

# Chodesh Report

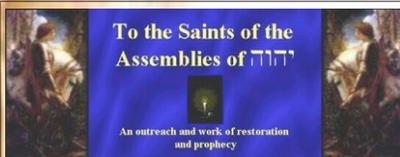
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## The Saints & Self Defense



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of *TTSAOY Chaplaincy* and like-minded Associates.

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### Scriptural Allusions I

***Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (Matthew 5:21, RNKJV)***

### Introduction

Today, many feel that their sense of safety is being challenged. Taken for granted in the past, people living in both cities and rural communities are finding themselves 'at risk' of personal assault by a seemingly unstoppable force, forces driven by a general shift in social attitudes toward governments are producing angry populations. Such anger has bred mass unrest and given rise to organizations such as Black Lives Matter [BLM], civil disobedience by the 'Vote for Bernie' political activists, and the Lesbian, Gay, Bi-sexual, and the Transgender [LGBT] organization who prey on innocent bystanders as they champion their specific agendas for 'change'. Sadly, and all too often, these demonstrations erupt into violence, destruction, looting and even bodily harm to others.

According to the Global Terrorism Index [IEP] (2015) **terrorism itself has claimed 32,658 lives in 2014 compared to 18,111 in 2013, an 80% rise. As of March 2015, ISIS/ISIL has claimed 6644 more lives!** Recent headlines report individual knife and gun killings. Such frightening behavior begs questions of security, and for the average person, it

initiates thoughts of self defense. When a government cannot protect its citizens, we are forced to ask ourselves, "Are we safe anymore?... and, what can we personally do to avoid and protect ourselves and families?"

In this special issue of the *Chodesh Report*, we have researched the issues of self defense and your 'rights' as a citizen under Constitutional Law. More importantly, we have searched the scriptures for YHWH's instructions in matters of self defense in a variety of scenarios revealing what we can and cannot do should we be caught in such an incident. We at *TTSAOY* do not intend for this article to represent an exhaustive research nor a definitive instruction on your personal choice of action. We do, however, ask that you consider the following in light of your duty as a saint<sup>1</sup>.

### The Secular View of Self Defense

<sup>1</sup> H6918 **שָׁדִישׁ** **qadowsh** (kaw-doshe') *adj.* holy, ἅγιος, ἁγνός, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. (Strong's, 2001; Gesenius, 1842)

Criminal law talks about two separate types of self defense: Assault and homicide.

### *Assault*

*Assault* has been defined as, "... the intentional inflicting of bodily injury on another person, or the attempt to inflict such injury. Aggravated assault is often accompanied by the use of a deadly or dangerous weapon" (Bartol, 2008). Simple assault is the unlawful and intentional inflicting of less than serious bodily injury without a deadly or dangerous weapon. However, a trained fighter may be found guilty of *homicide* should they inflict life threatening injury resulting in death.

### *Homicide*

*Homicide* is defined as causing the death of another person without legal justification or excuse and is usually divided into two categories: *Murder and non-negligent manslaughter*. *Murder* is a term reserved for an unlawful killing of one human being by another with malice and forethought. *Non-negligent manslaughter* is killing another as the result of recklessness or culpable negligence. Of the latter, although there is no intent to kill, the law says you should know your actions could result in death of another person.

History exposes many examples of just and unjust decisions made by jurors and judges alike upon deliberating such events. Errors seem to rest wholly upon the quality of legal representation of the victim and/or defense by attorneys; and, experience suggests that more money often buys the better products and services. That said, it should be recognized that the USA court system is in fact modeled after the scriptural instructions found in the Torah and offers the most reasonable chance of judicial fairness that man can expect in our world's court systems.

## **Common Misconceptions**

There was a time when the law of the land upheld justice in the form of 'an eye for an eye, and tooth for tooth'. The code of the West was an unwritten, socially agreed upon set of informal laws shaping the cowboy culture of the Old West.

Over time, the cowboys developed a personal culture of their own,

a blend of values that even retained vestiges of chivalry. Such hazardous work in isolated conditions also bred a tradition of self-dependence and individualism, with great value put on personal honesty, exemplified in songs and cowboy poetry.[335] The code also included the Gunfighter, who sometimes followed a form of code duello adopted from the Old South, in order to solve disputes and duels.[336] [337] Extrajudicial justice seen during the frontier days such as lynching, vigilantism and gun-fighting, in turn popularized by the Western genre, would later be known in modern times as examples of *frontier justice*, as the West became a thing of imagination by the late 19th century. (Code of the West: Wikipedia, 2016)

There remains no doubt that the law of the land and the Cowboy Code are obsolete and considered unlawful. Today, such behavior will ultimately lead one to convictions of aggravated assault, non-negligent homicide, or murder. So what, if anything, can a person do to protect themselves against personal assault and or injury? The civil laws of the land are designed to both protect and convict.

## **Know Your Laws**

Criminal, or penal law, is the body of law that relates to crime. Under USA penal law, ignorance is no excuse.

Understanding your local law is an imperative when subject to judgment by authorities; ergo, the demand for criminal attorneys. Convoluted laws and unjust judges exist. For your own protection against such as these, one is required to at least have a basic understanding of criminal law. Here are a few examples.

### *Good case scenario*

A young Oklahoma mother's brush



with death on New Year's Eve at the hands of a man who, reportedly high on drugs, broke into her remote home and came at her and her infant son with a large knife.

Realizing the man was trying to break in, she barricaded the door with a couch, called 9-1-1, and pleaded with the dispatcher to send help. Running out of time, she asked whether she could shoot the intruder if he broke down the door, and was told, "Do whatever you can do to protect yourself... [D]o what you have to do to protect your baby." Sheriff's deputies rushed to her, but by the time they arrived, the assailant had breached the door, Sarah Dawn McKinley had seen his weapon and fired her gun.

McKinley wasn't charged with a crime after killing the intruder, presumably because it was plainly obvious to investigators and the prosecutor's office that she had acted in self-defense only after doing everything she reasonably could to avoid having to pull the trigger. At least intuitively, she understood that under state laws, homicide is generally justifiable only as a last resort, after all other reasonable, available measures have been taken to avoid the use of force. Police, prosecutors, judges and juries tend to take a dim view of the use of armed force when it is premature, excessive, inspired by anger or otherwise shows bad judgment.

In McKinley's case, however, she had more protection from prosecution than just the common sense and good intentions of the law enforcement officers and D.A.'s office that investigated the confrontation into which she was unwillingly dragged; she had the law.

A long-standing Oklahoma law

states that a homicide is justifiable when in defense of one's self or one's child against a violent felony, including one within the home. However, while that might appear to provide perfect legal protection to many individuals who defend themselves against criminals, such is not the case. Under that law, which is similar to laws in some other states, McKinley would have been required to demonstrate not only that her assailant broke into her home, but that at the time of firing her shotgun she also reasonably believed that he posed an imminent threat of killing or inflicting "great personal injury" upon her or her child.

That's better legal protection than none at all—but fortunately for McKinley and others in similar situations, Oklahoma also adopted an NRA-backed "Castle Doctrine" law in 2006. That's the name given to a comprehensive set of laws that provide important legal protections to people who are forced to defend themselves.

### *Bad case scenario*

The naïve or uninformed might say that if a defender thinks he is innocent, he has nothing to fear from a judge and jury. But a murder trial puts the defendant at risk of a long prison sentence—or worse. A defendant in that situation can easily be tempted to plead guilty to a less serious felony, just to avoid the risk of a murder conviction, or even just to avoid sitting in jail for a long time while awaiting trial. Compounding the misery, the legal fees to go through this kind of nightmare can easily top \$50,000.

Two years ago, a Wisconsin man learned that lesson the hard way, after fatally shooting an intruder who left threatening

voicemail messages for the defender and the defender's girlfriend earlier in the day. He then broke down a locked door and entered the house in which the defender and his girlfriend lived. Though most Americans would agree that the defender was justified in protecting himself and his girlfriend, he was charged with second-degree intentional homicide. Appallingly, a judge rejected the defendant's motion to have the charge dismissed on grounds of self-defense. (Fortunately for the defendant, an appeals court dismissed the charges because law enforcement officers had failed to preserve the criminal's threatening phone messages, which would have served as strong evidence that the defendant had acted reasonably.) (Castle Doctrine, 2016).

Both of these examples of self defense stress the importance of knowing your local laws in matters of either personal defense methods [more on that later] and use of deadly force. For coherence sake, we now address the law regarding the more serious issue of deadly force.

### The Castle Doctrine



Castle Doctrine

Illustration 1: Blue indicates compliance.

The National Rifle Association [NRA] champions the *Castle Doctrine*. Efforts are ongoing within the USA and a majority of states are currently in compliance. Its premise is based upon the Second Amendment which states,

*"A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."*

While offering a clear path for the regulation of runaway government, the *Castle Doctrine* itself extends the 2nd Amendment to include legal cause for personal self defense, even using 'deadly force' (see *justifiable homicide* example above). Laws that protect its citizens vary from state to state. Regardless of where one lives, it is imperative to know your local laws.

Many states consider it a felony to kill another person, even in matters of self defense.

Motive may be difficult to prove in a court of law. Sometimes, depending upon the persuasions of current local polity, even a clear case can go afoul and biased deliberation executed. Such has been the case in recent 'race-based' deliberations in today's courts. Of course, we need also to consider the source of witness of the actions taken. Was the action taken appropriate for the weight of the crime? Recent new reports question if 'resistance' alone is sufficient for police to use greater or more powerful means of enforcement, including use of tasers and even deadly force?

In the next section we will begin to unravel these and many more questions about self defense, as our Creator instructs.

At the personal level, such dialog begs the questions: What does the law say about personal assault, burglary, and other crimes? What is the best defense to prevent such violence?

### Personal defense: Forms and devices

Aside from basic concealed carry of weapons, there are many choices of tools for self defense. While the disciples carried a saber-like sword, today we use many items intended to discourage and, if necessary, to defend. The FBI's list of most common 'hard weapons' used in defense and violent crimes are as follows for 2009-2010.

Crimes & Weapon	Firearms	Knives	Other/Physical
Rape	n/a	n/a	70,000
Robbery	140,000	25,000	25,500
Aggravated assault	142,000	129,000	224,000



- discuss your cause with him (Pro 25:8-10)
3. Do not strive with a man without cause (Pro 3:30)
  4. Withdraw from disputings between men of corrupt minds (1 Tim 6:5)
  5. **It is honorable for a man to stop striving, since any fool can start a quarrel (Pro 10:12; 20:3)**
  6. **The laws, statutes, and judgments of YHWH are to be kept throughout the land (Lev 18:4-5; Deu 5:32-33; Eze 20:19)**
  7. You shall not follow the laws and ordinances of other nations in your land (Lev 18:18:3; Mic 6:16; 2 Kgs 17:19-20)
  8. The law is to be revealed to the people; it is not to be kept secret, made obscure, or hidden in any manner (Deu 29:29; 30:11)
  9. Instruct the law privately and publicly (Deu 5:31; 6:7-8; 20-25; Neh 8:1-9; Jer 36:6; Acts 13:15)
  10. **You shall not bear false witness (Exo 20:16; 23:1; Deu 5:20; Luk 3:14; 18:20)**
  11. Physical proofs and facts can serve as witnesses (Exo 22:13; Deu 22:15, 17, 20)
  12. If a witness is found to be false, then the witness shall suffer the penalty of the crime accused (Deu 19:18-19).
6. Justifying the wicked and condemning the innocent is an abomination and condemned by YHWH (Pro 17:15; 18:5; 20:10; 24:24-25' 29:27; Psa 82:2; Lam 3:35-36; Mic 3:9)
  7. Punishment *is* required for injustice (Pro 11:7; Amos 5:11-12)
  8. Do not turn aside the needy from judgment (Isa 10:1-2)
  9. **When the wicked surround the righteous, the law becomes ignored, justice is not upheld, and wrong judgment is rendered (Hab 1:4)**

### *Taking the Life of Another*

1. As a nation:
  1. Whoever sheds man's blood, his blood will be shed by man (Gen 9:6)
  2. He who strikes any man mortally shall surely be put to death (Lev 24:17)
  3. If the thief is found breaking in, and he is smitten so that he dies, there is no guilt for his bloodshed. (Exo 22:2) [under dark]
  4. "If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft. (Exo 22:3) [under light]
  5. Heathen enemies within our own nation are to be totally destroyed (Deu 7:2; 20:16-18; Jos 6:21; 8:24-28; 11:1-11).
  6. Execute all enemy males... (Num 31:7, 17; Deu 20:13; Jos 11:14)
2. Personal:
  1. As for war, self defense may also be used from unprovoked attack (Exo 17:8-16; 1 Sam 30:1-18; 2 Sam 5:17-25; 10:1-9; 21:15-22)
  2. He that kills by the sword must die by the sword (Mat 26:52; Rev 13:10)

This is not to be understood of magistrates who bear not the sword in vain... but for private revenge; or engage in a quarrel,

### *Justice in Law and Judgment*

1. Be just in righteousness in matters of Torah (Lev 19:15, 35; Deu 16:20; Jer 22:3)
2. Justice is to be quickly executed (Ezra 7:26; Jer 21:12)
3. Seek good, not evil, establish justice in your courts (Amos 5:14-15)
4. Adhere to a just and standard measurement in deliberation (Lev 19:35-36; Psa 82:2)
5. Do not pervert judgment for the stranger [foreigner] the widow, the oppressed nor the fatherless (Exo 23:6; Pro 29:4; Psa 82:2-4; Pro 31:9)

to which they are not called;  
and such generally perish, as  
Peter must have done (Gill,  
1771)

Doesn't the scripture tell us not to kill? Well,  
here's what it says in the sixth commandment.

*Thou shalt not kill*<sup>H7523</sup>. (Deuteronomy 5:17,  
RNKJV)

**H7523 רָצַח ratsach (raw-tsach') v. 1.**  
(properly) **to dash in pieces, i.e. to slay or  
cause the death of** (a human being). **To  
murder, assassinate, kill, slay, commit  
suicide** (Strong's, 2001; Shoroshim, 2012).

There is a clear distinction in the scriptures  
between killing and murder. *Killing* may be a necessary  
task, as was animal sacrifices in the old times, when  
slaughtering for meat, hunting, and in times of war,  
even the enemy; whereas, *murder* is a crime warranting  
the death 'penalty'. But, is there such a thing as a  
'righteous kill'? The following explains.

*"... whosoever shall smite thee on thy right  
cheek, turn to him the other also."*  
(Matthew 5:39)

This verse opens our conversation to the very  
source that leads to violence, wars, and unjust killing:  
Strife - lack of agreement or harmony; bitter  
dissension; often accompanied by heated and violent  
conflict. To better understand this verse's relativity to  
the topic of self defense, here's a couple excerpts from  
respected elders among today's saints.

**"Eye for an eye" vs "Turn the other  
cheek"**

Exo 21:23 "But if there is injury,  
then you shall give life for life, ...

Exo 21:24 eye for eye, tooth for  
tooth, hand for hand, foot for  
foot, ...

Exo 21:25 burn for burn, wound for  
wound, lash for lash...

Mat 5:39 but I say to you, do not  
resist the wicked. But whoever slaps  
you on your right cheek, turn the  
other to him also.

Many seem to think that these verses  
are contradictory. I'm here to tell

you that they're not. The verses in  
Exodus, so commonly referred to simply  
as "an eye for an eye" has to do with  
the injury and subsequent loss of a  
piece of a person's body or permanent  
damage, reducing their function or  
physical appearance from what it was  
before the injury. These verses deal  
with the justice warranted for such a  
crime committed as to cause a person  
such harm. They deal also with the  
idea that the punishment shall fit the  
crime. There will not be a life taken  
in retribution for a lost tooth, etc.  
These laws are in place to protect the  
individual who would be wounded (as a  
deterrent for the attacker from  
committing crime), as well as the  
individual who caused the wound, from  
excess punishment.

The verses in Matthew, however, have  
nothing to do with permanent injury  
sustained from the loss of a body  
part. These verses were spoken  
regarding insult and unfair treatment,  
NOT physical injury. While the verses  
in Exodus deal with the righteous and  
just treatment for one who has  
committed a crime, the verses in  
Matthew are given to prevent people  
from using those verses in Exodus for  
dealing unjustly with insult or  
temporary injury. Messiah would not  
and did not speak against the Torah  
concerning these things. It is likely  
that by his time, many (lawyers) were  
using the verses in Exodus to justify  
harsh punishments for small crimes.  
Messiah tells us that such small  
crimes are not to be punished by the  
same standards as the crimes which  
such standards were originally put in  
place to govern.

These are not opposing ideas, they are  
completely separate things. If you get  
smacked, shake it off. If an attacker  
takes your eye, you may take his. One  
of his eyes. The punishment shall fit  
the crime. This is the justice of [אֱלֹהִים].

It is important to remember that the  
justice laid forth in the Torah is a  
model of the justice by which we will  
all be tried for our crimes. These are  
not haphazard and careless rules -  
this is a peek through the window of  
the Kingdom. (Schubbe, 2016).

**The idea of self-defense is not something the Torah speaks against.**

Rather, we have instances in Scripture of struggles that should be entirely salient to the discussion. Consider: Genesis speaks of a "man" appearing to Jacob and fighting with him all night long. Jacob knew not at that moment whom he fought, and yet he was not about to allow the stranger to accost him without resistance. Jacob did not turn the other cheek. He did not let the attack go without throwing a punch or returning blows. He fought back. What would have happened had he not? Consider: Amalek attacked Israel unprovoked from the rear - attacking old and frail, who could not fight back against them. This method of attack earned Amalek a harsh judgment: eradication from the earth of man, woman, and child, to such point that we are to eradicate their very memory. There was no laying down and letting them do what they wished to Israel. There had to be retaliation. Consider: The Torah prescribes the method of physical war for the people of Israel. If Israel were not expected to fight, why did the Father give commandments concerning how to fight? Consider: The wisest of us born of man - Solomon - said something of great interest to us in the matter: there is a time for war. If we are never to exhibit self-defense, then there Solomon's statement is false: there is no time for war. War is self-defense on a grand scope - a group fighting together for individual safety, in the end. Consider: Messiah, before His crucifixion, ordered His disciples to sell their cost and buy a sword. Ironically, they admit they already had two! It was illegal for Israeli citizens to possess swords under Roman oversight, so not only were they already breaking the law for their personal protection, Messiah Himself advocated that they do so for self-defense. Peter later uses a sword to

### ***Scriptural Allusions II***

***You do not murder. (Deuteronomy 5:17, TS98)***

cut off the ear of the servant of the high priest, and was admonished for it by Messiah, yet that was not self defense, but a statement of Peter's personal and unfair judgment against the priests, as this was a known form of mutilation in first century Judaism that would disqualify a priest from service (or anyone from entering the Temple ground). Yeshua rebuked his action for judging in an area in which he had no right to judge. (Springfield, 2016)

As both Shubbe's and Springfield's comments imply, knowing the law of the Kingdom is not only a duty, it is essential for the saints to know the law through the Torah. Righteous judgment will rely upon this during the millennium. We would do well to practice it even today among the saints.

A last comment here should be added regarding the law of the lands in which the chosen people reside. Sometimes difficult to understand (2 Pet 3:16), Paul wrote of this matter in the book of Acts. After having been arrested for openly teaching the Gospel in the city of Jerusalem, Paul, Peter, Stephen, and Phillip were arrested and brought before the counsel<sup>2</sup>. When questioned by who's authority they presumed to violate the[ir] law, the Apostles responded,

*"Then Peter and the other apostles answered and said, We ought to obey יהיה rather than men." (Acts 5:29).*

Of course when the priests heard this "... they were cut *to the heart*, and took counsel to slay them." (vs. 33). Likewise, should we today respond as did the Apostles, we too would be arrested and/or dealt harshly.

A caution, we do not battle men alone. Evil men are made unaware that they are simply tools of a greater power.

*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places . (Ephesians 6:12, HKJV+S)*

*For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and*

<sup>2</sup> The counsel - chief priests and elders of the people (Mat 27:1).

of the whole world, to gather them to the battle of that great day of 'Elohim Almighty. (Revelation 16:14, RNKJV)

The spirit of *enmity*<sup>3</sup> can be powerful. Even when you offer overwhelming evidence in defense of your beliefs, you may still be attacked just as some over zealous 1st century scripture students themselves found out.

*The Jewish exorcists. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Saviour Yeshua, saying, We adjure you by Yeshua whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Yeshua I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. (Acts 19:13-16)*

## Summary

Yes, elders and husbands are to defend themselves and those whom they are held responsible for under the authority of Yah's written Word, Torah. But what about under the New Covenant? Many believe that the Torah was changed under the New terms [see [Hebrews Ch. 7](#)]. But were they? What was changed regarding self-defense? We need only read the inspired words of the Creator's own Son and those of His chosen Apostles to find the answers.

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew 5:17-18)*

While speaking to the congregations in Rome, the Apostle Paul asked, "...how shall God judge the world? (Rom 3:6). The Apostle John, beloved of Yeshua (John 13:23), answers to this question, "Whosoever committeth sin transgresseth also the law:

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3 The *spirit of enmity* - originates within the spirit of man. Enmity is defined in scripture as hostility toward Yahweh and is represented throughout mankind's history in acts of rebellion to Yah's will as expressed in the Torah [See blessings and curses in [Deu Ch 11](#)].

for sin is the transgression of the law. (1 John 3:4).

In his book *Spiritual Warfare*, author Dr. Karl Payne (2011) warns "... the spiritual collapse of the country will eventually lead to the collapse of political institutions." Among other questions, Payne brings to the the forefront the question of self defense. Lawlessness breeds chaos and anarchy, the threshold that brings violence to the streets of your communities and neighborhood.

As an elder, and guardian of the faith, will you be ready to respond appropriately, according to the Law [Torah] of the Kingdom of Yahweh?

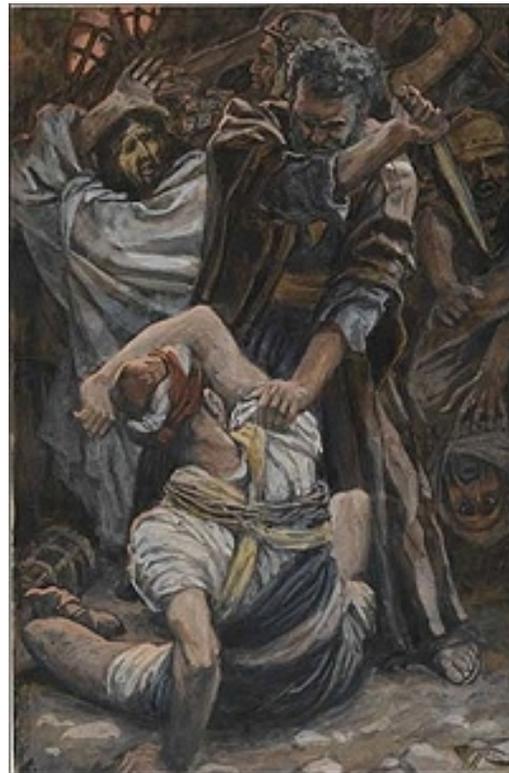


Illustration 1: In a moment of unbridled emotion, Peter wields his sword against the guard (Mat 26:51)

**FYI: Crimes of passion** - n. a defendant's excuse for committing a crime due to sudden anger or heartbreak, in order to eliminate the element of "premeditation." This usually results in a charge of murder or attempted murder. The benefit of eliminating premeditation is to lessen the provable homicide to manslaughter with no death penalty and/or limited prison terms. An emotionally charged jury may even acquit the impassioned defendant. [Secular law]

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Illustration 2: Joshua at Jericho

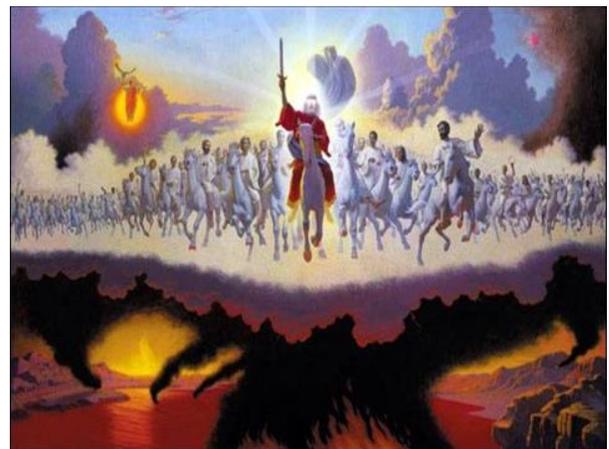


Illustration 3: Rendition of Messiah's return.

## *Lighter Side*

### **Chodesh 5, August, 2016**

The new moon should be visible within the realm of Israel on August 4, 2016 Jerusalem Standard Time [JST] after sunset [1][2][3].

Data for August 4, 2016:

Sunset	7:33 PM (JST)
Moonset	8:33 PM
Age	1.6d/30 days since last
Illumination	3%'

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)



“It’s a taser. It’s for your snoring.”

*Time brings an end to everything. We should not mistake for a tragedy what is no more than the passage of time. ~ Robert Brault*

*The problem with evidence is that it doesn't always support your opinion.*

*~The Colbert Report (July 13, 2006)*

### **The Feast Days of Yahweh (2016)**

- Abib 1	-	Apr 9
- Yahshua's Memorial Kiddush	Abib 13	Apr 21
- Passover Memorial (at even)	Abib 14	Apr 22
I, II Passover Feast	Abib 15-21	Apr 23-29
- Wave Sheaf	Abib 16	Apr 24
III Feast of First Fruits	Abib 16 + 49	Jun 12
IV Feast of Trumpets	Day 1 of 7 <sup>th</sup> new moon	Oct 3
V Atonement	Day 10 of 7 <sup>th</sup> new moon	Oct 12
VI Feast of Booths	Day 15-21 of 7 <sup>th</sup> new moon	Oct 17-23
VII Last Great Day (8 <sup>th</sup> Day)	Day 22 of 7 <sup>th</sup> new moon	Oct 24



**Concerning the feast times of YHWH  
(Lev 23:2)**

Torah observant Hebrew: “But look, it’s right there!”

Hillel II Pharisees [Ancient Heb.]: “According to my calculations, it’s a premature sighting!”

TTSAOY  
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