



YADA YAHOWAH

MOW'ED MIQRA'EY



GOD'S CALENDAR

CRAIG WINN

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About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad’s life using the earliest and most credible *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of Allah’s Messenger*. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, these 5 volumes will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded

thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and current events on over 5,000 talk radio programs and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

MOW'ED MIQRA'EY

GOD'S CALENDAR

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Yada Yahowah
Mow'ed Miqra'ey
God's Calendar

Mow'ed Miqra'ey | Witness to the Invitations

God's Calendar...

We are invited to attend seven annual meetings with our Heavenly Father and Spiritual Mother. Spread out over the course of seven months, these gatherings serve to enable the benefits of the Covenant and establish Yahowah's Family. The *Mow'ed Miqra'ey* work as a cohesive whole, serving as God's seven-step plan to bring us Home.

The *Mow'edym* | Eternal and Restoring Witness to the *Miqra'ey* | Invitations to be Called Out and Meet include *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, *Shabuw'ah* | the Promise of the Shabat, *Taruw'ah* | Trumpets, *Kipurym* | Reconciliations, and *Sukah* | Shelters. The Invitations to these *Chag* | Celebrations are presented in Yahowah's *Towrah* | Teaching and then explained throughout His *Naby'* | Prophets. Through them, Yahowah prolongs our days, perfects our souls, adopts us into His Family, and then He enriches and empowers His children, enabling us to share the means to reconciliation so that we can camp out together.

Within *Yada Yahowah* volumes 4, 5, and 6, *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments, you will find a detailed presentation of what we have come to learn about these dates by more accurately translating Yahowah's testimony regarding them. And He advises you to listen to Him prior to celebrating any of them.

This volume exists to help those who are interested in accurately dating the remaining *Mow'ed Miqra'ey* better appreciate the process. It does not attempt to thoroughly explain what each date represents since that has already been accomplished.

The calendar for these meetings was set 3,480 years prior to its completion, long before the advent of mechanized timepieces. Therefore, Yahowah used the most reliable means available during this period to date His invitations. The lunar cycle set within a solar year was deployed to designate the timing of every important occasion.

The initial visible sign of the sun's light being restored upon the moon's surface served to establish the first day of a new month. Each would last between 29 and 30 days, and then the cycle would renew again. With lunar phases transpiring over 29.5 days, the 11-day disparity between 12 lunar months and the solar year was accommodated by the intercalation of an extra month 7 out of every 19 years. This lunisolar cycle is in near-perfect equivalence with the Earth's orbit around the sun. Intercalations in years 3, 6, 8, 11, 14, 17, and 19 of the cycle were used to calculate dates well into the future.

The same result is achieved when the first month of a new solar year begins within 14 days of the vernal equinox. In an agrarian society, this coincided with the emergence of barley, with the new year commencing in the early spring as the kernel was still green and growing within the ear. It is why Yahowah's calendar begins in *'Abyb | Green and Growing* – a name which is descriptive of this process.

This was the most reliable means to keep time, and it worked throughout the known world. As a result, the Towrah year begins as the first crescent moon emerged after the formation of barley kernels. For all practical

purposes, that is the renewed moon closest to the vernal equinox, around March 20th each year.

The annual journey from human oppression to the Promised Land, and to camping out with God, begins on the fourteenth day of *'Abyb* with *Pesach* | Passover – which means that it always occurs on the brightly lit nights of a full moon. This is immediately followed by *Matsah* | UnYeasted Bread leading to *Bikuwrym* | Firstborn Children, transpiring over the course of three successive days. We become immortal on Passover, freeing us from the consequence of religion. Our souls are redeemed on UnYeasted Bread, because our guilt was taken away from us, exonerating us from separation from God. Then for those who observe these appointments with Yah, capitalizing upon them, on Firstborn Children we are adopted into the Covenant Family, then enriched and empowered by God. These gifts are provided by Father and Son, with Yahowah and Dowd working together to save us from the controlling influences of humankind.

Seven sevens later, during the *Mow'ed Miqra'* | Eternal Witness to the Invitation to be Called Out and Meet of *Shabuw'ah* | Seven Shabats, a grand party is held where everyone is invited regardless of race, age, or social status. Those who have answered the summons and who are the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym* are enveloped in Yahowah's Set-Apart Spirit, further enriching, enlightening, and empowering us to become witnesses to the other guests, and then to the world so that this *Qatsyr* | Harvest is fruitful and pleasing to our Father.

On the first day of the seventh month, on the *Mow'ed Miqra'* of *Taruw'ah* | Trumpets, Yahowah's Spirit-filled trumpeters are called to signal a warning and to shout for joy. The blaring proclamation is for those who do not yet know Yahowah, issuing them an invitation to engage in the Covenant. This day, like *Shabuw'ah*, is a harvest, the final Ingathering of Yahuwdym prior to Yahowah's return. It is

also the time of the Red Heifer's sacrifice to cleanse the Adulterous Woman that has been Yisra'el.

Yowm Kipurym follows ten days later, serving as Yahowah's invitation to reconcile His relationship with His people. It also signifies the Great Homecoming and Family Reunion when Father and Son rid the world of religion, politics, militancy, and conspiracy, returning us to the conditions experienced in 'Eden.

Five days thereafter, on the 15th of the 7th month, we are afforded the opportunity to camp out with Yahowah during *Sukah* for 7 days, with an 8th day added to remind us that these conditions will continue forevermore. *Sukah* is symbolic of living in God's presence for all eternity.

Consistent with Yahowah's plan of six, representing humankind, in addition to God who is one, yielding a perfect result, as is denoted by seven, there are six steps in the Towrah's approach to God, with the seventh representing the desired destination. And so it will be, after six thousand years of struggle and strife, humankind will spend the Millennial Shabat with Yahowah here on Earth, which will be restored to resemble the *Gan 'Eden* | Garden of Joy.

Therefore, the first three *Miqra'ey* | Invitations to be Called Out and Meet, *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children, occur over three successive days in the spring: on the 14th, 15th, and 16th days of the lunar month of *'Abyb*. During them, we are to eat lamb with bitter herbs, consume bread without yeast for seven days, and many of us add a glass of wine in remembrance of Dowd's sacrifice and Yahowah's provisions. These celebrations of the relationship God intended represent His gifts of eternal life, perfection, and adoption. We should use these opportunities to read God's Word, focusing on prophecies directly attributable to the events we are celebrating.

The first three *Miqra'ey* have been fulfilled, played out in human history. Dowd enjoyed Passover with friends after sundown on Thursday, April 2, 33 CE (on the Julian calendar). Then he served as the Passover Lamb on Friday, 'Abyb 14, year 4000 Yah, which was April 3rd, 33 CE. Dowd's soul, freed of his corporeal body, fulfilled the promise of UnYeasted Bread, removing the stigma of religion from our souls the following day on the Shabat of 'Abyb 15, 4000 Yah, which we know as Saturday, April 4th, 33 CE. The next day, during Bikuwrym, Dowd's soul was freed from She'owl and reunited with the *Ruwach Qodesh* | Set-Apart Spirit in a celebration of Firstborn Children on 'Abyb 16, year 4000 Yah. It was April 5th, 33 CE.

Seven times seven days after Bikuwrym we are invited to attend Shabuw'ah the Festival of Seven Shabats, also known as the Promise of Seven. It will be fulfilled on schedule on the Shabat of May 22nd, 2026 when the *Mala'kah* | Maternal Counselor and Spiritual Messenger will enrich and empower, then emancipate the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*. *Shabuw'ah* is the only Feast where the diet is varied and bread with yeast is designated. This is the first of two remaining harvests of the Covenant Family.

With the fulfillment of the first three *Mow'ed Miqra'ey* in year 4000 Yah, the benefits of the *Beryth* | Covenant are manifest. Enriching and empowering the children He has adopted, perfected, and immortalized, Family members are prepared to harvested on Shabuw'ah and gleaned during Taruw'ah.

In the fall, on the 1st, 10th, and 15th day of 'Ethanym, the seventh lunar month, Yahowah invites us to convey His message, to reconcile our relationship, and to camp out with Him. We do so by celebrating the *Mow'ed Miqra'ey* of *Taruw'ah* | Trumpets,, which is the final Ingathering, *Yowm Kipurym* | the Day of Reconciliations which is when

Father and Son return, and *Sukah* | Shelters, when we all get to camp out together and enjoy one another's company.

Shabuw'ah foretells of the time the Covenant's children will be withdrawn so that they do not have to endure the Time of Ya'aqob's Troubles – when Jews will be attacked from every direction. Sadly, this compassionate harvest will go largely unnoticed in Yisra'el.

Taruw'ah is then the final gleaning, occurring at the end of this hellish seven-year period. It will transpire on the 1st day of the 7th month between in 2033. And between now and then, it is our mission to alert as many people as possible so that they are ready for Yahowah's return.

On *Yowm Kipurym* in 2033 (October 2nd at sunset in *Yaruwshalaim* | Jerusalem), as Father and Son are holding a family reunion at a time and place that will be impossible to ignore. While the Hasidic community will be excoriated and excommunicated, a surviving non-political and secular remnant of Yisra'el will restore their relationship with Yahowah. It is on this day that King *Dowd* | David, the *Mashyach* | Messiah, will resume his role as King.

The millennial celebration of the Shabat, representing 1,000 years of *Sukah* | Camping Out, will commence at sunset on the Shabat of October 7th, 2033. It represents the time when Yahowah will live among His people for one thousand years on Earth. During this time the planet will be restored to the conditions experienced in the Garden of 'Eden – which means there will be no religion or politics, militaries or conspiracy theorists.

Here are the dates Yahowah established for His annual meetings with His Family:

Passover | Pesach: 'Abyb – 1st Month, 14th day
(starts twilight of 13th)

UnYeasted Bread | *Matsah*: ‘*Abyb* – 1st Month, 15th day (lasts 7 days)

Firstborn Children | *Bikuwrym*: ‘*Abyb* – 1st Month, 16th day

Seven Sevens | *Shabuw’ah*: 49 days after *Bikuwrym*

Trumpets | *Taruw’ah*: ‘*Ethanyim* – 7th Month, 1st day

Reconciliations | *Kipurym*: ‘*Ethanyim* – 7th Month, 10th day

Shelters | *Sukah*: ‘*Ethanyim* – 7th Month, 15th day (7+1= 8 days)

Before we superimpose God’s Appointed Schedule on the Gregorian calendar, there are some things you should know. First, after the Romans pummeled Judea following Rabbi Akiba’s feigned Messianic uprising in 133 CE, initiating the Diaspora, and subsequent harassment by Roman Catholics and Muslims, there were very few Jews growing crops in Israel. Therefore, using barley as an indication as to when to begin the new year became problematic. And yet, while Yisra’elites no longer possess the same variety of grain, other Middle Eastern strains ripen within weeks of the vernal equinox each spring.

Second, climatic conditions have changed appreciably since these instructions were given to Moseh 3,470 years ago. Therefore, even if similar varieties were planted, there is no assurance that barley would bud at precisely the same time. Moreover, as an indicator, barley only allows us to establish each new year at the initiation of that year, as this is an observed mechanism, not a predictive one.

The most difficult challenge afforded those who attempt to set future *Miqra’ey* dates is that the Towrah does not specify a precise methodology for determining the first day of a new month. Using Yahowah’s testimony as our sole source of instruction, all we are afforded to establish the *mow’ed* | dates is that the process begins when the moon

is *chodesh* | renewed, beginning with *'abyb* | ripening barley. That, however, could mean the exact moment the moon begins to reflect the sun's light and thus initiates a waxing crescent, or when that initial sliver is first visible from Earth. If it is the latter, no instructions were given as to when or where the renewed moon was to be observed, how large a crescent was required for it to qualify, or what to do in situations when the sky was overcast.

Mizmowr | Psalm 81:3 reads: “**Sound a horn** (*taqa'* – blow a blast) **during** (*ba*) **the renewed moon** (*ha chodesh*); **trumpet a ram's horn** (*showphar*) **during** (*ba*) **the** (*ha*) **new or hidden moon** (*kese'* – covered, concealed, and hidden) **on** (*la*) **the day** (*yowm*) **of our festival feast** (*chag*).”

The combination of *kese'*, from *kasah* | concealed, and *chodesh* | renewed suggests that the month begins during what we might call a new moon. This then presents an observational challenge because that which is concealed is by definition difficult to see. And also, a new moon “appears” in the proximity of the setting sun, further obscuring it from our vision.

In 1 Samuel 20:5, Dowd, who is commonly known as David, tells *Yahowchanan* | Jonathan: “**Behold** (*hineh* – pay attention), **tomorrow** (*mahar*) **is a time of renewal of a new month** (*chodesh*) **celebration** (*chag*)...”, meaning that the renewed moon was being predicted rather than observed. Dowd's preference is desirable because it enables a more exacting determination of important dates while allowing us to calculate them into the future. As such, we use astronomy (not astrology) to establish the *Miqra'ey* throughout *Yada Yahowah*.

Based upon what we have read in the *Towrah* and *Prophets*, while God is perfect, and always exacting in His timing, much less is expected of us. As a result, in our charts, we have provided the best information available so

that you can use this data to ascertain the first of ‘Abyb between the date of this edit in 2023 and Yahowah’s return in 2033. However, since precision is not always possible, we are not being dogmatic.

Using the methodology presented in the Towrah, a month begins with the first full day in which the moon has already begun to renew its reflected light. This must occur before sundown – whether actually seen or calculated – because that denotes the beginning of the next day. This known, there are still a number of issues that must be considered.

First, the initial emergence of light on the moon’s surface occurs near sunset because a renewing moon is visually in proximity to the sun from our perspective. If the reflected crescent does not begin to emerge until after sunset, the new month would begin the following day.

Second, even in the least obstructed atmospheric conditions and from the best vantage point, if the moon has waxed less than one percent, it would not be visible to the naked eye. So, for our calculations, we tend to accept renewed light of greater than one percent and always only if it occurs prior to sunset.

Third, since we do not live in Israel and do not grow barley, we have selected the *chodesh* moon closest to the vernal equinox, because this seems to be the best estimation as to when barley would be ‘*abyb* – green and growing. The selected renewing crescent will manifest within 14 days of March 20th to 22nd, either before or after based upon a 29.5-day lunar cycle.

Once you have determined the first day of ‘Abyb, establishing the dates for each *Mow’ed* is straightforward. The only nuance is that, in the Towrah, a day begins and ends at sundown, not at midnight. Therefore, the 14th day of ‘Abyb starts as the sun sets at the conclusion of the 13th day.

Fourth, while the Rabbinical calendar is often correct, it is not always so. Dates are arbitrarily reassigned for religious reasons – by Catholics and Jews – and, in particular, to avoid Passover coinciding with the Christian Easter.

Based upon the Hezekiah experience, in which *Chag Matsah* was celebrated a month late, and then for twice the prescribed duration – all with Yahowah’s express approval – we can deduce that God is less worried about our timing than our intent. Our attitude matters more than our precision. There is even a Towrah provision presented in *Bamidbar* / Numbers 9 for postponing the celebration under certain circumstances.

Yahowah wants us to prioritize our relationship with Him, to come to know Him, to trust Him, and to rely upon Him – all of which come by way of observing His *Towrah* | Teaching. Since He has provided so much information and instruction regarding so many things, when there is an omission of detail regarding something, such as the specific day a new month begins, it is only reasonable to assume that we do not need to be perfect to please our Heavenly Father in this regard. Said another way, we will not be held accountable for failing to determine a date that is not clearly designated in the Word.

This difference between God’s standard, and His expectation of us, as it relates to the precise day we are to observe Passover, is by design. The *Miqra’ey* are not rituals but, instead, festivals designed to enable a familial relationship with our Heavenly Father. Their every word is prophetic, and their every symbol is a metaphor, predicting and illuminating the path Home. Simply stated, it is more important to understand them, to rely upon them, to take comfort in them, to relax and enjoy them, grateful that God has already done almost all of the work, than it is for us to precisely re-enact them.

Speaking of the challenge of setting dates, the Prophet *Yasha'yah* / Isaiah tells us that the sun and moon will be darkened during the Time of Ya'aqob's Troubles. This indicates that, apart from astronomical prognostications, determining the exact time the final *Miqra'ey* will be fulfilled, by way of observation, will not be possible.

During the process of calculating future *Miqra'ey*, we compared our conclusions to those posted by Hebcad and discovered an interesting trend. Discrepancies, or differences that couldn't be explained simply by determining when the emerging sliver of a renewed moon would be observable at twilight, were directly related to rabbis altering the start of a month to keep the special Shabat of *Yowm Kipurym* from ever falling on a Friday (which begins on Thursday evening) or a Sunday (commencing on Saturday at sunset) – ostensibly to avoid either successive Sabbaths or any correlation with Islam (Friday) or Christianity (Sunday). In that the rabbinical gerrymandering is contrary to Yahowah's directions, we can say with great confidence that the Jewish religious sites are somewhat suspect between now and when Yahowah returns.

We have elected to present the date each *Miqra'* commences, as opposed to posting when they will conclude. The reason for doing so is twofold. First, by the time we awake on the “day” of the Assembly, it is already half over. And second, the Towrah reveals that the inception of each *Miqra'* is especially important. For example, the first Passover, that of the *Yatsa'* | Exodus from *Mitsraym* | the Crucibles of Religious and Political Oppression, was observed at night. The only night associated with *Pesach* commences immediately after sundown.

Affirming this pattern, and as he, himself, predicted, the Messiah and Son of God, *Dowd* | David, who served as the *Zarowa'* | Sacrificial Lamb, would have enjoyed

Passover dinner on Thursday evening, April 2nd, 33 CE, after the sun set in Jerusalem commencing the 14th day of ‘Abyb. He would then serve as the Passover Lamb hours later, still the 14th of ‘Abyb, but now Friday, April 3rd on the Julian calendar.

His excruciating ordeal, as it is presented in first-person in the 22nd *Mizmowr* / Psalm, would have concluded just prior to sunset and marked the transition to Matsah on the 15th of ‘Abyb, year 4000 Yah. Commemorating what is symbolically the most solemn and darkest night of the year, His *nepesh* | soul, no longer burdened with his *basar* | corporeal body, was laden with our guilt so that he could carry it into *She’owl* | Hell and deposit it there during UnYeasted Bread, never to be seen again. This, the most important, and least acknowledged, understood, or appreciated period in human history transpired on the 4th and 5th of April, 33 CE – spanning the *Shabat* | Sabbath from Friday evening to Saturday afternoon.

All of this would lead to Dowd’s soul being released from *She’owl* during *Bikuwrym* | Firstborn Children on the 16th of ‘Abyb, now also the first day of a new week. In celebration, Yahowah’s *Bakowr* | Firstborn Son would have returned to his Father in *Shamaym* | Heaven, thereby enabling our entry into the *Beryth* | Covenant Family as God’s now immortal and perfected sons and daughters.

Therefore, Dowd’s *Matsah* sacrifice began at sundown on the cusp of the *Miqra’*, just as his fulfillment of *Bikuwrym* transpired long before the sun rose on the 16th day. The observance always begins at the earliest possible moment and then continues until the sun sets commencing a different day.

Since it is unlikely that anyone recognized that their Messiah and King Dowd had fulfilled Pesach and Matsah leading to *Bikuwrym* on April 3rd through 5th in 33 CE, there would have been only one beneficiary of *Shabuw’ah*

in year 4000 Yah – the Zarowa’ and Bakowr who made it possible. Therefore, seven sevens after fulfilling Chag Matsah (inclusive of Passover, UnYeasted Bread, and Firstborn Children), Dowd was enormously enriched and empowered in *Shamaym* | Heaven with his Father during *Shabuw’ah* | the Promise of Seven. And while this would have occurred on Sivan 4, the 23rd and 24th of May, 33 CE / year 4000 Yah, it did not serve as the fulfillment of the Mow’ed.

Specifically, *Shabuw’ah* is a *Qatsyr* | Harvest of Standing Grain, and notably of varieties of wheat. This, along with the symbolism of the two loaves of bread and wide cross section of attendees, men and women, young and old, gowym and Yahuwdym, means that this will be a large and celebrated Ingathering of the Covenant Family. As such, it did not occur in 33 CE and will not transpire until the Shabat of May 22nd, 2026, which is seven years prior to the Messiah’s arrival.

The 25-year journey toward the fulfillment of the *Shabuw’ah* Harvest in year 5993 Yah / May 22, 2026 commenced on *Taruw’ah* in 2001 / year 5968 Yah – a Tuesday evening and Wednesday, September 18th and 19th 2001 – 8 days after the Islamic suicide bombings of New York and Washington. This would provide the *Nakry* | Observant Foreigner with 32 years all total to serve as a Witness – 11,700 days over 384 months – to awaken Yisra’el to the realization that, after fulfilling Chag Matsah in year 4000 Yah, their Messiah and King would return on *Yowm Kipurym* in 6000 Yah. The final Reconciliation of Yisra’el will occur at sunset in Jerusalem, precisely at 6:22 PM, the 2nd of October 2033 – the first day of a new week.

Since we have spoken of astronomy, it is interesting to note in this regard, that there will be a total solar eclipse on March 30, 2033 – the day of the new moon marking ‘Abyb 1, denoting the beginning of year 6000 Yah. Fourteen days later, on the 14th and 15th of April 2033, during Chag

Matsah, there will be a full lunar eclipse, commencing in Jerusalem and spreading to Babylon during Matsah – certifying the darkest of nights. And if that were not enough to garner your undivided attention, there will be a second solar eclipse in year 6000 Yah / 33 CE on Friday, September 23rd, which is when the final Taruw’ah begins. Then adding to the celestial fireworks, there will be a second total lunar eclipse on the evening of the 7th and 8th of October 2033, coinciding with Sukah in year 6000 Yah.

The two solar and two lunar eclipses obscuring mankind’s visibility of the sun and moon as predicted in year 6000 Yah / 2033 CE not only coincide with the 1st and 15th of ‘Abyb and the 1st and 15th of Tishri, this is the only year of the seven preceding it when there is a single overlap, much less four. However, it is interesting to note that these celestial anomalies will be equally tantalizing in the first year of the 7th millennia of Yah, commencing in 2034. As with the previous year, there will be a total solar eclipse on the 20th of March, coinciding with the 1st of ‘Abyb. Two weeks later, during Pesach, there will be a lunar eclipse. On the evening of September 12th, demarking Taruw’ah, an Annular Solar Eclipse will occur. Then on the 27th and 28th of September, a lunar eclipse will coincide with the celebration of Sukah. It is as if Yahowah wants to commemorate a good thing during our first year of forever together.

As an interesting aside to all of this, Christians in a desperate effort to validate the nonsense of their New Testament, claim that there was a solar eclipse when Jesus died. Beyond the realization that there was no one named Jesus, Passover is always celebrated on a full moon, during which time solar eclipses are impossible because the moon is on the wrong side of the Earth to block the sun. A solar eclipse can only occur during a new moon for obvious reasons that seem to escape Christian cerebral processing.

However, there was a solar eclipse in 33 CE, and it occurred during the 1st of ‘Abyb – March 19th, 33 CE.

For those of you enjoying these remarkable celestial affirmations, there was a lunar eclipse on Passover, April 3, 33 CE at 16:48 local time in Jerusalem on the 14th of ‘Abyb in year 4000 Yah. With sunset occurring at 7:00 PM, the lunar eclipse would not have been visible in Jerusalem, which is understandable since there was no one there to make sense of it anyway, but it may have been God’s way of demarcating the moment Pesach was fulfilled – 4:48 in the afternoon. This would have provided 2 hours and 12 minutes to dispose of Dowd’s physical body, laden his soul with our guilt, and transport him to She’owl to begin Matsah at precisely 7:00 PM. His nepesh would have been released at 7:01 PM, at the conclusion of ‘Abyb 15, year 4000 Yah / April 4th, 33 CE.

Fascinating, to say the least.

So that we are on the same page, the only significance to ‘Abyb 1 is that it denotes the first day of the new year. It is when we begin counting, recognizing that the only way to establish the dates of the *Miqra’ey* is to determine the renewing moon representing ‘Abyb 1. And that is the reason it is listed in the following charts. The first day of the seventh month, ‘*Eythanyim* | Perpetually Enduring (from *Melekym* / 1 Kings 8:2), is listed for the same reason, in that it is used to determine the dates of the final three *Miqra’ey*, with *Taruw’ah* actually falling on this day.

We do not claim to be inerrant in this presentation or anything else. Our goal is to provide you with information that you can use to become right with Yah. Since so many people have recently come to realize through these writings that Yahowah’s *Mow’ed Miqra’ey* | Eternal Witness to the Invitations enable our journey to God, we want to equip readers with our best estimates of when we have been

summoned to appear. These Appointed Meeting dates are as follows:

Miqra'ey Calendars

Observations: All data is based on the coordinates of the Temple Mount in Jerusalem, Israel: Latitude 31°46'41.87"N Longitude 35°14'7.78"E.

Dates: In the Towrah, days begin at sunset and continue through the following sunset, and do not run from midnight to midnight as is our current custom. Therefore, our conversion to the Gregorian calendar date reflects the day of the sunset which initiates the Miqra'. For example, if Matsah is shown to commence on April 2nd then the Called-Out Assembly begins at sunset on April 2nd and continues to sunset on April 3rd.

Times: All times are presented in military format (0:00 – 23:59). Italics indicate that daylight savings is in effect, making Israel's time zone GMT+3. Times in plain type are GMT+2. Times displayed in the linked images are GMT (Greenwich Mean Time), also known as UST (Universal Standard Time). For example: 1:30 PM GMT would be listed as 13:30 on the moon phase images, which is 15:30 Standard Time in Jerusalem, and *16:30* if still under DST.

Astronomical “New” or “Renewing” Moon: An Astronomical “New” Moon is in conjunction, which is to say that the side which is visible from the Earth is in complete shadow. It is the exact time the moon ceases waning (losing reflected light). For our purposes, the ANM begins the moment the moon begins waxing (becoming illuminated).

Sunset: Designated as when the sun is more than 18 degrees below an ideal horizon. This is when it is perceived

to have set due to the curvature of the sun's rays through the atmosphere.

Visibility: This is the portion of the moon's surface reflecting light from the sun. A full moon has 100% visibility. This value does not take visibility from the Earth into consideration. So, positive visibility is specified even when the moon is below the horizon.

Age: This reflects the number of days which have passed between the astronomical renewed moon and the sunset for that day.

Elevation: This designates the angle above the horizon the center of the moon appears at sunset. The elevation at moonset is by definition 0° .

Moonset: This is said to occur when the moon is more than 18 degrees below an ideal horizon.

Viewable: This figure quantifies the number of hours and minutes between sunset and moonset. It provides a good perspective on how much time a witness has to observe the first sliver of a renewed moon. Be aware, however, that the actual practical viewable time is always less than this value, especially when the moon's setting is close to that of the sun as is the case with a renewed moon.

Astronomical: This precise method of dating designates Miqra'ey dates based upon the moment the moon is renewed each lunar month and begins waxing, regardless of whether this emerging sliver can actually be seen from Earth.

Observational: Miqra'ey dates listed under this format use the traditional method, beginning a new month when the first sliver of a renewed moon is likely to be observed at sunset. Our forecasts use the Temple Mount as

the vantage point but do not take atmospheric conditions into consideration.

Other Calendar Resources: We have listed other resources which provide additional dates for your consideration and comparison. When information from any resource is not included, it is because they have not provided those data for that timeframe.

Hebcal.com: This popular Jewish religious site follows the mathematical formula derived by Rabbi Maimonides and other rabbinical traditions for setting what they call the “Jewish holidays.” They add many dates which are not designated in the Towrah, label *Matsah* as Passover, do not acknowledge *Bikuwrym* | Firstborn Children, consistently err in their dating of *Shabuw’ah* | Seven Shabats, list *Taruw’ah* | Trumpets under their Babylonian designation of *Rosh Hashanah*, and artificially alter the date of *Yowm Kipurym* | Reconciliations to keep it from falling on a Friday or Sunday (shown as sunset on Thursday and Saturday on our charts).

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5988 Yah (2021)

(2021)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 26, 2021 02:00			Sun Oct 31, 2021 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sat Mar 13	17:46	0.2343%	0.22	00° 40' 26"	17:50	0.2355%	00:04
Sun Mar 14	17:46	1.6347%	1.22	12° 03' 17"	18:46	1.7339%	01:00
Mon Mar 15	17:47	4.8641%	2.23	23° 04' 30"	19:41	5.1921%	01:54
		Astronomical	Observational		Hebcal.com		
'Abyb 1	Sat, Mar 13		Sun, Mar 14		Sat, Mar 13		
Pesach	Fri, Mar 26		Sat, Mar 27				
Matsah	Sat, Mar 27		Sun, Mar 28		Sat, Mar 27		
Bikuwrym	Sun, Mar 28		Mon, Mar 29				
Shabuw'ah	Sun, May 16		Mon, May 17		Sun, May 16		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Sep 07	18:55	0.6699%	0.21	07° 31' 48"	19:32	0.7109%	00:37
Wed Sep 08	18:54	3.5099%	1.21	14° 27' 05"	20:05	3.7156%	01:11
		Astronomical	Observational		Hebcal.com		
'Ethanym 1	Tue, Sep 07		Wed, Sep 08		Mon, Sep 06		
Taruw'ah	Tue, Sep 07		Wed, Sep 08		Mon, Sep 06		
Kipurym	Thu, Sep 16		Fri, Sep 17		Wed, Sep 15		
Sukah	Tue, Sep 21		Wed, Sep 22		Mon, Sep 20		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5989 Yah (2022)

(2022)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 25, 2022 02:00			Sun Oct 30, 2022 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Fri Apr 01</i>	18:59	0.2471%	0.40	03° 03' 24"	19:15	0.2565%	00:16
<i>Sat Apr 02</i>	18:59	2.1360%	1.40	15° 03' 23"	20:14	2.2901%	01:15
<i>Sun Apr 03</i>	19:00	5.9777%	2.40	26° 35' 43"	21:13	6.4211%	02:13
Astronomical		Observational			Hebcal.com		
'Abyb 1	Fri, Apr 01			Sat, Apr 02		Fri, Apr 01	
Pesach	Thu, Apr 14			Fri, Apr 15			
Matsah	Fri, Apr 15			Sat, Apr 16		Fri, Apr 15	
Bikuwrym	Sat, Apr 16			Sun, Apr 17			
Shabuw'ah	Sat, Jun 04			Sun, Jun 05		Sat, Jun 04	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Mon Sep 26</i>	18:31	0.6550%	0.73	06° 07' 45"	19:01	0.6889%	00:30
<i>Tue Sep 27</i>	18:30	3.4020%	1.73	12° 02' 23"	19:31	3.5689%	01:01
Astronomical		Observational			Hebcal.com		
'Ethanym 1	Mon, Sep 26			Tue, Sep 27		Sun, Sep 25	
Taruw'ah	Mon, Sep 26			Tue, Sep 27		Sun, Sep 25	
Kipurym	Wed, Oct 05			Thu, Oct 06		Tue, Oct 04	
Sukah	Mon, Oct 10			Tue, Oct 11		Sun, Oct 09	

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5990 Yah (2023)

(2023)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 24, 2023 02:00			Sun Oct 29, 2023 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Mar 21	17:51	-0.0721%	-0.06	-02° 25' 25"	17:40	-0.0740%	00:00
Wed Mar 22	17:52	1.2219%	0.94	10° 57' 10"	18:47	1.3189%	00:55
Thu Mar 23	17:52	4.9330%	1.94	24° 13' 19"	19:52	5.3455%	02:00
		Astronomical	Observational		Hebcal.com		
'Abyb 1	Wed, Mar 22		Wed, Mar 22		Wed, Mar 22		
Pesach	Tue, Apr 04		Tue, Apr 04				
Matsah	Wed, Apr 05		Wed, Apr 05		Wed, Apr 05		
Bikuwrym	Thu, Apr 06		Thu, Apr 06				
Shabuw'ah	Thu, May 25		Thu, May 25		Thu, May 25		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 15	18:46	0.3577%	0.59	04° 23' 31"	19:08	0.3740%	00:22
Sat Sep 16	18:44	2.3388%	1.59	09° 55' 26"	19:33	2.4391%	00:49
Sun Sep 17	18:43	6.1710%	2.59	14° 58' 02"	19:59	6.4238%	01:16
		Astronomical	Observational		Hebcal.com		
'Ethanym 1	Fri, Sep 15		Sat, Sep 16		Fri, Sep 15		
Taruw'ah	Fri, Sep 15		Sat, Sep 16		Fri, Sep 15		
Kipurym	Sun, Sep 24		Mon, Sep 25		Sun, Sep 24		
Sukah	Fri, Sep 29		Sat, Sep 30		Fri, Sep 29		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5991 Yah (2024)

(2024)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 29, 2024 02:00			Sun Oct 27, 2024 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Mar 10	17:44	0.1484%	0.28	02° 28' 54"	17:57	0.1560%	00:13
Mon Mar 11	17:45	2.5032%	1.28	16° 38' 52"	19:08	2.7288%	01:23
Astronomical		Observational		Hebcal.com			
'Abyb 1	Sun, Mar 10		Mon, Mar 11		Mon, Apr 08		
Pesach	Sat, Mar 23		Sun, Mar 24				
Matsah	Sun, Mar 24		Mon, Mar 25		Mon, Apr 22		
Bikuwrym	Mon, Mar 25		Tue, Mar 26				
Shabuw'ah	Mon, May 13		Tue, May 14		Tue, Jun 11		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Sep 03	19:00	0.3%	0.59	03° 36' 36"	19:20	0.4%	00:20
Wed Sep 04	18:58	2.3%	1.58	09° 00' 36"	19:44	2.4%	00:46
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Tue, Sep 03		Wed, Sep 04		Wed, Oct 02		
Taruw'ah	Tue, Sep 03		Wed, Sep 04		Wed, Oct 02		
Kipurym	Thu, Sep 12		Fri, Sep 13		Fri, Oct 11		
Sukah	Tue, Sep 17		Wed, Sep 18		Wed, Oct 16		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5992 Yah (2025)

(2025)								
Begin				End				
Daylight Saving (IDT)	Fri Mar 28, 2025 02:00			Sun Oct 26, 2025 02:00				
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
<i>Sat Mar 29</i>	18:57	0.0788%	0.21	01° 54' 08"	19:07	0.0834%	00:10	
<i>Sun Mar 30</i>	18:57	2.2629%	1.21	16° 15' 49"	20:19	2.4774%	01:22	
<i>Mon Mar 31</i>	18:58	7.3448%	2.21	30° 21' 37"	21:33	8.0473%	02:35	
		Astronomical			Observational			Hebcal.com
'Abyb 1	Sat, Mar 29		Sun, Mar 30		Sat, Mar 29			
Pesach	Fri, Apr 11		Sat, Apr 12					
Matsah	Sat, Apr 12		Sun, Apr 13		Sat, Apr 12			
Bikuwrym	Sun, Apr 13		Mon, Apr 14					
Shabuw'ah	Sun, Jun 01		Mon, Jun 02		Sun, Jun 01			
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
<i>Sun Sep 21</i>	18:37	-0.0367%	-0.18	-02° 53' 44"	18:24	-0.0399%	00:00	
<i>Mon Sep 22</i>	18:36	0.6813%	0.82	02° 34' 12"	18:49	0.6960%	00:13	
<i>Tue Sep 23</i>	18:34	3.2087%	1.82	08° 03' 15"	19:15	3.3068%	00:41	
		Astronomical			Observational			Hebcal.com
'Ethanym 1	Mon, Sep 22		Tue, Sep 23		Mon, Sep 22			
Taruw'ah	Mon, Sep 22		Tue, Sep 23		Mon, Sep 22			
Kipurym	Wed, Oct 01		Thu, Oct 02		Wed, Oct 01			
Sukah	Mon, Oct 06		Tue, Oct 07		Mon, Oct 06			

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5993 Yah (2026)

(2026)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 27, 2026 02:00			Sun Oct 25, 2026 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Mar 19	17:50	0.5157%	0.60	06° 57' 29"	18:25	0.5557%	00:35
Fri Mar 20	17:50	3.4549%	1.60	20° 23' 40"	19:32	3.7627%	01:42
Astronomical		Observational		Hebcal.com			
'Abyb 1	Thu, Mar 19		Fri, Mar 20		Wed, Mar 18		
Pesach	Wed, Apr 01		Thu, Apr 02				
Matsah	Thu, Apr 02		Fri, Apr 03		Wed, Apr 01		
Bikuwrym	Fri, Apr 03		Sat, Apr 04				
Shabuw'ah	Fri, May 22		Sat, May 23		Thu, May 21		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 11	18:50	0.3653%	0.52	00° 52' 21"	18:55	0.3698%	00:05
Sat Sep 12	18:49	2.8097%	1.51	06° 55' 14"	19:24	2.8965%	00:35
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Fri, Sep 11		Sat, Sep 12		Fri, Sep 11		
Taruw'ah	Fri, Sep 11		Sat, Sep 12		Fri, Sep 11		
Kipurym	Sun, Sep 20		Mon, Sep 21		Sun, Sep 20		
Sukah	Fri, Sep 25		Sat, Sep 26		Fri, Sep 25		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5994 Yah (2027)

(2027)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 26, 2027 02:00			Sun Oct 31, 2027 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Wed Apr 07	19:02	0.6988%	0.67	08° 00' 34"	19:43	0.7459%	00:41
Thu Apr 08	19:03	3.5137%	1.67	20° 29' 37"	20:49	3.8147%	01:46
Astronomical		Observational		Hebcal.com			
'Abyb 1	Wed, Apr 07		Thu, Apr 08		Wed, Apr 07		
Pesach	Tue, Apr 20		Wed, Apr 21				
Matsah	Wed, Apr 21		Thu, Apr 22		Wed, Apr 21		
Bikuwrym	Thu, Apr 22		Fri, Apr 23				
Shabuw'ah	Thu, Jun 10		Fri, Jun 11		Thu, Jun 10		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Sep 30	18:26	0.5539%	0.53	-00° 48' 04"	18:23	0.5508%	00:00
Fri Oct 01	18:25	3.3259%	1.53	06° 09' 09"	18:58	3.4179%	00:33
Sat Oct 02	18:23	8.3747%	2.53	12° 51' 55"	19:36	8.6835%	01:13
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Thu, Sep 30		Fri, Oct 01		Fri, Oct 01		
Taruw'ah	Thu, Sep 30		Fri, Oct 01		Fri, Oct 01		
Kipurym	Sat, Oct 09		Sun, Oct 10		Sun, Oct 10		
Sukah	Thu, Oct 14		Fri, Oct 15		Fri, Oct 15		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5995 Yah (2028)

(2028)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 24, 2028 02:00			Sun Oct 29, 2028 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Sun Mar 26</i>	18:55	0.3884%	0.47	04° 49' 11"	19:20	0.4048%	00:25
<i>Mon Mar 27</i>	18.56	2.2704%	1.47	15° 56' 59"	20:16	2.4309%	01:20
Astronomical		Observational			Hebcal.com		
'Abyb 1	Sun, Mar 26			Mon, Mar 27		Mon, Mar 27	
Pesach	Sat, Apr 08			Sun, Apr 09			
Matsah	Sun, Apr 09			Mon, Apr 10		Mon, Apr 10	
Bikuwrym	Mon, Apr 10			Tue, Apr 11			
Shabuw'ah	Mon, May 29			Tue, May 30		Tue, May 30	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Mon Sep 18</i>	18:41	-0.1770%	-0.11	-05° 50' 54"	18:13	-0.1837%	00:00
<i>Tue Sep 19</i>	18:39	1.4052%	0.89	02° 01' 39"	18:50	1.4263%	00:11
<i>Wed Sep 20</i>	18:38	5.5687%	1.88	09° 29' 48"	19:28	5.7614%	00:50
Astronomical		Observational			Hebcal.com		
'Ethanym 1	Tue, Sep 19			Wed, Sep 20		Wed, Sep 20	
Taruw'ah	Tue, Sep 19			Wed, Sep 20		Wed, Sep 20	
Kipurym	Thu, Sep 28			Fri, Sep 29		Fri, Sep 29	
Sukah	Tue, Oct 03			Wed, Oct 04		Wed, Oct 04	

Yada Yahowah
Mow'ed Miqra'ey
God's Calendar

Year 5996 Yah (2029)

(2029)								
Begin				End				
Daylight Saving (IDT)	Fri Mar 23, 2029 02:00			Sun Oct 28, 2029 02:00				
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Thu Mar 15	17:47	0.3919%	0.48	04° 48' 50"	18:11	0.4068%	00:24	
Fri Mar 16	17:48	2.1550%	1.48	15° 32' 14"	19:05	2.2982%	01:17	
Sat Mar 17	17:49	5.6269%	2.48	26° 14' 13"	20:00	6.0235%	02:11	
		Astronomical			Observational			Hebcal.com
'Abyb 1	Thu, Mar 15		Fri, Mar 16		Fri, Mar 16			
Pesach	Wed, Mar 28		Thu, Mar 29					
Matsah	Thu, Mar 29		Fri, Mar 30		Fri, Mar 30			
Bikuwrym	Fri, Mar 30		Sat, Mar 31					
Shabuw'ah	Fri, May 18		Sat, May 19		Sat, May 19			
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Sat Sep 08	18:54	0.2507%	0.21	-03° 25' 05"	18:38	0.2437%	00:00	
Sun Sep 09	18:53	2.3517%	1.21	04° 17' 14"	19:15	2.4062%	00:22	
Mon Sep 10	18:51	7.2645%	2.21	12° 00' 27"	19:53	7.5352%	01:03	
		Astronomical			Observational			Hebcal.com
'Ethanym 1	Sat, Sep 08		Sun, Sep 09		Sun, Sep 09			
Taruw'ah	Sat, Sep 08		Sun, Sep 09		Sun, Sep 09			
Kipurym	Mon, Sep 17		Tue, Sep 18		Tue, Sep 18			
Sukah	Sat, Sep 22		Sun, Sep 23		Sun, Sep 23			

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5997 Yah (2030)

(2030)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 29, 2030 02:00			Sun Oct 27, 2030 02:00			
'Abyb 1							
Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Tue Apr 02	18:59	-0.2309%	-0.25	-03° 07' 02"	18:44	-0.2364%	00:00
Wed Apr 03	19:00	0.6688%	0.75	07° 49' 56"	19:40	0.7079%	00:40
Thu Apr 04	19:01	2.9557%	1.75	18° 37' 26"	20:35	3.1659%	01:34
Astronomical Observational Hebcal.com							
'Abyb 1	Wed, Apr 03		Thu, Apr 04		Wed, Apr 03		
Pesach	Tue, Apr 16		Wed, Apr 17				
Matsah	Wed, Apr 17		Thu, Apr 18		Wed, Apr 17		
Bikuwrym	Thu, Apr 18		Fri, Apr 19				
Shabuw'ah	Thu, Jun 06		Fri, Jun 07		Thu, Jun 06		
'Ethanym 1							
Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Fri Sep 27	18:29	0.2229%	0.23	-02° 56' 15"	18:15	0.2175%	00:00
Sat Sep 28	18:28	2.1290%	1.23	05° 03' 21"	18:54	2.1880%	00:26
Sun Sep 29	18:27	6.6722%	2.23	12° 58' 16"	19:37	6.9576%	01:10
Astronomical Observational Hebcal.com							
'Ethanym 1	Fri, Sep 27		Sat, Sep 28		Fri, Sep 27		
Taruw'ah	Fri, Sep 27		Sat, Sep 28		Fri, Sep 27		
Kipurym	Sun, Oct 06		Mon, Oct 07		Sun, Oct 06		
Sukah	Fri, Oct 11		Sat, Oct 12		Fri, Oct 11		

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5998 Yah (2031)

(2031)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 28, 2031 02:00			Sun Oct 26, 2031 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Mar 23	17:52	0.4163%	0.50	05° 44' 03"	18:21	0.4397%	00:29
Mon Mar 24	17:53	2.6658%	1.50	17° 41' 29"	19:21	2.8721%	01:28
Astronomical		Observational			Hebcal.com		
'Abyb 1	Sun, Mar 23			Mon, Mar 24		Mon, Mar 24	
Pesach	Sat, Apr 05			Sun, Apr 06			
Matsah	Sun, Apr 06			Mon, Apr 07		Mon, Apr 07	
Bikuwrym	Mon, Apr 07			Tue, Apr 08			
Shabuw'ah	Mon, May 26			Tue, May 27		Tue, May 27	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Sep 16	18:44	-0.1602%	-0.13	-05° 27' 15"	18:19	-0.1658%	00:00
Wed Sep 17	18:43	0.9006%	0.87	01° 42' 44"	18:52	0.9119%	00:09
Thu Sep 18	18:42	3.7707%	1.87	08° 57' 06"	19:28	3.8977%	00:46
Astronomical		Observational			Hebcal.com		
'Ethanym 1	Wed, Sep 17			Thu, Sep 18		Wed, Sep 17	
Taruw'ah	Wed, Sep 17			Thu, Sep 18		Wed, Sep 17	
Kipurym	Fri, Sep 26			Sat, Sep 27		Fri, Sep 26	
Sukah	Wed, Oct 01			Thu, Oct 02		Wed, Oct 01	

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 5999 Yah (2032)

(2032)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 26, 2032 02:00			Sun Oct 31, 2032 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Mar 11	17:45	-0.1169%	-0.03	-01° 00' 36"	17:41	-0.1173%	00:00
Fri Mar 12	17:45	1.4283%	0.97	12° 37' 32"	18:48	1.5498%	01:03
Sat Mar 13	17:46	5.4293%	1.97	25° 43' 32"	19:54	5.9005%	02:08
Astronomical		Observational			Hebcal.com		
'Abyb 1	Fri, Mar 12			Fri, Mar 12		Fri, Mar 12	
Pesach	Thu, Mar 25			Thu, Mar 25			
Matsah	Fri, Mar 26			Fri, Mar 26		Fri, Mar 26	
Bikuwrym	Sat, Mar 27			Sat, Mar 27			
Shabuw'ah	Sat, May 15			Sat, May 15		Sat, May 15	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Sep 05	18:58	0.6478%	0.79	01° 08' 19"	19:04	0.6536%	00:06
Mon Sep 06	18:56	2.9360%	1.79	08° 09' 38"	19:37	3.0274%	00:41
Astronomical		Observational			Hebcal.com		
'Ethanym 1	Sun, Sep 05			Mon, Sep 06		Sun, Sep 05	
Taruw'ah	Sun, Sep 05			Mon, Sep 06		Sun, Sep 05	
Kipurym	Tue, Sep 14			Wed, Sep 15		Tue, Sep 14	
Sukah	Sun, Sep 19			Mon, Sep 20		Sun, Sep 19	

*Yada Yahowah
Mow'ed Miqra'ey
God's Calendar*

Year 6000 Yah (2033)

(2033)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 25, 2033 02:00			Sun Oct 30, 2033 02:00			
'Abyb 1							
Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Wed Mar 30	18:57	-0.0195%	-0.08	-01° 59' 33"	18:48	-0.0213%	00:00
Thu Mar 31	18:58	1.2861%	0.92	11° 42' 39"	19:57	1.4021%	00:59
Fri Apr 01	18:59	5.4515%	1.92	25° 08' 24"	21:05	5.9397%	02:06
Astronomical Observational Hebcal.com							
'Abyb 1	Thu, Mar 31		Thu, Mar 31		Wed, Mar 30		
Pesach	Wed, Apr 13		Wed, Apr 13				
Matsah	Thu, Apr 14		Thu, Apr 14		Wed, Apr 13		
Bikuwrym	Fri, Apr 15		Fri, Apr 15				
Shabuw'ah	Fri, Jun 03		Fri, Jun 03		Thu, Jun 02		
'Ethanym 1							
Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable	
Fri Sep 23	18:34	0.0126%	0.08	-01° 19' 33"	18:28	0.0121%	00:00
Sat Sep 24	18:33	1.0379%	1.08	05° 38' 31"	19:01	1.0755%	00:28
Sun Sep 25	18:32	3.8197%	2.08	12° 27' 16"	19:35	3.9802%	01:03
Astronomical Observational Hebcal.com							
'Ethanym 1	Fri, Sep 23		Sat, Sep 24		Fri, Sep 23		
Taruw'ah	Fri, Sep 23		Sat, Sep 24		Fri, Sep 23		
Kipurym	Sun, Oct 02		Mon, Oct 03		Sun, Oct 02		
Sukah	Fri, Oct 07		Sat, Oct 08		Fri, Oct 07		



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