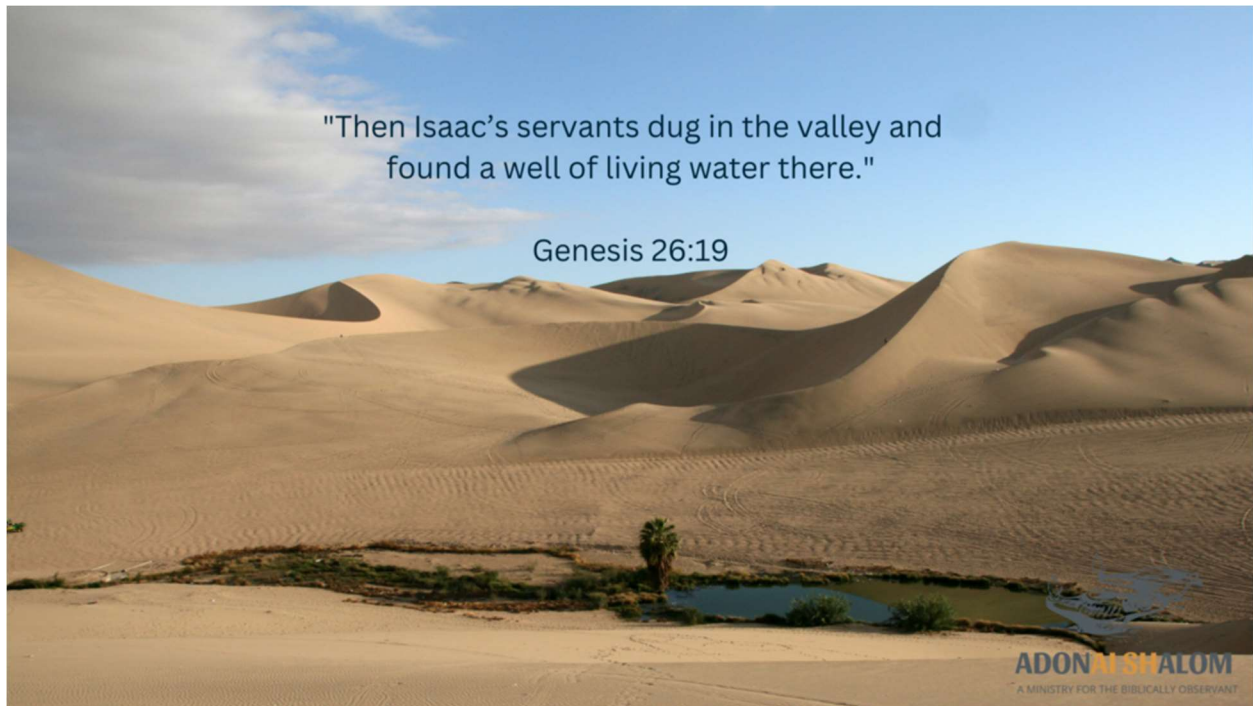


Shabbat Shalom, all who worship Yahuah Alahim and Yahusha haMashiach on their Kadosh (set-apart) New Moons, Lunar Sabbaths, and Feast Days according to the full moon as the start of months!

Today is the **22nd day** of our Creator's **Fifth Lunar Month** count that begins in the spring. It is also the authentic **third lunar Sabbath of the month**. It is coincident with the Roman Gregorian calendar planetary date of *Wed., 08-23-2023*.

He placed His full moon beacon as the original New Moon and the start of His months, high above for all to see. All praise to YAHUAH Alahim for His steadfast love and compassion for His children and His patience in restoring His lost truths in preparation for the Second Coming of His Son, Yahusha haMashiach (the Messiah). Simply because the full moon as New Moon, with its count to Lunar Sabbaths, and annual Feast Days is not popular among the Rabbinical Pharisee Jews or the Romanized Christian churches today, does, in no way diminish its LIGHT OF TRUTH shining from the pages of Scripture and His Eternal Throne. Only YAHUAH'S Ruach (power, presence, and provision) gives those who seek Him with all their hearts "*eyes to see and ears to hear.*" Ask Him today to reveal His New Moon and lunar Sabbath to you and see how your life will change as your soul temple is synchronized to His for all eternity.

"Blessed are those who hear the joyful call to worship, for they will walk in the light of your presence, YAHUAH. They rejoice all day long in your wonderful reputation. They exult in your righteousness." Psalms 89:15-16



Digging Wells

by Chris Shelton

<https://chrisshelton.org/2020/01/15/rehoboth/>

“He (Isaac) moved from there, and dug another well... And he called its name Rehoboth, and said, “For now YAHUAH has made room for us, and we shall bear fruit in the land.” Genesis 26:22

Here in Genesis 26, the blessing has passed to Isaac, Abraham’s *son of promise*, who was born to him and his wife, Sarah, in their old age. We are told that a famine drives Isaac and his family to Gerar, located in a region known as *the Negev* – an open, rugged, and sparsely populated area southwest of the Dead Sea. It was part of the land of the Philistines at the time, ruled by a man named Abimelech (probably not the same king from Genesis 20; more likely a descendant-king by the same name).

While in the land, *Isaac thrived*, and the people around him envied his success, which was part of the evidence of YAHUAH’S blessing upon him. And as a result, they eventually pushed him out (Genesis 26:14-16).

Isaac departs from there and begins to settle in the nearby valley where his father had once dug wells. Wells were an important commodity, especially in a region so arid and rocky. Wells not only served personal and agricultural needs but in many cases served the needs of an entire community. And because humans were involved, wells, and the rights thereof, could become hotly disputed.



So, as Isaac settles into his new home, he digs wells, and he begins by re-digging the wells of his father, which we're told had been stopped-up after the death of Abraham ([v.15,18](#)). Which, when you think about it, seems odd given that wells, especially good ones, would have been a hot commodity in a region like the Negev. And by the way, who wouldn't want a well dug by a guy who had YAHUAH's blessing all over him? It's like YAHUAH's blessing seemed to transfer to almost everything he touched.

Although we don't know the exact reasons why the wells would have been filled with dirt, it's probably safe to assume that the 'sparse' population of people living in that region *wanted the outsiders out!*

Outsiders Out, Insiders In

How sad it is when people claim such a 'right' to a place that they will push people out who infringe on their territory, but in doing so, potentially push away YAHUAH's blessings. Instead of a place and a people being *inclusive*, their *exclusivity* ends up pushing people away, keeping the outsiders out so that the insiders can continue to control all the resources, even when it means *sitting* on the resources while doing little to nothing with them. And so often, all of this happens without the insiders even realizing what they're doing.

But sometimes it's the outsiders who are necessary to help see, expose, and unearth what is and has been, and can be there, things the insiders have become so accustomed to seeing that they no longer see resources and all the potential around them. But this is what we do when we live as if things are *ours* and that there is only so much room, only so much good to go around, and the more outsiders infringe, the less there'll be. That's called *the scarcity dilemma...* something that is still alive and well today in local communities, places of worship, schools, and other systems.

The Three Wells



Well #1: Esek (*contention*)

As Isaac and his people went about their digging, they dug a well that became contested by the local herdsmen who claimed that the well, along with its water, was theirs. All of this despite the work Isaac had done to dig the well in the first place. Eventually, Isaac just concedes the dispute, and on his way out, names the well Esek, which in Hebrew translates as *contention* or *dispute*; a great way of commemorating the striving, quarreling, and contention that had taken place over the well.

So Isaac moves on and keeps digging.

Well #2: Sitnah (*enmity*)

But this second well produces the same results: a good well, but more quarreling. So Isaac calls this one Sitnah, which means *strife*, *accusation*, *enmity*, or *hatred*. Not only was Isaac feeling unwelcome and pushed out as the locals contended with him over the wells, but he might have even encountered false accusations, with people accusing this *outsider* of trying to take (maybe even steal) what they claimed was theirs in the first place – even if they didn’t work for it – all in an effort on Isaac’s part of trying to make things better, not only for himself but for the surrounding community. I imagine all of this opposition was not only disheartening but left Isaac feeling a bit hated by this point. Maybe this is when Isaac was ready to throw his hands up in the air in resignation and shout something like, *I was only trying to help!* This would have been a great opportunity for Isaac to shake the dust off his sandals, take his family and herd, and head back north. (Most of this is just an assumption and maybe a stretch, but you get the picture.)

But, again, Isaac concedes the well, moves on, and keeps digging.

Well #3: Rehoboth (*enlargement*)

But for whatever reason, there is no quarreling over this third well. So Isaac appropriately names this one “*Rehoboth, saying, “For now YAHUAH has made room for us, and we shall be fruitful in the land”* (v.22). Rehoboth means *enlargement*, describing a *wide, board, open space*, a place where ‘room’ has been made (rachab (Hb.): ‘*made room*’; primitive root of *Rehoboth*) by YAHUAH for Isaac to make a home, spread out, prosper and live into his future, which, by the way, includes being a blessing to the world.

Have you found yourself longing for a *Rehoboth* in your life? Perhaps its a place representing your desire, your need for *room*...



The well at Rehoboth

room to *be*,
room to breathe,
room to think,
room to create,
room to explore,
room to fulfill your purpose and mission,
room to grow,
room to prosper and flourish,

room be still,
room to listen.

where I belong,
where no one is trying to push me out,
where there is plenty to go around,
where there is openness,
where life gets to be lived wide, open, and broadly,
where there is 'room.'

Where do you long for, where are you desperate for, where are you searching for a place, a well called Rehoboth?

Keep Digging

As you consider that question, let me offer a few additional questions that may help put all this in a better perspective.



1. **Where have you been digging in contention, strife, and enmity, perhaps revealing that it might be time to move on?** This *almost* feels too dangerous and a bit reckless to pose as a question. The reason is that sometimes we can be so desperate to move on from a difficult relationship or a challenging set of circumstances that all it takes is one semblance of permission to give up, abandon our post, and leave it all behind, and all of a sudden, we have wrongly interpreted what's going on. We may even go so far as to misinterpret and twist YAHUAH's Word into saying what we *want* it to say. This happens all the time, where in our struggle for clarity and encouragement, we just can't seem to make sense of what to do: *Do I stay? Do I keep trying? How much longer am I supposed to put up with him/her? How much more can I take? Besides, doesn't YAHUAH want me to be happy? I don't deserve this!* And before we know it, we have bypassed a YAHUAH-ordained struggle that was orchestrated for our own sanctification while bringing perhaps greater depth to the relationship, and ultimately, good and victory to a rotten set of circumstances, where only YAHUAH would get the glory. But we come to the end of ourselves,

or so we think, far too quickly, and we end up taking the easy way out, the shortcut, the path of least resistance.

So, please don't misunderstand what I'm suggesting here. As long as you and I live on this earth, we will inevitably be faced with opposition and contention; we will be forced to navigate hostility, futility, and enmity. This means that sometimes, we've just got to keep digging, because conceding and abandoning the well too soon may only make things worse. This is where you and I have to discern by *making room* in our lives to listen to the still small voice, the low whisper that can often *only* be heard in the quiet moment and stillness before YAHUAH (see 1 Kings 19:1-18).

To discern between whether to stay or whether to move on, we need the **wisdom of heaven** as we resolve ourselves to seek the will of the Father (James 3:17). And as we do, we must also pay close attention to how YAHUAH may also be speaking to us through our circumstances. And sometimes our circumstances make it clear it's time to move on from that well, because the deeper I dig, the deeper the contention, strife, and enmity. Again, this a question we must ultimately bring before the Father, while we spiritually discern and seek the counsel, wisdom, and perspective of others. Just keep in mind – it's the wisdom of heaven, not the wisdom of earth, we need most.

2. **Where have you quit digging, and where do you need to take back up the shovel and keep digging?** It's easy to understand how contention, defeat, hostility, and enmity can lead us to a place of apathy; where we just lay down the shovel and quit! *I've had enough! I tried, but I seem to keep failing. Instead of bringing blessing, all I feel like I'm doing is bringing curse! Enough! I'm getting out of here.*

This is where I believe Isaac's example is especially key. (By the way, not everything in Isaac's life can be used as such a positive example; and yet, YAHUAH blesses Isaac, not because of what Isaac has done to deserve it, but simply because YAHUAH stays true to His word to Abraham. That's grace!) Instead of giving up, Isaac not only moves on, he keeps digging.

He digs the first well. **Esek!** He moves on and digs another well. **Sitnah!** Interestingly, for some of us, all it would have taken was the first well, and we'd be done! But Isaac keeps moving, and the project leads to a well called **Rehoboth!** I don't know how many wells you nor I may have to dig before we get there; there's certainly no magic formula here. But perhaps, just maybe, the next well to be dug will be the one we've been digging for all along! Rehoboth!

3. **Where do more wells need to be dug?** As we keep reading through the Exodus 26 account, we find that Isaac doesn't stop digging after Rehoboth. In verse 32, Isaac's servants come to inform him of another well they have dug, which Isaac ends up naming (or perhaps renaming; see Genesis 21:31) Shibah, which means "*oath*," contributing to the name of the settlement/city in the southernmost portion of Palestine – **Beersheba**, which translates "well of the oath."

And the oath was that YAHUAH would continue to bless Isaac for the sake of blessing the world. This was Isaac's purpose, his mission – not to dig wells for himself, his own interests, and his own satisfaction, but to keep digging (both literally and figuratively) for the good of others. Had Isaac

stopped at Rehoboth, I believe it would only have been a matter of time before the satisfaction of *that* well eventually dried up, leaving him longing for more.

Isaac's digging, along with his blessings, were paving the way for YAHUAH's ultimate Blessing to the world through the incarnation of the One and Only Son, YAHUSHA haMashiach – the Well that never runs dry, but rather, brings forth an endless flow of living water from which the thirst of our souls are ultimately satisfied (John 4:13-14).

You see, despite our desperation for a Rehoboth in our lives, Rehoboth should also remind us that our purpose is to not stop there but to use the blessing of the space and the room we've been given to grow, flourish, and prosper as the energy to propel us on to the next well that will serve and bless others.

Conclusion

May you keep digging for the glory of YAHUAH and for the good of others. Where you have grown exhausted, discouraged, defeated, may you be given the encouragement by the grace of YAHUAH to take up that shovel. As you seek the heart and the will of your Heavenly Father, may you be richly provided the wisdom of heaven to know where to keep digging, and when it's time to pick up the shovel, move on and find a new place to dig – but either way, may you keep digging, because the next well might just be your Rehoboth! And once there, may you not stop, as your mission and purpose expand, broaden, and grow wide for not only your own good but for the good of others and the Glory of YAHUAH!

Kerrie's Comments

I loved this. It really spoke to me so I wanted to share it with you this Sabbath.

Song: [Dig Another Well – Ivan Parker](#)

(As I sing along, it has become my habit to change out all the replacement names for Yah, Yahuah, Yahusha, or Alahim as the song requires.)

Barak hashem YAHUSHA haMashiach! (*Bless the name of YAHUSHA the Messiah!*)

Kerrie French

www.TheCreatorsCalendar.com

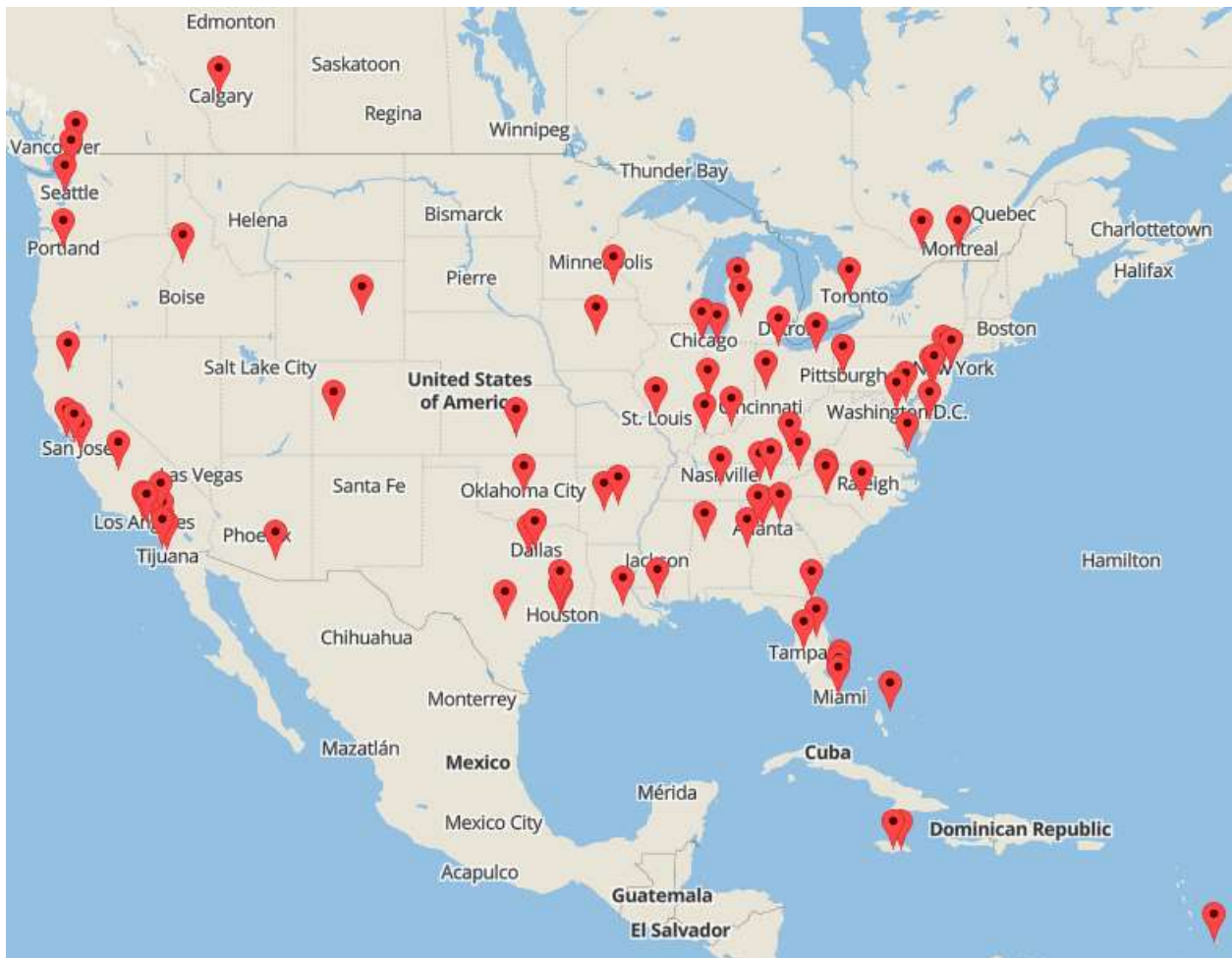
TheCreatorsCalendar29.5@gmail.com



Below is a world map of those visiting TheCreatorsCalendar.com website at this very moment in time. The purpose of showing you these is to encourage you and help you know that you are not alone. Many are waking up as the still small voice speaks to each heart. Only those who “seek with all their heart” will find. (Jeremiah 29:13)

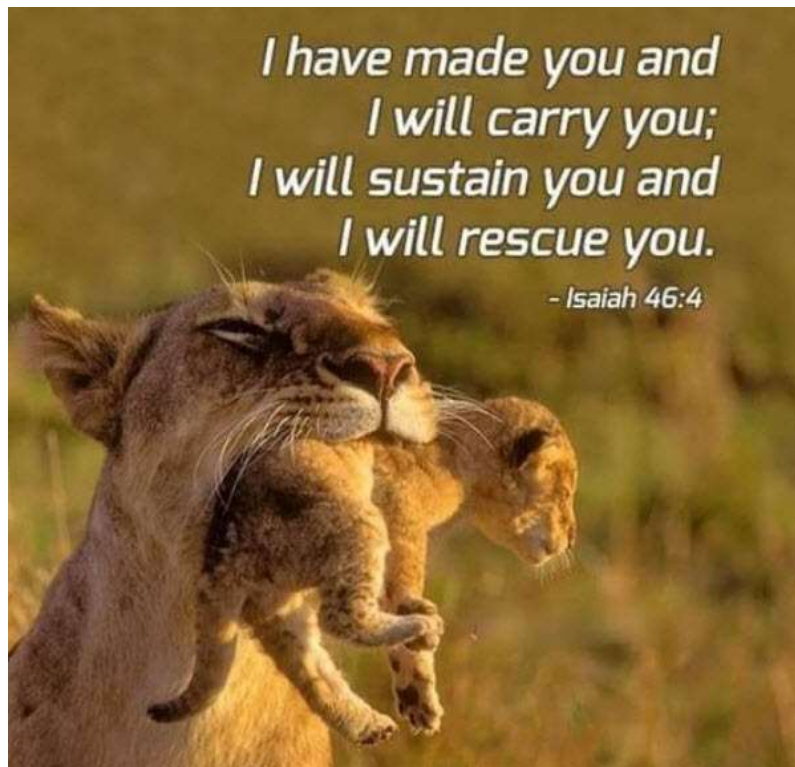
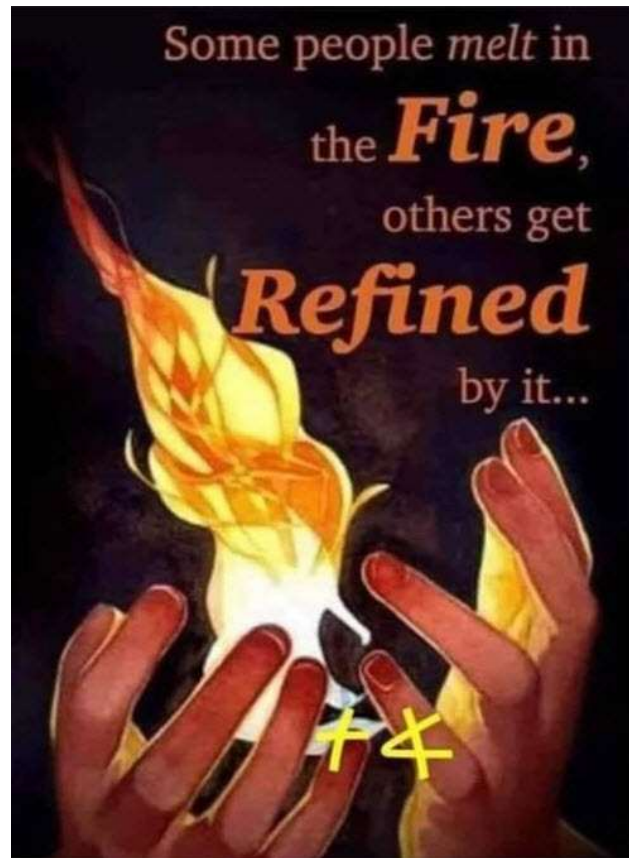


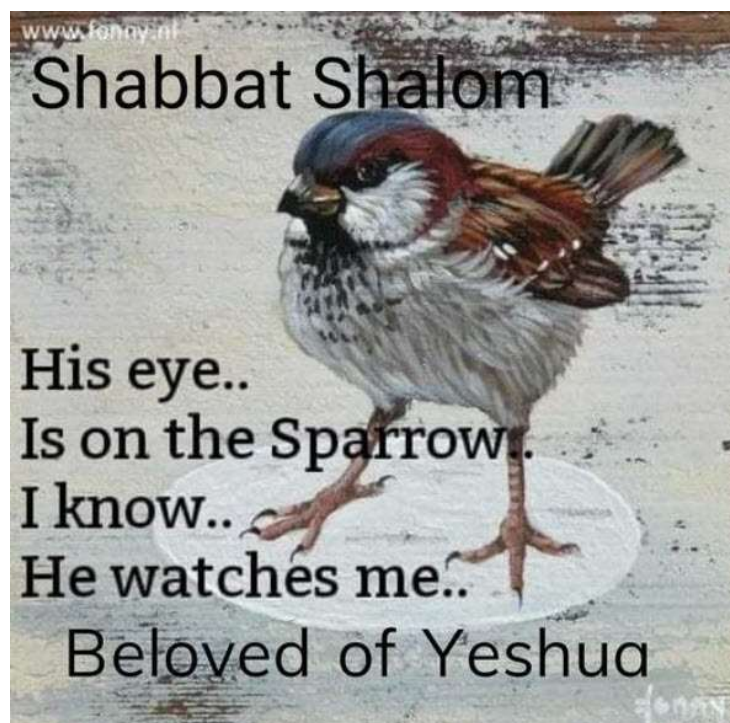
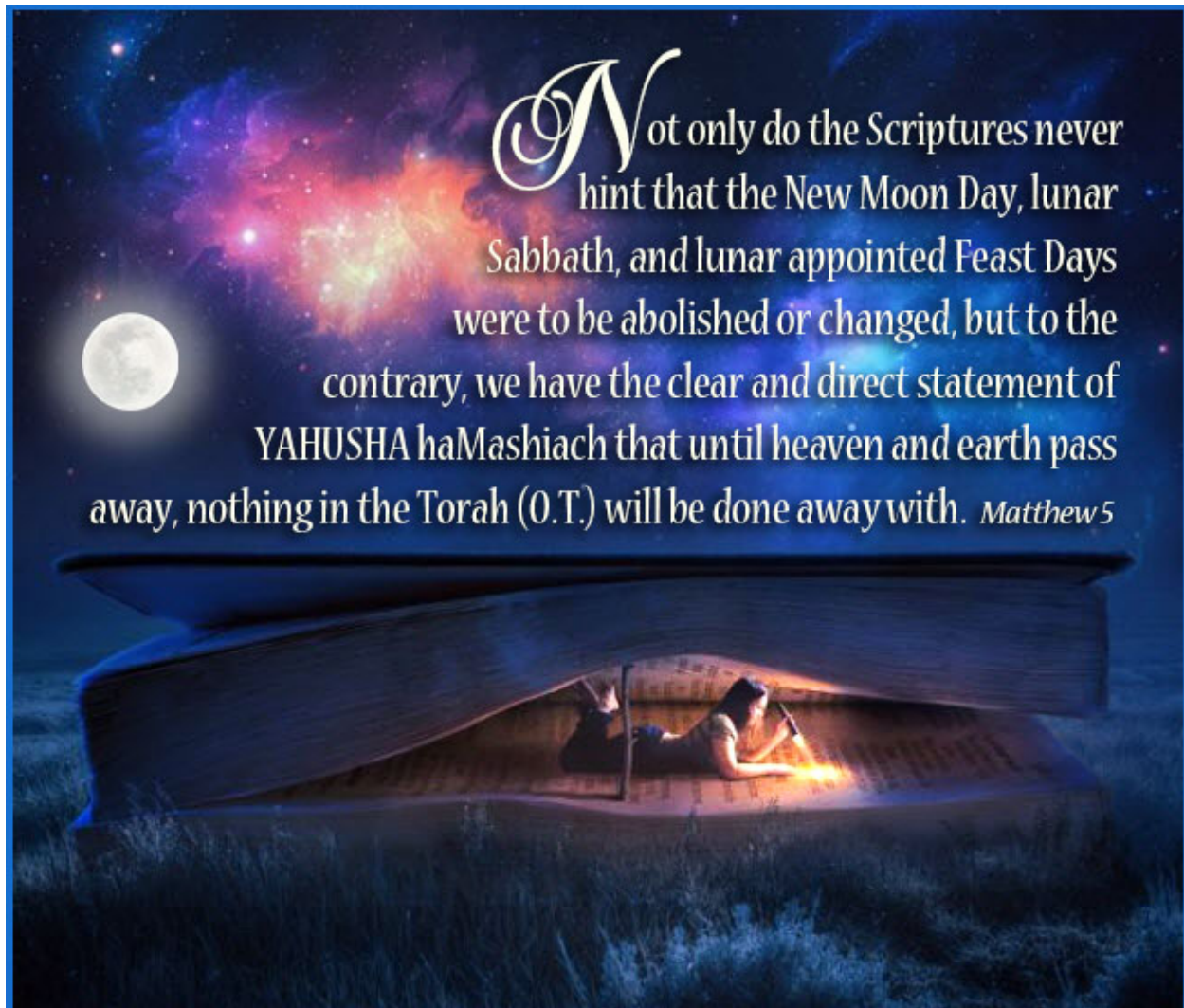
This is from the same moment in time but just an enlarged image of the USA so you can see the details.



The chart below shows the top 20 most popular articles read at this very moment. To read any of these, simply go to www.TheCreatorsCalendar.com and type the name in the search bar provided on the left side of this website.

64	https://www.thecreatorscalendar.com/spring-2023-2024/ ↗
21	https://www.thecreatorscalendar.com/creators-calendar-portal/ ↗
19	https://www.thecreatorscalendar.com/calendar-years/ ↗
17	https://www.thecreatorscalendar.com/day-genesis-1-1-5/ ↗
16	https://www.thecreatorscalendar.com/scripture-evidence-for-when-the-day-begins/ ↗
14	https://www.thecreatorscalendar.com/spring-2022-2023-2/ ↗
13	https://www.thecreatorscalendar.com/luciferian-agenda/ ↗
13	https://www.thecreatorscalendar.com/i-am-yahuah/ ↗
12	https://www.thecreatorscalendar.com/the-constantinian-creed/ ↗
11	https://www.thecreatorscalendar.com/restored-prophetic-feast-days-yahusha-the-messiah/ ↗
9	https://www.thecreatorscalendar.com/constantines-creation-of-jesus-christ/ ↗
8	https://www.thecreatorscalendar.com/hiding-lunar-sabbath/ ↗
8	https://www.thecreatorscalendar.com/announcing-official-paradigm-shift/ ↗
7	https://www.thecreatorscalendar.com/uncovered-lunar-secrets-from-ancient-babylon/ ↗
7	https://www.thecreatorscalendar.com/sunrise-or-sunset-when-does-the-day-begin/ ↗
5	https://www.thecreatorscalendar.com/the-full-moon-the-authentic-new-moon/ ↗
5	https://www.thecreatorscalendar.com/our-messiahs-true-prophetic-birthday/ ↗
5	https://www.thecreatorscalendar.com/new-moon-day-changed-by-formal-decree-zechariah-14-6-7/ ↗
4	https://www.thecreatorscalendar.com/whoever-takes-the-son-takes-all/ ↗
4	https://www.thecreatorscalendar.com/the-star-of-david-deception/ ↗





The Old Path has been rediscovered!

4) There is no continuous weekly cycle in the Bible.

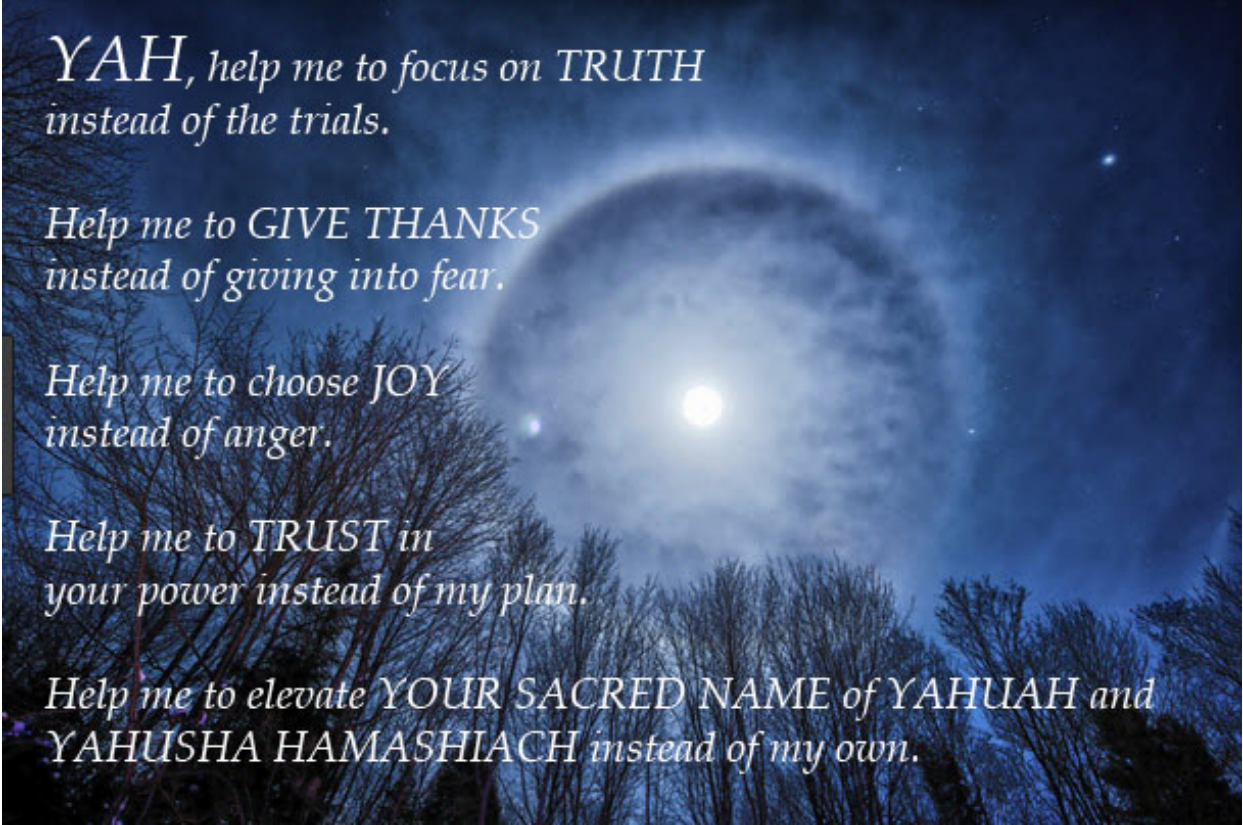
5) The lunar appointed Feast days portray the Plan of Salvation, performed by Yahusha haMashiach, alone.

3) Biblical months are LUNAR and begin with the Full Moon.

2) The New Year (Rosh Hashanah) begins in spring.

1) Finding the ancient path.

Journeying back into the Wilderness,
to receive his Sabbaths.



*YAH, help me to focus on TRUTH
instead of the trials.*

*Help me to GIVE THANKS
instead of giving into fear.*

*Help me to choose JOY
instead of anger.*

*Help me to TRUST in
your power instead of my plan.*

*Help me to elevate YOUR SACRED NAME of YAHUAH and
YAHUSHA HAMASHIACH instead of my own.*



Sing His Praises

Praise Yah! Oh, give thanks to יהוה,
For He is good! For His kindness is everlasting.
Psalms_106:1