



Shalom All

Today is Day 8 of Month 5 on the Creator's Calendar, also known as August 6, 2022 on the Roman Calendar.

Last week, I spent some time reinforcing the importance of the calendar if we are going to be "in one accord."

Well, there is no end to the variety of calendars that exist out there.

A review of history reveals that religions and governments have repeatedly used the reckoning of time to control the populace.

That is because calendars have the tendency to unify people. Throw in the ability to set religious observances, and there are a few things that rival its' importance.

In fact, last week I mentioned it along with the restoration of a pure language as promised through Zephaniah.

"For then I will restore to the peoples a pure language, that they all may call on the Name of YHWH, to serve Him with one accord." Zephaniah 3:9

Notice that the purpose of being in one accord is to serve Him.

I see people trying to unite at any cost, and they are willing to compromise for the sake of unity.

Unity, simply for the sake of being united is vanity. We need to unify to serve Him.

This notion of language as a unifying force actually demonstrates the concept of "Performativity," elaborated by Jeff S. Anderson in his article [Assembled Israel: Performativity in Rewritten Bible at Qumran](#).

In that article, Anderson speaks of the Rhetoric of Reenactment and provides the following: “British philosopher, J.L. Austin, developed a theory of performative utterances called speech act theory. This theory, a function of the pragmatics of language, claims that inherent in language is the power, not just to say something, but to actually do something. Austin’s notion of illocutionary speech acts challenged representationalist views of language which asserted that language primarily describes a preexisting reality. Instead, Austin argued that words, uttered in accordance with recognized social conventions, are simultaneously a verbal utterance and a deed performed. Consequently, performativity is the power of language to effect change: language does not simply describe the world, but may function as a form of potent social action. Such language delineates and perpetuates cultural values through rituals such as religious ceremonies, community festivals, and storytelling, with all the associated performances of social and professional roles.”

Of course, this was demonstrated at creation when Elohim spoke creation into existence. Words and speech do not simply describe the past, they help shape and “create” the future.

That is why Moses was repeatedly told to “speak to the children of Yisrael.”

While things were written down and recorded, they were also spoken so that the words manifested from mere thoughts or sounds into reality.

The elaborate covenant ceremonies at Sinai and Shechem literally spoke the Covenant into existence.

Of course, I can think of no greater example of this truth than the Messiah Himself. He is described as “The Word,” and makes His appearance at Creation as the Aleph Taw (et).

Indeed, the Aleph Taw (et) as a stand-alone word is found two times in the first seven words of the Torah, although it is not translated into the English language.

That clearly demonstrates the deficiency of the English language, and English Bibles for that matter, to fully transmit truth. Anyone who clings to the “King James only” sect of Christianity is being intellectually and spiritually dishonest. Ultimately, they will pay a heavy price for their willful ignorance and stubbornness.

Christians need to let go of their religious idols if they want to truly know the Messiah - the Word manifested in flesh. This is because the Word was originally spoken and written in Ancient Hebrew – not Latin, Greek or English.

The Aleph is the first character in the Hebrew language, and the Taw is the last character in the Hebrew language. The Aleph Taw therefore contains all of the characters in the Hebrew language.

So, any restoration to a pure language, must be through the Aleph Taw (et).

That Word, pronounced “et” is found literally connecting “the heavens and (v’et) the earth” in the Hebrew text of Genesis 1:1.

So, from that passage we can discern a division and distinction between two realms – the heavens above and the earth below.

Those divisions and distinctions at creation were described by YHWH to Job, in rhetorical fashion out of a whirlwind:

“⁴ Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. ⁵ Who determined its measurements? Surely you know! Or who stretched the line upon it? ⁶ To what were its foundations fastened? Or who laid its cornerstone, ⁷ When the morning stars sang together, and all the sons of Elohim shouted for joy? ⁸ Or who shut in the sea with doors, when it burst forth and issued from the womb; ⁹ When I made the clouds its garment, and thick darkness its swaddling band; ¹⁰ When I fixed My limit for it, and set bars and doors; ¹¹ When I said, This far you may come, but no farther, and here your proud waves must stop! ¹² Have you commanded the morning since your days began, and caused the dawn to know its place, ¹³ That it might take hold of the ends of the earth, and the wicked be shaken out of it?” Job 38:4-13

The text continues on as YHWH describes the details of the operation of Creation. There was design and order from the beginning, and we know that Yahushua, the Aleph Tau, was the Chief Cornerstone (rosh pina). (Psalm 118:22; Matthew 21:42; 1 Peter 2:6-7)

This Creation was a Covenant House for the Son as we discussed previously regarding the first word of the Torah – “b’resheet.”

Of course, the Aleph Tau (et) is also found in that first word “b’resheet” surrounding the Hebrew word “shay” – spelled “shin” “yud.” The word “shay” means: “gift” or “offering.”

The Aleph Tau (et) contains a gift for all of Creation. That is another powerful message embedded within the first Hebrew word of the Torah. Again, you can only discern this from the Hebrew text.

Although we can discern incredible messages of creation contained in the first word, the actual account of creation found in the Torah is very concise. It reveals the various divisions and distinctions made by Elohim, like the division between light and darkness.

The light, described as “good,” was connected with the Aleph Tau (et), but you can only see that in the Hebrew as well. (Genesis 1:4)

We read in John 1:1-5, that Yahushua was that Light spoken forth into Creation on the first day. That is why Yahushua proclaimed “*I am the Light of the World.*” John 8:12

The cycles of darkness and light were described as days, and we can keep track of days through the passage of darkness and light.

The Creator demonstrated the importance of time and the Calendar by emphasizing it on the first week of Creation.

Elohim taught us to count seven days, with the seventh day being the Sabbath.

Those days were defined by what we now know to be the movement of the sun. The text follows the events of each day followed by the phrase “there was evening and there was morning.”

So, there was a cycle of a day established and later, on the fourth day, there was a mention of two great lights to help reckon the various cycles of time, including a day.

The day was the first specific count, followed by the cycle of the seven-day week.

The seven-day week cycle ending with the Sabbath has continued perpetually since Creation, and is an integral part of the Torah. It is described as a sign of the Covenant.

“¹² And YHWH spoke to Moses, saying, ¹³ Speak also to the children of Yisrael, saying: Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am YHWH who sanctifies you. ¹⁴ You shall keep the Sabbath, therefore, for it is set apart to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ¹⁵ Work shall be done for six days, but the seventh is the Sabbath of rest, set apart to YHWH. Whoever does any work on the Sabbath day, he shall surely be put to death. ¹⁶ Therefore the children of Yisrael shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual Covenant. ¹⁷ It is a sign between Me and the children of Yisrael forever; for in six days YHWH made the heavens and the earth, and on the seventh day He rested and was refreshed.” Exodus 31:12-19

So, this special day is set apart, and it sets you apart. Your participation in this sign is what makes you “holy” (set apart).

Every seventh day is a recognition of the fact that YHWH created everything, and then rested on the seventh day. If He rested, then how can you do anything but rest on the seventh day? Even your animals are to rest? (Exodus 20:10; Deuteronomy 5:14)

Through this process, we see a fundamental principle of time, linked with obedience, from the very beginning.

It is so important, that the consequence for disobedience was death.

Since the camp of Yisrael was a set apart place where YHWH could dwell among His people, they all needed to observe His set apart day.

Disobedience would profane the camp, and prohibit YHWH's presence from the camp.

That is why we are instructed to observe the Sabbath in our "place." (Exodus 16:29) If we want YHWH to dwell with us, we need to keep our homes set apart.

We mark our gates and our doorposts with His "mezuzah." (Deuteronomy 6:9 and 11:20) They are like boundary markers. They are visible signs that the Kingdom of Elohim is in full operation within your territory.

We also wear the tzitzit as a territorial marker upon our bodies. (Numbers 15:38-39; Deuteronomy 22:12) They are a visible sign to the world that our lives are the physical embodiment of the instructions.

Just as Yahushua wore tzitzit and told people to follow Him, we should be wearing tzitzit, and walking out the Commandments for all to see.

Through our lives and the visible sign of our resting on the Sabbath, we are actually flowing in the current of time that began at creation.

Work six days, rest of the seventh day . . . Repeat. Work six days, rest of the seventh . . . Repeat. That flow is incorporated into the Ten Commandments.

The Sabbath is so important that it follows immediately after YHWH defines Himself and His Name.

"⁸ Remember the Sabbath day, to keep it set apart. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is the Sabbath of YHWH your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days YHWH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore YHWH blessed the Sabbath day and set it apart."
Exodus 20:8-11

We have an affirmative duty to remember it, and set it apart.

By remembering it, we are marking time – every seventh day.

If we work on the Sabbath, it is an affront to YHWH, and a disruption of time and creation. You are either for YHWH, or you are against Him. There is no middle ground.

The enemy is a disrupter. We can see from the Garden, how he sought to profane the perfect order of creation. He defiled the man and the woman by violating the boundaries of Creation.

YHWH Elohim created a special place for man, described as a Garden. The Hebrew word for “garden” is “gan,” and it means “a protected space.”

Man was told to “tend” that space and “watch” over it. He was a custodian and a watchman. (see Genesis 2:15)

Our job is no different concerning the space we have been given to tend and watch over.

We know that man failed because the serpent, known as the “nachash,” entered and remained in the Garden to deceive the woman and the man.

The nachash was actually trespassing. It breached the boundaries of the set apart space, just as the other messengers that we read about in Genesis 6:4, and The Book of the Watchers contained within I Enoch.

Here is an account from Jude. *“⁵ But I want to remind you, though you once knew this, that YHWH, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. ⁶ And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; ⁷ as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.”* Jude 5-7

Notice that the messengers share the same fate as those from Sodom and Gomorrah who failed to stay within the bounds of sexual conduct established by the Creator.

That brings us back to the beginning, and time itself, because the boundaries of space and time are a fundamental and critical part of Creation.

I often receive questions about the calendar from people grappling with this issue. I understand that it is very confusing for people. While YHWH wants to unite His people according to His time, the enemy is working overtime to divide people.

Last week, I received an inquiry from someone regarding the so-called lunar sabbath.

I mentioned it in Appendix A of my Walk in the Light book titled [The Sabbath](#), and hadn't given it much thought. Sadly, there are a variety of sites that continue to promote this and other variant calendars, causing confusion for many.

In fact, there are so many calendars that the brethren at Torah Calendar felt the need to write an article titled [Seven Calendars: Which One Are You Observing?](#)

Here is a quote from the article:

“It is a recent invention which stipulates that the weekly seventh day Sabbath is always observed on the 8th, 15th, 22nd and 29th of each lunar month. This calendar system is one of the most bizarre ever conceived. It reckons a Hebrew Month incorrectly from the astronomical conjunction, and it does not reckon a Hebrew Year correctly. But beyond

this and far more dangerous, is the fact that it completely dismisses the continuous seven-day sequence, established at creation, as the work of the devil. It must be stated here that the continuous seven-day sequence is foundational for understanding everything YHWH has done at creation, and therefore everything He is about to do. According to Isaiah 46:9, Elohim declares the end from the beginning and from ancient times the things that are not yet done.”

Now the timing is interesting, because if you look at [this month on Torah Calendar](#), which uses the sighted new moon, you will notice that the sabbaths actually fall on the 8th, the 15th, 22nd and 29th day of the month.

That is all just a coincidence for this month. It in no way supports the theory behind the lunar sabbath, which calibrates the sabbath, based upon the moon.

So, while the seven-day count will continue from Day 29 of Month 5 to Day 6 of Month 6 on the Creator’s Calendar, the lunar sabbatarians will break that cycle, and restart at the conjunction.

It is important to note that there is no historical evidence to support the moon/sabbath connection. There is no indication that any culture ever followed this method, and it appears to be the result of modern astronomical calendars that show the conjunction as the new moon.

Apparently, someone saw “new moon” on a modern calendar and ran with it.

The “new moon” that you see marked on modern calendars is not the same “new moon” (rosh chodesh) referred to in the Scriptures. The astronomical new moon is based upon the conjunction.

It is important to note that the conjunction is the moment when the moon is aligned with the sun and the earth, causing it to be in darkness. While the alignment is brief, the moon can be in this dark period, called syzygy from 1.5 to 3.5 days.

Because of these monthly variations, there is no way that a seven-week Sabbath cycle can fit within a lunar (synodic) month that lasts approximately 29.53 days.

Again, the lunar sabbath hypothesis completely ignores the repeating seven-day count that started at creation, and therefore it violates the boundaries established for time at creation.

If YHWH intended to synchronize the weekly Sabbaths with the moon, He could have simply stated that.

Instead, He made a clear distinction between the weekly Sabbath and the other Appointed Times in Leviticus 23.

Here is how the passage begins:

“¹ And YHWH spoke to Moses, saying, ² Speak to the children of Yisrael, and say to them: The Feasts of YHWH, which you shall proclaim to be set apart convocations, these are My feasts. ³ Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a set apart convocation. You shall do no work on it; it is the Sabbath of YHWH in all your dwellings. ⁴ The Feasts of YHWH, set apart convocations which you shall proclaim at their appointed times.” Leviticus 23:1-4

Notice how YHWH separates and sets the weekly Sabbath apart from the other Appointed Times through a process called resumptive repetition.

That is because the weekly Sabbath is based solely on the weekly day count that started at Creation. All of the other Appointed Times rely upon the sun and the moon. And that is why they have their own Sabbaths on specific days which are dependent upon the moon, which starts every month, at the sighting of the renewed moon – not the darkness of the conjunction.

Time is reliant upon light, not darkness. Time began when light divided the darkness. That is why Elohim established two great lights to reckon time.

They are there to be signs, and a sign is something that can be seen and observed. Even an eclipse is visible when the moon blocks the sun or the sun casts a shadow on the moon.

Neither the conjunction, nor the lunar sabbath are viable or practical ways for a culture to gauge time.

Using the visible moon, everyone was capable of looking up at the sky every night to watch the moon phases and keep track of days.

So, from the very beginning Elohim established a seven-day count. He also set lights in the heavens for “*signs, Appointed Times (moadim), days and years.*” Genesis 1:14

These visible lights are used for all our times. In fact, both of these lights are connected with righteousness, and the Messianic reign in Psalm 71.

Psalm 89 also specifically links the sun and the moon with the reign of Messiah.

“³⁴ My covenant I will not break, nor alter the word that has gone out of My lips. ³⁵ Once I have sworn by My holiness; I will not lie to David: ³⁶ His seed shall endure forever, and his throne as the sun before Me; ³⁷ It shall be established forever like the moon, even like the faithful witness in the sky.” Psalm 89:34-37

So, the moon is a faithful witness, because it provides testimony throughout the year concerning the months and the days of the month.

When it goes into the dark phase, we keep counting the days until we see the renewed light of the first crescent. That is why the Hebrew word for month is “chodesh,” which means “renewal.” We begin a new month when we see the renewed light – the head of the renewal (rosh chodesh)..

Months are necessary for Appointed Times, and Psalm 104:19 specifically states that the moon was made for Appointed Times.

“He made the moon for Appointed Times; The sun knows its going down.” Psalm 104:19

“A faithful witness does not lie, but a false witness will utter lies.” Proverbs 14:5

The lunar sabbath that begins in darkness provides a false witness.

The two great lights are the two witnesses that testify, through their light, concerning YHWH’s time.

We are supposed to be lights and witnesses as well. This occurs when we synchronize with His lights.

This is why solar calendars that do not take into account the moon must be rejected. That includes all of the solar calendars found among the Dead Sea Scrolls.

Indeed, all calendars that do not use both of these lights are in error.

This leads back to our discussion on boundaries. There is a specific Torah principle concerning moving boundaries.

“You shall not remove your neighbor’s landmark (gevul), which the men of old have set, in your inheritance which you will inherit in the land that YHWH your Elohim is giving you to possess.” Deuteronomy 19:14

This command was reiterated for the Covenant renewal ceremony at Shechem.

“Cursed is the one who moves his neighbor’s landmark (gevul). And all the people shall say, Amen!” Deuteronomy 27:17

The Proverbs provide: *“Do not remove the ancient landmark (gevul) which your fathers have set.”* Proverbs 22:28 see also Proverbs 23:10

Of course, the most ancient markers were set in place by our Heavenly Father YHWH. So these principles would apply to the boundaries established by Him as well.

We have talked about the sun and the moon, which act as witnesses and are the boundary markers of times.

Consider the following:

“When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries (gevulah) of the peoples according to the number of the Sons of Elohim.” Deuteronomy 32:8

This passage refers back to the event at Babel, when YHWH divided the people into nations. He actually established physical boundaries for the people.

Boundaries divide and provide distinctions. The Torah provides instructions concerning the boundaries for our conduct. For instance, it instructs us what to eat, it defines proper sexual conduct, it even tells us how we dress.

“A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment, for all who do so are an abomination to YHWH your Elohim.” Deuteronomy 22:5

So, gender confusion and blurring the line between sexes is an abomination.

Understanding these boundaries, and living within those boundaries, has everything to do with being “holy” – set apart. That is why a set apart people were given instructions on how to live set apart lives.

They were also provided boundaries within which they would live out their set-apart lives. Those boundaries were originally given to Abram. The tribes were later provided with boundaries, and in the future, those tribal boundary lines will be redrawn. (see Ezekiel 48)

So, all beings have boundaries, and we are all placed within the boundaries of time.

After Elohim Created the framework of time for this Creation, He then created man and placed him within the boundaries of the Garden.

Man was responsible to watch and protect the borders.

Since being in Texas, a lot of focus has been on fixing fences so that domestic animals stay in and unwanted predators stay out.

It is a lot like the task given to Adam, and Yisrael, for that matter.

YHWH has provided us all with boundaries, and He has revealed that He has boundaries for all of His creation, including time.

It is important that we honor those boundaries.

People who attempt to alter His method are like those who move boundaries.

Many of us have been tainted by our Christian experience.

We get accustomed to picking the denomination that best suits our wants and needs, regardless of whether that denomination exists within the boundaries established by YHWH.

“I enjoy the worship” or “I like the way the pastor preaches” are typical criteria. Are the services too long, too short or just right? We have adopted a “Goldilocks” approach to faith, and this is what I have witnessed with the calendar issue.

Many people follow the Pharisees because it is easier, or because that’s what their congregation does. They want to be in unity, so they ignore the two witnesses provided by YHWH, and follow the false teachers.

That may sound blunt, but it’s true. The so-called Jewish calendar is a false, man-made calendar that does not follow the Torah. There is no question about that fact.

So, if you willingly decide to follow a false calendar, then you must give an account to YHWH Elohim as to why you made that decision.

I would not want to explain why I claimed to follow His Son, but actually followed the Pharisees.

I have a healthy fear of my Father in the Heavens, and prefer not to have that discussion. I choose to look to His witnesses, honor His boundaries and follow His instructions.

When you grasp the subject of boundaries and distinctions, along with the prohibition against mixing and confusion, it is easy to see the fallacy of the lunar sabbath, along with the other calendars that deviate from the righteous path.

I wrote twelve books collectively called the Walk in the Lights series, because when we come out of darkness, we need to walk in the Light.

It is the Word that shines Light on the Ancient Covenant path.

“Your word is a lamp to my feet and a light to my path.” Psalm 119:105

“For the Commandment is a lamp, and the Torah a light; reproofs of instruction are the way of life.” Proverbs 6:23

His Word provides the light. We must then walk in His instructions and remain within the borders of His set apart path that leads to life.

The boundaries established by YHWH are there to protect us, guide us, and keep us safe. If we stray off the path, or crash through the guardrails, we may find ourselves going into a ditch or driving off a cliff.

No doubt, you will be faced with trials and temptations intended to lead you astray. You should expect the nachash to appear as “a messenger of light,” and try to deceive you as you walk the Covenant path.

During those times, simply heed the words spoken through Joshua (Yahushua), as the children of Yisrael were about to enter into the Land.

“7 Only be strong and very courageous, that you may observe to do according to all the Torah which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 This Scroll of the Torah shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.” Joshua 1:7-8

There you have it! This Scroll of the Torah shall not depart from your mouth.

Speak the words and bring them into existence as you walk them out. Then you will make your way prosperous.

Do not turn to the right or to the left. Otherwise, you will stumble into darkness and destruction.

Remember that Yahushua the Messiah said: *“narrow is the gate and difficult is the way which leads to life, and there are few who find it.”* Matthew 7:14

I pray we are among those few.

Berakhot

Todd

www.shemayisrael.net

For your information and edification, the photo with the caption depicts an ancient boundary marker found at Tel Gezer in Israel.

I am happy to report that our house sold, and we moved out last week. My family all made it safely to Texas a couple days ago. It was an exhausting month for sure. Tomorrow, I must return to New York to continue my work. Thank you all for your continued prayers. They are much appreciated!

Shema Yisrael (Hear O Yisrael) are the words that Yahushua spoke when asked what was the First Command.

“The first of all the Commandments is: ‘Hear, O Yisrael, YHWH our Elohim, YHWH is one.’ ” Mark 12:29

“He who has ears to hear, let him hear!”