



## \*\*\*Paradigm Shift\*\*\*

### CALENDAR RESEARCH



Day is not Night  
PowerPoint.pdf



Creation Battle Over  
Perception.docx



jewish calendar in  
babylon.docx

Shalom Aleichem Mishpacha!

Here are the research bullet points many of you requested. We had more interest than we expected so it took a little longer to put something more together for you. The attachments are just a very small portion of what we have researched. We have tried to pick the best ones. We have found them useful as witnesses and for gleaning. There are many links below as well.

As you study, you will want to continue to search out and read most links within an article or research out names, places, times, etc, always

bouncing them off of The Word. Don't get stuck on dates and when they say something occurred over billions of years. Keep moving along, always looking to place everything back into the frame work of scripture. As we are sure you know, we aren't here to give you the answers. We are sharing some highlights of our research in hopes that it will aid your journey of discovery. IT IS WRITTEN, if we search for YHWH, HE WILL find us!

Our understanding of the count to this point puts Shabbat on pagan thursday, Pesach on a Shabbat, etc. Starting the day after the spring SEASON marker, you have to witness it first, and then keep a 364 day year as lined out by Enoch, which will bring you full circle back to the turn of the year Day, the spring seasonal day, the beginning and ending of the signs, times, and seasons for that year. THERE IS NO NEED FOR ANY ADJUSTMENTS OF A 13<sup>TH</sup> MONTH OR LEAP YEARS. THERE ARE NO 13<sup>TH</sup> MONTHS IN SCRIPTURE. THERE ARE 12 TRIBES, 12 BANNERS, 12 SYMBOLS, 12 MAZZORT, 12 GATES TO THE KINGDOM...ETC. ANYONE, ANYWHERE ON EARTH CAN WITNESS AND KEEP THE COMMANDS GIVEN US BY YHWH IN ANY NATION HE HAS SCATTERED US TO. ALL ANYONE HAS TO DO IS KNOW HOW TO PICK UP YOUR STAFF AND USE IT!

Even if YHWH changes HIS CLOCK spring, summer, fall, and winter continue, and you can keep His signs, times, and seasons. We have come to find at this point in time there is no way to keep YHWH's times and seasons without corruption by man, or interpolation by man, of some sign that no one can agree upon. Abba is not the author of confusion, man is.

A must is to keep in mind and keep referring back to: Genesis, The Flood, The beginning of YHWH's times and seasons with Moshe, Battle of Jericho, and Hezekiah's moving back on the sundial event. Especially focus from The Flood, to the Sumerians, to the Babylonians, to the Persians, to the Grecians, Parthians, Romans, the Dark Ages, the Enlightenment, to the Prime Meridian and International Dateline today. Who established what, when, why, and whom do they serve? What has been the fruit to this day?

Some key points:

- 1) If you do not know and have not examined historical records you will not have the same paradigm that we understand.
- 2) The Jewish state you know today is not of Yah. Zionism and YHWH are opposing forces. READ the attached To Eliminate the Opiate. This paradigm is essential in breaking the illusion/programming of the calendar. A knowledge of history is required. "If you don't know where you've been you won't know where you are going."- not sure who said this, but it certainly applies.
- 3) Never forget that our application of Scripture extends from this programming. We must continually question what we have been taught in order to peer through the vast web and arrive at some semblance of truth. There IS an agenda to corrupt our understanding of Abba and separate us from Him. Count on that. Gird yourself accordingly. Your mind is the first stop.
- 4) When was light made in the beginning and how did grass grow before the 4<sup>th</sup> Day? Why is there nothing whatsoever going on in the night? Why is it treated as a by-word between the days, having no credit nor thought to it? Are we children of the night or day? Read ISA 47:13 and the whole chapter.
- 5) What celestial body rules a day?
- 6) What is an hour?
- 7) When does a day begin?
- 8) When does night begin?
- 9) What celestial body rules the night?
- 10) Do we use days or nights to count our moedim/ Appointed Times?
- 11) How do we determine the start of the year?
- 12) How do determine first hours, days, weeks, months, and years, in that order, notice there are no minutes, and days be in YHWH's calendar?

*These are very basic questions we all have to begin with in order to have any hope of discovering what Abba hid from us (Hosea) - the times we are to meet with Him. The search is definitely worth the effort.*

Here are some things we researched in order to come to our conclusions:

- 1) ALL Calendars are of the mind and hand of man. All are based on mixed pagan roots. All produce fruit of confusion. Abba is not the author of confusion and division He calls an abomination. All calendars are born of their generational fruit, stealing, killing, and destroying. All calendars are based upon a mixture of Babylon tower of Babel beginning and ending sun, earth, moon, and star worship. The word Calendar comes from the destroyer goddess Kali. The word is not found in the Word. Abba says we are to look for Times and Seasons. Only by times and seasons can YHWH's Commands for His people be fulfilled across the entire globe by witness.  
[You must research how different calendars were developed and when.](#)
- 2) Saturday Shabbat comes from the worship of Saturn. Saturn has a 6 pointed star at its north pole. Saturday changes every year by one day on the Gregorian calendar week from year to year in reference to the Spring Seasonal Marker day of YHWH! A perpetual Saturday Shabbat is a myth, covered with a veil a Gregorian calendar. By seasons the times are determined and the Shabbat is perpetual even if He desires to change the timing of all things, as He did with the Flood, Jericho, and Hezekiah's Days. He will restore all things and in the restoration, and according to Revelation, we will return to a 360 day year!
- 3) Chodesh vs. yareah vs. lebanah Our findings: chodesh does not mean moon. It was mistranslated after the Jews were forced onto the lunar calendar by Antiochas. Chodesh means MONTH. Try re-reading your Scriptures with this idea and it vastly changes everything we have been taught. So the month does not begin with the moon. It begins with Day One...and then we count.
- 4) An hour there are 12 of them in a day EVERY day of the year. Only the greater light bears witness to the Son's Words. We cannot find minutes or seconds in YHWH's times and seasons. We suspect they are another addition to our perception to fruit confusion, fear, anxiety, blindness, and deafness, watering the spirit of fear upon the tree of usury.
- 5) A Day begins at sunrise. YHWH says HE turns EVERYTHING they do UPSIDE DOWN. Once the Jews were forced onto the lunar calendar by ANTIOCUS the Greek, they had to change their reckoning of when a day

began. In the simplicity of a child's view we can easily see the origin and grand design of a Day beginning with Light...not Dark. The Scriptures that support this are too numerous to name here- there are that many! Put "Day" into an Esword search and read ALL the scriptures. When you begin to read with clearer lenses you will see the theme of Day beginning with morning littered throughout. It's amazing how effective corruption can be. We are literally brainwashed into reading that Day begins at night because of a pre-programmed agenda. Look at the words "boqer", "ereb", "layil" (which also means adversity), "leyleya" in Hebrew. See attached doc and video link below:

[WHEN DOES A DAY START - MORNING OR EVENING? PART 1](#)

- 6) The Book of Enoch Once considered Scripture, then stolen from us. Now a "synchronized, biblically endorsed, extra-biblical text"(Skiba) has a very clear count of 12 months which matches Scripture, and 30 day months, 7 day weeks, with 4 marker days. Search the internet for info on the Enoch calendar.
- 7) Jubilees, Dead Sea Scrolls, Jasher, and many other apocryphal works
- 8) The Sun and how it operates, witnessing for ourselves, how it is called "ever faithful" in Enoch whereas there is warning that the moon will lead us astray, same warning in Jubilees.
- 9) The Moon and how it operates
- 10) Moon keeping requires interpolation of what moon and when
- 11) The moon is for keep the Jubilees and Shemitta years. SEE attached Enoch Solar and Lunar GOOD MOON UNDERSTANDING
- 12) Barely keeping requires interpolation of man of what barley, what is in the head, when it was planted, and or what species of wild is to be used
- 13) Do an E-sword a study on the 3<sup>rd</sup> Day in order to confirm Yahushua's rising on the literal 3<sup>rd</sup> day. (Ex: Abraham/Issaac are shadow pictures of YHWH/Yahushua.)
- 14) The Gospels (god-spells) are not parallel accounts. The testimonies of Yahushua's rising are very skewed from each other. You cannot use these in order to set your calendar. Check their witnesses of Yahushua's rising! There is one word for word sentence they do agree on, that He rose on the first day and that was SUNday. Remember, based on the spring season



fish's belly 2 And said, "I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell (*Sheol*) cried I, and thou heardest my voice.

When doing a side by side comparison of the four gospels and the account of the resurrection, there are some glaring differences with each other and more importantly with Torah and the Prophets.

The only thing that really is agreed upon is when it was discovered that Yahushua had risen...which some research into the footnotes shows a very Greek spin on these sentences. We are working on these developing puzzle pieces. The only way our Messiah could have risen on the 3<sup>rd</sup> day is if He was sacrificed as the Pesach on the 7<sup>th</sup> day of week, the 14<sup>th</sup> day of the month. The Greeks change the word Sabbaton from the 7<sup>th</sup> day to fit their version – the 1<sup>st</sup> day/ Sunday!

Mat 28:1 Now after the Sabbath, toward dawn on the first day of the week, Miryam from Maḡdala and the other Miryam came to see the tomb.

Mar 16:1 And when the Sabbath was past, Miryam from Maḡdala, and Miryam the mother of Ya'aqob, and Shelomah bought spices, to go and anoint Him.

Mar 16:2 And very early on the first day of the week, they came to the tomb when the sun had risen.

Luk 24:1 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared,

Joh 20:1 And on the first day of the week<sup>1</sup> Miryam from Maḡdala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb.

*From here the witnesses go very different. Here's a simple breakdown of the differences. I recommend you compare the stories yourself.*

**Matthew 28:** Has the only account of an earthquake. Has two Mary's going to the tomb but not into it. A single messenger who comes on the outside of the tomb and rolls the stone away. Yahushua met both the Mary's as they were taking the message to the disciples. They held onto His feet.

**Mark 16:** No earthquake, Two Mary's wondering who will roll the stone away but finding it's already rolled away. Go inside the tomb and find one young man in a white robe. But spoke to no one on their way to give the message. But then it says that Yahushua appeared to Mary Magdalene but He appeared to both Mary's in Matthew.

**Luke 24:** No earthquake. The women are not identified as the two Mary's till later. The stone is already rolled away, they go into the tomb. But now it's two men standing next to them giving them the good news. Now for the interesting part that does not coincide with Torah and the prophets or Yahushua's word. Verses 24:13-21 talks about the two men, on the same day that the Mary's and Kepha went to the tomb, walking and talking about what had happened and Yahushua joining them. Verse 21 is the discrepancy. "We, however, were expecting that it was He who was going to redeem Yisra'ël. But besides all this, today is the third day since these matters took place. The problem here is that they are saying that Yahushua rose the morning of the third day. Prophecy and Yahushua states that is in the earth for three days and three nights then rises. So this witness is contrary to prophecy and what Yahushua said about the sign he would give.

**John 20:** No earthquake. Only Mary Magdalene. The stone is already rolled away. No messengers and no contact with Yahushua but runs and tells Kepha and the other that the Master loved. Then as Kepha and the other taught one are in the tomb, Mary bends to look inside and sees two messengers then after they speak to her she turns and sees Yahushua although she doesn't know at first it's Him. She's forbidden to touch Him. Yet in Matthew both her and the other Mary are holding His feet.

These are serious discrepancies not only with each other but with Torah and the prophets. Why is this? Could it be that things were changed for an evil agenda?

For that answer we must look at the historical evidence given to us in regards to the construction of the Brit Hadasha:

[http://www.yah-tube.com/videos/veith/TO\\_213B\\_Battle\\_of\\_the\\_Bibles/index.html](http://www.yah-tube.com/videos/veith/TO_213B_Battle_of_the_Bibles/index.html)

[http://www.yah-tube.com/videos/veith/TO\\_214B\\_Changing\\_the\\_Word1/index.html](http://www.yah-tube.com/videos/veith/TO_214B_Changing_the_Word1/index.html)

[http://www.yah-tube.com/videos/veith/TO\\_214B\\_Changing\\_the\\_Word2/index.html](http://www.yah-tube.com/videos/veith/TO_214B_Changing_the_Word2/index.html)

"Which Bible Can We Trust" by Les Garrett, 1982 Christian Center Press.

We must use all the wisdom and discernment YHWH has granted us in these last days. The adversary is going to pull out all the stops to deceive and destroy us. We must KNOW Abba's word and KNOW what is NOT His word.

Rev 22:18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book,

Rev 22:19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

Luk 11:27 And it came to be, as He was saying this, a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which You sucked!"

Luk 11:28 But He said, "Blessed rather are those hearing the Word of Elohim and watching over it!"

## From the sun to the moon

**Prof. Rachel Elior explains how the sages invented Judaism as we know it.**

The scene could be out of the Haggada - a group of rabbis sitting on the floor in a circle through the night, probably reclining on pillows, scrolls scattered about them, engaging in heated disputation until the pale light outside signals that a new day is upon them. The fact that this particular gathering, mentioned in the Talmud, is held in an attic (*aliyat gag*) might suggest to a modern reader that there is something clandestine about it, perhaps a desire to take distance from Roman ears or even from the surrounding Jewish population. Clandestine or not, this meeting, and all the similar gatherings that preceded and followed, contained the seeds of revolution - the radical restructuring of Jewish religious thought and practice that followed the destruction of the Temple in 70 CE. According to Prof. Rachel Elior of the Hebrew University of Jerusalem, the rabbis were involved in nothing less than "a reinvention of Judaism... They were closing an old world based on prophecy and angelic revelation and opening the sacred canon to human reinterpretation." A glimpse into that intellectual ferment is provided in the brief depiction in the talmudic tractate *Shabbat* (13b) of the rabbinic gathering, perhaps in Yavne - which had become the major center of Jewish learning after the destruction of Jerusalem. "That man should be remembered with favor," the passage says in reference to one of the participants in the meeting, "his name being Hanania son of Hezekiah, for if it were not for him the Book of Ezekiel would have been suppressed and withdrawn as its teachings contradict those of the Torah. What did he do? They brought him jugs of oil [for lamps] and he sat in the attic and expounded upon the texts [through the night]." What Hanania and his colleagues were engaged in was a culling of all the Hebrew religious texts composed until that time. The works they would choose from this library would constitute the Jewish canon which henceforth would be the only texts deemed to have divine authority. In the end, a consensus formed around 24 works, including the five books of the Pentateuch, which together would make up the Bible. But what of the works excluded from the canon? Many were of comparable literary and

religious quality to those chosen, says Elijah, a professor of Jewish philosophy and Jewish mystical thought. "To many of the Jews of the first millennium BCE, all the texts had been equally holy," she says. "The [excluded] Book of Enoch or Book of Jubilees were certainly not considered less sacred than the [canonical] Book of Judges or Esther or Daniel." Yet the excluded texts - close to a dozen major works - were not just abandoned but excised as if they were a malignant growth. "Whoever reads them," declared Rabbi Akiva, one of the foremost sages involved in the process, "will have no place in the world to come." Left to die, some of the expelled texts were rescued and adopted by another religion. Newborn Christianity, which regarded itself as the successor of Judaism, incorporated these texts into its own corpus of holy works along with the Old Testament, as the Hebrew Bible came to be called. In time, Jewish scholars would rediscover the repudiated texts of their ancestors in Greek, Ethiopian (Geez), Syriac, Armenian and Slavic church translations. These writings, known as Apocrypha ("hidden scriptures" in Latin) would never be reincorporated into the Jewish library but would remain for scholars to puzzle over as they tried to understand by what criteria the texts had been rejected. HALF A century ago another lost library with a mystery attached surfaced on the shores of the Dead Sea, this one having been literally lost for 1,900 years after being hidden in the caves of Qumran. Many of these Dead Sea Scrolls would have been suppressed, says Elijah, for the same reasons that the previously known apocryphal books were suppressed. In her recently published (Hebrew) book, *Memory and Oblivion - The Mystery of the Dead Sea Scrolls*, she offers a bold and coherent narrative to explain events about which scholars have long held contrary views. The short reason for the canon/Apocrypha divide, she suggests, was a dispute over the calendar. The more profound explanation involves a power struggle between the old priestly order that believed its rulings to be divinely inspired and an emerging class of rabbis espousing a different narrative, one which gave human reason and laws a role in shaping the religion. Elijah demonstrates how mystic notions like cosmic calendars and heavenly chariots were part of a power struggle whose outcome would affect how Judaism is practiced to the present day. For centuries the Israelites had marked time according to a solar calendar drawn up by the priestly caste but regarded as divinely inspired. The calendar emulated the pattern set by God when He created the world in six days and rested on the seventh. The number seven would become a mystic measure of Jewish time. The Israelites adopted a seven-day week, apparently the first people in the world to do so, and they too rested on the seventh day. Every seventh year was designated a *shmita* year when the earth itself rested and lay fallow. Each cycle of seven times seven years, 49 years in all, would be followed by a jubilee year, a new beginning when indentured servants were freed and leased land reverted to its original owners. The time between the

exodus from Egypt to Moses's meeting with God on Mount Sinai would be remembered as seven weeks. Joshua would lead the Israelites across the Jordan in a jubilee year. There would be, until this day, seven days of mourning, seven days between birth and male circumcision, seven days of female menstrual impurity. Elijah terms the priestly calendar an exceptional mathematical construct that reflected a presumed cosmic order revealed to Enoch (Hanoch, in Hebrew), an intriguing biblical figure central to the priestly narrative but shunted aside by the rabbis. In Genesis (5:18), he is mentioned briefly in the long list of descendants of Adam - the seventh generation of the patriarchs of mankind, and thus safely distanced from the incest that necessarily marked the earliest generations - but his listing is unique. As with all the others, it gives the number of years he lived - 365 in his case, not coincidentally the number of days of the year - and tells whom he begot - Methuselah, who lived 969 years and who in turn begot Noah. However, the thumbnail biography of Enoch does not end like all the others with the words "and he died." Instead, it says "And Enoch walked with God, and he was not; for God took him." The Bible does not elaborate on this, but the Apocrypha does. Several versions of the Book of Enoch preserved by the church have been found in different languages. (Several scrolls of Enoch turned up in Qumran as well, in Aramaic.) They describe Enoch being brought up to heaven and granted immortality along with a two-way ticket. At God's direction, he is taught by angels to read, write and calculate numbers - the first human given this knowledge. He then returns to earth to share with humankind what he has learned, including the solar calendar. The priests, wrote Elijah in an earlier book, *The Three Temples: On the Emergence of Jewish Mysticism*, viewed this calendar as "a cyclic reflection of an eternal divine order." The priests were the calendar's guardians, privy to secrets imparted by angels and, like Enoch, would serve as conduits between the heavenly and the terrestrial. It was members of the priestly caste and prophets, many of whom were priests, who wrote the books that would form the Bible, and they wrote the books that would become the Apocrypha as well. Everything the priests wrote was considered sacred because they were, in effect, taking dictation from the angels. They regarded the angels as their heavenly counterparts and saw themselves as working with them to ensure a synchronization of the cosmic order in heaven and on earth. THE MOST tangible earthly manifestation of the solar calendar was the priestly work roster on the Temple Mount. Twenty-four priestly families, the same number as the number of hours in a day, took weekly turns attending to animal sacrifices and other Temple rituals. Like army reservists today, members of one of these families would go up to the Mount on Sunday morning and officiate until relieved by the next family a week later. These priestly "watches" gave a time frame to the life of the entire community, says Elijah. From the time the Temple was built by Solomon in the 10th century BCE, the High

Priest was chosen from a family line descended from the priest Zadok, who had carried the Ark of God in David's time and anointed David's son, Solomon, as king. The last Zadokite (Sadducee) high priest was ousted during the political chaos that preceded the Hasmonean revolt in the second century BCE. The Hasmoneans, a priestly family but not of the Zadokite line, cast out the Hellenizers from Jerusalem but instead of restoring the Zadokite line installed their own members in the high priesthood. Some of the Zadokites and their followers challenged the legitimacy of the Hasmonean priestly leadership and seceded from Temple service. This conflict between the Zadokite "secessionists," as Elior calls them, and the Hasmonean usurpers is the theme of many of the most interesting scrolls found at Qumran. Elior views the Qumran scrolls as a Zadokite library, not an Essene library as has been the consensus view. Amid the chaos and intense religious ferment of the Hasmonean period (152-37 BCE), new voices began to be heard - those of scholars known as Pharisees who disputed the legitimacy of the Hasmonean priests and kings and who argued with the Zadokite priests about the solar calendar and their claims to possess an open line to the divine. These scholars, who would become known as rabbis or sages, were unhappy about the exclusiveness of the priests and the power they had accrued through their claims to esoteric knowledge as confidants of angels. In a game-changing move, the rabbis declared that the age of prophecy had long since ended and that the priesthood had been severed from ongoing access to higher authority. According to one rabbinic tradition, prophecy had ended with the destruction of the First Temple in the sixth century BCE. According to another, it ended when Alexander the Great and the Hellenizers arrived two centuries later. The priests vigorously rejected this downsizing. The rabbis favored a lunar calendar, says Elior, because they saw it symbolically freeing the nation from dependence on a closed priestly caste locked into the solar calendar and claiming divine authority. They wanted to symbolize instead man's share in the determination of time and of his own fate. "They declared that human understanding of sacred writings was a legitimate source of authority." The month would now not commence according to a solar calendar precalculated for eternity but by mortals scanning the sky for the new moon, perhaps disagreeing about the sighting among themselves, perhaps even erring. A MODERN-DAY reminder of the rabbinic victory in their epic struggle with the priests can be witnessed outside Orthodox synagogues one night a month, when the congregation emerges to pronounce the prayer for the new moon. In choosing the works that would comprise the biblical canon, says Elior, the principle criteria of the rabbis was to exclude those which invoked the solar calendar and endowed the priests with ongoing divine authority. "They were saying by this, 'The old age has ended and a new age has begun.'" Similar symbolic moves would follow the French Revolution when a radically new calendar, including a 10-day week, was

adopted, and following the Russian Revolution when the Gregorian calendar used in the West was substituted for the Julian calendar followed by the Russian Orthodox Church. The issue was less the measure of time, notes Elior, than the measure of man's sovereignty. Alongside the texts that the rabbis accepted into the canon, they created a parallel framework of oral law which they themselves - not the priests - would develop and which would become ever more relevant over the centuries to the evolving circumstances of Jewish life. The first major compilation, the Mishna, would be completed by 200 CE. In the following centuries, sages in Palestine and Babylonia would complete the Talmud. These compilations would remain oral - the ancients having a capacity for memorizing enormous texts - until the eighth or ninth centuries when they were finally put into writing. The sages represented a strongly democratic strain. Study was open to all Jewish men and was not a matter of dynasty and inherited privilege. Rabbi Akiva had been a shepherd. Other sages had been farmers and craftsmen. Resh Lakish was a reformed bandit. The Oral Law, says Elior, was "open to study and interpretation by the entire male Jewish population." The meritocracy that emerged displaced the hereditary leadership of the priestly clans which had traced their dynasty, link by link, back to Moses's brother, Aaron. "The rabbis transferred the center of gravity," says Elior, "from a regular, priestly ritual, anchored in holy time and holy place, to an ever-changing order entrusted to sages from all classes of the population, who took charge of humanly declared time and taught a new perception of holiness." The debate between the sages and the priests ended abruptly with the Roman conquest. Following the destruction of the Temple, the priestly order was shattered and the rabbis were free to reconfigure the playing field. They not only discarded the apocryphal texts but, according to Elior, probably amended some passages in the books they would include in the Bible to minimize references to the solar calendar, to angels and to the story of Enoch. By doing so, the sages prepared the Jewish people for the long haul through the ages. The conduit to the divine was no longer a monumental building in Jerusalem served by a priestly caste. As they went into exile, the Jews took with them the Sabbath and the Bible but were no longer dependent on a specific holy place or on priestly intermediaries. From now on a quorum of 10 ordinary Jews assembling in the humblest of rooms, or in no room at all, could, anywhere in the world talk directly to God.

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LINKS:

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