

# Looking to the Light

## A Discussion of the Creator's Calendar and the Appointed Times

Written by: Todd D. Bennett  
[www.shemayisrael.net](http://www.shemayisrael.net)

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Yesterday I was headed to the San Antonio Airport at 4:30 in the morning and saw an enormous waning moon that looked like it had about 4 to 5 cycles of light until it went into its dark phase. If you add a couple days of darkness, just by taking a quick glance at the moon I could "guesstimate" that there were 6 to 7 days until the new moon would be visible, marking the beginning of a new month.

Of course, by keeping track since the last new moon I knew that it was Day 23 and since the average synodic cycle of the moon is 29.5 days I would anticipate the next new moon in - you guessed it - 6 to 7 days. Now this will differ a bit depending on your geographical location. It helps to get used to the moons appearance and phases in your particular area. Nevertheless, the Creator of the Universe gave us a beautiful and reliable clock set in the heavens for all to see.

Here is a general depiction of the moon phases that most people would be able to identify throughout the month of March.

MARCH 2026						
MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
						1  WAXING GIBBOUS
2  WAXING GIBBOUS	3  FULL MOON	4  WANING GIBBOUS	5  WANING GIBBOUS	6  WANING GIBBOUS	7  WANING GIBBOUS	8  WANING GIBBOUS
9  WANING GIBBOUS	10  WANING GIBBOUS	11  THIRD QUARTER	12  WANING CRESCENT	13  WANING CRESCENT	14  WANING CRESCENT	15  WANING CRESCENT
16  WANING CRESCENT	17  WANING CRESCENT	18  WANING CRESCENT	19  NEW MOON	20  WAXING CRESCENT	21  WAXING CRESCENT	22  WAXING CRESCENT
23  WAXING CRESCENT	24  WAXING CRESCENT	25  FIRST QUARTER	26  WAXING GIBBOUS	27  WAXING GIBBOUS	28  WAXING GIBBOUS	29  WAXING GIBBOUS
30  WAXING GIBBOUS	31  WAXING GIBBOUS					

Now that I've arrived in New York, the weather is cloudy, snowy and cold. I doubt that I'll see the sun, the moon or the stars for the rest of my time, but at least I got my bearings in Texas.

Well, I mention this because time is moving quickly and while world events seem to be grabbing our attention, we have other matters to attend to – eternal matters.

I had originally planned on talking a little bit about all of the geopolitical events going on around us. Things are not always as they seem and as I mentioned last week, there are many different layers to the current conflicts that we see raging throughout the world.

I had quite a busy week with the animals (we added another goat) and there were some changes to the upcoming Passover trip due to the current conflict. I'm happy to say that we are still on schedule and everyone is on board with proceeding. It looks like we've got a real group of adventurers.

When I realized how quickly the trip was approaching I also recognized how quickly Month 1 was approaching, followed by Passover. I didn't want to get distracted by the world, but instead, stay focused on helping people prepare for Passover. And, of course, this is it. We are either going to mark the beginning of Month 1 or Month 13 next week, so which is it?

Well, that's pretty easy to determine this year for those familiar with the Calendar established in Genesis 1:14, but it's not so obvious to people who have been raised in Roman time all of their lives. They are used to looking at a calendar on their wall or on their phones, not up in the sky.

Around this time of year, I usually try to focus on the calendar to help people wade through the mass of information found on social media and the internet concerning Scriptural time. I do this because telling time is critical for our observance of Appointed Times such as Passover.

In fact, Passover is the first Appointed Time in the cycle of the Appointed Times. If we get this one wrong, we are likely to get all the rest wrong as well. And, of course, Passover has incredible prophetic significance for those who follow Yahushua the Messiah.

Indeed, we are the only ones who can truly celebrate this Appointed Time by remembering that He was the prophesied Lamb of Elohim. As His disciples, we should be following His instructions that He gave at His final Passover.

*“<sup>14</sup> When the hour had come, He sat down, and the twelve apostles with Him. <sup>15</sup> Then He said to them, With fervent desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of Elohim. <sup>17</sup> Then He took the cup, and gave thanks, and said, Take this and divide it among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the kingdom of Elohim comes. <sup>19</sup> And He took bread, gave thanks and broke it, and gave it to them, saying, This is My body which is given for you; do this in remembrance of Me. <sup>20</sup> Likewise He also took the cup after supper, saying, This cup is the new (renewed) covenant in My blood, which is shed for you.” Luke 22:14-20*

Do this in remembrance of Me.

Our Master is commanding us to do the Passover and not just remember the Exodus from Egypt, but also remember His fulfillment as the Lamb that was slain to atone for our sins.

I remember how it was such a revelation to me nearly 30 years ago when I realized that “the Last Supper” was a Passover meal. All of a sudden, my eyes were opened to the significance of the Appointed Times for those who follow Yahushua. They’re not Jewish Holidays, they are אֲדֹנָי’s Appointed Times.

*“<sup>1</sup> And אֲדֹנָי spoke to Moses, saying, <sup>2</sup> Speak to the children of Yisrael, and say to them: The Appointed Times (moadi) of אֲדֹנָי, which you shall proclaim to be set apart rehearsals (miqra qodesh), these are My Appointed Times (moadi). <sup>3</sup> Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a set apart rehearsal (miqra qodesh). You shall do no work on it; it is the Sabbath of אֲדֹנָי in all your dwellings. <sup>4</sup> These are the Appointed Times (moadi) of אֲדֹנָי, set apart rehearsals (miqra qodesh) which you shall proclaim at their appointed times. <sup>5</sup> On the fourteenth day of the first month at*

*twilight is אַרְבָּעָה's Passover. <sup>6</sup> And on the fifteenth day of the same month is the Feast of Unleavened Bread to אַרְבָּעָה; seven days you must eat unleavened bread." Leviticus 23:1-4*

Did you notice the possessive nature of all of these? These are My Appointed Times, the Sabbath of אַרְבָּעָה, the Appointed Times of אַרְבָּעָה, and אַרְבָּעָה's Passover. They clearly belong to Him. So anyone who follows אַרְבָּעָה should be keeping His Appointed Times, which are rehearsals for His Kingdom. They teach us about His Kingdom and they prepare us for the future.

So, if you would indulge me, I would like to provide a “calendar refresher” for all those who are new to these messages because we are about to reset that calendar and endeavor upon a new series of rehearsals. We all need to learn the lessons and be ready for their fulfillment as the stage is being set, the lights are turned on and the curtain is being drawn for the main event.

Speaking of lights, that leads us to the key to understanding time according to the Creator of time. While we cannot see time, we all experience the passage of time.

Genesis 1:14-16 provides us with the framework for telling time and keeping track of time through two great lights. אַרְבָּעָה placed “two witnesses” in the heavens during the first week of creation to “testify” and help us keep track of time.

*<sup>14</sup> And Elohim said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and Appointed Times (moadim), and for days and years. <sup>15</sup> and let them be for lights in the firmament of the heavens to give light on the earth; and it was so. <sup>16</sup> And Elohim made אֶרְבַּע-two great lights: the greater אֶרְבַּע-light to rule the day, and the lesser אֶרְבַּע-light to rule the night, and אֶרְבַּע-the stars.”*

## Genesis 1:14-16

We already mentioned the Appointed Times that belong to אָזְזָא, and here we see that one of the primary purposes of the lights is so that we know when to keep the Appointed Times.

Sadly, most English Bibles translate “moadim” as “seasons,” which is simply not accurate. The word “seasons” lacks the specificity required for “moadim,” which points us directly to the Appointed Times. I spent half of my life reading the word “seasons” in my Bible thinking that it was simply referring to winter, spring, summer and fall. I had no idea that אָזְזָא had specific appointments that He wanted to keep with His people, and that included me.

And did you notice the Aleph Tau (אָ), which is connected with these lights? For those unfamiliar with the Aleph Tau, pronounced “et,” it is a word found in the Hebrew Scriptures that is never translated.

The aleph (א) is the “first” character in the Hebrew alphabet (aleph-bet). In the most ancient script it depicts a bull or an ox (𐤀) and means “strength.” The tau (ט) is the “last” character in the Hebrew alphabet. It depicts a mark and means “covenant.”

So, the Aleph Tau is the first and the last, the beginning and the end, and it literally means “strength of the covenant.” That is why Yahushua identified Himself with the Hebrew Aleph Tau (אָ), not the Greek Alpha and Omega (ΑΩ) in the text of Revelation.<sup>1</sup> He wasn’t speaking Greek, He was speaking Hebrew to His Hebrew disciple. So many people miss these important connections that are literally “lost in translation.”

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<sup>1</sup> Revelation 1:8, 1:11, 21:6 and 22:13

Now consider for a moment the first passage in the Scriptures that provides: *“In the beginning Elohim ✕✚ created the heavens and ✕✚ the earth.”* Genesis 1:1

I included the two Aleph Taws that are in the Hebrew text. Do you see how Yahushua was there at the beginning creating and connecting the heavens with the earth?

Now read what happened on Day 1. The text says that *“Elohim saw ✕✚-the light that is was good.”* Genesis 1:4

There is the Aleph Taw again in the Hebrew. Can you see how Yahushua is connected with the light, and we saw the Aleph Taw connected to the light of Day 4. We are supposed to look to the ✕✚-light, because it is good.

The whole point of Day 4 is that we can observe these ✕✚-lights and follow the guidance of these two witnesses that point the way to Elohim and His Covenant appointments.

Remember Moses and Aaron who came as two witnesses to the Yisraelites in Egypt? How about John and Yahushua who came as two witnesses to the Yahudim? The lesson was embedded into creation for us to learn from.

Sadly, most people don't use the lights at all. They just look to a man-made calendar that uses an artificial man-made system based upon a purely solar reckoning. Most people use the Roman Calendar originally named after Julius Caesar (Julian Calendar) and later modified by the Catholic Church and named after Pope Gregory XIII (Gregorian calendar).



The Jewish calendar is also an artificial man-made calendar developed by the Pharisees. It doesn't follow the two witnesses, but rather a fixed calendar attributed to Hillel II around 358/359 CE.

Now, some people use the astronomical new moon (the conjunction) as the beginning of a month, but they are missing the point as well.

As previously mentioned, the moon stays dark for days as it completes one cycle and prepares for another one. We do not look for darkness to determine a renewal – we look for the X☾-light. The first visible sliver of the renewed crescent moon tells us when a month begins – when we see the X☾-light.

As I have stated on numerous occasions, the calendar of Elohim was made for a nomadic people in the wilderness. It was also made for an agricultural society that is focused on annual crops – a people who are supposed to bear fruit.

Modern Western culture is neither of these. Their lives do not revolve around weather and they created their own systems for telling time. They are completely detached from the ways established by Elohim in the beginning.

That is why people are quick to reject an observable calendar because it is completely foreign to them. They would rather look to a familiar fixed solar calendar. In fact, most Babylon dwellers have no idea what time it is without looking at their phone, tablet, laptop, watch or other instrument or device.

They need a Babylonian instrument to tell them what time it is, and that time is usually some artificial construct of time, disconnected from the Creator's time.

Those who follow the Creator's calendar know that today is Day 24 because there have been 24 solar day cycles since the last renewed moon (first sliver) observed by seeing the ✕↙-light. We know that it is Month 12 because there have been 12 moon sightings since the beginning of the year. This all involves the two witnesses provided by Elohim without the intervention of man or a religious system.

That leads us to the question: "How do we determine the beginning of the year by looking at the ✕↙-lights?"

Well, imagine for a moment that you just woke up in a tent this morning. This is something that our Passover group expects to be doing as we wake up in the morning and exit our tents under the shadow of Mount Sinai.

We'll be getting up before sunrise, but imagine you wake up in a dark tent, but you can see a sliver of light peaking through the doorway.

As you step out of your tent, you were blinded by the bright light of the desert sun. It takes your eyes a minute to adjust from the dark to the bright light. At first, all you see is sand, shrubs and mountains off in the distance.

Everything is quiet except for the intermittent bleating of my new baby goat crying for his mother and some annoying braying from my donkeys Reggie and Ringo, who are calling for their favorite treats. (I thought a little realism would help set the mood.)

As you exit your tent, you realize that you are a herder of livestock in the wilderness . . . somewhere. The first question you would likely have is: “Where am I?” You would also probably want to know: “What time is it?”



Well, no matter where you are, it's fairly easy to determine the time of day based upon the movement and direction of the sun, once you get your relative directional bearings. It's also possible at night if you are familiar with constellations (mazzaroth) and the  $\times\leftarrow$ -stars.

At night, it is possible to determine what day of the month it is, based upon the phase of the moon. The next question is: What month are you in?

Now for a Bedouin, that type of precision may not always be necessary, although they move with the weather, so they have a pretty good idea based upon the conditions.

Remember that the two great  $\times\leftarrow$ -lights are not just for Appointed Times (moadim), but also for days and for years. So how do you determine the beginning of the year by using the two great  $\times\leftarrow$ -lights you might ask?

The answer is found in the “tequfot,” which literally means “turns.”

There are four “turns” (tequfot) in a year, commonly called solstices and equinoxes. The spring and fall equinoxes are the times when the day and night are equal – thus the term equinox. The winter solstice is the shortest day of the year and the summer solstice is the longest day of the year

These “tequfot” are built into creation and therefore very predictable.

They are intimately connected to weather patterns and, of course, growing seasons and crops. This is important to know if you need to lead your flocks and herds to green pastures. It is also important for anyone planting annual crops.

While much of the world observes four seasons in a year, the Scriptures typically refer to only two seasons, namely: summer and winter. These seasons involve cycles that begin and end at “the turn” of the year.”

The ancients would typically divide the year into two “circuits” based upon the equinoxes, because they were easy to calculate. In fact, evidence of ancient architecture keyed to the equinoxes is found throughout the world.

The summer would begin around the vernal (spring) equinox when new life began to “spring forth.” That is actually the meaning of the Hebrew word “abib” (אֲבִיב) – “green, new life, springing forth.” And that is why the first month of the year was referred to as “the month of the abib.” Abib was not the name of the month, but rather a description of when the month occurred.

Summer would peak at the turn referred to as the summer solstice, when the day is longest. The summer would end around the autumnal (fall) equinox when day and night are equal again. The tequfot all describe the “circuit” of the sun.<sup>2</sup>

As people would approach the “turn” of the autumnal equinox, it was often referred to as “the end of the year” or “the end of days.”<sup>3</sup> The

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<sup>2</sup> See Psalm 19:6

<sup>3</sup> see Exodus 23:16 and Onkelos

winter would begin around the autumnal (fall) equinox and end around the vernal (spring) equinox. That would complete the circuit of the year.

Now for the astute observer, there are seven months of Appointed Times that begin around the spring equinox and end around the fall equinox – the end of days. There is great prophetic significance built into the Appointed Times.

If you recognize that time for this present creation that we live in is divided into sevens, you can see how the entire plan of our Creator is revealed within those seven months of Appointed Times.

In fact, in several of my books I show how the first seven words of the Torah actually provide a framework for our existence, and even reveal the first and second coming of the Messiah – the ✕✧.

As already mentioned, the turn associated with the beginning of the year is the “tequfah” known as the spring equinox, or the vernal equinox.

We can discern this from Exodus 12:2 when אַיָּאָר told Moses and Aaron: *“This month shall be your beginning of months; it shall be the first month of the year to you.”*

Now notice that the new year is specifically tagged to a specific month, not the actual turn (tequfah). We aren’t looking for the tequfah to start the year. We are looking for the beginning of a month, referred to as “this month.”

So we need to determine a specific month in order to determine the beginning of a new year. As discussed, we gauge months using something other than the sun, and of course, the Scriptures refer to

the moon, the lesser light, as being involved with the Appointed Times.

The moon is unique from the sun in that it reflects the light of the sun and progresses through a different repeating cycle, like one hand on a clock.

The Appointed Times are generally keyed to specific months and we know that the moon is particularly there to help us keep the Appointed Times. In fact, the Psalms specifically state: *“He appointed the moon (yerach) for Appointed Times (moadim); the sun knows its going down.”* Psalm 104:19

This is another passage that typically describes the Appointed Times as “seasons” in most English translations. Clearly, we can see the two great lights here, interacting to point us to the Appointed Times, like two hands on a clock.

In fact, it is the recognition of the cycle involving the moon that leads to the Hebrew understanding of the “new moon” as ha’chodesh (החדש) – literally, “the renewal.” That renewal is evident when we see the renewed light reflecting as the first sliver of light on the moon.

As we glean from the account when אַיָּן gave instruction to Moses and Aaron, the first month of the year is intimately tied with Passover and Unleavened Bread. As already mentioned, it is later referred to as “the month of the abib.”<sup>4</sup>

While some people try to make a direct link between the word “abib” and the condition of a barley crop, that is not accurate. The Hebrew word “abib” (אַבִּיב) does not specifically refer to a stage of the barley crop, but rather the time when new life springs forth and things turn green.

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<sup>4</sup> Exodus 13:4, Exodus 23:15, Exodus 34:18 and Deuteronomy 16:1

So, the first month of the year will not be dependent upon a barley crop, but rather when we sight the new moon at spring time.

This connection with spring is critical and we know how to determine spring through the circuit of the sun. Therefore, we need to discern the first renewed moon (first sliver) associated with the tequfah of the spring equinox in order to properly observe those Appointed Times in the first month of the new year.

We can discern that the year begins at a tequfah, because it also ends at a tequfah as described in Exodus.

*“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the turn of the year (tequfah ha’shanah).”* Exodus 34:22

The Feast of Ingathering is another name for Sukkot.

Now many of us take for granted that we can simply go on the internet to find out what day and month it is, but imagine if the internet went down or there was no internet. Imagine if you found yourself in a tent in the wilderness. What would you do?

I have had a number of people ask me how to determine the equinox through observation, and I have responded through individual emails over the years. I also posted a message in the past.

Since there are always new people reading these messages and because of all the solar calendars being promoted out there, I thought it would be useful to provide the information to everyone again.

Most everywhere, people can tell that the weather is changing. While it’s cold in New York now, it was in the 70’s last week. Most of the

snow is melted. My property in Texas is all green. We can tell that we are headed into spring, where new life will begin to abound.

Well guess what? The spring equinox is March 20, 2026 on the Gregorian Calendar. It is essentially at the same time as the first sliver. So this year is a “no brainer.” The new moon will be right at the equinox.

So, the month of “the abib,” when new life springs forth and everything turns green, will obviously be at the new moon, and this approaching month must be Month 1 and therefore the New Year.

People who do not follow the Torah by observing the two witnesses often end up going astray, because they do not understand or acknowledge the fixed anchor points that אָרְבֵּי gave us for time. When you finally grasp this truth, it is easy to see how ridiculous it is to focus on a crop of barley to control all of time, as some who follow the Karaite Sect do.

I already mentioned that the Passover and Unleavened Bread are intimately tied with the Spring Equinox, and we are given an important Commandment in the Torah concerning The Feast of Unleavened Bread.

*“<sup>3</sup> And Moses said to the people: ‘Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand אָרְבֵּי brought you out of this place. No leavened bread shall be eaten.*

*<sup>4</sup> On this day you are going out, in the month the abib. <sup>5</sup> And it shall be, when אָרְבֵּי brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. <sup>6</sup> Seven days you shall eat unleavened bread, and on the seventh day there shall be a Feast to אָרְבֵּי. <sup>7</sup> Unleavened bread shall be eaten seven days. And no leavened*

*bread shall be seen among you, nor shall leaven be seen among you in all your quarters. <sup>8</sup> And you shall tell your son in that day, saying, This is done because of what אַיָּאָל did for me when I came up from Egypt. <sup>9</sup> It shall be as a sign to you on your hand and as a memorial between your eyes, that אַיָּאָל's Torah may be in your mouth; for with a strong hand אַיָּאָל has brought you out of Egypt. <sup>10</sup> You shall therefore keep this ordinance in its season (moad) from year to year.” Exodus 13:3-10*

Notice the final statement. “*You shall therefore keep this ordinance in its season (moad) from year to year.*” That’s a specific Commandment, and the point is that that you make certain that Unleavened Bread occurs in Month 1 of the new year.

Are you guarding this specific Commandment?

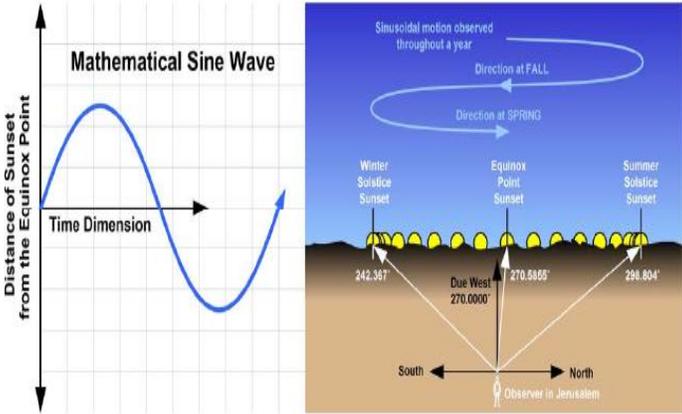
We are also provided another important statement regarding the two remaining Feasts (hagim). “*And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end.*” Exodus 34:22

Specifically, notice the statement concerning Sukkot – the Feast of Ingathering. It is to be celebrated at “the year’s end.” In Hebrew we read “tequfot ha’shanah,” which is literally “the turn of the year.”

In order to be following the Torah, you must insure that you are guarding this specific Commandment as well.

Unleavened Bread must occur at the beginning of the year tied to a tequfah, and Sukkot must land around the tequfah at the end of the year – the fall equinox. That insures that the calendar stays aligned with the crops. This is essential because the Appointed Times are intimately connected with the harvests.

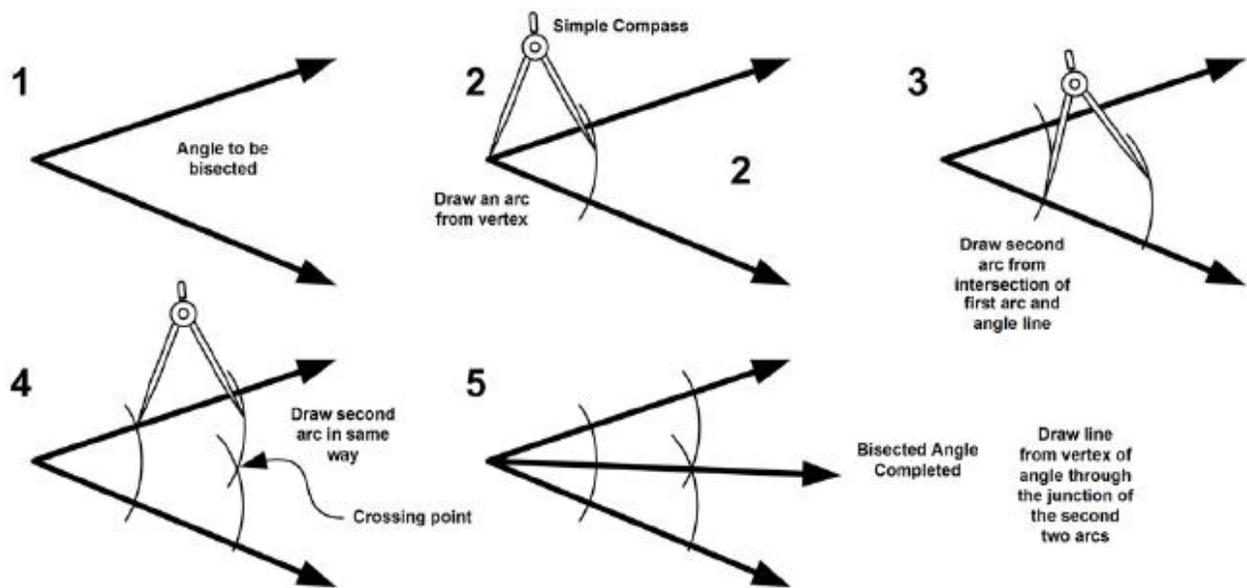
While the ancients needed to observe those algorithms manifesting through the two witnesses, we can easily predict them through advanced computational power.



We must understand though, how to observe the calendar and not allow the modern conveniences on the internet to replace them. As a result, we should all become familiar with how these cycles of time work, and not be completely reliant upon technology.

No matter what my wife and I are doing throughout the day, when I'm in Texas, we get together to watch the sunrise in the morning and the sunset at the end of the day. We both have found that by regularly observing the movements of the sun from the same spot every day, we can easily gauge the outer parameters as the sun rises and sets across the sky at different times and locations throughout the year.

When you mark where it sets or rises at the two outer extremes, those should be the tequfahs of the summer and winter solstices. I like to use objects on my property for sunrise and the trees on my neighbors ranch next door as a gauge for sunset. Once you determine the extremes, the center is the equinox. It's just a matter of geometry.



The problem is that we have been raised in a culture that is almost completely disconnected from the ways of אָפְרָיִם, and the cycles of Creation.

We are taught to look at our watches, phones, computers and wall calendars instead of the two witnesses built into creation. While our devices tell us Babylonian time, they are not usually providing אָפְרָיִם's time.

In fact, all of this is part of the distraction of Babylon that traces back to the Tower of Babel event when mankind decided they were going to do it their way and walk their own path. That doesn't mean that the two witnesses stopped providing signs. They are still of there as faithful witnesses in the sky.<sup>5</sup>

Do you remember all of the hype about the blood moons around a decade ago? Some teachers made millions while I didn't make a penny from it. I warned people in my book *The Final Shofar* not to get caught up in the hype, and that it would be a big "nothing burger."

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<sup>5</sup> Psalm 89:37

Those types of warnings are not profitable, but it revealed to me how many people actually love the hype. Both the teachers and the people. They want excitement and anticipation, when sometimes they should just focus on living and breathing and walking with Elohim.

I have found that to be the basis for much of the driving force behind all of the new and different calendars popping up every year. People are looking for “fresh revelation” and new teachings to tickle their fancy and tantalize their taste buds. This is all a product of living in an entertainment driven Babylonian society which is useless for a tent dweller in the wilderness.

There is no internet in the wilderness. In the dark desert nights, you gaze at the stars, not a television screen.

Speaking of tantalizing taste buds, I’ve started working on a new book titled “Beyond Kosher” that is addressing the Babylonian diet. People living in Babylon are being fed a toxic and hormone-disrupting diet that is literally changing them. Many times people are consuming things that are not even food. They are chemical creations.

A Bedouin eats off the land, and typically only eats when hungry. The purpose of eating is to produce energy in order to stay alive and take care of the necessities of life. Those of us who follow Yahushua want to be healthy so we can live for אָדָם by serving Him and praising Him.

Babylon wants us to feed our bodies as a source of pleasure. Eating becomes a form of entertainment rather than a necessity. And people wonder why they are so sick and overweight. Eating junk while sitting in front of the television or in front of a computer screen is literally a recipe for disaster.

I found an amazing secret to losing weight that I'll share with you now. It's called the eat less and move more diet. And we need to learn to be much more discerning about what we put into our bodies. In the hectic and fast paced world of Babylon, the temptations are everywhere. That's why we need to get back to the tent dweller mindset.

It's interesting that the first Appointed Times that we are scheduled to celebrate both involve eating. The Passover involves killing and eating an animal that is perfectly adorable and has literally become part of our family for four days.

I just bought a little male goat from my neighbor that is about 10 weeks old. He's cute as a button and I would not want to kill and eat him any time soon. But that is what people would have to do during the Passover. They had to chose a lamb or a goat on Day 10 of Month 1, keep it with them and then kill it and eat it on Day 14 of Month 1. It's not a joyous Feast. So we start off the cycle of Appointed Times with a meal that is not supposed to be fun, tasty or long, for that matter.



The atmosphere is completely the opposite of a Babylonian meal. The Passover is supposed to be fast, plain, and even bitter. The point is not to have a savory meal. The point is that you are leaving.

But have no fear, the next day begins a seven day Feast. Interestingly, that Feast is focused on diet as well – Unleavened Bread. This is the bread of the nomadic people - people on the move who live in tents. They don't have the luxury of waiting for their dough to rise. They need to grind their wheat and then make their bread so they have the

energy to live and function another day. They are used to making “daily bread.” They don’t have pantries full of ready-made food filled with preservatives or that require refrigeration.

It’s also interesting that gluten and carbs have been identified with so many health issues these days. It is actually important that we are careful about the bread we eat. I grew up on Wonder Bread. The problem is that it was completely deficient of anything “wonderful.” In fact, it could probably survive a nuclear war, along with Twinkies and cockroaches.

When we consume the bread without yeast for seven days, we should be thinking about manna from heaven, rather than Genetically Modified Organisms and chemical laced Babylonian “bread.”

There is a huge spiritual exercise in that Feast.

Again, these annual exercises are intended to keep us grounded and ready.

At the completion of the cycle of the Appointed Times in Month 7, they culminate with another seven day Feast focused on our dwellings. We dwell in “succas,” which are simply temporary dwellings. They can be tents or huts. The point is that they’re not permanent.

Rabbinic Judaism has all sorts of “requirements” for a succa which demonstrates how ridiculous the religions of man have become. The focus of the Feast of Sukkot is not how many sides you have on your sukka or whether you can see the stars from inside.

It is supposed to remind us that this is all temporary and that someday, on “The Eighth Day” (the final Appointed Time following

Sukkot), the Covenant people can leave those dwellings and move in with אֶזְרָא.

The Rabbis that created all the rules probably should have spent more time in the wilderness and less time in the Synagogue.

At the center of these seven day “Bedouin Feasts” is a one day Feast that is determined by counting segments of time. The Feast is literally called “weeks” (Shavuot), and it is focused on counting days and weeks that point to a specific day – Day 50.

That day and week count is supposed to make us think of the greater 50 year Jubilee count that involves a restoration of land. It should make us think of the time when things get set straight, and when mankind can finally return to the Garden. And guess what? The Jubilee year begins on Yom Kippur – a day of complete fasting.

So, we have all of these exercises that are literally rehearsed through altering our daily habits and routines. They are meant to focus our attention. Of course, if we were living in tents in the wilderness, we really wouldn’t be changing much at all. It would have come natural to Abraham, Isaac and Jacob.

We often think of Abraham as a tent dweller, but that wasn’t always the case. He used to be a city dweller in Ur. He was born and raised in Mesopotamia and really didn’t become a Bedouin until he left Haran and crossed over the Euphrates.

He provided a pattern for us all, and that was the focus of my book titled *Leaving Babylon*. It is my hope that as we approach this next cycle of the Appointed Times, we all find deeper meaning and fulfillment in the exercise and remember that “time” is the operative word.

You cannot properly observe the Commandments concerning the Appointed Times if you are observing them at the wrong time. It's really that simple. My goal is to point people to the Covenant path and the Appointed Times are critical markers, waypoints and direction signs on the Covenant journey.

Ultimately, we need to get in synch with Elohim and be ready to step out of our tents and into the light, knowing what time it is.

So, I encourage you all to learn His ways and stay focused on His times. Look to the ✕⚡-lights, then walk in the ✕⚡-light, because the ✕⚡-light is good!

As we see the world in turmoil, we shouldn't spend our time reacting and responding to the chaotic events. Instead, we should be grounded and fixed on the Creator's time and the rehearsals that He has embedded within that time to guide and direct His people.

The children of Yisrael were delivered from Egypt because they stuck with the plan. Only when they reacted and responded to Pharaoh, the lack of water, the giants and other things that caused them to fear, did they lose their focus and deviate from the plan. That got them stuck in the wilderness and kept out of the Promised Land.

And that's a lesson for all of us to learn from. Therefore, as we rehearse the Appointed Times that guide us to the end of days, it's more important than ever that we keep looking to the light!

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### Donations

I want to thank everyone who has donated in the past, and especially those who send in funds regularly. It is a really big help to keep everything going. We spend funds on various charity projects and regularly print and mail books to prisoners, among other things.

I hope that people have come to trust me as someone who is only focused on getting the truth out. I'm not interested in marketing, monetizing, or self-promotion.

I recently found a new and simple way for people to donate called “Buymeacoffee.” If you find value in these messages, maybe consider buying me a coffee :)

Some people have been using it, and it seems like a nice tool. Again, my thanks to everyone who helps out!

The link is <https://buymeacoffee.com/shemayisrael>



2026 Passover Tour

### Walk in the Light Series

For some people, this is a new site with new information. Shema Yisrael Publications began with the twelve-part Walk in the Light Series, which is at the foundation of the message of remembering, returning, and restoring the relationship between man and Elohim. If you have never read the series, it’s a good place to begin your journey.



## Walk in the Light Series

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

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

*“He who has ears to hear, let him hear!”  
Matthew 11:15*