.

LUQAS (Luke) 23:50-54:

“50. And behold, there was a man named Yoceph, a counselor; and he was a good man, and a just:
51. (The same had not consented to the council and the deed of them;)

And the deed of them because he was, in fact, on the Sanhedrin.

“51. He was of Ramah, a city of the Yahudiyim: who also himself waited for the Kingdom of **ELOHIYM**.
52. This man went unto Pilate, and begged eth the body of **YAHUSHA**.
53. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.
54. And that day was the preparation, and the Shabbath drew on.”

Here you see the preparation day; the 14th was preparing going into the Shabbat. So, here is our conclusion. And then we'll take some questions. If you have some questions, go ahead, and put them up in all caps so I can start to see them.

The Rhythm of Life – Pt. 2

The conclusion of the matter

The scriptures indicate a disparity between both the New Moons and the Sabbath, and the High Sabbaths of the Feasts and the Sabbath, indicating that the Sabbath was a continual enumeration of seven days from the commands of Bere'shiyth (Genesis) 1 forward. The sabbath pattern of six days of work and one day of rest exists outside of the calendar, but very much the center of the rhythm of life.

The Scriptures indicated disparity between both the New Moons and the Shabbath, and the High Sabbath's of the Feast and the Sabbath, indicating that the Sabbath was a continual enumeration of seven days, from the commands of Bere'shiyth (Genesis) 1 forward. The Sabbath pattern of six days of work and one day of rest exists outside of the calendar but is very much at the center of the rhythm of life.

The Rhythm of Life – Pt. 2

The conclusion of the matter

When considering when the day begins, the cycles of waxing and waning in the observation of the stars, the sun, and the moon, gives us an option: We can begin the year as Moshe indicated in the spring month of Aviv which is the new moon of the month that would include the vernal equinox (the halfway point of the waxing), or we can begin with the "civil calendar" of the Jewish tradition, which is the new moon of the month that would include the autumnal equinox (the halfway point of the waning). This selection goes to how we determine or reckon the day, for the day either begins at the halfway point of the waxing (sunrise) or the halfway point of the waning (sunset). The torah and the gospels point to the waxing – the day beginning at sunrise and ending at the same.

When considering when the day begins, the cycles of waxing and waning in the observation of the stars, the sun, and the moon, gives us an option: We can begin the year as Mosheh indicated in the spring month of Aviv, which is the new moon of the month that would include the vernal equinox (the halfway point of the waxing), or we can begin with the “civil calendar” of the Jewish tradition, which is the new moon of the month that would include the autumnal equinox (the halfway point of the waning). This selection goes to how we determine or reckon the day, for the day either begins at the halfway point of the waxing (sunrise) or the halfway point of the waning (sunset). The Torah and the Gospels point to the waxing-the day beginning at sunrise and ending at the same.

I will just tell you point-blank. This surprised me when I when I got to this conclusion. This surprised me. So, let's see if we can take some questions.

QUESTIONS AND COMMENTS:

BRUCE LEE: Wouldn't that other Shabbath be first fruits?

DR. PIDGEON: Very good question, Bruce Lee. The first fruits, I think the correct name for first fruits, is, in fact, Bere'shiyth. Which means, of course, what, beginnings because Shav'uot is oftentimes referred to as firstfruits, first fruits, or Bikor. So, Bere'shiyth is the proper name for the Wave Offering. The day of the Wave Offering, which is the date after the first Sabbath of the year. Now, I didn't get into the first Sabbath, but I can tell you that there is a first Sabbath, and there is a second Sabbath. These are both articulated in the New Testament, when Paul is accused of saying, Mia Sabbaton, the first day of the week is how it's construed in English translations. But it really means Mia Sabbaton. The first Sabbath, the first Sabbath, and the first Sabbath is what; the first Sabbath is this one that appears during matstsah.

That Sabbath is the first, that's when you count, that's when you give your offering. This first Sabbath, that's when you begin your Shabbat count, is right there. It's an interesting question you asked here, Bruce, and we're going to talk about that when we get into the feast. Hopefully, we're going to be able to get into it. I know somebody mentioned that this was a complex teaching, and sorry about the complexity of it, but believe me, I wanted to get through this. Let's start with the Sabbath of Leviticus 23 and get through it and then move on.

But as I began to work with it, I found more and more detail, and I wanted to successfully address it, and I think I have the 364-day calendar, and the idea of the annual reset, and the monthly reset, the new moon reset as to the Shabbat.

D ZIGNR: How do you interpret John 20:1?

DR. PIDGEON: That's a good question. How do I interpret that? And I got to go look, I was supposed to have all of this stuff memorized, but I haven't done it yet. So, I hope you can excuse me on that basis. But let's go to John 20:1. Let's see what we have here. Books use my app. Yeah, this is a good question. And thank you for asking this d zignr.

Now on that certain Shabbath can Miryam of Migdal early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher.

So, what you're talking about is, she got there before the Sabbath of the next day? So, if this Sabbath was taking place, from sunrise to sunrise, she got there early while it was yet dark. So, she's still in the day of

preparation. You see, she's still in the day of preparation, but in this case, it was the seventh-day Sabbath, and she got there to anoint the body. Why? Because guess what, it's lawful to do well on Shabbat, but she had come there early in the morning to anoint the body. And what do we find? This was leading up to the next Shabbat, which will be the following day.

BIBLE PROPHECY TODAY'S NEWS: I believe that the Passover started with the Seder **YAHUSHA** had with this Talmidiym.

DR. PIDGEON: I think this is correct. That you see that **MASHIACH**, again, you're talking about Passover, did not begin until the evening. But I don't know that. That's right. Because the Scripture does assign and say, you will have this last supper, you will have this, you know, this Seder, at even on the 14th day, but that's the even of the 14th day, right? Not the erev of the 15th day, but the even of the 14th day. So, I think this is correct.

ZADOKITE ACADEMY: Have you ever heard that there are certain animals that won't work on Shabbat?

DR. PIDGEON: Somebody said that. I have not heard that somebody says the beaver is naturally will not work. But then again, there's some animals that are just lazy. I mean, let's cut that. I'm just kidding. I'm just kidding. I haven't heard that.

TARAS GONCHARENKO: Is our **MASHIACH** raised on Shabbat day?

DR. PIDGEON: Yes. The answer is yes. And, when you talk about being raised on the Shabbat, here's the thing, you remember that in the middle of the week, he was cut off, right? This is the prophecy in Daniel 9 that in the middle of the week, he'd be cut off. So, that means what would you count the middle of the week. When you count in the middle of the week, what do you find? You find Wednesday. And so, if he was crucified on a Wednesday, Wednesday night, Thursday, Thursday night, Friday, Friday night, Shabbat. Three nights and three days, he shall be in the tomb.

SILVIA GRISHAM: Did **YAHUSHA** break the Shabbat by resurrecting before sun up?

DR. PIDGEON: Well, I mean, what do you think? Do you think **YAH** is capable of breaking the Torah? Do you think that this is a Torah command that says You shall not resurrect? You're not going to find that in the Torah; you shall not resurrect yourself on this on the Sabbath. Is that servile work? These are big questions.

But remember that in the Ceper, we have a very interesting passage, where you read in an English Bible it says, Jesus was the Lord of the Sabbath. Well, that's really what's not there in the Greek really; what you see in there in the Greek is that **YAHUAH** is the essence and **MASHIACH** the Sabbath. So, this is not something that's going to be possible for him to break it.

XTHEUNKNOWN TRUTHX: Where can I obtain this lesson?

DR. PIDGEON: it is possible, yes, Unknown truth. We have a team, Tina and Eileen, who work on building the transcripts for the shows that include not only the discussion but also integrated in it is the PowerPoint, and we are going to be making these available on Ceper Academy, Ceper Academy.net, and we will have those so that you can you'll be able to get a written copy. We just haven't gotten them up yet. But you'll be able to get a written copy you can download and print.

GEARL BINONGO: Based on Luke 23: 44-46 day starts at sunrise. **YAHUSHA** died at the 9th hour, which is equal to 3 pm. Therefore, the hour is at sunrise, which equals 6 am.

DR. PIDGEON: So here we go. Again, we have a; I think a persuasive argument being raised again, that the day begins at sunrise and of course, if day begins at sunrise, then it ends at sunrise.

SKI THE HEBRO: Who, indeed, is man among your glorious works? As what can he, born of a woman, be reckoned before you? Kneaded from dust...he is so much spirit, nipped-off clay. Related to John 9:6.

DR. PIDGEON: Good word. Who is man? And who is man that **YAH** mindful of us, right?

MARK LEONARD: **YAHUSHA** rose late of the Shabbath.

DR. PIDGEON: There we go.

LISA JENKINS: Does the continuous Shabbat reset every year?

DR. PIDGEON: No, this is the point that we're making. It does not reset every year. That the continuous Sabbath continues at Infinitum. For instance, you were born into a seven-day week; your grandparents were born into a seven-day week; their great, great grandparents were born into a seven-day week. And it was Sunday through Saturday, in every one of those weeks. And it has been that way for centuries and centuries and centuries.

And just because the Romans had gone to some other inversion for some period of time, and because the Sumerians had gone to some other inversion for some period of time, does not mean that the seventh-day count was ever interrupted among the people who were following the natural rhythm of the world. And so, the seventh day Passover, I believe the seventh day has been continuous every year without any reset, including no reset during the so-called Leap Year.

JON HALLAM: When is Passover 2022? Did you say it was delayed?

DR. PIDGEON: And I suppose you think I know, right? John, I'll tell you something. It's I believe the Passover is in April this year in early April. I don't have the date for you right now. I'll get it for you. I'm just trying to get you guys information as to what the practice is about. And remember to that there is a First Passover and a 2nd Passover. The 2nd Passover for those who are on a long journey, a journey away from home. There's a second Passover.

YAYA Q: I've come not to do away with the law but to fulfill it.

DR. PIDGEON: Yes, that's right. I agree with that.

TARAS GONCHARENKO: This totally ruins the Romans Lord's Day.

DR. PIDGEON: This is the truth, Taras. The so-called Lord statement, when you talk about the day of the Lord, using the term Lord loosely when you're talking about that, you're talking about end times, right? You're talking about end times. But the idea that the Roman church would impose Lord's Day, which they did, and it's in their own writings, we're going to impose Sunday. Why? Because Constantine was a Mithras worshipper.

He was a sun worshiper, and they incorporated sun worship into their dogma into their Catechism. And the sun worship is part of, you know, this fish worship, the sun worship, there is fertility goddess worship in there. There is, you know, Nimrod worship in there. There's ISIS, Seth, Horus worship in there, you know, all this stuff is there.

The Egyptian obelisk sits in front of the Vatican. And so, we know that they incorporated a lot; they put a lot of stuff in the hodgepodge. They've got a lot of stuff in that soup. And some of it is Scriptural, and some of it belongs somewhere else, came out of somewhere else.

SISTR BRB: Brother Stephen, what are your thoughts on the Babylonian new moon that most calendars follow versus Chanok/Enoch calendar for using ancient full moon as the new moon pre-exile?

DR. PIDGEON: Well, you got to keep this in mind, Sister Brb, on this, that when you're talking about the cited moon, this is the Babylonian practice of the cited moon. There's nothing in Genesis that says, Rabbi; there's no Rabbi of identified actually, in the Old Testament at all. There's no Rabbi identified. We don't get a Rabbi typically to the New Testament.

So, why do we need somebody who's citing the moon? The dark moon is what's identified in the Tanakh. And that's Psalm 81:3, a very important Psalm. That's what identifies it. And if you go into Enoch, you'll see that Enoch reiterates the exact same thing, that the month begins on the dark moon, on the dark moon.

SILVIA GRISHAM Is there more than one passage to support Shabbat starting in the morning?

DR. PIDGEON: Well, Silvia, I can tell you, we've talked about some of these. And some of these being that when you look at the practice, you can see that Joseph of Arimathea came to Pilate in the evening, he came to Pilate in the evening. So, the day of preparation was still ongoing. Right, it was still ongoing. This means something; this has got to mean something. So I don't know. I think you have a really good point here. Is there more than one passage to support the Shabbat starting in the morning?

We see this stuff in the New Testament, and we see that there appears to be this ending of the Shabbat, as it was drawing towards the light in the morning to the next Shabbat. So again, these questions are not answered positively. They're not. This answer is dispositive, which I'm just trying to share with you what I have found, and I realized this is complex, but I'm sharing with you what I had found. So, that we can go on and we can take a look and see that. Now, when we begin to talk about what these dates are and what the timing is, and all the rest of this stuff. Because when we get into discussing the actual calendar itself, the months, how it begins, where it clocks, is there a thirteenth month inner calendar month.

These things, do they exist in Scripture? And you know, and how does this all layout for the rest of us? Because there is a natural rhythmic calendar, a natural rhythm of life. As we get into this natural rhythm of life, when we understand this now, we're on the same page as the guys with Farmer's Almanac that always seem to get it right when everybody else is getting it wrong. So, we can get it. Yes.

CHELLE: Yom Qodesh has the evening of Pecach on Wednesday, April 13, 2022.

DR. PIDGEON: Well, thank you, Chelle. I really appreciate that. Thank you, Sister. Thanks for looking it up. Because I'm sitting here in my studio, where is it, I don't know.

SOPRANOJESSI: YAH started his own work in darkness. He reminds us to model his example. That's why I believe it starts in darkness (sundown).

DR. PIDGEON: That's a good word. Jessie, thank you for saying that. A very good, very good point. All right.

ZADOKITE ACADEMY: Could the calendar go back to the way it was before the flood?

DR. PIDGEON: Well, you know, I don't know about that. But I can tell you probably not because I think there was a different set of circumstances on earth at that time. But I do believe this. Now some people say what the 360-day calendar, well, the 360-day calendar is really kind of a again, that's an arbitrary fit over a lunar calendar. It's an arbitrary fit over a lunar calendar and is generally conceived as a prophetic calendar. This is certainly explained in the work of Daniel but remember that Daniel lived in Babylon.

He lived in Babylon, and then he moved to Shushan or Susan, and this Shushan is where his tomb is in modern-day Iran. And the book of Daniel was written in hard Aramaic with very little Ivriyt. So, we can see that there's definitely some influences on Daniels's reckoning of the year, right. But in terms of going back, I can tell you that the calendar that I'm going to discuss next week is going to be very consistent with the calendar that was practiced in Europe from about 1500 B.C. to as late as 800 A.D.

So, you got about a 2,300-year period of where the calendar we're going to talk about next week is very similar to that. And you're going to see that when we look at that, okay, there was a 13th inter-calorie year. And it factored for this, this discrepancy between the moon and the sun and its cycles, and what this means for us and how this relates to us from an agricultural point of view. And how it relates to us from the rhythm of life. So just as, for instance, we're not dependent upon anybody's calendar to tell us that we're going to be awake sixteen hours, and we're going to sleep eight. We don't need anybody's calendar to tell us that. That's the natural rhythm of life, and so is the Shabbat, a natural rhythm of life, six days you shall work. A lot of Americans don't want to hear that I'm only working five days or four days.

But I've got one friend that's only working two, but Six days you shall work and then on the seventh day you shall rest, and it shall be a Shabbat unto **YAHUAH**, eat drink and bless **YAHUAH**. So, this is a natural rhythm; it's a natural rhythm; we're going to be talking about the natural rhythm of the months. And you're going to see in the human body our natural rhythms are reflected in this lunar cycle. The tides are reflected in the lunar cycle.

And we also see that the body is reflected in the lunar cycle. And when we keep a natural calendar consistent with the lunar cycle, now we are becoming one with our surroundings, we are beginning to move in the surroundings as **YAH** intended us, not forcing our human foot into a wooden shoe, which is an arbitrary and artificial algorithm of a calendar.

PA LAD: So, am I understanding that Shabbat starts Saturday morning and not Friday night?

DR. PIDGEON: Well, I'll tell you Po Lad, don't I wish that I could say, Yeah, that's the case. And I could say this positively. What I'm saying to you is that there appears to be several arguments here based upon how you understand the Scripture. So, as adequate says, conception starts in darkness. While this is true, when you look at what happened in Genesis one, it started in darkness. That's another very good point. All right. But we have to look at all of this and weigh it out and see what we all think. And I'm going to leave this to you guys to kind of work through this. I'm going to pray about it this week and see if I can start getting this undone.

MW: United Nations a month ago reset Monday as the first day of the week, making Sunday the seventh day.

DR. PIDGEON: Hmm. Let's see. Could that be, shall we say, Catholic controlled institution? Ah, no. The actually the Catholic Church is the only religion recognized by the United Nations. Yeah, I wonder who funds that organization? Hmm. We got to think about that. Could it be Rome?

MARIT STALLKNECHT: So, what day is Shabbat? Every Saturday?

DR. PIDGEON: Yes, it's Saturday. Now, some people like to start their Shabbat Friday evening. We start our Shabbat Friday evening. But I'd like to start my Shabbat Friday evening and then keep it going until about maybe Tuesday. But that's just me, right? But the Shabbat is most definitely Saturday; it's called Sabato, Sabado, Shabbto, depending on what language you want. But it's not Sunday, and it's not Monday, and it's not Wednesday.

So, my friends, we have reached our limit of time on this particular presentation, because we can only go two hours. That's it, except for when we go two and a half or three hours, in which case we have an exception to the rule. But right now, we're going to limit this program to a two-hour program. So, I want to thank you all for being with me tonight. I really appreciate it. Today has been a bit of a difficult day for me. And you being here to enjoy this fellowship and time together to study this complex issue has greatly blessed me. I hope you were blessed by my discussion as well. So, we're going to pray here, and we're going to call it a night, okay.

Baruch Atah **YAHUAH TSEVA'OTH** al qadosh ehad Yashar'el. The Holy One of Israel. The Melek ha'kbod, the King of glory. We lift this day to you now; we lift this program to you with great blessing and thanksgiving. May you be blessed and blessed in our words. Hide us and keep us in your name. Amein.

Thank you, brothers and sisters, and I will see you next week. I hope and pray, beyt Israel **YAHUAH**.