



**SOLAR OR LUNAR SHABBAT.** Before diving into this topic, I want to clarify that our ministry has studied the issue of Sabbath timing and dates for many years, and we've shared our position on this in prior presentations. I won't repeat all that information here, especially since there is already extensive scholarship available online. It's important to emphasize that this House does not adhere to a single rigid stance on the matter, as doing so doesn't alter the truth. The most crucial thing to understand is this: **whether you observe the Sabbath based on the Solar or Lunar calendar, or from a particular theological perspective, YHWH isn't going to condemn anyone for trying their best to keep the Shabbat according to their conscience.** The reality is that all of Yisra'el is still in the diaspora. None of us are living in the set-apart land of our ancestors, not even the Jews. Our release, Yerushalem, revealed the location of the city. A critical error many make is judging their brother or sister based on their view of Sabbath observance. From our perspective, Yeshua settled this debate with his statement: *"The Sabbath was made for man, and not man for the Sabbath"* (Marqus (Mark) 2:27). These words remind us that the Sabbath was intended as a blessing, not as a burden or a point of division. Yeshua further illustrated the importance of obedience to the Torah, regardless of different interpretations, with the parable of the obedient and disobedient sons (Mattityahu (Matthew) 21:28-32). **The bottom line is that it is better to observe the Sabbath than to ignore it altogether.** However, I do not support changing the Shabbat to Sunday, as that is unscriptural. Let's be realistic—no two believers in the Torah or the Brit Chadashah will agree on everything, even fundamental truths like the Sabbath. We must not judge or accuse others simply because we disagree. According to Yeshua: *"Do not judge, or you too will be judged"* (Matthew 7:1-2). This message, conveyed by Yeshua, is echoed in Shaul's (Paul's) letter to the Congregation in Rome, which addresses the folly of judging others based on their beliefs. I quote the chapter and highlight the main points. Romiyah (Romans) 14 *"1 Him that is weak in the emunah (faith) receive, but not criticizing his thoughts. 2 For one believes that he may eat all things: another, who is weak, eats only vegetables. 3 Let not him that eats meat despise him that eats no meat; and let not him who does not eat meat judge him that eats meat: for YHWH has received kol Yisrael. 4 Who are you that judges another man's eved (servant)? To his own Master YHWH he stands, or falls. Yes, he shall be held up too: for YHWH is able to make him stand. 5 One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. 6 He that regards the day of eating, regards it to YHWH; and he that regards not the day, to YHWH he does not regard it. He that eats, eats to YHWH, for he gives hodu; and he that eats not, before YHWH he eats not, and neither gives YHWH hodu (thanks). 7 For no Yisraelite man lives for himself, and no Yisraelite man dies for himself. 8 For whether we live, we live for YHWH; and whether we die, we die for YHWH: whether we live, or whether we die, we belong to and for YHWH. 9 For this purpose Moshiach both died, and rose, and was revived, so that He might be the Master YHWH both of the dead and the living. 10 But why do you judge your Yisraelite brother? Or, why do you despise your Yisraelite brother over these secondary issues? For we shall all stand before the bema seat of our Moshiach. 11 For it is written, As I live, says the Master YHWH, every knee shall bow to Me, and every tongue shall confess to the Master YHWH. 12 So then each one of us shall give an account of himself to YHWH. 13 Let us not therefore judge one another any more: but rather be mindful of this that no man put any unnecessary stumbling-block, or an occasion to fall into his Yisraelite 14 I know, and am persuaded by the Savior Yeshua, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean. 15 But if your Yisraelite brother is grieved with your food choice, now you are no longer walking in Ahava (Love). Do not destroy him with your food choices, for whom Moshiach died. 16 Let not then your tov be evil spoken of: 17 For*

PART TWO



*the Malchut (kingdom) of YHWH is not food and drink; but tzedakah (righteousness), and shalom, and simcha in the Ruach Hakodesh.*" In summary, Shaul teaches us to accept those who are weaker in faith without criticizing their thoughts, whether regarding dietary practices or the observance of certain days. Ultimately, each of us will stand before YHWH and give an account of ourselves. We are reminded that the Kingdom of YHWH is not about food, drink, or disputes but righteousness, peace, and joy in the Ruach HaKodesh (Holy Spirit). Each of us will answer for our choices and practices of faith, and we have no right to judge another person's observance. Judgment and criticism often lead to division, persecution, and even violence. History has shown this repeatedly—whether among Jews, Christians, Muslims, or Hindus—when people choose intolerance over understanding and conflict over empathy. Let's not make the mistake of thinking that the Messiah will return to take the side of one religion over another. **The Kingdom of Elohim is not about religion; it's about eternal laws and principles that apply to all people.** The prophets tell us that in the Kingdom, peace will reign, and knowledge and understanding will flow from Zion. The Messiah, according to the prophets, will bring harmony and peace, as symbolized by the lion lying down with the lamb, the infant playing by the cobra's den, and Zion becoming a city of wisdom and truth (Yeshayahu (Isaiah) 2:2-5, 11:6-9, 33:20-22; Zecharyah (Zechariah) 8:3; Gilyahna (Revelation) 21:1-4). Intolerance and bigotry have no place in this Kingdom. Issues like idolatry will be addressed when the Kingdom comes, starting with YHWH's people and then extending to the nations. As for me, I have no problem observing the Sabbath alongside someone who follows a Solar or Lunar calendar because all are welcome at my Father's table. It makes no difference because YHWH's love transcends theological barriers. Where do I stand on the Sabbath? My understanding comes from Eternity. **Before there was an Earth, a creation story, or humanity, the Shabbat was observed in Eternity—not based on a Solar or Lunar calendar, but on YHWH's Word.** As Beresheeth (Genesis) 2:1-3 tells us, YHWH rested on the seventh day and sanctified it. This was not tied to planetary movements but was a declaration of rest from His divine work. When we return to the Shamayim (Heaven), the Sun and Moon will have no relevance to the Shabbat, for YHWH Himself is the Sabbath. In Him, we find true rest: *"For whoever enters Eloah's rest also rests from his own work, just as Elohim did from His"* (Ivrim (Hebrews) 4:10). The Malakim (Angels) observe the Sabbath according to YHWH's Word. Having experienced Heaven myself many times, I can tell you that these earthly debates over the Seventh Day do not exist there—they are meaningless. What truly matters in Heaven is your love for Elohim and your neighbor. If you spend your time judging or hating others based on their beliefs, you will find no place in the Kingdom. I am at peace studying, eating, and conversing with people of any faith—Jews, Christians, Muslims, Hindus—because I live by the principle 'love thy neighbor.' And the Yeshua I know loves all people and transcends religious barriers. His beloved name in the Shamayim is YAHAVAH—YAH is Love. I also recognize that YHWH's calendar, Sabbaths, moon phases and festivals have been altered, with sacred days being replaced by pagan observances. It would be easy to become dogmatic and rigid in my faith with my background in Hebrew, but what's the point when most people live in a state of cognitive dissonance programmed from youth? Deep down, they know the truth but aren't ready to embrace it yet. Our role is to love and accept them where they are, trusting that they will come out of Babylon in YHWH's perfect timing. Have you noticed that Yeshua never coerced, intimidated, or debated anyone over the truths of the Torah? Like Yohannan (John the Baptist), he preached the Kingdom, offering forgiveness and acceptance to those who sought the Light. The ones who argued with him about Torah interpretations were the wolves—the religious leaders who felt threatened by his message. But Yeshua always chose the path of grace, teaching us that love, not force, is what ultimately leads people to the truth.