

Biblical *Proof* for the LUNAR Sabbath

By John D. Keyser

The Bible teaches that *all* days are ordinary workdays unless YEHOVAH God deems them otherwise. With no adding to or taking away from the Bible, all days are ordinary days except the ones He designates as worship days. For example – the Bible shows us that after six workdays we are to rest (see Genesis 2:2; Exodus 16:26; Exodus 20:8-11 and Leviticus 23:3.)

Not only are we to rest on this day, but it is also a worship day – a holy day set apart (sanctified) as an intermission from the previous workdays. Intermission or rest from what? The six ordinary workdays! The sun rises and sets on every day alike, but the moon tells us which ones are not ordinary days. These days are intermissions, and without the moon we would not know which days YEHOVAH God has chosen. The moon signals the days with its light – as it increases and decreases.

In Ezekiel 46:1-3 we learn that the New Moon (first day of the month) is also an intermission day. Notice!

Thus says the LORD God: "The gateway of the inner court that faces toward the east shall be shut the six working days; but **on the Sabbath** it shall be opened, and **on the day of the New Moon** it shall be opened. The prince shall enter by way of the vestibule of that gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. **He shall worship** at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. **Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons.**

Also, notice Isaiah 66:23:

"And it shall come to pass that from **one New Moon to another**, and from one Sabbath to another, all flesh shall come to **worship** before Me," says the LORD.

In Numbers 28:11-14 the offerings for the New Moon day are outlined by YEHOVAH God:

At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish; three-tenths of an ephah of fine flour as a grain offering, mixed with oil, for the one ram; and one-tenth of an ephah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD. Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; **this is the burnt offering for each month throughout the months of the year.**

Then, in Numbers 10, a further part of the ritual for the New Moon days and the appointments is described:

Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the assembly and for directing the movement of the camps . . . And when the congregation is to be gathered together, you shall blow, but not sound the advance. The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations . . . Also, in **the day of your gladness**, in your appointed feasts, and **at the beginning of your months**, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the LORD your God (verses 2, 7 and 8, 10.)

The New Moon day of the seventh month (Tishri) is especially important to YEHOVAH God, and He ordained extra offerings for that day. Notice:

And in the seventh month, **on the first day of the month**, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, and seven lambs in their first year, without blemish. Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths

for the ram, and one-tenth for each of the seven lambs; also one kid of the goats as a sin offering, to make atonement for you; **besides the burnt offering with its grain offering for the New Moon**, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD (Numbers 29:1-6.)

The fact that the New Moon day is a Sabbath rest is unequivocally stated by YEHOUAH God in Leviticus 23:24 – take special note of this:

Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a *Sabbath rest*, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.'

The ordinary New Moon days of the other months are also days of blowing trumpets so, these too, are Sabbath rests.

In this 7th month (Tishri), and on the 15th day of the moon, is an intermission (Sukkot or Tabernacles). Along with the 1st (New Moon), 8th (weekly Sabbath), 10th (Yom Kippur or Atonement), 22nd (weekly Sabbath and Shmini Atzeret) and 29th (weekly Sabbath), we are to assemble for worship. Leviticus 23:3 clearly teaches us that after six ordinary work days there will be a worship day.

Without question it is quite obvious that the New Moon is not one of the ordinary work days. YEHOUAH God wants us to work those six days, but we are admonished to rest after six work days which, in the 7th month, would be the 8th day of the moon. We are not forbidden to work on the 9th, but are commanded to rest and worship on the 10th with no food. After the 10th there is no commandment not to work on the 11th through 14th days of the moon – except, of course, with man's calendar!

After the 10th has passed, we can eat and work on the 11th through the 14th – but we are commanded to rest on the 15th. It is a worship day – see Numbers 29:12.

Now we are *not* commanded to fast or worship the next six days (16th through the 21st), but we are ordered to dwell in booths seven days from the 15th to the 21st (Leviticus 23:40-43.) We are then ordered to keep the 8th day counting from the 15th – which is the 22nd (another worship day or Sabbath.)

Counting on with YEHOVAH God's instructions, there is no Holy worship on the 23rd day through the 28th, but the pattern of rest and worship after six workdays would apply on the 29th – unless, of course, you use man's Gregorian calendar of today.

The Bible plainly teaches that the New Moon is a worship day – a day of no buying or selling, and *not* one of the ordinary workdays (Ezekiel 46:1; Isaiah 66:23 and Amos 8:5.) After that, there is no commandment not to work on day 2 of the moon through day 7, but we must take an intermission on day 8 for worshipping YEHOVAH God because it is the seventh day or Sabbath from the 1st workday after the New Moon worship day. Then six more workdays, then rest and worship on the 15th, etc. This goes on year after year from one New Moon to another and one Sabbath to another.

To further prove the appointments (intermissions) are after six working days (not counting the New Moon) let's look at the following examples in the Bible.

EXODUS 16:

YEHOVAH God has left us clues in His holy word the Bible – clues that we can easily piece together and learn *how* to determine YEHOVAH's Sabbath day! For the first clue, let's turn to the book of Exodus, chapter 16:

And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, *on the fifteenth day of the second month* after they departed from the land of Egypt. Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." Then the Lord said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, *whether they will walk in My law or not*" (*New King James Version*, verses 1-4.)

These verses are much clearer in the *Septuagint version* of the Old Testament, which reads as follows:

And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sina; 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 and Aaron. And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger. And the Lord said to Moses, Behold, I will rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them *whether they will walk in My law or not.*

These verses bring out *two* main points, (1) the Israelites murmured against Moses and Aaron on *the 15th day of the second month* after leaving Egypt and, (2) YEHOVAH God was going to test the Israelites to see if they would *walk in His law or not*. It is very interesting that Moses should mention *the exact day* that the Israelites murmured against him and Aaron in the wilderness – nowhere else in the narrative of the Israelites' wanderings from Egypt to the Promised Land is an exact date mentioned. This clearly indicates that this date was *important to YEHOVAH God* and that He wanted the Israelites to remember it. Also, on this date He was going to teach the Israelites something very important – to test them and see if they would obey Him or not. What was this important lesson?

Let's continue in Exodus 16:

"And it shall be on the sixth day that they shall prepare what they bring in, and it shall be *twice as much* as they gather daily." Then Moses and Aaron said to all the children of Israel, "At evening you shall know that the Lord has brought you out of the land of Egypt. And in the morning you shall see the glory of the Lord; for He hears your murmurings against the Lord. But what are we, that you murmur against us?"...Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, *the glory of the Lord appeared in the cloud*. And the Lord spoke to Moses, saying, "I have heard the murmurings of the children of Israel. Speak to them, saying, 'At twilight [evening, after sunset] you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the Lord your God.'" So it

was that quail came up at evening and covered the camp (verses 5-13.)

This day – the *15th day of the second month* – was so important to YEHOVAH God that He appeared in the cloud before the Israelites and then caused thousands (maybe millions) of quail to be blown into the Israelites' camp "at twilight," i.e. after sunset of the 15th. *Why* was this day so important to YEHOVAH God? Writes Herbert W. Armstrong: "I will show you that God was speaking to them [the children of Israel] on a *Sabbath*. It is evident that the Eternal first preached to men on the *first Sabbath*. Adam was created on the sixth day of creation week. Evidently he was created in the late afternoon, since the creation of man was the last act of creation on that day. When the sun had set, immediately after Adam's creation, God *preached to him*, offering him the *gift* of eternal life (through the tree of life), and warning that the wages of sin is *death* (Gen. 2:15-17.)

"And here God is *again* preaching to Israel, through Moses, *on the Sabbath*" (*Which Day Is the Christian Sabbath*, pp. 30-31.)

Now let's continue with the narrative in Exodus 16:

. . . And in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel saw it, they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'This is the bread which the Lord has given you to eat.' . . . So they gathered it every morning, every man according to his need. And when the sun became hot, it melted. And so it was on *the sixth day*, that they gathered *twice as much bread*, two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, 'This is what the Lord has said: "*Tomorrow is a Sabbath rest, a holy Sabbath to the Lord*. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning!"' So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. Then Moses said, 'Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. *Six days you shall gather it*, but on the *seventh day*, which is *the Sabbath*, there will be none.'

Now it happened that some of the people went out on the seventh day to gather, but they found none. And the Lord said to Moses, 'How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.' So the people rested on the seventh day (verses 13-30.)

Starting on the 16th day of the month, YEHOVAH God provided food for the Israelites then, on the seventh day after the 15th, He did not provide any manna – thereby showing that this day (the 22nd day of the month) was a Sabbath. Obviously, if the 15th was seven days before the 22nd, it too was a Sabbath day! This Herbert Armstrong clearly understood. We can see here that YEHOVAH was setting up His weekly Sabbath cycle for the Israelites. If the 15th and the 22nd were Sabbath days, then the 8th and the 29th of the month were also Sabbaths! So here we see a pattern – 8th, 15th, 22nd and 29th. What significance do these dates have? Just this – ***they correspond to the phases of the moon!!*** YEHOVAH God was showing the Israelites that His Sabbath days were to fall on the days corresponding to the moon's phases, thus showing that the weekly Sabbaths were to be kept by *the same calendar* or reckoning used to determine the annual Sabbaths or feast days!

I ask you, *why* would YEHOVAH God complicate the Israelites' lives by having them keep two calendars or reckonings – one for the weekly Sabbath and one for the annual holy days? This makes no sense whatsoever! YEHOVAH God set up *one* calendar for *all* of His days – not two!

Second Month

15th	16th	17th	18th	19th	20th	21st	22nd
Sabbath. Shekinah Glory appears.	1st Day. Single portion of manna. Quail ap- pear after sunset of previous day.	2nd Day. Single portion of manna.	3rd Day. Single portion of manna.	4th Day. Single portion of manna.	5th Day. Single portion of manna.	6th Day. Double portion of manna.	Sabbath. No manna.

EXODUS 40:12-15:

Aaron and his sons were sanctified for seven days (Leviticus 8:33) which began on a New Moon (Exodus 40:2) – on the **8th day** was an assembly (Moed) of the congregation. The point we should notice is that during these seven days they were not to go out the door of the tabernacle for seven days, day and night – see Leviticus 8:34-35.

No calendar Sabbath would disrupt these seven days of consecration because it was from the New Moon till the 7th day of the moon – and after the six workdays they assembled the congregation. Why did they assemble the congregation? To observe the 7th day Sabbath which fell on the **8th day** of the moon!

In Exodus 40:2 YEHOVAH God spoke to Moses saying: "On the *first day* [**New Moon**] of the first month you shall set up the tabernacle of the tent of meeting." Then, in Exodus 40:12-15, Moses was commanded to anoint Aaron and his sons and dress them in Holy garments; and Verse 17 says: "And it came to pass in the first month of the second year, **on the first day of the month**, that the tabernacle was raised up." The rest of the chapter explains what was placed in the tabernacle, and Leviticus 1:1 says that YEHOVAH God called to Moses from out of the tabernacle and instructed him further. Now, this is still on the *New Moon*. We must remember that the Bible is broken up by man into chapters, verses and books when quite often the train of thought continues on.

In Chapter 8:3 of Leviticus Moses is instructed to gather the congregation (still on the *New Moon* day) and in verses 6-13 Moses brings Aaron and his sons and puts the Holy garments on them and anoints the tabernacle – along with Aaron and his sons – as YEHOVAH God commanded. Then, in verse 33, they are commanded *not to go out of the tabernacle for seven days*. But, on the **8th day** (Sabbath) YEHOVAH God appears to them: "It came to pass on the *eighth day* that Moses called Aaron and his sons and the elders of Israel ... And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD [Shekinah] appeared to all the people, and the fire came out from before the LORD and consumed the burnt offering and the fat on the altar . . . (Leviticus 9:1 and 9:23-24.) This clearly places the weekly Sabbaths on the 8th, 15th, 22nd and 29th!

New Moon	2nd	3rd	4th	5th	6th	7th	8th
Tabernacle raised up. Moses instructed to gather the congregation. Moses anoints Tabernacle and Aaron and his sons. Aaron and sons confined to Tabernacle for 7 days.	2nd day of confinement.	3rd day of confinement.	4th day of confinement.	5th day of confinement.	6th day of confinement.	7th day of confinement.	Moses and Aaron go into the Tabernacle of Meeting. YEHOUAH's Shekinah Glory appears. Sabbath Day.

LEVITICUS 14:1-10:

In Leviticus 14, verses 1 through 10, we learn about the law of the leper:

The LORD spoke to Moses, saying: This shall be the ritual for a leper at the time that he has to be cleansed. When it has been reported to the priest, the priest shall go outside the camp. If the priest sees that the leper has been healed of his scaly affection, the priest shall order two live clean birds, cedar wood, crimson stuff, and hyssop to be brought for him who is to be cleansed . . . The one to be cleansed shall wash his clothes, shave off all his hair, and bathe in water; then he shall be clean. After that he may enter the camp, but he must remain outside his tent **seven days**. On **the seventh day** he shall *shave off all his hair* -- of head, beard, and eyebrows. When he has shaved off all his hair, he shall *wash his clothes and bathe his body* in water; then he shall be clean. On **the eighth day** he shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one log of oil. These shall be **presented before the LORD**, with the man to be cleansed, at the entrance of the Tent of Meeting, by the priest who performs the cleansing.

The point here is that if the seven-day count began on any other day except an intermission day the leper would sometimes have to do his laundry on a Sabbath – which was absolutely forbidden by YEHOVAH's law.

The reason this 7th day is not a Sabbath is because (1) he couldn't wash his clothes, etc. on the Sabbath, and (2) because it is not the 8th day from when he showed himself to the Priest on the Sabbath, and (3) it is not the 7th day after six workdays. Therefore, this 7th day was actually the sixth workday.

In the Bible the 8th day is many times synonymous with the weekly Sabbath. Notice John 7:22-23:

Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), *and you circumcise a man on the Sabbath*. If a man receives circumcision **on the Sabbath**, so that the law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?

Now notice what Acts 7, verse 8 says:

Then He [YEHOVAH God] gave him the covenant of circumcision; and so Abraham begot Isaac *and circumcised him on the eighth day*; and Isaac begot Jacob, and Jacob begot the twelve patriarchs.

What better day to enter this covenant than on the Sabbath day? The Sabbath and the 8th day are synonymous. If the 8th day is the Sabbath, then the 15th, 22nd and 29th are also Sabbath days!

[Scroll down for chart.]

Intermission Day	1st Day of the Week	2nd Day of the Week	3rd Day of the Week	4th Day of the Week	5th Day of the Week	6th Day of the Week	Intermission Day
Beginning of confinement.	2nd day of confinement.	3rd day of confinement	4th day of confinement	5th day of confinement	6th day of confinement	7th day of confinement Shaves hair and washes clothes.	Offerings presented before YEHOVAH at entrance to Tent of Meeting. Sabbath Day.

II CHRONICLES 7:8:

In II Chronicles 7:7-8 we read the following:

Solomon consecrated the center of the court in front of the House of the LORD . . . At that time Solomon **kept the Feast for seven days** – all Israel with him – a great assemblage from Lebo-hamath to the Wadi of Egypt. On the *eighth day* they held a solemn gathering; **they observed the dedication of the altar seven days, and the Feast seven days.** On the *twenty-third day of the seventh month* he dismissed the people to their homes, rejoicing and in good spirits over the goodness that the LORD had shown to David and Solomon and His people Israel.

When the Temple was dedicated it always began on an intermission or Sabbath -- just like the sanctification of Aaron and his sons.

The example in II Chronicles 7:7-8 shows that Solomon kept the dedication of the altar for seven days (8th through 14th day of the moon) and then the Feast of Tabernacles for the next seven days (15th through the 21st day of the moon); and in the **8th day** (22nd day of the moon) they made a solemn assembly. On the 23rd he sent the people away. Why is the 22nd day of the moon called the **8th day**? Because it was eight days from the previous Sabbath! We have already seen that the New Testament (John 7:22-23 and Acts 7:8) calls the 8th day the Sabbath.

From the New Moon to the 8th day (Sabbath) we have eight days; from the 8th day to the 15th day (Sabbath plus first day of Tabernacles) we have another eight days; and from the 15th day to the 22nd day (Sabbath plus Shmini Atzeret) we another eight days. The next Sabbath or intermission from here is the 29th. There are 4 weekly Sabbaths in each moon.

When you count from Sabbath to Sabbath there are 8 days – just like in Isaiah 66:23 where you have "from one New Moon to another" and "from one Sabbath to another" (eight days apart.) This proves that Solomon kept the 8th, 15th, 22nd and 29th days of the moon as Sabbaths and never counted the New Moon as one of the six workdays.

If the 8th day wasn't a Sabbath from the last Sabbath, then a leper or someone under a Nazirite vow, would have to wash his clothes and shave his body on a weekly Sabbath – which was forbidden. Cleansing took place from Sabbath to Sabbath. Remember that the Sabbath that ends a week also begins a new week on an eight day count. You would observe a Sabbath then work six days and rest on the 7th day which will *always be on the 8th day from the last intermission day or Sabbath for worship*. Sabbaths are recorded from Sabbath to Sabbath in the Bible. Ezekiel 46:1 and Isaiah 66:23 show that the gates to the Temple were to be shut the *six working days and open on Sabbaths and the Day of the New Moon*. You have the New Moon day with the Temple gates open, then the six working days (2nd day to 7th day of the moon) with the gates closed. Then you rest on the 7th day which is the **8th day** (gates open) from the New Moon, work another six days (9th to the 14th) and rest on the 7th which is the 8th day again (from the last Sabbath) and is the 15th day of the moon. Then eight days from this is the 22nd day of the moon and another Sabbath, etc.

ESTHER 9:

In the ninth chapter of Esther we find further proof that the 15th day of the moon was kept as a rest day. Notice!

Now in the twelfth month, that is, the month of Adar, **on the thirteenth day**, the time came for the king's command and his decree to be executed . . . Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them. . . . And the Jews who were in Shushan gathered together again on the fourteenth day of the month of Adar and killed three hundred men at Shushan; but they did not lay a

hand on the plunder But the Jews who were at Shushan assembled together on the thirteenth day, as well as on the fourteenth day; and ***on the fifteenth day of the month they rested***, and made it a day of feasting and gladness (Verses 1, 5, 15 and 18)

Notice in this chapter that the 13th and the 14th were the days they got the victories, while the 15th was the day they rested. Clearly, therefore, they were keeping the Sabbath on the 15th day of the moon. This being the case, they would also be keeping it on the 8th, 22nd and 29th! At this time they decided to keep the 14th, along with the 15th, every 12th moon (month) to commemorate receiving **rest** from their enemies (Esther 9:22.)

Since the Jews were commanded to remember the 15th day and keep it Holy in remembrance of YEHOVAH God who, with a mighty hand, gave them rest from their enemies, do you think they would count one through fifteen over and over again to remember the 15th? Or would they continue to use the only calendar the Bible speaks of – the Heavenly lights? YEHOVAH God commanded the Israelites to remember the Sabbath day because He brought them out of bondage in Egypt with a mighty hand, and it was the 15th when He gave them an intermission or Sabbath day.

Notice Deuteronomy 5:15:

Remember that you were a slave in the land of Egypt and the LORD your God freed you from there with a mighty hand and an outstretched arm; therefore the LORD your God has commanded you to observe *the Sabbath day*.

Then, in Numbers 33:3, we read:

They set out from Rameses in the first month, ***on the fifteenth day of the first month***. It was on the morrow of the Passover offering that the Israelites started out defiantly, in plain view of all the Egyptians.

Here YEHOVAH God equates the 15th day of the first month with the Sabbath! Also, He calls it "the morrow of the Passover offering" – indicating that the weekly Sabbath *and* the first day of Passover fall on the same day! Now if the Sabbath was on the 15th day of the 1st moon (month) when they were delivered from Egypt – and *also* on the 15th day of the 2nd moon (month) – it would be ***impossible*** to use the Roman Calendar count of 1 through 7 (and counting the New Moon as one of the six work days) and have the weekly Sabbath fall on the 15th day two moons or

months in a row! Not only that, but it is apparent that Exodus 19:1 and 2 teaches that the Sabbath was also on the 15th in the 3rd month:

On the third new moon, after the Israelites had gone forth from the land of Egypt, *on that very day*, they entered the wilderness of Sinai. Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain...

This makes THREE months in a row that the Sabbath was on the 15th – which further increases (if that were possible) the *impossibility* of this happening with the Roman Calendar!

JOSHUA 5:10-12:

In comparing Joshua 5:10-12 with Leviticus 23:10-11, 14 we find further confirmation that the weekly Sabbath falls on the 8th, 15th, 22nd and 29th of each month (moon) – notice:

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, Septuagint.)

When ye shall enter into the land which I give you, and reap the harvest of it, then ye shall bring a sheaf, the first-fruits of your harvest, to the priest; and he shall lift up the sheaf before the LORD, to be accepted for you. On *the morrow of the first day* [of Unleavened Bread] the priest shall lift it up.... And ye shall not eat bread, or *the new parched corn*, until *this same day*, until ye offer the sacrifices to your God: it is a perpetual statute throughout your generations in all your dwellings (Leviticus 23:10-11, 14, Septuagint.)

In Leviticus 23:10 it states that when the Israelites came into the land they were to wave the sheaf of the first-fruits on **the morrow after the Sabbath**, and verse 15 says that they were to begin a count on the morrow after they brought the sheaf to the priest to be offered and verse 14 says they **could not eat new parched corn** etc. until the *same day* they brought the offering. Now both Josephus and Philo

agree that this would *always* be on the 16th of the moon (the morrow after the Sabbath on the 15th) when the priest would wave the sheaf – and they lived during the time the Priesthood was still active. This indubitably means the Sabbath will always be on the 15th every year – and the only way this can happen is to count the Sabbaths by the moon. It also proves that the Sabbath in the first month or moon each year will be on the 15th without fail, which is absolutely impossible to happen on the Roman calendar count.

Now in Joshua 5:11 we saw that when the Israelites came into the land they did exactly what YEHOVAH God told them. They kept the Passover on the 14th day at even (night, that begins the 15th) and verse 10 states that they ate *parched (new) corn* etc. on the morrow after the Passover (next day) which would be the 16th, and proves, once again, that the 15th was the Sabbath and the 16th was the morrow after – as the two historians who watched the Priest doing it this way confirm. And **the manna ceased on the same morrow or day (the 16th) after 40 years.** It had begun 40 years earlier on the 16th, as we have already seen in the 16th chapter of Exodus.

Some misguided individuals try to say that the 14th was the Sabbath in Joshua chapter 5, but if that were so then counting backward we would come to the **7th of the moon** that would also be a Sabbath. However, in Joshua 1:11 Joshua instructs the officers to pass through the camp and command the people to prepare food because in **three days** they would pass over the Jordan River – notice:

Go through the camp and charge the people, thus: Get provisions ready, for **in three days' time** you are to cross the Jordan, in order to enter and possess the land that the LORD your God is giving you as a possession.

Now this had to be the **7th day** of the moon because they passed over the Jordan on the **10th day** of the moon – "The people came up from the Jordan on **the tenth day of the first month**, and encamped at Gilgal on the eastern border of Jericho" (Joshua 4:19.) They would not command the people to prepare food on the Sabbath – which proves the 7th day was not the Sabbath and, therefore, the 14th was not either. The 8th day was the Sabbath, then the 15th. You can easily mathematically prove the 14th was not a Sabbath by counting 1-7 from the pinpointed Sabbath we discussed in the 16th chapter of Exodus and you will find that the 14th was not the Sabbath at the end of 40 years.

NISAN

7th	8th	9th	10th	11th	12th	13th	14th	15th	16th
Israelites get provisions ready. 6th day of the week.	Sabbath Day.	1st day of the week.	Israelites passed over the Jordan. 2nd day of the week.	3rd day of the week.	4th day of the week.	5th day of the week.	Preparation Day for the weekly Sabbath.	Sabbath Day. 1st day of Unleavened Bread.	Wave Sheaf offering. Israelites ate new parched corn. Manna ceases after 40 years.

JOHN 5:

In John 5:1 we read that "after this there was **a feast of the Jews**, and Jesus went up to Jerusalem." All the commentaries and Bible notes explain that this was the first day of the Passover season, i.e. the 15th day of the moon. Now, in verses 2 through 8 we continue:

Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed . . . Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, he said to him, "Do you want to be made well?" . . . Jesus said to him, "Rise, take up your bed and walk."

Now this occurred on the same day – the first day of Unleavened Bread (the 15th.) The very next verse (9) explains that this day was also **the weekly Sabbath!** Notice:

And immediately the man was made well, took up his bed, and walked. *And that day was the Sabbath.*

The Greek word here for "Sabbath" is *Sabbaton* – which means the weekly Sabbath or rest day. So the Sabbath in verse 9 is the same day as the Feast in verse

1 – showing once again that the weekly Sabbath falls on the 8th, 15th, 22nd and 29th of the moon. It also shows that they did not count the New Moon day as one of the six workdays.

JOHN 9:14:

In the Book of John we find more conclusive evidence showing that the Messiah kept the weekly Sabbath on the 8th, 15th, 22nd and 29th days of the moon or month. Starting in John 7:2, we read that "the Jews Feast of Tabernacles was at hand." Moving down to verse 10 we learn that "when his [Yeshua's] brothers had gone up [to Jerusalem for the Feast], then he also went up to the feast, not openly, but as it were in secret." Then, on the last day of the Feast of Tabernacles (the 21st), "Jesus stood and cried out, saying, 'If anyone thirsts, let him come to me and drink'" (John 9:37.)

John 8:1 tells us that right after this (on the *same day* – 21st) "Jesus went to the Mount of Olives" but "early in the morning (the next day – *the 22nd*) he came again into the Temple and all the people came to him and he sat down and taught them" (verse 2.) So the Messiah came again into the Temple on the 22nd day of the moon – which in this month was Shmini Atzeret. Verse 59 indicates that after the Jews became upset with him and tried to stone him "he hid himself and went out of the Temple, going through the midst of them, and so passed by." Now Chapter 9, verse 1, continues by relating that "as Jesus passed by, he saw a man who was blind from birth." Taking pity on the man, the Messiah "spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with the clay" (verse 6) who, in verse 7, was able to see for the first time.

Now, what day did this occur on? We already know it was the 22nd day of the moon and also Shmini Atzeret – but what else was it? Notice! "*Now it was on a Sabbath* when Jesus made the clay and opened his eyes" (verse 14.) Once again, the word for "Sabbath" in this verse is *Sabbaton* – meaning the weekly Sabbath. This is further confirmed in verse 16 where some of the Pharisees said "this man is not from God, because he does not keep the **Sabbath**." Same word, same meaning. Clearly, the Sabbath in this week fell on the 22nd, which means the other Sabbaths of the month fell on the 8th, 15th and 29th! And Yeshua the Messiah kept these days as his custom was.

How can we fail to see that these Sabbaths are always on the set days of the moon? And here again, the Messiah was keeping the Heavenly Sabbaths that were created by the Heavenly calendar – not mans'. The Sabbath here was on the 22nd, which

means the Sabbath also fell on the 8th, 15th and 29th days of this month – as in all other months!

TISHRI

	21st	22nd
Yeshua goes to Jerusalem for the Feast (John 7:10).	<p>Last day of the Feast of Tabernacles.</p> <p>Yeshua cries out in the Temple (John 7:37). Goes to Mount of Olives (John 8:1).</p>	<p>Shemini Atzeret.</p> <p>Yeshua returns to Temple and teaches (John 8:2). Yeshua leaves Temple under threat of stoning (John 8:59). Sees man blind from birth (John 9:1). Anoints eyes of blind man with clay (John 9:6).</p> <p>Weekly Sabbath (John 9:14).</p>

JOHN 19:31:

Let's first go to Mark 15:42 in the *Jewish New Testament*:

Since it was Preparation Day (that is, the day before a *shabbat*), as evening approached, Yosef of Ramatayim, a prominent member of the Sanhedrin who himself was also looking forward to the Kingdom of God went boldly to Pilate and asked for Yeshua's body.

In a footnote this New Testament remarks "Shab.**bat** – the Sabbath," implying a *weekly* Sabbath. In Luke 23:54, narrating the same time period, we find: "It was Preparation Day, and a Shabbat was about to begin." Once again, the footnote to this verse says "Shab.**bat** – the Sabbath" – also implying the *weekly* Sabbath. Now, if we drop down to Luke 23:56 we read – "On Shabbat the women rested, *in obedience to the commandment.*" What "commandment" is this? The *fourth commandment* of course! In reference to this verse the *Jewish New Testament Commentary* makes this clarifying statement: "It is sometimes claimed that the New Testament says nothing about keeping the fourth commandment. This verse contradicts that claim, so it is important for a Jewish understanding of the New Testament. **On Shabbat the Women rested, in obedience to the fourth**

commandment (Exodus 20:8-11, Deuteronomy 5:12-15; also Exodus 16.) Of course they did! They observed *Shabbat* every week" (by David H. Stern, p. 150.) Obviously, the *weekly Sabbath* is the focus of verses 54 and 56.

Now that we have established the *weekly Sabbath* is the focus of these verses, let's go to John 19:31 in the ***Jewish New Testament*** and read what the apostle John has to say: "It was the Preparation Day, and the Judeans did not want the bodies to remain on the stake on Shabbat, *since it was an especially important Shabbat.*" The New King James version makes it clearer: "Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the [weekly] Sabbath (*for that [weekly] Sabbath was a High day.*)" What "high day" was this? My Bible references it to Exodus 12:16 – the first holy day of the Feast of Unleavened Bread! Therefore – and notice this – we have here *two Sabbaths on the same day – the weekly Sabbath and the first High or holy day of the Feast of Unleavened Bread.* This is *exactly* what we would expect if the Jews of the Messiah's time were keeping the weeks according to the lunar cycle! This particular day was Nisan 15 and, according to the lunar reckoning, was *always* a weekly Sabbath and a high day!

During the Crucifixion week the weekly Sabbath is on the 15th of Nisan. A simple backward count tells us that the 1st work day is the 2nd day of the moon – and proves once again that the New Moon was *not* counted as one of the six work days, and also places the weekly Sabbaths on the 8th, 15th, 22nd and 29th days of the moon. If Yeshua the Messiah had not been killed on the 14th, he would have kept the Sabbath on the 15th as his custom was.

If we go to Matthew 28:1 we read: "After the Sabbath, when it was growing light on the first day of the week, Mary Magdalene and the other Mary came to view the grave" (***The Kingdom Interlinear Translation of the Greek Scriptures.***) At first glance there appears to be nothing unusual about this verse. However, if we consult the original Greek, we find a remarkable corroboration of the double Sabbath – the word "Sabbath" is in the *plural!* Therefore, this verse should read (in English) – "**After the Sabbaths** [plural], when it was growing light on the first day of the week" Also, the phrase "when it was growing light on the first day of the week" is translated from the original Greek, which literally says "to the [day] lighting up into one [first] of Sabbaths" – notice the plural form once again.

The same thing is found in Mark 16:2 where the Greek literally says: "And exceedingly early to the one [first] [day] of the Sabbaths they are coming upon the memorial tomb . . ." which in English usage reads "And very early on the first day

of the week they came to the memorial tomb" (*The Kingdom Interlinear Translation of the Greek Scriptures.*)

The word "Sabbath" is also in the plural in Luke 24:1 and John 20:1, showing that this particularly weekly Sabbath was also a high day.

In case you think this is a coincidence, there are numerous other places in the gospels that refer to a double Sabbath day. At the beginning of his ministry, right after the forty days in the wilderness, Yeshua went to his home town of Nazareth where he entered the local synagogue on the Sabbath day and began to read. Notice! "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read" (Luke 4:16, *New King James Version.*) If you check the Greek for this verse you will find the word "Sabbath" is in the *plural* once again – indicating a *double Sabbath*, i.e. weekly Sabbath **and** a festival high day. Here's the literal translation from the Greek: "And he came into Nazareth, where he was having been reared, and he went in according to the custom to him *in the day of the Sabbath_s* into the synagogue, and he stood up to read" (*The Kingdom Interlinear Translation of the Greek Scriptures.*)

Some people have tried to say that this was Pentecost (Feast of "Weeks") but the time frame is all wrong. Not only that, but in other parts of the New Testament the word "Pentecost" is used for this day – see Acts 2:1, 20:16 and I Corinthians 16:8. Since this incident is right after the 40 days in the desert this particular weekly Sabbath is the first high day of the Feast of Unleavened Bread, that is, Nisan 15. The very passage the Messiah read from Isaiah 49 indicates it was the Passover season.

Later the Messiah went down to Capernaum where, once again as his custom was, he entered the local synagogue and began to teach: "And they went their way into Capernaum. No sooner was it the Sabbath than he entered into the synagogue and began to teach" (Mark 1:21.) Again, the original Greek shows the word "Sabbath" to be in the *plural*, indicating another double Sabbath. Note the literal translation from the Greek: "And they are entering into Capernaum. And at once to the *Sabbath_s* having entered into the synagogue he was teaching" (*ibid.*). This evidently took place on the high day of a festival season – another double Sabbath – showing again that the Jews of the Messiah's day were keeping the weekly Sabbaths according to the lunar calendar or reckoning.

The next mention of a Sabbath in the book of Luke comes at Luke 6:1. Here the word "Sabbath" is in the *singular*, indicating a *regular* weekly Sabbath.

Some uninformed ministers try to create a weekly Sabbath on the 17th day of the moon during the crucifixion week – and try to say the 15th was a yearly Sabbath only. But if that were so, the 10th day of the moon would also have to be a Sabbath. The Bible proves this to be *totally false* in John 12:1: "Then, **six days before the Passover**, Jesus came to Bethany, where Lazarus was" This would place Yeshua's arrival in Bethany on the **9th day of the moon**; and verse 12 says that on the next day (the **10th**) he went to Jerusalem. Notice: "The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem took branches of palm trees and went out to meet him" The 10th day of the month of Nisan was the day when the Passover lamb was to be selected – read Exodus 12:3 through 6. This was a very *busy* day and definitely *not* the Sabbath!

The very actions of the Messiah and the crowds on this day would have violated the Sabbath – if it was indeed the Sabbath:

#1) The Messiah would have broken YEHOVAH's law by riding the ass and causing it to work if the 10th was a Sabbath.

#2) The crowds were cutting tree limbs, etc., but most of all they were buying and selling on that day. Also, Yeshua entered the Temple and healed a man on the 10th, without the Pharisees accusing him of breaking the Sabbath.

This all proves that the 10th was *not* a weekly Sabbath – and therefore the **17th could not have been a Sabbath either**. You can prove this by simply reading Matthew 21:2-15 and Luke 19:35-46.

[Scroll down for chart.]

NISAN

8th	9th	10th	11th	12th	13th	14th	15th	16th	17th
Weekly Sabbath Day	Yeshua arrives in Bethany. 1st day of the week.	Yeshua enters Jerusalem. Selection of lambs. 2nd day of the week.	3rd day of the week.	4th day of the week.	5th day of the week.	Preparation day for the Sabbath. Crucifixion. 6th day of the week.	Weekly Sabbath. 1st Day of Unleavened Bread.	1st day of the week. Wave-sheaf offering.	2nd day of the week. 3rd day of the Feast.

ACTS 20:5:

The apostle Paul was using YEHOVAH God's calendar after the crucifixion, and we find evidence of this in Acts chapter 20. Notice verses 5 through 7:

These men went on ahead and waited for us at Troas. But we sailed from Philippi **after the Feast of Unleavened Bread**, and **five days later** joined the others at Troas, where we stayed **seven days**. On the **first day of the week** we came together to break bread.

They sailed away from Philippi *after* the Days of Unleavened Bread (on the 22nd) and 5 days later (on the 26th) joined the others in Troas where they abode for 7 days. The 7th day was the 2nd day of the new month and Paul calls the **second day of the moon** the 1st day of the week. That makes the 1st day of the new month **the day of the New Moon** – which we already know to be a worship day in which no work is done.

Counting the 26th as the first day of their stay in Troas, we count the 27th as the second, the 28th as the third, the 29th as the fourth, the 30th as the fifth, the 1st or New Moon as the sixth day of the stay, and the 2nd day of the moon as the seventh day of Paul's stay at Troas. Verse 7 of Acts 20 calls this second day of the moon the first day of the week because they only stayed seven days. The seventh day of their stay fell on the first day of the week, and the second day of the month, or moon, is *always* the first work day of the week, following the New Moon day. If the 2nd day of the moon was the first work day of the week, that clearly proves that

Paul kept the weekly Sabbath on the 8th day of the moon – along with the 15th, 22nd and 29th! Won't you follow him as he followed the Messiah?

The apostle Paul was remembering the true Sabbath day to keep it Holy. By counting six work days after the New Moon day – and then rest the seventh day after the six work days according to the commandment – it will always fall on the 8th day from the New Moon, as it was in the beginning in Genesis 1. YEHOVAH God rested the seventh day, or after the six work days, but it was the 8th day from the beginning. This is because YEHOVAH created the Heavens and the Earth before He worked on them on the 1st work day.

NISAN

21st	22nd	23rd	24th	25th	26th	27th	28th	29th	30th
Last Day of Unleavened Bread.	Paul sailed from Philippi.	2nd day of voyage.	3rd day of voyage.	4th day of voyage.	Arrival in Troas.	2nd day of stay in Troas.	3rd day of stay in Troas.	4th day of stay in Troas.	5th day of stay in Troas.

IYAR

1st	2nd	3rd	4th	5th	6th	7th	8th
New Moon. 6th day of stay in Troas.	1st day of the week. 7th day of stay in Troas.	2nd day of the week.	3rd day of the week.	4th day of the week.	5th day of the week.	6th day of the week.	Sabbath Day.

In this example concerning the second month of YEHOVAH's calendar, the weekly Sabbaths fell on the 8th, 15th, 22nd and 29th days of the month. The apostle Paul was remembering the true Sabbath to keep it Holy. By counting six work days after the New Moon day and then resting the seventh day after the six work days (according to YEHOVAH's commandment) it will always be on the 8th day from

the New Moon. The main thing to remember is that the New Moon is not one of the six work days, and from the examples we have seen in the Bible it was never intended to be counted as one. After the beginning or New Moon, the first work day begins, and the 7th day will *always* be the 8th day from the beginning.

Every place in the Bible where Sabbaths and New Moons are indicated, the 2nd day of the moon or month is always the 1st work day, and the 8th, 15th, 22nd and 29th days of the month are Sabbaths *without exception!* It will be so in the New Heaven and the New Earth states the prophet Isaiah:

"For as the new heavens and the new earth which I will make shall remain before Me," says the LORD, "so shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the LORD (Isaiah 66:22-23.)