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## Articles

### **The Silence That Shouts** **(Copyright) by Pamela Walford (Canada)**

“Dismembering the concubine’s body and sending parts to each of the 12 tribes was intended to awaken Israel from its moral lethargy and to marshal the tribes to face up to their responsibility. It is ironic that the one who issued such a call was himself selfish and insensitive. See also Saul’s similar action in 1 Sa 11:7” (Barker 355).

For many women, the rape and murder of the Levite’s concubine in Judges 19 and her subsequent dismemberment is among the most horrifying of all biblical narratives, particularly since God appears to be blatantly silent about it. Moreover, typical scholarly efforts to explain this passage compound the horror because the atrocity of the rape is usually minimized, and the character of God often distorted through attempts to find spiritual meaning in the wicked acts that permeate the book of Judges. Admittedly, Judges is a difficult book to interpret since the Lord appears to eschew commenting on any event beyond the statement, “In those days Israel had no king; everyone did as he saw fit” (NIV Judg. 17:6). This silence has commonly been interpreted as his endorsement of the civil war that the concubine’s death provokes. The higher spiritual cause of war obscures the tragic murder of the concubine and implies God’s ambivalence toward her and toward women in general.

However, if Judges is read afresh without the androcentric presupposition of a God-ordained inferiority of women, we discover that his silence is not the noncommittal neutrality it appears to be. We discover that his silence shouts from the pages of Scripture as the sin against women that was set in motion in Genesis (3:12, 16) comes to a point of no return in Judges.

Women saturate Judges like no other book in Scripture, and their sheer number should be enough to send up a signal that their presence is intentional and pregnant with meaning. Caleb’s daughter, Acsah, appears in the very first chapter; Deborah and Jael dominate chapters four and five; a nameless woman slays Abimelech in chapter nine; Jephthah’s daughter is the focus of chapter eleven; Samson’s mother figures prominently in chapter thirteen; chapters fourteen to sixteen pivot around Samson’s Philistine women; chapter nineteen details the story of the unfortunate concubine and chapter twenty-one closes the book with the abduction of the Gilead girls and their Shiloh sisters.

A closer look at these Judges women reveals a progressive, or rather regressive, shift in their status in the young nation of Israel. Judges opens with Acsah being bestowed to Othniel as a reward for capturing Kiriath Sepher. Her status is such that she asks for and receives a valuable tract of land from her father (1:11-15).

The next woman is Deborah, a prophetess and judge, who is told by the Lord to command Barak to attack Sisera. Barak consents to do this only if Deborah comes with him. She agrees but tells Barak that because he will not go without her, the Lord will hand Sisera over to a woman and he will be denied the honor of victory. A grisly narration of Sisera’s death

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at the hands of Jael follows and chapter five is devoted to Deborah’s song of praise to the Lord, in which she lauds his mighty work through herself, Jael and Barak.

The narratives of Gideon and Abimelech occupy chapters six through nine, and we encounter no women until the death of Abimelech, when a woman drops a rock on his head. It is interesting to note the differing attitudes between Abimelech and Barak. Barak willingly shares the glory of victory with two women, while Abimelech is more afraid of being killed by a woman than he is of death itself. It is also not much of a stretch to claim that this same anonymous woman defeated Abimelech’s army because they immediately retreat after she kills him (9:50-55).

Jephthah’s nameless daughter appears in chapter eleven. Jephthah is a mighty warrior who receives the Spirit of the Lord to aid him in battle. Nevertheless, Jephthah attempts to manipulate God by making a wicked vow to sacrifice “whatever comes out of my door to meet me” (11:30) if the Lord will give him victory over the Ammonites. Jephthah, who should have known the Law of Moses and the command not to kill, compounds his sin when he murders his daughter to keep his unholy vow. With her death, daughters depreciate in value, going from something to be won in victory to something to be sacrificed to purchase victory.

However, God continues to demonstrate his esteem of women and sends an angel of the Lord to the nameless wife of Manoah. The angel visits Manoah’s wife twice before finally appearing to the unbelieving Manoah. Manoah is terrified that he will die after he realizes he has seen the Lord, but his wife chastises him for his foolish fear. It is noteworthy that it is Manoah’s wife who receives the Lord’s message and who is commanded to keep the Nazarite law (13:1-23).

The son of these two, Samson, brings all manner of destruction upon himself in chapters 14-16 because of his sinful weakness for Philistine women (Exod. 34:16), suggesting that the Lord reveres the women of Israel and does not look favorably on Samson’s rejection of them.

Micah and his idols follow in chapters 17-18 and the tribe of Dan falls into idolatry, which Israel seems to tolerate without any sense of outrage, and for which the Lord appears to withhold judgment.

This brings us to one of the most appalling events in Scripture - the gang rape and dismemberment of the Levite’s concubine (19). Ignoring the fact that any man who had a concubine was already an adulterer himself, we can only speculate on what motivated the concubine to be unfaithful. The character of her husband as demonstrated by his actions coupled with the fact that he tarries four months before seeking her out at her father’s home, implies an abusive environment from which she sought escape or comfort. Any man who can cut his wife to pieces, even if she were unfaithful, has to be a monster, and her death smacks of a thinly disguised “honor killing”[1] The merciless manner in which the Levite hands his concubine over to the savagery of the Benjamite men and then in the morning prepares to continue his journey home without her, exposes a brutal heart that is murderous to the degree that when he trips over his wife lying on the threshold, he commands her to “get up; let’s go” (19:28) and then straps her onto his donkey when she does not respond.

We can only hope that she is in fact dead when he dismembers her and sends her body parts to the twelve tribes in a disgusting act that still offends society in every culture. Israel is also appalled, “such a thing has never been seen or done” (19:30).

Barker explains this macabre deed as a call to Israel’s sense of morality. However, the book of Judges clearly demonstrates that Israel’s sense of morality is severely compromised by this point. Why then is all Israel so offended that civil war flares up? Is it that a woman has been raped and murdered, that a man’s pride has been insulted by homosexuality or that his property (the concubine) has been destroyed? What possible explanation can there be for such a great lust for the blood of a brother that in the aftermath, thousands of lives have been lost and a tribe teeters on extinction?

Virtually every response to the rape of the concubine on the part of Israel is steeped in sin, save for the town of Jabesh-Gilead, which seems to be the only instance of common sense and restraint in this incident. Israel demonstrates a measure of morality by demanding the offending Benjamites be turned over to them, but they totally miss the point that the husband was equally, if not more so, at fault. This is understandable since he conveniently omitted his full involvement in the retelling of his tale. Nevertheless, Israel does not bother to verify his story, and even if they had, it is

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doubtful anyone would have been offended because Israelite men already had a habit of offering up wives and virgin daughters to save their necks (Judge. 20:24, Gen. 13:10-16, 19:6-8, 26:6-9).

Therefore, one wonders anew what Israel was so upset about? The only possible conclusion one can make is that Israel was merely bloodthirsty. Even before they demand the Benjamites to surrender the men of Gibeah, they amass an army, swearing to put to death any tribe that refuses to join them (21:5) and mastermind the genocide of the Benjamite tribe, swearing a curse on anyone who gives their daughter to them in marriage (21:1,18).

Although, the Lord is noticeably silent as Israel’s sinfulness escalates, it can be deduced from the law (Deut. 5:6-7) that Dan’s idolatry angers him. It can be further deduced from his threat to punish Israel if they mistreat orphans, widows, and aliens (Exod. 22:22-24) and for which he eventually sent them into exile (Zec. 7:8-14), that he is angered over the rape of the concubine and is also angered that the practice of delivering up of women was not uncommon.

If we analyze the civil war with this in mind, we see that God does indeed communicate his wrath and punishes both Israel and Benjamin. When Israel asks God the wrong question, “Who should go first against the Benjamites?” (20:18), he instructs them to send Judah into battle and allows Benjamin to kill twenty-two thousand of them.” Perplexed by this defeat, Israel amends their question; “Shall we go up again to battle against the Benjamites, our brothers?” However, this is not a moral questioning about the ethics of killing their relatives. Rather, the question exposes their sinful hearts and is a poorly disguised attempt to manipulate him. They presume God’s faithfulness regardless of their sins and expect him to help them murder their brothers.

The Lord tells them to go into battle again and an additional eighteen thousand Israelites are killed. Finally, they recognize that they have offended the Lord in some way. They frantically pray and fast and offer burnt sacrifices. The Lord tells Israel that he will give them victory over Benjamin, but they demonstrate that they still do not have a clue as to the nature of their sin when they butcher so many Benjamites, including the women and children, that tribe is left too small to repopulate itself (21:16). They again turn to God and blame him for this calamity, asking why he could have allowed such a thing.

The civil war ends but Israel learns nothing from it. They regret their foolish vow to keep their daughters from Benjamin but sinfully believe their vow has the power to obligate the Lord to curse on their behalf. They remember their oath to kill anyone who did not join them in the civil war and proceed to massacre Jabesh-Gilead, the only community with enough discernment to stay out of the war. They spare Gilead’s virgin daughters and send them to Benjamin as brides. Unfortunately, four hundred Gilead girls are insufficient, and two hundred more girls are abducted from Shiloh. The book closes with everyone returning to live on his own inheritance and doing as each sees fit (21:24-25).

But what of the Judges women, who begin the book on equal footing with men in terms of relationship with the Lord and close the book as mere male possessions of no more significance than Saul’s oxen (1 Sam. 11:7)? Again, God appears to refrain from voicing his opinion explicitly, but by his character we must surmise that he has an opinion and that he communicates it in some way. Is his silence tacit approval? Are women a substandard species of humanity whom he values so little that he does nothing to oppose their dehumanization? Since women are made in his image (Gen. 1:27), the answer cannot be anything but a resounding no because to despise women would be to despise himself.

The book of Judges closes on four hundred Gilead women who have witnessed the massacre of their families, who fear and possibly even hate their Benjamite husbands and who are rearing the next generation of girls. There are two hundred abducted Shiloh brides rearing the next generation of girls. There is an entire nation of Israelite women rearing the next generation of girls, all of whom have seen or heard what happened to the concubine and the brides of Benjamin. Would any woman in Israel be so foolish as to risk allowing herself an individual identity? What woman would not question God’s love for her when he seems to have not cared enough to deliver them from the abuse of men? What did these women teach their daughters? Lastly, what does the relationship between husbands and wives now look like, but more importantly, what does the relationship between men and God look like after their having cast aside the very thing that God said was for their good (Gen. 2:18)? Is it possible to truly know God through only half of his image?

As the story of Judges plays out, we witness God silently lift his hand of restraint from Israel and give them over to their depravity. In the aftermath, thousands are dead, but that is not the end of it. The answer to God’s silence lies more in

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the questions Judges raises than in the solution, which does not appear until Jesus’ birth, death, and resurrection, and we see that the consequence of Israel’s ultimate sin follows them throughout the Old Testament.

The abuse of women that began in Genesis comes full circle in Judges. The husbands of Israel were cut off from a full relationship with their wives simply by virtue of their subjugation of them. While that is a great loss on its own, the greater loss is the fullness of the knowledge of God through the loss of relationship with half of his image – woman.

And so it stood, until Jesus redeemed the events in Judges through his restoration of women. He taught the women; they called him “Rabboni” (John 20:16); he would not condemn the adulteress (John 8:4-11), and he loved the Samaritan woman (John 4:7-26). And, he brought women full circle back to the status they enjoyed at the outset of Judges when he commissioned Mary Magdalene, the first human to see the resurrected Lord, to “go and tell” the men (John 20:17-18) as Deborah had.

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[1] “Honor killing,” an act of murder against a woman who has brought dishonor on her family through infidelity or having been raped, is still practiced in some countries (Sasson 199-209).

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## Pterosaurs

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**Among the strangest animals ever created**

There are no viable examples in the fossil record of ‘preflight’ animals (before flight was perfected) leading up to the pterosaurs—or any other flying creature for that matter.

Pterosaurs (‘winged lizards’) are some of the strangest animals God ever created. They are classified as reptiles but looked more like birds. They had beaks—some of the weirdest-looking in the animal kingdom. Like other reptiles, many had sharp-pointed teeth and comparatively long tails. Unlike most reptiles, however, many believe they were warm-blooded, a feature shared with birds and mammals. And the epidermal scales characteristic of reptiles have never been found in a pterosaur specimen.

However, since reptiles are nowadays defined to include all vertebrates with an amniotic egg other than birds and synapsids (mammals and extinct mammal-like creatures), pterosaurs qualify as reptiles by this definition. Nonetheless, leading pterosaur scholar Professor David Unwin concluded they have a mosaic of features that baffles evolutionists.<sup>1</sup>

**Designed to fly**

Overall, they were excellent fliers. One authority even suggests they “may have been more efficient fliers than the birds and bats that fill our skies today”.<sup>2</sup>

Like birds, pterosaurs had strong but lightweight hollow bones, with walls as thin as playing cards.<sup>3</sup> Their brain structures indicate that their nervous system was organized much like in birds, and had the specialized features required for flight.<sup>4</sup> They even had the keeled breastbone as used by birds for their flight muscle attachments.

Pterosaurs’ wings, however, were more like those of bats (which are mammals) than those of birds. They consisted of a

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membrane of leathery skin stretched between their body and their long fourth finger, called the wing finger. This bone structure differs from that in bats’ wings. Pterosaurs flapped these wings like a bird, and many may have been able to soar like an eagle for great distances. From afar, they would have looked like birds.

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**Figure 1.** The largest flying creature ever—*Quetzalcoatlus*

### **Huge size range**

Though some pterosaurs were as small as a robin, some approached the size of a small airplane. The largest known flying animal that ever lived was a pterosaur, *Quetzalcoatlus* (figure 1), which had a wingspan around 10–11 meters (33–36 ft).<sup>5</sup> Its massive head with skull, including the beak, was 1.5 m (5 ft) long! Because of the large size of some types, pterosaurs have often been referred to as ‘dragons of the air’.<sup>6</sup> They are also sometimes called ‘flying dinosaurs’, though they are not dinosaurs.

There have been reports, based on fossil evidence, of feather-like ‘fuzz’ covering pterosaurs. This has led to claims of ‘proto-feathers’. But on closer analysis it appears to be from the post-mortem breakdown of skin collagen.<sup>1,7</sup> This is the same phenomenon likely to be responsible for claims of ‘feathers’ in some dinosaurs.<sup>8</sup>

Evolutionists claim that pterosaurs were not only the first reptiles capable of flight, but also were the first vertebrates to fly. Almost the entire design of a terrestrial animal would have to be modified to enable it to convert from a terrestrial to a flying animal. There are no viable examples in the fossil record of ‘pre-flight’ animals (before flight was perfected) leading up to the pterosaurs—or any other flying creature for that matter.

### **Pterosaurs—uniquely different fliers**

Pterosaurs are the only creatures known to have had a unique tiny bone called a pteroid. This articulated at the wrist and supported a flap of skin which acted as a moveable leading edge. Angling this flap could increase lift by 30%, enabling take off in a light breeze, as well as allowing advanced aerodynamic maneuvers and smooth landings.<sup>9</sup>

Pterosaurs share with bats and/or birds several specialized features that enable flight, some mentioned earlier. Large wings, ultra-light skeletons and compact bodies are common to all three. So, it might be tempting for a lay evolution-believer to think that at least some such features were the result of common ancestry. But this would contradict other



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aspects of the evolutionary story, so evolutionary paleontologists must hold that such similarities “were not inherited from a common ancestor but result from convergent evolution.”<sup>10</sup> This means that these specialized traits are supposed to have evolved quite independently in each of the three groups. Such a notion just multiplies the improbabilities involved in the idea of *any* of them having evolved from non-flying ancestors.

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**Figure 2.** Pterosaurs were efficient flyers

**Many mysteries remain**

Much is still unknown about these creatures. What was the function of the prominent crest which most of them had on top of the head (figure 2)? The fact that the crest varies greatly according to species suggests that its function may have been to help them identify other members of their species for reproduction. Another possibility is that it helped keep them cool. Or it may have helped with steering (as a rudder) while flying. It may have even combined more than one of these functions.

Although pterosaur eggs have been found,<sup>11</sup> and even some baby pterosaurs (one a mere 2 cm long), we know very little about their courting, mating and baby-rearing practices.<sup>12</sup>

Other questions include: Without feathers, how did pterosaurs keep warm at night? How did they thermoregulate? What effect did this have on their geographical range? Did they avoid colder climates as most reptiles do today? The fact is that “many questions concerning their biology and lifestyle remain unresolved”.<sup>13</sup> The “clues are so cryptic, that we are still a long way from working out just how these amazing animals worked.”<sup>14</sup> While in general agreement about how well they flew, scientists are even still debating the exact way they did it.<sup>15</sup>

**No evidence of evolution**

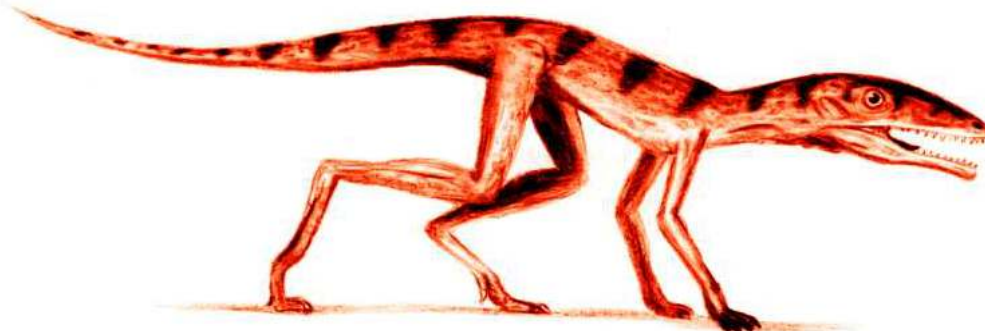
So far little or no evidence exists for their origin from any non-pterosaur group. Even plausible ‘just-so’ stories have to date eluded evolutionists. Their best guess about pterosaur origins is that the reptile *Scleromochlus* (see figure 3), was their ancestor. This animal had the body of a lizard with long, thin legs like a whooping crane, very different to any pterosaur.

Another study makes the case for lagerpetids (a group of small terrestrial reptiles) as pterosaur ancestors but adds: “... in the absence of proto-pterosaur fossils, it is difficult to study how flight first evolved in this group.”<sup>16</sup>

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The first pterosaur was a complete pterosaur, and evidence of their progressive evolution from non-pterosaurs remains elusive.

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**Figure 3.** A 'best guess' evolutionary ancestor of pterosaurs

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**Figure 4.** An exquisitely preserved pterosaur fossil from Germany

The fossil record of pterosaurs is substantial; good enough to classify them into 150 different species.<sup>17</sup> Pterosaur fossils discovered in Germany in 2001 were so well-preserved that even wing structure details were clearly visible (figure 4). Their fossils have been found on every continent except Antarctica.<sup>18</sup> In spite of this, the long progression of fossils that evolutionists would postulate led up to the pterosaurs has never been found. In response, several hypotheses for the evolutionary relationships of these reptiles have been proposed. Researchers are forced to conclude (from their evolutionary perspective) that the pterosaur fossil record is “extremely incomplete”.<sup>19</sup> This is even though pterosaur paleobiology has been investigated since the early 19<sup>th</sup> century and its fossil record has in recent years greatly expanded.<sup>20</sup>

The first pterosaur was a complete pterosaur, and evidence of their progressive evolution from non-pterosaurs remains elusive. In short, an enormous gap exists between them and all their imagined potential evolutionary ancestors. This is consistent with biblical creation, not evolution.



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### **Why extinct?**

The reason all types of pterosaurs became extinct is still debated by secularists. We live in a world in which the dying out of species is a frequent occurrence, whether from loss of habitat, disease, genetic entropy, predation (including by humans), or some combination of these. Similarly, for pterosaurs; there was likely not a single cause. Some challenge whether in fact they *have* all become extinct. One basis for this was a rock painting in Utah that to some appeared to be a pterosaur, now shown by advanced imaging technology to have been a coincidental alignment of separately painted figures.<sup>1</sup> Two photos exist, each purporting to show a (different) batch of Civil War soldiers posing with what seems to be a (different) recently killed pterosaur. However, these seem likely to have been staged in recent times, which helps explain discrepancies such as the enlisted men in one photo wearing belt buckles worn only by officers.<sup>2</sup>

Occasionally sightings are claimed by credible observers, such as airline pilots. It is difficult, however, to verify whether a creature sighted in flight was a pterosaur or a bird. Even judging the size would be difficult because there is rarely something else of known size in the same patch of sky to compare it with.

While it is likely they are now extinct, it would not be a total surprise if some, perhaps the smaller robin-sized species, have survived into modern times.

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2. Both photos have assertions of copyright for 2000, by 20th Century Fox Film Corp. and by Regency Entertainment.

### **Pterosaur kinds and the Ark**

Since no DNA or hybridization results are available, estimating the number of likely pterosaur kinds (baramins) is difficult. However, representatives of the pterosaur kind or kinds would have been on the Ark. From Genesis 7:14 and elsewhere we learn that all the kinds of 'birds' were on board (another obvious indication that the Bible talks of a global Flood, since most things that flew could escape even a massive regional catastrophe). The Hebrew word for 'bird' means 'flying creature'. This includes both bats and pterosaurs. As if to emphasize that more than birds are in view, after mentioning "every bird, according to its kind," the above verse adds "every winged creature".

### **Pterosaurs' amazing neck bone engineering**

After this article was nearly finalized, a paper was published solving a big mystery in the largest pterosaurs, the azhdarchids (including *Quetzalcoatlus*).<sup>1</sup> These apparently had "ridiculously long necks"—longer than a giraffe's—that supported a huge head which alone was 1.5 m (5 feet) long.<sup>2</sup> But support it they did—and during powered flight, and likely while also holding captured prey in their beaks on occasion.

Each neck vertebra has a neural tube running through the centre containing the spinal cord. The tube was connected to the outer wall of the vertebra with tiny thin struts (*trabeculae*). These were arranged helically like bicycle wheel spokes, including crossing each other. Even as few as 50 struts could almost double the weight it could support. No other known vertebrate has this structure.

### **The researchers admitted:**

While pterosaurs are sometimes thought of as evolutionary dead ends, the new findings reveal them as fantastically complex and sophisticated. Their bones and skeletons were marvels of biology—extremely light yet strong and durable.

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20. Buffetaut and Mazin, ref. 19, p. 1. Return to text.

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## Memories of a one-room country school (REAL education) (Copyright 2022) by Curtis Dahlgren (Stephenson, Michigan)

"A powerful, radical left-wing clerisy is bent on destroying what every past generation would have understood to be the central purpose of education – that is, allowing (in the words of Edmund Burke) *individuals* to 'avail themselves of the general bank and capital of nations, and of ages.'" – Lady Margaret Thatcher

IN his first inaugural address, James Monroe said, "Had the people of the United States been educated in different principles, had they been less intelligent, less independent, or less virtuous, can it be believed that we should have maintained the same steady and consistent career or been blessed with the same success? While then, the constituent body retains its present sound and healthful state everything will be safe. They will choose competent and faithful representatives for every department. It is only when the people become ignorant and corrupt, when they degenerate into a populace, that they are incapable of exercising the sovereignty.

**"Usurpation is then an easy attainment, and an usurper soon found. The people themselves become the willing instruments of their own debasement and ruin."**

NEWS headlines being what they are nowadays, I thought I'd bring back memories of happier times. "Happy Days" before the educrats changed the "objectives" of education (you know what I mean). I want to take you back to May 26, 1956, the day 160 rural students from Jefferson County, Wisconsin graduated from 8th grade. Our commencement ceremony began with an invocation by a clergyman (this was a *public* school class). Music for the day included "Battle Hymn of the Republic" and "Faith of Our Fathers" and the pastor closed the event with a benediction.

In between were a commencement address, "Four Things," and awards to two of us who rated "12th grade or above" on the final exam. Eight others scored "grade 11 to 12." Thirty-six rated "grade 10 to 11" in proficiency. Many more no doubt scored "grade 9 to 10."

**The question is, did the county have an unusual number of intelligent farm families? Or were country schools all over the state having similar results *because the schools were doing something right*? Something has changed. More than half of Wisconsin's public school students are performing BELOW grade levels!**

The State Superintendent of Education and the schools of "education" are neither ashamed nor embarrassed. They are waiting for us geezers to die off and so to make mediocrity the "new normal." Kids won't know cursive writing, or how to diagram a sentence, but they will know 31 flavors of gender and a dozen pronouns. Many will have been taken in by the sex-change fad. Many grads will die of overdoses (America lost 100,000 last year). Remote learning during the "pandemic" will make future grads even *more* dumbed down.

A public school grad once asked me "How do you spell 'dummy.'" I've met three high school grads who didn't know what the Fourth of July commemorates. They guessed "fireworks." When given a clue, "England," they all guessed "Beatles"! I asked one high school girl if she knew who James Monroe was, and she guessed "Marilyn Monroe's husband."

**Yes, "usurpation is now an easy attainment, and many usurpers *found*!"**

**P.S. "Learning, n. The kind of ignorance distinguishing the studious . . . That which discloses the wise and disguises from the foolish their lack of understanding." – Ambrose Bierce**

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PPS: "Much education today is monumentally ineffective. All too often we are giving young people cut flowers when we should be teaching them to grow their own plants. – John W. Gardner [the "cut flowers" include Critical Race Theory, but that's another day's story]

**"The object of education is to prepare the young to educate themselves throughout their lives."** – Robert Hutchins [at least it used to be]

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## Prophecy Articles

### The Woman Flees

(Copyright) by Dwight Fleming (Oroville, California)

Jesus warned His disciples, "When you see **Jerusalem** surrounded by armies, then know that the desolation is near. Let **them** which are in **Judea FLEE** to the mountains, and let them in the center of it **depart out**; . . . For these are the days of vengeance to fulfill all things that have been written" (Luke 21:20-22).

This is obviously describing a time of Great Tribulation as mentioned in the Olivet prophecy of Matthew 24. Who will need to flee in order to escape the devastation of an advancing army? And from which city?

Those living in or around **Jerusalem** are located in the midst of **Judea**. If you aren't living in or near Jerusalem at that time, then fleeing won't apply to you. If a disaster should happen near you, then you may need to flee. If an earthquake happens in California, then anyone living in Florida doesn't need to flee because of it. If a hurricane hits Florida, those living in California don't need to flee unless they happen to be visiting Florida at the time of the disaster.

Yet, when you see a situation happening to Jerusalem at some future date which causes a mass fleeing for those who live there, then realize that this may be the fulfillment of Bible prophecy. Besides Jesus' warning in Luke 21, are there other prophecies which describe a **fleeing**?

"And the woman **fled** into the **wilderness**, where she has a **place prepared** of God, that they should feed her there a thousand two hundred and three score days" (Revelation 12:6).

This woman mentioned in Revelation 12 first flees for 1,260 days and later flees a second time for "a time, times, and half a time" (verse 14). Who is this woman and why does she need to flee twice into the wilderness?

There are various interpretations of Revelation 12. Some believe that the woman is the New Testament church which has already fled into the wilderness for 1,260 years. The woman (church) will need to flee again at a future date for three and a half years during the Great Tribulation according to one interpretation. If you want to subscribe to that interpretation, then you are free to do so. If you want to consider a different interpretation, then keep reading.

In Revelation 17, another woman is described. Verse 18 says that the woman is a "great city." Staying consistent with the interpretation given in Revelation 17:18, the woman in Revelation 12 should also be a great city. Obviously, not the same one described in Revelation 17. The Revelation 12 woman has a crown of 12 stars (verse one). The description of this woman is very similar to Joseph's dream of his family which formed the 12 tribes of Israel (Genesis 37:8-10).

Thus, the woman of Revelation 12 depicts a great city in Israel which I believe is Jerusalem. And when **Jerusalem** is surrounded by armies, those living in the area need to flee to escape impending doom. The first fleeing is for 1,260 days (years). Has that already happened as some believe?

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In Revelation 11, we read about the Two Witnesses. They are given power to prophesy for 1,260 days. Afterwards, they will be killed by the Beast. Their dead bodies will lie in Jerusalem for three and a half days and then be brought back to life. The next thing that happens in the story flow of chapter 11 is the sounding of the Seventh Trumpet which brings about the Resurrection. This means that the 1260- day period of the Two Witnesses is at the end-time just prior to the Resurrection and return of Christ.

I contend that the 1260-day period that the woman flees into the wilderness is the same time period that the Two Witnesses prophesy. I don't agree that the woman is in the wilderness for 1,260 years. Revelation 12 does not tell us to apply a day for a year principle as found in Ezekiel four.

What causes the woman (Jerusalem) to flee into the wilderness for 1,260 days which also brings the Two Witnesses to the forefront?

If you have been watching current events, then you are well aware of the threat Iran imposes against Israel. That threat is a nuclear weapon, and it is very real. The Two Witnesses won't just pop out of nowhere. It is likely that they will already be involved with a warning message to those in Judea and Jerusalem of the need to turn to God for protection and for seeking God's righteous kingdom. Those who heed their warning will be the ones who will wisely flee before a major disaster strikes.

Does the Bible confirm that there may be a future nuclear strike against Jerusalem?

This is where Zechariah five comes in. Others have already seen this possibility and I must give them credit for it. I first learned about this from Michael Rood a few years ago. Recently, I came across another explanation of it by pastor Steve Cioccolanti from Australia.

Zechariah 5:5-11 describes a wicked woman in a basket or ephah. The Hebrew word used for “woman” has the same consonants as “fire.” Hebrew is written without vowels. The reader must supply any vowels. If one vowel is changed, instead of the text meaning woman, it could mean fire. Strong's Hebrew 802, “ishshah,” woman. Strong's Hebrew 801, “ishsheh,” fire.

This may be a play on words which God inspired to be used. Fire can be a synonym for a wicked woman. “For by means of a whorish woman, a man is brought to a piece of bread, . . . Can a man take **fire** in his bosom and his clothes not be burned?” (Proverbs 6:26-27). Is it a woman in the basket or is it a fire?

This basket has a lid which is made of **lead**. As you know, lead is a heavy metal which is used as a shield against radioactive material. Some believe that Zechariah is describing a nuclear bomb or a nuclear reactor for producing electricity.

In the first few verses of Zechariah five, some also believe that the flying scroll is depicting a missile. However, the scroll is not rolled up to form a cylinder that could be deemed a missile. It is spread open and has writing on both sides. It only affects thieves and liars. I don't think a nuclear missile would be able to distinguish between good guys and bad guys. Rather, I believe it is describing a digital dollar that the government will soon impose upon everyone to eliminate an underground economy and capture more tax revenue. It will also be a means for them to control every aspect of our lives and serve as a forerunner of the Mark of the Beast.

The woman/fire in the basket or ephah is pushed or cast down. When you look up the Hebrew word for “cast down,” other possible meanings are listed: “to throw, cast, hurl, fling.” See Strong's Hebrew 7993. Could Zechariah be describing fire being thrown down against the wickedness of a city (woman)? Didn't God “throw down” fire against Sodom?

How would Iran throw down fire against Jerusalem? A nuclear-armed missile would certainly do the evil deed. Is a future missile attack against Jerusalem the event which causes the woman of Revelation 12 to flee into the wilderness the first time? That is fast becoming a very real possibility.

The lead lid over the basket may be a symbol of protection that God will provide for the righteous. See one example in Ezekiel nine. The need to flee will still be necessary. Zechariah five shows that the basket or ephah will be taken away



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by two women with **wings**. The two women of Zechariah five may depict the two times that the woman of Revelation 12 flees into the wilderness. The Revelation 12 woman is also given **wings** (verse 14).

Can we find any other parallels between Zechariah five and Revelation 12? Are both chapters describing the same future events with different symbolism?

What is an ephah? It is a **measuring** basket used for measuring grain. Some translations will say “measuring basket” rather than “ephah” for clarity. What is being measured?

“Then I was given a reed like a **measuring** rod. And the angel stood, saying, ‘Rise and **measure** the temple of God, the altar, and those who worship there” (Revelation 11:1).

This measuring appears to take place prior to the 1,260 days. Is this how God will decide who is worthy of His protection? The woman of Revelation 12 flees into the wilderness where she has a place **prepared** for her. In parallel, the measuring basket is taken to a house **prepared** for it (Zech. 5:11, see various translations).

But here’s the rub. The woman of Revelation 12 flees into the wilderness where-ever that may be. The measuring basket of Zechariah five is taken to “the land of Shinar.” Where is that? Traditionally, it is southern Mesopotamia which is Iraq today. How can that be? Why would Jews or Christians fleeing from an assault against Jerusalem flee to Iraq?

This is what kept me stumped about Zechariah five for some time. I recently watched a video about that area. It showed in parentheses their interpretation of a possible meaning for Shinar. When I saw it, I realized that Zechariah 5:11 may be a symbolic meaning for Shinar rather than just the traditional geographic location.

The Two Witnesses will be killed in Jerusalem, yet it is also considered Egypt and Sodom because of the wickedness that will also exist there. See Revelation 11:8. No one knows exactly the meaning of Shinar. We first hear about the land of Shinar in the account of Nimrod and the Tower of Babel. See Genesis 10:8-12; 11:1-9.

Nimrod was a “mighty hunter before the Lord.” Not much information in Genesis to determine if Nimrod was good or bad. Stories about him from other sources paint him as a **rebel**. The building of the Tower of Babel was also a kind of rebellion against the wishes of God. One possible root meaning of Shinar that I found means to “cast out the breach.” A breach involves **rebellion**.

Over and over, we read in the Bible about man’s rebellion against God. This is speculation on my part: Could “the land of Shinar” have a possible meaning as “the land of **rebellion**.” If so, then Zechariah five is giving us a clue as to which wilderness the woman of Revelation 12 will flee to.

“We have sinned like our fathers; we have done wrong and acted wickedly. Our fathers in Egypt did not grasp Your wonders or remember Your abundant kindness; but they **rebelled** by the sea, the Red Sea. . . . So, He said He would destroy them, had not Moses His chosen one stood before Him in the **breach** to divert His wrath from destroying them” (Psalm 106:6-7, 23).

Moses led the children of Israel to the land of Midian in **Arabia** to the foot of Mount Sinai where God established a covenant with them which was soon broken. Nebuchadnezzar conquered this area which became part of the Neo-Babylonian Empire (Jeremiah 49:28).

Here is another interesting clue: The measuring basket mentioned in Zechariah five is called an “ephah.” “The sons of Midian were **Ephah**, Ephher, Hanoch, Abida, and Eldaah” (Genesis 25:4). The future glory of Zion is described in Isaiah 60:

“Caravans of camels will cover your land, young camels of **Midian** and **Ephah**, and all from **Sheba** will come . . . proclaiming praises of the LORD. All the flocks of **Kedar** will be gathered to you . . . and go up on my altar with acceptance, I will adorn my glorious house” (verses 6-7).

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Midian, Ephah, Sheba, Kedar are found on the Arabian Peninsula. Will the wilderness that the Revelation 12 woman flees to be in the same general area that the Israelites fled to when they left Egypt under Moses? Consider this:

“This message came to me concerning **Arabia**: ‘O caravans from Dedan, **hide** in the deserts of Arabia. O people of Tema, bring water to these thirsty people, food to these weary **refugees**. They have **fled** from the sword, from the drawn sword, from the bent bow and the **terrors** of battle” (Isaiah 21:13-15 NLT).

These refugees were fleeing from attacks by Kedar as verse 16 reveals. They are told to hide in the deserts of Arabia. Very interesting. Notice further:

“Seek the LORD, all you humble of the land, who do His just commands; seek righteousness; seek humility; perhaps you may be **hidden** on the day of the anger of the LORD” (Zephaniah 2:3).

The Revelation 12 woman flees to a place in the wilderness prepared for her. Is a place now being **prepared** in the Saudi Arabian wilderness? Yes, indeed. It is called Neom. It will be a city of the future. You can find videos on YouTube to learn more about it.

Israel and Saudi Arabia are developing closer ties. Both nations are worried about the ambitions of Iran. Time will tell if Saudi Arabia will someday allow refugees from Israel to hide in their wilderness near the Red Sea. Of course, there may be other places that some will flee to.

During the 1,260 days of the first fleeing, the 70 weeks prophecy of Daniel nine will kick in. Jerusalem will be re-inhabited. The cause for the second fleeing will likely be the invasion of the King of the North aka the Beast. The Beast or Antichrist is the abomination of desolation that Christ warned about in His Olivet prophecy. This second fleeing is the primary one that Jesus made reference to.

This second fleeing from Jerusalem will last for “a time, times, and half a time.” Everyone thinks that it means three and a half years. Not so. The same Greek word for “times” that is used in Revelation 12:14 is used in Galatians 4:10: “You observe days and months and times and **years**.” Times are not years. It refers to an “appointed time” which refers to a feast day appointed by God. Briefly, a “time, times, and half a time” is the time from Passover to Pentecost or about 7 weeks.

To summarize: A nuclear attack against Jerusalem will cause a mass fleeing perhaps to Saudi Arabia for 1,260 days leaving the Two Witnesses behind to continue their work with great power from God. Jerusalem will be repopulated by new residents perhaps because of the Two Witnesses’ testimony. Jerusalem will remain a powder keg for conflict. The King of the North will launch a massive invasion of the area after the end of the 1,260 days which precipitates another mass fleeing. The Two Witnesses are killed by the Beast (King of the North). The Seventh Trumpet sounds on Pentecost and the Resurrection takes place. . . .

### **Questionable Article**

**Tell us why you believe this is a true or false doctrine and why?**

**Learn to Give an Answer!**

### **“Between the Two Evenings”** **(Copyright 2023) by Fellow Servants (Minneapolis, Minnesota)**

God accounts days to begin at sunset. Gen. 1:5

Lev. 23:4, “These are the feasts of the Lord, holy convocations which you shall proclaim **at** their appointed times.”

v. 5, “On the **fourteenth** day of the first month at twilight is the Lord’s Passover.” Important to remember when God accounts for days to begin. Do you begin keeping the Sabbath at noon-6 p.m.?

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Ex. 12:6, killing of the sheep/goats on the 14<sup>th</sup> at twilight (dusk). Between dusk and darkness is “between the 2 evenings”.  
Note: The sun is set (1<sup>st</sup> evening) but when dark (2<sup>nd</sup> evening).

v. 12-13, “Now the blood shall be a sign for you on the houses where you are. And when I see the blood, **I will pass over you.**” [about midnight of the 14<sup>th</sup> – Ex.11:4 & Ex. 12:29.] God names things for what they are – PASSOVER ON THE 14<sup>TH</sup> – so named, because in this event THE LORD PASSED OVER JUDGEMENT ON THOSE WHO HAD THE SIGN OF THE BLOOD, during the darkest portion of the 14<sup>th</sup> – midnight.

Ex. 12:22, The Israelites did not go out of their houses until the morning portion of the 14<sup>th</sup>, “Now the children of Israel had done according to the word of Moses,” They would not have ‘plundered’ on a Holy Day, the 15<sup>th</sup>, the first Day of Unleavened Bread.

Ex. 12:17,42 The Israelites left Egypt on the 15<sup>th</sup> the day **after** the Passover. (Num. 33:3).

The Bereans searched the scriptures, God’s Word, (Acts 17:11) not writings of scholars and their interpretations with the intention to serve commandments of men, resulting in contradicting God’s Word. How? God commanded Passover to be observed on the 14<sup>th</sup> and men deceptively reason it is to be observed on the 15<sup>th</sup>. Please search: Mat. 23:8; Mat. 15:3; 2 Tim. 3:7; Prov. 14:6; Col. 2:1-4; Mat. 16:6,12, “Then Jesus said to them, ‘Take heed and beware of the leaven of the Pharisees and the Sadducees.’”

Looking to men for Truth is idolatry. Which God hates. Deut. 16:22, 1 John 5:21, 1 Cor. 10:14, Rev. 19:10.

John 14, “Jesus said to him, “**I am** the way, the truth, and the life. No one comes to the Father except through **Me.**” When the Church flees idols (Is. 30:22) and believes on the Lord’s Name, [the belief demonstrated by choosing ONLY Righteous Glorified Christ to Rule in your mind and heart. Who came in the flesh, taught Truth, revealed the Way, died for the acquittal of our sins, has risen, has been given all authority, promises to give the gift of the Holy Spirit, His eternal Life.] there will be UNITY of the Faith and the knowledge of the Son of God. (Eph. 4:13; Prov. 8:8-9; 1 John 1-5).

Rom. 10:9-13, “For whoever calls on the name of the Lord shall be saved.” See Joel 2:32 and Rev. 7:14.

Jer. 23:5-6, “Now this is His name by which He will be called: ‘THE LORD OUR RIGHTEOUSNESS.’”

Jer. 33:16, “In those days Judah will be saved, and Jerusalem will dwell safely. And this is the name by which she will be called: ‘THE LORD OUR RIGHTEOUSNESS’.”

New Jerusalem will become one with The Lord Our Righteousness and The Father. John 17:21.

## Letters

**Letter from Curtis Dahlgren (April 3, 2023)**  
Thanks for publishing.

## Holy Days 2023

Passover – April 6, 2023 (Observed at Sunset the Evening Before)

Passover/Unleavened Bread – April 6-12, 2023

Pentecost – May 26, 2023

Trumpets - September 16, 2023

Atonement – September 25, 2023

Tabernacles –September 30, 2023 to October 6, 2023

Last Great Day – October 7, 2023

## **Iron Sharpening Iron**

(Agree or Disagree with Something Printed)  
New American Standard Bible (Proverbs 27:17)  
As iron sharpens iron, so one person sharpens another.

### **In regard to: Biblical Teaching of Sabbath Keeping**

Article by Richard Douglas Mauck and Sandra Faye Mauck (Pulaski County, Kentucky)  
Comments by Laura Lee (Bismarck, North Dakota)

#### **Richard & Sandra's Article:**

#### **Calendar of Scripture**

#### **Part I - Mechanics of the Calendar**

#### **NOTES**

17.a. I have not found anyone who makes a calendar like this. I make one for myself. Then I overlay Gregory's calendar so that I can keep proper track of all days and events. The only calendars I see in the marketplace, take Gregory's calendar and overlay the modern Hebrew calendar on top of it. No where to be seen is the Calendar of Creation. There are a few people who have constructed a nearly correct calendar from Scripture. But some fail to begin the day at the correct time, and some fail to begin the month on the correct day due to a mistaken understanding of what constitutes a new moon. Sometimes these calendars, as well as the Jewish calendars, are up to two and three days off in the beginning of a month.

17.b. Why is this calendar correct and all the others in error? The answer to this will take a couple of minutes of your time. You may get bored before this paragraph seventeen is finished. It is not necessary to read it at all in order to understand this calendar. But if you want the answer to the question as to why this is a better calendar that the Holy Spirit led me to construct from Scripture, you might have your answer. However, it is imperative, for one who would construct such a calendar (using it is not a problem), that time keeping is thoroughly ingrained into their brain and second nature to them. This is the case with me. Yahowah has been teaching me to keep time for about forty-five years. I keep time in many different ways. The examples follow.

17.c. When I showed up to work for my federal government job I would sign into work on the time sheet in local time. Local time would change depending on the facility I worked at and the time zone that it was in. It would change depending upon whether or not it was the standard time of the year or the daylight savings time (DST) of the year. When I managed a facility, as a manager, I was required to begin my work day so that it matched the start of the work day of my headquarter office, even if we were both in different time zones. If headquarters began their workday at 8 AM, I might have to begin at 7 AM, or 8 AM, or 9 AM. Signing on in local time required that I use the twelve hour clock and the designation of AM or PM. One needs to know that 12:00 AM is midnight and 12:00 PM is noontime. One needs to know how to designate time in hours, minutes, and seconds. For example, 11:59:59 PM is one second prior to midnight. At the end of the 59th second, it then becomes 12:00:00 AM.

17.d. Once signed on in local time I would then proceed to the designated work space; in Air Traffic, we called these positions, or positions of assignment. There was a sign in sheet for each position and we would sign on in local time with the twenty-four clock, not the twelve hour clock. We would not use AM or PM. If I began my work day at 1 PM and began my first position five minutes later, I would sign onto the position at 1305 local time. In local time on the twenty-four hour clock, there is no 24th hour. At 23:59:59 you are one second away from completing the twenty-four hour cycle and one second away from midnight. One second later the time is now 00:00:00. But, of course, you need to know the difference in days at this point. If it was the 14th of the month one second prior to midnight, then it would be the 15th of the month, beginning at midnight - on the Gregorian calendar that is. So this could be designated as 14:23:59:59 and one second later it is 15:00:00:00. However, this would really be written as 14235959 and 15000000. If one desires, you could add two more digits to the front for the month of the year, and four more digits to the front of that for the year and century. I started doing this in my job, when a supervisor with the Federal Aviation Administration about 1987 or 1988. The people working with me were perplexed at first, "What does this mean Rick?" When I explained, they understood because they used many different times as I did, but I received no accolades nor indication that they liked it or thought it necessary.

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But it caught on. Ten to fifteen years later, when the people I had been working with had been promoted and moved up into national headquarters, they implemented this system. As time went on, more detailed and sophisticated ways of describing time became necessary in our jobs due to technological advances, these time groups I initiated had been initiated prophetically. Although, at that time I did not know that. Only in hindsight do I realize it.

17.e. If the position I signed onto was the Weather Observation position things suddenly become even more complicated. Remember, just to get this far I have already used two time systems: regular time like all of us use and local time on the twenty-four hour clock. Weather observations are always taken in standard time. That means the observations are taken in standard local time (LCL) and are never taken in daylight savings time (DST). The twenty-four hour clock is used when taking a weather observation. So, I might clock in at work at 1 PM, sign onto the Weather Observation position at 1305, and take a weather observation within the next five minutes and record the time of this observation as 1210. This may occur if 1305 is daylight savings time (DST), but in standard time it is 1205. Pacific Standard Time (PST) never changes all year around. At noontime it is always 1200. During the summer Pacific Daylight Savings Time (PDT) might be 1300 at noontime, but it will always be 1200 Pacific Standard Time (PST). Confused? Most are, or do not even care. But if you are going to be a calendar keeper like me, then you must also be a time keeper and know the difference. Have you ever called a business in another time zone and listened to their recording? Here is a sample phone call: Almost without exception they will say, we are closed and will open again at 9 AM Mountain Standard Time (MST). But that is not what they mean at all. If it is May, most states and places are on Mountain Daylight Time (MDT), not Mountain Standard Time (MST). So, you have to second guess them. If I am in Washington DC, 9 AM Mountain Standard Time (MST) is 12 PM (or noontime) Eastern Daylight Time (EDT). So, if I call them at 11 AM EST chances are they will not be open for another hour. Why is that? Because they are really on Mountain Daylight Time (MDT) and not on Mountain Standard Time (MST) as their recording said. Nine AM Mountain Standard Time (MST) is the same as 10 AM Mountain Daylight Time (MDT). It can get very confusing, even for people used to working with these many different time references. If the business you called is in Arizona they may have had it right, because most of Arizona never goes on daylight savings time, except for some large Indian reservations in the northeast corner of the state. Therefore, during daylight savings time (DST) some of Arizona goes to daylight time and some of Arizona stays on standard time.

17.f. Next, I might work what is called the Inflight Position at this air traffic facility and I will be talking to pilots over the radio. When we talk to these pilots we must talk using Coordinated Universal Time (UTC), also frequently referred to as the Universal Time Clock (UTC). So, I sign into work at 1 PM, five minutes later I sign onto the Weather Observation position at 1305, five minutes later I take a weather observation at 1210, five minutes later I sign onto the Inflight Position at 1315 and the first pilot asks me for a time check and I tell him that it is 2016 Zulu. Why Zulu? Because that is the standard time zone and time for the entire world in aviation and it is equal to Coordinated Universal Time (UTC). When it is 2016Z in England it is also 2016Z in America, and it is also 2016Z in China, and it is also 2016Z everywhere on the entire planet. But the guy sitting next to me asks me what time it is and I glance at my wristwatch and tell him that it is 1:16 PM. And it gets worse. I might pull out an aviation publication and look up some important airport information. Depending on the information given, I may have to instantly convert it in my mind into local time, or standard time, or daylight time, or zulu time, sometimes using the twenty-four clock and sometimes the twelve hour clock. Such is the life of one who works in the field of aviation and weather reports. This is a part of their everyday world that most of us are totally unaware of.

17.g. Currently the prime meridian runs through Greenwich, England, from the north pole to the south pole. Do you think God cares about this? Do you think this is where He has placed the prime meridian for His calendar? I do not. Do you think He starts a day for planet Earth in Greenwich, England, at midnight? I do not. Perhaps a good place to put the prime meridian is in Jerusalem, after all, God said He would put His name there forever, 2 Kings 21:7. There are many other similar references in Scripture regarding Jerusalem. And Yahoshua is prophesied to return to Earth at Jerusalem, Zechariah 14:4. So why not reasonably begin a new day on Earth in Jerusalem at sunrise?

**Laura Lee writes:**

Because bible time is from sunset to sunset. Or is that too complicated for you?

**Richard & Sandra's Article:**

17.h. There are a few other minute details needed to construct this Scriptural Calendar. I will not address those at this time. However, when this teaching is finished, if anyone wishes these additional details I will discuss it with you.



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**Calendar of Scripture**

**Part II - Scriptures That Support This Calendar**

1.a. Genesis 1:1 KJV, "**In the beginning God created the heaven and the earth.**" We must assume that when God started creating the Earth, that He began the Scriptural Calendar of time. There are arguments that could be proposed to select a different starting place, but none of these arguments can deny that this is the starting point that the Holy Ghost wrote into the pages of the Bible when He said, "In the beginning". Therefore, this is the beginning of the Calendar of Scripture; this is day one of month one of year one. Please notice that I did not say this was the first day of the first week. The reason for this is because the first day of the first week did not begin until the second day of creation. As was explained in the Calendar of Scripture, Part I - Mechanics of the Calendar the first day of a month is not part of a week. This day is the New Moon day and it stands alone in the calendar month outside of the four weeks within that month. Therefore, the first day of a month is not a Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, or Saturday/sabbath. It is the New Moon day. Therefore, the second day of creation is a Sunday and continuing the count, the seventh day is a Friday. This is why the seventh day of creation is not called a sabbath, because it was not; instead, it is called the seventh day.

**Laura Lee writes:**

**Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.**

Exo. 20:11 is referring to Gen. 2:2-3 so it doesn't matter if God didn't say in Genesis that the seventh day was a Sabbath day because He tells you for sure that it was in Exo. 20:11.

**Gen 2:2** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. **Gen 2:3 And God blessed the seventh day and sanctified it:** because that in it he had rested from all his work which God created and made.

Your calendar in no way matches what scripture clearly says. Again, you cannot have a new moon before day one of creation because the moon was not created until day four. And again, you are calling God a liar and trying to put God in your "foolish" box by saying that when God said day one, He really meant day two which according to you puts day seven of creation on a Friday and not a Saturday. Who are you trying to fool with this foolishness?

**Richard & Sandra's Article:**

1.b. Genesis 2:2-3 KJV, "**2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.**" Genesis 2:2-3 is the first proof that the first day of a month is not part of a week. If it were, then the seventh day of creation might have been called a sabbath, yet it was not a sabbath. No where in Scripture is the seventh day of creation week called a sabbath. The seventh day of creation was the sixth day of the first week of the first month of the first year. In Genesis 2:2-3 Yahowah has introduced us, for the first time but not the last, to the rest He has prepared for us to enter.

**Laura Lee writes:**

**Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.**

Exo. 20:11 is referring to Gen. 2:2-3 so it doesn't matter if God didn't say in Genesis that the seventh day was a Sabbath day because He tells you for sure that it was in Exo. 20:11.

**Gen 2:2** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. **Gen 2:3 And God blessed the seventh day and sanctified it:** because that in it he had rested from all his work which God created and made.

Your calendar in no way matches what scripture clearly says. God clearly called the seventh day of creation week the Sabbath in Exo. 20:11 and in Gen. 2:2-3 He definitely is talking about the seventh day and not the eighth day as you claim. In Gen. 2:3 God says he blessed the seventh day and sanctified it. In case you don't understand what that means, God made the seventh day of creation week Holy. It is an appointed time Holy to God and instead you stomp on it and

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call God a liar by saying what God really meant here when He said it was the seventh day that He really meant it was the eighth day.

I am totally amazed at the lengths that some people will go to in order to eliminate God's Law and God from their lives. Is there a problem with keeping a weekly sabbath on Saturday? Many of us do it with delight.

**Richard & Sandra's Article:**

2.a. Leviticus 23:5 KJV, "**In the fourteenth day of the first month at even is [Yahowah's] passover.**" This Scripture proves beyond a doubt that the Passover is always on the fourteenth of the first month of Abib (aka Nisan). This is true on the very first Passover and will continue to be true for every Passover throughout the history of man, until the end of time. This verse does not identify the day of the week, which is Friday, on which it lands. This is not necessary because those to whom this verse was written already knew that the 14th of every month is in the Friday slot.

**Laura Lee writes:**

Lev 23:5 in the first month, on the fourteenth of the month, between the evenings, *is* the passover to Jehovah; (YLT)

Lev. 23:5 is talking about the Passover sacrifice which happened between the evenings. First you kill the sacrifice, then you eat the Passover at even as the day turns into the fifteenth of Nisan and during the Exodus Passover the death angel passed over at midnight. You do have to determine if a scripture is talking about the sacrifice, the meal or the Feast. The Feast of Passover/Feast of Unleavened Bread are the same Feast. No one that I know eats the Passover meal in the afternoon between noon and 6 PM unless you and your wife do that?

The fourteenth of Nisan is the preparation day before the Feast of Passover/Feast of Unleavened Bread and can fall on days other than just Friday.

**Richard & Sandra's Article:**

2.b. Leviticus 23:6 KJV, "**And on the fifteenth day of the same month is the feast of unleavened bread unto [Yahowah]: seven days ye must eat unleavened bread.**" This Scripture proves beyond a doubt that the first day of the seven days of the Feast of Unleavened Bread is always on the fifteenth of the first month of Abib. This is true on the very first Feast of Unleavened Bread and will continue to be true for every Feast of Unleavened Bread throughout the history of man, until the end of time. This verse does not identify the day of the week, which is Saturday/sabbath, on which it lands. This is not necessary because those to whom this verse was written already knew that the 15th of every month was in the Saturday/sabbath slot.

**Laura Lee writes:**

Eze 45:21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Passover is a Feast of seven days just like the Feast of Unleavened Bread, because they are the same Feast.

Passover and Unleavened Bread both start at sunset on the 15<sup>th</sup> of Nisan and always will. But just like Nisan 15 fell on a Thursday when Christ was crucified, it can and does fall on different days of the week according to the Hebrew Calendar and thus no one needs to be told that, because those who have studied their Bibles and the Hebrew Calendar know that. Most people the world over know nothing of your calendar.

**Richard & Sandra's Article:**

2.c. Leviticus 23:11 KJV, "**And he shall wave the sheaf before [Yahowah], to be accepted for you: on the morrow after the sabbath the priest shall wave it.**" The sabbath being spoken of in this Scripture is both the weekly sabbath and the annual sabbath of the first day of the seven days of the Feast of Unleavened Bread from verse 6. Since we know that the first day of the seven days of the Feast of Unleavened Bread began on the 15th, then we know that "**the morrow after the sabbath**" is the 16th. This Scripture shows that Sheaf Wave Day is the 16th of the first month of Abib. This is true on the very first Sheaf Wave Day and will continue to be true for every Sheaf Wave Day throughout the history of man, until the end of time. This verse does not identify the day of the week, which is Sunday, on which it lands. This is not necessary because those to whom this verse was written already knew that the 16th of every month is in the Sunday slot. Not only

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that, they also knew that 2nd, 3rd, and 4th Sunday of every month always follow a weekly sabbath. The 1st Sunday of every month follows the New Moon Day.

**Laura Lee writes:**

The wave sheaf offering is always on Nisan 16, the day after the Passover but it does not always fall on a Sunday.

**Richard & Sandra's Article:**

2.d. From the preceding three verses in Leviticus 23:5-6,11, we can see that Friday the 14th is Passover, Saturday the 15th is both the weekly sabbath and the first day of the seven days of the Feast of Unleavened Bread, and Sunday the 16th is Sheaf Wave Day. However, some might say, they agree that the annual sabbath of the Feast of Unleavened Bread begins on the 15th, but the Scriptures, thus far, do not support the notion that it was also a weekly sabbath. In fact, they might point out, only the calendar that I claim to be the Calendar of Scripture supports the idea of a weekly sabbath on Abib 15. They are correct, until we read Leviticus 23:15.

**Laura Lee writes:**

**Lev 23:5** In the fourteenth *day* of the first month at even *is* the LORD'S passover. **Lev 23:6** And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

**Lev 23:11** And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

**Lev 23:5** in the first month, on the fourteenth of the month, between the evenings, *is* the passover to Jehovah; (YLT)

Lev. 23:5 is talking about the Passover sacrifice and not the feast. Christ was killed between the two evenings with the Passover lambs because He was the Passover lamb. The feast of Passover and of unleavened bread are the same feast. The names for this feast are used interchangeably because you eat unleavened bread for seven days and it starts with the Passover meal and is a remembrance of the death angel passing over and their leaving the land of Egypt which happened on the last day of Passover/unleavened bread. The wave sheaf represents the ecclesia, the called-out ones and is always on Nisan 16. These days can all fall on different days of the week and many times Passover/first day of unleavened bread fall on a Saturday Sabbath but not always.

Pentecost is also called Feast of First Fruits and Feast of Weeks; it is all the same feast. Tabernacles is also called feast of booths, but it is also the same feast. Feasts have different names for the same feast throughout the bible.

**Richard & Sandra's Article:**

2.e. It is verse 15 that supports the Calendar of Scripture more than any other. Leviticus 23:15 KJV, "**And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete.**" This Scripture shows that the annual sabbath of the first day of the seven days of the Feast of Unleavened Bread is also a weekly sabbath. How does this Scripture prove that this annual sabbath is also an end of the week sabbath? The instructions in this Scripture require that the counting of the seven complete sabbaths to Shavuot begin on Sheaf Wave Day. It is impossible to count seven complete sabbaths (or even one complete sabbath for that matter) from this day unless you begin your count on a Sunday and end the count of each week on a sabbath/Saturday. This method of counting sabbaths requires that six days of Sunday through Friday must first be counted in order to have completed seven days when you reach the sabbath day. Therefore, when verse 15 states, "**from the morrow after the sabbath**", this sabbath must also be a weekly sabbath/Saturday, because "**the morrow**" must be a Sunday in order to begin the count of the seven sabbaths. This fact that the first day of the seven days of the Feast of Unleavened Bread is both an annual sabbath and an end of the week sabbath will continue to be true for every year throughout the history of man, until the end of time. This verse does identify the day of the week, which is Sunday Abib 16, on which the count to Shavuot begins.

**Laura Lee writes:**

**Lev 23:15** And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

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This verse does not prove you are starting your count to Pentecost from the day after a weekly sabbath. You have to use other scriptures to prove which sabbath weekly or annual you start your count from. The scripture in Joshua proves it was after an annual sabbath that the count was started from:

The count to Shavuot starts the day after Passover or on Nisan 16.

**Jos 5:10** And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho. **Jos 5:11** And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn, in the selfsame day. (King James Version)

Jos 5:10 And the sones of Israel dwelliden in Galgalis, and maden pask in the fourtenthe dai of the monethe at **euentide**, in the feeldi places of Jerico; (Wycliffe Bible 1382)

Wycliffe's Bible tells us that they kept Passover in Gilgal on the fourteenth at eventide which is the end of the day at sunset. Passover is kept on Nissan 15 from evening to evening or from sunset to sunset and the morrow after the Passover they were eating the fruit of the land because they had already made the wave sheaf offering on Nisan 16 which is the day after the Passover (meal and death angel passing over).

The count from Nisan 16 to Pentecost will always end on Sivan 6.

The following scriptures prove a Sivan 6 Pentecost. These commands were given at the giving of the law on Mount Sinai.

#1--They arrived at Mount Sinai on Sivan 3. (Exd. 19:1)

#2--They had 2 days of preparation, Sivan 4 & 5. (Exd. 19:10)

#3--They were to be prepared for the 3rd day, Sivan 6, on which they received the law. (Exd. 19:15-16)

**Exo 19:1** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

In other words, in the third month “Sivan” on the 3<sup>rd</sup> day of the month of Sivan they came into the wilderness of Sinai.

**Exo 19:10** And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

It is speaking of two days of preparation for the giving of the law, Sivan 4, and Sivan 5.

**Exo 19:15** And he said unto the people, Be ready against the third day: come not at *your wives'* **19:16** And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

In other words, the 3<sup>rd</sup> day since arriving in the wilderness of Sinai or to the point Sivan 6 which was the day the law was given at Mount Sinai.

These scriptures prove a Sivan 6 Pentecost and also that the count to Pentecost started on the wave sheaf day of Nisan 16 the morrow after the annual Sabbath of Passover.

Also, in Lev. 23:15, some bibles say perfect weeks, and some say complete weeks. Under Strong's Concordance for the word complete in the King James Bible it could also have been translated as perfect. In other words, the words complete weeks can also be called perfect weeks. A complete week is seven days, and a perfect week is seven days. It does not matter if you start your week by counting from a Tuesday to a Monday or a Sunday to a Saturday. Whatever day you count seven days from will be a complete week of seven days and a perfect week of seven days.

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**Richard & Sandra's Article:**

2.f. It is impossible for this arrangement of days around the Passover, the Feast of Unleavened Bread, Sheaf Wave Day, and the beginning of the count of seven perfect weeks to occur except that the Calendar of Scripture is true. The Scriptural Calendar must have every month formatted as explained in The Calendar of Scripture, Part I - Mechanics of the Calendar, paragraph fifteen. This pattern is supplied again here for your convenience.

1  
2 3 4 5 6 7 8  
9 10 11 12 13 14 15  
16 17 18 19 20 21 22  
23 24 25 26 27 28 29

(30)

3.a. Exodus 16:1 KJV, "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." Following the Scriptural Calendar we know that the fifteenth of any month is a sabbath/Saturday. Now, does this hold true for the second month after their departing out of the land of Egypt? You will see that the answer is yes, as we continue.

3.b. Exodus 16:4-5 KJV, "4 Then said [Yahowah] unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Please notice that the instructions included "that on the sixth day", meaning Friday, after days one through five had passed. Also, please notice that Yahowah wanted to test His people "whether they will walk in my law, or no." This law is referring to the future, it must be, the Law or Torah or Ten Commandments had not been given to them yet. The Law will be given to them in the next month, the third month.

**Laura Lee writes:**

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The law of God has been in place since the beginning of time. Remember Adam and Eve both sinned. They would not have been able to sin if there had been no law in place to define what sin was. Cain and Able both sacrificed to God, so even the laws of sacrifice were being carried out from the beginning after sin entered the world.

Don't kid yourself, God's law was in the beginning and is now and will continue into the future. At no point in time thus far has the Law of God not been in existence and whoever told you the law of God was done away lied to you.

**Richard & Sandra's Article:**

3.c. Exodus 16:7-8 KJV, "7 And in the morning, then ye shall see the glory of [Yahowah]; for that he heareth your murmurings against [Yahowah]: and what are we, that ye murmur against us? 8 And Moses said, This shall be, when [Yahowah] shall give you in the evening (this evening means afternoon - from noon until sundown) flesh to eat, and in the morning bread to the full; for that [Yahowah] heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against [Yahowah]." These two verses show that God was going to provide manna beginning on the day after the fifteenth (Exodus 16:1). Is this day after the fifteenth a Sunday, making the fifteenth a Saturday? We will see that the answer is yes by continuing to read the story.

3.d. Exodus 16:12-15 KJV, "12 I have heard the murmurings of the children of Israel: speak unto them, saying, [Between the evenings] ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am [Yahowah] your God. 13 And it came to pass, that at even (in context, this even means the high noon even when the sun first starts going down) the quails came up and covered the camp: and in the morning the dew lay round about the host. 14 And



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when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which [Yahowah] hath given you to eat." This was the first day that manna was given to the children of Israel. Was this day, already shown to be the day after the fifteenth of the month from verse one, a Sunday? Let us continue with the story to see that the answer is yes.

3.e. Exodus 16:21-22 KJV, "21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." These verses show that they had gathered manna every day for six days and now were gathering twice as much manna because it was the sixth day and that which is gathered on the sixth day must feed them also on day seven, a day in which they will not gather any manna. Does this show that the seventh day is a sabbath? Let me summarize from where we began in verse one to where we are now on the calendar of time. From paragraph 3a above (Exodus 16:1) we know that this story started on the fifteenth day of the second month. From paragraph 3c above (Exodus 16:7-8) we know that the manna was promised on the sixteenth of the month. From paragraph 3d above (Exodus 16:13-15) we know that the manna has now been given on the sixteenth of the month as promised. And now in this paragraph we are told that they have gathered manna for six days which brings us to Zif 21. Is the 21st day a Friday? Let us continue with the story to see that the answer is yes.

3.f. Exodus 16:23 KJV, "And he said unto them, This is that which [Yahowah] hath said, To morrow is the rest of the holy sabbath unto [Yahowah]: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." This verse explains that the following day, the day after gathering manna for six days, was the sabbath/Saturday again. This weekly sabbath day will be the twenty-second of the month and that means the fifteenth of the month, which is where we started, is also a weekly sabbath. So, the Calendar of Scripture has passed yet another test. How could the previous month have a sabbath/Saturday on the fifteenth and now the very next month has a sabbath/Saturday on the fifteenth again? It is not a problem if one uses the Calendar of Scripture. It will work every time.

**Laura Lee writes:**

This in no way proves your calendar is correct and all it does is make you look foolish. You can't assign numbers to days from a calendar that was made up by you and then apply them to scripture which was inspired by God.

Your calendar premise is wrong because you added a new moon day before the first day of creation, which can't even be possible by your own definition of new moon versus new moon day, because the moon was not created until day four. You also cannot call God a liar in regard to His numbering of the days of creation. When God says it is the first day, second day, third day, fourth day, fifth day, sixth day and seventh day of creation, I believe God. You do not believe God because you added a new moon day and then called the first day of creation the second day and so on, calling the seventh day the eighth day of creation. Your calendar is not valid because it is not in scripture at all.

**Richard & Sandra's Article:**

3.g. Exodus 19:1 KJV, "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." They left Egypt on Abib 15. "The same day" means that they arrived in the wilderness of Sinai on the 15th. In this case it is Sivan 15. This does not prove that the 15th of the third month was a Saturday/Sabbath. But that does not negate the fact that we have already proven that the 15th of every month is a Saturday/Sabbath.

**Laura Lee writes:**

You have not proven that the 15<sup>th</sup> of every month is always on a Saturday. It does not say any such thing in scripture. You made up your calendar, it is not valid unless you can prove that it was the calendar being kept in the Sanhedrin at the time of Christ. Can you do that?

Read this scripture carefully:

**Exo 19:1** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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It says nothing about the fifteenth of the month. What it does say is "In the third month" and later it says, "the same day came they into the wilderness of Sinai." The same day here refers to the beginning of the same verse where it says, "In the third month". So, it is saying in the third month on the third day. If you continue reading, it shows, they had 2 days of preparation and on the sixth day the law was to be given. It proves a Sivan 6 Pentecost.

**Richard & Sandra's Article:**

4.a. The book of Joshua is the next time calendar dates are given for Passover. Joshua 5:10-11 KJV, "**10 And the children of Israel encamped in Gilgal and kept the passover on the fourteenth day of the month at even in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.**" Once again, the fourteenth of the first month is identified as the Passover. On the morrow after the Passover is, of course, a weekly sabbath/Saturday. The fifteenth of the first month is also an annual sabbath. It is the first day of the seven days of the Feast of Unleavened Bread. As an additional note, one of the items eaten "on the morrow after the Passover", provides more evidence as to the day of the week of this Passover. Since the day after Passover is the first day of the seven days of Unleavened Bread, the only bread that could be eaten is unleavened bread.

**Laura Lee writes:**

Joshua's Passover took place at the end of the fourteenth, meaning it was as the fourteenth turned into the fifteenth. Joshua's Passover was in reference to the Feast of Passover/Unleavened Bread and not in reference to the sacrifice. I covered this earlier.

**Richard & Sandra's Article:**

4.b. Joshua 5:12 KJV, "**And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.**" The manna had not stopped yet on Friday Passover. The following day no mention is made that the manna had stopped, but they did eat of the fruit of Gilgal. The Passover was the sixth day of the week, on the morrow was the seventh day of the week and no manna is provided on the sabbath. The morrow after that they ate of the land. They would have expected to gather manna, but it is stated that the manna stopped. There was no need to state that the manna stopped the day before, because they never gathered manna on the sabbath. Once again, this Scripture and the dates around Passover and the gathering of manna all support that Passover always occurs on Friday Abib 14.

**Laura Lee writes:**

[Jos 5:12](#) And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Are you also confused by your calendar? According to Jos. 5:12 the manna stopped on Nisan 17. Passover and Unleavened Bread started on Nisan 15, the Wave Sheaf Offering was done on Nisan 16 and this scripture says the manna ceased on the morrow after they had eaten of the old corn, so that would be Nisan 17 if my math is correct and I believe it is.

**Richard & Sandra's Article:**

5. Even though there is mention several more times in the rest of the Old Testament when Passovers were celebrated with the Feast of Unleavened Bread being celebrated immediately afterwards only the day of the month is given as the date, which is the fourteenth. But the day of the week is not repeated. But there is no need, because that has been forever established.

**Laura Lee writes:**

The weekly Sabbath is the only holy day that always falls on a Saturday. The annual sabbaths can fall on different days of the week. Your calendar cannot be proven in scripture because you made it up.

**Richard & Sandra's Article:**

6.a. The Feast of Tabernacles, also known as the Feast of Ingathering, as explained in Leviticus 23 also proves the Calendar of Scripture to be true.

6.b. Leviticus 23:34-36 KJV, "**34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto [Yahowah]. 35 On the first day shall be an holy convocation: ye shall do**

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no servile work therein. 36 Seven days ye shall offer an offering made by fire unto [Yahowah]: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto [Yahowah]: it is a solemn assembly; and ye shall do no servile work therein." Verse 34 proves that the Feast of Tabernacles begins on Ethanim 15 and continues for seven days. This was true on the very first Feast of Tabernacles and will continue to be true for every Feast of Tabernacles throughout the history of man, until our God and Father brings it to an end. Please notice that the first of these seven days is a holy convocation. This is not unusual for annual sabbaths. But you are also told that the eighth day is also a holy convocation. Since this Feast is only seven days long, why is an eighth day mentioned? It is not only mentioned, but it is identified as an holy convocation. In other words, the eighth day must be a weekly sabbath. This would also mean that the first day of this Feast was also not only an annual sabbath but a weekly sabbath as well.

**Laura Lee writes:**

Yes, the Feast of Tabernacles starts on Tishri 15 and lasts for seven days and the eighth day is generally referred to as "The Last Great Day" and is a separate Feast but right after the Feast of Tabernacles. Both the first day of tabernacles and the last great day fall on the same day of the week annually but it can be different days of the week and not always the same day of the week. Again, your calendar is not proven valid by these scriptures.

**Richard & Sandra's Article:**

6.c. Leviticus 23:39 KJV, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto [Yahowah] seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." Verse 39 confirms that which was taught in Scripture in verses 35 and 36; that the eighth day is a weekly sabbath. Otherwise, there would be no need for Scripture to mention the eighth day, since the Feast is only seven days long. This was true on the very first Feast of Tabernacles and will continue to be true for every Feast of Tabernacles throughout the history of man, until our God and Father brings it to an end.

**Laura Lee writes:**

Let me help you with the math here.

Monday-1 day, Tuesday-2 days, Wednesday-3 days, Thursday-4 days, Friday-5 days, Saturday-6 days, Sunday-7 days, and Monday-8 days

Wednesday-1 day, Thursday-2 days, Friday-3 days, Saturday-4 days, Sunday-5 days, Monday-6 days, Tuesday-7 days, and Wednesday-8 days

As you can see it doesn't matter which day of the week you start with, you can still count 8 days no matter what and the Feast of Tabernacles is always on Tishri 15 of every year. You misunderstand that the last great day is also an annual feast of its own and does not always fall on a Saturday.

**Richard & Sandra's Article:**

7. As you can see, God frequently extends the periods of rest He provides for His people. Both the Feast of Unleavened Bread and the Feast of Tabernacles begin on a weekly sabbath and end the following Friday, only to be extended for an extra day because the next day is another weekly sabbath. The fourth weekly sabbath of every month is followed by at least one new moon day and sometimes two. This provides an extra long weekend and break from servile work every month.

**Laura Lee writes:**

This is all foolishness. The only new moon day that is an annual holy day is the Feast of Trumpets. You are spitting in God's face by teaching his holy days your way instead of God's way. Your calendar is invalid.

**Richard & Sandra's Article:**

8.a. During the reign of Solomon, a feast was celebrated that aligns perfectly with this calendar. 2 Chronicles 7:8-10 KJV, "8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. 9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. 10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that [Yahowah] had shewed unto David, and to Solomon, and to Israel his people."

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8.b. In verses 8 and 10 a seven day feast in the seventh month is identified. This can be none other than the Feast of Trumpets.

**Laura Lee writes:**

The Feast of Trumpets is a one-day feast on Tishri one. The Feast of Tabernacles is a seven-day feast starting on Tishri fifteen.

**Richard & Sandra’s Article:**

8.c. In verse 9 the feast was kept for seven days. This Feast begins on the Sabbath Ethanim 15 and ends on Friday Ethanim 21. After the Feast on the eighth day, which is another Sabbath day Ethanim 22, they had a solemn assembly.

8.d. In verse 10 on Sunday Ethanim 23 the celebration was over and a new work week of six days began.

9. We welcome constructive input supported by Scriptures from the Bible. Please contact us by using the contact icon. Copyright © 2010 and 2012 Richard Douglas Mauck and/or Sandra Faye Mauck. All rights reserved. This material is copyrighted to protect the integrity of this work. Permission is hereby granted to copy this treatise in its entirety as long as no editing is done, no charge is made to those with whom it is shared, and full credit is given to the authors.

**Laura Lee writes:**

It is pretty obvious throughout this article that you do not understand the holy days of God and none of this that you have written here proves that your calendar is the calendar that God wants us to keep.

## In regard to: “Between the Two Evenings”

Article by Fellow Servants  
Comments by Laura Lee (Bismarck, North Dakota)

**Fellow Servants article:**

God accounts days to begin at sunset. Gen. 1:5

**Laura writes:**

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (KJV)

We agree on this one. Days begin at sunset each day.

**Fellow Servants article:**

Lev. 23:4, “These are the feasts of the Lord, holy convocations which you shall proclaim **at** their appointed times.”

v. 5, “On the **fourteenth** day of the first month at twilight is the Lord’s Passover.” Important to remember when God accounts for days to begin. Do you begin keeping the Sabbath at noon-6 p.m.?

**Laura writes:**

Lev 23:4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. Lev 23:5 In the fourteenth *day* of the first month at **even** is the LORD’S passover. (KJV)

Most of your literal bible translations translate it as between the evenings which is an idiom for “afternoon”. Between the evenings is between 12 Noon and when the sun sets. Proof from the bible and historical documents show that the morning sacrifice was at about 9 AM and the evening sacrifice was about 3 PM which is the time that Christ died on the stake.

Lev. 23:5 is talking about the Passover sacrifice which was always done on the preparation day before the Passover. So, no we do not keep Passover from noon to 6 PM and the sacrifices were done away when Christ died. So, the 14<sup>th</sup> of Nisan today is not and never was a Holy Day, but it is still the preparation day for Passover Week which starts as the 14<sup>th</sup> turns into the 15<sup>th</sup>. Christ was killed on the preparation day for Passover Week.

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Lev 23:4 'These *are* appointed seasons of Jehovah, holy convocations, which ye proclaim in their appointed seasons:  
Lev 23:5 in the first month, on the fourteenth of the month, between the evenings, *is* the passover to Jehovah; (YLT)

**Fellow Servants article:**

Ex. 12:6, killing of the sheep/goats on the 14<sup>th</sup> at twilight (dusk). Between dusk and darkness is “between the 2 evenings”.  
Note: The sun is set (1<sup>st</sup> evening) but when dark (2<sup>nd</sup> evening).

**Laura writes:**

There is no bible proof or historical proof that the evening sacrifice was ever done after sunset. The morning sacrifice was always around 9 AM and the evening sacrifice was always around 3 PM.

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (KJV)

Exo 12:6 'And it hath become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it between the evenings; (YLT)

One bible proof for the timing of the evening sacrifices in the temple can be found here:

Mar 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (KJV)

Joh 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! (KJV)

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? (KJV)

Christ died at the same time as the Passover lambs died because He was the Passover Lamb. Notice that there was darkness from the sixth hour (12 Noon) until the ninth hour (3 PM). Christ was nailed to the cross around 9 AM (the third hour) and died around 3 PM on the preparation day for the Passover. Not only do these verses along with many other verses prove the timing of the evening sacrifices in the temple but it also proves Christ died on the preparation day of the Passover. There is no evidence they ever did sacrifices at night.

Even Sunday Keepers know what time the Passover Lambs were killed, that is why they have “Good Friday” from 12 Noon to 3 PM. They have the day wrong but not the timing of the Passover Sacrifice.

Mar 15:25 And it was the third hour, and they crucified him. (KJV) (Nailed Christ to the stake.)

**Fellow Servants article:**

v. 12-13, “Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you.” [about midnight of the 14<sup>th</sup> – Ex.11:4 & Ex. 12:29.] God names things for what they are – PASSOVER ON THE 14<sup>TH</sup> – so named, because in this event THE LORD PASSED OVER JUDGEMENT ON THOSE WHO HAD THE SIGN OF THE BLOOD, during the darkest portion of the 14<sup>th</sup> – midnight.

**Laura writes:**

I already showed you previously that Christ was killed on the afternoon of the fourteenth of Nisan with the Passover Lambs on the preparation day for the Passover. Most people understand what day and time Christ was killed.

So, if the Passover Lambs were killed on the afternoon of the fourteenth on the preparation day for the Passover then the death angel passed over at midnight on the fifteenth of Nisan.

Exo 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. Exo 12:13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. (KJV)



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**Exo 11:4** And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: (KJV)

**Exo 12:29** And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. (KJV)

**Fellow Servants article:**

Ex. 12:22, The Israelites did not go out of their houses until the morning portion of the 14<sup>th</sup>, “Now the children of Israel had done according to the word of Moses,” They would not have ‘plundered’ on a Holy Day, the 15<sup>th</sup>, the first Day of Unleavened Bread.

**Laura writes:**

**Exo 12:22** And ye shall take a bunch of hyssop and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. (KJV)

They were not allowed to leave their houses until the morning of the 15<sup>th</sup> and when they left Rameses they left quickly. This plundering did not have to happen as they were leaving. It could have happened days before or it could have happened over time as they knew they would be leaving soon. Below is what scripture says about it and there is no day listed for the plundering.

**Gen 15:14** And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. (KJV)

**Exo 3:21** And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: **Exo 3:22** But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians. (KJV)

**Exo 11:2** Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. **Exo 11:3** And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. (KJV)

**Exo 12:35** And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: **Exo 12:36** And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians. (KJV)

**Psa 105:37** He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes. (KJV)

Because of some of the past tense language in the verses in regard to plundering I am more apt to believe that the plundering was something that took place over time as they were getting ready to leave, but even if they did it as they were leaving Rameses it would not have been wrong. There was no money exchange. They were not buying anything from the Egyptians. The Egyptians were giving them stuff, it was free, and it was being given as if it was a gift from the Egyptians. The Israelites were not taking anything by force. I don't know of any law in the Bible that says you cannot give something to someone on a Holy Day or that you cannot accept a gift on a Holy Day. If someone can prove beyond a shadow of a doubt what day, they were plundered, we would like to see your proof.

**Fellow Servants article:**

Ex. 12:17,42 The Israelites left Egypt on the 15<sup>th</sup> the day **after** the Passover. (Num. 33:3).

**Laura writes:**

**Exo 12:17** And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (KJV)

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**Exo 12:42** It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations. (KJV)

The Feast of Passover, the Feast of Unleavened Bread and the Night to be much observed are all the same night which starts at even as the 14<sup>th</sup> of Nisan ends, and the 15<sup>th</sup> of Nisan starts.

**Eze 45:21** In the first *month*, in the fourteenth day of the month, ye shall have the **passover, a feast of seven days**; unleavened bread shall be eaten. (KJV)

**Exo 12:43** And the LORD said unto Moses and Aaron, This *is* the **ordinance of the passover**: There shall no stranger eat thereof: (KJV)

**Num 9:2** Let the children of Israel also keep the **passover at his appointed season**. (KJV)

**Luk 2:41** Now his parents went to Jerusalem every year at the **feast of the passover**. (KJV)

**Luk 22:1** Now the **feast of unleavened bread drew nigh, which is called the Passover**. (KJV)

**Joh 13:1** Now before the **feast of the passover**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (KJV)

As you can see the Bible says that Passover and Unleavened Bread are the same feast, see Luke 22:1. Some people keep telling me that Passover was just a regular workday, but that is not what scripture says. Exo. 12:43 says it is an ordinance, so it is part of God's Law. And Numbers 9:2 shows that it is a Holy Day. An appointed season means it is a Holy Day.

As far as Numbers 33:3, read it carefully, it says they left Rameses on the fifteenth of Nisan. It says nothing about them having left Egypt on the fifteenth of Nisan. In order to leave Egypt, they have to first cross the Sinai Peninsula and the Red Sea which will take them the whole week. They did not leave Egypt until the last day of Passover/Unleavened Bread. The Sinai Peninsula was part of Egypt at the time of the Exodus, and they have found the chariots in the Red Sea before you enter into Arabia.

**Num 33:3** And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. (KJV)

**Fellow Servants article:**

The Bereans searched the scriptures, God's Word, (Acts 17:11) not writings of scholars and their interpretations with the intention to serve commandments of men, resulting in contradicting God's Word. How? God commanded Passover to be observed on the 14<sup>th</sup> and men deceptively reason it is to be observed on the 15<sup>th</sup>. Please search: Mat. 23:8; Mat. 15:3; 2 Tim. 3:7; Prov. 14:6; Col. 2:1-4; Mat. 16:6,12, "Then Jesus said to them, 'Take heed and beware of the leaven of the Pharisees and the Sadducees.'"

**Laura writes:**

**Act 17:11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (KJV)

**Mat 23:8** But **be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren**. (KJV)

**Mat 15:3** But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?** (KJV)

**2Ti 3:7** Ever learning, and never able to come to the knowledge of the truth. (KJV)

**Pro 14:6** A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth. (KJV)

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**Col 2:1** For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; **Col 2:2** That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; **Col 2:3** In whom are hid all the treasures of wisdom and knowledge. **Col 2:4** And this I say, lest any man should beguile you with enticing words. (KJV)

**Mat 16:6** Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** (KJV)

**Mat 16:12** Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. (KJV)

Instead of quoting all of these kinds of scripture to me, why don't you study Passover in the Bible, because I can see by what you wrote here that you don't really know too much about when it is.

**Fellow Servants article:**

Looking to men for Truth is idolatry. Which God hates. Deut. 16:22, 1 John 5:21, 1 Cor. 10:14, Rev. 19:10.

**Laura writes:**

Excuse me a minute here, didn't your fourteen Passover doctrine come from Herbert Armstrong of the Worldwide Church of God? Isn't that following a man? I suggest you study Passover in your bible because the day you are keeping Passover on isn't even a Holy Day, and yet scripture clearly says Passover is a Holy Day.

**Fellow Servants article:**

John 14, "Jesus said to him, "**I am** the way, the truth, and the life. No one comes to the Father except through **Me**." When the Church flees idols (Is. 30:22) and believes on the Lord's Name, [the belief demonstrated by choosing ONLY Righteous Glorified Christ to Rule in your mind and heart. Who came in the flesh, taught Truth, revealed the Way, died for the acquittal of our sins, has risen, has been given all authority, promises to give the gift of the Holy Spirit, His eternal Life.] there will be UNITY of the Faith and the knowledge of the Son of God. (Eph. 4:13; Prov. 8:8-9; 1 John 1-5).

Rom. 10:9-13, "For whoever calls on the name of the Lord shall be saved." See Joel 2:32 and Rev. 7:14.

Jer. 23:5-6, "Now this is His name by which He will be called: 'THE LORD OUR RIGHTEOUSNESS.'"

Jer. 33:16, "In those days Judah will be saved, and Jerusalem will dwell safely. And this is the name by which she will be called: 'THE LORD OUR RIGHTEOUSNESS'."

New Jerusalem will become one with The Lord Our Righteousness and The Father. John 17:21.

**Laura writes:**

Have a great day and be sure to study your bible better.

## Announcements

**Announcement from Zac Poonen (March 31, 2023)**

**MESSAGES**

**God Is a God of Encouragement**

<https://www.youtube.com/watch?v=b19nfu6vVjw>

**CFC Bangalore**

<https://cfcindia.com>

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**Announcement from Zac Poonen (April 4, 2023)**

**MESSAGES**

God's Glory is His Goodness Which We Must Manifest to Others

<https://rlcf.church/media/sermons/gods-glory-is-his-goodness-which-we-must-manifest>

LISTEN TO DAILY DEVOTIONS (By Zac Poonen)

(Spend 15 minutes a day with your family listening to this):

Note NEW Hindi channel

In Hindi: <https://youtube.com/@CFCHindiDailyDevotions>

In English: <https://www.cfcindia.com/daily-devotion>

In Malayalam: <https://www.youtube.com/@MalayalamDailyDevotion>

In Tamil: <https://www.youtube.com/@cfcdailydevotiontamil9121>

In Telugu: <https://www.youtube.com/@cfcdailydevotions.telugu>

May God bless you richly

CFC Bangalore

<https://cfcindia.com>

**Announcement from Craig White (April 6, 2023)**

Herman L Hoeh and his changed positions on history and archaeology.

If you scroll down the page for the Herman Hoeh collection [here](#), you will find links to information on his changed positions on history and archaeology. I have now added a link to audios explaining this [here](#) should this be of interest to you.

Also, to links to his thinking on the pre-Adamic world.

## Notes