

Presented  
By



**THE SEASONS**

**A STUDY ON THE APPOINTED TIMES**

**CEPHER ACADEMY**

**DR. STEPHEN PIDGEON / CHELLE WAGNER**

**February 24, 2022**

Good evening and welcome to another presentation of Cepher Academy. Tonight's presentation is going to be on The Seasons-A Study on the Appointed Times. I'm so glad you could join me tonight. I am Stephen Pidgeon. It's just good to see everybody and see everybody gathering in the chat. As explosive as this topic is, let's try to keep reasonable minds because, as you know, reasonable minds can disagree except for that one fella. You know who's been disagreeable his whole life. But that goes without saying. All right.

So, as we get going here tonight, we're going to start, first of all, with a little bit different presentation tonight. Rather than discussing current events or some of the other things, I want to introduce to you, Chelle Wagner. Chelle Wagner is going to be joining us on Cepher Academy as a teacher.

So, you know, Cepher Academy is just crazy. You are of the Hebrew alphabet class, and you have to admit that class got wild last Wednesday, didn't it?

**CHELLE:** Well, wild with Revelation things that we hadn't considered before. And what's funny is, ever since we start talking about, did something, should something, is it really a prefix, I'm looking at every word a little differently. I was looking at Magdol today and thinking, wait a minute, the one for tower, do we get a different picture if I separate that off.

**DR. PIDGEON:** We do because, when you look at Magdol, if the meme means from, the prefix, then what do you have? You have Gimel, Dalet, Lamed, which means Gadol, right? Which means strength or big. From that which is large. Which is now construed as tower?

**CHELLE:** Yes. Right.

**DR. PIDGEON:** Isn't that interesting? It's so, and with the Hebrew, it just keeps revealing. And yes, it may not be a prefix; maybe that's just the name. But when we look to the prefixes and suffixes, all of a sudden, the words are like a boom. And this revelation that came in at the end of the discussion on the dalet, here we are just discussing the fourth letter of the Aleph Beyt, and the dalet turns out to be explosive, absolutely explosive. One thing we didn't share on that that we were talking about that was the word for blood, which is this word dom, dalet, mem, sofit, or the final mem. I was talking with my wife about it. And she said, oh, yeah, well, let's look at that, what does that mean? And I said, well, dalet is really not the door, even though deleth is door in Hebrew. Dalet that is more like an entrance or a gateway. It's when you go from being outside to being inside. Or when you go from being inside to being outside. So, it's really more of a portal than it is a wooden door. When you have **MASHIACH** saying, I am the door; I am the door. Does that mean he's a six-panel wood door? No.

**CHELLE:** Entry way. The way in.

**DR. PIDGEON:** The way in, I'm the way in. I'm the portal in. But when you look at the mem sofit now, this is kind of a representation; it means water. Mem being water. And mayem, kind of extrapolation of that. But when you look at the mem representing the womb, the womb, what do we see? We see the statement in Dom, wife asked me, she said, well, where do you think blood comes from? You know because we talk about life. All life on earth is described as the life of the flesh is in the blood. This is Leviticus 17:11. Life of the flesh is in the blood. Okay, fantastic.

So, where did the blood come from? We know where the breath came from. Because **YAH** breathed his name into the nostrils of the dust, and the dust became a living soul. A'dom, A'dom. The ultimate authority and blood, dom. When we look at this now, so, where's this blood come from? Well, the blood begins to self-populate, the blood cells begin to self-populate at the moment of conception. So, you have this spark inside the ovum. At the moment of conception, there's a spark, a visible spark. And with this spark, blood begins to self-replicate. So, the blood is birthed in the womb. So, what do we see? The portal is the womb. This is what DOM means. The blood, the portal is the womb. Exciting.

**CHELLE:** It really is. And I mean, gosh, when we just look, what do the Scriptures say? It answers the biggest questions that are in our society day. When does life begin? Well, we can see it in the Hebrew. And we can see it scientifically. It begins at conception.

**DR. PIDGEON:** And the Hebrew is just giving it to us. It just shows it to us right there. And so, of course, when you see the discussion about the blood, just remember that when **YAH** looks at life on the earth, it's in the blood. The life of the flesh is in the blood. That's Leviticus 17:11, Vayiqra 17:11. And so anyway, the beauty of it is, as we discuss just the Aleph Beyt, we're not talking about, do some exegesis or the deep end of Proverbs. We're talking about discussing the Aleph Beyt and the implications of what we're seeing in the letters with some examples. What we are seeing is people are beginning to think with the Hebraic mindset. Wait a minute, what if that is the prefix, right?

**CHELLE:** I was sharing something earlier today. And it was a statement you had made a statement in our Hebrew class. And I was writing it down as fast as I could because I thought that's it. And the statement was, as we study the Hebrew language, we take on Hebrew thought; the language itself is prophetic.

**DR. PIDGEON:** It is yes, the language itself is prophetic. And we see this even in the Yod, Heh, Vav, Heh. In the Yod, Hey, Vav, Heh. You see this Yod, Heh, Vav, Heh, now, we haven't studied any of these letters. But we're about to cross the threshold into Heh, and when we cross the threshold into hey, we're going to be seeing something about the Heh that is quite remarkable. Because it's the representative of breath, it's the representative of the exhalation of breath. And we know that the ruach.

**CHELLE:** I know, I'm working on those gutturals.

**DR. PIDGEON:** Yes, yes, but anyway, but you see that's breath, right? So what this **MASHIACH** say, what would Jesus have done with the COVID pandemic? Well, he breathed on them and said, Receive ye the Ruach Ha'Qodesh. We also see that creation itself had to do with the breath of **YAH**, hovering over that which was void and without form. In Genesis 1:2, this was the breath, the ruach the breath.

Then we see another example of this as **MASHIACH** says what, as you cannot tell from where the wind comes or to where the wind goes. So goes the Ruach Ha'Qodesh, because, in Hebrew, you can't tell from where the ruach, the wind comes, and from where the Ruach goes. So goes the Ruach Ha'Qodesh. All right. So, we begin to see this, really kind of a phenomenal idea about the breath, about the breath. Well, this breath is represented with this Heh. Now, sometimes ha, sometimes, ah, so Torah. So, you have this idea of the Tav, Resh, Vav, Heh, so you don't say Tav, excuse me, Tav, Vav, Resh, Heh. You don't say Tor-ra-ha. You say Torah. Or how about Sarah? Do you say Sarah-ha? No, you say, Sarah, because the heh at the end, just merely ah.

**CHELL:** And you know what I love about that if we've already looked at the creator's name, well, he's put his name in his people. So, we know the, ah, you know because it's given, there's **YAH, YAHUAH**.

**DR. PIDGEON:** There it is.

**CHELE:** From our Avram, to Avraham. From Sarah to Sar-ah, ah. The ah, is there.

**DR. PIDGEON:** What does it mark here, Chelle? It marks the presence of the ruach, the presence of the breath of **YAH** is now in this person, the presence. So now, when you see this as the breath, and you look at the Yod, Heh, Vav, Heh, you see, Yod, the hand of the creator, Heh, his breath. Then you see the Vav, the nail, that is going to signify **MASHIACH**. And you see what? His breath? So, this is prophetic. All of a sudden, the language itself is prophetic.

Alright, well, Chelle, so I understand you're going to be doing teaching with us; it's going to be so good to have your teaching. We were talking about this earlier today. And you were talking about this business of kind of teaching from the middle out? Now, can you explain that just a little bit, which, which you got in mind there?

**CHELLE:** I just don't like to do things the normal way.

**DR. PIDGEON:** Abby, Abby, something.

**CHELLE:** The reason sometimes I do things this way, is I love chiasmic patterns. Anytime I see something that I can begin to see it lining up when I see, you know, equal on each side and what it's pointing to the heart of the matter. I think that we can learn more from that sometimes. The other reason is I raised a daughter that had

dyslexia. And so, when I began to homeschool her, we were already in seventh grade, and she couldn't read. I needed tools. And so, the faithfulness of our Father led me to exactly the tool I needed.

I went to a conference, and there was a homeschooling dad who happened to be a scientist. His specialty was dealing with dyslexia, just so happened the first year; I need the answer the answers there. So, I bought his book, I brought it home, studied it, and what he was explaining is that dyslexia, we had fought in the school system for years—the public school system, and then the private Christian school system. And everybody wanted to put a label on my daughter that said, this is going to be a lifelong problem shall never be able to learn like everybody else.

I mean, it was curse after curse after curse. And I said, I don't believe that I just don't believe that, and I'm not going to buy that answer. So, through prayer, and belief, and faith, the father, in his faithfulness, gives me an answer. So basically, the premise that this particular homeschool dad scientist taught was the brain needs to be challenged; it needs to be challenged. So, do things like this, put her on a balance beam, have her touch your nose, arm to arm, and recite the ABCs. So, we did those things. We did it consistently day after day as we read fabulous books. I would just read it with her, kind of pointing out. And as we exercised the brain in that way, challenging it to have to reach for different answers, the brain strengthened, and dyslexia was no longer a problem. At the end of two years, she was reading at a college level and went to work for a journalist in her high school career.

**DR. PIDGEON:** What a testimony. That's a great testimony. So, when you talk about this idea of coming in, out of the middle, right, like, for instance, we know that like with the menorah, technically the lighting schedule is the middle lamp, then right, then left, then right, then left and outer than outer. And so, this is kind of the concept of sevening, if you will, the menorah. We have the same kind of formula. And we often see this in Scripture. Revelation is a very typical example. You have Chapters 1 through 9, which is one prophecy, then you get to Chapter 10. And it says, take this book and eat it. I used to have teachers when I was in high school, tell me that, you know,

**CHELLE:** They were like, talks too much?

**DR. PIDGEON:** Yes, that's exactly right. If you're not going to read it, I'm going to make it eat it. How's that sound? But it was something like that, yes. But, but the beauty of it was, here the Angel is talking to John, Yochanon. And he says, take this book and eat it, and it's going to be sweet, but then it's going to bounce in your belly. It's like a bad meal. And then prophesy a new. So, you have this very formula you are talking about. That if were to examine that, and if you examine revelation closely, you'll see that there are three menorahs coming up to chapter 10 and three menorahs descending from it. And Chapter 10, the seven thunders, the seven we're not going to tell you what those are. That's the shamash. That's the center servant lamp from which everything else lights. I think that the teaching method is going to be very useful. I think you're going to have a lot of good things to say and a great approach. So, I want to encourage people that your program, your teaching program, is going to be on Mondays at 1 pm. Eastern Standard Time. So that's noon, central time. 11 am Mountain Time, 10 Pacific Time, and 3 a.m. Alaska time. Depending on how far apart out in the bush you are. But that's going to be great. That's on Monday. The class is going to be discussing the Paleo and the Pictograph. And you're going to be taking it from some of these formulas and exploring a whole different area of exploration from what I'm doing in teaching the Aleph Beyt, correct?

**CHELLE:** That's correct. Because it is a different modality, and we get different things, like today when I was just kind of explaining a little bit about the class, what grabbed me, I like to compare everything to Scripture, like here's an example. You read one person's book, and they say, well, if you're taking it to the paleo, when we look at padres, when we look at the Pesach, and we look at the D'rash, some people feel like, well, it's definitely just the most simplistic view.

And I understand their point, but yet, I'm looking at it and going, I see a whole lot of sown there. I just built this whole prophecy out of Zephaniah 3:8-9. Well, everything actually, the entire books of Zephaniah 1,2, and 3, up to and through verse eight, is really talking about what I believe is this time period that we're living in now. Where things are coming to. And then the promises, and in the midst of all that, he's going to restore unto us a pure language. And so, I started looking at that and thinking about it because I've been doing a lot of study out of Yasher. And what was Mosheh's contention? I'm not qualified for this because I have uncircumcised lips. And I started thinking about that. What was he really saying? I took that, let me just, I,

**DR. PIDGEON:** While you're looking for that Chelle, you got to keep in mind, what did Isaiah say when he was translated up into heaven, which is what his own testimony is? I didn't say it. He's translated up to heaven, and he sees **YAH** sitting on the throne. And he says Woe is me, for I have unclean lips.

**CHELLE:** Yes. I started thinking about that. And so, what do we know, like from the Book of Yasher, what was Mosheh's story? He was raised as royalty in the house of Egypt. His thinking pattern had to do with the way that Egypt thinks. When you look at this with language, and we're looking at these unclean lips, the word is aral, uncircumcised. So you've got the ayin, the all-seeing eye, you've got the resh with the way man thinks, that's always how I think of that one the thoughts of men. And then you've got the staff of authority. So, if he's saying, My lips are real, he's saying, **YAH**, I've come to the point to where I understand, that my thinking, because what comes out of our mouth, what makes a man unclean? There it is. That if our thinking is of the way of Egypt because that's how we've been raised. This was the fear that was coming upon him because he had been humbled.

**DR. PIGEON:** And to say and recognize that what's coming out of his mind is strictly the training of the all-seeing eye. I only know Egypt. So when you think about Mosheh going into the desert saying, I've got to get the Egypt out of these people, but the Egypt had to come out of him to first.

**CHELLE:** And so that fear and trembling, of saying, I don't know that I'm qualified to do this, because I have the mind of Egypt.

**DR. PIDGEON:** But when I read the ancient texts, we find some very interesting things. Like for instance, in Yasher, we find that the Hebrew language had disappeared at the time of Avraham; it was gone. And Avraham was like, well, what? When the language disappeared, everybody became illiterate again. And there's many times in human history where everybody around you can't read or write. This was this occasion with Avraham, who overnight is given the Hebrew language. He's given the Ivriyt, where he can speak it, he can read it, and he can write it overnight. And so, it really becomes really kind of a huge tale. The same thing happens with Joseph when he's in front of Pharaoh. And Yasher describes him being downloaded the 72 languages of the world overnight. And this is reiterated in Psalm 81:4 For right when he was called Yoceph.

**CHELLE:** Right. Amazing. So, I was looking at one more thing today out of Genesis 11, when they all have one language, and **YAH** has got to do something about it. Because they are building the tower. In Genesis 11:7, it says, Go, let us go down, and there confound their language, that they may not understand one another's

speech. I'm looking at this word confound. And it's Beyt, Lamed, Lamed. Babel, right? So, I was looking at that, and I thought, let me take that as a prefix almost. What have we got? We've got the house of la, la, la!

**DR. PIDGEON:** So, it is, so it is. And it's like what we were teaching on yadah. So, what do people say, yadah, yadah, yadah, you know, you know, you know? Well, Chelle, I'll tell you, it's exciting. I know your class is starting on March 14. Yeah, Monday, March 14, at 1 pm. Eastern Time, which, as you know, is three o'clock in the morning and Alaska time, but only midnight in the UK. I mean, maybe that's in Finland. We have people from all over the world participating now. So, it's hard to get everybody fit in a schedule. But I really do appreciate everybody from other parts of the world joining us when it's late in their time. And so, with that, Chelle, thank you for coming on board.

And so, I'm going to minimize our faces so nobody can read our lips. Sorry about this, Jessica. I couldn't figure out how to get us at a better screen size. And we just spent, you know, we just spent it we exhausted all the resources we had. But I'm going to go ahead and share our screen now. And let's get our presentation going with, The Seasons.



Now again, I have to tell you, exciting, exciting, exciting, this study on The Seasons. We have been going through the calendar, and we spent a little bit of time on the Rhythm of Life, talking about Shabbat, talking about the days, talking about the years, talking about all these kinds of things. Now we're going to deal with the seasons. Because when we deal with, how are we going to find the month? We think we can find the first day of the month, predicated on the dark moon, the covered Moon, the kasa, or kasah, that indicates covering. So, maybe that tells us the new moon, the chodesh, that would give us this dark moon give us the first day of the month.

But what's the first month of the year? How are we supposed to know this? How are we supposed to know this? Well, let's take a look.



Okay, so here we are, the seasons—a study on the appointed times of **YAHUAH**. And so we here we have a little graphic here, Summer, excuse me. Spring, Summer, Fall, Winter. And I started in the spring because that's when the Biblical Calendar starts in the spring.



A study on the appointed times of **YAHUAH**, the seasons.



Now, let's take a look. So, we're going to start here, with this passage in Bere'shiyth, Genesis 1:14-19.

This is the passage that all the biblical scholars use for determining what's going on with the calendar? This is it.

**Bere'shiyth (Genesis) 1:14-19:**

"14. And **ELOHIYM** said: Let there be the lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days and for years:...."

We have dealt with this the last couple of times, pretty exhaustively.

"15. And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

16. And **ELOHIYM** made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also,...."

The greater light to rule the day, wait a minute, just let me get up my I got to annotate here, but I'm not annotating. You know, I've started to go into my obsessive disorder, you know, it's like Chelle, I had to drop out about, you know, Overeaters Anonymous, they had a two cheesecake minimum, it was bad.

So, here's what we have, we have the greater light—the great way to rule the day, boom. And then we have the lesser light to rule the night. And what else? He made the stars also.

"17. And **ELOHIYM** set them in the expanse of the heavens to give light upon the earth,

18. And to rule over the day,...."

Which is Yom.

"18. and over the night,..."

Which is Lilah. Now, this is kind of important, to rule over the day, Yom, and over the night, Lilah. So, we see that there is a distinction between Yom and Lilah.

"18. And to divide the light,...."

Orh,

"18. from the dark darkness,..."

Choshek

"18. and **ELOHIYM** saw that it was good.

"19. And in the evening,...."

Erev

"19. and the morning,..."

Boker.

"19. were the fourth day."



Or Yom. All right, good. So far, we're off to a good start. Why? Because I haven't said anything yet. That's why it's still a good start.

# The Seasons

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

***These three kinds** he made on the fourth day*

*- Bere'shiyth (Genesis) 2:9-10*

## Bere'shiyth (Genesis) 2:9-10:

"9. And on the fourth day he created the sun and the moon in the stars,..."

Now this, we're going to talk about Bere'shiyth again, Chapter 2:9-10. On the fourth day, he created the sun and the moon, and the stars. See, wait, here it is, again. He created the sun and the moon, and the stars.

"9. and set them in the expanse of the heaven, to give light upon the earth, and rule over the day in the night, and divide light from the darkness. And **ELOHIYM** appointed the sun to be the great sign...."

So, we know what the great light is—the sun.

"9. on the earth for days and for Shabbaths for months and for feasts and for years for Shabbaths of years and for jubilees and for all seasons of the years....."

All seasons of the years.

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

In other words, agricultural calendar, these three kinds what? Yeah, three kinds, not two kinds, three kinds, the sun, the moon, and the stars, those three kinds he made on the fourth day, according to jubilees.

# The Seasons

The day [יוֹם]  
The night [לַיְלָה]  
The light [אוֹר]  
The darkness [חֹשֶׁךְ]  
The evening [עֶרֶב]  
The morning [בֹּקֶר]  
The day [יוֹם]

## The evening [עֶרֶב]

*This may be better stated as from the zenith at noon to darkness – the waning of sunlight.*

## The morning [בֹּקֶר]

*This may be better stated as from the daylight to the zenith – the waxing of sunlight at noon.*

*Both of these constitute the “day”.*

So, when we take a look at this idea, people say, well, look, this is a pretty easy formula that day begins at sundown because it says the evening and the morning were the first day. All right now, when we look at this, here was some of the kind of the magic words, if you will, in that passage in Genesis,

Day-Yom

Night-Lilah.

Now, why didn't he say the Yom and the Lilah were the first day? He didn't say that. He instead said the Erev and the Boker are the first day. And so, we see,

Light-Orh

Darkness-Choshek

Evening-Erev

Morning-Boker

Day-Yom.

So, we might better understand,

The evening, Erev, as going from the zenith at noon to darkness-the waning of sunlight.

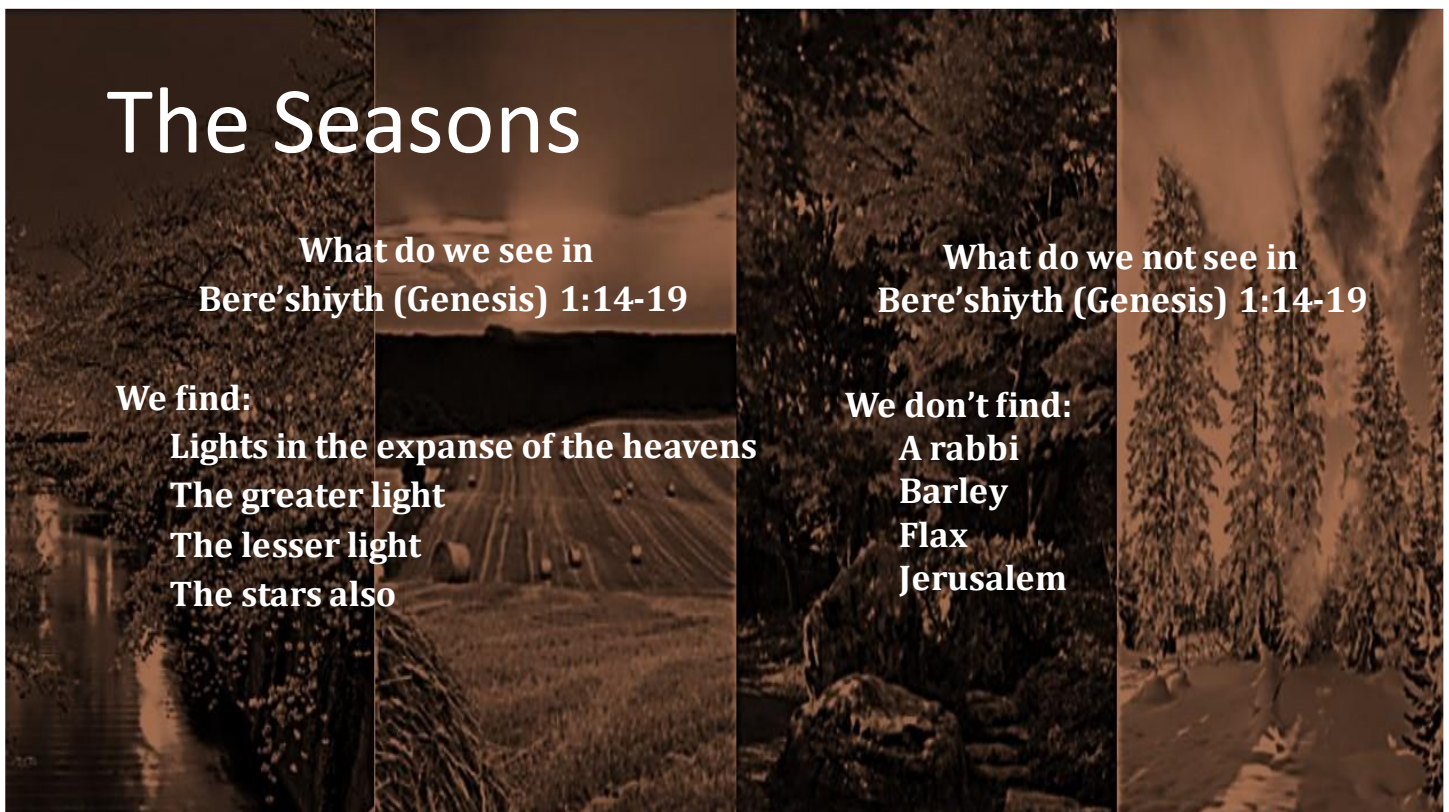
So, we could kind of look at it like this, if you will, the waning of sunlight. The day crescendo, as we say in music.

The morning, Bokor, this may be better stated as from the daylight to the zenith-the waxing of sunlight at noon.



No, there was a good discussion on the Rhythm of Life part 2 in the chat. There were a number of people who made a point that said, well, look, it's not sunrise, Dr. P, it is daylight which is different. Now, I can tell you where I live; we live in the mountains. So, we have these magnificent peaks around here that are huge and beautiful. But guess what? They block the sun out. So, in the winter, we get sometimes hours of daylight before the sun cracks up over the top of the mountains. And so, yes, it's daylight, not sunrise. This you might see as personified as a crescendo. Crescendo waxing into noon, decrescendo waning from noon. So, what do you see like in the Spanish language? They have this greeting Buenos Tardes. Buenos Dias and then when you get in kind of the afternoon, hey, things are kind of waning here, Buenos Tardes. It's not just Dobryy vecher like you have in Russian, Dobryy vecher or good evening, but rather it's more of a good afternoon kind of thing.

So, you see, there's a little bit of a distinction; we can see some of this connotation. But both of these, the waning and the waxing, these constitute the day.



Let's continue. So, what do we see in Bere'shiyth 1:14-19?

We find:

Lights in the expanse of the heavens

The greater light,

The sun

The lesser light

The moon

The stars also.

Okay, that's good. What don't we see?

We don't find:

A rabbi

Barley

Flax

Jerusalem

What we don't find is a rabbi anywhere in there. Where's the rabbi? I don't know. He didn't make it into that list. You know you don't have a sun until the rabbi sees it. And you don't have a moon until the rabbi sees it. So, there's no rabbi mentioned in Genesis at all. And then you have the barley. No, we don't have the barley there. And we don't have flax. And we don't have Jerusalem. None of these things appear in this passage. So, unless there's a Jerusalem, there was no possibility of knowing the first day of the month. Is that right? No way that Adam could have known the first day of the month, or Noah, even though he was counting. The 17th day of the second month is when the flood began. Well, was he counting that? Well, he had to kind of get this in the script. Moses was counting it that was well before Jerusalem. Well, okay, so I guess a rabbi seeing the moon over Jerusalem is not included here at all.

## The Seasons

*Now Yahuah had said unto El-Avram: Get you out of your country, and from your kindred, and from your father's house, unto a land that I will show you: 2 And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: 3 And I will bless them that bless you and curse him that curses you: and in you shall all families of the earth be blessed. 4 So Avram departed, as Yahuah had spoken unto him; and Lot went with him: and **Avram was seventy and five years old** when he departed out of Haran. 5 And Avram took Sarai his woman, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Kena'an; and **into the land of Kena'an** they came.*

- Bere'shiyth (Genesis) 12:1-5

So, let's take let's continue on in Bere'shiyth, Genesis.

### **Bere'shiyth (Genesis) 12:1-5:**

"1. Now **YAHUAH** had said unto El-Avram: Get you out of your country, and from your kindred, in from your father's house, unto a land that I will show you:

2. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing.

3. And I will bless them that bless you and curse him that curses you: and in you shall all families of the earth be blessed....”

Now, was Abraham Jewish. No, he was not Jewish because there was nobody that was Jewish on earth, until you get from Abraham to Yitschaq, from Yitschaq to Ya’aqov, from Ya’aqov to his son, Judah. Here's the first time you get anybody Jewish is when you get to Judah, the son of Ya’aqov, four generations later. Abraham was not Jewish. And he was not Israeli either. He was Hebrew. But it says right here; I will bless them to bless you and curse him that curses you.

Let's talk about that since everybody likes to break that passage out. The Scriptures say, he's going to bless them, and he's going to curse them that curse it. Well, just hold up here. Because Abraham was told what, you're going to be a father of many nations. How's that expressed in the Hebrew? Melo Goyim. So many Melo Goyim means what? Goyim is not Israeli, not Yashar’el. But many nations, and what? I'm going to bless you; I'm going to bless you, you father of many nations. And I'm going to curse him that curses you, you father of many nations.

So, what does this mean? The many nations are equally blessed. Those who bless them will be blessed. Those who curse them will be cursed.

“4. So Avram departed as **YAHUAH** had spoken unto him, and Lot went with him: and Avram was seventy-five years old when he departed out of Haran....”

Now, this point right here, boom. This begins the marker that is going to be referenced by Mosheh. Later this begins to count, and Avraham was 75 years old when he departed out of Haran.

“5. And Avram took Sarai, his woman, and Lot his brother's son, and all their substance that they had gathered, all the souls that had gotten in Haran;...”

All the souls they had gotten in Haran. What are you trying to tell me that Abraham was a slave owner? Looks like it.

“5. and they went forth to go into the land of Kena’an, and into the land of Kena’an they came.”

That's Bere'shiyth 12:1-5.



# The Seasons

*And in the sixth week, in the fifth year thereof, Avram sat up throughout the night on the New Moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed. 17 And a word came into his heart, and he said: **All the signs of the stars, and the signs of the moon and of the sun are all in the hand of Yahuah**. Why do I search them out? 18 If he desires, he causes it to rain, morning and evening; and if he desires, he withholds it, and all things are in his hand.*

- Yovheliym (Jubilees) 12:16-18

## YOVELHIYM (Jubilees) 12:16:

“16. And in the sixth week, in the fifth year thereof, Avram sat up throughout the night on the New Moon of the seventh month....”

The New Moon of the seventh month that would be Tishri in the modern calendar.

“16. to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains,...”

Wait, just hold up here. Avraham would do what? Observe the stars from the evening to the morning. Now, when you observe the stars from the evening to the morning, what do you see? Motion, motion. So, for instance, I was at my son-in-law's house last night, and we were looking, he had this app, and I've got the app now to my phone. The app is really cool. And the app is called Sky View. And so, with Sky View, you click on the app, and then you can just point your phone up. And it shows you exactly where the constellations are. And it gives you the constellation so you can see them and the stars. It names a bunch of other stuff, which is pretty cool.

I was looking; of course, for Ursa Major, the Big Dipper, we call it up here, which means the Big Bear. And here we're looking; it's straight up over our head—last night at 11 o'clock. The Big Dipper was straight up overhead. But just before the show, I checked on the Big Dipper, and the Big Dipper was over here. And it was in a completely different configuration; it had moved, it was not in the same position, it had to move. You see that if you're observing the stars, from evening to morning, you're going to see motion. And it's equally true depending on where you are on the earth. Like where we are up here, we see the same stars all the time, and they never disappear. They never disappear.

The reason they don't disappear is because we're too far north. We're way up here; we're way up at the top of the world; we're seeing all this stuff. But when you start getting settled down into the Tropic of Cancer, and between the Tropic of Cancer and the Tropic of Capricorn, which kind of let's call it the mid belt, you get a different set of stars, a different set of constellations. You get the appearance of a constellation and the disappearance of a constellation. It comes, and it goes. Now, here's what we see. Last night, we're looking at Virgo. And Virgo has this star called spica, and we're going to get to the spica when we get further on to this. But you could also see the event horizon. So, there's a line drawing what's visible and what isn't visible. And so, part of Virgo was visible, but spica was not, then this morning, when I was looking at the Big Dipper, guess what Virgo was completely under the line, both the whole of the constellation was under the line.

So, here you have Avraham observing the stars from evening to the morning to see what would be the character of the year. What would be the character of the year? We can look at the stars and see what would be the character of the year; this is what this is teaching.

**YOVELHIYM (Jubilees) 12:16-18:**

“16. And he was alone as he sat and observed.

17. And word came into his heart, and he said: All the signs of the stars,....”

And remember, what did what was said in Genesis 1:14? That this the sun and the moon, and also the stars, were given for signs and appointed feasts, and days, and years?

“17. and the signs of the moon and of the sun are all in the hand of **YAHUAH**. Right? Why do I search them out?” ....”

How do I know? I'm looking out here; I can't figure anything out.

“18. If he desires, he causes it to rain, morning and evening; and if he desires, he withholds it, and all things are in his hand.

And that's that, stop looking at the stars, trying to figure out if it's going to rain or not. But are there other things that we can see in those stars? Well, I think there are.

# The Seasons

*19 And he prayed that night and said  
My Elohiym, El Elyon, you alone are my Elohiym, and you and your  
dominion have I chosen. And you have created all things, and all things  
that are the work of your hands. 20 **Deliver me from the hands of evil  
ruachoth** who have dominion over the thoughts of men's hearts, and **let  
them not lead me astray from you**, my Elohiym. And establish me and  
my seed forever that we go not astray from henceforth and forevermore.  
- Yovheliym (Jubilees) 12:19-20*

## YOVELHIYM (Jubilees) 12:19-20:

"19. And he prayed that night and said,...."

Now listen, look at this prayer; I found this prayer absolutely remarkable.

"19. My **ELOHIYM, EL ELYON**...."

Which would be in English, God Almighty, but **ELOHIYM**, my **EL ELYON**.

"19. you alone are my **ELOHIYM**, and you and your dominion have I chosen...."

Not some wacky Egyptian animal God or a bunch of Gods over there out of India.

"19. And you have created all things, and all things that are the work of your hands.  
20. Deliver me from the hands of evil ruachoth...."

Now, what does he say? Deliver me from the hands of evil ruachoth? What do we see in the Our Father prayer deliver us from evil? But here, and you can't find that anywhere in here, you can't find that. What Why is **MASHIACH** quoting that phrase? It doesn't appear anywhere in 1st and 2nd Kings, 1<sup>st</sup> and 2<sup>ns</sup> Samuel. It doesn't appear any of it. It appears here. Deliver me from the hands of evil ruachoth, evil spirits.

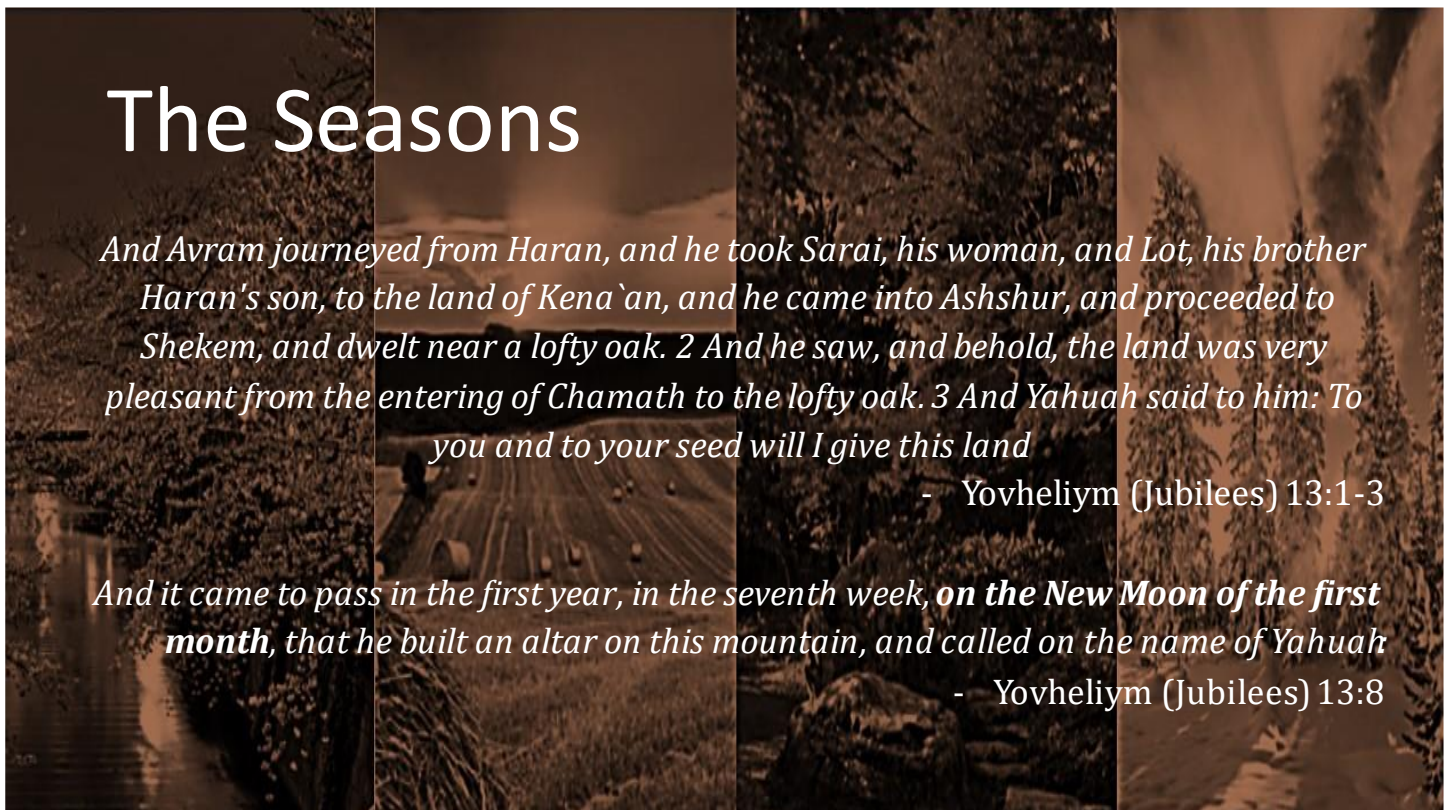
"20. who have dominion over the thoughts of men's hearts, and let them not lead me astray from you,...."



So, what do we see in the prayer? Lead us not into temptation. Like **YAH** is going to lead people into temptation. You, see? This paraphrase we get in the Greek downstream from what was being discussed, you forget about the fact that he's saying, deliver me from the hands of evil ruachoth, deliver us from evil. Well, deliver us from the evil inclination, deliver us from evil spirits, deliver us from these demons. And don't let them lead us astray. Not you; don't let them lead me astray from you.

“20. my **ELOHIYM**. And established me and my seed forever, that we go not astray from henceforth and forevermore.”

I found that prayer kind of interesting when I was looking at it.



Now we're going to see here,

#### **YOVELIYM (Jubilees) 13:1-3:**

- “1. And Avram journeyed from Haran, and he took Sarai, his woman, and Lot, his brother Haran’s son, to the land of Kena’an, and he came into Ashshur, and proceeded to Shekem, and dwelt near lofty oak.
2. And he saw, and behold, the land was very pleasant from the entering of Chamath to the lofty oak.
3. And **YAHUAH** said to him: To you and your seed, will I give this land.”

#### **YOVELIYM (Jubilees) 13:8:**

- “8. And it came to pass in the first year, in the seventh week, on the New Moon of the first month, that he built an altar on this mountain, and called in the name of **YAHUAH**.”

So, that would be guess what, Shekem. That would be right where Gideon's tomb is right now, overlooking the city of Nablus where Joseph's tomb is, Shekem.

Avraham entered the holy land the same place Joshua did, the same place Yitschaq did, where Ya'aqov did, where Y'aqov's well is. Shekem.

# The Seasons

*And he removed from thence and went towards the Negev, and he came to Chevron and Chevron was built at that time, and **he dwelt there two years**, and he went thence into the land of the Negev, to Ba'aloth, and there was a famine in the land. 11 And Avram went into Mitsrayim in the third year of the week, and he dwelt in Mitsrayim five years before his woman was torn away from him.*

- Yovheliym (Jubilees) 13:10-11

Chevron (Hebron) is the destination point for Avram and his arrival in the land of Kena'an, where he arrived some days later from Shekem If fourteen days, then he would have arrived at Chevron on the 14<sup>th</sup> day of the first month. This began the 430 year count.

## YOVHELIYM (Jubilees) 13:10-11:

"10. And he removed from thence and went towards the Negev, and he came to Chevron...."

He came to Chevron. Well, I didn't know they had a gas station. There was a gas station in Israel. Well, no wonder he was able to travel so freely because he came right to the chevron station, filled up the car, and then everything was good, right. And the Chevron station was built at that time. And they had two guys that would not only fill your car, but they would check your oil and do your windshield. No, right. This spelling here Chevron is actually Hebron, what they say in modern English, Hebron. So, I thought you'd appreciate that. And Chevron was built at that time, and he dwelt there two years, and he went thence into the land of Negev to Ba'aloth, that would be the place of Ba'lalie's. and in this case, feminine plural, which means they were female idols. Bala'oth.

"10. and there was a famine in the land...."

Well, no wonder there was a famine in the land because you guys were here worshipping these idols.

"11. And Avram went into Mitsrayim in the third year of the week, and he dwelt in Mitsrayim five years before his woman was torn away from him."



So, it looks like he was in year one of this, then two years here, then three years there, then five years here, when you put all that together, you end up at the end of the Jubilee, before his woman was torn away from him.

Chevron (Hebron) is the destination point for Avraham his arrival in the land of Kena'an, where he arrived some days later from Shekem. If it took him 14 days to get from Shechem to Hebron, then he would have arrived at Chevron on the 14th day of the first month. So, this would begin the 430-year count.

# The Seasons

*40 Now the sojourning of the children of Yashar'el, who dwelt in the land of Mitsrayim, and in the land of Kena'an, they **and their fathers**, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of Yahuah went out from the land of Mitsrayim.*

- Shemoth (Exodus) 12:40-41

**The fathers of the children of Yashar'el were of course Avraham, Yitschaq, and Ya'aqov.**

Why is that important? Well, so here's what it says in Shemoth, Exodus.

## **SHEMOTH (Exodus) 12:40-41:**

*"40. Now the sojourning of the children of Yashar'el who dwelt in the land of Mitsrayim, and in the land of Kena'an, they and their fathers,...."*

What, they, the children of Yashar'el, and who? And their fathers. Does this just mean the tribal fathers? No, it means Ya'aqov, Yitschaq, Avraham. So, when you're calculating the 430 years, you calculate the sojourning of the children of Yashar'el and their fathers.

*"40. was four hundred and thirty years.*

*41. And it came to pass at the end of the four hundred and thirty years, even the very self-same day it came to pass, that all the hosts of **YAHUAH** went out from the land of Mitsrayim."*

So, the fathers of the children Yashar'el were, of course, Avraham, Yitschaq, and Ya'aqov. Well, this is interesting because now you're saying they came out on the 14th day. So, they came out on the Passover; they came out on Matstsah; actually, the 15th day is when they came out. They came out on the 15th day, and they did it back then too. So, Avraham began sojourning, and then 430 years later, boom, it's realized again.

# The Seasons

*And Yahuah spoke unto El-Mosheh and El-Aharon in the land of Mitsrayim, saying: 2 This month shall be unto you **the beginning of months: it shall be the first month** of the year to you.*

- Shemoth (Exodus) 12:1-2

*Guard the month of Aviyv and keep the Pecach unto Yahuah Elohayka: for in the month of Aviyv Yahuah Elohayka brought you forth out of Mitsrayim by night.*

- Devariym (Deuteronomy) 16:1

## **SHEMOTH (Exodus) 12:1-2:**

- "1. And **YAHUAH** spoke unto El-Mosheh and El-Aharon in the land of Mitsrayim, saying:  
2. This month shall be unto you the beginning of months: It shall be the first month of the year to you."

Now, how the seventh month became the first month of the year is probably the same way that the Gregorian 11th month became the first month of the year in the Gregorian calendar. Somebody moved it. What do you think about that? I'm not going to keep it there. Let's move it over here. And why would you move it to the seventh month? Because that is the mid-waning. That would be when the sun goes down in the day, and if you're going to keep the day by saying that's when the sun goes down, then you would keep the new year when the sun goes down when the waning is over, and you can head into winter. But we're seeing here **YAH** didn't say that at all. He said the beginning of months. This is the first month of the year to you.

## **DEVARIYM (Deuteronomy) 16:1:**

- "1. Guard the month of Aviyv and keep the Pecach unto **YAHUAH ELOHAYKA**: for in the month of Aviyv **YAHUAH ELOHAYKA** brought you out of forth out of Mitsrayim by night."

So, what the month that **YAHUAH** brought you out of Mitsrayim by night. That's the month of Aviyv, and that month is the first month of the year. I didn't say it; it's written right there.



# The Seasons

*4 These are the feasts of Yahuah, even holy assemblies, which ye shall proclaim in their appointed times. 5 In the fourteenth day of the first month at even is Yahuah's Pecach. 6 And on the fifteenth day of the same month is the Feast of Matstsah unto Yahuah: seven days ye must eat matstsah. 7 In the first day ye shall have a holy assembly: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto Yahuah seven days: in the seventh day is a holy assembly: ye shall do no servile work therein.*

*- Vayiqra (Leviticus) 23:4-7*

## **VAYIQRA (Leviticus) 23:10-11:**

"4. These are the feasts of **YAHUAH**, even holy assemblies, which ye shall proclaim their appointed times.

5. In the fourteenth day of the first month at even is **YAHUAH'S** Pecach....."

So, this one, I used to think, well, that means that even that's when the 14 day begins, but that's not what it says here. That is what it says. It says on the 14th day at even. So, the even of the 14<sup>th</sup> day, that means the day is already underway, and then we get to its even that night. Well, that's **YAHUAH'S** Pecach; why? Because you're going to eat at night, and then you're going to stay if they're all dressed up, ready to go, raring to go. You don't get a chance to let your bread levin; this is it, stay dressed, eat the lamb, and then hit the road.

"6. And on the fifteenth day of the same month...."

That would be after the dawning of the following morning of the same month.

"6. is the Feast of Matstsah unto **YAHUAH**: seven days ye must eat matstsah.

7. In the first day you shall have a holy assembly:...."

First day, a holy assembly.

"7. ye shall do no servile work therein.

8. But ye shall offer an offering made by fire unto **YAHUAH** for seven days: in the seventh day is a holy assembly: ye shall do no servile work therein."

One and seven holy, and you shall do no servile work therein. Now, of course, if you look at that no servile work, we know Chelle that when you're talking about doing no servile work, that means you get six rabbis in the corner, and you start talking about what servile work? Well, you know, I think that it's probably gathering firewood, yeah. What about walking? Yeah, that's survival work. Cooking, yeah, that survive work. Cleaning, servile work. Doing your job too, servile work.

**CHELLE:** Well, what about working in mud and making a paste?

**DR. PIDGEON?** Yeah, spitting in mud making paste servile work. Well, what about other stuff? But like, what? Well exercising? Can you go to the gym? No, that's survival work. Okay, so can't the weights up to the attic. That's out. No doing the honey-do list. That's servile work. And ultimately, you come to the conclusion that inhaling is servile work. If you're lifting your hand to put food in your face, that's servile work. Okay, so no servile work. By the time they're done discussing it, you know, put yourself in a coma. That's it. There's nothing you're going to do.

**CHELLE:** It's no longer the blessing that it was intended to be. Now it's turned into a bunch of rules that you better make sure you don't break. Well, what you know, what were you taught? Sabbath was given as a gift to man. Does that sound like a gift?

**DR. PIDGEON:** And in Jubilees, it says eat drink and bless **YAH**. You know, it's a simple formula, eat, drink, and bless **YAH**. Don't eat, drink, and forget about **YAH**. Eat, drink, and bless **YAH**. Now we're going to see that as we continue on this, we are going to continue into these Feasts, and we're going to begin to talk about the Othiot - seven moediyim, the appointed Feasts or seasons.

When we look at Genesis 1:14, we know that we have these signs which is taught or oth'oth, Aleph Tav or oth'oth. Then we have appointed times or appointed seasons or appointed feasts. That word there is moediyim from the root moed. Moed and appointed Feasts, moediyim plural, moediyim appointed Feasts. Then you have days Yomiym, Yom being day, Yomiym, being plural, and years, shaniym. So, this shana being a year, shaniym being years. So, let's see if we can get back in here. Here it is.

# The Seasons

*Speak unto the children of Yashar'el and say unto them:  
When ye are come into the land which I give unto you, and  
shall reap the harvest thereof, then ye shall bring a sheaf of  
the first fruits of your harvest unto the priest: 11 And he shall  
wave the sheaf before Yahuah, to be accepted for you: on the  
morrow after the Shabbath the priest shall wave it.*

*- Vayiqra (Leviticus) 23:10-11*

All right. So, in 23:10 of Vayiqra, Leviticus 23. And for those who guys who are kind of new to the feasts, if you want to get the roster, that's really quick shorthand; it's Leviticus 23. Read that, and you'll have a pretty good idea about what's going on. Leviticus 23.

## **VAYIQRA (Leviticus) 23:10-11:**

“10. Speak unto the children of Yashar'el and say unto them: When ye are come into the land which I gave unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:....”

All right, hold on here—just a minute. So, here we see this, he says, reap the harvest their opinions should bring a sheaf, you shall bring a sheaf of the first fruits of your harvest unto the priest, a sheaf.

“11. And he shall waive the sheaf before **YAHUAH**, to be accepted for you. On the morrow, after the Shabbat, the priest shall waive it.”

On the morrow after the Shabbat. The priest shall waive it. Now, even though you have this idea of the first and the seventh day of Matstsah being a Shabbat, this Shabbat we're talking about here, we're talking about a Shabbat, that is the regular seventh-day Shabbat. Right now, this is problematic for a lot of people. Because a lot of people said, well, I don't believe in the in the regular Shabbat; I believe in the Shabbat on the 8<sup>th</sup>, 15<sup>th</sup>, 23<sup>rd</sup>, and the 30<sup>th</sup>. That's that, and then there's a reset every month. I don't think I can't find any Scriptural support for a reset every month. I can't find that.

**CHELLE:** It sounds chaotic, doesn't it? I just have to think about, like, often how you say the thing, rhythm of life that, it sets the rhythm of life. And I think about that if I had to try to arrange my husband's schedule and say, Oh, no. Well, this time, it's going to be Tuesday. Oh, honey, no, next week, it's going to be Thursday. Oh,



I'm sorry. You know, on the third week of the month, it's going to fall on Saturday, but the fourth week, it's going to fall on Monday. So, it seems chaotic.

**DR. PIDGEON:** Right. And well, it is, and you have this problem that when you run a monthly schedule, so let's say you have a 28-day month, which is very common in the moon calendar. You have your New Moon, which is day one, and then some say, well, you don't count New Moon as the Shabbat. It's the very next day, the second which is Shabbat. But then you wouldn't arrive at the 8<sup>th</sup>, right? So, you have the second, third, fourth, fifth, sixth, seventh, eighth; now you would arrive at 8<sup>th</sup>. The New Moon, then the very next day, is Shabbat. So that's two days of Shabbat, the beginning of the month. Then you go to the eighth day, that's Shabbat. You go to the 15th day, that's Shabbat. You go to the 23rd, that's Shabbat. But wait, this month only has 28 days.

So, the 23rd day Shabbat, now the 24<sup>th</sup>, fifth, sixth, seventh, eighth, only five days to the end of the month, and you're at the New Moon, and guess what? Then you have, then you come into the next Shabbat. What happens when you have a 29-day month which you do have, that instead of becoming a seven-day gap between Sabbath's becomes an eight-day gap. And when you have a 31 day or 30-day month, which you also have, that becomes a nine-day gap.

If you're keeping this the Sabbath on the 30th day, then you go 23<sup>rd</sup>, 30, you got a Shabbat, the next day becomes the first of the month, another Shabbat, and then the next day becomes another Shabbat. There is no Scriptural support for that concept. There is just none. And then, when you look at the idea of the 364-day calendar, you have to have this leap year, this leap day, every year. Because you got 364 days, now, we have to have the makeup date, 365th day, and then every fourth year, we're going to have to have a 366 day in order to make it up.

This is like carefully not disclosed anywhere. And then what to do to your calendar when you're forcing a 30,30- and 31-day calendar on that. It gets weird; you're off to the equinoxes, you're off to the solstices, and you're off, you're way off on the moon calendar, you're just completely off. Then other people say, well, let's do the 360-day calendar because this is the prophetic calendar given to us in Daniel

Well, you have a very similar kind of calendar in Islam. Because that is strictly a lunar calendar, it is a 12-month lunar calendar. So, come the new moon, that's the month, and when we get down to 12, then we start the next month where it is, we're not going to do any planting by that. That's why Ramadan just keeps moving up in the year; it was in December, now it's in August, three years now, it'll be in June. And it just keeps on moving up in the year because it's strictly a 12-month lunar calendar. Again, it doesn't reflect the reality of what we see on the ground.

And what we're looking for in a calendar, what I believe the Scripture does support, is a calendar that is consistent with human rhythm. Now, women will tell you that their bodies are very much in a cycle with the moon. Men are kind of ignorant about that. They don't see that their bodies are also consistent with what happens in the moon. People who work in retail will tell you when you get to a full moon; everybody goes nuts. You got a full moon happening.

**CHELLE:** It's true. We used to own an auction house, my husband and I, and you could see it when you deal with large groups of people on a regular basis; you can kind of predict certain things that that do affect people's behavior.

**DR. PIDGEON:** And the full moon was one of them. And so, what you see is you do see your body is in a natural rhythm. But you can't see that natural rhythm because you're looking for the blue moon, the second full moon in a month. Well, this is the first day of the month, what how can that pause? That's totally inconsistent with what my bio rhythm is doing, what my body rhythm is doing. It's totally inconsistent with it; well, let's just call it one on one down here.

And on the other hand, you might have something that's completely consistent with the lunar schedule in the Islamic calendar. But it's totally inconsistent with the agricultural calendar. Three years from now, you're not going to plant in January; you're not going to plant in November, right. Eventually gets back for a couple of months where your kind of close, but you're not going to use that calendar for planning or understanding the agricultural aspects.

But we do have something that's going on here; we have this relationship that's telling us, look, the first month is going to be called a Aviyv. Because you're going to be giving a sheaf offering, you're going to do a wave offering; you're going to wave this sheath.

So, speaking to the children of Yashar'el, saying to them, when you come into the land that I give you, you shall reap the harvest thereof. Then you shall bring a sheaf of the first fruits of your harvest unto the priests. And he shall waive it. Get out the sheaf, you know, bringing in the sheaves, bringing in the sheaves of barley. Well, that's what we believe it's barley,

But you have to keep in mind that barley is quite similar to wheat in its appearance. Now, the farmers know the difference between barley and wheat and alfalfa and so forth, but it's similar to wheat. And he shall wave the sheaf before **YAH**; I want to be accepted for you on the morrow, after the regularly seven-count Shabbat. So, what is the seven-count Shabbat given Genesis 1? And he completed his work on the sixth day, and on the seventh day, he rested. And this is the model for you. And we talked about this a great deal in the last presentation about the continuous Seventh Day Sabbath, and about how it was a continuous seven days, even if, even if the pattern of Judaism had forgotten it.

It was still a seven-day pattern. It's still a seven-day pattern. But so, on the morrow after Shabbat, so this means that this morrow after Shabbat, is always, is always what we now call Sunday, Sunday. But in the Hebrew, it's not called Sunday at all. It's called Ri'shon.

# The Seasons

*14 Three times you shall keep a feast unto me in the year. 15 You shall guard the **Feast of Matstsah**: (you shall eat matstsah seven days, as I commanded you, in the time appointed of the month Aviyv; for in it you came out from Mitsrayim: and none shall appear before me empty:) 16 And the **Feast of Qatsiyr**, the first fruits of your labors, which you have sown in the field: and the **Feast of Aciyph**, which is in the end of the year, when you have gathered in your labors out of the field. 17 Three times in the year all your males shall appear before Adonai Yahuah. 18 No chamets shall be upon my offering of blood and no fat of my feast shall remain till morning. 19 The first [ראשית] of the first fruits [בכור] of your land you shall bring into the house of Yahuah Elohayka.*

*- Shemoth (Exodus) 23:14-19*

Let's continue here. All right. Exodus, Shemoth, Chapter 23. Similar to Leviticus 23 tells us,

## **SHEMOTH (Exodus) 23:14-16:**

“14. Three times you shall keep a feast unto me in the year.

15. You shall guard the Feast of Matstsah: (you shall eat matstsah seven days, as I commanded you, in the time appointed in the month of Aviyv; for in it you came out of Mitsrayim: and none shall appear before me empty:)....”

What's the next Feast?

“16. And the Feast of Qatsiyr, the first fruits of your labors, which you have sown in the field: and the Feast of Aciyph, which is in the end of the year, when you have gathered in your labors out of the field....”

Now, these are two words that appear in the Cepher. They don't appear anywhere else. And this is different. This is not Cukkot. This is not; this is not Shavu'oth. This is Qatsiyr and Aciyph. So, you have the first fruits of your labor, and then you have the labors out of the end of the year. Now, you people who are farmers, you know what I'm talking about. There comes a point when you're out there, and you've got your crops, and you're trying to milk your milk your crops, so that last little bit, right, you want to get that last little bit out of it. And you know, when you're not going to get that last little bit because you check the temperature and it's going to go 30 degrees tonight.

So, when it's going to go 30 degrees tonight, you're going to go out there and take what you can take; that is the last harvest. And after that, after the first, and then what you have sown in the field in the feast of Aciyph, which is in the end of the year when you have gathered that's past tense. When you have gathered in your

labors out of the field, when you have gotten everything out of the garden, then you're going to have the feast of Aciyph.

**SHEMOTH (Exodus) 23:17-19:**

“17. Three times in the year all your males shall appear before **ADONAI YAHUAH**.

18. No chamets should be upon my offering of blood;....”

And so, when you talk about offering yourself as a living sacrifice, no chamets, no leaven, no sin.  
And no fat of my feast shall remain until morning.

“19. The first of the first fruits of your land you shall bring into the house of **YAHUAH ELOHAYKA**.”

So, I wanted to point this out because we have two words here that are worthy of knowing besides Qatsiyr and Aciyph. We see the first down here, and this word is Re'shiyth. And then we have the first fruits, which here is the Bikor. The first of the first fruits, the first Re'shiyth of the first fruits, Bikor of your land, you shall bring into the house of **YAHUAH ELOHAYKA**.



We see three significant days in the first month of the year, which was called Aviyv, not Niycan.

Pecach (Passover)

Matstsah (Unleavened Bread)

Qatsiyr (First Fruits)

But there was another first fruits used to find the first month of the year.



# The Seasons

Enter the stars for the use of determining the appointed feasts, and in particular the constellation virgo and the star of her offering hand called the Alpha Virginis also known as Spica.

Spica, Alpha Virginis, is the brightest star in the southern constellation Virgo and the 16th brightest star in the sky. The name Spica (pronounced *spaikə*) comes from the Latin phrase *spīca virginis*, meaning **“Virgo’s ear of grain.”** The Latin word *spicum* refers to the ear of wheat Virgo holds in her left hand.



Are you ready for this one? Now, here we go.

Enter the stars, for the use of determining the appointed feasts; I have set the lights in the heavens for signs for appointed feasts. For days and for years, and in particular, the constellation Virgo. And the star of her offering hand, called the Alpha virgin, is also known as Spica.

Now, take a look at this. When you look at Virgo here, you can see something right here. You see that she's holding a sheaf of barley or a sheaf of some kind; she's holding a sheath in her hand, right in this mockup. And this is spica. Now, I can tell you last night, when we were at my son in law's house, we pulled up you know, this the constellation viewer, and we're looking at Virgo, we're looking at Virgo, and it was very interesting, because what did we see? We saw a line that was the celestial plane that was like this. So. this part here is was visible; this part not visible. So. here's Spica below the horizon. You see, here's Spica below the horizon. This is what we could see of Virgo last night; we can't see spica because it's below the horizon.

Now, this is common. When you go between the Tropic of Cancer in the Tropic of Capricorn, remember that when we when, I talked before, you have the earth, and it's on an axial tilt. So, the stars will come in this way, and you'll see them. And then let's say they're just straight across, they come in this way you see him and then boom, you don't see them. Now, when the stars are up here, well, you can see them all the time because they're right there. But here, nope, they disappear. And of course, my son-in-law used to work in Australia. And he said he got this; he downloaded this app because they have a completely different set of constellations in the southern hemisphere, and they go the opposite direction.

So, when you're observing the stars in the northern hemisphere, they go clockwise. When you observe them in this southern hemisphere, they go counterclockwise; they go counterclockwise. So, I went and said, well, I'm going to go see what spica looks like. Today. I'm going to go see with Virgo looks like today and see if we



still have the same. And so here's what I found today. I found all of Virgo out of view. All of it. By the time I looked at it 12 hours later.

Well, there is something that goes on, which is when this horizon line here, it moves. And this horizon line moves as we get later in the year, and eventually, this horizon line is going to be here, and spica is going to be visible. When it's visible, you're going to see what you're going to see the wave offering.

All right now, take a look. So, Spica Alpha Virginis, is what it's called. It's the brightest star in the southern constellation of Virgo and the 16th brightest star in the sky. The name Spica (pronounced spica) comes from the Latin phrase Spica Virginis, meaning Virgo's ear of grain. That's what the name means, Virgo's ear of grain. The Latin word spicum refers to the ear of wheat Virgo holds in her left hand the ear of wheat; that's fascinating. There is spica right there. Also, by the way, that app that I named, when you actually find Virgo where it is, there's a little circle in the middle of the app, and when you center it over one of the stars, it tells you what the name of the star is and gives you a little information about it.



I'm learning more about the constellations as we go. There are 88 constellations that are visible to the human eye. And these are discussed quite often in the Masarote wrote in the book of Job and the book of Ezekiel. But we see that we have two completely different sets of constellations in the summer and the winter in the northern sky. So, this is the summer sky that we see here. Now, of course, in Alaska, we see this all the time. The Alaskan flag, in fact, is Ursa Major, which is this set of stars; here we have it on the Alaska flag. And then here's Ursa Minor, which is going to point to it; this is going to point to the stars of Ursa Major.

So, this is in the northern sky, but you can see, we see a little bit of cancer here we see a bit of Pisces, we see a bit of Perseus, we see some Andromeda Strain, and so on and so forth. Well, what do we see in the winter? We see what Job was describing was what he saw in the winter. Because there are the Pleiades. Now, do you know what the other name for Pleiades is? Subaru. That's why their logo is the stars. Subaru. And you can see

all of a sudden now we're seeing Orion and Monoceros. We're seeing Canis Major; we're seeing Erogenous; we are seeing all of these. See, these are winter. These are winter constellations that we see. They're different than the summer constellations that we see. And these are here; these are here for a reason. They're here for signs and for the appointed feasts, and for days and for years,

**CHELLE:** While you're on this slide, see Draco way up there, you know, when this whole thing started, and we were dealing with the snake. It's way up to where it's hard to see, and the whole thing, I kept hearing this kind of from the ruach; it's Draco, it's this hidden snake, this hidden snake this and think about Draco, draconian.

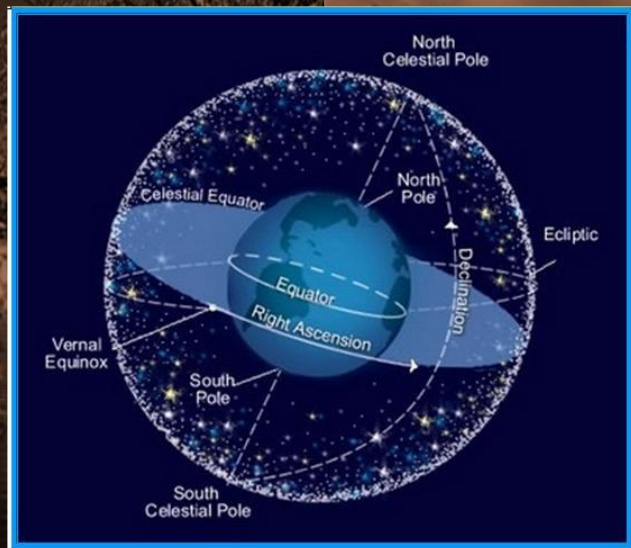
**DR. PIDGEON:** Draconian, yes sure, big word, right? Telling us that it is draconian, it's serpent-like. We know that Draco is in the sign of September 23, 2017. We had Virgo. And of course, the planets aligned to show Jupiter exiting the womb of Virgo, with also the planets in alignment in Leo to give us 12 stars in her hair. And then Draco was at her feet. And Michael was above Draco. So, the whole of the revelation 12 sign was given in the heavens.

This is why when we start to study this, and hopefully, we're going to be able to present, you know, teaching on Masarote on Cephher Academy as well. I'm really looking forward to that. But we can see here that this kind of thing, remember, we differ between astronomy and astrology. Astrology is the logic of the stars. Astronomy is the law of the stars Astro nomos. Nomos, the Greek word for law, Astro logos, the words, or the logic of the stars.

# The Seasons

The constellations in the far north are always visible

## The Physics



Let's go over here and get into the southern sky. So, this is the stars in the far north, always visible; we don't lose sight of these are always visible. But you can see that the reason they're visible, I'm just going to show this. Now again, a lot of people say, well, this is an absolutely ludicrous slide because you're showing a spherical earth orbiting. But I can tell you when we talk about the physics on those on the star Spica, that's actually two stars. And they have observed it; it's bright enough in the sky to observe. They say those two stars

are actually orbiting each other like this. They are orbiting at a rate of speed of 19 kilometers per second. So, we see here again that we have a celestial equator, that this is reflecting what, this is reflecting an axial tilt. See, this would put us on the celestial plane, but we're at an axial tilt of 23 degrees, which then is if there was no axial tilt, given this model, let's just take the model that we're talking about the earth rotating, and orbiting around the sun. And let's say there was no axial tilt; it was just flat, there would be no seasons. If you lived in the northern part of the part of the globe, you're going to be cold all the time, period. There are no seasons; you're just cold.

And if you're at the equator, you're just hot; there's no seasons, there's just this. So, the seasons under this model are dictated by the axial tilt and how that tilt reflects to the sun. As a result of this, because the axial tilt is like this, you have stars that are passing like this. Here, let me show you; let's see with an arrow here. So, we have stars that are passing like this. When we have stars that are passing like this, you can't see that star until that star reaches here. And when the star gets to here, you're done seeing it. But when you have a star that's up here, like this, that's unfair, because let's face it, that's not a straight line. Let's put a straight line there. If you have a star center up here, you can see you can see him all the time, 100% of the time, notwithstanding this tilt.

And so anyway, this is some of the stuff. I'm just showing you guys this because this is the kind of stuff that's understood by people who do a lot of astronomy. Who do a lot of this stuff in reckoning. They talk about things like the elliptic you see, you here you have, if you look at this, you'll see you have an elliptic. This is the elliptic. Do you see? The elliptic-like shows us on a celestial plane here. Very flat, very even, the elliptic, but when you look at the celestial equator, this is off; this is weird. This is at a tilt, you see. And so, they call this the celestial equator, which comports with the equator around the earth.

And then we have what's called a right ascension. that is moving this way. Now, when we talked about the stars, what you see is, you see, these are going clockwise. But the earth is moving this way down here to the only problem is the stars appear counterclockwise; they appear counterclockwise. Now, some people might look at this and say, well, it's clear to me, Dr. P, that this is a dome that surrounds the earth. Well, it may be a dome that surrounds the earth, but it doesn't surround half the earth; it's around all the earth. I'm not going to get into any farther than that. But just to show you what is the generally accepted model of the physics concerning what's going on with the constellations, and to try to explain why we can see some constellations all the time, some, some of the time.

And when we're in the Northern Hemisphere, we can't see the constellations in the southern hemisphere at all, and they can't see the northern constellations. And it's really quite a difference. When you live in the south, you see something entirely different.



# The Seasons

The best time of year to observe Spica is from spring to late summer. The star emerges on the horizon in the east-southeast at sunset in early spring and can be seen throughout the night. Spica can be found at its highest point to the south in the early evening about two months later. By late August, it can only be seen for a short period after sunset in the west-southwestern sky.



The best time to observe Spica is from the spring to late summer. The star emerges on the horizon in the east-southeast at sunset in the early spring, at the time of the barley offering, and can be seen throughout the night. Spica can be found at its highest point to the south in the early evening, about two months later. By late August, it can only be seen for a short period after sunset in the west-southwestern sky. And, and for our purposes, so we know this one right here is spica.

# The Seasons

Alpha Virginis (Spica) is believed to be one of the bright stars that made it possible for Hipparchus (160 – 120 BC) to discover the precession of the equinoxes, after comparing his data to that of the Alexandrian Timochares, who had observed Spica and Regulus around 300 BC. We see the link between the wheat in the hand of Virgo and the vernal equinox both signaling the first





Alpha Virginis (Spica) is believed to be one of the brightest stars that made it possible for Hipparchus (160-120 B.C.) to discover the precession of the equinoxes.

So Spica, by observing the stars, gave him a clue as to the equinoxes.

After comparing his data to that of the Alexandrian Timochares, who had observed Spica and Regulus around 300 B.C, we see the link between the wheat in the hand of Virgo and the vernal equinox both signaling the first month of the year.



Now, I'm going to go ahead and read these, and I'm going to stop the share a little bit so people can see me a little bit. So here we go with this discussion from Shemoth, Exodus, Chapter 9:31-32.

**SHEMOTH (Exodus) 9:31-32:**

"31. And the flax and the barley was smitten: for the barley was in the ear, and the flax was boiled.  
32. But the wheat and the rye were not smitten: for they were not grown up."

So, we know we're distinguishing between wheat and rye, they're not here, but barley and flax are. I have to tell you flax; I got into flax. I thought flax was the coolest thing I've ever heard of. Because you know who the top producer of flax in the world is right now. It's Russia.

**CHELLE:** Russia.

**DR. PIDGEON:** Yes, because it grows, and guess what, a winter climate and who was the top producer before it, it used to be Ireland? And what is made from flax, linen. Linen is spun flax. And so here you can see it. So, I thought flax was just the cat's meow.

**CHELLE:** You know something really cool about flax. Here's a little baking tidbit. If you're out of eggs, take approximately a tablespoon and a half or so of flax, grind it up, add a little water to it, and egg replacement right there.

**DR. PIDGEON:** Just like that?

**CHELLE:** just like that. Well, that's the same consistency as an egg when you grind it and add some water so that you can bake with it.

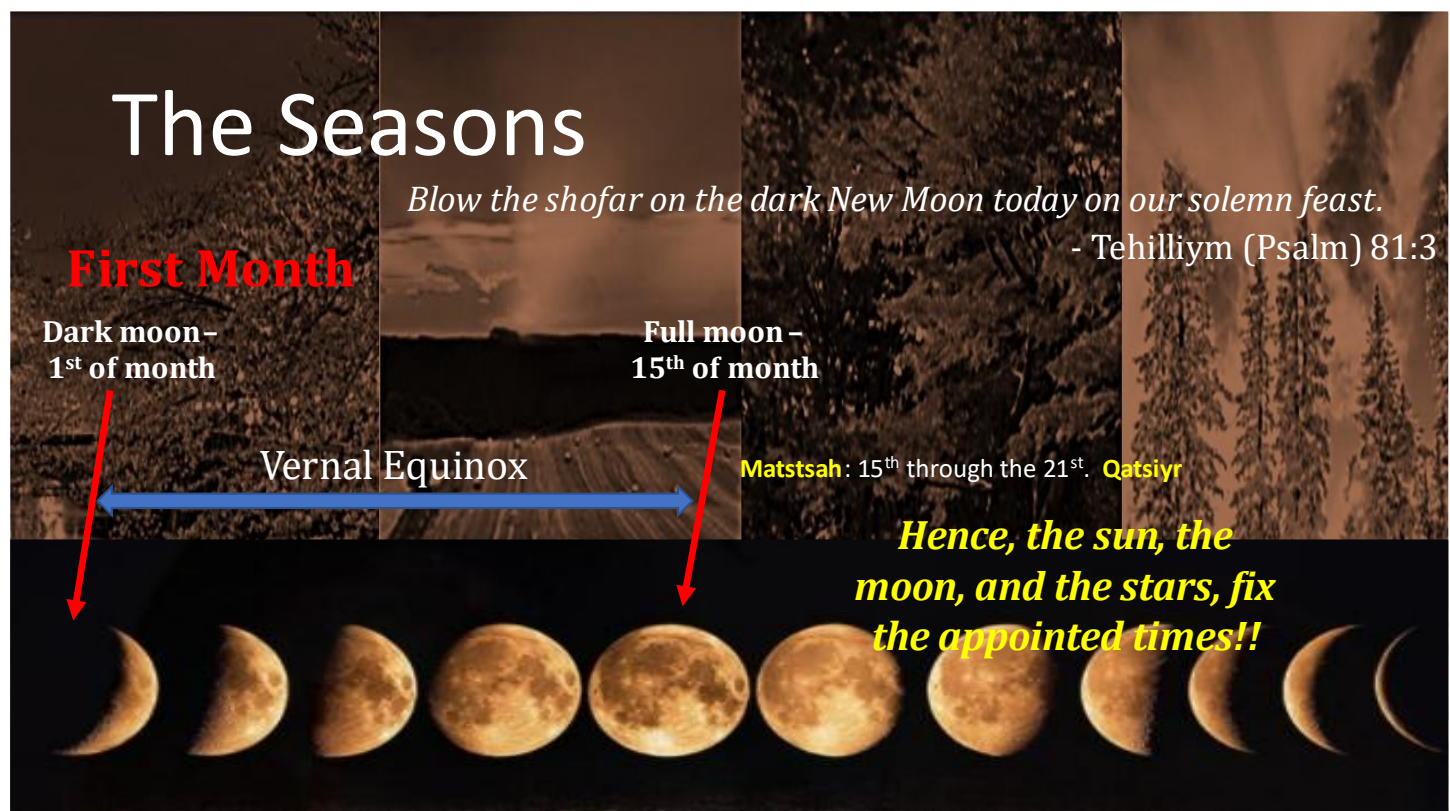
**DR. PIDGEON:** Ah, so you use that. So, if you've got somebody who doesn't like to eat eggs, or if you're vegan or somebody like that, and you're wanting to put together some bread that has no dairy in it, you can use flax as a replacement.

**CHELLE:** Exactly.

**DR. PIDGEON:** Well, about flaxseed, flaxseed grinding it then boom, here you go. Very good tip, So, we see here that we're seeing her that the first month of the year is consistent with that time when the flax and barley are smitten. And spica arrives at on the horizon at the time of the vernal equinox, which these guys were able to prove in the third and fourth centuries B.C. And let's take a look at these fantastic graphics.

**CHELLE:** it's a great presentation.

**DR. PIDGEON:** Well, thank you. Thank you, Chelle.



**TEHILLIYM (PSALM) 81:3:**

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



Now, we've had a lot of discussion about this question of Dark Moon. And so people say kakah said that means fat and plumpie, or the appointed time. Kakah, that's only two places in Scripture, kakah covered which is spelled exactly the same way appears 89 times meaning covered. So, then we have this anomaly. Oh, no, same spelling, we put some different sounds to it so that you guys could never find the first day of the month, we'll just go ahead and put a couple of tsere in there maybe a segol. And guess what, you guys are lost. That's it. You're never going to find the first day of the month, even though the word appears everywhere else in Scripture at 89 times, pretty obvious dark, covered.

So, blow the shofar on the dark New Moon today on our solemn feast. So, watch this. Let's just kind of play with this graphic a little bit. The first month, the dark moon on the first of the month, that's over here. The full moon then is the 15th of the month, generally speaking. Then we see what, the vernal equinox, and when we're talking about the first month, the vernal equinox has to appear between the dark moon and the full moon. If it appears after the full moon, that's not the first month; that's going to be in the next month. If it appears before the full moon, then this becomes the first month of the year with the vernal equinox.

Now, some people take the point of view of, that it's the next month after that. Once you have the vernal equinox here, then you don't start your account till you get over here. Well, that always puts them out of the ripeness of Aviyy, that always puts them out of the reach of the Spica; they're always out, and then then the wheat harvest is late. Then the fall is late; everything's late. Matstsah is from the 15th through the 21st. So you see here with Matstsah. We have this idea that Matstsah is going to be from the 15th here on out to the 21st. Now, if we're looking at the moon cycle, we know that seven and a half days later, it is going to be the half-moon.

There is the half, and this is not always but generally speaking, the half-moon. So, there is the half-moon, so that's Matstsah right there. From the 15<sup>th</sup>, it goes from the full moon to the quarter moon. Then we have Qatsiyr, right after that. Oh, let's do Qatsiyr here. Thanks for bringing in Qatsiyr. Hence, what do we know about the first month, the sun, the vernal equinox, the moon, the dark moon, and the stars, Spica. in the heavens, they fix the appointed times. You see that? For the first time, we see that the sun, the moon, and also the stars fix the appointed times.

# The Seasons

**Matstsah**

**Qatsiyr**

M T W Th F S Su  
 T W Th F S Su M  
 W Th F S Su M T  
 Th F S Su M T W  
 F S Su M T W Th  
 S Su M T W Th F  
 Su M T W Th F S

**First Sabbath**

*Upon the first Shabbath let every one of you lay by him in store, as Elohiym has prospered him, that there be no gatherings when I come.*  
 - Qorintiyim Ri'shon(1 Corinth.) 16:2

*And it came to pass on the second Shabbath after the first, that he went through the fields; and his Talmidiym plucked the heads of grain, and did eat, rubbing them in their hands.*  
 - Luqas (Luke) 6:1

Now, let's see if we can understand this because now it's going to get complicated. Wait a minute; I got to get my slide rule. See, Shelley took off to go get a slide rule. I'm not going to be able to do the presentation until she gets back here with a slide rule. No, I'm going to go ahead and start tissue comes back. But here we say what, we see that Matstsah has the possibility in a fixed Sabbath arrangement, in a fixed Sabbath arrangement. Matstsah has the possibility of falling on a Monday, falling on a Tuesday, falling on a Wednesday, falling on a Thursday, falling on a Friday, falling on a Saturday, falling on a Sunday.

Now, for guys who practice the lunar Sabbath, this is absolutely catatonically unacceptable. No, the new moon then the first Sabbath and then the 8<sup>th</sup> day is a Sabbath, and the 15<sup>th</sup> is the Sabbath, and that's why it's always fixed. But even the guys who say, well, let's do a 364 calendar with a Leap Day. The first month looks pretty good, man. You got to get to the first day; we're going to redo the Sabbath here. We're going to have the first day of the year, Rosh Hashanah; then we're going to have a Sabbath. And then it's going to be the 8<sup>th</sup> day, and then it's going to be the 15<sup>th</sup> day now, so we've got the Shabbat boom, boom, boom. It fits the first month like a glove. Second month not so good. Third month, we're a little bit out. Seventh month, you can't find it without the written calendar.

But here we see in a fixed Sabbath, 1,2,3,4,5,6,7, do it again. You know what they say, Chelle? Do you know why Ballet dancers always go 5,6,7,8, when they are going to start the dance?

**CHELLE:** No, I don't.

**DR. PIDGEON:** Because musicians took up 1,2,3,4, that's what happened. Bad situation. Anyway, so what we see here is this. In the fixed Sabbath arena, we have a possibility that there is a seventh-day Sabbath. Somewhere that could be in the sixth day of the week, could be the fifth day of the week, the fourth day, the third day, the second day, even the first day of the week, or even the last day of the week. Any of these are possible in Matstsah. Now, so when you do this, this means what? You could have the Sabbath in the Sabbath; for instance, we know that the first day of Matstsah is the Sabbath. This is the Sabbath. And we know the last

day of Matstsah is the Sabbath. That's the Sabbath. And you can have a Sabbath just before that. That's possible.

So, we can see here that under these circumstances, what do we know? We know that the first Sabbath is here. Now, this is a term of art. And this is where we really got into it in the Cephher because you're not going to find this in other Scriptures. But this doctrine of Mia Sabaton, which would say first Sabbath, Mia being the adjective, modifying Sabaton. People look at that and say, well, that can't mean first Sabbath. That means first day of the week because even though Sabaton appears 87 times in Scripture, and of those 80 times, it is translated as Shabbat. I'm telling you, Paul did not go to the synagogues on Friday. And he didn't go to the synagogues on the first day of the week. They couldn't change that. So, when you see Paul going to into the Sabbath when you see **MASHIACH** going to the synagogue on the Sabbath, the word there in the Greek, Sabaton, Sabaton, and Sabaton. And now, all of a sudden, in seven places, it becomes the first day of the week. Only one of those places do you have the word first in the passage, and it's right here in Corinthians. First Corinthians 16:2. Well, thanks. And what you see is what, on the first day of the week, this means what? Paul's coming by and say, let every one of you laid by him in store, as **ELOHIYM** has prospered him.

So, I can gather that stuff. I can gather all that money on the first day of the week because I don't want any gatherings when I get there. I want you guys to have taken care of it on the first day of the week. And then that way, we know that we've got this instruction that we can gather up the tithe than the offerings on the first day of the week, over and over again, which we which everybody knows is Sunday. So, we get together on the first day of the week, and we gather up the offerings; as **ELOHIYM** has prospered, you, cough up.

Well, wait a minute, just hold up here. When you look at it for what it is, no, no,

#### **QORINTIYM RI'SHON (1 Corinthians) 16:2:**

“2. Upon the first Shabbat. Let every one of you lay up him in store....”

Now, it's my position that this is the first Shabbat. This is the first Shabbat for which we start counting. Now, people in the 364-day calendar may say, wait a minute, that's not the first Shabbat. The first Shabbat is day two of the month of Aviyv. Now, if you count that, that's going to put Shavu'oth right up in tight. Because you're going to be counting two weeks. In fact, you're going to be on your third Sabbath by the time you get to the end of Matstsah. So you only have one month to go before you reach Shavu'oth if that's your position. Well, I don't think so. I think this is the first Shabbat. Why do I think that because there's the second Shabbat? There's the second Shabbat in the Scripture, which is right here in Luke 6:1.

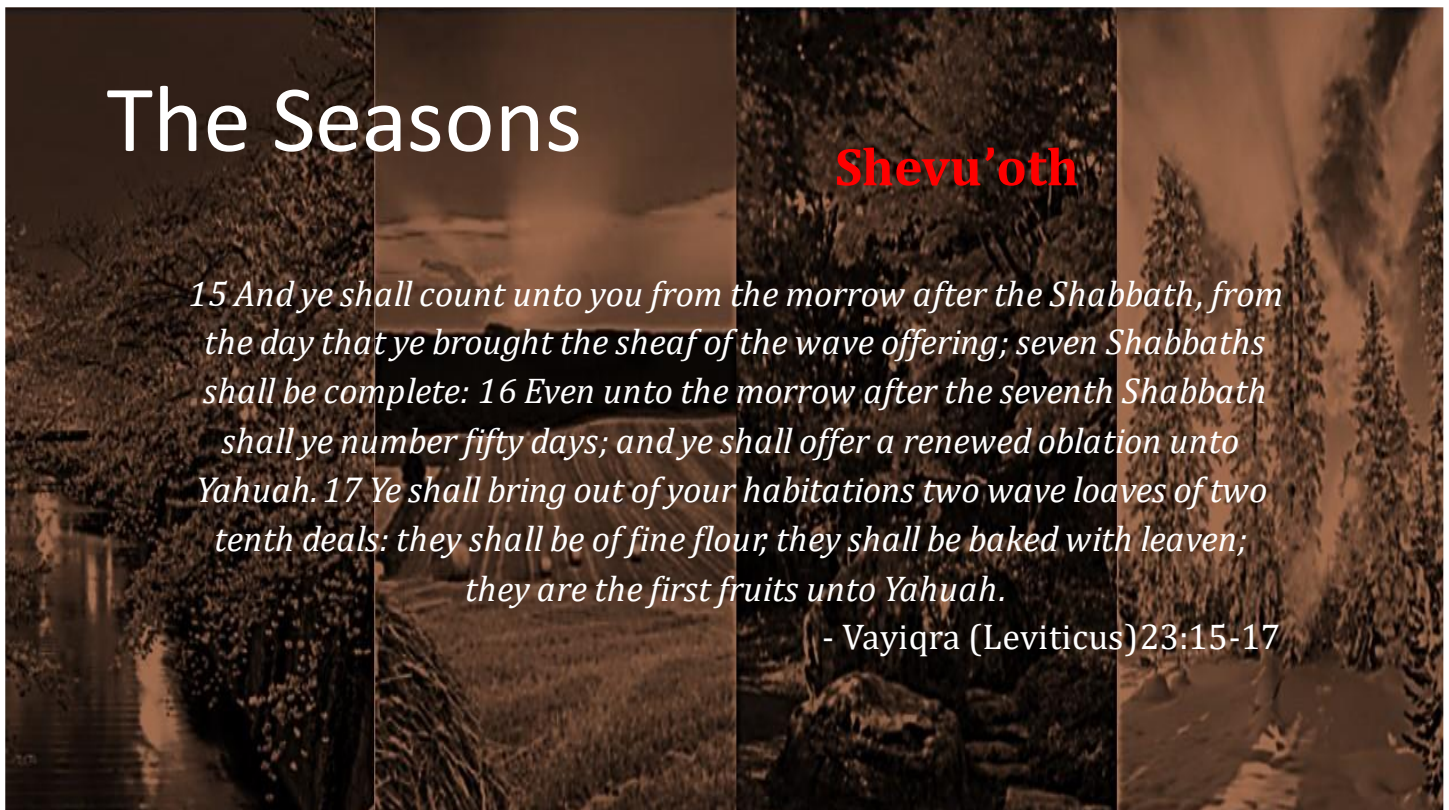
And it came to pass on the second Shabbat. After the first. Now, this word in the Greek is deuterio proto, which means to second after the first. Deuterio proto. It came to pass on the second Sabbath after the first that he, that would be **MASHIACH**, went through the fields and the Talmud and did what? They plucked the heads of grain. This means that the grain is ripe. Well, if you say the first Sabbath is over there, then how are you going to have the grain offering when it comes to this point when you get to this Re'shiyth or Qatsiyr? How do you do that? And then here, this is totally consistent. If this is the first Shabbat, this would be the grain offering here. This is the first Shabbat here. This is a grain offering here.

Now, we only have six days to go before we get to the second Shabbat, and guess what? They are still finding grain in the field. We're still finding grain; there's still grain here. Let's go out there and pluck some of the heads and eat that. And they did what; they were eating it, rubbing them in their hands. When you got when



you have ripe grain, you can just rub it right in your hands. And away it comes. It took me a long time to discover the fact that there's a first Sabbath and a second Sabbath, but here they are, and they're both in the New Testament. Both in the New Testament telling you, this is what the deal is. What we see now Qatsiyr is the wave offering, is going to be the day after. So Qatsiyr, in a fixed seventh-day Sabbath, is always on a Sunday, which Sunday is a Roman name. That isn't the name that you find in the Hebrew; we're going to get to those names.

Because we know, in fact, I think I taught on it last week. We talked about Ri'shon being the first day of the week, Sheni, Shelishi, Revi'y, Chamishi, Shishi. These were the names of the weeks and then Shavi'y, Shabi, Shavi'y, the Sabbath. So, let's continue.



Now, here in Leviticus 23,

**VAYIQRA (Leviticus) 23:15-17:**

*“15. And ye shall count unto you from the morrow after the Shabbath,...”*

So, the morrow, after the morrow, after the Shabbath.

*“15. From the day that ye brought the sheaf of the wave offering; seven Shabbaths shall be complete:  
16. Even unto the morrow after the seventh Shabbath shall ye number fifty days; and ye shall offer a renewed oblation unto **YAHUAH**.  
17. Ye shall bring out of your habitations two wave loaves of two tenth deals:....”*

Here it is, right here, two wave loaves. So, if you want to do some stuff for Shabbat, show up with two loaves and two tenth deals.

“17. they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto YAHUAH....’

And guess what? They shall be baked with leaven. Break out the bread, come on, Chelle. Right now, I'm smelling homemade bread. You know what I'm talking about? You pull that homemade bread out of the oven.

**CHELLE:** I love to make Challah.

**DR. PIDGEON:** It smells so good. And it's just like, ah, you know, especially right out of the oven. Oh, my goodness.

**CHELLE:** There's nothing like it.

**DR. PIDGEON:** And these what, these are the first fruits unto YAHUAH. Interesting. Now, this is going to be called Shavu'oth. Let's take a look.

**The Seasons**

**Matstsah**

**First Sabbath**

**Qatsiyr**

M T W Th F S Su

M T W Th F S Su (Ri 'shon)

M T W Th F S Su (Sheniy)

M T W Th F S Su (Shelishiy)

M T W Th F S Su (Reviy 'iy)

M T W Th F S Su (Chamishiy)

M T W Th F S Su (Shishiy)

M T W Th F S Su (Shabiy)

**Based on a fixed seventh day sabbath:**

*Upon the first Shabbath let every one of you lay by him in store, as Elohiym has prospered him, that there be no gatherings when I come.*

- Qorintiyim Ri'shon(1 Corinth.) 16:2

*And it came to pass on the second Shabbath after the first, that he went through the fields; and his Talmidiym plucked the heads of grain, and did eat, rubbing them in their hands.*

- Luqas (Luke) 6:1

**Shevu'oth**

Now, when we talk about Shavu'oth, we can see here kind of the same similar kind of formula, that we're going to count up seven weeks, this is based on a fixed Seventh Day Sabbath again.

**QORINTIYM RI'SHON (1 Corinthians) 16:2:**

“2. Upon the first Shabbat that everyone if you lay up in-store, as **ELOHIYM** has prospered him,...”

That's here.

“2. that there be no gatherings when I come.”

So, here we have the first Shabbat here. And then, of course, we have the wave offering, Qatsiyr of the first fruits here. So, we're going to start our seven-week count after this. We are going to start it after this. So, we



count Ri'shon, Shenyi, Shelishiy, Reviy'iy, Chamishiy, Shishiy, Shabiy in the seventh week, and the day after the seventh Sabbath is the 50 a day, seven times seven being 49. Then the Sunday is going to be Shavu'oth. Shava, being seven, Shavu'oth, sevens, seven sevens. Shavu'oth, seven sevens, the plural of sevens. So, we can see this formula here. And it kind of works out, kind of cool really when you think about it.

Because this is also going to tell us, it's also going to be a microcosm of what we do in the Jubilee Year. Which we're not talking about here. We haven't talked about the Sabbatical year, the Shemita, and we haven't talked about the Jubilee. And this Shemita, the seventh year is to be a seventh year of rest, just like there was a seven day of rest, and there's a seventh year of rest. And just as you do seven weeks here, and then on the 50th day, you rest. So, you have seven weeks of years or 49 years, and on the 50th year, you rest.

**CHELLE:** Can you imagine having a whole year of rest, to live in a society that you really rested a whole year?

**DR. PIDGEON:** Well, when you pop into a Jubilee, or you're resting for two years. What are you guys doing, lounge lizard? You know, I'm a lounge lizard here for the next year. No, I'll tell you, you know, there's a guy in Israel, Don Esposito. He has his team, and they live up in Ginosar on the Sea of Galilee. And he told him, Look, this is going to be this is a coming Shemita year coming up next year, and that is going to be a Jubilee year after that. If you don't have the resources to live for those years, you must leave. You can't stay in this camp because we're not going to be doing anything. You can't be raising any money during these next two years. You must rest, and it's not just rest, you don't sit down to become a vegetable, but you stop working. You spend your time with **YAH**; you stop working, spending. It's like a Shabbat. Eat, Drink and bless **YAH**.



#### VAYIQRA (Leviticus) 23:23-25:

"23. And **YAHUAH** spoke unto Mosheh, saying:

24. Speaking unto the children of Yashar'el, saying: In the seventh month,...."



In the seventh month.

“24. in the first day of the month, shall ye have a Shabbat, a memorial of blowing shofars, a holy assembly.

Well, isn't that what David told us, blow the shofar on the dark moon right at our solemn feast? So, the solemn feast is going to be a feast that's going to be on the first day of the month. Well, we've got one here, on the first day of the month, have a Sabbath. That sounds good—memorial of blowing shofars. Let's see what kind of sounds should blow through the shofars. Well, let's use a couple of different kinds of sounds; we can use the Tekiah, we can use the Teruah. So, let's use those. We'll use the pa, papa, papa, papa, the Tekiah. And then we are going to use the Teruah. One long blow. So, these are the sounds, so what is this called, Yom Teruah. So don't do any servile work there and offer an offering here on the first day.

So, that sounds very consistent with Psalm 81:3. What do we see, the seventh month, first day, Yom Teruah. Why is it called Yom Teruah? Does Teruah mean trumpet? No, shofar means trumpet. Teruah is the kind of trumpet blast or the shout-out. Let's give a shout-out for the first day of the seventh month. Let's have a shout-out on that or a trumpet blast on that Yom Teruah. How about the 10th day? Well, that's Yom Kippur. Then when we get to the 15th day, we're going to have the Feast of Tabernacles. That's going to go on here for seven days, the 15th day through the 21st day Feast of Tabernacles. And then Shemini 'Azeret or what's called The Last Great Day.

## The Seasons

### Yom Teruah – Feasts of Trumpets

*23 And Yahuah spoke unto Mosheh, saying 24 Speak unto the children of Yashael, saying: In the seventh month, in the first day of the month, shall ye have a Shabbath, a memorial of blowing of shofars, a holy assembly. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto Yahuah.*

- Vayiqra (Leviticus) 23:23-25

### Yom Kippur – Feast of Atonement

*And Yahuah spoke unto Mosheh, saying 27 Also on the tenth day of this seventh month is Yom Kippuriym: it shall be a holy assembly unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahuah. 28 And ye shall do no work in that same day: for it is Yom Kippuriym, to make an atonement for you before Yahuah Elohaykem 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people 30 And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people 31 Ye shall do no manner of work it shall be a statute forever throughout your generations in all your dwelling 32 It shall be unto you a Shabbath of rest, and ye shall afflict your souls: in the ninth day of the month at evening, from evening unto evening, shall ye celebrate your Shabbath.*

- Vayiqra (Leviticus) 23:26-32

#### VAYIQRA (Leviticus) 23:23-25:

“23. And YAHUAH spoke to Mosheh, saying:

24. Speak to the children of Yashar'el, saying: In the seventh month, in the first day of the month, shall ye have a Shabbat, a memorial of blowing shofars, a holy assembly.

25. Ye shall do no servile work therein: but ye shall make an offering made by fire unto YAHUAH.”

Now what, well, how about Yom Kippur. Here it is, which is the day of covering, the day of covering Kippur, Kippuriym, covers.

**VAYIQRA (Leviticus) 23:26-32:**

“26. And **YAUAH** spoke unto Mosheh, saying:

27. Also on the tenth day of this seventh month is Yom Kippuriym: it shall be a holy assembly unto you;....”

Because there's the holy assembly.

“27. And ye shall afflict your souls, and offer an offering made by fire unto **YAHUAH**.

28. And ye shall do no work in that same day: for it is Yom Kippuriym, to make an atonement....”

The Day of Atonement. It's called in English

“28. For you before **YAHUAH ELOHAYKEM**.

29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people....”

If you're not afflicted, you're just having a party over there. You're out; you're out. You can't come back. You can't hang out with us.

“30. And whatsoever soul it be that does any work in that same day, that same soul I will destroy from among his people....”

Did you really go back to work on Yom Kippur? Well, I had some stuff I needed to get done at the office. No, you didn't.

“31. Ye shall do no manner of work”:...

Don't make any copies. You know, don't do that last-minute errand. No, no manner of work.

“31. It shall be a statute forever throughout your generations in all your dwellings.

32. It shall be unto you a Shabbat of rest,....”

Hey, this is horrible. You know this is legalism. You keep imposing legalism on us, Steve, because you just want us to rest. And that's legalism.

**CHELLE:** What a burden, right?

**DR. PIDGEON:** Said the average American workaholic, you know, what do you do for a living? I work 24/7 365; now shut your face. But you know, well, then you come to rest, you should take some rest. The Shabbat, rest. Oh, well, that's legalism. Look at this; here we go.

“32. and ye shall afflict your souls: in the ninth day of the month at evening, from evening unto evening, shall ye celebrate your Shabbath.

Oh, so we start this on the 10th day of the month when it begins here at the evening. No. It's the ninth day of the month. It's the evening of the ninth day of the month. See it the evening of the ninth day of the month. So, this is the ninth day of the month. Then you get to the 10th day of the month, the following morning. And do you continue all the way through the night into the 11th day? No, when you go to bed on the 10th day, Yom Kippur is over. It only goes through the evening.

Shall ye celebrate your Shabbat? So, what's this tell you? This tells you, ninth-day lunch. Let's get lunch because tomorrow is going to be an affliction of the soul. So, we can hurry around the office; we can get all this stuff done, get the FedEx out. You know what I'm talking about; you got to get all the stuff you want to get done, get that all, to get that all done, not even. No, we're done. Even we hit it. Following day, huh Celebrate this Shabbat rest, be afflicted all of this, then when this evening is over, when? Does this mean. Hey, it's six o'clock. We hit evening. Let's get back into the office and pick up. No, go to bed. Go to bed; here's the bed here. We will put a little headboard here, a little footboard, and then we can put the dog up here.

So, this is Yom Kippur. Now Yom Teruah to Feast of Trumpets. Yom Kippur, Feast of Atonement.

# The Seasons

## Cukkoth— Feasts of Tabernacles

*And Yahuah spoke unto Mosheh, saying: 34 Speak unto the children of Yashar'el, saying: The fifteenth day of this seventh month shall be the Feast of Cukkot~~B~~3 for seven days unto Yahuah. 35 On the first day shall be a holy assembly: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto Yahuah: on the eighth day shall be a holy assembly unto you; and ye shall offer an offering made by fire unto Yahuah: it is a solemn assembly; and ye shall do no servile work therein. 37 These are the feasts of Yahuah, which ye shall proclaim to be holy assemblies, to offer an offering made by fire unto Yahuah, an ascending smoke offering, and an oblation, a sacrifice, and drink offerings, everything upon his day: 38 Beside the Shabbaths of Yahuah, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto Yahuah.*

- Vayiqra (Leviticus) 23:33-38

### VAYIQRA (Leviticus) 23:33-38:

“33. And **YAHUAH** spoke unto Mosheh, saying: Speak to the children of Yashar'el,....”

Okay, hold on, let me bounce out of this for just one second, I'll stop the screen share, so maybe I can read this thing so people can, you know, actually see my face read it. We think your lip-syncing over there, Steve.

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



34. Speak unto the children of Yashar'el, saying: The fifteenth day of this seventh month shall be the Feast of Cukkot for seven days unto **YAHUAH**.

35. On the first day shall be a holy assembly:...."

Holy assembly first day.

"35. ye shall do no servile work therein.

36. Seven days ye shall offer an offering made by fire unto **YAHUAH**: on the eighth day, shall be a holy assembly unto you: and you shall offer an offering made by fire unto **YAHUAH**: It is a solemn assembly, and you shall do no servile work therein.

37. These are the feasts of **YAHUAH**, which ye shall proclaim to be holy assemblies, to offer an offering made by fire unto **YAHUAH**, an ascending smoke offering, and an oblation, a sacrifice, and drink offerings, everything upon this day:

38. Beside the Shabbaths of **YAHUAH**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto **YAHUAH**."

# The Seasons

## Shemini Azaret The Last Great Day

*36 Seven days ye shall offer an offering made by fire unto Yahuah on the eighth day shall be a holy assembly [מִקְרָא קֹדֶשׁ – miqrah qodesh] unto you; and ye shall offer an offering made by fire unto Yahuah it is a solemn assembly [עֲצֶרֶת – atsereth H6116]; and ye shall do no servile work therein.*

- Vayiqra (Leviticus) 23:36

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

- Vayiqra (Leviticus) 23:39

Alright, let me go back to a share screen here. So, what do we see Vayiqra, Leviticus 23:36

### VAYIQRA (Leviticus) 23:36:

"36. Seven days you shall offer an offering made by fire unto **YAHUAH**: on the eighth day shall be a holy assembly unto you:...."

Now here, we're going to see the word here for holy assembly, which becomes important because we're not talking about a moediyim. We're talking about here, miqrah qodesh. This is exactly what appears in the text, miqrah qodesh, which is translated as a holy assembly. And of course, if we were to look at this as a prefix,

then it becomes from caught up, calling out from calling out, qarab. Miqrah qodesh unto you, and you shall offer an offering made by fire unto **YAHUAH**: it is a solemn assembly,

Well, hear that word is atsereth.

“36. and you shall do no servile work therein.”

So, this is from Vayiqra again 23:39.

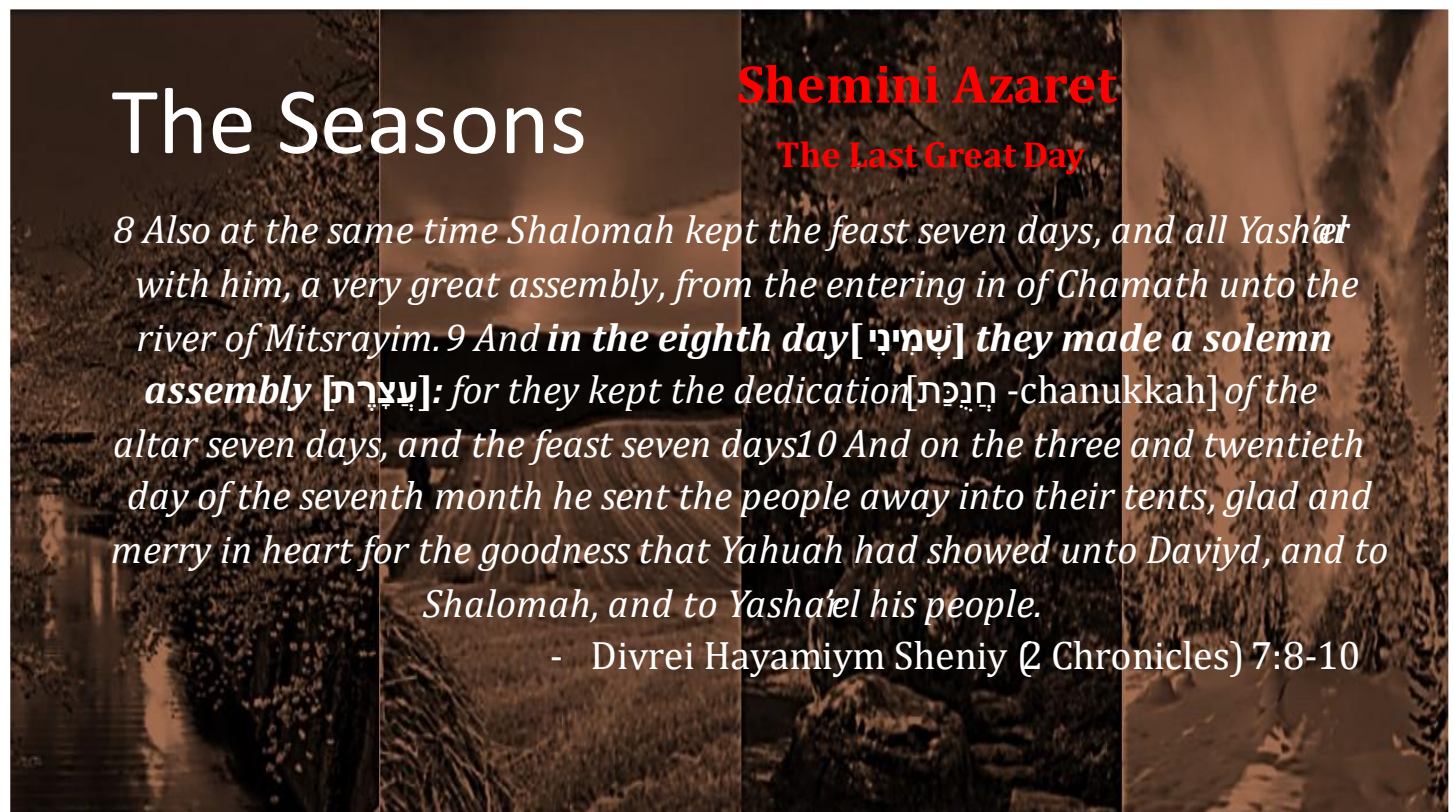
**VAYIQRA (Leviticus) 23:39:**

“39. Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, ye shall keep a feast unto **YAHUAH** for seven days: on the first day shall be a Shabbath, and on the eighth day....”

Not the seventh, but on the eighth day

“39. shall be a Shabbat.

All right. So far, we're getting along pretty well. This is a discussion of the day Shemini Azaret. The Last Great Day, it's called.



# The Seasons

## Shemini Azaret

### The Last Great Day

*8 Also at the same time Shalomah kept the feast seven days, and all Yash'at with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim. 9 And in the eighth day [שְׁמִינִי] they made a solemn assembly [עֲצֵרָת]: for they kept the dedication [חֲנֻכָּה -chanukkah] 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 Yahuah had showed unto Daviyd, and to Shalomah, and to Yasha'el his people.*

- Divrei Hayamiym Sheniy (2 Chronicles) 7:8-10

What about this Last Great Day? So, is this something that's really kind of something that we should be doing we Legalist who want to take these days as a rest and kind of respect these Feasts? You bunch of Legalists over here? Should we be doing these? Well, let's take a look. And let's see what Scripture has to say. We are going to see something here. That's an example of this. When Shalomah was dedicating the First Temple, not the Second Temple, the First Temple, and he said, well, I'm going to dedicate the temple, and I'm going to

keep the feast for seven days. Well, is this really the same feast? Yeah, you're going to find out that, what, on the three and twentieth day of the seventh month, this wasn't the ninth month. This was the seventh month.

And on the three and twentieth day of the seventh month, he sent the people away to their tents,

Alright, now look, let's just count it up. So, if we start on the 15<sup>th</sup>, that's one, then the 16<sup>th</sup>, that's two. The 17<sup>th</sup>, that's three, the 18<sup>th</sup>, that's four. The 19<sup>th</sup>, that's five. 20<sup>th</sup>, that's six. The 21<sup>st</sup>, that's seven days. So, 21. All right, well, how can we send him home on the 23<sup>rd</sup>? Because the Last Great Day is the 22<sup>nd</sup>. Look, we're going to have the feast for seven days. And then we're going to have the eighth day, we're going to have this feast on the eighth day, and then on the day after that, hit the road. Get out of Jerusalem. You don't have to go home, but you can't stay here. So, what we see is what? Now, let's take a look and see what this looks like.

#### **DIVREI HAYAMIYM SHENIY (2 Chronicles) 7:8-10:**

“8. Also at the same time Shalomah kept the feast for seven days, and all of Yashar’el with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim.

9. And in the eighth day....”

That would be Shemini, the eighth day Shemini.

“9. they made a solemn assembly;....”

Atsereth

“9. for they kept the dedication...”

The dedication of the Temple, which is where you find the word what, Chanukkah. So, you can see that the dedication, this Feast of Dedication that was taking place here, even though this was Cukkot. Well, the dedication aspect of it was called Chanukkah, named after Chanok. Chanok, Enoch. Chanukkah is named after Chanok. Chanok means the dedicated one.

Chanukkah, the feminine noun, now is going to be talking about dedication. Different tense Chanukkah. This is actually chanukkat. Because here we have a Tav, not a hey.

“9. of the altar for seven days and the feast for 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 **YAHUAH** had showed UNTO Daviyd, and to Shalomah, and to Yashar’el his people.”

Nice. So, we see that Shemini Atzeret is a feast. That Cukkot is a feast. This is a feast. This is a time of celebration. Atone for yourself on the 10<sup>th</sup> day, when you get to Cukkot, this is a time of Feast. This is a time of booth's; this is a time of celebrating being in fellowship with one another and celebrating. And on the eighth day, in particular, a huge feast.



# The Seasons

## Shemini Azaret

### The Last Great Day

Did Mashiach practice this feast?

*37 In the last day, that great day of the feast, Yahusha stood and cried, saying: If any man thirst, let him come unto me, and drink. 38 He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water. 39 (But this spoke he of the Ruach, which they that believe on him should receive: for the Ruach Ha'Qodesh was not yet given; because that Yahusha was not yet glorified)*

- Yochanon (John) 7:37-39

Now, the question becomes, did **MASHIACH** practice this feast? No, no, he didn't because he was set free for this legalism. So, he never did any of this. He didn't go to the synagogue on the Sabbath, as was his custom. Like it says in Luke 4. That didn't happen. He didn't celebrate Pecach. That's why there was no Last Supper. Wait a minute, there was the last supper, and that was on Pecach. And it was on the even of the 14th day, which is exactly what Mosheh says. Not to even to the 15th day, where we get these wives' tales about the lamb being sacrificed on the day of the 15th and all this other stuff. No, no, that stuff is not accurate.

The lamb was to be slaughtered in the even of the 14<sup>th</sup>; keep it into the evening of the 14th. But we say this, well, let's find out.

#### **YOCHANON (John) 7:37-39:**

"37. In the last day, that great day of the feast,...."

So, are you trying to tell me that we have The Last Great Day? Uh, yeah. And here it is in the Gospel of John, right here telling us. So yeah, **YAHUSHA** was there. He was there celebrating the Last Great Day.

"37. **YAHUSHA** stood up and cried, saying: If any man thirst, let him come unto me and drink.

38. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water...."

What did he tell the woman at the well? I have water, which you drink; you will never thirst again. And what was he speaking of? Well, here, they're going to tell us,

"39. (But this spoke he of the Ruach, which they that believe on him should receive: for the Ruach Ha'Qodesh was not yet given; because that **YAHUSHA** was not yet glorified.)

So, we see very clear evidence that **MASHIACH** did, in fact, keep that Feast. Shemini Atzeret, The Last Great Day, sometimes also called Sim Katurah. Because they celebrate, we finally finished reading the Torah portion. And in my case, it'll be I finally finished recording the Torah portion. Let's have a feast.

# The Seasons

## The Months

[שָׁדֶשׁ chôdesh]

When was the month first recognized?

*11 In the six hundredth year of Noach's life, in the second month [שָׁדֶשׁ], the seventeenth day of the month [שָׁדֶשׁ], the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the selfsame day entered Noach, and Shem, and Cham, and Yapheth, the sons of Noach, and Noach's woman, and the three women of his sons with them, into the ark;*

- Bere'shiyth (Genesis) 7:11-13

[שָׁדֶשׁ] **chodesh** (H2320) the new moon; by implication, a month;—month(—ly), new moon.

From H2318 [שָׁדֶשׁ] **châdash**, a primitive root meaning to be new or renewed; causatively, to rebuild: to renew, or to repair.

When was the month first recognized in Scripture? When do we find first evidence that somebody was calculating the month? Well, it's right here. This is going to go all the way back to Genesis Chapter 7 when we see somebody actually talking about a month. Now, remember that all of modernity starts with what, the flood. Before the flood, we have the Antediluvian period, about which we didn't know anything before. Now, guess what, we're learning a whole bunch about the flood that we didn't know from before. Now we're learning a bunch about it.

### **BERE'SHIYTH (Genesis) 7:11-13:**

"11. In the six hundredth year of Noach's life in the second month,...."

And again here, we're seeing, Chodesh the second month, Chodesh,

"11. the seventeenth day of that month...."

Month, Chodesh.

"11. The same day, were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the self same day, entered Noach, and Shem, and Cham and Yapheth, the sons of Noach, and Noach's woman, and the three women of his sons with the into the ark;"

Now, here you have a very clear, this is absolute, clear as it can be. The 17th day. This means that they were counting the days. At the time of Noach, they were counting the days, and they were reckoning the months. And they were calling the months Chodesh. We talked about Chodesh. Let's look at this Chodesh here. Now Strong's tells us, Chodesh means well, that's clear. That means the new moon. What more do you need to say? That's it, New Moon. Thank you. We're done. Strong's has finished, that's it goes home. Or you could say, well, it means a month. Or it could mean, you know, even monthly. Well, and it also means in case we didn't tell you up here, you know New Moon.

That's kind of the kind of information you're getting. But it's from chadash. This is the primitive route. So, when I look at chodesh. I'm seeing Tet, Dalet, Shin. When I look at chadash, I'm seeing Tet. Dalet, Shin. Wait a minute. It's different. Just hold up, Steve. It's different because we've got nikkudoth, our Masoretic opinion which changed this word here, from this down here. This is different down here because we Masorites changed it. In the block script, nikkudoth. They look exactly the same, alright, but chadash is telling us what, it's a primitive root meaning to be new, or renewed, causatively, to rebuild, to renew to repair.

Now, when you talk about chodesh, chodesh, it's not; yareach is moon. Chodesh, like we've talked about before with the Dalet. When we were talking about the dalet, we were talking about the idea that the dalet is not the door. It's the entrance. It's the portal. It's the place where you go in and come out.

This has nothing to do with a six-panel door or anything like that. Now, we see the same thing here with chodesh. We're not talking about the moon; we're talking about the cycle of the moon. Now you could say, well, you know, Steve, chadash means new. So, when it says in Scripture, new moon, let's take the hard English, new moon. Clearly, that means new. Now, either believe Scripture, you don't. That means that at the end of the month, this particular orh that we have given, a light of tonight, that thing has been shipped out. We are moving that thing back out, that goes to the abused Moon department, on the outside of Saturn. And we're bringing in a brand new moon.

Well, coincidentally, this one has got the same kind of crater pattern that the last one had. That's only because they're manufactured at the same shop, mass-produced moon, moon, moon; we ship this one in, that one goes out, this one comes in. No, that's not what it means. It means a renewed cycle of the moon. And we can see that very clear. You can observe it with your eyes. That's the same moon that was in the sky when you were born.

**CHELLE:** When you follow the pattern that the Creator set forth, the pattern of life?

**DR. PIDGEON:** There it is. And so, we see this pattern is called chadash. So, we talked about the new moon chodesh; we're talking about not the moon but the moon cycle. And chodesh renewed the renewed moon cycle. And it begins with the dark moon. So, with the dark moon, and you can say no, the moon cycle begins on the quarter. No. So, we've got four choices here. The moon cycle again begins on the dark moon. It can begin on the first quarter. It could begin on the full moon, or it could begin on the second quarter. You take your pick.

Now, in my opinion, what we see in Scripture, and the only place you have any marker at all, in all of the Tanakh, is Psalm 81:3. That is the only marker you have, and in the Tanakh Psalm 81:3, the dark, the covered moon. And so, 81:3 tells us, it doesn't begin on the quarter moon, it doesn't begin on the full moon, doesn't begin on the second quarter. It begins on the dark moon. Keep this in mind people say, well, the day begins when we have daylight, not sunrise, rather daylight. Okay, fine. So then, what are you trying to say that



suddenly we have the month beginning when it's just dark? Well, the dark moon we had recently we had a red moon eclipse, and it was one of the longest red moon eclipses ever seen; that thing was a four-hour Eclipse.

**CHELLE:** Yes, it was. I was able to see it from where we were at. And we walked out several times while it was going on, and to see it, it was a long one.

**DR. PIDGEON:** It was a long eclipse. But at the end of that eclipse, the sliver moon comes out, and the sliver moon comes out on the same night that the dark moon is, because the dark moon is typically it's about three hours, three and a half hours. Sometimes it's longer; sometimes, you get a real long one.

But even so, at the end of the dark moon, the sliver moon comes up. We have this idea of daylight breaks, and here it is again. And so, this is the beginning of the renewed moon cycle. Now, when you see this chadash, what do we talk about in the New Testament, the New Testament, brand new. This New Testament is so new; take your Old Testament throw it in the trash. We are a New Testament church; we only need the New Testament. Well, how are you calling it new? If there wasn't an old? How did it become new if there was no old? How did it become new?

Well, we know that when you talk about in the Hebrew, how you'd refer to this, the same way you refer to a new moon, chadash. And what are we talking about? We're talking about the Renewed Covenant, briyt, covenant, Briyt Chadashah, the Renewed Covenant. So **MASHIACH** says a breed had a Shabbat dummy. This is the renewed covenant in my blood. Briyt Chadashah and chadashah renewed is the root of the word chodesh.



# The Seasons

## The Months [חֹדֶשׁ chôdesh]

What are the names of the months?

*The months on the Holy Calendar have names that are not commonly known, even though they are the true calendar.*

1. Aviyv [אֲבִיב] Green grain. Known in the modern Jewish calendar as Niycan (Nisan) [נִסָּן] which means redemption.) Vayiqra (Leviticus) 23:5; Devariym (Deuteronomy) 16:1
2. Ziv [זֵיב] Bright flowers. Known in the modern Jewish calendar as Iyyar [אייר] which means introspection or selfhealing. Melekiym Rišhon (1 Kings) 6:1
3. Sheliyshiy [שְׁלִישִׁי] Third. Known in the modern Jewish calendar as Ciyvan [סִיבָּן] (Sivan) which means the giving of the Torah. Divrei Hayamiym Rišhon (1 Chronicles) 27:5; Ecter (Esther) 8:9

So, I think I've covered that except for that one part. So now, what are the names of the month? I'm going to complete this by kind of giving us the names of the months. I'm going to kind of rattle through them quickly here because we're kind of running out of time. So here we are,

The months on the Holy Calendar have names that are not commonly known. And some people have discrepancies with holy. Well, you shouldn't use holy. You should use set apart. Well, set apart from what? You should use sacred, sacred from what? No matter how you put it, you have some standard that your kind of laying in there. So, using the whole year, what do we see,

The calendar is not commonly known even though they are the true calendars, so these are the names that we found inside Scripture for these months. So, you have,

1. Aviyv: Green grain, known in the modern Jewish calendar as Niyvan (Nisan), which means redemption. Vayiqra (Leviticus) 23:5; Devariym (Deuteronomy) 16:1
2. Ziv: Bright flowers. Known in the modern Jewish calendar as Lyvan, which means introspection or self-healing. Melekiym Ri'shon (1 Kings) 6:1

You get bright flowers on a moving a 360-day calendar. It puts the beginning of the month in December, you know, every sixth year? No bright flowers come out in April, usually

3. Sheliyshiy: Third. Known in the modern Jewish calendar as Ciyvan (Sivan), which means the giving of the Torah. Divrei Hayamiym Ri'shon (1 Chronicles) 27:5; Ecter (Esther) 8:9

Now, Ciyvan is very interesting because this month means the giving of the Torah. The giving of the Torah, third month. Why? Because it was when Shavu'oth was practiced. Shavuoth. Moses had the ten commandments given on Shavu'oth, and three-thousand people died. Then when you have the Pentecost happen, which is again Shavu'oth in Acts, guess what? Three thousand people are saved. But it's the same day Pentecost, Shavu'oth, Pentecost, Shavu'oth. Pentecost 50 days, Shavu'oth, seven sevens. Plus, one.



# The Seasons

## The Months [ חֹדֶשׁ chôdesh ]

What are the names of the months?

*The months on the Holy Calendar have names that are not commonly known, even though they are the true calendar.*

4. Reviy'iy [רביעי] Fourth. Known in the modern Jewish calendar as Tammuz [תמוז] which means the sin of worshipping false elohiym. Divrei Hayamiym R'shon (1 Chronicles) 27:7.
5. Chamiyshiy [חמישי] Fifth. Known in the modern Jewish calendar as Av [אב] which means father. Melekiym Sheni (2Kings) 25:8.
6. Shiyshiy [שישי] Sixth. Known in the modern Jewish calendar as Elul [אלול] which means repentance. Divrei Hayamiym R'shon (1 Chronicles) 27:9.



4. Reviy'iy: Fourth. Known in the modern Jewish calendar as Tammuz which means the sin or worshipping false elohiym. Divrei Hayamiym Ri'shon (1 Chronicles) 27:7

Tammuz is a Babylonian god. The son of Ishtar.

5. Chamiyshi: Fifth. Known in the modern Jewish calendar as Av which means father. Melekiym Sheny (2 Kings) 25:8
6. Shiyshi: Sixth. Known in the modern Jewish calendar as Elul which means repentance. Divrei Hayamiym Ri'shon (1 Chronicles) 27:9

Elul typically has 29 days. So, if you're going too fast coming into Yom Kippur, there's ten days coming into Yom Kippur, you fast for 29 days of Elul, together you fasted 40 days. So, there's reason to believe, plenty of reason to believe that the fast it's laid out in Luke 4, **MASHIACH** went out into the wilderness, and he fasted. He had neither drink nor food for 40 days, for 40 days. Then he comes to the synagogue, as was his custom, and he reads Isaiah 61, proclaiming the acceptable year of **YAH**. Well, the Torah tells us that the Jubilee year can only be proclaimed on Yom Kippur. So, it looks pretty clear like what you're seeing in Luke 4 is **MASHIACH** practicing a 40 day fast in the beginning of this six months of Elul and then keeping it all the way up to Yom Kippur. Elul means repentance, so here you see 40 days of repentance in this month of repentance Elul. Which is in the Scripture, before the Babylonian name came up, was just merely called the six month.



# The Seasons

## The Months [חֹדֶשׁ chôdesh]

What are the names of the months?

*The months on the Holy Calendar have names that are not commonly known, even though they are the true calendar.*

7. Eythaniym [אֵיתָנִים] Ever-flowing streams. Known in the modern Jewish calendar as Tishrei [תִּשְׂרֵי]. Melekiym Ri'shon (1 Kings) 8:2.
8. Bul [בּוּל] Produce/ rain. Known in the modern Jewish calendar as Cheshvan[חֶשְׁוֹן] which means the flood of Noach –in error.Melekiym Ri'shon (1 Kings) 6:38.
9. Teshiy'iy [תִּשְׁעִיָּה] Ninth. Known in the modern Jewish calendar as Kisleb [כִּסְלֵב] which means restful sleep. Zakaryahu (Zechariah) 7:1.

7. Eythaniym: Ever-flowing streams. Known in the modern Jewish calendar as Tishrei. Melekiym Ri'shon (1 Kings) 8:2

The seventh month. Now, here you see a clear indication in First Kings, Chapter 8:2, that the seventh month was called Eythaniym, which means ever-flowing streams, which means what, rainy season. Rainy season



came, and all the streams are running with water again. Eythaniym, the seventh month, known in the modern Jewish calendar as Tishrei. And this is where they typically eat on the modern Jewish calendar. They celebrate Rosh Hashanah on the first day, which we call it Yom Teruah. They call it Rosh Hashanah because they celebrate New Year on the seventh month. That's a Babylonian practice and is contrary to the plain-speak of the Torah.

8. Bul: Produce/rain. Known in the modern Jewish calendar as Cheshvan which means the flood of Noah-in err. Melekiym Ri'shon (1 Kings) 6:38

The eighth month, Bul. And of course, you see here a spelling that it's not uncommon to Ba'al. But in this case, we have a vav in the middle, and this means to produce or rain. Bul. So when we hit the eighth month, guess what? Your field is full of stuff. You know, your garden is full of crops. And you're getting rain, known to the modern Jewish calendar, as Cheshvan, which means the flood of Noah. Well, that's wrong because we just read in Genesis when the flood actually took place. And the fact that the month was called Bul is established in First Kings 6:38.

9. Teshiy'iy: Ninth. Known in the modern Jewish calendar as Kisleb which means restful sleep. Zakaryahu (Zechariah) 7:1

This is where you practice Chanukkah on the 25th day of Kislev. Hey, these guys are going to do Kislev on the 25th day, then why don't we have Christmas on the 25th day of December? And well, let's break out the 25<sup>th</sup>, either way, which means restful sleep. You guys, you picked all your crops; everything's good. Now, take a break. In Alaska, we used to call that unemployment. This is from Zechariah 7:1.

The Seasons

The Months  
[ חֹדֶשׁ chôdesh ]

What are the names of the months?

10. Asiriy [עֲשִׂירִי] Tenth. Known in the modern Jewish calendar as Tevet [טֵבֵת] which means divine grace. Divrei Hayamiym Rishon (1 Chronicles) 27:13.

11. Asar Ashtay [עָשָׂר עֲשָׂתַי] Eleventh. Known in the modern Jewish calendar as Shevat [שֶׁבֶט] which means tree of life. Divrei Hayamiym Rishon (1 Chronicles) 27:14.

12. Asar Shenayim [אֶשְׂרֵי שְׁנַיִם] Twelfth. Known in the modern Jewish calendar as Adar [אֲדָר] which means strength. Divrei Hayamiym Ri'shon [Chronicles] 27:15.

13. Asar Shalosh [אֶשְׂרֵי שְׁלוֹשׁ] Thirteenth. Known in the modern Jewish calendar as Adar Sheni [אֲדָר שֵׁנִי] which means renewed strength.

10. Asiriy: Tenth. Known in the modern Jewish calendar as Tevet which means divine grace. Divrei Hayamiym Ri'shon (1 Chronicles) 27:13.

11. Asar Ashtay: Eleventh. Known in the modern Jewish calendar as Shevat which means tree of life. Divrei Hayamiym Ri'shon (1 Chronicles) 27:14.

In the modern Jewish calendar again showing the Babylonian influence Shavat, which means the Tree of Life.

12. Asar Shenayim: Twelfth. Known in the modern Jewish calendar as Adar which means strength. Divrei Hayamiym Ri'shon (1 Chronicles) 27:15

So, this means what, 10 plus 2, Asar Shenayim, which means the twelfth. Known in the modern Jewish calendar as Adar, and so Adar, which means strength why, because this is the story of Esther, it takes place in the month of Adar.

13. Asar Shalosh: Thirteenth. Known in the modern Jewish calendar as Adar Sheni which means renewed strength.

And then there is an intercalary month that appears that adjusts the moon cycle to the Solar Equinox about every three years. And that 13th month is called Asar Shalosh, thirteenth, known in the modern Jewish calendar as Adar Sheni. So, the modern Jewish calendar practices a 13th intercalary month—Adar Sheni, which means renewed strength.

So, with that, Chelle, there's the months. See, there's my header right there. Got it done. So, there's our presentation on The Seasons. Thank you, Chelle, for joining me in this presentation.

**CHELLE:** That was such a great, such a good presentation. And it really clears it up because I came into this thing a long time ago. 2002 is when I started coming into all this. And the only thing that I had was all the stuff that gave me the Jewish religion. And it made me feel like I went out of one thing, swinging way over into something else. But both of it was out of balance. And the more that I have studied with you, and I'm getting rid of some of the religious tradition and digging into what is the Scriptural information, it's freed me up from all this stuff that whether it came in from Babylon, or whether it came in from Nigeria or Egypt,

**DR. PIDGEON:** Or Rome.

**CHELLE:** Yes, the influence was there within the religiosity. And the thing that I love is **YAHUSHA** says, I desire mercy, and not sacrifice, and we should be able to see that flowing through. It should make sense. It shouldn't cause chaos in our lives. And if we follow that natural rhythm, that natural progression, as laid out by Scripture and not religion, it's free. It's not a burden.

**DR. PIDGEON:** And then the first thing you find out when you start keeping all the Feast, man, do I have a lot of days off. What am I going to do now? I got all these days off. Yeah. Well, I hope I answered a lot of questions on this. Let's see if we have any questions again.

**CHELLE:** I see one here from Jeremy Cox. But he only read the first quarter. So, the second is to come.

**DR. PIDGEON:** And Jeremy, I'm not quite sure I understand that question. I wish I did. But, yeah, and Jeremy's talking to me says the gospel in the first book. Okay, so yes, he likes some of that. So I yeah, I'm not quite sure. I'm not quite sure what we have here, Jeremy. Okay, let's see if this if anybody else if anybody else has any questions. Just feel free to type something, and it will see. Okay, so I guess Okay, so I think we're doing all

right. So guess what, you know what, Chelle? I answered every question in this presentation. There's nothing. There's nothing left.

**CHELLE:** from Aleph to Tav.

**DR. PIDGEON:** Alright, well, okay, well, let's do this. Then we'll just go ahead and wrap it up. Let's see.

**TRAVIS JOHNSON:** How can the wandering stars from Jude 1:13 be the planets if we had several planets show up for the revelation 12 sign?

**DR. PIDGEON:** Yes, the wandering stars are probably not planets. Scripture talks about stars. Like when you read in Revelation, it says the stars are angels. The seven stars you saw in my hand are the angels, the malakiym. And the seven menorahs you see are the seven called out assemblies. So, we have this metaphorical language that is immediately explained. But is it metaphorical? Because, we say, well, what is the star? Well, we think it's gases. It depends on whether or not the angels were at the taco stand or not.

**CHELLE:** The taco truck

**DR. PIDGEON:** The roach coach, we used to call it the roach coach. When you're talking about like a powerful Star like Spica, right, which is, I don't know, some 1,000 times brighter than, than our sun. And it's blue; it's not yellow. And it's actually two stars that are doing this fast circuit thing. When you see that kind of thing, the power of the heavens really kind of speaks again, at very dramatic levels. What are the stars that Jude is talking about? Was he talking about planets, was he talking about other stars? Was he talking about meteorites?

Was he talking about falling meteors coming into the heavens? And when he was talking about wandering stars. Or was he talking about, and far more likely, was he talking about comets because those are clearly wondering. I had the ability to see what was the name of that comet that was in the heavens in the 90s. We were in South Carolina when it came through.

**CHELLE:** Hale Bopp

**DR. PIDGEON:** And that was just incredible to watch it come through, just amazing.

**CHELLE:** Wasn't there's something about that, that the last time it had come through was in Noah's day?

**DR. PIDGEON:** Yes. So we have, again, symbolism, and we're seeing a lot of symbolism in the stars right now. Like, for instance, right now, there's this issue of Pluto. And Pluto showed up over the United States. The last time it showed up over the United States was July 4, 1776. And it arrived over the United States on 2/22/2022.

**CHELLE:** we were doing a broadcast right then. I was listening to Mike Adams today. And, of course, he was saying that he believes that the war started on to 2/2/22. You know, this ramping up of the situation we're seeing.

**DR. PIDGEON:** Yes, and also we're seeing some very interesting things that are happening in the US. Things are in the secular world are coming unglued. In the spiritual world, we're just getting started. It's just kind of gelling up. So, we're not going to get worried about it.

#### **QUESTIONS AND COMMENTS:**

**SHERI PAPIN:** What do you have to say about the rules of postponement that the rabbis talk about?



**DR. PIDGEON:** Well, I think that's legalism. Give the rabbi's grief about legalism. But you have things that are going on where it's like, well, we can't have Pecach on this day, and we can't have Pecach being a day of preparation, the 14th day cannot fall on a Saturday, on a Shabbat. Because then you can't have a preparation. So, therefore, we have to postpone, and so they postponed it where they pushed it out a week, or they push it out a month, they do this, that, and the other thing. And they have their discussion points. I mean, a lot of the stuff that goes on in rabbinical reasoning is not as dumb as you think.

They argue these things out, trying to figure out what to do. And where do you go from there? I'm not in the Midrash with those guys. So, I'm not going to weigh in on the argument. All I can tell you is that from our point of view, if it Pecach falls on the 14th, well, then you better get your prep done the day before because you have time to get it done. And there's nothing that prevents you from eating the Pecach on the evening of the 14<sup>th</sup>. You just when you're talking about preparing for it, though, you're going to have to do it earlier. And so here it is.

**OUT OF BABYLON HOMESTEAD:** Where did you find the Hebrew names for the months?

**DR. PIDGEON:** Now, if you look at the slides, and you'll be able to get this PowerPoint presentation when we get a download. But if you review this video, when you get to the end, you'll see the scriptural citations for each one of the names. Most of them came out of First Chronicles. And you can see where we get these names, but others but like the others, like Ziv, Aviyv, Bul, and Eythaniym, these appear in the old Torah. In the old Tanakh. So, I've got all the citations listed there so you can see him.

**BRETT HILL:** So, the days go from evening to evening for sure?

**DR. PIDGEON:** No, they actually go from daybreak to daybreak. That's why it says on the evening of the ninth or on the evening of the 14th because they're talking about after the sun goes down on that day, it doesn't start the day. And I didn't make this determination really, in my own mind when I was satisfied. Until this recent presentation in the Scripture, I think it's kind of clear about that. You don't get a lot of discussion about it in the Old Testament. It's like; we know this stuff, you don't, that's where it's going to be.

But when you read in the New Testament about what happened in terms of Mary going to the tomb, and when Joseph of Arimathea was trying to get the body, there's only one way you can understand that language. That's with the idea that it was dawn to Dawn as the day.

**MIHAELA GAVRIL:** How do we do the sheaf offering on first fruits if we are not farmers?

**DR. PIDGEON:** Well, this is when it pays to know a farmer. It's when it pays to know a farmer. Right? Hey, I need some first fruits. What do you have? They hand you a handful of dandelions. There you go, wave that. I appreciate this question, Mihaela, because if we're not farmers, when we talk about the feasts, and this is laid out in the Yom Qodesh, the book you can get on Cephher.net. The Yom Qodesh has a long discussion about how you practice these feasts at the end. Because, you know, we're talking about first fruits, right? We're talking about us; we're talking about an ascending smoke offering; we're talking about our prayers.

We are talking about our worship, our prayers, our baptism; all these things are have replaced these animal sacrifices. And so, when you're talking about the sheaf offering, what Levi priest are you going to go wave the sheaf offering in front of? What temple? Where are you going to do that? But the idea is to set apart the day, set apart this sheaf offering, and use the sheaf offering at least in your heart. You can see the sheaf offering by looking at what's going on in Virgo. There's the sheaf offering right there.

**CHELLE:** Here is a good question from Sherry Papin What do you have to say about the rules of postponement that the rabbi's talk about?

**DR. PIDGEON:** Yeah, I answered that question, Chelle, while you were looking. That was a postponement. The rules of postponement. Look, there's calendar issues, right, and the rabbis say, we're not going to do Pecach if the day of preparation lands on Shabbat. We're not going to do it.

**ISRAEL AMARAL:** When will there be a Portuguese Ceper?

**DR. PIDGEON:** You Portuguese people are really kind of pushy. But I love you to death. We would love to have a Portuguese Scripture next. And I think we're going to do that simply because I think both in Portugal and Brazil are two absolutely fantastic countries; it would be great to have it in that language. The Spanish Ceper is available, and we are working on an Italian Ceper. And we're working on an Urdu, a Ceper, in the language of Pakistan. Both of those are being created right now. But I think we're going to have to get started on the Portuguese Ceper. So, we're going to need to find our translators who are willing to do it and step into the slot so we can get it done. Typically, it takes two years to translate the Ceper. And that's kind of moving along at a pretty good clip. We also are putting together a Paleo Hebrew version of the Ceper. That's coming together, and that's going to be sooner than you might think. That's coming together quickly.

**FRANK N BEANS:** would it be legal to do Shabbat by the moon cycle if we were separated from our tribe?

**DR. PIDGEON:** Well, Franken beans, man, that's, that's a great couple. They are a great couple. And I'm so glad that they're they participate in this channel. I just love them to death. Well, you know, if you're separated from the tribe, and you're doing your Shabbat on the lunar cycle. The thing is, if you don't know, a seven-day count. But the seven-day count has been consistent for time immemorial, right? Even though somebody wrote me, they said they forgot about their Shabbat. I don't believe they forgot about the seven-day cycle. They've tried to replace it in the Etruscan calendar and the Julian calendar with an eight-day cycle. And then, of course, even the Epistle of Barnabas reflects that, which is why the Epistle of Barnabas never made it into Scripture because it talks about the eighth day. But there was the seventh-day practice going on even during all of that, so if you lose count of the seventh-day count, there's a couple of things you could do. One thing you could do is you could come to the first part of the year, the first month of the year, start your Sabbath cycle on that first New Moon, and then keep it 1,2,3,4,5,6,7-1,2,3,4,5,6,7. There you go, right? One way of doing it, right.

**JAMES COLETTI:** When do we count the first of the month? Is it before the equinox? This is unclear.

**DR. PIDGEON:** Yes, the first month is going to be the new moon before the equinox if the equinox appears before the full moon. If the equinox appears after the full moon, then you have to start the first moon after that. That makes sense, right? No, it doesn't. That's the toughest part of the whole thing. But it has to be the full moon just before the vernal equinox; that's what it is—the new moon just before the vernal equinox.

**JESSICA KNOCK:** Regarding the Hebrew class with Chelle: do current students re-register and pay?

**DR. PIDGEON:** Yes

**BECK EKSTRAND:** So, our offerings are prayers of thanksgiving?

**DR. PIDGEON:** Yes. The prayers actually come as an ascending smoke offering into the heavens, and they're extremely powerful. The incense of the prayers gathers in heaven, as the strength of **YAHUAH** on the earth. So, our prayers are extremely, extremely powerful. And that's why Shalomah said; The Temple is a

temple of prayer for all nations, right? That's what he called the Temple. Not a Temple of sacrifice for all nations. But a Temple of prayer. A big important distinction, very important.

**RUBY COSTELLO:** YAHUSHA had had his Passover on the 13th in the evening, which would be the 14th. Between the evening. I will explain in DM.

**DR. PIDGEON:** Well, I don't think that's right. Because if we had it on the evening of the 13th, then that would have been the wrong day. But here's where you get into a lot of this where there's a lot of conflict on this, because we've been taught, well, the Levite priests were sacrificing all these lambs over the temple. And then when they sacrifice the last Lamb, that's when she was crucified? Well, not so. Because first of all, the Torah commands the families to sacrifice the lambs. Not down at the Temple; you're not supposed to be down at the Temple.

And furthermore, each family is supposed to pick out a lamb on the 10th day, take it home. You don't one of those cute lambs, those cuddly cute lambs, take that lamb home. And then when your kids fall in love with it, then sacrifice it on the evening of the evening of the 14th.

Not down at the Temple, there was nothing going on down to the Temple. It wasn't like Yom Kippur, where they have the Az'azel goat. There was nothing going on in the temple. Everybody was sacrificing the lamb at their own house. And so that's the Torah command. Then, of course, the idea was you sacrifice it at night because you're going to be leaving at night, you're going to be running out of Egypt at night. So, then I was thinking, well, look, Joseph of Arimathea came in because he wanted to get it done before the Sabbath. That's my old teaching. The Scripture doesn't show that.

In fact, the Scripture says that when he was crucified on that day, which would have been the 15th that he came there at even, he came there to get he came there to get the body after the sun had gone down. He came there to get the body when the sun had gone down. So, this kind of changes up the scope of all of that thinking. Changes at the scope of all of that. Did **MASHIACH** do the Pecach the wrong day? No, he didn't. He did it on exactly the right day was 100% compliant with Torah. But the fact of the matter is, is that the Sadducees and the Sanhedrin and even the Pharisees, to some degree, were all usurpers.

They weren't true Levites. They weren't true in their commission; they had been appointed by Herod as political favors. So, did they care about the Sabbath? Not one, not one little bit. They didn't care at all. You know, we can't crucify him; you have to do it. Do the Romans care about the Sabbath? No, crucify him. Well, is it the Sabbath? It may be, but so what? Your Roman, why do you care about it? Just get the job done.

And so, there is no indication in the stories in Matthew 27, or in Mark, or in Luke, there's none of these that say, yes, because he wanted to get the body off before the Sabbath began. That's not there at all. Right. And so, because of that, I think we see a real disintegration of no respect for the Shabbat. They weren't keeping Matstsah; they weren't doing no servile work. They did no servile work. Does that include rioting over at Pontius Pilate place trying to get a guy crucified? That's not servile work; that's just a protest. That's a peaceful protest.

**CHELLE:** You know, hearing you explain that. This is what I love about hearing you teach Dr. Pidgeon, is because the context, the history, the culture, what was actually taking place. Because when we're just reading something in black and white, and we don't have that kind of information to understand contextually what it is we're seeing, it makes all the difference.



**DR. PIDGEON:** What a difference it was at that time, Chelle. Because the Herodians were not completely in control, the Romans were not completely in control. The Hasmoneans hadn't been completely pushed out either. And when you when you study the bloodlines; you find out that the Herodians were marrying the Hasmoneans. And who was related to one of those marriages, Peter? His mother-in-law was a Herodian. She was the daughter of Herod, Mariamne the third. And one of their sons, between Mariamne and Aristobulus the 4<sup>th</sup>, one of their sons was this one who was known as Matthias, that they called the son of the Prophet Matthias Bar Navi, the son of the Prophet.

Which in the Greek became not Bar Navi, the son of the Prophet, but Barnabas. So, who was this 13th disciple that was appointed by the disciples, Matthias Barnabas? Matthias Barnabas, I was at his grave in Georgia. He's buried in Oakness of Sorrows, a Babylonian fortress. That's where his grave is. Mathias Barnabas, the son of Aristobulus, was in the direct bloodline of Judas Maccabaeus. He was a Maccabean King who had married a daughter of Herod.

Now, another one of their sons Aristobulus, the 5<sup>th</sup>, would come to become the first bishop in Britain. Aristobulus the 5th at the time of Joseph of Arimathea, 36 A.D. Aristobulus acts as a bishop in Britain, the son of a Hasmonean King and a Herodian. And to whom Peter was directly related, that was his mother-in-law.

**CHELLE:** Whom Yahushua healed, right?

**DR. PIDGEON:** Yeah, I mean, why did Peter deny **YAHUSHA** three times? Because **YAHUSHA** had healed his mother-in-law.

**CHELLE:** Oh, that's a good one.

**DR. PIDGEON:** At any rate, when you when you see the bloodlines, like, one of the things is kind of terrifying. Who's Judas is Iscariot? Judas Iscariot, who is he? Well, his father was Shim'on. Was that Shim'on Kepha or Shim'on. Peter, was Judas, the son of Peter? I don't think so. I think Judas was the son of the one who called himself Simon the Zealot. Shim'on Zelotes. Shim'on Zelotes also ended up in Britain. He was killed in Britain. He was executed in Britain.

Why was he zealous? Because his son was the traitor. That's why he was so zealous because his son was the traitor. When you start to see the bloodlines, it is like, whoa, wait a minute. And the fact that Kapha had come out of Herodian mother means that he probably was Edomite. He was an Edomite. And so, if he was an Edomiyim, he was an Edomite. What does that tell you about **MASHIACH** calling him as a disciple?

That **MASHIACH** had called those who had no chance at salvation into a chance of salvation before his crucifixion. Because the truth be told, everybody had no chance at salvation. When he says, I've come for the lost sheep of the house of Israel, the house of Israel are those who confess **MASHIACH** and no others. So, when I've come to the lost sheep of the house of Israel, they don't know they're lost yet. But once they confessed to me that they were once was lost, but now they're found.

**CHELLE:** They are found. Isn't that amazing? Just amazing. This has been a really good presentation. I don't know if you want to take more questions or not.

**DR. PIDGEON:** Look at just a couple more here. Passover is on the 14th. That's not a question.

**DEBBIE JOHNSON:** Thoughts on the current events with Russia? I know I read in the bible that the sun has to cross the equator to start the calendar. Is that right?

**DR. PIDGEON:** That's in the Book of Enoch. That's in the book of Chanok, actually, yeah. That is that discussion? Yes, it is. I'm just going to summarize it this way. Russia has told the United States since 2014; you can't put NATO missiles in Ukraine. We won't put up with it. And the United States says, you're just kidding, we can do it if we want. You don't have the strength to stop us, just shut up. And we're going to do whatever we want.

And Putin kept saying, I don't want you to put missiles there. You guys promised you signed a writing that said you would not expand NATO into former Soviet republics? Well, you know, look, we're not respecting any of our old agreements, times change, and we got new people involved here. We don't have to respect anything we did before. We reserve the right to change all of our treaties with the next President who gets elected. So, what do you think about that?

And so, Russia, in this sense, really be going all the way back into last summer. Russia has been telling the United States do not escalate. Because Joe Biden immediately began to escalate in Ukraine as soon as he got elected. We're going to escalate, escalate, escalate, we're going to put them in NATO, and Zelensky kept talking about we want to be in NATO, we want to be in the EU, put missiles here, put troops here, kept going and going and going.

And Russia says we're not going to allow it to happen. It's not going to happen. We're not going to do it. So, there's been this perpetual escalation. And then last summer Zelensky, in Ukraine, declared war on Russia. And Russia was like, you really want to go to war? Russia said we're going to pound you. So Zelensky backs out until this year. Now, all of a sudden, at the bidding of MI-6 in England, and the bidding of the Biden Administration, we're not going to tolerate you holding on to Crimea anymore, give back the land to Ukraine, and give back the Donbass.

Then they gave the go-ahead to Zelensky. Go get that stuff back. So, Zelensky puts 80,000 troops along the border of the Donbass. And he puts 40,000 troops along the Crimea; when he did that, Russia began to mobilize. And they began to mobilize and mobilize. And eventually, it broke into when they started shooting when the Ukrainian troops opened fire on a kindergarten in the Donbass. And then, I don't know; it was maybe four days ago, there were 141 sites along the Donbass where Ukraine was shelling artillery and tank shells into the civilian population. And the Russians already have evidence at 10,000 dead. The Russians said we are. We're not doing it anymore.

So, they recognize Luhansk and Donetsk, and they said we're coming in, and then they said okay, as independent Republics, we want you to come in and help us. We're Russian-speaking people. So, the Russians came into those provinces. When they came into those provinces, Ukrainians open fire; now we are at war, Russia is in our country. And so, Russia said, All right, well, since that's the case, we're coming in big time. So, they have invaded from the North. They've invaded from the east. They've invaded from the south. And they have done a marine landing in this area called Mariupol. And so, in Mariupol, they have already pushed and captured the major city there. But the Russians are pushing in from the Donbass into Ukraine. They've already captured major cities north of Crimea, including Odessa. They've captured this. And there are 16 aircraft Mriya. Those are the largest planes in the world. Full of Russian paratroopers that are being dropped over Kiev. So, Russian helicopters over Kiev, all these paratroopers over Kiev. And the Russians have said, we're not keeping Ukraine. We're going to go in there, we're going to arrest all the parliament and all the leaders, and we're going to destroy all the NATO armament. And we're going to reinstate Lukashenko, who can then have a free election. And that is going to be respectful of the fact that we don't want NATO on our borders.

And so, this is what this is what they're saying, now. Vladimir Putin told Emmanuel Macron, the President of France, he told him, Look, you don't know what you guys are doing. If you were to admit Ukraine into NATO, and Ukraine being as out of their mind as they are, Ukraine likes nothing better than to poke Russia in the eye and then say, you guys need to come over here and beat him up. You know, if we poked him in the eye, yeah, but he's mean, and you guys need to come over here and beat him up.

Well, Zelensky is dragging all of Europe into World War III. Just as the assassin who shot the Archduke Ferdinand drove all of Europe in World War 1, where millions and millions of European young men died, this is going to be a similar situation, because as soon as that happened, as soon as Putin launched this full-scale invasion into Ukraine, Latvia, Lithuania, and Poland, and Estonia, all invoked Article 4 of NATO. Meaning all of you guys are instantly committed to defending us as NATO members. And by the way, there's shelling going on between Belarus and Poland. So now Italy, Portugal, Spain, France, Germany, the UK they're all immediately involved in defending Latvia, Lithuania, Estonia, and Poland.

Get your troops over here because now you have to defend us. That's what Article 4 says. And Putin has told him, and he told him outright, he said, Look, do not interfere in what we're doing in Ukraine. Because if so much of any of your stuff crosses the border in Ukraine, any of your foreign troops come into Ukraine to confront us, we're going to hit you with weapons you have never seen before. Now, that's an onerous threat. And so, the thing is, will the West figure this out? And do the right thing? And I think the answer is, No, they won't.

Because we have people who do not use common sense, and they certainly do not believe in the written word. They don't believe in what people are saying when someone comes to them and says, Hey, we're not going to put up with it anymore. You can't do this to us anymore because you're giving us no choice. Now, our choice is to lay down and die, and you rape our country. And that's not what's going to happen. So, Biden has come out and said, Well, we're going to hit them with massive sanctions. They've been under sanctions now for nine years, ten years. We're going to hit them with massive sanctions; we're going to kick them out of the SWIFT system, we're going to deprive them of doing this, we're going to deprive them of doing that. Well, guess what? Russia controls 93% of all the helium in the world.

Helium is absolutely mandatory for running server farms, like Google's cloud, Amazon's cloud, Microsoft's cloud, etc. These clouds are dependent upon helium. The United States has completely exhausted its helium, and the only source to get some is from Russia.

**CHELLE:** You know, I don't really understand that. What do you mean about that with the helium?

**Dr. PIDGEON:** Servers create a tremendous amount of heat. When you have a server farm, it gets very hot. You know, you think about all your computers that you went through Chelle that burned out because they were hot all the time. I've had laptops that were so hot to burn my leg. Because they create a tremendous amount of heat. And when you have a server farm, they are really hot. So, they have to use a cooling mechanism inside that cloud facility to keep all those servers cool. And it requires helium. And the helium is gone. All the American helium has gone. They need to get it from Russia, and Russia is not going to deliver it.

**CHELLE:** So, helium. I mean, forgive my ignorance of the periodic table here. But where does helium come from?



**DR. PIDGEON:** It is a fundamental element. It's an element where it's not like a gas you can create. It is a gas you have to capture

**CHELLE:** Is it on the earth?

**DR. PIDGEON:** And so, here we are. So now, in the meantime, get this. Before this conflict started, before Joe Biden drove this thing over the top with this media hype, trying to create this war. One thousand cubic feet of natural gas was costing Europeans 207—seventy euros for 1000 cubic feet. Then Joe Biden came in and said; we're shutting down the Nord Stream pipeline, not available. So, Germany, even if you want gas from the Russians, we're not going to let you have it. As soon as he said that, then America tried to replace the natural gas, shot up to \$1,000 for 1000 cubic feet. That's better than tripling the cost of natural gas.

Now, they're saying natural gas is going up to 1600 for 1000 cubic feet and that by the end of the month, it'll be around \$2,000 for 4000 cubic feet. So now, you're paying, what? Nine times the price. So, if your gas bill was 200 bucks last month, next month, it's going to be 1800. That's premise number one, premise number two incomes, the hacking the grid. Right now, we have our mobile in doomsday planes; they're off the ground and flying because they're so fearful that nukes are coming in. The Hasidic community in New Jersey and in New York has been ordered by their rabbis to evacuate and go to the Catskills.

**CHELLE:** I saw that.

**DR. PIDGEON:** what do they know that we don't know? Because they know what's coming. And the truth is, is that once these countries have invoked this article, it forces all of Western Europe to go to war with Russia. And Russia has already told the head of NATO, look, we don't have the conventional weapons you guys have. That's why we went to nukes. And I, too, did a discussion with Scott Bennett. I did a discussion with others, saying, Look, you and I did a great show on presentment on Ukraine. The truth of the matter is, what's Europe going to look like when there's no Brussels? When there's no Paris? Do you want to kick us out of the SWIFT system? How about when there is no SWIFT system? How about Basel Switzerland doesn't exist anymore? There's no international bank of settlements. How about there's no city of London.

The Russian capability is such that if they put a 75-megaton nuclear weapon like the one that detonated in Tonga if they put that up 300,000 feet over Europe, all of the electric grid in Europe is gone, it goes dark, that's it, all the cell phone systems are gone, all the electric grid is gone. They put one over Omaha, Nebraska, coast to coast, all the way to Northern Manitoba, and all the way into Mexico; everything is fried. And not only that but anything that's hooked to the grid. So, let's say you're up in Prince George, British Columbia, you're outside that shockwave, you think, except you're hooked to the grid in British Columbia, the voltage coming down the line is going to fry all your transformers.

That's just two, that's just two weapons that don't kill anybody. We haven't killed anybody we didn't wipe out into your cities. No infrastructure was touched, except you're now back in the dark age, and you have no chance of rebuilding your electric system for the next 70 years. So, what's happening right now is this, and this is what I would say to everybody who's watching this; I wasn't intending this to be a commentary on this. But we're called to do this because some of us are going to survive, some of us aren't.

We should have no fear of being ones that don't survive. If we don't survive, we don't survive. We go see **YAHUSHA**. If we do survive, then what? We have to be a light in the window; we have to be a menorah on a stand. And we have to be able to point to other people and say, Look, there is no calendar, there is no clock.

Nobody's going to be printing the Gregorian algorithm anymore. So, what do we know? So what day is it? I don't know, what month is it? I don't know. How do we tell?

Can anybody find the Gregorian calendar so we can find out if this is March or April? But with this system I just explained to you, you can look up and say there is the equinox. So, we know we're in the first month of the year, that's the full moon, it's the 15th day when you get to the dark moon; I remember that we had the full moon there in the first month. And now, this is dark when we must be in the second month.

Now, you know, now you know, just like that. And you know how to count the hours, you know how to count the days, you know how to count the months. You even know how to count the years. You know how to count all of these things because you can look into the heavens and see the greater light, the lesser light, and the stars and figure out where you are. So, what I'm going to say to people who know when we're facing this stuff, take your time to learn your constellations, right.

**CHELLE:** You know, I used to take a college course when I was in college, I took a course I wish I could remember more of it now, but it was on celestial navigation because I love to sail. And I think that those things are going to come back in; I'm really excited about the class that we're going to have on the Masorote on Cepher Academy. What a great course to have at this time on the earth.

**DR. PIDGEON:** And this is why these things become so critically important, Chelle. Because we want to be able to have a reckoning that is Scriptural, just because we know it, we don't have to have a GPS calendar. We don't have to have this. We don't have to have that. We know we know how to reckon. We know how to reckon because it's in our heart. And it's in our mind, because why, **YAH**, gave it to us. **YAH** gave it to us.

All right. So, with that, I'm going to call that our last question. And I'm going to thank you, guys. I want to thank everybody for joining us tonight. And Chelle, thank you for being here during the course of this show, and I know it was kind of crazy. There was a lot in this show. But I'm really happy that everybody was here. And I think I've kind of pretty much wrapped up what I'm going to do on The Seasons now. We are going to be looking at some new stuff—next week.

**CHELLE:** These have been some wonderful presentations, and I really appreciate you inviting me to come on with you tonight. What a privilege.

**DR. PIDGEON:** I'm looking forward to you being on Cepher Academy, so thank you much. So, we're going to call it a day. So, thank you for being with us. And let's say a little prayer.

Burch Atah **YAHUAH TSEVA'OTH**, al qodosh ehad Yashar'el. Our Holy One of Israel. Father, you have given us such wonderful things, wonderful times, and such beauty in this world. And you've done it as you have seen fit for the glory of your name. May your name be glorified, and may we be your children. May you be our **ELOHIYM**. Help us to lose the other false gods and to follow what you have done. Give us eyes to see, ears to hear, and a heart of flesh that we might also extend your love to those around us. Be with us this week, Father in spirit and in truth. Ba'ha'shem **YAHUSHA**. Amein. Amein. Okay, thanks so much, Chelle. We will see you all.