


# Man's Laws, Tish b'Av 2018, and The Blood Moons

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 [sightedmoon.com/tish-bav-2018-and-the-blood-moon/](http://sightedmoon.com/tish-bav-2018-and-the-blood-moon/)

By Joseph F. Dumond

July 20, 2018



**News Letter 5854-017**

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**The 2nd Year of the 4th Sabbatical Cycle**

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**The 23rd year of the 120th Jubilee Cycle**

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**The 7th day of the 5th month 5854 years after the creation of Adam**

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**The 5th Month in the Second year of the Fourth Sabbatical Cycle**

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**The 4th Sabbatical Cycle after the 119th Jubilee Cycle**

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# The Sabbatical Cycle of Sword, Famines, and Pestilence

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July 21, 2018

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Shabbat Shalom To the Royal Family,

Zakar & Samar

We are now just two months away from the Fall Feasts.

We have a link on our homepage titled [The Feasts](#) which has the projected dates for each of the Fall Holy Days. They are there so you can plan the days you need to take off of work and to travel to keep the Feasts with some group and your family. Have you notified your boss that you will be off on these dates? Do not ask for permission. Tell them you will be off on these days for personal reasons.

Each Feast day is a High Holy Day. It is the same as the Sabbath so you are not to travel on those days. Do not book a bus or a plane so that you are leaving on or arriving on one of these Holy Days or the weekly Sabbath that is also there. And yes if the moon is not seen then the dates for each Holy Day will be moved by one day. So if you are booking your travel plans then you must allow for this possibility of the Feasts being on one of two dates.

Also if you are flying. You have to be at the airport 3 hours before the plane leaves. Make sure those 3 hours before the plane leaves are not during the Sabbath nor the Taxi to get you to the airport.

It is time to take the Sabbath and Holy Days seriously. I have written in the past how some who had been keeping the Feasts and the Sabbath for many years thought they were above the law and travelled on a plane or in airports during the entire Sabbath day. Others did the same thing on the 8th day. And when they had problems the entirety of the Feast or when they got home to their jobs and family, they could not understand why they were in such a mess.

IT WAS OBVIOUS THEY HAD VIOLATED THE SABBATH AND DID NOT HOLD IT IN HIGH REGARD. So Yehovah did not protect them from the attacks of the world to teach them a lesson. And I hope you will learn from their mistakes as they all told me to share this with you when it happened.

If you have already booked your flight and it is in violation of the Sabbath. Then pay the penalty and change your flight plans. Don't argue with me, just do it and be blessed by Yehovah. **JUST DO IT!**

I have been walking this walk since 1982. I have seen and heard about many people over the years who have suffered great harm for violating the Sabbath and Holy Days. Some have had children kidnapped and never to be returned. Others drove into the back of a stationary transport truck and died instantly. Some are shot after driving all day on the 8th day to get

home from keeping the Feast. Others have nothing but family turmoil and can't figure out why.

The more you compromise with the Sabbath and the Holy Days the more problems in your life you are going to have to deal with until Yehovah says enough is enough and you pay the final penalty for violating the Sabbath.

Some people want to check out of the Hotel and be on the road on the 8th day. This means you must be out of the room by 11 AM on the Sabbath. You have to pack all your gear on the Sabbath. You have to pay at the front desk on the Sabbath. And as soon as that last hymn is sung on the 8th day you holler at the kids to get in the car and you're gone. Trouble is you're still driving for 1 to who knows how many hours on the Sabbath. The 8th Day Sabbath. The most important Holy Day of all of the Holy Days.

Why not just book the room for another night and leave after sunset and pay the extra night or stay one more night. You have no idea what blessings Yehovah will give you if you obey. But because you are in the habit of not obeying He has withheld many blessings from you.

Some are in the habit of eating out on Friday night after Sunset or Saturday night before the sun has set or on the Holy Day because they can't wait until after Sunset. You are employing a person to cook for you and another to serve you. You may be doing this as a nice gesture for your wife so she does not have any dishes, but the person in the restaurant had to do the dishes on the Sabbath for you.

Exo 20:9 Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.

The servants are those who serve you! The waitress or dishwasher or the bus driver or taxi driver.

So how do we get to services if we can't take a taxi on Sabbath or the bus?

You are called to be Kings and Priests in the Kingdom of Yehovah.

1 Cor 6:3 Do you not know that we will judge angels? How much more the things of this life!

If then you are going to judge angels, do you not think it is possible for you to figure out how to keep the Sabbath and not force someone else to break the Sabbath in order for you to keep it. Ironic isn't it? That same someone who does not know about the Sabbath might be watching you to learn more about it. Maybe they want to keep it but do not know how. But you, by hiring them, are setting a terrible example of how to keep it in front of them. Your testimony is tainted.

Brethren just because you now say the name Yehovah does not get you a free pass. All 12 tribes of Israel knew the name of Yehovah. They kept the Sabbath and the Holy Days by the Barley being Aviv and the crescent moon and yet Yehovah still drove them out of the land He

had given them. Why? Because they did not keep the Sabbatical years. Because they did not keep the Holy Days or the Sabbaths.

Over and over the story of Israel is one of Yehovah giving the land and great wealth and great gifts and the people turning to idols and profaning the Sabbaths. Are you any different?.

Ezekiel 20:1 In the seventh year, in the fifth month, on the tenth day of the month, certain of the elders of Israel came to inquire of the Lord, and sat before me. And the word of the Lord came to me: “Son of man, speak to the elders of Israel, and say to them, Thus says the Lord God, Is it to inquire of me that you come? As I live, declares the Lord God, I will not be inquired of by you. Will you judge them, son of man, will you judge them? Let them know the abominations of their fathers, and say to them, Thus says the Lord God: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the Lord your God. On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the Lord your God.’ But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt. “Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. So I led them out of the land of Egypt and brought them into the wilderness. I gave them my statutes and made known to them my rules, by which, if a person does them, he shall live. Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the Lord who sanctifies them. But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes but rejected my rules, by which, if a person does them, he shall live; and my Sabbaths they greatly profaned. “Then I said I would pour out my wrath upon them in the wilderness, to make a full end of them. But I acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. Moreover, I swore to them in the wilderness that I would not bring them into the land that I had given them, a land flowing with milk and honey, the most glorious of all lands, because they rejected my rules and did not walk in my statutes, and profaned my Sabbaths; for their heart went after their idols. Nevertheless, my eye spared them, and I did not destroy them or make a full end of them in the wilderness. “And I said to their children in the wilderness, ‘Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and be careful to obey my rules, and keep my Sabbaths holy that they may be a sign between me and you, that you may know that I am the Lord your God.’ But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths. “Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. But I withheld my hand and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. Moreover, I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries, because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, and their eyes were set on their fathers’ idols.

Let me now quote to you from my friends Schalk and Elsa Klee about Remembering the Sabbath and what that means.

## Remember the Sabbath

Later, when I did my Bible study, I got some very gentle reminders on what the Sabbath is actually about and I had to repent of my poor planning and wrong choices. Worst part is, I pulled my family into this. So, having repented is one thing, but repentance means turning back and not doing the same sin again. Yes, what I did was sin, I did not “remember” the Sabbath and did not set it apart as a result of nor “remembering.” (You will understand later why I put “remember” in quotes.)

YHVH commanded us to remember the Sabbath, to keep it holy (set apart.)

Exodus 20:8–11

8 “Remember the sabbath day, to keep it holy. 9 “Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of YHVH your Elohim; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 “For in six days YHVH made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore YHVH blessed the sabbath day and made it holy.

What does it actually mean to remember the Sabbath? The Hebrew word “zakar” is translated as remember.

2349 I. ????? (z?·??r): v.; ? Str 2142; TWOT 551—1. LN 29.6–29.12 (qal) remember, i.e., to recall information or events (2Ki 9:25); (nif) remembered (Eze 33:13); 2. LN 29.16–29.18 (qal) remember, i.e., to recall information or events, with a focus on responding in an appropriate manner (Ex 6:5); (qal pass.) be remembered (Ps 103:14), see also 2345; (nif) remembered, invoked (Hos 2:19); (hif) mention, remind, cause to remember (Ge 40:14); 3. LN 33.218–33.223 (hif) proclaim, tell, i.e., assert truths about one, as one speaks publicly, implying that this information has been known before (Jer 4:16)2

When I read this verse now, after looking at the meaning of the word, it has new meaning to me. We are to remember the Sabbath in everything we do, even during the week, and plan accordingly. “Remember with a focus on responding in an appropriate manner. “ For, if we don’t plan, we end up like I did, compromising and breaking YHVH’s commandment by not setting this day apart.

Maybe YHVH specifically commanded us to remember the Sabbath because He knows how easily we “forget.” After having kept the Sabbath for so many years, I also “forgot” in a way as I was not diligent in remembering, assuming that it would be fine. YHVH is faithful though and showed me the error of my ways. I am so thankful for that.

Keep the Sabbath

We are not only commanded to remember the Sabbath, but also to keep it. In Leviticus 26:2 YHVH commanded us to keep His Sabbaths. Why did YHVH use a different word here?

Leviticus 26:2

2 ‘You shall keep My Sabbaths and reverence My sanctuary; I am YHVH.

The Hebrew word “samar” was used here. No word in Scripture is redundant, so let’s look at the meaning of this word.

9068 שָׁמַר (š·m·r): v.; ? Str 8104; TWOT 2414—1. LN 13.1–13.47 (qal) keep, i.e., cause a state or condition to remain (Job 2:6; Ps 17:4); (qal pass.) be kept, set aside (1Sa 9:24+); (hitp) keep oneself (2Sa 22:24; Ps 18:24[EB 23]+); 2. LN 37.119–37.126 (qal) guard, watch, i.e., limit access and movement of persons or objects in and out of an area, implying protection to or from the object being guarded (Ge 3:24); (qal pass.) be secured (2Sa 23:5; Ecc 5:12[EB 13]+), note: for qal act. ptc. as noun, see 9070.5; 3. LN 36.12–36.30 (qal) observe, keep, i.e., obey a command with diligence and in detail (Lev 19:30); (hitp) observe for oneself (Mic 6:16+); 4. LN 27.55–27.60 (qal) be careful, beware, pay attention, make sure, watch oneself, guard oneself, i.e., learn or remember information and take care to watch for dangers (Dt 5:32); (nif) be careful (Ex 23:21); 5. LN 35.36–35.46 (qal) care for, tend, keep, attend to, take care of an object, implying concern for the objects cared for (Hos 12:13[EB 12]), note: this can be animals or other objects; (nif) cared for (Hos 12:14[EB 13]); 6. LN 31.82–31.101 (qal) revere, cling to, i.e., have a worshipful trust and reliance on an object of deity, as an extension of carefully guarding or caring for an object (Ps 31:7[EB 6]); (piel) cling to, revere, care for (Jnh 2:9[EB 8])+2

Wow, just consider the rich meaning of this word and see how beautifully it connects with the previous word we looked at. “Samar” means to set aside, guard, watch, observe, be careful, beware and to pay attention. It is almost as if YHVH, knowing our nature, warns us with these words “zakar” and “samar.” We need to heed this warning, for if we don’t, we will compromise and break His commandments.

You know; this also helped me understand Jewish halacha a bit better. We do not agree with all their extra laws and restrictions, but I can certainly see the intention behind it. They have put fences in place in order to remember and guard the Sabbath better. This is not a problem, as long as we know what is commanded by YHVH and what is man’s laws. It does make it difficult though, especially for new believers to differentiate between YHVH’s commandments and those of man. We, therefore, advice against following these extra instructions.

## The New Moon of the 5th Month

Dear Friends,

The new moon was sighted from Israel this evening, July 14, 2018!

- \* From Ma’ale Adummim by Rina Hoffman at 7:33pm, followed by Roy Hoffman.
- \* From Jerusalem by T-Bone at 7:49pm, followed by Nehemia Gordon, Devorah Gordon, and Gil Ashendorf.
- \* From Arad by Elsie, Nataliyah, Chico and Karen at 7:55pm.
- \* From the Zevulun Valley Yoel Halevvi at 7:58pm.
- \* From Eilat by Lukas Schneider and his two sons Alon and Lior at around 8:00pm.

\* From Ir Ovot by Ross Nicholas at 8:08pm, followed by Toby Nichols, Alex Brown, and PiperKelly.

\* From Beer Sheva by Ephraim Amnon at 8:30pm.

This means that Rosh Chodesh (the first day of the month) begins at sunset July 14, 2018.

Last week we asked all of you to go out and sight the new crescent moon of the 5th month which would have been visible after Sabbath. And then we asked you all to comment and tell us the time you saw the moon and your location. Some did. We are hoping, even more, will volunteer their witnessing for the 6th month.

It was very cool to watch the progression of comments from around the world as people reported in and stated whether or not they could sight the new moon. I was not able to. I want to thank all of you took the time to practice this and to report it in our News Letter. Others did it on facebook. I would prefer to have them on the News Letter and look forward to the next time we all get to take part around the world.

We did not get any reports from Asia or Africa or South America. The Philippines expected more but I did get private emails.

Our own Pauline and Chris Benjes saw it at 5:24 PM from Brisbane.

This makes Sunday, July 15 the 1st day of the 5th month.



In the Mail



Hello Sir! Can you please add me to your friends? I have been enjoying your book 2300 Days of Hell. The DVD you gave me in Digos last April made more sense to me because of it, coz quite frankly, I am not a history buff. It's mind-blowing! I am into Chapter 6 already and I shared the book with my friend Irwin Lagare who is catching up with my reading. He is as excited as I am and we are talking about it everyday. Also, I've been sharing this with a young man, who was a former Muslim, and he's loving it. We usually talk about the calendar and feasts and he is sharing it with others as well. It's so awesome! He even asked me for a copy of RA 6312 and other printouts I got from your conference in Digos. I watched many of your videos on YouTube. Thank you Sir for sounding the alarm. We look forward to stay connected with you and share your message with others because of its urgency. I will be so honored to have you as a mentor. Anyway, thanks again. Shalom!

Jay Jasper Quisil

Philippines

A post on FB shared the following comments.

Ivette Cantu Jan Sytsma for the past almost 7 months I along with my son Jose Luis Gonzalez have been allowed by the grace of Yehovah to understand, learn, and renew much of the scriptures have watched almost all of JD's research and teachings. How I came across all of this is truly a blessing in itself, it obviously started around 1 1/2 years ago as I was sitting at home the "Christmas" was a few weeks away and since I can remember I always struggled with what I know now to be man-made pagan holidays sitting there asking myself why WHY??? Why can't I embrace a so called special celebration, come on Ivette I mean it's supposed to be a Happy Joyous occasion So then I asked God Help me understand WHY am I so unwilling to celebrate any Holiday( this was me Pre-Truth) So I figured I'll scroll or surf the Netflix channel for some holiday spirit in a movie or documentary about "Christmas", nothing caught my attention so I switched to YouTube and played a few vids about Jesus seeking inspiration, I came across Rob Skyba and watched a video about biblical timelines, from there another vid popped up Exodus Patterns of Evidence watched that and was a bit more intrigued the next Video that popped up was Joseph Dumond Lost Tribes, and then the 2300 days and then Assyrians etc. etc. by the end of the day And roughly close to 3 a.m. my mind was completely blown away but my spirit felt more alive than ever, very next day I spoke with my son about all I had learned and that in our NKJ bible things where either not understandable or missing in a way lacking, so then he watches all the JD vids and we agreed WE NEED TO CHANGE EVERYTHING IN OUR LIVES, the

Sabbatical timelines are what really got us thinking about everything we thought we knew, anywho we have been holding our place in faith day by day since then and we obviously have a ways to go especially since here in Arizona we cannot seem to find a place to attend or have a congregation or assembly to further our learning so he and I hold dear to all that You JD Pauline have shared and allowed us to enlighten strengthen and grow our faith to Yehovah and Yehshua its exciting for us to feel this beautiful change and at the same time a bit saddened that 80% of our Family prefer nothing to do with what we have to offer, they respect what we have embarked on but choose not to participate just yet, because of false doctrines they question all we say but we feel we can only explain as much as Yehovah has allowed us to share with them but we hold fast to faith knowing He will someday grant them knowledge and understanding of his truth and love, Do you recall I had mentioned to you about me owning a spiritual store that catered to the pagan Catholics and other beliefs, well I feel a great deal of fault for their beliefs, In that world there is room for all beliefs except the real Truth unto their eyes it's easier to believe a 7 colored candle that says Open Roads will actually open roads for prosperity love abundance and such, my son and I are always pleased to see when a new moon has been sighted and when the next holy day falls on and try to research as to how to walk in the ways of Yehshua what to say when to say it how to say it without distortion from scripture Truth So when I tell you on a comment Thank You and I am blessed it is because I feel it with in me to tell you the truth of how reading such wonderful words makes me feel

Joseph Dumond my dear and wonderful Brother teacher and guide it is an honor to have your attention and you may share whatever you need of this story I am truly blessed for everything you have been allowed to share with us so by all means go ahead and may Yehovah always bless and keep you!

## Septennial Torah Portion # 69

We have resumed the Septennial Torah readings on our site. We used to do them and I would comment each week.

I will give you the reading for this week and you can go and read them without my comments. Instead of them being the annual Torah readings that are done in one year, the Septennial reading is done twice over the 7 year Sabbatical cycle.

The first week's reading would have been done on April 1, 2017. This is the start of the first week in this 4th Sabbatical cycle right after the Shemithah year was done. Since this time, this Sabbath is now the 68th week of this Sabbatical Cycle. The readings for this Sabbath today and for this upcoming 69th week are as follows.

Week #	Shabbat Date	Torah	Neviim	Ketuvim	Brit Chadasha
69	21/07/2018	Ex 23	Isaiah 30-33	Ps139	John 11
70	28/07/2018	Ex 24	Isaiah 34-36	Ps 140-143	John 12

Jan has now informed me that all the Torah study commentary is now linked to each of the studies thanks to James. I had done a commentary on each section in the previous Sabbatical cycle. So although the dates are for that time the commentary is still relevant. Here is the link to the [Torah study for week 69](#)

Leviticus 29:4

Last week we spoke of Lev 29:4 and how it commanded us to keep the Metonic cycles. Quite a few of you wrote me to ask about this citation. It was only after a bit that they realized they had one leg that was now longer than the other. Yes, I was pulling your leg.

One person wrote to say I was actually quoting Levity 29:4 and not Leviticus. They may be right.

This week we will continue with our studies of Lev 29 and this time we are going to look at verses 20 through to the end. These are the verses in your bible that cover the postponement rules also known as the Dehioth Rules.

You are also about to read when the Mishneh, the Talmud and other scriptures started to use these postponement rules. Yes, indeed the Mishneh and the Talmud both confess to our teachings on Lev 29 about the Postponements and the Metonic Cycles.

Indeed the Mishneh and Talmud agree with me that the postponement rules and the Metonic Cycles along with Lev 29 are not real and are not there!!! Go figure.

And if they are not there then who changed them and why and why are you today keeping them by following the Hebrew Calendar?

Rev 12:9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

He has deceived the whole world except those who keep the Holy Days according to the Hebrew Calendar. No, Satan has deceived you also by getting you to join him in keeping the Feasts of Yehovah at the wrong time. He has deceived you because you just followed the crowd and never proved anything for yourself and you never proved when the Holy Days are to be kept.

It is more convenient to keep them when everyone else does. It is too hard to figure out or to plan hotels and planes schedules. Using the Hebrew Calendar is easier and if it is wrong then we just blame the Rabbis.

You have lusted in your heart for this lie because it was easy and in so doing Yehovah has given you over to the lie and is rejecting you.

***“He will try to change their sacred festivals [feast days] and laws...” (Dan. 7:25 NLT).***



Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

They and you are serving that creature, Satan by worshipping him on the days he has copied that look like Yehovah's but are not Yehovah's Holy Days of Lev 23. Yes, this year they are only one day apart in the fall.

## **How long will you remain being deceived and suppressing the truth?**

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## **How much longer will you continue to follow Satan and His demonic host?**

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Dehioth: The Rules of Postponements

As you read these 4 rules here, I want you to focus your attention on rule number 2 and then ask why was this rule set up here? The answer is that this rule was made so that the New Crescent moon would not be seen in another part of the world before it was seen in Jerusalem. This rule confirms that the crescent moon visibility was the desired method of starting each month. But they were no longer in the land of Israel as these rules developed over the centuries.

This rule #2 shows those of you using the Hebrew calendar that the Crescent moon calendar preceded it and was in use before these rules were created.

Let us begin with some background on the Postponements and why some of the Jewish leaders felt it was necessary to postpone God's Holy Days. The Holy Day arrangement for the year is determined by rules that are designed to prevent Yom Kippur (Atonement) from occurring either before or after the Sabbath. They changed God's Holy Days to suit their own needs, in the society existent in that time in history.

There are seven rules to the Postponements but we are only going to explain the first four. The other three have to do with the benedictions. If you would like further information on the benedictions, you can find it in your local library.

## **THE FIRST RULE:**

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This rule explains that Trumpets (Rosh Hashanah), the first day of the (Jewish) New Year, may not occur on Sunday, Wednesday, or Friday. If Trumpets (Rosh Hashanah) were on Sunday, Hoshana Rabbah (the 7th Day of the Feast of Tabernacles) would be on Saturday, and this must be avoided because it would prevent the proper celebration of the Festival of Willows. If Trumpets (Rosh Hashanah) were on Wednesday, Atonement (Yom Kippur) would be on a Friday and this would cause undue hardship because, there would be two days in a row with severe restrictions. If Trumpets (Rosh Hashanah) were on a Friday, Atonement (Yom Kippur) would be on a Sunday and, again, we would have two days in a row with severe restrictions. Therefore, if the new moon (molad) is on either Sunday, Wednesday or Friday, the first day of Tishri (7th month) is postponed to the following day.

## **THE SECOND RULE:**

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If the New Moon (molad) of Tishri (the 7th month) occurs at noon or later, New Moon (Rosh Hodesh) is declared to be the following day. Thus, if the molad (new moon) is Monday at noon or later, Tuesday is declared to be Rosh Hodesh (New Moon). The reason is that if the molad (new moon) is before noon, it is certain that the new crescent will be visible in some part of the world before sunset of the same day. If however, the new moon (molad) occurs after midday, the new crescent will not be visible before sunset of the same day. If the following day is Sunday, Wednesday, or Friday on which the first day of Tishri may not occur, it is further postponed to the next following day, so that the first of Tishri is the third day counting from, and including, the day of the molad (new moon).

## **THE THIRD RULE:**

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If the molad of Tishri in an ordinary year is on Tuesday at 3:204/1080 A.M. or later, the first of Tishri is postponed to Thursday. It cannot be on Tuesday because then the next year's New Moon (molad) of Tishri would be on Saturday afternoon and new moon (Rosh Hodesh) would have to be postponed to Sunday. This would make the year in question 356 days long, which is more than the statutory limit of 355 days.

## **THE FOURTH RULE:**

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This occurs if the New Moon (molad) of Tishri, in a year succeeding a leap year, is on a Monday after 9:00 A.M. (ie. the fifteenth hour from the beginning of the night before) and 589/1080 parts. If this year were to begin on Monday, Trumpets (Rosh Hashanah) of the

preceding year would have fallen on Tuesday noon, and would have been postponed to Wednesday. This would make the current year 382 days in length, which is lower than the statutory limit of 383 days.

## DAYS OF THE WEEK ON WHICH HOLY DAYS CANNOT OCCUR.

### or “Forbidden Days”

Days of the Week	SUN	MON	TUE	WED	THU	FRI	SAT
PASSOVER		x		x		x	
TRUMPETS	x			x		x	
ATONEMENT	x		x			x	
TABERNACLES	x		x			x	

The Holy Day arrangement for the year is determined by rules that aim to prevent Yom Kippur (Atonement) from occurring either before or after the Sabbath.

(From Comprehensive Hebrew Calendar by Arthur Spier, page 10 & 15, 1986 edition).

### **Not any of the above rules can be found in Scripture; either in word or principle!**

Are You Going to Follow Man’s Rules or Yehovah’s Commandments? The Choice is Yours? Remember though you must pay the price if you are wrong. 6 Million Jews paid that price for not keeping the Holy Days at the right time.

This year 2018, there is no need for the Hebrew Calendar to use any postponement rules.

#### A Look into Postponements

What are “postponements”? What purpose do they serve? Were they in use by ancient Israel under Moses? Did Yeshua heed, or even know of, these rules? Did God ordain them? Did Hillel II ordain them? Does the Mishnah or Talmud enjoin their use? What is their origin? Let us delve deeply into the matter.

The following quote divulges the workings of postponements. It may take a few readings to grasp some understanding of it.

“The *dehiyyot* [postponements] are as follows:

(a) If the Tishri *molad* falls on day 1, 4, or 6, then Tishri 1 is postponed one day. [This postponement is often referred to as ADU, which is an acronym formed from the Hebrew letters *alef* (1 for Sunday), *daled* (4 for Wednesday), & *vov* (6 for Friday)]

(b) If the Tishri *molad* occurs at or after 18 hours (i.e., noon), then Tishri 1 is postponed one day. If this causes Tishri 1 to fall on day 1, 4, or 6, then Tishri 1 is postponed an additional day to satisfy *dehiyyah*(a).

(c) If the Tishri *molad* of an ordinary year (i.e., of twelve months) falls on day 3 at or after 9 hours, 204 *halakim*, then Tishri 1 is postponed two days to day 5, thereby satisfying *dehiyyah* (a).

(d) If the first *molad* following a leap year falls on day 2 at or after 15 hours, 589 *halakim*, then Tishri 1 is postponed one day to day 3.

### 3.1.2 Reasons for the *Dehiyyot*

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*Dehiyyah* (a) prevents Hoshana Rabba (Tishri 21) from occurring on the Sabbath and prevents Yom Kippur (Tishri 10) from occurring on the day before or after the Sabbath.

*Dehiyyah* (b) is an artifact of the ancient practice of beginning each month with the sighting of the lunar crescent. It is assumed that if the *molad* (i.e., the mean conjunction) occurs after noon, the lunar crescent cannot be sighted until after 6 P.M., which will then be on the following day.

*Dehiyyah* (c) prevents an ordinary year from exceeding 355 days. If the Tishri *molad* of an ordinary year occurs on Tuesday at or after 3:11:20 A.M., the next Tishri *molad* will occur at or after noon on Saturday. According to *dehiyyah* (b), Tishri 1 of the next year must be postponed to Sunday, which by *dehiyyah* (a) occasions a further postponement to Monday. This results in an ordinary year of 356 days. Postponing Tishri 1 from Tuesday to Thursday produces a year of 354 days.

*Dehiyyah* (d) prevents a leap year from falling short of 383 days. If the Tishri *molad* following a leap year is on Monday, at or after 9:32:43 1/3 A.M., the previous Tishri *molad* (thirteen months earlier) occurred on Tuesday at or after noon. Therefore, by *dehiyyot* (b) and (a), Tishri 1 beginning the leap year was postponed to Thursday. To prevent a leap year of 382 days, *dehiyyah* (d) postpones by one day the beginning of the ordinary year.” (*Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, editor; document online at: <http://astro.nmsu.edu/~lhuber/leaphist.html>)

Now, if these postponement rules were in force and in use by ancient Israel, both under Moses and on through the Temple periods, we should expect to find mention of them in his and their writings.

## The Scriptural Record

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First and foremost, our foundation is the Word of God—The Holy Scriptures. Beginning our search here, does one find any instance of postponement rules? Does it state in the Torah—say, Leviticus 23 for example, that the Day of Shouting (aka “Yom Teruah”/“Day of Trumpets”) is the first day of the seventh lunar cycle **unless** that day of the seventh new moon happens to occur on a Sunday, Wednesday, or Friday—in which cases, please observe it the day following?

One may search even the whole of the Scriptures, but will never find such.

Leviticus 23:24 plainly states that it is the first day of the seventh moon of the year that is to be sanctified with a holy assembly. Nowhere does Scripture state that this God-appointed holy assembly can be shifted to a day different than the seventh new moon day of the year.

In his Gospel account, John records that Yeshua stood up on the last day of the Feast, the Great Day, and cried out to the crowd (John 7:37). This “last day, that great day” is the eighth day of the Feast of the 7th month (John 7:2) and occurs on the 22nd day of Ethanim/Tishri. The next day (John 8:2), Yeshua came again to the Temple early in the morning. After His discourse with the scribes and Pharisees, He healed a man who was blind from birth. John recorded that “it was a Sabbath day when Jesus made the clay, and open his eyes.” (John 9:14).

This evidence shows that the 23rd day of Ethanim was a Sabbath that year—an impossibility with the rabbinic calendar, as this would mean that Trumpets would have been on Friday that year and a Friday Trumpets is not possible due to postponement rules.

Now some may contend that this “last day” is the 7th day of Sukkot instead of the 8th day (and therefore the 21st of Ethanim instead of the 22nd). However, consider these facts:

Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath,\* and on the eighth day shall be a Sabbath.\*

\*Sabbath” — This is a mistranslation, the Hebrew here says “Shabbaton,” while the Greek of the LXX says “anapausis” — neither of which is “Sabbath.” The Hebrew term for Sabbath is “Shabbat,” and the Greek terms are “Sabbata” or “Sabbaton” (LXX/NT).

Eighth day. Eighth from what? It is the eighth day from the First Day of the Feast—the eighth day from the 15th, being the 22nd of the month. As is obvious, this is more than just a seven-day feast: An eighth day is commanded by the Creator. Which would be last then? The 7th or the 8th? Obviously, the 8th comes after the 7th and would be the last.

John further defined this “last day” as “the great of the Feast.” The Greek word translated “great” is the same Greek word John used in 19:31, where it is translated “high.” John defines the rest days of a Feast as “high” or “great” days. By John’s own use of the term, it CANNOT be a reference to the 7th day of Tabernacles, as it is not a “great” or “high” day. John indeed spoke of the Eighth Day in 7:37, which is a high day (a rest day of a Feast).

For those who contend that John 7:37-9:14 all occurred on the last & great day, please note that John spoke of “the last day (the Eighth Day — Shemini Atzeret) in 7:37, and rightly referred to it “the great of the Feast.” The Greek here is specific. John used the definitive ton (“the”) to specify a certain day: “THE last...THE great.” However, in John 9:14, John wrote of “a” Sabbath, not “the” Sabbath (the Greek definitive ton is absent):

“And it was a Sabbath day when Yeshua made the clay and opened his eyes.”

IF John was yet speaking of the same day, why not refer to it specifically? Why not say, “And it was YET THE Sabbath, THE GREAT DAY, when Yeshua made the clay...”?

Also, the high days of Tabernacles are NOT “Sabbaths” (Hebrew: “shabbat”). They are never called “shabbath” in Scripture, and they have different restrictions/allowances than shabbat days.

## The Historical Record

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Looking into historic documents, we find that the postponements were not yet in use in Jesus’ day, nor for even centuries thereafter.

The *Mishnah* (spanning the time period of 200 B.C. – 200 A.D.), which came to make up the first part of Talmud, states:

IF THE DAY OF ATONEMENT FELL ON A SABBATH – Mas. Menachoth 100a

IF SABBATH AND THE DAY OF ATONEMENT [FOLLOWED EACH OTHER] i.e.,  
when the Day of Atonement fell upon Friday or Sunday – Mas. K’rithoth 19a when the Day  
of Atonement falls on a Friday – Mas. Shabbath 114b

Where the Day of Atonement fell on a Friday, the Shewbread was then baked on a Thursday  
– Mas. Menachoth 100b

They fold up clothing even four or five times. And they spread beds on the night of the Sabbath  
for use on the Sabbath, but not on the Sabbath for use after the Sabbath. R. Ishmael says, “They  
fold clothes and lay out beds on the Day of Atonement for the Sabbath.” – Mas. Shabbat 15:3

As evidenced above, even well after Messiah’s time in the flesh, the Day of Atonement was still being observed on both Fridays and Sundays which cannot be done under modern CRC rules.

Further readings from the Mishnah provide historical proof that other Appointed Times likewise were not postponed:

IF THE EVE OF PASSOVER IN JERUSALEM FALLS ON A SABBATH – Mas. Shabbath 148b

IF THE FOURTEENTH FELL ON A SABBATH – Mas. Shekalim 8:3

IF THE FOURTEENTH [OF NISAN] FALLS ON THE SABBATH – Mas. Pesachim 49a

THE [AFTERNOON] TAMID IS SLAUGHTERED AT EIGHT AND A HALF HOURS AND IS OFFERED AT NINE AND A HALF HOURS. ON THE EVE OF PASSOVER IT IS SLAUGHTERED AT SEVEN AND A HALF HOURS AND OFFERED AT EIGHT AND A HALF HOURS, **WHETHER IT IS A WEEKDAY OR THE SABBATH. IF THE EVE OF PASSOVER FELL, ON SABBATH EVE [FRIDAY],** IT IS SLAUGHTERED AT SIX AND A HALF HOURS AND OFFERED AT SEVEN AND A HALF HOURS, AND THE PASSOVER OFFERING AFTER IT. ON THE EVE OF PASSOVER IT IS SLAUGHTERED... WHETHER IT IS A WEEKDAY OR THE SABBATH – Mas. Pesachim 58a

This passage, dealing with the “evening” daily offering when offered on Passover, illustrates that Passover could occur on a weekday, preparation day (Friday), or Sabbath.

IF THE SIXTEENTH FALLS ON THE SABBATH – Mas. Pesachim 83a

These show the “Passover festival” (i.e., the first day of the Feast of Unleavened) occurring on a day not allowed by the current CRC (i.e., Friday). Also, utilizing the current fixed calendar, an Abib 16 Sabbath occurrence would put Sivan 6 (which is the post-Mishnah rabbinical reckoning of Pentecost [1]) on the Sabbath. This is yet another CRC no-no.

During the Second Commonwealth down to the fourth century C.E. [at the earliest], the festival of Passover could fall on any day of the week including Friday. (Dr. Solomon Zeitlin, “The Judean Calendar During the Second Commonwealth and the Scrolls,” *Jewish Quarterly Review*, July 1966)

While we of the “Church of God” do not observe the fasts added by the Jews, we shall look at one of them here now in the context of this study. The fast of the ninth of Av is never allowed to occur upon a Friday under the rules of the current CRC. However, in Bible times, and on through the Mishnaic period, this was not so:

“They may not decree a public fast on the first day of a month or during [the Feast of] the Dedication or at Purim. But if they had begun they may not interrupt the fast. So Rabban Gamaliel. R. Meir said: Although Rabban Gamaliel has said, ‘They may not interrupt the fast,’ he admitted that they need not fast the whole day. So, too, with the Ninth of Av if it fell on the eve of a Sabbath [i.e., a Friday].” (*The Mishnah*, Danby, p.197, *Taanith 2:10*)

The Mishnah also records the following concerning the Day of Shouting (“Trumpets”), which is the day that these Postponement rules are based around:

if the two Festival-days of the New Year fall after the Sabbath [that is, on Sunday and Monday] – Mas. Shabbath 19:5

This Mishnaic quote shows that “Festival-days” can immediately follow Sabbath.[2] It likewise clearly states that specifically “Rosh HaShanah” (Tishri 1) could fall on the first day of the week, and thus it is seen that the postponement of this Day of Shouting (a.k.a. “Feast of Trumpets”/“Rosh HaShanah”) from Sunday to Monday was not yet established during Temple times nor in the Mishnaic period.

Why is it that the first day of Ethanim (a.k.a. “Tishri”) is not allowed to fall on a Sunday according to the rabbinical calendar anyway?

If Rosh Hashanah fell on a Sunday, Hoshanah Rabbah would fall on the Sabbath and would call for the elimination of certain rituals which the pharisaic rabbis did not want to forgo. (*Jewish Quarterly Review*, Vol 25, No 1, 1997; Article by Rabbi Saul Leeman, “Why is Pesach So Late This Year?”).

Sunday is considered unfit, because with Rosh ha-Shanah falling thereon, the seventh day of the Feast of Tabernacles (*Hosha'na Rabbah*) on which the ceremony of “beating the willow-twigs” is an important part of the service, would fall on the Sabbath, and the observance of the ceremony could not be permitted. (Henry Malter, *Saadia Gaon: His Life and Works*)

Rosh Hashana never falls on a Sunday because that would mean that Hoshana Rabba (the last day of Sukkot, which always falls on 21 Tishri) would fall on a Saturday, which would not be desirable. In talmudic times, Hoshana Rabbawas regarded as a day much like Yom Kippur. It brought to an end the long holiday period beginning with Rosh Hashana, and was considered to be the one final opportunity to reverse an unfavorable decree issued against the individual on the High Holidays. If Hoshana Rabbawere to fall on the Sabbath, this would interfere with the ceremony of beating a bunch of *hoshanot* (willows) during the synagogue services, an action forbidden on the Sabbath [Both the action of beating the willow-twigs, and the forbiddance thereof on the Sabbath, are by later rabbinical decree, not by God]. Beating the willows was an act of self-flagellation and a sign of remorse, similar to the *malkot* ceremony practiced on Yom Kippur. (Alfred J. Kolatch, *The Jewish Book of WHY*, p.228)

Do you agree that we should not observe “Trumpets” on the correct day because of this rabbinical tradition and reasoning? How many of the CRC-observant brethren are even aware that this is why “Trumpets” is never observed on a Sunday within the so-called “Hebrew calendar”?

The following Mishnaic quote proves that Ethanim 21 (“HoShana Rabba”) was not postponed from falling upon the Sabbath in the Temple and, at the least, pre-Talmudic times, and thereby likewise further shows that “Trumpets” was not postponed from being observed on the first day of the week:

4:1 A. [The rites of] the lulav and the willow branch [being carried around the altar by the priests] are for six or seven [days]...

4:3 A. The willow branch rite is for seven days: How so?

1. [If] the seventh day of the willow branch coincided with the Sabbath, the willow branch [rite] is for seven days...

4:5 F. And on that day [i.e., “the seventh day of the willow branch” (Ethanim 21)] they walk around the altar seven times...

4:6 A. As the rite concerning it [is performed] on an ordinary day, so the rite concerning [is performed] on the Sabbath” – Mas. Sukkah 4:1,3,5,6

Akavia, in ‘*Kizzur*’ p. xl, shows, from dates given in Sherira Gaon’s Epistle, that Rosh Hashanah was observed on Sunday, with a consequent Sabbath Hoshana Rabbah, long after Hillel II. (‘Rosh Hashanah,’ here and elsewhere, refers to the first day of the holiday [Tishri 1]). (Arnold A. Lasker and Daniel J.Lasker, *Behold, A Moon is Born! How the Jewish Calendar Works*)

The following historical records of the Jews, also from the Talmudic period, show that the 1st day of the seventh new moon was likewise not postponed from occurring on a Friday:

1. IN THE SEVENTH MONTH, IN THE FIRST DAY OF THE MONTH SHALL BE A SOLEMN REST (XXIII, 24).<sup>1</sup>This bears on what is written in Scripture:

For ever, O Lord, Thy word standeth fast in heaven (Ps. CXIX, 89).<sup>2</sup> It was taught in the name of R. Eliezer: The world was created on the twenty-fifth of Elul. The view of Rab agrees with the teaching of R. Eliezer. For we have learned in the Shofar Benediction<sup>3</sup> composed by Rab: ‘ This day, on which was the beginning of work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries, which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death.’<sup>4</sup> Thus you are left to conclude<sup>5</sup> that on New Year’s Day, in the first hour the idea of creating man entered His mind, in the second He took counsel with the Ministering Angels, in the third He assembled Adam’s dust, in the fourth He kneaded it, in the fifth He shaped him, in the sixth He made him into a lifeless body, in the seventh He breathed a soul into him, in the eighth He brought him into the Garden of Eden, in the ninth he was commanded [against eating of the fruit of the tree of knowledge], in the tenth he transgressed, in the eleventh he was judged, in the twelfth he was pardoned. ‘This,’ said the Holy One, blessed be He, to Adam, ‘will be a sign to your children. As you stood in judgment before Me this day and came out with a free pardon, so will your children in the future stand in judgment before Me on this day and will come out from My presence with a free pardon.’ When will that be? In the seventh month, in the first day of the month.

- (1) New Year’s Day; the day on which God sits in judgment upon the world. The exposition that follows is intended to explain why the first day of the year was chosen as the day of judgment.
- (2) The bearing is not clear. In *Pes. R. XL*, 2 this verse is expounded as showing that mercy governs God’s attitude in His judgment of man and that this was so in the case of Adam who was judged on the first day of the year.
- (3) I.e. in the second of the special passages inserted in the Additional Service on New Year’s Day. This second benediction is now known as *Zikronoth*, remembrance.
- (4) V. A.P.B., p. 250.
- (5) The conclusion is only that Adam was created on New Year’s Day, the first of Tishri, this being the sixth day from the twenty-fifth of Elul.

*Midrash Rabbah* – Leviticus 29:1

The Talmud likewise claims that Adam was created on *Ethanim 1* (aka, “Tishri 1”):

He was created on New Year's Day, the first of Tishri, and all that is related of him occurred on that very day. In the first hour his dust was assembled; in the second he was rough-hewn; in the third his limbs were articulated; in the fourth the soul was breathed into him; in the fifth he stood erect; in the sixth he gave names to all creatures; in the seventh Eve was brought to him; in the eighth they begot Cain and Abel; in the ninth they were forbidden to eat of the tree of the knowledge of good and evil; in the tenth they sinned; in the eleventh sentence was passed; and in the twelfth they were driven out of Eden (Sanh. 38b; cf. also Lev. R. 29:1). (*Encyclopaedia Judaica*, Volume 2, article: Adam, pp.236,237)

Now we, as the rabbinic Jews who authored the material above, are quite aware what day Adam was created, aren't we? The Book of Genesis explains clearly to us that he was created on the sixth day—the day before the Sabbath (Gen. 1&2). This being the fact, it is clear that the “rabbis” who authored these Midrash and Talmudic quotes did not believe Ethan 1 was to be postponed from occurring on the day before the weekly Sabbath (that is, on Friday).

## The Origin of Postponements

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We have examined the Scriptural and historical records and have found them replete with proof that the postponement rules of the CRC were not in use in either the 1st or 2nd Temple periods nor thereafter during the Mishnaic period.

So when did these man-made rules come into place? Did Hillel II institute them in 358/359 C.E. when he published the, up till then, “secret” astronomical information which had been used by the Sanhedrin to determine if the witnesses who came to testify of their sighting of the fresh crescent were lying or not?

“The plain fact is that, as seen by recent scholars, the system of the fixed calendar was not developed until fully three or four centuries after the close of the Talmudic period, about A.D. 485. [therefore, around the eighth or ninth century C.E.]...Nor can anything be found in the Talmud about the weighty calendaric matters as the regulated succession of full and defective months within the year, the four postponements of New Year's Day, the 19-year cycle, or the number and succession of intercalated years in this or any cycle.” (*The Code of Maimonides*, Book

Three Treatise Eight *SANCTIFICATION OF THE MOON*, translated from the Hebrew by Solomon Ganz; Introduction by Julian Obermann, Astronomical Commentary by Otto Neugebauer, New Haven: Yale University Press, 1956, p xli-xlii)

“There is...unimpeachable evidence from the works of writers with expert knowledge of the calendar that the present *ordo intercalationis* [sequence of intercalations—the 19 year cycle] and epochal *molad* were not intrinsic parts of the calendar of Hillel II, these being seen still side by side with other styles of the *ordo intercalationis* and the *molad* as late as the 11th century. Also the four *dehiyyot* [postponement rules] developed gradually. ...By the tenth century the Jewish calendar was exactly the same as today.” (Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.50, article: Calendar)

While we cannot be positively sure as to when the postponement rules were added alongside the other man-made rules of the then-developing calculated rabbinical calendar, we know with complete confidence that these rules were not in use, nor even conceived of and known, during Jesus' day. There are some indications that the initial elements of these postponements began to creep in near the end of the Talmudic period, but as the *Encyclopaedia Judaica* quote states above, these rules developed gradually, along with the rest of the rabbinic calendar rules, over the course of many years.

## Pushed Off For Preparation?

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It is claimed that we need this "ADU" postponement to block Sabbath and annual Holy Days from occurring back-to-back, lest there be no day of preparation in between to prepare for the second of the two Appointed Times. Is this claim genuine in God's eyes?

The concept of "preparation day" stems from Exodus 16 with:

“...on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily...bake what you shall bake, boil what you shall boil, for tomorrow is the Sabbath.” (Exodus 16:5,23)

What preparation is needed for Atonement (a day of fasting) that its observation is to be moved from a Sunday to Monday on such years, as in 2000, when it rightfully is to be observed Sunday?

What are we “baking and boiling” for the Day of Atonement that one must bump it over one day to have a preparation day in its rightful place when nothing is eaten on this God-appointed fast day anyway??

The fallacy of such a rule is further disproved by this very fact: God specifically declared one of His appointed times to occur on “the morrow after the Sabbath”!

*IF* God is truly against Sabbaths and annual Holy Days being back-to-back, and He feels and understands that they are “impractical” for us humans to keep, *why* then did He Himself ordain at least one back-to-back Sabbath/Holy Day every year (i.e., the seventh Sabbath of the count from Elevation Sheaf day followed by Pentecost—Leviticus 23:15-21)?

Facts are facts, brethren. Through the whole of Scripture, there are no indications of postponements rules. Through the late 2nd Temple (Yeshua's day) and early post-2nd Temple records, we find significant evidence against postponements being used or even known.

It has been claimed by many who hold to the CRC that the burden of proof to change from it lies upon those of us who already have left it—that we need to present the evidence to them. But the Biblical fact is this: We are each admonished through the apostle Paul to prove all things—not to others, but to our own selves. We, individually, are to put all doctrines and the



like to the test BEFORE we hold fast to them. Dear friends, how many of us can claim we have done such testing and proving of this so-called Hebrew Calendar?

#### FOOTNOTES:

1. See our article **Determining Elevation Sheaf Day & Pentecost BACK**
2. These Mishnaic quotes below, in agreeance with *Shabbat 19:5* and other historical quotes given, shows that Festival days can occur immediately following Sabbath:

On a festival day which comes next to a Sabbath, whether before or after it, all of the priestly watches were equal in the division of the Show Bread.- Mas. Sukkah 5:7

IF A FESTIVAL FELL NEXT TO THE SABBATH, EITHER BEFORE OR AFTER IT – Mas. Sukkah 56a

#### **BACK**

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#### The 40 Year Curse on Israel

Just two years after the Israelites had crossed over the Red Sea and witnessed all the Miracles that took place in Egypt they came to the wilderness of Paran and are on the verge of entering the Promised land. And they rebelled against Yehovah and then paid a heavy price. Let us read this story once again at this time.

They left Mount Sinai on the 20th day of the 2nd month in the 2nd year after the Exodus. This is the year 1377 B.C.

Number 10:11 In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the testimony, and the people of Israel set out by stages from the wilderness of Sinai. And the cloud settled down in the wilderness of Paran.

Number 10:33 So they set out from the mount of the Lord three days' journey. And the ark of the covenant of the Lord went before them three days' journey, to seek out a resting place for them.

Number 11:19 You shall not eat just one day, or two days, or five days, or ten days, or twenty days, but a whole month, until it comes out at your nostrils and becomes loathsome to you,

:34 Therefore the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving. From Kibroth-hattaavah the people journeyed to Hazeroth, and they remained at Hazeroth.

Numbers 12:15 So Miriam was shut outside the camp seven days, and the people did not set out on the march till Miriam was brought in again. After that the people set out from Hazeroth, and camped in the wilderness of Paran.

So we have the 20th day of month 2 they leave Mount Sinai and go for 3 days. They had the qual for 30 days before they left from Kibroth-hattaavah to Hazeroth. Then they stayed in Hazeroth for 7 days for Mairam.

So we have 20 + 3 for the 2nd month. 30 days more puts us in the 23rd or 24th day of the 3rd month. 7 days for Miriam brings us to the start of the 4th month.

Numbers 13:25 At the end of forty days they returned from spying out the land. And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh.

This now brings us to the about the 10th day of the 5th month. This News Letter is written to you on the 7th day of the 5th month.

Numbers 13

### Spies Sent into Canaan

The Lord spoke to Moses, saying, "Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them." So Moses sent them from the wilderness of Paran, according to the command of the Lord, all of them men who were heads of the people of Israel. And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal the son of Joseph; from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali,

Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Machi. These were the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

Moses sent them to spy out the land of Canaan and said to them, “Go up into the Negeb and go up into the hill country, and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land.” Now the time was the season of the first ripe grapes.

So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.

## Report of the Spies

At the end of forty days they returned from spying out the land. And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. And they told him, “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan.”

But Caleb quieted the people before Moses and said, “Let us go up at once and occupy it, for we are well able to overcome it.” Then the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we are.” So they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.”

Numbers 14

## The People Rebel

Then all the congregation raised a loud cry, and the people wept that night. And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?” And they said to one another, “Let us choose a leader and go back to Egypt.”

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, “The land, which we passed through to spy it out, is an exceedingly good land. If the Lord delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the Lord. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the Lord is with us; do not fear them.” Then all the congregation said to stone them with stones. But the glory of the Lord appeared at the tent of meeting to all the people of Israel.

And the Lord said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

### Moses Intercedes for the People

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But Moses said to the Lord, “Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will tell the inhabitants of this land. They have heard that you, O Lord, are in the midst of this people. For you, O Lord, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. Now if you kill this people as one man, then the nations who have heard your fame will say, ‘It is because the Lord was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.’ And now, please let the power of the Lord be great as you have promised, saying, The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.’ Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.”

### God Promises Judgment

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Then the Lord said, “I have pardoned, according to your word. But truly, as I live, and as all the earth shall be filled with the glory of the Lord, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea.”

And the Lord spoke to Moses and to Aaron, saying, “How long shall this wicked congregation grumble against me? I have heard the grumbings of the people of Israel, which they grumble against me. Say to them, As I live, declares the Lord, what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the

land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.’ I, the Lord, have spoken. Surely this will I do to all this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die.”

And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land—the men who brought up a bad report of the land—died by plague before the Lord. Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.

### Israel Defeated in Battle

When Moses told these words to all the people of Israel, the people mourned greatly. And they rose early in the morning and went up to the heights of the hill country, saying, “Here we are. We will go up to the place that the Lord has promised, for we have sinned.” But Moses said, “Why now are you transgressing the command of the Lord, when that will not succeed? Do not go up, for the Lord is not among you, lest you be struck down before your enemies. For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the Lord, the Lord will not be with you.” But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the Lord nor Moses departed out of the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.

### The Curses of the 5th month

As I am showing you about the Sabbath and Holy Days, when you break them, or sin on them by compromising them or working on them things happen. It would seem that Yehovah has allowed things to happen on the 9th/10th of Av ever since the rebellion after they left Mount Sinai. Take a look at the history and the actual events on this date.

On the seventh day of the fifth month in 586 B.C., the Babylonian general Nebuzaradan burned Jerusalem (2 Kings 25:8-9). This is why the Jews fast on the 7th and 10th of the Fifth Month (Av), to commemorate the destruction of the First Temple by the Babylonians.

2 Kings 25:8-11 In the fifth month, on the seventh day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. And he burned the house of the Lord and the king's house and all the houses of Jerusalem; every great house he burned down. And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. And the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile.

### Jerusalem was carried away captive in the fifth month

Jeremiah 1:3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

This occurred on the tenth day of the fifth month in 586 B.C. after the destruction of Jerusalem by fire

Jer. 52:12-14 In the fifth month, on the tenth day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan the captain of the bodyguard, who served the king of Babylon, entered Jerusalem. And he burned the house of the Lord, and the king's house and all the houses of Jerusalem; every great house he burned down. And all the army of the Chaldeans, who were with the captain of the guard, broke down all the walls around Jerusalem.

Why is it that there are two dates for the destruction of the Temple? The Karaite Sages say that this is because the Babylonians started the destruction of the Temple on the 7th and completed its destruction on the 10th.

Then in 70 C.E., the Temple was again attacked and destroyed in the 5th month by the Romans. The second Holy Temple destroyed. 9th of Av, 70AD

The Romans crushed the Bar Kokhba's revolt, and destroyed the city of Betar, killing over 100,000 Jews, on July 8, 132 AD (Av 9, 3892 AM). Following the Roman siege of Jerusalem, Roman commander Turnus Rufus plowed the site of the Temple and the surrounding area, in 133 AD.

The First Crusade was declared by Pope Urban II on July 20, 1095 (Av 9, 4855 AM), killing 10,000 Jews in its first month and destroying Jewish communities in France and the Rhineland. A grand total of 1.2 million Jews were killed by this crusade that started on the 9th of Av, this crusade killed each and every Jew that they could get ahold of on the way to and back from the promised land.

The Jews were expelled from England on July 25, 1290 (Av 9, 5050 AM).

The Jews were expelled from France on July 21, 1306 (Av 9, 5066 AM).

The Jews were expelled from Spain on August 11, 1492 (Av 9, 5252 AM).

On August 1, 1914 (Av 9, 5674 AM), World War I broke out, causing unprecedented devastation across Europe and set the stage for World War II and the Holocaust.

On August 2nd, 1941, (Av 9, 5701 AM), SS commander Heinrich Himmler received approval from the Nazi party for "The Final Solution". One year later, to the day, the plan was formally implemented. The final solution was the almost completely successful plan to murder all the Jews in Europe. Almost 50% of the Jews on the face of the earth were captured and killed at that time.

On the 9th of Av 5702 (July 23, 1942), the mass deportation of all the Jews from the Warsaw Ghetto began, en route to Treblinka (death camp).

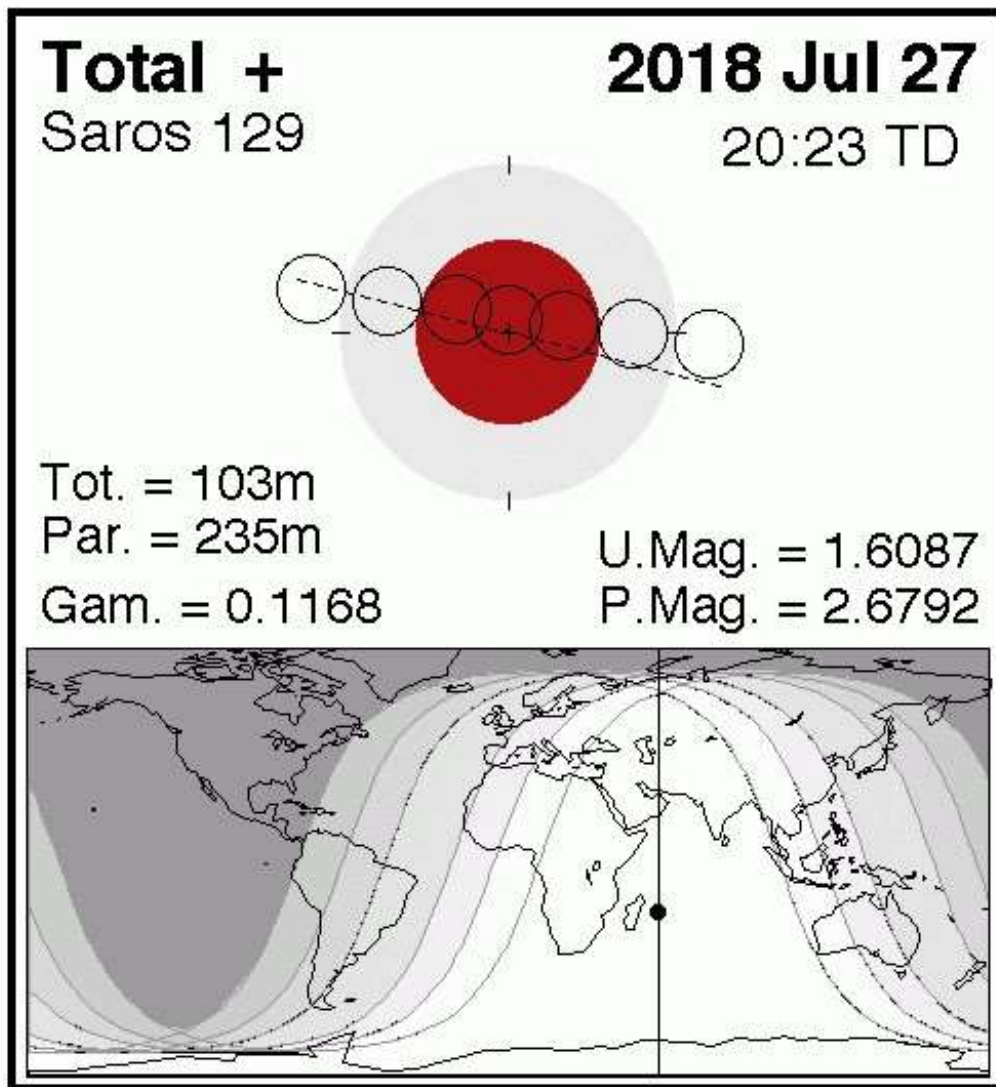
The Jewish community centre in Buenos Aires was bombed, killing 86 and wounding 300 others, on Monday, July 18, 1994, in the Jewish calendar, the 9th of Av, 5754.

The Blood Moon this Av

This coming Friday night the full moon will turn to blood red over the areas as shown in the chart below. This is not on one of the High Holy Days but it is right after the 9th of Av which is a very significant date in biblical history.

According to the Jewish dates, the 9th of Av is July 21, and the 10th of Av is July 22. But this year using the crescent moon calendar the 9th of Av is July 23 and the 10th of Av is July 24.

The Friday night of July 27 will be a full Blood Moon over Israel but not over North America.



Five Millennium Canon of Lunar Eclipses (Espenak & Meeus)  
*NASA TP-2009-214172*

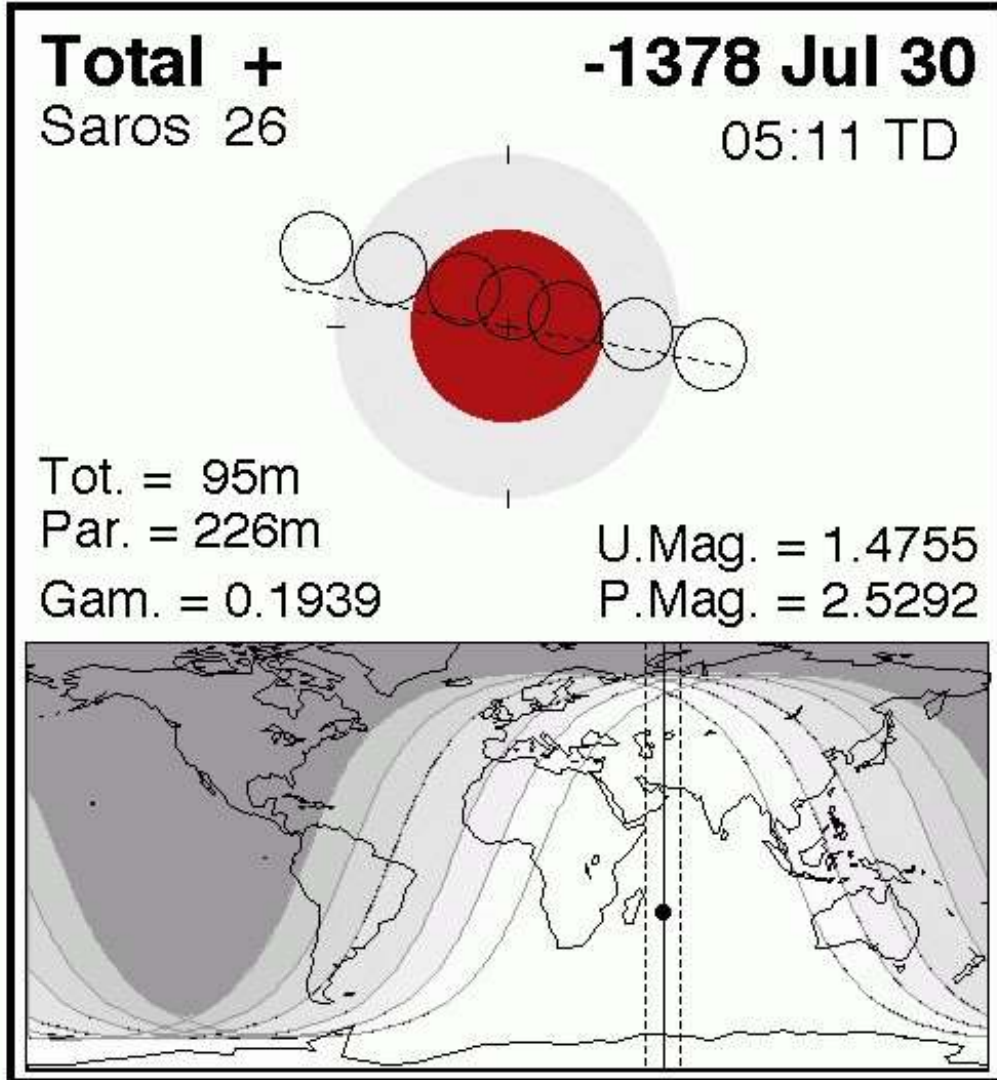
So after seeing this, I decided to do a little research. Now be aware that when I went to NASA to look up the blood moons on certain dates, they use a year zero in their calculations. We do not. So our BC years will be one BC year under theirs. For example, when I say 1377 BC they will be using the 1378 BC year. They say the following;

The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used. For more information on this topic, see Calendar Dates. The Julian calendar does not include the year 0. Thus the year 1 BCE is followed by the year 1 CE (See: BCE/CE Dating Conventions ). This is awkward for arithmetic calculations. Years in this catalog are numbered astronomically and include the year 0. Historians should note there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and astronomical year -1 corresponds to 2 BCE, etc..



The first 10th of Av took place when Yehovah cursed the Israelites for 40 years. That was 1377 B.C. So when I look at the year 1378 BC at NASA the following chart comes up. In the year 1377 B.C., the year the Israelites were cursed, the 9th of Av is on August 1 which you can double check at [Torah Calendar](#). There was a full blood moon over them just 2 days before that event of Numbers 13.

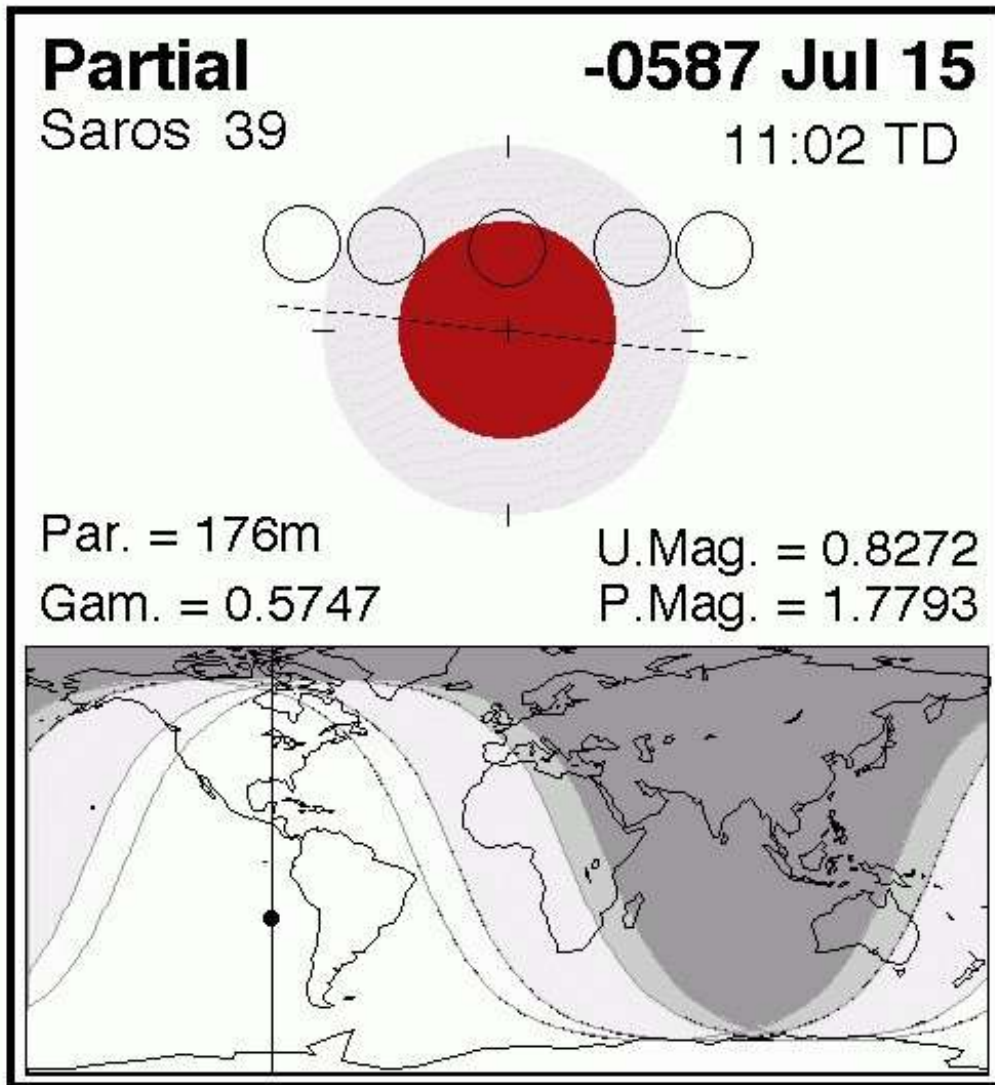
<http://eclipse.gsfc.nasa.gov/eclipse.html>



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The Temple was destroyed in 586 BC and when I look at the lunar eclipse at NASA I see the following chart showing July 15 as a blood moon. Then when I compare that to the 9th of Av at Torah Calendar I see the 9th of Av on July 17th. Just two days after the blood moon event. Mind you the event took place over North America.



When I look at 70 C.E. for the destruction of the second temple, there is no blood moon around the 9th of Av but there are blood moons on Passover and Sukkot that year. In fact, there were about 33 blood moons on the High Holy Days from the time of the death of Yehshua until the Temple is destroyed. I shared this with you in our video on the blood moons. I encourage you to watch it once again to learn what the Jews say a blood moon means. It is because of this understanding which we have also duplicated all the way to the years before the death of Adam when there were blood moons on the Holy Days for Passover and Sukkot and for many of the patriarchs before they died and before major event befell Israel and Judah, that we now pay attention to the fact that this 9th of Av there will be a Blood Moon.

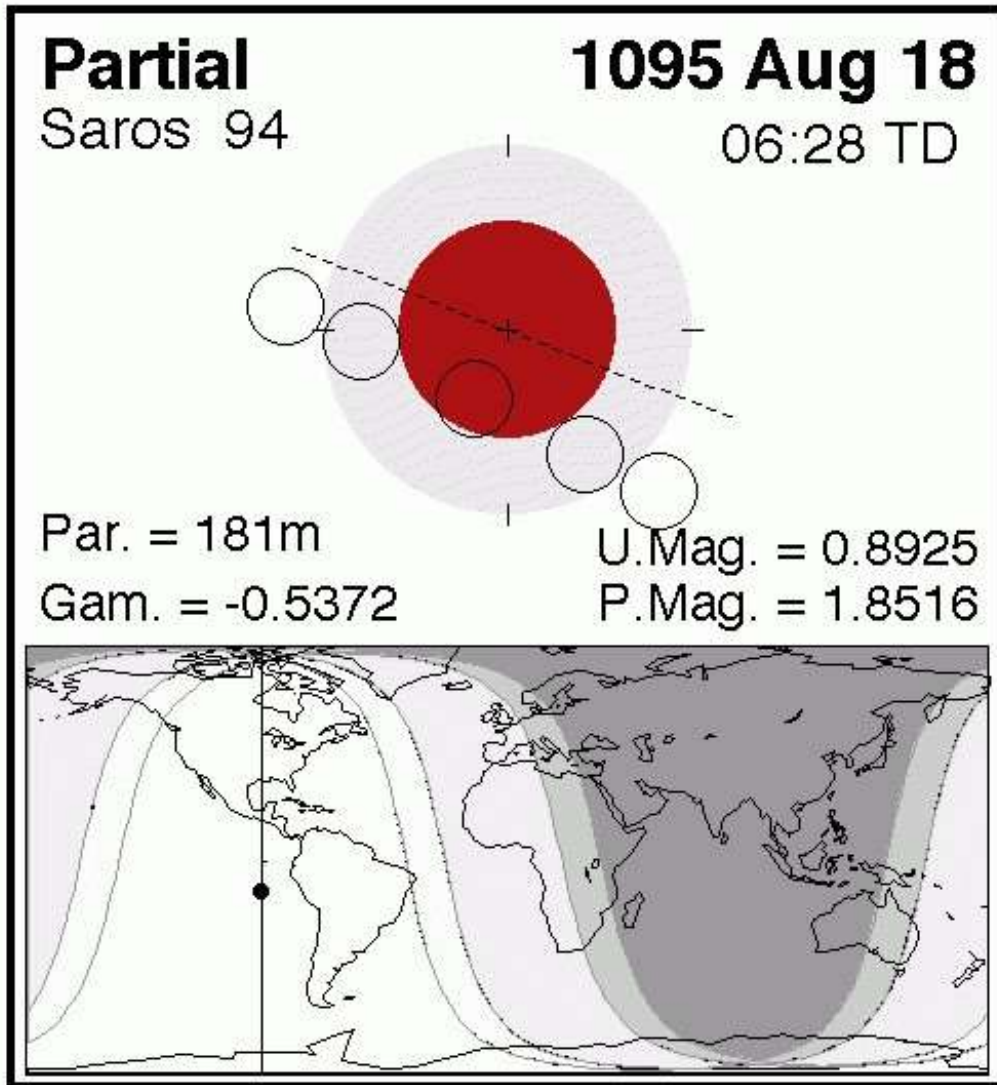
Do keep in mind that for this video we talk about the blood moons on the High Holy Days of Passover and Sukkot in 2014 and 2015. We had not yet learned or knew about the blood moons that would come in the Sabbatical year of 2016 again at Passover and Sukkot. 2016,

which was a controversial year that year with a split between the Aviv barley people as to when the barley must be ripe by.

We had no blood moon around the 9th of Av during the Bar Kochbah revolt in 133 C.E.

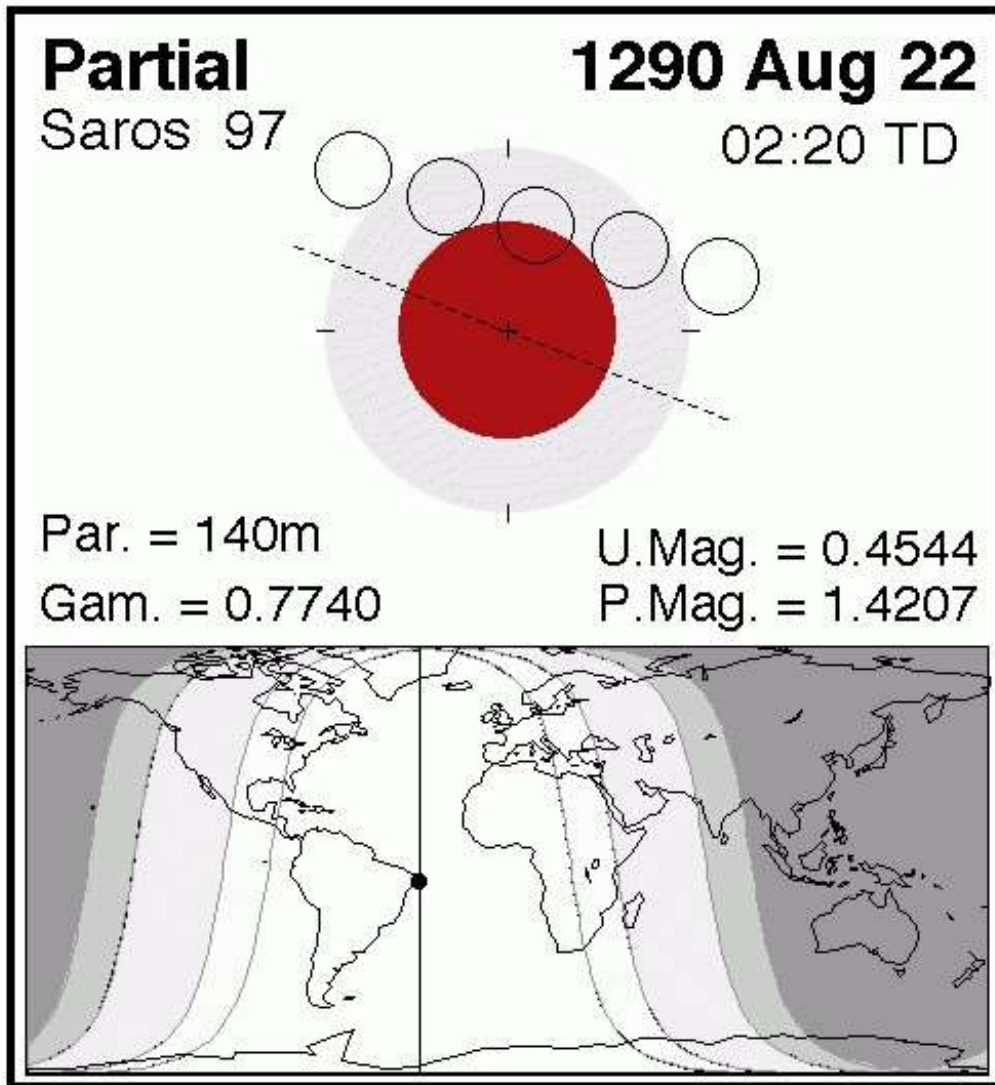
The first crusade in 1095 C.E., in which about 1.2 million Jews were slaughtered, the 9th of Av was on July 14th and there was a blood moon over North America on August 18th. A bit of a stretch.

<http://eclipse.gsfc.nasa.gov/eclipse.html>



Five Millennium Canon of Lunar Eclipses (Espenak & Meeus)  
NASA TP-2009-214172

When the Jews were expelled from England in the year 1290 C.E. the 9th of Av was on July 18 and there was a blood moon on August 22 over England. This one is a bit of a stretch. I am not trying to prove anything. I am just looking to see if there is anything here to learn and I am sharing my results.



Five Millennium Canon of Lunar Eclipses (Espenak & Meeus)  
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When the Jews were expelled from France July 21, 1306, there was no blood moon around this time but there was a solar eclipse on August 16. Again I am just reporting my findings.

When I look at the year the Jews were kicked out of Spain in 1492, the 9th of Av was July 5th and I do not have not have anything for August that year.

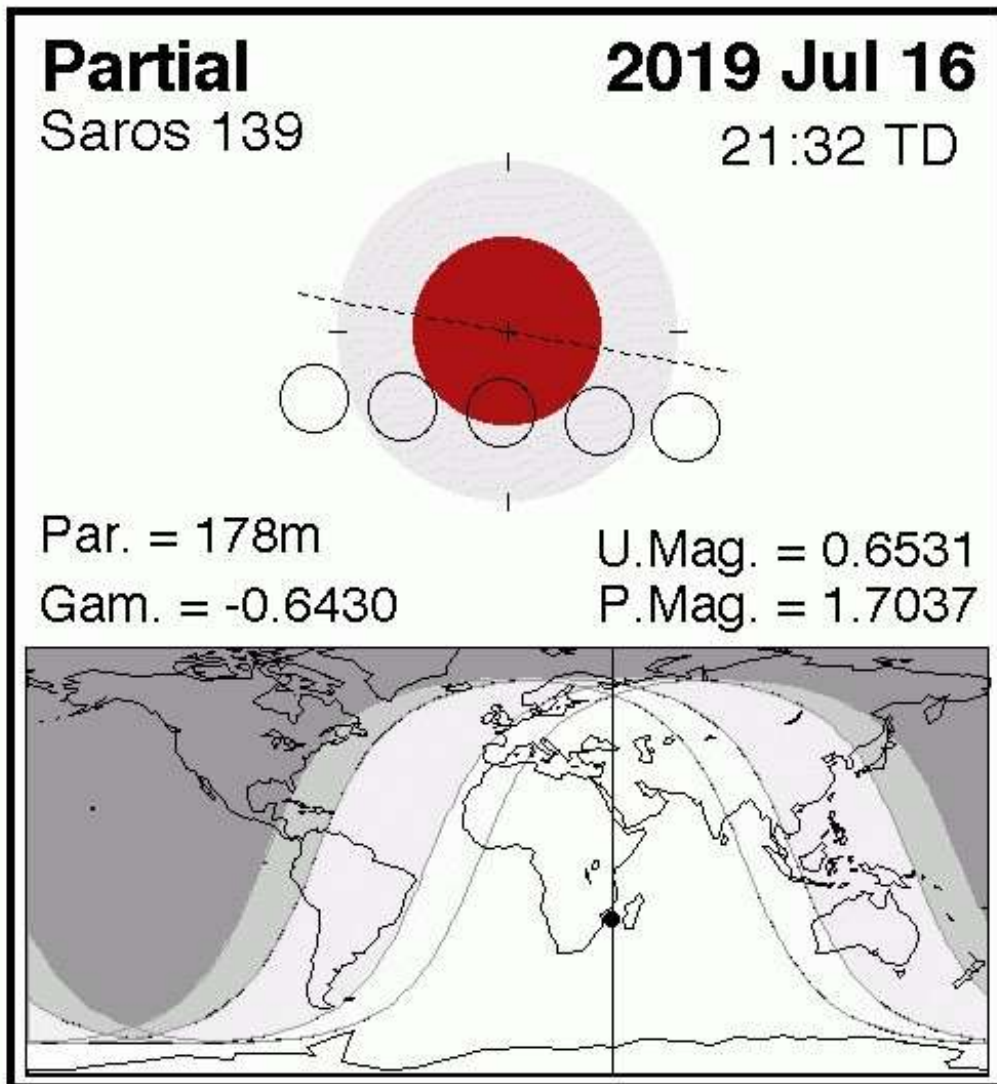
I will let you go and do your own search and see what you find for the year 1914, 1942, and 1994.

So what does this blood moon mean coming in 2018 just days after the 9th of Av? I do not know, but it is interesting. Watch the video. Blood Moons warn of sword coming and dark moons or the dark yellow moons mean famine is coming.

2019 & 2020 Blood Moons

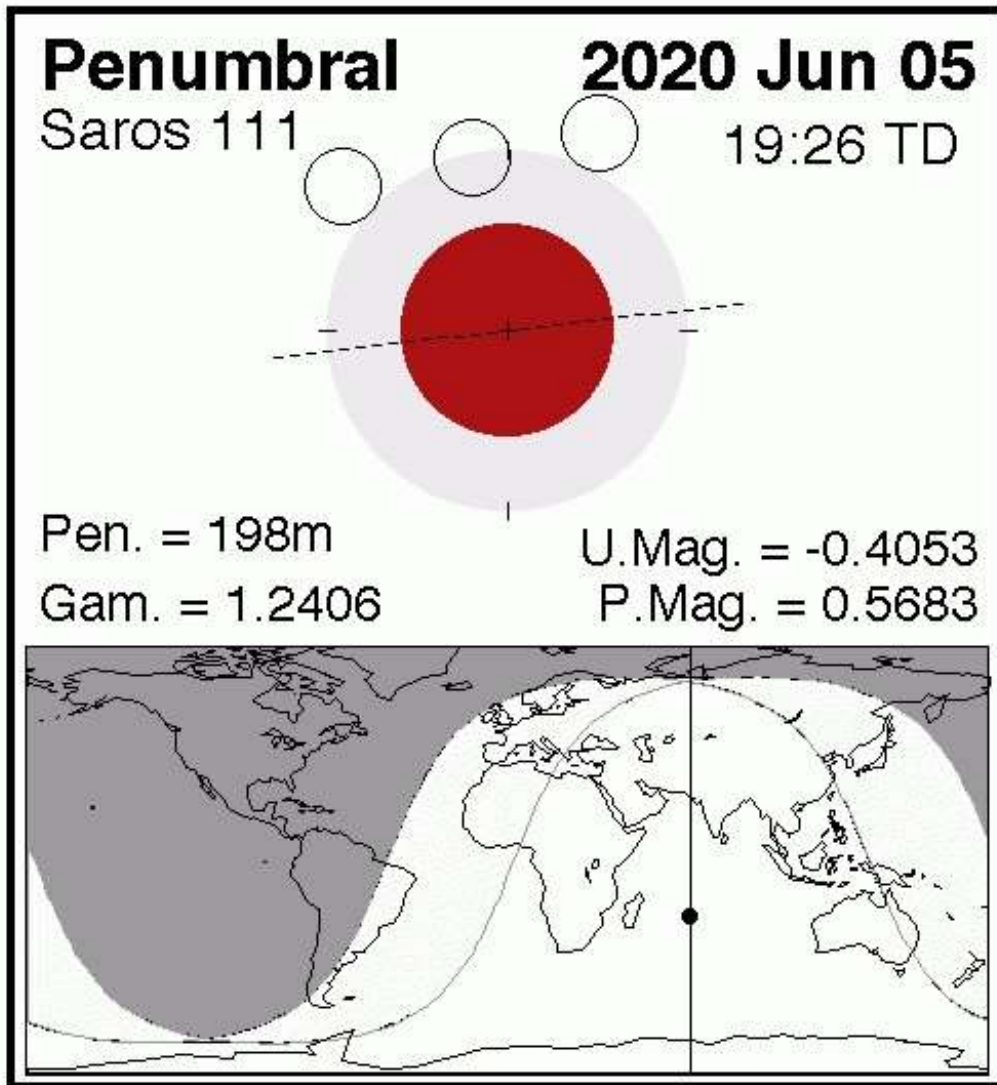
When I look at the year 2019 I see that the 9th of Av is going to come July 14 and that there is indeed another blood Moon on July 16, 2019.

<http://eclipse.gsfc.nasa.gov/eclipse.html>

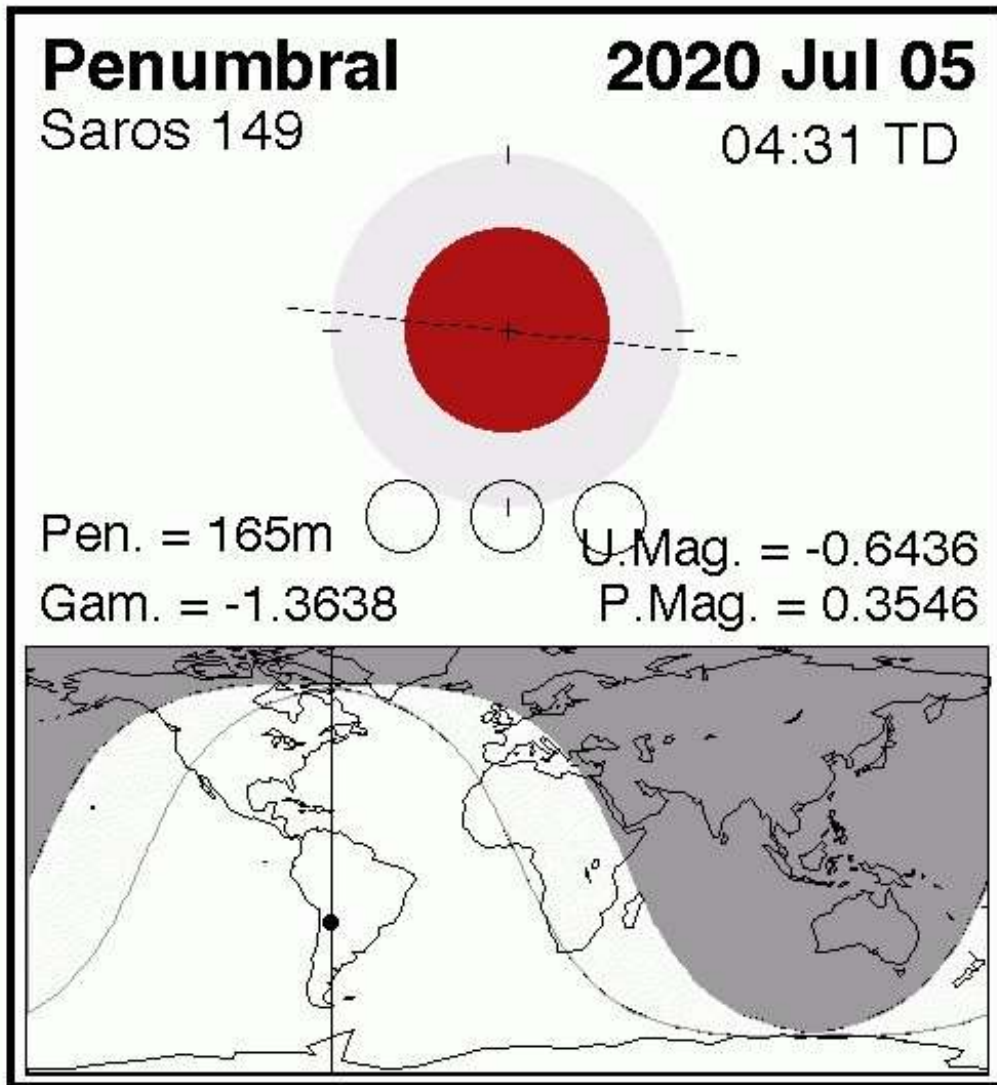


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And in 2020, the year we are saying is the middle of this 120th Jubilee cycle. 2020 is the year that is the end of the one week or 49 years of the covenant made with many, which began June 6-16 1972 in Stockholm Sweden with the UNEP. Shavuot this year of 2020 is projected to come on May 27. There is a partial eclipse which is considered a dark moon when the moon turns a dark yellow as it passes through the shadow of the earth. And as we have shown you in our video the dark moons are considered to warn of famine.



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