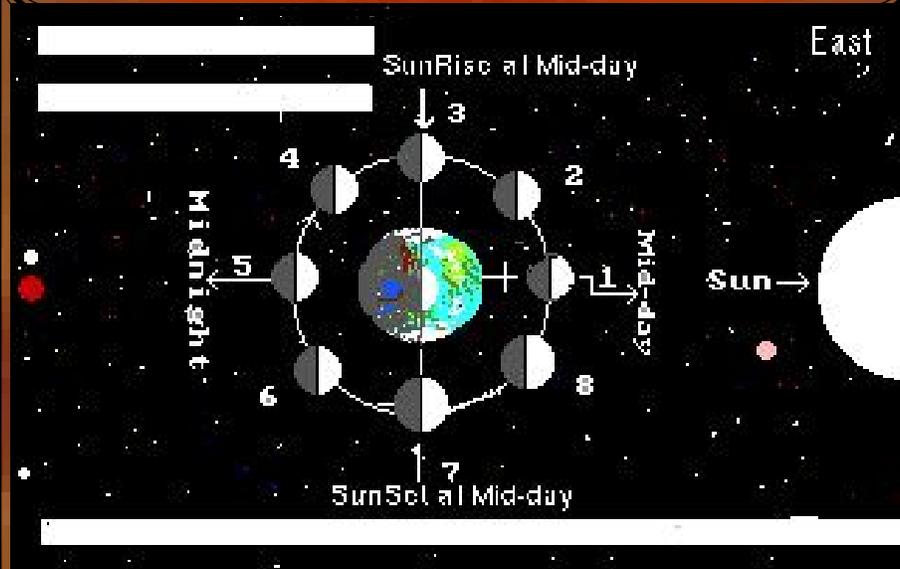
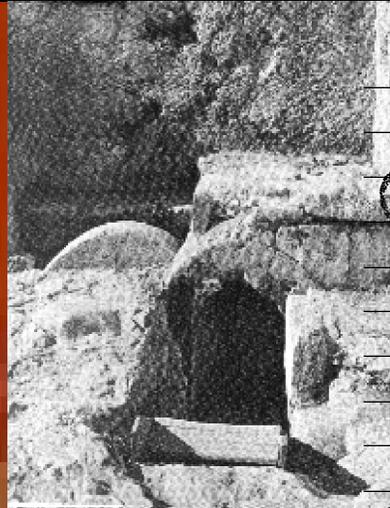


# Seven New Moons To The Death of our Passover Y'ehsus



He is not  
here  
come and  
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lay



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**Introduction** We transliterate the true name of Christ Y'ehsus directly from the Greek. The most awesome power to prove the Bible is from God is found only in the records of Bible time. The moon is just one time witness God used to show the awesome works of our God to prove the Bible is from the creator God. True worship of the Father, is our only purpose for this study called "Seven New Moons before the death of Y'ehsus. We show the last seven moons of the three years of preaching and the death and resurrection moon of our Passover Y'ehsus. The purpose of our study "Seven New Moons With Y'ehsus," may be summed up in the words of Y'ehsus; ***"For the hour cometh and now is when true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."*** ***"God is a spirit: and they that worship Him must worship Him in spirit and in truth"*** (John. 4:23:24).

We have no other purpose in this study than to promote the words of Y'ehsus; because those of us who would worship the Father, love Him and desire only to worship Him in spirit and in truth.

Our prayer is that this study may be received in the same humility, spirit and zeal for truth as this study is presented. We will speak of "TIME" as being a measured or a measurable period during which an action, process or condition exists or continues.

**(2) "TIMES"** are described in this article as, the appointed, fixed or customary and natural moments, hours, days, of the cycle of the seven days of God. Natural in the sense that the time of the moon is designed to operate by the design and will of God. We will compare God method of New Moon time keeping to the pagan time keeping of the Month and the weeks of man. We will also compare the years (the annual repetitions) of both God and man. We show the awesome miraculous event of God as being set times of God that show awesome times events made to awe all mankind. Man can not create time. Man can only create a time measure or set times of his events and in error will say, that these "great

events” from man are from God. We will expose Man’s thought to be “great events of God” as nothing more than man fooling man and not one great events of God in the times ordained by man.

**What Is A Dark Or New Moon?** We may more correctly ask this question; “What is the scriptural intent to declare a scriptural New or dark Moon witness of God”? (Also see our glossary “New Moon time divisions”.) Notice we said a “scriptural “New Moon, and not a Roman calendar month. Because our artificial calendar month is not calculated the same as the time keeping of God’s New or dark moon, the scriptural New or Dark moons of God, cannot be equated to any of man’s artificial months. If you can understand what we have just stated (The time divisions of the modern Month are not the same as scriptural Dark moons), then you are beginning to understand the awesome and miraculous seven New Moons with Y’ehsus.

To better understand the New Testament “Time and Times” of God, compared to “time and times “ of man, we must understand what is a scriptural “New Moon” compared to the artificial reckoned time of the modern artificial “month” designed by man.

It is an awesome textual miracle, showing how God has worked out and recorded His plan to challenge His disciples to study His time keeping in the scriptures. God challenges His disciples by using time records to convince His disciples of the awesome power of God to save.

God’s scriptural records of time and Set times are miraculously designed to be like an awesome gigantic textual puzzle. Only the hungry for truth will try to understand the great textual miracle give to us from God and called the Bible. The time and Set times are records of God that are give as a challenge to those who thirst for knowledge of truth and the awesome puzzle God created that must be worked out to understand times. It is time consuming to learn the great miracles of time events of our creator and God.

The discovery of answers to deep questions of time and times of God, become a tremendous power to build the faith of the disciple who love God and want to understand Bible time and times. Luke 22:7 is a good example of a key to understanding a given time:

***(“Then came the day when the Passover must be killed”).***

Implied in this statement is understood as a certain time divisions of the dark moon. By the implication of this verse, all students of the Bible should know exactly the dark moon and the exact day of the dark moon by this statement of Luke. We know by this verse:

(1) The day to kill the Passover lamb is determined by a certain dark moon and that beginning day of the dark moon is implied in Luke 22:7.

(2) We’re know the exact New Moon day they kill the lamb Y’ehsus as is implied by Luke 22:7, because the day to kill the lamb is commanded by God (Deut. 16:6).

(3) We know the exact time of day implied by this verse, because we understand the days of God are to begin with the beginning of the evening (early dark) (Gen. 1:). If we as students understand these truths of time, such students are well on our way to understanding the awesome miraculous set timed events of God.

It is verses such as Luke 22:7, that fill the puzzle of the timed miracles of God in the seven New or dark moons. Even though the scriptural word “new moon” is not stated concerning the death burial and resurrection of Y’ehsus, the “new moon” is implied by scriptural understanding of Luke 22:7 and other records. The records identify precisely the 24 hour day and the exact time of day of the “New Moon” on which Y’ehsus is crucified. Those who understand the implied reference to “time,” will understand the day to kill the Passover on the fourteenth day of the new moon Abib. Then came the day implied to kill the Passover lamb Y’ehsus, preparation beginning on the fourteenth day from the first all dark night of the New or dark moon “Abib.”

Abib, the New Moon of resurrection, can be determined to the exact time of the beginning year in all the gospel text in our study. Also the repetition of the Old Testament “Shebua,” and the New Testament “Sabbaton” or “the cycle of the sevens” (a repetition of the seven of days creation) can be identified precisely in the textual puzzle. In our modern English Bibles is found the ancient pagan word translated as a “Week.” Beware, in all the writings of the Bible, there is no such time division written in the

Hebrew or the Greek, as a scriptural “WEEK” or first day of the week.

The week day is not mentioned one time in all of the ancient scriptures. Because there is not one mention of the word “Week” in all the ancient Hebrew or Greek, we will interpret the Hebrew Shabuah or the Greek Sabbaton as a “Sevens.” The sevens of God, is the continual repetition of the first seven day of creation. The “sevens” of God are always begun to be reckoned with a beginning of evening (early dark).

**The sevens days of God is never reckoned from midnight to midnight.** The time divisions of the new or dark moons are reckoned with four divisions (about 28 days) of the scriptural “SEVENS.” The New or dark moons are implied by the knowledge of the Old Testament laws, and the reference to the time of the great events of God mentioned in the New Testament. These great events of God are all related to the “New or dark Moons” and the repetitions of the sevens (with some exceptions, we will explain later).

The pagan devised months, is not mentioned one time in all the ancient writings of the Hebrew or Greek in our Bible. If we lived as a Jew, as did Y’ehsus and those through whom our New Testament was given (Rom. 3:1-2); we would not understand the modern translated reference to the ancient pagan word “month.” The modern “month” or it’s defined equivalent was not in use by Y’ehsus and His disciples. Carefully note, Y’ehsus and His apostles did not make one statement that indicated they were using the pagan false god honoring names of the “Month” time divisions. Y’ehsus or the apostles didn’t mention the names of the false gods, which were honored in identifying the ancient artificial “week or Month” To speak of the ancient artificial days of the “week,” is understood to give glory and honor to the false gods of the 24 hour day “week” (or the gods of the celestial Wucu). Again carefully note, if, Y’ehsus and His apostles had made one reference to the ancient pagan time divisions of the ancient artificial week or month,

we would be forced by the laws of God, to declare Y'ehsus and His disciples as impostors.

Y'ehsus and His disciples did not make reference to the word "week" or the word "Month," or to any of the names which the pagans gave to the Month and days in order to glorify their pagan gods. You may ask why is the words of the days of the week (such as "the first day of the week"), and the Word month written in our Bible? This is a good question, and a question which has a very complicated and multiplied pages needed to answer this question. The answer to the question, has to do with pagans who did not give up all their pagan belief when they decided they wanted to become Christians.

As the pagans were converted, they kept their pagan divisions of time keeping, and they gave names to glorify the false gods which identified their artificial time and Set times. We will try and briefly answer part of this question of time keeping at this time.

Let us take a moment to clarify the situation of the converted pagans to ancient Catholicism. All the ancient Roman world used artificial time keeping. Because there is no apparent sin in keeping artificial time, the pagans were not instructed to give up their artificial time divisions by their Catholic teachers. The pagans converted to Catholicism, were not required to give up their tradition of observing artificial time keeping. The ancient Catholics used artificial reckoned time as they do today with one great exception.

The ancient Catholic church saw no great sin in dividing the days of the "week" from one midnight until the next consecutive midnight. The Catholic church is right in their assumption, to use artificial time is no sin. Because, the artificial reckoned time and times of the "week" of the Catholics Church, has never been taught to be equated to God's natural time and Set times of God in the scriptures. To put difference between man's artificial time keeping and God's natural scriptural time keeping, is all that is necessary to be correct in understanding the two different time divisions.

The Catholics use the artificial names of the “week” and “month” but teach there is a difference between natural scriptural time keeping and modern artificial time keeping. The Protestants don’t equate this time difference between God’s natural time keeping and man’s artificial time keeping in their time divisions. This difference in identifying God’s time keeping as being different than man’s artificial time keeping, is the problem we face in instructing true worship to the true disciples of Y’ehsus.

The problem is, Protestants do equate and translate their artificial time and times as being the same as scriptural time and times. Let us state it another way, the Protestants think their modern artificial time is the same as ancient scriptural time.

For some reasons unknown, possibly ignorance, the Protestants begin to equate their artificial time as being scriptural time as some begin to leave their ancient pagan religions. This great “time and times” error of the protestant churches is just beginning to surface, and since this error is of such great magnitude, the problem must become concerned and addressed for it’s evils. The Catholics could care less about the how scriptural time is related to present time, since they believe the Pope (Papa) has all authority to change time and times of God and man.

The first ruler to command a law concerning the artificial “Week” was Constantine the Great. This wicked ruler commands the first day of the pagan “week” or “Sunday” to become a “Sabbath” for all Christians and Pagans.

Constantine will decree in an edict in 321 A.D, that all Pagans and all Christian people must keep the “Venerabilis dies Solis” or the day of the thought to be, “All mighty god” whose name was “Sol” (SEE Constantine the Great by John Holland Smith, i.e. “the edict of Constantine the Great” A.D. 321). Under the penalty of death for those who broke this law, Christians were forced to keep the “edict” or “blue law Sunday.”

The law of Constantine the Great is still enforced in some parts of the world today, just as was prophesied by Daniel (Dan. 7: ). But it must be remembered, Christians of that ancient age refused to keep the artificial time “Sunday” as “the Lord’s day.”

**Artificial Time Compared To Natural Scriptural Time.** The ancient Julian calendar (in ancient times called cal-ends) exist in the day of Y'ehsus. Y'ehsus and the most devout Jews did not use the artificial calendar of the Roman "Week" or "Month." The ancient Julian calendar "Month" was not reckoned exactly the same as the modern Gregorian calendar "Month" that is in use today. And the days of the pagan "week" are all reckoned artificially.

Today the modern Gregorian calendar "months" are reckoned artificially with modern telescopes. In the time of Moses the ancient Egyptians used our modern artificial "week." Our modern artificial "week" or "month" was not in use by Israel as they were leaving Egypt (some 1450 years before the writing of the New Testament), because, it was unlawful for a Israelite to keep a different time then that which God had ordained. Israel was not allowed to speak the names of the false gods named in the pagan Egyptian "week or month"

As Israel is leaving Egypt, God warns all Israel in a command concerning the pagan gods of the "week" and "Month" as he stated; ***"And in all things that I have said unto you be ye circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth"*** (EX. 23:13). This law should have stopped all Israel from speaking the names of false gods of the Egyptian "days," "week" "month" and "year." God commands Israel to be careful not so much as to speak the names of false gods, such as the Egyptian Kefe—Ra's day, the thought to be almighty god Ra's day or (our equivalent of "Sunday" or the Latin Sol's day).

The pagan god Nisan was at first, a god of the Babylonians new moon. Nisan was not the first new moon of the Babylonians. It was unlawful, to speak names that give honor and glory of the "time," to false gods that are named in the pagan "weeks," "months" or "New Moons." Later in the sixth century B.C., Israel will be allowed to return from exile in Babylon.

After the Israel returns from Babylon, they will bring with them the name of at least one pagan Babylonian god of the New moon

time division identified by the Babylonians as the god “Nisan.” This sin of Israel is not recorded specifically as a sin of Israel, but is one of the great sins of the Jews at the coming of Y’ehsus (ROM. 3:9-10).

There are ancient records of the pagan word “Nisan” is being used by the Jews to identify the pagan Babylonian “month” of Nisan. Later the definition of the word “Nisan” will be changed by the Jews to mean “New start.”

In the modern religion of Jews of today, the Jews still keep the Babylonian names of false gods of the new moons, and they no longer continue to keep the division of time exactly as God commanded them. Y’ehsus and all the Jewish disciples of Y’ehsus, kept what is understood as “the New Moons” and the “Sabbaton of God,” which New moons and Sabbaton is comprised of calculating and numbered natural observed days. The natural number named days are kept by the natural observance of light and dark, from the beginning of time (Gen. 1:). One such name of a “New Moon,” which Israel brought out of pagan Babylon exile, is the pagan god honoring new moon “Nisan” which was the Babylonian god of fertility, spring weather and crops. The Jews will later change the definition of “Nisan” to be understood as “New start” in order to retain the Babylonian name. Remember “Nisan” is a man invented replacement word for the scriptural word Abib. Abib is named by God to identify, the resurrection new moon, meaning to raise up or to green up, a time of planting, a time of resurrecting by planting, sprouting and budding.

**IDENTIFYING THE SCRIPTURAL NEW MOON** A “new moon” is a period of time we today astrologically refer to as a synodic month. Our problem is, in modern scriptural translation, the synodic “month” is not specifically identified. In the ancient English, the word “month” or “mona” was understood to identify the time of the “moon.” But The word “Month” no longer identifies a time of observing or seeing the changing “Moon” or “the new moon.”

All Israel in the new and Old Testaments calculated their year (a repetition), with the observance of the beginning dark of the moon. Once every three years the first or beginning new moon was

adjusted to coincide with the new moon nearest the Vernal equinox.

All the times of the festivals of memorials were fixed to numbers of days of the new moons, with the exception of certain festival which were calculated from the agriculture seasons coupled with the days of the repetition of the seven natural day of creation.

An example of a festival which starts with the harvest, is the Pentecost festival, which God commands to be counted from the first cutting of the ripe "wheat" (Hebrew word Cheetah) (Ex. 34:22).

Israel was to take a handful (sheaf) of the wheat to the priest and on the beginning night after the Sabbath day, the priest would offer a wave offering to the Lord.

On the beginning evening of God's Day One at the end of the Sabbath day (Beginning of Saturday night at twilight after the Sabbath day). The Israelites were to count from the beginning of Day One, seven sevens of days.

After seven -sevens of days (49 days), at the beginning night (Saturday night) after the Sabbath day ends, will begin the Pentecost (or fifty). Later we find this beginning of the Pentecost day (Saturday night at twilight) to be the exact resurrection moment of Y'ehsus (Mat. 28:1).

Today, in the science of astronomy, the synodic New Moon is understood to be a period of 29 1/2 nights and days (In night-day order): a period of time beginning first with the first night, (even on a clear night) when the moon can't be seen all night. On the clear night, yet without being able to see the moon, begins the counting of the "new or dark moon."

On the beginning of the third night, counting from the first night of the "dark moon," a small crescent of a New Moon is seen on the western horizon. Twenty seven and one third days later, the repetition of another New or dark Moon is again begun in the darkness of evening: again a full two nights and two days without being able to see the moon (even on a clear night).

Identifying New Moons In this study of the 7 new moons with Y'ehsus, in order for you to better understand time and times, we will Chronicle time out of the ordinary. We will first

chronicle time backwards from near the end of the 24 hour resurrection day “Mia” or the day named “One” of the Sabbaths, (Not the ordinal “first” of the “week”).

“Mia” or day “One” is the day on which Y’ehsus will resurrect on the fifth new moon in our study of, The Seven New Moons With Y’ehsus. This fifth new moon of our study, is named Abib (or today is named by modern Jew as Nisan).

In our study, we will first trace time and set times of Y’ehsus, backwards to the beginning or back the first new moon of our beginning of the New moon “Kislev” (or Chislev).

Kislev is the ninth (9th) new moon of Israel’s year (Lunar repetition). From the new moon of Kislev, we will begin to trace time forward in the scriptural record to the ascension of Y’ehsus, on the last or seventh new moons with Y’ehsus and His disciples. The last new moon in this chronicle is named Sivan. There is only one evening of the first day of Sivan mention at the ascension of Y’ehsus.

#### The Seven New Moons With Y’ehsus identified

- (1) Kislev is a scriptural new moon time division— We begin at the end of Kislev which is toward the end of December
- (2) Tebet is a scriptural new moon time division— (begins toward end of December or first of January)
- (3) Shebat-is a scriptural new moon time division- (End of January or first of February)
- (4) Adar is a scriptural new moon time division- End of February or first of March)
- (5) Abib (or Nisan) Abib is a part of the end of the pagan months of March or first of April. To be more consistent with the record, we will use the scripture word Abib in our study.
- (6) Iyar, a scriptural New Moon time division.- The end of the pagan months of April or first of May
- (7) Sivan-is a scriptural new moon time division- Y’ehsus ascended, either moments before the first night of the dark Moon of Sivan or at the beginning of first dark of the night of Day One. Depending on how we describe the statement of Luke 1:3. Y’ehsus was seen on earth *through* or *over a period of forty days.*”

From the New moon Kislev, the first new moon of our study forward, to the first night of the seventh new moon Sivan is the new moon in the first night at or after the ascension of Y'ehsus. We can be certain, that Y'ehsus ascended on the night of the first new moon of Sivan, because the Jews counted part of the daylight hours as a whole day. The larger part of a day is always counted as a whole day. Since the night is the first half of a day and the night is past in the daylight, the daylight is counted as a whole day. If there is only a small part of the night in the context of the ascension, the whole day is counted by the Jews as the day the ascension of Y'ehsus. The record says that Y'ehsus was seen only forty days which would include the day on which he resurrected and also the day he ascended.. If Y'ehsus ascended in the hours of daylight, he would have had to have counted 41 days. Y'ehsus, counting by necessary inference, he had to ascend in the evening. If we follow the plan of God in ever new beginning, which is always begun with a beginning of the dark, we can comfortably assume Y'ehsus ascended at the beginning of the night at the same moment he resurrected.

There is more evidences which speaks of a night ascension, according to identified time and according to calculations. Of course the fact that every great event of God was performed from and in the beginning dark period is a very convincing analogy of the ascension of Y'ehsus. Therefore the ascension of Y'ehsus is comfortably calculated from the beginning night of the dark moon Sivan.

Remember there is counted 29 1/2 days in a new moon time period. We know for certain, Y'ehsus resurrected exactly on the beginning night on the 18th day of the new moon Abib. Y'ehsus is seen forty days after His resurrection (Acts 1:3). When we Computer calculate the natural scriptural days from the resurrection (eighteenth day of the new moon Abib), the chronicle will bring us to the exact beginning Night of the new (or dark) moon Sivan.

**THE Names Of The Scriptural New Moons.** Don't become confused, in order to give a better understanding, in this study, we are retracing the steps of Y'ehsus backwards first, then we trace his steps forward. We begin retrace backwards from the day of resurrection and not the day of his ascension. We retrace from the fifth new moon of Abib, the eighteenth (18) day of the resurrection, back to the first new moon of our study Kislev.

This first new moon mentioned in this study, is not to be misunderstood as the first new moon of the holy year (a "repetition") (See Hebrew Calender). The first new moon of the year will be identified in our study as the fifth new moon with Y'ehsus, on which fourteenth day of the New Moon Abib, Y'ehsus will be crucified.

After retracing time back from the new moon- Abib to the first new moon (Kislev), we will chronicle time forwards to the very day of the ascension new moon of Y'ehsus. The ascension of Y'ehsus will be the beginning night of the Seventh dark (new) moon (Sivan). We will, in this study of scriptural "time," chronicle the last two of the seven New Moons with Y'ehsus before his ascension.

How We Trace Time Backwards We will begin our study in retracing the steps of Y'ehsus, with the -(1)-(2)-(3)-(4)-((5))— — - (6)-(7) fifth New Moon of the resurrection day of Y'ehsus in the new moon named the first new moon of the year "Abib."

We will begin our study, at the very end of the twenty four hour resurrection day of Y'ehsus, and we will trace time back to the first New Moon to the beginning of His last long preaching journey.

Carefully note now; we are not speaking about the fifth of the seven new moons we will examine. This new Moon will be what is identified by the law of God to Israel, as the first new moon of the year (Ex. 12:1-3).

The beginning of the first new moon in our study, is identified as the last days of the preaching journey of Y'ehsus. We will begin to

trace time -forward from the winter solstice at the feast of dedication of the temple, a memorial feast New Moon about December 21 (depending on the New moon in relation to the modern Month).

We will examine scripture “Time And Times” as Y’ehsus walked and preached the last five New Moons before his crucifixion and resurrection. And then we will examine closely to the mid or end of the fifth new moon, and then trace time up to the seventh or last New Moon with Y’ehsus, at his ascension. Keep in mind we only count a fraction of a 24 hour day of the seventh new moon Sivan in our study.

We are concerned more with the aspect of “time,” instead of a study of the details of His teaching and preaching. An intricate study of “Time” will establish the power of the teaching and preaching of the “Gospel of Y’ehsus,” in the revelation of His signs and prophecies.

**A PROBLEM IN TRANSLATIONS** Before we begin, we need to point to certain time problems we will encounter in a study of this nature concerning scriptural time and set times to worship. In the Old and New Testaments, is found the words which identify a certain repetition of the seven days of creation. The ancient names of these seven days are the Hebrew word “Shebuwah” in the Old Testament and the New Testament Greek word “Sabbaton.” The word “Sabbaton” is adaptation of the Hebrew word “Shebuwah” into the New Testament Greek.

We in our modern English, are not able to express the exact synonym of the time meaning of the Hebrew word “Shebuwah” or the -Judaic Koine or common Greek word “Sabbaton.” The reason is, in the modern English language, there is not one word which will accurately describe the “Shebuwah” of the old Testament and the “Sabbaton” of the New Testament. The Hebrew word “Shebuwah” and the Greek word “Sabbaton,” are mistranslated in ancient and modern English Bibles, some 28 times as the ancient religion of the holy artificial time of an artificial “week” of the ancient pagans.

Anyone who has made a through study of scriptural time, know the words that identify the religions of the pagans holy “week” or “weeks” can not in any sense, represent any scriptural words. Therefore in order to identify these repetition of the days of the sevens days of creation, we will simply refer to those scriptural natural days of Shebua and Sabbaton as “the Sevens” and will not use the word that identify the artificial “week.”

How Bible “Time” Is Identified To correctly determine Bible “Time And Times Of God,” compared to the traditional “Time And Times Of Man,” one must be well qualified in understanding the ordination of the natural time divisions of God in the ancient Old Testament writings.

Only by a good understanding of these Old Testament times, can The New Testament times be understood. Some have ask how we arrive at the “time idioms,” and expressions in the teaching of the “idioms”; which related to the time and times of the five New Moons: times which lead up to the death burial and resurrection and ascension of Y’ehsus.

To chronicle exact “time and times,” we need understand the tyranny of word definition which is given only by God. Not in the sense God is a an unjust tyrant when He speaks, but in the sense of word definition, with reference to the government of god, in which absolute power is vested in a single source. As ever word and law of God is absolute and perfect in nature, and ruled by His omnipotent power, so is His spoken word absolute in exact word definition. All of God’s words are to be defined by His “forced rule” of word definition. There is only one forced rule of word definition in words spoken by God, all others are in error.

It is not our claim to have “all truth” in word definitions, but it is our claim, because we love God, we will strive to know true time and times of god, and we will teach only truth in word definition from God. In order to identify “time,” we need only one reference to one new moon, along with a few verses to identify the exact

hour or time of day, or the certain day of the repetition of the seven natural days of creation.

We need only one verse in each narrative which identifies the time of the New Moon or the time of the year when certain memorials of great events take place. All other times are calculated from these key verses. These times can be determined with an amazing degree of exactness with the use of modern computers. In times to come, with the use of computers, the understanding of “Time And Times” of God, will become a new and more powerful, and much more convincing tool in teaching the authenticity of the Bible. Since understanding the power and truth of Bible prophecy is determined by one’s ability to understand BIBLE TIME AND TIMES; it becomes a prerequisite to the student of scripture to put forth a genuine effort to try and understand Bible “time.”

This true understanding of “Time And Times” of God, will shut the mouths of so called intellectual agnostics and other Bible critics, who condemn the scriptures solely on the basis of the translated record of time and times. We will give a list of key verses which determine Scripture “Time And Times,” and all other times which are precisely calculated from these key verses; and times which relate directly to the death burial and resurrection.

We will also determine, the exact day of the Sevens, and the day numbers of the new moon that surround the resurrection. We will identify the exact day of the sevens and the day of the new moon of the first gathering of the saints after the resurrection: and we also can determine the exact time of the twenty four hour day in which they gathered at the resurrection moment of Y’ehsus. Also we can determine the day of Pentecost from these same certain key verses. Some will be surprised at the miscalculations and misunderstanding which has permeated the elect of the Church of Christ for centuries.

We will first identify and acquaint you with natural scriptural time, ordained from creation. This same God of creation,

ordained the reckoning of time, which will be used exclusively through out all writings of scripture, beginning from Genesis through the book of Revelation. Again let us state, before we continue our study, we must to warn you of a modern translation problem in most English versions of the Bible.

The modern and ancient pagan derived word forms such as the words “week” or the word “month” as we -understand the modern words, are not found written in the ancient manuscript copies of The Old or New Testaments. The word “Week” or “first day of the week,” in the modern sense, can not apply to the ancient Hebrew word “ShebuaH” and it’s declensions. Neither can the modern word “week” or the “first day of the week,” apply The New Testament Greek “Sabbaton “and/or it’s declensions.

We will prove in our study, the “ShebuaH” of The Old Testament and the “Sabbaton” of The New Testament are identical in the way the natural seven days of God were reckoned, and that these seven days can not be correctly called by the name “week” or days of the week (in the modern sense).

The ShebuaH of The Old Testament and the Sabbaton of The New Testament, both are an exact repetition of a seven days of God’s original days of creation, which time divisions were ordained to be reckoned in creation. Our modern English word “week” is not reckoned the same as The Old Testament “ShebuaH” or The New Testament “Sabbaton.” Therefore the modern word week and the modern word “month” is a misnomer of the repetition of the scriptural twelve New moons and of a repetition and the seven twenty four hour days of creation.

The reason the modern names of the Bible sevens or new moons are misnamed in the modern English translations, is because the modern names identify a complete different observed set of reckoned times. God didn’t name the new moon “month” neither is the days of the dark moon reckoned the same as the “month.” The “month” and “New moons” are both made up of “time” and “days” but the divisions of the amount of days of the new moons

are different. Also the division of the repetition of the seven days of God are different.

We might compare the difference to the Months and new moons, weeks and God's sevens, by referring to the difference in cows. Cows, are different because, one is black and the other is white, yet they are both cows. One cow is a certain kind Jersey, The other is a Black Angus. They are both cows, but they are two distinct different cows, as different as daylight and dark. One cow may have the name "week" the other is numbered named "sevens." We find a great difference is found between the modern word "month" and the scripture word "new moon" (Hebrew Chodesh or Greek word Neomenia).

The word "Month" compared to the word "New moon" differ in their beginning times as the difference between daylight and dark. The day of God can be seen making it's change by the light beginning to become darkness. The new moon of God can be seen making it's change by a beginning of darkness. The week cannot be determined by watching time change with the eye. Watching the changing time from ending light on one day and darkness beginning the next day.

Our modern days of the "week" is not divided the same as the Old and New Testament repetition of the seven days of creation. Our modern "month" is not divided according to the scriptural repetitions of the new or dark moons. It is not reasonable by this student, to understand why the scholarly and intelligent translators, see fit to confuse the scriptural record and translate the scriptural natural time mode of God, with the modern artificial reckoned time words "month" and "week" when scriptural reference is unmistakably made to the natural time mode.

The modern English word "week" refers to a specific number of seven Artificial days calculated from midnight until the next consecutive midnight. There is not one reference in all The Hebrew Old Testament or The Greek New Testament, which make

one reference to the modern artificial seven days of the artificially reckoned “week.”

The word “week” is mistranslated some 28 times in the New and Old Testaments. All scripture reference to a repetition of the seven days of creation, in the ancient original, is made with reference to the natural observed twenty four hour days, beginning at twilight of evening. Observe the actual translated writing with reference to the first day of creation.

“The Day He is “one” (HEB. Eck-awd) GEN. 1:5. The first day of the sevens day of creation was named by God as the cardinal masculine word “One” First we will give a gestalt of how to identify scriptural time and then give key verses to help the student identify the exact configuration of the astronomical relative orbits of the earth and New Moon, and repetition of the seven days of creation, compared to their celestial positions at the time of the death burial and resurrection of Y’ehsus. The astronomical configuration of the planets up to and during the miraculous deliverance from the bondage of sin, is miraculously created by God to be identical to the time of the deliverance of Israel from physical bondage. Yes, ancient scriptural astronomical positions of the new moons can be calculated with a relative high degree of exactness for most of the great events of God. This is what should convince the world, the Bible is from God, but that great power to convince is lost in misunderstanding from the transliterations, translations and interpretations.

(1). On the first day of the seven, we would have you note, God created darkness-first (Gen. 1:1; ISA. 45:6-7; Amos. 4:14; 5:8).

All miraculous and glorious occurrences in Bible times begin with a beginning in and out of the cover of dark clouds or in a beginning of darkness or a terrifying total deep darkness.

All life, procreated life, all gracious gifts of God to man, both spiritual and physical, all knowledge, all blessings, all covenants and direct promises to man and all memorials are reckoned with it’s beginning from in and out of the dark.

All memorials are commanded or exemplified to be kept only in the dark (EX. 12:42; Luke, 22:14-19, Acts. 20:7). Because of this phenomenon of darkness, a great treasure of mystery is revealed in the study and understanding of the beginning of all scriptural "Time and Times" with first the beginning of all great events which begin with a period of dark (ISA. 45:3).

(2). God created the earth and heavens first in darkness (GEN. 1:1). Some scientist of the past have questioned the formation of the earth without light or heat as is recorded in the Bible. With the new discovery of hydrogen fusion at room temperature, may yet be proved hydrogen fusion is possible at even the coldest of temperature, and the creation record is not a theory, but indeed a fact.

(3). God created light undivided from the dark. This light God created is not to be confused with the sun, moon and stars which will be created on the fourth day (VS. 14-19). Not meaning to state the elements of the sun did not exist, but the sun and moon did not exist as we know it, on the first day of creation.

After creating light undivided from the dark, God divided the light from the dark (V. 4). In the creation, time began as; "The evening" (beginning of dark) "and the morning (beginning light of day), (he was) day "One," Literal Hebrew translation of Genesis 1:5. The ancient scriptures (both Old and New Testaments), in no place, ever refers to the ordinal "first day of the week." But the twenty four hour first day is always identified in both the Old And New Testaments, as in the repetition of the cardinal "one" of the seven days of creation. Any reference to the "first 24 hour day" of the sevens is always understood as a repetition of the first day of creation.

The ancient Bible translators claim the change of the name of the cardinal day "one" to ordinal "first day" of the week," was made in order to be consistent with modern language. Some may pshaw this difference in translation as being trivial. Such changes in scripture translation should be discouraged.

All “time” misinterpretations are very confusing to the student, in the true sense of understanding “Time And Times” of God. All the days of creation that follow day “One” (Hebrew word Ek-awd), follow in the exact order of the first day, the lighting up evening (twilight or, moon and star light), then lighting up morning (sunrise, or sunlight).

We find one difference or change in the Hebrew name of the first day of creation, in the ancient Judaic Greek New Testament. The name of the first day of the Sabbaths (sevens) is changed from the masculine of The Old Testament word-”Echad” or cardinal day “One,” to The New Testament word “Mia.” “Mia” is the same cardinal named day “one” as is recorded in the Greek Old Testament translation of the Septuagint. The New Testament day “Mia” is named in the ancient cardinal feminine, a declensions of the Greek word “Heis” (pronounced “Hice”).

In the Septuagint and also in The New Testament resurrection time mode, you would express the repetition of the first day of creation as “the evening and morning she is day “one.” Yet this is not exactly the way the ancient Jews translated the Septuagint in regard to the first day or day “one” of creation. Note the text of the Septuagint GEN. 1:5: “Kai -ahgayneto -espera -kai -ahgayneto -pro-ee’ -hemera -Mia” And -there is -evening -and -there is -Morning -Day -One”

There is or in the sense of “Raising up” the new day at evening. Raising up the day as in the sense of raising up or lighting up a lamp, moon, stars or night lights. The evening was created or raised up first. In the Hebrew, some men translate, *The day he is One*. The word “Mia” is be stated in the feminine case, because the word Mia is in the feminine declension of the Greek word Hice. We would say Mia “she is day One,” or as in the Septuagint “Day she is One.”

Again note the Greek word “Mia.” Mia is the Greek cardinal feminine declension of the masculine cardinal word Hice or “One.” In order to reckon the day “Mia,” the evening is raised up first, then the morning or light is raised. We should remember this truth

when we express the day on which Y'ehsus resurrected, as the record states; at "opse" or the end of the Sabbath, and the Greek time of epiphosko (raising up), or lighting up evening on the "Mia Sabbaton" (MT. 28:1).

These evidences identify the way God reckoned the twenty four hour scriptural days of the "Sabbaton" (a seven) (not "week").

. Now notice the expressed resurrection time mode from the Nestles New Testament Greek Matthew 28:1-Opse -de - Sabbaton -ta -epiphoskouion -eis -Mia -Sabbaton In the end -of-Sevens, -the -lighting up -the -One (of)-Sevens The stars and moon light appear to raise up the night light.

We have another time problem in translation of the New Testament Greek word "Sabbaton." From time to time we will use the ancient Greek word Sabbaton, so all may become acquainted with this word. Because there is not one synonym of Time found in the modern English word forms for the New Testament Greek word "Sabbaton" We are forced to transliterate. In order to identify this New Testament seven days of God-the Sabbaton, we must transliterate this seven days of the repetition of the seven days of creation as "the Sabbaton" or translate as a "sevens."

The "Sabbaton is an exact repetition of the seven days of creation. Each day of the Sabbaton begins at twilight of evening. Again, from time to time we will identify the "Sabbaton" as the scriptural "sevens" (Greek word Hebondo).

(4). How The SCRIPTURAL New Moon is Determined Please, we must be redundant for a moment, in order to be certain the unlearned has a perfect understanding of how to determine the sevens and the New Moon of the scriptures. We find ancient Noah using the method of reckoning the numbering the repetition of the days of creation and the days of the new or dark moons (GEN. 9:13-14).

The moon is observed in the western sky to wain or grow to dark every twenty seven and one third ( $27 \frac{1}{3}$ ) days from a beginning of the first crescent seen of the moon. After twenty nine

and one half (29 1/2) days from the first night of a dark moon will begin a new Moon. One period of 29 1/2 days another New Moon is begun to be counted, a time we today call the synodic period. Time of the beginning of the synodic period of the New Moon is counted as the moon begins it's first night, in all night darkness.

It takes -two dark and two light twenty four hour periods or two revolutions of the earth to give birth to the new moon at the twilight of the third night. On the third night, after the beginning first night of the dark moon, the moon is again observed to appear in the west. On the third night as it becomes twilight, facing west, a small crescent is seen of the New Moon. The moon will continue to grow larger each passing day, until on the fifteenth day -after the first new or dark moon, at sunset, there will be a "full moon" seen on the horizon in the east.

The times which follow the full moon; the moon will begin to wain (appear to grow to overhead and wain smaller), until the moon some 29 1/2 days from it's beginning, in the all night darkness, will in a repetition of dark, and again give birth to a New Moon on the third night. Take some time and watch the moon for one whole period of it's phases; it will help to understand scriptural time of the New Moon." The moon is as precise a time piece as any fine Chronometer.

The moons angular increment (1 divided by the radius), is six times as large as the earths. We may plot a new position for the moon twice for ever position of the earth, therefore the moon travels twelve times as fast in it's orbit as does the earth.

The moons orbit around the earth is 1/6 as large as the earth around the sun. By Computing, these numbers begin by themselves, to speak marvelous of the awesome God, the creator of the universe. Knowing the phases of the New Moon is very important aspect of understanding the mysteries and great events of The Time and Times of God. To understand the rebirth day of Y'ehsus, the repetition of the seven days of creation and the New

Moons, must be understood by the laws of creation and the observance of these natural laws God that gave through Moses.

Israel's New-year (a repetition) in the scriptures, began with about the third New Moon Abib -from the winter solstice (solar stand 22 day of December). The first new moon of God's year is named in The Old Testament as the "New Moon of Abib." To be consistent, we will give all referenced made to this new moon by this most ancient scriptural name "Abib." The New Moon of Abib always comes as the new moon at or nearest the vernal equinox. The vernal equinox is a time of spring when the days and nights are equal (12 hours) all over the earth from the north to the south pole (March, 21).

In passing, a point of interest is to note, the annual overall average of days and nights on any given part of the earth, is always equal to twelve hours of night and twelve hours of daylight, as Y'ehsus correctly stated in a question ("Is there not twelve hours (or moments) in a day?" (John. 11:9).

In our modern calendar, the New Moon of Abib is reckoned to come in either the end of March or the first of April, depending on the appearance of the New Moon in relation to the equinox (21 March).

Abib is the third New Moon of the winter solar stand (in the northern Hemisphere). Which ever New Moon is closer to the equinox will begin the scriptural new year ( or a repetition of New Moons). In The Old Testament, the first New Moon of the repetition (year), is named the New Moon of Abib (pronounced in Hebrew ah-bib) (EX. 12:2).

Keep in mind, the New Moon of Abib is The New Testament resurrection New Moon. Again be aware, the New Moon of the Bible can not be identified as a modern Gregorian calendar "month." Because the modern calendar is not reckoned the same as the "new moon" of the scriptures.

(5) We have identified how Scriptural time and times are to be calculated. Now let us correctly identify the last preaching Journey of Y'ehsus, before his death and the days of the last New Moon after His resurrection. This last preaching tour of Y'ehsus, will begin this last five New Moons, at the time of the feast of Dedication. To correctly identify this time, we will begin our keys to the time record, four new moons from the new moon at the feast of dedication. This would be the fifth new moon, and the day is on the same day of the resurrection of Y'ehsus. From this moment at the end of the day "one" we will trace time back to the New Moon which is identified as being in our modern month of December, or about the time of the winter solstice, which falls on the 22 day of December.

A GESTALT OF NEW MOON TIME divisions We will give key scripture verses to identify time and times of the seven new moons with Y'ehsus. Y'ehsus is at the feast of the dedication, or the feast of lights, or the modern Jewish Hanukkah. This Memorial feast was instituted in 165 B. C. By Judas Maccabeus, as a memorial of the cleansing and reopening of the temple in Jerusalem. The temple had been desecrated by the Syrian ruler Antiochus Epiphanes in 168 B. C. (DAN. 11:31; 1 Macc. 4:52-59).

Y'ehsus is in the city of Jerusalem before and during this feast day (John. 10:22).

(6) Our next key scripture in identifying time, is found in John 11:53-54. Y'ehsus leaves Jerusalem to go north about 16 miles to the city of Ephraim. Y'ehsus will begin his last preaching journey from Ephraim. From Ephraim Y'ehsus will travel north from this point in the winter time. A short time after leaving Ephraim to walk much further north to a place, north of Ephraim about sixty miles "as the crow flies" called Caesarea Philippi.

(7) In the travels of Y'ehsus to Caesarea Philippi, the next key time records are found in Luke. Chapters 8 and 9. After which Y'ehsus begins his journey from Caesarea Philippi to be crucified in Jerusalem (Matthew 16:13, 21).

(8) The next key time record is found in John 12:1. Y'ehsus will arrive near Jerusalem six days before the Passover memorial supper.

(9) The key to the time of the twenty four hour day of the New Moon of the Passover, is found in EX. 12: and Deut. 16:. The exact -time of the twenty four hour day, Israel is to eat the Passover memorial supper, is found in EX. 12:42.

(10) The key to the time of the New Moon to pen up the lambs in Jerusalem for the Passover of old Israel, is found in EX. 12:3.

(11) The key to time, which is prophesied to end the sacrifice and oblation of old Israel, is in the midst of a certain repetition of seven of days in creation (a Shebuah), DAN 9:27. The key to this exact day of fulfillment of prophecy is found in Luke 22:7 and at the resurrection moment the beginning of day Mia of the Sabbaton (Matthew 28:1).

(12) (A) The Key to "Time to sacrifice the lambs is found in the Hebrew of EX. 12:6; Deut. 16:6 (Between the two evenings , or between two periods of beginning dark. At the going down of the sun or at the sun's over head zenith (or 12:00 midday). (B). The key to the lamp lighting or lighting up night time of the twenty four hour day, of the entombment of Y'ehsus, is found in the Greek of Luke 22:54 (Greek word epiphosko).

(13) The key to the time of the exact hour of the resurrection of Y'ehsus is found in the book of Matthew 20:1 (See Greek word Epiphosko). (13) The first gathering of Y'ehsus with the saints after the resurrection is found in John 20:19, at the resurrection moment. Other times of gathering, at the resurrection moment can be identified in the actual Greek translation in the natural time mode of Acts 2:1; 13:42; 20:7, 2COR.

(14) The ascension of Y'ehsus is found in Acts 1:3.

There are many other scriptural time references which, when examined altogether with these key verses, all concerning time, will altogether make a complete chronology of the last New Moons of Y'ehsus before his death, .

We also detail his three full days and three full nights (exactly 72 hours) in the tomb, and his triumphal resurrection from the dead.

We will determine the first gathering of the saints at or near the resurrection moment, at twilight of evening, one complete seven of natural observed days, after the resurrection. That gathering was on day “one of the sevens” in the “evening” (Saturday night) (John. 20:19).

The saints will gather again on Saturday evening “eight days later” (V. 26). Or it could be stated the saints will gather again at the resurrection moment in the evening of day one of the sevens (Saturday night). We will fill in other chronicles of time, with book chapter and verse, in order to connect all time as “Time And Times” proceed.

Time Expressed Moments Before The New Day. In identifying time, and the exact resurrection moment of Y’ehsus, let us determine many things which relate to time, in order to arrive at a better understanding of “Time And Times” of the scriptures. The close study of the translated records of “Time And Times” in the English translated Bibles, has caused many students to become agnostics and infidels. Many teachers and preachers have studied closely the “Time And Times” in the translated chronicled records of the English translated versions of the Bible, and in their close critical studies some have instead become unbelievers. Some preachers and teachers, after a close critical study of the Bible, have become unbelievers because of misinterpreted time chronicles. Some after becoming unbelievers, continue to teach and preach; but only to use the Gospel of Y’ehsus as a tool for worldly gain and riches.

There is a difference in lovers of truth. The reason many become unbelievers is, because of the apparent contradiction in the English interpreted record of “Time And Times.”

If we could prove without doubt in the translated record, - Y’ehsus lied in his prophecies, and if we were honest and understood Y’ehsus to have lied in His prophecies, and if we are honest, we would just as well cast out the Bible and call Y’ehsus an impostor- If we found contradictions in the words of Y’ehsus and lying unfulfilled prophecies in the record. Then if we refuse to

reject Y'ehsus on such grounds, we would truly be dishonest. The translated text may seem to be contradictory, but the ancient scriptural text is not contradictory in the Hebrew and Greek but the ancient Hebrew and Greek instead compliment the original text in every aspect of time and times of God. Especially complimentary is times of the prophecy of Y'ehsus in his death, burial and resurrection.

We are not primarily interested in the artificial modern civil or pagan celestial or secular natural measured time. We want all to learn and understand the ancient scriptural time and times of God.

Because most today use only the modern artificial time; and Bible that are translated using artificial time, we are forced to compare and identify artificial time to scriptural time. We will identify scriptural time in our modern time keeping in order to give a better understanding of the exact time of the Bible record of the death, burial and resurrection of Y'ehsus.

We will also give the modern civil or artificial expression of time idioms which surround the exact time of the death, burial and resurrection of Y'ehsus. In this critical document, we are concerned with three distinct and very different calculations of observed time:

(1) the ancient Egyptian, Roman and the modern artificial time; or the modern method of calculating secular time and times. All three of these methods of dividing the time and times of the artificial day are identical in their reckoning.

(2) We will compare scriptural "time and times" with the most ancient Babylonian and Greek time divisions.

(3) Then we will compare The New Testament scriptural time and times of the resurrection of Y'ehsus, compared to the Old Testament method of time keeping (both are identical).

(4) Then we will compare the divisions of the scripture words of the "sevens" of natural days. We will compare the scriptural natural repetition of seven days, to the pagan and modern "week."

(5) We will also compare the modern word "month," to the scripture Word "dark or New Moons." In order to explain all time and times of secular time keeping, compared to scriptural time and

times, we must separate the three most ancient known methods of reckoning time

. (1) First the ancient Egyptian and Roman, which will later be adapted in our modern English reckoning of time divisions.

(2) The ancient Babylonian and Greek divisions of time is another or the second different divisions of time we will examine.

(3) The ancient scriptural divisions of time and times is the third and separate time division we will identify. We want to examine these three different ancient divisions of the twenty four hour days, New Moons, sevens numbers of days and sevens of scriptural days, compared to secular observed “weeks.” It must be noted, at any given point on the earth, all men everywhere must determine a twenty four hour day in their divisions of their seven days.

However the-beginning of any twenty four hour day is reckoned, the day is twenty four hours long. This is where the likeness of these three different division of the seven days will end. All different divisions of twenty four hour days will consist of one complete revolution of the earth upon it’s axis.

A “Seven” Of Days” Again carefully note, if all men divide seven twenty four hour days, but the seven twenty-four hour days of man’s divisions of time and times are not divided the same; what ever word is used to identify any certain group of seven days, that same word name cannot correctly identify a time division of a different reckoned group of seven days.

If one group of seven days is reckoned from midnight to midnight, and the same midnight division is called “week”; and if we identify another group of seven days of The New Testament, which is divided as the New Testament Greek word “Sabbaton,” which days are reckoned from twilight of evening until the next consecutive twilight of evening; the word “week” used to identify the modern and Roman midnight to midnight division, can’t be used to identify a scriptural division of seven days (which is divided from evening unto evening).

Men in the pagan Greek religions, begin their day at the rising of the sun, and call their seven natural observed days after the seven pagan gods of wucu; then this same seven of days of the Greeks can not be correctly translated to represent the seven natural days

ordained by the God of the Bible. Neither can this natural time divisions of the Greeks be identified as our modern artificial “week” In the beginning, the seven Scriptural days are identified using the Ancient Old Testament Hebrew word “ShebuaH” (a Seveded or a Sabbath of days), or it’s declension; later the word ShebuaH is adapted into The New Testament as the Greek word “Sabbaton” (a Seveded or Sabbath of days) and it’s declensions.

The modern word “week,” can only correctly identify the midnight to midnight division of seven artificial days, and not the natural observed twenty four hour days of the Bible. The time word “week,” is named by man. Time is divided in order to honor and to represent the seven celestial gods of “wucu.”

It is impossible to correctly apply the scriptural word “Sabbaths” to any day of the modern “Week.” Example, the word “Saturday” in no way can be construed to be the Sabbath day of the scriptures. The word Sabbath can not be divided in any manner to included in any day of the midnight to midnight “Week.”

If a man at any time worship on the modern Saturday night, he is not scripturally worshipping on the Old or New Testament “seventh” or Sabbath day, but he would be worshipping scripturally upon the first day of the scriptural sevens. If one worship on “Saturday night” he would not be worshipping on the Sabbath day of the scriptures, but he would be correctly stated as worshipping on the One (Greek MIA), or first day of the scriptural sevens. The time of Saturday night, is not now or was it ever scripturally referred to as “the Sabbath day.”

The Sabbath or seventh day of the scriptures ends at “even” or dusk of Saturday night: or six hours before Saturday ends (Lev. 23:32). By observing the end of the Sabbath we also can determine when the beginning of the scriptural “One” or “first” day of the sevens begin. Sunday is not the “One” (Greek “mia”) of the scriptural “Sabbaton” or sevens, or the repetition of the first day of the seven days of creation.

“Sunday” begins six hours after “day One of the Sabbaton” of the scriptures begin. Sabbaton is plural in those homonym word The same “time” problem applies to the usage of the word “month”

which indicates in our modern English, the Gregorian Calendar month. In the copies of the ancient original scriptures, the word for the Gregorian calendar “month” is not found recorded in ancient scripture writings. (I realize you may read the word “month” or “week” translated in many Bibles, but such are false translations).

The actual scripture word which is mistranslated as “month” is actually recorded as “new or dark moon.” Therefore the word “month” written in modern English interpretation of the Bible is an erroneous translation. The modern word “month” absolutely can not be used to correctly identify any Bible time. The reason being, the time and times of the Gregorian Calendar months compared to the Bible “new moons” are not ever, or at any time reckoned the same.

**OUR MODERN WORD MONTH HAS NO RELATION, IN IT'S BEGINNING OR ENDING TO THE BEGINNING OR ENDING OF THE NEW OR DARK MOONS OF THE**

**SCRIPTURES.** It is beyond the comprehension of this writer to understand why intelligent scholarly men would misinterpreted the Scriptural word “new moon” (Hebrew word Chodesh or the Greek Word Neomenia) as the modern word “month.” Some ancients will call their division of the repetition of seven days after the artificial ancient Egyptian adapted name “week.” The “week” is named after the celestial Gods of “wucu” and it’s adapted equivalents.

The ancient Greeks followed the pattern of the pagan Egyptians and Romans in naming the natural New Moons and the days of their natural reckoned sevens, after pagan gods, but observe a time different then the way God of the Bible reckoned time: and also different to that of the Egyptians and Latin’s. The ancient writers of the scriptures will identify the divisions the natural days of creation as the Hebrew “Shebuah” (a Sabbath of days), and later the Hebrew “Shebuah” is adapted into The New Testament Greek as the Judaic Greek word “Sabbaton” ( a Sevens of rest ), or it’s equivalent of seven, sevened or a group of seven twenty four hour days. These seven days are always reckoned exactly the same as the days of creation. Since the records of all three ancients,

observed time divisions of their seven days different, therefore all three divisions will express the resurrection moment different, according to the way their days is reckoned.

Concerning the death, burial and resurrection of Y'ehsus, all secular divisions of time must be corrected to co-inside with scriptural time and times. I must impress upon you, all time divisions of the Bible are written exactly in the exact same ordained natural division: a natural division of days which God ordained from creation. All scripture times are relative to natural time division ordained in creation: from the beginning of the book of Genesis, to the very last word written by the last of the writers, the apostle John, in the book of revelation.

Now let us turn back time to a few moments before the-end of the third twenty four hour day, from the time of the entombment of Y'ehsus. Or near four full nights and near four full days (night, day-(1), night, day-(2), night, day-(3), night, day-(4) order) not altogether, but near four days past the entombment of Y'ehsus. END OF CHPT 1 4+ Passover Sabbath, to anoint the Body of Y'ehsus (MK.16:1: LK.23:56). They purchased Spices on this Preparation day, but a visit to the tomb of Y'ehsus on the day of Preparation of the seventh day Sabbath, or on the same day they purchased the Spices, is not recorded. Y'ehsus The First in The

Beginning 7NM\_2F This is the 2nd of 5 Last Edit-Feb. 14, 1991]

**FIVE NEW MOONS Chapter 2** Time Is Now 23 1/2 hours - After The Resurrection of Y'ehsus. It is the third day of the seven days of Israel's Passover. It is getting dark and the 24 hour day is about to come to an end. Y'ehsus resurrected at the beginning of this day. The sun has just gone down. It is now almost twenty four (24) hours after the glorious moment of the resurrection of Y'ehsus. Or time is correctly identified as, nearly twenty four hours from the beginning of the first day, or day "one" of the Sevens (or

the ancient scriptural Judaic Greek idiom. “The day Mia Sabbaton”).

Exact Resurrection, Celestial Time Identified. The time of year according to my astronomical software the distant suns it was our modern “Month” of April the seventh. Abib moon is in the spring of the year ( a repetition). The exact scriptural time is identified as the eighteenth day of the beginning repetition of the first New Moon, Abib, the new moon of the resurrection. Time is in the scriptural first “new moon” of the year named (Abib). This resurrection New Moon of Abib is identified in The Old Testament as the third New Moon of the winter solstice, at or near the vernal (spring) equinox (Ex. 12:2).

**The New Moon of the Bible, is Not and cannot be correctly identified as A Month.** Again be careful to note, the word “month” is not written in the ancient Hebrew of Ex. 12:2, but instead is correctly written as a “New moon.” The divisions of the “Month” and “New Moon” are not the same, because they represent two very different time divisions. The summer solstice or solar stand which is caused by the earth traveling around the sun on an elliptical course from the north to the south.

The elliptic will cause the earth appear to wobble or tilt on it’s axis. The elliptic course of the sun will determine natural procession of scriptural time, or the time of the resurrection New Moon of Abib. The vernal equinox is a time in the spring of the year, in the northern hemisphere; when the days and night are equal all over the earth (March 21ST.) Again note, this time of year can not be correctly identified as an artificial Gregorian calendar “month.”

The End Of Day One Of The Seven. The record states Y’ehsus did resurrect at “epiphosko” or “lighting up time” on the beginning of this day Mia (See Greek Epiphosko Mat. 28:1). This first day of the resurrection, did not start until it became dark, from the first moment after the resurrection some nearly 24 hours after the resurrection is past. The sun, on this first day or day “One,” is now out of sight. In thirty minutes, is declared dark or lighting up

time (Hebrew word al-aw-taw or Greek epiphosko lighting up time).

In a few moments, it will be “dark” or “evening” and the new twenty four hour day “two” or the second day of the Sevens is about to be “raised” (see Luke 23:54 Greek epiphosko). The exact scriptural Time of day is expressed at “the end” of the twenty four hour day “one” of the Sevens” (the Greek Sabbaton). The God given name and order of the divisions of the day is about to make it’s monumental change after the going down of the sun at twilight. This end of the twenty four hour day “*One of the Sevens,*” is now “*far spent.*” This same day of the resurrection, in no way can be identified or called “Sunday,” because Sunday is divided different then this scriptural day One.

Again it is now near twenty four hours after the resurrection moment of Y’ehsus. In the ancient Hebrew, this time of day at the end of day “One of the “day one of the Sabbaton or Sevens”; time is identified as caw-nah or kaw-nah. Kaw-nah is the Hebraic pitching time of day (Time to pitch tents about an hour before dark). The time of day when armies, travelers, and nomads pitch their tents at close of day (See Strongs Dictionary Hebrew Jud. 19:9). This first day is not a “Sabbath” like that of Israel’s Seventh day of rest. The resurrection day of Christ will never be referred to as on a “Sabbath” day by the New Testament writers.

**ROMAN TIME** In the artificial modern English adapted time mode, which is calculated from out of the Roman and Egyptian method of time keeping, time is now identified as late Sunday after noon: or three quarters past the beginning of the first day of the week. The artificial Roman “first day of the week” begins at midnight. The resurrection moment of Y’ehsus, is calculated to be six hours before Sunday or six hours before the first day of the week begins at midnight.

**ANCIENT GREEK AND BABYLONIAN TIME** At one time The ancient Greeks begin this twenty four hour day of Apollo, in the morning at the rising of the sun. Apollo’s day is the first day of the Greek Week. In the ancient Greek and the Babylonian method

of reckoning time; this time of day is identified as the end or late on the first twelve hours of daylight, or near the midst of the twenty four hour day of the ancient Greeks and Babylonians. The twenty four hour day of the ancient Greeks is now near half over at this end of the -scriptural twenty four hour resurrection day “One of the sevens.”

Today is The Third Day From Entombment[ The time of THE THIRD TWENTY FOUR HOUR DAY, is near the end of the daylight period. At this days end, there are two Jewish travelers who this very day have left Jerusalem and have unknowingly, been walking and talking with Y’ehsus (LK.24:13). These two men are disciples of Y’ehsus and are walking to the viliage of Emmaus . They are walking to the village of Emmaus after Y’ehsus resurrected. These two men are in shock, sad and very dishearted. They had heard this very morning, Y’ehsus had been raised from the dead during the previous night, but they thought these word about his resurrection were just, “idle tales” (V.11). In this ancient country, there were many, fears, superstitions and misunderstanding of the physical world in which these people lived.

There was little if any communication from one side of a city to the other. sometime in large towns the dialect may change as much as tow or thee times, as we know change from country to country today. As in any culture who are uneducated to their environment, here in this area of Palestine, there were many superstitions. Communication is made only by word of mouth or letter. There were many exaggerated stories which are developed by passing from word of mouth. These men walking to Emmaus, respect the power of God in Y’ehsus, because thy had watched the awesome Y’ehsus in performing miracles. They believe in Y’ehsus from only what they had seen. Seeing Y’ehsus die, they lost hope.

Earlier as these two men trudge along this country road, in a sad, downhearted conversation, they vocalize to one another their heart breaking despair and the loss of what appeared to be, the death of their hope in a savior of all Israel. These two men thought how strange the things that had happen to Y’ehsus. They knew for a fact this man Y’ehsus was not a deceiver: for thousands had

witnessed his great power. The physical power of this great man was so great, he alone should have overcome the Roman enemy which occupied their land. He had proven many times over, there is no power on earth which could touch him or harm him, without his consent.

These men spoke how their redeeming hope had been dashed. They had hoped this man Y'ehsus would have delivered them from physical enslavement to the Romans, and set up a great everlasting physical kingdom. Instead they reasoned their confusion from out of their eye witness, either this man Y'ehsus had apparently lost his great power to save himself and others, or simply refused to use it, and allowed himself to be crucified. As these two men walk along, Y'ehsus has joined them in disguise. Y'ehsus ask what kind of sad talk is this as you walk. One of the men named Cleopas answers Y'ehsus, by asking him if he is not a stranger in Jerusalem; otherwise he should have known the "things" that had happened in Jerusalem.

The two men begin to tell Y'ehsus all that had happened. A very important key to time is stated by one of them as he states "to day is the third day since these things were done" (V.21). Remember this-time key. We have established, today at the end of the twenty four hour day "ONE OF THE SEVENS," is still "THE THIRD DAY" of the resurrection of Y'ehsus. This statement "to day is the third day," destroys the debate by Herbert W, Armstrong ("The World Wide Church of God"), that Y'ehsus was resurrected on the Sabbath day. This "he third day" is twenty four hours long. Y'ehsus resurrected "in the end of or after the Sabbath day."

Y'ehsus resurrected at the beginning of this twenty four hour day, as it began to dawn (Raise up night lights) toward the "one" (Greek day Mia or One) of the Sevens (Greek word Sabbaton)." If Saturday night is counted as "the Sabbath day" then Y'ehsus would have resurrected on the "Sabbath" day. Y'ehsus did not resurrect on the Sabbath day, but at the end of the Sabbath day. Y'ehsus and the Jews didn't count artificial time.

We have proved by these evidences, the hour Y'ehsus resurrected, was not referred to scripturally as the "Sabbath" day. Y'ehsus resurrected nearly twenty four hours back from this moment, on

this same “third day” (MATT.28:1). The third day, at the resurrection moment of Y’ehsus, upon the “one of the sevens” will exist until the beginning of evening (early dark) of the second day of the Sevens. The second day of the Sevens will begin in a few moments, from the time this statement is made, “today” is the third day.” Let us now go back in time, a full twenty four hours from this moment, to a few moments BEFORE[P the resurrection of Y’ehsus.

**Late On The Sabbath Day”** We have retraced time, chronicled back one full 24 hours to moments -before the resurrection moment of Y’ehsus. It is now “late” (Greek word OP-see-os) in the twenty four hour day “Sabbata,” “Sabbatu” or Sabbath of the “Sabbaton” (sevens). Time is now at the end of the Sabbath day and also at the end of the repetition of the seven days of creation (the Sevens). Translators will translate Matthew as saying it is in God has commanded this twenty four hour Sabbath or seventh day to begin and end at “even” (twilight of evening) (LEV.23:32).

The time is the beginning of “even,” the Sabbath day will come to an end and the new day “One” (Greek word Mia) of the Sevens is “raised” (see Greek word hay-gen-eto of Septuagint GEN.1:5). It is now in the end of the “twelfth hour” of the twelve hours of daylight. Time is now identified as the end of the scriptural twelfth hour of the daylight period.

The mangled, lifeless body of Y’ehsus is resting in the tomb at the close of this “Sabbath day” rest (see Greek Sabbata, hebondo or seventh) day. Speaking Biblically, time is identified as “late” (Greek opseh) on this “Sabbaths” or late on a twenty four hour “seventh” day of a Sevens (MT.28:1). This time also is moments before the end of -the ordained by creation, a repetition of seven natural created days of God.

This seven days of God, are His created order, and is identified in The New Testament as the Judiac Greek “Sabbaton,” or “Sabbatu” or the ancient Greek “hebondomados”- a duplication of “ a Sevens” of the same seven day order of the seven days of creation (see Greek Septuagint DAN.9:27).This moment before the resurrection

is at the end of the third “sabbaton” or Sevens (not week), of the “One” or “first” of the twelve new or Dark moons (not Month).

There are times expressed in the Bible Hebrew or Greek, that will identify moments before the resurrection of Y’ehsus.

(1) It is now the first new moon (Abib) from the last year of the generations of Old Israel (A first repetition of 12 Moons).

(2) A Sabbaton (or sevens) at the end of the seventh day of the sevens ,the seventeenth day of the new moon of Abib.

3) Counting only the days of the Sabbatons (not weeks) (not Months or the new moon days),it is now at the end of the seventeenth day of the new moon abib and the end of the seven repetition days of the Sabbaton.

(4) It is the end of a Seven day repetition of the seven days of creation.

(5) It is the end of an era of God, in a few moments, at the resurrection, it will begin a new era of “The end time of God and for the people of the world.”

(6) It is the end of the 24 hour day;

(7) It is the end of a twelve hours of daylight. The exact time of the beginning of this certain “New Moon” (the first dark moons of a repetition or year), can be determined exactly knowing for certain the year Y’ehsus died and with a good understanding of astronomy and computers needed to correct the date. Three days and three night past this moment, Y’ehsus was entombed. There was a full moon as he entered the tomb. At the moment of his entombment the moon will begin to wain.

Three nights and three days later; at this time a few moments before the resurrection: the moon has been exactly three full nights and three full days (in that order night-day-night-day-night-day) on the wain. It is now the seventh day of the scriptural Sabbaton, on the seventeenth day of the first New Moon of the repetition (a twelve of New Moons).

Again note here, it is impossible to identify this particular New Moon as a “month” by our modern reckoning. The definition of this new, or dark moon is given in the name of the scripture word- Abib which is now identified as the Resurrection New Moon, a time in the first repetition of dark moons; a New Moon when there is fruiting budding sprouting, planting and greening up.

It is a time we call-spring. The “month” or modern artificial time explanation of this resurrection New Moon, is determined by the observance of the dark of the moon in either, near the end of March or the first of April; depending on the correction of the moon to the nearest to the vernal equinox. The new or dark moon is not consistent with the rotation of the earth. The New Moon of Abib would fall forward in the month of April in one year, and near Vernal Equinox and back to the March New Moon on other occasions of the equinox. Some New Moons will fall on the vernal equinox. This new moon Abib will fall and begin to be counted on the vernal equinox. It is the corrected year of A.D. 30.

**ROMAN TIME** This end of day, a few moments before the resurrection of Y’ehsus is identified in the modern artificial, and ancient Egyptian and Roman times as about five thirty P.M Saturn’s day (Saturday). It is now late Saturday afternoon. Keep in mind this time is moments before the resurrection of Y’ehsus; and a new beginning time of “the end of times” or “last days.”

The kingdom of Y’ehsus will be established in a few moment The ancient Greeks and Babylonians reckoned their twenty four hour day from sunrise to sunrise. These moments before the resurrection is expressed in the ancient Hellenist Attic, Classical and Koine Greek as moments before the midst (or middle) of the Grecian twenty four hour day. (This natural observed Greek division, is not a scriptural natural day).

It is now between the twelfth and thirteenth hour of the seventh day of the pagan Greek’s day, or near the midst of their seventh natural reckoned seven twenty four hour days. It is also reckoned as moments before the ancient Grecian “first watch” of the seventh day night. Keep in mind the Greeks “first day of the week” will not

start until the Greek word “Proi (pro-ee); which begins at sunrise tomorrow morning.

The Jews had two times of Proie or early. The first Jewish Pro-ee or “Early” will begin at the beginning of the Judaic Greek 24 hour day Mia, and will begin in a few moments. Question, did you take note the time differential between Bible time divisions compared to the ancient Romans, and Egyptians; and also the difference between the Bible and the Babylonians, and Greeks. Did you take note of the three different ways their seven twenty four hour days are reckoned. In scriptural time reckoning, in the end of the Sabbath, the time is moments before the resurrection; it is now “late”(Greek op-seh) or in the end of the twelve hour daylight period.

Time is also expressed as “late” on the scriptural twenty four hour Sabbath (Judaic Greek Sabbata) day. Again, it is also expressed as “late” or “in the end” of the Bible Greek word “Sabbaton” (a Sevens of days). (again notice the modern word “week” can not scripturally apply to any of these times. (The week designates an entirely different time measurement).

In all languages of the world this time of day is in the end of the daylight twelve hour period. Again the new moon time is at or near the time of year of the Vernal equinox, a time when the nights and days are equal all over the earth. This “Sabbath day” is a repetition of the first created “seventh day” of creation when God rested from His work.

There are ten different “Sabbaths” commanded to Israel. This Seventh “Sabbath day,” is a repetition of the same seven days of creation, and is understood as the low seventh “Sabbath day.” The sun is now “setting” on the “low Sabbath,” the end of the seventh day of a Sevens. It is now the Hebrew -Shaw-aw (a look toward) eh-reb (dusk).

The calculated time is now approaching “early” (the Judaic Greek pro-ee (early) at the beginning of a new twenty four hour solar day at evening JN.20:1). In Judaic koine Greek, the word “Pro” is

understood as time that stands before. “Proi” identifies two distinct times of the twenty four hour day. “Pro-ee” identifies the beginning of the pagan Greeks twenty four hour day. In the Judaic Greek, “Proi” also can represent “early” or the beginning of the scriptural twenty four hour day of Israel. In the koine and Judaic koine Greek dialect, “proi” can also represent the beginning of the scriptural twelve hour daylight period (SEE Nestles Greek JN.18:28, also see Nestles Greek “proie” or “early” of JAM.5:7.

This moment before the resurrection is late, but near “early,” as a new twenty four hour day begins at evening is about to begin. It is at or near the Judaic Greek time idiom “Metaxu Sabbaton” (or Between Sevens)(see Nestles Greek ACT.13:42). The Greek word-”Sabbaton” identifies a repetition of the days of creation, a plural of a Sevens of rest. “Metaxu Sabbaton” is a time of about thirty minutes between sunset and dark: between the end of one Sabbaton and the beginning of another Sabbaton.

“Metaxu Sabbaton” is reckoned as moments before the resurrection of Y’ehsus. It is moments before the Hebrew time of eh-reb (dusk) or the Greek Hesper-ah (eventide). The twenty four hour day “One” of the sevens is now seen with the eye to be “approaching” (HEB.10:25). Also it is said at this time of day “the new Sabbaton is coming on” or “on coming” (Greek word era-co-meno) (Acts 13:44).

This same time of day, moments before the resurrection, is expressed in the ancient Hebrew and Greek as moments before the beginning new day is “[Raised” (Hebrew al-ah-tah). (Also see Greek Septuagint word “ah-gay-neto” GEN.1:5). The new twenty four hour day is raised in the same sense as a Lamp or candle is lit or raised. In the Greek the expression “lamp lighting time” has the same meaning in The Old Testament word Al-ah-tah (twilight) adapted into The New Testament Greek word “epiphosko,” a time of raising up or lighting up a new twenty four hour day. The night lights appear to raise up at twilight. The New day is about to be raised ( see Nestles Greek the word “epiphoskosa,” for the time of

the entombment (Lk.23:54), or “epiphosken” for the time of the resurrection Matt.28:1).

The night heavenly lights will appear to raise up or lite up at dusk. A new day will be declared by the evening at the first watch, as having been raised, as soon as the first three stars are sighted in the heavens. Moments -before the resurrection, we can see the New day “approaching”; the blind can feel the new day approaching as the sun begins to sink behind the hills.

Moments before the resurrection, this correct time of day is identified in the ancient Hebrew as “kah-nah” or “tent pitching time”; at the end or “old” or “weak” time of man’s day. A time of day to “gather in” (see Hebrew of Jos.19:9; i.e. also see Greek of Septuagint). “Pitching time “ is an idiomatic expression for the end of the day (Tents can not be pitched on this Sabbath day).

It was exactly three days and three nights past, at this very moment,(in that order), Y’ehsus was taken down from the cross and is about to be entombed. Let us now go back, seventy two hours, or three days and three nights. We will retrace time back (in day, night, day, night, day, night order), to that time moments before the entombment of Y’ehsus.

**Moments Before Entombment** Going- back from that moment before the resurrection, three days and three nights. It is now the fourth day of a sevens. This day is identified as the “midst” or middle of the Sabbaton (sevens). It is moments before the time idiom “Epiphosko” (Lighting up) and the entombment of Y’ehsus (again notice Nestles Greek, the word “epiphosken” Lk.23:54).

In a few moments the new day will begin and there will be a full moon. It is moments before the night God commanded for old Israel to eat the memorial supper of the Passover lamb. The Passover lamb is killed on this very day. The Passover lamb is to be killed “between the two evenings” at the going down of the sun.

As the sun reached it’s zenith and started to go down (12:00 mid-day) The lambs are slaughtered. This same day of crucifixion is identified by Daniel as the “midst” of the Sevens (See Septuagint the Greek Hebodomados DAN.9:27). This same day, the Passover lamb Y’ehsus was also being slaughtered at midday

(Between the two evenings or between two beginning periods of dark, see Hebrew EX.12:6; DEUT.16:6). Y'ehsus was hanging on the cross at this same time of "between two evenings" as the lambs were slaughtered, and He was slaughtered, as God darkened the whole world for three hours on this mid-day. Now on this fourteenth day, Y'ehsus died in an awesome miracle of dark.

It is now near the end of the midst, or fourth day of the Sevens, or at the end of the middle day four of the Sevens, moments before the fifth day of the Sabbaton is to begin. Time also is expressed as moments before the beginning of the fifteenth day of the beginning New Moon, and the beginning third Sabbaton (not "week") of the New Moon of Abib. In a few moments is the Passover Sabbath day; the day to eat the Passover. The Passover day is a "high" "Sabbath" (rest) day (JN.19:31). It will also be the beginning of the third seven (not a time divided as a week), of the New Moon of Abib.

Y'ehsus has been dead for about three hours, and in a few moments he will be taken down from the cross and entombed at "epiphosko" (see Nestles Greek LK.23:54). It is moments before the Passover supper of old Israel, a night holy solemnity which is observed in memorial of a great event of God.

**An awesome event of God.** Through a miraculous deliverance from bondage, some 1448 years earlier Israel is passed over in the night. In the past, hundreds of years earlier, at this very moment, this same time of day before Israel's supper memorial, they were commanded by God, to gather in for their night supper memorial or second service (Hebrew Seder) to eat the Passover (EX. 12:42). All Israel is commanded to gather in their homes and eat in this night, because God passed over the first born of Israel on this night. Three nights and three days later God will deliver all Israel from physical bondage in the beginning night of the eighteenth day of the new moon Abib.

In the past, this particular Passover supper was commanded to be a solemn memorial occasion of an awesome event of God. In a few moments, Old Israel will begin to eat their last night supper

memorial commanded by God. Old Israel will come to an end in three night and three days and New Israel will begin at the end of the Sabbath day. Old Israel will eat begin to eat their last Passover at the same time as our Lord Y'ehsus is being entombed.

The "sacrifice and oblation" or the "Passover" of Old Israel has ceased this very day because of the crucifixion of Y'ehsus (Dan. 9:27). This same Y'ehsus is now the new sacrifice victim of all "New Israel" (John. 1:28; 1Cor. 5:7; Heb. 12:18-24). In a few moments it will be dark or time of even and Y'ehsus will be entombed at the Judaic Greek "Epiphosko" Lamp lighting time of the fifth day of the sevens.

Y'ehsus will lie in the tomb three nights and three days, and will resurrect at Epiphosko and Passover and in passing over deliver all New Israel through His resurrection moment on the eighteenth day of the new Moon Abib.

Let us now go back one full twenty four hour day. Let trace time back to this same moment of the day before day four, or the previous twenty four hour day from this moment before the entombment of Y'ehsus. Let us go back to moments before the beginning of this day "four," or moments before what is identified as -moments before the "midst" of the Shebuwah or Sabbaton began. Moments before the beginning of the "day of Preparation" of the Passover-Sabbath day. Back to a few moments before the twenty four hour day of the crucifixion of Y'ehsus. Let us go back to the end of the third day of the sevens.

Near The beginning Of Preparation Day. It is now at the end of the thirteenth day of the First New Moon named Abib. It is at the close of the- third day of the Sabbaton (sevens). In a few moments the sun will go down and when the sun is down and then comes evening or early dark, and as the first three stars are sighted in the heavens, a new day is raised up.

In a few moments it will be the day of "preparation" or the day to kill the Passover lamb and the day to put the unleavened bread

out of the house. This day coming on, is identified as the twenty four hour day “fourth day of the sevens.” Time is near the fourth day that will begin with the beginning of night. It is the end of the third day but neat the beginning of the fourth day.

This coming night at the beginning of the new day, Y’ehsus will supper with his disciples. He will command the supper to be kept in his memory. In the daylight hour Christ will be crucified. Y’ehsus will die with the lambs in the three hour of a miracle of darkness, in creating three dark hours God creates the shortest day in the entire Bible. Think about this fact the solar day of God is measured first with one whole dark period followed by one whole light period. Christ dies in a Miracle of one whole dark period followed by one whole light period to make a shortest day in the entire Bible. (Luke. 22:7; John. 19:31). In a few moments after the sun goes down it will be the beginning of the day of the preparation or the killing of the Passover, the fourteenth day of the New Moon Abib, or it is the same cycle of the day God created the sun, the moon and the stars on the fourth day of the repetition of the seven solar days of creation. Y’ehsus will be killed on this “on-coming” ( the Greek word er-cho-meno) day of Preparation. At this time of day before sun down, the Preparation day is seen to be approaching.

This coming day, in a few moments will be declared to be the “mid-seven” or sevens between.” (This coming day is not identified as Tuesday or Wednesday, because Tuesday or Wednesday is calculated different than the third or fourth day of the Sabbaton or Sevens). Before we examine this coming day of Preparation and the suffering of Y’ehsus, let us go back further in time, to one (1) Bible timed twenty four hour day, past this very moment. The end of the second day of the Sabbaton or the sevens. It is in the end of the twelfth day of the new moon Abib, which is a twenty four hour day beginning at early dark. Time also is calculated to be the end of the second day of the sevens. In a few moments as it becomes dark, it will become a new twenty four hour day identified as “the third of the Sevens.” Time will also be identified as the

thirteenth day of the new moon Abib, because the sun has already gone down.

In a few moments, in the house of “Simon the Leper,” Lazarus and his two sisters, Mary and Martha will make a “supper” in the house of “Simon” (John 13:1-2). During this “supper,” Y’ehsus will be anointed for his burial by the woman. They women have already started to make a supper for Y’ehsus, for the new day about to begin at “on coming new day at night.” This time is at the end of the 24 hour day. Let us go back now one day exactly 24 hours, to the end of day One of the Sevens.

**The End Of Day One Of The Sevens.** This twenty four hour day is identified as the Hebraic Yom Echad Shabuwah or “Day One of the Sevens” or the Bible Greek cardinal word “Mia” of the Sabbaton” (sevens) (See Greek Septuagint Gen. 1:5). This day is also identified as the eleventh day of the New Moon Abib. It is correctly stated it is the end of day one or our modern Sunday. This day “*One*” was begun just after the last sunset of the Sabbath day. This day begun at early dark and is now 23 and 1/2 hours past. In thirty more minutes will begin the second day of the sevens at early dark or evening. It was almost twenty four hours ago Y’ehsus started his last seven days of preaching as is prophesied by Daniel 9:27.

It has been nearly twenty four hours past since this first day, the beginning of the new Sabbatou (a natural occulting dark to light cycle of the seven days of God). It is near the end of this twenty four hour day, but the-beginning of this twenty-four day “one” of the sevens, is-artificially reckoned as at the beginning of twilight or dusk of our modern “Saturday night.” Keep in mind, it is now near the-end of this twenty four hour day “One” of the Sevens. This time is also stated near the end of “day one of the Sabbaton” (sevens).

At the beginning of this day One, Y’ehsus has begun to teach the people for the last “seven” days, before his coming resurrection at early dark, on day “One.” This day begins a new beginning of a

certain seven days of preaching identified as “The passion seven of Y’ehsus.” Be careful, it is not the passion week or wucu. The seven days of God is never reckoned or identified as the pagan artificial week.

Y’ehsus started his preaching at the very beginning of this day “One.” How can Y’ehsus preach seven days, because Y’ehsus will be dead for three days and three nights of this same seven days? Y’ehsus will die on the fourth day from the beginning of this very day, how can it be prophesied Y’ehsus will preach seven days? We will explain later.

Let us now go back even further from this late hour of the “day One of the Sevens”; to the late hour of the Sabbath day, or the day before this day “One,” or one full twenty four hour period, to the end of the Seventh or Sabbath day. Today is the seventh or the Sabbath day. This same day Y’ehsus rides triumphantly into Jerusalem on this morning of the Sabbath day. What a site it was to see. It is late at the end of this Sabbath day, as Y’ehsus has been preaching this evening, Y’ehsus will return to Bethany at this days end and at the beginning of the new day One.

Time is identified as at the end of the “Sabbath” of the Sevens,” and or four days before the day in which Y’ehsus will be crucified on day four of the Sevens. Looking forward from this moment of day One, it will be five days from this day before Y’ehsus is entombed and the Passover supper memorial of Israel is to be eat. Exactly seven days from this moment forward, Y’ehsus will have been in the tomb for a full 72 hours; six parts of three natural 24 hour days: or three full nights and three full days.

**God commanded the lambs to be penned up on the tenth day of the new moon.** Today it is near the end of the tenth day of the New Moon, or day One of the sevens. On this very day Moses commands the Lambs to be penned up for the sacrifice of the Passover. This morning, the lambs were being driven into the city and penned up by the priest for the Passover Sacrifice.

The sacrifice will be made on the fourteenth day of this new moon. This day, the lambs for the sacrifice of deliverance is driven into the city by the Priest and the Levites. Only the priest and Levites can work on the Sabbath. As Y'ehsus the Passover victim for the sins of all men, rode triumphantly into the city Jerusalem, the lambs are also being driven into the city for the slaughter on the fourteenth day of the resurrection Moon named Abib. Now let us go back one more twenty four hour day, at this same time of the end of the 24 hour day at sundown, near twilight.

**9th day from the first dark night of the new moon**

**Abib. This specific moon is calculated to begin to be computer precessed and measured to begin exactly on the beginning night of the vernal equinox. On this ninth day of the moon of Abib, day Y'ehsus arrives In Bethany.** We are now in the city of Bethany, which is located just a short walk to the South East of Jerusalem. This moment is at the end of the day when Y'ehsus has entered the little community just outside of Jerusalem named "Bethany" (John. 12:1). The time is the *pitching time* of day. It is about one hour from the end of the twenty four hour-NINTH day of the new moon Abib. From this moment of the arrival of Y'ehsus and his disciples, it is exactly eight full days and a few moments before the resurrection moment.

It is exactly six days before the Passover preparation day for the memorial supper. In our modern English language, this day of the arrival of Y'ehsus in Bethany will be identified as the modern artificial "Friday." This day is also scripturally identified as at the end of the twenty four hour day sixth of the Sabbaton (Sevens). It is exactly five days before the Passover is to be killed (Luke 22:7). Y'ehsus has just arrived here in Bethany this day SIXTH of the Sevens, or SIX days before the Passover of Old Israel, which Passover supper is commanded to be eat at supper time of the 15th day of the new moon Abib. (Ex. 12; Deut. 16:1-6; John. 12:1).

Y'ehsus has just arrived in Bethany from His last long winter preaching trip. On this day He has arrived in Bethany after leaving

Jericho. He has been leading his disciples all the way up the two thousand foot mountainous Jericho road toward Jerusalem. This sixth day of the Sevens, Y'ehsus will go to the house of Simon the Leper where is staying his friend Lazarus, of whom he raised from the dead some 3 1/2 New Moons earlier. This scriptural day sixth day of God cannot be reckoned or identified as Friday or called after the goddess of love or the goddess of the heart "Frigga's day" or any of it's adaptations. Friday is not reckoned the same as the scriptural sixth day of the Sevens. Let us now go back about two and one half New Moons.

**Back To The New Moon** We have traveled back in time, from the day Y'ehsus arrived in Bethany. We are now in the northern most city of Caesarea Philippi some 80 miles from Jerusalem.

We know the exact New Moon of this chronicle of time. From this point in time and travel, Y'ehsus has stated he must go to Jerusalem to die. Y'ehsus is sending on ahead, seventy men beside his twelve to bring the crowds together so he may preach to them. Y'ehsus will walk and discourse with all Israel healing and comforting his people as he travels toward Jerusalem. Before we proceed further to chronicle the record of the death of Y'ehsus, let us go back even further in time and in the miles that Y'ehsus traveled getting to Caesarea Philippi. Let's go back about one and one half New Moon to Jerusalem and to the Feast of the Dedication in the New Moon of "Chislev" which is a part of both the months of November and December.

**Y'ehsus Leaves Jerusalem In December.** We will now begin to examine time forwards from this moment after the feast of Dedication. In the first New Moon of our chronicle, Y'ehsus is recorded to go to Jerusalem for the feast of dedication (John. 10:22). From the day of the feast of dedication, (the end of our first of five New Moons) to the resurrection and ascension New moon of Y'ehsus in Jerusalem (in the beginning third New Moon of the year).

Y'ehsus will leave Jerusalem after the month of December (the second New Moon of our chronicle) and go on His winter preaching journey to the north. To picture this chronicle, think of one's self as being in the city of Jerusalem. The priest are trying to kill Y'ehsus. Y'ehsus must leave, because his time to doe is not yet. He goes to the city of Epharium.

From where you are now setting , look to the north. Imagine a spot about 15 miles to the north of Jerusalem where you are setting.. This is the first stop of Y'ehsus as he begins his last preaching journey before his crucifixion. The last preaching journey of Y'ehsus, is a walking tour of the whole of what today is called Palestine. This journey of Y'ehsus and his disciples began in about the end of December. This Journey will encompass about four New Moons from a short while before the feast of dedication, including the new moon Abib of his crucifixion.

Abib will be the fifth new moon of our seven new moon chronicle. After The feast of Dedication, Y'ehsus will raise Lazarus from the dead, then the Jews set about to try and kill Y'ehsus.

Y'ehsus left Jerusalem after the days of the Jewish, "Feast of Dedication" and went to the city of Ephraim, which is about fifteen miles north of Jerusalem (John. 11:51). As Y'ehsus travels north from Ephraim, He has His twelve apostles are with him, and a company of at least seventy men traveling before Him (Luke 10:1). These men are preaching the same gospel as John the Baptist (John. 16:16), the coming of the kingdom of God or heaven. They are making known of the coming of the King Y'ehsus to their area. They gather the people together for the coming of Y'ehsus. On this last preaching tour to the north, before His crucifixion, Y'ehsus will give His twelve apostles (including Judas); "Power and authority. They have power over devils (Luke 9:1). Remember, before this incident, Y'ehsus has stated that Judas was a "devil," has power to cast out the devil John 6:70).

There was not one devil, that all the apostles, did not have the power over ( Judas was also given power over devils). The Apostles were also given the power to "cure diseases" (Luke 9:1)

After the apostles return to the place where Y'ehsus is, He took them to a place in a desert; "belonging to the city called Bethsaida." As the crow flies, Bethsaida is about sixty miles to the north of Jerusalem. Bethsaida is on the north east shore of the Sea of Galilee (V.10). It is in this desert community, Y'ehsus will perform one of his great miracles, by feeding five thousand men and unknown thousands of women and children (V. 11-17). Later this winter, Y'ehsus is found preaching in the northern most part of Ituraea, in the city of Caesarea Philippi (Matt. 16:13).

Caesarea Philippi is located about ninety miles north of Jerusalem. Here, in or near this city, Y'ehsus will tell his disciples, he must start to go to Jerusalem so that he may die there (V. 21). The disciples of Y'ehsus are shocked to hear the invincible Y'ehsus make such a statement about death. Not one disciple believed Y'ehsus could be killed by the mightiest armies of men.

Y'ehsus has proven with great miracles before his disciple, that He is all invincible. They know Y'ehsus can't be killed, without him first yielding his consent to die. The disciples of Y'ehsus are their own eyes, witness to the great power that Y'ehsus has to save himself and others. They know Y'ehsus can save himself and others even from the most circumstantial of death. On certain occasions vicious and angry mobs have tried to kill Y'ehsus, but He would walk calmly through their stormy midst unruffled and untouched. Y'ehsus had the power of God to vanquish any enemy, and his disciples knew it wasn't possible for any group of puny men to hurt Him. Even Judas, who in his own way, loved Y'ehsus, will consider this fact of the invincibility of Y'ehsus, before his betrayal of Y'ehsus for money.

The apostle Peter will take Y'ehsus aside and rebuke him for making such a statement of His death to his disciples. Peter very near accuses Y'ehsus of making a false statement as he tries to shame Y'ehsus for making the statement, that he would die in Jerusalem. Peter states "***be it far from thee, lord: this shall not be unto thee***" Matt 16:.22). In the Greek, it is even more a rebuke, if

he had spoken in the modern English, he would have expressed “shame on you, lord: you know this won’t happen to you.” Then Y’ehsus gives Peter a stinging rebuke, as he said: “*Get thee behind me, Satan: thou art an offence unto me* (V. 21).

**3Rd New Moon.** In the third new moon with Y’ehsus, He will begin His Sacrificial journey to Jerusalem from this city of Caesarea Philippi. Later Y’ehsus is found preaching in Capernaum of Galilee, some thirty miles south of Caesarea Philippi (V. 22; 24). Y’ehsus continues his journey to his death, as He will cross over the coast of Judaea beyond Jordan east into Peraea (Matt. 19:1). As Y’ehsus travels He is preaching the coming kingdom of God, the new Israel, the future “Church Of Christ, Mount Zion or Sion, the Temple of the Living God.

In the early days of the fifth new moon with Y’ehsus; going toward Jerusalem, again Y’ehsus will re-cross the Jordan river and then pass through the city of Jericho: healing and teaching as he travels (Mark 10:46). Y’ehsus begins to climb the treacherous mountainous Jericho road, climbing up two thousand feet from the valley floor of Jericho. It is about twenty miles from Jericho to Jerusalem.

As Y’ehsus travels along the Jericho road, he is leading his disciples on the way to His eventual death. His disciples are following behind him, but they are afraid for themselves from the danger of entering Jerusalem. They believe Y’ehsus can save them, because of the awesome power he has shown them. Along the Jericho road, Y’ehsus separated the twelve apostles from the other seventy who were traveling with them, and again Y’ehsus explains in detail what is to happen to him in Jerusalem (Mark 10:32). Y’ehsus and His disciples will arrive in the little community of Bethany, which is a Sabbath days journey, near Jerusalem to the south east. Y’ehsus and his disciples will arrive in Bethany “six days” before the feast of the Passover (John. 12:1). From where you are at this moment, imagine you are in the city of

Jerusalem. Now look to the south east from where you are, and imagine about one quarter mile away is the little village of Bethany.

**Time Of the New moon.** At the arrival of Y'ehsus to Bethany, the exact time of the New Moon is the ninth day of the New Moon, exactly nineteen days before the next on coming new moon. It is exactly six days before the fifteenth day of the New Moon Abib, which is the day to EAT the Passover supper. The days to EAT the Passover Supper, comes after the day to Kill the Passover supper Lamb. The preparation of the Passover lamb, is to be slaughtered, about the sixth hour (Midday) on the fourteenth day of the New moon (as the sun goes Deut. 16:6; John). This same day, Y'ehsus also will be slaughtered.

Y'ehsus will stay in the home of Lazarus the friend of Y'ehsus whom he raised from the dead. The home where Lazarus and his two sisters, Mary and Martha are staying probably is own by "Simon the leper." Who no doubt is no longer a leper because of Y'ehsus. Let us proceed forward, past the end of this sixth day at sundown, and the beginning of a new seventh or "Sabbath day" at twilight of evening. End of chapter two, go to Next Chapter 34+ Passover Sabbath to anoint the Body of Y'ehsus (Mark 16:1: Luke 23:56). They purchased Spices on this Preparation day, but a visit to the tomb of Y'ehsus on the day of Preparation of the seventh day (the fifth day of the Sabbaths or the sixteenth day of the New moon, or on the same day they purchased the Spices, is not recorded.

Y'ehsus The First in The Beginning

**Passing Time that was—** Greek "ah-gay-neto" see Septuagint. Gen. 1:5).

**Kislev, the eighth New moon of the repetition of God.**

Strong's Hebrew number 3691 Kiclev {kis-lave'} probably of foreign origin; TWOT - 1012; n pr m  
AV - Chisleu 2; 2 Chisleu = "his confidence"

1) the 8th month of the calendar corresponding to the pagan November- and first part of December

Second New Moon Strong's Number 8145 sheniy {shay-nee'} from 08138; TWOT - 2421b; n m/f; adj AV - second 87, other 37, time 13, again 7, another 7, more 3, either 1, second rank 1; 156  
1) second New Moon. God will name his new moon by number but men will give names to His new moons.

1a) second (the ordinal number)

1b) again (a second time)

1c) another, other (something as distinct from something else)

A New Moon is see Strong's number, 2320 The Hebrew Word chodesh {kho'-desh} from root 2318; TWOT - 613b; n m

King James or the Authorized Version will mistranslate as the pagan month 254 times, and correctly as a new moon 20 times, incorrectly as monthly 1, another 1; 276

1) The time divisions of the new moon is not the time divisions of the month, and can not be translated as a month or "monthly."

1a) Chodesh is not the first day of the month but the first day of the New moon 1b) The Hebrew word Chodesh, is never making a reference to the lunar month but to the dark or New Moon.

A years In the Hebrew Strong's number 8141 shaneh (in pl. only), {shaw-neh'} or (fem.) shana from 08138; TWOT - 2419a; n f, a repetition, Translated by the King James or Authorized Version - year 797, not translated 55, yearly 3, yearly + 08141 2, year + 01121 1, live + 02416 1, old + 02416 + 03117 1, misc 4; 875

1) year

1a) as division of time

1b) as measure of time

1c) as indication of age

1d) a lifetime (of years of life)

First an ordinal numeral— Abib is the first New Moon. See Strong's Hebrew number 7223 the Hebrew word ri'shown {ree-shone'} or ri'shon {ree-shone'} from 7221; TWOT - 2097c  
AV - first 129, former 26, former things 6, beginning 4, chief 3, before 3, old time 2, foremost 3, aforesome 1, misc 8; 185  
adjective

- 1) first, primary, former
- 1a) former (of time)
- 1a1) ancestors
- 1a2) former things
- 1b) foremost (of location)
- 1c) first (in time)
- 1d) first, chief (in degree)

adverb

- 2) first, before, formerly, at first

Ex 40:17 And it came to pass in the first <Strong's Number 7223> month <02320> in the second <08145> year <08141>, on the One <Echad 0259> [day] of the month <02320>, [that] the tabernacle <04908> was reared up <06965> (8717).

\* So the tabernacle was set up on the first day of the first New Moon in the second year.

The eleventh New Moon, See Strong's number 7627 Shebat {sheb-awt'} of foreign origin;; n pr

AV - Sebat 1; 1 Sebat = "a rod"

- 1) 11th month in the post-exilic Jewish calendar corresponding to part of the last days the pagan months of January and the first parts of the month of February.

Abib. The first New Moon of the year. God will identify Abib. See Strong's number 24 'abiyb {aw-beeb'} from an unused root (meaning to be tender); TWOT - 1b; n m AV - Abib 6, in the ear 1, green ears of corn 1; 8

- 1) fresh, young barley ears, barley

2) month of ear-forming, of greening of crop, of growing green.  
Abib, month of exodus and Passover (March or April)

Es 8:9 At once the royal secretaries were summoned— on the twenty-third day of the third month, the month of Sivan. They wrote out all Mordecai's orders to the Jews, and to the satraps, governors and nobles of the 127 provinces stretching from India to Cush. {[9] That is, the upper Nile region} These orders were written in the script of each province and the language of each people and also to the Jews in their own script and language.

Eight New Moon See Strong's Hebrew number 8066 shemiyniy {shem-ee-nee'} from 08083; TWOT - 2411c; adj AV - eighth 28; 28

1) eighth (ordinal number)

TENTH day of the NEW MOON. See Strongs number 6224 'asiyriy {as-ee-ree'} from 06235; TWOT - 1711f; adjitive

AV - tenth 27, tenth part 2; 29

1) an ordinal number

1a) a tenth

Note the correct translation of Noah and the flood Gen. 8:5 *The waters continued to recede until the tenth New Moon, and on the first day of the tenth New Moon, the tops of the mountains became visible.*

**On the 7Th new moon on the tenth day is Ex. 12:3 Tell the whole community of Israel that on the tenth day of this New Moon, each man is to take a lamb** {[3] The Hebrew word can mean <lamb> or <kid>; also in verse 4.} **for his family, one for each household.**

Le 16:29 *“This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves* {[29]

Or <must fast>; also in verse 31} ***and not do any work— whether native-born or an alien living among you—***

Le 23:27 ***“The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, {[27]***

Or

<and fast>; also in verses 29 and 32} ***and present an offering made to the LORD by fire.***

Le 25:9 Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land.

Nu 29:7 ***“On the tenth day of this seventh month hold a sacred assembly. You must deny yourselves [7] Or <must fast>} and do no work.***

Jos 4:19 On the tenth day of the first month the people went up from the Jordan and camped at Gilgal on the eastern border of Jericho.

2Ki 25:1 So in the ninth year of Zedekiah’s reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.

1Ch 27:1 Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course [were] twenty and four thousand.

\* This is the list of the Israelites— heads of families, commanders of thousands and commanders of hundreds, and their officers, who served the king in all that concerned the army divisions that were on duty month by month throughout the year. Each division consisted of 24,000 men.

1Chron. 27:3 Of the children of Perez [was] the chief of all the captains of the host for the first month.

\* He was a descendant of Perez and chief of all the army officers for the first month.

1Ch 27:4 And over the course of the second month [was] Dodai an Ahohite, and of his course [was] Mikloth also the ruler: in his course likewise [were] twenty and four thousand. {Dodai: also called, Dodo}

\* In charge of the division for the second month was Dodai the Ahohite; Mikloth was the leader of his division. There were 24,000 men in his division.

1Ch 27:5 The third army commander, for the third month, was Benaiah son of Jehoiada the priest. He was chief and there were 24,000 men in his division.

1Ch 27:6 This was the Benaiah who was a mighty man among the Thirty and was over the Thirty. His son Ammizabad was in charge of his division.

1Ch 27:7 The fourth, for the fourth month, was Asahel the brother of Joab; his son Zebadiah was his successor. There were 24,000 men in his division.

1Ch 27:8 The fifth, for the fifth month, was the commander Shamhuth the Izrahite. There were 24,000 men in his division.

1Ch 27:9 The sixth, for the sixth month, was Ira the son of Ikkesh the Tekoite. There were 24,000 men in his division.

1Ch 27:10 The seventh, for the seventh month, was Helez the Pelonite, an Ephraimite. There were 24,000 men in his division.

1Ch 27:11 The eighth, for the eighth month, was Sibbecai the Hushathite, a Zerahite. There were 24,000 men in his division.

1Ch 27:12 The ninth, for the ninth month, was Abiezer the Anathothite, a Benjamite. There were 24,000 men in his division.

1Ch 27:13 The tenth, for the tenth month, was Maharai the Netophathite, a Zerahite. There were 24,000 men in his division.

1Ch 27:14 The eleventh, for the eleventh month, was Benaiah the Pirathonite, an Ephraimite. There were 24,000 men in his

division.

1Ch 27:15 The twelfth, for the twelfth month, was Heldai the Netophathite, from the family of Othniel. There were 24,000 men in his division.

Jer 39:1 This is how Jerusalem was taken: In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it. :2 And on the ninth day of the fourth month of Zedekiah's eleventh year, the city wall was broken through.

Jer 39:3 Then all the officials of the king of Babylon came and took seats in the Middle Gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim {[3] Or <Nergal-Sharezer, Samgar-Nebo, Sarsekim>} a chief officer, Nergal-Sharezer a high official and all the other officials of the king of Babylon.

Jer 39:3 Then all the officials of the king of Babylon came and took seats in the Middle Gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim {[3] Or <Nergal-Sharezer, Samgar-Nebo, Sarsekim>} a chief officer, Nergal-Sharezer a high official and all the other officials of the king of Babylon.

Jer 39:4 When Zedekiah king of Judah and all the soldiers saw them, they fled; they left the city at light by way of the king's garden, through the gate between the two walls, and headed toward the Arabah. {[4] Or <the Jordan Valley>}

Jer 39:5 But the Babylonian {[5] Or <Chaldean>} army pursued them and overtook Zedekiah in the plains of Jericho. They captured him and took him to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, where he pronounced sentence on him.

Jer 39:6 There at Riblah the king of Babylon slaughtered the sons of Zedekiah before his eyes and also killed all the nobles of Judah.

Jer 39:7 Then he put out Zedekiah's eyes and bound him with bronze shackles to take him to Babylon.

Jer 39:8 The Babylonians {[8] Or <Chaldeans>} set fire to the royal palace and the houses of the people and broke down the walls of Jerusalem.

Jer 39:9 Nebuzaradan commander of the imperial guard carried into exile to Babylon the people who remained in the city, along with those who had gone over to him, and the rest of the people.

Jer 39:10 But Nebuzaradan the commander of the guard left behind in the land of Judah some of the poor people, who owned nothing; and at that time he gave them vineyards and fields.

Jer 52:4 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. They camped outside the city and built siege works all around it.

Jer 52:12 On the tenth day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, who served the king of Babylon, came to Jerusalem.

Eze 20:1 In the seventh year, in the fifth month on the tenth day, some of the elders of Israel came to inquire of the LORD, and they sat down in front of me.

Eze 24:1 In the ninth year, in the tenth month on the tenth day, the word of the LORD came to me:

Eze 29:1 In the tenth year, in the tenth month on the twelfth day, the word of the LORD came to me:

Eze 33:21 In the twelfth year of our exile, in the tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, "The city has fallen!"

Eze 40:1 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the fall of the city— on that very day the hand of the LORD was upon me and he took me there.

Zec 8:19 This is what the LORD Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace."

Ac 27:9 Much time had been lost, and sailing had already become dangerous because by now it was after the Fast. {[9] That is, the Day of Atonement (Yom Kippur)} So Paul warned them,