

# Weekly Sabbath Days are Determined by the Moon

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## **Weekly Sabbath Days are Determined by the Moon**

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## ***Introduction: MUST WE KEEP THE SABBATH?***

Many people in the religious world today do not believe that the Sabbath is to be observed under the New Covenant. Truly, these people are correct in asserting that we are now under the New Covenant.<sup>1</sup> However, what these individuals often miss is that the New Covenant is defined in Scripture as a covenant of obedience to Biblical law (Hebrews 8:8-10).

While Scripture is clear on what the New Covenant actually is, people still have the tendency to believe that because we are under grace, obedience is not needed. This is a teaching that is in gross error. Grace is not to be used as a license to sin (Romans 6:1). We are not to continue in sin because we are not under law but under grace (Romans 6:14-15). The grace of YHWH<sup>2</sup> teaches us to obey the law and perform righteousness (Titus 2:11-14).

After the death, burial, and resurrection of Messiah, the true followers of YHWH continued to observe His sacred appointments. They did not view Messiah's death as the stopping point of YHWH's yearly, monthly, and weekly celebrations. These times commemorated great and mighty events of YHWH in the past, such as the creating and making of the heavens and earth, the rest after six working days, and the deliverance of the Israelites from the land of Egypt. We ask that you look up the passages in the New Covenant writings, after the death of Messiah, showing that these days were still observed by the true worshipers (Luke 23:54-56; Acts 2:1; 13:42-44; 15:19-21; 18:21; 20:16; 24:11; 27:9; Colossians 2:16-17).

Although it is not the intent of this booklet to engage in a lengthy explanation of the law of YHWH in relationship to the New Covenant, these verses should make it clear that holy days, New Moons, and Sabbaths continued to be observed by the early followers of the Messiah, i.e. the New Covenant Assembly of YHWH. May YHWH bless us all in being obedient to His commandments (1 John 2:3-6; Revelation 22:14).

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<sup>1</sup> 2 Corinthians 3:6; Hebrews 8:6-12, 9:15-17; 10:15-16.

<sup>2</sup> YHWH is the personal, proper name of the Creator. This name is restored to its rightful place in Scripture and writing throughout this book.



## Chapter One: AFFIRMING THE PROPOSITION

The evidence provided here will prove that the true weekly Sabbath of the Scriptures is to be observed on the same days of the moon in each individual month. This method of Sabbath observance is not one based upon the Julian or Gregorian Calendars roaming the earth today, but rather upon the original heavenly calendar established by the Creator of the heavens and earth, ages ago. These weekly Sabbaths fall on set or fixed days of the moon, namely the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>.

We have personally pinpointed seventy-two weekly Sabbath days, observed by the holy men and women of old, and each one of them follows this method of the lunar cycle.<sup>3</sup> This is no coincidence, and the reason for this happening is that **the day of the New Moon was never counted when counting out the six working days of the week**. The New Moon festival is a worship day all by itself, and is not to be counted as one of the six working days. This we shall delve into later in our study.

Many people have recognized the truth that the Scriptural months were originally determined by the moon and did not consist of 31, 30, or 28 day arbitrary months. However, most have failed to recognize that the same holds true for the week. It too does not consist of an arbitrary count of 1-7, but is linked to the phases of the moon. All we ask you to do is read the presentation given in this book, seeing that the truth is sometimes stranger than fiction.

The gate of the inner court of YHWH which looked toward the east was to be (and will be in the future) shut during the six workdays of the week, but this same gate was to be open on the day of the Sabbath and the day of the New Moon.

### **Ezekiel 46:1,3**

Thus saith the Master YHWH; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the New Moon it shall be opened. Likewise the people of the land shall worship at the door of this gate before YHWH in the Sabbaths and in the New Moons.

As the passage states, the day of the New Moon was not an ordinary working day. The prophet Ezekiel, speaking by the inspiration of YHWH, tells us it is not counted as one of the six workdays, but instead is separate and distinct from both the working days and the weekly Sabbath. The day of the New Moon was to be a day of worship to YHWH, not only then (and now), but also at a future time in the new heavens and new earth wherein dwells righteousness (2 Peter 3:13).

### **Isaiah 66:22-23**

For as the new heavens and the new earth, which I will make, shall remain before me, saith YHWH, so shall your seed and your name remain. And it shall come to pass, that from one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith YHWH.

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<sup>3</sup> Each time in Scripture that we find a weekly Sabbath on, let's say, the 15th day of the moon/month, by default this means that the 8th, 22nd, and 29th days of that same month are also weekly Sabbaths. This would account for 4 pin-pointed Sabbaths. We believe that we have found a total of at least 72 pin-pointed Sabbaths on these specific lunar days. This means we have found a total of 18 places where a weekly Sabbath day can be found on either the 8th, 15th, 22nd, or 29th day of a particular moon/month.

In this true Sabbath reckoning you will have (1) the day of the New Moon, which is (2) followed by six working days. The six working days are then followed by the seventh day Sabbath. This working day - Sabbath sequence occurs four times each month and then re-starts itself with the day of the New Moon. We hope that you now have at least a primary understanding of that which we shall do our best to teach in this book. In examining the evidence set forth here, you will see that the true Sabbath comes after the six working days and that the day of the New Moon is not one of these six working days. It is very exciting to read all of the inspired examples in Scripture of this true Sabbath. These examples are found in the oldest history book on earth, and the only one inspired at that.

						1 NM
2	3	4	5	6	7	8 SAB
9	10	11	12	13	14	15 SAB
16	17	18	19	20	21	22 SAB
23	24	25	26	27	28	29 SAB

### Questions and Answers

Q: Does Scripture say that the Julian or Gregorian calendars are for YHWH's appointments?

A: No.

Q: Does Scripture say that the heavenly lights, including the moon, are for YHWH's appointments?

A: Yes - Genesis 1:14-18; Psalm 104:19.

Q: Are there any examples in Scripture of anyone keeping a weekly Sabbath on any other day than the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon?

A: No.

Q: Did anyone in Scripture keep the weekly Sabbath on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon?

A: Yes, everyone, as we will prove in this study.

Q: If there is no proof of a Sabbath on any other day than by the moon, does Scripture say to prove all things?

A: Yes - 1 Thessalonians 5:21.

Q: Does Scripture teach that the traditions of men would make the commandments of YHWH of none effect?

A: Yes - Matthew 15:6; Mark 7:13.

Q: Was the Old Testament written for our example?

A: Yes - 1 Corinthians 10:6-11.

Q: Are all examples of weekly Sabbath keeping found to be on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon?

A: Yes, without exception.

Q: Is all of this in YHWH's law?

A: Yes.

Q: If someone turns their ear from hearing the law, will their prayer be an abomination?

A: Yes - Proverbs 28:9.

Q: Is there any record in Scripture of any days or appointments being kept by a manufactured arbitrary count?

A: No.

Q: Is there any record in Scripture of the heavenly calendar, ordained by YHWH being used for the weekly Sabbath?

A: Yes, many examples.

Q: Is the moon to be used for determining festivals?

A: Yes, Genesis 1:14-18; Psalm 104:19.

Q: Is the Sabbath a festival?

A: Yes - Leviticus 23:3.

Q: Am I saying that the calendar in use today is a later invention of man?

A: Yes, it had to be if it cannot be found in Scripture.

Q: Are there any historical documents proving the weeks to have been originally by the moon?

A: Yes. The Universal Jewish Encyclopedia and the Jewish Encyclopedia both state the Sabbath was originally observed by the moon. In addition, men of antiquity, such as Philo the Judahite or Clement of Alexandria state the week to have been associated with the moon.

Q: What are the strongest points for the Sabbath based upon the lunar cycle?

A: Genesis 1:14, Psalm 104:19, Leviticus 23:3, Ezekiel 46:1, and all the inspired examples in Scripture where the Sabbaths are pinpointed on set days of the moon.

Q: What are the strongest points for continuing in the Julian/Gregorian calendar "Sabbath"?

A: There are none.

Q: Did the Jews (Judahites) keep up with the Sabbath?

A: No. YHWH caused them to forget it (Lamentations 2:6). The Israelites had also forgotten it in Egypt, seeing that YHWH had to make it known to Moses (Exodus 16).





## Chapter Two: TRUE TIME VS. FALSE TIME

The oldest calendar recorded can be found in the first book of Scripture in Genesis 1:14-16. This passage speaks of the two great lights in the heavens, along with the stars.

And Elohim said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

While it is possible for us to invent an artificial calendar and say that a day begins at midnight or anytime for that matter, there is nothing in this type of calculation that corresponds with the creation of YHWH. The same holds true for the month. We can at random count out 28, 30 or 31 days, and claim that it is a Scriptural month. We could also calculate the year in similar fashion. We can *say* that a new year begins in the middle of the winter season (January 1) and ends on December 31. The question, however, is: can any of this be found in YHWH's Word? Is any of this in alignment with Genesis 1:14-18? The answer to this question is a simple *yet emphatic* no. We find when to begin a day in nature, with using the going down of the sun at evening. We find when to begin a month in nature, with the use of the moon, from New Moon to New Moon. We also find when to begin a year in nature, by using the greater light of the sun and its turning point in the spring season. Is it possible that we can also look to the natural creation of YHWH to find a Scriptural week? I believe it is very possible, probable, likely, and can be borne out by the testimony of Scripture.

The weekly rest of YHWH is first mentioned in the book of Genesis and the remedy to finding when it occurs is found very simply. Genesis 1:14 does say that *seasons* were to be found by these great lights. The word season here has the meaning of appointments or festivals, taken from the Hebrew word *moedim*, which is defined by SEC as follows:

H4150 / mo'ed, mo'adah / *mo-ade'*, *mo-ade'*, *mo-aw-daw'* From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

As you read the definition given by this Hebrew lexicon, ask yourself this question: does the weekly Sabbath fit the definition of an appointment or a fixed time? Does it fit the prescribed definition of a *moed*? Your answer should be a resounding yes! This should settle any doubt as to what governs the timing of the weekly Sabbath and any other appointment of YHWH, but for those like myself which have been bombarded with traditions of men, I ask you to read this study carefully and prayerfully, before continuing in what you've always been taught to believe. Sometimes the truth is stranger than fiction, but only because we have inherited lies from our forefathers.

Have you ever wondered what the definition of time actually is? Time is movement *plus* conjunction of the bodies placed in the heavens by YHWH. Without either of the two, time cannot be measured. We can attempt to say that a month has 28, 30 or 31 days, but it is an artificial count to just begin notching off 24 hours for a day and just start counting anywhere one desires without some phenomenon or conjunction point in the heavens. For true time keeping, you must have a starting point or conjunction in nature, the nature that YHWH created and made. If man sets the starting point for a time, then it is artificial time, and most

assuredly not authentic, Scriptural time. We indeed do find in nature a phenomenon for the weekly Sabbath. The moon follows a pattern of seven-day intervals.<sup>4</sup> This is seen by observing the New Moon, first quarter, full moon, last quarter, and last sliver of the moon. The moon conjuncts at each of these events in nature and gives us a starting point for counting our weeks and numbering our days. The ancient Judahite historian, Philo of Alexandria Egypt, understood and recorded this phenomenon in his writings.

...she increases from her first crescent shaped figure, to that of a half circle in seven days; and in seven more, she becomes a full orb; and then again she turns back, retracing the same path, like a runner of the diaulos, receding from an orb full of light, to a half circle again in seven days, and lastly, in an equal number she diminishes from a half circle to the form of a crescent...<sup>5</sup>

We desire to get back to nature's way with the food's we eat, because we know nature knows best, seeing YHWH is the Creator and Designer of nature. Why not return to nature's (YHWH's) calendar for observing your weeks and thus your Sabbath, just as many true worshipers do for their days, months, and years? When we were first approached with this idea we marveled at why we never thought about this. All the other appointed times of the Creator we were keeping were found by His time-keeping devices in heaven. At the same time we were attempting to find His set-apart weekly Sabbath day by a man-made calendar. We should abolish the Roman-Julian-Gregorian calendar count and keep YHWH's calendar recorded in the book of beginnings for true time keeping. We should not partake in the changing of times as spoken of by Daniel the Prophet.

**Daniel 7:25**

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

**International Date Line**

A very strong proof *against* the man made Roman-Julian-Gregorian calendar is that its starting point does not begin in the heavens, but begins with an imaginary line existing partially between Russia and Alaska, known as the International Date Line (IDL). It is proven beyond any shadow of doubt that you will have Friday on one side of this line and Saturday on the other side of the same line, while both people on differing sides are looking at each other, talking to one another, and are under the same exact evening and morning.

You could have preparation day as the evening arrives on one side of the line, and the Sabbath on the other side, a whole day apart. Thus, when one side is keeping the Sabbath holy, the other side is keeping preparation day. The following day these people will keep Sabbath and those that already kept the Sabbath will go to work on the first day of the week. That is enough to make your head spin! Ask yourself, can the day be holy on one side of the street and be unholy just a few *feet* away? This only happens with the calendar of man. You do not have this problem with the heavenly calendar of YHWH because the starting point exists in heaven. YHWH starts the time, not an imaginary line. For example, if both sides of the IDL are looking

<sup>4</sup> There is more precisely about 7.2 to 7.3 days between the major phases of the moon. We do not believe that this is a coincidence.

<sup>5</sup> *The Works of Philo*, translated by C.D. Yonge, 1993 by Hendrickson Publishers, fifth printing - Jan. 2000, *On the Creation*, XXXIV(101).

at the moon and count six workdays and rest on the seventh, then as it gets dark, both sides will be keeping the same day, and both sides will be holy unto YHWH.

Consider this information taken from an internet website that deals with the history of the International Dateline.

1. Antonio Pigafetta set out for San Luca De Barammeda in September 1519 and came upon the Saint Verde islands three years later, and noted the following in history: "On Wednesday, the ninth of July [1522], we arrived at one these islands named Santiago [...] And we charged our men in the boat that, when they were ashore, they should ask what day it was. They were answered that to the Portuguese it was Thursday, at which they were much amazed, for to us it was Wednesday, and we knew not how we had fallen into error."
2. The Venetian trader Francesco Carletti arrived at the Japanese port of Nagasaki in 1597 and noted in history concerning their encounter with some from another place: "We, on the contrary, having left the port of Sanlucar de Barrameda in Spain and navigated steadily westward and having lost daylight constantly because the sun kept rising later, had lost twelve hours. So when we discussed it... we found that we had reached a difference of one day. And when they said it was Sunday, we counted up to Saturday."
3. In 1844 Narciso Claveria, the governor general of the Phillipines issued a proclamation announcing that Monday, 30 December 1844, was to be immediately followed by Wednesday, 1 January 1845.
4. Seventh Day Adventists in Tonga: "After the Butz era (1896-1905), there followed a period of seven years in which one person was baptized. Baptisms in Tonga were rare due to the lack of church identity. In those days, the International Date Line was officially drawn to the west of Tonga. All Christians in Tonga worshipped on the same day. The Adventists worshipped on Saturday according to proper overseas reckoning. The other Christians also worshipped on that day, believing it to be Sunday, for the earliest Christian missionaries had not made allowances for the dateline. The day of worship was not a distinguishing issue."<sup>6</sup>

Next we have pasted pictures of the IDL as it appeared first in the year 1921, and then the second shows the adjustments up to the year 1995.



*IDL as of 1921*

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<sup>6</sup> Information obtained from the following web addresses, (1) <http://adventist.org> (2) [www.phys.uu.nl/~vgent/idl/idl.htm](http://www.phys.uu.nl/~vgent/idl/idl.htm)



*IDL as of 1995*

These pictures show us the shortcomings of the modernistic way of figuring time. In actuality it speaks to us that humanity can determine when a day begins as well as ends. Man can thus establish or sanctify which day the Sabbath should be, both in its beginning and ending. In essence, man places himself in the place of Almighty YHWH as the one who declares which day should be considered holy. This problem is completely solved if we recognize the calendar in the heavens (Genesis 1:14-18), and allow YHWH to sanctify us, just as the Scriptures declare He should.

With no adding to or taking away from the Word, all days are ordinary days except the ones YHWH designates as worship days. For example, YHWH teaches us that after six workdays we are to rest (Genesis 2:2; Exodus 16:26; Exodus 20:8-11; Leviticus 23:3). We are not only to rest, but also to worship, it being a sanctified intermission from the previous workdays. You may ask intermission or rest from what? The answer is a rest from the six ordinary working days. The sun rises and sets on every day alike, but by the moon, we are shown which days are not ordinary days. Without the moon, we would not know which days He has chosen. The moon will signal the days with its light, which increases and decreases.

For example, in the seventh moon, the fifteenth day of the moon is an intermission, along with the 1<sup>st</sup>, 8<sup>th</sup>, 10<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>. We are to assemble for worship on these days. Leviticus 23:3 teaches that after six ordinary working days there will be a worship day. On the seventh moon, the New Moon is indeed a worship day. Without question, the New Moon is not one of the six ordinary working days (Leviticus 23:24). Now, the Scripture says nothing about days two through seven. Therefore, we work those six days, but we are admonished to rest after six workdays, which would be the eighth day of the seventh moon. We are not forbidden to work the ninth, but are commanded to rest and worship on the tenth without food.

Now, we assume we can eat the other 364 days of the year, why not assume that we can work on ordinary days that are not designated as worship days? After the tenth, there is no commandment to rest on the eleventh through the fourteenth (unless you are using man's calendar). After the tenth has passed, we can eat and work on the eleventh through the fourteenth, but we are commanded to rest on the fifteenth. It is a worship day (Numbers 29:12).

We are not commanded to fast, worship, or rest on the next six days (16<sup>th</sup> - 21<sup>st</sup>), but we are ordered to dwell in booths seven days from the fifteenth to the twenty-first (Leviticus 23:40-43).

We are then ordered to keep the eighth day, counting from the fifteenth, which is the 22<sup>nd</sup>, another worship day. Counting on, with the instructions of the Heavenly Father, there is no worship day on the twenty-third through the twenty-eighth, but the pattern of rest and worship after six workdays applies on the 29<sup>th</sup>.

There is now a New Moon rebuilding and sometimes it begins after the 29<sup>th</sup> day ends, making the following evening and morning the first day of the rebuilding or New Moon (a 30 day month.) Sometimes, the New Moon starts rebuilding before the 29<sup>th</sup> ends, so the first evening and morning after the rebuilding would be the first day of the New Moon (a 29 day month) giving us 29 and 30 day months.<sup>7</sup>

The Scripture then teaches that for the following month the New Moon is a worship day. It is a day of no buying and selling and not one of the ordinary workdays.<sup>8</sup> After that, there is no commandment to rest on day 2 through 7 of this moon, but we must take an intermission on day eight for worship because it is the seventh day or Sabbath from the first workday after the New Moon worship day. Then we have six more workdays, followed by rest and worship on the fifteenth. This goes on year after year from one New Moon to another and one Sabbath to another, even into the new heavens and new earth, which YHWH will make (Isaiah 66:23).

Our Heavenly Father gives us specific instructions as to which days of the year are set apart for rest and worship. We are not to add to or take away (Deuteronomy 4:2) from what He orders by inventing a calendar of our own. The Roman calendar is a recent invention, an evil instrument designed to confuse and destroy the true times and appointments of YHWH. To verify this, check your calendar to see if the first day of the Roman month lines up with the first day of the moon/month on YHWH's calendar that *He* gave to man. If the two do not align together, what is the reason for continuing to go by the Roman calendar for *any* of YHWH's appointments?

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<sup>7</sup> Please visit [ministersnewcovenant.org](http://ministersnewcovenant.org) to read a study titled *Determining Chodesh* for much more information concerning determining the day of the New Moon.

<sup>8</sup> Numbers 10:10; 2 Kings 4:23; Isaiah 66:22-23; Ezekiel 46:1; Amos 8:5; Colossians 2:16. Please visit [ministersnewcovenant.org](http://ministersnewcovenant.org) to read a study titled *How Holy is the New Moon* for much more information concerning how to observe the day of the New Moon.



### Chapter Three: THE GENESIS SABBATH

YHWH did rest on the seventh day after working six days; this is a foundational truth. However, counting from the very beginning in Genesis 1:1, it was the eighth event in a sequence of events. YHWH created the heavens and earth *before* he worked on them for six days. The Scriptures teach that heaven and earth were without form and void and darkness was upon the face of the deep in Genesis 1:2. All of this was *before* the first workday. After this happened, the Spirit of YHWH moved upon the face of the waters (beginning the first work day), and the next thing we are told is that Elohim said (during this darkness) "Let there be light." The heavens and earth were already here *before* He said this and *before* He divided the light (day) from the darkness (night). Then came evening (darkness, night) and morning (light, day), the first day. Before this, however, there was a dark earth and a dark heaven with a dark moon in it, and it is referred to in Genesis as "in the beginning" i.e. a space of time before the first workday.<sup>9</sup>

Related Hebrew words are used for *beginning* in Genesis 1:1 and Numbers 28:11 in reference to the beginning of a lunar month. Everything was dark on that day, and it was a worship day before the first workday of the week when the sons of Elohim (angelic beings) shouted for joy and applauded YHWH's handiwork (Job 38:7).

The Genesis account needs to be considered more diligently by students of Scripture. When looked at and dissected properly, you will see how it in no way disproves the teaching that the lights in the heavens, specifically the moon, determine the Sabbath day. We should never think that it disproves this to begin with. After all, in this very first chapter we are told that the lights in the heavens are for telling time (Genesis 1:14-18).

Most reading this book are probably familiar with YHWH's command in Leviticus 23:24 where the *Day of Shoutings* (more commonly known as the *Day of Trumpets*) is to be observed. This day is rightly called the *Day of Shoutings*, which is a more literal translation of the days Hebrew name, *Yom Teruah*, than is the commonly used name, Day or Feast of Trumpets. The Hebrew word *teruah* simply has the meaning of jubilation, joyful noise, or exclamation. While one may *teruah* with a trumpet, the word *teruah* does not in and of itself exclusively apply to a trumpet.

Although many reading this book have observed this day, most have not asked their self this question: "What does the first day of the seventh month (the 7th New Moon) commemorate?" This should be a question asked by all obedient students of Scripture, seeing that the text of Leviticus 23:24 states:

Speak unto the sons of Israel, saying, In the seventh month, on the first day of the month, ye have a Sabbath, a memorial of shouting, a holy convocation... [Young's Literal Translation-YLT]

Notice this passage states that the 7th New Moon is specifically to be a memorial of shouting. In Hebrew this is said as *zikron teruah*. The Hebrew word *zikron* denotes a remembrance, reminder, or record of something that has already happened in the past before the celebration occurs. People memorialize their wedding every year of their marriage on what is referred to as

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<sup>9</sup> It is interesting to note that YHWH considered the heavens as part of His heavenly tabernacle (Psalm 19:1, 6). YHWH thus constructed His heavenly tabernacle on the New Moon, and He also instructed Moses set up the earthly tabernacle, **a copy of the one in heaven** (Exodus 25:40; Hebrews 8:5) on the New Moon (Exodus 40:1, 17).

an anniversary. However, one could not memorialize their wedding before marriage, seeing the wedding was at that time still to take place in the future. YHWH told us in Leviticus that the New Moon of the 7th month is a memorial, the question then arises, *what is it a memorial of?*

The answer lies in the correct translation of *zikron teruah*, this being a memorial of *shoutings*. Why do we *shout* on this day in memory? It is in memory of the creation of the earth. It is in memory of when YHWH laid the foundations of the earth.

And YHWH answereth Job out of the whirlwind, and saith:— Who *is* this—darkening counsel, By words without knowledge? Gird, I pray thee, as a man, thy loins, And I ask thee, and cause thou Me to know. Where wast thou when I founded earth? Declare, if thou hast known understanding. Who placed its measures—if thou knowest? Or who hath stretched out upon it a line? On what have its sockets been sunk? Or who hath cast its corner-stone? In the singing together of stars of morning, and all sons of Elohim shout for joy. [Job 38:1-7 YLT]

By reading this passage in Job and referencing it to Leviticus 23:24 we can see that the 7th New Moon is a memorial of shouting, i.e. when the sons of Elohim (angelic beings) shouted for joy at the laying of the foundations of the earth. The word for shout in Job 38:7 is the Hebrew word *ruah*, a word used in close relation with the word *teruah* in Hebrew linguistics. Many scholarly reference works acknowledge the memorial of creation here in the 7th New Moon. Take this one for example:

a memorial: *Zichron terooah*, here rendered “a memorial of blowing the trumpets” properly signifies a memorial of triumph or shouting for joy. This festival is generally called the feast of trumpets; and, though the Scriptures have not expressly declared the reason of its celebration, yet, as it fell in the seventh month of the sacred year, which was the first of the civil year, that is, the month *Tisri*, answering to our September, the opinion very generally embraced by both Jews and Christians is, that it was a memorial of the creation of the world, at which “the sons of God shouted for joy.” (Job 38:7); and which is supposed, not altogether without reason, to have been at this season of the year. The month *Tisri* was not only anciently, but still is, reckoned by the Jews the first month of the year; and the feast of tabernacles, kept in this month, was said to be, as it is correctly rendered in the margin, “at the revolution of the year,” (Exodus 34:22); importing, that at this season the year had revolved, and was beginning anew. So that this feast was the New Year’s Day, on which the people rejoiced in a grateful remembrance of God’s benefits, and implored his blessing for the future year. Lev. 25:9<sup>10</sup>

In the beginning, YHWH did create and found the heavens and the earth. In this creation the moon had to exist, seeing Scripture defines the moon as a part of the heavens.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. [Psalm 8:3]

Therefore, the moon was in existence *before* the fourth day of making heaven and earth, and specifically, *before* the first day of making heaven and earth. The earth was *advanced upon* or *made* in six days, but the heavens and the earth were created in the beginning. We memorialize creation on the seventh New Moon, because YHWH laid His heavenly tabernacle on the day of the New Moon, in the beginning. This is parallel to memorializing other events in Israel’s history, such as the deliverance of Egypt, and dwelling in temporary shelters (tabernacles).

This shows that the count for the Sabbath occurred after “in the beginning” i.e. the New Moon. The seventh day was truly the Sabbath, but it was the seventh day after advancing upon

<sup>10</sup> *Treasury of Scripture Knowledge*, Leviticus 23:24.



the creation for six days. In six days, YHWH did make or advance upon the heavens and the earth, but He set them out, or laid their foundation in the beginning, when the sons of Elohim shouted for joy (Job 38:7). The Sabbath, being a day (Genesis 2:2-3) and a season (Leviticus 23:2-3), was regulated by the great lights in the heavens which were to be for signs, *seasons, days*, and years (Genesis 1:14-18). The moon was appointed for a purpose on day four, but already had existence as part of the heavens at the creation (in the beginning) along with the sun, stars, and all the planets in outer space.

We might also add that for those who hold to the moon being created on the fourth day (and believe this proves the week cannot be regulated by the moon, seeing it began before the moon), please parallel this with the sun. By the same logic, one could say that the sun could not regulate the year or the day seeing both the year and the day began before the sun's supposed existence on day four. This would not be sound logic. It does not make any difference on what day the sun and moon were appointed, they were still appointed for their purpose, and that purpose is to be a measurement of time as Genesis 1:14-18 eloquently proves.

This would include the timing of the weekly Sabbath day. Everywhere in the Scriptures where a New Moon is found, the next day after the New Moon worship day is the first day of the week (and first of six work days). This is no coincidence. The New Moon can *never* be the first day of the week no more than the Sabbath can be. We are to worship on the "in the beginning" day (most specifically here the 7<sup>th</sup> New Moon - Leviticus 23:24) and shout or blow the trumpets to commemorate the creation at each New Moon, and on the Sabbath we are to blow the trumpets and worship to commemorate His rest after working on His creation for six days.

On the fourth day of making heaven and earth, the moon was advanced upon. Would it not make logical sense for this portion of YHWH's calendar to reflect the previous three or four days? A parallel, once again, lies in the heavenly body of the sun. The sun would reflect the fourth working day of the year, instead of day four being the first day of the year. Likewise, the moon would reflect the previous allotted days of the month, instead of being a New Moon on day four. The appointing on day four does not mean that it was the first day of the month, or that the moon was in a New Moon phase. It makes logical sense for the sun and moon to *reflect* the days gone by. The first year in creation would have been 365 ¼ days, just the same as all the other years in Scripture. This would be instead of the other option of the first year in creation having only 361 ¼ days, which would be the sum of the regular yearly length, minus four days.

We believe that the sun would be in a fourth working day position in the sky on day four. The moon would also reflect the fourth working day of the month, especially if it was to be for appointments (Genesis 1:14-18; Psalm 104:19).<sup>11</sup> It would be a moon four working days old, just between a sliver and a half moon. In other words, the very first work day in creation could have been the first work day of the year, the first work day of the month, and the first work day of the week, and *not only* the first work day of the week as many teach. Would it not make more sense for the first workday to be the first workday of the year, month, and week, instead of the first day of the week only? If the fourth workday of the week was also the fourth workday of the month, then the seventh day of the week would be after the six workdays and would be the

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<sup>11</sup> We would also like to point out a passage from the inter-testamental writings commonly known as the Apocrypha which corroborate Scripture in teaching that the moon is to signal the appointed times. This passage is found in Ecclesiasticus 43:6-9 - "And then the moon, always punctual, to mark the months and make division of time: the moon it is that signals the feasts, a luminary that wanes after her full. The month derives its name from hers, she waxes wonderfully in her phases, banner of the hosts on high, shining in the vault of heaven." (1966 Jerusalem Bible)

eighth day of the month when we accept that there was a space of time before the first workday called *in the beginning*. Even if there were not a dark New Moon before the first workday, there would indeed be one when the second month came around.

Nowhere in Scripture does it say YHWH *created* the heavens and earth in six days. It does say "...for in six days YHWH *made* heaven and earth (Exodus 20:11)." The word *made* (*asah* | #6213 SEC) has the meaning of advanced upon and not necessarily created. He worked or advanced upon His creation for six days, and rested the seventh day. This would be the eighth event happening from the creation, i.e. the dark moon in the beginning; the day of shoutings.

1. He created heaven and earth. (The Day of Shoutings)
2. He worked on them for six days and the sixth workday would have been the seventh event accomplished, seeing the first thing YHWH did was create heaven and earth.  $1 + 6 = 7$ .
3. The eighth event in sequence was the rest on the seventh day, after six days of working on His creation.

in the beginning

NM	#1 Work	#2 Work	#3 Work	#4 Work	#5 Work	#6 Work	#7 Rest
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In studying this aspect of the Sabbath, keep in mind that there are two different underlying Hebrew words for the English translations of created (*bara*) and made (*asah*) in Genesis one.

For those who believe the sun and the moon were created on day four, here is something to consider. The word appointed in Psalm 104:19 is the same word in Genesis 1:14 where it states that Elohim "made two great lights." The word *made*, could have been translated as *appointed* just as easily. The question is this: when did He appoint the moon for seasons? Was it not in Genesis 1:14 where it says that He made or appointed the great lights for seasons? When you *make* someone a captain of a team, or *appoint* them captain, it means that they were already there standing, waiting for you to appoint them. Remember, you had evening and morning three times before day four. You also had light, green organisms, night and day, creation of heaven and earth, etc. before He made or appointed the sun and moon to rule day and night.

Where do you think the heavenly bodies were before He appointed them? A noted Hebrew scholar (Rashi) would agree that they were already in existence.

The luminaries, which had been created on the first day, were set in place on the fourth.<sup>12</sup>

There is no evidence to support the theory that the great lights were created, brand new, on day four, but rather they were appointed on the fourth day or advanced upon for His calendar. Even if someone insists that the sun and moon were created on day four they would still be there in plenty of time to do what they were created, made, and appointed to do, and that is to be a beacon for YHWH's appointments, including the weekly appointment. What gives us the right to say that the lights in the heavens beacon all of YHWH's appointments *except* His weekly appointment?

<sup>12</sup> *The Tanach*, Stone Edition, commentary by Rashi on Genesis 1:14.

## Chapter Four: THE MANNA OF EXODUS SIXTEEN

To further substantiate that the weekly Sabbath appointment occurs after the six working days, not counting the New Moon, we will look at one particular example in Scripture which calculates for the Sabbath to fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month. So far we have seen at least *one* example from the Sabbath in the book of Genesis. This one example counts for a total of four Sabbaths by the moon. It will be thrilling to see that the same holds true in Exodus 16.

Exodus 16 is quite a chapter in the realm of Biblical accounts. This story has been heralded down through the ages most specifically because of the miraculous occurrence of the giving of manna from heaven by the hand of the Almighty. For people in the world who honor the fourth commandment, this chapter portrays at least one other great occurrence. That is, the revealing of the Sabbath day to the children of Israel. The book of Nehemiah tells us that YHWH revealed the Sabbath to Moses in the wilderness at this scene of the giving of the manna.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. [Nehemiah 9:13-15]

Seeing that the children of Israel had been in captivity to the Egyptians for many years, a resurgence of some degree had to take place in their religious devotion to YHWH. One such thing to be restored was the weekly day of rest, the day that had been blessed in the book of Genesis. We need to ask ourselves in reading Exodus 16 this question: how exactly did YHWH make His Sabbath known to Moses and the rest of the children of Israel? We begin our search in Exodus 16:1.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

There are not many dates in Scripture that YHWH specifically spells out for us, but here in a chapter that is specifically about the *when* of the weekly Sabbath day, we have the spelling out of the 15<sup>th</sup> day of the second month. For us to say this is just thrown into the text at random would be illogical at best, but for us to realize that this date is specifically mentioned at the beginning of the chapter, *for a purpose*, would be in line with proper Biblical hermeneutics. YHWH here is giving us a point of origin. He is telling us what was taking place in the Israelites journeys *at this time* in their history, and He is giving us *a specific date* so as to enable us to calculate *a specific period of time*. This is not just an arbitrary giving by YHWH in His Word, but rather a *source* for us to center in on.

Before moving on, we should note that there are some who have attempted to say that the Israelites were traveling on the 15<sup>th</sup>, because of Exodus 16:1. This, in their estimation, disproves the entire notion that the 15<sup>th</sup> could have in any way been a weekly Sabbath. On the weekly Sabbath, they reason, journeying or traveling would be prohibited. While we do not believe

such a prohibition covers all cases, we do feel that if the text bore out here that traveling was done on the 15<sup>th</sup> it would be an indication that a Sabbath day was not taking place. However, the text does not give us such an understanding. In looking at both the Hebrew Masoretic text of Scripture and the ancient Greek Septuagint translation (LXX), we see that what occurred on the 15<sup>th</sup> day of the second moon was the *murmuring* of the children of Israel, not the traveling.

And they departed from Aelim, and all the congregation of the children of Israel came to the wilderness of sin, which is between Aelim and Sinai; and on the fifteenth day, in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses. [Exodus 16:1 LXX]

One work we have consulted gives us witness that the Hebrew (Masoretic) Text actually portrays the same meaning as the Septuagint.

The presence of a major logical pause between the verb “came” and the words “on the fifteenth day” verifies this fact. This logical pause is denoted by the use of the *atnah*, which resembles an upside down “v”, under the Hebrew word for Sinai... The presence of the logical pause in Exodus 16:1 shows that Israel had come to the wilderness of sin and made camp by the beginning of the fifteenth day.<sup>13</sup>

Realizing this from both the Hebrew and Greek Scriptures, we see that there is no justification for those who insist that some type of strenuous traveling took place on the 15<sup>th</sup> day of the second month. Thus, we should look elsewhere for the reason of this particular day of the moon being mentioned in a chapter that deals with Sabbath observance. Exodus 16:4-5 gives us the response to the Israelites murmurings.

Then said YHWH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

Here we see that YHWH is going to rain bread from heaven for the Israelites and the verses are very specific in saying that every day the children of Israel will go out and gather the bread. For a total of six days, this was to be done. On the sixth day, they are to prepare that bread which they bring in, and it will be twice as much as they gather daily. Something of interest to point out here is that at the beginning of the chapter there is no mention of them actually gathering double the amount of bread, but rather that after they prepare it, it would *be* twice as much. That is, YHWH would miraculously multiply the bread He rained from heaven. Their only obligation was to gather it for six days. The significance of this multiplying will soon become apparent. Exodus 16:6-7a then has Moses and Aaron saying:

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that YHWH hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of YHWH; for that he heareth your murmurings against YHWH: and what *are* we, that ye murmur against us?

The understanding of the mentioning of this evening and morning is found further down in verses 11-13.

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<sup>13</sup> *The Christian Passover*, by Fred R. Coulter, p. 407-409 1993, 1999 York Publishing Co. | P.O. Box 1038 Hollister, CA 95024.

And YHWH spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* YHWH your Mighty One. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

Verse 6 has Moses and Aaron telling the people that they would know YHWH has brought them out of the land of Egypt, and this has to do with the quail that are mentioned in verse 12 of this same chapter.

Before we move on to the bread from heaven, we should take a moment to comment on the quail that were to be given at evening. The reason for this is that the Hebrew text of verse 12 for evening reads *ben ha erebim* literally, *between or twixt the evenings*. Now, we do have those who would point out to us that this period is somewhere around what we know as 3:00 p.m. and thus the quail came at 3:00 p.m. on the 15<sup>th</sup> day of the second month, something that would not have occurred had the 15<sup>th</sup> day been a weekly Sabbath day. Is there merit to this claim? Here is something to consider.

In this chapter, the Father is going to prove them as to whether they will keep His law or not. Exodus 16:4 states that YHWH is going to give them a certain rate of manna every day for six days, and on the sixth day it would be twice as much (vs. 5) because on the Sabbath, there would be none (vs. 26). When you are teaching your children right from wrong, you do not set a bad example from the start, that is contrary to what you are teaching. Raining down quail on the holy Sabbath for the children to gather on that day to clean and cook, and then telling them not to even gather manna on the Sabbath day is not what the Father did or taught. There is another understanding to glean from the phrase "between the evenings" in verse six. Moses and Aaron both said that at evening (ereb) YHWH shall give flesh to eat (at night), and in the morning bread to the full.

Notice He said morning and not morrow (next day). These are two different English and Hebrew wordings. Morning is the same day as the evening which began the day (evening and morning), while morrow is the following day (tomorrow). Read verse 13, "And it came to pass at even (16<sup>th</sup>) the quail came up and covered the ground and in the morning (still the 16<sup>th</sup>) dew lay round about the host." These points do not contradict verse 12 where the Father said He heard the murmurings (on the 15<sup>th</sup>) of the children of Israel: "Speak unto them saying, at evening (between the evenings), ye shall eat flesh, and in the morning (still between the same evening at daylight) ye shall be filled with bread." Now you have a choice. Either the quail was given on the 15<sup>th</sup> or not. One of the two choices makes the Father work on the Sabbath (as we shall see) and causes the children to work instead of rest. The second of the two choices (between the two evenings) the quail and manna would occur both on the same day (16<sup>th</sup>) as the meaning of the word infers.

The Passover was indeed to be slain on the 14<sup>th</sup> "between the evenings," and Deuteronomy 16 specifies this as, "...at the going down of the sun." Here is another specific time, as the sun starts its downward stroke after the apex on the 14<sup>th</sup>, around what we would call 3 p.m. Another specific time of "between the evenings" is the morning and evening sacrifices, where both lambs were sacrificed on the same day, the first in the morning, and the second one at evening (between the evenings). In Exodus 16, the period of "between the evenings" is specified as occurring before morning, and is on the same day as the giving of the manna, the 16<sup>th</sup>.

To further confirm what we have stated thus far, we can know that the weekly Sabbath was on the 15<sup>th</sup> day of the second month because of the raining of the bread. Remember, the bread was *first* given in the *morning*, the morning of the 16<sup>th</sup> (Exodus 16:1, 4-5, 13). We also know that it came for six consecutive days from verses 4-5. When we count consecutively, we arrive here:

- 16<sup>th</sup> = first day of manna
- 17<sup>th</sup> = second day of manna
- 18<sup>th</sup> = third day of manna
- 19<sup>th</sup> = fourth day of manna
- 20<sup>th</sup> = fifth day of manna
- 21<sup>st</sup> = sixth day of manna
- 22<sup>nd</sup> = seventh day Sabbath

Knowing that the bread began on the 16<sup>th</sup> and lasted for six days *causes us to know for certain* that the Sabbath day occurred on the 22<sup>nd</sup> of the month, which in turn would have to mean that the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days were Sabbaths as well. We now begin to see why YHWH specifically mentioned the 15<sup>th</sup> day of the month at the very beginning of the narrative.

Here we come to yet *another* rebuttal given by critics of this method of Sabbath reckoning, and that is the giving and preparing of the manna. Notice Exodus 16:29.

See, for that YHWH hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Critics point out here that there is no mention of a stopping at the time of the New Moon, and that the text simply says YHWH gives the bread of *two* days for the Sabbath day. This takes us back to verse 5 of the chapter, to a point we mentioned would become apparent in further examination the text. Remember, the children of Israel did not gather a double portion on the sixth day, they prepared what they brought in and it *would be* twice as much. Some may object by pointing us to verse 22.

And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

At this point in the chapter, readers automatically think that the Israelites purposefully gathered twice as much bread on the sixth day, forgetting what YHWH said would occur on this same sixth day back in verse 5 of the chapter. The interesting point to note in verse 22 is the fact that the rulers or elders of the congregation *came and told Moses* about what happened on the sixth day with the bread. Why come and tell Moses if the children had literally gathered twice as much? This point gives evidence that the rulers saw the *miracle* YHWH had spoken of in verse 5, and thus came and told Moses what was happening. The bread was multiplying as the Israelites prepared it! The point of this is that in the case of there being a Sabbath, YHWH made it possible for the bread to last for two consecutive days by the action of a miracle.

In the case of verse 29, the understanding would be that YHWH gave them the bread of two days seeing the text is specifically pointing us toward the Sabbath of the 22<sup>nd</sup> day of the month. However, the Hebrew text of verse 29 does not use the Hebrew word for two (*sheniy*) but rather

just reads the bread of days, plural.<sup>14</sup> This phrase in Hebrew accounts for more than just two consecutive days of bread provided miraculously, and it could in fact be days innumerable, for nothing is impossible with YHWH. This is a very clear and concise answer to those critics who attempt to evade the issue by saying, "What about the New Moon?" The fact of the matter is that YHWH would have no problem giving the children of Israel the "bread of days" on preparation day just as the inspired Hebrew text states in Exodus 16:29. Furthermore, the lack of an exception being mentioned is not proof that there was not an exception for the day of the New Moon. I might give as an example the Day of Atonement. This day came year after year for 40 years. Did YHWH just stop the manna on this day? The Bible doesn't say that He did, does it? Below is a possible scenario of the 7th moon in the wilderness using the Saturday Sabbatarian model.

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
1	2	3	4 NM	5	6	7 SAB
8	9	10	11	12	13 FAST	14 SAB
15	16	17	18	19	20	21 SAB
22	23	24	25	26	27	28 SAB
29	30					

Using this scenario what did YHWH do when raining down the manna in the wilderness. Did he stop the manna on the 10th day of the 7th month? It seems Saturday Sabbatarians do not deal with questions as these while demanding that we deal with their question regarding the New Moon.

The opposition to lunar Sabbaths which comes from those of a different persuasion is not opposition at all seeing there is a logical, Scriptural answer for their rebuttals when the totality of the Exodus 16 passage is taken into serious consideration.

We can safely conclude that the 15<sup>th</sup> day of the second month was a weekly Sabbath, causing the Sabbaths in that month to fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the second month. However, this is not where the evidence ends, but rather only where it begins.

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<sup>14</sup> The Hebrew text reads *lechem yomim* which is literally "bread days" with no mention of a numerical amount to the plural word days (*yomim*).





## Chapter Five: OTHER APPROVED EXAMPLES

Along with the examples given in Genesis 1 and 2 as well as Exodus 16, there are many other examples in Scripture where the Sabbath day falls on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the lunar month. After so many examples become known in the inspired Scriptures, we can of a surety conclude that coincidences have stopped and facts have begun.

### Example 1: The Crucifixion Week

The week of Messiah's crucifixion has been the topic of lengthy debate for many years, and has definitely not stopped in the present. The authors of this book have engaged in lengthy discussions with those in opposition to our position. Many people feel that our Savior, the Son of YHWH, was in the grave for 3 days and 3 nights, i.e. 72 hours. However, there is no Scripture that states such a thing. What the Messiah did say was, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. (Matthew 12:40)" While the *possibility* does exist that the phrase "heart of the earth" does have the meaning of grave, and the three days and three nights are to be counted as 72 hours, the *probability* of it meaning this is far from certain. The main point though is that there is conclusive evidence from Scripture that our Messiah *could not have been* in the grave for a period of 72 hours. Here are the reasons in a "nutshell."<sup>15</sup>

1. An unbiased reading of each of the four gospels does not yield two differing Sabbaths in the crucifixion week, but rather one Sabbath on the 15<sup>th</sup> day of the month. Passages such as Mark 15:42 which read, "*Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath*" show that Messiah was killed on the day before the weekly Sabbath, seeing that the day before the weekly Sabbath was technically termed preparation day during that time in history.
2. There are seven places in the gospels where the Savior himself states that He would rise on the third day. Never, does he state that he would rise on the fourth day. Had he been in the grave for 3 days and 3 nights, He would have had to rise on the fourth day.
3. The 72 hour hypothesis yields a Sabbath on the 17<sup>th</sup> day of Abib, which is impossibility seeing that if the 17<sup>th</sup> was a Sabbath then the 10<sup>th</sup> of Abib would have to be a Sabbath too. John 12:1 says that six days before the Passover, the Messiah came to Bethany. Six days before Passover would be the ninth of Abib.<sup>16</sup> John 12:12 then says that the next day, the 10<sup>th</sup>, He came to Jerusalem. This 10<sup>th</sup> of Abib was the day in which the Passover Lamb was to be put up (Exodus 12:3; He being the lamb of YHWH) and a busy workday for the Israelites. If this were a Sabbath day, the Savior would have broken the Sabbath because He made a donkey work by riding it, and people were cutting down palm branches. He also healed a man on this same 10<sup>th</sup> of Abib and the people proclaimed what a wonderful work instead of accusing Him, as usual, for healing on the Sabbath. Please see Luke 19:35-45 and Matthew 21:2-15.
4. The men on the Road to Emmaus (Luke 24:17-21) in talking to the Messiah, had Him tell them that the day they were talking in was the third day since the crucifixion (Luke 24:21). If the Messiah had been in the tomb for 72 hours, there is no way possible for it to have been the third day since the crucifixion.
5. The first fruit wave sheaf offering of barley was always waved on the 16<sup>th</sup> day of Abib (LXX -

<sup>15</sup> For a detailed examination of this subject please consult an online publication titled "The Sign of Jonah." This study can be found at [www.ministersnewcovenant.org](http://www.ministersnewcovenant.org) at the article section of the site.

<sup>16</sup> See Luke 22:1, John 13:1, John 19:14.

Leviticus 23:11). Our Messiah is called the first fruits of them that sleep in 1 Corinthians 15:20-23. The Apostle Paul also stated in the same chapter (1 Corinthians 15:3-4) that the Messiah was buried and rose the third day *according to the Scriptures*. If He really did rise according to the Scriptures on the third day, the only sequence that fits the typology of YHWH's festivals is the 14, 15, 16 sequence during the month of Abib. Nowhere is there a 72-hour first fruit wave sheaf.

These reasons, among others, are detailed in our article titled *The Sign of Jonah*, which we offer free of charge to all who ask. Suffice it to say, the crucifixion week does yield a weekly Sabbath on the 15<sup>th</sup> day of Abib, and thus by default the 8<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days are Sabbaths as well.

### **Example 2: The Healing of the Blind Man**

The second text we will examine can be found in John 9:14. If we begin in John 7:2, the Bible tells us that the Feast of Tabernacles was at hand. Verse 10 then tells us that the Messiah went up to the festival. Verse 37 tells us that on the last day of the Feast of Tabernacles, the 21<sup>st</sup> (Leviticus 23:34, 36, 39, 40, 41; Numbers 29:12; Deuteronomy 16:13, 15; Nehemiah 8:13-18; Ezekiel 45:21-25), He stood and cried out concerning the Spirit. John 8:1 then tells us that He went to the Mount of Olives, and verse 2 says that early in the morning He came again into the temple and taught (on the 22<sup>nd</sup>). Verse 59 says that He went out of the temple and passed by. John 9:1 tells of seeing the blind man as He passed by. Verse 6 says He made the clay, and verse 14 tells us it was a Sabbath day when he made the clay and healed the blind man. This places the weekly Sabbaths on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> again.

One may wish to say here that the account of the woman caught in the act of adultery does not belong here in Scripture as it is questionable as to whether or not it was in the original text.<sup>17</sup> However, even if we remove the account the text could still yield a Sabbath on the 22<sup>nd</sup> seeing that the great day of the feast could *possibly* be understood as the 22<sup>nd</sup> instead of the 21<sup>st</sup>. If this was so, the Messiah would have healed the blind man on the same day that he stood and cried out concerning the Spirit.

### **Example 3: Paul's Journey**

Paul was also using YHWH's calendar after the crucifixion in Acts 20:7. He mentions the first day of the week, which was on the second day of the moon (Acts 20:5-7). Paul's company sailed away from Philippi after the days of unleavened bread, and came unto them in Troas in five days (26<sup>th</sup>), where they stayed seven days. The seventh day was the second day of the moon and Paul calls the second day of the moon the first day of the week, and that puts the Sabbaths again on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>.

Begin by counting the 26<sup>th</sup> as the first day of their stay in Troas, the 27<sup>th</sup> as the second, the 28<sup>th</sup> the third, the 29<sup>th</sup> the fourth, the 30<sup>th</sup> the fifth, the 1<sup>st</sup> the sixth, and the 2<sup>nd</sup> day of the month as the 7<sup>th</sup> day of the stay and the 1<sup>st</sup> day of the week. This proves Paul kept the weekly Sabbath on the 8<sup>th</sup> day of the moon, and then the 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>. Will you follow him as he follows the Master?

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<sup>17</sup> James R. White writes in *The King James Only Controversy*, that, "In the manuscripts that contain the passage, it is normally found after John 7:52. However, in ms. 225 it is found after 7:36; in others after 7:44; in a group of others after John 21:25, and if f13 it is not even found in John, but after Luke 21:38! Such moving about by a body of text is plain evidence of its later origin and the attempt on the part of the scribes to find a place where it 'fits.' Such is not the earmark of an original passage in the Gospel." 1995, Bethany House Publishers, p. 262.

The Sabbaths were on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> in the second moon, just like in Exodus 16. Remember, this was in the second moon. The Apostle Paul remembered the true Sabbath day to keep it holy, and followed the Savior's example on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>. Paul kept the Sabbath on the 22<sup>nd</sup> day of the second month which was the exact *day and month* that Moses was commanded to keep many years earlier when the Sabbath was made known to him by these words, "...it is the rest of the holy Sabbath..." and it was the 22<sup>nd</sup> of the moon (Exodus 16:23).

#### **Example 4: John 5:9**

The Sabbath in John 5:9, when comparing verses 1, 4, and 9, is the same day as the Feast in verse one. The second day of the New Moon is the first workday proving the New Moon was not counted and the Sabbath was always on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of the moon. The workdays do indeed begin after the New Moon worship day.

#### **Example 5: Numbers 29:12-39**

Numbers 29:12-39 places holy convocations on the 15<sup>th</sup> and 22<sup>nd</sup> of the seventh month and there is no mention of any other intermissions throughout the eight day count. The 15<sup>th</sup> and 22<sup>nd</sup> would have to be the weekly Sabbaths every year in the seventh month. You could say it just happened to land on these days, but the Word teaches that this occurs on every seventh month. He has commanded a seven-day week in the seventh month. Do you think another Roman week will start in the middle of YHWH's commanded week? Would not this be pure confusion?

#### **Example 6: Esther 9**

We also have Esther chapter 9 to prove they kept the 15<sup>th</sup> for a rest day, making the second day of the month the first workday, and proves the New Moon was not counted, and the Sabbaths were on the 8<sup>th</sup>, 15<sup>th</sup>, etc. in the twelfth moon. Notice in the ninth chapter that the 13<sup>th</sup> and 14<sup>th</sup> were the days they were victorious, but not the 15<sup>th</sup>. They kept the 14<sup>th</sup> along with the 15<sup>th</sup> yearly, every twelfth moon.

#### **Example 7: The Exodus from Egypt**

Did you know that YHWH commanded Israel to remember the Sabbath day because he brought them out of Egypt's bondage with a mighty hand, and it was on the 15<sup>th</sup> when He gave them a rest or intermission? Compare Deuteronomy 5:15 and Numbers 33:3. Now, if the Sabbath was on the 15<sup>th</sup> in this first moon when they were delivered from Egypt, and on the 15<sup>th</sup> in the second moon (Exodus 16), it would be impossible to use the Roman calendar count, count the New Moon as one of the six workdays, and have the weekly Sabbath on the 15<sup>th</sup> day two moons in a row.

#### **Example 8: Exodus 19:1-2**

This passage teaches that the Sabbath was also on the 15<sup>th</sup> in the third moon, making three months in a row that the Sabbath was on the 15<sup>th</sup>, which is impossible with man's calendar. Exodus 19:1 says in the third month, when, "...the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim." Did you know the word Rephidim means *rests* and is a few miles from the mount? They had rested there on the 15<sup>th</sup> for the Sabbath, and when it was over on the 16<sup>th</sup>,

they came to the mount. Verse 1 says it was on the same day that they went forth out of Egypt that they came to the mount. Now what day did they actually go forth out of Egypt? We know they were delivered from their burdens and given rest on the 15<sup>th</sup> day of the moon from reading Psalm 81:3-6. This was on the 15<sup>th</sup> day of the moon (Sabbath) that this happened (Numbers 33:3). Just as Deuteronomy 5:15 says that YHWH Almighty commands you to keep the Sabbath day, because he gave you rest on that Sabbath day in the first moon.

### **Example 9: Coming Into the Land**

Joshua 5:10-12 compared with Leviticus 23:11 puts the Sabbath on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of each moon, and proves again the New Moon day was not counted as one of the six working days. The morrow after the Sabbath (16<sup>th</sup>) the Priest waved the sheaf of the first fruits of barley, and then the people were allowed to eat parched corn. Some try to say the 14<sup>th</sup> was the Sabbath in Joshua 5, but if that were so, counting backwards to the seventh day of that moon, would make this seventh day the Sabbath as well. However, if you look at Joshua 1:11, Joshua commands the officers to pass through the host and to tell the people to prepare victuals or food on this 7<sup>th</sup> day of the month.

Now, this was the 7<sup>th</sup> day of the month because the Israelites passed over the Jordan River on the 10<sup>th</sup> day of that month (Joshua 4:19). They would not command the people to prepare food on the Sabbath, which proves the 7<sup>th</sup> day of the moon was not the Sabbath and therefore the 14<sup>th</sup> could not have been either. The 8<sup>th</sup> day was the Sabbath, followed by the 15<sup>th</sup> and so on.

### **Example 10: The Wave-sheaf**

Leviticus 23:10 states that when the Israelites came into the land they were to wave the sheaf of the first fruit on the morrow after the Sabbath. Verse 15 says that they were to begin a count on the morrow after they brought the sheaf, and verse 14 says they could not eat parched corn until the self same day they brought an offering. Both Josephus and Philo agree this would always be on the 16<sup>th</sup> (morrow after the 15<sup>th</sup>/Sabbath) when the Priest would wave the sheaf, and they lived at a time when the Priesthood was still active. This means the Sabbath will always be on the 15<sup>th</sup> every time, which is impossible when using the Roman calendar.

Turn to Joshua 5:11 and see that they came into the land and did exactly as they were commanded. They kept the Passover on the 14<sup>th</sup> day at even (night, which begins the 15<sup>th</sup>). In verse 10, they ate parched corn on the morrow after the Passover (15<sup>th</sup>), which would be the 16<sup>th</sup>. This proves the 15<sup>th</sup> was the Sabbath and the 16<sup>th</sup> was the morrow after, as the two historians who watched the Priesthood doing it this way confirm. The manna ceased on the same morrow after forty years. It had begun forty years earlier on the 16<sup>th</sup> (Exodus 16).

### **Example 11: Aaron and Sons**

Aaron and his sons were sanctified for seven days, which began on a New Moon, and on the 8<sup>th</sup> day, there was an assembly (*moed*) of the congregation. The point being that during these seven days, they were not to go out of the door of the Tabernacle for seven days and nights (Leviticus 8:34-35).

No Roman calendar "Sabbath" could disrupt this seven-day sanctification in the tabernacle. It was from the New Moon until the seventh day. On the Sabbath, the 8<sup>th</sup> day of the moon, which was the seventh day after six working days, they assembled the congregation.

In Exodus 40:1-2, YHWH spoke to Moses saying on the first day of the first moon thou shall set up the Tabernacle of the congregation. In addition, in Exodus 40:12-15, Moses was commanded to anoint Aaron and his sons and to put them in holy garments, and verse 17 says, *"...and it came to pass in the first moon in the second year on the first day of the moon that the Tabernacle was reared up."* The rest of the chapter tells what was placed inside the Tabernacle. Leviticus 1:1 says that YHWH called Moses out of the Tabernacle and instructs him further; this is still on the New Moon. Remember, the Scripture is broken up into chapters, verses, and books when sometimes the thought continues. Leviticus 8:3 says that Moses was told to gather the congregation (on the New Moon) and in verses 6-13, Moses brought Aaron and sons and put the holy garments on them and anointed the Tabernacle along with Aaron and his sons, as YHWH commanded. In verse 33 they were commanded not to go out of the Tabernacle for seven days, but on the 8<sup>th</sup> day of the moon (Sabbath) YHWH appeared unto them (Leviticus 9:15, 23). This puts the Sabbaths on the same days of the moon as all other approved examples in Scripture. The New Moon was truly not counted as a working day as our dear Brother Ezekiel informed us of in Ezekiel 46:1.

### **Example 12: Solomon and Company**

In 2 Chronicles 7:8 it says that Solomon kept a feast seven days, the Feast of Tabernacles. Verse 9 proves that on the 8<sup>th</sup> day (22<sup>nd</sup>) Sabbath they made a solemn assembly for they kept the dedication of the altar seven days, (8<sup>th</sup>-14<sup>th</sup>) and the Feast seven days (15<sup>th</sup>-21<sup>st</sup>). Verse 10 goes on to say that on the 23<sup>rd</sup> he sent the people away, not sending them away on the 22<sup>nd</sup> Sabbath.

### **Example 13: Sanctification**

2 Chronicles 29:17 states, *"Now they began to sanctify on the first day of the first month, and on the eighth day of the month they came to the vestibule of YHWH. So they sanctified the house of YHWH in eight days, and on the sixteenth day of the first month they finished."* Notice how they began on the New Moon, came to YHWH's vestibule on the 8<sup>th</sup> day of the moon, and made an end on the day after the 15<sup>th</sup> Sabbath, the 16<sup>th</sup> day of the moon, which would be the first working day of the week.

Did you know that the Priest had strict orders for the gate to be shut on a workday and strict orders to open it on the New Moon day? YHWH is not the author of confusion. Who is? The answer is man. Here is an example. You have the fourth Sabbath of the moon on the 29<sup>th</sup>, and the gate is open for worship. Then the next day is the New Moon, and you leave the gate open also, but the next day (2<sup>nd</sup> day of the month), you are commanded to close it for the six workdays until the first Sabbath of that next moon, which will be on the eighth day of the moon. This is in perfect harmony with the examples given in Scripture.

How can you ignore these facts backed with so great a cloud of witnesses and His inspired Word? Everywhere the Sabbath is pinpointed it is by the moon. All Scripture is written for our example, and we are to follow all Scripture which is inspired by YHWH and is profitable for instruction in righteousness (2 Timothy 3:16).

I have pinpointed weekly Sabbaths by the moon on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>, and I have shown where they were keeping Sabbaths this way before the law (Exodus 16), at the time of the law (2 Chronicles 29:17), before the crucifixion (John 9:14), during the crucifixion (John 19:31, Mark 15:42; Luke 23:56) and after the crucifixion (Acts 20:6-7). We are keeping them this

way now, and I've showed where we will continue in the future (Isaiah 66:23). Feel free to write and show me otherwise, and please remember, we are to prove all things. People have major problems when there are no Biblical examples to support what they believe should be done, while having multitudes doing the opposite.

## Chapter Six: THE MARCH AROUND JERICHO

Have you ever wondered how the children of Israel could have marched around the walls of Jericho without marching on the Sabbath? Maybe you have thought that it was simply allowed by YHWH, and is a case of exemption in battle. Whatever you have previously understood concerning this colossal event, there is something that is pertinent to meditate on. Let me point out that those who believe the Sabbath to be on a continuous seven-day count without interruption *have to admit* that the Israelites marched around the city of Jericho on the weekly Sabbath day. This is seen in the book of Joshua 6:2-4.

And YHWH said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Seeing that the march was commanded by YHWH to last for seven consecutive days, a weekly Sabbath would definitely fall within the period of the seven-day march, at least for those who hold to a continuous seven-day count, not anchored in any way by Scripture or nature. Upon realizing this, we should notice what YHWH has revealed to us in His holy Word, concerning travel on the weekly Sabbath day. Is travel allowed on the Sabbath, or does YHWH explicitly condemn travel on the Sabbath?

In Exodus 16, we find the account of the giving of the manna by YHWH to the children of Israel. He makes it known to them (in verses 4-5 of this account) that they will be receiving manna for six straight days, but on the seventh day, they will find none. On the sixth day of this particular week, YHWH commands the Israelites to bake that which they will, and seethe that which they will (vs. 23; food preparation is also found in verse 5 of the chapter). We then find that immediately after, YHWH speaks to the Israelites concerning there being no manna on the Sabbath, but the Israelites would not listen.

And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. [Exodus 16:27]

Upon the children of Israel's venture, YHWH was very displeased. We see this in His statements to Moses in Exodus 16:28-29.

And YHWH said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that YHWH hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

YHWH specifically condemns their traveling on the Sabbath. This was merely traveling a short space to gather manna, much less *instigating* an attack through a battle march. Obviously, YHWH does desire us to travel to our places of worship on Sabbath, but something unnecessary, such as gathering manna or traveling for our own personal edification is something altogether different.

We also see that limited travel on the Sabbath was understood by the believers of the 1st century A.D. This can be seen in the book of Acts 1:12.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

Here we see that there was a specific distance that was considered a Sabbath day's journey. The King James Study Bible in a footnote on Acts 1:12 states, "*A Sabbath day's journey was the distance a [Judahite] was allowed to travel on the Sabbath (about 2/3 mile).*" *Smith's Bible Dictionary* has somewhat to add on the passage in Acts as well.

The Sabbath day's journey of 2000 cubits, Acts 1:12, is peculiar to the New Testament, and arose from a rabbinical restriction. It was founded on a universal application of the prohibition given by Moses for a special occasion: 'Let no man go out of his place on the seventh day.' Ex. 16:29. An exception was allowed for the purpose of worshipping at the tabernacle...<sup>18</sup>

Although Mr. Smith's opinion leans toward this being an application by man, I think we can see from the passage in Exodus 16:29 that no unnecessary travel was to be done on the Sabbath. Acts 1:12 shows that this is what was understood by Israelites living in the 1st century A.D.

So, did YHWH command a battle attack consisting of a march to take place on the Sabbath? Well, once again, for those *insisting* on a continual unbroken seven-day count for the Sabbath, the answer has to be yes. I am sure one could give a few answers to why YHWH *seemed* to allow this to take place. However, is there any possibility that YHWH *did not* command a march to take place on the Sabbath? Yes, there certainly is. According to the teaching that promotes the Sabbath to be fixed in the heavens according to the moon and its phases, a Sabbath falls out to be on the 8th, 15th, 22nd, and 29th days of each lunation. The reason being is that the day of the New Moon is not counted as one of the six working days (Ezekiel 46:1-3), thus the Sabbath count itself *rests* each month at the day of the New Moon. If the march around Jericho started on the day of the New Moon then it would have ended on the *7th day* of that month! This would allow for the Israelites to not have travelled on the Sabbath! We do however face a dilemma. The book of Joshua does not give us any conclusive evidence that the march began on the New Moon. This is why I would now like to direct your attention to what is known as the book of Jasher.

The book of Jasher is mentioned twice in Sacred Scripture, and was considered as an honorable source of historical information. This is seen by noticing the context in which it was mentioned.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.* [Joshua 10:13]

(Also he bade them teach the children of Judah *the use of the bow*: behold, *it is written in the book of Jasher.*) [2 Samuel 1:18]

Notice that in both instances there is an event or a practice mentioned and then the author of each particular book tells and gives the reader confidence that what they are writing is true by

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<sup>18</sup> *A Dictionary of the Bible*, by William Smith, 1986, pg. 576



referring to the book of Jasher, known in Hebrew as the book of the righteous or upright.<sup>19</sup> Knowing that two authors of inspired Scripture gave reference to the book of Jasher to further confirm certain happenings or events, I would, at this time, like to follow their lead and make the statement that the Israelites began their march around Jericho on the New Moon, for, is it not written in the book of Jasher?

**Jasher 88:14**

And it was in the second month, on the first day of the month, that [YHWH] said to Joshua, Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall you do for six days.

According to the book of Jasher, we have the march commencing on the 1st day of the month, placing the seventh day of the march on the 7<sup>th</sup> day of the month, which would have been preparation day for the weekly Sabbath on the 8<sup>th</sup> day of the month. This understanding does not force YHWH to *instigate* a battle attack on the Sabbath day.

Many Saturday Sabbatarians, in opposition to the points I have just made, point us to the exodus of the children of Israel from the land of Egypt. They state that Lunar Sabbatarians have no choice but to have the Israelites leaving Egypt on a Sabbath, seeing that the children of Israel did depart from Rameses on the 15<sup>th</sup> day of the first month, per Numbers 33:3. They reason that if we are so adamant concerning the Israelites traveling around the city of Jericho, the same could be stated in opposition to our position which causes the Israelites to also journey on the Sabbath. Is this sound reasoning on behalf of Saturday Sabbatarians?<sup>20</sup>

A mistake is made by Saturday Sabbatarians in their reckoning both accounts to be the same scenario. There is a profound difference in the two accounts. The event in Joshua is one which is a traveling for an *offensive* battle attack, the other at the exodus is one of liberation from the harsh bondage of the Egyptian taskmasters. Sacred Scripture states in Psalm 81:3-6 that the Israelites deliverance was a deliverance from bondage and slavery:

Blow the trumpet at the New Moon, at the full moon, on our feast-day. for it is a statute for Israel, an ordinance of the Elohim of Jacob. He appointed it in Joseph for a testimony, when he went out over the land of Egypt, where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. [American Standard Version]

Clearly, Israel was removed from their burdens at the beginning of the exodus. Had Israel not been delivered from Rameses on the 15<sup>th</sup> day of Abib they would have continued to be in the hands of the Egyptian taskmasters, and eventually they would have been making more and more bricks for the treasure cities of the Pharaoh. The question we need to ask ourselves is this: is it permissible for a person or persons to be liberated or set loose from a bond on the Sabbath day, or does the fact concerning the Israelites leaving Rameses on the 15<sup>th</sup> disprove lunar Sabbaths, along with disproving our evidence against Saturday Sabbatarians in the example of the Jericho march? The answer can be found in the book of Luke 13:10-16.

And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no

<sup>19</sup> SEC defines Jasher as, "H3477 / yashar / yaw-shawr' / From H3474; straight (literally or figuratively):—convenient, equity, Jasher, just, meet (-est), + pleased well right (-eous), straight, (most) upright (-ly, -ness)."

<sup>20</sup> I point out here that the 15<sup>th</sup> day of the 1st month (Abib) is a Sabbath even for Saturday Sabbatarians. For even them, the first day of the Feast of Unleavened Bread is a Sabbath and a day of holy convocation (Exodus 12:15-17; Leviticus 23:4-7).

wise lift up *herself*. And when Yeshua saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified [the] Mighty One. And the ruler of the synagogue answered with indignation, because that Yeshua had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Master then answered him, and said, *Thou hypocrite*, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

Here, the very Son of YHWH gives us the answer as to whether or not it is lawful to be loosed from a bond on the Sabbath day. The answer is definitely in the affirmative, and thus we can necessarily conclude that the deliverance of the children of Israel from Egypt on the 15<sup>th</sup> day of the first month was not only lawful, but was also quite fitting, being a *Sabbath loosening*.

There are those, however, who continue to insist that the Jericho march in no way lessens the credibility of the Saturday Sabbath. They insist by pointing out that the march around the city of Jericho was one that was less than a Sabbath day's journey. If you will recall, earlier in this section we mentioned a footnote in the King James Study Bible, which informed us that a Sabbath day's journey was approximately 2/3 of a mile, which would equal a distance of approximately 3,520 feet. Was the distance or the perimeter around the city of Jericho a mere 3,520 feet? *Perhaps* this is true. Commentators do indicate that the city must not have been very large, seeing that the Israelites were to march around the city seven times on the seventh day. However, if the city was in fact under a mere mile's length, does this change anything said thus far? No, it does not. The issue is not how long a Sabbath day's journey is or how long the distance around the city of Jericho was, the issue is that YHWH *initiated* an *offensive* battle attack<sup>21</sup> on the people of this city for seven consecutive days. This is in stark contrast to YHWH allowing the Israelites to be *loosed* from their *bondage* on the Sabbath day.

One thing is for certain, Lunar Sabbatarians are not faced with having to understand why YHWH had Israel's army act offensively on the Sabbath, whereas Saturday Sabbatarians have no choice but to believe that this is what YHWH did, and then they must give an explanation as to why this took place. Those who observe the lunar Sabbath can say that YHWH did not have to command Israel to act offensively on the Sabbath, for this Sabbath reckoning does not make YHWH do such a thing. Ponder on this point.

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<sup>21</sup> We do recognize that YHWH allows *defending* ones self on the weekly Sabbath if *attacked* by enemy forces. This is seen to be true in reading such accounts in the Apocryphal book of 1 and 2 Maccabees.

## Chapter Seven: TWO IMPORTANT "NEW MOON" TEXTS

In speaking to Saturday Sabbatarians concerning the correct timing of the weekly Sabbath day, we often direct them to a Scriptural passage in the prophetic book of Ezekiel in order to cause them to understand *a* reason for our choosing to observe the weekly Sabbath by the lunar cycle. This passage is found in Ezekiel 46:1, which states:

Thus saith the Master YHWH; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the New Moon it shall be opened.

In this passage, we see three separate and distinct categories of days: (1) working days, (2) Sabbaths, and (3) New Moons. These days are mentioned separately for a reason. This reason should become apparent upon examining the verse.

YHWH specifies that a particular gate, a gate of the inner court of the temple, which looks eastward, is to remain shut during the six working days. This means that in each of the six working days if a person were to walk by this gate and examine this gate, he would find the gate to be closed shut and not opened, provided YHWH's directions were obeyed. YHWH then specifies that this same gate is to be opened on the Sabbath day. Therefore, this same person could walk by this gate and examine this gate on the Sabbath day and find that the gate would indeed be opened at the command of Father YHWH. Thus we have a gate that is *always closed* on the six working days and *always opened* on the Sabbath day.

The point to be made here is that **these directives never coincide or conflict**. That is, there is never a time when you will have the Sabbath coinciding (or conflicting) with a working day. You would never be at a loss for knowing what exactly you are to do with the gate. Should you open it or shut it? A person may think, "Well, after all, this is one of the six working days, but it's also the Sabbath today... what do I do?" Of course you, the reader, should know better than this. Those reading *know* that such cannot happen, for it is *impossible* for the Sabbath to fall on a working day. This impossibility makes these directions of YHWH in Ezekiel 46:1 very plain and easy to understand. The gate is open on the Sabbath, and closed on the working days. This goes on week after week with absolutely no discrepancy.

We now need to move on to the next day mentioned in Ezekiel 46:1, the day of the New Moon. YHWH directs us through Ezekiel that this gate must be opened on the day of the New Moon also. What can we make of this?

Considering the context of what YHWH has already commanded, we should be able to conclude that there is no discrepancy between the day of the New Moon and the working days either. Yet for those of the Saturday Sabbatarian persuasion, the discrepancy exists. With their method of Sabbath timing, the New Moon will predominantly fall on one of the six working days, in which they have two commands that exist beside each other in disagreement. These two commands are (1) shut the gate, and (2) open the gate. Which is to be done? Do we shut it because it is, let's say, the 4th working day of the week? On the other hand, do we open it in honor of YHWH's New Moon day that lands on that 4th working day? What is the answer to the dilemma?

The answer lies in understanding that the New Moon is mentioned in distinction to the working days in the *exact same context* as the weekly Sabbath. Seeing that YHWH already contextually placed the Sabbath in the verse, and we know that the Sabbath cannot fall on one

of the six working days, we see that the same applies for the day of the New Moon. The New Moon cannot fall on one of the six working days, but is rather mentioned as separate and distinct from them, right along with the Sabbath. True enough, there are times in which YHWH's word appears to have commands that conflict, and in certain instances one overrides the other. In this case, we need not look in that direction seeing YHWH set the order of things when He first mentioned the working days and Sabbaths, **which we know never collide**. He then mentioned the day of the New Moon in the same context, and therefore this day follows suit with the Sabbath. Realizing that the day of the New Moon is not one of the six working days inevitably causes you to have the Sabbath fall out to be on set days of the lunar month, namely the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>.

There are people of other Sabbath persuasions who oppose this method of a lunar-based Sabbath, and many times argumentation is presented which in actuality doesn't understand the initial argument that was made. Some people incorrectly claim that Lunar Sabbatarians believe New Moons and Sabbaths fall on the same days, but such is not technically accurate. The New Moons and Sabbaths fall on completely differing days, much like the Sabbaths and working days, or New Moons and working days. The New Moon, while not being one of the six working days, is at the same time not the weekly Sabbath. We can also say that the weekly Sabbath is not the New Moon. They are different days per Ezekiel 46:1. These days (Sabbath and New Moon) are two separate and distinct commanded holydays on YHWH's calendar.

Some objectors have stated that they could see how someone might come to the conclusion that us Lunar Sabbatarians have come to on Ezekiel 46:1 if there were no other evidence to consider. My response is that Ezekiel 46:1 is part of the Scriptural evidence that we *must* consider in making our decision on which day we will choose to observe the Sabbath. It is part of the Scriptural testimony YHWH has given us, and it is a Scriptural clue, a very fine clue, as to the *when* of the Sabbath.

For us to ignore this very clear and plain statement of YHWH in Ezekiel is like ignoring the very clear and plain statement in John 3:16. We do not need to know the entire Bible in order to comprehend the truth of John 3:16. YHWH really did give His only begotten Son, and those who believe in him will not perish but live eternally. Other Scriptures can of a surety be coupled together with John 3:16 (for a more full understanding), but these Scriptures do not contradict the message of John 3:16. YHWH gave his Son as a means to eternal life, that verse is true. Likewise, Ezekiel 46:1 is just as true, and we can stand upon it knowing that it is inspired by the Holy Spirit and placed in the Scriptures for our benefit.

We might continue a bit further in this chapter by commenting on another profound passage of Scripture which Lunar Sabbatarians believe Saturday Sabbatarians either overlook or explain in an unsatisfactory way. This passage is one found in the book of Amos 8:5 which states,

Saying, When will the New Moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Why was it that the wicked could not sell grain on the New Moon? Could it be because gainful employment or commerce was suspended on this day? I believe this to be the best possible interpretation. Those in Israel who observed the New Moons (monthly) and Sabbaths

(weekly) would not purchase grain and wheat from the sly traders and markets on those days.<sup>22</sup> This is how the New Moon was understood by the prophets. Although people have attempted to bypass the meaning of this verse, their understanding in no way parallels the understanding of the prophets. So here is a question you can ask yourself: would the greedy and wicked traders have wondered when the New Moon would be over, if they wished to sell a product to you?

Here in the book of the **prophet** Amos (*remember Isaiah 8:20 and Matthew 5:17*) we have a very clear, concise Scripture showing that the day of the New Moon was not one in which the Israelites bought, and thus a day in which they did not sell either. Interestingly enough, much like the Ezekiel passage, the New Moon is mentioned in the exact same context of no buying, selling, trading, etc. with the weekly Sabbath. We can conclude that it is a complimentary Scripture to the passage in Ezekiel, further corroborating that the New Moon was not one of the six ordinary working days in ancient times. In spite of verses as these, there are still some who insist that no such interpretation should be sought for. They argue that Amos 8:5 is not sufficient to teach us that buying and selling are prohibited on the day of the New Moon. They believe that we must have a specific command in the first five books of Scripture (Torah) that commands against gainful or commercial employment on the New Moon. They reason that the only New Moon in the Torah on which buying and selling is prohibited is the 7th New Moon, known in Hebrew as Yom Teruah (Leviticus 23:23-25).

Once again, we see that instead of accepting the passage in Amos for what it says, many have attempted to state something to the effect that the New Moon in Amos is none other than the Day of Trumpet Blasts (Yom Teruah). While this is a noble effort on their part to understand the verse of Amos, they are incorrect because of the following points.

First, the passage does not say nor imply that it was Yom Teruah, it simply states it as the New Moon, much akin to Ezekiel 46:1-3 and Isaiah 66:22-23.<sup>23</sup> Secondly, passages as Leviticus 23:24, Numbers 29:1, Ezra 3:6, and Nehemiah 8:2 all refer to the Day of Trumpet Blasts by using the terminology, "the first day of the seventh month" or "in the seventh month on the first day of the month." Never is the day of trumpets identified by the simple phrase *rosh chodesh*, or in English, New Moon. Those in opposition may point to Amos as the sole mentioning of the day in this way, but the Amos passage is not one in which to base this on, as it is the passage under consideration and debate. Notice the following chart in light of what we have just considered, and see which category the New Moon in the book of Amos falls best under without force fitting anything into the text.

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<sup>22</sup> For those who understand the weekly Sabbath to be regulated by the moon it makes perfect sense for the traders of the land to be anxiously waiting for the New Moon and Sabbath to be over. This is because the last Sabbath of the moon/month following the moon cycle is the 29th day of the moon which is then followed by the New Moon. This back-to-back day of no selling for the traders would have caused them to say or think, "When will these days be over with!"

<sup>23</sup> I once taught on Amos 8:5 in a congregational setting, and at the end of the sermon a brother approached me and asked me, "Could Amos 8:5 have been the 7th New Moon?" My answer was of course "yes," but I continued by explaining that such misses the point. The point is that Amos 8:5 says zero about the 7th New Moon. It simply mentions the New Moon just like Ezekiel 46:1, Isaiah 66:23, Colossians 2:16, etc. The point is that THE New Moon was in view in Amos 8:5, and not any particular New Moon like the 3rd, 5th, or even 7th.

In the seventh month, on the first day of the month... (Lev. 23:24)	Indeed tomorrow is the New Moon... (1 Sam. 20:5)
And in the seventh month, on the first day of the month... (Num. 29:1)	It is neither the New Moon nor the Sabbath. (2 Kings 4:23)
From the first day of the seventh month... (Ezra 3:6)	The New Moons, the Sabbaths, and the calling of assemblies... (Isa. 1:13)
...on the first day of the seventh month... (Neh. 8:2)	...at the feasts, the New Moons, the Sabbaths... (Eze. 45:17)
	...regarding a festival or a New Moon or Sabbaths... (Col. 2:16)

VERSE UNDER CONSIDERATION:

“...when will the New Moon be past, that we may sell grain?  
And the Sabbath that we may trade wheat?” (Amos 8:5)

In examining the verses in the aforementioned chart, which column does the passage in Amos 8:5 fit best under?

Another objection that we must consider is that the New Moon in the book of Amos (8:5) should be translated as "month" based on the Septuagint text. This objection is rather new to me (I first heard it used in the spring of 2012) and it has even been insinuated by some that I may have purposefully ignored the Septuagint text of Amos 8:5 (in my previous studies) because I knew it did damage to my position on the New Moon. I cannot help it if someone thinks this about me or not, all I can say is that I did not consider consulting the Septuagint text of this verse until it was pointed out by someone who does not observe the New Moon in the same fashion as myself.

Both Isaiah 66:23 and Amos 8:5 in the Septuagint render the word as "month" rather than "New Moon." The actual Greek text of both passages have the Greek word *mane* (month) rather than the Greek word *noumenia* (New Moon). The Greek language does contain two different Greek words for month and New Moon while the Hebrew language uses one word (*chodesh*) that can either be understood as speaking of a whole month (and any day within that month) or specifically the first day of a month (New Moon). However, what this argument fails to recognize is that the Greek language sometimes uses the words *mane* and *noumenia* *interchangeably*. Consider the following verses in the Septuagint:

And to be over all the whole burnt offerings that were offered up to [YHWH] on the Sabbaths, and at the **New Moons (*noumenia*)**, and at the feasts, by number, according to the order given to them, continually before [YHWH]. [1 Chronicles 23:31, LXX]

Behold, I also his son am building a house to the name of [YHWH] my Mighty One, to consecrate it to him, to burn incense before him, and to offer shewbread continually, and to offer up whole burnt offerings continually morning and evening, and on the Sabbaths, and at the **New Moons (*noumenia*)**, and at the feasts of [YHWH] our Mighty One: this is a perpetual statute for Israel. [2 Chronicles 2:4, LXX]

Both passages here are referring to the same basic subject, the offerings that take place on the Sabbaths, New Moons, and annual Festivals. Both of the above texts use the Greek word *noumenia* (or a variation thereof). Now notice a parallel passage:

According to the daily rate, to offer up sacrifices according to the commandments of Moses, on the Sabbaths, and at the **New Moons (*mane*)**, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles. [2 Chronicles 8:13, LXX]

Notice that the subject of all three passages is basically the same. The Sabbaths and the annual Festivals are mentioned, and the New Moons are sandwiched in between them. **However, in 2 Chronicles 8:13 the Greek word translated as *New Moons* is actually the Greek word *mane* rather than the Greek word *noumenia*.** This proves that the Greek Septuagint can use the word *mane* and still be referring to the special first day of a Scriptural month, and *not necessarily* to the entire month (such is also the case with Isaiah 66:23 as it pertains to worship).

Further evidence of these two words being interrelated is also seen in the fact that in the *Hebrew* calendar, **months were determined by the cycle of the moon.** Therefore every time the Greek Septuagint uses the word *mane* **it is still referencing a month that was regulated by the cycle of the moon.** We can even see this from the Greek New Testament writings. For example, James 5:17 speaks of Elijah praying earnestly that it would not rain, and for three years and six months (*mane*) it did not rain on the land. What kind of months was James referencing here? It would have to be months determined by the moon seeing that James was specifically referring to the time of Elijah, a pre-exilic period of time. Clearly the Greek words *mane* and *noumenia* are interrelated in Scripture even though they are different words in the Greek language.

Should we see the Amos 8:5 text as speaking of an entire month or a special day? I believe that the context of the passage forces us to believe that a particular day is under consideration. **The reason here is because there does not exist an entire month in the Hebrew calendar that suspends buying and selling, i.e. commercial, gainful activity.** Attempts have been made to say this is referring to the seventh month on Yahweh's calendar (by appealing to *Today's English Version of the Bible*, and *the Living Bible*) but these attempts fall short at proving such **because the seventh Hebrew calendar month contains many days wherein buying and selling are allowed.** Counting all the Sabbaths and the New Moon of the seventh month gives us a total of 6 days that buying and selling are prohibited. This also gives us a total of 23 days (subtracting 6 from 29) where buying and selling would be lawfully allowed. There is nothing - *zero evidence* - in Scripture that would even begin to imply that the faithful Israelites in Amos' day ceased from buying from others for the entire seventh month of their calendar. The greedy traders in the land would have never asked the question, "When will this entire month be over with so we can sell grain?" because they could have sold grain on 23 days of that month! However, if they are asking about specific days (New Moon and Sabbath) it makes perfect sense because the Israelites would not have bought seeing such as a violation of the teachings of Yahweh throughout the Scriptures.<sup>24</sup>

Something we should also consider in closing this chapter is that (1) it is not entirely correct that the New Moon is not mentioned in the law (Numbers 10:1-10), and (2) something does not have to be specifically mentioned in the law in order for it to be binding or applicable for people to observe and do. No one should be able to deny the forcefulness of such passages as the ones we mentioned earlier in the "New Moon" column of Scripture. Clearly, the New Moon day was one of special observance. It was quite more than just declaring a New Moon and then going about your everyday mundane activities. It was rather a special day, one that was different

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<sup>24</sup> For more information on the New Moon as well as many other topics in Scripture please visit the sermon and article section of this website: [ministersnewcovenant.org](http://ministersnewcovenant.org)

from others. For those who state that prohibitions must specifically be mentioned in the first five books of the Bible in order for them to be binding, we point out the fact that there is no *commandment* to wear clothes in the first five books of the Bible. We should also point out that there is no *commandment* against either drunkenness or gluttony in the first five books of the Bible. "But those things are mentioned elsewhere!" one may respond, and that is the correct response and proves the point we are trying to get across in this portion of the book. We should learn from the passages we do have in the whole Bible concerning the New Moon, instead of insisting that we find something like, "Thou shalt not buy on the New Moon" or such. The passage in Amos is sufficient that such activity was simply not practiced by the faithful Israelites. It is because of passages like Amos 8:5, that one Bible dictionary made the following conclusion:

It is evident from the writings of the prophets and from post-exilic documents that the New Moon was an important national festival. It was often called a feast along with the Sabbath (Ps. 81:3; Isa. 1:13; Eze. 46:1; Hos. 2:11), on which all business ceased (Amos 8:5), the pious Israelites waited on the prophets for edification (2 Kings 4:23), many families and clans presented their annual thank offerings (1 Sam. 20:6, 29), social gatherings and feasting were indulged in (1 Sam. 20:5, 24)...<sup>25</sup>

We must learn to study the Bible not only for direct commands, but also from approved examples and necessary inferences. The Bible is its own best commentary, and it has commented for us in the effect that those who disregard the New Moon as a day of worship or as a day to cease from commerce are in actuality taking away from the word of YHWH (Deuteronomy 12:32), something we do not want to be guilty of. This mentioning of Deuteronomy 12:32 has been aimed at Lunar Sabbatarians by those of the Saturday Sabbatarian persuasion at times, but you the reader must be the judge as to who is adding to or taking away from Scripture. We can speak for ourselves in saying that we in no way are trying to *take away* or *add to* the inspired word of the Almighty. We are doing our best to make logical sense out of the passages that clearly teach a difference between the day of the New Moon and the six working days. If a person chooses to ignore these passages, we can only wonder how they might one day answer YHWH when He calls all flesh to worship Him on the New Moon (Isaiah 66:22-23) - "But, YHWH, I can't find that in the first five books of Scripture!" Are you willing to *enlighten* the Creator of heaven and earth of this?

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<sup>25</sup> Unger's Bible Dictionary, Merrill F. Unger, under "Festivals" p. 352.



## Chapter Eight: THE FIFTEENTH DAY OF ABIB

Most people reading this book will be familiar with a spring festival on YHWH's calendar known as the Festival of the Passover and Unleavened Bread. Within this time, we have the memorial of the killing of the Passover lamb, followed by eating unleavened bread for seven consecutive days. We have a holy convocation on the first and seventh day of the festival, and enjoy fellowship with other brethren throughout the feast. Within the writings of Scripture concerning this time, there is an intricate piece of evidence in favor of the lunar based Sabbath for the seeker of truth who desires to look in the matters which YHWH has concealed (Proverbs 25:2) for His glory, and for our honor.

We begin our search in Exodus 12 where we find the instructions on how to observe the festival. The lamb is to be slaughtered at *beyn ha erebim*, or between the evenings on the 14<sup>th</sup> day of Abib (Exodus 12:6). This is correctly understood to be around what we would now call 3:00 p.m., or at the going down of the sun after its apex in the heavens at midday. This is the same time YHWH killed His Passover lamb (the Messiah - Isaiah 53:4; Matthew 27:45; John 19:14). After the lamb is slaughtered, we are commanded to eat unleavened bread and bitter herbs with it that night (Exodus 12:8). This eating of the lamb takes place on the 15<sup>th</sup> of Abib, the day that the children of Israel were delivered from the land of Egypt (Exodus 12:17, 42; Numbers 33:3; Deuteronomy 16:1). Commenting on this day, Exodus 12:14 says:

And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever.

Here we see that the 15<sup>th</sup> day is a memorial day. It keeps us in memory of YHWH's deliverance for the Israelites of that time, from Egyptian slavery. This deliverance began when YHWH passed over the houses in the land of Egypt at midnight on the 15<sup>th</sup> of Abib and did not allow the destroyer to come into the homes of the families that had obeyed His orders. Verse 17 of the same chapter then states:

And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. [Exodus 12:17]

While the verse above commands us to observe the entire feast of unleavened bread, it specifies a particular day we are to observe. This is the same day mentioned as being a feast (Hebrew, *chag* - pronounced "kahg") in Exodus 12:14, for verse 17 tells us that it was in this selfsame day that YHWH brought the Israelites out of Egypt. This is undeniably the 15<sup>th</sup> of Abib (Numbers 33:3). As we know, the 15<sup>th</sup> is the first day of the festival, and thus it is fitting that *this day* is specified throughout the Biblical text. We then read in Exodus 12:41-42.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHWH went out from the land of Egypt. **It is a night to be much observed** unto YHWH for bringing them out from the land of Egypt: **this is that night of YHWH** to be observed of all the children of Israel in their generations.

The night to be much observed unto YHWH is none other than the night of the 15<sup>th</sup> of Abib, the same day that has been singled out throughout the 12<sup>th</sup> chapter of Exodus thus far.<sup>26</sup>

In Exodus 12:43-50 we see YHWH's ordinances concerning the eating of the Passover, and then to conclude the chapter we find one further reference to the 15<sup>th</sup> when it states, "*And it came to pass the selfsame day, that YHWH did bring the children of Israel out of the land of Egypt by their armies.*" Moving along from here to Exodus 13, we find another specific mentioning of the 15<sup>th</sup> day of Abib.

And YHWH spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine. And Moses said unto the people, **Remember this day, in which ye came out from Egypt**, out of the house of bondage; for by strength of hand **YHWH brought you out** from this *place*: there shall no leavened bread be eaten. **This day came ye out in the month Abib**. And it shall be when YHWH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. [Exodus 13:1-6]

We advise the reader to take special notice here how YHWH continues to specifically point out the 15<sup>th</sup> by the phrase, "this day." The 15<sup>th</sup> day of Abib is singled out 8 times up to this point, in counting from Exodus 12 up to Exodus 13:5. YHWH must have really wanted His people to uphold this day in much honor and prestige for commemorating His mighty acts. The 15<sup>th</sup> is an extremely special day in the first month, and we should treat it as such by remembering "this day" as particularly special as this spring time rolls around each year. What we find next is fascinating to say the least. Notice the text of Exodus 13:6-7:

Seven days thou shalt eat unleavened bread, **and in the seventh day shall be a feast to YHWH**. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

A person would normally read verse 6 of Exodus 13 and conclude that it is speaking of the (1) seven days of unleavened bread, and (2) the 21<sup>st</sup> of Abib or the seventh day of the festival. However, let us explain why we feel this is an inadequate interpretation of the verse.

First, the context up until now has singled out a specific day that YHWH would have us to remember in a special manner. Secondly, this "seventh day" mentioned in verse six is singled out as a feast, or in Hebrew, a *chag*.<sup>27</sup> There is no place in the inspired Scriptures where the 21<sup>st</sup> is singled out as being a *chag*. On the contrary, **the 15<sup>th</sup> of Abib is referred to as a *chag*** in a similar passage **in Numbers 28:17, as well as** a passage we've considered elsewhere in this study, **Psalm 81:3-6**. Both passages tell us the 15<sup>th</sup> day is a *chag*, and that is exactly what the passage in Exodus 13:6 is telling us too, but in a little different manner. Instead of emphasizing the day of the month, as in the respective books of Numbers and Psalms, the Exodus passage

<sup>26</sup> By examining and comparing Exodus 12:42 with Deuteronomy 16:1 you see that the bringing forth of the children of Israel out of Egypt commenced with the 10<sup>th</sup> and final plague that YHWH performed upon the land of Egypt. This was what "jump-started" the deliverance of the Israelites, and it took place at night. The only way that the Israelites could have been delivered from Rameses on the 15<sup>th</sup> (Numbers 33:3) at night (Exodus 12:42; Deuteronomy 16:1) is if the 15<sup>th</sup> of Abib began in the evening, just as the 14<sup>th</sup> day was ending. This is proof that the Biblical 24 hour day ends and begins at evening.

<sup>27</sup> Ezekiel 45:21 states, "In the first *month*, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." While here the feast of unleavened bread (under the broad term Passover) is referred to as a feast of seven days, no specific day is mentioned as a *chag*. However, it is the 15<sup>th</sup> of Abib that begins the feast (*chag*) that lasts seven days.

emphasizes the day of the week, namely the seventh day **of the week**. "This day" (in Exodus 13:6-7) is the 15<sup>th</sup> day of the month, the first day of the festival of unleavened bread, and the seventh day of the week. It is in this passage that the phrase "seventh day" is used in reference to the 15<sup>th</sup> of Abib.

One might feel that this evidence is insufficient, but we must respectfully disagree. What we have covered thus far has been built upon a proper exegesis of the Biblical text. However, for the skeptic we will provide at least one more piece to this puzzle, which should cause anyone to see the potency of this passage of Scripture. This piece is what comes directly after verses 6-7 in verses 8-9.

**And thou shalt show thy son in that day**, saying, *This is done* because of that *which* YHWH did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that YHWH's law may be in thy mouth: for with a strong hand hath YHWH brought thee out of Egypt. [Exodus 13:8-9]

Here we have YHWH telling us that we shall show our son in "that day." What does YHWH mean by "that day?" What **day** is He referring to here? The only logical and grammatically correct way to find this answer is to look back to the closest antecedent, agreeing in either name or number, to the term "that day." In this case, we find that the closest antecedent is the term "the seventh day" in Exodus 13:6! What this means is that the term "that day" refers back to YHWH's mentioning of the "seventh day" which agrees in singular form with verse 8. Exodus 13:8-9 goes on to tell us twice again about the coming up out of the land of Egypt, the occurrence YHWH would have us memorialize in a special way. One can also continue reading the 13<sup>th</sup> chapter of Exodus and find that the 15<sup>th</sup> is again spoken of in verses 14-15. The seventh day of the Feast of Unleavened Bread is not being specified in Exodus 13:6. What is being specified is the seventh day of the week, the Sabbath. How can the 15<sup>th</sup> of Abib be the seventh day (of the week) each and every year? It is only possible with lunar Sabbaths.



## Chapter Nine: TWO DAY NEW MOON FESTIVITIES

A question sometimes arises about how the New Moon and Sabbath synchronize in counting, especially since there are an uneven number of days in any particular lunation. Seeing that nature teaches us that there are approximately 29 ½ days in a month or moon, where does the “half day” fit into the picture?

I once read a short rebuttal to the teaching of the lunar Sabbath that went something like this: "If the moon's cycle was an exact 28 days then I might be persuaded that the Sabbath was originally regulated by the moon, because 7 is divisible evenly into 28 (4 x 7 = 28). However, we know the moon cycles every 29 or 30 days so this means you will have either 1 or 2 days left over each cycle of the moon." This argument completely misses the concept of the New Moon as a special day in Scripture. If we ignore the New Moon (as the authors of this book did for many years) then yes, it does seem that the Sabbath will not fit into a 29 or 30 day cycle. If we acknowledge the abundance of Scripture that teaches the New Moon to be a distinct, special day, different from the Sabbath and the working days, then we recognize how there can be 4 Sabbaths in any given moon/month, while at the same time have a period left over for the New Moon to take place.<sup>28</sup>

Picture in your mind a month which consists of twenty-nine days. You will have a New Moon at the beginning of that month, and then four consecutive Sabbaths (totaling 29 days). A New Moon arrives again after this, and we start over again, having this New Moon first and then the four consecutive Sabbaths. However, we face the dilemma of the two ½ days adding up to an entire additional day. What does one do with this additional day?

This last 29<sup>th</sup> day (Sabbath) would be followed by day 30 and then day 1. These days do not necessarily have to be counted as day 30 and day 1, but rather as a two day festival of the New Moon. At first, many think of this as silly or illogical, but let us examine some thoughts and most importantly some Scriptures in light of this two-day feast. The *Encyclopedia Biblica* states on this issue:

At a New Moon the clans also were accustomed to hold their yearly family sacrifices; so for example the Bethlemite clan to which David belonged (1 Sam. 20:6). **The second day of the New Moon seems also to have been solemnly observed (1 Sam. 20:27).** The story related in 1 Samuel 20 shows us clearly what importance was attached to the feast; it was permissible for no one to absent himself from court on this occasion without adequate reason.<sup>29</sup>

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<sup>28</sup> Philo, in his work titled *On the Creation* (pp. 81, 83 Colson-Whitaker Translation) states: "...the circuits of the moon... begin at 1 and add each number up to 7 and it produces 28. This is a perfect number and equal to the sum of its own factors. And the number produced is the number which brings the moon back to her original form, as she retraces her course by lessening till she reaches the shape from which she began to make perceptible increase; for she increases from her first shining as a crescent till she becomes a half-moon in seven days, then in as many more she becomes full-moon, and again returns the same way like a runner in the double race-course, from the full to the half-moon in seven days as before, then from the half to the crescent in an equal number of days: these four sets of days complete the aforesaid number." Notice here that Philo speaks of the number 28 being produced, but he leaves out the conjunction or the period of time known as the new moon. Elsewhere in his work titled *The Special Laws I* (p. 201 Colson Translation) he writes "In the first seven from the conjunction we have the half moon, in the second the full moon, and when she is reversing her course she passes first into the half moon and then dies away into the conjunction." Here, Philo includes the conjunction/new moon period, and does not speak of the number 28 because of his inclusion of the period of the new moon, a period having the sum of either 29 or 30 days.

<sup>29</sup> *The Encyclopedia Biblica*, p. 3402.

A few paragraphs down in this same encyclopedia we read the following:

There seems to be in I Sam. 20:27 compared with verses 18, 24 that **in old times the feast of the New Moon lasted two days...**<sup>30</sup>

We find yet another reference to what may be a vestige left of this ancient observance mentioned in the book, *A Treasury of Jewish Holidays*, which states:

The Jewish month, which is in accordance with the lunar and not the solar calendar, consists either of twenty-nine or thirty days. When the previous month has twenty-nine days, only one day of Rosh Hodesh [New Moon] is observed. **When the preceding month has thirty days, two days of Rosh Hodesh [New Moon] are observed, the first day of which is the thirtieth day of the preceding month.**<sup>31</sup>

Yet another reference to this is found in the popular *Eerdmans Bible Dictionary*.

The festive nature of the New Moon is suggested by the **two days of feasting hosted by Saul** (I Sam. 20:5, 18, 24-27).<sup>32</sup>

Zvi Cahn writes this concerning the two-day festival of the new moon:

According to Nahawendi, the new moon is to be proclaimed "by sight" in the months of Nissan and Iyar only, because the holidays occur in these months, while other months are to be computed in such wise that **when the month has 30 days, that month's New Moon is celebrated on two successive days, and not on one day.** He quotes as evidence the passage of... (Samuel 20, 27) interpreting this to mean the second day of [Rosh Chodesh].<sup>33</sup>

Solomon Gandz quotes translates (quotes) the ancient Rabbi Maimonides in his work saying:

According to this method of procedure (of the fixed calendar) based on calculation, **the 30th day is always observed as the new moon day** (but the difference between the defective and the full month is as follows): **If the past month was defective, the 30th day is the first day of the new month; if the past month was full, the 30th day is still observed as the new moon day, inasmuch as part of it belongs to the new month, but it is counted as the completion, i.e. as the last day, of the past full month, whereas the 31st day is counted as the first day of the new month.** The latter is the day of the establishment of the new month and with it the count of the new month begins. According to this method of procedure, therefore, we observe alternately one day only in one month and two days in the next month as the new moon's festival.<sup>34</sup>

Gandz goes on elsewhere to describe the keeping of two days at the new moon as what he believes to be the ancient practice:

From the story of David and Jonathan, as related in I Sam. 20, **it appears clearly that according to the author of this chapter King Saul, prior to 1,000 B.C.E., was in the habit of observing two new moon days.** When he sat down on the first day to his festive meal he missed David but said nothing about

<sup>30</sup> Ibid.

<sup>31</sup> *A Treasury of Jewish Holidays*, by Hyman E. Goldin, p. 17

<sup>32</sup> *The Eerdmans Bible Dictionary*, 1987, p. 761

<sup>33</sup> *The Rise of the Karaite Sect (A New Light on the Halakah and Origin of the Karaites)* by Dr. Zvi Cahn, M. Tausner Publishing Company, New York, NY 1937, pp. 84-85

<sup>34</sup> *Studies in the Hebrew Calendar II, The Origin of the Two New Moon Days*, by Solomon Gandz, *The Jewish Quarterly Review*, New Series, Vol. 40, No. 2 (Oct., 1949), p. 158

it for he thought that David was absent on account of ritual uncleanness. But when David's seat remained unoccupied on the second new moon day Saul became suspicious and asked Jonathan for the reason of David's absence... And then we read further (in verse 34 *ibid.*) that Jonathan arose from the table in fierce anger and ate no food on the second day of the new moon festival... **There can be no doubt that [this Hebrew phrase] has the same meaning as [the Hebrew phrase in vs. 27] and that both phrases refer to the second day of the new moon festival**, on which a festive meal was given at the King's table and in which David was supposed to take part.<sup>35</sup>

It is also interesting to note that in the works of the 1st century Israelite author Flavius Josephus, he gives an account of the story of David, Jonathan, and Saul in 1 Samuel 20 (*Antiquities of the Jews*, Book 6, Chapter 11, Section 9[235-236]). In this section Josephus states:

But when he [Saul] saw that he [David] was not there **the second day of the new moon either**, he inquired of his son Jonathan why the son of Jesse did not come to the supper and the feast, neither the day before nor that day.

Josephus uses the Greek word *noumenia* (transliterated) a word used throughout the Septuagint and one time in the Greek New Testament to describe the special first day of the month on the Hebrew calendar.<sup>36</sup>

Author Harold Hemenway made reference to this observance in a booklet he wrote saying, "...Saul held a two day festival (1 Sam. 20:27-34). David and Jonathan knew in advance that there would be a New Moon festival the next day (1 Sam. 20:5, 18), and the day after that, because of their mentioning waiting until the third day (1 Sam. 20:5, 12, 19)."<sup>37</sup>

Are all of these claims made by non Lunar Sabbatarians erroneous, or can we conclude that it is not illogical to at least consider the possibility that the New Moon did anciently consist (at times) of a two day length? The Scriptural reference puts it in this manner:

1. *1 Samuel 20:5* - And David said to Jonathan, "Indeed **tomorrow is the New Moon**, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field **until the third day** at evening.
2. *1 Samuel 20:24-25* - Then David hid in the field. And **when the New Moon had come, the king sat down to eat the feast**. Now the king sat on his seat, as at other times, on a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, **but David's place was empty**.
3. *1 Samuel 20:26-27* - Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he *is* unclean, surely he *is* unclean." **And it happened the next day, the second day of the month, that David's place was empty**. And Saul said to Jonathan his son, "**Why has the son of Jesse not come to eat, either yesterday or today?**"

In the New King James Version above, we find the English phrase, "the second *day* of the month." The first thing to point out is the italicized word "day," showing that this word is not found in the Hebrew text, causing the more literal reading in English to be, "the second of the

<sup>35</sup> *Ibid.* p. 161, the bracketed words have been inserted by me as an explanation of what the author (Gandz) wrote in Hebrew. I have purchased the article if anyone would like to look at the original.

<sup>36</sup> Numbers 10:10; 1 Samuel 20:5, 18; 4 Kings 4:23; Ezekiel 45:17; 46:1, 3 (all LXX), and Colossians 2:16.

<sup>37</sup> *What's Wrong With the Calendar?* Harold Hemenway, 1993, p. 20. Hemenway, among other authors, believe that the reason there were 2 days celebrated at the time of the new moon is because the ancient Israelites could not predict when the waxing crescent in the western sky at sunset would be visible to the naked eye. They claim that there would be no reason for the Israelites to celebrate two days at the new moon unless the new moon was based upon the visual crescent. I believe this is a faulty understanding when one recognizes that with a lunar based Sabbath, you will inevitably have either 1 or 2 days "left over" at the end of each month of counting Sabbaths. Thus a 1 or 2 day festival at the new moon would always be in order.

month." The literal reading of the Hebrew text is - *ha chodesh ha sheniy* - translated most literally as "the New Moon the second." Thus, verse 27 is translated in the Young's Literal Translation as:

And it cometh to pass on the **second morrow of the New Moon**, that David's place is looked after... [1 Samuel 20:27 YLT]

Verse 34 of this same translation also states,

And Jonathan riseth from the table in the heat of anger, and hath not eaten food on **the second day of the New Moon**, for he hath been grieved for David, for his father put him to shame.<sup>38</sup>

Author Herb Solinsky comments on the Hebrew syntax of these verses in 1 Samuel 20:27, 34 by saying:

The Hebrew syntax in verses 27 and 34 is the same for one phrase **that is not like any place in the Hebrew Scriptures where a numbered day of the month is mentioned**. The Hebrew word order is "the chodesh the second", which occurs that way four times in the Hebrew Bible: 1 Sam 20:27, 34; 2 Ki 6:1; 1 Chr 27:4. In the latter two places it means "the second month". This expression "the chodesh the second" does not have the Hebrew word *yom* for "day", does not have a preposition attached to the beginning of the number, and has the number after the word *chodesh*. **These three factors do not occur in any place where a numbered day of the month is mentioned in the Tanak... There is no example in Scripture with the syntax as in 1 Sam 20:27,34 to indicate that [it] could mean a numbered day of the month.**<sup>39</sup>

Furthermore (as has been alluded to) the *context* of the passage in 1 Samuel, considering the mentioning of the New Moon, the two-day feasting, and the hiding in the field unto the third day, lends credence to the belief that a two-day festival was held at this place in Scripture. Some have presented the Septuagint rendering of 1 Samuel 20:27, 34 so as to lend credence towards the belief that day two was literally day two of that individual month in lieu of being day two of the feast of the New Moon. However, noticing the Hebrew text and context of 1 Samuel 20, and coupling that with the context of 1 Samuel 20 in the Septuagint (where the word *mane* can be used interchangeably with *noumenia*)<sup>40</sup> you can conclude that a two-day festival of the New Moon was held from reading the text of the LXX.

The fact of the matter is this: there are commentators and Bible encyclopedias on both sides of the issue here. There are some who say: *no*, this was not a two-day New Moon feast, while others state the contrary, as I have shown. The issue though is what does the Hebrew text of Scripture teach us? What does the context depict in 1 Samuel 20? You must ask these questions yourself when reading Scripture.

<sup>38</sup> 1 Samuel 20:27 NASB reads: "And it came about the next day, the second day of the new moon, that David's place was empty; so Saul said to Jonathan his son, Why has the son of Jesse not come to the meal, either yesterday or today?" Verse 34 in the NASB reads: "Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him." Likewise the New English Translation (bible.org) translates both phrases in verse 27 and 34 as "the second day of the new moon."

<sup>39</sup> *The Treatise on the Biblical Calendar*, Herb Solinsky, April 8, 2009, p. 105

<sup>40</sup> See chapter eight of this work for more detail.



## Chapter Ten: JUBILEES BREAKS CYCLE OF SEVEN

Many people do not realize that the year of Jubilee breaks the cycle of seven (six years of sowing then rest) with two back-to-back land rests on the 49<sup>th</sup> and 50<sup>th</sup> year. This is parallel with the New Moon breaking up the cycle of the six workdays with two back-to-back worship days at the end of the month/moon. On the last Sabbath of the month and the day of the New Moon, you have worship *days* - plural (Ezekiel 46:1).

Concerning the Sabbatical and Jubilee cycle the land is sown for six years and allowed to rest the seventh year (Leviticus 25:1-7), but after seven, seven year land rests (49 years) you have another rest on the 50<sup>th</sup> year which breaks the cycle of six-rest, six-rest, (Leviticus 25:8-12) etc. On the seventh time, you have the six-rest, but you then have a double rest, i.e. six-rest-rest. A double rest breaks up the cycle of six sowing years and then rest at the end of the 49<sup>th</sup> year. You cannot begin counting the next cycle of seven with year 50 as year 1 because on year 50 you do not sow or reap. If you counted year 50 as year 1 you would only have 5 years of sowing and reaping rather than 6, in contradiction to Leviticus 25:1-7.

As I said before, the same is true with the Sabbath and New Moon. When the gates are opened on the Sabbath and New Moon, you have back-to-back worship days at the end of each month. In other words, if the New Moon is not an ordinary work day of the week (Ezekiel 46:1, 3) in which you can buy, sell (Amos 8:5), and do all your work, then you will only have five days once a month where you can buy and sell and do all your work. However, we know the Scriptures teach that we have six days to buy, sell, and do *all* our work.

There is possibly a much easier way to explain this, so as to help one understand the concept. People's minds are so conditioned that there is a seven-day cycle, unbroken, when in reality it is a yearly cycle of 365  $\frac{1}{4}$  days that is broken up with intermissions, which in the Hebrew language are properly called a *Shabbat*.

We are commanded to blow the silver trumpets in the beginnings of our months (Numbers 10:1-10), and we are commanded to blow the silver trumpets on the Sabbath, which is after six days of not blowing the trumpets. It is a fact that the trumpets are to be blown on these days throughout the 365  $\frac{1}{4}$ -day year, but not on the six ordinary working days, as Ezekiel 46:1 proves. The silver trumpets are only to be blown on the special days that YHWH ordains such as Sabbaths and New Moons (as well as the festival Sabbaths).

To re-condition our minds and unlearn some things that we have falsely learned, we will demonstrate how the trumpets, which are to be blown every Sabbath day, do not consist of a cycle of blowing *every* seven days. Let us say we have our last Sabbath of the month and we in turn know that we are to blow the silver trumpets on the Sabbath and the day of the New Moon. Now, let us further say the next day after the Sabbath is a New Moon day in which the trumpets are to be blown just the same as the Sabbath day before. This causes **two days of blowing the trumpets in succession**, and interrupts the previous pattern of six days of not blowing the trumpets and one day of blowing, because now we have two days of blowing the trumpets *back-to-back* instead of one. We would then *not* blow the trumpets for the next six working days of the workweek. Therefore, the next day, after the New Moon day of blowing, is the first day of not blowing the trumpets.

In other words, the two days of blowing the trumpets back-to-back breaks up the pattern of "six-no blow then one blow / six no blow then one blow, etc." This is a fact that cannot be denied. The bottom line is that the cycle of the 365  $\frac{1}{4}$  day year is interrupted with worship days of

YHWH and when He has *back-to-back* worship days, it interrupts what most people call a weekly cycle, but the intermission worship day is not a cycle, it is rather a pattern of six working days then worship.

So at the end of every month, after you have celebrated 4 Sabbaths (28 days) you have either a 1 or 2 day festival of the new moon prior to beginning your cycle of work 6 days and rest on day 7. This places your Sabbaths on days 8, 15, 22, and 29 of any given month.

## Chapter Eleven: PENTECOST - MASORETIC VS. SEPTUAGINT<sup>41</sup>

The count to Pentecost is one of the most raging controversies within groups who attempt to calculate the correct Biblical calendar. Many choose to begin the count Pentecost from the 16<sup>th</sup> of Abib (the first lunar month of the year), beginning on the morrow of what they believe is the annual Sabbath day (first day) of unleavened bread. We also know that the majority of others begin to count with the Sunday that falls within the feast of unleavened bread, the morrow after the Saturday-weekly Sabbath.<sup>42</sup>

Those who begin counting on Abib 16 often point us to the ancient Septuagint translation of Scripture that reads at Leviticus 23:11, "...and he shall lift up the sheaf before YHWH, to be accepted for you. **On the morrow of the first day** the priest shall lift it up." Upon immediately reading this verse in the Septuagint, we may ask ourselves about the mention of *the first day*. What first day is this verse speaking of? The answer lays just a few verses before:

In the first month, on the fourteenth day of the month, between the evening times is YHWH's Passover. And on the fifteenth day of this month is the feast of unleavened bread to YHWH; seven days shall ye eat unleavened bread. And **the first day** shall be a holy convocation to you: ye shall do no servile work. [Leviticus 23:5-7 LXX]

In the aforementioned verse from the Septuagint, we see that the first day is indeed a reference to the first day of the Feast of Unleavened Bread, also called the fifteenth day of the month/moon in the above passage. Thus, the Septuagint teaches us to lift up the sheaf on the 16<sup>th</sup> day of Abib. The question is this: should the Septuagint translation be trusted, or is it an unauthorized translation of the ancient Hebrew?

### Can We Trust the Septuagint?

Many people make a drastic attempt to discredit the Septuagint's rendering of Leviticus 23:11, because they feel it disagrees with the Hebrew text, which tells us to number from the morrow *of or after* the Sabbath. We will deal with this point (in detail) later in the chapter. The question that needs to be asked is why would someone want to discredit the Septuagint here? Is there a legitimate reason for us to question the translation as a possible fraud? Alternatively, perhaps this translation is bogus, made-up, and doesn't belong in the serious Bible student's library? In answering these questions, we should first note what Dr. Neil R. Lightfoot has to say concerning a Bible student's interest in the Septuagint.

...the Septuagint will always hold interest among Christians. For a while, it was the only Bible for the early church. It was the text most often quoted by the apostles and inspired writers of the New Testament. Paul, for example, did not write peasant Greek or soldier Greek but wrote as a man with the Septuagint in his blood.<sup>43</sup>

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<sup>41</sup> For much more information concerning the count to Pentecost, and how it aligns with the lunar reckoning of the Sabbath day please visit the sermon section at [ministersnewcovenant.org](http://ministersnewcovenant.org) | The series of sermons on the count will show how that this feast consists of two counts: the first is seven Sabbaths, the second is fifty days. The celebration then falls out to be on either the last Sabbath day of the 4th moon or the day following, the new moon.

<sup>42</sup> This Sunday can fall anywhere from Abib 15 to Abib 21. This means that for many feast-keepers the day of the wave sheaf (and thus the beginning of counting the seven Sabbaths) floats through the week of unleavened bread.

<sup>43</sup> *How We Got the Bible*, by Neil R. Lightfoot, Baker Books, 1963, 1988, 2003, pg. 149.

The above quotation poses a very serious statement made towards those who seek to discredit the Septuagint text. It is a fact that the writers of the New Testament portion of Scripture quoted from the Septuagint the majority of the time. If the Septuagint contained errors, why in the world was YHWH moving upon and/or allowing his first century apostles and prophets to pass on errors for the true assembly? In short, if the Septuagint is an erroneous translation, much of the New Testament writings would be erroneous as well. Some Anti-Messiah adherents may agree with such a statement at this point, but for those of us who are believers in Yeshua the Messiah as Master and Savior, we ought to know better and be willing to accept the authority of the Septuagint translation. Climaxing on the importance of the Septuagint, the *International Standard Bible Encyclopedia* writes:

The Greek version of the Old Testament, commonly known as the Septuagint, holds a unique place among translations. Its importance is many sided. Its chief value lies in the fact that it is a version of a Hebrew text earlier by about a millennium than the earliest dated Hebrew manuscript extant (916 AD), a version, in particular, prior to the formal rabbinical revision of the Hebrew, which took place early in the 2nd century AD. It supplies the materials for the reconstruction of an older form of the Hebrew than the Masoretic Text reproduced in our modern Bibles... It was the Bible of most writers of the New Testament. Not only are the majority of their express citations from Scripture borrowed from it, but their writings contain numerous reminiscences of its language...<sup>44</sup>

There is no sufficient reason for us to reject the Septuagint's rendering of Leviticus 23:11 at all. What the Septuagint translators were doing was giving a meaning for meaning translation. This translation agreed with the ancient Hebrew text, but complemented it by allowing the meaning to be explained and therefore more easily understood. A good example of a meaning for meaning translation follows:

The French have a saying that goes, "*j'ai le cafard*." The most literal translation would be, "I have the cockroach." Why the French would have such a saying is beyond human reason, *until* one discovers that a literal translation does not always convey the real meaning of the original saying. *J'ai le cafard* is an *idiomatic expression*, on which has a special meaning that is not necessarily evident by the words themselves. Specifically this saying means, "I am depressed" or "I have the blues." If someone wanted to provide a translation from French to English that accurately reflected the *meaning* of the French, one would not have "I have the cockroach" but "I am depressed" as the translation.<sup>45</sup>

The point to be made here is that while the Hebrew text of Leviticus 23:11 reads literally "the morrow after the Sabbath" the understanding of that text by Judahite scholars/translators of the third century B.C. was that the Sabbath being referred to was the first day of the Feast of Unleavened Bread, and thus they translated the meaning of the Hebrew into "the morrow of the first day."

### Can We Trust the Hebrew Masoretic Text?

After looking at the text of Leviticus 23:11 in the Greek Septuagint we need to turn our attention to the same text in Hebrew. As we have noticed, this Hebrew literally reads that the sheaf is to be *waved* or *lifted up* by the priest on **the morrow after the Sabbath**. Is the Hebrew text true?

<sup>44</sup> *International Standard Bible Encyclopedia*, Electronic Edition STEP Files Copyright © 1998, Parsons Technology, Inc., all rights reserved.

<sup>45</sup> *The King James Only Controversy: Can You Trust the Modern Translations?* By James R. White, Bethany House Publishers, 1995, pg. 23.

The first thing to point out is that while the Hebrew Masoretic text is not as old as the Greek Septuagint, the Hebrew language is the original language of what is commonly referred to as the Old Testament. YHWH inspired the writers of the Old Testament to write in Hebrew and thus we should have no problem accepting the Hebrew Masoretic text manuscripts of Leviticus 23:11. For an example of how carefully this text was penned down and copied, we quote Dr. Neil R. Lightfoot again:

That few really old Hebrew manuscripts have survived does not indicate a lack of scribal activity. From earliest times, the Jewish scribes devoted themselves to the accurate transmission of the Biblical text. Thus there arose schools of professional scribes (cf. 1 Chron. 2:55), men who were trained in the art of writing, who were specialists in the law. And who were the supreme guardians of the text. Scribal activities involved a number of people and passed from generation to generation. Numerous examples can be cited to show the passion of scribes for minute details of the text. When for some reason a manuscript had a letter too large or too small, these letters of unusual size were carefully duplicated. If, for example, a scribe found an extra letter in a word, he would leave the word the same but put a dot above the letter or word that he questioned. The dots show scribal uncertainty about a word or letter, but the scribes did not alter the text because the text was regarded as unalterable.<sup>46</sup>

I should not have to say much concerning the Hebrew text of Scripture, but as a final complementary statement please allow me to quote scholar Bleddyn J Roberts:

...the authenticity of the Masoretic text stands higher than at any time in the history of modern textual criticism, a stand-point which is based on a better assessment of the history of the Jewish transmission.<sup>47</sup>

We can safely conclude that when YHWH inspired the Hebrew text of Leviticus 23:11 to read, "the morrow after the Sabbath" He really meant what He said.

### **The Masoretic Text and Septuagint Translation**

The title to this particular portion of this chapter at hand should be easily recognized. The Hebrew text and Septuagint translation are harmonized by realizing that the first day of Unleavened Bread was the Sabbath spoken of in Leviticus 23:11. However, we now come to the crucial portion of this entire chapter (in essence book). Are we speaking of merely an annual Sabbath, or a weekly Sabbath?

Proponents of a weekly Sabbath (being spoken of in Leviticus 23:11) point out the fact that the text of Leviticus 23:11 reads literally *ha shabbath*. This reading is very technical in the fact that (1) nowhere in the entire Hebrew Bible does this word refer to anything but a rest day, and (2) the word is only used in reference to the weekly Sabbath, Day of Atonement, and Sabbatical year (Leviticus 23:32; 25:4, 6, 8). Thus many people conclude that Leviticus 23:11 can only be speaking of the weekly Sabbath and not just the annual holy convocation day, the first day of the Feast of Unleavened Bread.

On the other hand, you have those who are pro-Septuagint and believe that the rendering given in the Septuagint should tell us that the Sabbath spoken of is the first day of Unleavened Bread, the 15<sup>th</sup> day of the month of Abib. Both parties provide very convincing argumentation, and when one examines both sides of the argument, it can become very difficult in deciding exactly which position you should side with. With that being said, what if I told you that you

<sup>46</sup> *How We Got the Bible*, by Neil R. Lightfoot, Baker Books, 1968, 1988, 2003, pg. 131.

<sup>47</sup> *The Cambridge History of the Bible*, Cambridge University Press, 1969. Vol. 2, 26, "The Old Testament: Manuscripts, Text, and Versions," by Bleddyn J. Roberts.

did not have to choose one side or the other, but could side with both positions? The way in which both positions could be sided with is by first acknowledging that there is no good reason at all to reject either the literal Hebrew rendering or the Septuagint translation. Secondly, you must come to the realization that in order to harmonize the two without attempting to discredit the two, the 15<sup>th</sup> day of Abib (anciently) was indeed the weekly Sabbath day each year. In this case, the morrow after the weekly Sabbath *would be* the morrow of the first day of the Feast of Unleavened Bread. However, the real proof comes next.

### Seven Sabbaths Complete

After reading the text of Leviticus 23:11 which commands exactly what day the wave-sheaf was lifted up by the priest, we continue to read the rest of the instructions on how to count to the day of Pentecost, known by the Hebrew name *Chag Shavuot*, translated into English as *Feast of Weeks*. We read in Leviticus 23:15-16 the following:

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHWH.

First off, notice how that the "A" portion of verse 15 further strengthens what verse 11 originally stated; the sheaf is to be waved on the day after the Sabbath. Incidentally, the Septuagint text reads here, "And you shall number to yourselves from the day after the Sabbath" making no qualms with its previous admission that the sheaf was to be waved on the day after the first day of Unleavened Bread. Secondly, take careful consideration of the command to count seven Sabbaths complete, even unto the next day after the seventh Sabbath. The key word here is *Sabbath(s)*. A diligent study of this word in the Hebrew Scriptures will show that **it is never used to refer to anything other than a rest or cessation from work or labor**. This is exactly how a word meaning should be reckoned in Scripture. If there is a dispute about the meaning of a word, it is imperative for us to check other instances of this particular word in the entirety of the holy writ (beginning with the uses by the same author), in order to properly discern what the actual meaning of the word is. In this case, we can *boldly* say that there is no justification *whatsoever* for us to arbitrarily count out seven periods of sevens (as is done in Rabbinical Judaism), with no relation at all to a rest at the end of each respective period. Indeed, seven periods of sevens are counted here, but as Leviticus 23:15-16 shows, each period must end with a Sabbath (or rest day).

What are the ramifications of this? We have shown that the count to Pentecost is to begin with the morrow after the Sabbath/first day of Unleavened Bread, meaning that the count always begins on the 16<sup>th</sup> day of Abib. We have also shown from the Hebrew text of Leviticus 23:15-16 that seven Sabbaths, seven rests complete, are to be counted after beginning the count. The conclusion is that the weekly Sabbaths hit on the 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month of Abib *each year* on the Hebrew calendar, or better put - YHWH's "clock." **This would be impossible had the weekly Sabbaths been simply a continuous uninterrupted count.** How do we solve this dilemma?

### Set Days of the Lunar Month

After one sees that the weekly Sabbaths of Abib had to have fallen on the 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of Abib every year, one may conclude that the Sabbaths of the next month fall by just

continuously counting seven into the second month, the month of Zif. This position does fall short for two primary reasons. *One*, there is no way that if you continue to count 1-7 all the way through *until the next Abib* that you will always have Sabbaths throughout the ages hitting on the 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of Abib. *Two*, counting through Abib does not yield Sabbaths on the 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month of Zif. At first glance, you may not think this makes much difference, but further examination ought to show you why it does. If the month of Abib had only 29 days total, the Sabbaths of the month of Zif (counting consecutively with no stopping) would fall on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, and 28<sup>th</sup>. If the month of Abib had a full 30 days within it, the Sabbaths of the month of Zif (counting consecutively with no stopping) would fall out to be on the 6<sup>th</sup>, 13<sup>th</sup>, 20<sup>th</sup>, and 27<sup>th</sup> of Zif. Why is this not compatible with the testimony of Scripture? That is answered in the story of the manna given in the book of Exodus, chapter 16. This chapter was dealt with in detail in chapter four of this book, as a refresher course let us briefly mention it again.

From reading Exodus chapter 16, we can conclude that the weekly Sabbaths fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of the second month. We find in Exodus 16 that the children of Israel murmured against Moses and Aaron on the 15<sup>th</sup> day of the second month in the wilderness of Sin.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. [Exodus 16:1-2]

At this time, YHWH spoke to Moses that bread would rain down from heaven for six days, beginning the next morning, but on the seventh day (the Sabbath) there would be no bread (Exodus 16:4-5, 25-26). Beginning with the morning of the 16<sup>th</sup> we notice the following sequence:

- 16<sup>th</sup> - first day of manna
- 17<sup>th</sup> - second day of manna
- 18<sup>th</sup> - third day of manna
- 19<sup>th</sup> - fourth day of manna
- 20<sup>th</sup> - fifth day of manna
- 21<sup>st</sup> - sixth day of manna
- 22<sup>nd</sup> - seventh day Sabbath

By acknowledging the above Scriptural sequence of manna, we can conclude that the weekly Sabbath day fell on the 22<sup>nd</sup> of Zif, and by default so did the 8<sup>th</sup>, 15<sup>th</sup>, and 29<sup>th</sup> of Zif. What this further shows is that knowing that the weekly Sabbath always hit on the 15<sup>th</sup> of Abib every year and that it hit on the 15<sup>th</sup> of the month of Zif in Exodus 16, shows us that the Sabbath was not counted without any interruptions, **but somehow synchronized to allow for the 15<sup>th</sup> of both Abib and Zif to be weekly Sabbaths.**

The only way for this sequence to work out is with a process known as a lunar-based Sabbath. This is a reformed Sabbatarian position that has been presented throughout this book that states that the weekly Sabbath falls on set days of a lunar, Biblical month. The process goes like this: you first have the day of the New Moon which is understood as being a third category of days, separate from the working days and Sabbaths (Ezekiel 46:1, 3; Isaiah 66:23; 2 Kings 4:23;

1 Samuel 20:5; Amos 8:5), and after that you have six working days and then a seventh day Sabbath which falls on the 8<sup>th</sup> day of the month/moon. This in turn causes the weekly Sabbaths to always fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon every month. In months where there are 30 days in length, a two-day festival of the New Moon is kept (1 Samuel 20:5, 18, 24-34). With this Sabbath sequence, the 15<sup>th</sup> day of Abib and Zif could be a weekly Sabbath and the Masoretic text and Septuagint translation of Leviticus 23:11 can readily be harmonized. In getting back to the fact that seven Sabbaths are to be counted from the morrow after the 15<sup>th</sup> of Abib (the 16<sup>th</sup>) we find that these Sabbaths would be the 22<sup>nd</sup> and 29<sup>th</sup> of Abib, the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>, of Zif, and the 8<sup>th</sup> of Sivan. A total of seven Sabbaths complete.

### **The Sabbaths of Abib and the Septuagint**

Let us now recall the fact that the 15<sup>th</sup> day of Abib is a weekly Sabbath every year on YHWH's calendar, which in turn calls for the first two Sabbaths complete in the count to Pentecost to unarguably fall on the 22<sup>nd</sup> and 29<sup>th</sup> of Zif. However, some have attempted to combat this understanding of the word *shabbat* in the Hebrew language with the translation that we have already acknowledged as an adequate and acceptable translation of the originally inspired Hebrew Scriptures, the Greek Septuagint.

Those people who do not number seven Sabbaths or rests for the count to Pentecost fall back on the Septuagint translation of Leviticus 23:15-16 that reads as follows:

And ye shall number to yourselves from the day after the Sabbath, from the day on which ye shall offer the sheaf of the heave offering, seven full weeks: until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to YHWH.

The first thing we must point out here, before delving into the understanding of the Septuagint text, is the fact that the Hebrew Masoretic text of Scripture is in the same language as the inspired text of Old Testament Scripture. The more technical terminology of seven Sabbaths complete in the Hebrew text is the one to fall most heavily upon. In light of this, we can say that **seven full weeks are seven Sabbaths complete**. Considering both texts causes us to see that this is how both the text and the translation are to be harmonized.

The second thing to point out is the underlying Greek term for week(s) in Leviticus 23:15-16. It is the Greek word *hebdomada* or a variation thereof. Doing a word study on this word in the Septuagint and in the Apocryphal books give us this understanding of the word.

Lev. 23:15,16; Deut. 16:9,10,16; Ex. 34:22, Num. 28:6; II Chr. 8:13

These passages deal with *Shavuot* (Feast of Weeks) and are the passages under question in this treatise.

Lev. 25:8, "And thou shalt reckon to thyself seven Sabbaths of years, seven times seven years; and they shall be to thee seven WEEKS of years, nine and forty years."

This use of *hebdomas* is one of a week of years **ending in a Sabbatical year**, i.e. a rest year.

Dan. 9:24-27; 10:2; 9:24 Seventy WEEKS have been determined upon thy people, and upon the holy city... And thou shalt know and understand that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven WEEKS,



and sixty-two WEEKS... And after sixty-two WEEKS, the anointed one shall be destroyed, and there is no judgment in him... And one WEEK shall establish the covenant with many: and in the midst of the WEEK my sacrifice and drink offering shall be taken away...

10:2 In those days I Daniel was mourning three full WEEKS. I ate no pleasant bread, and no flesh or wine entered into my mouth neither did I anoint myself with oil, until three whole WEEKS were accomplished.

We see here that the weeks of years are simply periods of seven years. There is nothing from the context suggesting that the last of the seven years must be a sabbatical year. The "three full weeks" can be seen either way; a period of seven or a period of seven ending with a Sabbath.

Tobit 2:1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of seven WEEKS, there was a good dinner prepared me; and I sat down to eat.

These weeks are again associated with the holy festival and are thus under dispute as the passages under the *Shavuot* references.

II Maccabees 12:31-32, 38 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the WEEKS approaching. And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea... So Judas gathered his host, and came into the city of Odollam. And when the SEVENTH day came, they purified themselves, as the custom was, and kept the Sabbath in the same place.

This is once again concerning the holy festival. In verse 38 the English translation of the Septuagint translates *hebdomas* seventh. When looking at the Greek it seems that it would be better translated, "when the seventh day of the WEEK came," but I am not a Greek scholar, just giving my opinion. However, verse 38 shows that *hebdomas* is used in reference to a week ending with a Sabbath.

II Maccabees 6:11 And other, that had run together into caves near by, to keep the SABBATH day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honor of the most sacred day.

I know for sure that the word *hebdomas* (*hebdomada* - noun, feminine, plural, nominative) is used in this passage. Which word it is translated as, I am not as sure. It is most likely translated as Sabbath. There is no other word in the passage that could stem from the Greek rendering. This would show that the word *hebdomada* could have the meaning of Sabbath.

II Maccabees 15:4 And when they said, There is in heaven a living Lord, and mighty, who commanded the SEVENTH day to be kept.

Here we see that *hebdomas* (*hebdomada*) is associated with the weekly Sabbath.

IV Maccabees 2:8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and canceling the debt of the incoming SABBATH.

Here the word *hebdomadas* (*hebdomadon* - noun, feminine, plural, genitive) is translated as meaning the sabbatical year.

IV Maccabees 14:7-8 O holy SEVEN of harmonious brethren! for as the seven days of creation, about religion, so the youths, circling around the number SEVEN, annulled the fear of torments.

Here the word *hebdomadas* (*hebdomas* 1<sup>st</sup> / *hebdomada* 2<sup>nd</sup>) is used in association with week ending with a Sabbath.

It definitely appears that the word *hebdomadas* (or the like) can be used for a week not ending with a Sabbath or most predominantly, a week ending with a Sabbath. It also appears from II Maccabees 6:11 and IV Maccabees 2:8 that it can be properly translated into English as *Sabbath*. We also see that there are times it is translated as seven with direct reference to the weekly Sabbath.

For one to examine these references and say that the Greek word is not *always* used in context with the weekly Sabbath misses the entire point. The point is that it *can* be used in this context, and coupled with the fact of the Hebrew word *shabbat* in Leviticus 23:15-16 we see that *hebdomadas* does indeed reference to a period of seven ending with a weekly Sabbath in the Septuagint translation of the same text.

After concluding our word study on *hebdomada* in the Septuagint and apocrypha, we can say that it definitely can have the meaning of the seventh day Sabbath, and more than likely, this is the *predominant* meaning. Therefore, we have the Hebrew Masoretic text telling us to count seven *Sabbaths* (which can *only* mean seven rests) and the Septuagint translation telling us to number seven full *hebdomada* (which can have the meaning of seven rests). The astute conclusion is that we should number from the 16<sup>th</sup> of Abib seven rests, i.e. seven weekly Sabbath days. Therefore the first two complete Sabbaths fall out to be on the 22<sup>nd</sup> and 29<sup>th</sup> of Abib **each and every year, confirming the lunar-based understanding of the weekly Sabbath reckoning**. This is how the Greek speaking Judahites and the Hebrew speaking Judahites could be at Pentecost on the same day in the book of Acts 2, where there were dwelling in Jerusalem devout Judahites out of every nation under heaven. The Greek speaking Judahites who read from the Septuagint understood the same exact thing as the Hebrew speaking Judahites seeing that both texts, although technically different, were saying the same exact thing.

## Chapter Twelve: The Death and Resurrection of Messiah

Ignorance is bliss. If you have gotten this far in studying the lunar reckoning of the Sabbath, the odds are that you have learned that not everything you have *been told* is the truth, really is the truth. While we are in that state of ignorance, we just go on our merry way not realizing all of the falsehood around us, especially in the area of religion. Some people are content with staying in a state of ignorance, placing their head in the sand like the ostrich and believing that just because they refuse to see what is false, it means the falsehood doesn't exist.

I remember several years ago when I began to share some elementary aspects of the lunar Sabbath reckoning with a friend that he immediately placed his hand up and said something like, "Wait. Don't tell me any more. I don't want to be held accountable." He honestly was of the opinion that he could reject knowledge and not really be held accountable to acting upon that knowledge, even if the knowledge was truth. Hosea 4:6 comes to my mind as I write this. The first part of that verse says that YHWH's people are destroyed for a lack of knowledge, but the next part goes on to say that they have *rejected* knowledge. In other words, the knowledge was presented to them, or at least someone tried to present the knowledge to them, but they rejected it. YHWH ends by saying that because people reject knowledge, He will reject their children. Why is it an amazement to us then that each generation wanders further and further from the truth because their parents and Grandparents were guilty of rejecting true knowledge to some extent. I'm all for breaking this chain of events and accepting any true knowledge that anyone seeks to share with me, and then passing this wisdom down to my children and my children's children.

The chapter you are reading now is one that is brand new with the 2013 update to this book. I (Matthew Janzen) am actually writing this chapter on "Easter Sunday" 2013, which is somewhat ironic because the chapter concerns itself with the death and resurrection of the Master. I believe that the only calendar calculation that aligns with our Master's passion and resurrection is the Biblical calendar, and by that I'm including an understanding that the weekly Sabbath was originally determined by the moon, one of the great lights appointed in Genesis 1:14-18 for signs, seasons, days, and years. People at this very moment I am writing are celebrating the resurrection of the Messiah on a day that is not sanctioned by sacred Scripture. Let me begin to explain.

Our Messiah was crucified or put to death of the 14th day of Abib, the first lunar month of the year (Exodus 12:2; 13:4). We know this because (1) just before His death the Passover festival was about to be held in Jerusalem (Matthew 26:1-2), (2) the Judahites that led Yeshua judgment did not enter into the Roman Governors headquarters because they didn't want to become defiled and not be able to eat the Passover (John 18:28), (3) and John 19:14 calls the day of the crucifixion the day of the preparation of the Passover. These reasons, among others, teach us that Yeshua was slaughtered on Abib 14, the same day that the physical Passover lambs had been slaughtered for many, many years before Yeshua was born (Exodus 12:1-6; Leviticus 23:5).<sup>48</sup> It is believed by the large majority of Christianity that Yeshua died on the preparation day to the weekly Sabbath, and with this singular point I actually do agree. When reading each of the four evangel accounts I see a natural reading of preparation, Sabbath, and first day sequence. I will just take Mark's account to show what I am saying.

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<sup>48</sup> Further studies detailing the date of our Master's death can be found at: <http://www.ministersnewcovenant.org/passover-and-masters-supper.html>. as well as in the article section of the sight, with the article titled "The Lord's Supper."

Mark mentions the day of the Messiah's death as having the title of *the preparation*. "And now when the even was come, because it was the preparation, **that is, the day before the Sabbath** (Mark 15:42)." Notice very carefully that Mark describes or gives a brief commentary of this word preparation as "That is, the day before the Sabbath." It was on this day of preparation that the Messiah was crucified. Mark shows that he was speaking of a regularly occurring day. He simply explains in more details to the reader which day the preparation was. In case the reader did not know which day the preparation was, Mark clarifies his speech by saying it was the day before the Sabbath. The reader would of a surety understand that the Sabbath mentioned would be the weekly Sabbath. You would not make this sort of a statement if you wished to convey this particular Sabbath as only being an "annual Sabbath," without reference to the weekly Sabbath.

We then read in Mark 16:1, "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought sweet spices that they might come and anoint him." A good question would be, when *what* Sabbath was past? Could it possibly be the only Sabbath previously mentioned? This would be the most logical way to see this, seeing that Mark doesn't so much as even hint at another Sabbath day occurring anywhere else within the timing of the death, burial and resurrection of the Messiah. In conclusion, we then have mention of the first day of the week in Mark 16:2. "And very early in the morning the first day of the week, they came early to the sepulcher at the rising of the sun." This first day of the week followed right after the Sabbath, which followed right after the day of the preparation. Thus we have a preparation, Sabbath, and first day sequence of events surrounding the timing of the death, burial and resurrection. The same holds true for each of the other three evangel authors.

There are others who believe that our Messiah died on Abib 14, but that this DATE was on the DAY of Wednesday. They believe that the next day (Thursday in their view) was the annual Sabbath, after which was Friday (preparation day) and Saturday (the weekly Sabbath). They believe that our Messiah had to lay in the grave for 72 hours, or as they like to say, three days and three nights. They generally mock those who believe that Yeshua died on Friday and then rose on Sunday saying, "How in the world can you get three full days and nights out of Friday to Sunday?" However, to get technical (as they like to do), even this 72 hour teaching cannot believe that the Messiah was in the tomb for three full days and three full nights, seeing that Yeshua died around what we would call 3 p.m. of Abib 14, in the middle of the afternoon. This teaching would have the Messiah in the tomb for:

- Part of a Day - Abib 14
- A Night and a Day - Abib 15
- A Night and a Day - Abib 16
- A Night and Part of a Day - Abib 17

So this teaching does have the Messiah in the tomb for three full nights, but only two full days, and parts of two others. You must understand that those holding to a literal interpretation of three days and three nights, have said to me personally "It must be three full days (12 hour days) and 3 full nights (12 hour nights)." There are probably some who do not believe in such a technical interpretation. For those who do or do not, the question arises, just how technical or

literal should we be here? If you're going to say Yeshua had to be in the grave for three days and three nights, can you then turn around and say that this means three full nights, two full days, and parts of two other days?

This all stems, in my estimation, from a desire to come up with a way where our Messiah did not rise on the first day of the week, but instead on the Sabbath. It is a frequent argument, given by those who worship on the first day of the week, to say that the reason they do so is because Yeshua resurrected on the first day of the week. I believe that Sabbatarians, somewhere down the line, did not like where this argument headed. I also believe that they decided to delve into the Scriptures and find a way to teach that Yeshua resurrected on the Sabbath day, instead of the first day of the week, in order to thwart the teaching of those who worshiped on the first day of the week. I do believe that Yeshua did resurrect on the first day of the week. I also say that there isn't a single Scripture that commands us to worship on the day of Yeshua's resurrection. I am thankful for His resurrection, and I celebrate the fact that the Father raised Him from the dead to immortality. He was raised for our justification (Romans 4:25), and apart from His resurrection we would be hopeless. However, none of this proves that the day of His resurrection is the day we are to worship on. YHWH has made it very clear in the Torah that the day of weekly worship is the seventh day, not the first (Exodus 20:8-11). We do not need to change the accounts found in the four evangels to combat the teaching from the "first-day keepers." We just need to stay with Scripture and show them that the day of our Messiah's resurrection (although of utmost importance) does not equal the day we should worship on.

Why is it that some people don't believe our Messiah died on preparation day, and then rose on the third day from that death, only laying in the grave for around 30 to 36 hours (as we would calculate hours)? It is because of a verse of Scripture in Matthew 12:40 where Yeshua said He would be in the *heart of the earth* for three days and three nights. I do not have time to go into this teaching in detail here. I dealt with it a little in chapter five of this work, and I have written a full-length, in-depth study on all the information in the Scriptures on the subject. I would invite you to take a look at my written study, as well as a few other books written by learned men on the subject for further study.<sup>49</sup> For now, let me move along to my main point.

We Lunar Sabbatarians understand that Yeshua died on Abib 14, and this means that He then resurrected on the third day from his death (as Yeshua Himself taught).<sup>50</sup> This would be Abib 16. If you have followed this entire book up to this chapter you recognize that every year Abib 14 is Passover, Abib 15 is the Sabbath, and Abib 16 is the day of the wave sheaf, when the first sheaf of the new barley harvest is lifted up and waved by the priest.<sup>51</sup> This happens every single year without fail, but catch this. Not only are these the same DATES every year, but they are the same DAYS of the week every year. Notice carefully.

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<sup>49</sup> You will find my study at [ministersnewcovenant.org](http://ministersnewcovenant.org) in the article section titled "The Sign of Jonah." Other studies include, "Three Days and Three Nights: Reconsidered in Light of Scripture" by Ralph Woodrow, "The Time of the Crucifixion and the Resurrection" by Samuele Bacchiocchi, and "The Chronological Aspects of the Life of Christ" by Harold W. Hoehner. Let me briefly say that I do not have a problem with Matthew 12:40. I believe the words of the Messiah here, I just understand them in light of the preponderance of the rest of the evidence in the four evangels and the remainder of Scripture dealing with the subject.

<sup>50</sup> Matthew 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:46

<sup>51</sup> I do not believe it is any coincidence that Paul refers to Yeshua as the first-fruits of those who sleep in 1 Corinthians 15:23, just after he wrote that Yeshua rose from the dead on the THIRD DAY according to the Hebrew Scriptures (1 Corinthians 15:1-4). When one understands that Abib 16 is the third day from Passover, and always the first day of the week, everything aligns beautifully. Yeshua was raised from the dead, i.e. lifted up from the sleep of death, on the day of the offering of the wave sheaf, the first day of the week, the morrow after the Sabbath, the 16th day of Abib.

Preparation Day	Sabbath	First Day
Abib 14 / Passover	Abib 15 / Sabbath	Abib 16 / Wave Sheaf

This is beautiful, but the only way this will work each and every year is on YHWH's calendar, with the Lunar Sabbatarian model. The other methods of Passover, Sabbath, and Wave Sheaf just will not always align with the Preparation, Sabbath, and First Day of the Week.

Take for instance the method of calculation taken by many in the Messianic/Hebrew Roots movement who follow the Rabbinical Jewish reckoning. They teach that Abib 14 is the Passover, but they teach that Abib 15 is not the weekly Sabbath, but rather an annual Sabbath day that may or may not fall on the weekly Sabbath. This in turn shows that Passover may or may not fall on the sixth day of the week (preparation), and that the day of the Wave Sheaf (Abib 16) may or may not fall on the first day of the week. I will use this year (2013) for an example. Those following this method kept Abib 14 this year on a Monday, with Abib 15 on a Tuesday, and Abib 16 on a Wednesday.

Passover	Sabbath	Wave Sheaf	Preparation	Sabbath	First Day		
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
Abib 14	Abib 15	Abib 16	Abib 17	Abib 18	Abib 19	Abib 20	Abib 21

In the above chart sequence, the Messiah would have died on Passover - Abib 14 - but it **would not be** preparation day to the weekly Sabbath, **IF** you believe that the Sabbath is from Friday evening to Saturday evening. Likewise, the wave sheaf would be on Abib 16, but this **would not be** the first day of the week when the Messiah rose, **IF** you believe the weeks are not tied to the cycle of the moon (lunar weeks). So this method of calculation can memorialize the same DATES that our Messiah was put to death and then resurrected by the Father, but it cannot always memorialize the same DAYS OF THE WEEK our Messiah was put to death and then resurrected by the Father. This is only because this calculation divorces the days of the week from the lunar cycle.

Let's move on to another method of calculation with the Messianic movement. This method believes that Passover is Abib 14 and the day of Yeshua's death, but they believe that the wave sheaf fluctuates throughout the week of Unleavened Bread. They begin their count to Pentecost with the Sunday that falls anywhere from Abib 15 through Abib 21, because they believe that the phrase the "morrow after the Sabbath" in Leviticus 23:11 is speaking of the weekly Sabbath, and they believe the weekly Sabbath is from Friday evening to Saturday evening.<sup>52</sup> So let's use the same chart (2013) with a bit of a variation for this particular method of calculation.

Passover	Sabbath	Preparation	Sabbath	First Day	Wave Sheaf		
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
Abib 14	Abib 15	Abib 16	Abib 17	Abib 18	Abib 19	Abib 20	Abib 21

Using this calculation you have Passover on Abib 14, the day which Yeshua died, then you have an annual Sabbath on Abib 15, the day after Yeshua's death. However, you do not have the preparation day to the weekly Sabbath falling until Abib 18, with Abib 19 being the weekly Sabbath, and Abib 20 being the offering of the wave sheaf. Keep in mind that the wave sheaf in this method "floats" through the week of Unleavened Bread depending upon where the

<sup>52</sup> Reading the previous chapter (Chapter Eleven) will help greatly in understanding this concept.

"Saturday Sabbath" falls within the Feast. In both of these calculations the perfect memorial of what happened at Yeshua's death, burial, and resurrection is distorted. Only with the Lunar Sabbatarian model do we always memorialize Yeshua's death, burial, and resurrection on the same DATES, *and* on the same DAYS each and every year without fail. This is because for lunar Sabbath keepers, Abib 14 is always preparation day to the weekly Sabbath, and Abib 16 is always the first day of the week.

I've tried to share this concept with first-day keepers before, including sharing with some of them very recently. I've explained to them that the annual memorial of the DATE of Yeshua's death happened almost a week ago on Abib 14 (I'm writing this on Sunday, March 31, 2013), yet they are celebrating Yeshua's resurrection today, on Sunday morning, March 31, 2013, **SEVEN DAYS FROM PASSOVER**. This just doesn't make Scriptural sense. They observed what they call "Good Friday" a couple of days ago, but it fell on Abib 18 which is not the DATE of Yeshua's death. See, when you disassociate the days of the week from the lunar cycle, you end up with all of this confusion. You're not even able to memorialize the DATES of Yeshua's death and resurrection on the same DAYS of the week every year.

It is quite possible that this was part of what was argued so much about in the second century A.D. I have in my library a few books that speak about the Elder of the assembly at Smyrna, Polycarp (a direct disciple of the apostle John), traveling to the Bishop of the Roman Church (Anticetus) to discuss with him why it was more proper to keep Passover on Abib 14 instead of celebrating "Easter" on the Sunday that comes after the full moon which came after the spring equinox. Polycarp argued that the church should observe Passover on the same date that the Hebrews had celebrated it on, and not seek to keep "Easter" on Sunday, the first day of the Julian weekly cycle. The Bishop did not give in and soon thereafter it became the common practice of the "Christian" church to keep "Easter" always on a Sunday, following the full moon after the spring equinox.<sup>53</sup> This destroys the memorial of the DATES of our Master's passion and resurrection aligning with the proper DAYS of the week.

When one understands the lunar reckoning of the Sabbath, everything goes from a "jumbled mess" to a gorgeous harmony. Each and every year at Passover, it is the sixth day of the week, the day of preparation. The following day is the high day (John 19:31), that is, the weekly Sabbath and annual Sabbath on the same date. The third day (according to the Scriptures - remember what Paul said in 1 Corinthians 15:1-4) is Abib 16, the first day of the week, the morrow after the Sabbath, and the day of the wave sheaf or first fruit offering.

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<sup>53</sup> The sources I have for this include *Calmet's Dictionary of the Holy Bible*, 8th Edition, 1832, under "Passover" p. 726; *The Eerdmans Bible Dictionary*, 1987, under "Easter" p.300; *The New Bible Dictionary*, 1996, under "Easter" p. 286; *The Zondervan Pictorial Encyclopedia of the Bible*, 1976, Volume 2, p. 180; *From Sabbath to Sunday*, by Samuele Bacchiocchi, 1977, pp. 198-204; *Eusebius' Ecclesiastical History*, 2009, pp. 181-184.





## Chapter Thirteen: PHILO'S IMPORTANCE

Seeing that no one reading this book was alive or existed in person at the time of the Apostles, except in the loins or D.N.A. of our ancestors, we must turn to people's writings that were there, to see how they practiced Biblical commandments. One of the most important historians that we find is a man by the name of Philo. The question we must ask ourselves is why is Philo of such importance?

In the quest for historical evidence as it relates to this subject, we have noticed that those who support Saturday Sabbaths do not often mention Philo. The writings of Philo are very important for establishing Israelite beliefs and or practices both before and during the Messiah's time here on earth. Philo lived from approximately 20 BC until about 50 AD. Thus, his lifetime spanned not only the years prior to the Messiah's birth, but also the years following His resurrection (not to mention the years in between).

The evidence reveals that Philo's beliefs were representative of those in Israel during that period. Philo, who was born and raised in Alexandria, Egypt, was one of more than 100,000 Israelites living in that city. When the prefect Flaccus initiated a massacre of the Israelites in the year 39 AD, Philo was selected to head the Israelite delegation that went to Rome to plead their case before Gaius Caligula. Take some time to think about the significance of Philo having been chosen from among his people for such a colossal task. Would Philo have been chosen for such a mission if his practice and beliefs had not reflected those of the Israelite faith? No, he would not have been chosen unless his views matched those of his overall people. We know from Philo's writings that he did observe lunar Sabbaths. If the Israelite faith of that time had practiced Saturday Sabbaths, while Philo in opposition observed lunar weeks and Sabbaths, would this detail have affected their decision to select him to lead a delegation to Rome? There is no question about this, because Sabbath observance is one of the most distinguishing marks of the Hebrew people.

For Philo to have "swam against the flow" of Hebrew faith with regard to Sabbath observance would have signaled a break in the Hebrew faith. We can then discern that if Philo observed lunar weeks and Sabbaths by the phases of the moon each week, so did the rest of his fellow brethren, including our Savior because there was no controversy between our Savior and the Judahites in the writings of the New Testament concerning the timing of the weekly Sabbath.

We believe Philo did an excellent job of explaining how the weeks are connected to the moon, which a few, but not all, are covered in this chapter. We feel that a major blow to Saturday Sabbatarian theology involves that which Philo left out of his writings pertaining to a regularly re-occurring Saturday Sabbath without any interruption whatsoever.

Not once did Philo mention another week other than the lunar cycle in determining the Sabbath day. In fact, the word Saturday or Saturn's day isn't mentioned *even once* in Philo's entire book in relation to the Sabbath. This is significant, for elsewhere in Philo's writings he devotes much space to discussing the cycle of the moon and the number 7. In fact, Philo lists the day of the New Moon as one of the major feasts. Yet, he never counted the New Moon when counting the 28 days of the four weeks or four Sabbaths each month because the New Moon day was a separate feast altogether, and was not included in the working days.

We find it to be very interesting that Philo mentioned the *moon and its phases* of waxing and waning in his commentary regarding the weekly Sabbath. In his writings, Philo distinguishes

New Moon observance as a separate feast from the weekly Sabbath, and that is why he never includes the New Moon in counting out the weeks. Please study this chapter *carefully* because Philo was an eyewitness of how things were done by the Israelites of our Savior's time, and you should not ignore the testimony of eyewitnesses when searching for the truth of what happened. Hereafter is a few of the many quotes that prove that the week and seventh day of the week was tied directly to the phases of the moon during the time of our Savior. The Israelites of Philo's time practiced the customs handed down first by YHWH to Moses and then to future generations by the Patriarchs. Philo had to have accurately portrayed what life was like for the most orthodox of the Israelite people. Philo is then an excellent historical source for us to examine concerning the timing of the weekly Sabbath day.

So, did Philo link the Sabbath or the week with the phases of the moon or not? Let us begin in his writings.

For it is said in the Scripture: "On the tenth day of this month let each of them take a sheep according to his house; in order that from the tenth, there may be consecrated to the tenth, that is to God, the sacrifices which have been preserved in the soul, which is illuminated in two portions out of the three, until it is entirely changed in every part, and becomes a heavenly brilliancy **like a full moon, at the height of its increase at the end of the second week...**"<sup>54</sup>

Please let what Philo just said sink in. His readers and fellow Israelites of that era, understood that the weeks were by the moon, and that at the end of the second week there would be a full moon. This statement needs no interpretation. The people understood that the weeks were by the moon, same as in the Scriptures. If this is so then the sacred seventh day, which comes at the end of the week, must be a full moon Sabbath (see Psalm 81:3-6). Why? In many places Philo speaks of the weekly seventh day, and we all know that the seventh day comes *at the end of the week*. There are some, however, who disagree. They point out that there are many people in the secular world and in the religious world who although not observing a lunar Sabbath, do in fact state that the full moon comes at the end of the second week. These people are then set as a parallel to Philo, but is this a proper comparison or are we comparing apples with oranges?

This whole argument proves nothing. People would like us to believe that the months were originally by the moon but the weeks were not, and use the common everyday language of a week that can refer to seven days as believed by those secular and religious people mentioned above.

If these same people were to make a statement saying it takes one month for something to happen, according to this logic, everyone would know that they believe that the months are by the moon. If I were to say it takes three weeks for an egg to hatch, someone might think I believe that the weeks were by the calendar instead of by the moon. So I don't believe that all men who make such a claim about the full moon believe in lunar weeks, it is just a way of speaking, but this is not so with Philo. Philo was making an observation of how a person can be spiritually illuminated to a full brilliance just like a full moon at the height of its increase at the end of the second week.

Philo did not count the New Moon when counting out the weeks as calendars do today. This statement is very easily proven from the writings of Philo because he states that the full moon is on the 15th each month and he separates the New Moon as a separate feast day, from

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<sup>54</sup> *The Works of Philo*, translated by C.D. Yonge, January 2000, *On Mating with the Preliminary Studies*, XIX (102), p. 313.

the weeks. Writers today would instead count the New Moon day in counting their weeks, but it is obvious from Philo that he did not count the New Moon day when counting out the weeks.<sup>55</sup> This is because at the end of the second week the full moon would be on the 14th instead of the 15th as Philo declares many times.<sup>56</sup> In other words, you have your New Moon worship day, then six workdays and then the weekly Sabbath on the 8<sup>th</sup> day of the moon. You then have six more workdays and a full moon on day 15 or at the end of the second week or second 7, i.e. at the end of 14 days after the New Moon day.

This proves the New Moon was not counted in counting out the weeks, just as YHWH did not count it in Exodus 16 when He made the Sabbath known to Moses. If the New Moon was ever counted in counting out the weeks in Scripture, there would be pinpointed weekly Sabbaths on the seventh, 14<sup>th</sup>, 21<sup>st</sup>, 28<sup>th</sup> etc. You cannot find these days pinpointed anywhere in Scripture because these days are always preparation days for the weekly Sabbath. When Philo spoke of the 10th or 15th day, he was counting the New Moon day in his count, but it is an absolute that when he counted out the week, he did not count the New Moon, which in itself proves *lunar* weeks.

Getting back on point, we must remember that the works of Philo are very significant in that he walked the earth before and at the same time and twenty years after the resurrection of the Son of YHWH. He was one of the most influential men of that time, living as an Israelite in Alexandria Egypt, and reading from the Septuagint Bible. The Septuagint, as noted in earlier chapters, was the most quoted from in the New Testament writings.

Philo's writings about such things as the Priesthood, Festivals, etc. are in harmony with the Bible we now read today. At one point in his writings he did make mention that some states or provinces were keeping only one Sabbath per month counting from the New Moon, whereas we know all four should be kept properly. Here is Philo on this issue:

The fourth commandment has reference to the sacred seventh day that it may be passed in a sacred and holy manner. **Some states keep the holy festival only once in the month, counting from the New**

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<sup>55</sup> Philo, in his work titled *On the Creation* (pp. 81, 83 Colson-Whitaker Translation) states: "...the circuits of the moon... begin at 1 and add each number up to 7 and it produces 28. This is a perfect number and equal to the sum of its own factors. And the number produced is the number which brings the moon back to her original form, as she retraces her course by lessening till she reaches the shape from which she began to make perceptible increase; for she increases from her first shining as a crescent till she becomes a half-moon in seven days, then in as many more she becomes full-moon, and again returns the same way like a runner in the double race-course, from the full to the half-moon in seven days as before, then from the half to the crescent in an equal number of days: these four sets of days complete the aforesaid number." Notice here that Philo speaks of the number 28 being produced, but he leaves out the conjunction or the period of time known as the new moon. Elsewhere in his work titled *The Special Laws I* (p. 201 Colson Translation) he writes "In the first seven from the conjunction we have the half moon, in the second the full moon, and when she is reversing her course she passes first into the half moon and then dies away into the conjunction." Here, Philo includes the conjunction/new moon period, and does not speak of the number 28 because of his inclusion of the period of the new moon, a period having the sum of either 29 or 30 days.

<sup>56</sup> *The Works of Philo, The Special Laws I XXXV.* (168) "And since, of the sacrifices to be offered, some are on behalf of the whole nation, and indeed, if one should tell the real truth, in behalf of all mankind, while others are only in behalf of each individual who has chosen to offer them; we must speak first of all of those which are for the common welfare of the whole nation, and the regulations with respect to this kind of sacrifice are of a marvellous nature. (169) For some of them are offered up every day, and some on the days of the new moon, and at the festivals of the full moon." Also, *The Special Laws I XXXV.* (189) "On the fifteenth day, at full moon, the feast which is called "the feast of booths" is celebrated for which the supplies of the sacrifices are more numerous." Also, *The Special Laws II XXVIII.* (155) "And this feast is begun on the fifteenth day of the month, in the middle of the month, on the day on which the moon is full of light, in consequence of the providence of [the Almighty] taking care that there shall be no darkness on that day." Also, *The Special Laws II XXXIII.* (210) "Again, the beginning of this festival is appointed for the fifteenth day of the month, on account of the reason which has already been mentioned respecting the spring season, also that the world may be full, not by day only but also by night, of the most beautiful light, the sun and moon on their rising opposite to one another with uninterrupted light, without any darkness interposing itself between so as to divide them."

**Moon, as a day sacred to [the Almighty];** but the nation of the Jews keep every seventh day regularly, after each interval of six days.<sup>57</sup>

Please notice carefully what Philo wrote above. First, one must realize that Philo understood that the New Moon was a festival all by itself and was not one of the six ordinary working days (Ezekiel 46:1-3). The gate of the inner court was to be shut on the six working days and opened on the Sabbath and New Moon.<sup>58</sup> Philo here says that some provinces were observing the holy Sabbath day festival only once in the month. Notice how he centers in on once in the month. He also mentions that they were keeping it by counting from the New Moon and recognizing it as a day sacred to YHWH. Now, if counting from the New Moon to find the weekly Sabbath is erroneous, how were these states keeping *the holy festival* once a month? Think about this. Philo did not say they kept *a* Sabbath or *their* Sabbath or a *bogus* Sabbath, but rather he said they kept the *holy festival* sacred to YHWH. This has to mean that the proper way to find the holy festival of the Sabbath is to count from the New Moon.

Philo continues by saying that the Judahite nation keeps every seventh day holy after each interval of six days. This poses no problem at all to Lunar Sabbatarians as we *too* do what Philo did. Philo already gave us the proof that counting from the New Moon was the proper way to find the holy festival of the Sabbath, therefore when he says the Judahites keep every seventh day holy, he is speaking of every seventh day after each interval of six working days periods, from New Moon to New Moon. This is the only logical way to understand this particular passage in Philo. We shall now continue in Philo's writings:

Again, the periodical changes of the moon, take place according to the number seven, that star having the greatest sympathy with the things on earth. And the changes which the moon works in the air, it perfects chiefly in accordance with its own configurations **on each seventh day**. At all events, all mortal things, as I have said before, drawing their more divine nature from the heaven, are moved in a manner which tends to their preservation in accordance with this number seven. ... Accordingly, **on the seventh day**, [the Almighty] caused to rest from all his works which he had made.<sup>59</sup>

Elsewhere in his writings, Philo identifies that when he mentions the seventh day, he is speaking of the Sabbath day. In the above, he tells us that the moon perfects its own configurations on each seventh day. It was understood that at the end of each period of six workdays, there would be a weekly Sabbath. The Greek speaking Israelites referred to the Sabbath as the seventh day or the sacred seventh day, while in the language of the Hebrews it was termed *Shabbat*, or Sabbath. Continuing with Philo:

**But to the seventh day of the week he has assigned the greatest festivals**, those of the longest duration, at the periods of the equinox both vernal and autumnal in each year; appointing two festivals for these two epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being a feast of thanksgiving for the bringing home of all the fruits which the trees have produced...<sup>60</sup>

Let us look carefully at what Philo is saying. But to the seventh day of the week He has assigned the greatest festivals, in other words the greatest (longest) festivals have been assigned

<sup>57</sup> Ibid. The Decalogue, XX (96), p. 526.

<sup>58</sup> See *The Works of Philo*, The Special Laws II, XI (41), p. 572.

<sup>59</sup> *The Works of Philo*, translated by C.D. Yonge, *Allegorical Interpretation I*, IV (8, 9) / VI (16), pg. 25-26.

<sup>60</sup> Ibid, *The Decalogue*, XXX (161), pg. 532.

to the seventh day of the week (15<sup>th</sup> Sabbath) which begins the Festival and lasts for seven days. We know both of these feasts begin on the 15<sup>th</sup> (Sabbath). Each of them lasts for seven days, and each one of these events were assigned a festival day (15<sup>th</sup>) or weekly Sabbath to begin the Feast, it then lasting for seven days. Philo goes on to say that each month (1<sup>st</sup> and 7<sup>th</sup>) should receive an especial honor of one sacred day of festival, for the purpose of refreshing and clearing the mind with its holiday. Notice he did not say they would receive 2 holydays of festivals, but 1, the 15<sup>th</sup>. To prove the seventh day of the week is the same as the 15<sup>th</sup>, elsewhere Philo states, "Again the beginning of this feast is appointed for the fifteenth day of the month on account of the reason which has already been mentioned respecting the Spring season might receive special honor of one sacred day of festival."<sup>61</sup>

In other words, Philo is saying the weekly Sabbath begins these feasts, and is on the 15<sup>th</sup>. This proves the Sabbaths by the lunar calendar because there is no way the weekly Sabbath (15<sup>th</sup>) can begin these two festivals on the 15<sup>th</sup> in the first and seventh month, on a continuous seven day cycle by today's calendar. Let us continue:

The fourth, **which treats of the seventh day**, must be regarded as nothing less than a gathering under one head of the feasts and the purifications ordained for each feast, the proper lustrations and the acceptable prayers and flawless sacrifices with which the ritual was carried out. **By the seventh I mean both the seventh which "includes" the most creative of numbers, six, and that which does "not include" it but takes precedence of "it" and "resembles" the unit.** "Both" these are employed by Him in reckoning the feast-times.<sup>62</sup>

What can be plainer than that? Let us analyze it. "The fourth, which treats of the seventh day, must be regarded as nothing less than a gathering under one "head" of the feasts" How can weekly Sabbath day be regarded as a gathering under one head of the feasts unless it heads these feasts, i.e. begins them each year? This proves lunar Sabbaths. "By the seventh I mean both the seventh which includes the most creative of numbers, six, and that which does not include it but takes precedence of it and resembles the unit." The word precedence means it comes before the number six, i.e. one of the sevenths comes before the number six, and the other seventh comes after it and is combined with it. This is impossible if he used the same count for the Sabbath as people do today. The word precedence also has a footnote that has the actual Greek word and states after it, "...the verb, derived from the adverb ... seems to be used as a thing which gets in front of something else and obscures it (Spec. Leg. Iv.52). So here the idea may be that the unit or monad does not need six to make it equivalent to seven."

This seventh is the weekly seventh and is in front of the six because to the weekly seventh day He has assigned these feasts. The footnote also says "...here the idea may be that the unit or monad does not need six to make it equivalent to seven..." This single unit or monad does not need six to make it equivalent to seven because it *is* a seventh and both Yonge's and Colson's translation of Philo say it is made to resemble the unit or number one. Finally, yet importantly, he says, "Both these are employed by Him in reckoning the feast-times." You cannot reckon a feast with a seventh that jumps around on a fabricated calendar. Both the sevens have to be fixed, and not just the one that is on the 21st because He employed both sevens in reckoning the feast-times. If one of the sevenths could move, it would also fall on the 21st at times and would be combined with the number six and there would be only one seventh. I could go on and on

<sup>61</sup> Ibid, *The Special Laws II*, XXXIII (210), pg. 588.

<sup>62</sup> *The Works of Philo*, translated by F.H. Colson, *The Decalogue XXX* (158).

with quotations from Philo, but anyone can call me (Brother Arnold) at 770.483.8542 if you would like to discuss this matter further. To close we will place the facts from Philo from both the Yonge and Colson translations.

- FACT #1: Both translations state that the full moon is at the end of the second week.
- FACT #2: They both state that the full moon is on the 15<sup>th</sup>.
- FACT #3: They both teach that the 15<sup>th</sup> begins both of the 7-day feasts/festivals each year, which is the same 15<sup>th</sup>/full moon that is at the end of the second week.

The question is, could this same 15<sup>th</sup> be the weekly seventh day that the festivals are assigned to? This is because he says both of these festivals have been assigned to the seventh day of the week. It could very well be the 15<sup>th</sup> that is at the end of the second week, if they were keeping lunar weeks (as we believe), so let's examine fact number four and see.

- FACT #4: Both translations conclusively teach that they are two sevenths in each of these festivals and both are connected in some way with the number six.

When Philo states that there are two sevenths in both the Festival of Unleavened Bread and the Festival of Booths, is he somehow missing the point Saturday Sabbatarians would bring up today - that there is a third seventh that will hit in between the 15<sup>th</sup> and the 21<sup>st</sup> the majority of years that the feasts come around? Why does Philo not mention this third floating seventh? He doesn't mention it, because it does not exist. Philo only mentions two sevenths in relation to the feast and the first of these two sevenths is none other than the weekly seventh day Sabbath that leads the feasts and is considered the first day of the feast, the 15<sup>th</sup>.

## Chapter Fourteen: FIVE OBJECTIONS ANSWERED<sup>63</sup>

### OBJECTION #1:

YHWH told the Israelites to watch for the manna in Exodus 16. Why not just simply tell them to watch for the moon?

**ANSWER:** Who are we to question how YHWH desires to say something? For instance, why didn't YHWH just come right out and tell the Apostle Peter to go and preach to the Gentiles, instead of "beating around the bush" and telling him to eat unclean animals? Are we willing to accuse YHWH of not knowing the best way to show His people the truth?

Furthermore, we have proven the weekly Sabbaths in Exodus 16 fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon, so the Israelites were shown by YHWH using the moon. To ignore this is to ignore simple evidence. YHWH specifically mentions the 15<sup>th</sup> day of the moon in Exodus 16:1. We should ask ourselves why, in all of the journeys of the children of Israel does YHWH specifically mention the day of the moon here in Exodus 16, just before the Sabbath is revealed to them? Could it be because the knowledge of which day of the moon this was done on is of importance?

**OBJECTION #2:** Joshua 5:10-12 compared with Leviticus 23:14 gives evidence that the weekly Sabbath fell on the 14<sup>th</sup> day of Abib.

**ANSWER:** This issue has come up quite frequently in discussing the lunar Sabbath. The argument goes something like this. "Nowhere in Scripture is the 15<sup>th</sup> of Abib spoken of as the Passover, but the 14<sup>th</sup> is plain. The writer of the book of Joshua understood the 14<sup>th</sup> as Passover, and on the morrow after the Passover (the 15<sup>th</sup>) the Israelites ate the produce of the land, which could not be lawfully eaten until the morrow after the Sabbath (Lev. 23:14). This would make the 14<sup>th</sup> of Abib the weekly Sabbath in Joshua 5:10-12." Here is the text:

While the sons of Israel camped at Gilgal, they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. And on the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year. [Joshua 5:10-12 NASB]

I will point out two possible interpretations of the text here. The Israelites kept the Passover on the fourteenth of the month at even. The Hebrew word here for even is the word *ereb*, the exact same word used in Exodus 12:18 where we find an interesting use of this phrase. Exodus 12:18 states, "In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening." This phrase actually refers to the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>, seeing that the first day of unleavened bread is the 15<sup>th</sup> of Abib (Leviticus 23:6; Numbers 28:17). To prove further that the phraseology at even (*ba ereb*), can refer to the ending of the day, we can turn to a passage in reference to the Day of Atonement which states:

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<sup>63</sup> Please visit the sermon section of the website ([ministersnewcovenant.org](http://ministersnewcovenant.org)) and check out the category titled "The Weekly Sabbath Day" for audio lessons that answer more objections that are generally raised in oppositions to lunar Sabbaths.

And YHWH spoke to Moses, saying: “Also **the tenth day** of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to YHWH... It *shall be* to you a Sabbath of *solemn* rest, and you shall afflict your souls; **on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.** [Leviticus 23:26-27, 32]

YHWH specifies the tenth day of this month as the Day of Atonement, but He also specifies that the day begins on the ninth day of that month at even. This would be the end of the ninth, which begins the tenth, similar to the example found in Exodus 12:18. With this being the case, the verse in Joshua 5:10 could justifiably be understood as meaning the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>. Thus, on the morrow (16<sup>th</sup>) after the Passover was eaten with unleavened bread (15<sup>th</sup>), Israel ate the produce of the land.

A second interpretation can be found by once again consulting the Septuagint text that presents a slightly different perspective than the Hebrew text.

And the children of Israel kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna; and they took the fruits of the land of the Phoenicians in that year. [Joshua 5:10-12 LXX]

This text does not refer us to the exact date of the eating of the produce of the land, it only states they ate of it after they ate the corn of the land. This could have very well been the sixteenth, especially in light of what we have studied in chapter eleven of this work concerning Leviticus 23:10-11 in the Septuagint.

**OBJECTION #3:** The account in Numbers 10:11-33 shows that the Israelites were traveling on the 22<sup>nd</sup> day of a month. This could not have been allowed had it been a Sabbath.

**ANSWER:** The journey which began on the twentieth day of the second month (Numbers 10:11) is called in Scripture a three day journey. The statement (objection) is made that verse 33 says the Israelites would journey three days to search out a place to rest, but the Bible does not say this. It rather calls the journey a three days' journey. What is the difference you might ask? What is a three days journey? Is it a period of three complete days? Is it 72 hours? No. The Bible gives us a clear example of exactly what a three days' journey really is. We find the answer by noticing a similar account, which mentions a particular day's journey. Numbers 11:31 states:

Now a wind went out from YHWH, and it brought quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.

Notice carefully that this quail was two days journey, but the children of Israel gathered them a day and a half according to Numbers 11:32a, which tells us:

And the people stayed up all that day, all night, and all the next day, and gathered the quail...



It took the people a day and a half to gather two days journey worth of quail. How in the world can this be done? It is possible because a day's journey is not speaking of a twenty-four hour period, but rather a **unit of measurement**. In other words, one day's journey equaled a distance traveled. *Smiths Bible Dictionary* has this to say concerning the phrase.

...the day's journey was the most usual method of calculating distances in traveling, Gen. 30:36, 31:23; Ex. 3:18, 5:3; Num. 10:33, 11:31, 33:8; Deut. 1:2; 1 Kings 19:4; 2 Kings 3:9; Jonah 3:3; 1 Macc. 5:24, 7:45; Tobit 6:1, though but one instance of it occurs in the New Testament - Luke 2:44. The ordinary day's journey among the Jews was 30 miles; but when they traveled in companies, only ten miles. Neapolis formed the first stage out of Jerusalem according to the former and Beeroth according to the latter computation.<sup>64</sup>

According to Mr. Smith, Numbers 10:11 is meant to be taken as Israel was about to embark on a 30 mile journey. This journey could be accomplished in less than three days. Just think about the passage in regards to the quail. Not only did Israel travel the length which the quail were, but also gathered them in the process, a whole two cubits high worth of them!

We might also mention that the Bible speaks of a Sabbath day's journey (Acts 1:12). This too was the distance or measurement which one was allowed to travel on the Sabbath. Even though this was probably an interpretive restriction, it was most likely followed by the Israelites of the first century.

I should further point out that there is nothing in the text that tells us we should believe the entire three-day's journey was accomplished before the Sabbath of the 22<sup>nd</sup>. They could have stopped on the Sabbath, and then picked up their journey where they had left off. A sister in our local assembly gave the example of a trip to California. She stated that from Georgia to California in a car would take three days. However, if you stopped off somewhere and stayed a few days to "see the sights" it may take you five or six days to get the California. Does this mean from Georgia to California is not a journey of three days? Not at all.

Keep in mind that those who believe in a continuous seven-day cycle with no interruption have no choice but to have the Israelites marching around the walls of Jericho on the Sabbath. Yet they try to use a traveling argument against Lunar Sabbatarians. This is inconsistent argumentation.

**OBJECTION #4:** The weekly cycle does not fit into the monthly cycle.

**ANSWER:** Just because there are an uneven number of days in a lunation of the moon, does not mean in any way that YHWH's week will not synchronize with the lunar month. Biblical calendar students should acknowledge that we face similar "problems" elsewhere. For instance, Feast-keepers I am aware of have no qualms with the lunar year not aligning with the solar year. You have 354 days in a lunar year, and (approximately) 365 ¼ days in a solar year, about an 11 day difference. How do we synchronize the years? A thirteenth month falls into play about every third year on YHWH's calendar. It is just a mathematical absolute that keeps the Feasts landing in their proper seasons. What this proves is that there are ways to resolve seemingly mathematical contradictions in YHWH's calendar. As we have shown throughout this work, the day of the New Moon was kept as distinct from the six working days, then four Sabbaths or weeks were kept in the month. Following the four Sabbaths every month, a one or

<sup>64</sup> *A Dictionary of the Bible*, by William Smith, 1986, pg. 740.

two day festival of the New Moon was observed. Thus, it can be resolved, and this argument is nothing more than conjecture. Even if a two-day New Moon festival was not recorded in Scripture, or if 1 Samuel 20 should not be interpreted in the way I have shown, the day in between the 29<sup>th</sup> Sabbath and New Moon would simply be an intercalary day similar to the 13<sup>th</sup> intercalary month.

**OBJECTION #5:** There is no place in Scripture where the New Moon is termed a Sabbath.

**ANSWER:** We have never stated that the New Moon is *the* Sabbath, it is rather the New Moon. However, just because certain actions were allowed on the New Moon (travel = Ezra 7:9 / cooking = 1 Samuel 20) does not mean that it cannot begin the counting of the weekly Sabbath each moon/month. There are other Sabbaths than the weekly, with differing restrictions as well. For instance, the 10<sup>th</sup> day of the 7<sup>th</sup> month is called in Hebrew a *Shabbat* (Leviticus 23:32). On this particular Sabbath day, Israelites are not allowed to partake of food (affliction of the soul). Does this stronger restriction prove that the weekly Sabbath is not a Sabbath? Please check out the article on the website ([ministersnewcovenant.org](http://ministersnewcovenant.org)) titled *How Holy is the New Moon?* This study gives a complete overview of just how the Scriptures portray that one should observe the New Moon. I feel that a person, after examining all the Scriptures pertaining to the day of the New Moon, should see that it is not considered an ordinary day to YHWH. We stand firm on what the prophet Ezekiel proclaimed in 46:1 of his inspired prophetic work, and that briefly is this: neither the Sabbath, nor the day of the New Moon is classified as one of the six working days. Just read the passage without prejudice or bias and see if it is proclaiming such.

## Chapter Fifteen: CONCLUSION

We would like to thank each and every one that has taken the time to read this study concerning the Sabbath. You are to be commended for your dedication in attempting to please YHWH by observing His true Sabbaths found in His Word, the Scriptures. YHWH has promised that He will remain true to those who put their whole trust in Him and abide by His Word no matter what the cost, and in spite what others may say. We realize that those who choose to adopt a Lunar Sabbatarian lifestyle are usually ridiculed and looked down upon by Saturday Sabbatarians, but we should not allow that to be a deciding factor in our quest for truth. We should stand upon the Scriptures and remain a people who seek the truth above all.<sup>65</sup>

Remember, we will stay with the Scriptures, speaking when they speak and being silent when they are silent. We all agree that the Bible teaches not to go over six ordinary days without a special day called *Shabbat* in Hebrew, but in English, an intermission. This will go on all year long, year after year throughout the ages, unless the heavenly Father breaks up the cycle of six ordinary days with another special day for worship. He will instruct us in what to do on every one of them. This is so simple, a fool or a wayfaring man cannot err therein. Just humbly follow the instruction manual.

The Father did choose some days to be special, other than the New Moon, and these are the Sabbath days that come after the six consecutive ordinary workdays. Always remember not to let any tradition, or anything outside of the Scriptures influence you. Let Him speak and instruct you as to which days are ordinary and which days are special. Please do not add to or take away from His holydays.

One might say you count one through seven, right on through the New Moon, and count the New Moon as an ordinary day or common day, when the Father has made it special. What He has made special, let us not call common or ordinary. Do not count it in with ordinary days, because it cannot be ordinary and special at the same time. The count starts over every time a special day is introduced and the next day is ordinary unless specified by the Maker of the days, not man. The weekly Sabbath (intermission) starts the count of the ordinary days over again, the same as the 10th day Sabbath (Day of Atonement) in the 7th moon/month. We have made this whole thing very difficult by not following basic instructions, choosing rather to look at uninspired history and tradition, when the Word was nigh us, even before our very eyes.

Many people keep a seventh day, the Christians on Sunday, the Muslims on Friday, and the Jews on Saturday. Anyone can keep a seventh day count, but who can keep a Sabbath of YHWH? How many are willing to forget all the traditions of men that they have inherited? "Our fathers have inherited lies, vanity, and things where there is no profit. (Jeremiah 16:19)" Follow the Scriptures, they are profitable for doctrine (2 Timothy 3:16), and make us complete, and fully equipped for every good work (2 Timothy 3:17). If you have to go outside Scripture in order to find your foundation for when the keep the Sabbath, then Scripture does not *really* make you complete; Scripture does not *really* furnish you unto all good works.

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<sup>65</sup> We should also remember the words of our beloved brother Paul in 2 Timothy 2:24-25a when we speak with Saturday Sabbatarians. "And the servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged, in meekness instructing those who are in opposition." [The Scriptures, 1998] I quote this text only to show the type of spirit we should always portray when discussing Biblical truth with others. I do not believe that people who keep the Sabbath on Saturday are in the "snare of the devil" (as the text goes on to mention in verse 26). I believe they are making the best choice with the options given to them (Sunday or Saturday). If you are a Lunar Sabbatarian, and have the opportunity to speak with a Saturday Sabbatarian, just remember to be patient, kind, humble, and loving.

Everywhere the Sabbath is pinpointed in the Bible it is always on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of each moon. The New Moon day was never counted as one of the ordinary workdays, but was always a special day to YHWH, and all the approved examples in Scripture are profitable for our instructions. The Sabbath is a sign (or a beacon) for His people Israel, and when we begin to keep His true Sabbaths, we will shine forth as the stars, beaconing out for the world to see that we follow His Word and denounce the traditions of men and all religious organizations and denominations. As the Messiah said in Matthew 5:16, "Let your light so shine before men, so that they see your good works, and praise your Father who is in the heavens."

If the same account of Exodus 16 happened today, and if you count from the New Moon, a special day, up to day 22, it would still be a special day. Do you think any manna would be present on day 22 of the moon today?

Very important proof that the moon is given to locate the weekly Sabbath is by comparing three Scriptures: Genesis 1:14, Psalm 104:19 and Leviticus 23:3. The word feast in Leviticus 23:2 (speaking of the weekly Sabbath feast) is the same word as seasons (Hebrew = moedim) in the other two Scriptural passages. This is saying that the moon is for Sabbaths.

Please do not let society, religion, feelings, emotions, or experiences draw you away from our precious Father and His precious Word. Allow YHWH to lead you and guide you into all truth. Feel free to call either Brother Matthew or myself for further information or to schedule a meeting in your area. Call us at 770.483.8542 or 678.347.6240. Thanks again for reading this book.

## Appendix 1: REFERENCE WORKS

We are definitely aware of the various encyclopedias and dictionaries proposing a non-lunar based Sabbath. We simply disagree with their conclusions and beliefs. We bring up these references only to show that others have thought about a lunar based Sabbath before, just as we.

For those that have put their faith in the inspired word of YHWH, you should know that uninspired historical evidence should not allow your mind or heart to be swayed in another direction. Nevertheless, for those who are wondering, here are references works that agree either in whole or in part with the conclusions of this book.

It is quite conceivable that some form of Sabbath observance, depending upon the phases of the moon, was practiced by the Hebrews in the desert...<sup>66</sup>

It might be proposed as a hypothesis that the Sabbath was originally, not merely the feast of the full moon, but a feast celebrated at each of the four quarters of the moon...<sup>67</sup>

As with other peoples, the basis of the Hebrew calendar was astronomical. The year was, roughly speaking, the solar year; the month was a moon period or lunation; the week comprised very nearly a quarter of a lunation; and the day was, of course, the period of the earth's rotation on its axis.<sup>68</sup>

In fact the four quarters of the moon, supply and obvious division of the month; and wherever New Moon and full moon are religious occasions, we get in the most natural way a sacred cycle of fourteen or fifteen days, of which the week of seven or eight days (determined by the half moon) is the half.<sup>69</sup>

Sabbath and New Moon (Rosh Hodesh): both periodically recurring in the course of the year. The New Moon still is, and the Sabbath originally was dependant upon the lunar cycle.<sup>70</sup>

Brittany says, "The Sabbath was in use among the Semites of arranging their religious festivals in accordance with the four quarters of the moon..." [Judaism and Christianity, pg. 34] Referring to the lunar origin of the Sabbath, Wellhausen declares that "no other explanation can be discovered" [History of Israel, pg. 112] Tirin asserts, "The Jews observe the lunar system, and their months consisted of 29 and 30 days alternatively." [The Great Pyramid, pg. 252] The same truth is borne out by R.A. Proctor - "The Jewish Sabbath is the quarter month rest day." [The Great Pyramid, pg. 160]<sup>71</sup>

<sup>66</sup> *Dictionary of the Bible*, by James Hastings, year unknown, p. 807-808.

<sup>67</sup> *Encyclopedic Dictionary of the Bible*, by A. Van de Born, 1963, p. 2072.

<sup>68</sup> *Encyclopedia of Religion and Ethics*, V3, 1911, p. 108.

<sup>69</sup> *The Encyclopedia Britannica*, 11<sup>th</sup> edition, V23, 1911, p. 961.

<sup>70</sup> *Universal Jewish Encyclopedia*, p. 410.

<sup>71</sup> *Scientific Basis for Sabbath and Sunday*, by Robert John Floody. I can get photocopies of parts of this book for anyone asking.

Among all early nations, the lunar months were the readiest large divisions of time... (And was divided in 4 weeks), corresponding (to) the phases or the quarters of the moon. In order to connect the reckoning by weeks with the lunar month, we find that all ancient nations observed some peculiar solemnities to mark the day of the New Moon.<sup>72</sup>

The Hebrew sabbaton... was celebrated at intervals of seven days, corresponding with changes in the moon's phases...<sup>73</sup>

In the time of the earliest prophets, the New Moon stood in the same line with another lunar observance, the Sabbath. Ezekiel, who curiously enough frequently dates his prophecies on the New Moon ... describes the gate of the inner court of the temple looking eastward as kept shut for the six working days, but opened on the Sabbath and the New Moon.<sup>74</sup>

...the Hebrews employed lunar seven day weeks ... which ended with special observances on the seventh day but nonetheless were tied to the moon's course.<sup>75</sup>

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<sup>72</sup> *The Popular Critical Bible Encyclopedia*, 1904, V3, p. 1497.

<sup>73</sup> *Encyclopedia Biblica*, 1899, p. 4180.

<sup>74</sup> *Scribner's Dictionary of the Bible*, 1898, p. 521.

<sup>75</sup> *Rest Days*, by Hutton Webster, p. 254.

## Appendix 2: WHEN DOES THE SABBATH BEGIN?

This question must be asked by the person who desires to keep YHWH's Sabbath fully and completely. There are proponents of a Sabbath beginning at sunrise, noon, sunset, and even midnight. Which of these views is correct? As always, our answer should be found in Scripture, rather than in the tradition and doctrines of man (Matthew 15:7-9).

We believe the Scriptures teach that there are various definitions of a day. A simple study of both the Hebrew and Greek words translated *day* in Scripture reveal such to be accurate. Many times context is the best way of determining how much time period is involved in any use of the word day. One Hebrew lexicon defines the Hebrew word for day, *yom*, as follows:

1) day, time, year 1a) day (as opposed to night) 1b) day (24 hour period) 1b1) as defined by evening and morning in Genesis 1 1b2) as a division of time 1b2a) a working day, a day's journey 1c) days, lifetime (plural) 1d) time, period (general) 1e) year 1f) temporal references 1f1) today 1f2) yesterday 1f3) tomorrow<sup>76</sup>

As we can see from this scholarly source, when reading Scripture we must be careful to choose the definition of the word day based upon the context of the passage we are studying. We might arbitrarily interpret one use of the word day as a 24 hour period, when the context suggests that it is being used in opposition to the period of night, and vice versa. In this case we are interested in the Sabbath day, the day in which we are to cease from our labors and devote solely to His worship and praise. We do not desire to either add to or take away from time that belongs to the Creator. Instead, we seek to please Him by giving all of His Sabbath day back to Him with our service, not for reasons of legalism, but because we love Him and seek to keep his commandments (1 John 5:3).

### Day Can Include Night

The first item we will discuss is the fact that the word day can include the night time hours. The authors of the aforementioned lexicon certainly believe this to be the case as does the oft used Strong's Exhaustive Concordance.<sup>77</sup> Are these scholarly resources in error? We do not believe so, based upon a diligent study of the Scriptures. While the word "day" is often used in Scripture as the time period in opposition to the night, it does in fact include the night in many contexts. Let us examine the Scriptures which clearly teach that the word day (*yom*) can include the hours of the night.

#### Numbers 3:13

Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* YHWH.

<sup>76</sup> Brown-Driver-Briggs' Hebrew Definitions Electronic Edition STEP Files Copyright © 1999, Findex.com, Inc. All rights reserved.

<sup>77</sup> SEC defines the word *yom* as follows: "H3117 יוֹם *yom* From an unused root meaning to be hot; a *day* (as the warm hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially):—age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

This verse states that YHWH smote the firstborn on a day/yom. When did YHWH smite the firstborn in the land of Egypt?

**Exodus 11:4**

And Moses said, Thus saith YHWH, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

**Exodus 12:29**

And it came to pass, that at midnight YHWH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

The conclusion is explained thusly:

- YHWH smote the firstborn on a day/yom
- YHWH smote the firstborn at midnight
- [Therefore] A day/yom can include the nighttime hours

The above example is conclusive proof that the word day can include the hours of the night. This is just the beginning of the Scriptural evidence on this point.

**Leviticus 8:5**

Therefore you shall abide at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded.

What we see here is that the seven days of the abiding at the tabernacle included the days and nights, thus comprising seven 24 hour periods.

**Esther 4:16**

Go gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!

The same can be said for this passage in Esther. When Esther asks the Jews in Shushan to fast for three days, she is speaking about three 24 hour periods as she then qualifies her statement as saying night or day.

**Psalms 32:3-4**

When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

Here we have the psalmist saying that his bones grew old all day long, and then he defines what he means by "all day long" in saying, "For day and night."

**Mark 14:30**

And Yeshua said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Here, the Messiah classifies the night in which Peter denied him three times as a day.



**Luke 2:11**

For unto you is born this day in the city of David a Savior, which is Messiah the Master.

The Scripture above says our Savior was born on “this day,” but when exactly was the Messiah born? Luke 2:8 tells us it was at night, thus day includes night in this instance.

**Exodus 13:4**

This day came ye out in the month Abib.

The children of Israel most assuredly came out of Egypt during a day, but specifically they were delivered at night according to Deuteronomy 16:1.

**Acts 27:20**

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

Is it possible to have stars during the day? It is if we accept the Scriptural teaching that a day can include the night time hours.

**Genesis 15:17-18**

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day YHWH made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

After the sun went down and it was dark, YHWH made a covenant with Abraham, obviously during the night. Yet this night in which the covenant was made is called “the same day.”

**Exodus 12:41-42**

And it came to pass at the end of the 430 years, even the self same day it came to pass, that all the hosts of YHWH went out from the land of Egypt. It is a night to be much observed unto YHWH for bringing them out from the land of Egypt: This is that night of YHWH to be observed.

YHWH brought the armies of Israel out of Egypt on a day, yet it is a night to be much observed for bringing them out.

**Exodus 14:13, 20-21**

And Moses said unto the people, Fear ye not, stand still, and see the salvation of YHWH, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever... And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and YHWH caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

Moses told that people they would see YHWH’s salvation today, yet the miracle of the Red Sea occurred all that night.

**1 Samuel 26:7-8, 23-24**

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, Elohim hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time... YHWH render to every man his righteousness and his faithfulness: for YHWH delivered thee into *my* hand to day, but I would not stretch forth mine hand against YHWH's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of YHWH, and let him deliver me out of all tribulation.

Saul was sleeping in the night, but this enemy of David was delivered into his hand this day.

**Jeremiah 38:28**

So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when it was taken.

Jeremiah 9:4-5 tells us that the city of Jerusalem was taken during the night, yet Jeremiah 38:28 shows the city was taken during the day.

What we see from all of these passages is that the word day most assuredly can include the night time hours. For someone to insist otherwise is a denial of each of the aforementioned conclusive Scriptural proofs.

**Examples of Scriptural Days**

We shall now venture to show two specific time periods on YHWH's calendar that undeniably include the nighttime hours in with the celebration of a special day. These two time periods are known in Scripture as the Day of Atonement and the Festival of Unleavened Bread. In first examining the Day of Atonement we find Scriptures teaching that this day is to be celebrated on the tenth day of the seventh month.

**Leviticus 16:29**

And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all...

**Leviticus 23:27**

...on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls...

**Leviticus 25:9**

Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

**Numbers 29:7**

And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*...

There can be no doubt as to which day the atonement for Israel was to fall upon. The tenth day of the seventh month for the nation of Israel was spelled out by YHWH to be the day on which covering was to be made for their sins. One of the above Scriptures gives us the information we are seeking for in this study.

**Leviticus 23:32**

It *shall be* unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.

Here we see the instructions that this special day was to begin on the ninth day of the month at even, and then the command is given that from “even to even” shall ye celebrate your Sabbath. With the Scriptural proof showing the tenth day to be the Day of Atonement we can understand that beginning the day on the ninth day at even would have to mean the end of the ninth day and not the beginning of it. Thus on the ninth day at even, the day of atonement (tenth day) begins. Logically, if the tenth day began at evening the ninth day would have ended immediately before, at even.

The same holds true for the festival of Unleavened Bread. The Scriptures teach us that the first day of the festival of Unleavened Bread is on the fifteenth day of the first month (Leviticus 23:6; Numbers 28:17) yet the Scripture also tells us the following:

**Exodus 12:18**

In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

The first day of unleavened bread begins on the fourteenth day at even, yet this has to be the beginning of the fifteenth seeing the Scriptures also teach that the first day of unleavened bread is on the fifteenth day of the first month. By default, each of the days of unleavened bread begin at evening, totaling seven conclusive days which begin at evening, and not at either midnight or morning as proposed by some. In continuing to read Exodus 12:19 we see that the fourteenth day at even until the twenty-first day at even are specifically called “seven days,” i.e. seven 24 hour periods.

The point now arises that if you accept that the Sabbath is regulated by the moon, you also accept that the fifteenth day of every month (including the first month) is a weekly Sabbath. This means that the fifteenth day of the first month (weekly Sabbath) begins in the evening, the fourteenth day at even to be exact. Thus we have conclusive Scriptural proof of a weekly Sabbath which begins at evening, and as we shall see, there is nothing else in Scripture indicating that the other weekly Sabbaths in the year are to commence any differently.

**Other Examples in Scripture****Nehemiah 13:19**

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day.

In this text Nehemiah commanded the gates of Jerusalem to be shut before the Sabbath commenced. Notice that the text says as the gates of Jerusalem *began to be dark* before the Sabbath. Each word is significant. The words “began to be dark,” indicate that darkness was approaching soon, and the relationship between darkness and the Sabbath is seen in the phrase “before the Sabbath.” Why would Nehemiah command the gates to be shut before dark if the Sabbath did not begin until midnight, the next morning, or noon? There certainly would be no

law against purchases that night if the Sabbath was not beginning. This text strongly indicates that the Sabbath would begin at dark, i.e. at evening.

### Spices Bought

In the accounts of the death, burial and resurrection of the Messiah, each of the gospel writers tells us what happened after the Sabbath had passed.

#### **Mark 15:47 - 16:1-2**

And Mary Magdalene and Mary the mother of Joses beheld where he was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.

In the text above notice that the spices were bought after the Sabbath had past yet before the rising of the sun when they came. This was very early in the morning of the first day of the week, i.e. the daylight portion of the first day of the week which began the previous evening. If the day ended and began at the next sunrise, when could the women have purchased the spices?

No merchant would have sold them spices on the Sabbath and they most assuredly would not have bought them on the Sabbath. The conclusion is that the seventh day Sabbath (24 hour day) ended that night and the next 24 hour day began. Thus the twelve hours of the night belonged to the next 24 hour day which began that evening. In any event the evening of the first day of the week came before sunrise of the first day of the week. This must of necessity include what the Creator originally established in Genesis 1 – darkness, followed by light; not light followed by darkness.

### Job's Day

#### **Job 3:2-10**

...And Job spake, and said, Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived. Let that day be darkness; let not Elohim regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As *for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day: Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

When Job said, "Let it look for light, but *have* none..." he meant the following: Let that day that he was born in, not have light as do the other days. Neither let it see the dawning of the day, that is, do not let the light shine upon it.

Job asks that the day he was born in be cursed and have no light from the stars, neither let it see the dawning of the day, i.e. do not let that day have a sunrise, or have any light during its entire 24 hours which began at evening. This alone proves the evening came before the light on the day Job was born (at night) or how else could Job have said to let that day have no light? All 24 hour days have a dawning of the day or sunrise except one that is cursed.

## The Quail of Exodus 16

Exodus 16 proves the day begins at evening because YHWH will not break His own Law and teach his children to do the same. We read in Exodus 16:1-13 how YHWH spoke to Moses on the fifteenth day of the second month, which we know to be the weekly Sabbath, telling him that he had heard their murmurings and would give them quail and manna to eat.

### **Exodus 16:12-13**

I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* YHWH your Elohim. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

The reason the quail did not come until the evening is because YHWH sanctified the seventh day and He would not deliver quail on this holy day for the children of Israel to catch, clean, cook and eat. Therefore the fifteenth day had to have ended at evening or the Creator would have broken His own law and caused his people to commit sin by delivering the quail on the holy Sabbath for them to catch, clean, cook and eat.

The quail arrived that night after the weekly Sabbath was over at evening. On the first day of the week the children of Israel ate them between the evenings, i.e. the evening that ended the fifteenth and the evening that would end the first day of the week on the sixteenth. If this be not the case, a capitol crime would have taken place.

If they were not aloud to gather manna on the holy seventh day, they would not be aloud to gather quail either. If the quail were given on the holy Sabbath for the people to catch, clean and cook, then the people that went out to gather manna on the next Sabbath could say that they gathered the quail on the Sabbath and therefore gathering manna would not be as bad as gathering quail. This is why the quail did not come until the evening which ended the Sabbath day and began the first day of the week, and this is why Moses and Aaron say, in verse 6, 8 (and 13):

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that YHWH hath brought you out from the land of Egypt... And Moses said, *This shall be*, when YHWH shall give you in the evening flesh to eat, and in the morning bread to the full... And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

These verses show how that nothing was going to happen until evening, the reason being that the Sabbath would be over. I would ask the question, why wait until evening unless it was for the reason that the weekly seventh day ended at evening? Someone could say that it would have taken YHWH a lengthy time to fulfill such a big order of quail for so many people, but we should know this is not good reasoning for He is the very Creator of the quail.

## Resurrection Day

Here is something to consider for those who believe the day only begins in the morning and consists only of 12 hours. We agree that one definition (the narrow) of the word day consists of

only 12 hours, but when this same word is studied in different contexts in the totality of Scripture we see it can have several meanings.

Our Messiah died on the 14<sup>th</sup> of Aviv, the same day the Passover lambs had been slaughtered for centuries prior to his death. For those who reckon the day from morning to morning, the Messiah died on the 14<sup>th</sup> of Aviv and then the evening of the 14<sup>th</sup> came afterwards, with the weekly Sabbath beginning the morning of the 15<sup>th</sup>. This poses a serious problem when it comes to the resurrection day of the Messiah. The reason being because the first day of the week will not begin until the morning of the 16<sup>th</sup> of Aviv, and the Messiah resurrected before this 16<sup>th</sup> of Aviv began, according to the morning to morning proponents. All the gospel accounts agree that when the women came to the tomb it was very early in the morning, and the gospel according to John (20<sup>th</sup> chapter) tells us this occurred “while it was yet dark” (KJV). How can it be then that the Messiah rose the third day according to the Scriptures?

The day of his death (14<sup>th</sup>) would be day one, and the day of the Sabbath (15<sup>th</sup>) would be day two, and day three would not begin until the morning of the 16<sup>th</sup> for the morning to morning proponents. This means it is an impossibility for this theology to align its understanding with what the Bible teaches about the third day resurrection predicted by the Messiah himself over 10 times in the gospel accounts, and corroborated by the Apostle Paul in 1 Corinthians 15:1-4.

This is not to mention that this teaching also has the Messiah rising on the Sabbath, rather than the first day of the week; a teaching that shows similarity with 72 hour proponents. The Scriptures make it very clear that the sheaf of first-fruits (barley, 1 Corinthians 15:1-4, 21-23) was to be waved on the morrow after the Sabbath (Leviticus 23:10-15), and not on the Sabbath itself. A morning to morning view has our Messiah resurrected on the Sabbath instead of the morrow after the Sabbath as the Scriptures teach.

In closing, we must also mention that for those espousing a 12 hour Sabbath, one which begins at morning and ends at evening have the Messiah rising on a non-day, during the night. This teaching has the Messiah not rising on the Sabbath or the first day of the week (the 3<sup>rd</sup> day / 16<sup>th</sup>), but on what they consider to not be a day at all.

The Scriptures will all harmonize if we can only see that the word “day” in Scripture has a broader definition, and not one, single *narrow* definition of the daylight hours. With an evening to evening day, which the Bible clearly teaches (Genesis 1:5; Exodus 12:18; Leviticus 23:32) the Messiah can be impaled on the 14<sup>th</sup>, rest on the Sabbath for the entire 15<sup>th</sup> day, and as the next day begins (the evening of the 16<sup>th</sup>) he resurrects before morning, but yet still on the 3<sup>rd</sup> day according to the Scriptures (1 Corinthians 15:1-4) on the morrow after the Sabbath (Leviticus 23:10-15).

### **Genesis 1:1-5**

It is believed by the authors that the Genesis account conclusively proves the days begin in the evening as opposed to morning, noon, midnight, etc. Notice the text:

In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters. And Elohim said, Let there be light: and there was light. And Elohim saw the light, that *it was* good: and Elohim divided the light from the darkness. And Elohim called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (It became evening, and it became morning, day one)

Notice that the darkness that was here before the light is the same darkness that the light was divided from. It is the same darkness that was called night/evening. It was not a darkness that follows light but a darkness that was before the light. This is what is spoken of Genesis one. This destroys the theory that light came before darkness.

How can we honestly read this Scripture and get light before darkness? And when you add all the conclusive examples where the day began at evening, there's no room for error. The error lies in only accepting the narrow definition of the day (12 hours).

What if the Genesis account was reversed? You might ask what we mean here, but the following citation of Genesis 1:1-5 will show what we are trying to convey to you, the reader.

In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and light was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters. And Elohim said, Let there be darkness: and there was darkness. And Elohim saw the darkness, that *it was good*: and Elohim divided the darkness from the light. And Elohim called the darkness Night, and the light he called Day. And the morning and the evening were the first day. (it became morning and it became evening, day one) [Genesis 1:1-5 *reversed*]

I have reversed the light and darkness and if the Scripture read like this, some would say this proves the twenty-four hour day begins at evening instead of sunrise, even though you had this passage that proved otherwise. I will reverse other Scriptures for the sake of showing the fallacy of the sunrise theory. Let's say that included in the list with Genesis you had many examples that stated, "...and he shall be unclean until sunrise..." (Leviticus 15:6 *reversed*). Or what about the following:

And as the gates of Jerusalem began to grow light before the Sabbath. [Nehemiah 13:19 *reversed*]

Would not this be proof that when Jerusalem (shortly thereafter) saw the sunrise the Sabbath would have begun? What if the Scriptures also stated that the Day of Atonement shall be kept from the 9th day at sunrise, and from sunrise to sunrise shall you observe my Sabbath? Or how about the Festival of Unleavened Bread should be on the 15th and is to be kept for seven days, from the 14th day at sunrise until the 21st day at sunrise? What if the gospel accounts said that the women came very early to the tomb after the Sabbath had passed at sunrise and then bought spices?

I think most of you get the point, and I ask you, could you truthfully say the day began at evening if the Scriptures read as above? I certainly would change my view and say the Scripture teaches the 24 hour day begins at sunrise instead of evening.

### **Twisted Logic**

When discussing the Creator's calendar, as to when a day or month begins, some people use Scripture that has nothing to do with the calendar to persuade the unsuspecting that their view is right. The Scripture they use is that those beginning the day at sunrise are the children of light, based upon 1 Thessalonians 5:5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." This understanding of theirs insinuates that anyone who begins a day when it is dark is a child of darkness, and they that begin the day at sunrise, are the children of light.

It is very deceptive, to say the least, for intelligent people to twist the understanding of Scripture to try to convince the unsuspecting client that they have the truth as to when the day begins.

A true child of the light will follow the instructions in the Scripture/Torah as to when the day begins, regardless if it is at night or day. Because the Scripture itself says, "...if they walk not according to this Law, it is because there is no light in them at all (Isaiah 8:20). The Law says, from evening to the evening, shall you observe His Sabbath (Leviticus 23:32). If that Sabbath was observed from evening to evening, then the day before also ended when the Sabbath began, and the day before that ended exactly the same, all the way back to creation. The day *after* that Sabbath ended at evening. The next day began immediately and will continue the pattern until the second coming.

I know of people that begin the month at full moon and say that they are of the children of light, not of darkness. The very same verse is also used by those that begin the month at the visible crescent. Which group are true children of light - the group that begins their month when the moon is full of light, or the ones that began the month at the first visible crescent?

I know of people who begin the day at twelve noon, when the light of the sun at its brightest. Are these people greater children of the light, than those that began the day at the crack of dawn? Absolutely, that is, when using this same line of twisted logic.

I suggest people using this logic to try to be in the greater category and begin their day at high noon, as well as their month at full moon when the moon is full of light, if they wish to be consistent. As of this day I know no one that keeps both of these, only one or the other, yet both say they are the children of light not of darkness.

I admonish everyone to keep this teaching of Scripture in its context and not try to lead someone to your persuasion even if your persuasion was correct. The teaching that believers are children of the light has nothing to do with the Creator's calendar and should not be used out of context. A true child of the light will follow Scripture which teaches that everything began in darkness, even the heavens and earth, a baby in its mother's womb, a seed that is planted, etc. We must truly walk in the light and begin the month and day in darkness as the Scripture teaches. A child of the darkness will not follow the Scripture because there's no light in him, and therefore he tries to create his own light or understanding.

There are people who do not use the moon at all in their calendar timing, that also use this phrase to prove they are children of the light. They say that anyone who uses the moon in their calendar should be considered as child of darkness. Are we so naïve to believe such a thing?



### *Appendix 3: THE SABBATH AND THE PHASES OF THE MOON*

What follows here is a response of mine (Matthew Janzen) to an email that was sent to me in December of 2007. The response concerns whether or not the Sabbath day must fall on a *precise* phase of the moon or *near* a major phase of the moon. Hopefully this will help and not hinder anyone. I have kept the author of the email anonymous for my intent is not to belittle anyone, but only strive for the truth of the matter. My responses are italicized.

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This is more for those who are new to the Creation Calendar, but there are some veterans who will benefit from this e-mail as well--especially those keeping m-nday as Sabbath this month. I hear there has been some dispute this month regarding whether it was a one or two day New Moon. The "one day" camp sees the pagan mon. falling on the Sabbath, the "two day" camp sees the pagan tues. falling upon the Sabbath.

*I see mon. as the Sabbath this moon, but it is because I kept a two day New Moon. I was on sat. last moon, and then on mon. this moon.*

Friends, the lights in the heavens do not lie. And, like it or not, if we are going to say that we keep a lunar/solar calendar and a lunar Sabbath, then we have to be consistent in doing so. By this I do not mean that we cannot disagree about which day is the Sabbath. What I mean is we have to put our money where our mouth is. If we say that the quarter phases announce the Sabbath, but you do not observe the Sabbath in this manner, that is not being straightforward.

*Brother, I have discussed this with you before, and I had thought you acknowledged that the phases of the moon did not always align perfectly with the Sabbath. Please forgive me if I'm wrong, but it seems as though you've went back to this again. It is very easy to show that in any given month/moon the major phases of the moon will not align perfectly on one singular day. Such is the case this month.*

*It is true that the first quarter phase showed up on mon. evening, however both the full moon and the last quarter phases show up on sun. evening. What this shows is that the phases of the moon do not align perfectly with the Sabbath day. The only way for us to make them perfectly align would be to keep teus. on the first Sabbath and then switch to mon. for the next two Sabbaths. Of course, both you and I know that such is ridiculous so we need to just accept the fact that the particular phases of the moon do not have to align perfectly with the Sabbath days.*

*Instead we should seek to determine the New Moon properly and then count from there any given month. It just so happens that the New Moon method that yields a 75% success rate for the 15<sup>th</sup> day falling on the full moon is taking the first day after conjunction. This is the method I believe has the backing of Scripture.*

*As I've said before, the word chodesh means to rebuild or rebuilding, and the moon begins to rebuild immediately after its conjunction with the sun. Thus, the first complete day of the rebuilding moon would be the first day following conjunction. You can determine this day by looking at the last crescent in the eastern sky on the 29<sup>th</sup>, or by a method of observation which takes place anywhere between the 22<sup>nd</sup> and the 29<sup>th</sup> days of the moon.*

The lights in the heavens did not announce the Sabbath on the pagan mon. The first quarter moon did, however, show up mon. evening, announcing the Sabbath today (tues). If you doubt my words, please (PLEASE) watch for the "full" moon next s-nday evening. The moon will look full, but will rise before the sun sets. And the astronomical full moon will not take place until 3-4 hours later. The full moon that consistently rises AFTER the sun sets is the "observed" full moon. We have been watching for consistency for 5 years now, and this model is nearly always right on the money.

*The moon was full on sun. evening for sure, all one had to do was look at it themselves. Also, the farmer's almanac states the full moon came shortly after 8 p.m. on sun. night which definitely placed the full moon on sun. night. The same will occur for the last quarter; it will appear around 2:30 a.m. sun night here in Georgia. Therefore the last two Sabbaths on mon. align with the phases, but the first one did not. This proves the point I have labored to make for so long to many – that the phases do not perfectly align with the Sabbath.*

I have also gotten wind that there are some who say that calculation takes precedence over observation. Forgive my skepticism, but where in Scripture does it say to calculate any of the appointments in time? I can show you several that say to observe them, but not one that says to calculate them. I must confess disappointment in this line of thinking. Please understand, I am not against calculating as there are times when weather does not permit observation and we must calculate New Moons, etc. But this should never be the primary method as far as I can tell. Israel did not have spotters out in the hills with an almanac or a link to the US Naval Observatory.

*I only know of one Scripture that says "Observe the New Moon" and it is found in Deut. 16:1. In context it is speaking of guarding the laws of the Passover, and has nothing to do with looking for a New Moon. The word observe is the Hebrew word shamar and primarily means to guard or protect. YHWH uses it many times in the book of Deuteronomy when He says to "Observe His law," meaning to keep, guard, protect, etc. His holy law. I observe the New Moon every month, but that does not mean that I look for the New Moon every month.*

*Of course this does not rule out watching the moon to know when the New Moon is. Like I said before, an individual can know when the conjunction is going to take place by watching the moon on the 29<sup>th</sup> day of the month, or by using a method where the moon is watched anywhere from the 22<sup>nd</sup> to the 29<sup>th</sup>. Both methods have a person watching before the New Moon takes place in order to know ahead of time when it is going to take place.*

If someone has a different idea, I would appreciate hearing another opinion. You will especially have my rapt attention if you can trot out a couple of verses to support your position.

I guess this e-mail is to encourage us to get on the same page. I can live with my neighbor keeping a Sabbath on a different day than I because of a conviction that is supported in Scripture. But when we tell our friends and family that we keep the Sabbath by the moon (then do not pay any attention to the actual phases of the moon and calculate the Sabbath instead),

this not only sounds dishonest, it is, and someone will call us on it and damage our witness. We can't say something then do something else.

*Once again, the phases do not align perfectly with the sabbaths. The reason I kept mon. this moon is because the conjunction of the moon happened on sun. thus the first day of the rebuilding moon was on mon. making all Sabbaths this moon fall on mon.*

Something that keeps coming up (time after time) is when there is a two day New Moon and some see that first sliver and say, "My, that is way too big or too high in the sky to be the first crescent. It must have been a one day New Moon."

**BIG MISTAKE.** Friends, if the moon was not visible the night before, it was not visible. The first visible sliver after a one day New Moon will be thinner and lower than the first visible sliver after a two day New Moon, naturally. Don't panic. If the light is not turned on, then it is not turned on. You can't walk into a freshly lit room and say, my, that light looks way too bright. The switch to that light bulb **MUST** have been turned on yesterday.

*Our seeing the moon has absolutely nothing to do with whether or not it is there. A moon begins to rebuild whether any human being sees it or not. This is proven from Scripture by the fact the moon was regulating (Gen. 1:14-18) before the existence of Adam, and thus did not have to be seen by any human before being able to regulate. The method we use to determine a New Moon ought not be what we see after the New Moon takes place (like the first visible crescent in the west) but rather on what we see before the New Moon takes place (from the 22<sup>nd</sup> to the 29<sup>th</sup>).*

The moon is the same story. I again heard last week that the first visible crescent looked too big and it was too high. I disagree. Yes, it was a bit higher in the sky, but it was very thin still and if anyone was watching as we have been, the moon was not big enough to announce the pagan m-nday as the Sabbath. The reason for this is because the first visible moon did not show up until last pagan tues. If the last dark day of New Moon is on a tues, then so are the Sabbaths.

All the dark days after the last Sabbath of the month are New Moon days. I agree conjunction took place last s-nday. Normally that means that the next day (m-nday in this case) is the first day of the new month. I am going to stick my neck out... but this month was different than others in recent memory. This month did not follow suit as there was another dark day (tues.) that followed **AFTER** the first one. There were two dark days after conjunction.

*The Bible does not say that the "dark days" are the New Moon days. What the Bible does say is that we are to celebrate the New Moon, and the word means to rebuild, which goes back to everything I've already said thus far. If we find out when the rebuilding begins we will find out when the New Moon is – it is that simple.*

Here is another place where we can present consistency to others. We **SAY** there are three categories of day, (dark days, illuminated days and quarter phase illuminated days) yet, those who kept m-nday this month as Sabbath had a dark day for their first week day.

*Brother, the three categories are New Moons, Sabbaths, and work days. To arbitrarily make the statement that the three categories of days are as you state above is really adding to the text of Scripture. It is making a statement that Scripture does not make at all. We who kept mon. as the Sabbath this month, went by the first day of the rebuilding moon – mon.*

The New Moon days after the last Sabbath are dark days (no moon is seen). The week days are illuminated--quarter phases are the Sabbaths, everything else is a work day. I have been presenting this for about 2-3 years now that regardless of where conjunction falls, the dark days after the last Sabbath of the month are New Moon days, either one or two.

*Here is the mistake. For you to say "regardless of where the conjunction falls" is why you are missing the point. It is immediately after conjunction that the moon begins to rebuild, thus the conjunction is the key component in knowing when the New Moon actually is. There is nothing in Scripture about "dark days" being the New Moon period, only about chodesh or rebuilding.*

This month I waited, knowing full well that conjunction took place last pagan s-nday. The moon showed up last pagan tues. evening so I began my work week on the pagan w-dnsday also knowing in advance that because the first sliver showed up on tues, that the quarter phases would line up for announcing the Sabbath on tues.

*It is simply untrue that the quarter phases align with tues. The first one did, but the 15<sup>th</sup> and 22<sup>nd</sup> will not.*

I am still scratching my head why some would observe the pagan m-nday this month.

*I am not scratching my head as to why you observed tues. I understand your method, but believe it to be incorrect. My reason for mon. has been explained already.*

The method I shared in the paragraph above has been working for as long as I have been "observing" it. Please friends, examine your practice and then chuck everything that comes before you go outside and look up. The calendar of YHWH was written in the heavens where man can't mess with it (not even me--all I do is report what I see). The Creation Calendar was not written in your science book, calculator, computer or almanac.

*I agree, and that's why I look ahead of time to know when the New Moon will be. I've been doing this for a while too and this method works for me. Both "methods" will "work" but only one is scripturally accurate.*

Blonds are not redheads. Redheads are not brunettes. Brunettes are not Blonds. Three categories of hair. We can see the evidence for three different categories of day in Scripture, but there is nothing about conjunction.

*Let me gently say that you are wrong here Brother. The word New Moon (chodesh) means to rebuild. The rebuilding of the moon happens after conjunction, thus conjunction is vital to understand for determining a New Moon.*

Why are some of us hanging our understanding of the beginning of the month on an event that does not get a mention in Yah's Word? Dark days are not non-quarter phases. Non-quarter phases are not quarter phases. Quarter phases are not dark days. This is an extremely easy math problem, yet some are coming up with the wrong solution. Reason: calculation is taking precedence over observation. The quarter phases do not just happen to announce the 8-15-22-29th days of the month for no good reason.

*Brother, I love you and that's why I decided to respond again to what you've stated. I responded twice to you on previous emails, but I thought I would share my beliefs yet again. I would ask that you forward this response to everybody on your list so that they can examine both sides of the issue themselves and not just take your word or my word on the subject.*

