

REMEMBER

THE SABBATH DAY

ON WHICH CALENDAR ?

THE ORIGINAL TIMEPIECE

RESTORED

By Tom & Elisheba Nelson

**REMEMBER THE SABBATH DAY - On Which Calendar?
THE ORIGINAL TIMEPIECE RESTORED**

Revised from

'Remember the Sabbath Day – on which calendar – Yah's Original Timepiece Restored'

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according to the common law and the Golden Rule.

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DEDICATION

This book is lovingly dedicated to our Heavenly Father and His only-begotten Son, Who have made the way of salvation for all mankind.

We are exhorted to sing unto God and sing praises to His name; extol Him that rideth the heavens by His name 'JAH' and rejoice before Him in *Psalm 68:4 KJV*. You will find Him referred to by His name Yah often in this book.

We are especially grateful for our Creator's kindness in arranging our lives here on the earth for His glory. We are very thankful for our parents through whom we received our earthly lives.

We are thankful for the body of Messiah, worldwide. Those who have been born of Yah's Spirit and are learning to abide in Him and walk in His ways are a great blessing to us. Our fellowship with those He puts across our path is precious. We are blessed and honored to be part of His people.

This book is given freely from our hearts. If you desire to share it with others, please copy it as is, in its entirety. If you desire to have copies of certain chapters to share with others, please contact us as shown below.

The subject matter in this book is more comprehensive than explaining the details of *The Original Timepiece* and how it works. We have written this book because we are working with people of varying degrees of understanding in the Scriptures and Yah's spiritual kingdom. Some may have been going to church for decades, yet not been taught the foundation of our spiritual walk with Yah. Some may not yet have heard things that other readers have been walking in for years. Some of you may feel like we are 'preaching to the choir.' The details of *The Original Timepiece* are included within this book for those who are familiar with the foundation of Yah's ways, although it may take a little while to get to them. We hope you will find a blessing in the review. Please be patient, because this book was not written primarily for those who are already familiar with Yah's ways. We have found a great blessing to write about it! Shalom to you all.

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Right Doctrine

You say you have the truth right now; you hold your doctrine dear.
You tell me that the Scriptures show your way is very clear.
You speak about the things you see and tell others where they're wrong.
Please listen very carefully to the words of this song.

Your doctrine may seem right to you, as I know mine has to me.
I've been studying the Scriptures through, asking for humility,
So that the High and Lofty One who inhabits eternity
Will be able to dwell with me, and give me eyes to see.

For many years I've heard His voice, as He's spoken to my heart.
I've run ahead and lagged behind, and tried to learn my part.
I recognize His Presence and I love to meet Him there;
I've learned it takes a quiet spirit, and humble, waiting prayer.

I know His Spirit with me, He's changed my selfish heart.
He restores His loving Presence when I do my part.
And when I've lost track of Him, or stumbled in my pain;
He's always drawn me back to Him, His love is not in vain.

I've pondered on your doctrines and asked for eyes to see;
Father, what is it you're teaching here, and what's in it for me?
I'm not sure we must see eye to eye on what you think is there.
The most important question now; is your whole life bathed in prayer?

Does His love flow through you? Or are your words unkind?
Do you needlessly expose the faults of those that come to mind?
Do you have a hasty spirit? Are your words choice and few?
When you've spoken out of turn, what do you then do?
Do you ask Him for repentance, and a loving, grateful heart?
Do you confess your sin, and ask those involved to forgive you for your part?
Do you wait on Yah to guide you, as in Psalm 62?
If you humble your heart before Him, I know He will hear you.

I held some different doctrines many years ago.
My spirit was hasty, as my actions would show.
The fruit of my life didn't show my heart was new
And He brought to my attention the questions I ask you.

He restored the joy of my salvation as I fell to my knees,
Acknowledging my stony heart, and asked others to please
Forgive my self-righteousness. He kindly met me there;
He gave me a tender heart, in answer to my prayer.
He taught me more through His Word. I finally did see
The doctrines that I thought were right, was not what He taught me.
He revealed Himself to me in a way I hadn't known;
And all this happened in my heart as I placed Him on the throne.

I missed the sweetness of Yah's Presence in your home throughout the day.

I missed the quiet, restful spirit to govern what you say.
My heart was strangely saddened by what I sensed was wrong,
And in answer my prayer for you, He gave me this sweet song.
We may think we have the truth right now, but let us ask and see;
Does His Spirit of compassion always govern me?
If we willingly examine what we might have done wrong,
He may challenge and comfort us with the words in this song!

He restores the joy of our salvation as we fall to our knees,
Acknowledging our stony heart, and ask others to please
Forgive our self-righteousness. He kindly meets us there.
An new heart and new spirit come, in answer to our prayer.

We invite His loving Presence to teach us through His Word
And in our quiet, humble hearts, His voice is finally heard.
He reveals Himself to us in a way we haven't known;
And all this happens in our hearts as we place Him on the throne.

Dear Friend, I pray that in your heart, you'll place Him on the throne.

By Elisheba Nelson

Introduction

It is with loving reverence to *Yah, our Creator, that we are blessed to give an answer with meekness and fear for the hope that lies within us (*1 Peter 3:15*). Our hearts go out in prayer that the reader will carefully and prayerfully search the Scriptures like the noble Bereans, to see if these things are so (*Acts 17:11*). Please take the time to look up the Scriptures, and prayerfully consider their significance.

‘Spiritual’ Sabbath Keeping

The subject of Sabbath keeping is very controversial among those who claim Christ’s name. Some claim that the Sabbath, along with the other feasts, was nailed to the cross and now every day is the same. They indicate that the Sabbath rest was a physical type, and is represented spiritually by accepting the gospel as they understand it. Any physical honoring of the Sabbath Day as a special time set aside for God’s children today is seen as a form of Judaizing or legalism. Those who are setting aside a special day for worship and rest may be suspected of not being mature Christians, if they are thought of as Christians at all.

The Sabbath Principle

Some claim the Sabbath Day is a principle, and as long as people set aside one day in seven to rest, or take the day off from secular work, that meets God’s requirement. According to this understanding, it really doesn’t matter which day, as long as the day set aside for rest is consistently seven days apart.

Honoring Sunday as the Christian Sabbath

Some claim that Sunday is the resurrection day, and it is to be honored because our Saviour rose from the dead on the first day of the week. Others honor Sunday because that is the day that ‘The Church’ set aside. Some just set Sunday aside because it is convenient, or they were trained to think of it as the seventh day of the fourth commandment.

Honoring Saturday as the Creation Sabbath

Some honor Saturday as the seventh day Sabbath. It makes sense when we look at the calendar on our wall and see it in the seventh column. But how do we explain that to people from some of the countries in Europe, who look at their calendar and the seventh column is Sunday? Then we must get into the history of the calendar, and use reasoning that assumes the Jews kept track of the right seventh-day Sabbath for all this time, so we will be safe to honor the day that the Jews honor.

*Yah – a short form of the sacred name of our Creator (Psalm 68:4 tells us to extol Him by His name JAH), means the same as YHWH, translated LORD and GOD in all capital letters in the O.T.

Creation Sabbath: On a Different Calendar?

There is a growing worldwide movement that challenges all of the traditions noted above and honors the seventh day Sabbath on a different calendar than most of society uses. We will examine the Scriptures, history, and [The Original Timepiece](#) within this book. There are many traditions taught today that claim to be the true and original or restored doctrine. To learn what our Heavenly Father requires of us and teaches through His Word, we must carefully and prayerfully judge everything said on the subject according to His principles. We have been given the principles that will help us do that, and we will explore them within the covers of this book.

“To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them.” (Isaiah 8:20)

It is the prayer of the writers that the reader will earnestly seek for, and be blessed with Yah's Spirit to teach and clarify your personal understanding of the Sabbath according to His Word.

REST

I have the peace of Christ within my heart.
I know my Saviour dwells in me, and never will depart.
He gave His life to make us free.
Now I abide in Him, His Word abides in me.
I have the peace of Christ within my heart!

"Come unto Me all ye weary, I will give you rest."
'Let go of your works and heavy burdens.
I will give you rest. I will give you rest!'

I have the peace of Christ within my heart.
I know my Saviour dwells in me, and never will depart.
He gave His life to make us free.
Now I abide in Him, His Word abides in me.
I have the peace of Christ within my heart!

'You can work as One with Me. I will give you rest.
You'll learn how easy love can be.
I will give you rest. I will give you rest!'

I have the peace of Christ within my heart.
I know my Saviour dwells in me, and never will depart.
He gave His life to make us free.
Now I abide in Him, His Word abides in me.
I have the peace of Christ within my heart!

By Elisheba Nelson

Writers' Foreword

This book is a combined effort between Tom and Elisheba Nelson. When 'we' is used in explaining a view, it represents concepts and understandings that both of us share.

Several of Yah's servants in this generation have been brought up to encourage the study of the Sabbath according to the lights in the heavens. This doctrine of honoring Yah's Scriptural Sabbaths is called by several names. We call it '[The Original Timepiece](#).' There may be distinctive differences in the views regarding practical application of this truth, which will be discovered as we explore it in this book. '[The Original Timepiece](#)' is based on Scriptural answers to the traditional differences in honoring the New Moon and Sabbaths.

Entering into Rest

In the chapter called "[Entering into Rest](#)," we share the Scriptural principles that will put us into the position of being able to discover the truth of Scriptures for ourselves. We do not want to find ourselves in the position of believing we have 'true doctrine' while our Heavenly Father rebukes us as hypocrites who are engaging in vain worship. Embracing the full picture of the Scriptural doctrine of Yah's Sabbath includes the experience of Oneness or intimacy with our Creator that the Sabbath represents. The Sabbath is a sign that He sanctifies us. We are presently putting together a website sharing the ways of the Spirit that may be a blessing to those who are learning to recognize Yah's Spirit and walk in His ways.

Remember the Sabbath Day

This chapter shows an overview of the Sabbath Day through the Scriptures and early history. The next chapter, '[The Original Timepiece in History](#)' verifies that Saturn's day, the first day of the planetary week and the first day of the lunar month on early calendars, coincided with the New Moon and Yah's Shabbat (or Sabbath) on the Hebrew lunar calendar. It tells about what happened to the calendar so that Saturn's day is now the 7th day of an uninterrupted weekly cycle. We also examine the Scriptures, and see that they teach the lunar Sabbath in '[The Sabbath throughout the Scriptures](#).' These chapters will also examine the foundation for the Sabbath in the first five books of the Scriptures, often referred to as the Pentateuch or the Law of Moses.

Recognizing Yah's Leading

As we come to study and embrace this old Sabbath truth that is a relatively new doctrine to our generation, we will find that there are differences in people's ideas of how the details are to be understood and applied. This may be disconcerting for some coming into this truth of the original Scriptural Sabbath. We may not fully understand the way Yah's Spirit patiently leads frail vessels who have been

steeped in traditions that have colored our understanding of Scriptural doctrine, in a new movement restoring one of Yah's truths.

We are thankful for Yah's kindness in revealing Himself and His ways to His children. He is kind and patient with us as He leads us out of the darkness of tradition into the marvelous light of His Word. He commands us to treat one another with honor and love, and He shows us by example how He lovingly honors His children as we feel our need for more light in an area, and diligently seek Him and carefully examine His Word to understand His mind in it. He brings differing views to us, not to cause division among us, but to stimulate earnest study and a willingness to humble ourselves before Him, to be taught by Him and know His mind in the area in question. We will find unity in the areas we have been taught by Him and will have His grace to lovingly honor those who do not yet see what He has taught us in certain areas.

Foundation in the Torah

Yah's Spirit has been leading various students of His Word from different religious backgrounds to study and stimulate awareness of the true original Scriptural Sabbath. Many recognize this Sabbath Movement as a fulfillment of [Malachi 4:4-6](#), where we are told to remember the law of Moses with the statutes and judgments before the great and dreadful day of the LORD, and the encouragement in [Isaiah 58:12-14](#) that we would be called repairers of the breach and restorers of the paths to walk in regarding the Sabbath. Everyone we know in this movement is a believer in the Torah, or the Old Testament Scriptures. That is the foundation for Yah's lunisolar calendar. [Lunisolar is the type of calendar that uses the lunar month and adjusts the calendation, adding a thirteenth lunar month on occasion, to keep up with the seasons of the solar year.] Some who are part of the 'lunar Sabbath' movement are more outwardly Torah observant than others. Some study certain teachers of Judaism or the Messianic movement, while others are not familiar with them. There may be a great diversity in the understanding of Scriptural doctrine between individual Sabbath keepers, since we come from so many different backgrounds. This is a positive sign that many who hear Yah's Voice are now being drawn together as He calls us to come out of the darkness of generations of human tradition, and into the light of a more complete understanding of Him and His ways.

When a Day Begins

An area of difference that may be disconcerting to some, and takes personal study to confirm, is when a day begins. Many of us have been Sabbath keepers with the traditional understanding that it begins at sunset and may have honored the Sabbath as the sun goes down ever since we can remember. Some in the movement still hold to that view. Our understanding of when a Scriptural day begins will, of course, affect the way we honor the Sabbath Day. It will also affect the way we understand certain Scriptural passages and our view of when Sabbath activities are encouraged and secular activities avoided. In the chapter called '[The Scriptural Day](#)' we will examine the foundational understanding of a Scriptural day.

The Beginning of the Month

The beginning of the month is one of the most externally visible challenges in Yah's Scriptural Sabbath movement. Every earnest soul in our movement is convinced that the Sabbath should be observed according to the lunar month, and relies upon the Scriptures and history to prove it. However, there have been several traditional ways developed to determine the beginning of the month during the past umpteen centuries since Jerusalem was destroyed and the Sanhedrin was forbidden by the Roman Empire to gather in Palestine to determine the first month on the Hebrew calendar. Each traditional way has its adherents.

As we are being true to what we understand, even when we may be wrong, and are asking our Heavenly Father to teach us by His Word, there is room to be taught by Yah when He brings more information on the subject across our path. When we are seeking Him with our whole hearts and walking in His way as far as we have come to understand it, we have the promise that we will hear a voice behind us saying, *"This is the way, walk ye in it."* (Isaiah 30:21)

'On the Same Page'

Since this whole Scriptural Sabbath movement is primarily a response to the leading of Yah's Spirit, we are each called to study for ourselves, and be true to what we understand until He makes clear that He would have us do something differently. *'Til we all come in the unity of the faith'* is our prayer, and we know that many hearts share the same reverence for Yah and His ability to teach His children (*Ephesians 4:13*). We believe that He will bring us all 'on the same page' through His Word, in His time.

In the chapters called *'The Beginning of the Month – Lunar Perplexities & Scriptural Solutions,'* this subject is explored more fully. First we will go through the Scriptures for clues of the moon's phases recorded at different times and put together what the lunar month would have looked like from the Scripture passages. We will also look at history and trace where varying traditions may have come in. When this process is concluded, we hope that all who are following Yah's guidance will come on the same page through the big picture offered in the Scriptures alone, which may be confirmed through historical writings recorded by witnesses before the destruction of Jerusalem.

Following Yah's Spirit

In the Scriptural Sabbath movement, all are challenged to be taught by Yah for ourselves. It is not necessarily a comfortable experience to be 'alone' in our convictions in certain areas. It may be challenging to learn how to study doctrines through the Word at the leading of Yah's Spirit, without a clear-cut 'lesson study' written by 'an approved teacher' of our familiar fellowship group. There is no

shortcut in this process. Yah is calling out a people who will need to become mature enough to stand alone, if necessary, through the difficult times ahead.

Our Heavenly Father is kindly leading us to study for ourselves. He exposes faulty traditions as we are ready to examine them through His Word. Some 'lunar Sabbath' agitators may have seen and thoroughly exposed one tradition by the Word. Others may be led to build on those studies and to see and expose other traditions. As we treat those who have differing understandings of Scripture and history with honor and love, we may be led to examine the Scriptures in ways that we might not have otherwise considered and come to conclusions we may have questioned or shunned in our earlier walk with our Saviour. This may be part of our maturing process.

May Yah be glorified in all things. May He correct each of us in every area where we may have been leaning to our own understanding or following human traditions. May He also forgive our shortsightedness or ignorance that causes the world to miss out on some aspect of His glory. May Yah bring us completely out of the darkness of human tradition into His marvelous light.

Dear Reader, it is our prayer that you will enter fully into Yah's rest.

Shabbat Shalom (Sabbath Peace),

Tom & Elisheba Nelson

THE SPIRIT OF LOVE

The law that was written on tables of stone
has been written in our hearts.
Our Father's law of love has transformed us,
He has written it in our hearts!

"And a new heart also will I give you,
and a new spirit will I put within you.
I will take away the stony heart out of your flesh,
And I will give you a heart of flesh."

'Wait for the promise of our Father of love,
Whom He will send in My name.
The Comforter will teach you all things,
And bring all things I've said to your remembrance.
I will not leave you comfortless,
I will come unto you.
The Spirit of Truth will comfort you,
You'll abide in My Presence!'

"And a new heart also will I give you,
and a new spirit will I put within you.
I will take away the stony heart out of your flesh,
And I will give you a heart of flesh."

'I will pour out My Spirit upon all flesh;
My love and forgiveness will heal you.
Your daughters and your sons will speak My will;
the Spirit of Messiah will I give you.
The hearts of the children in that day
will be turned to their fathers.
The hearts of the fathers in that day
will be turned to their children.'

"And a new heart also will I give you,
and a new spirit will I put within you.
I will take away the stony heart out of your flesh,
and I will give you a heart of flesh."

By Elisheba Nelson

Entering Into Rest

“There remaineth therefore a rest (sabbatismos – or a keeping of the Sabbath) to the people of God.” (Hebrews 4:9)

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek, and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” (Matthew 11:28-30)

“I am come that they might have life, and that they might have it more abundantly.” (John 10:10)

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him bringeth forth much fruit; for without me ye can do nothing.” (John 15:4-5)

“If any will come after me, let him deny himself, and take up his cross (torture stake) daily, and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.” (Luke 9:23-24)

True Sabbath Keeping

Some of us who claim to keep the Sabbath, whatever that may look like in our minds, may not yet have the experience of entering into *Yah’s spiritual Sabbath rest. Our understanding of the gospel may be mental and may not have extended to the heart. This means that our lives do not show the fruit of the gospel as taught through His Word and the whole world suffers for our misrepresentation of His Sabbath rest.

Before we explore the Sabbath rest of the Scriptures any further, let us pause and pray for the guidance of Yah’s Spirit in our study, so that He can impress our hearts with those things that are vital for us to understand at this time.

*Yah – the short form of the sacred name of our Creator. We are commanded to exalt Him by His name JAH in Psalm 68:4. It means the same as YHWH, translated LORD and GOD in the O.T.

Prayer for Understanding

Dear Heavenly Father,

Please be with us as we open your Word. Please impress our hearts with the things that will be pleasing to You, so Your glory will be more fully manifest in the

earth because of our time of communion and study with You today. Please help us understand more of Your kingdom and how to let You reign in our hearts.

(Feel free to add whatever may be on your heart.)

Thank You,
In the name of Your Son we pray,
Amen

Spiritual Blindness

Some of us may not yet recognize our need to enter into spiritual rest. We may believe that we have life all figured out, and things seem to be going well for us. We may feel we have made great accomplishments and have a great family and a great church or congregational fellowship that has their doctrines right according to the Scriptures – or whatever our personal standard of judgment might be. We may have the peace that the world gives and may be satisfied with our present position in life.

If this is a good description of your life, dear Reader, you are especially in our prayers. If you have decided to read this book to show up people you feel are wrong in their idea of Sabbath keeping so you will be able to refute it, your situation is specifically in the prayers of the writers. We may not realize when we are leaning unto our own understanding in an area, but if we prayerfully ask for our eyes to be opened, we may find the wonderfully freeing need to repent.

Prayerfully, as you keep reading, the Spirit will be able to reach your heart with your need to enter completely into the Sabbath rest or ‘sabbatismos’ that He has provided for His children.

Our Saviour’s Challenge

Our Saviour knows the needs of each individual. As recorded in the Scriptures, He offers us a more abundant life. He refers to this experience as rest and abiding in Him. He tells us that He came that we might have more abundant life ([John 10:10](#)).

He knows that we cannot experience Yah’s abundant life unless we are connected to Him as the branch is to the vine. In this way, His life may flow through us as the sap flows through the branches of the vine and will bring forth fruit ([John 15](#)).

Our Saviour knows our mistaken ideas of what will please Yah. He also knows our self-imposed burdens and the inaccurate religious beliefs that we may have accepted from mistaken religious teachers. He comforts us with the call to come to Him. He wants us to find rest for our souls. This can only come by denying ourselves and learning of Him while taking His yoke upon us.

Religious Human Nature

Our Saviour addressed people nearly two thousand years ago who were very much like the people we see today. The different groups in Judaism were very much like the different groups in Christianity today.

Authoritarian groups in our Messiah's time taught contradictory ideas regarding how people were to live, yet all claimed that they were teaching the way that 'God' required. Among religious sects of today there are various teachings on doctrine, all claiming God's authority along with some respected person's interpretation of Scripture for their doctrinal traditions.

If this isn't confusing enough, it seems that each group claims that their opinion on certain doctrines is the right one, and that all need to understand things exactly the way they do 'to be saved.' Some even threaten dire consequences, like a person losing their soul if they don't join them, or if they leave them after they have been part of them.

Some use fear and manipulation to control others. Many in their group may be afraid to study the Word for themselves and to consider a different view if their creed doesn't espouse it. Others will continue as members in good standing with their church group, even if they cannot conscientiously agree with the creed or doctrinal position that the members are expected to uphold. Shunning, threats of disfellowship, and/or excommunication may follow when one expresses a differing doctrinal understanding. This tactic may be used to try to control the members in an ugly, unscriptural way.

Many look at the situation in the religious world and want nothing to do with Christianity because of it. They blame all the problems on the One whose Name is claimed, rather than understanding that He rebuked these ungodly tactics of misusing supposed 'Scriptural authority', because they misrepresent His ways.

Into this type of situation during His time in history, our Messiah spoke His words of warning and rebuke. He also encouraged everyone who would hear His words to come to Him. We may still come to Him today. We may still learn of Him through His Word and find rest for our souls.

Vain Worship

Our Saviour spoke to this issue of carnal religious perversion on various occasions, in different ways. His words are timeless. They weren't intended to speak only to the religious people of His time, nor did He intend for us, nearly two thousand years later, to think that we are somehow better than they were because we don't teach the same doctrine or unscriptural tradition that He was rebuking.

At the present time, our Messiah wants us to ponder the principles He was addressing, to see if we are violating the same ones that He rebuked back then.

Our Messiah quoted from the only Scriptures available during His time. He addressed our carnal human tendency to develop our own commandments and traditions, and teach others that our Heavenly Father requires them to be honored.

“Hypocrites”

“Well hath Isaiah prophesied of you hypocrites, as it is written, ‘This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men... Full well ye reject the commandment of God, that ye may teach your own tradition... Making the Word of God of none effect through your tradition, which ye have delivered.’” (Mark 7:6-13)

We may not have accepted the same traditions our Saviour addressed in the passage above. However, we were all born with the same carnal human nature, and we may still accept doctrines that are not founded fully on a *“Thus saith the LORD.”*

We may not only accept these types of traditions from those we believe God has set up to guide us, but we may expect others to believe our ideas on the Scriptures. We may even insist that they must order their lives according to our present understanding of His requirements in order to be saved in the end.

We may not yet recognize all of the areas of traditional teaching we have accepted in our own lives that contradict the commandments of God, nor may we yet understand how our limitations in this area may cut us off from receiving the full benefit of truth from people that He may be using to try to encourage us to study His Word, and not add to or diminish from it. He calls us to come to Him to learn His ways.

Yah’s Foundational Principle

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:32)

This principle underlies our Heavenly Father’s teachings. He commands us in the Torah, *“Ye shall walk after the LORD your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him” (Deuteronomy 13:4).*

“Every word of God is pure, and He is a shield unto them that put their trust in Him. Add thou not unto His words lest He reprove thee, and thou be found a liar” (Proverbs 30:5-6).

This is the foundational principle that our Saviour was addressing in the rebuke above. The religious teachers added to the words of God by teaching that people had to do more than He required in certain areas. They also diminished from His words by teaching that the people could disobey His commands to support man's religious traditions, and it would still be acceptable to Yah.

Let us heed this warning from our Messiah. Carnal human nature has not changed since He spoke to the religious leaders of His time. Today we have a bewildering array of 'right doctrine' being taught by our various religious leaders, as well as warnings against 'wrong' doctrinal teachings.

Personal Application

Are we willing to consider the possibility that our Saviour could be addressing us personally? Is it possible that certain doctrines we have accepted and understood as 'the truth' are actually adding to or diminishing from Yah's commands?

Our Saviour's pointed rebuke shows that what we may understand to be 'right doctrine' from our teachers could actually be leading us into vain worship. This should give us great pause.

Are we absolutely sure that our particular doctrines or operational principles are not covered in His rebuke? Have we examined everything the Scriptures say on each doctrine we believe, and do we honor Him according to the weight of the evidence that He teaches us?

With every rebuke there is a remedy, and we will find it if we take His Word seriously and ask Him to teach us. Our Messiah patiently reminds us that if we come to Him, we will find rest for our souls. This is because we learn of Him, Who is meek and lowly in heart, and we are relieved of our self-centered religious agendas, like having a position in our 'true church,' or being thought well of as a member there. His yoke is truly easy, and His burden is light – much easier and much lighter than our carnal nature and our carnally governed religious groups might indicate.

Be Born From Above

Yahshua spoke to Nicodemus about being born of the Spirit (*John 3:1-8*). When we have been born of the Spirit, there is evidence of change in our life. Our Messiah compares this experience to the wind and its effects.

He tells us that our Heavenly Father is more willing to give the Holy Spirit to those that ask Him, than we are to give good gifts – like food when they are hungry – to our children (*Luke 11:11-13*).

Before our Messiah's crucifixion He was telling His disciples - which now include all of us who follow Him - that if we love Him we will keep His commandments, and He would pray the Father for the Comforter, that would come to abide with us forever.

He went on to tell us that *"the spirit of truth, whom the world cannot receive... dwelleth with you, and shall be in you."* Then, as if to help us understand more completely, Yahshua says, *"I will not leave you comfortless, I will come unto you.... At that day you'll know I am in My Father, and ye in me, and I in you"* (*John 14:16-20*).

We would do well to accept our Messiah's promise that He is the Comforter that will come to us. He was with the disciples, and would be in them. This is also a promise for us, because He prayed for us in *John 17*. *Verses 20-23* make it clear that He was praying not only for the disciples, but for those of us who would believe on Him through their word. He prayed *"that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be One in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest me I have given them; that they may be one, even as We are One; I in them, and Thou in me, that they may be made perfect in one. So that the world may know that Thou hast sent Me, and loved them as Thou hast loved Me."*

Before our Messiah's ascension into heaven, He told the disciples, *"Wait for the promise of the Father... and you'll be baptized with the Holy Ghost... And ye shall be witnesses unto me"* (*Acts 1:4-8*).

Do we know that our Saviour is in the Father, and we are in Him, and He is in us? Do we know what it is to be a witness unto Him? Many who have been going to church and claim Christ's name, really cannot give an affirmative answer to this question. Some may have never heard it was possible. Some have never had the experience of knowing that Christ dwells in their hearts by faith. We have been promised that the Spirit of Truth may dwell in us, so we may learn from Him.

Yahshua told the disciples that when the Spirit came, He would lead them into all truth and bring all things He had said to their remembrance (*John 14:26*). We have been reminded of the promise that the Father and Son dwell in loving, obedient disciples to prepare us for the great challenges of so many religious teachers claiming so many differing views of truth.

We are told that as we abide in our Messiah and manifest the love of the Father toward His children, we will continue in the Father and the Son and partake of eternal life. In this position, which is recognized as having an unction from the

Holy One, we are told that we need not that any man teach us, but that we have an unction from the Holy One and know all things... and this anointing teaches us all things, and is truth. This unction has taught us that we are to abide in our Messiah (*I John 3:3-5 & 20-29*).

However, this loving union with the Father and Son is only available to those who abide in Them, and keep Their commandments. The love of the Father and Son dwelling in us is beautiful, and people are able to see that love rather than hatred governing us in relationship to our brethren. In fact, one who hates his brother is in darkness and is blind (*I John 2:11*). *“Beloved, let us love one another, for everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love.”* (*I John 4:7-8*)

The fruit of the union between the Father and Son, which we are able to abide in, is very beautiful. It is expanded upon further and testified to by those who actually had the experience in that time of receiving the Spirit, which is given to them that obey Him (*Acts 5:32*). When we fully believe and obey, the promise of the Holy Ghost (better translated as the Holy Spirit or Set-apart Spirit) is available for us.

As Yah’s children are brought back to a complete understanding of His ways, we will see more evidence of His loving witness in those who claim His Name. When we are fully available to Him and walk in His Spirit, He may put on our hearts to speak as simply to a lame man as Peter and John did, and will have the same results (*Acts 3*). He told the disciples that *‘the works I do, ye shall do also, and greater works than these shall ye do, because I go to my Father’* (*John 14:12*).

The disciples were told to go into the entire world and preach the gospel, and signs would follow them that believe, including us (*Matthew 28:18-20 & Mark 16:15-18*). These signs were not just for the apostles and the first century believers. As our Heavenly Father uses us to witness for Him using these signs, we are very blessed. Those who receive the benefits are also blessed.

This is not to say though, that everyone who does these types of signs is of Yah’s Spirit. There are many who capitalize on ‘the gifts of the Spirit,’ and claim great things for themselves, while their spirits are not in submission to our Heavenly Father. They may actually be channeling the spirits of demons, rather than Yah’s Holy Spirit. We are warned of those who would be involved in signs and lying wonders and who would deceive, if possible, the very elect (*II Thessalonians 2:9-12, Revelation 13:13 & Matthew 24:24*).

We were warned of ‘a different gospel, a different Jesus, and a different spirit received’ (*II Corinthians 11:3-4*). We are told of the sorcerer Elymas who tried to turn the deputy from the true faith (*Acts 13:4-11*). We are told that Satan would come as an angel of light and his ministers as ministers of righteousness (*II Corinthians 11:13-15*). Our Messiah told us of false prophets who would cast out demons in His name and do many wonderful works (*Matthew 7:15-27*), in order

that we can know them by their fruit. [Note: Fruit can be either righteous or evil.] There are many whose signs are not truly of Yah and whose fruit, when examined closely, show the spirit of Satan parading as an angel of light. We can tell the difference by the fruit of the life, as our Heavenly Father gives us discernment of spirits.

We pray that you, dear Reader, will have your eyes opened to the wonderful gift we have been given in Yah's Son. We pray that you will desire a heart willing to fully surrender to Yah and receive the baptism of the Holy Spirit, so you have the authority to fulfill the great commission of our Saviour. This is all for His glory. He said that *'this gospel of the kingdom will be preached in all the world as a witness unto all nations. And then shall the end come.'* May we all be part of the full gospel of our Messiah Yahshua, with obedience to His commandments, victory over sin through His life, and signs following, rather than an incomplete idea of what we have been given as believers in Him.

After we have been born of the Spirit – who is given to them that love our Messiah and obey Him – we learn to abide in Him. The love is evident in our lives. This love is the foundation of every good fruit that is expounded on in [1 Corinthians 13](#) and [Galatians 5](#).

We don't necessarily see Yah's Spirit, but we can see the evidence ([John 3](#)), or fruit shown through the Word. *"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance... And they that are Christ's (Messiah's) have crucified the flesh with its affections and lusts"* ([Galatians 5:22-24](#)).

It is the prayer of the writers that all of Yah's children will learn to recognize our high calling as His sons and daughters and obey Him, so that we can receive the Holy Spirit. We pray that all who do, will learn to put away their traditional understandings of doctrine and be taught by the unction from the Holy One ([1 John 2 – above](#)). We pray that all of us who do receive this precious gift will learn to die to self and abide in our Messiah to the degree that we will recognize our Heavenly Father's voice impressing us when He would have us heal the sick, raise the dead, and cast out devils as He did. We pray that this great outpouring of the latter rain of the Spirit will bring many to enter into life eternal and come to know *"the only true God, and Jesus Christ (Yahshua our Messiah) whom He has sent."* ([John 17:3](#)) HalleluYah!

Crucified Flesh & Dying to Self

When we die to self and obey our Saviour in all He has shown us through His Word, rather than the traditions of men, we experience a peace that the world cannot give.

Some confess that they do not know what to believe because there are so many different ideas and denominations. They may use this as an excuse to disregard the claim that our Heavenly Father has on their lives.

We do not need to be discouraged by the situation. As we learn and grow in our Messiah's ways, the Scriptures show us why there are differences and how to handle them.

Why the Differences?

Carnal human nature, when not governed by Yah's Spirit, is manifest in the works of the flesh. These works include variance, wrath, strife, heresies, and envyings, among other divisive traits. *(Please read Galatians 5:19-21.)* These traits are the basic cause of so many divisions, churches, and denominations within what is claimed to be the body of Christ. It is especially divisive when someone with a position of authority allows the carnal nature, rather than Yah's Spirit, to govern their relationship with others.

Desiring Human Honor

Our Saviour got to the root or heart of the issue when He said, *"How can you believe, which receive honor one of another, and seek not the honor that cometh from God only?... If ye would have believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"* (John 6:44 & John 5:46-47)

When we love the LORD our God with all our heart, soul, and might, and our neighbor as our self, as is written in the Law of Moses, the desire to receive honor from one another will not dissuade us from obeying Yah. We will honor Him first and foremost and will also love our neighbor. When our neighbor is in sin, we will earnestly rebuke him, and not suffer sin upon him *(Mark 12:30-34, Deuteronomy 6:5 & Leviticus 19:17-18).*

Divisive Spirit

Paul was rebuking this divisive spirit in his time. He wrote, *"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment... Is Christ divided? Was Paul crucified for you: or were ye baptized in the name of Paul?"* (I Corinthians 1:10-14)

How much more would Paul say now if he were to see all of the different denominations claiming Christ's name today following different 'church fathers' or teachers, and arguing over which interpretation is the proper one? Our definition as true believers in our Messiah has more to do with being born of the Spirit, as He shared with Nicodemus in *John 3*, and loving our brethren *(I John)*. It is shown in

the life by manifesting the fruit of the Spirit (*Galatians 5:22-24*) and being taught by His Spirit (*I John 2:20 & 27*), so that we will come in the unity of the faith (*Ephesians 4:13*).

Trusting in Man's Teachings

Our Saviour promised His Spirit to lead us into all truth. We may tend to depend upon our fellow humans, study their works, and espouse their doctrinal teachings. We may feel more secure that way. If we do this, and stand on what someone else understands of doctrine rather than being taught by Yah's Spirit through His Word, we will tend to encourage the divisions in Christ's body.

Purpose for Study

While it is not wrong to read inspirational materials written by believers or to study their presentation, our purpose will be to learn by Yah's Spirit if the doctrines they are sharing are according to the weight of the evidence in the Scriptures. As we earnestly seek Him to teach us, He may reveal something to us that the writer overlooked, which might change our earlier understanding.

If we take any teacher's study in a certain area as our final authority, we limit Yah's Spirit, rather than building up the spiritual body of our Messiah. He calls us to study the Word with prayerful submission to Yah's Spirit to bring ourselves into one mind – the mind of our Messiah (*Philippians 2:3-15*). We are not called to put on the mind of a particular minister who may have taught us the gospel, as Paul was rebuking above (*I Corinthians 10:1-14*). However, that concept seems to be the requirement for fellowship in many church groups that claim Christ's name today.

Warning of Heresies

We are warned that there would arise from among ourselves those who would speak perverse things, for the purpose of drawing disciples after them (*Acts 20:30*). The Scriptures explain that heresies would come among us so that those who are approved would be made manifest (*I Corinthians 11:19*).

We are told, "*an heretic after the first and second admonition reject*" (*Titus 3:10*). 'Heretic' here is translated from a base Greek word meaning 'to take for oneself.' This may indicate that heretics and heresies are people and doctrines that draw people after themselves, away from our Heavenly Father and His pure doctrine (*Proverbs 30:5-6*). In this way, they would cause divisions in the body of our Messiah.

How to Avoid Heresies

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth" (*II Timothy 2:15*).

Our Heavenly Father wants us to know Him through His Word and encourages us to grow in His ways. As we learn to know Him better, He will be able to teach us Himself. When we are new believers, we tend to look to human teachers and to feel secure as we learn from them how to understand the Scriptures. Our Heavenly Father understands this and has put teachers in the body of Messiah to encourage us to grow in our walk with Him.

Spiritual Babes

Our Heavenly Father understands that just like human babies, spiritual babies need a lot of care through other humans. As spiritual babes are taught by the Spirit through the Word in their personal study time, they will become wise enough to surround themselves with more mature spiritual believers.

However, just because a person is born of the Spirit, it doesn't necessarily follow that they are mature enough to choose their teachers wisely. While we are maturing, we may still tend to be drawn to those who flatter our flesh or stimulate our minds, rather than building us up in spirit and truth.

As we come to maturity and spend time studying, meditating on, and applying the Word to our lives, discernment of spirit is developed (*Hebrews 5:13-14*). Sometimes those who seemed so appealing when we were spiritually immature may no longer attract us. If they didn't continue in the Word and mature right along with us, we may wonder what we saw in them.

We might learn a lot from our teachers while we are spiritual babes, but our loving Heavenly Father doesn't want us to get into the habit of substituting human teachers for His Spirit's teaching. These vessels are frail, fallible human beings that may have been taught traditions of men in areas they don't yet recognize. This may cause them to be mistaken in their understanding of certain doctrines.

Maturing in His Ways

Our Heavenly Father doesn't want our association with fellow believers, as much of a blessing as they are in our lives, to keep us from studying the Scriptures and learning from Him for ourselves. In other words, He might want to show us something that our valued friends may not see, and He doesn't want us to miss out because they don't yet see it.

He also encourages us with the promise, *"All thy children shall be taught by the LORD, and great shall be the peace of thy children."* (Isaiah 54:13)

This promise shows the beginning of fulfillment in *1 John*. We are told that those who are born of God have a different experience in the world than those who are not willing to come to the light and love the brethren. We can have fellowship with Yah when we are filled with His love, and that love will flow out to the brethren.

Our Heavenly Father has ordained the principles that as His children mature, they will learn His ways in this way, *“Precept must be upon precept... line upon line... here a little, there a little...”* in our Scripture study (Isaiah 28:9-10). He wants us to come to Him and learn His ways through His Word.

We can remember the promise that when we are born from above, we have an unction from the Holy One, and He will teach us (*1 John 2:20 & 27*). Just knowing this will give us peace and confidence that He can and will teach us through His Word when we are in a right relationship with Him.

With this promise, we can learn to discern the difference between our religious opinions, which we may have been taught by those who were giving us their best understanding, and what He is teaching us through His Word.

Are You Ready?

Are you ready, dear Reader, to pray for guidance as you go through these studies on the Scriptural Sabbath? Have you been born of Yah's Spirit? Have you entered into His rest? Have you been learning how to abide in our Saviour? Do you deny your 'self' and take up your cross daily to follow Him? Have you seen any areas in your life and thinking that need to be brought into line with Yah's intention for your life?

Our Heavenly Father wants all of His children to be taught by His Spirit. He is willing to give the Holy Spirit to teach us and to lead us into all truth. We would encourage you, dear Reader, to take this time before going into the next chapter to talk to our Heavenly Father about the things you have read so far. Please ask Him if there is anything He would like to show you in your life to bring it into full accord with His Word, so His Spirit will be able to teach you as we continue this study.

In this way, you are invited to enter into the Sabbath rest of the soul. When our soul is resting sweetly in our Saviour, and we have chosen to receive His promise, our life may be governed by His Spirit. If we do not have this experience with our Saviour, it will not matter if we understand all the other doctrines 'just right.' It will not matter if we can 'count to seven and get to the right church on the right day' or if we do any number of good works to show God that we are serious about being accepted by Him. All of our mental assent to 'right doctrine' and our good works will avail us nothing in entering into eternal life if we are not born of Yah's Spirit and abiding in our Messiah.

Hopefully, the above idea won't be offensive to you. If it is, please recognize that many of the people our Messiah spoke to were of the same mindset that was just rebuked. They believed that, religiously, they had everything just right and construed their relationship with their 'church fathers' – Abraham, Isaac, and Jacob, – and the writings of their prophets to support them. However, they were missing the loving relationship with our Heavenly Father that would allow Him to

give them the precious gift of His Spirit to indwell them; whereby they would be enabled to discern truth and love their neighbor as themselves.

Learning True Doctrine

If you want to learn true doctrine, please remember the words of our Saviour and bring your life into obedience to Him as far as you already understand. Then ask Him to guide you as you read and study His Word, claiming the promises as you fulfill the conditions. *“For without faith, it is impossible to please Him; he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him”* (Hebrews 11:6).

Our Messiah encourages us: *“My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him”* (Luke 7:16-18).

“If you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (John 8:30-31).

With these promises, dear Reader, please prayerfully consider the information being shown in this book about the Scriptural Sabbath. Please continue to read as you submit yourself to the leading and governing of Yah’s Spirit.

TAKE UP YOUR CROSS

Take up your cross and follow Me.
Deny yourself and you will be free!
If you desire My disciple to be,
You'll take up your cross and follow Me.

The cross that I bore has made the way
into the Holiest by My shed blood.
Come boldly before the throne of grace,
I'm High Priest over the house of God.

My yoke - My cross - is easy.
As you die to yourself, you will see
the love that always governs Me;
so take My yoke and learn of Me.

My love led me there to die on the cross
while I despised the shame.
My Father and I made the way for you,
So you may have power in My Name.

Take up your cross and follow Me.
Receive My love and you will be free!
My love will make it easy
to take up your cross and follow Me.

By Elisheba Nelson

REMEMBER THE SABBATH DAY

Imagine your response. What would it feel like to have your whole world turned upside down and learn that everything that you and your parents or your church fathers believed to be true about the timing of the Sabbath Day was mistaken?

Are you willing to consider that possibility? Are you willing to search the Scriptures, to question your foundation, and ponder the possibility that the enemy of souls could be so clever and so subtle, that our Heavenly Father recorded the command to 'Remember the Sabbath Day,' just for you?

Answer a Matter Before You Hear It?

It may be that our Heavenly Father's Voice is speaking to your soul right now, because He knew that His people would be coming into a time when knowledge is increased, and more subtle deceptions of the enemy would come to light in this generation. It may be that He brought you to this point right now, to see if you would answer a matter before you hear it, and have your response be a folly and shame to you ([Proverbs 18:13](#)).

A Subtly Different Concept of Time?

Imagine if you were to learn that the Scriptures and history show that your whole understanding of time was based upon a different premise than our Heavenly Father originally set in motion.

Imagine if you were to learn that the basis of timekeeping that our Heavenly Father gave through His Word was different than the one that our society uses today.

What if the difference is very subtle and uses only a slightly different concept of timekeeping, so that a surface read of the Scriptures appears to support you and your whole church in your current understanding?

As you imagine this possibility, it may be a blessing for you to know that this mind-boggling experience may be very real for all of us, as a growing number of our earnest-hearted Sabbath-keeping brothers and sisters around the world examine the evidence.

The call of the Spirit to remember the Sabbath Day according to our Creator's Original Timepiece is going out. Those who follow the Spirit in their daily lives are hearing the call. They are investigating the Word and changing their lifestyles to honor our Heavenly Father's fourth commandment.

Are you one of His children who hears His Voice and will investigate any truth that a brother or sister is led to share with you? If you are, please prayerfully consider the content of this chapter and study the Scriptures to see if these things are so, like the noble Bereans ([Acts 17:11](#)).

Those who will not search the Scriptures to see if this is so, are putting their trust in the arm of flesh. They are resting in what their forefathers understood and disregarding the new light that is shining on present truth for our generation.

The Overview

A story will give us the overview. The battle for souls goes back to the angel who walked in the Garden of Eden and was very beautiful ([Ezekiel 28:12-19](#)). He wanted the worship that was due only to his Creator. This angel observed the creation of the world, and timekeeping on this planet, then decided to try to take Yah's place of worship in people's hearts. He said, *"I will sit upon the mount of the congregation, in the sides of the north, I will be like the Most High."* ([Isaiah 14:12-14](#)). The angel began to set a plan in motion that would divert the attention and the worship to himself, rather than the Creator ([Daniel 7:25](#)).

Creation Week

During the creation week, Yah ordained the greater light to rule the day, the lesser light to rule the night, and He made the stars also ([Genesis 1:16](#)). He gave them for signs (beacons), for seasons (appointed times for worship or feasts), for days, and for years ([Genesis 1:14](#)). He appointed the lights in the heavens to show us when His 'appointed times,' or special days set aside for worship, would be ([Leviticus 23](#)). The first shabuwa (meaning sevens, translated as seven or week) consisted of six workdays, and the seventh day for rest. This is the first record of the special communion designed for the Sabbath Day.

The First Deception & YHWH's Response

The adversary of our souls put a subtle twist on the words of our Creator ([Genesis 3](#)). Our first parents understood Yah's command but chose to put their idea above it and use created things in another way than He commanded. Yah's Spirit departed from His dwelling place within them and Satan's spirit moved in to take His place. When they realized their sin, Yah gave them the promise of the Seed (posterity) to be born of the woman and overcome the enemy ([Genesis 3:15](#)).

As Time Continued

As time continued, humans thought they were worshipping the Creator while they focused on the created and put their ideas above His plain commands. Yah was not able to commune with them when they disobeyed, and Satan could come in

and fill up the empty place where Yah's Spirit was designed to dwell.

Satan made them feel like they were right. When Yah's Spirit convicted them of sin, they would be offended like Cain was. Their pride was wrapped up in their own understanding, rather than seeking Him with their whole hearts and living by every word that proceeded from His mouth (*Deuteronomy 8:3 & Matthew 4:4*).

The Children of Seth

The joyous days of communion with Yah shown by the moon (*Psalm 104:19*), were loved and appreciated by the children of Seth, who called upon the name of YHWH (*Genesis 4:26*). They were careful to worship Yah in the ways He ordained, so He could commune with them. They understood the promise and their need for the One who would come and bruise the head of the serpent (*Genesis 3:15*).

The Children of Cain

The children of Cain continued in Cain's ways of elevating his own preferences above a straight, "Thus saith YHWH." They became very adept at using the subtle reasoning of the enemy to justify themselves in manipulating created things for their own purposes.

The sons of Yah made alliances and had children with the daughters of men (*Genesis 6:1-4*). Satan was pleased to corrupt the seed of humanity and get Yah's children to change their allegiance from YHWH to himself so he could rule everyone in the world. Satan nearly accomplished his purpose before Yah destroyed the world with a flood, saving only Noah with his sons, Shem, Ham, and Japheth, and their wives, and the animals that went into the ark. After the flood there are recorded changes.

Noah's Descendants & Nimrod

Satan, through Nimrod, changed the focus of worship. It may be that the false worship before the flood was simply continued through the line of Ham.

Noah's descendants looked up into the heavens to indicate how to honor the Creator at His appointed times, but some of Ham's offspring may have developed a different meaning than *The Original Timepiece* indicated. All of Noah's offspring originally began the first day of their month the way he did. They all looked up into the heavens to keep track of their days.

It appears that Nimrod or his descendents, who came through Ham's line, replaced the worship of Yah with their own ideas and assigned a different meaning to the days of the month. It appears that the planetary week may have come through the Babylonian timekeeping system.

The Tower of Babel

In [Genesis 11:4](#), the people were recorded to have said, “[Let us build us a city and a tower whose top *may reach* unto heaven.](#)” ‘May reach’ is in italics, which indicates that it was supplied. The text would have been better translated into English “[whose top was a representation of the heavens.](#)” (According to Dr. Budge, of the British Museum)

After the tower of Babel, those who rebelled against Yah and His way of worship had their languages confounded and spread out to populate the earth. Each group took an understanding of a lunar-based calendar with them. For the first centuries after the flood, it appears that all the people groups on the earth used a lunar-based calendar. The lunar month with the original shabuwa or an idolatrous system that honored the sun, moon, and planets as gods was used by every group in recorded history. (Please see the next chapter, ‘[The Original Timepiece in History](#),’ for documentation.)

The Yearly Calendar Lengthens

After about 700 BC, nations added about 5 days to their calendars in various ways. Something apparently happened to change timekeeping worldwide. (See *Worlds in Collision* by Immanuel Velikovsky – chapter “The Year of 360 Days” pp. 333-361.) Certain groups developed a solar-only calendar after that. It was noted within one generation that the sun and moon with their corresponding 30-day divisions or months no longer coincided nicely during the 360-day year that had been in effect since the time of the flood. The moon began to be unpredictable and to change in its configurations, finally coming to include approximately 29 ½ days in the month. It didn’t always alternate consistently from 29 to 30 days per month. It was also noted that the solar year began to include about 365 ¼ days.

The Planetary Week Explained

The Chaldeans from Babylon (Babel) noted that there were seven ‘wandering stars’ that moved in a different direction than the constellations, so they began to attribute the powers of deity to the wandering stars. They were all ‘worshipped’ or honored equally, from the largest to the smallest. Saturn was honored on the first hour of the first day and the first day of the week. Its dominion rotated through the hours of the day and days of the week. Hours of the day honored rotated through the week in this order – Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus. (Dio Cassius – For documentation, please see next chapter, ‘[The Original Timepiece in History](#).’)

The enemy of souls knows the truth of [The Original Timepiece](#) set in the heavens, ordained on the fourth day of the first recorded set of seven days (**shabuwa**). He knows the mathematics of the sun’s path through the constellations during the year and observes the moon’s phases. As time went on, he introduced the above-mentioned subtle twist to Yah’s calendar, so that he could take the place of our

Creator. He had already diverted the original meaning of worship. Now he attempted to change the times that people gather for worship. Whoever controls the calendar rules their people, so he induced power-hungry people to make changes in Yah's original timing for the Sabbath Day.

Three Basic Types of Calendars Developed

Three basic types of calendars were in use around the world during the time of our Messiah: lunar, lunar-solar, and solar-only. The Dead Sea Scrolls seem to indicate that some of the Essenes may have honored the Sabbath on the original lunar calendar, while others may have done so on an uninterrupted seven-day cycle; much like the continuous planetary week unhinged from the month on a solar-only calendar of today.

Josephus and Philo, along with our Messiah and the majority of His Hebrew contemporaries, honored the lunar-solar calendar with its new moons and Sabbaths tied to the phases of the moon. Some apparently contradictory claims in history about the Sabbath-keeping habits of the Jews may be explained with the above understanding of the different groups of the children of Israel and their preferred methods of timekeeping. (The Dead Sea Scrolls, Philo & Josephus, Dio Cassius, and other history – documentation shown in next chapter, [‘The Original Timepiece in History.’](#))

Pontifex Maximus – Julius Caesar

In 46 BC Julius Caesar, who became the first ‘god-king’ of the Roman Empire, implemented a solar-only calendar to right the earlier faulty Roman calendar. The Julian calendar at that time included an eight-day market week. This civil calendar was not enforced on everyone. Different groups within the empire honored different calendars, depending on their ancestors and their gods. The market week helped them all ‘be on the same page’ on meeting together for barter and monetary exchange. The children of Israel still had control of their own calendar during the time of our Messiah.

Constantine's Changes in the Calendar

The enforcement of the Julian solar-only calendar with a continuous seven-day planetary week didn't come about until the time of Constantine in AD 321. Later, the Council of Laodicea (AD 354) outlawed the ecclesiastical use of the Hebrew lunar-solar calendar and commanded everyone to venerate the day of the sun.

For those who are somewhat familiar with what we have believed to be the change from Saturday to Sunday for Sabbath keeping, there is now more information available to examine.

The Council of Laodicea commanded that “No one is to Judaize or be idle on Sabbath, but shall work on that day; but the Lord's day they shall especially honor,

and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be cut off from Christ.” Although in the English, Sabbath was translated as Saturday, the original language does not warrant it.

Bishop Karl J. von Hoefele, a German scholar, theologian, and professor of Church History, tells us in his book, *History of the Councils of the Church from the Original Documents*, that in both the Greek and the Latin originals, the word Sabbath is used. At that time in history, people were still aware that the Sabbath on Yah’s original lunar-solar calendar was different than the Roman calendar set up by Constantine. (This and more pertinent information on the calendar change is available in a little booklet called ‘*Treasures from Trash – the forever search for hidden gems*’ by eLaine Vornholt, and Laura-Lee Vornholt-Jones. See www.4AngelsPublications.com)

During the fourth century, the order of the planetary week was shifted and introduced into the Roman calendar so that the Sun’s day was in the first position, rather than Saturn’s day. Venus’s day, the day we now call Friday on our planetary calendar, was formerly the seventh day of the planetary week. This can be confirmed by reading Dio Cassius’ own description of Saturn’s day during his time (150-220 AD). (See www.4angelspublications.com/Books/SIRP/chapter9.pdf – section ‘Dio Cassius explains the Planetary Week’ pp. 6-10.)

This is the overview story about our Creator’s Original Timepiece – how His month with its new moon, ‘shabuwa,’ and original Sabbath Day was forgotten over the centuries by replacing it with the planetary week, then the solar-only calendar – finally outlawing the original Hebrew lunar-solar Sabbath timekeeping.

As knowledge is increased, more information is coming to light regarding history and timekeeping. Earnest-hearted Sabbath-keepers around the world are digging into the Scriptures and finding evidence that shows we were mistaken about our understanding of the timing of the original seventh-day Sabbath.

We will explore more specific Scriptural and historical evidence in other chapters to show that Yah’s seventh-day Sabbath stood on its own on [The Original Timepiece](#) according to the lunar calendar.

A surface read of history tells us that the Jews honored Saturn’s day so we assume it was the same as our present Saturday. However, this information taken in context indicates something different than appears on the surface. Please read the chapter called ‘[The Original Timepiece in History](#)’ for more information. May Yah bless and guide the reader as you investigate this claim through the Scriptures and history for yourself and learn to honor the Sabbath more fully.

FREEDOM

How can I explain to you the freedom of new birth?
My Father dwells within my heart, His Word proclaims my worth.

He gave His only-begotten Son to live and die for me;
Now They dwell within my heart and I am truly free!

Freedom is the gift of Jesus Christ;
His Word creates us anew.
Believing empowers God's Life to shine forth –
we know that His Word is true.

The love of Christ is shed abroad from God's eternal throne;
His temple within my heart.
I've chosen Him forever to make my heart His home;
and never to depart.

I've entered into the Sabbath rest;
Now Father does His work through me...
We are One forever throughout eternity –
Believing His Word has made me free!

By Elisheba Nelson

THE ORIGINAL TIMEPIECE IN HISTORY

Our Creator is restoring new light in this generation, which is actually old light that has been lost for many generations. We would like to invite you to consider that what we might think of as 'new light' is old light lost over many generations that is presently being restored. The truth of Scripture is now verified with history in many areas. This knowledge is recently been becoming more widely available and easier for us to access.

Our eyes are being opened to the subtle deceptions of the enemy in areas we may never have considered in the past. Many of *Yah's children around the world are re-examining the Sabbath question and are changing personal lifestyles to accommodate the new light.

We have discovered that our past understanding of the timing of the Sabbath Day has been based upon a surface read of the Scriptures and an incomplete picture of history. Please prayerfully consider the information in this chapter.

*Yah or JAH – the short form of the sacred name (Psalm 68:4), means the same as YHWH, translated LORD and GOD in the O.T.

The Sabbath Challenge

Patrick Madrid, a conservative Catholic scholar speaking on EWTN, Global Catholic Radio Network, January 5, 2006, recently answered the claim that the Catholic Church changed the day of worship from Saturday to Sunday with this statement: *"...There was a distinct break between the Old Testament requirements... dealing with the Sabbath worship... They wanted to show that Christianity was distinct from Judaism... the other thing we should remember, too, is that our calendar that we follow, including Seventh-day Adventists, is not only a calendar that was devised by the Catholic Church, but also is a calendar that's based upon the solar year, not the lunar year, and the Jewish calendar that was observed in the time of Christ follows a lunar calendar... So the great irony is that even the Seventh-day Adventists themselves are not worshiping on exactly the same Sabbath day as the Jews in the time of Christ."*

This is a very clear challenge to us as Sabbath keepers. Is it possible that this Catholic scholar is correct, and that we have been mistaken?

Incomplete Historical Evidence

In this chapter, we will look at further historical evidence that has become available during the past century or so, which may help us understand the basis for the above statement by the Catholic scholar. Most of us are only familiar with the incomplete historical evidence available in the mid-1800's that those in our Sabbath keeping churches have compiled.

What if it is true that the seventh day of the week called Saturday on the calendar we have today does not coincide with the Sabbath on the Hebrew calendar that was in effect during the time of our Messiah? What would we do if we were able to verify this claim through Scriptures and recently uncovered history? This is a call for Yah's earnest-hearted children to search the Scriptures to see if these things are so.

The only consistent Scriptural position for any serious student of Scriptures is to honor the Sabbath of the fourth commandment. Most Sabbath keepers claim 'sola scriptura,' or 'the Bible and the Bible only as our rule of faith and doctrine.'

Pertinent information began to be published around the turn of the 20th century that shows a very different picture regarding the history of timekeeping than was available to most 19th century Sabbath keepers.

Comparing Historical Findings

"Among ALL early nations the lunar months were the readiest large divisions of time... (And were divided into 4 weeks), corresponding to the phases or 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." *The Popular and Critical Bible Encyclopedia* 1904 p.1497

"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 dependent upon the lunar cycle." *Universal Jewish Encyclopedia*, p. 410.

"The Hebrew sabbaton... was celebrated at intervals of seven days, corresponding to the moon's phases..." *Encyclopedia Biblica*, 1899 p.4180.

"The moon... perfects... in its own configurations on each seventh day..." *Works of Philo* translated by C.D. Yonge *Allegorical Interpretation I*, IV (8, 9) / VI (16) pp. 25-26

"...like a full moon at the height of its increase at the end of the second week..." *Works of Philo*, translated by C.D. Yonge, January 2000, *On Mating with Preliminary Studies*, XIX (102) p.313

"The early Christians had at first adopted the Jewish seven-day week with its numbered weekdays, but by the close of the third century A.D. this began to give way to the planetary week..." *Rest Days* by Hutton Webster Ph.D. The MacMillan Company 1916 p. 220

"This intimate connection between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom – without paying any regard to the days of the month (i.e. the lunar month) – so that the New Moon no longer coincided with the first day [of the month]. *Encyclopedia Biblica*, (1899 edit.) p. 5290

Yah's Original Lunar-Solar Calendar

As we can see above, [The Original Timepiece](#), or the original lunar calendar with 4 weeks in the month corresponding to the phases of the moon, was the first method of calendation used by all nations.

Those referred to as Jews in translations of Scriptures and history were still using the lunar method of monthly divisions during the time of Philo, a contemporary of our Messiah, as noted above.

People who rebelled against Yah at the tower of Babel had gone into idolatry by worshiping the hosts of heaven. They developed the planetary week, which was originally tied to the lunar month. The Babylonians began the first day of their week on the first day of the lunar month, and some assume that the children of Israel did, too. However, the Scriptures and history do not bear that out, which we will examine more completely as we go along.

"The weeks do not continue on a regular cycle regardless of the moon. Each month has four weeks, beginning with the new moon...Every month must begin with the first day of the first week [as determined by the moon]." (Assyriologist S. Langdon - *Babylonian Menologies and the Semitic Calendars* p. 89)

How does all of this information fit together? And what do we do with the fact that the Jews appear to have always kept Saturn's day?

Saturn's Day - Josephus & Dio Cassius

The writings of the Roman historian, Dio Cassius (150-220 AD), compared with those of the Jewish historian Josephus concerning the wars between the Romans and Jews; indicate that the Jews did not defend their city offensively on Saturn's day, or the Sabbath. [*Roman History* Book 37, ch. 16-17, *Wars of the Jews*, book 1 ch. 7, sect. 3; book 2 ch. 16, sect. 4, & *Antiquities of the Jews*, book 14, ch. 4, sects. 2-4].

The above testimony of historians would seem to confirm the common assumption that the Jews have always honored the Sabbath on the seventh day of the planetary week, now called Saturday. Many accept this testimony and assume that the Saturday of today is the same as the Saturn's day Dio Cassius refers to. Is this conclusion accurate?

This is a very serious question that needs to be asked. We may have assumed that Saturn's day has always been the seventh day of the week and that it was always calculated in ancient times the same way it is today. If this assumption is foundational to our claim for honoring Saturday or Saturn's day today, it would be well for us to examine history and see if it can be verified.

Digging Deeper

So let us dig a little deeper. We may find that our picture will change when we let Dio Cassius himself explain how the original planetary week, with its Saturday or Saturn's day, was determined during his time.

Let us examine what Dio Cassius meant by Saturn's day. When we compare this with Philo's testimony and other history, we will find that their combined testimony gives the strongest evidence to show that the Jews at that time in history honored a lunar month with 4 Sabbaths in it, which were tied to the phases of the moon! We will show how this works.

Dio Cassius wrote that Saturn's day was the first day of the planetary week; then came the Sun's day, Moon's day, Mars' day, Mercury's day, Jupiter's day, and Venus' day. They apparently rotated through the month in that order. Charts and explanations about the names and order of the days of the planetary week are on pp. 118-120 in *Sunday Sacredness in Roman Paganism* by R. L. Odam. Review and Herald Publ. Assoc. 1944.

Saturn's day was the first day of the planetary week before and during the time of Dio Cassius, which can also be confirmed as shown below:

[Dio Cassius –Roman History book 37 chs. 18-19 in Loeb Classical Library. Dio's Roman History Vol. 3, pp. 128-130]

www.4angelspublications.com/Books/SIRP/chapter_9.pdf in the section: 'Dio Cassius Explains the Planetary Week' pp.6-10.

"From Sabbath to Sunday" Samuele Bacchiocchi – chapter 8, footnote 43. Available online:www.biblestudy.org/bibleref/from-sabbath-to-Sunday/sunworship-and-origin-of-Sunday.html

Comparing Notes

Let us carefully note the information regarding the planetary week we have looked at so far. Saturn's day was the first day of the original planetary week and the first day of the lunar month after [The Original Timepiece](#) was rejected.

The original pagan lunar calendar, with the planetary week included, would have the same dates tied with the same weekdays for every day of the month. Below is a calendar showing the original planetary week that Dio Cassius explained in his writings. Each month would have looked something like this...

The Chaldean Planetary Week & Month

Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
1*	2	3	4	5	6	7
8*	9	10	11	12	13	14
15*	16	17	18	19	20	21
22*	23	24	25	26	27	28
29*	(30)					

So how does this planetary week/lunar month calendar compare with the original Hebrew seventh-day Sabbath?

Carefully note the planetary week on the calendar (above) with the original lunar calendar below. Note that the first day of the month resets the count of the shabuwa or seven-day week and the 4 Sabbaths within the month on [The Original Timepiece](#). Please note the starred dates. Saturn's day on the calendar above has the same dates as the New Moon day and the Sabbaths below.

YAH'S ORIGINAL MONTH

Day 1	Day 2	Day 3	Day 4	Day 5	Prep.	*Sabbath
						1*
2	3	4	5	6	7	8*
9	10	11	12	13	14	15*
16	17	18	19	20	21	22*
23	24	25	26	27	28	29*
						(30)

*1 – The New Moon is in the Sabbath column because it is not one of the 6 workdays. Prep= 6th day or preparation day for the Sabbath.

The Hebrews honored our Heavenly Father's lunar-solar calendar. The children of Israel were commanded to announce the new moon day with trumpets. They performed special sacrifices and didn't do commerce [[Numbers 10:10 & Amos 8:5](#)]. They also had four sets of 'shabuwa' or seven-day weeks within the month. Six workdays and the seventh-day Sabbath of rest were included in each shabuwa. These Sabbaths coincided with the 8th, 15th, 22nd, and 29th of the lunar month. Therefore, the children of Israel were honoring the command of our Creator to "[Remember the Sabbath Day](#)" in a different way than we may have realized.

Now we can see by comparing Scripture and history that the Hebrews or Jews didn't use the planetary week system with Saturn's day as the seventh day of the week. They honored Yah's appointed days for worship on the 1st, 8th, 15th, 22nd, and 29th of the month.

Another Look at the Wars of the Jews

After the fall of Jerusalem in 70 AD the Jews noted some important information about the days and dates they were defeated, which will confirm the dates of the Sabbaths noted above. Please pay attention to the dates shown in this Jewish rendition of history regarding the destruction of Jerusalem twice in Jewish history.

It says the following regarding the destruction of the Jewish temple in Jerusalem – built by Solomon, and destroyed by Nebuchadnezzar's army: "Then late on the day of the ninth, close to nightfall, they set the Temple on fire, and it continued to burn the entire next day, on the tenth... When the Temple was destroyed for the first time at the hands of Nebuzaradan [captain of the guard], **that day was the ninth of Av, and it was the day following Shabbat**, and it was the year following the Sabbatical Year..." Then it goes on to tell us about the destruction of Jerusalem in AD 70. "And similarly, when the Temple was destroyed a second time at the hands of Titus, the destruction occurred on **the very same day, on the ninth of Av...**" *The Talmud the Steinsaltz Edition, Volume XIV Tractate Ta'anit Part II (1995 by Israel Institute for Talmudic Publication and Milta Books), pages 205–206.*

As we compare the dates that the children of Israel didn't fight offensively on the Sabbath, we see it would have been on the 8th of the month of Av, thereby giving the Romans a day of advantage. Is it coincidence that both Nebuchadnezzar's army and the Roman army were able to begin burning the Jewish temple on the 9th of the month, the day after the Sabbath?

Josephus, a Jewish historian who lived in the time of our Messiah and managed to survive the destruction of Jerusalem, records the strategy of General Pompey and the Roman army, who observed that the Jews didn't fight unless attacked on the Sabbath. They were able to move their battering rams up against the walls, which they were unable to do on other days while the Jews were fighting offensively. By comparing what Josephus records with the footnotes in *Antiquities of the Jews* (Book 14, Chapter 4, section 3 p.370), we find that Jerusalem was taken on the fast day of the third month, which is explained to be the 23rd of the month of Sivan. This would be the day after the Sabbath on the 22nd of the lunar month.

Strabo, a Roman historian, wrote that General Pompey's victory was attributed to watching for the day of fasting, when the Jews were abstaining from all work. (Strabo, *Geography*, book 16, ch. 2 sec. 40 in Loeb Classical Library, *The Geography of Strabo*, Vol. 7, p. 291)

Josephus makes another interesting observation regarding the destruction of Jerusalem, which we will note here. In 66 AD, when Herod Agrippa was warning

the Jewish leaders not to rebel against the Romans, he cautioned them regarding Pompey's capture of Jerusalem in 63 BC. "And if you do observe the custom of the Sabbath-days... you will easily be taken, as were your forefathers by Pompey, who was the busiest in his siege on the days that the besieged rested." (Josephus, *Wars of the Jews*, book 2, ch. 16, sec. 4, in *The Works of Josephus*, p. 62)

Dio Cassius, a Roman historian that lived around 150-220 AD, noted more information that will tie Saturn's day of the Roman's religious planetary week with the Sabbath of the Jews. In the battle of 37 BC when Antigonus reigned in Jerusalem, it is recorded that the Jews took their rest, 'even then on the day of Saturn' in Roman history. They were taken on the same day as Pompey had taken the city of Jerusalem in 63 BC. (Dio Cassius *Roman History*, book 49 ch. 22 in Loeb Classical Library, *Dio's Roman History*, Vol. 5, p. 387)

The above information adds some verifiable claims for the dates of the Sabbaths during the month that the Jews didn't fight, which also were the days that the pagans referred to as Saturn's day. This information also gives the dates the Jews were defeated or the temple was destroyed, which coincide with giving the invading armies a day's advantage because they would only fight defensively on the Sabbath.

These historical records add another piece to the puzzle of which day the children of Israel honored during the time of our Messiah. We may reconsider the bigger picture of the Sabbath that historians record the Jews to have honored on Saturday or Saturn's day. The seventh-day Sabbath that the children of Israel honored throughout the Scriptures may truly be different than we had originally assumed. This information may also confirm that the dates of the Sabbath on the original lunar/solar calendar coincided with the dates of Saturn's day on the planetary weeks and lunar months of the people around them.

Constantine's Calendar Change

Most of us are unfamiliar with all of the history around Constantine's change in the Julian calendar. We have been taught that he brought in the first Roman Empire-wide Sunday law and changed the Sabbath to Sunday. This is true. However, we may not realize the extent of what that change looked like until examining history and comparing historian's writings, as we do in this chapter.

Constantine's calendar (AD 321) was revised from the original Julian solar-only calendar (46 BC) which had an eight-day market week. Constantine's revision included a change in the planetary week that was not honored on the Julian calendar and is now referred to as the Christian week that we know today.

"The early Romans observed an eight-day market week... The planetary week was at first preeminent, and made the use of planetary names, based on names of pagan deities, continued even after Constantine made the Christian week, beginning on Sunday, official in the civil calendar." *The Columbia Encyclopedia*, 2001, art. Week.

Constantine shifted the order of the days of the planetary week so that the Sun's day was in the first position, rather than Saturn's day. Venus's day, the day we now call Friday on our Gregorian calendar, was formerly the seventh day of the planetary week. (See www.4angelspublications.com/Books/SIRP/chapter9.pdf – section Dio Cassius explains the Planetary Week, pp. 6-10)

The eight-day market week was a continuously rotating uninterrupted count on the solar-only Julian calendar, unhinged from the dates of the month. The 'Christian (seven-day) week,' of the Julian calendar was added in the time of Constantine with the names of the pagan gods still in place, although he took Saturn's day from the first day of the week and put Sunday there, then shifted it to the seventh day of the week. Since there was no longer any connection between the moon and the month on the solar-only calendar, the 'Christian' planetary week started moving through time in the same manner it does on our Gregorian calendar today, without any visible connection to the beginning of the lunar month.

The eight-day market week initiated by Julian was a civil calendar used for trade that didn't favor any group. The pagan planetary week which had days that were named after the seven 'planets' that were seen with the naked eye was apparently more of a religious calendar that was used by some of the populace, although not enforced by the government. The enforcement of the Julian solar-only calendar with a continuous seven-day planetary week didn't come about until the time of Constantine in 321 AD. The Council of Laodicea outlawed the ecclesiastical use of the Hebrew lunar-solar calendar and commanded everyone to venerate the day of the sun.

The translators of the ruling of the Council of Laodicea made an assumption that has given us a different picture than what was actually written about the Sabbath and the Lord's day.' Please note below:

The Council of Laodicea (AD 354) commanded that "No one is to Judaize or be idle on Sabbath [translated Saturday in English], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be cut off from Christ." Although in the English, Sabbath is translated as Saturday, the original language does not warrant it.

Bishop Karl J. von Hoefele, a German scholar, theologian, and professor of Church History, tells us in his book, *History of the Councils of the Church from the Original Documents* that in both the Greek and the Latin originals, the word 'Sabbath,' rather than Saturday, is used. At that time in history, people were still aware that the Sabbath on Yah's original lunar-solar calendar was different than the Roman calendar set up by Constantine. (This and more pertinent information on the calendar change is available in a little booklet called *Treasures from Trash – the forever search for hidden gems* by eLaine Vornholt, and Laura-Lee Vornholt-Jones. www.4AngelsPublications.com)

Although this information is a lot to consider at once, we will go into a little more documentation from history that should make it easier to see the big picture for Yah's children in the land of Israel and their method of timekeeping during the time of our Messiah.

Another Look at the Witnesses

Let us look again at some historical witnesses' testimony regarding the lunar calendar and review the concepts needed to understand it better. In order for the children of Israel to have a lunar Sabbath, they must have had a lunar week. Four lunar weeks are contained within a lunar month. There are two types of lunar weeks recorded in history.

The four pagan planetary weeks began with Saturn's day on the new moon day. By comparing history with history, we have now noted several different ways of showing that the children of Israel kept four lunar weeks that started after the new moon day. As we noted above, their neighbors counted time with a lunar planetary week that began with Saturn's day on the new moon. We will examine more evidence regarding the Jews and the lunar Sabbath from one of the witnesses we have noted earlier in this chapter and note testimony from other witnesses, as well.

Philo was a Jewish priest who was a contemporary of our Messiah. He lived from about 20 BC to 50 AD. Some people claim that Philo's writings do not show a lunar week. However, we will examine them more closely and see that, when taken in context, this claim is not accurate. We will put pertinent quotations within the context of his predominant timekeeping theme. As we go through some of these quotations, please notice that the number seven, the weeks, the Sabbath and the moon are all linked together in Philo's writings.

Please note below that Philo is talking about the changes in the moon and its relationship to the number seven. He is saying something that we might not normally notice unless we are familiar with the lunar month and are paying close attention to his words. Underlined is an important point regarding the moon and how it changes and perfects its configurations on each seventh day. Note especially at the end how Philo notes the changes in the moon as relating to the seventh day Sabbath when Elohim 'caused to rest' from all his works which he had made.

"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, Elohim caused to rest from all his works which he had made.”... Allegorical Interpretation, 1 IV (8),

Notice that Philo says the moon is perfect in its shape or appearance at seven-day intervals. We know this cannot be a continuous uninterrupted seven-day interval like we have on the Gregorian calendar today, because we can look up at the moon and see it isn't so. It can only be speaking of seven-day intervals from the time of the conjunction or new moon day. If we count the days of the week after the new moon at the beginning of the month, we would see that the moon does indeed perfect in its own configurations every seventh day during each month.

Philo's explanations of the seventh-day Sabbath, and the annual Sabbaths noted in [Leviticus 23:6 & 34](#), verifies the dates of the seventh-day Sabbath as being consistently on the 15th of the lunar month. As we put the dates for the annual Sabbaths recorded in the Scriptures together with the testimony below, we will find that the seventh-day Sabbath always coincides with the first day of the Feast of Unleavened Bread and the first day of the Feast of Tabernacles.

Please carefully note what Philo says below:

“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”...The Decalogue XXX (159)

Let us look carefully at what Philo is saying. ‘To the seventh day of the week [the Sabbath] He [YHWH] has assigned the greatest festivals,’ in other words the greatest (longest) festivals have been assigned to the seventh day of the week.

This information above shows that Philo is keeping the same lunar-solar calendar established in Scripture that we have shown throughout this article. Please look at your calendar on the wall. Do the 1st and 7th months of our present calendar always have the 15th of the month on a Saturday? No, the continuous uninterrupted way the week cycles through the year on the Gregorian calendar makes this impossible. So we must recognize that Philo and the Jews could not have been keeping a calendar like we do today with the seventh day of the week called Saturday cycling around throughout the year with no connection to the month. Note that Philo calls the first day of each of these seven-day feasts the “*seventh day of the week*”.

The Scriptures tell us that both of the seven-day feasts Yah commanded for the children of Israel (Unleavened Bread and Tabernacles) begin on the 15th day of

their respective months (*Leviticus 23:5-6 & 34*). Please note that the seventh day of the week is the Sabbath as we compare Philo's notes above. The 15th is the seventh day of the week in the 1st and 7th month every year. If the 15th is the weekly Sabbath, so are the 8th, 22nd and 29th days of the month. The solar-only calendar we use today, with Saturday as the seventh day of a continuously rotating cycle, does not put the Feast of Unleavened Bread and the Feast of Tabernacles on a Sabbath on the 15th of the first and seventh months.

Notice that Philo did not say the children of Israel would receive two holydays of festivals; he only notes one, on the 15th. Saturday Sabbath keepers tend to read their tradition into the feast days and assume that a Saturday Sabbath interrupts these seven-day feasts. If a solar-only calendar, with continuously rotating 7-day weeks like the Gregorian calendar, was the calendar of Scriptures that would be true. But Scriptures say nothing of a Saturday Sabbath in the middle of these 7-day feasts.

To verify that Philo also believed that the seventh day of the week is the same as the 15th day of the month, and always connected to the shape of the moon, let us note what else Philo states about the feast. *"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 Elohim taking care that there shall be no darkness on that day."* [Philo's Special Laws II, The Fifth Festival, section XXVIII (155)] Check on should it be of?

In other words, as we compare quotations, Philo is saying the weekly Sabbath begins these feasts on the 15th. It also shows that the full moon is on the 15th of the month, on the Sabbath. This indicates that Philo understood the Sabbaths by the lunar-solar calendar rather than a solar-only calendar. This must be true because, as we noted above, there is no way the weekly Sabbath (the 15th) can begin these two festivals on the 15th in the 1st and 7th month each year, on the continuous seven-day cycle presented by the Gregorian calendar we have today.

Let us look again at Philo's ideas regarding the lunar weeks. It is important to recognize that the "lunar" intervals were related to the seven days.

*"...there is one principle of reason by which the moon waxes and wanes in equal intervals, both as it increases and diminishes in illumination; the seven lambs because it receives the perfect shapes in periods of seven days—the half-moon in the first seven day period **after** its conjunction with the sun, full moon in the second; and when it makes its return again, the first is to half-moon, then it ceases at its conjunction with the sun."* Special Laws I. (178)

The half-moon (first quarter moon) announces the first Sabbath of the month. The Sabbath day is the seventh day of the week and the 8th day of the month. New moon day is not part of the Scriptural week. The moon becomes full and rises at the end of the 14th day of the month around sunset. This announces the 15th as the second Sabbath of the month. If the new moon was counted, the quarter phases (or as Philo describes them, *the moon as it perfects in its own*

configurations on each seventh day) would not come at the end of the week. This would disconnect the perfection of the lunar cycle from the Sabbath.

Just to confirm again that the Hebrew weeks are related to the moon during Philo's time in history, we will look at another place he wrote about the lunar week, and the full moon at the end of the second week.

"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 Elohim, 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". On Mating with the Preliminary Studies, XIX (102)...

Please let what Philo recorded cause you to pause and think. His readers in those days understood that the weeks were by the moon, just the same as in the Scriptures; and that at the end of the second week there would be a full moon.

The sacred seventh day of the week, which comes at the end of the second week of each month, is a full moon Sabbath. (Please compare with [*Psalms 81:3-6*](#)). Most of us have been taught the assumption that the months the children of Israel honored were originally by the moon, but the weeks were not. Philo was making a simple 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.

Dear Reader, is there a full moon consistently showing on the Saturday Sabbath at the end of the second week of the month on the solar-only calendar you observe? Is this enough evidence to cause you to question the assumption that the Jews have always observed the seventh-day Sabbath on the Gregorian Saturday (since the Julian calendar had an 8-day market week), rather than on a lunar calendar? Since the historian Philo was a Jewish contemporary of our Messiah, wouldn't this help show that He also honored a lunar-solar calendar, with lunar weeks ending in the Sabbath, before the destruction of Jerusalem?

Philo did not count the new moon as a day of the week when counting out the weeks as calendars do today. This statement is very easily shown from the writings of Philo because he states in other places throughout his writings that the full moon is on the 15th each month, and he also separates the new moon from the weeks as a separate feast day. The Jews of today include the new moon day within their weekly count, but it is obvious from Philo that he did not. Philo recognized the month as it is described in Scriptures.

Now let us look at Josephus' witness to this pivotal understanding of the Sabbath and the calendar during our Messiah's time.

Josephus

Please understand that Josephus was also a contemporary of our Messiah, as well as a witness to the ways the Jews honored the feasts. He is writing to a non-Israelite audience and shares that the first day of unleavened bread was the 15th, and the feast of the firstfruits was to be honored on the 16th of the month, as shown below.

(248) "In the month of Xanthicus, which is by us called Nisan, and is the beginning of the year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. (249) The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continued seven days, wherein they feed on unleavened bread... (250) But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day, they do not touch them. (251) They take a handful of ears, and dry them, then beat them small and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire they leaven the rest for use of the priest; **and after this it is that they may publicly or privately reap their harvest.**" *The Antiquities of the Jews*, Chapter 10, section 5

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16th, and says exactly what [Leviticus 23](#) says about the feast of Passover, Unleavened Bread and the Wavesheaf.

"In the fourteenth day of the first month at even is YHWH's Passover.
And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread.
In the first day ye shall have an holy convocation: ye shall do no servile work therein.
But ye shall offer an offering made by fire unto YHWH seven days: in the seventh day is an holy convocation: ye shall do no servile work *therein*.
And YHWH spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." **Leviticus 23:5-11**

As we combine the information above we see that the 14th is Passover, the 15th is the first day of Unleavened Bread, as well as the Sabbath, and 'the morrow AFTER the Sabbath' is the Wavesheaf. The day after the 15th is the 16th.

Please note the difference between Josephus' testimony above regarding the Sabbath and the Wavesheaf the day afterward, and what is done today. Some feast keeping Saturday Sabbatarians observe the Wavesheaf on the day after a

Saturday Sabbath during the Feast of Unleavened Bread. They insist that the Wavesheaf can be observed on any of the following days of the feast from the 14th to the 20th. For instance, if Passover (Abib 14) falls on a Wednesday, Saturday will fall on the 17th day of Abib. These Saturday Sabbatarians understand that the 18th would then be the day of the Wavesheaf. This idea only seems to make sense with our traditional understanding of Saturday as the Sabbath. It certainly doesn't hold up with an examination of pertinent Jewish historians, as noted in both Philo and Josephus' written testimonies.

This modern idea of the Saturday Sabbath contradicts the testimony of Scriptures and the histories of Philo and Josephus, who were both contemporaries of our Messiah, and lived before the destruction of Jerusalem in AD 70. This information should cause us to pause.

Let us consider that our Heavenly Father truly kept His hand over history and inspired different people to translate these passages into the English language during our time so He can restore all things to us while knowledge is increasing, before He comes to gather His children together. Truly His glory and ways are being uncovered from many different sources, and the mouths of two or three witnesses are revealing and confirming [The Original Timepiece](#) in our generation.

Thoughts to Ponder

As earnest-hearted Sabbath keepers, we may not have been aware of all the information shown above, or the significance of how it might fit together in our past understanding of calendar changes. So let us ponder its application.

The claim that the Jews kept the Sabbath on the day the pagans around them called Saturn's day before the time of our Messiah is verified through history.

History also shows that Saturn's day was the first day of the planetary week through the time of Dio Cassius (150-220 AD). Then in the time of Constantine (321 AD), Sunday became the first day of the 'Christian' planetary week on the Roman Julian civil calendar, and Saturn's day became the seventh day.

Now that Saturday or Saturn's day is the seventh day of the planetary week, can it still be the same seventh-day Sabbath as the Israelites honored during our Messiah's time?

If I am honoring the Sabbath on the seventh day of the planetary week on the Gregorian calendar, am I honoring the same Sabbath as my Saviour did?

If I am not honoring the same Sabbath that He did, how am I obeying our Creator and following the Messiah's example? ([1 John 2:6](#))

If we are honoring Saturday as the seventh-day Sabbath because the Jews do it

now and appear to have always done so, might we also be honoring a man-made tradition in place of the clear command of our Heavenly Father to keep His Sabbath Day holy?

With this information, Dio Cassius' historical evidence makes sense within its context. Yah's appointed worship days coincided with the pagan planetary week on Saturn's day in recorded Roman history until Constantine changed Sunday to the first day of the 'Christian' planetary week about 321 AD, and then disconnected the planetary week from beginning again at the time of the new moon. He outlawed the lunar-solar calendar and lunar Sabbath keeping and required Sunday keeping throughout his empire.

This change in timekeeping may seem subtle. Saturn's day or Saturday is presently the seventh day of the planetary week on our solar-only Gregorian calendar in many countries. Our Heavenly Father is now calling His earnest hearted children back to His Original Timepiece, as shown through the Scriptures and verified in history. Do you hear His Voice calling you to investigate the Sabbath more fully? May He bless you as you prayerfully consider the above more recent light as shown by many witnesses translated into English in the past century or so, to encourage us to dig deeper into Scriptures and history, and stop resting in the traditions of our fathers.

AWAKE

Awake, My dear one, arise; My heart is calling you.
Listen, let go of the lies; only My Word is true!

I've called you to live My Life; in My Kingdom, abundantly.
Step out of hatred and strife; abiding in Me, you are free.

I have called you by name. My Spirit I've placed in your heart.
Nothing will be the same; My Kingdom is where you start!

The Kingdom of God is within you! Be still and know My Way.
Wait quietly in My Presence; Commune with My heart and pray.

The Father Himself loves you. His heart is One with My own.
Your body is our Temple; be still before My throne.

Choose to walk in My Spirit; meditate on My Word.
My Presence will always be with you, as you obey what you've heard!

Awake, My dear one, arise; My heart is calling you.
Listen, let go of the lies; only My Word is true!

By Elisheba Nelson

THE SCRIPTURAL DAY

“Are there not twelve hours in a day?” “...Work...while it is day, the night comes when no man can work.” (John 11:9 & John 9:4)

“Woe unto them that ...put darkness for light, and light for darkness...” (Isaiah 5:20)

Questioning a certain religious tradition can be challenging and uncomfortable to our carnal human nature. Change can be stimulating for some, and anxiety producing for others. If the Scriptures do not actually say what our parents or our trusted religious groups have taught us they mean, the truth may cause a crisis in our faith.

Some of us may react in a negative way to questioning the foundation of our beliefs. We are secure with what we think is ‘truth,’ and may become very uncomfortable when our settled traditions or doctrinal ideas are challenged. The first time we hear of something different that someone claims is based in Scriptures we may avoid the subject or view the messenger with suspicion. We may quote what we have been taught and even read it into a Scriptural passage that doesn’t actually say what we think it means.

To learn what our Heavenly Father really teaches through His Word takes a willingness to consider that everyone we have trusted as spiritual guides might be just as blinded by certain traditions as we are. Our Heavenly Father might have some ‘new light’ to show us through His Word that will dispel the darkness of human tradition.

Note: The Scriptural quotations used here are from the King James Version of the Bible. We use the titles GOD and LORD from that version, which denote ‘I AM THAT I AM’ or ‘the Eternal Self-Existent One’ which would have been better translated as YHWH, the ‘sacred name’ of our Heavenly Father and His Son. YHWH is the family name, and the Father and Son are referred to with this designation in the Scriptures. We appreciate the command to exalt our Creator/Redeemer by the name Yah in [Psalm 68:4](#), and use this name to honor our Heavenly Father and Saviour in our writings.

Learning to Walk in the Light

Some who have been learning and embracing ‘new light’ may have been led by Yah’s Spirit to embrace a beautiful Scriptural principle that needs to be applied in our thinking. For instance, when people come out of the world, they may recognize God’s claim on their lives and dedicate their lives to Him. This would be the seed of the gospel that has been planted in their hearts. They may have heard

of God's wonderful gift in giving His Son to pay the price for their sins, been converted, and attend a church fellowship that honors the tradition of Sunday worship as a celebration of our Saviour's resurrection. They may love the Lord with all their hearts and be serving Him in the best way they know how. They may be learning to read and meditate on His Word, to consult Him for direction in their lives, and wait on His guidance. They may have been born of the Spirit, and their lives may show the sweetness of union with our Saviour.

After loving and serving God in that capacity for awhile, our Heavenly Father may decide it is time to reveal more of Himself to them in a way that will change their lifestyle if they want to follow Him more closely. They may learn that the Sabbath is His day of rest. They may learn that the Ten Commandment law wasn't nailed to the cross at Christ's death. They now understand this principle, and it is in their heart.

When they discover that the Sabbath is the seventh day of the week, the Word is already hidden in the heart, and the principle naturally follows. They change their lifestyle to honor God on the seventh day of the week according to the calendar on the wall. This is because they were already prepared to honor Him and obey His commandments. His Word is hidden in their hearts, and the evidence of the seed of the gospel is growing up in their lives.

Then they may discover that 'the law' (torah) used in its context in the Scriptures is usually referring to the first five books of Moses, not just the Ten Commandments. They may begin to realize that the handwritten book put into the side of the ark wasn't nailed to the cross with Christ's death, either. They may learn that we are privileged to honor all of Yah's Sabbaths or appointed times in [Leviticus 23](#). They may learn that the feasts were calculated on a lunar-solar calendar and study that.

They were prepared for 'new light,' because the law that was written on their hearts would cause them to walk in Yah's statutes ([Ezekiel 11:19-20](#) & [Malachi 4:4-6](#)). By this time, the principle that God has a claim on the heart of the believer begins to change their lives in ways they may not have imagined when they first surrendered their heart to Him and worshipped Him in a church that gathered on Sunday.

Now we know that the Sabbath is Yah's time and is also a sign that He sanctifies us. We have obeyed what we understood each step of the way, and it becomes such a part of our hearts, that we have changed our whole lifestyle to honor Him.

We may learn that our Saviour honored the Sabbath on a lunar calendar that counted the seventh-day Sabbath in a different way than the one we see on our wall. The principle that we belong to God has made the way for each step in our preparation for 'new light.' The principle that it matters to Yah for us to meet His set appointments on the day He commanded, has prepared us for each change. We are blessed because, as He has revealed something new to us, we have

followed the principle that was implanted in our hearts when we were first converted.

At each step of the way, the people described above may have been true believers who were born of Yah's Spirit and were learning to walk in the Spirit. As they learned more of Yah's ways, the 'seed' of the gospel was able to grow into a plant that comes closer to the example in the life of our Messiah in more outwardly recognizable ways.

When someone hasn't been led by the Spirit to honor Yah in the same way, they may believe that 'Sabbatarians' are 'legalists' who have denied the sacrifice of our Saviour and are keeping the law because they are 'Judaizers.' Some Sabbatharians may be legalists according to the above definition. If they are motivated to 'keep the law' because God commanded it, but their hearts aren't filled with His love, then the term 'legalist' may fit their situation. 'Legalists' in that context will look at their performance and judge exclusively according to the carnal nature.

Other Sabbatharians may be loving, obedient children of Yah who have been born of the Spirit and have the gospel seed growing up in their hearts. The reality of the spiritual Sabbath rest in the life depends on whether they have received the Sabbath as an outward physical sign of an inward spiritual reality.

Some who presently believe that God gave 'the church' the authority to set aside the worship day and that we are to learn our doctrine from the elders, may be born of the Spirit and have a heart for Him. They may be in their integrity, and the gospel seed may be growing up in their hearts. When our Heavenly Father sees that it is time, He may bring principles to their attention to lay the foundation for them to be prepared when they have matured enough for Him to help them see the bigger picture. In the meantime, the seed of the gospel may be growing up in the hearts of believers who may have areas in their minds that are not yet renewed by the complete truth of the Scriptures.

Yah teaches us this lesson in nature. When we wish to transplant a shrub, tree or garden plant, the seedling must have acquired a certain degree of maturity or hardiness before it will survive the transplant. Yah uses that principle when He works with His children's hearts, as well.

Yah's children will not understand any more than they do, until our Heavenly Father reaches their heart with that understanding. Each of us has to be true to what we understand before He shows us more. When He sees that one of His children is ready for the next step, His Spirit will teach them. When we are born of the Spirit, we are given the seed that will grow up in our hearts. As we mature, we put on the mind of Christ in more areas and think His thoughts after Him. The renewed mind asks for guidance in certain areas as the Spirit agitates the subject and lovingly responds to the new understanding as He leads us into all truth.

Carnal Reactions

The carnal nature is against the truth of the Word and is comfortable when the mind is shrouded in darkness. As we ask our Heavenly Father to show us anything in our life that might need to be repented of so that we can see the truth, He is faithful to bring it to mind. Then He leads us in the study. As He opens our minds to His light, the darkness disappears. Scriptural passages that seemed to indicate one thing because of the traditional bent of mind, may come to show a different picture with deeper digging.

Some subjects are received and accepted more readily to our minds than others. Sometimes our Heavenly Father will impress someone's heart, and 'a light goes on.' Then they can see the doctrine easily, and the Scriptures begin to make sense in an area that has seemed dark to them before. In a subsequent chapter, '[Lunar Perplexities & Scriptural Solutions – The Beginning of the Month – Part 1](#),' we look at what the Scriptures say about our blindness to Scriptural truth in certain areas. We also look at the solution to it.

Let Us Invite YHWH's Guidance

Let us take a moment to pray right now, before going further into this study.

Dear Heavenly Father,

Please open our eyes to the truth of your Word. We are willing to put away our preconceived ideas and everything we have ever been taught and to learn from Your Spirit through Your Word. Thank You for hearing our prayer. In the name of your Son we pray. Amen

Finding Challenges?

If you find the subject of the Sabbath Day in any of its Scriptural explanations to be challenging, please take the time to pray for our Heavenly Father to open your eyes to it. If you earnestly seek Him, He will open it to you as you humbly submit your life completely to Him.

Our frail human vessels may be able to see what people say in some area, or may be blinded to it. We may be able to reason through the Scriptures and embrace certain truths that go against tradition, but without the balancing Scriptural truths that help open up the big picture, we can look right at a statement that says something clearly and insist that it means something else.

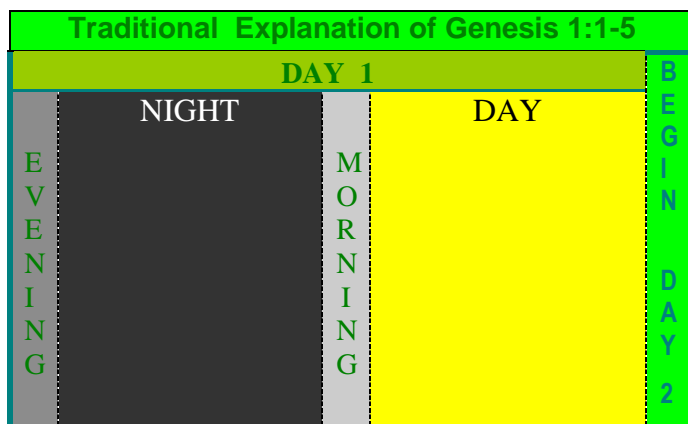
May Yah bless you as we go through the study of the Scriptural day.

What is a Day?

Our Heavenly Father defines 'day' for us in the first chapter of Genesis. Let us examine it carefully.

"In the beginning, God created the heavens and the earth. The earth was without form, and void, and darkness covered the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light that it was good. And God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." (Genesis 1:1-5)

Most of us who have been keeping the Sabbath for any length of time were taught what that verse means. We look at it, and in our minds, it justifies the tradition of beginning the Sabbath Day, and every other day, with the darkness before God says, *"Let there be light."* With some of us, this idea so colors everything we read, that we are unable to see anything else there.



Are you willing to prayerfully consider that this passage may be saying something different than it appears to say on the surface? Let us take a closer look.

A Closer Look

First we have darkness. After the light is divided from the darkness, God calls the light, 'day,' and the darkness, 'night.'

We have several Hebrew words to consider in this passage. Each one is distinctive in its meaning, as are the English counterparts. We may have heard and accepted that one word actually means another for so long, that we may have a difficult time understanding the true meaning of this text. So let us consider this carefully and prayerfully.

What is Day?

First, our Creator tells us that the light is 'day.' So let's note Yah's definition of day in this first context.

- **Light = Day** – which is translated from
- **yowm** – Strong's H# 3117 - to be hot: a day (as the warm hours.)

Our Heavenly Father's first definition of day is: **DAY = LIGHT**

What is Night?

Now let's note Yah's definition of night in this context.

- **Darkness = Night**
- **layil** – Strong's H# 3915 – a twist away of the light, i.e. night

Yah's definition of 'night' is: **DARKNESS = NIGHT**

What is Evening and What is Morning?

Now let us look at a phrase that includes the two words that most of us have understood to mean the same thing as the words above. Do they?

“and the evening and the morning were the first day.”

What Does Evening Mean?

- **evening – ereb** - Strong's H# 6153 – **dusk** from Strong's #6150 –
- **to grow dusky** [from the idea of covering with a texture]

Yah's definition of evening: **EVENING = DUSK**

What Does Morning Mean?

- **morning – boqer** – Strong's H #1242 – dawn (as break of day)

Yah's definition of morning: **MORNING = DAWN**

Traditional Sabbath Keeping

We know that the Jews keep a Saturday Sabbath from Friday evening to Saturday evening. – So now, to cause the Scriptures to make sense with what we know the Jews do today, we take a phrase that says:

- *“and the evening and the morning were the first day.”*

We disconnect it from the previous phrase, disregarding the ‘and’ altogether. We then:

- Reinvent the definition of the word ‘evening’ (dusk) to mean ‘night’ - beginning at sunset, going through the night and into the morning. We say it means ‘the beginning of the day.’ We also:
- Reinvent the definition of ‘morning’ (dawn – as break of day) – to mean ‘going through the hot part of the day’ – until the next sunset.

That is the way we must disregard and reinterpret the plain words of Scripture to maintain the ‘even to even’ Sabbatarian tradition for the definition of a day. As we continue this chapter, we will examine other passages where Yah confirms His definition of day, rather than the traditional definition many of us have read into it, so please bear with us as we continue to dig into the Scriptures for Yah’s definition of a day.

Some of us are not comfortable with the idea of changing Yah’s definitions of Hebrew words to maintain our traditional understanding of a day. So let us take a second look at [Genesis 1:3-5](#).

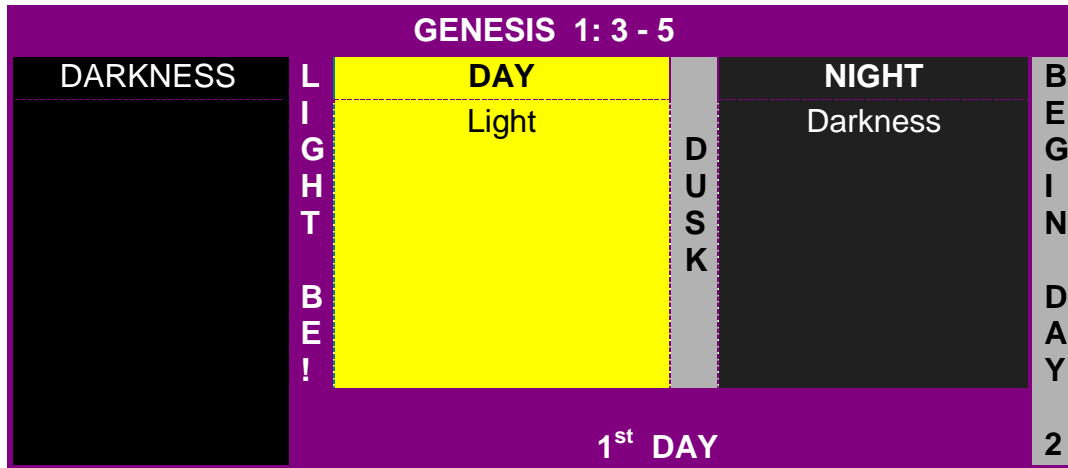
A Second Look

Let us look at it in another literal translation that uses the Hebrew form of the tenses, which might make it easier to stop reading into the passage what we have been taught that it means.

*And Elohim says, Light, be! – and light becomes.
And Elohim sees the light is good:
and Elohim separates between the light and between the darkness:
and Elohim calls the light Day and he calls the darkness Night:
and evening becomes and morning becomes
day first.
(Genesis 1:3-5)
exeGesis companion BIBLE*

A Literal View

This is a picture of what the passage is saying.

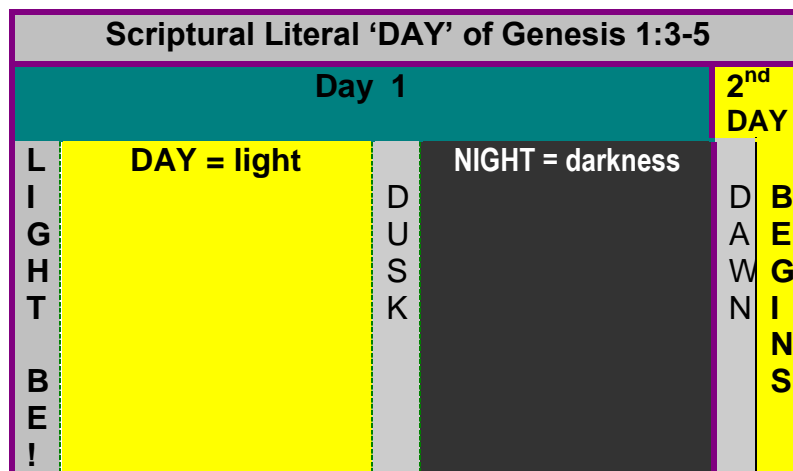


First there was darkness. Then Yah speaks light into it, separating the darkness – night, from the light – ‘day.’ Then it becomes evening (dusk), then (goes through the night and) it becomes morning (dawn)–‘day first’ or ‘day united’.

So we have the light – which is our Heavenly Father’s first definition of ‘day,’ – which then becomes evening and then becomes morning. This second definition of day, which starts with the light, becomes dusk (evening), [goes through the darkness, ‘night’] and then becomes dawn (morning), includes a 24-hour period. Thus Yah defined the ‘first day’ of the creation ‘week.’

YAH’S LITERAL DEFINITIONS OF DAY

Illustrated below are Yah’s definitions of a day in Genesis 1:3-5.



These literal definitions of the day are used throughout the Scriptures. Most often, when 'day' is used, it is referring to the daylight hours.

Less frequently, 'day' is referring to a 24-hour period. It starts with the light, then goes through dusk, darkness, and ends about the time of sunrise or dawn. The context clarifies which definition applies.

- **Yah's 1st Literal Definition of Day = Light**
- **Yah's 2nd Literal Definition of Day = 24 Hours – dawn to dawn**

Teach Us to Number Our Days

The numbers of the days are counted within the Scriptures:

1. The days of the new moon celebration (I Samuel 20).
2. The days within the shabuwa, (1 to the Shabbat, 2 to the Shabbat, etc... which is the Hebrew way of designating the days of the week), and the days in the month.
3. The dates of the days within the month also go along with the dawn to dawn chronology.
4. The consecutive months of the year are numbered, although sometimes called by names that Yah didn't give them.
5. The years of people's lifetimes are numbered, especially those of patriarchs and kings, which helps keep a chronology of what happened during which time period in history.

This information has opened up passages of Scripture that didn't make any sense to us before. Chronological passages make more sense, and Yah's Scriptural definition of the day prepares us to better understand the Sabbath Day in the book of Exodus, which we will examine in another chapter. It will also help us understand the beginning of the month, which we will examine in a subsequent chapter.

The Meaning of 'Sabbath'

Yah's definition of the word 'Sabbath' can help us understand the intention of our Heavenly Father for Sabbath keeping. This may help us understand better whether He wants us to use the first or the second definition of day to honor His Sabbath Day.

"Remember the Sabbath day to keep it holy." (Exodus 20:8)

We generally capitalize Sabbath, and we have the idea in our minds that it means 'rest.' So let us look it up in the Strong's Concordance.

- Sabbath –**shabbath** – Strong’s #7676 – from #7673:
- intermission, i.e. (spec.) the Sabbath.
- #7673 – a primary root: to *repose*, to *desist* from exertion.

Now let us think again what is actually being stated in the passage above.

“Remember the Sabbath (intermission) day, to keep it holy.”

Let us look into a literal translation, so the words aren’t so familiar that we interpret them traditionally in our minds.

*Remember the shabbath day, to hallow it:
six days you serve and work all your work:
but the seventh day
is the shabbath of Yah Veh, your Elohim:
work no work therein;
neither you, nor your son, nor your daughter,
nor your servant, nor your maid, nor your animals,
nor your sojourner within your portals:
for in six days
Yah Veh worked the heavens and earth,
the sea and all therein;
and rested the seventh day:
so Yah Veh blessed the shabbath day and hallowed it.
Exodus 20:8-11
exeGesis companion BIBLE*

*‘Remember the intermission day to keep it holy. Six days you serve, and do all your work, but the seventh day is the intermission of Yah. Work no work therein.’
The reason given is because ‘Yah worked the heavens and earth in six days... and rested the seventh day: so He blessed the intermission day, and hallowed it.’*

The internal structure of the passage above uses the first definition of ‘day’ – light - in [Genesis 1:5](#), as we noted in the section ‘What is a Day?’ above. We know this because Yah never records that He worked during the night.

Through the Scriptures, it was understood that people rested in the dark, at night. The usual agrarian occupations were done in the light of day. This is why our Messiah said, *“Work...while it is day, the night cometh when no man can work.”* ([John 9:4](#)) Night is the naturally understood intermission after the day, and is included as part of the day preceding it when dates are given in the Torah.

The Scriptural command designated that the seventh day was an intermission in contrast to six work days. Otherwise, it might have been understood as a

command to put special significance into the natural intermission or time of repose of one part of the shabuwa (seven), at night.

Examples that Confirm this Definition

This contrast is noted, and made clear in the command for the Day of Atonement.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls...And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God... Ye shall do no manner of work: ...It shall be unto you a Sabbath (intermission) of rest (sabbatism – a ‘special holiday’ or holy day), and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath (intermission).” (Leviticus 23:27-32)

This passage uses a word that is translated ‘rest’ or ‘Sabbath’ in the English. This doesn’t give us the full significance of Yah’s command.

This word translated ‘Sabbath’ introduces the understanding that something more is involved than resting from work. This is proclaimed as a special day. (Strong’s #7677 – **shabbathown** – a *sabbatism* or ‘special holiday’ or holy day)

With the traditionally redefined Sabbath and date of month that begin in the evening (night), the passage is perplexing. Note below:

Traditionally – Defined <u>Day</u> of Atonement			
Evening (night) of the 9 th	Morning (day) of the 9 th	Evening (night) of the 10 th	Morning (day) of the 10 th
Afflict Soul	Afflict Soul		
Afflict soul – evening of 9 th through evening of 10 th		Day of Atonement – Day of the 10 th	

Note: Obedience to the Scripture according to the traditional interpretation of evening=night and morning=day, would make this passage nonsensical. Affliction of soul from the evening of the 9th through the evening of the 10th, as shown above, would include the day of the 9th, but not the commanded Day of Atonement on the 10th.

So let us look at the passage again.

Another Look

“...in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath (intermission).” This passage works perfectly with the Scriptural definition of the day. ‘From even to even’ must include the tenth day of the month.

The Scriptural Day of Atonement														
8th				9th				10th						
d a w n	Day		d u s k	Night	d a w n	Day		d u s k	Night	d a w n	Day		d u s k	Night

Please note: The Day of Atonement is outlined with purple lines.

The Day of Atonement/Sabbatism begins on the evening/dusk of the 9th with afflicting the soul – through the night of the 9th, the morning/dawn of the 10th, and through the day of the 10th, until evening/dusk. ‘From even to even shall ye celebrate your sabbath/intermission.’

MORE CLEAR EXAMPLES

As noted above, words have specific meanings. The very best way to learn what our Heavenly Father intended by what He said is to learn the meanings of the words He used within their contexts and not to add to or diminish from His Words. *(See Deuteronomy 4:2, Deuteronomy 12:32 & Proverbs 30:5-6).* This is an emphatic command, and there are serious consequences warned for leaning unto our own understanding in these areas.

We will examine other passages through the Scriptures and compare Scripture with Scripture to learn what Yah meant by the words used.

We will look at a few more of His commands. We will examine YHWH's words in which the meaning of the word ‘day’ (**yowm**) is shown by its context. Note that in these cases, He is not speaking of the day=light definition. We are noting our Heavenly Father's use of the definition of day - the 24-hour period, as introduced in [Genesis 1:3-5](#). We are looking at these passages to clarify the picture in our minds that He consistently uses the dawn to dawn definition of the 24-hour day throughout the Torah.

*“On the same day (**yowm**), it shall be eaten up; you shall leave none of it until the morrow (**boqer** =dawn (or break of day). I am YHWH.”* (Leviticus 22:30)

*“The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day (**yowm**) it is offered; he shall not leave any of it until morning (**boqer** = dawn).”* (Leviticus 7:15)

So let us note some things on this diagram.

THANKSGIVING SACRIFICE REGULATIONS							
DAY of Thanksgiving Sacrifice				Leave none until morrow or morning			
d a w n	day	d u s k	night	d a w n	Day	d u s k	night

Note: 'The same day' includes the daylight portion of the thanksgiving sacrifice. It also includes the night - until morning or dawn in this context. YHWH's commands reveal His mind. They confirm that the 24-hour day begins with light, goes through dusk, and ends as the light appears at dawn, signaling a new day.

A Vow or Voluntary Offering

"But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire." (Leviticus 7:16-17)

Our Heavenly Father uses the same principle here, as He commands when the sacrifice is to be eaten. It is to be eaten on the day of the sacrifice and on the morrow, also. The Hebrew word for morrow (**machoratham**) is often translated as morrow or next day. It means tomorrow in common English today.

A Vow or Voluntary Offering											
DAY 1 – SAME DAY Eat of Sacrifice				DAY 2 – MORROW Eat Remainder of Sacrifice				DAY 3 – 3 RD DAY Remainder Burnt			
D A W N	day	D U S K	night	D A W N	day	D U S K	night	D A W N	day	D U S K	night

Note that the 1st day and the 2nd day the person offering the sacrifice may eat of it, but on the third day, any remainder must be burnt with fire.

This example shows again that in our Heavenly Father's mind, the literal 24-hour day is from dawn to dawn. Often, when we read words within their contexts without putting our own ideas into them, their meanings explain themselves. This is how our precious Heavenly Father wants to reveal His ways to us. It is a blessing to have study tools available to learn to 'rightly divide the word of truth.' When we are willing to let Yah teach us through His Word by His Spirit, the darkness, or traditions of men, disappears as the light of His Word dispels it.

HANGED ON A TREE

“And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.” (Deuteronomy 21:22-23)

“If you hang a man on a tree, his body shall not remain all night upon the tree, but you shall... bury him that day.”

If Yah's first definition of day was used here, it would mean that the body would need to be taken off of the tree and buried before sunset. The traditional definition of day that we have been taught (evening to evening) would require it. Is that what Yah commands in this passage?

A surface read of this passage in English may not immediately give a clear conclusion as to whether the 'day' the body is to be buried is the 'light' or daylight hours or the 24-hour day we have seen above that includes the darkness of night.

So let us dig a little deeper. 'Night' is not translated from **ereb**, meaning evening or dusk. So this command doesn't mean that his body shall not remain until sunset, or the end of the light of day, and be buried before the sun goes down.

'Night' is translated from **luhn** (Strong's #3885), which is a little different than **layil** (darkness). In this context, it means 'to stop' for the night, or to 'stay in one place' for the night.

Joshua's Understanding

Joshua was with Moses through the 40 years in the wilderness. He walked up the mountain with Moses as he went to receive the Ten Commandments written with Yah's own finger and waited for him while Moses was communing with Yah. His faith and spiritual leadership qualities were manifest as one of the twelve spies who came back from Canaan, and encouraged the children of Israel that they would be able to take the land of Canaan.

Joshua knew Yah's command not to leave a man's body on a tree all night but to bury it 'that day.' His example will show what he understood the words in the command to mean.

The King of Ai

“And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.” (Joshua 8:29)

The Day the King of Ai was Hanged		
Day	Eventide	Getting Dark – into the night.
King of Ai hanged on tree	(sun was down) Joshua's command	Take carcass down from tree, cast it at the entering of the gate of the city, raise thereon a great heap of stones.

Note: Eventide is translated from **eth ereb** – the time or occurrence of **ereb** – (dusk). As soon as the sun was down **-shemesh bow**, which would mean after sunset, Joshua commanded to take the carcass down.

Five Kings of Canaan

“And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones on the cave's mouth, which remain until this very day.”
(Joshua 10:26-27)

The Day the Kings of Canaan were Hanged		
Day	At Sunset	Getting Dark – into the night.
5 bodies hung on 5 trees until evening	(sun was down) Joshua's Command	Took the bodies down from trees. Threw them back in the cave where they were hiding when found. Piled large stones over the mouth of the cave.

Note: Joshua commanded the bodies to be taken down when the sun had gone down (**shemesh bow** – meaning when the sun was gone). He understood a day in this context to include the dark after sunset, until dawn.

As we compare the two stories above, we see that Joshua waited until the sun was gone before giving the command to take the bodies down.

If Joshua had understood the day to be the traditional evening to evening definition that we have been taught, he would have been sure to command the people to take the bodies down well before sunset, and it would have been recorded that they got them buried by sunset.

REVIEW

How Does Our Heavenly Father Define 'Day?'

Now we know that Yah's first literal definition of 'day' is 'light.' His second literal definition of day is a 24-hour period from morning/dawn until the next morning/dawn, which would include evening/dusk and night, as we noted in the beginning of this study.

- **Yah's 1st Literal Definition of Day = Light**
- **Yah's 2nd Literal Definition of Day = 24 Hours– dawn to dawn**

All of the examples shown in the Torah set the precedent for our understanding of Yah's definitions of the literal day used in the Scriptures. We have not examined every passage in this study. Our prayer is that the reader will be blessed in your own personal study. When you come to a questionable passage, look up the meanings of the words and make your own diagrams. We have found every passage we have examined to go along with the above examples.

There may now be a question in some reader's mind as to whether the seventh-day Sabbath is to be honored from dawn until dawn. We will look at examples in the Torah to see what our Heavenly Father intended us to understand in the chapters called ['The Torah & the Scriptural Sabbath Day.'](#)

May Yah bless you, dear Reader, as you learn to understand more of His ways and as you prayerfully consider the authority of the Scriptures our Heavenly Father has preserved for us, so that our traditional understandings could be corrected, and the Scriptures could make more sense to us.

We desire a *["Thus saith the LORD"](#)* in all of our understandings of doctrine. Yah's definition of the Scriptural day lays the foundation for opening up the big picture in our minds to understand the beginning of the Scriptural month. His definitions of 'day' will help us understand how [The Original Timepiece](#) worked before the traditional understanding of the day, 'from evening to evening,' took over in people's minds. We will examine this issue further in subsequent chapters.

While some of our brothers and sisters have recognized Yah's definition of a day very quickly, others have had more of a challenge to let go of their traditional 'evening to evening' understanding. Some of us resisted the idea for a long time before we simply surrendered to our Heavenly Father and asked Him to teach us the truth through His Word. Prayerfully going through these passages, making charts, and asking Him to light up His definitions for us can be very helpful. This is the foundation for understanding the days and dates as He designed for them to be understood through His Word.

Using Yah's 1st and 2nd definition of the literal day can solve the traditional differences regarding the Passover and when it is to be celebrated. As it is, we have several variations among feast keepers worldwide, just on this issue alone. Yah's literal definitions of 'day' will clarify our understanding the way the dates are used throughout the Torah, or the books of Moses.

Afterword

This whole subject of the Scriptural Day is deeper than it appears on the surface. We have gotten feedback from different people since we began circulating the article that is the foundation of this chapter, showing Yah's own 1st and 2nd definitions of the literal day, quoted in His own words within their context in the Torah.

We have been able to better see and understand why there are differences in understanding between serious students of the Scriptures. It may be of interest to those of us who have studied the Scriptures for ourselves to read some of the apparent historical background of this particular difference between Yah's people. Most of the chapters or articles mentioned below which address the different definitions of the day and the Scriptural and historical reasons, are available on the internet. We are including the online addresses, so you can read them for yourself.

Interesting Studies & Articles for Reference

We came across an excellent study on the beginning of the day, which can be found by typing 'Day Start' into an internet search engine. It is found on a website called www.2besaved.com. It goes into many more passages than we have examined in this study, showing that the day begins in the morning. At the end of the study, it has links for more extensive Scriptural studies, historical documentation and quotations from Jewish wise men who understood the Hebrew, and say that it shows that the light came first, and the day began in the morning. Apparently, the Jewish leaders who saw the passage that way didn't change their tradition of beginning the Sabbath day on the evening before. They reason that this tradition guards the Sabbath, and we need to make sure we don't break it. They seem to have no problem with adding to or diminishing from Yah's commands in the Torah.

'The Time of the Crucifixion and Resurrection' chapter 5 – The Reckoning of the Day in Bible Times – by Samuele Bacchiocchi. The author goes through the sunset to sunset reckoning, and the sunrise to sunrise reckoning. He explains that they both appear to be supported within the Scriptures. This may help those of us who believe that the only Scriptural view that makes sense is the one that we currently understand, to recognize that there is another view that is also apparently supported through the Scriptures. We do not necessarily agree with his conclusions, nor do we believe that all of the Scriptures he uses to support his

arguments are properly applied. However, we do believe it is a good reference to help us recognize that both views appear to be supported in the Scriptures. www.biblicalperspectives.com/books/crucifixion/4.html

'Reckoning of the Sabbath in the First and the early Second Temple Period – From the Evening or the Morning?' by Shemaryahu Talmon. This article reviews the different views of the beginning of the Sabbath and comments from various sources about when they appear to have come in during history. It quotes proponents of the day beginning in the evening arguing against the position of the day beginning in the morning. This is a very interesting read from a historical perspective, which will help us recognize that this difference in understanding has been going on between those who desire to rightly divide the Scriptures for millennia.

<http://www.google.com/url?sa=t&source=web&cd=1&ved=0CBcQFjAA&url=http%3A%2F%2Fhsf.bgu.ac.il%2Fcj%2Ffiles%2FShabbat-Book%2FShabbath-English-9-33-Talmon.pdf&ei=ZWE2TJzMHsKC8gbsteysAw&usq=AFQjCNEw43yNGangthLvKyrnYpvq8jF0A&sig=2=YIR-vkJufvA4N1wLj7lhNA>

We would include a comment on the above article that might help clarify some of the apparent confusion regarding how the historical documentation may have been interpreted. It is noted that there was a difference between the solar calendar which begins the day in the morning and the lunar calendar which begins the day in the evening. This idea carries the assumption that the Jews switched from a solar calendar to a lunar calendar sometime during the later second temple period.

In answer to that assumption, we will note this history. There was a change in the way the lights in the heavens showed how to keep time in the 8th century, during the time of King Hezekiah and the sign of the shadow going back ten degrees ([II Kings 20:8-11](#)). There appear to have been changes in the lights in the heavens for an unclear period of time during the 8th century. During one generation, the calendars in different cultures around the world integrated another 5 days into their calendar year in some manner. Before that time, all of the cultures around the world honored the same lunar-solar calendar of 30 days per month and 12 months per 360-day year. [This information is available and well documented in a book called *'Worlds in Collision'* by Immanuel Velikovsky.]

To add to this mixture of ideas, we have the Jewish Encyclopedia's clarification of the temple day. According to a strict interpretation of the Mosaic law, a day begins in the morning and ends in the evening.

<http://www.jewishencyclopedia.com/view.jsp?artid=1166&letter=S&search=mosaic%20law%20every%20day%20begins%20with%20sunrise>

Since we have discovered that the beginning of the Sabbath was disputed by Rabbis during the second temple period, we have considered that the later prophets and our Messiah may have addressed the issue of the Scriptural day in ways that we may have overlooked in the past because of our traditional evening to evening background.

It is well for each of us to be true to what we understand until our Heavenly Father opens up the issue to us more completely. We do not believe it is appropriate to put those out of our fellowship who earnestly seek to honor Yah in all things according to His Word. Our Messiah continually challenged us to study the Scriptures for ourselves and live according to Yah's Word, rather than the traditional interpretations of the elders.

As noted when reading through the above articles, it appears that some innovations believed to be founded in the Scriptures came into practice during the second temple period after the children of Israel came back from Babylon. Although we will not cite them here, we have seen that some records of Babylonian history show they began their day in the morning, while others that indicate they began their day in the evening. It would be interesting to trace when the change came about in Babylonian history. It appears it may have happened during the Greek Empire, with Alexander the Great and his decision to bring those he ruled onto his evening to evening calendar.

Doig's Chronology

This whole subject of the Scriptural Day is deeper than it appears on the surface. A search engine that brings up chapters in a book called 'Doig's Chronology' can give a lot more information about the changing of the calendar and the time the day began. It appears to have been changed several times during the 2nd temple period. We have also come across information in Doig's Chronology showing that the timing of the Sabbath was disputed by Rabbis during the second temple period. They claim that the day began in the morning up until the time of the Babylonian captivity and that the evening to evening day began sometime after the second temple was built. When we recognize this aspect of history, some seemingly unrelated statements of our Messiah may take on a different meaning. However, it is well for all of us to be true to what we understand until our Heavenly Father opens up the issue to us more completely. It is not appropriate to put those out of our fellowship who earnestly seek to honor Yah in all things according to His Word. Our Messiah continually challenged us to live according to Yah's Word, rather than the traditional interpretations of the elders.

We would encourage the reader to ask our Heavenly Father for wisdom to guide your study, and go through the passages using the term 'day,' and see which definition is used within context. With this understanding, we may recognize the difference between Yah's commands and apparent common usage of the terms in the Scriptures during the second temple period, while our Messiah walked the earth.

This subject of the Scriptural Day has apparently caused challenges between earnest-hearted Torah observant followers of Yah now for millennia. We are not willing to cut off fellowship with our brethren of different persuasions who desire to

honor Yah according to their best understanding at any given time in their walk with Him. While we welcome input and discussion in this area of study, we are not interested in getting into arguments or debates about which way it should be done in others' homes or congregations. Let each one be convinced in his or her own mind, and don't let your understanding become a stumbling block to those whose conscience is not of the same persuasion ([Romans 14:5](#)).

We are all honoring the day as to YHWH, as the principles in the commonly misunderstood passages in [Romans 15:5](#) & [Colossians 2:16](#) tell us, so let us not judge one another for conscience' sake in our differences of understanding of how Yah would have us honor His set-apart days.

On the 'The Original Timepiece'

In [The Original Timepiece](#) we are using Yah's Torah definitions of the day, which are included in *'every word that proceedeth from the mouth of YHWH.'* We will change the date in the morning throughout our writings, and with our projected 'calendar,' because we understand our Creator to have set forth that precedent in His own words in the Torah.

RESTORATION

Do you know His loving Presence; have you ever felt Him there,
perhaps in your quiet time, or while kneeling in prayer?
When you open up the Scriptures do you listen with your heart?
Do you ask Him to enter there, and never to depart?

O, today is the day of your salvation; the lies or the truth will win.
Just trust His heart full of love for you to give repentance and remission of sin.

Oh, His heart longs to restore you to a place you've never been:
To walk with Him the whole day through, and cleanse you from all sin;
To make Himself so real to you as your Maker and your Friend –
that you'll always wish to please Him and obey Him to the end.

Do you know His loving Presence; does your heart love to sing?
Do you abide in the Almighty, under the shadow of His wing?
Do you seek Him with your whole heart? Have you answered to His call?
Have you asked Him for repentance, and given Him your all?

O, today is the day of your salvation; the lies or the truth will win.
Just trust His heart full of love for you to give repentance and remission of sin.

Oh, His heart longs to restore you to a place you've never been:
To walk with Him the whole day through, and cleanse you from all sin;
To make Himself so real to you as your Maker and your Friend –
that you'll always wish to please Him and obey Him to the end.

Please, now take the time to know Him, through His Word and in prayer:
To hear His loving, tender heart that kindly draws you there.
Put aside all the distractions that would take you from His heart;
Invite Him to dwell in you, and never to depart –

For today is the day of your salvation – the lies or the truth will win.
Just trust His heart full of love for you to give repentance and remission of sin.

Oh, His heart longs to restore you to a place you've never been:
To walk with Him the whole day through, and cleanse you from all sin;
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By Elisheba Nelson

The Torah & the Scriptural Sabbath Day

Part 1

“Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed it.” (Exodus 20:8-11)

“Keep the Sabbath Day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labor and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates: that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out with a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath Day.” (Deuteronomy 5:12-15)

Remember the Sabbath Day

We are to remember the Sabbath Day, and we are to sanctify it. ‘Remember’ means ‘to mark so as to be recognized.’ Sanctify means to be (make, pronounce or observe as) ‘clean’ (ceremonially or morally).

We are to mark and observe the Sabbath Day as ‘clean.’ We are to do those things on Yah’s set-apart day that He commands us to do because we belong to Him. It is not a common day for our own purposes, but it is the Sabbath or intermission of YHWH our Mighty One (which is what ‘God’ actually means). As we observe this intermission that is set apart as ‘clean,’ our Heavenly Father also sanctifies and cleanses us of our natural ways of responding to life, and uplifts us into a communion with Himself which is not distracted by the everyday busyness of pursuing our necessary purposes in life. This communion strengthens our spirits and braces us to bring more of His heavenly graces into our everyday life during the next period of busyness throughout the work week. In this way, we are being changed into His image more and more, as we partake of His loving Spirit and are able to manifest His love more fully because of the focused time of communion with Him and meditation on His Word. *“Moreover, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctify them.”* (Ezekiel 20:12)

Yah showed His power in the Creation of the world in six days and also in bringing Israel out of bondage to the Egyptian slave masters. Religious people of all persuasions were impressed by manifestations of power. Therefore, Yah showed

them the power they needed to see to help them understand that His authority rested in truth, not in manipulation and fear, or hypnosis and magic tricks to get assent for support, like the pagan priests and gods.

YHWH the Mighty One of Israel

Yah reasons with His children and reminds us that He has manifested more power than the claimed 'mighty ones' of the idol worshippers around them. They had been associated with people who claimed that their gods or mighty ones were more powerful than the Mighty One of Abraham, Isaac, and Jacob. They pointed to the Israelite's slavery to prove this contention. If their Mighty One had more power than the gods they worshipped, then Israel wouldn't be their slaves. When we are children, we tend to attach our feelings of value to the power of the adults who care for us (who seem to be gods to us). When we are bullied, the thought that 'my daddy can beat up your daddy,' can make us feel more valuable or powerful than the person who is bullying us. Even today, in cultures around the world, we humans may elevate ourselves above others because of the god or holy book we espouse. We seem to feel that we are somehow better than the 'infidels' who have not converted to our particular picture of 'God.'

The Mighty One of Israel gave reasons for the proud idolaters of the earth to reconsider their claims. Apparently many of them did. He made the way for His children to leave the slavery of Egypt. Anyone who wanted to come with them was allowed to do so. All who came out of Egypt with Israel, whatever their reason might have been, were treated with respect and were invited to enter into covenant relationship with Yah.

Yah provided the land of Canaan for the slaves of earth who wanted to be free from their masters, and Yah's law protected them from being returned to their masters if they ran away from them. It also required the children of Israel to give the escaped slave asylum in the gates wherever he would like best to live and not to oppress him ([Deuteronomy 23:15-16](#)). Those in Israel who kidnapped a man or sold him for a slave, which was a common practice among idolatrous nations, were given the death penalty! ([Exodus 21:16](#))

People who thought the oppressiveness of slavery was not right would want to learn of the Mighty One of Israel. What god of any other nation made and upheld laws that slavery was only to be maintained by willing agreement? Many nations had an oppressive slave trade, and people were grossly abused while enslaved. If they were able to escape and they were found, they would be beaten severely or might be killed as an example of the punishment for trying to be free of an oppressive master. However, in Israel, if a master mistreated a slave and they lost an eye or a tooth, the slave was given freedom ([Exodus 21:26-27](#)). In Israel, an oppressed slave who didn't want to serve his master any more would be supported in taking his freedom! What a precious picture of Yah's loving heart!

A Type of Slavery to Sin

This picture of Yah's compassion on slaves who feel powerless to find freedom from their wicked masters shows a type of 'self' being enslaved to sin or uncleanness. We were born with a nature that doesn't give us the freedom to worship Yah in spirit and in truth. To worship Him properly, we must receive a new spiritual nature from Him. Yah tells us to repent and to make us a new heart and new spirit (*Ezekiel 18:30-31*).

As we learn Yah's requirement to obey Him in everything that the law or Torah requires, we begin to realize that it is not in us. As we look at the sacrificial system, it shows that we are, in ourselves, unclean. It takes Yah's provision to cleanse us from sin, and our obedience to His ways for us to become clean and enter into worship. When our sinful nature is in charge, it doesn't allow freedom from bondage so we can obey Yah in all things. It is just as self-centered as ever, and the more we see it in the light of Yah's love, the more completely we realize its controlling power. The law is what the Spirit uses to convict us of sin, of righteousness and of judgment (*John 16:8, James 2:8-12*). If the law – which shows us our uncleanness and our need for a Saviour or salvation - is actually what was 'nailed to the cross,' we would have no measure of sin, and Yah's Spirit may be hard pressed to work with us.

One day we finally realize that our *'heart is deceitful and desperately wicked'* (*Jeremiah 17:9*). When we come to the place where we pray, *'turn me and I shall be turned'* (*Jeremiah 31:18-19*), Yah can do something with us. We can pray with Jeremiah, *"Heal me and I shall be healed, save me and I shall be saved; for thou art my praise"* (*Jeremiah 17:14*). He will be able to do something with us when we realize our weakness, because we have finally come to the end of our own righteousness. As Yah's Spirit lights up the darkness in our minds, we discover by the Spirit's intervention that our self-focused righteousness truly is as unclean as filthy rags (menstrual rags).

We finally understand to our very core that there really is no good in us. We realize fully that we cannot, of ourselves, make us a new heart and new spirit. Then the light comes on for us, as it were, and we recognize our need to ask Yah for help. When we finally turn to Him with our whole heart, giving Him permission to fulfill His promise in us, He gives us a new heart and new spirit (*Ezekiel 36:26-27*).

When we recognize that we are fully dependent on Yah, we will be able to receive the greatest of His gifts – His divine love in our hearts. This is because we will recognize and attribute to His glory all the goodness that is able to freely flow through these fully surrendered vessels.

May we all earnestly seek our loving Creator for this experience, so that His glory may be fully manifest in these earthen vessels.

Lack of Reverence for YHWH

There is so little reverence for Yah these days because we do not understand our need for Him in everything. We pick and choose what we want to believe and obey out of the Scriptures because our teachers tell us certain parts of Yah's Word have been nailed to the cross, or certain passages actually mean something other than they say. We may band together in groups over whether this or that interpretation of the Scriptures is right and forget the divine love that binds the hearts of Yah's sons and daughters together. Rather than comparing Scripture with Scripture to learn what the passage truly means while asking Yah to teach us, we may just accept what others tell us it means.

Many who claim Christ's name don't really know the experience of true Scriptural conversion, nor is it easy to find people who claim Christ's name that manifest the fruit of the Spirit consistently in their lives. When any concern is expressed for the lack of good fruit shown, there is often a reactive speech about 'legalism,' and God 'loving and accepting the sinner.' After all, 'the church is a hospital for sinners, not a mausoleum for saints!'

Truly loving and obedient Scripturally-defined saints aren't welcome in a church that is petting the flesh of complacent sinners while telling them that God loves them just as they are. Although there is some truth to that declaration, He is not inclined to leave us in bondage to sin. Yah calls on His saints to work with those who have fallen into sin and help bring them to repentance. As they are attempting to develop new habits, we give them loving support. Where are the saints who have been born of the Spirit and understand Yah's compassion to go? Yah's direction in the Word is to put out of fellowship one who is called a brother that manifests certain types of rotten fruit and is wicked (*1 Corinthians 5:11-13*)

Where are those that encourage one another that the One who commands '*Awake to righteousness and sin not,*' actually gives His sons and daughters the power to do so? (*1 Corinthians 5:34*) Where are those who truly believe '*I can do all things through Christ that strengtheneth me?*' (*Philippians 4:13*) Where are those who are learning to lean on the Mighty One of Whom it is testified, "*Unto Him that is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy?*" (*Jude 24*)

Why do we depend so much on our own strength and excuse our faults and failings? Our Mighty One has made perfectly clear that He will sustain us in obedience. All we need to do is ask, and it shall be given us! (*Matthew 7:7 & Luke 11:9*) Let us earnestly pray for the hearts necessary to allow our Heavenly Father to do His work in us. In this way, people will see our good works and glorify our Father, which is in heaven (*Matthew 5:16*).

‘Modern Christianity’

In today’s ‘modern Christianity,’ we may pray a prayer, join a church organization, have a good feeling, accept some ‘new truth,’ get baptized with water, or ‘speak in tongues’ and we are told that it is a sign that we are ‘converted’ and accepted by God. With those definitions, even the devil could be ‘converted’ and be accepted as a member in good standing in the modern churches. We are told to remember our experience of one or more of the above ‘assurances’ of our ‘conversion’ when things get discouraging.

When we may truly be responding to Yah’s Spirit dealing with sin in our lives, our teachers may tell us that our definition of sin is ‘legalistic.’ While we are experiencing the godly sorrow that works true repentance, our teachers may interrupt our heart’s grief to tell us to be glad because Christ has paid the price for our sins! (*II Corinthians 7:9-11*) We may not yet have the Scriptural evidence in the life to show we have received a new heart and new spirit but these teachers do not seem to understand the need to go through these Yah-ordained experiences to cleanse our hearts completely. We need to be filled with the Spirit, and have the fruit of the Spirit evident in our lives. Perhaps these teachers haven’t experienced the deeper work of Yah’s Spirit that is evident in those who are being brought to know Him and trust fully on His Word, rather than the traditions of men.

We may try to be good and commend ourselves for our accomplishments, or beat ourselves up over our imperfections as a show of humility, so others might think that we are truly pious or spiritual people. When we show the bad fruit of the works of the flesh, or the tree of knowledge of good and evil, we may comfort or excuse ourselves with the thought that others are worse than we are, and, after all, we are ‘only human.’ Truly, our Messiah spoke of us in this position when He said, *“How can you believe who receive honor one from another, and do not seek the honor that comes from Yah only?”* (John 5:44)

The Gift of Yah’s Spirit

Yahshua told us that our Heavenly Father is more willing to give the Holy Spirit to those that ask Him than we are to give good gifts to our children (*Luke 11:13*). Do we wait on His Spirit for guidance in what to say and do when we spend time with others? Do we recognize our arrogance and pride in ‘running our own program’ while asking Him to bless it?

We have been assured of Yah’s willingness to give us His Spirit, but when we see by our fruit that Yah’s Spirit isn’t governing in our lives, do we ask Him to cleanse us from sin and fill us with His Spirit? Do we see our need and plead for His grace? Are we complacent about our sinfulness? Do we compare ourselves with one another, and think that we’re not too bad because others have this or that fault? With that attitude, what do we have to offer the world? What happened to being *‘living epistles, ...known and read of all men?’* (*II Corinthians 3:2-3*)

The world's people may want a better life. If those they know who claim to be Christians have lost sight of Christ's command of loving obedience in His disciples, and evident fruit of the life full of divine love (*I John*), what do we really have to offer? Why would they want to listen to us and read our Holy Book?

'Christians aren't perfect, just forgiven' is seen on bumper stickers, yet our Saviour commanded, *"Go and sin no more," (John 5:14 & John 8:11)*. He also stated that *"Whosoever committeth sin is a servant of sin"* (John 8:34). On other occasions, He told us: *"Be ye therefore perfect, even as your Father which is in heaven is perfect"* (Matthew 5:48), and *"If you abide in Me and My Words abide in you, ...you will bear much fruit"* (John 15:4-8). Do we know what it is to be sanctified and bear the fruit of abiding in our Saviour?

May we all pray for the blindness of our people in the various churches and assemblies of the saints that claim to worship God or YHWH. What we need to take the place of 'modern Christianity,' is some good 'old-fashioned godliness.' We need true conversions, as shown by the fruit of the life, and undeceived hearts full of Yah's love that will not excuse sin but love the sinner, and show by the life how to overcome the sinful nature.

A Form of Godliness

We have been warned of this time in the world's history when those who claim to be believers or 'Christians' would be manifesting the full-blown works of the carnal nature. They have a form of godliness – claiming Christ's name and going to church, but their lives deny evidence of the power of Yah's Spirit, as shown by good loving fruit. We would do well to take the counsel to heart:

"This know also, that in the last days perilous times shall come. For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (II Timothy 3:1-5)

Those who have claims of Christianity but have no evidence of dying to self and living according to Yah's Spirit, are showing that all they have is a form of godliness. They are denying the power to actually live godly in Christ Jesus by the evidence of their own lives. We are commanded to turn away from such people.

We may find ourselves claiming to be Yah's children, but our experience may be manifesting the works of the flesh. If we recognize our own need for a change in our life we may take the Scriptural counsel to heart; tell our Heavenly Father what we have seen and turn away from self and sin. An awesome freedom comes from recognizing our own unrighteousness, turning to Him, acknowledging our sin, and

asking for true repentance. Then we will no longer have a form of godliness while denying the power thereof. His loving Spirit will be able to govern our hearts, and we will no longer be servants of sin or manifest the works of the flesh.

Yah's Shabbat

There is a distinction between our own work, which is to be done in the six days, and Yah's commands for us on the intermission, or Sabbath Day. We are to do all that He gives us to do during those six work days, then have a holy convocation on the seventh. (See [Leviticus 23:1-3](#).) This is a 'Sabbath of rest' or **shabbath shabbathown**, meaning an intermission of shabbatism or a special holiday. He has commanded a special holy day at that time.

This picture of six days of our own work is a type of depending on our flesh to obey our Heavenly Father's commands. We do this until we finally enter into the Sabbath rest of our souls, where we fully rest from our own 'self' life and live and abide in His life.

Let us go back to the Creation story. Yah claimed His authority over the Sabbath Day because He had made heaven and earth in six days, and rested the seventh day and hallowed it.

Which day of the Creation week tells us when to worship Yah? Most people would say the seventh day is the basis for keeping the Sabbath. Some might be surprised to learn that the picture is bigger than that, and when we dig into the meanings of words, our conclusions may change. We will examine this further later.

The Sabbath Only for the Jews?

Some people have concluded that the Sabbath is only for the Jews since Yah gave the covenant to Israel when they came out of Egypt at Mount Sinai. However, Yah testified of Abraham that He would fulfill His covenant with Isaac *"because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws"* (Genesis 26:5). This means that Abraham came to recognize Yah's voice. This may indicate in the context of the Torah that Abraham also kept Yah's commandments, including the Sabbath, and His statutes, including the appointed times, long before the children of Israel came to Mount Sinai.

If we have entered into covenant with Yah as children of Abraham by faith, regardless of our physical bloodline, we will do what faithful Abraham did ([John 8:39](#)). Our Messiah told us that He did not *"come to destroy the law (of Moses) and the prophets, but to fulfill... Till heaven and earth pass, one jot or one tittle will not be removed from the law until all be fulfilled"* ([Matthew 5:17-18](#)).

Yahshua also said that whoever should break one of the least of these commandments and teach others to do so would be least in the kingdom of

heaven ([Matthew 5:19](#)). When we combine this with Christ's warning against the practice of vain worship by adding to or diminishing from Yah's own commands, it would appear that the least in the kingdom may not actually partake of the kingdom ([Mark 7:5-13](#)). Our Messiah went on to say in context that our righteousness must exceed that of the scribes and Pharisees to enter the kingdom.

From this, we may understand that those who sit in Moses' seat (as religious authority) teaching the Torah, which is defined as 'the ten commandments' which actually show us Yah's character, and 'the Pentateuch' (the five books of Moses) depending upon the context, but adding their own commands and/or diminishing from Yah's commands and teaching others to do so, may find themselves least in the kingdom, if they enter at all, unless they allow the rebukes of our Messiah to correct them, and they come to repentance.

This may seem like a hard saying. Our Messiah gave us many hard sayings which show us that indulging our 'self-life,' which is not governed by Yah's Spirit, will keep us from entering the kingdom of heaven. We may be motivated to attain a position of power among our peers. This flattery or desire for personal recognition may cause us to compromise our loyalty to God's ways and can hinder us from seeking the honor that comes from God only. Yah's ways are only hard on the sinful nature, and His rebukes are for when we indulge it and are hurting others and ourselves. Those who were in religious positions of honor during our Messiah's time also needed to remember Who they represented and to thoroughly study the Scriptures for themselves and obey Him, rather than elevating human traditions and teachings above His commands. We are all called to heed Christ's hard sayings – because as His disciples, we are called to teach others what we have learned from Him ([Matthew 28:18-20](#)).

Our Messiah fulfilled the sacrificial system pointing to His death for our sins. As we compare Scriptures, we learn that the ordinances of the altar have been fulfilled. ([Compare Ezekiel 43:18 & Hebrews 9:1.](#)) However, the Ten Commandments, which show us Yah's character and how we live while we are abiding in His love, still stand, along with the commandments, statutes and laws it is recorded in the 'Law of Moses' that Yah commended our father of faith, Abraham, for honoring ([Genesis 26:2-5](#)).

When we really think about the idea of nailing the law (torah), with the statutes and judgments to the cross, it doesn't make good sense. Why would the One who ordained these laws say, 'I was wrong in requiring obedience of these people? I have been too hard on them. They are 'only human,' – so I will just take away My laws, statutes and judgments. I will nail them to the cross with My Son, and save them while they continue in their sins. Actually without the law, there would be no sin, so I'll just do away with it altogether!' Would this make sense? Is that what He gave us in the new covenant? Is that the good news of the gospel?

If our Heavenly Father, the King of the Universe, could set aside His law to save us, why would our Saviour come and live a sinless life, then die for our sins? He made provision so we could be born of the Spirit to enter into the Kingdom and obey Him.

Yah tells us about the new covenant: *“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law (**torah**) in their inward parts, and write it on their hearts; and will be their God, and they shall be My people....”* (Jeremiah 31:31-34)

Yah told us the effect of being governed by His Spirit, *“A new heart also will I give you, and a new spirit will I put within you. I will take away the stony heart out of your flesh, and I will give you an heart of flesh. I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them.”* (Ezekiel 36:26-27)

When we are born of the Spirit, it is the ‘token’ that we will enter completely into the eternal life experience when we receive our new bodies. When we enter into the new covenant, Yah writes His law on our hearts (*Hebrews 8:7-13 & 10:16*). When His Spirit is in us, we will walk in His statutes and keep His judgments and do them! So will we be obedient to Him when we are filled with His Spirit? Yes, He has promised we will be. When we have been born of Yah’s Spirit we can rejoice because we are no longer ‘only human.’ We are partakers of the divine nature! (*Please see II Peter 1:2-11.*)

Sin is the Transgression of the Law

“Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.” (I John 3:4)

Let us clarify here that we believe that the law, defined as the Ten Commandments, is a transcript of our Heavenly Father’s character. This is the foundation of the New Covenant written by His own finger on the tables of stone, which He promises to write on our hearts by His Spirit. We believe that at Mount Sinai, Yah was sharing with the children of Israel word pictures of the way they would live when they loved Him with all their heart, soul, mind and strength, and their neighbor as themselves, showing the character they would manifest as His Spirit moved into them. We believe that He chose to write the record of His promise in stone, as a record of their hard hearts, shown by their unwillingness to hear His voice and have Him write it in their hearts at the time. However, this record was always there under the mercy seat to show us His heart toward us and how we will live when we allow Him to indwell us. When we listen to His voice and abide in His love, His loving character will be seen through us.

“To the law, even unto the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20). We believe that in this context, the

law and testimony here is referring to the Ten Commandments – which is the character of our Heavenly Father that was written by the finger of Yah on stone, and intended to be written on our hearts. His character is unchangeable – “*I am YHWH, I change not*” is simply a statement of His attitude toward us (Malachi 3:6). Some of His commands were everlasting or forever – as He is everlasting or forever. Others, also translated into English as forever were temporary, until they accomplished their purpose.

This is the measure that our Messiah used to discern and teach regarding the spiritual intent of the statutes and judgments that were to be honored in His time. We are to obey Him as we follow His example. Our Messiah rebuked those that used the letter of Moses’ law to justify their hard-hearted lack of compassion and forgiveness toward their fellow men. (*Compare Exodus 24:12; 32:15-16, Deuteronomy 4:13 & 10:1-5; 30:10 & 16; 31:9-13 & 24-26.*) He also rebuked those who used their position of spiritual authority to add to or diminish from Yah’s commands in the Torah and the prophets (*Mark 7:6-7, 9, 13*).

It is interesting to note through the Scriptures that whenever the book of the law was rediscovered and the people read it, there was repentance, which brought a reformation, and the children of Israel began keeping His appointed times again! (*Compare Exodus 24:3,7; Deuteronomy 4:14, II Kings 22:8; II Chronicles 24:15; II Kings 23:2-25; Ezra 3:2-6, 6:18-22; Nehemiah 8:1-18.*)

When our Messiah came and walked the earth, it was to show the heart, the character, of our Heavenly Father. Yahshua magnified the law and made it honorable – so that we could see the Father’s heart (*Isaiah 42:21*). He was our example in all things, and it is clearly on record that He honored Yah’s Sabbath and the appointed times, He indicated that the time was coming when the center of worship would no longer be in Jerusalem, but that true worshippers would worship Yah in spirit and in truth (*John 4:23-24*). Yah’s Spirit is teaching us the significance of His appointed times and we are learning to walk in His ways more completely. He wants us to understand more completely what He is doing in these last days.

We believe that the Law of Moses or the Pentateuch also contains instructions that are not the Father’s perfect will for us today – nor were they His perfect will for the children of Israel when they were given. These instructions were allowed and needed because Yah met the children of Israel where they were in their ignorance of their carnal heart’s inability to live as a holy people. Just as it took time for Abraham to learn to trust in Yah, rather than leaning to his own understanding, so it would take time for the children of Israel to recognize their need to depend upon Him and allow Him to change their hearts. Some of these instructions were not part of the character that He would write on their hearts if they were willing to hear Him for themselves. We find that because of Israel’s rebellion, Yah “*gave them statutes that were not good, and judgments whereby they should not live*” (*Ezekiel 20:25*).

These 'statutes that were not good and judgments whereby' the children of Israel 'should not live' might include the statutes and judgments for Israel's disobedience and rebellion that included the death penalty – certainly you cannot 'live' when you are dead! If the children of Israel would have trusted Yah throughout the time they were coming out of Egypt, they would have been willing to hear His voice as Abraham did. They would have allowed His Word to be written on their hearts, and they would have honored His good statutes and judgments the same way that Abraham did (*Genesis 26:5*). Yah's Spirit would have been allowed to govern them, and they would not have entertained resentment or hatred in their hearts or intentionally done anything to hurt their neighbors.

One of the statutes that isn't good and was given because of men's hard hearts might include divorce when a man hated his wife in his heart. This was because he didn't have a heart connection with our loving Creator who would have preferred that the command 'love thy neighbor as thyself' be honored in the marriage relationship. Another statute that was allowed but was not good, which our Messiah inferred with the reference '*from the beginning it was not so,*' was having more than one wife (*Deuteronomy 24:1-4 & Matthew 19:8*). Another might include '*an eye for an eye and a tooth for a tooth*' to limit 'payback' to the value of the injury, rather than allowing a vengeful spirit to justify the indiscriminate killing of a man or his whole family because someone hurt him (*Deuteronomy 24:16*). The way of loving forgiveness is not what man naturally does when he is in pain and wants the offender to feel what he feels. With a loving heart that honors Yah's character, forgiveness is the only option – as our Messiah made clear (*Matthew 18:21-35, Mark 11:25-26*).

Part of these statutes that weren't good might include the allowance for slavery. However, with this was the command that the children of Israel were to treat their slaves as family members and give them the same covenant privileges with Yah that they themselves enjoyed. Slavery was not Yah's preferred way of people relating to one another. Yah makes this clear because He brought Israel out of slavery and commanded them not to oppress their slaves and to remember that they had been slaves in Egypt. To help us recognize the Father's heart in this matter, slaves who escaped from their masters were not to be returned to them, and were allowed to live wherever they chose (*Deuteronomy 23:15-16*). "*Whatsoever ye would that men should do to you, do ye even so unto them: For this is the law and the prophets*" (*Matthew 7:12*).

These 'statutes that were not good and judgments whereby the children of Israel should not live' might also have included the elaborate sanctuary system with the Levitical priesthood and all the blood sacrifices offered at the altar to pay for sins they would not have committed if they had been willing to hear Yah's voice – and which the Melchizedek priesthood did not require. Yah did not give the children of Israel this sanctuary service and sacrificial system when He brought them out of Egypt (*Jeremiah 7:22-23*). They had already shown time and time again that they weren't willing to trust Him. If they had loved Him with all their hearts, His Spirit

would have moved into them at Mount Sinai if they hadn't already surrendered to Him beforehand like Moses had, and they would have been His temple. All the elaborate ceremony shown in the sanctuary there in the desert wilderness was designed to share with them that Yah intended to indwell them, but their sins prevented it. This whole illustration was added because of sin and would have been unnecessary if they had simply chosen to 'hear' His voice, which would have created in them the new heart and new spirit they needed to manifest His character.

Yah didn't want the children of Israel to kill all those animals to try to appease Him because they sinned against Him. This is the character of the enemy – their picture of Him was colored by the expectations of the gods of Egypt. They were accustomed to seeing animal sacrifices and even human sacrifices to appease the gods. Yah wasn't any more pleased with the idea of continuously offering innocent blood to cover the sins of guilty man than we are today.

Yah was willing to allow this possible misunderstanding of His requirements and His character as a way to help the children of Israel understand that the Lamb of Yah would be slain – the innocent for the guilty. However, this was not because He needed to see the sufferings of innocent blood to soften His heart so He would have mercy upon them.

Yah certainly didn't care for all of the blood sacrifices and rebuked the children of Israel, saying that He wanted them to love Him with all their hearts and obey Him, rather than sacrificing these animals to try to pay for their sins (*Isaiah 1:10-20, Jeremiah 7:21-23*). King David understood this principle after his great sins regarding Bathsheba (*Psalms 51:16-17*). The book of Hebrews makes clear that the blood of animals did not cleanse the conscience of sin. In fact, Yah warned that He will not pardon transgression (rebellion) or forgive sins, and entreats us to simply hear and do what He says (*Exodus 23:20-22 & Joshua 24:19*).

It is amazing how our Heavenly Father allowed these '*statutes that were not good, and judgments by which man should not live*' to help contain the sin problem among the people so they could live long enough to recognize their need for His loving Spirit to govern them. Yah realized that His loving character might be misunderstood then and might still be misunderstood by those who observe the letter of the law. He had entered into covenant with Abraham, and then with a people who needed to be governed as rebellious sinners instead of friends of Yah like Abraham was. He would honor His covenant promise to Abraham by entering into covenant with them, even though their promises to obey were not honored. This dark misunderstanding in their picture of our Heavenly Father's character was brought to light by the life and teachings of Yahshua or Jesus. He gave us an example of our Heavenly Father's loving heart so that we could learn to trust Him in everything.

Some who say that sin is the transgression of the law limit the law to the Ten Commandments (*1 John 3:4*). They believe that this is the New Testament definition of the law that we are required to obey – and this is true in principle. However, since they limit the law spoken of here to the Ten Commandments, they may miss out on some very precious insights into Yah's ways. Let us see if this traditional view is consistent with other New Testament writings. Let us look carefully at the context of another New Testament passage that explains sin as the transgression of the law more completely and see if this idea is entirely accurate.

"If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:8-12)

Here we have the royal law, which includes, *"thou shalt love thy neighbor as thyself"* (*Leviticus 19:18 & 34*). This also says that if we have *'respect of persons,'* (*Leviticus 19:15, Deuteronomy 1:17 & 16:19*) we commit sin. These are included in Yah's commands for His children to honor, and part of the expansion of what "love thy neighbor as thyself" indicates.

Let us stop right there. Is sin the transgression of the royal law? yes. What about the law of liberty? yes. Are all these passages above quoted from the Ten Commandments? no. They are also quoted from Yah's own words and recorded in the Torah or the Law of Moses, so which law is sin a transgression of? Is sin just disobedience to the Ten Commandments? or may sin be defined as disobedience to Yah's character and loving principles as shown in the Ten Commandments and expanded upon in the Torah or the Law of Moses? The Torah records all of Yah's commands (including the Sabbath), statutes (including the appointed times) and the judgments.

Our Messiah quoted from the Torah when He resisted the tempter with these words; *"Man shall not live by bread alone, but by every word that proceeds from the mouth of YHWH"* (*Deuteronomy 8:3 & Matthew 4:4*).

We would encourage you, dear reader, to consider that the royal law – every word that proceeds from Yah's mouth and the principles in the law of liberty, which are clearly quotations included in the Ten Commandments – is the foundation for judging between sin and righteousness that our Messiah and James used.

Our Saviour told us very clearly, *"Think not that I have come to destroy the law (of Moses) and the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break the least of these*

commandments, and shall teach men so, he shall be least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:17-19).

We must study to learn what is right through the Scriptures, while being fully surrendered to Yah and taught by His Spirit. Our Heavenly Father knows each one's situation. There is grace for people who have been born of Yah's Spirit and are not aware that they have received a teaching that conflicts with the law and the prophets. As the Spirit opens our eyes we will continue to obey what He teaches us, even when it requires us to repent of our past understanding and take a position that conflicts with those who might claim to have religious authority over us.

Our Messiah warned that being His disciples will put us into the position of being hated of all men and commands us to rejoice when they mistreat us for His sake. He even said that they would put us out of synagogues (*Matthew 5:10-12*). Might that mean that we may be put out of our 'Christian' fellowships, as well? When we are, we can respond with joy that we are counted worthy to suffer for His sake.

We can be in awe of our Heavenly Father and His loving provision for us as we realize our mistaken understanding of His ways. Even if we have believed and taught that the whole Old Testament was fulfilled with the death of our Messiah and He has nailed the requirements to the cross, we can repent!

If this still isn't clear to us, we may ask Yah to lead us in our examination of His Word, so that we will understand His ways more completely. He loves us so much that He will help us to fully receive the light He has been opening up, if we are willing to ask Him to teach us. When we recognize that we have been mistaken and have misunderstood His ways, we can come to Him in heartfelt repentance. Yah assures us that He will receive us and give us the courage and strength to go ahead and do what may be unacceptable to some and, perhaps, unappreciated by others.

It may take a lot of courage for those who have believed and taught that the statutes were nailed to the cross to look at the balance of Scriptures and acknowledge that receiving the new covenant includes walking in the loving principles of Yah's statutes.

There are earnest-hearted Sabbath keepers whose ministry-base and financial contributions might be greatly diminished if they began promoting the statutes, including the feasts, as part of Yah's plan for His children today. Our Heavenly Father promised to take care of His children when we choose to obey Him, even when others withdraw their support.

Some have their traditional understanding of doctrine so ingrained that it may be difficult for them to see anything different than they have believed all of their lives.

We have been reproved for judging another man's servant in their understanding of how to honor Yah ([Romans 14:4](#)). We can pray for these people and live our lives to share the love Yah has shown us. We can also speak of the issues we have found in our studies that will encourage others to study the Word for themselves. Ultimately, Yah is their teacher and knows how and when to reach them. They may have a work to do in their place in His kingdom and may not yet be ready for a transplant, as we pondered in the previous chapter, '[The Scriptural Day](#).' Yah loves and understands each one of us. He also knows when we will be ready to understand each doctrinal truth and change our lives for His glory.

The Timing of the Sabbath

Some may say that the Jews have kept Saturday, or Saturn's day, since the dawn of recorded history. Therefore, Saturday must have been the seventh day of the Creation week. This may sound like a good reason for honoring Saturday as Yah's Sabbath now. [However, the one prophesied that would think to change times and laws came into the picture, it is not that simple ([Daniel 7:25](#)).]

The nation of Israel honored Yah's set-apart days at the time that those who honored the pagan planetary week around them designated as Saturn's day. We showed this in the chapter, '[The Original Timepiece in History](#).' We have uncovered more history to show that Saturn's day in their time was the first day of the pagan's lunar month and week. Saturn's days coincided with the New Moon on the 1st and the Sabbaths on the 8th, 15th, 22nd, and 29th of the lunar month.

It may be true that the Hebrews always honored the day that others call Saturday or 'Saturn's day' as Yah's commanded holy day. However, many who make this claim may not be aware that Saturday is now calculated differently than it was before the destruction of Jerusalem. [If you have not been reading the chapters of this book in order, please go back and examine the chapter called '[The Original Timepiece in History](#).'

The TORAH as Our Foundation for Doctrine

We have the Torah as our foundation for doctrine. As the Scriptures say, *"to the law (**torah**), even to the testimony, if they speak not according to this word, it is because there is no light in them"* (Isaiah 8:20). We also have the principle, *"precept must be upon precept... line upon line, here a little and there a little"* (Isaiah 28:10). These are principles we use to understand the big picture of the Scriptures for the Sabbath in [The Original Timepiece](#).

Foundation for Identifying Worship Days

"And God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." (Genesis 1:14)

Yah said that the lights in the firmament of the heavens were to be for signs and for seasons, and for days and for years.

As we have seen in the chapter, [‘The Scriptural Day,’](#) the sun shows when the day begins and ends. We recognize that the sun in conjunction with the stars or constellations shows a solar year, and the sun’s equinox along with the moon shows when to begin the lunar year. We examine this principle more fully in the chapter [‘Lunar Perplexities & Scriptural Solutions – The Beginning of the Year.’](#)

‘Signs’ is translated from **owth** (Strong’s #226), and means beacon or signal. The lights in the heavens were designed to be a signal for us or to be a sign telling us something. The same word is used in [Ezekiel 20:12](#), where Yah says, *“Moreover, I gave them My Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.”*

‘Seasons’ seem to indicate spring, summer, autumn and winter in English. However, when we dig into the meanings of words, we learn that the word translated ‘seasons’ comes from the Hebrew **mo’edim** (Strong’s #4150). It is translated as ‘seasons,’ ‘appointed times,’ and ‘feasts’ (among other words) in other places in Scripture.

Considering the passage in [Genesis 1:14](#), we may reasonably conclude that in some way, the lights in the heavens are to signal Yah’s appointed times for us to worship Him.

As we examine further into the Scriptures, we find that Yah appointed the moon for seasons or **mo’edim** in [Psalm 104:19](#). The moon is also a faithful witness in the heavens according to [Psalm 89:37](#).

Where else are we given information on the mo’edim? In [Leviticus 23:2](#), YHWH states, *“The feasts (**mo’edim**) of YHWH, which ye shall proclaim to be holy convocations, even these are my feasts.”* We might note here that Yah proclaims the feasts in this chapter to be *‘My feasts.’* When we come into covenant relationship with Him, we honor Him by gathering together for His feasts at the time He proclaims them.

Verse 3 tells us, *“Six days shall work be done: but the seventh day is the ‘Sabbath of rest’ (**shabbath shabbathown**), a holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.”* Here we note that Yah proclaims the seventh-day Sabbath to be His Sabbath. Since it is His Sabbath from Creation, and we are His children through Adam, we are called to honor Him as our Creator on His Sabbath.

Our Messiah & the Sabbath

Our Messiah also said that He is '*Lord even of the Sabbath Day*' (Matthew 12:8). In this claim, He was showing His Oneness with YHWH, and His authority to manifest the proper Sabbath observance. In the context of this encounter, He was rebuking the rules that the elders added to, or diminished from, that are recorded in the Torah. Their perversion told people that it was sin for them to do things that Yah never defined as sin. They condemned others according to their traditions, when Yah had not given them that authority. Yahshua reproved them for condemning the guiltless because they do not know the Scriptures or the nature of Yah. He did not set aside the Sabbath in this situation; He simply put it back into the proper Torah perspective.

This may be a difficult thought to consider for those who have been taught that the law and the gospel are opposed to one another and that the law was nailed to the cross. Let us ponder this doctrine a little further.

We cannot depend upon our observance of the law to save us. However, when we are born of the Spirit, we are dead to self or the carnal nature, and our life is hid with Christ in God (*Colossians 3:1-3*). Yahshua's Spirit will honor Yah's law of love in these surrendered vessels. As we get to know Yah and His ways better, more of His lovely attributes of character will be shown in our lives while we are abiding in Him. When we recognize the big picture of His calling on our lives to obey all of His applicable commands in the Torah, our lives will manifest obedience to His voice, His charge, commandments, statutes and laws, as He testified of our faithful father Abraham (*Genesis 26:5*). The Holy Ghost or set-apart Spirit is given to those that obey Him (*Acts 5:32*).

Whose Feasts Do We Honor?

When Yah brought the children of Israel out of Egypt to honor His promise to faithful Abraham, He made a distinction for them between the worship and feasts of the pagan mighty ones and His own worship and feasts. They had been slaves to the worshippers of other gods; now He freed them from bondage to the wicked so that they could serve their Creator/Redeemer, the Mighty One of love, justice, and mercy.

Pagan Feasts?

Many who claim to be children of the Most High today and say we are to '*keep the commandments of God and the faith of Jesus*' (Yahshua) while they quote from Revelation 14:12, seem to feel it is appropriate to honor pagan feasts.

Valentine's Day

Many do not mind having Valentine's Day parties. They may have Valentine's banquets for couples in their church fellowship or their church-sponsored schools, and their little children may make or buy little hearts with cupids on them to give to their little friends. When something is said about its unscriptural basis, they may simply pass it by and say that those concerned with the issue are fanatical or legalistic – as though our loving Heavenly Father would not be jealous or offended that we give such time and attention to other gods.

We are called to be the Bride of the Holy One of Israel. Is it appropriate for us to have parties that glorify pagan deities?

The Family Relationship

Let us imagine ourselves in a situation that we hope would never happen in our family relationship. How would you who are husbands feel if your wife and children had a party for a man you had told them to avoid associating with, because you knew he was flattering them and trying to win their hearts away from you? How would you wives feel if you were seeing your husband and children's attention given to a woman that you know is a bad influence, but realize that your concerns are misunderstood? What if you realized that your spouse and children were naïve in regard to who this person is, and what he or she is really like; and they liked him or her, and thought that you were being too hard on the person? You may have already sensed a rift between you because your children have accepted the idea that you didn't have their best interest at heart because you expressed your concern, and perhaps rebuked their association with the person.

What if you who are husbands had known this man and his character for all his life, and felt a great deal of compassion on him for the poor choices he made? You understood the effects his self-centered decisions had in making him miserable – however, the way he mistreats everyone close to him caused you a great deal of concern. You knew that he has never repented of his self-centered lifestyle, and the effects were telling on him. What if you knew this man flattered and seduced women, and if they weren't willing to compromise their morals, he might rape and try to kill them? What if you knew that his former wife had a child with him, and he had required her to burn the baby as a sacrifice to his strange god? What if you knew that he had a gang of men that robbed and killed people?

What if you fully understood that this man was jealous of you, because you had a good wife, and that he despised and abused every woman who was naïve enough to be taken in by his charming personality? What if you knew that the man wanted your wife to compare you unfavorably with him in her mind, and become dissatisfied with you, and finally divorce you to marry him? What if you understood that he was bent on winning your daughter's affection away from you so he could make her into a drug whore and sell her sexual services for his own profit? What if

he wanted to plant seeds of rebellion in your son's heart, entice him into his gang, and teach him to mistreat women? Would you be pleased for your wife to have a party for a man of that character? Wouldn't you want to protect her and your children from attaching good feelings to time spent with someone so unworthy of their affections?

What if your wives knew that the woman your family is enamored with is in the service of a man who has such devious designs on your husband and children?

How do you think our Heavenly Father, the Holy One of Israel, feels about us, His Bride, having feasts to honor His enemy? This is the enemy of our souls who kills, steals and destroys; who rapes and pillages everyone he can get under his power—not only our bodies, but our souls? Do you think Yah is pleased when we have parties that are based on pagan practices thought up by the enemy of our souls to wean our affections away from Him? How do you think He feels when we introduce our naïve children to these pagan worship parties that cause them to focus on self and encourage them to think favorably of pagan deities and attach good feelings to parties honoring them? Did Yah ever command us to honor days set aside on a pagan calendar in that manner?

Saturnalia or Christmas

Some seem to feel that it is appropriate to honor the feasts of the pagans, like Saturnalia – now called Christmas – and put up a tree and decorate it, although YHWH has clearly rebuked this practice. (See [Jeremiah 10:3-4](#).) They say that they are celebrating Jesus' birthday. Did our Messiah command us to celebrate His birthday?

While caught up in the spirit of Christmas, some who tell their children that they must always tell the truth or obey the Ten Commandments, are poor examples. Many tell untrue stories to their children about where their presents come from, pretend to be 'Santa Claus' or 'Saint Nick,' and claim it to be harmless fun.

Children do not have the maturity to know the difference between reality and the imaginary stories their parents tell them. Some lose their ability to trust their parents and other adults because they are devastated when they finally learn that there isn't a real Santa Claus. They may also question if there was a real baby Jesus who came to earth to forgive them for their sins, or if that is just as much a 'story' as Santa Claus was. Who could blame them, when those they believed to tell them the truth in the area of Santa Claus had also told them the story of baby Jesus in a manger, with angels, shepherds and wise men?

Churches have Christmas parties, overindulge unhealthful candies and baked goods, and send presents to one another, all in the name of celebrating 'Jesus' birthday' and having a good time. Many church people give sugar treats and junk food to one other, overindulge, and get sick during the holidays.

Yet this is done to celebrate our Messiah's birthday? Where is such an idea given in the Scriptures as an appropriate feast for Yah's people to honor?

There is much more to consider in reference to this feast. We hope the above thoughts on it will be prayerfully taken to heart, and the whole foundation of this holiday will be investigated more completely by the reader.

Easter - Goddess of Fertility

Easter has been appropriated as a celebration of our Saviour's resurrection. It is from the worship of the goddess Ishtar, the queen of heaven (*Jeremiah 7:18*), and is often celebrated with new spring clothes, chocolate rabbits, dyed eggs, hot cross buns, and jelly beans, commemorating the goddess of fertility. Many professed Christians feel free to celebrate this feast from the pagan mighty ones, yet they tell us that all Yah's feasts were against us and have been nailed to the cross (*Colossians 2:14*). This idea is not actually being taught when the text is considered fully within its context, but it may sound fine to us when we haven't asked our Heavenly Father to teach us to understand what it really means.

Let us take a moment to think about this. How can Yah's feasts, His appointed times set aside for communion with Him and fellowship with believing brothers and sisters who are also in covenant relationship with Him, be against us? What kind of sense does this idea make? Is the Mighty One of Abraham, Isaac and Jacob pleased that we have disregarded His commanded feasts, saying they were nailed to the cross, while we substitute pagan feasts that He has forbidden? We are forbidden to inquire how the idolaters worship their gods so we can do likewise (*Deuteronomy 12:30*), yet here we are celebrating pagan feasts in the guise of honoring Him! Do we even know our need to repent? Are we so blinded by tradition that our divided hearts rebel against this entreaty?

Yah knows His children need special times of celebration. He set aside His **mo'edim** or appointed times at Creation and called them His feasts. It appears that He has heavenly appointments with other created beings, as well (*Job 1:6 & 2:1*). He invites His children to set aside special times to honor Him on His feasts and forbids us from worshipping or honoring other gods. If we are not honoring Yah on His appointed times, we will honor those that are not true gods at times of our own choosing, because the human heart must honor some mighty one if we are not honoring Yah. That is simply the nature of humanity.

"Ye Are Gods"

"I said, ye are gods (mighty ones) and all ye are children of the Most High." Our Saviour quoted this passage from *Psalms 82:6*. He asks why should we be amazed or offended when He says He is the Son of God (*John 10:34-36*). According to the Scriptures, all to whom Yah's Word has been entrusted have been given the position of gods (**elohim**), mighty ones or judges. We tend to forget our noble

origin and our high calling as Yah's representatives when He has entrusted His Word to us. We may not have been taught, nor yet fully understand and realize the power inherent in that Word to create a new heart and spirit in us. We forget, or perhaps may have never really understood, that we can be *"trees of righteousness, the planting of YHWH, to bring praise to His Name in the earth"* (Isaiah 61:3). Let us ponder these powerful insights into Yah's intention and purpose for us as His redeemed children. We may improve the opportunity to bring our lives into one spirit with the Mighty One of Israel through repentance and loving obedience to partake in His everlasting life, or we shall die like mortal sinners, as the end of the verse in [Psalm 82:6](#) warns.

Birthday Parties

In all of the commands in the Torah regarding proper honor to Yah and our neighbor, nothing is mentioned about honoring anyone's birthday. It appears that Job's children's practice of having a feast 'each on his day' so concerned him that he sanctified them after each feast and offered special sacrifices to Yah for them ([Job 1:4-5](#)). He understood that this type of flattering attention has a tendency to elevate self in our own thoughts, and the danger that in so doing, we might blaspheme Yah in our hearts.

There is no mention of birthday parties associated with Abraham, Isaac, and Jacob. Herod's birthday feast so endangered his soul that he took John the Baptist's life to please his stepdaughter after she danced for him ([Mark 6:21-29](#)). This is not a high recommendation for Yah's people to participate in such practices.

When we participate in the common pagan practice of celebrating birthdays, we are holding feasts in honor of 'other gods' or mighty ones than the Most High. We are elevating 'self' as a mighty one and the time of someone's human birth as being worthy of recognition. In these gatherings where believers may be involved, the One whose Spirit has breathed life into us may receive the token recognition of a formal prayer. This would be in the midst of the time that we 'celebrate' by singing vain songs that draw our attention away from our loving Creator, telling jokes and silly stories that edify no one, and encouraging one another to indulge treats that will take down our immune systems. All these practices are forbidden uses of our talent of speech and the command of temperance in all things, if we know the Scriptures well enough to recognize it ([Ephesians 5:4-12](#)).

Unnecessary Temptation?

Most of us would do better without the temptation to eat junk food and overindulge our appetites while being encouraged by those who say they care for our souls. Many people say afterwards that they shouldn't have eaten so much or certain sugary treats that weren't good for them, and they may even get sick. The Scriptures tell us not to indulge our appetites if we tend to gluttony ([Proverbs 23:2](#)).

“Why do you spend your money on that which is not bread (good food), and your labor for that which satisfieth not? (Isaiah 55:2)

The Apostle Paul said that he wouldn't eat meat or drink wine if it would cause a weaker brother to stumble (*Romans 14:21*). Who are we to knowingly serve things that would encourage our weaker brothers and sisters who might be struggling with appetite to indulge things that will hurt their body temples? This testimony in no way brings glory to our Heavenly Father, whose Spirit gives us the fruit of temperance when we are abiding in our Saviour (*Galatians 5:22-23*).

When we have these parties, we teach our little children, whose souls we have been entrusted to lead to our Saviour, to feel as though they deserve a certain idolatrous recognition. We give the children presents and encourage them to overeat and gratify their taste buds on things that aren't good for their bodies; just because they were born and happened to live long enough to make it to the time of their birth during the next year. They did nothing special to deserve this type of attention, and their little egos would be safer without it.

Once we really think about this subject, we will recognize the idolatry involved in setting aside special feasts or parties to honor humans who were made in the image of Yah, in ways that are not shown to be proper in the Scriptures.

This type of celebration to honor one another's birthdays is so common among our people that we may feel uncomfortable disregarding it completely. How do we graciously handle this type of situation without unnecessarily offending our well-meaning friends, family members, and fellow church members? Truly, this is a subject for prayer, asking for great wisdom and tact. We desire to love and honor Yah with all our hearts and our neighbor as ourselves. Our whole duty as humans is to fear Yah and keep His commandments (*Ecclesiastes 12:13-14*).

Praying for wisdom and grace is so important in this area. What if we were to let our friends and family members know that we would like to do something different, instead of the usual birthday party time and the funds spent on it? What if we were to speak especially to those who know us well, who might be inclined to do surprise parties for our birthday, so they would understand the type of 'party' we would rather have, and rally our friends to do that instead?

If we were to begin a new type of 'birthday' acknowledgement among those who would show us that type of honor, this may make a difference in the way the people around us think about our Heavenly Father and the gift of life He has blessed us with. What if we were to ask our Heavenly Father to bring our attention to a person or family that has needs we might be able to fill? Then we could wait on Him to show us who to bless and what we might do for them.

What if we were to ask our children to think about someone who is less fortunate that they would like to bless and share the gifts or the value of them, which they

would normally get on their birthdays? What if we were to just get out of our normal comfort zone and 'spend' this particular celebration time, and whatever gifts are normally given to us, to bless someone that has greater needs than we do? Could we turn the whole self-indulgent spirit of the birthday celebration around to be a great blessing to others among those in our sphere of influence? By Yah's grace we believe that those who take this seriously can help change the way we think about and honor birthdays for Yah's glory and the blessing of those we love.

Our Messiah addressed this principle when He asked, *"How can ye believe, that receive honor from one another, but seek not the honor that comes from YHWH only?"* (John 5:44)

Our Messiah's Counsel on Feasts

Our loving Messiah knows that we are social beings and that it is good for us to have loving social interaction with others. He did not condemn feasts. It was common for marriage feasts to be seven days long in His time, and His first recorded miracle was at a wedding feast (*John 2:1-11*). His purpose at feasts was to edify the people involved and encourage their thinking along the lines of Yah's kingdom. Our purpose in interacting with others is to edify them and build them up in the most holy faith. We can listen to them, and live in such a way as to plant seeds in their hearts that may grow up into blessings for Yah's children.

Yahshua encouraged us to think about our purpose in having feasts. He told us, *'When you make a feast,'* to invite people outside of our normal social circle (*Luke 14:12-13*). This clarifies that He believes it is appropriate to have feasts and share the bounties Yah has provided for us.

It would be appropriate to provide the best quality food available, prepared as healthfully as possible. This would be a much better example than to provide junk food and sugary treats which have been processed so that the positive food value Yah has originally provided has been stripped out, which might tempt our guests to eat more than they need. They don't need to bring down their immune systems so they could become sick from eating the 'dainties,' and wish in the end that they hadn't come to our party to be tempted that way.

Rather than having feasts or parties for our friends that can afford to invite us back, we can follow the counsel of our Saviour and bring the poor into our home, and those who are on the lower levels of the social ladder. You know those who are usually excluded: the people who seem to lack the social sense to wear 'appropriate clothing' or exhibit the social graces we might be accustomed to. We may obey our Saviour and brave the snide remarks of our cliquish friends who seem to believe the gift of hospitality is for 'climbing the social ladder,' and may exclude us in the future for including those in our gift of hospitality our Saviour has pointed out, who may need it the most.

The Righteous Man & Virtuous Woman

We are called to be like the righteous man and the virtuous woman of the Old Testament. We can make it our business to know and help meet the needs of those in our community with kindness and tact, perhaps even secretly in certain situations. We want them to praise our Heavenly Father for His kindness, instead of feeling beholden to us. Sometimes gifts are given with the intent that 'he'll pay me back sometime.' We are not to give so that others feel the need to figure out a way to pay us back or feel they must do anything we might ask them to do because we helped them when they needed it. *'Freely ye have received, freely give'* (Matthew 10:8)

Tithe & Feasts

One of Yah's commands for observing 'My feasts' was that the people use their tithes to help bring the poor and the Levite from their community to the place where He put His Name and provide a feast for them there. Our Saviour was apparently building on the principle already given in the Torah (*Deuteronomy 12:12 & 14:29*). This is part of our duty in the Torah and is included in the command to love Yah with all our hearts, and our neighbor as ourselves.

Chosen Vessels

There is tremendous joy in knowing that we are a chosen vessel for our Mighty One to dwell in. When we finally accept our calling and our anointing and infilling with His Spirit, it changes the way we view our neighbor and ourselves. We are truly designed and called to be gods (**elohim**) or mighty ones, in whom the Word and Spirit of Yah can dwell (*Psalms 82:6*). When we give ourselves to Him in full surrender and are content with our calling and position in life, doing our personal duty to Him and our fellow humans, we are filled with His love. His life, with the fruit of His Spirit, is manifest through us as we abide in Him.

We finally decide that our time of sowing to the flesh and reaping the curses that come from worshipping false gods – like those whose 'god is their belly' - is finished (*Philippians 3:19*). We finally understand that the false mighty ones do not love us or have our best interest at heart. Everything given has strings attached, even the sugar 'high' from our unhealthy treats has a downside. Some people are just as addicted to refined sugar and refined flour products as others are to alcohol and drugs. Although these false mighty ones may flatter us and stimulate our flesh to make us feel good as they try to win our affection away from our loving Mighty One, they will eventually make us pay and use us to their own ends.

All the commands of Scripture on how to treat our neighbor show us how our Heavenly Father treats us, His neighbors and His children of covenant. We are designed to be gods, 'elohim,' miniatures or replicas of Yah, made in His image to show forth His attitude of love, honor and service to those in our community.

When we are fully surrendered to Him, and He dwells in us, His love will flow out of us to bless others. What a high calling!

We have been given the ministry of reconciliation to those around us that do not know Yah and have not entered into covenant with our Mighty One. They may not have experienced the love that is so concerned for their safety that He allowed His only begotten Son to take the death penalty for us, so that they could be born of Yah's Spirit and enter into His life. They may not fully understand that the natural penalty of the sin they have committed is the second death, nor that they can choose life – by choosing to die to self and allow Christ to live His life in them.

These people may be on the downside realizing that the illusion of the mighty ones they worship have deceived them. They may be suffering the diseases of the Egyptians, which those of the covenant have been promised we will not partake of as we obey our Mighty One (*Exodus 15:26 & Deuteronomy 7:11-15*).

Our neighbors may need to understand that their physical salvation from disease is tied up with their decision to choose life, and obey Yah and all of His commands in the care of our vessels which were made to honor Him. In other words, they can choose to live in covenant relationship with our Heavenly Father and eat moderately of real food as He has provided it, so His life is manifest through their vessel, and He is able to heal them. Part of the evidence of His Spirit governing our lives is the fruit of temperance. When we are born of the Spirit and walk in the Spirit, we do not indulge the works of the flesh (*Galatians 5:16-25*). This experience is part of our sanctification, entering into the Sabbath rest or sabbatismos of our loving Mighty One (*Hebrews 4:9-13*).

The Chosen Fast - Yah's Sabbath Rest

"Is this not the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. Then shalt thou call, and the LORD shall answer; thou shalt cry and He shall say, here I am. If you take away from the midst of thee the yoke (unscriptural expectations), the putting forth of the finger (critical spirit), and speaking of vanity (course joking and silly talk); and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday..."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt

honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.” (Isaiah 58:6-14)

We come to understand the true Sabbath rest of the soul that is represented in the Scriptures. The works of the flesh are ‘fasted from,’ or died to, and the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (*Galatians 5:16-25*), are manifest in the life that honors Yah’s Shabbat, because He is the Mighty One that sanctifies us.

Yah gave us His Sabbaths so that we would join Him in resting from our own works. He wants us to take His special set-apart day to commune with Him, partake of His Spirit, and be refreshed for our purpose of manifesting His love to our neighbors throughout the next week. Recognizing the difference between honoring Him and doing our own ways, finding our own pleasure, and speaking our own words is part of the Sabbath blessing. This way we can enter into His rest and cease from our own works of trying to obey His commandments to earn our salvation or avoid punishment.

Indulging a self-centered lifestyle while we ‘count to seven and get to church on the right day’ (whichever day we might think it is); is not grounds for our Heavenly Father to answer our prayers (*Isaiah 58:1-5*). We may get prayers answered, but there is no guarantee that He is the One answering them. He says *“the man who turns away his ear from hearing the law, even his prayers are an abomination”* (*Proverbs 28:9*). The law here is defined as ‘**torah** – a precept or statute, especially the Decalogue or Pentateuch.’

If we want anything for ourselves rather than for His glory, our self-righteousness will condemn us. We have the very clear warning of *Ezekiel 14*, the principle of which still stands today. He warns us that if we come to inquire of Him with idols in our hearts, He will answer us according to our idols. Let us seriously consider the effects we see of this principle on the ‘Christian’ world today. (Please compare with *II Thessalonians 2:8-12*.)

Idols Answering Prayers

It seems that various religious groups have their own teaching about the old covenant and the new covenant. They don’t let Yah’s Word explain it by comparing Scripture with Scripture. Those who are serious about letting the Scriptures explain themselves, and not adding to or diminishing from the law (torah) of love as Yah commanded, may be accused of being unloving or legalistic.

Those who are not willing to obey Yah in everything and don’t feel it is important, may accept everyone as believers who espouse their particular teachings and

traditions. They have an unscriptural picture of God and ‘another Jesus’ or other ways of salvation than the Scriptures teach (*II Corinthians 11:4*).

There is an ecumenical movement that is teaching ‘another Jesus’ and ‘another gospel’ in the world, and joining together on the points they hold in common. They believe in ‘One God in three persons – God the Father, God the Son, and God the Holy Spirit – three in One.’

In contrast, the Scriptures teach this concept, *“But to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord and Saviour, Jesus Christ, by whom are all things, and we by him.”* (I Corinthians 8:6)

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” (John 17:3)

The ‘One God’ of the Scriptures is the Father. Our Messiah calls Him His Father and our Father, His God and our God (*John 20:17*). We truly need to search the Scriptures to learn if what we have been taught about the God that we worship is truly in line with what the Scriptures teach. We need to examine what Yah or YHWH, the LORD or GOD of the Old Testament testifies of Himself and what His Son testifies of Him, as recorded in the New Testament.

We will not explore this Scriptural understanding of God much further at this point. We will note, however, that those who teach this trinitarian concept of God seem to have a different picture of what is required to honor the one they call their God than the Scriptures actually teach about what is required to honor our Creator.

All one has to do is accept their traditional teaching of the trinity and their definition of sin – only a partial picture of the Scriptural definitions of sin – and let the definition that would reprove them, *“sin is transgression of the law”* [the royal law – every word that proceeds from the mouth of YHWH, not adding to or diminishing from it] stay between the pages of the Book. All of those churches are banding together, and the spirit governing is that of Babylon, the mother of harlots and abominations of the earth (*Revelation 17*).

Very few Christians, whose churches are part of the World Council of Churches, seem to realize their danger or understand that the call to *‘Come out of her, My people’* actually applies to them (*Revelation 18*). They don’t see the great deception they are snared in. They are so enamored with their position and their false confidence in association with others who are likeminded in some ways, that they disregard or criticize the warning messengers. They may recognize Yah’s message to come out of Babylon, but they apply it to anyone but themselves and their organization that they feel is so evidently ‘blessed of God.’

We are warned, *“And for this cause shall God send them strong delusion, that they should believe a lie, that they all might be damned that believed not the truth, but had pleasure in unrighteousness”* (II Thessalonians 2:11-12).

Redefining Sin & Making Alliances with Idolaters

Many who claim to *‘keep the commandments of God and the faith of Jesus’* have redefined sin and are not using Yah’s Torah to define it as our Messiah did. They have joined in an alliance (the World Council of Churches) with those who teach that the law has been nailed to the cross, and that we can substitute our own Sabbath day for the one Yah commanded. They also substitute their own feast celebrations for His commanded appointed times. Is not this idolatry? Is it appropriate for those who claim to obey our Heavenly Father to join in an alliance with those who rebel against His clear commands of Scripture and excuse their disobedience?

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness: and what communion hath light with darkness? And what concord hath Christ with Belial: or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be My people. Wherefore come out from among them and be ye separate saith the LORD, and touch not the unclean thing, and I will receive you. And will be a father unto you, and you shall be My sons and daughters, saith the LORD Almighty.” (II Corinthians 6:14-18)

This is the calling of Yah’s children from the beginning of time. Abel honored Yah according to his understanding. Cain became jealous because Abel was true Him, and received the token that his sacrifice was acceptable while Cain’s wasn’t. Therefore Cain rose up to kill Abel. The wicked who, like Cain, substitute their own ideas of acceptable worship are offended when the righteous entreat them by precept or example to obey Yah’s commands in every particular.

May those who have been blind to these truths of what YHWH requires of His true worshipers to worship Him in Spirit and in truth, come out of alliances with those who teach different pictures of God than the Scriptures actually uphold, recognize this error and come to repentance.

It is our prayer that we all may join with those of who it was prophesied, would see their mistaken understanding of God and His ways, and say, *“Surely, our fathers have inherited lies, and things wherein there is no profit.”* (Jeremiah 16:19)

May we confess the sins of our fathers that we have partaken in, repent of them, and walk in Yah’s ways, as clearly shown through His Word.

Dear Reader,

Please take the time now to prayerfully reassess the Scriptures concerning what you believe about sin and the law, the Ten Commandments and the Torah, and the Sabbath rest of our Creator. Some of this information may be new to you. But it is the Word of YHWH which will judge us in the last day. We cannot leave you content with false doctrines taught by those who do not believe the whole counsel of Yah's Word. We cannot answer to Yah and have your blood on our heads because we didn't warn you of the false god and the false gospel that is so widespread today, which will never bring the believer of it into complete peace with Yah.

Please also consider and begin to dig into the Scriptures pondering the way Yah defines 'One God' and His only-begotten Son and their relationship with the Holy Spirit. May Yah bless you as you carefully reassess everything you have been taught according to all of the Scriptures. He is waiting to give you a willing heart to obey Him in all things, if you will just tell Him all about what is going on in your heart in response to the things we have shared. It is our prayer that Yah will bless you in your studies. Shalom, T & E

This chapter has set the foundation for understanding the next chapter, '[The Torah & the Scriptural Sabbath](#)' part 2. When our hearts are prepared by understanding our Heavenly Father's commands for our lifestyle if we want to worship Him, this helps us with the proper understanding of Yah's Sabbath rest and His call for us not to make alliances with those who worship other gods. He calls us to come apart and be separate from those who indulge pagan practices if we realize we are presently partaking of sinful practices that have been commonly accepted as good and 'Christian.' We will study further into the Torah to show the timing of Yah's Sabbath in the next chapter.

THE WAY OF LIFE

The Way of Life – as taught through Yah’s Word;
Yah’s true way of worship – is seldom heard.
Traditions of men, though taught in Yah’s name;
Yahshua warned, would make our worship in vain.

Let us prayerfully study the whole of Yah’s Word:
Compare Scripture with Scripture, and obey our LORD.
The love of the Father makes the Way plain –
Exposing traditions; – so our worship’s not in vain.

So let us take the time to ‘listen to the Word;’
to walk in Yah’s love and obey our LORD.
Our Father in Heaven has made the Way clear,
If we truly love Him, we’ll obey what we hear!

The Way of Life – as taught through Yah’s Word;
Yah’s true way of worship – is seldom heard:
“Strait is the gate and narrow the way
that leads to Life,” and few enter today.

“Come unto Me, I AM the Way
the Truth and the Life,” Yahshua’s calling today.
“My yoke is easy and My burden is light.”
May we walk in Yah’s way, and be pleasing in His sight.

So let us take the time to ‘listen to the Word;’
to walk in Yah’s love and obey our LORD.
Our Father in Heaven has made the Way clear,
If we truly love Him, we’ll obey what we hear!

by Elisheba Nelson

The Torah & the Scriptural Sabbath Day

Part 2

In 'The Torah and the Scriptural Sabbath Day' part 1 we looked at some of the Torah's foundational principles of Sabbath keeping in the life of the believer.

We examined the broad principles and big picture of the Scriptural and spiritual meaning of honoring Yah's Sabbath Days and feasts in our lives as believers. We looked at the fourth day of the creation week, which set the timing of the Sabbath Day feasts. We also looked at the passage in [Genesis 1:14](#), showing that the lights in the heavens were for signs and 'seasons,' or '**mo'edim**' which is also translated 'feasts' and 'appointed' times. We saw that moon was appointed for **mo'edim** in [Psalm 104:19](#). We also saw that the moon is considered a faithful witness in the heavens ([Psalm 89:37](#)).

We examined the principles of the feasts or appointed times that Yah commanded for His children. We also looked at the effect that the absence of His feasts and the substitution of pagan feasts might have on our Heavenly Father's heart, as well as our own hearts and the hearts of our children. If we aren't honoring His feasts, we will be having social times to honor other gods, because we are made with the social need for feasts, and Satan, the enemy of our souls, knows that. Pagan feasts flaunt self-indulgence and eating and drinking an abundance of dainties that are not good for our health. They also tend to flatter people's egos and encourage them to forget the true joys our Heavenly Father intended for His children.

Where We Come From (Pride & Humility)

In our Western culture, we may be taught to 'sell' ourselves. We may be encouraged to accentuate the positive in our personalities and to live and dress to impress others. If we are church-going people, we may feel the need to 'sell' our particular church organization. Many of our churches include regular bragging sessions (though not necessarily seen as such by those partaking in them) about how wonderful 'our' church denomination or independent church group is; then we become proud that we are in it. We may speak with pride of how we found 'the truth,' and all of the good things our particular group does for the community or the world. We may take pride in the missionaries we support who are taking the gospel to the unsaved or the things we provide for the needy.

The sin of Laodicea is spiritual pride. We may believe and even boast that we have all we need. This pride tends to be focused on having 'the right doctrine,' or whatever our particular group tends to focus on as part of their righteousness. For many of us it has been that we can 'count to seven and get to the right church on the right day.' For some of us, it may have been our diet or our dress or lifestyle. Our Messiah warns us that our spiritual pride turns His stomach, and He will spew us out of His mouth ([Revelation 3:14-22](#)).

Some of us tend to carry this same prideful attitude into whatever 'true church' or assembly we happen to attend. We may be part of 'the remnant church,' or 'the Church of Philadelphia,' or 'the Assemblies of YHWH.' We may have accepted some variation of the 'Sacred Name' doctrine, or pride ourselves in observing 'the feasts,' or honoring 'the Bible Sabbath' or 'the Creation Calendar.' This may actually damage the reputation of whatever group we have joined or whatever distinctive doctrine we may have come to believe. This attitude doesn't encourage many people to take our 'true doctrine' seriously because we aren't manifesting the Spirit of our loving Saviour.

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom... For where envying and strife is, there is confusion and every evil work. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. Full of mercy and good fruit, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:13-18)

Yah wants us to learn to recognize and put away our pride and to present what we understand to others with meekness when Yah's Spirit impresses our hearts. True humility is not something our carnal nature can successfully imitate. It can be very stressful for us when we try to act like something we are not. Only Yah's Word can change our hearts. We can try to act humble, but those who have truly humbled themselves before Yah will have a different spirit than those who try to put on a show of humility.

One of the most perplexing social challenges for many people is how to respond to someone who is praising himself or bragging about his accomplishments. This is true whether he is bragging about his job and financial position enabling the 'toys' he bought and the great time he had over the weekend, or his 'spiritual' works like showing up whenever the church door opens, giving his tithes and offerings to his 'true church,' or telling all about the good things he does for other people. This behavior is completely against Yah's principles throughout Scripture, but it is so commonplace in our society that people who don't habitually brag on themselves are often judged as having a boring life or having 'low self-esteem.'

Those whose hearts reverence Yah will take this bit of Scriptural wisdom seriously: *"Let another man praise thee, and not thine own mouth; a stranger and not thine own lips"* (Proverbs 27:2).

Our Messiah warned us: *"Take heed that ye do not your alms [good deeds] before men, to be seen of them: otherwise ye have no reward of your Father in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret will reward thee openly"* (Matthew 6:1-4).

Spiritual Maturity

The steps to spiritual maturity include learning to think Yah's thoughts after Him. He wants us to take the time to get to know Him better. He wants us to 'press on toward the mark' for our 'high calling' in our Messiah. He wants us to stop being conformed to this world and to be transformed by the renewing of our minds. He wants us to learn to be loving and tactful. He wants us to shed the carnal tendency to compare ourselves among ourselves and judge others as unconverted when they don't see a certain doctrine the way we do. He wants us to learn abide in Him and to love the brethren fervently.

Yah is calling His children out of spiritual Babylon. This includes our carnal comfort zones and our habits of complacency about the sins that so easily beset us. He wants us to courageously work with Him to overcome our defects of character. He is bringing people together in this movement who may have very different backgrounds. We may have no concept of one another's doctrinal understandings or may already be prejudiced against them.

Many of us have been in organized denominations with an unscriptural hierarchy and very little true Scriptural discipline. Very few are spiritually mature enough to work with Yah in helping bring others under His discipline and grow to maturity. He desires us to be willing to allow Him to reveal our blind areas to us, so we may be cleansed of our habitual carnal reactions to others. When we come into situations with those who have different ideas on doctrines we may have never thought to question, we learn a lot about ourselves and our ability to treat others with respect when their ideas cross our own.

Some may criticize those who have different views because they are indulging a carnal 'party spirit.' They may not recognize it as such because many of us were raised in churches that had this spirit. A party spirit divides us from others in the body of Messiah who have been born of Yah's Spirit, because they have a different doctrinal position in some area.

Paul was speaking of this when he talked about believers identifying themselves as being of Paul or Apollos, rather than all being of Christ. Today, Paul might speak of believers being of Luther or Calvin or Armstrong or White. He might rebuke the pride that divides the body of Christ or Messiah with their differing understandings of doctrine.

Our Messiah would rebuke us for 'lording it over' one another and teaching for doctrine the traditions of men, and Paul would show us that most of us are Scripturally-defined heretics because we accept the idea we must separate from fellowship with a believing brother over some small difference in doctrinal understanding. Once Yahshua or Paul had our attention, then they might be able to help us learn to walk in love toward our neighbor (*Matthew 5, I John 4:1- 5:21 & I Corinthians 13*).

“Beloved, let us love one another: for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love” (1 John 4:7-8).

May we all pray for our Heavenly Father to reveal to each of us what we need to see in our lives that doesn't glorify Him. We need to see if we are walking in love toward Yah and our brethren in all our attitudes and actions. May we be willing to examine ourselves to see if we are in the faith and repent when we see we have behaved unseemly. Dear Reader, we pray that you will be of those who learn to be one with Yah, our Messiah and His disciples, as He prayed in [John 17](#). May we all humble ourselves before Yah, so we will come in the unity of the faith, as we learn to abide in our Messiah and walk in His Spirit.

Practical Application of the Sabbath in the Torah

Further along in this chapter we will examine the practical application of the feast days themselves. We will explore more in the Torah regarding the Sabbath days and when they were honored. We will look up the meanings of Hebrew words and ponder some of the traditional ideas of the Sabbath and other feasts that have been accepted without question by the majority of believers for many generations, which truly don't make sense with Yah's own testimony and definitions of His feasts. We will also look at the difference between the old covenant and the new (or renewed) covenant and how the Scriptures explain them. There are passages in the New Testament that appear to indicate one thing, which, when taken within the context of the rest of the Scriptures, actually show a different picture than we may have supposed. Like the evening and morning of the Scriptural Day, tradition has put a different spin on what is actually said. Yah shows in other places how He intends us to understand the passages in question, though they have commonly been explained to mean something different.

We will look first at the Sabbath days with the distinctions many people make between the weekly Sabbaths and annual Sabbaths.

The Sabbath of Rest

YHWH lists His feasts in [Leviticus 23](#), where He says, *“These are My feasts.”* ‘Feasts’ comes from the Hebrew word **mo’edim**, meaning ‘appointed times.’ The first feast on the list is the seventh day Sabbath. He calls it ‘the Sabbath of rest.’ This term is translated from **‘shabbath shabbathown,’** meaning an ‘intermission for shabbatism’ or special holiday or holy day.

Many of us were under the impression that the word translated Sabbath means rest. The base word for Sabbath, when translated from either **shabbath** or **shabbathown**, is a Hebrew word that means rest. However, **shabbath** actually

means intermission. Generally, we work during the day and rest during the night. The **shabbath** day is set aside for an intermission from our regular work days. The **shabbathown** is a 'shabbatism,' or special celebration or set-apart time. Thus, Yah calls the seventh-day Sabbath "My feast" or 'My appointed time.'

Some say that all of the Sabbath days recorded in the Torah aren't included in the days we are to honor now. They may make unscriptural claims for the difference between the 'annual' Sabbaths and 'seventh day' Sabbaths in their teachings. They may claim that the **shabbathown** days are the annual feast days that were nailed to the cross and that the seventh day Sabbath is in a different class of days called **shabbath** days. We will look at these passages to see if they make sense with the original language in its context.

There are those who claim that it is a sin to do on the seventh-day **shabbath** what Yah has commanded us to do on the **shabbathown** days. This idea of the distinction between the feast days has been around for a long time among Saturday Sabbatarians. Some who accept this idea say that we are to honor the feast days but that there is a distinction between the timing of the seventh day Sabbath and the dates of the annual **shabbathowns**. Some of us may have accepted this traditional idea from those that we love and respect as brothers and sisters in the faith. We don't fault anyone for believing his or her elders. However, we need to thoroughly examine the Scriptures for ourselves to see if the claims for any understanding of doctrine are accurate before we begin to teach it to others as the truth. Otherwise, we may be inadvertently teaching for doctrine the precepts or traditions of men. We have been warned against doing that, as noted in earlier chapters. Let us see if there is really any basis for the above-mentioned claim in the language of the Scriptures.

Distinctions in the Hebrew Names for the Sabbaths

The terms 'Sabbath' or 'Sabbaths' are translated from several Hebrew words mentioned in the Scriptures, as noted above. Some are translated from **shabbathown** (SH#7677) which is also translated 'rest,' and others are translated from **shabbath** (SH#7676). Each has a distinctive meaning and purpose, but sometimes they overlap. Sometimes a day that is called a **shabbath shabbathown** might also be referred to with just the term **shabbath** in another passage.

Shabbath shabbathown days include the seventh-day Sabbath, (*Exodus 16:23, Exodus 31:15, Exodus 35:2, Leviticus 23:3*) and the Day of Atonement (*Leviticus 23:26-32*). The days called **shabbathown** (without **shabbath** included in the description at the same time) include the Feast of Trumpets – the 1st day of the seventh month (*Leviticus 23:24*), and the 1st and 8th days of the Feast of Tabernacles. There are a few places where the seventh-day Sabbath is called **shabbath** without **shabbathown** included in the description (*Exodus 20:8-11, Exodus 31:13-17, Deuteronomy 5:14-15*). These Scriptural distinctions are

important to note, because most of us haven't dug into the Scriptures enough to understand them properly. We may not yet recognize that the distinction made in some minds between the **shabbath** days and the **shabbathown** days is not a distinction made in Yah's mind as shown through His Word. Since we are called to put on the mind of our Messiah, and He didn't say anything of Himself but what the Father gave Him to say, it would be well for us to follow His example ([John 5:19 & 30-33](#)).

As you may have noted when you looked up the texts above, in some places Yah calls His seventh-day Sabbath a **shabbath**, and in others, a **shabbath shabbathown**. The claim that there is a distinction between what Yah commands us to do on a **shabbath** day and what He commands us to do on a **shabbathown** day is not founded in a right dividing of Yah's Word.

The idea that it would be sin to do on a **shabbath** day what is commanded to do on a **shabbathown** day cannot be verified through the Scriptures, because Yah describes His seventh-day Sabbath as a **shabbath shabbathown** in several places. As you might imagine, this traditional teaching has caused a lot of confusion, as well as mistaken ideas about our Heavenly Father's character.

If it were true that what is commanded on a **shabbathown** day is forbidden to be done on the seventh-day **shabbath**, what were the children of Israel to do when the Sabbath fell on the 15th day of the 1st month called the Feast of Unleavened Bread? They were commanded to make Unleavened Bread and take all of the leaven out of their houses on the 15th. Would Yah consider that work that should not be done on His seventh-day Sabbath? Would it be a sin to obey Yah on the Sabbath when it fell on the 15th day of the first month?

There is no record of other arrangements required or allowed if the day called **shabbath** and day called **shabbathown** came together on the same day. What were the children of Israel to do if it was Sabbath when the 15th day of the seventh month, the first day of the Feast of Tabernacles came around, and they were commanded to gather branches and make a booth? Would the children of Israel have to sin by disobeying the command to honor the '**shabbath**,' by obeying the command to honor the '**shabbathown**,' or disobey the command to honor the **shabbathown** day on the 15th day of the seventh month, because it was the **shabbath**? How did Yah make allowances for this conjectured problem?

It would be difficult to imagine that our loving Heavenly Father would put His children in such a bind. Only an unreasonable tyrant would command you to do something at a certain time, and when you did it, fault you for disobedience to something else He told you not to do at that time.

Yah claims that the seventh-day Sabbaths or **shabbath shabbathown** days are His feasts and His Sabbaths ([Leviticus 23](#)). The evidence indicates that whatever Yah commands us to do on the **shabbathown** days is not considered by Him to be

sin. There is a distinction in the Scriptures between the six days we are commanded to do all our own work and the work He commands us to do and abstain from on the Sabbath days.

Below is a chart showing the distinction between the days that our Heavenly Father calls His **shabbath** days, His **shabbathown** days, and His **shabbath shabbathown** days.

Shabbath Days – Shabbathown Days & Shabbath Shabbathown Days		
shabbath (7676) <i>intermission</i>	Exodus 20:8-11	The seventh-day Sabbath – 4 th Commandment
	Exodus 31:14 & 16	The seventh-day Sabbath
	Deuteronomy 5:12-15	The seventh-day Sabbath – 4 th Commandment
	Leviticus 23:6-8, 11&15	Feast of Unleavened Bread - 15 th day of 1 st month
shabbathown (7677) <i>sabbatism or special holy day</i>	Leviticus 23:24	Feast of Trumpets – 1 st day of 7 th month
	Leviticus 23:39	Feast of Tabernacles – 15 th day of 7 th month &
	Deuteronomy 16:13-15	22 nd day of 7 th month – [8 th day after 7-day Feast]
shabbath (7676) shabbathown (7677) <i>intermission for sabbatism</i>	Exodus 16:23	The rest (7677) of the holy Sabbath (7676)
	Exodus 31:15	The Sabbath (7676) of rest (7677)
	Exodus 35:2	A Sabbath (7676) of rest (7677)
	Leviticus 23:3	The Sabbath (7676) of rest (7677)
	Leviticus 23:27-32	The Day of Atonement (10 th day of 7 th month)

This chart first of all shows that the assumptions made about **shabbath** days being the seventh-day Sabbath and **shabbathown** days being annual Sabbaths are mistaken. We must base our understanding of Yah's ways upon all of His words.

This chart also shows that Yah called the seventh-day Sabbath a **shabbath shabbathown** day – as well as the Day of Atonement.

Accusations of Sabbathbreaking

In fact, one such issue was addressed about carrying a burden on the Sabbath. We can see the idea of not carrying a burden on the Sabbath in [Jeremiah 17:21-22](#) & [Nehemiah 19:15-21](#). However, the Pharisees had perverted the sense of the command not to carry a burden on the Sabbath when the people were working out on the land and bringing produce into the city to sell at the market. They applied the idea of not carrying anything on the Sabbath to the command not to bear a burden, regardless of the person's situation or intent. They also judged anyone who carried anything at all or told someone to carry something on the Sabbath as a sinner ([John 5:10 & 16](#)).

Bearing a Burden

With this definition of bearing a burden taken out of its context, the Pharisees actually rebuked our Messiah for healing the poor man at the pool and telling him

to carry his bed on the Sabbath! Yahshua answered that His Father works on the Sabbath and so does He ([John 5:1-18](#)). This rebuke of our Messiah is a warning to those of us who tend to legalism in our thinking. It shows that we can be wrongheaded with a false application of the command not to carry a burden on the Sabbath, or some other idea of Scripture. We might find ourselves with the Pharisees in the position of condemning our Messiah for Sabbath breaking, when our ideas of what can be done on His Shabbat are different than His loving application of the Sabbath principles throughout the Scriptures would indicate.

In fact, the perversion of the principle of burden bearing is one of the arguments we have heard against the Sabbath as understood throughout the Scriptures on [The Original Timepiece](#). Some who have not thought through the principles of Scripture have claimed that it couldn't have been a Sabbath on the 15th day of the first month when the children of Israel left Egypt, because they weren't supposed to bear burdens on the Sabbath! Some may go on to expound that they would have walked longer than a Sabbath day's journey and would have made their donkeys work to carry their household goods and that bearing a burden on the Sabbath is forbidden in Jeremiah & Nehemiah.

Let us ponder this argument a little bit. The donkeys had been in captivity doing heavy work every day, and now they could be freed from bondage on the Sabbath! There was also no such thing as 'a Sabbath day's journey' recorded in the Torah. The concept of a Sabbath day's journey didn't come about until the Pharisees started adding to the law and diminishing from the Sabbath commands in the Torah. As we noted above, the principle of burden bearing in that passage had to do with doing our own work, which the fourth commandment stated is to be done on the six working days. It clearly has to do with the intention of working the fields, gathering the harvest, and bringing it into the city for the sake of monetary gain.

Let us take a few moments to ponder the application of the traditional Sabbath day's journey, which has no basis in the Scriptures and what it would mean to us today if we were to apply it to our own lives. There are various ideas of a Sabbath day's journey, most of which are estimated to be about 2/3 of a mile in length. Most of us feel it is important to gather with others of like faith on the Sabbath because we are commanded to have a holy convocation in [Leviticus 23](#). Many of us live at distances much greater than 2/3 of a mile from our gathering places. When we drive a vehicle, we are not making an animal work, so we are honoring the principle of the fourth commandment, although we are not honoring the letter of the law as defined by tradition.

If we were to honor the traditional Sabbath day's journey of 2/3 of a mile, most of us wouldn't be able to go for our usual Sabbath afternoon nature walk, because it would be too far. A nature walk with our children looking for birds and flowers and identifying trees and wild animals would be forbidden by those who added to the words of Yah.

Many who were raised honoring the Sabbath remember with fondness the special times with parents or other adults who pointed out the beauties of our Creator's handiwork on a Sabbath afternoon walk or hike.

The disciples were walking through a field with our Messiah when they were falsely condemned for violating the Sabbath. Would we really wish to partake of the same spirit that accused the disciples to the Lord of the Sabbath?

Let us think through this principle. Yah freed the children of Israel from captivity or bondage to a slave master, the Pharaoh of Egypt, with miraculous signs and wonders ([Exodus 12](#)). They were commanded not to work. They were to gather their things together and go to the appointed place for rest and convocation. They may have gathered their things together and traveled during the night of the 14th after the death angel passed over and Pharaoh let Moses know that they could leave. It appears that they may have met in Raamses on the morrow after the Passover and left by night on the 15th. Whatever they did that day was not considered by Yah to be their own work, because He commanded to do them certain things while expecting them not to work. There is no recorded rebuke for gathering their kneading troughs and 'borrowing' from the Egyptians. There is no recorded rebuke for loading their household goods on their donkeys or into wagons drawn by cattle, if that was what they did. There is no recorded rebuke for walking from where ever they resided to the meeting place in Raamses. With this information noted, let us consider that our Heavenly Father may have a different definition of the work that we are not to do on the Sabbath than we might have previously considered.

Philo & Josephus Confirm the Sabbath - The 15th Day of First Month

Remember the historical records we examined by Philo and Josephus, showing clearly that the 1st day of the Feast of Unleavened Bread was always a seventh-day Sabbath on the 15th day of the lunar month during their time, before the destruction of Jerusalem in 70 AD? If you need to, please review them in the chapter called '[The Original Timepiece in History.](#)' Those who make the above argument against the 15th as being a seventh-day Sabbath are using the same type of reasoning that the Pharisees did against Yahshua when He commanded the infirm man to take up his bed and walk. They do not realize that in reality they are condemning Yah for freeing His children from Egyptian captivity on the Sabbath, because He did not honor their carnal ideas and rules of how the Sabbath is to be honored.

Those who think as the accusing Pharisees, have accepted human religious traditions that have added to or diminished from the principles in the Torah! We are so accustomed to judging by man's traditions that when Yah does something that doesn't fit our idea of how to honor His commands, we, like the Pharisees before us, may judge that He is wrong or was sinning and encouraging others to

sin. This is why it is so dangerous to accept any teaching without comparing all facets of it with all of the precepts or principles of the Scriptures and everything that has been said in the Word on the subject. Our traditional assumptions can cause us to reject true Scriptural authority and even the behavior of our Messiah, because it doesn't go along with our misguided thinking on some doctrine.

Of course, we usually don't see what we are doing when we condemn Yah to justify our traditional understanding of what He requires. We must pray for ourselves and for the eyes of our brothers and sisters to be opened, because some simply seem to be caught up in their traditions and cannot see the Scriptural reality of the true Sabbath day. We may have been taught to believe the traditions of an evening to evening day and an uninterrupted seven-day cycle with Saturday as the seventh day and assumed it to be the Scriptural Sabbath. We may not recognize that the claims for both traditions are based upon a perversion of the Scriptures, rather than Yah's command, *"Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little."* (Isaiah 28:9-19) Our Heavenly Father grieves, *'My people are destroyed for lack of knowledge.'* (Hosea 4:6)

Those who say it couldn't have been a Sabbath for the above reason may also say that the children of Israel are commanded to bake unleavened bread on the 15th; therefore, it cannot be the Sabbath. As we have seen in the chapter, *'The Original Timepiece in History,'* the 15th day of the first month most assuredly was the Sabbath every year. The people didn't have any unleavened bread prepared after they ate the Passover on the evening of the 14th and left as soon as Moses called for them. Yah had commanded that the 1st and 7th days of the Feast of Unleavened Bread were to be holy convocations in which no manner of work should be done, except what every man must eat. The children of Israel weren't expected to go hungry as they were gathering everything together to leave Egypt on the 15th. They weren't to be slaves to anyone anymore, nor were they to enslave others to work for them on that day. They were to prepare fresh unleavened bread on that day for themselves in honor of Yah's commands, but no one was required to slave away in a bakery for their masters so others could buy it from them.

Another argument against the 15th being the Sabbath is that the children of Israel were commanded to eat all of the lamb, and if any was left over in the morning, they were to burn it. This must not be a Sabbath, they claim, because God commanded them not to kindle a fire on the Sabbath. Therefore, to burn the leftover lamb, they would be breaking God's command for the Sabbath.

Let us ponder this idea for a little while. We have so much tradition and so little understanding of how Yah originally meant for the Sabbath to be honored that we make His commands seem impossible to obey.

Those who have accepted the tradition that the sacred time of the Sabbath begins

in the evening have a lot of challenges when it comes to honoring Yah on the Sabbath. They may eat cold food because their fire has gone out before morning, and they are commanded not to kindle a fire on the Sabbath. They may reject the Sabbath as the 15th because they are commanded to burn any leftover lamb in the morning and this would be impossible unless they kindled a fire first – and that would be work.

Some who honor the traditional Sabbath from sundown Friday evening to sundown Saturday evening may have struggled with the idea of a God that forbade them to get warm on cold mornings by a fire and have a warm drink and meal to help them warm up. Some people do not have central heat and aren't able to bank their fire well enough so it will last through the night. Some people's body heaters don't work very well, and they might be miserably cold traveling to church on a winter day, then sitting around in a traditional church building with no heat. Their muscles may be constricted in pain, and they might have a difficult time concentrating on the worship service. This would make it very difficult for them to feel that the Sabbath Day was a delight. It would be the most stressful day their bodies experienced during the week, and they might feel sick because they were not able to warm up for so many hours.

Before the convenience of electric heat, which could be set to keep the temperature even throughout the day, sick or infirm people would have had a very hard day when they were cold and unable to use the fire to warm up. The mother's responsibilities would be more challenging without access to heat. Cleaning soiled diapers and bottoms with cold water on a cold day may not be conducive to keeping a peaceful-spirited infant so that it will not distract from the worship service.

Yah is not unkind or unreasonable regarding our basic needs in caring for the young, the old and the infirm. He isn't honored when we deny our bodies the basic need for warmth because it is His Sabbath and He commanded not to kindle a fire. We get into trouble when we follow a tradition that adds to His Word and think that we are doing Him a service. Some of us have pondered these rules and were pleased when we learned that it wasn't Yah's requirement. It was simply human tradition that caused it to seem that Yah was heartless about our human need for warmth.

When we understand that the set-apart hours of the Sabbath Day to abstain from our own work begin with the morning light, it is easy to adjust our schedules. We may wake up before light and kindle the fire if it went out during the night. We may warm up whatever we baked or seethed (boiled), as commanded to prepare ahead for the Sabbath on the day before, and have a hot drink and hot food to help warm us up in the morning on a cold day. We can bank the fire on cold days and even add previously gathered wood to them when needed, so we will be able to heat up whatever we have fixed to eat later in the day. The children of Israel could burn the leftover lamb or other leftover sacrifice or peace offering in the morning if

necessary. Yah's ways are simple and good. He is not inconsiderate of our need for warmth, nor did He expect His people to do the impossible - burn a lamb or other sacrifice in the morning without a fire - just because they were forbidden to kindle one on the Sabbath.

No Servile Work

Note: This section is especially for those who feel the need to make a distinction between the phrases 'not do any work,' of the Fourth Commandment, and 'no servile work' for the annual Sabbaths.

Please observe that the term 'no servile work' isn't used anywhere in the whole passage of [Exodus 12](#) while explaining what type of work the children of Israel were to avoid on the 15th day of the first month while preparing to leave Egypt.

One rather perplexing argument against the possibility that the seventh-day Sabbath could have been on the 15th day of the first month, is that the children of Israel were only commanded not to do servile work on what they call the **shabbathown** days, or annual Sabbaths. The Passover and the 1st day of the Feast of Unleavened Bread on the 15th, are referred to as **shabbath** days in the Scripture; they are not called **shabbathown** days in that context. Only the 1st and 8th days of the Feast of Tabernacles are called **shabbathown** days, as discussed earlier in this chapter. Therefore the argument itself is based upon a false supposition. It seems that in these minds, there is some significant difference between the 'no work' that is to be done on the seventh-day Sabbath, and the 'no servile work' that is to be done on the annual Sabbaths. When this claim is compared with the rest of Scripture and historical witnesses, this argument shows itself to be founded in a mistaken dividing of the Word. The claim is made that the term 'no servile work' is somehow less restrictive than 'no work.' Is there anything within the language of the Scriptures to support this idea?

Let us look at the term servile (SH#5656). It means 'work of any kind.' It is from a root (SH# 5647) meaning 'to work in any sense;' by implication to 'serve,' 'till' or 'enslave.' In this context, it appears that this phrase 'no servile work' shows a double emphasis – no work of any kind for either your slaves or yourselves. The concept of not working is repeatedly emphasized in the sentence. It may emphasize the idea to remind a person who might have applied the command of 'no work' only to himself to include that his slaves also were not to work for him on that day. Yah tells us, *"All souls are Mine"* ([Ezekiel 18:4](#)). Even if His people owned slaves, they only owned their bodies, not their souls. They were to give them the Sabbath off because their souls belong to Yah.

This double emphasis rebukes the common Jewish practice of having a servant do what is traditionally forbidden to them on Saturdays, the day they keep as the Sabbath. A servant who will turn on lights, light a fire, push a button on an elevator, or drive a woman in labor to the hospital is referred to as a 'Shabbos goy.'

Having a servant work for a Sabbath-keeper on the Sabbath is clearly forbidden in Yah's fourth commandment (*Exodus 20:8-11 & Deuteronomy 5:12-15*).

The children of Israel would have been amazed to listen to Moses telling them that they would be freed from bondage and would not be working for anyone as slaves on the 15th! They must have wondered how that would come about since Pharaoh had changed his mind so many times already about letting them go to worship Yah in the wilderness.

The children of Israel were commanded to make the unleavened bread that they 'must' eat on the 15th (*Exodus 12:16*). This was to memorialize the tender consideration Yah had for them when they were freed from serving the Egyptians. He didn't require them to go hungry because they didn't prepare the unleavened bread ahead of time.

On the Passover, the head of the family in Egypt was the priest of Yah, and sacrificed the lamb for his family in obedience to what he was commanded to do.

Along with this principle, our Messiah observed that the priests profane the temple working on the Sabbath days doing things that would be considered sin in another situation, and are blameless. He told us that *"the Sabbath was made for man, and not man for the Sabbath."* He also states that He is *"the Lord of the Sabbath Day"* (*Matthew 12:1-8 & Mark 2:27-28*). He said that if the Pharisees knew what this means, *"I will have mercy and not sacrifice,"* they wouldn't have condemned the guiltless disciples for eating corn while they walked through a field on the Sabbath.

The priests were not guilty of profaning the Sabbath because they were doing what Yah commanded them to do on the Sabbath, while abstaining from their own work. Their own work is the work they were forbidden by the fourth commandment to do on the Sabbath. This is the principle we are to live by as well. Those who hold positions of responsibility in congregations are often drawn to meet the needs of Yah's children in a special way and work very intently for the benefit of souls on the Shabbat. Those taking this responsibility are very blessed as they die to the customary desire to 'take it easy' on the Sabbath.

Yah doesn't make impossible demands so that His earnest-hearted children would be sinning while obeying His commands.

Three Types of Days

Besides the various names of the feast days or Sabbath-type of **mo'edim** mentioned in the Scriptures – **shabbath**, **shabbathown**, and **shabbath shabbathown** days, - there are two other types of days mentioned in the Torah and the rest of the Scriptures. These are the new moon days and work days. They are all mentioned together in one passage below.

“Thus saith the Sovereign 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 the LORD in the sabbaths and in the new moons.” (Ezekiel 46:1-3)

This passage opens up a picture into the way timekeeping has been understood throughout the Scriptures. Please note above the three types of days mentioned, and underlined above, in one passage. It is talking about Sabbaths and the New Moon day when the gate of the inner court would be open for worship, and the six working days when the gate would be shut. It is impossible for the gate to be open and shut at the same time; therefore, it is clear that the New Moon day is a worship day, and is to be observed more like the Sabbath day than the six working days. The only New Moon day commanded to be honored as a Sabbath day is the Feast of Trumpets, or the 1st day of the seventh month. We will examine the way the New Moon days are commanded to be honored in subsequent chapters, called ‘Lunar Perplexities & Scriptural Solutions - The Beginning of the Month.’

We will ponder and take note of certain aspects of the story of the children of Israel coming out of Egypt as we progress through this chapter. Yah’s method of timekeeping began to be revealed to the nation of Israel as they were preparing to leave Egypt, with the various observances commanded for remembering His awesome work in bringing them out of bondage. Let us look at the passages in Scripture relating to the Exodus.

When we are finished, we will see scriptural confirmation of the historical records we have found showing that the ‘weekly’ Sabbaths were consistently noted on the 8th, 15th, 22nd, and 29th of the lunar month for several months in a row. This will show us that our previous idea of an uninterrupted seven-day weekly cycle back to creation simply isn’t verified through the Torah.

The First Month of the Exodus

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.” (Exodus 12:1-2)

Moses and Aaron were commanded to tell the children of Israel that on the 10th of the month, they were to set apart a lamb for each household or to share one between small households. They were commanded to keep it up until the 14th and to kill it in the evening. They were to roast it whole and eat it all, letting none of it remain until the morning. Any remainders were to be burnt with fire ([Verses 4-10](#)).

Yah’s first definition of day is the daylight, beginning in the morning and ending in the evening (dawn to dusk). The 24-hour day begins in the morning and the date changes in the morning. With this review from the chapter, “[The Scriptural Day](#),”

we are able to reconstruct the picture of what our Heavenly Father was telling His children to do.

FIRST MONTH - during the 2 nd WEEK					
10 th	11 th	12 th	13 th	14 th	15 th
2 nd day	3 rd day	4 th day	5 th day	6 th day	7 th day
set apart the lamb				Passover Kill the lamb Put blood on doorpost Roast lamb & eat it all	Feast of Unleavened Bread begins burn remains of lamb in the morning

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast... and the blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by ordinance forever. 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.” (Exodus 12:12-14)

This passage tells us that during the day of the 14th, in the evening, the lamb was to be killed and the blood put on the doorpost. That night, the children of Israel were to stay in the house, and none were to go out at the door of the house until the morning.

As we noted in the chapter ‘[The Scriptural Day](#),’ Yah’s 2nd literal definition of day in [Genesis 1](#) is different than the traditional evening to evening definition. If you need to, please review Yah’s definition of a day in the above chapter, and go through the passages charted, which show exactly what His commands mean within their contexts.

Let us chart this passage. Making a picture of what is said is sometimes easier to help us understand what is meant by it, especially when we have traditional ideas of a day going around in our minds. These traditions tend to change our interpretation of what is actually meant by what is said in a passage.

Remember that Yah said, *“This day shall be unto you for a memorial.”* ‘This day’ included the daytime before the lamb was killed on the 14th, the killing of the lamb at evening, eating it after it was roasted properly, as well as the command to stay in the house until morning.

THE PASSOVER – On the 14 th day of the 1 st Month			15 th
Day	e v e n i n g	Night	m o r n i n g
Lamb is still alive - to be killed and blood sprinkled on doorpost at evening.		Lamb has been killed, roasted, and meal completely eaten before morning.	Burn any re-main-ing lamb.

Yah's command shows that the children of Israel were to have a memorial to the day of Passover, and the roasted lamb was to be burned if there was any left over in the morning. This confirms a morning to morning day.

The Feast of Unleavened Bread

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day I have brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.

“In the first month, on the 14th day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.” (Exodus 12:15-19)

Let us look at which definitions of ‘day’ are used in this passage. One way the passage above could be understood is that the 15th day of the first month, the 1st day of the Feast of Unleavened Bread, is considered as ‘this self-same day’ that the children of Israel were brought out of the land of Egypt. We can see that the children of Israel gathered in Raamses after the firstborn of the Egyptians were not passed over by the death angel.

Numbers 33:3-5 tells us that the children of Israel left Raamses on the 15th of the 1st month. Then they pitched at Succoth, which is still within the borders of Egypt. The record doesn't state exactly what time of day the children of Israel left Raamses and arrived at Succoth, but when we compare it with Deuteronomy 16:1, it appears that they were to observe the Passover and Feast of Unleavened Bread because YHWH brought the children of Israel out of Egypt by night. Some people understand this as literal night, others as during the figurative darkness of their

affliction in slavery. It appears that either definition could be understood in this context. These passages really don't tell how long it took the children of Israel to get out of Egypt. However, it appears that after they left Succoth, when they pitched at Etham, they were on the edge of the wilderness.

The term 'day' in the passages above may also be understood as referring to a literal period of time called 'the seven days of Unleavened Bread,' which is to be observed in all of the generations of the children of Israel, forever. In this 'selfsame day' – during the seven days of the Feast of Unleavened Bread, the children of Israel came out of Egypt. Understanding that Yah sometimes uses the term 'day' in the Scriptures to indicate a period of time, like the seven days of Unleavened Bread or *'the day of the LORD,'* or the time of judgment, will help us recognize why people can look at these passages and understand them differently. It may also make a difference in our understanding of the timing of other passages of Scripture.

'Seven days shall ye eat unleavened bread.' In this context 'day' would include both of Yah's literal definitions of a day. The children of Israel are not commanded to put the leaven out of their houses on the 14th during the daytime, though they are commanded to prepare and eat unleavened bread with the lamb in the evening. They are required to put any unleavened bread out of their houses on the 15th, the 1st day of the Feast of Unleavened Bread, which includes the holy convocation. *"Seven days there shall be no leaven in your houses."*

This command is to be honored in the daytime of the 15th thru the 21st. The children of Israel are to abstain from eating leaven on the evening of the 14th, as well as during the whole day and night of the 15th through the 20th, which are 24-hour periods from morning or dawn to dawn. They are to end the feast on the evening of the 21st. They are only to prepare enough unleavened bread (*"that which ye must eat"*) for that day, not the next day, but the feast ends in the evening. This way they can prepare food for the next day. How do we know this? Because there is to be no leaven in their houses during that whole feast time, and whoever eats that which is leavened will be cut off (*Exodus 12:15*). This is not a 'daylight only' fast from leaven for seven days while eating it at night, but a whole seven-day fast from leaven, including the nights, until the 21st which ends at evening.

When we understand that the Sabbath Day is observed during the daylight hours from dawn to dusk, and that food preparation is allowed, and even commanded on the 14th during the evening or dusk, and night hours, it will be easier to understand this Feast time. When we apply this also to the end of the feast on the 21st, we see that Yah allows time after dusk for people to prepare their food for the seventh-day Sabbath, which is the 22nd. We will show this to be a regular pattern for the 1st month of the year as we continue to examine the Scriptures.

Let us look at a chart of this passage, to see how it works.

The Passover / Feast of Unleavened Bread (FUB)												
14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st					
prep	Shabbat	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day					
	1 st		2 nd		3 rd		4 th		5 th		6 th	7 th
Pass-	day		day		day		day		day		day	night
over	FUB		FUB		FUB		FUB		FUB		FUB	FUB
Feast	Holy										Holy	Done
	Con										Con	
	vo-										vo-	
	ca-										ca-	
	tion										tion	

Note: The 14th day of the month, leaven is not eaten with the Passover in the evening. On the 15th, the first day of the Feast of Unleavened Bread, the people were commanded to put the leaven out of their houses and attend the holy convocation. They do not eat leaven during the seven days from the 15th thru the 21st in the evening. This gives a time period of 7 whole days or 24-hour periods, from the evening of the 14th thru the evening of the 21st, in which the children of Israel are commanded to abstain from eating leaven.

The chart above is the most common idea of the Passover and Feast of Unleavened Bread among those who understand that the Scriptural day begins in the morning.

Our Heavenly Father expects us to prayerfully consider the issue and investigate it for ourselves, asking Him to reveal the big picture to us. The Bereans and honorable women were commended for this type of study in [Acts 17:11-12](#), and our Heavenly Father tells us that He teaches doctrine to those who fully consider His precepts and principles through His Word and consider all that He shows on the subject ([Isaiah 28:9-10](#)).

This is the way our Heavenly Father works with His children. He would have us study His Word and be true to what we understand until He reveals more to us.

Continuing the Story

The children of Israel were commanded to eat the Passover feast on the night of the 14th, as though they were prepared to leave Egypt, and to stay in their house until morning while the death angel passed over them ([Exodus 12:22](#)). After the death angel had killed all the firstborn of Egypt, the Egyptians were urgent upon the children of Israel, demanding that they depart from Egypt quickly ([vs. 33](#)). They gave the children of Israel whatever valuables they had on hand to speed

them on their journey, as the Scriptures record (*vs. 35*). The children of Israel gathered their things, including their kneading troughs and valuables from their neighbors, as they went to meet at the designated place in Raamses. The believers in Yah were to gather at one place in order that they could begin traveling together out of Egypt on the 15th night.

Possible Scenarios

Perhaps this scenario gives an idea of the way the departure from Egypt may have happened. As the darkness of night had broken, and the dawn of the 15th heralded a new day, the children of Israel would have had a sense of expectation, wondering how the day would unfold. They had been commanded to stay in their houses during the dark of night and not to get out from under the protection of the blood sprinkled on the doorpost, because YHWH was sending the death angel to destroy the firstborn of Egypt.

Soon they would have heard the news from a messenger – “Get ready! Get all your stuff together! We are finally leaving Egypt! The Pharaoh told Moses for us to get out and take everything we have with us! Go and get the value of your labor that has been withheld by those who took advantage of your slave status to use your services; gather your animals and meet at the designated place in Raamses!”

We have not been told the exact timing of these events, so it may have been a different scenario. After midnight, when the death angel passed over and Pharaoh sent for Moses to tell them to take everything and go and worship their God, the children of Israel may have been told right then to gather everything by moonlight and head to the designated place for a holy convocation. They may have rested during that day, gathering energy for the journey out of Raamses that would begin that night.

However the scenario happened, we can recognize that the morning after the Passover would have been a tremendously high day! The children of Israel would have been jubilant that they were finally released from bondage to the oppressive service of Pharaoh. We can pause to imagine the praises sung along the way as the children of Israel journeyed to the appointed place in Raamses, and the high praise session that ensued as they met together there! Imagine a praise choir that grew to include the voices of 2 million men, plus all of their related women and children! Imagine sensing Yah’s Presence inhabiting the praise of His people on that High Holy Day! Imagine the angels who were part of this deliverance singing along with the children of Israel! What an awesome time of celebration!

YHWH is a Man of War!

The children of Jacob who sojourned in Egypt and had their families there, were released from oppressive bondage to those who didn’t honor their Elohim or treat them with loving consideration. Now they would be able to serve Yah, who had

fought for their freedom without a regular army or normal weapons of war. No fathers, brothers, or sons had bravely fought as soldiers to give their lives in battle for their freedom! No carnal weapons had been used. The only true and extremely powerful Elohim, the Creator of heaven and earth that commanded the forces of nature, was on their side! This loving One who introduced Himself as *"I AM THAT I AM"* or the Self-existent One, had interceded on their behalf, devastating the most powerful nation on earth, just to answer their heart's cries for freedom from oppression. All of this because He had made a promise to Abraham!

It appears with all of the Scriptures taken together, that YHWH brought the children of Israel out of Raamses in Egypt on the morrow after the Passover, on the night of the 15th during the first month of the year (*Numbers 33:3 & Deuteronomy 16:1*).

Other Scriptural Confirmations of the 15th as Sabbath

When our Heavenly Father begins to open our eyes to His timekeeping principles, scriptures that didn't hold much significance begin to light up for us. When we understand the foundation of history explaining the Sabbath and its relationship to the moon by Philo and Josephus, as shown in the chapter *'The Original Timepiece in History,'* it opens our eyes to timekeeping patterns shown throughout the Word that we may not have noticed. [If you haven't yet read the chapter above, please go back and read it.] We missed them before because we have thought that a week has always been an uninterrupted seven-day cycle with Saturn's day as the seventh day, and assumed that the Jews are presently honoring Saturday the way they always have. As we have seen, this is not an accurate assumption.

We will look at a few more passages relating to the month of Abib, the first month of the year. We will see that they confirm the original directions to honor the Sabbath on the 15th day of the month.

Let us look first at *Leviticus 23*.

"In the 14th day of the first month at even is the LORD's Passover. And on the 15th day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein. And the LORD spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it...And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings." (Lev. 23:5-15)

Note the command to eat neither bread (unleavened at this point in time) nor parched corn, nor green ears of the new harvest until the same day the wave sheaf was offered. Josephus tells us that the wave sheaf was offered on the 16th of the month, as we noted in the chapter called [The Original Timepiece in History](#).

Joshua shows us how he understood and obeyed this command. We see also that Yah confirmed it by causing the provision of manna to cease on the morning of the wave sheaf. Let us look carefully at this passage in [Joshua 5:10-12](#).

“The children of Israel encamped at Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho [the 14th]. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day [the 15th]. And the manna ceased on the morrow after they had eaten of the old corn of the land [the 16th]; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.”

We can see that the translators supplied ‘corn’ for the day after the Passover. However, it was not in the original. This would imply that either the children of Israel had disobeyed the command not to eat parched corn until the wave sheaf was offered, or that the wave sheaf was offered on the 15th. Some people have thought that the wave sheaf must have been on the 15th because of the supplied ‘corn’ in this translation. However, all the passage actually says is that they ate something parched. It also says that the manna ceased the morrow after they had eaten of the old corn, and they ate the fruit of the land on the 16th. This would show that the wave sheaf would have been offered on the 16th day of the month.

Let us look at another literal translation of this passage:

*“And the sons of Yisra El encamp in Gilgal
and work the pasach
on the fourteenth day of the month at evening
in the plains of Yericho:
and they eat the leftovers of the land
on the morrow after the pasach
--matsahs, and scorched in the same day:
And on the morrow the manna ceases
after they eat the leftovers of the land;
the sons of Yisra El have no more manna;
and they eat of the produce of the land of Kenaan that year.”*

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YAH SHUA 5:10-12

Let us make a chart of this passage, just to clarify the dates and days we are seeing in the text.

Joshua 5:10-12		
14 th - Passover	15 th - Sabbath	16 th - Wave Sheaf
Celebrated the Passover at even in the plains of Jericho.	Ate unleavened bread or matsahs, scorched, and the old corn or leftovers of the land.	The manna ceased, and they ate the new corn of the land that year.

Notes Regarding the Sabbath Day

Note that the 15th day of the first month was a seventh-day Sabbath. If we count seven days back from the 15th, the 8th would also have been a Sabbath. If we count seven days forward from the 15th, the 22nd day of the month would also have been a Sabbath. If we count seven days after that, the 29th day of the month would have been a Sabbath. Thus the dates of the Sabbaths for the first month of the Exodus from Egypt would have also been on the 8th, 15th, 22nd, and 29th days of the lunar month.

The 15th day of the first month – when the children of Israel came out of Egypt – may be the first recorded Sabbath day in the Scriptures. However, let us not assume that Abraham didn't honor Yah's Sabbaths and other appointed times. Yah testified of him, *"...Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws"* (Genesis 26:5).

Yah testifies that Abraham obeyed His voice, kept His charge, His commandments, His statutes, and His laws. When Yah claims something as His, we would do well to pay attention to it. He claims for Himself, *"I change not"* (Malachi 3:6). Our Messiah said, *"If you were children of Abraham, you would do the works of Abraham..."* (John 8:39-40).

Let us ponder the bigger picture of what it might look like for us to be true children of Abraham by faith. Let us strive to please Yah in our lives. Let us study and meditate on His Word. Let us take the time to learn to hear Yah's voice, keep His charge, His commandments, His statutes, and His laws, so Yah's testimony of Abraham may also apply us. We desire for Yahshua our Messiah to recognize us as true children of Abraham.

The Second Month

Now let us look at [Exodus 16](#). A surface understanding of the Torah, and this chapter in particular, is used by many Saturday Sabbatarians to show that the Sabbath was honored by Yah's children before the Ten Commandments were given at Mount Sinai. Just the surface understanding of this chapter is enough to convince honest thinkers that the Sabbath was not part of what they term as 'the

law of Moses' first given to the children of Israel at Mount Sinai. The Ten Commandments were not given until the third month after the children of Israel left Egypt.

We are going to dig deeper. The picture of the Sabbath as shown in this part of the Torah is actually bigger and more beautiful than we thought before we realized that [The Original Timepiece](#) in the heavens is different than the calendar we presently observe today. The Scriptural record is telling us more about our Heavenly Father's method of timekeeping than we suspected before He opened our eyes to see more beautiful things out of His law or Torah!

Comparing Scripture with Scripture

A clarification of [Exodus 16:1-2](#) is helpful for those who think about what they read in the Scriptures and pay attention to details. An honest objection is offered to the idea that the children of Israel were honoring the Sabbath from the time they were freed from bondage in Egypt. It is difficult to understand why, if Yah commanded the children of Israel to rest on the Sabbath, it appears that they were traveling and following the cloud on the 15th day of the second month until they set up camp. Some honest-thinking people suspect that the first Sabbath the children of Israel honored was on the 22nd day of the second month because of this passage.

This perplexity is caused by the King James translation of [Exodus 16:1-2](#). We will compare the KJV with the Septuagint, which is translated according to the original Hebrew thought.

Let us compare both translations, and note the difference.

"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 murmured against Moses and Aaron in the wilderness." KJV

This passage appears to tell us that the children of Israel were traveling, and set up camp in the wilderness of Sin on the fifteenth day of the second month. Some have said that the 15th couldn't have been a Sabbath because the children of Israel were still on their journey and didn't set up camp until sometime on the 15th and then started complaining.

Seventy elders who were well versed in the Hebrew and Greek languages translated the Septuagint. They wanted those who were dispersed into other nations during the Greek Empire and may have understood Greek better than Hebrew to have a sense of our Heavenly Father's message to His children.

Let us look at [Exodus 16:1-2](#) in the Septuagint.

“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.”

This passage, as translated by those who knew how to allow for all the jots and tittles of the Hebrew language, shows that the children of Israel were traveling, and came to the wilderness of Sin, giving its location between Aelim and Sinai. Then the 15th is given as the date when the children of Israel began complaining.

This should clarify our understanding of what the children of Israel were doing on the 15th day of the second month. They had settled into the wilderness of Sin, and set up camp. They may have gone through their provisions after they had stopped traveling and apparently worried that there wasn't enough food left to keep feeding their families and animals. The 15th would have been their normal intermission or Sabbath day, so they weren't doing any more than the necessary care for their animals and children. They would have had more time that day to talk together and to bring their concerns about the food situation to Moses' attention.

Yah's Response

It is such a blessing to ponder Yah's response to the murmuring of His people for food. Although they seemed to have forgotten His miraculous provision for them since the Passover and the journey out of Egypt, He accommodated their murmuring. They were accustomed to eating flesh and bread to the full, so they complained that they were hungry.

Moses recounted this experience with a wise explanation of why Yah allowed it to happen in [Deuteronomy 8:2-3](#).

“And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”

Like the children of Israel coming out of Egyptian bondage, we also must learn to recognize that satisfying our hunger for physical sustenance to the full is not our security. Yah suffered them to hunger so they could learn that His Word would provide physical sustenance as well as spiritual sustenance.

Some who walk in Yah's ways have found the joy and power of fasting, or working through set mealtimes to study His Word, pray or share the beauty of His ways with others. Some who share His message in an especially powerful way find that living a fasted lifestyle – eating the best quality food available when feeling the necessity to eat, and never eating until completely full or stuffed – opens up a new dimension in spiritual growth and understanding. It provides clarity of thought that seems to be missing when we humans eat more than our bodies need.

It seems that the more spiritually mature we become, the easier it is to eat a little food or pass it up, whichever seems to be required by the way our Heavenly Father is leading us at the present time.

We learn to deny ourselves the pleasure of eating primarily to gratify our perverted taste buds and learn to prepare and eat the best quality food available, as close to the way Yah made it as possible.

A natural human response to the oppression of Satan's system in this world is to eat more food than we need to care for our bodies. Some of us may not eat enough of the right foods to nourish our bodies properly. We may develop cravings or obsessions for certain types of foods or junk foods to deal with our fears or resentments at being treated unkindly by others or when we feel the stress of the circumstances of life. Some of us have 'stuffed our feelings' by eating a lot of food, eating anything we feel like eating any time we feel like it, or by indulging junk food. We haven't yet learned how to handle the reactions our minds and bodies developed to living in slavery or bondage to sin, so we may have developed habits of eating as though our god is our belly.

As Yah's Spirit works with us, our Heavenly Father begins to call us to self-denial. He may convict us that it is wrong to eat until we are so stuffed that we feel worthless or sick afterward. He may take us through a process helping us to recognize that we may be in the habit of eating to make ourselves feel better emotionally, rather than to nourish and sustain our bodies to His glory. Some bodies have the challenges of the diseases of the Egyptians mentioned in [Deuteronomy 28-30](#) because we have not always been governed by Yah's Spirit, and our lifestyles are more like the Egyptians than those of believers who trust and obey our Heavenly Father.

As Yah tenderly worked with the children of Israel to humble them and help them recognize their need to depend more completely on Him while they were coming out of Egypt, He will work with us today. He will teach us His ways and help us learn to take care of our bodies for His glory. We will learn to stop entertaining the emotions that drive us to indulge cravings and obsession with certain foods, and surrender them to Him. We will become moderate and balanced in our diets and lifestyles. Learning to surrender to Yah and abide in our Messiah helps us walk in victory over the perversions of appetite we developed to handle the oppression of living in bondage to the god of this world. As we ask Yah to help us in this area,

He will bring pertinent information across our path. He will strengthen us to obey the little nudges that would help us change our body's chemistry so that when we feel stressed, we will no longer give in to eating in ways we might later regret.

Manna was the best food the children of Israel could eat to sustain their bodies in good health. They had to learn to eat for that purpose, rather than to satisfy their perverted taste buds. Yah kindly provided for them and encouraged them to learn to honor His Sabbath at the same time. He gave them a certain amount to eat every day, so they learned to eat only as much as their bodies needed.

May Yah bless you, dear Reader, as you learn to be governed by His Spirit in your whole life, including your eating habits. When we have attained consistent victory over our tongue – whether in speaking or in eating – we are considered spiritually mature. Being a temperate person in all things is required for those in positions of responsibility serving our brothers and sisters in the congregation. (Please see [James 3:1-18](#), [1 Timothy 3:1-13](#) & [Titus 1-2](#)). May we all strive to grow up into our Messiah in all things so we may serve with loving maturity in His body and share His joy in blessing those who are born of His Spirit and learning His ways.

Manna & the Sabbath Day

As noted in the section above, the children of Israel started murmuring on the 15th day of the second month about not having flesh and bread to the full, like they did in Egypt. Please take the time to read through the whole chapter of [Exodus 16](#). We will go through the pertinent points for Yah's scriptural Sabbath in this section. Yah responded to their concerns and spoke to Moses about what He would do for them in [Exodus 16:11-13](#):

“And the LORD 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 the LORD your God. 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...”

As we put the dates together so far, the children of Israel complained on the 15th day of the second month, and Yah gave Moses an answer right away. He told them that they would eat flesh in the evening and be filled with bread in the morning.

The above passage shows that the children of Israel had the flesh of quail to eat at evening or dusk on the 15th. They went out and gathered the quail and prepared it that evening and into the night. This shows that the rest of the 15th day ended that evening. It also makes clear that the manna came the next morning on the 16th. As we compare this passage with the rest of the chapter, we find that when people tried to save manna until the next morning, it bred worms and stank. This was a

lesson in trust for them. They were to eat what Yah provided for their needs during that day and trust Him to provide what they would need the next day when it came around. We are not to worry about what we are going to eat, or drink, or wear. Our Heavenly Father knows our needs and will provide what we need when we need it (*Matthew 6:24-26 & Luke 12:22-31*). He provides for our spiritual needs in the same manner.

Often Overlooked

“And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and the rulers of the congregation came and told Moses. And he said unto them, this is that which the LORD hath said, Tomorrow is the rest of the holy Sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the LORD: today ye shall not find it in the field (Exodus 16:22-25).

As we consider when the scriptural Sabbath Day begins and ends, we often overlook this passage in Exodus 16. Moses said, “*Tomorrow is the rest* (7676 – sabbatism or special holiday) *of the holy Sabbath* (7676 – intermission) *of YHWH...*”

Note what Moses did not say. He did not say, ‘At sundown’ or ‘tonight begins the rest (or sabbatism) of the holy Sabbath (intermission).’ If Yah expected His children to keep the Sabbath according to the evening to evening tradition, this would have been a pivotal time to remind them to get all their baking and boiling done before evening or night. However, Moses didn’t give that indication. He tells them, ‘Tomorrow is the special holiday of the set-apart intermission of YHWH.’

Now let us look at what Moses said the next morning after they gathered and prepared a double portion, when they told him the leftovers hadn’t gone bad. “*Eat that today, for today is a Sabbath unto the LORD...*” This clarifies that the day of the 22nd was the Sabbath.

Now we have enough information for a chart, so let us look at what this chapter was telling us so far. Please look at the note below while comparing it to the chart.

Note: The children of Israel arrived in the wilderness of Sin sometime before the 15th day of the month, when they complained to Moses about being hungry. After complaining on the 15th day, Yah sent quail that evening and manna in the morning for six days. The seventh day after the first manna was on the 22nd day of the second month.

The Second Month as Recorded in Exodus 16							
15 th Sabbath	16 th 1 st day	17 th 2 nd day	18 th 3 rd day	19 th 4 th day	20 th 5 th day	21 st 6 th day	22 nd Sabbath
people complain quail at evening	gather manna for day's needs	gather manna for day's needs	gather manna for day's needs	gather manna for day's needs	gather manna for day's needs	<i>double portion</i> of manna	manna stayed fresh overnight

With these dates noted, we may count seven days backward from the 15th and find that the 8th day of the month was a Sabbath. We may count seven days forward from the 15th and find the 22nd was a Sabbath and add another 7 days for the 29th as a Sabbath.

Now we have seen the dates of the Sabbaths on the first and second months of the Torah calendar as recorded in Exodus. These two months show that Sabbaths fell on the same dates of the lunar month. This could not happen if the children of Israel were using the uninterrupted seven-day cycling week that they use today. Just the scriptural records of these two months in a row show the Saturday Sabbatarianism are mistaken in their claims that the Sabbath has been kept on an uninterrupted seven-day cycle (on Saturday), going back to the week of creation.

We recognize that Yah looks on the hearts of those who have changed their lifestyles to please Him. Many with hearts for Him who have been honoring Him on the seventh day of the week on their solar-only calendar, believing that this is His true Sabbath, may be brought to see their mistake through the Scriptures and come to repentance.

Digging into the Scriptures and history shows us that our Heavenly Father did not have the children of Israel keeping the Sabbath the way the Jews do today, on Saturday or Saturn's day as the 7th day of an uninterrupted continuously cycling week. So the claim that many have made for an uninterrupted cycling seventh-day Sabbath is not provable through the Scriptures in the first two months of the Exodus of Yah's children out of Egypt. It is an impressive, but speculative statement that can be proven false if we dig into the Scriptures for ourselves and ask Yah to teach us.

How many impressive speculative statements have we accepted as the foundation for our beliefs? The more we study, the more we learn that Yah's Word explains itself. Since our Heavenly Father has commanded us to honor the seventh day as His Sabbath, He also left enough information in His Word for us to reconstruct the calendar, showing how He taught the children of Israel to keep the seventh day Sabbath. The Sabbath is the sign that He is the One who sanctifies us.

Our Creator certainly wouldn't leave us dependent upon a pagan calendar to figure out which day was His Sabbath, especially after He warned us in Daniel of the one

that would think to change times and laws ([Daniel 7:25](#)). Our only safety is to live by every word that proceeds from Yah's mouth ([Deuteronomy 8:3](#)).

The Scriptures make it clear that the 22nd of the second month was a Sabbath. Therefore, the 8th, 15th, and 29th were Sabbaths as well. These dates confirm a lunar month with the new moon day on the 1st of the month, for two months in a row. This is impossible on an uninterrupted seven-day cycle for Sabbaths, like Saturday is on the solar-only Gregorian calendar most of the world now follows.

Ponderings

In the first month, on the night of the 14th, the nation of Israel was freed from Egyptian bondage.

Yah gave the covenant promise to Abraham 430 years before the children of Israel were freed. (Compare [Exodus 12:40-41](#) with [Genesis 15](#)). It appears that covenant was made with Abraham during the time of the Passover/Feast of Unleavened Bread in the spring, perhaps even on the 14th of the 1st month. It shows that the fourth generation of his offspring would be released from their bondage, the nation they served would be judged, and the children of Israel would come out with great substance. As we can see, this is exactly what happened.

When we look at the passage in context, we learn that Abraham had been contemplating making his steward, Eliezer, his heir because he didn't have a child! The whole story records a series of miracles to bring about a nation promised or covenanted by Yah's Word. These things simply don't happen in natural human life. A 100-year old man simply does not have a child with a barren, 90 year old wife. A whole nation of slaves simply does not get freed from oppressive bondage in a day without taking up weapons. Where else in history do we see a nation in slavery that didn't take up carnal weapons to defend themselves or cause harm to their slave masters, yet found themselves free?

The Scriptures tell us that the children of Israel gathered their things together and left Raamses on the 15th. One verse seems to indicate they left Egypt on the night of the 14th after the Passover, while another verse indicates that they left on the 15th day of the first month on the morrow after the Passover in the sight of all the Egyptians. (Compare [Exodus 12:41-42](#), [Numbers 33:3](#), & [Deuteronomy 16:1](#).) There are different passages that seem to indicate different timeframes for certain actions, but they can dovetail together so that the big picture doesn't contradict itself.

[Numbers 33:3](#) tells us that *"they departed Raamses on the 15th day of the first month; on the morrow after the Passover, the children of Israel went out with a high hand in the sight of the Egyptians."*

This would indicate that the children of Israel could not have left Egypt on the night of the 14th, because they didn't even leave Raamses until the day after the Passover on the 15th. Perhaps they gathered in Raamses and rested on the 15th during the day and left during the night of the 15th.

[Numbers 33:5-6](#) tells us that the children of Israel removed from Raamses and pitched at Succoth. Succoth was on the trade route that runs through Egypt and into the wilderness. It would be reasonable to think they may have arrived there sometime during the night of the 15th, fixed themselves some food and rested in Succoth. Then after they had rested and traveled again on the 16th, they pitched at Etham on the edge of the wilderness.

It appears that the edge of the wilderness was outside of Egypt proper during that time in history; therefore, the children of Israel would have actually left Egypt the day they pitched at the edge of the wilderness at Etham, which would reasonably have been on the 16th after traveling from Succoth during the day. We cannot say for sure, but this seems reasonable with the distances and the maps available for that time of history. It is clear, however, that the children of Israel did not leave Egypt on the 14th during the night or even on the 15th when they left Raamses. They needed to travel to Succoth and then to the edge of the wilderness at Etham to actually leave Egypt.

[Deuteronomy 16:1](#) tells us that in the month of Abib, Yah brought the children of Israel out of Egypt by night. 'Adversity' is the figurative meaning of night. This is the reason to keep the Passover and the seven-day Feast of Unleavened Bread during the month of Abib. This may indicate that the deliverance was to be celebrated before it happened and was put into effect during the night of the 14th. However, the actual leaving of the borders of the nation of Egypt would have been sometime after the night of the Passover and during the seven-day Feast of Unleavened Bread.

These are things to keep in mind as we go into the third month to help us understand what may actually be meant by what is said in [Exodus 19](#).

We saw that [Exodus 16](#) clearly shows the Sabbath was on the 22nd; therefore, seven days earlier when the children of Israel complained, was the Sabbath of the 15th. We learned that this passage was translated into the English of the KJV with a question regarding the punctuation, so the Septuagint helped us understand that the complaining began on the 15th, after camp had already been set up. Let us consider the big picture in the review above as we go into the language of [Exodus 19](#). This will help us to better understand what happened in the third month after the children of Israel left Egypt.

The Third Month

“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, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.” (Exodus 19:1-3)

The Book of Jubilees tells us that the children of Israel arrived at Mount Sinai on the 16th day of the third month after they had come out of Egypt. *“And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3rd month, on the 16th of this month, and YHVH spoke to Moshe saying: “Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known.”* The Book of **Jubilees 1:1**.

This passage, along with the Jubilees, tells us that when the children of Israel were gone forth out of the land of Egypt, in the same day, they came to the wilderness of Sinai in the third month. *“Gone forth out of the land of Egypt”* would indicate the actual leaving of the land of Egypt, which we discussed above in the ponderings, as not being until after they had left Raamses on the 15th as recorded in [Numbers 33:3-5](#), and camped at Succoth, then traveled to Etham at the edge of the wilderness on the 16th of the 1st month. Since ‘the same day’ is referring to the first month, it would be reasonable to understand that the children of Israel would not have come from Rephidim to the wilderness of Sinai and pitched their tents until after the Sabbath on 15th of the 3rd month.

It is interesting to note that the word Rephidim (H7508) is from a base word which by implication means ‘to refresh.’ As we look at the experience at Rephidim, the children of Israel chided Moses because there was no water. They saw that Yah was well able to provide plenty of water for their encampment through Moses striking the rock with his rod, so they were refreshed in that way.

Then Amalek came against the children of Israel in war ([Exodus 17:8-16](#)). This is the first battle they faced after they came out of Egypt. The Amalekites may have thought they would be able to overcome them because they knew the desert well. They thought that there would be no water in the area for such a large group of people. They knew that the Israelites had been slaves, not trained warriors.

It must have been refreshing for the children of Israel to recognize that Yah, whose power was shown various ways through the rod Moses carried throughout their deliverance from Egypt, was still supporting Moses. When Aaron and Hur helped his hands holding the rod to stay up, the children of Israel prevailed, but when his hands were down, Amalek prevailed. Joshua and his chosen men discomfited Amalek and his people with the edge of the sword.

Rephidim was also the place where Yah encouraged Moses to choose judges to help teach the ordinances, laws and statutes to the children of Israel and to judge between those who had difficulties with one another (*Exodus 18*). This would also be refreshing. The children of Israel would learn more about the love and honor Yah gives them for their neighbors, which the Egyptians had never shown them. The respite from the oppression of slavery and learning more of Yah's ways while honoring His Sabbath would also have been refreshing. It appears that they left Rephidim for the wilderness of Sinai after the Sabbath on the 15th of the third month.

At Rephidim, where they were refreshed, the children of Israel were shown that Yah would provide their water, fight their enemies, and teach them righteous judgment. They were already receiving manna, or bread from heaven, and resting on the Sabbaths every month. If they were willing to learn from their experiences, they would become secure that they could trust YHWH, the Elohim of Abraham, Isaac, and Jacob, who used Moses to lead them out of Egyptian bondage.

Interestingly enough, *Exodus 31:16-17* says *"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed."*

Being refreshed while we observe Yah's Sabbath is part of entering into His rest (*Hebrews 4*). We truly are blessed and honored to be learning through Yah's Word the way He shows us the seventh day of His week. His Sabbath is a sign between Him and us for a perpetual covenant, which we may enter into today, even if we have been mistaken about which day is His Sabbath in the past.

Now we have considered the principles of spiritual Sabbath-keeping and the practical application in the Torah, showing how the children of Israel honored the Sabbaths during the first three months of their journey from Egypt. It is interesting that Yah has left enough hints from the dates relating to the Sabbath that the earnest seeker can go through the Torah and learn calendar statements that have not been brought to our attention in earlier generations. There is enough information in the Torah, when considered *"line upon line, precept upon precept, here a little and there a little,"* to confirm that the children of Israel were not honoring Yah's Shabbat on an uninterrupted seven-day cycle on a solar-only calendar when they came out of Egypt. We have confirmed that the Sabbaths were honored according to the lunar month on the 8th, 15th, 22nd, and 29th of the first three months recorded during the Exodus from Egypt.

May Yah bless you, dear Reader, as you prayerfully consider all of the information shown in the Torah regarding the Sabbath rest both physically and spiritually. We are honored that our Heavenly Father would teach us wonderful things out of His

law. May we all study to show ourselves approved unto Yah, workmen that need not be ashamed, rightly dividing the Word of Truth.

YAH'S SHABBAT

* We delight ourselves in our Yah. We call His holy day a delight;
And call it honorable – the holy of our Yah and honor Him.

We turn away our foot from His Shabbat;
From doing our own pleasure on His holy day;
Not doing our own ways, nor finding our own pleasure,
nor speaking our own words. We delight ourselves in our Yah.

And He will cause us to ride upon the high places of the earth,
And feed us with the heritage of Jacob our father –
For the mouth of YHWH hath spoken it.
Isaiah 58 verses 13 & 14.

Shabbat is Yah's first appointed time – as shown in Leviticus 23.
Six days shall work be done, but the seventh day is the Sabbath of rest.

Yah's feasts are His appointed times;
Which He proclaims to be holy convocations.
He appointed the lights in the firmament to show us signs and seasons.
Genesis 1 verse 14.

Yah appointed the moon for seasons – Psalm 104 verse 19.
Seasons means appointed times,
And Yah's appointed times are shown by the moon.

* We delight ourselves in our Yah. We call His holy day a delight;
And call it honorable – the holy of our Yah and honor Him.

We honor Yah's appointed times to show
that we know Him as our Creator and Redeemer.
Yah's Shabbat is the sign that He is the One who sanctifies us,
And Yah's Shabbats are shown by the moon.

By Elisheba Nelson

Count to the Feast of Weeks

“In the third month, when the children of Israel were come forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” (Exodus 19:1)

This passage in [Exodus 19](#) causes some perplexity for the traditional timekeeping of Pentecost or Shavuot. There are several options given in different commentaries for the date meant in the above verse, all of which are before the week of Unleavened Bread when the children of Israel left Egypt. Most assume that they arrived sometime around the beginning of the third month, so the happenings at Mount Sinai line up with the traditional date for Shavuot on Sivan 6. The Book of Jubilees tells us that the children of Israel arrived at Mount Sinai on the 16th day of the third month after they had come out of Egypt. *“And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3rd month, on the 16th of this month, and YHVH spoke to Moshe saying: “Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known.”* The Book of Jubilees 1:1.

Jewish tradition tells us that the Ten Commandments were given at Mount Sinai at the time of Shavuot, often referred to as Pentecost. This is the time of year that the Jews gather to celebrate the giving of the law at Mt. Sinai. When we carefully consider the celebration of Shavuot and the information in this passage, we must acknowledge that some aspect of the traditional timing of Shavuot may be wrong.

Are we commanded to honor the giving of the law at the Feast of Weeks or Shavuot? or are we commanded to count seven Sabbaths complete, and observe the day after the weeks be out with the first fruit offering? Is the tradition that the law was given at Shavuot on Mount Sinai in the third month on the day of Pentecost actually based in Scripture? There is no date shown for Pentecost in the Torah. We may have some interesting explanations of the traditional timing for Pentecost, but no actual date is given in Yah's Word. Perhaps the tradition came to be honored because the two events may have been within a few days of one another.

Lunar Sabbath-Keepers' Count to Shavuot or Pentecost

Some lunar Sabbath observers use the traditional Karaite way of counting to Pentecost. They start the count of 'seven weeks complete' on the 16th of the first month, the day after the Sabbath. They claim that *Sivan 9 is the proper date for Shavuot. (*We prefer to use the numbers of the month, rather than names of months that are not recorded in the Scriptures.) We have heard of a few lunar Sabbath-keepers that start the count of seven weeks in a different way. However, there are two basic views among lunar Sabbath-keepers regarding the count to Pentecost. Both seem to be reasonable when we consider that there must be a difference from the traditional count on Sivan 6 because the Jews no longer honor

the seventh-day Sabbath of the Scriptures. One view consistently honors the same date in the third month for Shavuot, and the other honors a date with the 'seven weeks complete' falling in the third month, plus a fifty-day count that usually falls on the 29th, or the last Sabbath in the fourth month. One count sticks closer with the present traditional Jewish count, while the other expounds on certain scriptures that they believe may tie in with a summer wheat harvest at the time of Shavuot.

At Present

Some of us who have heard that there are differing views on the right day to honor Pentecost, but have not had the opportunity to examine this issue thoroughly, may get worried about which day we are supposed to honor as Yah's appointed time for the Feast of Weeks. We may not understand all the issues involved, but we do not want to observe the wrong day and miss out on the special blessing that comes with Yah's appointed times.

The passage that comes to mind regarding this dilemma is: *"Fear not, little flock. It is your Father's good pleasure to give you the Kingdom"* (Luke 12:32). Our Messiah is leading His children step by step in our understanding while restoring His calendar to us. When we do not know something, He doesn't cast us off simply because we haven't yet learned it.

If we are not yet certain one way or another as to which is the 'right time' for Shavuot, Yah will not be offended if we meet with those who observe it when they believe it to be the right time. Shavuot is a one-day feast. It is generally honored the day after the first Sabbath in the third month of the year. This is the 1st day of the second week of the third month for those who honor it on Sivan 9. It is also honored on the last weekend of the fourth month, going into the new moon of the fifth month, for those who count 'seven weeks complete' and add 50 days. It may be a blessing to fellowship with those of both persuasions, so we can get a better understanding of the issues involved and stimulate one another to study the whole big picture through the Scriptures.

More on Spiritual Maturity

Spiritually immature people may use fear and manipulation to get us to go along with their ideas and threaten us with dire consequences if we do not agree with their view. However, our loving Heavenly Father's warnings aren't designed to scare us into obeying Him. He lovingly warns us of the consequences of going our own way. He has given His Spirit to convince the world of sin, of righteousness and of judgment. When His Spirit is working with our hearts, it is different than when a person is using their carnal nature to scare us or otherwise manipulate us into doing things the way they tell us that the Scriptures indicate.

More mature believers will help us learn to study Yah's Word for ourselves and help us understand how to let the Spirit teach us and do the work in our hearts to

allow us to learn from Him. They will treat us with honor and respect rather than threatening us that we will lose our souls if we do not change our ways as soon as they tell us we are wrong and do things the way they dictate.

A mature believer will prayerfully present the Scriptures as they understand them and trust our Heavenly Father to bring us all into the same understanding in His time and way. The mature believer also understands that he or she may not yet have the big picture in an area and will be willing to sit down and study with someone who sees a doctrine differently through Yah's Word. They will have an answer with meekness for the hope that lies within them. A mature believer will also honor the principle of Scriptures that tells us, *'the servant of God must not strive.'* (See II Timothy 2:14 & 24.) Strife and contention do not allow Yah's Spirit to convict of righteousness or true doctrine. It may change someone's view of a matter, but it will not change a person's heart. It may also cause a person to become disgusted and stop considering the view of the person who uses the force of human will to try to convince them of a doctrine, rather than allowing the Holy Spirit to bring true doctrine home to their heart.

Yah tells us that we will reap what we sow. If we are disobeying His law of love, we will receive the curses that go along with disobedience. However, the 'sowing and reaping' of the Scriptures is to let us know that there will be consequences to our actions. *'The fear of the LORD'* is a healthy reverence for Him. We tremble at His Word and obey Him because we understand His love in creating us, along with His tremendous sacrifice for our sins in redeeming us. We also understand that we have a high calling to manifest His love to our neighbor. He tells us that *"perfect love casts out all fear"* (I John 4:17-18).

As we mature, Yah will work with us according to His Word to understand doctrine. He tells us *"Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little"* (Isaiah 28:10). Those who love Him and want to obey Him in all things but have not yet matured enough to be taught deeper doctrine by Him in this way, are still very dear to His heart. *"He shall lead His flock like a shepherd. He shall gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that are with young"* (Isaiah 40:11).

We can tell our Heavenly Father that we want to do right by Him. We can pour our hearts out to Him and trust that He will lead us into all truth. In the meantime, we may ask Him to teach us the things in His Word that He wants us to understand at the present time. We may ask Him to prepare us to be a blessing day by day to whomever He brings across our path. We may ask Him to lead us to those with whom He would have us meet. We may gather with those that Yah has led us to associate with who are also studying His Word and learning to walk in His ways. We can ask Him to lead us and trust that He will put on our hearts to meet with those we can be a blessing to and encourage to study the Word more for themselves.

As we treat one another with scriptural honor and care more for bringing our hearts and lives in line with Yah's Word than 'being right' in our understanding of doctrine or gaining a following, we will be led to gather together more as the day approaches. We can have sweet fellowship and bear one another's burdens in love whether or not we understand the timing of this feast the same way. We all may experience Yah's Presence with us as we fully surrender to Him, whether or not we have come to understand the timing of Shavuot 'properly,' or the way someone else might see it at the present time.

If our hearts are right with our Saviour, we will trust His timing to reveal the more perplexing aspects of His doctrine to us through His Word. He may be leading us to associate with people of different ideas about this doctrine and others, so we may be stimulated to study the Word for ourselves and learn what it is to be taught by Him, rather than the precepts of men. Yah's ultimate purpose is to bring His sons and daughters to maturity. Yah desires us to love and honor Him, as well as our brothers and sisters of different persuasions regarding what He teaches through His Word. He is teaching us to treat one another with respect and to be motivated from His love in our dealings, rather than an unhealthy fear of what He might do to us if we don't accept what someone else understands of a particular doctrine.

The Count to Shavuot

After a short review of applicable history, we will consider the challenges of the count to the Pentecost, Shavuot, or the Feast of Weeks. Shavuot means 'sevens.' This indicates that we count to seven during each week of the 'seven weeks complete' before Shavuot or 'sevens.' The term 'Pentecost' implies a count of 50 days straight. This is one of the seemingly strongest arguments in the minds of many Saturday Sabbatarians against honoring the Sabbaths according to the moon on a lunar-solar calendar. Many Sabbatarians believe that because the Jews presently keep the Sabbath on Saturday, the 7th day of the Gregorian week, this is the way it has always been.

It is important to be able to share the count to Pentecost on Yah's lunisolar calendar. This way, those who oppose will find it easier to understand how our assumptions as humans that seem to be supported by a surface read of the Scriptures, may recognize that, when we dig a little deeper, the Scriptures actually support a different picture than we originally believed.

In the past century or so, a closer look at available historical records shows that we have been mistaken in our assumption about the way the Roman solar-only and Hebrew lunar-solar calendars worked together during the time of our Messiah. As we noted in the chapter '[The Original Timepiece in History](#),' all of the early calendars were based upon the cycles of the moon. There were lunar, lunar-solar or lunisolar, and solar-only calendars used in different cultures by the time of our Messiah. The lunar cycle with 4 weeks included in a month was the original way of

timekeeping, rather than the more recent traditional count of uninterrupted seven-day weeks that cycle throughout the solar year. If you have not yet read the chapter mentioned above, please do so. It gives a foundation for understanding how the weeks and months of the lunar calendar were understood in history, which is helpful in understanding the count to Shavuot, or the Feast of Weeks.

The Feast of Weeks

“And ye shall count unto you from the morrow after the Sabbath, from the day you brought in the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...”
(Leviticus 23:15-16)

Please note that the count to Shavuot, meaning ‘sevens,’ also referred to as the Feast of Weeks, begins during the Feast of Unleavened Bread, ‘from the day you brought in the wave sheaf,’ which was offered on the day after the Sabbath.

This command is repeated in [Deuteronomy 16:9-10](#):

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God according as the LORD thy God hath blessed thee.”

When we compare the two verses, we find that ‘weeks’ [**shabuwa** (H7620)], mean the same as the Sabbaths referred to in Leviticus. This clarifies that the count of the Sabbaths begins on the first day of the week, the day after the Sabbath when the wave sheaf is offered. We are commanded to count seven sets of seven days that end with the Sabbath. This would be the *‘seven Sabbaths shall be complete.’* If we were to count every day included within the seven sets of seven days, the total would be 49 days.

For those who might make a distinction between counting every seven days as a week, and weeks that end in Sabbaths, the difference is shown here. The count to the feast of weeks is to include seven complete **shabuwa**. ‘Complete’ here is from **tamiym** (H8549), meaning ‘entire’ in this context, so we are to count seven entire ‘sets of seven days’ that end in the Sabbath.

In the Hebrew way of writing, many times the same thing will be said in two different ways. This is commonly done throughout the Scriptures, and an observant person will use these parallels to understand the double emphasis of what is being said. Many who understand this type of parallel emphasis throughout the Scriptures recognize [Leviticus 23:15-16](#), quoted above, as showing two ways to get to the same date. This way, the passages above dovetail to show the same timeframe for the Feast of Weeks.

A Bit of Confusion

Another area of confusion about the count to Pentecost comes in when we try to divide the Feast of Unleavened Bread into **shabbath** days and **shabbathown** days. There is a mistaken idea in the minds of Saturday Sabbatarians that the Sabbath days mentioned in the Torah are the seventh-day Sabbath, and the **shabbathown** days are the annual Sabbaths. During the Feast of Passover/Unleavened Bread, the 15th day is assumed to be a **shabbathown** day, and the count is assumed to begin the day after the **shabbath** day, which they believe to be Saturday on the solar-only calendar, which could fall upon any date during the feast.

The belief that there is a **shabbathown** day during the Feast of Unleavened Bread is not accurate according to the Scriptures. It does not have a solid base in the Hebrew language, because when we dig into the base words translated ‘Sabbath’, there are no **shabbathown** days included in the description of the Feast of Unleavened Bread! Please take the time to prove it out for yourself. Take out your Strong’s Concordance or your Interlinear, or some other reference with the base Hebrew words used within the text, and examine the issue. We examined this claim in the chapters called [‘The Torah & the Scriptural Sabbath Day.’](#)

The claim for the distinction between **shabbath** and **shabbathown** days sounds good on the surface to confirm a traditional mistaken understanding of the Hebrew calendar and Saturday as the Sabbath. The assumption is that the seventh-day Sabbath is part of the moral law and was designed to be observed forever, and the other annual Sabbaths were part of the ceremonial law and were done away with along with the sacrificial system at Christ’s death. The assumption may sound Scriptural, and we may have heard it from people we have trusted to know the truth, but that doesn’t make it accurate. That may make it seem true to us, but we are to study for ourselves as the Bereans, and examine all the doctrines we have accepted, to see if they are actually ‘sound scriptural doctrine.’

Some of us hear something that sounds good and repeat it as though it is scriptural truth, not realizing that we have misrepresented Yah and the truth of His Word. Those who are teachers will receive a stricter judgment for this ([James 3:1](#)). This mistaken idea of the difference between **shabbath** and **shabbathown** days keeps a lot of Saturday Sabbatarians from seriously considering the truth of [The Original Timepiece](#) with its lunar-based Sabbaths. This issue is examined more completely in our chapter called [‘The Torah and the Scriptural Sabbath Day – part 2.’](#) If you have not yet read it or need a review, please take the time to look at it to help build the foundation for understanding the count to Pentecost.

The above-mentioned mistaken idea is also why some people on the Gregorian calendar start their count of 50 days from the day after Saturday during the Feast of Unleavened Bread. This way they always wind up observing Pentecost on a Sunday. We noted in [‘The Original Timepiece in History’](#) that Josephus confirms

the wave sheaf offering was always presented on the 16th of the month. This confirms the above explanation in the Torah. Our primary purpose in this chapter is to show the scriptural basis for the count to the Feast of Weeks on Yah's lunar-solar method of timekeeping.

Back to the Text

The first part of the text in [Deuteronomy 16:9-10](#) clarifies that a count of weeks or Sabbaths is to begin the day after the Sabbath, on the day of the wave sheaf offering.

As we noted by comparing scripture with scripture in the chapter '[The Torah & the Scriptural Sabbath Day](#),' on [The Original Timepiece](#), the Passover was on the 14th, the Sabbath and the first day of the Feast of Unleavened Bread was on the 15th, and the wave sheaf offering was on the 16th day of the first month. These dates were confirmed throughout the Scriptures for the Passover/Feast of Unleavened Bread. Josephus apparently knew nothing of a floating date for the wave sheaf offering, depending upon a continuously cycling weekly Saturn's day. If the day after the Sabbath Day that the wave sheaf was offered on had been cycling through the month as it does today, Josephus would have explained it that way. However, as Josephus explained the Feasts in his writings, he noted that the wave sheaf was offered on the 16th day of the first month. This would indicate that the Sabbath was always on the 15th of the first month.

Now we have reviewed the scriptural foundation for lunar Sabbaths. We have noted that the Sabbath of the Feast of Unleavened Bread on the 15th day of the first month was a **shabbath** day, not a **shabbathown** day according to the Scriptures. We have also noted the confirmation from Josephus' record of history that the wave sheaf was offered on the 16th of the month, so we will look more closely at the texts that indicate what is to be counted during the count to the Feast of Weeks.

What is Counted for the Feast of Weeks?

There seems to be a great perplexity in the minds of some who are accustomed to the Gregorian calendar with its continuously cycling week, as to how anyone could use a lunar calendar to count the weeks to Pentecost. The term 'week' seems to mean a continuous cycle of sets of seven days, back to back with one another, without interruption. Let us pause for a moment and look at the scriptural basis for the word 'week.'

The Hebrew word **shabuwa**, translated 'week' into English, is simply a period of seven – whether seven days, seven years, or seven weeks of years. Some of us seem to have a difficult time getting our minds around the idea that the seven-day week can be a unit of time without always cycling back to back with another seven-day week, continuously throughout the year.

Yah spoke of His thoughts and ways being higher than ours, so let us ponder upon sets of seven from recorded Scripture.

As we read along in [Leviticus 25](#) we learn about the sabbatical years and the Jubilee. We have the command to plant for six years and let the land rest on the seventh year. The seventh year is called *[“a shabbath shabbathown unto the land, a Sabbath for the LORD.”](#)* ([Leviticus 25:4](#)) All of the people’s debts are to be canceled at that time, and the Hebrew slaves are to be released from their servitude. This is to be done every seventh year for seven sets of seven years.

Then, after seven sets of seven years or 49 years, there is a 50th year, called Jubilee. On this 50th year the land rests again, and every piece of land that has been sold for some reason, is returned back to the family that it was originally assigned to in the parceling out of the land to the children of Israel ([Exodus 25:8-18](#)). During this year, the land is not planted, and the people do not farm, just as they didn’t plant and farm during the seventh year of the seventh set of years.

Please note that in the Scriptures above, there are interruptions in the count of seven years. They cycle back to back for seven sets of seven years, and then the 50th year, called the Jubilee, is set aside at the end of the 49th year.

Yah has consecrated the seventh-day Sabbath and invites us observe it in the holy convocation of other believers. This is related to four weeks during each monthly cycle. However, the concept of a continuously cycling ‘seven’ seems to have replaced true scriptural timekeeping in the minds of the whole world, and it is very difficult to let the concept go.

There may appear to be some sacredness to a continuously cycling seven, but it is to the god of this world, not to YHWH, the Creator of the universe. The hebdomad, or seven days of the pagan planetary week, changed slightly by Constantine, and accepted as the Christian planetary week on an uninterrupted cycle, is treated as sacred to the solar-only calendar as presently honored. This seems to be the basis for many people’s confusion.

Another Interrupted Cycle of Seven

When we look at the **shabuwa** - ‘sevened’ -translated ‘week’ in Yah’s Word, it denotes a set of seven. It is not always ‘back to back’ with another set of seven. This is true often enough through the Word that those who really think about it begin to realize that the enemy has taken Yah’s number of perfection and subtly transformed it into something magical for his own purposes.

Today, the seventh day, Saturn’s day or Saturday on the ‘Christian planetary week’ initiated by Constantine in the Roman Julian calendar, is the day that many earnest-hearted worshipers of God have assumed is the seventh-day Sabbath of our Creator. Today, if we can count 1-2-3-4-5-6-7 and get to church on the last

day of the Roman week called Saturday in some countries, and Sunday in some European countries, we seem to believe that we are honoring the seventh day of the week that Yah put into place at Creation and commanded us to honor in the Ten Commandments.

When we recognize the three types of days shown through the Scriptures - the new moon, Sabbaths, and work days - as discussed in the chapter [‘The Torah & the Scriptural Sabbath Day,’](#) it becomes easier to understand the count to Shavuot – ‘sevens’ or the Feast of Weeks.

As noted above, two passages describing the count to the Feast of Weeks dovetail to show us that the count is seven Sabbaths, or seven weeks complete.

This means that we are to count the seven **shabuwa** or weeks [6 work days + the 7th day Sabbath], to come to seven weeks complete.

One passage indicates that seven Sabbaths, or seven complete weeks, are to be counted from the time they put the sickle to the corn. This is rather perplexing, because if we look carefully, that verse in Deuteronomy, of itself, speaks only of counting seven weeks to the Feast of Weeks. It doesn’t say anything of 50 days.

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God according as the LORD thy God hath blessed thee.” (Deuteronomy 16:9-10)

This passage will be important as we continue to ponder all the directions to the Feast of Weeks.

Let us look at how seven weeks would be counted on Yah’s lunisolar calendar. Note that in the first column, we have the number of the **shabuwa**, or weeks being counted.

Month #1 - Abib							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
1	16	17	18	19	20	21	22
2	23	24	25	26	27	28	29
							(30)

Note above: We begin our count of weeks on the 16th day of the first month. There are two full weeks noted in the first month. Note that the days within the week are counted to come to 2 complete weeks above. There are 14 days included within two weeks.

As we go to the next month, please note that the 30th day and the 1st day of the month are not included within the weeks. The count of the days within the seven weeks is shown when the passage says seven weeks complete.

Month #2							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
3	2	3	4	5	6	7	8
4	9	10	11	12	13	14	15
5	16	17	18	19	20	21	22
6	23	24	25	26	27	28	29
							(30)

Note above: With the two weeks from the first month, Abib, and the 4 weeks from the second month, we have come to six full weeks by the end of the second month.

Month #3							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
7	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
							(30)

Note above that the end of seven weeks is on the 8th, the first Sabbath of the third month. Note also that the day after the weeks are counted is the 9th day of Sivan. There is no mention in this passage of a 50th day for the Feast of Weeks, but there is a passage from Numbers which would indicate that the Feast of Weeks is to be honored the day after the weeks are counted. We will look at that further, below.

If we were to count the days of the week from the 16th day of the first month until the 8th day of the third month, we would count 49 days. However, if we were to count the days not included in the week, we would have a few more than 49 days. Note that there would be at least 51 days, depending how long each moon cycle was. But the passage above says nothing about counting the days between the seven weeks. It just says to count 'seven weeks complete' until the Feast of Weeks.

Compare

Numbers 28:26 speaks of *'the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have a holy convocation, ye shall do no servile work.'*

Note that in the term 'after your weeks *be out*' has the italicized words 'be out' supplied. This may indicate that the day of the first fruits would be honored the day after the seven weeks had been completed or that it should be honored at the end of the seventh week.

We noted in another place that the term translated as 'within three days' was translated in another place as 'after three days.' (Please compare [Joshua 1:11](#) & [Joshua 3:1](#)) This means that depending upon the translator and context, the word translated 'after,' above, can also be translated 'within.' With both of these differences noted, we can consider the possibility that the day of the first fruits was either the day of the seventh Sabbath, or the day after it.

We will need to dig a little deeper to consider what the bigger picture might have been. The word translated above in [Numbers 28:26](#), 'after' is from H310. This means 'the hind part,' and can be understood as 'the tail end.'

One thought is that the feast of first fruits could be at the tail end of the seven Sabbaths, or the day after the seven weeks complete. This could be inferred because the seventh Sabbath is already a day in which no work is done, and the people are to have a holy convocation.

If the scriptural understanding of the first fruit offering for Shavuot was this way, the concept would be a smaller model for the year of Jubilee. We would count each 7th day Sabbath for seven Sabbaths, then the next day is also a rest day to make a special first fruit thank offering for the harvest to YHWH.

For the Jubilee, we count every land Sabbath for seven Sabbaths; then the next year is the special rest for the land.

Another Passage

“And ye shall count unto you from the morrow after the Sabbath, from the day you brought in the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...” (Leviticus 23:15-16)

In the first part of this passage, we have the directions for counting seven complete Sabbaths. *‘Seven Sabbaths shall be complete.’* This would give us the same date as shown above in Deuteronomy – the 8th day of the third month. If we understand that the Feast of Weeks is the day after the seventh week is completed as noted in *Numbers 26:26*, this would be the 9th day of the third month. That would be the sum of 49 days counted in the weeks, plus 1 day.

However, those who think of weeks as an uninterrupted cycle have a hard time understanding how we can count weeks, and perhaps days of the weeks, without including the new moon day and perhaps the last day of the months in the count. They say that there are more than 50 days before the seventh Sabbath; therefore, it proves that there never was a lunar calendar that included 4 weeks within the month in the Scriptures.

This passage leaves some people perplexed. We have heard, but have not yet been able to verify, that the last part of the verse – *‘unto the morrow after the seventh Sabbath shall ye number 50 days,’* was actually a scribes note in the side, and added to the verse later and that is why the verses don’t say the same thing. If anyone has come across this information, please contact us, so we can note it and credit it to its source.

It is interesting that in the English tradition, this Feast of Weeks is called ‘Pentecost,’ which denotes 50 days. However, only this part of this verse appears to say something other than the record in Deuteronomy and Numbers. This is the only place which says anything about 50 days.

Exodus 34:22 refers to *‘the feast of weeks’* as being *‘of the first fruits of the wheat harvest.’* This is in the context of *“Thrice in the year shall all you men children appear before the Lord God, the God of Israel.” (Leviticus 35:23)*

Deuteronomy 16:16-17 tells us, *“Three times a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.”*

It is interesting to note that the only passage which says there are 50 days between the time you begin to put the sickle to the corn during the Feast of Unleavened Bread to the Feast of Weeks for the first fruits of the wheat harvest,

does not say exactly the same thing as the other passage in Deuteronomy that tells us how to count to the Feast of Weeks. For some who understand the lunar weeks, this phrase is seen as a repeat and clarification, blending both the apparent direction in Numbers to have a special day after the seventh Sabbath, and the need to count seven Sabbaths shown in Deuteronomy. Deuteronomy appears to be a recap, noting the most important things the children of Israel should remember about their purpose as a nation here on earth, at the end of Moses' life.

It would seem that something as important as the time for the celebration of the Feast of Weeks should be consistent from one passage to another. Yah tells us, *"Out of the mouth of two or three witnesses, let every word be established."* It seems odd that one passage would say seven Sabbaths, and another would say seven weeks complete, but then there would be a 50-day count mentioned in only one place. Do they superimpose on one another? Seven Sabbaths counted on a solar-only calendar as Saturdays is only 49 days. Seven weeks on the lunisolar calendar is 49 days when we count the days within the seven weeks. If we count the intervening new moon days as part of the count, which doesn't make sense on a lunar-solar calendar in context, we get more than 50 days.

Yah has taught us enough about how He teaches doctrine that He will not have a problem helping us discern whether or not the thing possibly written in was someone's private interpretation, or a 'helpful' clarification that somehow got integrated into the text. The first part of understanding the true picture is *'Precept must be upon precept...' Then 'line upon line...' and 'here a little and there a little'* (Isaiah 28:10).

When dealing with such perplexities, we have the clear scriptural warning that the pen of the scribes can make the law of YHWH look differently than Yah had actually intended (*Jeremiah 8:8*). This is why we must take the written word back to the Living Word for clarification. This is why we must have hearts that are willing to come to Him to teach us and submit to Him in whatever He makes clear to us. This is why we are encouraged to search the Scriptures for ourselves and are assured that we don't need any man to teach us. When we have been born of the Spirit and are walking in Yah's Spirit day by day, we know that we have 'an unction from the Holy One.' We realize the anointing that is in us will teach us all things (*John 2:20-27*). When people hold onto their private interpretations which go against the sense of the big picture in the Scriptures, we come into challenges.

Other Innovations

Innovations aren't always in the text of Scripture. They can simply be so commonly done around us that when we read the Scriptures, we think 'that is what the Scriptures must mean.' We have the example of many Sunday-keepers that believe the seventh day is the Sabbath and keep it on Sunday in accordance with the calendar on their wall. They may have a true reverence for God and a heart that loves to obey Him in all they understand. Many do not note the discrepancy

between their belief and the calendar on their wall until it is pointed out to them. Some may live in countries where there is no discrepancy, and the seventh day on their calendar is Sunday.

We also have the example of Sabbatarians who believe that Saturday is God's Sabbath. They see that the Jews keep their Sabbath on Saturday of the present calendar and assume that Saturday has always been the seventh day of the week and that the week has cycled through time without interruption back to creation.

Now that a bigger picture of history is available, and a deeper digging into Scriptures shows a different picture than we had originally thought, many earnest-hearted Sabbath-keepers have learned a new way to keep track of Yah's appointed times. It was always there, but we were blind because we looked at man's ways and assumed that is what the Scriptures must mean.

Some innovations, believed to be founded in the Scriptures, came into practice during the second temple period after the children of Israel came back from Babylon. The children of Judah apparently stopped honoring the Jubilee separately in the 50th year as Yah commands in the Torah, and made it the 49th year with the 7th Sabbatical. For those who are aware of this change, different ideas are presented as to the timing when the 50th year was dropped and the reasons for it. Presumably, it may have been because the empire they owed their taxes to, granted a reprieve for the years of the land Sabbath, but would not exempt them for an extra year afterward.

However, it is well for all of us to be true to what we understand until our Heavenly Father opens up the issue to us more completely. It is not appropriate to put those out of our fellowship who earnestly seek to honor Yah in all things according to His Word. Our Messiah continually challenged us to live according to Yah's Word, rather than the traditional interpretations of the elders.

We have not been able to verify when this possible innovation – the passage in Leviticus with the 50-day count – might have been added to the manuscripts. Therefore, we wish to make the reader aware of the possible discrepancy and encourage you to ask our Heavenly Father's wisdom for your understanding of the count to the Feast of Weeks. As noted above, it may have been a note to clarify that Shavuot was to be honored the day after the seven weeks was counted, to tie in the passages of Numbers and Deuteronomy. It also may not have actually been an innovation at all. It may have the sum of the seven weeks complete with the added day afterward, as shown above.

It would be a shame if the people who reject the Sabbath by the lights in the heavens because of the count to Pentecost, are simply caught up in a man-made traditional count of 50 days that cannot be verified by anything in Torah besides a fragment of one verse.

This fragment may have a reasonable question about the timing its origin, because it doesn't seem to match the other commands in the Torah for the count to the Feast of Weeks.

May we all search the Scriptures for ourselves, and stop leaning to our own understanding and allowing tradition, however ancient, to keep us from honoring Yah's simple directions in the Torah.

In light of this development, we will include the Feast of Weeks or Shavuot on [The Original Timepiece](#) at the end of the seven weeks complete, on the day after the Sabbath.

The 'summer Pentecost' is another variation within the ranks of the lunar Sabbath movement. As noted above, the count to the Feast of Weeks in Leviticus appears to add the term '50 days,' which is different than the count to the Feast of Weeks noted in Numbers and in Deuteronomy.

Seven Weeks Complete + Fifty Days (or the Summer Pentecost)

“And ye shall count unto you from the morrow after the Sabbath, from the day you brought in the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...”
(Leviticus 23:15-16)

The teaching of a summer Pentecost more than 100 days after the Wave sheaf offering on the 16th day of the first month, hinges upon the above verse in Leviticus. We will refer to it as the summer Pentecost, to make a distinction between it and Shavuot or the Feast of Weeks, commanded as one of the three **chags**, or traveling feasts. The summer Pentecost is counted by beginning a count of 50 days after the 'seven Sabbaths' or 'seven weeks complete,' and its foundation is based upon one fragment of one verse in Leviticus.

The “ad” or “od” (Strong's H-5704, H-5703) does not mean “FROM” the morrow after the 7th Sabbath, but H-4480 does. How does this affect the our understanding of the text?

Lev 23:16 Even unto⁵⁷⁰⁴ the morrow^{4480, 4283} after the seventh⁷⁶³⁷ sabbath⁷⁶⁷⁶ shall ye number⁵⁶⁰⁸ fifty²⁵⁷² days;³¹¹⁷ and ye shall offer⁷¹²⁶ a new²³¹⁹ meat offering⁴⁵⁰³ unto the LORD.³⁰⁶⁸

Look at what Strong's says about H-5704 “whether of space (even unto) or time (during, while, until)”. **Leviticus 23:16** is about time, not space, so we've been applying the word in the wrong manner all along. The Hebrew actually could be translated: *WHILE FROM the morrow (after the) seventh Sabbath (shall ye) number fifty days (and ye shall) offer a new meat offering (unto) YHWH.*

The Fenton Translation (below) is the ONLY translation that seems to take this into consideration with the Hebrew text, rather than going with the present traditional understanding of Pentecost. It reads: *You shall also count for yourselves from the day after the Sabbath that you bring the Wave-Sheaf, seven Sabbaths. They must be complete. Then after the seventh Sabbath, you shall count fifty days, when you shall present a new offering to the Ever-Living.* **Leviticus 23:15-16**

We have noted that this fragment has been brought into question, and with the interpretation that we are to add 50 days after the seven weeks is complete, this verse appears to give a different sense of how to count to the Feast of Weeks than the related verses in the Torah. So now what do we do?

Traditionally, Pentecost has been celebrated as the time the children of Israel received the law of God at Mount Sinai. As we saw in the chapter, '[The Torah and the Scriptural Sabbath Day - part 2](#)', they apparently hadn't yet arrived at Mount Sinai on the 6th of Sivan. This is the present date for many who honor the count of 50 days straight, including Jews on the Hillel II calendar, and Messianic Jewish feast-keepers. Some lunar-based Sabbath-keepers who do not use the pagan names for the months on the Jewish calendar and have not accepted the idea of the summer Pentecost honor the 9th day of the third month as Shavuot.

However, as we have noted elsewhere, this idea of celebrating the day that the law was given at Mt. Sinai was a traditional celebration, not Yah's command for Israel. We have not found any mention of Pentecost having anything to do with the law given at Mount Sinai until long after the destruction of Jerusalem in AD 70.

Yah's command was understood that the children of Israel were to offer the first fruits of the wheat harvest on the day after the seven weeks was complete. It also appears that the 6th of Sivan as the day of Pentecost came in during the first few centuries after the destruction of Jerusalem. It may have come in with the calculated calendar, after the Sanhedrin was forbidden to meet in Palestine to determine the Hebrew calendar.

Philo, a Jewish historian who was a contemporary of our Messiah, wrote "The solemn assembly on the festival of the sheaf, having such great privileges, is a prelude to another festival of still greater importance; for from this day, the fiftieth day is reckoned, making up the sacred number of seven sevens, with the addition of a unity as a seal to the whole; and this festival, being of the first fruits of the corn has derived its name from the number fifty (*pentecostos*)." *The Works of Philo* Special Laws II, Yonge's Translation – Hendrickson Publishers, Peabody MA 1993 p. 584-585

We may look at this passage and find that it seems to indicate two different ways to count, depending upon the punctuation. It may indicate that the festival of the Wavesheaf begins the count of fifty days. Of course, we only see one way of punctuation here, so we can get the understanding of seven sevens, and then the day after that, which confirms the traditional count to Pentecost. There are several counts to Pentecost among feast-keepers, so this whole issue isn't easily resolved.

Let us consider something else Philo wrote. This is about the Essenes, which may indicate a clearer picture of the actual Summer Pentecost that was honored by the children of Israel, rather than using his writings to support a spring Pentecost that doesn't line up with the summer harvest of wheat, with the figs and grapes.

"These men assemble at the end of seven weeks venerating not only the simple week of seven days, but also its multiplied power. For they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers..." *The Works of Philo, On the Contemplative Life, VIII (65), page 704.*

Above, we see a great, greater and greatest feast mentioned. Wavesheaf is the great feast spoken of above. From this passage it is clear that at the end of the seven weeks there was a greater feast but the greatest was yet to come, the one assigned to the number 50. So, does Philo see Pentecost being 50 days from wave sheaf, or 50 days from the end of the seven week count?

It appears that the assembly at the end of seven weeks might not be Pentecost, but a forefeast to the feast assigned to the number 50 or Pentecost. So when things are put together, there may be something to Pentecost at the end of the fourth month. If we dig deeper, we learn that the Essenes had a first-fruit harvest feast every seven weeks throughout the whole summer season for the corn or wheat (grain), the wine, and the oil. These terms used together throughout the Scriptures indicate the full harvest season from the beginning to the end, representing the three types of harvests, the fruit of the field, the fruit of the vine, and the fruit of the trees.

With this information available to us now, the passage in Philo's writings referring to Pentecost after the wave sheaf offering isn't telling us that the children of Israel honored the commanded **chag** called Feast of Weeks after seven weeks plus 50 days. It may not make sense with the bigger picture of Scriptures to add another 50 days to the commanded time for the Feast of Weeks when no other passage in Scripture indicates that the Feast of Weeks is to be honored after seven weeks and then another 50 days.

Are there other passages that might indicate a different way to count? What about various older historical references which indicate that the feasts were observed in spring, summer and autumn?

There appear to be scriptural reasons for noting a summer wheat harvest. Some say that the summer wheat harvest is not ready until long after the spring barley harvest and that the spring wheat presently harvested was not used during ancient times. Can these claims about the strains of wheat possibly used during the time of Israel's harvests be proven one way or another? Does a spring wheat harvest necessarily preclude a summer wheat harvest, or the other way around?

It appears from the information above, that the Essenes observed a first-fruits feast for the spring wheat on the night after the seventh Sabbath was complete, and seven weeks later they observed the harvest of the summer wheat and grapes. This would answer the question as to which type of wheat was harvested in Palestine. Apparently, they both were!

Corn & Wheat

There is a distinction in some people's minds between the corn (or wheat) of the first-fruits offering during the time of Pentecost. The spring wheat, which is planted at the end of the fall harvest, sits in the ground through the winter and is harvested about the traditional time of Shavuot; and the summer wheat, which is planted in the spring, is harvested four months later. Most of the Hebrew or Chaldee terms translated as corn and wheat may sometimes indicate wheat, but may also indicate any of the grasses or cereal grains that are used for harvest in the Middle East.

We will look for a moment at some of the words translated as corn and wheat. The words in this first section are translated as both corn and wheat into English.

Strong's Hebrew #1715 – **dagan** – *increase*; i.e. – *grain*.

This is translated as corn or wheat.

Strong's Hebrew #1250 – **bar** – from 1305 (in the sense of winnowing); *grain* of any kind (even while standing in the field). By extension *open country*.

This is translated as corn or wheat.

Strong's Hebrew #7668 – **sheber** – the same as 7667; *grain* (as if *broken* into kernels) –

This is translated as corn or victuals.

Strong's Hebrew #1643 – **geres** – from an unused root meaning to husk; a kernel (collectively) *grain*.

This is translated as beaten corn.

Strong's Hebrew #7054 – **qamah** – something that *rises*, i.e. a *stalk* of grain.

This is translated as (standing) corn, grown up, and stalk.

Strong's Hebrew #6194 – **aremah** – a *heap*; spec. a *sheaf*.

This is translated as a heap of corn or a sheaf.

Strong's Hebrew #7383 – **riphah** – from 7322 (only plural); grits (as pounded): This is translated as ground corn or wheat.

Strong's Hebrew #1098 – **beliy** – from 1101; *mixed*, i.e. specifically *feed* (for cattle). This is translated as corn, fodder or provender.

Now we will look at the words that are distinctively translated as wheat.

Strong's Hebrew #2406 – **chittah** – of uncertain der; *wheat*, whether the grain or the plant. This is translated wheat or wheaten.

Strong's Hebrew #2591 – **chinta** – Chaldean) corresponding to #2406. This is translated as *wheat*.

There are only a few passages that use the distinctive term for wheat. There doesn't appear to be a difference in the Hebrew terms for wheat between the strains of wheat, to make a distinction between winter wheat, which would be planted in the winter and harvested about seven weeks after the barley – sometimes referred to as spring wheat - and wheat that is planted in the spring and harvested about fourteen weeks after the barley, sometimes referred to as summer wheat.

The Essenes apparently held a first fruits feast at the end of seven weeks – or 50 days inclusive - counting for the seven weeks complete for Shavuot, and at the end of the next 50 days for the summer wheat harvest.

The real question with this issue of the count to Pentecost seems to be: Which of the two wheat harvests is the commanded **chag**? The answer depends upon how we think about the way the Scriptures may be rightly divided.

On 'The Original Timepiece'

Some of us in the lunar-based Sabbath movement believe that the commanded Shavuot is to be set aside on the day after the end of seven weeks for the first wheat harvest, and others believe that it is at the end of seven weeks plus 50 days for the summer wheat harvest, which may have been combined with the 'new wine festival.'

Historically, the Essenes had a feast at both times. They held a feast or festival every seven weeks throughout the harvest season. The barley at the Feast of Unleavened Bread, the wheat apparently at Shavuot, after seven weeks complete, – or the at Pentecost which was 50 days later and may have coincided with the new wine festival – and they didn't drink wine until the new juice was offered, and the new olive oil festival seven weeks after that. [Temple Scroll, columns 19-22 – see <http://www.gci.org/law/festivals/harvest>]

We will mark both of the offerings of the wheat first-fruit celebrations on the calendar for [The Original Timepiece](#). The first will be called the Feast of Weeks or Shavuot, and the second will be called the Summer Pentecost. We are blessed to associate with those of both persuasions and are not willing to separate from fellowship with those who have honest and conscientious differences in understanding on this issue.

KNOCKING - LAODICEA

Knocking, outside your heart's door – will you let Me come in?
Here I wait with My heart in hand - to give you freedom from sin.
You talk about relationship; you tell others what I say.
You try to do what you know is right, yet standing outside I stay.

Knocking, outside your heart's door while you sit complacently;
Telling yourself everything's alright because "Jesus loves me."
You have 'the truth,'" and it sounds good. You think you're doing what I say.
Yet all the time, My heart in hand – standing outside I stay.

Knocking, outside your heart's door while you work to bring others in;
You leave Me out in the cold while bragging how good you've been.
You're not hot or cold– it's all in your head –the lip service suits you just fine.
You keep busy at this and that, yet you're not connected to the Vine.

Your fruit's not sweet and sometimes you suspect
There's something really wrong.
My Spirit wants to reign inside - So where you're weak, I'm strong.
My character to be manifest – Overcoming sin today.
Please let Me come in, commune with Me,
So I won't have to stay:

Knocking, outside your heart's door while you think you're on My side;
Your devotions, your position in the church - assure you that you're My bride.
I see you as poor and miserable, yet you're blind to what I say.
You think My prophets are critical, while you leave Me outside to stay.

Knocking, outside your heart's door, will you please let Me come in?
I cannot serve with your idols, you must repent of your sin.
Buy of Me gold tried in fire – You'll give your all to pay.
It grieves My heart to leave you poor, while standing outside I stay.

Knocking, outside your heart's door while you continue in your sin;
Not living My Life, which would free you, if you'll only let Me in.
You'll die to self, and eat with Me – You'll hear My Voice and say,
"I'll let You come in and govern my life, not leave you outside to stay:

"Knocking...

By Elisheba Nelson

Lunar Perplexities & Scriptural Solutions

THE BEGINNING OF THE MONTH - Part 1

In the chapter called '[The Original Timepiece in History](#),' we compared the noted Jewish and Roman historians, Josephus, Philo, and Dio Cassius, and learned that Saturn's day of the planetary week during our Messiah's time corresponded perfectly with the New Moon and Sabbaths of [The Original Timepiece](#). We compared historical evidence showing that the Jews kept the Sabbath on Saturn's day. With deeper digging we learned that Saturn's day of Dio Cassius' time was the first day of the lunar month and the pagan planetary week, which was not included in the Roman Julian solar-only calendar, and the nones, or civil eight-day market week. Saturn's day of that time period was not Saturday as we know it on our modern calendar - the seventh day of a continuously cycling planetary week, having no connection with the moon.

In this chapter, we will lay the foundation for a scriptural basis for the beginning of the month. We will observe our natural human tendencies when we are faced with new ways of understanding scriptural doctrine. We will also look at scriptural rebukes for our common human tendency to interpret the Scriptures according to our human tradition (whichever one we use to uphold our particular understanding of doctrine), rather than allowing *Yah's Word to explain itself. We will then look at the traditional calendars that are presently used to determine the feast days, and their various ways of beginning the month. We will examine the Scriptural principles for establishing a doctrine, which may be a review for some. We will also look at the passage that gives us an anchor point in the Scriptures to tell us what the moon looked like at a particular time during the month. We will use the Scriptures as our foundation for calendar statements. Then we will look at historical writings that help us understand how the Scriptures were understood to confirm the scriptural calendar statements with history, so we have two or three witnesses to put the moon phase in its proper place. With that in place, we will show how the moon phases relate to the Sabbaths.

After laying the foundation for the scriptural basis of the month in this chapter, we will examine the bigger picture: history coming together in '[Lunar Perplexities & Scriptural Solutions – The Beginning of the Month - part 2](#).' We will see how Philo's writings are quoted on both sides of the issue of when to begin the month, and what the moon looks like during the month. Some focus on one aspect of Philo's writings, while others focus on another. Each have a good point to their focus, but because of the traditional understanding of a day, they are unable to 'come onto the same page' about what Philo meant by what he wrote. This makes it seem as though Philo's testimony is unreliable.

*Yah– short form of the sacred name of our Creator (Psalm 68:4), means the same as YHWH- translated LORD & GOD.

We will look at the key to this puzzle and put it all together so that Philo's writings on the month come together as a cohesive whole. When they are taken together as a whole, with the traditional understanding of a day being removed and Yah's scriptural definitions put in place; we will see the solution to the traditional perplexities about when to begin the month. We will also look at the calendar and begin our own calendar worksheet to learn to observe the moon for ourselves. This way we may learn to determine the beginning of the month by the beacon in the sky by watching the moon throughout the previous month.

We have such different backgrounds and various traditions that the only way we can ever 'come onto the same page' is by prayerful consideration of everything we can find in the Word on each subject.

Only as we are willing to put away our preconceived ideas and everything we have ever been taught, and read the Scriptures from cover to cover, asking Yah to teach us, will we be taught by Him. He says that His thoughts are higher than our thoughts, so we must learn to think His thoughts after Him and consider that the basis for our thoughts may be from the lower nature. This is why we need a new heart and new spirit and be taught by Yah in all things. Then, as we mature in His ways, He will be able to lead us into all truth.

Thankfully, our Heavenly Father takes into consideration our background and the information available to us at any given time. He knows our hearts. He knows if we are earnestly seeking to learn and do His will in our life and are obedient to all we have come to understand. This is one reason for the command not to judge another man's servant (*Romans 14:4*).

Yah is the only One who knows whether a person has responded to His Spirit and whether or not it is time to have our eyes open to His truth in a certain area. He may need to open our eyes in another area first. He also knows if He has brought a doctrine home to someone's heart and they have rejected it because it is inconvenient for them to obey Him. He is our kind and merciful YHWH, 'the God of the spirits of all flesh' (*Numbers 16:22 & 27:16*). He knows the heart of each individual, what each one needs and when, to fulfill His particular purpose in our life.

We have observed that sometimes when someone hears new truth and it doesn't make sense to them, the seed is planted, and they may understand it later.

Yah's Personal Leading

"Trust in the LORD with all thine heart. Lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy path. Be not wise in thine own eyes, fear the LORD and depart from evil. My son, despise not the chastening of the LORD, neither be weary of His correction" (Proverbs 3:5-7 & 11).

Yah does not fault His children for being spiritual babes for a period of time, nor for our past dependence upon reasonable-sounding doctrinal traditions that may seem to have some basis in the Scriptures.

Revealing Our Need

After we have been born of Yah's Spirit and have asked Him to rule in our lives, He takes us through situations to show us our habitual carnal reactions to life, so He can get our agreement to cleanse us of them.

Sometimes Yah will bring an unfamiliar doctrine to our attention. We may find that we respond from our carnal nature. We may mock the doctrine or ridicule the people who hold it. We may use the opportunity to prove that we are right, and someone who holds another view is wrong. We even may throw Scripture texts at the subject and quote from our favorite commentaries to justify our position.

Defending 'the Truth'

We may not recognize why we react this way. We may not realize that we have perceived this idea as a threat to our attachment to 'the truth' as we understand it. We may feel threatened because if the other idea is true, then we are wrong and those we have trusted may have taught us wrong. We may find security resting on our belief that we are 'the people of God' in 'the true church' or 'YHWH's Congregation,' or 'the remnant,' or whatever variation fits; therefore, our doctrine must be right. It would cause internal discomfort to entertain the idea that a doctrine 'our group' doesn't espouse may be right. If we were to accept a doctrine our group defines as wrong, a doctrine of devils, or heresy, we might lose the familiar fellowship of those who help give us our definition in life.

Trusting People More Than YHWH's Word

The recognition that we may lose our familiar fellowship if we accept a doctrine 'our group' does not accept, can be very threatening to us. We may not realize that we trust our relationship with 'the people of God,' more than we trust the One we believe or claim to have led or brought up the church or assembly we espouse. He may have led the church or congregation we are part of to organize because when He taught someone the truth in a certain area by His Word, others had the same reaction we are having and fought against it. They may have eventually had a meeting of the elders or leaders of 'the church,' and tried those who started our organization for heresy and excommunicated them. Ironically, all the while they may have thought they were doing God a service. They may have felt they were defending 'the faith that was once delivered to the saints,' from one of the 'winds of doctrine' we have been warned against.

We may label the offending idea as 'a wind of doctrine,' implying it must be 'of the devil.' We may reason that if it were true, it would have been revealed to our 'true church' at some earlier point in history. All of these responses show our carnal nature, and our tendency to put our trust in what faulty human beings have taught, rather than humbly asking Yah to teach us His 'present truth' through His Word.

Prayerful Examination & Study

With that said, we recognize there is nothing wrong with holding a doctrine to be true and humbly opening the Scriptures with someone who sees it differently, seeking our Heavenly Father's guidance together in prayer while we study. The doctrine they are 'mixed up with' may truly be a doctrine of devils. We may really understand the truth of the matter and may be led to share it with them while humbly seeking God's Spirit to teach us.

However, when we disobey Yah's Word and do not humbly pray for His Spirit to open our eyes and teach us while we examine His Word together on the doctrine we have differing views of, we are leaning to our own understanding. Depending upon the carnal nature to convince others of the rightness of our doctrine will not help anyone learn how to be taught by Yah's Spirit to rightly divide the Word of truth (*I John 2:20, 27; II Timothy 2:15 & Isaiah 28:10*).

Learning YHWH's Mind

When Yah wants us to understand His mind on a particular matter, He may bring the doctrine to us again. He knows why we are slow to investigate it. He may help us realize that we have been behaving ourselves unseemly or thinking of ourselves more highly than we ought (*I Corinthians 13 & Philippians 2:3*).

We may see that our heart's attitude has not been esteeming others as better than ourselves or showing true scriptural love and honor to those who hold a different view than we do (*I Peter 2:17 & Romans 12:10*). We may recognize our slowness to ask Him to teach us and to investigate the big picture on the doctrine through the Word. He will be pleased to accept our repentance when we recognize our fault in this area, and we will be blessed to 'put on the new man' (*Ephesians 4:24*).

Honor & Reward

Yah is honored when His children are following Him, and He wants to honor us and reward us for our obedience. This reward is to bring us into His communion to reveal another precious aspect of His mind, so we will come to know Him better.

Our Heavenly Father sees if we are willing to respond when His Spirit impresses our hearts to study a particular doctrine through His Word. We are greatly blessed as we ask Him to lead us into all truth in any doctrine through His Word.

Warning for Disobedience

When Yah shows us that our tradition is not founded fully on His true doctrine through the Word and we repent, He will continue to lead us into all truth. If we forbear to change our lives to accommodate the truth, we put ourselves into His chastening hand, and our spiritual experience will lack the fullness of His blessing until we ask Him to show us what is wrong and to give us repentance. He will direct our path only as we acknowledge Him in all our ways (*Proverbs 3:5*). If we continue to put darkness for light and our own opinion above His calling to our hearts, He warns of the end of that road. (*See Isaiah 66:2-4.*)

“And he will send them strong delusion that they might believe a lie, that have not the love of the truth, but have pleasure in unrighteousness.”
(II Thessalonians 2:11)

I AM YHWH, I Change Not

Many are being led through the Scriptures to understand that our just and merciful Heavenly Father does not change. We also recognize through the Scriptures that the temple service and its related functions, including the sacrifices for sin pointing to our Messiah's death, are no longer necessary to show our faith in the coming Redeemer. However, we have come to understand that His other statutes, including the appointed times which are set aside for communion with Him and congregational worship, are still in effect.

Some have been led to change our lifestyles to honor Him in this area. We have read His command, *“Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments,”* in its context. We believe it applies to the present time - *“before the coming of the great and terrible day of the LORD”* (Malachi 4:4-6).

Lunar Perplexities

Some who recognize that our Heavenly Father is the same yesterday, today, and forever and desires us to worship Him on His appointed times, have been perplexed about the differences in the feast-keeping movement regarding when to begin the month. It can be challenging to learn that there are different ideas of when to begin the lunar month and determine the times of the feasts, and each claims in some way to have scriptural authority.

We discussed the carnal nature's influence in our religious traditions in the section above called *‘Yah's Personal Leading – Revealing Our Need & Prayerful Examination*. This is one of the reasons we have so many variations in the area of how to determine the beginning of the month among feast-keepers.

Timekeeping Methods

Basic traditions, both old and new, for timekeeping within the feast-keeping movement include the [Comprehensive Hebrew Calendar or Rabbinic Calendar](#), the [FVC or Karaite Calendar](#), the [New Moon Conjunction](#), the [Confirmation Method](#), and [The Original Timepiece](#) – which is based upon restored light from the Scriptures, the Book of Enoch, and confirmed through history. Another tradition uses the full moon for beginning the month, which we will examine later. We will look briefly at the first four mentioned above.

The Comprehensive Hebrew Calendar – or Rabbinic Calendar

The [Comprehensive Hebrew Calendar \(CHC\)](#) or [Rabbinic Calendar](#) is based upon Hillel II's calculations during the fourth century. It was developed according to oral priestly tradition and sanctified ahead of time by the Sanhedrin during the fourth century to keep the scattered nation of Judah united in their feast times.

Roman law forbade the Sanhedrin to meet in Palestine to observe the moon and barley harvest to set the calendar year. Observance of the lunar Sabbath was also forbidden. Hillel II's calendar was calculated so that the new moon day fell during the molad, or renewal of the moon. Many in Jewish synagogues and some in the Messianic movement use this method. They recognize there are problems with it and state that when the next Sanhedrin convenes, they will correct the calendar. Until then, they feel they must honor the Sanhedrin's calendar that was developed in the fourth century AD.

Unscriptural adjustments to the [Comprehensive Hebrew Calendar](#) allow for a Saturday Sabbath that was not in [The Original Timepiece](#). The New Moon on this calendar does not always line up with the true New Moon above our heads or in Jerusalem. This may cause those who honor the new moon and feasts by it to miss the true scriptural new moon day and the full moon on the Sabbath of the 15th of Yah's lunar month. During many months in the year, the observers of this calendar may be honoring days that Yah didn't set aside for the feasts. Those who honor the Hillel II calendar may view themselves as honoring Yah's ancient priesthood's authority, which was later invested in the Sanhedrin to determine their times for worship.

What do we do if those who claim scriptural authority are adding to or diminishing from the Word of Yah? We will examine this principle later in this chapter, in the section, '[Principles for Establishing Truth.](#)'

The Karaite Calendar or FVC

The [First Visible Crescent \(FVC\)](#) or [Karaite](#) method of calendation was developed about 1000 AD as a protest against certain unscriptural traditions in the Hillel II

calendar. It was also a call to the scriptural and historical way of determining the beginning of the month and year. The Karaites believe the Scriptures to have greater authority than Hillel II's calendar – also referred to as the Comprehensive Hebrew Calendar above, and that scripturally, the barley shows when the first month of the year should begin. They also claim that the month should begin with a sighted sliver or crescent moon. The oral law written in the Mishna, dated from about 200 AD, indicates that people may have looked for the new moon as a visible slender sliver at sunset and began their month on that day. Many earnest-hearted believers accept this tradition as the scriptural one.

We will examine the Scriptures and history before the destruction of Jerusalem to see if they back up the Karaite understanding of when to begin the month.

Newer Traditions

Some who have studied the Scriptures and historians contemporary to our Messiah's time are convinced that the first day of the month was during the dark phase of the moon, after the time of conjunction. The **New Moon Conjunction** method uses the calculated time of the new moon conjunction to determine the beginning of the month. This explanation sounds reasonable, and some people who believe the Scriptures are the highest authority, use this method. Some who use what we will call '**The Confirmation Method**' believe that we need to observe the moon ourselves. They look for the first sliver to confirm that the evening it occurs was the first day of the month, and the next day is the first day of the week.

Some begin their month with the day of or the day after the moon's conjunction in their locality. Some begin their month with the day they see the sliver, others on the day after they see the sliver in their locality. There are also those who begin their month according to the moon's configurations over Jerusalem.

The full moon phase has been accepted by a few as the proper time to begin the month, who explain their idea with [Psalm 81:3](#) as their pivotal text. They also use the principle that we are the children of the light. We will call this the **Full Moon Tradition** and examine it further as we go along.

It may make sense to use newer traditions to determine the timing of the feasts of [Leviticus 23](#), which the moon has been appointed to show us ([Psalm 104:19](#)). The newer traditions are especially important to those who do not accept the traditions of the elders when they conflict with what they see in the Scriptures. Most who have heard the call of our Creator to come back to the old paths and desire to bring their lives in line with scriptural authority, tend to use one of the above-mentioned ways to determine our Heavenly Father's special appointments for His people to gather together and commune with Him.

Coming into Unity

Each tradition of calendation may sound reasonable in itself. Each calls on a scriptural basis for their conclusions. Each may have a piece of the big picture. Concerned believers are calling for unity in our calendation methods. However, very few are willing to compromise their beliefs about how it is to be done in order to 'come on the same page.' It is wise to be true to our convictions until Yah's Spirit shows us differently.

The Big Picture in the Scriptures

With that overview of the most widely-known variations for the beginning of the month, let us look into the Scriptures to find indications of how Yah's people ordered their months. Once we have a scriptural precedent that is verified through history, we can compare it to the most common traditions. This way we can see whether the tradition has overlooked or neglected any scriptural evidence, and if it adds to or diminishes from Yah's inspired Word.

First, let us examine the Scriptural principles for establishing Yah's doctrinal truths.

Principles for Establishing Truth

In the Old Testament Scriptures we have two precepts, or principles for establishing the truth of a matter. Let us examine them.

- **The First Principle** - Every truth must agree with the Torah, or the Word that YHWH established first.

Let us see how this principle is taught through Yah's Word.

How YHWH Teaches Knowledge

Our Heavenly Father tells us how He teaches us knowledge: *"....Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little"* (Isaiah 28:9-10).

This understanding of how Yah teaches us knowledge lines up perfectly with His earlier commands in the Law of Moses, which is also referred to as the Pentateuch:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you" (Deuteronomy 4:2).

“Whatsoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deuteronomy 12:32).

“Every word of God is pure and He is a shield unto them that put their trust in Him. Add thou not unto His Words lest he reprove thee, and thou be found a liar” (Proverbs 30:5-6).

Dear Reader

Dear Reader, the above is a serious warning for us to take to heart. It is not a light thing to misrepresent Yah’s ways. He has been kind enough to bring the true scriptural Sabbath to our attention, and bring us to repentance for our acceptance of the incomplete tradition we had believed and shared with others during our decades of being Saturday Sabbatarians.

We do not wish to add to Yah’s Words and be found a liar in the Day of Judgment or to be in the position of having taught others to do so. This is why ‘[The Original Timepiece](#)’ is based completely in the Scriptures. Please study the whole subject through the Word for yourself. *“Prove all things, hold fast to that which is good” (1 Thessalonians 5:21).*

If you find something that we have overlooked which might change the calendar statements we will be looking at, please bring it to our attention. We want to examine everything we believe now, as Yah brings it to our attention, and compare it with the Scriptures, so we can be reproved and corrected before Judgment Day.

To the Law & to the Testimony

“Bind up the law, seal the testimony among my disciples...To the law, even to the testimony, if they speak not according to this Word, it is because there is no light in them” (Isaiah 8:16 & 20).

This means we that are to measure everything by the precedent set in the Ten Commandments as Yah’s character, also referred to as the Torah, or the Law of Moses. We judge those who call themselves prophets by it.

Our Messiah called upon this principle in the New Testament when He said, *“Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).*

“For if ye had believed Moses, ye would believe me, for Moses wrote of me. But if ye believe not his writings, how shall you believe my words?” (John 5:46-47)

Vain Worship

As we noted in the chapter called 'Entering into Rest,' our Saviour's rebuke of vain worship from *Isaiah 29:13-14* must be taken to heart.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We are thus warned of the sad results of substituting the precepts or teachings of men for a "Thus saith the LORD." We will be blinded to true wisdom and understanding, and our trusted religious teachers, whose traditional doctrines we have accepted, will lose any wisdom that they might have had.

"Put not your trust in princes, nor in the son of man, in whom is no help" (Psalm 146:3).

"Trust in the LORD with all thine heart. Lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the LORD and depart from evil..." (Proverbs 3:5-7).

We are to study the Scriptures and diligently obey the principles YHWH gave Moses to write in the Torah or law, without adding to or diminishing from them. Then we will learn the discernment to recognize the truth of a matter and if a doctrine is from Yah.

The Second Principle

The second principle is closely related to the first:

- **Truth is established with two or three witnesses.**

"...At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deuteronomy 19:15)

Our Saviour reiterated this principle, and rebukes those who claim His Father's name for slowness to listen to the mouths of two or three witnesses that agreed with the earlier testimony of Scripture.

"There is another that beareth witness of me; and I know that witness which he witnesseth of me is true. Ye sent unto John, and he bare witness of the truth...but I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father

hath sent me. And the Father himself, which hath sent me, hath borne witness of me...” (John 5:32-37).

“For if ye had believed Moses, ye would believe me, for Moses wrote of me. But if ye believe not his writings, how shall you believe my words?” (John 5:46-47)

He again rebukes with these words: *‘O fools, and slow of heart to believe all the prophets have spoken... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms concerning me’ (Luke 24:25 & 44).*

Review

So let us review:

- **First Principle-** Every truth must agree with the Torah, or the Word that YHWH established first.
- **Second Principle** -Truth is established with two or three witnesses.

With these two closely-intertwined Scriptural principles taken to heart, we will go on to examine the scriptural and historical evidence for the beginning of the month. This will give us the scriptural foundation that establishes the beginning of the month on [The Original Timepiece](#).

We will discover scriptural calendar statements that will establish what the moon looks like at certain times during the lunar month.

We will first look at what the Scriptures show us about the full moon.

What Scriptures Say about the Full Moon

“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day” (Psalm 81:3). (KJV)



On the surface, this passage doesn't seem to indicate anything about the full moon. However, if we look a little further, and dig a little deeper, we will find 'calendar treasures' we may not have suspected.

“Blast the shophar in the new moon – in the full moon on our celebration day.”
(Psalm 81:3) exeGesis companion Bible

The exeGesis Bible shows the term translated ‘time appointed’ in the KJV, is the ‘full moon.’ This definition agrees with the Strong’s Concordance. We also see that the trumpet is to be blown on ‘the full moon,’ on the ‘solemn’ feast day, or celebration day. We will follow up on this part of the verse later. Now we will look at pertinent words through the Strong’s Concordance.

Strong’s Information

The term ‘time appointed’ (*Psalm 81:3 KJV*) is the Strong’s #3677, **keceh**, and means ‘fullness or the full moon, i.e. its festival.’

So far, this passage shows us that there is a regular festival tied to the full moon. Those who honor the **Full Moon Tradition** for the beginning of the month understand the terms, ‘new moon’ and ‘full moon,’ to be describing the same day. They understand this ‘solemn feast’ to be speaking of the New Moon celebration which was commanded to be honored every month.

Let us dig into the word definitions a little deeper and see if the passage itself will back up this idea.

Further Notes

The term ‘solemn feast’ is Strong’s #2282 - **chag**.

chag means ‘a festival or a victim, taken from #2287 **chagag**

chagag is a primary root meaning prop. to *move* in a circle, i.e. specifically, *march* in a sacred procession, to *observe* a festival; by implication, to be *giddy*.

These are the traveling feasts that the children of Israel were to attend, traveling from wherever they lived in the land of Israel. In *Exodus 23:14-17* we find a list of the three feasts translated from the Hebrew term **chagag** that the children of Israel were commanded to honor. In *Deuteronomy 16*, the three feasts are repeated and commanded to be observed in the place YHWH would choose when they came into the land. They were the Feast of Unleavened Bread, the Feast of Harvest, and the Feast of Ingathering.

The **chag** or feast mentioned above in its context in *Psalm 81:3*, compared with verses *6, 7 & 10* indicates that it would be the time of the Passover and the Feast of Unleavened Bread.

None of the New Moon celebrations are referred to as **chag** or **chagag** in any of

the Scriptures. When we read [Psalm 81](#) all the way through, it shows the whole context is talking about the Exodus of the children of Israel out of the land of Egypt. As we look at the context and dig deeper into the Scriptures and the meanings of all of the pertinent words used, it appears that the **New Full Moon Tradition** is based upon an incomplete picture of the passage used to support it.

Comparing Scripture with Scripture

Yah's people are commanded to blow the trumpet at certain times. Those times are specified in [Numbers 10:10](#) as *"the day of your gladness, and in your solemn days, and in the beginnings of your months."* (KJV)

The 'solemn' days here is from Strong's #4150, **mo'ed**, meaning 'appointed times' in this context, also translated as 'feasts.'

Yah gives us a list of His feasts in [Leviticus 23](#). Two of the seasonal feasts are seven-day feasts commanded to begin on the 15th of the month ([Leviticus 23:6 & 34](#)).

- The 15th day of the first month is the first day of the Feast of Unleavened Bread. This feast is also referred to as the Passover in Scriptures because it is on the evening of the 14th, and leads into the Feast of Unleavened Bread.
- The 15th day of the seventh month is the first day of the Feast of Tabernacles.

Comparing the above information, we see that the trumpet is to be blown on the 15th for the Feast of Unleavened Bread. It may also have been blown on the evening of the 14th for Passover, because the Passover is a commanded **mo'ed** in [Leviticus 23:5](#). The Passover was also the night the children of Israel were spared from losing their firstborn when the firstborn of everyone else in the land of Egypt died, so it might easily fit the description of 'the day of your gladness.'

As we compare scripture with scripture, we find that the trumpet blown for the Feast of Passover/Unleavened Bread is on the full moon. This information brings us to the conclusion that the scriptural full moon is on the evening of the 14th, and the 15th day of the first month.

- **Scriptural/Historical Calendar Statement #1** - Through the Scriptures, the full moon is anchored with the evening of the 14th, and the 15th day of the first month of every year, and the trumpet was to be blown at that time.

Historical Verification

We will now examine some historical evidence that verifies the **Scriptural/Historical Statement #1**, above. In the chapter “**The Original Timepiece in History**” we looked at a few quotes from historians that verified the lunar month. We will revisit a few quotes from Philo (20 BC – 50 AD), our Jewish historian who was a contemporary of our Messiah.





“The moon... perfects... in its own configurations on each seventh day....” *Works of Philo* translated by C.D. Yonge *Allegorical Interpretation I*, IV (8, 9) / VI (16) pp. 25-26

What does it mean for the moon to perfect in its own configurations on each seventh day? Let us look a little further.

“...like a full moon at the height of its increase at the end of the second week...” *Works of Philo*, translated by C.D. Yonge, January 2000, *On Mating with Preliminary Studies*, XIX (102) p.313
[The full moon comes to the height of its increase – or becomes perfectly full – at the end of the second week of the lunar month.]

These quotations put together indicate that the moon ‘perfecting in its own configurations,’ means that it is perfectly full by the end of the second week, or the second Sabbath of the month.

This is what the moon would look like on each seventh day, according to Philo.

Philo's Sabbath Day Moon Phases			
1 st Week	2 nd Week	3 rd Week	4 th Week
			
1 st quarter phase	Full Moon	3 rd quarter phase	dark phase

- **Scriptural/Historical Calendar Statement #2** - Through the Scriptures and history, we confirm that the full moon is anchored with the end of the second week, or the evening of the 14th and the 15th day of each lunar month.

Observing the Full Moon

Those of us who have observed the moon for any length of time recognize that the full moon usually comes up around sunset. It either ‘perfects in its own configurations’ as Philo noted, before it comes up on the 14th, or after it comes up, during the night. Therefore the moon ‘perfects in its own configurations’ and announces the second Sabbath of the month sometime before the sun rises on the 15th, or the end of the second week.

- **Scriptural/Historical Calendar Statement #3** – The moon ‘perfects in its own configurations’ every seventh day. This would tie Sabbaths with the full moon on the 15th day, the first quarter moon or right half moon on the 8th, the third quarter moon or left half moon on the 22nd, and last sliver or the dark moon on the 29th, as is confirmed through history - above.
- **Scriptural/Historical/Observational Calendar Statement #4** – The full moon day is noted by the full moon rising around sunset. This is confirmed through scientific and personal observation.

This verifies **Scriptural/Historical Calendar Statement #1** and **Scriptural/Historical Calendar Statement #2** – that the 14th evening and the 15th day of the lunar month are when the moon is full.



Another Ancient Astronomical Observation

A professor of social anthropology at the University of Nebraska notes the opposition day in a text noting the days of rest in various ancient cultures around the world. Please note the use of the term *shabbatum*, or Sabbath. “Still more recently a similar use of *shabbatum* has been found in a text which contains an account of the moon’s course during the month. Reference is here made to the first appearance of the new moon, its ash-grey light until about the seventh day thereafter, its opposition with the sun on the fourteenth day, its aspects on the twenty-first, twenty-eighth, and twenty-ninth days, and finally its disappearance on the thirtieth day, being the time of the conjunction of the sun... the fifteenth day again appears as *shabbattum*.” [Rest Days by Hutton Webster, p. 238; The Macmillan Company 1916]

It appears that the Egyptians and the Babylonians had ancient records and vestiges of the dates of the month and Sabbaths according to the moon’s phases and position in the sky. This might be expected, since Abraham sojourned in Egypt and taught astronomy and the ancient calendar to the Egyptians. Joseph ruled second to Pharaoh, and Jacob’s children and grandchildren also spent time there under a friendly ruler. Daniel spent time in Babylon as one of the top wise men of the nation under Nebuchadnezzar, who recognized the God of Israel as worthy of his subject’s worship and commanded them to do so. During that time, the records would have shown the true worship according to the phases of the moon, and the *shabbutum* at the full moon was apparently still noted after the people went back into paganism.

With this information above, a general rule is used in our observation. When we see in the almanac that the moon becomes full before it rises at sunset, we will usually have a 29-day month. If it becomes full during the night after it rises, we will usually have a 30-day month. As we watch the moon for the rest of the month, it either confirms or corrects what we discovered on the opposition day, the 14th day, when the sun sets around the time the moon rises.

Scientific and Personal Observation Confirms

The scientific observations published about the moon and our personal observations confirm the above - scriptural calendar statements. When we compare scripture with scripture and history, and combine that with published and personal observation, we have 3 or 4 witnesses confirming the full moon dates with the evening of the 14th and the day of the 15th during every lunar month.

“The Sabbath Day Moon” chart, later in this chapter, shows what the moon looks like each Sabbath and the time it announces for the Sabbath Day.

The Sabbaths and the Feasts

Let us dig further into Philo’s writings:

“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”...

Philo’s *The Decalogue* XXX (159)

“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 Elohim taking care that there shall be no darkness on that day.” Philo’s *Special Laws II, The Fifth Festival, Section XXVIII* (155)

As we compare Philo’s quotations with [Leviticus 23](#), they dovetail to verify that the Feast of Unleavened Bread (in the first month) and the Feast of Tabernacles (in the seventh month) began on the full moon. The full moon was on the Sabbath at the end of the second week on the 15th day of the month.








Compare & Confirm

- The dates at the end of the second week of the lunar month when the moon is full are the 14th and the 15th according to Philo.

- The full moon was the day that the Feast of Unleavened Bread and the Feast of Tabernacles began, according to Philo.
- Philo confirms the way the Scriptures show the moon is supposed to look when we blow the trumpet to announce the Feast of Unleavened Bread.

We are to blow the trumpet at the full moon – the evening of the 14th & on the 15th day of the first month according to [Psalm 81:3](#), [Numbers 10:10](#) & [Leviticus 23](#).

- **Scriptural/Historical Calendar Statement #5** - The full moon on the 15th day of the first month is the first day of the seven-day Feast of Unleavened Bread. The full moon on the 15th day of the seventh month is the first day of the seven-day Feast of Tabernacles.

FEASTS OF UNLEAVENED BREAD & TABERNACLES						
Sabbath 15th	1 st Day 16 th	2 nd Day 17th	3 rd Day 18th	4 th Day 19th	5 th Day 20th	6 th Day 21st
						
1 st Day Full Moon	2 nd Day	3 rd Day	4 th Day waning gibbous	5 th Day	6 th Day	7 th Day

Are There Other Witnesses?

The Book of Enoch was known during the time of our Messiah. It is considered a historical document, and some see it as a lost book of Scriptures. The language of Philo and Enoch are similar in their descriptions of the moon and some of its phases.

The Book of Enoch

The language and mathematics in the Book of Enoch, chapter 78, tell us a great deal about the lunar month. It observes that the moon has 28 days of light during some months and 29 days of light in others. These are 29 and 30-day lunar months, respectively.

“And its light becomes full exactly on the day that as the sun goes down in the west, it rises from the east for the night. And the moon shines for the whole night until the sun rises opposite it, and the moon is seen opposite the sun.” 78.13

The 14th day of the moon is when it rises around sunset. The moon comes to fullness sometime before the sun rises on the 15th day and rises that night completely full. On this day, ‘its light is completed,’ and the moon is full all of the

15th day of the month, though it sets before sunrise and rises after sunset on the 15th of the month.

Personal Observations

In our personal observations of the moon's cycles, we have noted that, as a rule, if the moon is already full when it rises around sunset on the 14th, it will be a 29-day month. If the moon is not quite full when it rises, it will be a 30-day month.

"Then (after it is full on the 15th) the light begins decreasing, and on the 15th day after that, it is completely diminished." *Book of Enoch* chapter 78. [Parenthetical note supplied by writers.]

We have also taken the almanac for the year and predicted when each new moon or beginning of the month would be in our area. This is according to the time that the moon becomes full on the 14th of the lunar month, which would be the day that the moon rises around the time the sun sets. We noted whether the 'dark phase days' (when the moon is not seen during the day) at the end of the moon's cycle began on the Sabbath or the day after. This was verified in our observations throughout the year.

We will look further into the Scriptures regarding mentioned new moon celebrations in '[The Original Timepiece – Lunar Perplexities & Scriptural Solutions -The Beginning of the Month - part 2.](#)' We will examine them and find more scriptural/historical calendar statements that dovetail together and confirm the ones we have already noted.

Compare & Confirm

When we compare all of the witnesses above, we can have a pretty clear picture in our minds that the moon usually becomes full on the 14th, the preparation day, and announces the Sabbath Day of the 15th.

Now we have three scriptural and historical witnesses that dovetail to show that on [The Original Timepiece](#), the moon becomes full on the 14th of the month. The moon is full, or has 'perfected in its own configurations' on the seventh-day Sabbath (at the end of the second week) on the 15th.

When we put all this information together with the observational evidence, we can develop a calendar that is scripturally accurate and will show the beginning of the next month two weeks ahead of time. This is important, because we have been commanded to blow up the trumpet in the beginnings of our months.

We can also put a calendar together a year ahead of time by using the almanac to tell us the timing of the full moon. When the moon becomes full before it comes up at sunset, we will have a 29-day month, or a short month. When the moon




becomes full after it comes up at sunset, we will have a 30-day month, or a long month.

Sabbaths – Announcing Moon Phases

'The Sabbath Day Moon' chart below shows what the moon looks like on the Sabbath Days, according to Scriptures, Philo & the Book of Enoch. The notes in the first column tell when the moon phase can be observed, and what each phase indicates.

THE SABBATH DAY MOON

As Observed in the USA

<p>*First Quarter is seen on the 7th, 'preparation day,' during the afternoon and sets at night.</p> <p>This phase is frequently perfect before the moon sets at night, announcing for the Sabbath Day.</p>	<p>8th - *First Quarter</p> 
<p>*Full Moon rises around sunset on the 14th, 'preparation day,' announcing for the Sabbath Day.</p> <p>The moon becomes full sometime the 14th - determining the Short Month or Long Month, and the next new moon day.</p>	<p>15th - *Full Moon</p> 
<p>*Third Quarter is seen on the 21st during the later night watches, announcing for the Sabbath Day.</p> <p>It can also be observed during the morning of the Sabbath Day.</p>	<p>22nd - *Third Quarter</p> 
<p>*Long Month – the 29th around sunrise, **small left sliver is seen, announcing for the Sabbath Day. (The moon is in dark phase soon.)</p> <p>** small left sliver is seen during the Short Month on the 28th, 'preparation day,' around sunrise, announcing for the Sabbath Day.</p> <p>*Short Month – the 29th around sunrise, the moon is not seen.</p>	<p>29th - *Long Month</p>  <p>**small left sliver</p> <p>*Short Month</p>  <p>dark phase</p>

We will look at more scriptural/historical calendar statements in part 2 of '[Lunar Perplexities & Scriptural Solutions](#).' Then we will put the information together on a moon watch calendar, so we can have a good idea what the moon looks like each day of the lunar month.

The Heavens Declare

"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world..." (Psalm 19:1-4)

We may understand more of Yah's glory and His ways by observing the heavens! This may be stimulating our desire to learn the knowledge our Heavenly Father communicates through the heavens!

Dear Reader, our Heavenly Father has seen fit to bring your attention to one of the precious languages of the heavens that He ordained on the 4th day of the creation week in [Genesis 1](#). We encourage you to go out and begin to observe the language of the moon, which tells us our Heavenly Father's appointed times for special communion with His children.

In this chapter you have been introduced to the moon phases that announce the Sabbath Day. The time is right for the fulfillment of [Isaiah 58](#), as we learn to build the old waste places that have been lost sight of since the destruction of Jerusalem, and raise up the foundations of many generations.

Invitation to Observe & Learn

We may learn to observe the moon for ourselves. We may also use the almanac and other scientific books for a while to acquaint ourselves with its rising and setting times and its path across the sky. We may note especially the way the moon looks when it is completely full. Noting the time it becomes full is a primary key to the count of the Sabbaths and the coming new moon day.

We have an awesome Mighty One who invites each of us into an individual relationship with Him. He speaks to our hearts in new ways as we become familiar with the moon's path across the sky and when it rises and sets. He helps us become familiar with where to look and when, to recognize the sign of His approaching Sabbaths. Actually going outside and observing the moon to recognize Yah's appointed times encourages a heartfelt appreciation for His awesome but simple ways in showing us how to keep track of His special appointments with us.

With this invitation, we will close this chapter. Please study this whole subject of scriptural timekeeping for yourself. Yah has wonderful things in store for those who are diligently seeking to learn His ways.

We will examine more Scriptural indications of what the moon looks like during certain times of the month in the next chapter titled, '*Lunar Perplexities & Scriptural Solutions -Part 2.*'

STUDY

Study My Scriptures and you will see
many things you desire of me.
Ask for My Spirit to guide you there;
always begin with a humble prayer.

So much I desire to impart to you;
so many joys we can share.
You are My Love, and My heart is with you;
just study and know that I'm there.

I'll appear unto you like to Samuel of old
in the reading of the Word.
Set aside the time for Me
and always obey what you've heard.

Study to show yourself approved;
to rightly divide the truth of My Word.
I'll save you from Satan's deceptive snare
when you obey what you've heard.

So much I desire to impart to you;
so many joys we can share.
So much pain I can spare you from;
if you study and know that I'm there.

Study My Scriptures and you will see
many things you desire of Me.
Believe in the sacrifice of My Son
and We shall be as One.

By Elisheba Nelson
















Lunar Perplexities & Scriptural Solutions - Part 2

THE BEGINNING OF THE MONTH
















In 'Lunar Perplexities & Scriptural Solutions – The Beginning of the Month - Part 1,' we showed through the Scriptures and history that the moon became full on the 14th day of the month when it rises around sunset, and was full during the 15th of the month. We also noted that the 14th day of the month in the evening was the Passover, and the 15th day of the month was the first day of the Feast of Unleavened Bread. This fulfills the command in [Psalm 81:3](#), to *'blow up the trumpet in the new month, at the full moon, for our celebration feast.'* In its context, we found that it was the time of Passover/Unleavened Bread when the children of Israel were coming out of Egypt.

With the full moon as our anchor point, it will make the reconstruction of the beginning of the month much easier. It will also put a lot of claims about the Scriptures and history around the beginning of the month into proper scriptural perspective.

We may look at the full moon on the Sabbath of the 15th, using Philo's writings and the Book of Enoch as a second witness to [Psalm 81:3](#). When we are of the traditional mindset regarding the day beginning in the evening, to get the moon to line up properly on the 15th, the first sliver would usually be seen on the second day of the month. The first two weeks of the month might look something like this:

Traditional Evening to Evening Moon Phase Calendar – Full Moon on the 15th						
* 1 st – during dark phase 8 th – First Quarter 15 th – Full Moon		* Those who honor the 'molad' or conjunction (dark phase), often see the Scriptural full moon & feasts line up on the 15 th . However, they tend to disregard testimony that light is put into the moon on the first day of the month.				* 1 st –  New Moon
2 	3 	4 	5 	6 	7 	8th –  1st Quarter
9 	10 	11 	12 	13 	14 	15th –  Full Moon

Please note that this may not be exact, depending upon the time of the year. Now let us compare it with the traditional Karaite method of observing the first crescent as the new moon signaling the beginning the month.

Traditional Evening to Evening Moon Phase Calendar – Observable Crescent						
<p>* 1st – sliver or crescent seen around sunset begins the new month</p>		<p>* Those who honor the first observable crescent recognize that light is put into the moon on the first day of the month, and may be visible to the eye, according to Philo. However, they tend to disregard testimony that the moon is full on the 15th of the month to begin the Feasts of Unleavened Bread & Tabernacles</p>				<p>*1st – New Moon</p>  <p>around sunset</p>
<p>2</p> 	<p>3</p>  <p>waxing crescent</p>	<p>4</p> 	<p>5</p> 	<p>6</p> 	<p>7</p>  <p>First Quarter</p>	<p>8th – Sabbath</p>  <p>Waxing</p>
<p>9</p> 	<p>10</p>  <p>waxing Gibbous</p>	<p>11</p> 	<p>12</p> 	<p>13</p>  <p>becomes full</p>	<p>14</p>  <p>Full Moon</p>	<p>15th – Sabbath</p>  <p>Waning</p>

Please note that this chart may not be exact, depending upon the time of the year. There are occasional months when the first sliver is seen, and the full moon lines up on the fourteenth day of the lunar month, as the book of Enoch shows.

These are the two basic calendars used by those who are not using the Hillel II traditional calendar. The problem with both of them is that they focus on one aspect of pertinent testimony from credible historical sources, while disregarding other pertinent testimony from the same sources to justify their conclusions.

Appreciation for Conscientious Dissenters of Tradition

With this said, we might add appreciation for earnest-hearted brothers and sisters who actually think about what they read in the Scriptures and question if the traditions handed down to us are right. If it weren't for those who questioned the scriptural authority of the Hillel II Calendar and conscientiously dissented, we would not have the Karaite movement bringing our attention back to the scriptural calendar. Without the first sliver emphasized, no one might have recognized that the full moon doesn't always line up on the 15th with [Psalm 81:3](#) and dissented, recommending the conjunction. They all have published their discoveries through the Word and encouraged people to study for themselves. For this, we are blessed with the need to study the Word for ourselves, because each tradition gives its scriptural reasons to stand and draws our attention to the Scriptures.

Putting the Puzzle Pieces Together

While pondering and praying on how all of this information seems to contradict, a bigger picture opened up, showing that each group has a piece to the puzzle. However, traditional blindness has kept the pieces from fitting together. This is why people who honor Yah's command to observe the New Moon, may wind up with a two or three day difference in when they honor it.

When we come to scriptural or historical information with a certain tradition we assume to be accurate, we read it into what we think, and we will not be able to make the proper sense of it. We will have to choose between several seemingly reasonable traditions to decide how to begin our month. They all claim to have scriptural authority and call on history to back them up, but they can't all be right, because they wind up honoring different days for the New Moon.

As we continue this chapter, we will show how this picture comes together so we can see that each tradition has a piece of the puzzle. They are right about one aspect of the picture, but because they are building from a faulty definition of day, they are unable to take the bigger picture into consideration. There is only one way to resolve their differences and 'come onto the same page.' That is to use Yah's scriptural definition of 'day.'

It Doesn't Always Say What We Think It Means

As we have seen in the chapter '[The Scriptural Day](#),' a word or phrase doesn't always say what we think it means. When we look around and see things done a certain way, and those we think of as authorities tell us that is the way it has always been, we may unintentionally read something into a word or phrase that is not actually there.

Now that we see our Heavenly Father's definition of a day, as noted in '[The Scriptural Day](#),' compared to the tradition of beginning the 24-hour day in the evening, it will be easier for us to recognize how the beginning of the month was originally understood. We will also see and understand where the confusion about how to determine the beginning of the month came about.

Those who are still caught up in the traditional 'evening to evening' definition of the day may read a meaning into a passage that the original writer may not have intended and into the words themselves what they do not actually say. Translators may also tend to slant their translations with their personal understanding of tradition so that what they are translating will make sense to them. We will review Yah's definitions of a literal day and then examine some more history regarding the light in the moon on the first day of the month. If you haven't yet read the chapter, '[The Scriptural Day](#),' it might be well to go back to it, so you will have a solid foundation for understanding the beginning of the month.

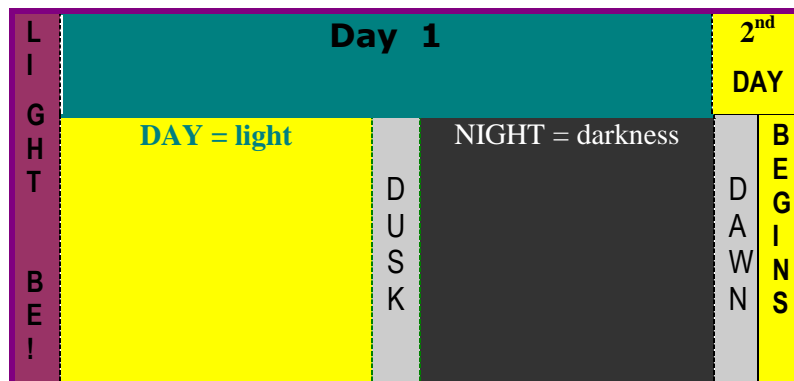
YHWH's Definitions of a Literal Day

When we understand Yah's definitions of a literal day, we can go on to examine the apparently contradictory traditions that have been built up around the beginning of the month. Let us review:

- **Yah's 1st Literal Definition of Day = Light**
- **Yah's 2nd Literal Definition of Day = 24 Hours– dawn to dawn**

Yah's first definition of a day is 'light.' It begins at dawn and ends at dusk. His second definition includes the first - the light from dawn to dusk -and adds the night until dawn. The numbers or dates of the day are included in the second definition.

Scriptural Literal 'DAY' of Genesis 1:3-5



We have already established by comparing testimony from Scriptures, the Book of Enoch, and Philo, that the moon becomes full on the 14th day of the lunar month and is full the 15th on Sabbath.

We also saw from the book of Enoch that light is received into the moon on the first day of the month. Let us review that again.

The Book of Enoch

The language and mathematics in the Book of Enoch, chapter 78, tell us a great deal about the lunar month. It observes that the moon has 28 days of light during some months and 29 days of light in others. These are 29 and 30-day lunar months, respectively.

'Light is put into the moon from the first day of the month until its light is completed,' or the moon is full 'on the 15th day of the month.' *"On the day that the sun sets in the west, and the moon for the night in the east, its light is completed."*

When the moon rises around the time the sun sets, it is the 14th day, and if the moon is not yet full, it comes to fullness before the sun rises on the 15th day. On the 15th day of the lunar month, the moon is completely full throughout the day and night – though it is not seen during the daylight hours, and ‘rises full in the night.’

“Light is put into the moon from the first day of the month until its light is completed on the 15th day of the month.”

This would indicate that light begins to be put into the moon on the first day of the month. Let us look further into historical testimony regarding the new moon.

Philo's Testimony

“Following the order which we have adopted, we proceed to speak of the third festival, that of **the new moon**. First of all, because it is **the beginning of the month**, and the beginning, whether of number or of time, is honorable. Secondly, because **at this time there is nothing in the whole of heaven destitute of light**. Thirdly, because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, at the time of the new moon, **the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders**... The fourth reason is that of all the bodies in the heaven, the moon traverses the zodiac in the least appointed time: it accomplishes its **orbit in a monthly interval**. For this reason the law has honored the end of its orbit, the point when the moon has finished at the beginning point from which it began to travel, by having called **that day a feast** so that it might again teach us an excellent lesson that in the affairs of life we should make the ends harmonious with the beginnings.” Philo, *Special Laws II.XXVI* (140-142)

We have a second witness showing that light is put into the moon on the first day of the month. At this time, *‘there is nothing in the heavens that is destitute of light. The sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders.’* Note it says that ‘the day the moon begins to display its light’ is a feast – not the day before, when it is dark. Nor does it say that this light in the moon announces that the next day is the new moon feast.

This is a very pertinent testimony that the first sliver can be seen on the first day of the month. As we ponder this information, let us remember our Heavenly Father’s definition of a day in [Genesis 1:3-5](#). If you need to, review above in the section called, [‘It Doesn’t Always Say What We Think It Means – Yah’s Literal Definition of a Day.’](#) If you need a review, please go back to the chapter, [‘The Scriptural Day,’](#) which takes the words of YHWH and discovers the meanings He attached to them. It also shows how He intended them to be understood within their contexts.

The Traditional Karaite Method or FVC

The traditional Karaite method of calling the beginning of the month after seeing the first sliver was developed about 1000 AD in reaction to the unscriptural calendar made from Hillel II's calculations. This is also called the first visible crescent (FVC). The Karaites use the above quotation from Philo to justify their position. However, because they began the day in the evening, they start counting the days of the month in a different manner than YHWH designed in the Torah. Therefore they misunderstand the proper application of Philo's testimony. We will examine this more later.

The Karaites claim that the Scriptures are the only basis for their calendar. They appear to have had the proper intentions for their calendar reform and may have used the best historical information available to them when the movement began. However, their claim to be fully based in Scriptures contradicts the testimony of Scripture in [Psalm 81:3](#), although they may not realize it. Certain historical claims which seem to confirm their way of beginning the month may be from the record of the Mishna, which was the Oral Law or traditions of the elders that was written down several generations after the destruction of Jerusalem. Our Messiah took seriously the warning of Scripture that our religious leaders would lose their wisdom and knowledge for teaching the precepts of men and rebuked the traditions of the elders. He warned us not to partake of the vain worship that set aside the Scriptures to honor men's traditions ([Isaiah 29:13-14](#) & [Mark 7:6-13](#)).

Philo's Interesting Perspective

We have two apparently contradictory methods of how to begin the month, both quoting Philo to support them. Those who honor the conjunction look at the rebuilding phase of the moon as beginning before the light is seen. They use Philo's writings that speak of the new month beginning after the conjunction to support their position. Some may observe that the moon is full on the 15th and emphasize Philo's testimony on the moon's configurations during the Sabbaths of the lunar month as agreeing with the Scriptures in [Psalm 81:3](#). Since they believe that a scriptural day begins in the evening, this is the only reasonable way they can apply his testimony.

Those who observe the first sliver according to the Karaite tradition emphasize Philo's testimony regarding the visible illumination of the moon on the first day of the month. They developed this method while using the traditional evening to evening definition of a day. How can both of these positions claim to be completely based in the Scriptures and both quote Philo for support? How can they differ in their application of Philo's testimony regarding which day is the first day of the month? Anyone looking at all the evidence objectively would have to acknowledge that both views cannot be accurate. As we will see, there is a reasonable way that all of this apparently contradictory historical information from Philo can be put together and make sense.

Two Calendars

We noted two moon phase calendars in the first part of this chapter, one that generally lines up with the 15th of the month as the full moon, but disregards the testimony of the light seen in the moon on the first day of the month. The other waits until the first sliver is seen, but rarely lines up with the 15th of the month as the full moon. Both of these traditions call upon Philo to back them up – thus making Philo appear to be unreliable. Is this fair to Philo? This situation also causes otherwise reasonable people to become confused. When the mind is only given options that don't make sense with all the information at hand, it generally goes into confusion and depends upon others to tell it what to think.































Some may give up and accept the reasoning for the Hillel II traditional calendar, just to have some predictability. They figure, and reasonably so, that our Heavenly Father is not the author of confusion. They may look at the differing claims of calendar teachers they respect in this area and conclude that Yah gave the calendar to the priesthood because the common people just don't have enough knowledge available to us today to make sense out of it, so they go with Hillel II's calculations in the [Comprehensive Hebrew Calendar](#).

Others are compelled to make a choice between two equally reasonable claims for the beginning of the month that don't make complete sense and seem to uphold, as well as contradict, the plain testimony of Scripture and history. This type of situation tends to make a person either grab onto one part of the picture and hold onto it, regardless of the opposing evidence, or to give up and figure they just don't know enough to understand it. They may then rely upon those they think understand it better, or justify their position with writings of their religious group's tradition, even when they become aware that scriptural evidence contradicts it.

Now we have another choice. 'The Original Timepiece' is based upon observing the moon's phases throughout the month along with the moon's position in the sky – not just looking at the moon one time – and accommodates all of the apparently conflicting scriptural and historical information. This is done by using Yah's 1st and 2nd definitions of a day – the light – and/or from dawn to dawn – to apply the big picture in history to Philo's writings! Let us examine it below.

THE ORIGINAL TIMEPIECE –

*Moon Phase Calendar

1 st Day	2 nd Day	3 rd Day	4 th Day	5 th Day	6 th Day * Preparation	New Moon or Shabbat
<p>* On the 6th day of the week, the Preparation, the moon phase usually 'completes in its own configuration,' announcing for 'the seventh day' or Sabbath Day, (here called Shabbat,) 'on which its configurations are complete.' (Philo)</p> <p>* (On new moon day, the moon is not seen during the daytime.) "Light is received into the moon on the first day of the month." (Philo & the Book of Enoch.) The moon rises and moves across the sky with the sun during day, but cannot be seen until sunset.</p> <p>*Worship day, in which no commerce is engaged (Amos 8:5).</p>						<p>1st – *New Moon Day</p>  <p>seen around sunset</p>
<p>2 Early Sliver</p>  <p>rises with sun</p>	<p>3</p>  <p>rises after sunrise</p>	<p>4 Waxing Crescent</p>  <p>rises mid-morning</p>	<p>5</p> 	<p>6</p>  <p>rises around noon</p>	<p>7 Right Half Moon</p>  <p>equally in day & night</p>	<p>8th – First Quarter</p>  <p>around noon</p>
<p>9 Waxing to Full</p>  <p>rises early afternoon</p>	<p>10</p> 	<p>11 Waxing Gibbous</p>  <p>rises mid-afternoon</p>	<p>12</p> 	<p>13</p> 	<p>14 Becomes Full</p>  <p>rises around sunset</p>	<p>15th - Full Moon</p>  <p>rises at night</p>
<p>16 Waning from Full</p>  <p>rises at night</p>	<p>17</p> 	<p>18 Waning Gibbous</p>  <p>rises early night watch</p>	<p>19</p> 	<p>20</p> 	<p>21 Left Half Moon</p>  <p>equally in night & day</p>	<p>22nd - Third Quarter</p>  <p>around midnight</p>
<p>23 Waning Quarter</p>  <p>rises mid night watch</p>	<p>24</p> 	<p>25 Waning Crescent</p>  <p>rises late night watch</p>	<p>26</p> 	<p>27</p> 	<p>28 Last Sliver</p>  <p>around sunrise</p>	<p>29th – *Sliver or dark phase</p>  <p>around sunrise</p>
<p>* (Last sliver may be seen on the 29th if it is a 30-day month.) When the last sliver is seen on the 28th, it is announcing ahead for the 4th Shabbat, during the dark phase of the moon. The day after Shabbat will be new moon day. - The moon's phases vary a little from these pictures, depending upon the length of the month.</p> <p>* The last sliver seen on Shabbat announces a 2-day period in which the moon is not seen during the daytime. A 'long weekend' type of new moon celebration may sometimes be observed (I Samuel 20). (There is no Scriptural command for the 30th.)</p>						<p>(30th) – dark phase</p>  <p>*new moon time</p>

*Yah's 1st definition of a day is "He called the light day." Yah's 2nd definition of a day begins at dawn, and goes through dusk until the next dawn, when the new day and date begin. This calendar ties in all the testimony of Philo regarding the month beginning the day the moon receives light and is visible and that the moon is full on the Shabbat on the 15th of the month.

Examining 'The Original Timepiece'

Let us look above at ['The Original Timepiece – Moon Phase Calendar.'](#) It may bring up some questions that we haven't yet covered, so we will get to them.

As we noted, the scriptural anchor point for ['The Original Timepiece'](#) is the time of the full moon, according to the moon's position. The day that the sun sets and the moon rises about the same time is the day the moon becomes full – the 14th of the lunar month. This is the preparation day for the Shabbat and announces for it, as noted in the Sabbath Moon Phase calendar in ['Lunar Perplexities & Scriptural Solutions - Part 1.'](#) It is also the day that Passover is celebrated in the evening. We examine this aspect of the Scriptures in ['The Torah & the Scriptural Sabbath.'](#)

The Scriptures and history actually compliment each other. *'Light is put into the moon on the first day of the month,'* but is not actually seen until the sun goes down. It is still light after sundown, and the first sliver can be seen during the twilight period before it is night, which is part of Yah's first definition of a day.

Night doesn't begin until the evening is done, and it is dark. Also, that evening is still the first day of the month according to Yah's 2nd definition of a literal day. All of the apparent contradictions are righted. The phases line up, *'the moon perfects in its own configurations on the seventh day,'* and *'the full moon is on the 15th of the month.'* (As shown in [Psalm 81:3](#), Philo, & The Book of Enoch, noted earlier.)

Yah's moon is His beacon and personal messenger, quietly reminding us what time it is, and pointing to the special worship days He has set aside for us to commune with Him. The darkness of tradition for so many generations has led us to misinterpret the original language of the moon. As we get to know our Heavenly Father better and learn to understand the language in the heavens, He is able to reveal more of His ways to us. These ways have been lost sight of for many generations, but now He is restoring the old waste places and the paths we are to walk in ([Isaiah 58:12-14](#)). HalleluYah!

We encourage you, dear Reader, to get out with the moon phase calendars and observe the moon. In our experience, it has brought great joy. As you become familiar with the moon and learn what time it rises and sets and its path across the sky, it will become easier to understand our Heavenly Father's quiet heart language!

Our Creator invites each of us personally to commune with Him. He teaches us His ways by encouraging us to observe the heavens and study His Word. He reveals Himself and His heart to us in ways that we would have never suspected while we were caught up in the darkness of human tradition.

The moon over our head in our area of the world is Yah's beacon, His personal invitation into a closer relationship with Him. His Sabbath Day is the sign that He

sanctifies His children. Part of the picture of sanctification is learning the difference between His ways and our own ways.

As we learn to focus our thoughts on Yah's ways on the Sabbath Day, it helps develop discipline in our lives for our sanctification. *'Not doing our own ways, finding our own pleasure, or speaking our own words' (Isaiah 58:13-14)*. As we abide in Him day by day, we learn to understand the thoughts going through our minds. We begin to recognize more quickly whether they are of Him or are to be denied as from the enemy, or self - 'the old man,' or our carnal nature.

As we labor to enter into Yah's Sabbath rest of the soul, developing discernment in our thoughts, accepting the true and rejecting the false, we grow up and mature in Yah's ways and develop the skills necessary to benefit His Kingdom more fully.

We will look at more of how *'The Original Timepiece'* works after we explore the Scriptures on the new moon celebration. We will examine how to begin the year in the next chapter *'Lunar Perplexities and Scriptural Solutions - part 3.'* We want all of our understandings to be based on the big picture shown in the Scriptures and confirmed with two or three witnesses. We are not willing to settle for an incomplete picture based upon human tradition in any area.

Scriptures Regarding New Moon Days

Honoring Yah's command to observe the new moon is not spelled out in all its particulars in any one place in the Scriptures. However, we may get a good idea what is acceptable to Him by what is recorded in Scriptures. We are commanded to blow up the trumpet in the *"day of your gladness, your solemn days, and the beginnings of your months"* (Numbers 10:10).

The new moon is not one of the six working days in which we are commanded to do all our work, nor is it a regular Sabbath Day. Only the 1st day of the seventh month, called the Feast of Trumpets, is a commanded **shabbathown** (a shabbatism or a special holy day), like the 7th day Sabbath. It appears that the other new moon days recorded in the Scriptures were worship days, with no commerce to be done on them (*Amos 8:5*). Apparently, some type of work was done on the first day of most months. Yah commanded that the children of Israel were to set up the tabernacle of the tent of the congregation on the 1st day of the first month (*Exodus 40*). Yah commanded the people to go up to the mountain and bring wood to build His house in *Haggai 1:1-12*, also on the 1st day of the month. The new moon as well as the Sabbath Day may have been a regular time for consulting with the prophet (*II Kings 4:22*) and a normal time for feasts, whether at the King's palace, or a family gathering (*I Samuel 20*).

Some people are inclined to see the 30th and 1st day of the month – days that are not commanded work days – *'six days...do all your work'* – as part of a 'long weekend.' They may spend time in fellowship and study with people they would

not normally see on Shabbat because of the distance and the need to be back for work the next day. They may also feel free to volunteer their help around the homes or camps where they live or visit at feast times without taking money for their work because it isn't a commanded day for doing their own work, or doing commerce. Others don't want to do any work on those days whether paid or not, because they tell us that it is 'a Sabbath.' Each one of us would do well to be true to the way we understand the Scriptures until our Heavenly Father shows us through His Word how He would have us honor each day.

Some teach that we are to honor the dark days of the new moon as a Sabbath and we are not to do any kind of work on the two days of the dark moon, calling it one long 48-hour day. Others call both of the consecutive 'dark' days on the 30th and 1st of the month, 'new moon days' for abstaining from work. They seem to be reading something others are unable to see within the context, into the passages they claim for their authority (*I Samuel 20, Amos 8:5 & Ezekiel 46:1-6*).

It is good for each of us to be true to the way we understand the Scriptures. However, it is not wise for anyone to tell people that Yah requires them to abstain from every kind of work for two days during the dark period of the moon as though they were seventh-day Sabbaths and attend a feast. Some even go as far as to indicate it is a sin not to do so, when Yah has not spelled that out in His Word.

Yah does not give anyone the authority to add to or diminish from His Word (*Deuteronomy 4:2 & 12:32*). The 1st day of the seventh month, called the Feast of Trumpets, is the only commanded Sabbath on a new moon day. We have noted this in 'The Torah & the Scriptural Sabbath Day' (*Leviticus 23:23-25*). Those who teach that Yah requires us to honor all the dark days of the moon as Sabbath days would do well to take heed to the warnings of Scripture: *"Every word of God is pure, and He is a shield unto them that put their trust in Him. Add thou not unto His Word, lest He reprove thee, and thou be found a liar"* (*Proverbs 30:5-6*).

Two-day New Moon Celebration

One passage of Scriptures some people use to teach a two-day new moon celebration is in *I Samuel 20*. It is the story of David and Jonathan, when David suspected King Saul of having designs to kill him, and Jonathan didn't want to believe his father would do such a thing. David said, *"Tomorrow is the new moon"* (*I Samuel 20:5*).

Was the new moon referred to here the period of time after the Sabbath when the moon was dark, inferring that it might have come into rebuilding phase, though it couldn't be seen yet? Did the ancients always make a feast on the day or days after the Sabbath when the moon was dark and could not be seen until evening, since those days weren't commanded work days?

Was the new moon David spoke of actually referring to the 1st day of the month, and Saul decided to have two consecutive feast days on the 1st and 2nd days of the month? Does this Scripture teach that Yah requires us to set aside one or two days each month as a kind of long weekend to take a break and worship Him, because neither the 30th nor the 1st day of the month is a commanded work day? (*See Exodus 20:8-11 & Deuteronomy 5:12-15.*)

These are good questions regarding the passage above, and there are different ideas of how to answer them among feast keepers, especially those of the lunar Sabbath persuasion. Let us look into this passage further.

David and Jonathan made arrangements to meet after the two-day feast was finished. There is much speculative conjecture as to how they knew that *"tomorrow is the new moon."* Some say they must have been standing in the field as the sun went down and saw the first sliver, and that is how they knew. Others say that they may have seen the last sliver that Sabbath morning and knew it would be a two-day new moon celebration. It would be just as easy to conjecture that they observed the moon all month long and knew by its shape and position in the sky when the new moon would be. However, the Scriptures do not clearly state exactly how they knew.

Some believe that this passage could have been properly translated as the 1st and 2nd of the new moon, rather than the 1st and 2nd of the month, and this could be reasonably understood from the Hebrew in this passage. (*Encyclopedia Biblica*, p. 3412; *A Treasury of Jewish Holidays* by Hyman Goldin p.17; and *The Eerdmans Bible Dictionary* 1987 p. 761; as quoted in *Weekly Sabbaths are Determined by the Moon* by Arnold Bowman & Matthew Janzen pp.51-52).

Others see it as meaning exactly the way it has been translated into the English. Both apparently contradictory claims for the translation of this passage are supported from reputable Hebrew-based reference sources.

In answer to this perplexity, let us note that YHWH has not commanded us anywhere in the Scriptures to honor a two-day new moon celebration in which no work is to be done. The Scriptures indicate that work was done on the 1st day of some months. We have found only one scriptural reference indicating there may have been a two-day new moon celebration with a feast honored in the Scriptures.

Therefore, we do not see this passage as a reasonable foundation for requiring Yah's children to celebrate a two-day new moon feast during the dark of the moon. Those who use this passage as their basis to warn of Yah's displeasure with His children if they do not obey the person who teaches them to do so, are not being circumspect with Yah's Word. As noted in the section above, those who make this mistake would do well to take Yah's warning to heart not to add to or diminish from His Words in *Deuteronomy 4:2 & 12:32*. The warning in *Proverbs 30:5-6* shows this is a serious offence. It would be better to accept His quiet correction through

the Word now than to receive a more severe rebuke from Him later and to be found to be a liar.

Recorded Changes in the Monthly Cycle

The time when the moon isn't seen during the daylight hours after the 29th or the Sabbath Day each month, is referred to by some people as 'the new moon.' However, the Scriptures seem to use the term primarily to denote the first day of the month. During David's time, the change in the calendars hadn't yet occurred. A 360-day year was recorded from the time of Noah, with 30 days to each month and 12 months each year. Around 700 BC, during one generation, the calendars around the world changed to a 365-day year, and the moon began having 29 ½ days per month. (See *Worlds in Collision*, pp. 333-361, by Immanuel Velikovsky.) This was before the children of Israel went into Babylonian captivity.

With this information, we recognize that during David's time there may have regularly been a two-day new moon celebration after the 4th Sabbath of the month. The last Sabbath on the 29th may have shown a sliver around sunrise, as it presently does during our long months of 30 days. The first day that the moon could not be seen during the daytime would be the last day of the month, and the second would be the first day of the next month. On that day, the first sliver would likely have been seen around sunset.

When life on this planet changed around 700 BC, calendars around the world changed. Observing the moon for the beginning of the month and for the full moon would have become more challenging. The calculations that had been depended upon for generations in astronomy would have had to be reworked. It would have been perplexing for them to begin again observing the patterns of the heavenly bodies and develop an 'irregular' calendar with 29 and 30-day months, after being accustomed to a consistently predictable month of 30 days.

The pagans around the children of Israel saw the planets and their effects on the earth, and they were dismayed at the signs of heaven ([Jeremiah 10:2](#)). Yah assured the children of Israel that He was the One who changed the times and seasons. This must have encouraged them greatly that they could be secure in their relationship with Him ([Daniel 2:21](#)). They could trust that even though there were unpredictable signs in the heavens, He would teach them how to adjust their calendars to honor Him properly according to the lights He appointed in the heavens for that purpose.

Honoring YHWH on the New Moon

Each of us would do well to study the Scriptures for ourselves to learn what our Heavenly Father would have us believe and how He would have us live. The

noble Bereans were commended for searching the Scriptures daily to see if the things taught them were so. The honorable women were included in this commendation ([Acts 17:11-12](#)). Yah will lead us into all truth and let us know His plans for us each day, if we will surrender our lives to Him and ask Him to lead us and teach us.

We may not be accustomed to Yah's leading at first. As we learn to discern His still small voice and the impressions of His Spirit and do what He leads us to do, life becomes much more satisfying.

Many of us are accustomed to being told what to think and what to do 'in the name of God.' Those who are accustomed to being told what to do to please God by fellow humans they see as having spiritual authority, may find this type of freedom uncomfortable for a while. Our sense of spiritual security may still be partially affected by trying to please those who claim to represent God to us. Some of us may transfer our loyalty from one human leader or group to another when we learn 'new truth.' This can cause considerable internal discomfort when we realize that what is expected in one group is not appreciated in another. We might learn that we have unknowingly broken a taboo after we are rebuked for it, or others treat us as though we are not welcome anymore, without any explanation. We might find ourselves submitting to those who would claim authority over us, rather than trusting Yah when He gives us a sense inside that He would have us honor Him differently than they teach. When this happens, it can be very disconcerting. We need to ask Him to show us what is wrong when we feel uncomfortable inside, so He can then help us recognize the true cause.

Our Heavenly Father is calling us to know Him and His ways for ourselves. We each need personal experience in His Word and ways. As we become more aware of His leading, we will become more secure in what He would have us do and rely less on others and their ideas and traditions.

Observing 'The Original Timepiece'

The sun and moon work together to show us the **mo'edim**, which are Yah's feasts or appointed times. The Sabbath Day is the first feast mentioned in [Leviticus 23](#). We are called to come to know Yah for ourselves and to observe His ways.

As we have seen, the traditional calendars for keeping track of the month can be confusing, because they are based on the traditional evening to evening or midnight to midnight definitions of a day.

We have examined the Book of Enoch and Philo's writings and compared them with the Scriptures and Yah's definitions of a day. We no longer need to disregard Yah's scriptural authority and honor Him according to the conflicting traditions of men. We have finished with vain worship regarding His calendar and invite you to join us.

Observations of the Lunar Calendar

The lunar month always has 29 or 30 days. The shape and position of the moon throughout the month is able to let us know ahead of time how long the month will be. We will note observations of the moon to help encourage you, dear Reader, to look for yourself and train your mind to recognize Yah's the quiet language of His appointed messenger, the moon, telling us when His special appointed times are for communion with Him.

The 1st sliver or crescent moon rises with the sun on the first day of the month, but its light is not seen until sundown, because the sun is so much brighter than the slight amount of light in the moon during the early part of the month. The ancients didn't need to see that sliver to know when it would happen. They would have been so familiar with the moon's shapes and path across the sky, that they knew beforehand when the first day of the month would be.

Every once in a while, a faint glimmer of light in the moon may be seen on the evening of the 29th for a very short time. This is not the announcing crescent, verifying that the month has begun. It does not go into the twilight and is not counted to begin the month on that day.

A brother has recently told us that when the first sliver, which we look for in the west shortly after sunset on the first day of the month, is seen for more than an hour, it will be a 30-day month. We have not yet had time to confirm this pattern in our personal experience but recommend watching to verify it. This information may be helpful for us to understand how the first day of the next month may have been known ahead of time by the ancients as early as 29 or 30 days before it happened.

Often, the shape of the first quarter announcing for the Sabbath seen in the south right above our heads around sunset, will indicate whether to expect a short month (29 days) or a long month (30 days). If it is a little past half-full during the night before the Shabbat, it will probably be a short or 29-day month. If it hasn't yet come to the quarter phase during the night before it sets around midnight, it will probably be a long or 30-day month.

The 14th day, when the moon rises in the east about the time the sun sets in the west, the moon becomes full, announcing for the 15th when it is full for the Sabbath Day (although it cannot be seen during the daytime).

We have observed that the time of the next new moon can usually (but not always) be positively determined by the time the moon becomes full on the 14th. If it becomes full before it rises in the evening, we will probably have a 29-day month. The day after the Sabbath – or what would normally be the 30th – will be new moon day.

When the moon becomes full at night, after it rises on the 14th, we will probably have a 30-day month. There will be a day after the Sabbath on the 29th that the moon will not be seen. The day after that will usually be the first sliver or crescent, which will confirm the first day of the month.

The quarter moon that announces for the 3rd Sabbath can be seen in the south rather high in the sky around sunrise and can also verify the length of the month. If it is larger than a perfect half, it confirms a 30-day month. If it is smaller, it confirms a 29-day month.

The last sliver can be seen in the east right around sunrise. If it is seen on the 28th, it will confirm a 29-day month. If it is seen the morning of the Shabbat on the 29th, it will confirm a 30-day month.

Thus our beacon moon will generally let us know at least two weeks ahead of time how long the month will be. If we don't have an almanac and aren't inclined to do the math, we can still verify the length of the month by the shape of the quarter moon on the 22nd and the morning of the last sliver, announcing for the 4th Shabbat, which is on the 29th.

The new moon and full moon times are self-correcting indicators on '[The Original Timepiece](#).' We may have misjudged the first day of the month and started with a faint sliver that wasn't seen past twilight. We will know for sure when the day we thought to be preparation day announcing for Shabbat proves out to be the 13th, because we see the almost full moon rising in the east well before the sun sets that day. It can often be predicted ahead of time whether the sliver on the 30th is the true announcing crescent by what happens on the full moon before it.

There are times when the true announcing crescent moon may be able to be seen, yet we don't see it in our area because of inexperience or cloud cover, and may call the new moon a day late. That is also corrected by the day the moon rises around sunset – the 14th. As we learn to recognize the moon's path better, we will be able to correct sooner – but the 14th always being the day that the moon rises closest to sunset during the month, is a sure correction. The position in the sky and the time of the moon's rising will tell us what phase the moon will be in, even when we may not be able to recognize it yet, or it may not yet have 'completed in its own configurations.'

Many of us haven't observed the moon long enough to recognize the full moon. It looks full for 3 or 4 days, so we would be hard pressed to tell the difference. We can use the almanac to help train our eyes to recognize when the moon is full. As time goes on, and we learn the patterns of the moon and its placement in the sky, we will need to rely less on the almanac or moon phase calculators. The placement of the moon in the sky will be examined in another place, to help those who are learning to observe the moon for themselves.

There may be a time that we won't have access to the conveniences of moon phase calculators and almanacs. In the meantime, it would be well to take advantage of them primarily as a training tool. They can help teach us the proper understanding of how the moon tells us what time of the month it is and to correct us as we are learning to recognize the moon's patterns for ourselves.

As we train our eyes to recognize the quiet language of the moon, we will see what the ancients were looking for to confirm the beginning of the month. We will also learn to watch for the basic pattern of the moon's path each day during the month to correct or confirm what we have already thought to be so.

The month does not always alternate predictably between 29-day and 30-day months. Sometimes there will be a short month or a long month for two months in a row. We desire to meet our Heavenly Father on His appointed times as He calls them by the moon, rather than by someone's traditional calendar. We believe that He knows each one's heart intention, and if we make mistakes while we are learning, He is still pleased that we care enough to try to learn the quiet language of His heavenly messenger. He teaches us to be more observant as we invest our time and energy into developing the skill of learning His language in the moon.

The moon's phases may be a little different each month and not line up exactly as described above, but there is a recognizable pattern that can be traced throughout the months each year. As the Psalmist indicates, the moon is as a faithful witness in the heavens ([*Psalm 89:37*](#)).

To Get Started

Feel free to use the tips on '[The Original Timepiece – Moon Phase Calendar](#)' to help with your observations of the moon. It would be well to invest in an Old Farmer's Almanac for the corresponding Gregorian year and become familiar with it. You may need to do the calculations to adjust the timing for your latitude and longitude. It explains how to do so in the almanac. If you are more technologically inclined, you may wish to use a moon phase calculator available on the internet to learn when the moon becomes full in your area during the month. You can easily develop the month on your calendar from that point, using the scriptural principles we show here as a guide.

The testimony of Scriptures, Philo, and the Book of Enoch all agree that the moon is full on the 15th. With that understanding, we can develop each month for our observational training. If the moon becomes full before it rises around sunset on the 14th, it usually indicates a short month of 29 days. The day after Shabbat on the 29th will be the new moon day. If it becomes full during the night of the 14th, it usually indicates a long month of 30 days. There are no months longer than 30 days in the lunar cycle.

When we know we will be traveling, we learn what is happening with the moon in the area where we are going. This will show us when to expect to meet with

believers of like faith in that area. If we are the only ones in an area that understand this method of observing the Sabbaths, we will ask our Heavenly Father for guidance to balance work obligations with fellowship. Often the Sabbaths observed are on the same day, though sometimes they vary, depending on which method our fellow believers are using to observe the lunar Sabbath.

With [‘The Original Timepiece’](#) method of calling the months, we occasionally observe Yah’s Shabbat at the same time as the first visible crescent ‘evening to evening tradition’ observers, when they use a first sliver that we see as a ‘false start,’ to begin their month. This is generally during the winter months, when the moon’s orbit is longer. There are times the FVC tradition lines up properly with the 15th day as the full moon. The Sabbath Day more frequently coincides with the ‘evening to evening tradition’ conjunction observers and the Hillel II tradition observers. It also coincides with the Jerusalem time conjunction observers and the Confirmation Method observers much of the time. We enjoy worship and fellowship with people of all of the above persuasions.

If you have seen the light in this method, we invite your communication as you learn to observe the moon and apply the principles we have shared here in your own calendar development.

May Yah bless you, dear Reader, in your continuing journey to come to know Him better and walk in His ways more completely.

For your convenience, [‘The Original Timepiece – Personal Calendar Worksheet’](#) is included at the end of this chapter. Feel free to make copies and to use it for your own observations.

It is the writers’ prayer that we all may come in *‘the unity of the faith, and the knowledge of the Son of God. Unto the perfect man, unto the measure of the stature of the fulness of Christ’* (Ephesians 4:13).

Shalom, T & E Nelson

Afterword

In our observation of the moon during the past several years, we have seen that all of the methods of determining the new moon may be correct during various times of the year. It seems that each one may have a piece of the big picture and is right part of the time when compared with the ancient astronomical observations. We trust that the Father will continue to work with His children and will bring us all on the same page in His time and way.

THE ORIGINAL TIMEPIECE

Personal Calendar Worksheet

* (stars) indicate helpful hints for making calendar

begin with green *, next teal *, observe patterns from month to month

1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day Preparation	New Moon Shabbat
<p>* If the first sliver is seen around sunset on the 29th, but not past twilight into the night, it may be a 'false start;' not announcing that the day was the first of the month. – To double-check, confirm the day when moon becomes full (14th) in almanac or moon phase calculator for the last month & the next month.</p> <p>*Last Sliver – on morning of 28th of short month – on 29th of long month</p>						<p>*1st First Sliver</p> <p>**</p>
2	3	4 waxing right quarter	5	6	7	<p>8th 1st Quarter</p> <p>**</p>
9	10	11 waxing Gibbous	12	13	14 *moon becomes full *sunset **	<p>15th Full Moon</p> <p>**</p>
16	17	18 waning Gibbous	19	20	21	<p>22nd 3rd Quarter</p> <p>**</p>
23	24	25 waning left quarter	26	27	28 *Last Sliver	<p>29th dark phase</p> <p>**</p> <p>short month</p>
<p>*1st -find time moon becomes full in almanac – or moon phase calculator – on day that sun sets around the time the moon rises – which is the 14th – announcing for Shabbat</p> <p>*2nd – compare time of sunset to time moon becomes full / before sunset around moonrise – short month --after twilight – long month. **Note Gregorian date as needed.</p>						<p>(30th) dark phase</p> <p>**</p> <p>long month</p>

Note moonrise and set times and observe the moon's shape and path across the sky. Draw the shape of the moon on the calendar date if you like, and the time it 'completes in its own configurations' announcing for the Shabbat. This gives a sense of continuity, so we aren't just looking at the moon occasionally, yet expecting to interpret its quiet language properly. The moon travels across the sky in an arc shape, like a rainbow. Look for the announcing first quarter on the 7th around sunset at the top of the arc. Look for the announcing full moon in the east around sunset on the 14th for the Sabbath. Look for the announcing third quarter around sunrise at the top of the arc on the morning of the 22nd. Look for the announcing last sliver in the east around sunrise on the 28th and 29th. If the last sliver is on the 28th, it will be a 29-day month. If it is on the 29th, it will be a 30-day month. -- Moon Phase Calendar chart by Tom & Elisheba Nelson

BLESSED ARE YOU!

Blessed are you when men shall revile you;
when they persecute you for My sake.
'When they spread lies and evil stories about you;
Rejoice and be exceeding glad, for your reward in heaven is great!

The disciple shall as his Master be;
and the servant shall be as his Lord.
Fear not what they shall do unto thee,
for the Father Himself loveth thee!

Blessed are you when they 'put you out of fellowship';
they have not known the Father, or Me.
By killing you they'll think to do God a service.
Don't be offended in Me, all these things you will see!

The disciple shall as his Master be;
and the servant shall be as his Lord.
Fear not what they shall do unto thee,
for the Father Himself loveth thee!

Blessed are you when they say you are seditious
because you obey My law of love.
God's prophets and true children bore the same accusations
which they were not guilty of;
and were blessed by our Father above!

The disciple shall as his Master be,
and the servant shall be as his Lord.
Fear not what they shall do unto thee,
for the Father Himself loveth thee!

By Elisheba Nelson

Lunar Perplexities & Scriptural Solutions - Part 3

THE BEGINNING OF THE YEAR

The first month of the year is a great challenge among those who study the Scriptures for themselves and desire to begin their year, as commanded in the Scriptures, with the month of Abib. There are various methods for beginning the year among earnest-hearted feast-keepers. We will examine the bigger picture of Yah's scriptural way to begin the month in this chapter.

Observing the month of Abib is pivotal for all of Yah's appointed times to line up as He intended. If the first month, beginning of months, and the Passover are not honored at the proper time, the annual feasts for the whole year will be honored at the wrong time. Therefore, we are taking this study very seriously. We must examine all of the evidence, so we do not fall into a tradition that sounds good but is based upon an incomplete picture of Yah's ways.

With that said, we would like to encourage you, dear Reader, to continue to honor Yah's appointed times as you understand them at the present time, while you ask Him to guide you into all truth in this area. Some may become discouraged because of the confusion of the various traditional claims. Some people seem to be afraid that if they go to all the trouble of obeying Yah and honoring His feasts but don't 'get it right,' He will reject them for observing them at the wrong time. This fear seems to cause some people to give up feast-keeping entirely. They do not understand Yah's loving ways.

Our Heavenly Father wouldn't have us be complacent and honor the traditions of men without question just because someone claims to have the authority to tell us what to do and how to do it. He wants us to ask Him to teach us through His Word and consider all of His principles. He doesn't want us to be afraid that after we have surrendered our whole heart and life to Him and are learning to walk in His ways, He will reject us because we don't yet understand an issue the way we will later, as He leads us into all truth.

Variations

Now we will look at the different views of beginning the year. Some people use the first passage we will explore as the basis for beginning each month. We will examine it within its context to learn if it is used appropriately for that purpose. We will also look at some scriptural and historical indications that the sun and moon worked together differently between the time of Noah and the commotion in the time of Uzziah and the moving back of the shadow on the sundial in Hezekiah's time than they do today. The change of timekeeping beginning in Hezekiah's lifetime shows that Yah confirmed the lunar-solar adaptation of the calendar used by the children of Israel in the book of Ezekiel, rather than the solar-only calendar that was developed in Egypt and Rome after that time. Because of the change in the patterns of the heavenly bodies around 700 BC, the simplicity and predictability

of the lunar month, the solar year, and the constellations of the Mazzaroth or Zodiac have changed. This is part of the challenge we have today in reconstructing Yah's way to begin the year.

‘Observe’ the Month of Abib - The 1st Month of the Year

In [Deuteronomy 16:1](#), we are commanded to *“Observe the month of Abib, and keep the passover unto the LORD your God. For in the month of Abib the LORD thy God brought thee out of Egypt by night.”*

This passage refers back to [Exodus 12:2](#), where YHWH tells Moses and Aaron, *“This month shall be unto you the beginning of months: it shall be the first month of the year to you.”* It goes into choosing the lamb on the tenth of the month and explains the rest of the plans for coming out of Egypt, along with some very simple, clear directions for the children of Israel to observe so that they could avoid the death angel that devastated the firstborn of the Egyptians.

Let us take a look at the word ‘observe’ in [Deuteronomy 16:1](#). The base root for the word ‘observe’ is **shamar** from Strong’s H#8104 – A primitive root; properly to hedge about (as with thorns), that is guard; generally to protect, attend to, etc... This word is translated into English as: beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

As we can see, the base word is often used with the meaning of guarding or attending to. The scriptural command in [Deuteronomy 16:1](#), compared with [Exodus 12:2](#), above, would indicate that we are to be certain that we pay attention and honor the Passover/Feast of Unleavened Bread in the first month of the year referred to as Abib.

Some indicate that Abib means spring or green, inferring standing or ripening grain. Others indicate it is shortened from abibex, meaning equinox. Yah took His children out of Egypt during the first month of the year, and He wants us to commemorate His great love and power in delivering His children from Egyptian bondage in answer to their cries and prayers.

Look for the Moon

Some say that [Deuteronomy 16:1](#) (above) means to look for the visible crescent new moon of Abib and begin the count to the Passover after you have seen it. This passage is then expanded in their minds into looking for the visible new moon every month and then beginning each month. This may seem like a reasonable way to interpret this verse, and many people espouse this idea. Let us consider it a little more completely.

The Hebrew word **chodesh**, which is translated in this passage as 'month' is from a primitive root meaning 'to be new,' or 'to rebuild;' translated renew or repair. It is 'new moon,' or by implication, 'a month.' It is also translated 'new moon,' 'month,' or 'monthly.'

As we can see, more than one definition of **chodesh** as 'month' or 'new moon' is used in the Scriptures. We can find them used within their contexts. However, there are times when **chodesh** is translated 'new moon', when it may refer to something other than the new moon day on the 1st of the month, and times when it is translated 'month' that it may occasionally have been better translated 'new moon,' or 'beginning of the month.' We need to understand this and pay close attention to the context to make sense out of certain passages of Scripture.

The above passage, [Deuteronomy 16:1](#), appears to have been translated accurately within its context as the period of the month from one new moon until the next, rather than the dark of the moon or the first day of the month, when we take the time to compare it with the language of [Exodus 13:3-4, 23:15 & 34:18](#).

The Turn of the Year

The bowl-shaped moon, that comes up during the last week of the month, may be a signal to observe the signs in the heavens and learn if we have come to the point of the spring equinox (**tequfah**) or the turn of the year. It is claimed that the ancients considered the **tequfah**, or turning of the season, was when the light of day and darkness of night were approximately equal. We may also observe the constellations at that time to see what these signs in the heavens may indicate.

Here are a few scriptural passages that relate to the **tequfah**. It is translated as the end of the year in [II Chronicles 24:23](#) ('end' is **tequfah** - Strong's Hebrew #8622). It is also translated as the year's 'end' in [Exodus 34:22](#). In [Psalm 19:5-6](#) we find **tequfah** referring to the sun's 'circuit' in the heavens from its beginning through its completion. It appears through the Scriptures that the first month of the new Hebrew year begins around the turn of the year, with the Passover in late March or early April.

During the temple periods in ancient Israel, the eastern gate of the temple always faced toward the rising sun. The sunlight on the day of the equinox came right into the heart of the temple because of the angle of the sun when it rose on the day of the equinox. (*World's in Collision* by Immanuel Velikovsky, pp. 354-355)

The beacon of the moon, with its bowl-shaped horns showing up evenly around the time of the spring equinox, signals something. It appears to signal that we are to determine whether that month or the next will be the beginning of the year. This may be determined by comparing it with other witnesses in nature - like the sun, to see if there has been an equinox yet, and perhaps the constellations, or to see if the barley is near time for harvest, if we understand Yah's command that way.

This perfect bowl-shaped moon may have always lined up with the time of the spring equinox and the beginning of the first month of the year during ancient times when there were 360-day years with 12 months of 30 days. We explored this concept in previous chapters and will note it again later.

The Seasons

In the Scriptures, two basic seasons from the Hebrew word **tekufah** begin with the equinox – (or perhaps better understood as the time the sun moves across the center line of its circuit from north in the winter to south in the summer at the time of the solstices), and the word may indicate both concepts – the equinox at the turn of the year, as we noted above, and the seasons they usher in. They are spring/summer and autumn/winter. These are noted in [Psalm 74:17](#) as **qayits** (summer) & **choreph** (winter).

We will examine another thought on the announcing moon, below, which may better explain how to determine the 1st month, Abib, of the Passover, Feast of Unleavened Bread and Wavesheaf Offering, which is needed to set the rest of the months of the year.

The moon is the beacon and communicator to show us the timing of the **mo'edim**. It works in conjunction with the sun, which tells us when it is day. The sun also shows the **tekufah** or an equinox that informs us of the change of the seasons. As the sun moves through the constellations, it may also indicate something related to the heavenly calendar. The equinoxes are in the spring and the autumn, six months apart.

The Passover and the Feast of Unleavened Bread are tied in with the beginning of the spring harvest. The people were not to eat any of the new harvest until the wave sheaf was offered to YHWH. This doesn't necessarily indicate that all of the grain was ready to harvest, because it had to do with offering up the first of the crop to Him before they ate any of the harvest ([Leviticus 23:9-14](#)). After the autumnal equinox, the Feast of Tabernacles, also called the Ingathering, was celebrated. It was to be observed in the end of the harvest year or at the year's end ([Exodus 23:16 & 34:22](#)).

The Announcing Moon

During the winter months approaching the spring equinox, the moon's configurations look different than they do during the rest of the year. As the moon is observed during the nights of the winter months, the 'horns' of the moon begin to move into a bowl shape. It looks like the sliver is beginning to turn from its usual left-hand position. In the earlier winter months, the shape is more lopsided. As it moves toward springtime, the horns begin to even out. Close to spring, there is a month when the bowl shape is even, with both horns right across from each other.

This perfect bowl shape occurs sometime close to the spring equinox.

In our observation, the perfect bowl-shaped moon can show up as early as two weeks before the equinox and as late as two weeks after the equinox.

Some who are studying our Heavenly Father's original calendar say that the perfect bowl-shaped moon with both sides even across from each other always announces the first month of the year. Others say that, if the full moon after it won't come before the spring equinox when we see that perfect bowl-shaped moon, we need to wait another month to begin the year.

This bowl-shaped moon may well be part of the beacon's assignment, or the quiet signaling system our Heavenly Father uses to help us recognize and determine the beginning of the year. This may have been the signal for the children of Israel to look for indications of the spring grain harvest and whether it would be anywhere close to the condition for the wave sheaf offering. This is what the children of Israel were commanded to do when they came into the land of Canaan. Observing the moon for that perfect bowl shape may have originally been understood as part of the command to observe the month of Abib. The children of Israel may have understood the command to mean to observe the moon's configurations before the month would begin, as well as the condition of the growing barley grains to help them recognize when to call Abib as the first month of the year for observing Passover properly in the land ([Leviticus 23:9-14](#)). Thus, they guarded the month of Abib, proclaiming it as the first month at the right time in the spring of the year.

Times of Upheaval - Change of Time

As we have noted above, the year once had 360 days with 12 months of 30 days apiece, with the sun and moon complimenting and completing each other throughout the month. The change to our present 365-day solar year was around the time of Hezekiah (around 700 BC). During King Hezekiah's time, it is recorded that the sun went back 10 degrees on the sundial as a sign that YHWH had heard his prayer for healing. This fascinating story is recorded in [II Kings 20:8-12](#). Emissaries from Babylon may have noted the shift in the heavens, when they heard about Hezekiah's sickness, and traveled to Jerusalem. After that time, within one generation, the calendars of various cultures in the world were recorded to have integrated an extra 5 days into their timekeeping of the solar year in one way or another. The solar-only calendar of 365 days seems to have originated in Egypt after that time in history. (See Immanuel Velikovsky's *'Worlds in Collision'* in the chapter called 'The Year of 360 Days' pp. 333-361, for a documented picture of these happenings in history, with references to various civilizations around the world that changed their calendars within one generation. *Ages in Chaos*, written by the same author, helps clarify a lot of fuzzy timing between recorded scriptural and secular history.)

Ezekiel's Lunar Year of 13 Months

After the change in the solar year and the lunar month mentioned above, Ezekiel records a long year consisting of 13 lunar months. This happened after there were no longer twelve 30-day months each 360-day year. As we calculate Ezekiel's records and compare the dates in his book, we find that they don't line up with a solar year of 360 days or 365 days. [Ezekiel 1:1-8:1](#) shows this when we do the math.

Note that the first vision ([Ezekiel 1:1-2](#)), given on the 5th day of the fourth month during the fifth year of King Jehoiachin's captivity, astonished him for seven days ([Ezekiel 3:15](#)). Then in the vision on the 11th day of the fourth month, Ezekiel was shown that he was to lay siege against a tile on which was portrayed Jerusalem ([Ezekiel 4:1-11](#)). He was to lay on one side for 390 days to bear the iniquity for the house of Israel, then on the other side for 40 days to bear the iniquity for the house of Judah. He was commanded to continue there laying siege on that tile, that represented Jerusalem, and not to move from either side until the 430 days of siege time was completed.

Let us note the time when Ezekiel was given his next vision. From the 11th day of the fourth month, in the fifth year of Jehoiachin ([Ezekiel 1:1-2; 2:7; 3:15](#)) to the 5th day of the sixth month in the sixth year of Jehoiachin ([Ezekiel 8:1](#)) is only 413 days on a solar-only calendar like we use today. Ezekiel would have been 17 days short of completing his siege against the tile that represented Jerusalem during that period of time on a solar-only calendar.

If the children of Israel were using a lunar-solar calendar, referred to as lunisolar by some, with 360 days like they did before the commotion (also translated earthquake) during the time of Uzziah ([Zechariah 14:5](#)), Ezekiel would have come up even shorter. However, Yah apparently gave Ezekiel his mission during a year which included 13 lunar months (385 days). When we add 2 more lunar months to this for the difference between the fourth month of one year, and the sixth month of the next, one each of 30 & 29 days, we have 444 days.

We see that there are more than 430 days between the two dates stated above during a year with 13 months, so Ezekiel had plenty of time to complete his mission of 430 days, with a few days to spare before he was given another vision. Ezekiel also left the witness of scriptural history to help us understand that Yah's prophets didn't teach His children to keep track of time on a solar-only calendar after the worldwide change in timekeeping during the eighth century BC.

Variations of History & Scriptural Evidence

The different beliefs surrounding the timing of the Feast of Unleavened Bread with the Wavesheaf offering tend to tie in with various ideas and traditions of history.

When some people recognized that the tradition they were using didn't line up with some principle of Scriptures or the earlier recorded history that they had access to at the time, they changed their way of timekeeping. This is why we have the two basic calendars in Judaism, one based on Hillel II's calculations during the fourth century and the other on the Karaite observational tradition during the tenth century.

There were years in history that the [Rabbinic Calendar](#) based on Hillel II's calendar calculations caused the Passover to be celebrated twice in one year. Sometimes the first Passover would be in the spring, and the next Passover was scheduled during the winter before the spring equinox during the same year. Then they did not have the Passover at all throughout the next year in the true month of Abib, because the month they called Abib or Nisan began too early to have Passover during the spring in the month of Abib as Yah commanded ([Deuteronomy 16:1](#), [Exodus 12:2](#) & [Leviticus 23:4-5](#)). This is an acknowledged reason to change the calendar. However, those who feel they must observe the ancient Sanhedrin's authority are still waiting for a Sanhedrin to change it. We are assured that one day there will be a Sanhedrin council to address the calendar issues.

In the meantime, this ideology explains that our duty is to observe the traditional Rabbinic calendar so all will be united in our timing of honoring our Creator's feasts. Sadly, this ideology claims unscriptural authority that requires the obedience of those who keep Yah's feasts. This is even while acknowledging that certain aspects of the calendar's practical application contradicts the calendar statements in the Torah, which Yah has commanded us not to add to or diminish from. This is because some rabbis seem to believe they have the authority to change Yah's commands when it is not convenient for the people of their nation to honor them. This way of thinking was strongly rebuked by Isaiah as a way to for our wise men to lose wisdom ([Isaiah 29:13](#)).

We noted in earlier chapters that the Hillel II or Rabbinic calendar contradicts the principles of Scripture in their practical application of when the Sabbath day begins. It also contradicts the clear testimony of history, showing the way the Jews before the destruction of Jerusalem understood the month to begin, that four lunar weeks were included within the month, tying in with the Sabbath days. This information is recorded by Josephus, as well as Philo, who knew how the priesthood's understandings of the calendation principles were applied. (Please see the chapter called [The Original Timepiece in History](#) for a review.)

There is an unscriptural rule that an annual Sabbath and a seventh-day Sabbath cannot fall two days in a row. When the Day of Atonement will be on a Friday or a Sunday, to keep the Saturday Sabbath from having an annual Sabbath beside it, they will adjust the 1st day of the seventh month so it doesn't always fall on the true new moon as Yah designed.

The calculated calendar also has an arbitrary pattern of 29 and 30-day months. These alternating months do not always line up with the true new moon over our heads, or in Jerusalem. When the new moons don't line up so that the moon becomes full on the 14th, announcing for the full moon Sabbath of the 15th, we are disregarding our scriptural indication for the full moon at Passover/Feast of Unleavened Bread in [Psalm 81:3](#). We are putting the traditions of men above the clear indications in Yah's Word of how He designed His messenger, the moon, to show us His appointed times.

The Hillel II method of calendation, also referred to as the Rabbinic calendar, was developed after the nation of Judah had rejected Yahshua as their Messiah. Jerusalem had been destroyed, and the Jews had been scattered from the land of Judea that had been renamed Palestine. It was a way to keep the scattered nation together as an entity, with common customs and timekeeping that would allow them to survive as a people until Yah would bring them back into the land again and restore proper worship to them through their acceptance of the true Messiah. It was prophesied of Him in [Isaiah 52:13-15 & 53:1-12](#) that He would be wounded for our transgressions and bruised for our iniquities, that He would bare the sins of many and make intercession for the transgressors, which we understand Him to have begun in the heavenly sanctuary after his resurrection. (Compare also [Zechariah 12:10-13 & Matthew 23:39](#).) The timing of the fulfillment of the prophecy of Messiah was shown in the book of Daniel, who had the vision of the seventy weeks from the going forth of the command to build Jerusalem ([Daniel 9:24-27](#)).

YHWH tells us of the time, some believe is yet to come and others see as fulfilled already, in [Isaiah 11:10-16](#). This passage prophesies that, in the day that Yah shall set His hand again the second time to recover the remnant of His people, He shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. At that time, Ephraim will not vex Judah, and Judah will not vex Ephraim any more, but they would come together under one head, the ensign He sets up. This one head will not be Judah, with the claim that, because they have preserved the Torah and the Old Testament Scriptures, we must submit ourselves to Judaism's rabbis or elder's traditions of how we are to honor Yah, nor will it be Ephraim, with the claim that, because they accepted the Messiah and preserved the 'renewed covenant,' we must submit ourselves to their traditional interpretations of how we are to honor Yah. Both 'nations' have gone into the idolatry of teaching vain worship that violates the Torah. Each group of the children of Israel has disobeyed the command not to add to or diminish from the Torah. All have substituted their traditions for living by every word that proceeds from the mouth of YHWH.

The 'One Head' of both nations will be honored by the willing heart's submission to Yah's Word, the written record of His government of love, recognizing His authority in His only-begotten Son, the Messiah prophesied through the Scriptures, and accepting His Spirit, which will lead us into all truth.

As we are taught by Yah's Spirit, we will *'all come in the unity of the faith... unto the perfect man, unto the measure of the stature of the fulness of Christ'* (Ephesians 4:13).

The traditional way of timekeeping has been used to keep the people of Judah alive and surviving during many centuries of spiritual darkness. Yah allowed the nation of Judah to be taken from the land and into captivity for their disobedience to His statutes and judgments, as warned and prophesied in [Deuteronomy 28-30](#). They had already been in Babylonian captivity, and some had come back after 70 years. The nation of Israel had been taken into captivity many generations before for their disobedience and idolatry.

Yah prophesied that He would bring all of His children together to worship Him in the end times. This includes the nation of Israel, referred to as Ephraim, and the nation of Judah ([Hosea & Jeremiah 31:31](#)). We will all worship Him together with any strangers that come into covenant with Yah ([Isaiah 56:1-8](#)).

This restored worship of the Most High will not be on the improvised calendar that the elders or rabbis of Judaism have used to ensure the survival of their national religion. This calendar has served its purpose for many generations. However, those who claim authority for it do not understand that it is not the place of Yah's sons and daughters who have been born of His Spirit to submit to any doctrine or method of timekeeping that violates the pure precepts or principles shown through Yah's Word.

Yah is calling His children out of the timekeeping method that has upheld His people in the dispersion after the destruction of Jerusalem. This principle clearly applies to the solar-only Gregorian calendar with its uninterrupted planetary weekly cycle, as well as the amended Julian calendar with its Christian planetary week brought in by Constantine. It also applies to both traditional lunar methods of timekeeping that the Jews use today. This is because they integrate traditions of men to keep time in a different manner than a right dividing of the Word would indicate as Yah's way. It is an abomination for us to combine the honor and worship of the planets, as integrated into the world's way of timekeeping by the one 'who would think to change times and laws,' (which is at the foundation of our papal calendar and 'Christian planetary week,') with Yah's true worship and scriptural method of timekeeping.

[The Original Timepiece](#), Yah's Scriptural method of keeping time, is being restored by Yah's Spirit as His children are coming under one head, Yahshua our Messiah. His Word is our authority. He is teaching His listening sons and daughters in His body what He is doing in this generation and is revealing and restoring a more complete understanding of His timekeeping methods to us.

Let No Human Being Judge You

The principle shown in [Colossians 2:16-17](#) tells us that we are not to let anyone judge us *'in respect to the feast days, the new moon, and the Sabbath... but the body of Christ.'* (Read this passage without the italicized words.) In other words, those who have not been born of the Spirit and do not honor Yahshua as their Messiah, have no spiritual authority to tell the body of Messiah when and how to honor Yah's appointed times. This principle would also include when to honor His new moon days to begin His month, if the calendar they are using is not according to all the principles in Yah's Word. Our Messiah is our Head, and He is restoring His method of timekeeping to His children in this generation.

Yah has not given any person or group of people the authority to lean to their own understanding and require others to obey traditions that conflict with any of Yah's ways as shown through His Word. We also have not been given the authority to let those who do not submit to His ways judge us and accept the idea that we are to do things the way that they dictate, because they claim some kind of scriptural authority for themselves. *"We ought to obey God rather than man"* (Acts 5:29).

These principles apply to all of Yah's doctrines and ways. We are blessed to be born of His Spirit and to be taught by Him. Anything anyone teaches us must be filtered through His Torah and compared with every word He has recorded regarding the doctrine we are studying. This is because the teachers of the doctrine may be ignorantly holding to certain precepts of men that may need to be corrected through the Word, so we may all come in the unity of the faith, as He leads us into all truth.

The Equinox & the New Moon

Some consistently use the first new moon after the mean or equatorial equinox around March 21st on the Gregorian calendar to begin the first month of the year called Abib. However, it appears that the **tequfah** or scriptural reference to the equinox was determined in a different way by the ancients. This might cause those who do not know this to misjudge Yah's beginning of the year, because they are assuming a definition of the equinox that the ancients did not use.

The basic idea of waiting to begin the year until after the sun has completed its circuit in the spring and the first new moon appears seems reasonable. It would have always been at the same time before the calendar change in the eighth century BC. It would make sense for Yah to give the sun and the moon as two witnesses to confirm everything regarding His appointed times.

The way the Scriptures are written may indicate that the new year did not begin until after the old year is completed at the turn of the year. The equinox ties in with the sun, and the moon tells when the month begins. There have been times the

equinox and new moon are so close together that the 'conjunction' observers will begin the new year one month, and the 'first sliver' observers begin it the next month, depending on where they are in the world. This is one reason some people say it would be best to use the sun and moon as seen in Jerusalem to set the calendar for the whole world.

Some use the first new moon around the spring equinox. They say that, as long as the equinox comes before the full moon of the first month and Passover in the spring and the autumnal equinox comes before the full moon of the seventh month and the Feast of Tabernacles in the autumn, our timing is on track with the Scriptures. This also may be a reasonable way to interpret the evidence of the Scriptures because of the change in the lights in the heavens during the eighth century BC.

We will examine the relationship between the lights in the heavens and the beginning of the year as we go along.

The Rabbinic Ideology

The Rabbinic or [Comprehensive Hebrew Calendar](http://www.yahweh.org/publications/articles/beginning/beginning_of_year.pdf) that the rabbis of Orthodox Judaism approve apparently gives even more leeway with the equinox and new moon timings above. As long as the equinox happens sometime before the feast ends, it is considered to be within the proper timing. This reasoning will settle the idea for many people, because the Rabbinic ideology is the one that the Jews have used since the time of Hillel II, and even before that. (The Beginning of the Year-Qadash La Yahweh Press http://www.yahweh.org/publications/articles/beginning/beginning_of_year.pdf)

Rabbinic ideas were rebuked by Yahshua when they added to or diminished from the Torah and the prophets. He even told His disciples not to let any man call them 'Rabbi.' When people show us that type of honor, it is easy to forget we need to be taught by '*every word*' that proceeds from Yah's mouth and '*not add to or diminish from*' it (*Deuteronomy 8:3; 4:2 & 12:32*). We may more easily get caught up in the pride of substituting our own ideas for Yah's Word when people are looking to us for answers, rather than trusting Yah with all their hearts and not leaning on the arm of flesh. This tendency can unwittingly put us on Satan's ground and prevent us from depending on Yah's wisdom. Some of the rabbis of Yahshua's time used their authority to teach vain traditions that didn't honor 'every word' that proceeded from Yah's mouth (*Matthew 15:3,9 & Mark 7:9,13*). They were also rebuked because they compassed land and sea to make a proselyte and made them twice a child of hell than they were themselves (*Matthew 23:15*).

It is assumed by some that the Rabbinic calendar is the proper way to begin the year since 'the Jews' have been doing it this way for so long. Our question must be; Is their tradition actually based on a proper understanding of the Scriptures? Is this what our Heavenly Father designed for us, or is this just what we must do to honor the precepts of men or traditions of the elders?

The Green Ears

Some may pay attention to the moon and may tie in the green ears of barley as seen in some part of the land of Israel to begin their year. It appears that the Karaites may have been doing this on and off for about a thousand years.

It seems that the patriarch of the Karaite movement may have decided it would be well to go with the Rabbinic or the Hillel II Calendar sometime during the 1800's. There is no record of the barley harvest available during that time.

The Karaites are presently looking for the barley in Israel and report when it is ready to begin the year. There are supporting and opposing arguments presented as to the degree of the maturity the barley must show before beginning the first month of the new year. There doesn't seem to be much consistency in the historical and agricultural claims for when the year began while depending upon this method. However, [Leviticus 23:10-14](#) tells us the direction: '*When you come into the land*, to offer the firstfruits of the harvest in a Wavesheaf on the day after the Sabbath during Passover/Unleavened Bread'..., so we will consider this subject further as we go along.

The timing of the barley harvest appears to have changed by about a month during the past century or so. It appears that in the past few years, according to the Karaite observations, the wave sheaf could be ready to offer in late March or early April. However, historically, the timing for the beginning of the barley harvest looks like it wasn't until mid-April. We will further examine this issue as we go along.

The Moon Alone

Others claim to use the observation of the moon alone – when the moon is a perfect bowl shape. It is referred to as 'the Pesach moon,' announcing for the month of Abib. The only exception is if it comes so early in the spring of the year that it will put the Feast of Tabernacles before the autumnal equinox.

In actuality, this means that those who use this method are still using the sun and calculations to determine the timing of their feasts. For them to claim that they use only the moon is inconsistent reasoning. This exception would also indicate that the perfect bowl-shaped moon doesn't always announce that we are to begin the month of Abib when we see it. It doesn't always mean that we are to have the Passover during that month. Therefore, we need to look at the bigger picture in the Scriptures for beginning the year. It would be reasonable to observe and consider all of the lights in the heavens to determine when the year will begin. It would seem that Yah's language of [Genesis 1:14-19](#) would require this consideration.

Reasonable Sounding Variations

With these variations for the beginning of the year along with the variations for the beginning of the month, each having reasonable-sounding Scriptural and/or historical claims, some people aren't sure how to relate to Yah's lunar-solar timekeeping. It appears to be rather confusing from the outset. This can also be disconcerting for some with backgrounds where there is a set creed and only one way to view things is accepted within their particular fellowship.

Some who claim that there is only one way to understand doctrine and be 'true believers,' whatever that may look like in their minds, may use this challenge of the differing ideas about how to calculate the lunar calendar to disregard the honoring of Yah's Sabbath according to the moon's signals.

With that argument given against Yah's scriptural method of timekeeping, let us note another point. There are hundreds of variations among those who claim to be 'Christians' or 'Protestants,' with their various creeds and doctrinal differences. There are also many variations among those who claim the Torah as their foundation. Does this mean that we should disregard all of Yah's commands because many who claim His Name don't honor them as He intended, or because there are honest differences in their understanding of the proper application? Comparatively, there are very few variations of the calendar to choose from among those who are convicted to honor all of Yah's feasts according to the scriptural understanding and historical indications that the moon is for 'seasons' or **mo'edim**, and its phases show Yah's Sabbaths.

Prayerful Consideration

We must each prayerfully consider whatever information our loving Heavenly Father brings across our path. We may treat one another with love and honor, regardless of our differences in understanding how to begin the month and year, the timing of His feasts, and the best way to honor them. This will show that Yah's Spirit is working in our hearts, and He is bringing us into the unity of the faith as we learn to abide in Him.

A Closer Look

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men... Let no man therefore judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath: which are a shadow of things to come; but the body of Christ...(Colossians 2:6, 16-17).

When we are listening to philosophy and vain deceit, which are based on the traditions of men, we can be led into reasoning away the clear commands of YHWH and the doctrine we may be taught by Him as we mature. "...**Precept must**

be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little” (Isaiah 28:9-10).

Philosophy and vain deceit after the traditions of men tend to make us humans feel that we have the right to judge others for the way they worship Yah when they may be doing things that are different than the traditions of our particular persuasion. We tend to exclude people from ‘our group’ that do not go along with our traditions. We may feel the need to lord it over others and tell them they must bring their lives into line with our particular carnal rules or traditions ‘to be accepted by God.’ The guarding of the law was considered to be a good reason for the carnal rules that some of the Pharisees used to add to or diminish from Yah’s principles in the Torah. They were so accustomed to judging others according to the traditional rules they put around Yah’s law or Torah that they condemned our Messiah for healing people and freeing them from Satan’s captivity on the Sabbath Day! Once we understand these principles, we will be able to discern the spirit that tries to control others and limit their freedom of worship in our Messiah according to their consciences.

Note what is actually said in Colossians above without the italicized words included from the KJV text. The body of Messiah has the authority to judge how to eat and drink and honor the holy days, the new moons, and the Sabbath, not just any man or group who claims spiritual authority on whatever basis they might offer. The chosen people of Yahshua’s time had many oral traditions regarding the acceptable or ‘politically correct’ way to honor these days that are not shown in the Torah or the prophets. Those called Jews today still have oral traditions that are not shown through the Torah. Our Messiah is leading His body in our understanding of the restoration of His holydays, new moons, and Sabbaths. Those who are being led and taught by His Spirit through a right dividing of His Word, have Yah’s authority to judge the proper way to honor them.

We are to beware of those who would teach us to honor their traditional ideas for the appointed times or **mo’edim**, or to ignore them as having been nailed to the cross, whether they are Jewish, Messianic Jews, Christians, or ‘restored Israelites.’ This is especially notable when they claim that Yah won’t accept our worship, and we cannot be saved if we don’t accept their particular view of the issue. This principle would include whether or not to fast on any of the feasts (when not commanded to in the Torah). It would also be applied to the appropriate food to eat to celebrate the feasts (such as what should be on the Seder plate - or what we should eat at Passover), and so forth. Only the true body of Messiah has any right to judge us in our way of honoring these days. *“Where the Spirit of the Lord is, there is liberty” (II Corinthians 3:17).*

Great dietary latitude is given for the believing brethren. We are called to deny ourselves anything lawful, even drinking wine and eating clean flesh foods, rather than to cause a weaker brother to stumble (*Romans 14:1-15:13*). This passage

may also have been referring to fasting on particular days of the week, a traditional practice in Judaism during our Messiah's time (*Matthew 9:14 & Luke 18:12*).

We also, as the body of Messiah, have the authority to rebuke the traditions of men that add to or diminish from the commands of Yah in the Torah and/or are inclined to take away our liberty and freedom of conscience in our Messiah. We may share together what we have discovered is the appropriate scriptural way of honoring His appointed times and trust that those of us who are abiding in our Messiah and are being taught by Yah's Spirit will all be brought 'on the same page' in His time and way.

Yah puts us in His body for a very good reason. He also leads us to associate with others who have been born of the Spirit but have come from different backgrounds and ways of thinking. As we are true to what we understand and respectfully share our reasons, we may be able to learn from one another. As we prayerfully compare our thoughts on the matter, we may be able to see where we have been depending on human reasoning and tradition or an incomplete picture in the Scriptures, rather than an honorable 'Thus saith YHWH' (*Deuteronomy 8:3 & Isaiah 28:9-10*). When we see we have been mistaken in any area, we can recognize it and repent, turning then to obey Yah in the way He has shown us.

'Ending & Beginning' Review

As we ponder this situation of when the year is to begin a little more, let us think about Yah's ways of beginning and ending natural periods of time. Yah has a covenant with the day, which is light, in contrast to a covenant with the night, which is darkness (*Jeremiah 33:20*). Yah's first definition of 'day' is the light, in contrast to the darkness of night, and the second definition of day, related to the date, includes the darkness He called night, until morning light (*Genesis 1:5*). The new day begins after the night is completed. In other words, Yah did not ordain a day beginning in the middle of the night. This would break His natural order.

Most of mankind, however, has been trained to think that the 'scriptural day' with its changing date begins in the evening at sunset, and the 'regular' day with its morning and changing date begins at midnight on the Gregorian calendar. We are so trained to think in these traditional 'dark' ways that our minds tend to be confused and easily accept ideas completely out of Yah's order, even in our basic definition of a day and when it begins.

In the chapter, 'The Scriptural Day,' we see Yah's 1st definition of day is light and that He repeats Himself in several places in the Torah so that we could understand that His 2nd literal definition of day is a 24-hour period which begins with the light, and includes the evening and the night. Then a new date begins with the morning light, so the new day begins after the night is finished.

When we consider Yah's scriptural definitions of day, week, month and year, we may recognize that we accepted a change from Yah's scriptural way of timekeeping.

A Week

Let us consider a week. Week is translated from the Hebrew term **shabuwa**, which means 'sevened' (Strong's H7620). It specifically indicates a week of years or seven years, according to the definition. A new week begins after the earlier week is completed. However, this is not how we generally use the term today. Even so, let us consider that we do not begin the count of a new seven-day week, however we define it, before the old week is completed.

Now ponder this fact. The first Julian solar-only calendar had an 8-day market week that rotated through the year. Then the Julian calendar in the time of Constantine changed to a 7-day planetary week that rotated through the year. Julian and Gregorian calendation have changed the week so that we do not recognize it properly. Our minds have accepted the idea that a week is a continuously uninterrupted seven-day cycle, which is based on the hebdomad or worship of the seven planets or the hosts of heaven. The traditional concept of seven days for the 'Christian planetary week' on the Julian calendar since Constantine's time has been so enshrined in our thoughts that it has been difficult for many of us to get our minds around Yah's original week and Sabbath.

It seems difficult at first to get our minds around the idea that a scriptural week has seven time-periods, often of years or sets of seven years, and needs to be reset as Yah indicates.

The most common definition of the lunar month from the Babylonian calendar has 4 seven-day weeks back to back and then is reset with the new moon. We have found this to be the way weeks still were counted in Babylonian calendation on the lunar calendar up until after the Roman Julian calendar was developed. We found that Saturn's day was the first day of the planetary week and also the first day of the month. The moon's phases appear to have lined up for Saturn's day on the first day of each week for the Babylonian lunar month, while they lined up for the Sabbath on the seventh day of each week on the Hebrew lunar month. For review, please see '[The Original Timepiece in History.](#)'

Please Help Us with Documentation!

We have heard that there was a Babylonian seven-day planetary week that didn't reset with the moon every month from the time of Nimrod. However, we have not found any historical documentation to verify this type of uninterrupted cycling week before the solar-only method of calendation was developed after the length of the month and year changed in the eighth century BC. After that, it appears that Egypt

developed a civil calendar with 3 10-day weeks during the month, and Rome developed a civil calendar with 8-day weeks that cycled throughout the year.

If anyone has good solid historical evidence that records a continuously cycling planetary week before the solar-only method of calendation was developed, please share it with us. We would be pleased to examine it. If we need to correct our view of this matter, we would like to be able to show why we have changed our understanding and explanation of history.

Continuing with the Week

A week can be a set of seven years. A second week can begin after the first set of seven years has ended. This is called a week of years. The Jubilee is the 50th year after a set of seven years times seven years. It appears that after the year of Jubilee, the count of seven begins again (*Leviticus 25*).

As we learn to think in Yah's ways, we more easily recognize and reject the spiritualistic and seductive concepts of a period of seven in and of itself being a significant indication of the power of God, when separated from its scriptural context. When the period of seven is completed, Yah shows us when to begin the next count of seven – whether by the moon's configurations within the month, by the dark of the moon and its first light for seven months (from Abib and Passover to the seventh month and Tabernacles), or the sun and new moon of the year for seven years and seven sets of seven years, and the sun and moon together for Jubilees. The Jubilee is to begin at the Day of Atonement in the end of the 49th year and go through the 50th year. Did we unknowingly accept a change in the times and seasons?

A Month

Let us consider a month. On our traditional Gregorian calendar, the month begins anywhere someone decreed it without any relationship to the moon. This makes no sense when we think about it, yet we have no idea what to make of it and how it might affect our lives until Yah brings it to our attention. The traditional calendar month can begin near the middle of the moon's cycle, and very few people think about the fact that the very definition of month should tell us there is something wrong. We even have a 'blue moon,' in our calendar, which is when there is more than one full moon during a Gregorian month. Traditional thought is that the length of the month is somewhat related to the length of a lunar month with 28 to 31 days, and that is considered to be close enough. However, Yah's new month does not begin until after the old month ends. The moon shows us this and confirms it for us. Were we trained in confusion so that it would be easier for us to accept the calendar of the one who would think to change times and laws? (*See Daniel 7:25.*)

Let us take this thinking one step further. Would our loving Heavenly Father, the Creator of the Universe and Author of our times and seasons Who shows us His

ways of having one period of time end before the other begins, change His ways without informing us? We haven't seen any indication that He operates that way.

Let us note a few of these instances where Yah lets us know that He is ordaining one day or period of time to begin before another one ends. The Day of Atonement, a **shabbath shabbathown** or intermission for sabbatism or special holiday, was to begin on the evening of the 9th, before the day of the 10th. The year of Jubilee was proclaimed on the Day of Atonement before the spring of the next year began. People who were unclean were supposed to wash and be clean before the end of the day at even; otherwise, they would continue to be unclean until even the next day. This may be because the temple day with its ceremonies was completed during Yah's 1st definition of 'day,' which He defined as light. Yah noted these exceptions to the rule so that we would recognize them as such and not apply those ideas to every day or every year.

We have thought that the first new moon after the solar equinox would always be the appropriate time to begin the year. It makes sense to us that the solar year must end its circuit before the new year begins. That has been the method we have understood as scriptural for many years. This appears throughout the Scriptures to be the way Yah operates in an orderly universe.

However, in our studies, it appears this reasoning does not consider the variations that the constellations may make in the beginning of the year. It appears that all of the witnesses in the heavens would need to dovetail in agreement since Yah changed the times and seasons around 700 BC, as noted earlier in this chapter.

We have been praying for our Heavenly Father to open up the possible difference in our understanding regarding the evidence of the stars or constellations. The stars were included in the description in [Genesis 1:14-19](#) as the lights in the heavens that were given for signs and the seasons. We are praying, asking our Heavenly Father for wisdom to understand if there are indications in the constellations that may indicate the year would begin differently than seems to make sense in the ideas we presented above. We trust that He will bring information across our path to broaden our understanding in this area.

Dear Reader, if there is any information our Heavenly Father has brought to your attention regarding the stars and the beginning of the year for us to consider, please share it with us. As we noted, we are prayerfully considering how the stars or constellations might help indicate the beginning of the year.

Historical Findings

In our study of history, we have found older reference sources that show some beliefs about the beginning of the year, and the seasons in Israel were different than the traditional lunar-solar calendars in use today, including the Hillel II calendar and the Karaite calendar, might presently indicate.

Along the line of our presentation above, we find that back in the 1800's, some other students of Scripture also concluded that the first new moon after the spring equinox begins the scriptural year. (*The Great Controversy*, E.G. White, 1888 edition, p. 681)

We have found that the 'latter rain' to help mature the barley to harvest was said to continue through March and into the first week of April. (*The Great Calendar Controversy*, eLaine Vorholt & Lora Lee Vornholt Jones, <http://www.4angelspublications.com/pdf/GreatCalendarControversy.pdf> pg. 25)

In fact, according to earlier authoritative sources, the barley harvest is recorded to begin in the Jordan Valley in the middle of April and in the higher regions, through the middle of May. (A Dictionary of the Bible, Dealing with its Language, Literature, and Contents. 4 vols. Edited by James Hastings. Charles Scribner's Sons, New York, 1899-1902, vol.1, p.49)

Another source says it may be maintained as a rule that the dates the barley, wheat and vines ripened would put the beginning of the year on the first and sometimes the second new moon after the spring equinox. (Oxford Clarion Press, 1905, Bibliolife Reproduction Series p. 125)

All of the above references were in print more than 100 years ago, which may indicate the way the seasons were understood and observed during earlier times.

It appears that, historically, any reckoning of the beginning of the year which causes the Passover to fall before the harvest time that begins in the Jordan Valley around April 15th would be too early. However, if the harvest began before Passover, and they saved the firstfruits and didn't eat of the harvest until the Wavesheaf was offered sometime during the next few weeks, this may still be considered as honoring Yah's command (*Leviticus 23:14*).

Historically, this would give us a range of beginning the year at the time of the new moon that would put the Passover somewhere after the middle of April to tie in with the barley harvest during that period of time in history.

Of course, it may be argued that the land wasn't having its harvest in season because the children of Israel were not in the land nor obedient to Yah. Historically, it would appear that there may be differences in the beginning of the year. It may also be argued presently that although some of the children of Israel or Judah may be back in the land, they are certainly not obedient to Yah's law in their form of government, so the seasons may not be lining up properly now, either.

The Karaites & the Advent Movement

The Karaites are thought to have used the same method that Samuel Snow and the Advent Movement used in the Seventh Month Movement of 1844 to determine their Feasts for that year. However, there is evidence from Karaite history in Russia that the months of that year were the same as the rabbinic calendar, and there was just a day difference in the beginning of the month. The Day of Atonement for both groups was in September in 1844. It has also been suggested that the first visible crescent (FVC) was situated so close to the equinox that year that the difference in dates is related to a simple difference in the timing of the equinox and sighted visible crescent between the northern latitudes of the United States in North America and Jerusalem in the Middle East.

Since the Karaite practice was to observe the moon overhead in their own area wherever they were located, Samuel Snow would have been following that precedent. Present day Seventh-day Adventists who have become aware of this difference are being challenged by the apparently contradictory ideas presented in historical writings both inside and outside of their denomination. Some seem to have worked it out to their own satisfaction by applying what appear to be appropriate scriptural principles regarding when to begin the year. [See: Sabbath More Fully Lesson 8: When Does the Biblical Year Begin? <http://www.thelightedway.org/year.html>]

It may be that the Karaites were sticking close to the Rabbinic Calendar during that time. Samuel Snow may have been using the available information during his time that placed the barley harvest in Israel in mid-April. He may have been using the above-mentioned scriptural understanding of the lights in the heavens to begin the year with the first new moon on or after the equinox. He may have come across old historical information that infers 177 days as the proper number of days for a six-month period. He may have been using a traditional understanding of how the Karaites would have begun the year relating to the usual timing of the barley harvest in Palestine earlier in their history, or he may have been using all of these witnesses together to confirm his calculations.

At best, we may have a reasonable idea of what Samuel Snow and his colleagues might have been thinking based upon the best information available to those in the Seventh Month Movement at that time. We may be limited to speculative conjecture as to why there are discrepancies between historical claims and the historical records available. There is apparently no record available for the barley harvest in Palestine from the Karaites during 1844 to verify this idea one way or another. One would think this information would have been available and passed down from one patriarch to another if the Karaites had been using the barley method of determining when the year began during that period of time in recent history.

The Present Karaite Tradition

The present Karaite method to determine the degree of ripeness for the barley before the beginning of the year may sometimes indicate that the first month of the year should begin before the equinox in March. This is quite different than the records of history in the 1800's mentioned above might indicate. Is it possible that the Karaite method of determining the beginning of the year has varied from earlier times until now, or the barley strains used to judge it have changed?

Beginning the year on the first new moon on or after the equinox, or even the second new moon, depending on the weather to begin the spring season, Passover time and the wave sheaf offering may have made perfect sense with the April 15 beginning of barley harvest in the 1800's, according to the information they had available.

Is it possible that there were different strains of barley used during the 1800's, when the encyclopedia above noted that the harvest began in the Jordan Valley around April 15? Is it possible that some of the barley ripens earlier or later at different times in history? Is it possible that some Karaite ideas of the right way to determine the beginning of the year may have changed with the strains of barley planted and available to harvest as well as with seasonal changes over the centuries?

This is an issue that each one of us will need to be convinced of in our own minds. As Yah's children are hearing the call to come out of Babylon, He is testing our hearts and our willingness to bring our lives into line with what He has made clear to us at any given time. As we are willing to come out and do what we understand, He is able to correct us, if we are wrong about any tradition, and to lead us into all truth. Yah is working with all of His children to bring us out of the various traditions of men that add to or diminish from His commands in the Torah ([Deuteronomy 4:2 & 12:32](#)).

When people have honored a tradition that they believe to be true to the Scriptures while in ignorance of the true scriptural doctrine, Yah may still accept their heart worship. He wants us to learn to depend upon Him for all of our doctrine through our study of His Word and the leading of His Spirit. He wants us to be true to what we understand as He shows us that His Word indicates something different than we may have understood in the past. Our Heavenly Father looks on the heart and our willingness to follow Him to the degree we understand His ways, while mankind looks on the outward appearance. As He impresses our hearts that there is more to the picture than we realized and we change our habits to accommodate His ways, He will continue to lead us into all truth.

Human Traditions

One challenge regarding human traditions is that they sound so reasonable to us humans. They may have a subtle twist, or slight overemphasis of one point of scriptural truth, and then a slight diminishing or disregarding of another. We might not recognize that a certain idea is adding to or diminishing from Yah's Word until our Heavenly Father opens it up to us.

Human traditions that claim to be fully based in Scripture may have the added weight of a group of people we admire for their willingness to 'stand up for the truth,' while others speak against them. We may admire those who claim that they have a scriptural basis for the way they do things, and it is 'the right way.' We all want to be right in Yah's eyes, so we tend to accept traditions that make sense to us. Some even claim that their tradition is Yah's way, and we will lose our souls if we do not accept their way as the only true way to observe Yah's commands.

We must each answer to our Heavenly Father for what we understand and observe. He looks at the willingness of our hearts to honor Him and understands the challenges and limitations of our present circumstances as humans in our particular situation in life. He wants a willing heart. He wants to dwell in us, so we may show forth His glory to those around us. As He leads and teaches us, we will come into all truth. In the meantime, He will work with each of us who desire His glory in all things, to bring us 'onto the same page,' in His time and way.

We are not to use the differences in our understanding of when to begin the month or year to cause unnecessary division in Messiah's body. We may worship with those who love Yah and are sincerely worshipping Him according to their understanding. We may ask Yah to guide us as to who He would have us fellowship with during His appointed times. We can be true to our understanding of the days He set apart and worship Him in our hearts while we spend time with others, although their calculation of the appointed times may be different than ours. Even if their Sabbaths line up differently, we can simply abstain from our own ways on the Sabbaths, as we presently understand them ([Isaiah 58:13-14](#)), and still have the blessing of developing precious relationships with others in Yah's family during His feasts.

Those who are born of the Spirit are Yah's children, and we will be blessed in our obedience to gather with them, even if they have different ideas of the proper application of the truths they have come to understand. We may use the various views as a type of 'iron sharpens iron' in a loving way to encourage deeper study. This will help us grow in our ability to exercise godly humility and treat the brethren who may differ with us with proper scriptural honor. We may have precious fellowship with those who are also changing their lives to obey the truth that they have come to understand, as we allow Yah's Spirit to lead us into all truth.

“Let us hold fast to the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching” (Hebrews 10:23-25).

In the Land of Israel or Out of the Land

Our Heavenly Father commanded that, when the children of Israel came into the land He had given them, the firstfruits of the harvest were to be offered during the Feast of Unleavened Bread ([Leviticus 23:9-14](#)). Other particulars YHWH commanded were fulfilled to the letter when Joshua led them into the land ([Joshua 5:11-12](#)). After many generations of idolatry, YHWH warned that He would cast off Judah as well as Jerusalem, although He had earlier said that His name shall be there ([II Kings 23:27](#)). After Judah was taken into Babylonian captivity, Daniel was told that YHWH's people had seventy weeks (of years) from the command to restore and build Jerusalem, to bring in righteousness. Also that Messiah the Prince would be cut off, and the city and sanctuary would be destroyed ([Daniel 9:24-27](#)). Before our Messiah was cut off, He told the woman at the well that Jerusalem would no longer be the center of worship, but that the true worshipers would worship our Heavenly Father in spirit and in truth ([John 4:23](#)).

Jerusalem was destroyed in AD 70, and YHWH's true worship and government have not yet been restored there. We are in the time when His true worshippers gather together in His Name, wherever they happen to be on the earth, and observe His appointed times according to His timepiece in the heavens. Yah's people, including Noah and Abraham, used the lights in the heavens to know when to begin the year before they settled in the land of Canaan and adjusted the appointed times for the harvest season there ([Genesis 26:5](#); [Proverbs 24:21](#) & [Malachi 4:6](#)) .

Since the dispersion of Israel and Judah from Jerusalem, we may again observe the sun, moon and constellations for ourselves to recognize when He is calling us to gather for worship. This was the original plan. We understand that the seasons of the ripening of the grain may have changed from the last century until now, as a reminder that we cannot use Jerusalem as the center of our worship until our Messiah comes again and Yah restores His reign and His calendar.

YHWH's Intention

When Yah took a people out of Egypt for His name, He intended for all of them to enter into covenant and to be a nation of kings and priests unto Him. When they said they didn't want to hear Him speaking to them and asked for a mediator in Moses, He obliged, although this was not His perfect will for them. He would have preferred for each of them as individuals to hear and obey His Voice, as Abraham

did. Many in the nation of Israel sinned by going into idolatry while Moses was receiving the Ten Commandments and recording Yah's Words for them.

Some of the children of Israel who were rebuked for their idolatry repented, coming back onto the side of righteousness. Others chose to justify themselves in their rebellion. The tribe of Levi took up the sword against those who violated the covenant they had made with Yah, less than two months before, and were unwilling to repent of their idolatry. Yah then changed the birthright of the firstborn sons of the family to be priests to Him and chose the loyal tribe of Levi to serve Him as priests representing the nation. The tribe of Levi honored the covenant with Yah. They didn't worship the golden calf, nor did they hesitate to execute judgment at Yah's command when relatives and family members had been given the opportunity to repent but continued in open rebellion against Yah.

Yah intended for the children of Israel to understand their position of royalty as His children of covenant. He was to be their Sovereign. They were to be His obedient sons and daughters and represent His loving government to those around them. As they obeyed His commands to love and honor Him and one another, they partook of His Spirit and helped others understand His ways more fully. This was His original intention for the children of Israel and is still His intention for all His children who come into covenant with Him now.

Yah promised to restore this vision in the New (or renewed) Covenant. His children who are such in spirit and in truth are presently scattered throughout the whole earth. When the woman at the well was asking where the center for Yah's worship was, our Messiah told her that it would be neither in Mount Gerazim nor in Jerusalem, but the true worshippers would worship Him in spirit and in truth ([John 4:23-24](#)). We are each called to learn to recognize His Voice and honor His ways for ourselves. As we mature in our spiritual walk, we will more fully represent Him in both our personal sovereignty under Him and in our priestly function of interceding for and reconciling others to Him. Yahshua, who is our High Priest according to the book of Hebrews, has reconciled us to the Father and has given us the ministry of reconciliation ([II Corinthians 5:17-19](#)).

Putting Off Vain Traditions

We are no longer looking to the earthly city of Jerusalem as the center for our worship. Some readers may believe that many hearing Yah's voice today may be of the physical bloodline of the ancient nation of Israel that was cast off so many centuries ago for idolatry. We may recognize our need of repentance for the idolatry of our fathers and sense a calling in our spirits into Yah's renewed covenant where His law or Torah is being written on our hearts.

Many believe that our repentance for dishonoring the Torah and turning back to Yah's ways in the nations where we have been scattered, is the precedent for being gathered into His Kingdom when our Messiah comes again. Some are of

the understanding that one day all of the tribes will be gathered together again in the worship of our Creator, along with any strangers that enter into covenant relationship with our Heavenly Father. [Please see [Deuteronomy 28-30](#), as well as the promises in [Isaiah 56 & 58](#), [Ezekiel 34 & 37](#), & [Hosea](#).] It seems as though the early church gathered all of those who were born of the Spirit in the twelve tribes together into one government, with One Head – Christ. James even writes a letter to the twelve scattered tribes. This government also included Gentiles who received the Spirit into their fellowship. While we are pondering these truths, we study His Word and learn to worship Yah in spirit and in truth in our own locality. We are learning to share the secrets of ‘[The Original Timepiece](#),’ which is now being restored. We are coming ‘onto the same page’ with our brothers and sisters who are also putting off all the traditions they have been taught that contradict YHWH’s commands in the Torah, as shown by precept and example.

Scriptural Authority

We are blessed to be learning the ways of Yah’s Spirit. Yahshua told us to be aware of our position as His disciples: “[Be ye not called Rabbi: for one is your Master... and all ye are brethren....](#)” ([Matthew 23:8-12](#)). He warned us in this context not to do what the rabbis, scribes and Pharisees did, which was commanding others to do things the law and the prophets didn’t teach. They used their supposed authority to draw attention to themselves and away from giving Yah the scriptural honor He commands in the Torah. They were rebuked for making broad their phylacteries, which was a way of drawing special attention to themselves ([Matthew 23:5](#)). Their spiritual pride was wrapped up in finding ways to get people to regard them as especially pious and somehow more spiritually advanced than those who didn’t do what they were doing. They seemed to believe their ways were pleasing to God and put people out of the synagogue for not accepting their judgments, even when they were wrong according to a right dividing of the Scriptures. [See the example of this principle in [John 9](#), especially verses [22 & 35](#).]

We must also unlearn ways of the Gentiles that have lordship and exercise authority over one another ([Mark 10:42-45 & Luke 22:24-27](#)). Those who claimed spiritual authority in Israel and Judah ‘lorded it over’ one another, teaching for doctrine the precepts or traditions of men, and were rebuked for it ([Isaiah 29:9-14](#); [Matthew 15:1-20 & Mark 7:1-23](#)). Their rebuke belongs to us, as well. It is easy for us to fall into this type of relationship with others. However, we are not to lord it over others, nor allow others to try to lord it over us without a loving rebuke.

We must learn together how to properly honor one another in Messiah’s body, because most of us have been trained with an unscriptural idea of how to relate to those who claim scriptural authority for whatever reason they may give. Our way of relating to those who claim authority comes naturally to us and may even seem right. We may feel that someone who doesn’t relate to claimed scriptural authority

the way we understand it is wrong and doesn't show proper respect for God's designated authority.

Many of us tend to feel more secure in our relationship with Yah while being well thought of by those who claim 'true spiritual authority' for whatever reason they may give. We would do well to receive our Master's rebuke: *"How can ye believe which receive honor one of another, and seek not the honor that cometh from Yah only?"* (John 5:44) He told us in this context that Moses' writings are the foundation for recognizing truth. We will have to unlearn our carnal ways of thinking of and relating to one another and look to Yah's Word as our final teacher and authority.

As we are born of the Spirit and learn to abide in our Saviour moment by moment throughout every day, we will learn to recognize and honor Yah's authority more fully in our lives and to judge the claimed authority of our teachers by His Word. We will learn to lovingly address those that teach traditions the Scriptures do not support and show through His Word why we cannot support them in their tradition. As we grow up into mature representatives of His spiritual government, Yah will reveal Himself to us in ways we would never have imagined. The power and authority is in His Word – which also dwells in those of us who have been born of His Spirit. Scriptural authority does not support our human ideas and traditions.

Yah is restoring the knowledge of His original timepiece in the heavens. He is calling His children who recognize His voice to understand His appointed times and to show the language of the heavenly bodies to those around us, as the priesthood did for those around them. May we joyfully respond to our calling as His obedient sons and daughters.

The Original Timepiece & the Year's Beginning

We have been studying this issue of the beginning of the year, and recognizing just how easy it is for our human tradition and explanations of why we think we are right may add to or diminish from Yah's ways. We are prayerfully considering and observing all of the lights in the heavens that might indicate the proper way to determine the beginning of the year. Yah told us that these lights are for times and seasons, days and years (*Genesis 1:14*).

We recognize the basic principles in the Torah and have ruled out a few of the traditions and ideas that conflict with Yah's plain commands or the observable applications in His Word. *"To the law, even to the testimony, if they speak not according to this Word, it is because there is no light in them"* (Isaiah 8:20). We have been examining several ways that seem to fall within the scriptural guidelines and have presently come to a conclusion for ourselves which one we believe lines up most completely with our Heavenly Father's Word.

We had thought that we had the issue of how to begin the year settled when we began writing this chapter, but our Heavenly Father has been challenging us to dig deeper and examine more than we had ever considered before. He reminded us of His principle, *“He that answereth a matter before he heareth it, it is a folly and a shame to him”* (Proverbs 18:3). We now know that we probably still haven’t yet heard the whole of the matter. We believe we have come to the best conclusion with the information we have. However, if something comes to our attention that shows us an area we have not considered, we will also take that into prayer, asking our Heavenly Father to reveal the truth of the matter to us.

At this point, we see that the mean equatorial equinox of March 21st that we use today on the Roman calendar is not what the ancients would have used to determine the turn of the year. The **tequfah** may have indicated the time the sun went across the center line between north and south from the winter to the summer. It may have been when the light of day and darkness of night were approximately equal in the place they were living that was the **tequfah**, turning of the season. In fact, it was thought that the way the sun shown into Solomon’s temple at the change of season verified the spring and autumnal equinoxes.

We use the ancient method of determining the sun’s circuit, or beginning of the solar year by the equal length of light and darkness at the latitude and longitude where we live. Our longitude and latitude just happens to be approximately the same as Jerusalem, but on the North American continent. The seasons here may be close to the seasons in the Scriptures in the nation of Israel and later, Judah.

We have thought that the 1st month of the year should begin in the spring. We have thought that it doesn’t make sense through the Scriptures to begin the first month of the year before the turn of the year or **tequfah**, which is the scriptural equinox of equal length of day and night.

The Sun, Moon & Constellations

However, as we noted earlier, we are now investigating this aspect of [The Original Timepiece](#) and studying the weight of the evidence, showing that the constellations may have been considered in the timing of Abib during the time of the patriarchs and the nation of Israel. It may be that the solar circuit entering a certain constellation (Aries is mentioned by Josephus), the timing of the new moon and the Passover being celebrated in the spring season after the equinox, may be ‘out of the mouths of two or three witnesses’ to consider all of the variables for beginning the year mentioned in [Genesis 1:14](#).

We trust that our Heavenly Father will lead us into all truth in this area. It is very important to know when His year begins by His principles revealed to us in His Word. We are finding precious fellowship with others of various persuasions who are challenging us to examine ideas we weren't aware of before. As we have been asking for guidance in this area, He has been bringing much more information across our path.

As noted above, we are now examining more information on the beginning of the year because we are thinking that the constellations might also be part of the picture. We will prayerfully observe the lights in the heavens in ways we hadn't thought of before and ask our Heavenly Father if He would have us revise our conclusions. In the meantime, we observe the bowl shape of the moon in the late winter and early spring and prayerfully consider the other factors brought to our attention to indicate the proper time to begin the year on [The Original Timepiece](#). If you have found pertinent scriptural information that we may have overlooked in our studies that could change our picture, please let us know. We must live by every word that proceeds from the mouth of Yah, even if it changes our understanding of how we think He would have us live.

We invite you, dear Reader, to keep in touch with us. As we study the constellations and how they may tie in with the beginning of the year, we will share our conclusions with those who request the updated material.

With that said, we are blessed to continue our studies in this wonderful subject of [The Original Timepiece](#) in the heavens.

Your Sabbath Day

I woke up before morning while the moon was full and bright,
Announcing Your Sabbath Day, the day of my delight;
Not doing my own pleasure, nor speaking my own words.
Please fill me with Your Spirit, Yah, so Your sweet words are heard.

And I hear Your tender calling to enter into rest;
To surrender all distractions, because Your ways are best.
As I put on Messiah's mind and turn away from sin;
The sweet fruit of Your Spirit will shine forth from within.

Oh I love to be Your child, Yah, to partake of Your glory;
To believe and obey – "Your will be done."
To abide in Your Presence, knowing You are holy;
And the sweetness of Your love my heart has won.

When I wake up before morning on Your Sabbath Day,
My heart is always thankful You are showing me Your way.
By observing Your timepiece lit up in the sky
I learn of Your appointed times as You show me why:

Your moon is like a beacon announcing Your days
You have set aside for worship and a special kind of praise.
In six days You made heaven and earth, the seventh is for rest.
You invite us now to join You, because Your ways are best.

Oh I love to be Your child, Yah, to partake of Your glory;
To believe and obey – "Your will be done."
To abide in Your Presence, knowing You are holy;
And the sweetness of Your love my heart has won.

By Elisheba Nelson

THE ORIGINAL TIMEPIECE IN PROPHECY

In this chapter, we will take another look at some prophecies in Daniel and Revelation. One of the beautiful things about prophetic symbols is that they may be seen in several ways. They may have applications that apply at various times in history. Each application, although it may not be a complete fulfillment of a prophecy, may be meaningful to each generation as Yah's Spirit encourages His people to meditate on them.

Yah opens up the eyes of His people at various times to the possible significance of His prophetic language. Martin Luther knew that Christ would not return in his lifetime, because there were time prophecies yet to be fulfilled. After the Reformation came into full swing, serious students of the Scriptures were praying to understand the significance of their generation in the stream of time.

The End of Prophetic Time

Many were convinced they were at the end of prophetic time in the early 1800's. The definition of prophetic time is a day for a year. They believed that the 2300 days of [Daniel 8:14](#) were a day for a year in prophetic time and would be fulfilled with the cleansing of the sanctuary in 1843, which was then adjusted to 1844. Some interpreted this cleansing of the sanctuary as the return of Christ, with the earth being destroyed by fire.

Common religious thought during that era was that the earth was the sanctuary. Therefore, it would follow that in their thinking, the cleansing of the sanctuary would be purifying the earth by fire. Others believed that the children of Israel would go back to the holy land, Christ would return in spirit –and some claim that he did, or an earthly millennium of peace would be ushered in before He returned. There are differing views of what may have happened at the end of the 2300 days/years, but the time was marked as significant by groups of earnest Bible students around the world. Perhaps you, dear Reader, may be familiar with the concluding understanding of a few of them, that there was a cleansing of the sanctuary in heaven.

Some Saturday Sabbatarians may have heard of the Advent movement through the church groups still around today that had their foundation in the awakening of the early 1800's. At that time, Yah's Spirit was moving all over the world to bring His people into the study of His Word and to help them understand that the gospel includes the power to live godly in Christ Jesus.

Those who had hearts for our Creator and were blessed with the Word of God in their own language heard His call to come out of mystical Babylon during the Reformation. They met together to encourage one another and either left or were put out of the Roman Catholic church for being true to what they were learning in

the Scriptures. Those who were put on trial for their faith by 'the church' often paid for what was judged as 'heresy' with their lives.

Several 'awakenings' were recognized by various Protestant historians as moves of God's Spirit in earlier centuries, and there was much study of the Scriptures with the guidance of the Spirit. From this study, some of the prophecies we may have heard of became known to the common people.

The 2520 Years

Some thought that the 2520 years prophesied of the turning of the captivity of Israel from the time Assyria settled them in other places, was coming to fulfillment at the end of the 2300 days/years. They believed that the spiritual awakening of the scattered ten tribes of Israel throughout Europe and the 'New World' was a result of the pouring out of Yah's Spirit to prepare them for Christ's return or perhaps to go to Palestine and resettle the 'Holy Land.'

It is pointed out today that many of the descendents of the tribes of Israel and others who accepted 'Jesus Christ' or Yahshua as their Messiah, went into an idolatrous worship of the Creator through the paganized Roman Catholic Church. During the period called 'The Reformation', the reformers came out of some of the syncretism of Christian and pagan practices; but today, many believers don't even realize that Christmas was outlawed in the United States until sometime during the early to mid-1800's! Some believe that the United States of America is the fulfillment of the prophecy in [Ezekiel 38:8-16](#), that in the latter days, the children of Israel would be settled confidently in a land of unwallled cities.

Daniel 2

In this generation, we have built upon the foundation of many serious students of the Scriptures. We have proven out some of their understandings to be classic and well applied to our time, like the image of [Daniel 2](#) showing the worldwide dominions of Babylon, which was represented by the head of gold; Medo-Persia, represented by chest and arms of silver; Greece, represented by the belly and thighs of brass; pagan Rome represented by legs of iron; and pagan/papal Rome as an extension of pagan Rome with the iron representing it - with the feet being a mixture of iron and clay - the clay indicating that papal Rome didn't have a complete world dominion as did its predecessors. We have understood ourselves to be in the toes of the stream of time. We also know the end of that prophecy. A stone cut out without hands strikes the image at the feet, breaks it into pieces, and grows up to fill the whole earth. So far, Daniel's prophecy of the major world dominions has been fulfilled perfectly. We are very close to the time when the stone cut out without hands begins its work of destroying the image.

Daniel 8:13 -14

“Then I heard one saint speaking; and another saint said unto that certain saint which spake, How long shall the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto 2,300 days; then shall the sanctuary be cleansed.”

Other passages of Scripture seem to have an application of significance for an earlier generation, so the application is visited again and reconsidered in the light of new developments. One such application has to do with the cleansing of the sanctuary in [Daniel 8:13-14](#). There may have been an application of this prophecy during the time of Antiochus Epiphanies, when he set up the abomination or the idol in Yah’s temple and slew a pig on the altar. Some people seem to think that was ‘the fulfillment,’ so no other application will apply. Others point out certain discrepancies in the text and discount the application to Antiochus Epiphanies. They indicate that the day for year prophecy that ended in 1844 was ‘the fulfillment’ of that prophecy.

It is apparent that our Messiah didn’t see the prophecy as being fulfilled with Antiochus Epiphanies during the rule of the Greeks. He told us several generations later that when we *“see the abomination of desolation, spoken by Daniel the prophet, stand up in the holy place, (whoso readeth, let him understand)... flee... and to pray that your flight be not in the winter, neither on the Sabbath day... For then there will be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved; but for the elect’s sake, those days shall be shortened”* (Matthew 24:15-22). This passage may also be referring to [Daniel 9:27](#) and tying them both together, because the language is similar. However it was applied by the listeners, we understand that the believers in our Messiah heeded that warning and got out of Jerusalem before Titus destroyed it in AD 70.

Our Messiah’s language above may indicate that there may be at least one more application of His warning applying to the great tribulation right before His return.

Personal Significance

Sometimes a person may see something of personal significance in an application of a prophecy for his or her own life, and/or the organization he or she may consider as ‘God’s people’ with a particular prophetic purpose to fulfill. Some people may understand it, and others may look in askance upon it. We heard this story from a friend who had witnessed this type of situation recently.

An elderly gentleman was sitting in church one day after a sermon describing our Messiah's prophecy in [Matthew 24:15-22](#), noted above, had been preached. He looked up at the American flag on the platform where the ministers sit behind the podium, pointed to the image of the eagle on the top of it, and said, "Look, the abomination of desolation is set up in the holy place!"

This observation gave those in the church service that day great food for thought, including the brother who witnessed it, although some may have only wondered why the elderly gentleman might have 'spoken out of turn' in church that day.

Several Applications of Prophecy

We have seen some of the ways our 'Christian fathers' and students of the Word understood that prophecies may have more than one application. There are times when Yah's Spirit impresses minds with different understandings of passages that may not make perfect sense within the context, because certain details may not be applied. This is because an application of the prophecy doesn't meet all the details of a complete fulfillment.

The application for one generation's time may have been witnessed in the hearts of the earnest believers by the unction of Yah's Spirit. When considering the same passage of Scripture, some later students of the Scriptures may question how the earlier generation came to those ideas. They might treat the application as though it should have been a 'fulfillment,' decide that their 'forefathers' were wrong, and reject the whole scenario that may have blessed their earlier brothers and sisters so much.

However, our Heavenly Father may have brought the application of that passage home to their hearts by the unction of His Spirit to encourage them to study the Scriptures and come to know Him better during that time. Their idea of the passage, even if we presently think of it as misunderstood, may still have 'the signature of heaven,' because the Spirit impressed their hearts to study it. The witness of the Spirit includes the joys of being in the Word and sweet loving fellowship with Yah's children.

Any application of Scriptures that has the effect of bringing Yah's people to know Him better and treat one another with love, honor and respect, cannot be taken lightly, even if others do not see it or agree with it. Our Heavenly Father's mind is much bigger than our own, and His kingdom is built up in hearts in ways that we may not understand.

Personal Prophetic Applications vs. Private Interpretation

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our LORD Jesus Christ, but were witnesses of His

majesty... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved through the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you..." (II Peter 1:16-2:3).

Please note that we are not to have a 'private interpretation of prophecy.' This would be a self-focused interpretation that would draw us and others away from our true Messiah and His body; those who have been born of His Spirit and walk in His ways as far as we understand them at any given time.

We have seen in an earlier chapter that 'an heretic' is one who draws others away from Yah, and after himself (*Titus 3:10*). So a heresy would be a doctrine that draws to oneself and away from the Saviour (*I Corinthians 11:19, Galatians 5:20, & II Peter 2:1*). In the passage above, a false teacher uses his influence to make merchandize of those who would follow after his interpretation of prophecy. We would understand this false teacher to be a heretic. A false prophet, as Balaam, is governed by the spirit of covetousness and is not of the spirit of our Messiah. As He told us, 'by their fruits ye shall know them' (*Matthew 7:15-20*).

A Private Interpretation of Prophecy

One of us knew a minister of the gospel many years ago. His ministry appeared to be a blessing to those who heard it. This may have been true until he started teaching a 'private interpretation' of prophecy. He might 'have a vision' or take some idea from the Scriptures and set times for its fulfillment. This happened several times while we associated with him. We wondered how he got some of his ideas and asked him about it once. He frankly acknowledged that he chose one number because it sounded good. He didn't have any basis in the Scriptures or history that he could show for it. Finally, after prayerful consideration, it was seen through the Scriptures that he was a false prophet with a private interpretation of prophecy. There was no more association after the big picture came together.

In one of the last communications received from the above mentioned minister, he sent a letter telling about his most recent vision. He tied together several numbers, like the beginning of the reformation with Martin Luther and the woman in Revelation going into the wilderness. A couple of interrelated time prophecies were 'revealed' to this man, which he claimed would be fulfilled within the next decade. He indicated that all who were of the true bride of Christ would be with their group in the wilderness, and everyone else would lose their souls.

At the same time, it was revealed to him that the 'Spirit of Messiah' had come into his human flesh. He claims that everyone may accept this experience by faith, and that this aspect of his teaching is a true understanding of the Scriptures.

The Spirit of Messiah can come and dwell in our hearts by faith. In fact, if someone comes to us and does not bring the message that 'Jesus Christ' or Yahshua Messiah' is come in the flesh (their flesh), we are not to bid him Godspeed, lest we be partakers of his evil deeds. How are we to tell if a person has the true message? *"By their fruits,"* our Messiah encouraged us to observe. Let us look at the fruit of the minister's life.

Two witnesses now confirm the minister's spiritual union with 'Messiah' in a most unusual manner. These two witnesses, he claims, are two women that left their families to be witnesses that he was 'the return of Jesus Christ;' the 'Spirit of our Messiah' which is now come back in the flesh.

In other words, women left their 'believing' husbands that were still members in the same church group, to 'consummate' or share the marriage bed with him, and to testify that he truly was the return of Christ in the flesh. The Scriptures forbid this behavior and call it fornication or adultery. [Leviticus 20:10](#) indicates that this behavior in the land of Israel deserves the death penalty. In [1 Corinthians 5:11-13](#), written to believers who lived outside of the land of Israel, we are commanded to put away the wicked persons who do these things from our congregation.

This man, who was teaching a private interpretation of prophecy, later taught that we are in the time when seven women will take hold of one man ([Isaiah 4:1](#)). He claimed that he and seven women in his church were a physical fulfillment of that prophecy in our time. We examined the issue and addressed it.

During the years after the call into the wilderness, as this minister tells the story, he accepted a total of seven 'wives' into his bed. One of these women was his son's wife. He tells a story of how 'God' forced him to accept her in his bed, because he didn't want to do it. He went on to explain this idea that he really didn't want to do it, but while he was in prayer resisting the thought, he had this really intense pain in his stomach that got worse and worse until he finally stopped resisting and accepted this assignment. Uncovering the nakedness of your daughter-in-law is forbidden in [Leviticus 18:15](#), and given the death penalty in [Leviticus 20:11](#). Can a man who loves God with all his heart and his neighbor (or his son) as himself accept his son's wife into his own bed?

Apparently, two of the seven wives he accepted into his bed were daughters of the first two witnesses. Uncovering the nakedness of a woman and her daughter is forbidden in [Leviticus 18:17](#). This is so offensive to our Creator that the death penalty is burning all three of them with fire.

All of these sexual unions are forbidden in the Torah and the last two are especially offensive to YHWH. Yet this man has been claiming that he has done nothing wrong, and has only been doing what the one he refers to as 'God' forced him to do. He says that he and all of these women were chosen and 'anointed by God' to be a physical representation of what was happening in the spiritual realm.

We agree that their situation is a representation of what is going on in the spiritual realm. However, it doesn't seem to bode well for those who think that, when they receive the spirit this man and his followers have accepted, they will be able to enter the true spiritual kingdom that our Messiah promised to His obedient followers. They are truly representing the apostate whore and her daughters, who are all claiming 'Jesus Christ' as their husband, while they are providing their own righteousness, represented by the plea, *"We will eat our own bread, and wear our own apparel, only let us be called by thy name"* (Isaiah 4:1). It seems that physical and spiritual fornication is going on among most organized 'churches' that claim Christ's name today.

Although this sin against our Creator was addressed and rebuked as wickedness, the warning was not heeded. The minister did not repent of his sin, nor did we see any evidence that anyone else in the congregation did so at that time. His response, given through someone he had spoken to about the communication, was something to the effect that 'the people of the Book' might see it that way. Apparently, the spirit that 'anointed' him as a 'messiah' takes a dim view of judging our thoughts and actions by the recorded Word of YHWH in the Scriptures. It has also apparently blinded him to the fact that we don't reap thorns and thistles from good fruit trees. This is an illustration of our true Messiah's warning in [Matthew 24:4, 23-26; & 7:15-20](#) regarding false Christ's and false prophets.

As we can see by the above illustration, the fruit of 'a private interpretation of prophecy' may lead people into gross sin, indulging the works of the flesh warned against in [Galatians 5:16-21](#). Although the man was teaching about the kingdom of heaven, it is clear that whoever fornicates in the name of Yah will not inherit the Kingdom.

There have been various 'holy flesh' movements through history. Those who were involved had a similar 'spirit of Christ' move into their body. These fanatical groups have given 'the baptism of the Holy Spirit' a bad name. The idea that 'receiving the Holy Spirit' means that it is not sin to 'uncover the nakedness' of those whom the Scriptures have forbidden has been warned against since the time of our Messiah. This is clearly rotten fruit, and Yahshua told us, 'by their fruits ye shall know them.'

Contrast with a Scriptural Application of Prophecy

A scriptural application of a prophecy brings repentance, light and joy to the souls of believers and causes them to live moral, godly lives. If whatever you have thought to be an application for some prophetic Scripture has made you a more

loving and lovable believer in our Messiah; if your friends and family members can testify of a positive change in your life that indicates you are learning to walk with Yah and be filled with His Spirit, it has done its work. Others may not see the application in the same way you do. However, if that is the way He wants them to understand the Scriptures, it is His work to light it up for them, in His time.

Various applications of prophetic Scripture are for our encouragement and edifying the body of Messiah. Many times the various presentations are simply another view of His great work of restoring mankind to Himself.

Prophecies of Yahshua

Some of the passages in the law and the prophets of the Old Testament are believed and expounded upon as being fulfilled in Jesus Christ or Yahshua our Messiah in the New Testament. Those who believe His message and ministry find great joy in tracing them out. These same passages are said to be taken out of context by those who don't understand them the same way or do not accept Him as their Saviour. These people may seem to have some pretty reasonable arguments as to why they believe the way they do. When we consider that most of them see 'Christians' as people who worship idols and disobey Yah's command to honor the fourth commandment or the 7th day Sabbath, how could they believe that 'Jesus Christ' was the Saviour prophesied of in the Torah? They rightly judge that any true prophet of Yah would not set aside His covenant or commandments, statutes and judgments.

Some of Yah's children understand that there are several levels in the teachings of Scriptures. We recognize that the prophecies applying to our Messiah are understood according to scriptural principles. There are at least four levels of scriptural interpretation taught by students of Yah's Word throughout history. People are blind to anything until Yah's Spirit lights it up for them, so let us continue praying for eye salve for ourselves and our blinded loved ones.

Understanding Prophecy

In each situation, with every understanding of prophecy, it is a matter of seeking Yah with our whole hearts and asking Him to teach us what He would have us understand. When we are willing to be taught by Him and bring our lives into line with His ways regardless of how others treat us, we will know what He would have us believe and do. He will lead us into all truth and make clear to us those with whom He would have us closely associate. When people are following Yah's Spirit and honoring His Word as far as they understand it, He works with them.

Some people tell us that the prophecy of the 2300 days/years was misunderstood and misapplied. We want to look at the fruit of this prophecy. Was it a private interpretation of prophecy or a true application of prophecy that was a blessing to

those whose hearts received it? Let us take a few moments to look at the time and place the people lived in and the scriptural and spiritual encouragement that was received from this application of the prophecy.

The Great Awakening & the Sanctuary Message

The Great Awakenings in Europe, England and America had been having positive effects for several generations. The bondage of Catholicism which governed the dark ages had been broken in many countries. The Bible was now available to many people in their mother tongue, and people were learning to read it for themselves. There were times and places where Yah's Spirit was clearly and powerfully bringing people to repentance and changing their lives. It is testified in history that the peace of God rested in whole towns where the people's lives were all changed to love one another. There were whole townships where no drunkards were to be seen, and the tavern had become a meeting hall for worship services and serious Scripture study.

People had been kept in ignorance and taught for centuries that they were sinners and could never hope to have victory over sin. They were manipulated through guilt by their churches and clergymen and didn't understand how to have true, lasting peace with their Creator. Many confessed their sins to a priest and were assigned many repetitions of certain prayers as penitence for their sins. They may have been manipulated into putting much money into the church coffers to shorten their relative's time in purgatory. If they were poor people, they felt guilty that they weren't able to help them get out faster.

Some learned that 'the just shall live by faith.' They were freed from the continual manipulation and guilt of the churchmen and began to learn the ways of Yah's kingdom. Some of them found their way to freedom over in 'the new world,' in a place where they could worship God according to their convictions without losing their lives to the state churches, which condemned them to punishment by the state.

Now they were studying the Scriptures for themselves and learning that the awakening of the Spirit could also give them victory over sin! They began to recognize that our Creator wanted to be worshipped in spirit and in truth, rather than the dead formalism of their state churches in many European countries, the British Empire, and some of the formal churches that were no longer following the Spirit in America and Canada.

When the close of what they understood to be the 2300 day/year period was approaching, those of the Advent Movement were studying the Scriptures. They were also watching and praying, showing love for their Creator and their fellow humans. They didn't wait to make things right with someone, because their hearts were so in love with our Saviour that they didn't want anything between themselves

and others. Hearts were softened and had the evident working of Yah's Spirit showing fruit in the life.

After the great disappointment, the belief that our Messiah went from the holy place to the most holy place of the heavenly sanctuary gave the people much food for thought and prayerful study. Some began to recognize that they couldn't go back to living like they had before. They reasoned that we are in 'the antitypical day of atonement,' so we must keep a 'short list,' and confess our sins as soon as they occur. There is no room for resenting a brother or sister who might have mistreated us, even for a few hours. Some also discovered that we can truly have victory over sin and pondered on those promises through the Scriptures.

Searching the Scriptures

Those who believed that the sanctuary in heaven was changing its service to 'the antitypical Day of Atonement,' realized the need to learn how to abide in Christ and overcome sin. One blessing that came for those who went through the Great Disappointment was to bring their attention to the work our Saviour is doing for us in the heavenly sanctuary. They learned that much of the significance of the plan of salvation and the work of redemption is shown in the meanings of the various articles of furniture and the work of the high priest, indicating the work our Messiah is doing there. It seems that the Torah, the book of Daniel, Hebrews, and Revelation all tie in to show us the prophetic beauty of our Father's plan for the riches of the mystery, *'Christ in you, the hope of glory,'* the loving, righteous character of our Messiah's 'divinity combined with humanity' to be fully manifest in His children by the time the seventh angel says, *"It is done."* (Colossians 1:26-28 & Revelation 10:7 & 16:17) When our Messiah's mediation is finished in heaven, He cries, *"Let him that is holy, be holy still, and him that is righteous be righteous still... And he that is wicked, be wicked still"* (Revelation 22:11). There will be no more intercession for sin after that, so how will we, who have been taught that we are 'only human' and really have no hope of overcoming our sinful nature until we get new bodies at the resurrection, be able to stand without sinning in that day?

We need to understand the gospel our Saviour taught if we believe we can't have victory over sin until we get our new bodies. The Scriptures teach otherwise. The mystery of God will be fulfilled in His people before Christ returns, that is the riches of the mystery of the character of our Messiah – divinity combined with humanity in perfect accord with the loving character of Yah - *"Christ in you, the hope of glory"* (Colossians 1:17). We are commanded to repent so our sins will be blotted out when the times of refreshing will come from the presence of the Lord, and God will send Jesus at the time of the restitution of all things (Acts 3:19-21). The need to walk in the Spirit so we won't fulfill the lusts of the flesh may have been brought to their minds as they searched the Scriptures to prepare their hearts for what they believed would be the second coming of our Saviour.

These people may have thought, 'we need to be overcomers.' The Scriptures make sure that we know we can overcome sin with righteousness, so when our Saviour throws the censor down, we will have become so habitually dependent upon His Life indwelling us to keep us from sin, that we won't have to worry about going through the time of trouble without a mediator. This is because we have learned to die to self and submit to Christ or Messiah, the divine nature indwelling us, which will be so habitually governing us that we never fall into sin again!

That sounds like wonderful news to many of us who struggled for victory over sin in our own strength, until we began to learn that *"Thy way, O Yah, is in the sanctuary."* (Psalm 77:13) He teaches us many wonderful things when we recognize our sinfulness and do not want to manifest that ugly self-centered nature. We would much rather abide in Him and manifest His love to those around us. Now, through His Word, we realize we have the power to do so!

What a precious blessing for a people whose sinful nature has been so focused upon that they might have never believed they could be partakers of the divine nature and really have victory over sin – although this is actually what the Scriptures teach. Some who believe that the heavenly sanctuary application of the 2300 day/year prophecy was a mistake, also seem to believe that there is no hope for overcoming their sinful tendencies this side of heaven. That does not sound like the good news of the gospel. Our Messiah made many promises in Revelation to those that overcome. If we do not believe that our Heavenly Father made the way possible to keep us from falling into sin by His Word working in us, and that we are able to overcome as we abide in our Saviour, then we really don't have much good news to tell anyone.

When we search the Scriptures to learn of these issues in the earthly sanctuary and its relationship to the heavenly sanctuary, we may find much hope in Yah's Word. Truly, *"we have been given exceedingly great and precious promises that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust... and if we do these things, we shall never fall"* (II Peter 1:3-10). These issues may not have been brought to our attention before the sanctuary message began to stimulate us to study the Word for ourselves.

Was the Heavenly Sanctuary Application of Prophecy a Mistake?

Will we argue with someone over whether or not the 2300 day/year prophecy that was preached around the world in the 1800's was a mistake? No. We believe that our Heavenly Father lights up the prophecies of Scripture for His children at various times in different ways. A person may not see a particular application at the present time.

All true movements of the Spirit have fanatical fringes that attach themselves to the doctrinal understanding that is being revealed at that time in history. Martin Luther observed this during the Reformation and said that the fanatics who joined them

did more damage to the gospel message than those who opposed them. All we can ask is, "Did the message and its fruit uphold the ways of Yah's Spirit?" If so, it appears that it would have been a true application of prophecy during that generation.

Did the Advent movement and the heavenly sanctuary application of prophecy encourage and justify the works of the flesh? We have seen little evidence that it did, although there may have been a few with unbalanced minds that connected themselves with the Advent movement before and after the Great Disappointment. As noted above, this happened as Martin Luther noted during the Reformation. It appears that those who understood it at the time were teaching repentance from sin. They were encouraging people to a complete surrender to our Messiah and teaching that we are able to have victory over sin, including our temper, etc.... Those who study this message today are learning to understand '*the knowledge in the mystery of Christ*,' (Ephesians 3:4). With this precious fruit, we do not see it as fitting into the description of 'a private interpretation of prophecy,' which is forbidden through the Scriptures.

Rather than spending a lot of time with some of the older, better known applications of prophecy, we will just review them briefly. Then we will take a look at a few symbolic applications for our time.

"Think to Change Times & Laws"

"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. 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. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel 8:23-27)

Here we have a promise that the fourth beast, or kingdom, will find its dominion destroyed in the end and be given to the saints of the Most High. However, before that, this beast would devour the whole earth and tread it down and break it into pieces.

A horn that rose up after the ten horns of the powerful Roman empire would subdue three kings, speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws.

There have been many able expositors of the passages of the four kingdoms during the past few centuries. There are very reasonable explanations of the image in [Daniel 2](#) and the beasts in [Daniel 7-8](#). These are very powerful and a blessing to follow in history.

We will go through a short overview of them here. Later we will note some things that have been brought to our attention in this generation.

The powerful world dominions shown in several ways through symbolism and imagery in [Daniel 2, 7 & 8](#) were Babylon, Medo-Persia, Greece, and Rome. The image of [Daniel 2](#) showed that there would be governments represented by the clay – perhaps based upon the principles of Yah’s government and governments represented by the iron which are based upon Rome’s government. We see that in effect today, although there is presently a strong political move toward a one world government that will attempt to take dominion over all the earth. According to the prophecy, this attempt at a world government will ultimately fail. At the end of time, a stone cut out without hands, representing a world dominion, will smite the image at its feet. All evidence of the earlier world kingdoms will be broken in pieces and dissipate with the wind. Then the stone will grow up and fill the whole earth. This stone represents Yah’s kingdom, which will be set up and will grow up in the earth and stand forever.

The beasts of [Daniel 8](#) prophesied of a ram with two horns, one higher than the other. This would represent the empire of Medo-Persia, with its combined world dominion of the Medes and Persians. Then the he goat with one horn came up and trampled the ram, until he had no more power. This would represent Greece and Alexander the Great. Then the notable horn was broken, and 4 horns came up in its place. This shows that the dominion of Greece was divided between his 4 generals when Alexander met his untimely death in the prime of his life.

Applications of the Little Horn

From one horn, or one area of the dominion of Greece, a little horn came up and waxed toward the south and toward the pleasant land, which would have been Israel in Daniel’s way of thinking. This horn took away the continual sacrifice and cast down the holy place, making the sanctuary or temple of Yah in Judah, desolate. One application of this little horn in desolating the temple appears with Antiochus Epiphanies.

Another application is seen in the Roman Empire, which came up out of the land that was divided by the 4 generals of Greece after Alexander the Great died. The Roman Empire also desecrated Yah’s temple by putting up their idols or images in its precincts. They ultimately took away the continual sacrifice of the temple in Jerusalem and destroyed it in AD 70.

A more recent application is seen with the prophecy of the 70 weeks of years, which begins at the same time as the 2300 day for year period. During that time, the pagan/papal Roman dominion persecuted and killed the true people of God for not going along with their unscriptural laws. They also offered a different gospel, a different picture of our Messiah than the Scriptures show, and kept the knowledge of the true Scriptures away from the people as much as possible. This is combined with the companion prophecy in [Revelation 12:14](#) which tells that those who were true to Yah were persecuted for 1260 days/years. Able expositors of this application during the past 150 years have been very gifted and have all the dates in place for various aspects of these passages, along with others, included in their presentations.

We will look at another application of these and related passages after we review more about the one who would 'think to change times and laws,' and its relationship to the rule of the Roman Empire.

Back to the Time Change

Babylon, Medo-Persia, Greece, and Rome; the world dominions shown to Nebuchadnezzar and Daniel in the vision of [Daniel 2](#), used a lunar or lunar-solar calendar. We noted some of this history in the chapters, '[Remember the Sabbath Day](#)' and '[The Original Timepiece in History](#).' Rome, the world dominion that would '*think to change times and laws*,' didn't go about it all at once.

Rome apparently did not '*think to change times and laws*' immediately after it came into world dominion. It had a lunisolar calendar like its predecessors until 46 BC, when Julius Caesar, the first pontifex maximus of Rome, changed it to a solar-only calendar, something like the one we have on our walls today.

Rome's rulers over the centuries had made some changes in timekeeping to benefit individual rulers since it began as a kingdom, and their calendar was so far off by the time of Julius Caesar, that they had a 'catch up' year of about 445 days to try to correct it.

Julius Caesar decided that the whole calendar system needed to be revamped. He consulted with Sosigenes, who was familiar with the Egyptian civil calendar, and apparently decided that the moon was the problem with the calendar. He changed his timekeeping method to a solar-only 365-day calendar something like we have today. He also introduced an uninterrupted cycling 8-day market week called 'nones' to the civil calendar that was used for trade.

The Roman Empire conquered other countries that used a lunisolar calendar for their religious observances. The early Caesars of Rome didn't care if the people had other gods, as long as they put allegiance to Caesar as their highest god. The Romans apparently felt at first that if they tried to forcibly replace the whole religious system of a conquered nation, they would get less cooperation. For the

purpose of trade (and making sure they got their taxes) they got everyone together on the market days.

Our Creator Changes the Times & the Seasons

The need to rework the ancient calendars was brought about because our Mighty Creator, YHWH, 'changes the times and the seasons' ([Daniel 2:20-23](#)). During the time of Hezekiah, He brought about a change in the heavens in the eighth century BC that caused the lunisolar year of 360 days with 12 months of 30 days, to change to a solar year of approximately 365 $\frac{1}{4}$ days.

Most nations adapted nicely to the change in the lunar and solar years after they observed the heavens for a while and changed their calendars to accommodate it. However, Egypt apparently went to a solar-only civil calendar of 365 days sometime after the change in Hezekiah's time. A well-documented book called *Ages in Chaos* by Immanuel Velikovsky sorts through the misconceptions in historical dating with Egypt and the nation of Israel when they came out of Egypt and settled in Canaan or the Promised Land. When this is put together with the information in the chapter called 'The 360 Day Year' in the book *Worlds in Collision* by the same author, we can get a pretty good picture of what happened.

As noted in the chapter, '[Lunar Perplexities & Scriptural Solutions -The Beginning of the Year](#),' Ezekiel shows us that Yah still recognized the lunisolar calendar after that time and left record of a year with 13 lunar months in the Scriptures to help us understand His ways of keeping time after the great heavenly shift.

Rome used the Egyptian solar-only calendar as a model for the Julian calendar, although Egypt's civil calendar had three 10-day weeks per month, and added the 5 extra days differently. Rome allowed the nation of Judah to govern their own people to some extent – to worship their own God and to honor their own timekeeping practices. Rome was shifting from a republic to an empire during this time and became more controlling as time went on. Finally, the Council of Laodicea decreed that the lunar-based Sabbath days were not to be observed during the middle of the fourth century AD.

In the chapter, '[The Original Timepiece in History](#),' we noted the times of the changes in the Roman calendar. The various nations that were governed by Rome were able to honor time according to their own lunar calendars, while still keeping up with the Roman society around them.

The Roman historian, Dio Cassius (150-220 AD), noted that the pagan planetary week with Saturn's day as the first day of the week was still in use during his time. It was apparently still used right up until Constantine encouraged Sunday worship in 321 AD and changed the pagan planetary week to a 'Christian planetary week' with Sunday as the first day of the week. He also officially put the Roman calendar

on an uninterrupted seven-day cycle to take the place of the 'nones,' the 8-day market week that Julius Caesar initiated in 46 BC.

The big picture of history and prophecy shows us that the roles of each world dominion were designed to support Yah's people and fulfill His purpose in bringing His plan of redemption to the whole world. Whether His people properly represented Him or not, He would use their experience to teach others about Himself and His ways. If they weren't faithful while living in the land of Israel, they might seek Him while they were in captivity. The nation of Judah went into captivity for seventy years in Babylon, and some of the people and their children went back to the Promised Land afterward. Daniel had a vision while they were in captivity about what would happen after they went back to the land and how long they would have as a nation to repent and bring their lives into line with Yah's ways.

Seventy Weeks - A Lesson for Us

We saw earlier that the angel visiting Daniel ([Daniel 9:24-27](#)) told him that 70 weeks (of years) from the time of the going forth of the commandment to restore and build Jerusalem would be determined upon the people of Israel to repent and turn away from their sins, to make reconciliation for iniquity, to bring in everlasting righteousness... If they had repented, the 2300-day prophecy may not have been recognized or applied as it was.

The prophesied desolation came upon the nation of Judah after the time was fulfilled and the majority of the people rejected Yahshua as their Messiah. Those who accepted Him as the prophet Moses had spoken of in the Torah, took the warning recorded in Matthew about the abomination of desolation being set up in the holy place ([Daniel 8:13-14 & 9:27](#)).

During the time of our Messiah, there was much more freedom for the nation of Judah to practice their religion than during the generations after the rulers of the Sanhedrin decreed He should be put to death.

One generation later, Jerusalem was destroyed. In the ensuing generations, the curses that were part of Yah's covenant with the people of Israel recorded in [Leviticus 26 & Deuteronomy 28-30](#) became predominant in the experience of many who have been called Jews.

It has been noted that more than ten million Christians and Gypsies, deformed children, blind and deaf people, epileptics and others deemed as unacceptable to the government in Nazi Germany were destroyed in the concentration camps, yet we hear the most about six million Jews who were included in that Holocaust.

In the Scriptures, it doesn't matter where a person comes from; they can convert to the God of Abraham, Isaac and Jacob, and be considered one of His children. Anyone may enter into covenant and receive the blessings and benefits of joining

themselves to Yah's obedient people. However, they may not understand that they also receive the curses that come when they practice disobedience to His ways.

Blessings & Curses

There are blessings and curses attached to being children of Abraham, Isaac, and Jacob ([Leviticus 26](#) & [Deuteronomy 28-30](#)). *'If ye are Christ's, ye are Abraham's seed, and heirs according to the promise'* ([Galatians 3:29](#)).

This should be a warning to us, regardless of whether we view ourselves as Christians or 'spiritual Israel,' or as being part of the physical descendants of the tribe of Judah or the scattered tribes of Israel. We need to study Yah's Word and bring our lives fully into line with the Torah –*'every word that proceeds from the mouth of Yah.'* ([Matthew 4:4](#), [Luke 4:4](#), & [Deuteronomy 8:3](#))

We have been trained to pick and choose which of Yah's commands we are to honor through the teachings of our pastors, churches or rabbis. If we do not go along with adding to or diminishing from Yah's words in the Torah, we may find ourselves threatened with eternal damnation or excommunication. We may be 'dis-fellowshipped' from our church community and be threatened with various punishments for putting Yah's commands above the ideas of our fellow humans who believe and claim that they have God's authority to lord it over us. We may find some of those threats being applied to us when we insist on doing what we understand to be right through Yah's Word.

We were encouraged for this time by our Messiah: *"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets before you"* ([Matthew 5:11-12](#)).

The Woman of Revelation 12

The woman of [Revelation 12](#) has had deep significance in the lives of Yah's children since the time of its writing. In this word picture, the woman is clothed with the sun; the moon is under her feet, and upon her head is a crown of 12 stars. She is also ready to deliver her child.

The next picture is of a great red dragon with seven heads and ten horns. This dragon is ready to devour the man child as soon as he is born. We will meet up with this symbolism again later.

We may be in awe of the story of the woman who had the man child that was taken up to God and to his throne. Then we see that she is nourished in the wilderness; and the dragon persecuted the woman who had the man child, while the earth helped the woman.

The included promise of overcoming the dragon by the blood of the Lamb and by the word of their testimony is a great encouragement to those whose hearts this passage has touched deeply. We want to be part of this woman or congregation that is true to our Heavenly Father and our Messiah.

The Scarlet Beast and a Whore – Revelation 17

Let us look at another woman in [Revelation](#). She is called *'the great whore that sitteth upon many waters.'* Verse 3 tells us that she sits upon a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns.

Does that description seem familiar? Yes, this woman is sitting on the red dragon that tries to devour the man child as soon as he is born!

A Little Further Look

Now let us look a little further, to [verse 10](#).

"And there are seven kings: five fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

The angel was explaining where Yah's people were in the stream of time while he was speaking to John. The seven heads are the seven ruling world empires which had been based in paganism. Five had ruled since Abraham's children became a nation through Jacob or Israel – Egypt, Assyria, Babylon, Medo-Persia, Greece, and the one that was ruling; Rome. And one was yet to rule. Was that the amalgamation of paganism with 'the church' or papal Rome? Some people seem to think so. A short space in comparison to the millennia of preceding history might be a little longer than we might normally consider 'a short space.'

Another view is that it was later in the stream of time when the angel was showing John about the seven kings; five of which were fallen. It began with Babylon, Medo-Persia, Greece, Rome, the Roman Catholic Church was fallen in 1798, the United States was in power at the time of the vision – the second beast on the land that had horns like a lamb and eventually spoke like a dragon and caused the nations to make an image to the beast. The deadly wound of the Catholic Church was healed in 1929, and it is working with the United States to bring about a one world government which is 'the other' kingdom that 'is not yet come;' and when he comes, he must continue a short space.

Another Application or a Private Interpretation of Prophecy?

During the past couple of decades, we have heard of another possible application of this prophetic passage noted above. We do not remember the name of the person who came up with it and have only become aware of it in passing. However, while writing this chapter, it has been brought to our mind. We do not presently have enough exposure to the idea or those who support it to make a judgment as to whether it is another viable prophetic application or a private interpretation of prophecy.

Some are familiar with the understanding that the Papacy received a 'deadly wound' in 1798, when General Berthier captured the pope and put him in prison. The declaration that 'the deadly wound was healed,' was published in the newspaper in 1929, when Vatican City was restored to its own dominion, and the pope again became a recognized power in the world's political realm.

In the last couple of decades or so, during the 'reign' of John Paul II, the pope of the Roman Catholic Church, it was observed that there had been five reigning popes since 1929, and John Paul was the sixth pope. It has been hypothesized that the present pope, Benedict, is the seventh or last pope noted in the above-mentioned text, and he will continue a short space.

This idea has led to a lot of speculation about what may happen next. The only way we will know for sure if it is an accurate application, or even the fulfillment of this prophecy on some level, is to wait on the Father to lead us and teach us. We will leave it to the reader to ponder whether the passage could be another application of prophecy that Yah's Spirit impresses upon their heart.

*Note – since the first writing, we have seen the change of the seventh pope to the eighth. The speculative conjecture has not come to pass, so apparently it was a private interpretation, rather than an appropriate application of prophecy.

Pondering Revelation 12

Let us think about this a moment. What woman has a man child that is caught up to the throne of God in heaven?

On the literal level, this would be Miriam (Mary in English), the mother of Yahshua (translated Jesus in most Bibles). However, there is no evidence that she went into the wilderness for 1260 days after He ascended to heaven. On one level of symbolism, it would be the promise to our first parents after being deceived, that the seed of the woman would bruise the head of the serpent when the Messiah would come ([Genesis 3:15](#)). These would be those of Abraham's seed who were faithful to the covenant Yah made with him.

The seed line of our Messiah was prophesied to come through the tribe of Judah. The promise was that *"the sceptre shall not depart from Judah, or a lawgiver from between his feet until Shiloh come; and to him shall the gathering of the people be"* (Genesis 49:10). This promise has an application to the man child that was caught up to God in heaven, and those born of the Spirit have been gathered to Him into the government His children set up after the outpouring of the Spirit. This application may have a fuller fulfillment now, as His children are hearing His call out of Babylon and gathering together according to His original government. It may have another application or fulfillment when He comes again.

On another symbolic level, which we are observing here, the woman would be the covenant people of Israel, through whose nation our Messiah came. Those who accepted and obeyed our Messiah would be represented by the people who were protected by the earth in the wilderness. The two wings of a great eagle may represent the testimonies of the Law of Moses and the prophets, as well as the writings of the witnesses who testified of our Messiah's ministry.

At the end of the chapter, we are told *"the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."* (Revelation 12:17)

The remnant of her seed (which seed is Yahshua our Messiah), are those who have been born of the Spirit and have His seed in us. He promised us that we could abide in Him, and His word could abide in us. If we believe and obey, His testimony will be fulfilled in us. One part of His testimony is, *"I always do those things which please My Father."* We desire this testimony to be fulfilled in us. Another part of this testimony is, *"Who of you convinceth Me of sin?"* We desire to abide in Him so fully that this testimony will also be a reality for us.

We have been promised that we may be partakers of the divine nature and escape the corruption that is in the world through lust (*II Peter 1:4*). This is shown by the fruit of our life, because we have His indwelling power, with the promise *"and if you do these things, ye shall never fall"* (*II Peter 1:3-10*). This is the beautiful picture written in symbolism to encourage those who desire to be part of the pure woman of *Revelation 12*.

The Red Dragon

Who is the red dragon that tried to devour the man child as soon as it was born? On one level, this may symbolize Herod, who made the decree to slay all the male babies in Bethlehem under 2 years of age. This was apparently not the first time the rulers of the Roman Empire commanded that a baby prince of royal bloodline was to be destroyed. This dragon may represent the Roman Empire. However, in *Revelation 12:9* we are told that *'the great dragon' was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world.'*

It would make sense on another level for the devil to be inspiring the dragon, because when it was time for a deliverer to be born to the nation of Israel in Egypt, the Pharaoh commanded all the baby boys to be killed. It appears that the devil or the dragon inspires all of these murders – this shedding of innocent blood – to prevent YHWH's plans for the prophesied physical and spiritual salvation of His children. Do you think Satan understands the time prophecies of the Scriptures?

The Scriptures warn, *“Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you having great wrath, because he knoweth that he hath but a short time”* (Revelation 12:9).

It looks as though the devil may well understand the time prophecies and desires to destroy just as many people as he possibly can before the prophecies can be completely fulfilled. We think that he also understands how to deceive people with a private interpretation of prophecy while they may be learning to walk in Yah's ways, so that he can keep them from continuing to walk in the light. We have scriptural warnings to pay attention to the fruit of the prophets and teachers that claim to show the way of salvation, because we can lose our 'first love,' and start following people, rather than our true Messiah.

We have the encouragement, *“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death.”* (Revelation 12:11)

May we all be of those that overcome the devil.

Looking at the Pictures

The great whore sits on many waters, on a scarlet-colored beast in [Revelation 17](#) that is described very much like the dragon in [Revelation 12](#). It is full of names of blasphemy. This woman is carried by the beast that has seven heads and ten horns.

This woman has been around a long time. She is being carried by this beast that is full of names of blasphemies. Let us go back in the family tree and learn more about her.

Noah & Family

After the flood, Ham fathered Cush, whose name and story indicate a cup with vast knowledge in it, including astrology. Cush in turn fathered Nimrod and may have taught the sciences and pseudo-sciences to him. Nimrod had no allegiance to the Most High of his great-grandfather, Noah, who had preserved his family, including his grandfather Ham, in the ark during the great flood. He was *‘a mighty hunter before YHWH’* (Genesis 10:9). He used his strength and cunning to protect the

people from wild beasts and to build cities for their protection. He made a different form of government that was in rebellion to Yah's original pure republic with Him as their Heavenly Father, and Adam, then Methuselah, Noah, and Shem as His representatives. Nimrod formed city-states and became their substitute father, with substitute laws that were different than the ones Yah gave Noah.

Noah lived for 350 years after the flood for a witness that Yah honors His Word. Shem lived for 500 years and could testify of Yah's faithfulness.

However, people who didn't want to love Yah and obey His command to scatter throughout the earth, moved to Nimrod's cities. Nimrod provided for them and protected them there in exchange for their loyalty and submission. There was a deceptive sense of security in the city. The people may not have realized they were exchanging their souls for convenience and depending on 'the arm of flesh.' Nimrod certainly wasn't about to encourage them to turn to the Most High. He was receiving their worship, which means that they lived according to the way he expected, even when it was contrary to Yah's ways. The people gave Nimrod whatever finances or taxes he required for ruling them. Nimrod was quite pleased with all the power that went with it.

'Babel,' the tower where the languages of the people were confounded, was the fruit of disbelieving the promises of YHWH and going about to develop their own way of salvation. It appears that 'Mystery, Babylon the Great' was conceived in the time of Nimrod and received her greatness after his death, when the whole system of worship went underground, with "mysteries" revealed only to the covetous initiates who endured enough 'testing,' listened to enough lies, and invested enough of their money in 'degrees' to learn what all the symbols meant.

'The Two Babylons' by Alexander Hislop tells us something about Nimrod, his wife Semiramis, and their son, Tammuz. It seems that all of the idolatry and worship of other gods in paganism and the paganized 'Christianity' of today, got their start with Cush's cup and Nimrod's empire building.

After Nimrod died, Semiramis came up pregnant with a child that would be born too late to be his. A clever woman, she came up with a story that would keep her in power. 'Nimrod has gone into the sun to fight battles against the demons of darkness during the night, and he comes up as a conquering hero in the morning. He is so powerful that he impregnated me with the rays of the sun!'

These people may have been deceived by Semiramis' claim, or perhaps they were just too drunk or drugged out to care if she was lying. Perhaps it didn't matter to them as long as they had enough food to eat. At their temples for worship, apparently the priests put some type of hallucinogen in an oil carrier and anointed the people with it, as well as providing wine for them to drink.

This is where *“Mystery, Babylon the Great”* began. She was finally set up on the seven hills of Rome by the time of the Apostle John. She is called *‘that great city, which ruleth over the kings of the earth’ (Revelation 17:18)*. She was later able to make her mark on the world by integrating her mysteries into the Roman Catholic Church, along with her claim to be the true bride of Christ. She claims that her system of worship has the authority to take His place on the earth. The physical head of this system is the Pope claiming to represent Christ on the earth.

However, this profession to represent our Messiah doesn’t stand through the test of time. This worship system that claims to be the true bride of Christ is shown by its fruit. This false system of worship has replaced Yah’s times and laws in the Torah with its own pagan system of worship that integrates the mystery religion which went underground with Nimrod’s death. Their claim that they have the authority to change the times and laws of the Most High is an abomination in the sight of the Most High.

Our Messiah warned us about that type of situation when He asks *“Why do ye also transgress the commandment of God by your tradition? (Matthew 15:3) “Full well ye reject the commandment of God that ye may keep your own tradition. (Mark 7:9) “In vain do they worship Me, teaching for doctrine the commandments of men” (Matthew 15:9 & Mark 7:7).*

Women Represent Systems of Worship

Remember that a woman symbolizes a system of worship throughout Revelation. One is the true loving worship of our Creator, and the other is the false worship of the god of this world, while claiming to be the only true way.

A chaste woman represents a congregation that loves our Creator and is faithfully studying and obeying His Word. She is learning to please Him in every way and preparing for her upcoming wedding.

A whore represents a system of worship that is unfaithful to our Creator and does whatever she can to support herself. She represents herself as a true daughter of the Creator, telling others of her imagined ways to please and appease Him, while she is actually teaching them to worship the god of this world. She uses government systems and people for her own benefit. She also uses her ‘mystery’ knowledge to seduce souls into false religious worship and makes her riches by buying and selling their souls.

Let us ponder *“the judgment of the whore who sits on many waters, with whom the kings of the earth have committed fornication, and has gotten the inhabitants of the earth drunk with the wine of her fornication” (Revelation 17:1-2).*

Let us ponder the end of this woman, when those who were deceived by her recognize that she took advantage of them while they were drunk with the wine of her fornication.

“And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Revelation 17:15-16).

Those who were drunk with the wine of the whore’s fornication and finally realize that she was using them, will hate her, expose her nakedness, and make her pay the death penalty for her harlotry. This will happen.

Another Look

Now we will look at another application of the prophecies of the two women in the book of Revelation.

Let us look at the woman of [Revelation 12](#).

“A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”

We may observe by the symbols that this woman recognizes our Creator’s method of timekeeping.

Let us look at [Genesis 1:14](#). *“And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs (226), and for seasons (4150), and for days and for years.”*

[Psalm 104:19](#) tells us that the moon was appointed for seasons (4150).

Seasons (4150) is the Hebrew word **mo’edim**. In the above contexts, it means ‘appointed times’ for congregational worship.

We know that the Sabbath is given as a sign that YHWH is the One that sanctifies us ([Ezekiel 20:12](#)).

The Ordinances of the Heavens

Let us ponder the ordinances of the heavens, of the moon and stars.

Our Creator asked Job, *“Knowest thou the ordinances of heaven?”* ([Job 38:33](#)) Do we know the ordinances of heaven? Let us learn more about them.

“Thus saith YHWH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts [YHWH Sabaoth] is His name” (Jeremiah 31:35).

Note above that the ordinances of the moon and stars divide the sea when the waves thereof roar. How can the ordinances of the lights in the heavens divide the sea when the waves roar? [Revelation 17](#) (quoted in the section above - [Women Represent Systems of Worship](#)) shows that the whore sits on many waters. When we compare scripture with scripture, we see that the waters are *‘peoples, multitudes, nations, and tongues.’*

How could the sun and the ordinances of the moon and of the stars by night, divide the sea when the waves thereof roar? Ponder this thought, and we will get back to it later.

YHWH's Appointed Times

In [Leviticus 23](#), we have a list of Yah's seasons or appointed times. They are called 'My feasts' (4150) in this passage. Appointed times are shown by the moon, as noted above.

We understand that the Hebrews or present-day Jews now use the moon, or a calendar with the lunar month, to guide them into the proper dates for all of their appointed times except the seventh-day Sabbath.

Why don't the Jews now use the moon to tell them when the Sabbath will be?

We have shown in this book that throughout Scripture and history the Sabbaths were on the 8th, 15th, 22nd, and 29th days of the lunar month. These days coincided with 'Saturn's day' on the pagan planetary week of the religious lunar calendar of the nations around them until 321 AD, when Constantine changed Saturn's day, the day we now call Saturday, to the seventh day of an uninterrupted cycling week like the 'nones,' the 8-day civil market week that had been in effect since 46 BC on the Julian calendar.

The Roman power that *‘would think to change times and laws’* completely outlawed the honoring of the 'Jewish Sabbath' (on the lunar calendar) with severe penalties. There were apparently no such restrictions on Saturn's day, now called Saturday, after Constantine changed it to the seventh day of the week on an uninterrupted cycle that began with Sunday. Apparently some who observed the pagan planetary week already believed that Saturn's day was 'an inauspicious day' for work. It was thought that the day was an 'evil day,' anyway. The Jews may have found less problems with the government that forbade Sabbath worship according to the lunar calendar when they avoided work on the 'Christian planetary week' on Saturday, because it may have already been superstitiously avoided by some of the pagans around them.

Think to Change Times & Laws

Yah set the lights in the heavens as the only method of timekeeping that His children would ever need. We should not have to identify time by the names of pagan gods and goddesses. He told us *“not to mention the names of other gods, neither let it be heard out of thy mouth”* (Exodus 23:13). He promised us that He would turn His people to a pure language (*Zephaniah 3:9*), which is a wonderful promise when we begin to realize how completely paganized our everyday language is with the names of other gods.

It seems that during the past 300 years or so, most of the protestant groups that habitually avoided using the pagan names of the days of the Julian/Gregorian week have finally succumbed. It has been interesting to go back and read the writings of earlier Protestants and note how often they used numbers for the days of the week and the months of the year.

It seems that the only holdout from the common practice of avoiding pagan names for timekeeping during the 1600's and 1700's are some 'convinced' members of the Society of Friends, commonly known as the Quakers, who still make it a habit of using 'plain speech.' They simply call the days of the week and month on the Julian/Gregorian calendar by their numbers.

We are also working toward eliminating the names of the pagan gods and goddesses from our conversation, as are many of those who are learning about the call to restore *The Original Timepiece* among Yah's obedient children.

Roman Civilization

We don't often think about how much we elevate the names of other gods above our Creator on an everyday basis. Most of us don't even realize that some of the names we use on an everyday basis are truly the names of other gods. In Western society, very few people even know YHWH's name, let alone call on Him by it. We generally refer to Him by the titles, GOD and LORD, as the King James Version indicates. However, the whole society commonly uses the names of other gods every day, just to keep track of time.

Every civilization has made its own religious calendar to give honor and worship its own gods. Julius Caesar, the first 'Pontifex Maximus' of Rome, thought that the problems with the Roman calendar were caused by the 'unpredictable' moon's cycle and decided to cut the moon out of timekeeping. In this way, he arrogated himself above our Creator and put his own method of timekeeping above Yah's ordained method. However, this was ok in his mind, because he had the authority to do it. He was the highest, most powerful pontiff of the 'Mystery' religion on the earth. This was the beginning of the process of the Roman power that would think to change times and laws.

Julius Caesar was apparently a bit of an egotist, as well as wanting to be worshipped by his subjects as a god. He wanted to be remembered and honored as the originator of this innovative solar-only method of timekeeping in the Roman Empire, so he named one of the months of his solar-only calendar, July. Just to be sure he was thought of as important, it had to be a month of 31 days (which is longer than any natural moon cycle) so he took a day off of February, and left it with 29 days. [Why Julius Caesar kept the term 'month' really isn't clear, because a month is related to the moon's cycle, and he had decreed that the moon was not to be part of timekeeping on his calendar.]

A few decades later, Caesar Augustus came along and wanted the same type of honor, so he took the next month and named it August, after himself. Not to be outdone by his predecessor, he had to have a 31-day month, too, right after July, so he took another day off of February, leaving it with 28 days. This story was gleaned somewhere many years ago. It seems to explain the way the Roman Gregorian calendar looks today, because it took many of its features from the Julian calendar. (If you have come across it, please let us know where you found it, so we may give proper credit. Thank you.)

We remember July and August, don't we? Every school child we know has learned the little jingle for the gods of our Roman, solar-only method of timekeeping that has been adopted in almost every civilized country of the world. 'Thirty days hath September, April, June, and November. All the rest have 31, except February, with 28, and 29 on leap year!' Combine that with the little poems of the days of the week, 'Sunday's child is..., Monday's child is..., Tuesday's..., Wednesday's, Thursday's, Friday's, and Saturday's,' etc...and we have just taken a whole pantheon of strange gods onto our lips, just to keep track of time on a religious calendar that Yah never intended His children to use. By the way, Pope Gregory, of Gregorian calendar fame, was also a 'Pontifex Maximus.' He was also 'a god.' The whole Roman system of timekeeping is pure arrogance against the true Creator, and the Mighty One of Jacob.

'The whole world wonders after the beast' in more ways than we recognize, because it is so ingrained in our culture.

Pictures of Timekeeping Methods

We will look at another application of the pictures in prophecy that we believe the Father has brought home to our spirits as encouragement for our time.

We looked at the lights in the heavens as being the foundation for [The Original Timepiece](#). In [Revelation 12:1](#) we see a woman who is clothed with the sun, the moon is under her feet, and her head is crowned with twelve stars. These are all elements of timekeeping. The day and year is indicated by the sun. The sun's position (combined with the stars) indicates the season of the year. The moon under her feet is her foundation for recognizing the appointed times our Heavenly

Father has set aside for communion with Him and a holy convocation with fellow believers.

The 2,300 Day Precedent

Yah brought the attention of the 'Christian' world back to His lunisolar system of timekeeping through the Advent movement in the early 1800's. The way the Hebrews calculated time must have been very interesting to those who hadn't really thought about the way the Jews honored their feasts. There was still a lot of prejudice in the Christian world against anything Jewish during the 1800's and Christian people were not very familiar with their practices. Most considered themselves 'New Testament Christians.' Those who were studying the prophecy at that time set the foundation for the feast-keeping movement according to the lights in the heavens on [The Original Timepiece](#).

We also see another application of the sanctuary being cleansed. Let us look at [Daniel 8:13-14](#) in a different translation/transliteration which may help us note some things that are not as evident in the KJV or Authorized Version that so many of us are accustomed to using.

*“And I heard a holy one speaking,
and a holy one says to such a one who speaks,
‘How long will the vision of the continual,
and the rebellion of desolating,
gives both the holies and the host a trampling?
And he says to me,
Until two thousand and three hundred
evening mornings;
then the holies is justified.”*
exegesis Companion Bible

We can think of this passage as speaking of the continual rebellion against Yah's method of timekeeping since it was abandoned on the Hillel II calendar to save the scattered Judean nation from heavier persecution during the rule of the Roman Empire. This solar-only method of timekeeping with an uninterrupted cycling week appears to have begun among a few of Yah's chosen people before that time. A small faction of the nation of Judah may have taught that the moon was not to be used for Yah's appointed times during the late second temple period. There appear to be transitions recorded in the Dead Sea Scrolls, where the date of the lunar month and the date of the solar month were being compared for those who would go to serve in the temple on both calendars. This may have begun the 'trampling under foot' of 'the host of heaven' by Yah's own people before the Roman Empire outlawed the lunar-based Sabbath.

The 'holies' in the above passage may represent the sanctuary, and it may represent Yah's holy or set-apart days that are related to the sanctuary; and the

host may be the lights in the heavens that indicate the appointed times to meet with our Creator! The hosts, or the lights in the heavens, were 'trampled' in that they were not being used for their appointed purpose of Yah's timekeeping!

When the 2300 days/years in prophecy were completed, some of Yah's people who were scattered to the nations under the Roman calendar system began to be aware of His 'holy days' and His method of timekeeping again! This was brought to their attention when they studied the prophecy to learn when the 2300 day/year time period would be completed.

'Cleansed' in the KJV, and 'justified' in the above version is from the Strong's 6663. It means 'to be or to make right in a moral or forensic sense.'

Students of prophetic Scriptures began to examine and again use Yah's lunisolar method of timekeeping to understand the 2300 day/year prophecy. These experiences made His believing children aware of His method of timekeeping, and they began to build upon it. We could say that it was 'justified' or 'made right' at that time in the minds of those who desired to understand more of Yah's ways. These students of prophecy set the precedent for those in the Advent movement to become aware of Yah's method of timekeeping.

It appears that some of Yah's children who believed in Jesus Christ or Yahshua as Messiah back in the 1800's began to understand that Yah is drawing His children to repent and come back into covenant with Him. For those whose eyes have been opened to these truths, this includes meeting together with others of like faith during His appointed times or feast days.

A Picture of Timekeeping in Revelation 17

In [Revelation 17](#), we see a woman on many waters sitting on a red dragon with seven heads and ten horns. Here we may see another picture of timekeeping. These seven heads may represent the pagan planetary week, originally tied to the lunar month, with the names of the 'wandering stars' that are thought to have power over those on the earth.

The pagan planetary week has been arrogance against our Creator from the time that it was set up. The people honored 'the created' or 'the host of heaven' more than their Creator. They honored the 'host of heaven' as gods and goddesses, representing the story of Nimrod, Semeramis, and Tammuz in all of the branches of the mystery religion that went underground with Nimrod's death. The 'pagan mystery' religion, with its substitutes for Yah's worship and His method of timekeeping, was taken all over the world after the confounding of the languages at the tower of Babel. The various arrogant methods of timekeeping since then have shown rebellion against our Creator.

Let us look at what happened with the pagan planetary week. First, the people called the new moon day 'Saturn's day,' and didn't honor it exactly the way Yah had commanded. Babylonian weeks began on the first day of the month and cycled through the month, with Saturn's day as the first day of their week. Those who were in covenant relationship with Yah, however, honored the new moon day on the first day of the month, the next day as the first day of the first week, and the Sabbath on the seventh day of the original week.

While the idolaters lived among the righteous, they simply left off work because that was acceptable to the society that revered our Creator and they didn't want the consequences of working that day. They explained to themselves and one another that Saturn's day wasn't a good day to work anyway. As they moved out on their own after the dispersion at the tower of Babel, their practices followed. Some kept the tradition of not working on Saturn's day, while others didn't. It has been noted by historians of other nations throughout history that the Israelites didn't work on Saturn's day.

When the Roman Empire excluded the moon from their official method of timekeeping in 46 BCE, there was apparently no penalty for those who kept the religious lunar calendars of their forefathers, whether they were Hebrew or pagan. That apparently didn't come about until the time of the Council of Laodicea in the middle of the fourth century AD. This was after Constantine replaced the pagan planetary week with the 'Christian' planetary week in AD 321, as we saw in the chapter, ['The Original Timepiece in History.'](#)

Now we come to the past couple of centuries and the present time. The people who believed the sanctuary would be cleansed in 1843/1844 learned a lot about Yah's prophetic time, some of the changes in calendation over the centuries, and when the year began for the Hebrews. They were led by Yah's Spirit to open up His method of timekeeping to any interested students of Scripture. Their pioneering spirit has been built upon since then. They brought attention to the sanctuary in heaven and its application to the earth, although they were mistaken in thinking that 'Jesus would come back and cleanse the earth by fire' on that date.

Another Prophetic Application

As another prophetic application, we could say that the pagan planetary week, with its arrogance against Yah's method of timekeeping and ties to the mystery religion of Babylon, may also be represented by the seven-headed beast that the whore sits upon. Every one of the heads of that beast was a government that was not run according to Yah's principles in one area or another.

At present, the whole 'civilized' world bases their worship of our Creator, or whatever god they claim, upon the pagan planetary week. They worship according to a method of timekeeping that was not given by our Creator. What's more than that, the whole world economy with its stock market is run upon the 'Christian'

planetary week. The stock market begins its trading again on Monday morning and ends it on Friday evening. Even some historically Muslim nations have now entered into trade on Fridays, the Muslim holy day. How can it be that the whole world ignores the lights in the heavens to tell them when to worship our Creator on the Sabbath? What else may we learn of this red beast or scarlet dragon that is called the devil?

“How art thou fallen, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.” (Isaiah 14:12)

Does the language above remind you of the host of heaven? It is prophesied here that Lucifer will be cut down to the ground because he has exalted himself above the stars of Yah and ascended above the heights of the clouds. He claims that he will be like the Most High.

In what way has the devil managed to be like the Most High? He says, *“I will sit upon the mount of the congregation in the sides of the north.”*

Mount Zion is called the city of YHWH and the mountain of His holiness. It is also referred to as being situated on the sides of the north. (*Psalm 48:1-2*)

What else might be hidden here in the text? What is the mount of the congregation? Is it simply that Satan wants to rule the world from Jerusalem? Is this somehow related to some other prophecy of Scripture?

Let us note that ‘mount,’ used above in ‘mount of the congregation,’ is Strong’s number 2022. It comes from the Hebrew word ‘har.’ We will come back to this later.

‘Congregation’ in this context is Strong’s Hebrew number 4150. It is interesting to note that there are several Hebrew words used for congregation throughout the Scriptures. However, in this passage, the same word that is also translated ‘appointed times’ is used.

Satan desires to exalt himself above the host of heavens that tell Yah’s people when to worship our Creator! He will be like the Most High. He will ascend the ‘mount of the mo’edim’ and dictate when people will worship! Since they are living their lives according to his method of timekeeping rather than our Creator’s, for all intents and purposes, he counts them as worshipping him!

Yah is now calling His children out of Satan’s method of timekeeping. Let us note what the Scriptures say about the last great battle recorded in Revelation.

“And he gathered them together into a place called in the Hebrew tongue Armageddon.”

‘Armageddon’ is noted in the Strong’s Concordance as *‘Scene of the last great battle of time.’* There may be more to this definition than most people realize. ‘The last great battle of time,’ may be better understood as the last great battle over who has authority over, or control of your time.

Armageddon is a symbolic name of Hebrew origin [2022 & 4023]. It never made sense when people explained this passage as talking about the valley of Megiddo in Palestine, when the composite word begins with ‘har,’ meaning mount or mountain, as we noted above.

Strong’s number 4023 refers is from 1413 and means *rendezvous*. It is also the name of a place in Palestine.

Strong’s number 1413 is a primitive root meaning ‘to crowd;’ also ‘to gash,’ as if by pressing together.

Three Unclean Spirits

When we ponder the context, we learn that *“three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty.”* (Revelation 16:14)

Now we have another picture. The whole world is gathering into a crowd, or congregating at the urging of the spirits of devils that come out of the mouths of the dragon, the beast and the false prophet. They are being summoned to the battle of the great day of God Almighty.

This may be the congregation of deceived people that are called together to worship on the devil’s timekeeping method in defiance of Yah’s ways.

Remember when we looked at the ordinances of the moon and the stars which divide the seas when the waves thereof roar?

The many waters are the people which are divided for worship according to Yah’s ordinances in the heavens. Yah’s people hear His voice as He calls them to investigate His method of timekeeping set in place from the beginning of time. Those who obey His leading will not be gathering or congregating for worship with the devil, the beast, and the false prophet in defiance of Yah’s ways. They will not gather as a congregation for worship with the wicked at the command of the enemy in direct violation of Yah’s principles shown by the lights in the heavens on [*The Original Timepiece*](#).

During the last battle for souls, Yah's enemy will attempt to gather everyone into one government and work to bring them all to accept his method of timekeeping. Those who have not made it a life-habit to *'live by every word that proceeds from the mouth of Yah'* will not understand that there is a difference between honoring His set-apart days on His original timepiece or on the world's calendar. Eventually everyone will gather to worship the god of this world according to his substitute method of timekeeping or to worship our Creator according to the lights in the heavens on His appointed times.

When the people of the earth have made their choices clear, Yah's children will be protected by Him, while those deceived by Satan will realize that they have been brought to battle against the Most High. The end result of the battle with the Almighty appears to be similar to the prophecy in [Isaiah 24](#).

Most of us have been taught that the laws given in the Torah were just for the Jews. However, it appears when we compare the passage below with the blessings and the curses of [Deuteronomy 28-30](#), that Yah does not show respect of persons. The inhabitants of the earth have transgressed Yah's laws, changed the ordinance, and broken the everlasting covenant. Therefore, when this prophecy is fulfilled, the curse devours the earth. The haughty people who transgressed Yah's laws languish, and are desolate, burned, and few men are left.

"Behold, the LORD maketh the earth empty, and maketh it waste, turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

[The Original Timepiece](#) is being restored, because Yah's Spirit is being poured out during the restoration of all things. We are hearing His voice calling us to come out of Babylon. The systems of this world are being exposed for what they are: poor substitutions for Yah's ways.

Restoration

At the present time, we are seeing the ordinances of the lights in the heavens; the moon is telling us Yah's times for worship, dividing the waves of the sea, which are roaring because people who come to understand Yah's ways are leaving the Babylonian system of timekeeping and worship. They are leaving the denominated

churches that claim to have the only way of salvation and are gathering for worship with others who are hearing Yah's Spirit guiding them into all truth.

Yah's children are also coming out of the lordship of the systems of the world. We are learning to come out of the alliances we have made with those who do not care to reverence our Creator with their lives and are learning to make alliances only with Him and His true children. Our Messiah told us that we would know them by their fruit. When we find ourselves with those who are unrepentant about showing rotten fruit, then we know we must separate from them.

Anyone can 'count to seven' and get to what they believe to be 'the right church' on 'the right day' from a self-centered heart, if that is what is required to be a member in good standing in their congregation. However, the ordinances of the lights in the heavens represent Yah's light we are called to walk in as His sons and daughters.

The sun represents the Son of righteousness who arises with healing in His wings. The moon represents His children, who have died to self, and have no light or glory of our own, as seen when the moon is dark. As we get to know Him and His ways, we may show varying degrees of His glory, depending on how much of the earth is in the way. He is drawing our hearts to Him and working with us to die to self and abide in His love consistently, so that our character becomes like the full moon reflecting all of the sun's glory at the end of the second week.

We may learn about [The Original Timepiece](#) and how the moon signals when Yah's Sabbath day will be. We may find ourselves with others who are convinced that they understand the right way to honor Yah, whether or not they are convicted to do so the same way we do. They may have different ideas about how to honor our Creator's Sabbaths than we do. How do we handle it when their ideas of honoring our Creator are different than ours?

Yah is calling us from darkness into His marvelous light. Yah is calling us to esteem others as better than ourselves. He is calling each of us to be convinced in our own minds as to the way He would have us serve Him. Yah would not have us lording it over one another, demanding that others serve us and threatening them with eternal damnation if they don't bow to our teaching. That may be the way we have seen people 'in authority' treat others; however, Yah would have us treat one another with honor and compassion. He has promised that His Spirit would lead His children into all truth.

Yah has been calling His children to a whole new system of loving government. In Yah's government, we love Him with all our hearts and our neighbor as ourself. We do our level best to develop our skills to be a blessing to those around us. We have freely received forgiveness, love, and our daily bread from our Heavenly Father, and we are to freely give to those in need of our help. We gather with others of like faith and live our lives in such a way that we will be able to fulfill our positions of kings and priests in His government.

As this movement grows, we may come into contact with brothers and sisters that need our help. Some may lose their jobs when they take a stand to honor Yah's Sabbath according to the lights in the heavens. We may also come together to share our skills in training schools that will educate and train those who need to learn to work with their hands to support themselves and help others in need. We need to ask our Heavenly Father to guide us with a vision to help build up Yahshua's body here on the earth.

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him." (1 John 3:16-19)

The Stone Cut Out without Hands

As we have been learning more of Yah's original government and our call to be living stones in His temple, we have pondered another aspect of the significance of the stone cut out without hands that breaks down the image and grows up to fill the whole earth during the time of the ten toes. We see the mystery completed, *"Christ in you, the hope of glory."*

Yah's sons and daughters who are born of His Spirit are called 'lively stones' and are being built up into a temple in honor of Yah. In the government our Saviour reinstated and left to His children to honor at Pentecost, we have been forbidden to call any man 'father' (*Matthew 23:9*). This was a direct reference to the senators of the Roman government who represented a government of fear and force to take care of the poor, widows and fatherless on their welfare roles. We are not to have substitute fathers like Nimrod set up in his government or Rome was doing at that time. We are also not to have benefactors that exercise authority or lordship over us like the Gentiles do (*Mark 10:42 & Luke 22:25*).

An application of the call out of Babylon may have been understood during the first and subsequent generations when John wrote Revelation, as well as during Martin Luther's time, the 1800's, and today. We are presently looking for the children of Yah to come out of Babylon and to meet with those who keep the commandments of God and the faith of Jesus. Some believe this call began in 1844 and continues today in their denomination, which they see as the remnant church. They may feel the call out of Babylon is bringing them into the church with which they are presently affiliated. However, it seems that Yah's Spirit is teaching them one thing, and their church is fighting against the understanding of Scriptures that is bringing them such joy and gladness.

As Yah's Spirit is leading earnest-hearted people both inside and outside of the churches, we are meeting folks that have been receiving light in many areas, including His original government. This is a study of itself, and we will not go into it much further here. However, we will say that we have been blessed with the Scriptures and history regarding the pure republic referred to as 'the Christian Republic' in the book, *'Decline and Fall of the Roman Empire'* by Edward Gibbon.

'Thy Kingdom Comes' by Brother Gregory Williams is well researched. It shows through Scriptures and history about our Heavenly Father's original government and how it operated during earlier times. It was lost sight of during the dark ages, but is now being reinstated. We believe that an application of the present call out of Babylon is coming to understand Yah's original government and organizing our lives accordingly. We see this understanding as part of preparing for the stone cut out without hands to grow up into the whole earth – *"Christ in you, the hope of glory."*

We would be pleased to share more with you along this line and to connect you with others who are also learning about Yah's original form of government. Please feel free to contact us as the Spirit leads.

THE BEAST

The beast and the dragon would deceive
all those that lived upon the earth.
The false prophet would do miracles to support their claims
and merchandize men's souls from their birth.

The woman which sat upon the beast
was a harlot to seduce the souls of men.
She was dressed in fine raiment and lived rich on their goods,
and no one seemed to understand their end.

How much longer will the beast rule in power,
and the image with the number of a man?
Will all the souls on earth be deceived by their lies,
Or will there be a few that understand?

The beast was dreadful in power
and with iron teeth devoured all the earth,
He tread it down and break it into pieces with his feet,
And his mouth would blaspheme the name of God.

And all the world wondered after the beast
and were afraid to make war against his power.
They worshipped the dragon and the beast who hated God,
and deceived the whole world in that hour.

How much longer will the beast rule with his lies;
and deceive those that live upon the earth?
Illusion is the game that the beast plays with men's souls.
Will any of them realize their true worth?

On the beast was a woman all decked out
In royal clothing and jewels of great worth.
'Mystery, Babylon the Great,' was her name,
Mother of harlots and abominations of the earth.

And the whole world was drunken from her cup
With the illusion that they could claim God's Name,
And live in fornication with the dragon and the beast,
And their souls would be saved, just the same!

The Beast (Continued)

How much longer will the beast rule in power,
and the harlot be supported in their lies?
'The fruit of a tree will show if it is good.'
Consider Christ's Word and be wise.

A woman in fine linen, pure and white,
that had been washed in the blood of the Lamb,
Wouldn't take the mark or the number of the beast
in her forehead or in her hand!

The saints that were of the bride of Christ
came out when they heard the angel call,
"Babylon the Great is fallen in her sins,
and the plagues of God will destroy all.'

How much longer will Babylon survive,
since the saints are hearing God's voice call them out?
Her sin caused her plagues to be doubled for her works
And all heaven and the saints rejoice and shout!

The beast and the image of the beast
made war against the saints of God.
They spoke great words and thought to change times and laws,
But in the end they were shown to be a fraud.

The Ancient of Days sat on His throne
and the Son of Man came with the clouds of heaven
Judgment was given to the saints of the Most High.
The time came when the saints possessed the Kingdom.

How much longer will the beast be allowed
to deceive those that live in this hour?
Judgment was given to the saints of God.
Christ's dominion shows our true power!

How much longer will the beast survive,
since the saints of God expose him as a liar?
We watched until the beast was slain,
and destroyed, and given to the burning fire!

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according to the common law and the golden rule

Answering Objections:

Common Misconceptions Corrected through the Scriptures

We are putting this chapter at the end of the book for convenience sake. Some of the material here is included in chapters throughout the book, but this way the answers to various objections are in one place. You may use this like an index when folks offer objections to the Sabbath by the lights in the heavens or who bring up objections regarding certain mistaken concepts or Scripture passages. You may note the titles of each section in the Table of Contents.

Since we have become aware that Yah's Sabbaths were not originally designed to be observed on an uninterrupted seven-day cycle, like the weeks on the Gregorian calendar on our wall today, we have been blessed and challenged to answer the claims of our brothers and sisters saying that there is 'evidence' in the Scriptures or history that does not line up with the Sabbaths on the 8th, 15th, 22nd & 29th days of the lunar month. Certain 'evidences' have been rather challenging and have caused perplexity in some of our brethren. We have prayed for guidance and have dug deeper into the Scriptures, asking our Heavenly Father to teach us if their ideas were true, or if there was something in the passage that was being misunderstood or overlooked.

Some of the passages given as evidence that the Sabbath couldn't have been on a certain date were based upon common misconceptions or traditional ideas of what the Sabbath is and how it is to be observed. In our chapters on '[The Torah & the Scriptural Sabbath](#),' we have explored some traditional rules that the scribes and Pharisees used back in their time to 'guard the Sabbath' with and how that mindset caused our Messiah, who kept our Heavenly Father's law perfectly, to be accused of Sabbath breaking. We saw how we also may not fully understand the Scriptural principles of keeping Yah's Sabbath and may ignorantly read into the Scriptures similar 'rules' or traditions of men and have a false picture of the Sabbath. In that position, we may, like the scribes and Pharisees of old, falsely accuse our Messiah and His obedient disciples of breaking Yah's true Sabbath, while blindly championing a false idea of the Sabbath that is not supported through His Word.

Some 'evidence' presented was shown to be based upon a surface reading of the Scriptures. However, a little bit of digging into the meanings of the words or comparing scripture with scripture when the concept is used in other places, would have answered the apparent discrepancy.

Other passages given as 'evidence' against Yah's Original Sabbath were based upon a misconception of the difference between **shabbath** and **shabbathown** days. We have shown that the foundation of this evidence is based upon an incomplete picture of Yah's own scriptural definitions of the Sabbath. We will examine several related passages, because this traditional teaching that adds to and diminishes from Yah's Word seems to be one of the most pervasive concepts

that blocks earnest-hearted traditional Sabbath-keepers from seeing the truth of His scriptural Sabbaths through His Word.

There may be a few passages presented as ‘evidence’ against Yah’s Sabbath that we will not examine here. They are based upon speculative conjecture and also do not actually say what is claimed for them. If we will prayerfully take the time to read through those passages of Scripture and read it exactly as it is written, not reading anything into it that is not actually written there, we will discover that what some think is meant by the passage, really isn’t there.

We have observed that there are some commonly held ideas founded in ‘speculative conjecture’ about Yah’s Word that prevent some people from recognizing the beautiful simplicity of Yah’s Sabbaths shown according to the moon’s phases.

Speculative Conjecture

We define ‘speculative conjecture’ in this context as a statement or conclusion about doctrine believed to be scripturally and historically accurate, which is in reality adding to or diminishing from Yah’s Words, and may also be overlooking some pertinent historical records to support what we may believe to be a Scriptural truth.

We recognize that in our personal experience, the speculative conjectures of religious teachers we have trusted have held a powerful influence on our thinking. It takes serious prayerful consideration and correction through Yah’s Word to put on the mind of our Messiah in different areas and to accept a *‘thus saith the LORD’* over the familiar interpretations or explanations of our teachers.

We will dig into the Scriptures – comparing scripture with scripture and noting the meanings of words. We may also note supporting historical references that can help us recognize where we are overlooking or disregarding some pertinent information that could change our ideas of what Yah means by what He says regarding His seventh-day Sabbath.

We have already covered many of the principles regarding the traditional Sabbath day that are based upon speculative conjectures in the chapters, *‘The Torah & the Scriptural Sabbath.’* Some people may be inclined to come to the last chapter first, because it is dealing with the most common misconceptions that cause people to question the validity of honoring Yah’s Sabbaths according to the lights in the heavens. Therefore, although some of these may be covered in other places in the book and you may have read them before, we will go over them here.

Due to space constraints, we will dig into a few of the most foundational and challenging interpretations of certain scriptural passages based upon speculative conjectures here – correcting our ideas by *‘every word that proceeds from the*

mouth of Yah' [Matthew 4:4 quoting Deuteronomy 8:3.] We will first look at one of the foundational speculative conjectures that cause people to come to false conclusions about what the Scriptures actually mean when they talk about Yah's Sabbaths.

The Shabbath Day & Shabbathown Days

In the minds of some who believe that the seventh-day Sabbath is to be honored by Yah's children, there is a commonly held speculative conjecture that the seventh-day Sabbath is a '**shabbath**' day, and the other commanded Sabbaths during the annual feasts are '**shabbathown**' days. This subtle argument may cause us to feel secure in ignoring Yah's commands to honor His feast days. If we have accepted Yah's feast days, this same subtle argument may cause us to feel secure in our traditional understanding of the seventh-day Sabbath on Saturday. When we study to show ourselves approved, as workmen that need not be ashamed, rightly dividing the Word of truth, we will discover that this subtle argument has no true foundation in the Scriptures.

The whole concept of **shabbath** days versus **shabbathown** days is based upon a surface reading of a few passages of Scripture, while overlooking other passages that would show it to be a false teaching that adds to or diminishes from Yah's own words. This speculative conjecture disregards Yah's big picture of the **shabbath** days and **shabbathown** days in the Scriptures and may encourage us in our traditional blindness to miss out on the beauty of His true Sabbaths as shown by a right dividing of His Word.

Let us dig further into Yah's Word and discover how He describes His commanded Sabbath days, so we will not have a false picture in our minds based upon the traditions of men. He is calling His earnest-hearted children to study and know His Word and to live by every word that proceeds from His mouth.

The Sabbath Day

Let us look at the Fourth Commandment in the Scriptures. It is recorded in [Exodus 20:8-11](#) & [Deuteronomy 5:12-15](#).

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the LORD thy God; in it, thou shalt not do any work. Thou, nor thy son, nor thy daughter. Thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the LORD blessed the Sabbath day and hallowed it." (Exodus 20:8-11)

“Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.” (Deuteronomy 5:12-15)

The seventh day or ‘**shabbath**’ day that we are commanded to ‘remember’ and ‘keep’ is from the Strong’s Hebrew #7676. It means ‘*intermission*’ or ‘*sabbath*.’

So we are commanded to remember or keep the seventh-day Sabbath of YHWH, which is also called ‘the *intermission* day’ in Hebrew.

The Fourth Commandment is where people have gotten the idea that the seventh-day Sabbath is a ‘Sabbath day.’ The only other passage where the ‘**shabbath**’ is used by itself as referring to the seventh-day Sabbath is in [Exodus 31:13-17](#). Up to this point, it looks as though there may be a basis for the idea that the seventh-day Sabbath is referred to as the ‘**shabbath**’ in the Scriptures and the annual feasts are called **shabbathown** days. Let us dig deeper.

Let us look at another place in the Torah where the Sabbath day is mentioned.

In [Leviticus 23](#), Yah’s seventh-day Sabbath is the first feast in the list of appointed times He refers to as ‘My feasts.’ He tells us:

“Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.” (Leviticus 23:3)

‘Sabbath’ translated here is ‘**shabbath**’ from the Strong’s Hebrew #7676. It means ‘*intermission*’ or ‘*sabbath*.’

‘Rest’ is translated from ‘**shabbathown**,’ Strong’s Hebrew #7677. It means a ‘*shabbatism*’ or special holiday.

If we were to rewrite this verse with the meanings of the words as shown above, it would say something like this. ‘Six days shall work be done: but the seventh day is the intermission for shabbatism (or special ‘holiday’ or holy day), a holy convocation; ye shall do no work therein; it is the intermission of YHWH in all your dwellings.’

That gives us a little different sense of Yah’s seventh-day Sabbath, doesn’t it?

Yah refers to the seventh-day Sabbath by the Hebrew term '**shabbath shabbathown**' or *intermission* for *sabbatism* (special holiday or holy day) in [Leviticus 23:3](#) as shown above, as well as in [Exodus 16:23; 31:15; & 35:2](#).

When there is a **shabbath** or an intermission, what is it indicating? The Sabbath commandment tells us that the seventh-day Sabbath is an intermission from doing our own work. Yah indicates that **shabbathown** is a special holy day for a particular purpose. So the shabbath shabbathown is an intermission from our own work to take care of ourselves and others, to focus on our relationship with Him and His people, so we may all commune together on His set-apart day.

When we look at our Heavenly Father's own definitions of His Sabbath days, we learn that He sometimes referred to His Sabbaths in the Torah as '**shabbath**' without '**shabbathown**,' and more often referred to them as '**shabbath shabbathown**' days. The result of this digging into the Scriptures shows that Yah's definitions of His Sabbath days and His commands of what to do on them do not put them into a separate class of day from the annual Sabbaths or **shabbathown** days. This is because He Himself also defined His seventh-day Sabbaths as **shabbath shabbathown** days.

Other Scriptures Where Shabbath & Shabbathown are Used

Let us dig a little deeper into this subject of **shabbath** and **shabbathown** days. The only other feast day referred to as a **shabbath shabbathown** day is the Day of Atonement in [Leviticus 23:26-32](#).

The feast days referred to as '**shabbathown**' days without '**shabbath**' included in the description are the Feast of Trumpets – the 1st day of the seventh month ([Leviticus 23:24](#)) and the 1st day of the Feast of Tabernacles which is a seven-day feast ([Deuteronomy 16:13-15](#)), along with the 8th day when it was completed. YAH calls the Feast of Tabernacles a seven-day feast over and over in several places, and then tells us that the '8th day' is a Sabbath (**sabbathown**) and a holy convocation ([Leviticus 23:34-42](#)).

By only looking at the above-mentioned passage about the Feast of Tabernacles in [Leviticus 23:37-42](#), along with the Fourth Commandment in [Exodus 20](#) & [Deuteronomy 5](#), one might inaccurately conclude that all of the annual Sabbaths are **shabbathown** days, and the seventh-day Sabbaths are **shabbath** days. However, when we dig a little deeper into Yah's Word, we learn that this is not the truth. As we have seen so far, this distinction is not made in Yah's mind, or in His description of His Sabbath days.

Here is a chart showing Yah's **shabbath** days, **shabbathown** days, and **shabbath shabbathown** days.

Shabbath Days – Shabbathown Days & Shabbath Shabbathown Days		
shabbath (7676) <i>intermission</i>	Exodus 20:8-11	The seventh-day Sabbath – 4 th Commandment
	Exodus 31:14 & 16	The seventh-day Sabbath
	Deuteronomy 5:12-15	The seventh-day Sabbath – 4 th Commandment
	Leviticus 23:6-8, 11&15	Feast of Unleavened Bread - 15 th day of 1 st month
shabbathown (7677) <i>shabbatism or special holy day</i>	Leviticus 23:24	Feast of Trumpets – 1 st day of 7 th month
	Leviticus 23:39	Feast of Tabernacles – 15 th day of 7 th month &
	Deuteronomy 16:13-15	22 nd day of 7 th month – [8 th day after 7-day Feast]
shabbath (7676)	Exodus 16:23	The rest (7677) of the holy Sabbath (7676)
shabbathown (7677)	Exodus 31:15	The Sabbath (7676) of rest (7677)
	Exodus 35:2	A Sabbath (7676) of rest (7677)
	Leviticus 23:3	The Sabbath (7676) of rest (7677)
	Leviticus 23:27-32	The Day of Atonement (10 th day of 7 th month)

During the Feast of Unleavened Bread, Yah referred to the 15th day of the month as a **shabbath** day without the **shabbathown** used in the description. This is important for us to note, because the traditional assumption claims that the 15th day of the month is a **shabbathown** day and an annual Sabbath, and that a seventh-day Sabbath can land anywhere during the feast. This speculative conjecture is used to support other unscriptural ideas, as well.

We are to count from the morrow after the '**shabbath**' (7676) for the Wavesheaf offering. This is referred to as the 16th of the month in historical writings, which Josephus notes. This should indicate, even to those who have not done a thorough study of the issue, that the 'annual Sabbath' of the 15th is also Yah's seventh-day Sabbath. As noted in the chapter, '[The Torah & the Scriptural Sabbath part 2](#),' Philo tells us the seventh-day Sabbath is on the full moon and is the first day of the Feast of Unleavened Bread and the Feast of Tabernacles on the 15th day of the first and seventh months respectively. That chapter would be an excellent review for helping us understand the principles of Sabbath-keeping.

When we think about the above information and look at our Gregorian Calendars on the wall, we have to recognize that Saturday does not consistently line up with the full moon on the 15th day of the 1st and 7th months when Yah commands us to honor His feasts. Saturday also does not consistently line up with the full moon on the first and seventh months on the present Jewish religious calendar, which combines the lunar month and the solar 'Christian' planetary week that was brought in by Constantine. This information in itself should confirm to us that something in the method of timekeeping has changed since the destruction of Jerusalem. This would necessarily cause us to recognize that we are no longer

honoring the same seventh-day Sabbath that our Messiah honored. The chapter called '[The Original Timepiece in History](#)' gives a whole lot more information on this issue, if you haven't read it yet.

We have chosen to follow our Saviour's example. As His disciples, we are called to put on His mind. Our Messiah testified of Himself that He didn't say anything of Himself but what His Father gave Him to say ([John 5:19 & 30-33](#)). We are earnestly entreating our Heavenly Father to teach us how to recognize His voice and His ways so that this can be our testimony in every area of our lives, as well. We encourage you to do the same. Our Messiah also stated that "*Man shall not live by bread alone, but by every word that proceeds from the mouth of God,*" ([Matthew 4:4](#)) quoting from the Torah in [Deuteronomy 8:3](#).

It is our prayer that you will prayerfully study and consider all of the above passages within their contexts. Yah's own words used within their contexts will completely dismantle the false foundation which assumes that Yah's annual Sabbaths are honored according to the moon and His seventh-day Sabbaths are on Saturday.

We pray that your eyes will be opened to the fact that the one who was prophesied to change times and laws is still alive and well and that we have ignorantly supported his calendar and honored his method of timekeeping. The sad thing is that we thought we were obeying our Creator's command to keep the seventh-day Sabbath according to the adversary's calendar. Yah's enemy has deceived the whole world by developing an unscriptural method of timekeeping so that people believe they are honoring the true God of creation on a seventh-day Sabbath that is not related to the moon's phases.

It is impossible to find Yah's true Sabbath on a solar-only pagan calendar that has redefined the scriptural meaning of a month to exclude the moon! This is because Yah's appointed times are shown by the moon. When we are ignorant of Yah's appointed times or seasons as shown by the moon, we will accept the idea that the seventh day of an uninterrupted cycling week, based upon a solar-only pagan religious calendar that has redefined Yah's Scriptural understanding of a month, can actually show us the right day to observe Yah's Sabbath!

Review

As we have seen in the scriptural passages throughout this book, all of Yah's appointed times or feasts are determined according to the moon. The seventh-day Sabbath is the first in a list of Yah's feasts in [Leviticus 23](#), and all of the rest of them are still honored according to the moon's phases by those who understand the Hebrew lunar-solar calendar.

As we have seen above, there is no distinction indicated in Yah's definitions of His weekly and annual Sabbaths that would justify calling the seventh-day Sabbath a **shabbath** in contrast to calling the annual Sabbaths **shabbathown** days and

honoring them by two distinctive calendar systems. He calls His seventh-day Sabbath '**shabbath shabbathown**' or *intermission* for *sabbatism* (special holiday) in more passages than He calls His Sabbath by the term '**shabbath**' alone.

Our Heavenly Father is calling us back from those traditions of men that would cause us to suppose that we can honor His seventh-day Sabbaths on a pagan solar-only reckoned calendar. He warned of the world dominion that would think to change times and laws ([Daniel 7:25](#)). We don't want to be caught any longer in Satan's deceptive snare of adding to or diminishing from Yah's Words ([Deuteronomy 4:2 & 12:32](#), & [Proverbs 30:5-6](#)).

Other Related Speculative Conjectures Examined

The 'high days' of the feasts are thought to be days that the seventh-day Sabbath and the annual Sabbath fell on the same day. This may be true – but the application may not be what we have thought. When we think that Yah's seventh day Sabbath is on Saturday, the term 'high day' takes on a different meaning than was originally understood. We assume that the 'high days' or 'high Sabbaths' only occurred every so often when an annual Sabbath and a 'Saturday Sabbath' happened to coincide.

As we have seen, the 'high days' or the seventh-day Sabbaths that fell upon the same day as the annual Sabbaths were on the full moon, which was the 15th day of the first month and the 15th day of the seventh month. Philo's writings show that the seventh-day Sabbath which began the Feast of Unleavened Bread and the Feast of Tabernacles was on the full moon & on the 15th day of the month. We have shown this in several places in this book. With all of the scriptural and historical evidence, we must reconsider our traditional concept of a seventh-day Sabbath cycling through the feasts and occasionally landing on the 15th day of the month.

Application of the Principles of Sabbathkeeping

We are to have the Bible and the Bible only as our rule of faith and doctrine. We are to compare scripture with scripture to come up with our understandings.

Now let us get back to the principle of the difference between doing our own work and doing Yah's work on the Sabbath. This principle is addressed in [John 5:1-18](#), which our Messiah so clearly stated He was doing when they judged Him for doing things on the Sabbath that they saw as unlawful work. That principle will also cover the distinctions we tend to make in our thinking about what we should do and should not do on the Sabbath. Yah commanded in the law to 'do all thy work' in six days and not to do any work - in context denoting our own work - on the Sabbath. This law has no bearing on what He commands the priests to do on the Sabbath, which appears to violate the command to do no work in the fourth commandment, and they are held blameless for doing.

This understanding of Sabbath-keeping and Sabbath-breaking in the eyes of Yah, as shown through the principles our Saviour addressed, will cause a great question in the mental distinctions between what work is allowed on a **shabbath** day and what is allowed on a **shabbathown** day, to distinguish them from each other.

There would be no difference in principle between when the priest in the temple prepared bread, roasted a lamb, and burned sacrificial carcasses on the Sabbath at Yah's command and being blameless, and when the head of the family, also commanded by Yah to act as priest of his family, prepared bread, roasted a lamb on the Sabbath and burnt up any leftovers, if indeed the Passover and first day of Unleavened Bread was a Sabbath. Do you see how the principles would apply here?

Now if we understand the concept that *"I will have mercy and not sacrifice"* also in the above context, if indeed the children of Israel baked unleavened cakes on the Sabbath of the 15th, - here referred to as a **shabbath** – because Yah never calls it a **shabbathown** – at the command of God because they were on a journey out of Egypt and hadn't had time to prepare beforehand, would Yah consider this to be a violation of the Sabbath day?

Remember also that the head of the family was doing the work of the priest before Israel sinned by going into idolatry at Mount Sinai, after they entered into covenant with Yah. The priests were commanded to bake the cakes for the table of showbread on the Sabbath day. Why would it be a sin for the children of Israel to prepare 'that which you must eat' – unleavened bread – at Yah's command on the 15th?

The children of Israel were commanded not to kindle a fire on the Sabbath after they were in the wilderness. It says nothing about burning up the leftovers on a fire that had been kindled before the Sabbath began and was still burning in the morning when it was time to burn the remainder of the meal, if it hadn't already been eaten.

After we have looked at all the evidence with a right dividing of the Word regarding the principles of Sabbath-keeping, it appears that many of our thoughts are based upon false ideas of what is and is not allowed on the **shabbath** in comparison to what is allowed on the **shabbathown** and which days are **shabbath** days vs **shabbathown** days.

With that observation in place, let us explore the term 'servile work.'

Servile Work

Every time the term 'servile' work is used, it is 5656 in the Strong's concordance. Let us look at this definition:

5656 – from 5647 – *work* of any kind.

5647 – a primitive root; to *work*, in any sense.

There is no distinction in the Hebrew between the ‘no work’ on the **shabbath** of the 15th day of the 1st month, when the children of Israel were commanded to prepare only ‘that which they must eat’ (the unleavened bread Yah commanded them to prepare and eat each day of the Feast of Unleavened Bread), and the ‘no servile work’ on the **shabbathown**, on which they were commanded to gather boughs and make booths.

The only way we can put all this together in context is to understand that there is a difference in Yah’s mind between work that He commands us to do on His appointed times, whether they be on the seventh-day Sabbaths or the annual Sabbaths – some of which were referred to as **shabbathowns** – and doing our own work.

Now it is evident that it does not matter whether a day is a **shabbath** day or a **shabbathown** day or even a **shabbath shabbathown** day, because the same rules regarding ‘servile’ work apply. Yah’s Sabbaths are for sanctifying His people, for His people delighting themselves in Him, and doing what He has given them to do that day, not for doing their own work.

An Unaddressed Issue

One of the glaring unaddressed issues on the assumed differences between **shabbathown** days in which ‘no servile work’ was to be done and **shabbath** days in which ‘no manner of work’ was to be done, is what people were to do when the two types of days coincided.

If the seventh-day Sabbaths and the annual Sabbaths could fall on the same day, which one would take precedence? How could they honor both of them, if doing the things commanded to do on the **shabbathown** would cause them to sin against the **shabbath**?

It claimed that a high Sabbath is when both a **shabbathown** and the **shabbath** fell on the same day ([John 19:31](#)). However, it is clear that the 1st day of the Feast of Unleavened Bread was an annual **shabbath** and a seventh-day **shabbath**, with no **shabbathown** in the description. If this understanding is true, then which set of commands would apply to the day? If it was not allowed to roast a lamb on the Sabbath or bake unleavened bread or burn the carcass, if there were leftovers, how did they observe ‘the high Sabbaths’ without sinning? We are in a very dangerous place to claim that something is sin that Yah has not called sin.

If we say that the children of Israel could not have been honoring a seventh-day Sabbath on the very first Passover and Feast of Unleavened Bread when they were coming out of Egypt because it would have been work to roast the lamb,

bake the bread, and burn any possible leftover carcass, how could they honor it in the New Testament reference? (*John 19:31*)

We pray that pride of opinion and the desire to be accepted by others who see things the same way will not keep someone from acknowledging the inaccurate claims made for the distinction between 'no work' on the **shabbath** days and 'no servile work' on the **shabbathown** days. We pray that those holding this view will surrender to the whole Word of God for your understanding in this area.

It would be a Sin to Obey YHWH's Commands

When we consider the full implications of the suppositions of the contrast between the **shabbath** days and the **shabbathown** days, we find a picture of a God who makes it impossible to obey one of His commands without disobeying another – and the death penalty is attached for disobedience! After all, if the **shabbath** and **shabbathown** days coincide and have different requirements, it would be a sin to set aside one set of His commands for that day.

The Royal Law & A New Heart

James reminds us that it is sin for us to disobey the Words of Yah in the royal law or the law of liberty (*James 2:8-12*).

"If you fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, also said, Do not kill. Now if you commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

When we take the time to examine the meaning of the royal law by comparing scripture with scripture, we find that James was referring to some statutes Yah spoke in *Leviticus 19:15-19*, as well as the Ten Commandments.

Sin is disobeying Yah's Words in the royal law included in the statutes, not just offending in one point of His Ten Commandment law! If you have not noted this in the past, please take the time to carefully compare Scripture with Scripture and ask our Heavenly Father to teach you, because many of us have overlooked this definition of sin in the New Testament and think that the passage defines the law of liberty as the Ten Commandments only.

Many of us have been taught that Yah's statutes and judgments were nailed to the cross with the Law of Moses. We tend to pick and choose which statutes in the Law of Moses we want to obey. Some churches emphasize the dietary laws and forbid eating unclean meats (*Leviticus 11*). Others emphasize the tithes. Some

churches tell us that everything in the Law of Moses was nailed to the cross, and now we live by only the New Testament, the Protestant creed of their church, or the Roman Catholic Church's Canon Law. Others tell us that the annual Sabbaths were nailed to the cross but that the seventh-day Sabbath is still in effect.

When we do a prayerful and careful examination of the Scriptures, we will find that the ordinances of the altar are no longer required for us – in other words, we are not required to kill animals for sacrifices to look forward to our Messiah's provision for us. This is better than accepting what someone tells us about a couple of texts in the New Testament that seem to indicate we do not need to honor all of Yah's words in the statutes any more. We will discover that Yah's New Covenant is summed up in these promises.

“And this is the covenant that I will make with them after those days, I will put My laws into their hearts and in their minds will I write them.” (Hebrews 10:16 & Jeremiah 31:31)

What laws does Yah tell us that He will write on our hearts?

“And a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep my judgments and do them.” (Ezekiel 36:26-27)

Yah tells us that His Spirit will cause us to walk in His statutes, and we will keep His judgments and do them. Have you received the New Covenant? Has Yah put His laws in your heart? Is He writing His laws in your mind?

If you are willing to let Yah's Word define sin in your life and repent for leaning unto your own understanding, He will honor His promise to give you a new heart and new spirit. You will find it a joy to study His Word and keep every command you find in it that applies to you. You won't find that hard place in your heart that finds an excuse to pick and choose between them and obey only the commands that are accepted by your preferred church group.

The traditional supposition that it is a sin to do on the 7th day Sabbath what is commanded to do on an annual Sabbath makes it look like the God of the Old Testament who gave the feast days was impossible to please. If His people obeyed His commands on the 15th day of the first and seventh month, they would be worthy of death if it was also the seventh-day Sabbath.

The children of Israel were commanded to live by every word that came out of Yah's mouth and not to add to or diminish from them (*Deuteronomy 4:2 & 12:32*). God didn't give an alternative when those annual Sabbath days were also seventh-day Sabbaths, so what were they to do? However, we have seen that this tradition is not based upon a right dividing of Yah's Words. Do we really want to leave this impression of God's character?

The foundation of this tradition leaves those who accept it with a very confused picture of Yah's character, as well as His definition of sin and His Sabbath-day commands. When we think it all the way through, it also means that the whole nation of Israel sinned every time they obeyed Yah's commands for the 15th day of the first and seventh months on the seventh-day Sabbath! We would not want to support any such idea that so damages our Heavenly Father's character.

"The Sabbath was made for man, not man for the Sabbath." (Mark 2:27)

The Sabbath was originally designed for special communion with our Creator. Our own work for our livelihood is set aside so we may spend special time with Him and our human family in a more focused way. We are commanded to spend time on His Sabbath days or '*intermission for sabbatism*,' doing what He commands us, which includes a holy convocation with others who love Him. We have the opportunity to 'go to the house of the LORD' and praise Him with others who are of like faith. He is the One who sanctifies us, and whatever He gives us to do on the Sabbath day is for our sanctification.

We want to look at Yah's principles of Sabbath-keeping here. When we do not have a clear picture of the scriptural principles of Sabbath-keeping, our assumptions of what should and should not be done upon the Sabbath day may not be based upon our Creator's intentions. If we do not understand His ways, we may be as mistaken in our ideas of Sabbath-keeping as were the Pharisees that our Messiah had the occasion to rebuke.

Principles of Sabbath-Keeping – THE SABBATH DAY

Our Saviour speaks of the principles of Sabbath-keeping in [Matthew 12:1-14](#); [Mark 2:23-28 & 3:1-6](#); and [Luke 6:1-11](#). He challenges our thinking in [Matthew 12:5](#):

"Or have you not read in the law, how in the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" The priests in the temple did a lot of work on the Sabbath that, if they had done in any other setting, would be considered sin. However, this was the work Yah commanded them to do on the Sabbath. This does not in any way violate the spirit of the Sabbath, nor does it violate the letter of the law on the Sabbath. There is a great distinction between honoring Yah and doing His work on the Sabbath, as our Saviour and the priests were doing, and doing our own work, as we are forbidden to do in the fourth commandment, which is further clarified in [Isaiah 58:12-14](#).

"And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD, and I will cause thee to ride upon the high places of

the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."

In the context of our Saviour's observation about the priests and the Sabbath day, we look at the situation where the disciples were walking through a cornfield and were hungry, so they began to pluck and eat the corn. Some of the Pharisees accused them to their Master of doing something that was unlawful to do on the Sabbath. Let us ponder this a bit.

Our Saviour didn't get picky with the ins and outs of the Pharisee's interpretation of what was and was not lawful to do on the Sabbath. He stated simply that *"in this place is one greater than the temple. But if you had known what this meaneth, 'I will have mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day."* (Matthew 12:5-8)

Let us ponder some more on the subject. The disciples were in the service of the Master. We do not know what they had done or had not done the day before in their service to Him. Today they were with the Master, and they were hungry. It appears, though, that for some reason they didn't have food with them. To meet their basic human need to eat, our Saviour allowed them to do what was thought of by some as unlawful work on the Sabbath. (Let us note that they weren't harvesting for later use or carrying it out of the field, nor were they buying the food and paying someone else to serve them. They were simply eating it while walking through a field.) Then He stated that the Pharisees were condemning the guiltless when they pointed it out.

This should give us great food for thought as to what our assessment of lawful and unlawful work is in relationship to serving our Saviour on the Sabbath. Perhaps we could say that they were not doing their own ways on that day or finding their own pleasure or speaking their own words but were honoring Him, as commanded in [Isaiah 58:13-14](#). Since that was their purpose on the Sabbath day, our Saviour stated that they were guiltless. Truly, they were delighting themselves in the LORD.

Another Example

Another example which our Saviour gave in this context was the situation with David and his men who were on the run from King Saul. They went into the house of the Lord and ate the showbread which it was not lawful for him or his men to eat, but only for the priests. *"I will have mercy and not sacrifice."* The priest saw the basic human need for hungry men to eat while on the king's errand, as David explained it, and our Saviour did not fault him for violating the law stating that the showbread was only for the priests. He shared the only food he had on hand to relieve the men who were suffering from hunger.

Have we learned to think in these principles in relationship with our Heavenly Father's laws? Have we put on the mind of Christ in these areas yet? Our Saviour has challenged our thinking and admonished us to realize that where our thinking is like the Pharisees, we, too, are condemning the guiltless. Would we also fault the disciples for doing that which was 'unlawful' on the Sabbath? Would we refuse to feed the hungry with what we have on hand because of the law or fault those who do feed them?

When our Saviour was going to heal the man with the withered hand, the Pharisees wanted to accuse Him of working on the Sabbath. They were so concerned about 'the letter of the law,' or their definition of 'work' on the Sabbath, that they couldn't rejoice with a man who was healed on the Sabbath day! They felt that they had to preserve the nation from 'Sabbath breaking' so they wouldn't have to go into captivity again. They, who would work on the Sabbath to rescue a sheep that fell into a pit, condemned the healing of a man on Sabbath, who was much more valuable than a sheep. Truly their minds were blinded to the loving Spirit of our Heavenly Father and the liberty of the Sabbath, as their minds were in captivity to Satan.

As we ponder what was and was not lawful to do on the Sabbath day, let us look at the idea some have espoused that gathering sticks and branches is a sin when Yah commanded them to do it on a **shabbathown** day, if that day coincides with the seventh-day Sabbath.

Numbers 15:29-36 – Sticks and Boughs

"But the soul that doeth presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD, and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken His commandment, that soul shall be utterly cut off; his iniquity shall be on him. And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day...And all the congregation brought him without the camp and stoned him with stones, and he died as the LORD commanded Moses." (Numbers 15:29-36)

This passage is given as an example that the man in [Numbers 15](#) who gathered sticks on the Sabbath day and was stoned for it shows the severity of Yah's response to the sin of Sabbath breaking. This is a very serious offence, and when we think that the seventh-day is the Sabbath on Saturday, we may be very concerned for our brethren who are working on it, while believing that another day is the Sabbath.

This is compared with the command for the children of Israel to gather boughs on the 15th day of the seventh month. It is then claimed that if they gathered boughs it on the Sabbath day, that would be a sin, also. Therefore, the 15th day of the seventh month couldn't have been a Sabbath. It is claimed that it would have been a sin worthy of the death penalty for the children of Israel to gather boughs as

commanded on the 15th on the seventh-day Sabbath, because the man was stoned for gathering sticks on the Sabbath day.

Let us think about this claim for a little bit. Whether the first day of the Feast of Tabernacles was a seventh-day Sabbath or not is not the issue we will consider at this point. Have we forgotten the basic principles of delighting ourselves in the LORD in a special way on the Sabbath? Let us consider that *"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"* (Matthew 4:4 & Deuteronomy 8:3)

The man spoken of in [Numbers 15](#) who picked up sticks violated an express command of God. When we read the passage in context, it is clear that Yah judged the situation as presumption. The man knew it was the Sabbath day. He knowingly chose to do his own thing that Sabbath, which he had been forbidden to do that day. This principle is addressed in [Isaiah 58:13-14](#). Was this man doing his own work or his own pleasure, or was he honoring God? Obviously, we would state that he was in disobedience to God and doing his own pleasure or doing his own work on the Sabbath day.

A person presumptuously doing their own work gathering sticks to build a fire against Yah's express command is a very different issue than a person picking up boughs and making booths at Yah's express command. Whose work is it? The principle of the people 'taking a Sabbath walk' in the woods, gathering branches, and shaping them into a booth at Yah's command would be no different than the priests offering sacrifices, and burning them with fire on the Sabbath at Yah's command.

Any one of these actions could be considered work, depending on a person's perspective. However, the issue is whether it is our own work which Yah has forbidden or work that He has commanded us to do and we have a heart response to honor His commands.

Our Saviour summed up this issue when He said in the context of the Sabbath day discussion in [John 5](#), *"My Father worketh hitherto, and I work."* (vs. 17) *'I do the work I see Him do, I speak the words I hear Him speak, and I do nothing of Myself.'* (vs. 19) That is our calling – to refrain from our own works and to do His work on the Sabbath.

The Sabbath principles our Saviour addresses in the passages above are expanded on throughout the New Testament. The whole plan of salvation comes to this simple principle of the Sabbath rest ([Hebrews 4](#)): we die to self and our own works for salvation and let Him live His life through us. Then our lives show forth the good fruit, the good works, which He ordained before that we should walk in them ([Ephesians 2:10](#)).

Let us consider the argument that compares the two actions – the man picking up sticks in defiance of Yah's express commands and the people gathering boughs

and branches in obedience to Yah's commands and say that neither one would be allowed on the Sabbath. Something done against Yah's express command on the Sabbath would be completely opposite of something like what the priests in the temple do when they "profane the Sabbath" to honor His commands. As our Saviour said, *"The Sabbath was made for man, not man for the Sabbath."* (Mark 2:27) Let us ponder what that means.

Jeremiah 17:21-22 – Bearing a Burden

"Thus saith the LORD, take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem, Neither carry forth a burden out of your houses on the sabbath day, neither do any work, but hallow ye the sabbath day, as I commanded your fathers." (Jeremiah 17:21-22)

Let us now consider the claim which indicates that it couldn't have been a Sabbath when the children of Israel left Egypt because they would have been working and causing their donkeys to bear a burden on the Sabbath day. Let us ponder the meaning of bearing burdens on the Sabbath day used within the scriptural context.

Our Saviour addressed this issue when He commanded the man He healed to take up his bed and walk in [John 5](#). We learn later in the narrative that the Jews had a problem with this because He had done these things on the Sabbath day. They told the man it was not lawful for him to carry his bed on the Sabbath. We will look further at the principles our Messiah used to deal with the charges of Sabbath-breaking later. First, we need to consider the lawfulness of the man bearing his bed, which was thought to be a burden, on the Sabbath and what that meant.

What is a Burden?

"Line upon line...precept upon precept... here a little, there a little..." (Isaiah 28:10)

"Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

The principle in operation here is comparing scripture with scripture to learn what is meant within its context. Let us look at the Scriptures which forbid the bearing of burdens on the Sabbath day and compare them. The first command not to bear burdens on the Sabbath is recorded in [Jeremiah 17:19-21](#), noted above. If we want to learn about Yah's view of anything, we must go to everywhere it is mentioned in His Word and get the sense of what He is saying and what He meant by it in its context, rather than reading our own meaning into the passage. We can find a clear explanation of bearing burdens on the Sabbath and how another prophet defined it.

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all

manner of burdens, which they brought into Jerusalem on the sabbath day, and I testified against them in the day wherein they sold the victuals...I commanded that the gates should be shut, and charged that they should not be opened until after the sabbath: and some of my servants and I stood at the gates, that there should no burden be brought in on the sabbath day.” (Nehemiah 13:15-21)

When we read the Scriptures in context, letting them explain each other, we find that the burdens mentioned in Nehemiah had to do with food and all kinds of ware that the people intended to take to the market to sell on the Sabbath, or that they bought from the market on the Sabbath. Our Father says that this is profaning His Sabbath. This would be prohibited on the Sabbath, because we are given six days in which to do our own work and to do commerce.

This understanding was also verified in our Heavenly Father's complaint against Israel in [Amos 8:5](#). They were saying in effect, 'when will the new moon be gone, and the Sabbath, so that we can buy and sell with false measures, and cheat the poor of our people...?' This shows that buying and selling was prohibited on the new moons and Sabbaths, so the people weren't honoring God even in their thoughts, because their predominant thought was waiting for sundown on the Sabbath and waiting for the time the new moon would be over, so they could get back to the marketplace for their unrighteous gain.

Let us look again at the fourth commandment. Note that *“six days shalt thou labour and do all thy work.”* Also, [Isaiah 58:13-14](#) expresses the principle even more clearly. *“If thou turn away thy foot from the Sabbath – (in other words, stop trampling on the Sabbath), from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the LORD and shall honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then...”*

This is the background of the issue that our Messiah was dealing with. The nation of Judah had gone into Babylonian captivity for 70 years in response to their violation of the Sabbath – not just the Sabbath on the seventh day of the week but also the land Sabbaths every seven years. They were determined not to do anything that might send them into captivity for idolatry or Sabbath-breaking again. They interpreted the Scripture for self-interest's sake and made the Sabbath a burden rather than a delight. Trying to remember and observe the myriads of laws that the Pharisees had added to the Sabbath made it a burden. The people could never be sure if they were doing everything right. All these man-made doctrines came from the command not to bear a burden on the Sabbath, which had been taken out of context and perverted.

Our Saviour was addressing the picture people might have of our Heavenly Father, and what He considered to be bearing burdens and unlawful work on the Sabbath. He rebuked the Pharisees' false doctrine of adding to Yah's Words by commanding the man He healed to take up his bed and walk.

The whole context of bearing a burden in the Scriptures was taking things to and from the market to buy and sell – not whether it would be work for a man to carry his bedding around on the Sabbath at our Saviour's bidding. He was simply doing what our Saviour had commanded him to do. He had been healed! He had been set free from the bondage of Satan, and our loving Saviour reproved the Pharisees through that healing, because they had redefined burden-bearing on the Sabbath and made the truth of God into a lie, calling something sin that our Father in Heaven does not call sin.

Our Messiah's Rebuke

Every story of our Saviour may be applied to our own situations now, in some manner. How can we apply the above Scriptures to the present situation? Let us think this through.

If we say that bearing a burden is not allowed on the Sabbath, and we define bearing a burden in any other way than the Scriptures show it in context, we are redefining sin and calling something sin that Yah does not call sin. He defined bearing a burden as gathering up crops or other things and carrying them or loading them on our animals to take to market and sell or buying things and carrying them or loading them on our animals to take home. If we define it any other way outside of that principle, we are partaking of the thinking of the Pharisees and would do well to seriously reconsider our thought processes because we are not rightly dividing the word of truth.

We are admonished in [Proverbs 30:5-6](#), *“Every word of God is pure, and He is a shield unto them that put their trust in Him. Add thou not unto His words lest He reprove thee, and thou be found a liar.”*

Please consider that if we are using a false idea of burden-bearing on the Sabbath to define whether a certain date could have been a Sabbath, we are on shaky ground. We too may find ourselves included in the rebuke of our Saviour that our worship of Him is in vain because we are teaching for doctrines the commandments of men ([Matthew 15:9 & Mark 7:7](#)).

Now that we have reviewed some misconceptions about the differences between shabbath days of 'no work' and shabbathown days of no servile work, and examined the principles of Sabbath-keeping, let us look at some of the passages offered as 'proof' that the Sabbath fell on some other day than the 8th, 15th, 22nd & 29th days of the lunar month.

John 7-9 – Yahshua Kept the Sabbath on the 23rd? “The Last Great Day of the Feast”

Yah's own words about His annual feasts and seventh-day Sabbaths helps us change the assumption that the 'last great day of the feast' (of Tabernacles) was

on the 22nd day of the 7th month in [John 7:37](#). Some think that the healing of the blind man was on ‘the seventh-day Sabbath’ of the 23rd, thereby ‘proving’ (to those who have not thoroughly compared scripture with scripture) that the seventh-day Sabbath fell on another date than the 8th, 15th, 22nd, and 29th of the lunar month.

Let us look at Yah’s own testimony in [Leviticus 23:34-42](#):

*“Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days** unto the LORD. On **the first day** there shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD; it is a solemn assembly; and ye shall do no servile work therein... Also in **the fifteenth day of the seventh month**, when ye have gathered in the fruit of the land, ye shall **keep a feast unto the LORD seven days**; on the **first day** shall be a **sabbath**, and on the **eighth day** shall be a sabbath....And ye shall take you on **the first day** the boughs of goodly trees... and ye shall rejoice before the LORD **seven days**. And ye shall keep a feast unto the LORD **seven days** in the year: it shall be a statute for ever in your generations; ye shall celebrate it in the seventh month. Ye shall **dwel in booths seven days**...”*

Please note above: Yah’s own words tell us over and over that the Feast of Tabernacles is a seven-day feast. The Hebrew name of this feast is ‘Succoth,’ which means ‘booths.’ The children of Israel were commanded to dwell in booths for seven days during the feast of Succoth. This confirms that the 15th day thru the 21st day was the seven-day feast in the seventh month.

Yah testifies over and over that the Feast of Tabernacles is a seven-day feast and we are to keep it for seven days. He also mentions the eighth day after the 15th as a Sabbath in which there is to be a holy convocation, which is the usual weekly Sabbath on the lunar-solar calendar.

As we can see, when we take Yah’s own words to heart, the last day of a seven-day feast must necessarily be the seventh day! This would put ‘the last great day of the feast’ on the 21st day of the seventh month and the healing of the blind man on the Sabbath recorded in John 9 on the 22nd day of the month – the eighth day in which they had a holy convocation – as they did every Sabbath day.

Since Yah makes it so clear that the Feast of Tabernacles is a seven-day feast, it would be adding to His Words for us to assume or teach that the last great day of a seven day feast is on the 8th day, or the 22nd, and that the Sabbath the blind man was healed on was the 23rd day of the seventh month. We are not willing to base an argument on a traditional assumption that disregards Yah’s own Words in His testimony about His feasts!

In fact, this passage clearly shows that our Messiah healed the blind man on the Sabbath, the day after 'the last great day of the feast,' on the 22nd day of the seventh month!

“The Pericope Adulterae”

For those who prefer to believe that the last great day of the feast was the eighth day, we would do well to consider the 'Pericope Adulterae.' While we were satisfied with the understanding above, that the last great day of the Feast of Tabernacles was the seventh day, someone told us that Josephus said that the last great day was the eighth day. We have not verified it, but when we asked someone about it, we were encouraged to do an internet search on the 'Pericope Adulterae.' It is apparently well known among Biblical scholars that the commonly known passage about the woman caught in adultery – presently found in most English translations in [John 7:53-8:11](#) – has not always been found there. There were early manuscripts of the book of John that either didn't include it, or included it at the end of the book of John or the end of the book of Luke, before the book of John.

We can see as we look at the text that this passage in [John 7:53](#) begins with – *“and every man went to his own house.”* Then [John 8:1-2](#) tells us: *“And Jesus went to the mount of Olives, and early in the morning He came again into the temple and all the people came unto Him, and He sat down and taught them.”*

We may look at [John 7:37-38](#), which tells us that our Messiah stood up on the last day, the great day of the feast, saying, *“If any man thirst, let him come unto Me and drink, and he that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.”* Then we have commentary and discussion about His claim and the fact that the officers recognized that no one else spoke as He did, and they didn't arrest Him and bring Him back to the Pharisees. Nicodemus takes up for Him, and they tell him that he can't find a prophet coming out of Galilee in the Scriptures. If we pick back up in [John 8:12](#), it would have still been the last great day of the feast. *“Then spake Jesus again unto them saying, I am the light of the world...”* At the end of John 8 we find our Messiah leaving the temple because they picked up stones to stone Him, and at the beginning of John 9, He comes across the blind man and heals him. [John 9:14 & 16](#) tell us that this is the Sabbath day, and apparently He has broken another one of their Sabbath-day rules.

If the primary argument used to support the last great day of the feast on the 22nd day of the month and the Sabbath on the 23rd day of the month depends upon the passage above, we may find ourselves leaning on a very weak support. If that passage was at the end of the book of Luke, or at the end of the book of John, we would find that the blind man was healed on the last great day of the feast – supposed to be the 22nd of the month - and referred to in that text as the Sabbath.

This would indicate that if, by the time of our Saviour, ‘the eighth day’ spoken of in [Leviticus 23:34-42](#) was referred to as the last great day of the feast, [John 7-9](#) minus the ‘Pericope Adulterae’ would actually verify that the 15th and the 22nd days of the seventh month were the Sabbath days our Saviour honored.

Joshua 5:10-12 - Wavesheaf on the 15th?

The First Passover in Canaan

“And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even on the plains of Jericho, and they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn on the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.”
(Joshua 5:10-12)

The passage above is also related to another speculative conjecture about an uninterrupted cycling seven-day week supported by a surface reading of the Scriptures. The idea is that Wavesheaf fell on the 15th because the children of Israel ate parched corn on the 15th, showing that the seventh-day Sabbath must have been on the 14th when the children of Israel came into Canaan with Joshua.

The passage looks very straightforward to some of us. It indicates that the evening of the 14th was the Passover. The children of Israel ate the old corn of the land on the morrow or morning after the Passover, on the 15th day of the month, which was the first day of the Feast of Unleavened Bread and the Sabbath. On the morrow after they ate the old corn of the land, which would have been the 16th, the expected manna did not begin again on the day after the Sabbath when they offered the wave sheaf.

However, for the benefit of those who haven't understood the passage this way, we will prayerfully consider all that is said in the Scriptures, noting comparative passages and the meanings of words. Let us look at the big picture of Yah's commands for this feast and compare them with pivotal words in this passage.

Types of Corn

Leviticus 2:14 – And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

firstfruits of green ears of corn – 7054

even corn beaten out of full ears – 1643

7054 – fem. act. part. of 6965 – something that *ris*es; a *stalk* of grain.

6965 – to *rise*

1643 – from an unused root meaning to *husk*; a *kernel* (coll.) i.e. *grain*.

Leviticus 23:14 – And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

eat neither bread, nor parched corn, nor green ears – 7039

7039 – from 7033 – *roasted* ears of grain

7033 – a prim. root [rather ident. With 7034 through the idea of shrinkage by heat]; to *toast*, i.e. *scorch* partially or slowly.

Joshua 5:11 – And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the self-same day.

eat of the old corn – 5669

parched corn - *

parched corn - #7033

5669 – same as 5668 – *passed* – i.e. *kept over* – used only of *stored* grain

* - this word is implied, according to the scribes or translators, so there is no number for it in the Strong's concordance.

- this word is not in the Strong's concordance, so I went to the Interlinear to learn what Hebrew word it was translated from.

7033 – a prim. root [rather ident. with 7034 through the idea of shrinkage by heat]; to *toast*, i.e. *scorch* partially or slowly.

If we compare the above scriptures with the Hebrew meanings of the words, there is no case for us to claim that the children of Israel ate parched corn on the morrow after the Passover. It simply says that they ate something that had been toasted, scorched or shrunken by heat on the 15th day of Aviv. Since the Hebrew has a good word for parched corn, and used it in context, it would not be reasonable to assume that the term 'parched corn' used in the above passage was the same food that was translated as parched corn in [Joshua 5:11](#). Since there are differences in the original words used to denote 'parched corn,' it wouldn't make sense to claim that they ate parched corn on the day after the Passover.

A Second Look

There is more to be seen in these compared passages. Let us look again carefully and prayerfully at [Joshua 5:10-12](#).

Vs. 10 And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even on the plains of Jericho.

Vs. 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn on the self-same day.

Vs. 12 And the manna ceased the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Verse 10 tells us that the Passover is on the 14th day of the month at even. (14th)

Verse 11 says that they ate the old corn of the land on the morrow after the Passover. (15th)

Verse 12 tells us that the morrow after they had eaten of the old corn of the land, the manna ceased. They didn't eat manna any more after that, because they were eating the fruit of the land of Canaan. (16th)

Let us compare this with the directions in [Leviticus 23:5-11](#).

Vs. 5 The fourteenth day of the first month at even is the LORD's passover. (14th)

Vs. 6 On the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Vs. 7 The first day you shall have a holy convocation: ye shall do no servile work therein. (15th)

Vs. 8 But ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is a holy convocation, you shall do no servile work therein. [21st]

Vs. 9 And the LORD spake unto Moses saying:

Vs. 10 Speak unto the children of Israel and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of firstfruits of your harvest unto the priest.

Vs. 11 And he shall wave the sheaf before the LORD and be accepted for you: on the morrow after the Sabbath the priest shall wave it. (16th)

Let us carefully compare the scriptures to one another and note some similarities and differences.

Passover is on the 14th in both verse 10 of [Joshua 5](#), and verse 5 of [Leviticus 23](#). (14th)

The Feast of Unleavened Bread begins on the fifteenth day of the first month. The first day is a holy convocation, in which no servile work is to be done [[Leviticus](#)

23:7]. They ate the old corn of the land on the morrow after the Passover [Joshua 5:11]. (15th)

Vs. 10 *When you come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of firstfruits to the priest.* (16th)

So they have to reap the harvest before they can bring a sheaf of the firstfruits – also called the Wavesheaf.

Are the children of Israel commanded to reap the harvest on the 15th as part of the work of the first day of the Feast of Unleavened Bread? No. They are commanded that when they harvest their fields, they are to wave the sheaf before the LORD on the morrow after the Sabbath. The harvesting of the field is not to be done on the day they are commanded to do no servile work. Yah simply says that when they have harvested, they are to offer the firstfruits – on the morrow after the Sabbath.

Now, if you note very carefully, you will find that the morrow after the Passover - the day they ate the old corn of the land, - was the same day they were commanded to do no servile work. (15th)

What is more than that, we note that the morrow after they ate the old corn and unleavened cakes on the 15th was also the day they stopped receiving the manna, and ate the fruit of the land of Canaan. (16th)

Since the contrast in the passages showed that they ate the old corn and the unleavened cakes on the morrow after the Passover, and the fruit of the land on the morrow after that, this would indicate that they were obeying the command not to eat bread, parched corn or green ears until the day they offered the wave sheaf. This reasoning would be truer to the sense of the Scriptures and to the sequence of [Leviticus 23](#).

Now, if we take all this together, it would indicate that the Sabbath (7676) mentioned in [Joshua 5:11](#) is also the first day of the Feast of Unleavened Bread mentioned in [Leviticus 23:6-7](#), in which they were to do no servile work. (15th)

When all the passages of Scripture are compared, including the word studies in the section above, and are taken together with the command to do no servile work on the first day of the Feast of Unleavened Bread – which would indicate that they could not harvest their fields on that day – and the Wavesheaf being offered on the day after the Sabbath (7676), -- we can see that the suppositions in this idea of the Wavesheaf on the 15th are unfounded. In fact, these passages compared with one another would clearly indicate that the 7th day Sabbath of the first day of the Feast of Unleavened Bread was on the 15th day of the first month. Once we dig into the Scriptures, it is quite evident that the 16th of the first month or Abib, was the Wavesheaf.

Unfortunately, the translators of the KJV did not take to heart the admonition in [Proverbs 30:5-6](#) telling us not to add to the words of Yah. They added 'corn' after

parched, when there was no textual indication it should be there. Thankfully, we have the Strong's Concordance and the Interlinear, and we can dig in and get a better sense of the original meanings of the Hebrew words used.

Let us see if there is another witness to this understanding of the Scriptures.

Historical Confirmation - Wavesheaf on the 16th Day of the First Month

In **The Antiquities of the Jews, Chapter 10, section 5**, Josephus, a Jewish historian that lived before and after the destruction of Jerusalem in AD 70, has this to say about the Passover season:

(248) *"In the month of Xanthicus, which is by us called Nisan, and is the beginning of the year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. (249) The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continued seven days, wherein they feed on unleavened bread... (250) But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day, they do not touch them. (251) They take a handful of ears, and dry them, then beat them small and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire they leave the rest for use of the priest; **and after this it is that they may publicly or privately reap their harvest.**"*

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16th day of the first month. This passage tells us that the children of Judah were obeying what **Leviticus 23** says about the Feast of Passover, Unleavened Bread and the Wavesheaf.

When we do not add to or diminish from Yah's words in the Scriptures, it can become clear to us that the 15th day of the first month of every scriptural lunar-solar year is the seventh-day Sabbath. As we noted in the section on **shabbath & shabbathown** days, the first day of the Feast of Unleavened Bread is called a **shabbath**, and never a **shabbathown** day. When we think about it, it becomes clear that the traditional seventh-day Sabbath on an uninterrupted seven-day cycle unhinged from the month cannot be the Sabbath day of the Scriptures. A solar-only year of 365 days does not divide by seven in such a way that the 15th day of the first month is always on a Saturday.

The Day of Pentecost Dilemma?

Some people who do not understand the count to Pentecost may claim that the lunar Sabbath-keepers have a dilemma for the count to the Day of Pentecost. This is because they do not understand how it works. The first misunderstanding is that they believe they are to begin the 50-day count after the only Saturday Sabbath within the Feast of Unleavened Bread. This mistake is based upon an assumption that the Passover was a **shabbathown** day. We have shown that Yah describes the 15th day of the first month as a **shabbath** day and never a **shabbathown** day.

We have seen by comparing Scripture with Scripture for the date of Passover in Joshua, Yah shows that the 15th day of the first month was on a seventh-day Sabbath. In the chapter '[Lunar Perplexities & Scriptural Solutions part 2](#),' we have also shown that the 15th was the full moon and the annual Sabbath. In fact, when we look into [Psalm 81:3](#) and compare it with [Numbers 33:3](#), it confirms that the children of Israel left Raamses on the 15th day of the month, although they didn't leave Egypt proper until after that. On the day after the annual Sabbath, which was also the seventh-day Sabbath, they were commanded to offer the Wavesheaf.

It is claimed – “**Note:** There is no date given for Pentecost, Wavesheaf, the weekly Sabbath, and the new moon is missing. If the Sabbath is based upon the moon, then Pentecost would always be on the same date every year, but God gave no date, instead there was an elaborate way of counting fifty days from the Wavesheaf.”

Scriptures and history testify that the seventh-day Sabbath was on the 15th day of the first month during the Feast of Unleavened Bread and the seventh month during the Feast of Tabernacles. This was also upon the full moon day. Therefore any speculative conjecture regarding the reason Yah didn't actually state the dates in the Scriptures would be just that – speculative conjecture that is adding to or diminishing from Yah's Word. This is quite easy for us humans to do, especially when we are trying to get the Scriptures to support our traditional understanding of doctrine. It takes a lot of discipline not to add to Yah's words in our own minds, because we tend to do it without even realizing it. This is why we are warned *“Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.”* (Proverbs 30:5-6)

It is claimed – “**Note:** There is no date given for Pentecost or Wavesheaf, proving that the date is not consistent every year.”

We do not know why Yah chose not to write the dates in the Scriptures for the Wavesheaf except to state that the count began the day after the Sabbath. He doesn't tell us. Since He doesn't tell us, it doesn't mean that it 'proves' that the date isn't consistent. Yah's lack of supplying a date for the Wavesheaf or Pentecost does not prove that an uninterrupted seven-day cycling Saturday is the Sabbath.

Perhaps Yah did it so that down here at the end of time, if we were deceived by the one who would think to change times and laws and were attached to our traditional Saturday Sabbath, we would offer this argument to support our tradition. However, as we have seen throughout this book, the Scriptures do not support an uninterrupted seven-day cycle for the Sabbath, neither do Jewish historians contemporary to our Messiah.

Since we have gotten this far, before we go into the count to Pentecost according to the Scriptures, we will note that the first month of the year has the Sabbath on the 15th day of the month, and the month was related to the moon. Now, if we think about this, we will realize that the 15th day of the first month, when the children of Israel began their trip out of Egypt, was the seventh-day Sabbath! This relationship to the full moon is confirmed in [Psalm 81:3](#). A thoughtful consideration of the fourth commandment in [Deuteronomy 5:15](#) indicates that Yah's bringing the children of Israel out of Egypt is the reason He commanded them to keep the Sabbath Day. [They were free to leave with the agreement of the Egyptians on the 15th day of the first month.]

Two Months in a Row

Let us ponder what we have seen so far within the answers to some of the popular misconceptions about the seventh-day Sabbath. If the seventh-day Sabbath was on an uninterrupted cycle back to creation, as our tradition has taught us, then the first two months coming out of Egypt should indicate it. However, the Scriptures show that the full moon was related to the 15th in the first month, and on the second month, the Sabbath was recorded on the 22nd day of the month.

We have seen in the chapter '[Lunar Perplexities & Scriptural Solutions – The Beginning of the Month part 2](#)' that both the Scriptures and history indicate that the Sabbath on the 15th of the first month was always on the full moon, and was also the seventh-day Sabbath and the first day of the Feast of Unleavened Bread. If the Sabbath was on an uninterrupted seven-day cycle like we have today, the second month should verify this. Let us consider the dates involved.

We have already seen in [Exodus 16](#) that the 22nd day of the month was a Sabbath. Since the 22nd day of the second month was a Sabbath, the 29th day and the 8th and 15th days were also Sabbaths! This means that the traditional assumption of an uninterrupted seven-day cycling Sabbath is shown to be inaccurate in the second month after the children of Israel left Egypt!

The Feast of Weeks or Shavuot

[“And ye shall count unto you from the morrow after the sabbath, from the day you brought in the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days...”](#)
(Leviticus 23:15-16)

Please note that the count to Shavuot, which means ‘sevens,’ also referred to as the Feast of Weeks, begins during the Feast of Unleavened Bread, from the day of the wave sheaf, which was offered on the day after the Sabbath. Note that it says, *‘from the day you brought in the sheaf of the wave offering, seven Sabbaths shall be complete.’*

This command is repeated in [Deuteronomy 16:9-10](#):

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God according as the LORD thy God hath blessed thee.”

When we compare the two verses, we find that ‘weeks’ [**shabuwa** (H7620)], mean the same as the Sabbaths referred to in Leviticus. This clarifies that the count of the Sabbaths begins on the first day of the week, the day after the Sabbath when the Wavesheaf is offered. We are commanded to count each set of seven days that ends with the Sabbath. This would be the *‘seven Sabbaths shall be complete.’* If we were to count every day of the seven sets of days, it would be 49 days.

For those who might make a distinction between counting every seven days as a week and weeks that end in Sabbaths, the difference is shown here. The count to the Feast of Weeks is to include seven complete **shabuwa**. ‘Complete’ here is from **tamiym** (H8549), meaning ‘entire’ in this context, so we are to count seven entire ‘sets of seven days’ that end in the Sabbath.

Counting Seven Lunar Weeks

Let us look at how seven weeks would be counted on Yah’s lunar-solar calendar. Note that in the first column, we have the number of the **shabuwa**, or weeks being counted.

Month #1 - Abib							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
1	16	17	18	19	20	21	22
2	23	24	25	26	27	28	29
							(30)

Note above: We begin our count of weeks on the 16th day of the first month. There are two full weeks noted in the first month. Note that the days within the week are counted to come to 2 complete weeks above. There are 14 days included within two weeks.

As we go to the next month, please note that the 30th day and the 1st day of the month are not included within the weeks. The count of the days within the seven weeks is shown when the passage says seven weeks complete.

Month #2							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
3	2	3	4	5	6	7	8
4	9	10	11	12	13	14	15
5	16	17	18	19	20	21	22
6	23	24	25	26	27	28	29
							(30)

Note above: With the two weeks from the first month, Abib, and the 4 weeks from the second month, we have come to six full weeks by the end of the second month.

Month #3							
Shabuwa/ Week #	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	New Moon or Sabbath
							1
7	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
							(30)

Note above that the end of seven weeks is on the 8th, the first Sabbath of the third month. Note also that the day after the weeks are counted is the 9th day of Sivan. There is no mention in this passage of a 50th day for the Feast of Weeks, but there is a passage from Numbers which would indicate that the Feast of Weeks is to be honored the day after the weeks are counted. We will look at that further, below.

Numbers 28:26 speaks of *'the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have a holy convocation, ye shall do no servile work.'*

If we were to count the days of the week from the 16th day of the first month until the 8th day of the third month, we would count 49 days. However, if we were to count the days not included in the week, we would have a few more than 49 days. Note that there would be at least 51 days, depending how long each moon cycle was, but the passage above says nothing about counting the days between the seven weeks, it simply says to count seven weeks until the Feast of Weeks.

Remember that 'Shavuot,' the Hebrew term for the Feast of Weeks, means 'sevens.' This is because we count seven sets of seven, and celebrate it in the next day.

Many times in the Hebrew way of writing, the same concept will be said in two different ways. This is commonly done throughout the Scriptures, and an observant person will use these parallels to understand the double emphasis of what is being said. Many who understand this see [Leviticus 23:15-16](#) above as showing two ways to get to the same date. This way, the passages above dovetail to show the same timeframe for the Feast of Weeks.

When we understand this, Philo's curiously worded statement about seven sevens, with the addition of a unit, we will see that they support the understanding of the Sabbath according to the lunar cycle. We will look at them below.

Philo on Pentecost:

"The solemn assembly on the occasion of **the festival of the sheaf** having such great privileges, is the prelude to another festival of still greater importance; for **from this day the fiftieth day is reckoned, making up the sacred number of seven sevens**, with the addition of a unit as a seal to the whole; and this festival, being that of the first fruits of the corn, has derived its name of Pentecost from the number of fifty" (Philo Judaeus, *The Special Laws*, II, XXX, section 176).

(160) "And also **the day on which is offered the sheaf of corn**, as an offering of gratitude for the fertility and productiveness of the plain, as exhibited in the fullness of the ears of corn. And the **day of Pentecost**, which is numbered from this day by **seven portions of seven days**, in which it is the custom to offer up loaves, which are truly called the loaves of the firstfruits, since, in fact, they are the first fruits of the productions and crops of eatable grain, which God has given to mankind, as the most practible of all his creatures." (Philo Judaeus, *Decalogue XXX*, sections 160-161)

We learned that the festival of the sheaf is always the 16th day of the first month in the Scriptures and history contemporary to our Messiah. Let us look at the next part of the first quotation above, adding emphasis after "for **from this day the**

fiftieth day is reckoned, making up the sacred number of **seven sevens**, with the addition of a unit as a seal to the whole;”

Philo tells us that they were counting seven sevens. This is seven weeks complete, as the Scriptures tell us, or seven complete **shabuwa**, then the addition of a unit as a seal to the whole.

Philo tells us in the second quotation above that “And the day of Pentecost, which is numbered from this day by **seven portions of seven days**,” which shows us that they aren’t counting single days, but sets of seven days, then adding one day at the end.

As we note in these quotations, Philo doesn’t say that we count 50 days straight from the festival of the sheaf, or the Wavesheaf. He writes about counting “seven sevens” or “seven portions of seven.” In our culture, we are not accustomed to thinking about four weeks contained within a lunar month and beginning again after the new moon. We are accustomed to the tradition of uninterrupted weeks back to back with one another, so that is what we tend to see when we read Philo’s quotations. Unless it is pointed out to us that ‘seven portions of seven’ may indicate that we only count the days within the week, we might just read over it and not recognize the significance of it.

When everything is considered, Philo’s quotations about Pentecost or the count to Shavuot, meaning ‘sevens’ or seven sevens, fully support the scriptural understanding of the Sabbath according to the lunar cycle.

We have the clear scriptural warning that the pen of the scribes can make the law of YHWH look differently than Yah had actually intended ([Jeremiah 8:8](#)). This is why we must take the written word back to the Living Word for clarification. This is why we must have hearts that are willing to come to Him to teach us and submit to Him in whatever He makes clear to us. This is why we are encouraged to search the Scriptures for ourselves and are assured that we don’t need any man to teach us. When we have been born of the Spirit and are walking in Yah’s Spirit day by day, we know that we have ‘an unction from the Holy One,’ and He will teach us all things ([1 John 2:20-27](#)). When people hold onto their private interpretations which go against the sense of the big picture in the Scriptures, we come into challenges.

There is another view among lunar Sabbath keepers that we refer to as ‘Summer Pentecost. It is also worth investigating. Please see the chapter called ‘The Count to Shavuot.’

I Samuel 20-22 –‘Proves’ the Sabbath was on the 3rd, 5th or 6th? So Let’s Dig into the Passage & Examine it Thoroughly

This passage has some really interesting claims for it. Several Saturday Sabbatarians use this passage to ‘prove’ that the Sabbath was on all three of the

above dates. If nothing else, these varying dates would indicate that the passage does not give a clear date for the day that they claim to be the Sabbath.

Tomorrow is the New Moon

The story about David and Jonathan and their efforts to verify King Saul's mind regarding his intentions toward David, is very interesting. This passage also takes some digging, word studies, and comparing scripture with scripture to prove out whether the above dates claimed for the Sabbath are based upon a reasonable argument. As we dig into the passages in question, please prayerfully consider the details and what they show us.

Let us look first at I Samuel 20:5, 18.

Vs. 5 – *“And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.”*

Vs. 18 – *“Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed because thy seat will be empty.”*

tomorrow is the new moon, - 2320

tomorrow is the new moon, - 2320

2320 - from 2318; the *new* moon; by impl. a *month*.

Let us compare this to I Samuel 20:27.

Vs. 27 – *And it came to pass on the morrow, which was the second day of the month, that David's place was empty...*

second *day* of the month – 2320

2320 – from 2318; the *new* moon; by imp. a *month*

2318 - a prim. root; *to be new*; caus. *to rebuild*

Note: Both the term 'new moon,' and the term 'month,' are from 2320, which can be translated either new moon or month.

Now let us look again at this verse, leaving out the words that the translators have indicated are not in the original Hebrew.

And it came to pass on the morrow, the second of the month (2320) that David's place was empty.

Let us look again at this verse, using the other way it could have been translated:

And it came to pass on the morrow, the second of the new moon (2320) that David's place was empty.

From our digging, we can see that the passage could have been translated either way. Since it could be translated either way, it is not conclusive for this argument to claim that the day translated the 2nd of the month was actually that, rather than the second of the new moon.

The Scriptures do not state that the day after the second of the month or new moon was 'the third day of the month.' The Scriptures do not give a date for any day after the second – whether this was the second of the new moon or the second of the month is not conclusive with the evidence we have looked at so far. Although, to the English mind this may sound reasonable, and may even appear to be self-evident, it is adding to the words of God recorded in the passage.

We do not want to add to or diminish from the words of our Creator in the Scriptures.

A Further Examination

For clarity, most people think of the new moon as the astronomical new moon. The astronomical new moon is one moment in time that the sun, moon and earth line up. This astronomical new moon is shown in the almanac. This is what many people refer to as 'the new moon.' Some people use the astronomical new moon according to the almanac determine their new moon day.

The scriptural sense of the term 'new moon' is not the astronomical new moon. There are a couple of different senses of the new moon in the Scriptures. There is only one day in the Scriptures referred to as the new moon day, or the beginning of the month when the trumpet is to be blown (*Numbers 10:10*). This is always the first day of the month. However, as we will see when we examine the scriptures, there can be a period of two days referred to as 'the new moon'.

If there are only 29 days in the lunar month, the dates going from the old month into the new month would be 29 – 1 – 2 – 3. If it is a two-day new moon period, the dates would be 29 – 30 – 1 – 2. In this way, the second day of the new moon could actually be the 1st day of the new month!

In the Hebrew language, the placement of the number in relationship to 'chodesh' – which is translated month or new moon – would indicate what the passage was talking about within the context. The original language of *I Samuel 20:27 & 34* is different than other texts of its type in the Scripture. In passages where the day or date of the month is given, the number precedes 'chodesh.' In passages where the number is after 'chodesh,' it is translated as the number of the month into the year.

This observation would give more internal evidence that this passage would have been better translated as the 1st & 2nd of the new moon or the 1st & 2nd day of the new moon. It does not make sense to have the passage mean that the first mention of the chodesh was the first month of the year, and the second mention was the second month, all within a two-day period. The pattern would indicate that this was neither the number of the month (1st and 2nd month of the year) nor the date of the days within the month. The number does not precede the chodesh, as it does in the other places where it is translated as the date of the month.

We checked into this more thoroughly. We asked a sister who was raised in a Jewish home, went to Hebrew school and teaches Hebrew. She said that the pattern of the number in relationship to 'chodesh' would indicate that it was the 1st & 2nd of the new moon. Someone else shared another Jewish reference that supports this position – although we have not been able to verify it yet ourselves.

“A Treasury of Jewish Holidays,” tells us:

“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.” Hyman Goldin, p. 17.

There are times, because of the way the new moon was rebuilding, that the people apparently had a two-day new moon feast in honor of the Lord, as indicated in this passage once a person digs in and compares scripture with scripture and reference books. It is not safe to make assumptions and add to the words of God. When we add what makes sense to us, we may be misrepresenting what God was actually saying in the passage.

As noted above, when we compare the way the Hebrew is written, we see that the original Hebrew language indicates that this passage is speaking of the first and second day of the new moon, rather than the first and second day of the month.

Three Days

Let us look more carefully at this passage regarding the day David came to Nob and got the showbread from the priest. Let us see, as we dig into the original language and compare scripture with scripture, if this passage is conclusive proof of the claim that the Sabbath was the 3rd, 5th or 6th of the month.

Let us compare passages in I Samuel 20 & 21 with some of the texts used to support the idea that three more days in chapter 21 were added to the three days mentioned in chapter 20.

I Samuel 21:5 “And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.”

‘about these three days, since I came out’

I Samuel 20:5 “And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at evening.”

I Samuel 20:19 “And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

David was in hiding for three days before he met Jonathan again. Then he went to Nob and talked to the priest. David says that young men have been kept from women about three days, ‘since I came out.’

Let us compare this with I Samuel 20:1 - *And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is my iniquity? And what is my sin before thy father, that he seeketh my life?*

These passages compared could also be reasonably understood as implying that the young men had been with David during the three days of hiding. [David had been with Samuel at Naioth in Ramah. He came out from there to find Jonathan. The young men who had been traveling with him, hadn’t been in their usual encampment, and had been kept from women during that time.] It would be a reasonable conjecture, since the passage is not clear as to when David picked up the young men. (The term is also translated as boys or servants).

This way of understanding the passage may be as reasonable as adding three more days to the first three days mentioned, and assuming that it was 3 days after David and his young men met Jonathan that they met the priest. Since the passage does not clearly state the date of either possibility, it does not prove conclusively that the Sabbath of that time period was either the 5th or 6th, to allow for the differences shown above in the original Hebrew regarding the new moon or month, or the 3rd, as another Saturday Sabbatarian claims.

In fact, several Saturday Sabbath proponents use the same passage to prove that different days are the Sabbath. These differences might cause questions whether any of the days claimed for the Sabbath are accurately indicated in the passage, Let us look a little further.

The Showbread

Let us look further into the text claimed as proof that the 6th (or 5th) was the day David and his men met the priest and that it was the seventh-day Sabbath.

I Samuel 21:5-6 “And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread; for there was no bread there but the showbread that was taken from before the LORD, to put hot bread in the day when it was taken away.”

“and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.”

“but the shewbread that was taken from before the LORD, to put hot bread in the day when it was taken away.”

Let us compare this with *Leviticus 24:8-9: “Every sabbath he shall set it [the table with the two stacks of six cakes of shewbread] in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his sons’; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.”*

These passages compared show that the sons of Aaron were to eat the showbread in the holy place. The Scriptures do not say that they were to eat all of the showbread that day. There is not a time limit given in the Scriptures to show when they were to eat it. If you are familiar with the sacrifices, you will recognize that several sacrifices have different time limits mentioned in which they were to be consumed; otherwise, they were to be burned. We have not found one mentioned for showbread. If someone has come across one, please let us know. We do not want to misrepresent anything. Since it hasn’t been mentioned by Saturday Sabbath proponents, and it would be a very powerful supporting point in the argument, it would seem that they also did not find any time limit for the eating of the showbread after it had been taken from before the LORD.

A Deeper Look

Now let us look carefully at the language of *I Samuel 21:6: “So the priest gave him hallowed bread; for there was no bread there but the shewbread that was taken from before the LORD, to put hot bread in the day when it was taken away.”*

Please note what this verse says and what it does not say. It says *“the shewbread that was taken from before the LORD, to put hot bread ‘in the day when it was taken away.’”* This would indicate that the showbread had been replaced with hot bread in the day it was taken from before the LORD.

This verse does not say that the showbread had been taken from before the presence of the LORD in the day when David was talking to the priest.

If this passage was stating that it was the Sabbath day when David and his young men had met the priest, it would have been worded a little differently. It simply states that the showbread had been taken away from before the LORD in the day they put the hot bread in.

With the above verse worded as it is, there is no conclusive proof from this verse that the showbread was taken out on the day that the priest was talking with David. This idea may be considered a speculative conjecture, especially after we take a further look at the verse right before it.

A Further Look

Let us look at [1 Samuel 21:5](#) again and note more of what was said; dig into the meaning of the words and compare scripture with scripture to get a sense of what the passage is indicating.

“And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.”

It is claimed —**Note:** David departed from Jonathan on the third day of the month. He told the priest that he had been traveling for three days, and the day on which they met was a Sabbath day. That makes the 5th day of the month a Sabbath day.”

The passage above doesn’t state that David had been traveling for three days, nor does it state that it was a Sabbath day when he and the priest met. David said, *“Of a truth, women have been kept from us about these three days, ‘since I came out.’”*

If we go back in the story to [1 Samuel 19:11](#), we find that David may well have been referring to the time he ‘came out’ of his own home with his wife Michal after she warned him to leave that night, because her father, King Saul, had set messengers to watch for him and kill him in the morning. David fled, and went to Samuel the prophet. Then he met up with Jonathan, who didn’t believe that his father wanted to kill him, and made arrangements for David to wait until three days [\(20:19\)](#). David then took his men to Ahimelech, the priest at Nob.

David didn’t tell the priest he had been traveling three days from the time he met Jonathan, although that is what has been assumed and claimed for the date of the

Sabbath. All David said is that women had been kept from them about three days, since he 'came out.' As noted above, in the context of this passage, this could have meant coming out from his home with Michal and included their time hiding out until Jonathan met them.

Now let us look at the claim for the day being the Sabbath because of the showbread.

and the vessels of the young men are holy - 3627

and the vessels of the young men are holy – 6944

3627 – from 3615 – something *prepared*, i.e. any *apparatus* (as an implement, utensil, dress, vessel or weapon).

6944 – from 6942 – a *sacred* place or thing; rarely abstr. *sanctity*.

6942 – a prim. root; to *be* (caus. *make, pronounce, or observe*) as *clean* (ceremonially or morally.)

Let us compare this with [Exodus 19:10-11, &14-15](#).

“And the LORD said unto Moses, “Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon Mount Sinai...And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day; come not at your wives.”

sanctified the people – 6942

6942 – a prim. root; to *be* (caus. *make, pronounce, or observe*) as *clean* (ceremonially or morally.)

Part of preparing the people for meeting the LORD at Sinai was abstaining from sexual interactions with their wives. In that way, the vessels of the young men, mentioned above, were holy or sanctified. They hadn't been with women for three days, so they could have been considered ceremonially clean.

There is a command of God regarding the eating of holy food by the priests in [Leviticus 22:4-7](#) which the priest and David may have been considering in the principles discussed in the above conversation.

“What man soever of the seed of Aaron...toucheth anything that is unclean by the dead, or a man whose seed goeth forth from him; ...The soul which hath touched any such shall be unclean unto even, and shall not eat of the holy things, unless he wash his flesh with water, and when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.”

The interaction between the priest and David had to do with the principles of dealing with the holy and the common. Although the showbread had been specifically set aside for the sons of Aaron, they were discussing the ins and outs of how they could honor the spirit of the law while meeting their need for food.

“and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.” - 6942

6942 – a prim. root; to *be* (caus. *make, pronounce, or observe*) as *clean* (ceremonially or morally.)

“and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.” - 3627

3627 – from 3615 – something *prepared*, i.e. any *apparatus* (as an implement, utensil, dress, vessel or weapon).

“and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.” - 3588

3588 – a primary particle [the full form of the prepositional prefix] including causal relations of all kinds, antecedent or consequent; (by impl.) very widely used as a rel. conj. or adv. [as below]; often largely modified by other particles annexed.

The above part of the passage causes question regarding the meaning. We are not aware of any place where the Scriptures speak of the showbread being sanctified in a vessel, or in any apparatus. We went back over every passage which mentions the showbread and found nothing to indicate it was sanctified in a vessel.

Within the context, it appears that the showbread was sanctified by the presence of the LORD, and that is why it was in a manner common after it had been taken from His presence. The only other vessel referred to in context was the vessels of the young men. We learned that the word translated as ‘though’ could indicate a causal relationship, either before or after; therefore, David could have been using it as a supposition of what could be if the young men did eat the bread. Perhaps David was speaking of what would happen if the young men, who were referred to

as holy vessels, would eat of the bread which was now somewhat common, because it had been taken away from before the presence of the LORD on the Sabbath.

We were still not satisfied that we had the real sense of what was being said in the passage, so we dug further into the meanings of the words. We checked with other available versions of the Scriptures, which were not conclusive, and learned something very interesting. It seems that we are not the only ones who have wondered about the meaning of this verse. It appears that the original language is rather obscure. In 'The Study Bible,' a Seventh-day Adventist publication with E.G. White references, they give an alternative interpretation of the passage in the margin. This is what is recorded there.

“... Of a truth, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, ² and *the bread is in a manner common, yea, though it were sanctified this day in the vessel.*”

² *Or, while it was but a common journey, how much better today with holy bread in their vessels.*

With all this investigation, we have confirmed that there is nothing in the Scriptures indicating that showbread was sanctified in vessels. The meaning of the verse that the Saturday Sabbath proponent used as pivotal proof that the day of the conversation between David and the priest was a Sabbath is obscure, even to the translators. This obscure phrase is the key to their interpretation that the showbread had been taken from before the presence of the LORD on that day.

The language of verse 6 does not back up the interpretation of verse 5, above. Only speculative conjecture reads into the passage of Scripture something that it does not say. There is no continuity between verses 5 and 6 to confirm the meaning attached to verse 5. Since this passage is used as proof that David and the priest spoke together on the Sabbath, the above-mentioned issues keep this claim from being considered a reasonable argument. At best, it would be seen as speculative conjecture or an assumption; at worst, it is wresting the Scriptures to prove what someone wants to read into it. With all of the above information taken together this passage cannot be used to prove that the day mentioned in [1 Samuel 21:5](#) was a Sabbath.

As serious students of the Scriptures, we would be afraid to face YHWH in judgment for this kind of speculative conjecture on the meaning of the words of Scripture and claiming it as proof that the Sabbath was on a certain date in the passage. We prefer to dig in and be workmen that need not be ashamed, rightly dividing the word of truth. To assume that what is being claimed for this passage is proof of the Sabbath on a certain date, we would have to do some serious adding and taking away from the words of God. If you have been supporting this interpretation of this passage, we now invite you to repent. May YHWH bless you in your studies.

Exodus 16:1-2 –Travelling & Setting up Camp on the 15th?

“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 murmured against Moses and Aaron in the wilderness.” (Exodus 16:1-2)

As we read the above passage, it looks as though the children of Israel were traveling on the 15th day of the month, therefore, it wouldn't have been a Sabbath. This sounds like a reasonable argument when we just look at what is written in the English. Let us dig a little deeper, and see if that is what is really being said in this passage.

Let us note the ancient Septuagint in this passage, which was translated by Hebrew scholars into Greek, to see what is indicated there.

“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.”

The Septuagint indicates that the children of Israel had already arrived and set up camp in the Wilderness of Sin before they murmured against Moses and Aaron on the 15th.

When we consider that the punctuation has not always been correct in other places in the Scriptures, we can understand that it may not have been correctly done here, either. We also checked an Exegesis Bible, which indicated the same as the above.

Now we have evidence through digging more deeply into the Scriptures and comparing them scripture with scripture and knowledgeable resources, that the original language indicates that traveling and setting up camp was done before the 15th of the 2nd month. The complaining against Moses and Aaron began on the 15th. This passage does not prove that the children of Israel were doing normal traveling on the 15th.

Exodus 16 – The Manna

The Week of the 16th thru the 22nd of the 2nd Month

Some claim that Exodus 16 ‘proves’ that the Sabbath was observed on an uninterrupted seven-day cycle, because nothing was mentioned about how to handle the new moon days. The emphasis is on the first 5 days when they

gathered a certain portion, the 6th day, when they gathered a double portion, and the 7th day when they gathered no manna, but rested.

Let us look again at what our Heavenly Father said in [verses 4-5](#).

“Then said the LORD 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 6th day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.”

According to the LORD’s testimony to Moses, they were to gather a certain rate-the same amount, - every day, and on the 6th day, when they bring in [to measure] that which they shall prepare, it shall be twice as much as they gather daily.

Let us note that this isn’t the only miracle that happened in this passage. Let us look at [verses 15-18](#):

“...And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.”

This miracle happens as they measure out the manna. He that gathered much had none left over, and he that gathered little had no lack. Every man had just enough for his household when it was measured out. It looks as though that is what happened on the 6th day, as well, because in verse 22 it says this:

“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.”

The rulers of the congregation came and told Moses because this appeared to be another miracle. They all gathered the same rate as the LORD commanded, and this time when they measured it out, there was twice as much as every day before. Note that the language is the same as the above – they all gathered. When we compare this with Yah’s command and their experience, when they measured it out, and it was an omer per person in the household when they were done. It appears that this time there were two omers, and the rulers were concerned enough to go and talk to Moses about it.

This may be because of their earlier experience with the manna. Another miracle happened with the manna in [verses 19-20](#) compared with [verse 24](#). On the days they didn’t get an extra portion, if they tried to save it over, it bred worms and

stank. Moses assured them that they could go and prepare it all, and it would be fine. So, on the 6th day, they prepared all that they measured out, with the extra portion, and it lasted just fine over the Sabbath.

Although it says in the earlier verses that there was twice as much, in verse 29, when we dig into the meaning of the words:

“See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days...”

This is very interesting, because the Hebrew does not say *two*; there is no number in the Strong's for the word. It is simply *'the bread of days.'*

This phrase *'the bread of days.'* would give plenty of leeway for our Heavenly Father to perform any miracle He wanted to regarding the time period between the last Sabbath of the month on the 29th and the new moon's completion. If the people gathered enough manna on the last preparation day to eat for more than two days, it was not recorded.

This passage tells us that the children of Israel were complaining about their food supply on the 15th, gathered quail to eat that night, then gathered manna for six days, and ate what they had prepared on the seventh-day Sabbath. It tells us what the manna looked like and tasted like and that they ate it for forty years. There is nothing here saying that the children of Israel received the manna on a seven-day uninterrupted cycle for forty years – although that is what we tend to read into the passage.

New moon days weren't normally Sabbath days in which no servile work was to be done. The only recorded Sabbath on a new moon day is the 1st day of the seventh month or the Feast of Trumpets. Since our Father was the One in charge of how much manna the children of Israel actually wound up with on any given day, because they were commanded to gather a certain rate every day, as the above verses indicate, He could have seen fit to give them manna every day except Sabbaths; and on every 6th working day, they would have received a double portion. He could have had them fast, or He could have seen fit to give them *'bread of days'* [lechem yomim] for more days than two when the new moon days came around. It was up to Him. He was the One in charge of how much they got and at what time they got it.

The fact that the Scriptures do not record what happened on the new moon days with the manna does not prove that provision was not made for them. An argument from absence doesn't prove anything except that something was not recorded in the Scriptures. We know that everything necessary for our salvation is recorded in the Scriptures, so we can let that argument rest.

There are a lot of questions and objections which may sound reasonable on the surface but that really aren't conclusive arguments founded in the principles shown clearly in the Word of God. Our Heavenly Father does not tell us everything. What

He tells us, we know. When we compare scripture with scripture, if we examine everything that is said on the subject, it may help us more. However, if He hasn't seen fit to reveal something through His Word, it would be well for us not to make claims for it. We can be very good at reading our own beliefs into the Scriptures and getting out of a passage what we believe is there because of our background and tradition.

Numbers 10:11-36 – Three Day's Journey Or “Arriving & Setting up Camp on the 22nd day of the Month”?

Let us look at Numbers 10:11 & 33-36:

“And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken off of the tabernacle of the testimony. And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel.”

This passage is said to 'prove' that the Sabbath could not have been on the 22nd day of that month, because the children of Israel went on 'a three days' journey.' It is thought that they would have been traveling on the 20th, the 21st, and the 22nd days of the month, 'proving' that they didn't honor the Sabbath on the 22nd day of the month. This may sound reasonable on the surface, but is this really what this passage of the Scriptures is saying?

Let us do some digging into the Scriptures to learn what they meant by 'a three-day journey.' Let us compare Scripture with Scripture, and go to another passage that uses similar phraseology.

Numbers 11:31-32 – The Quail & a Day's Journey

“Now a wind went out from the LORD, and 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. And the people stayed up all that day, all night, and all the next day, and gathered the quail.” (Numbers 11:31-32)

What was 'a day's journey' on each side of the camp indicating in this passage? How did the people stay up all that day, all night, and all the next day, and gather the 'two days' journey' worth of quail? What can we learn here?

'A day's journey' or 'a two-day's journey' cannot be how long the children of Israel traveled during the period of one or two days. This is evident in the context of the quails, which were 'a day's journey' on each side of the camp. 'A day's journey' is a Hebrew idiomatic expression which indicates a unit of measurement. In other words, 'one day's journey' equaled a certain distance traveled. *Smith's Bible Dictionary* tells us more about this terminology:

"...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; I Kings 19:4; 1 Kings 3:9, Jonah 3:3;...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 10 miles. Neapolis formed the first stage out of Jerusalem according to the former and Beeroth according to the latter computation." William Smith, p.740.

This would indicate that the three days' journey mentioned in [Numbers 10:33-36](#) would have been a 30-mile journey for the children of Israel.

Let us look again at [Numbers 10:33-36](#):

"And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel."

Yah indicated when the children of Israel were to move camp, and that was when they moved. This passage does not give the dates, or the amount of time it took them to go on the 'three days' journey.' They may have traveled into the night with the pillar of fire lighting the way for them, as noted in other places in the Scriptural record, and shown clearly in [Numbers 9:15-23](#) – note especially [verse 21](#).

"And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night, that the cloud was taken up, they journeyed."

As we can see above, the children of Israel could have traveled 15 or 20 miles on the 20th, and 10 or 15 miles on the 21st, then set up camp, and rested on the Sabbath, the 22nd day of the month. It was our Heavenly Father's business when they journeyed. If it was a sin for them to journey on the Sabbath day, the cloud would not have led them to do so on the Sabbath day. We have no reasonable or conclusive evidence that the children of Israel actually traveled on the 22nd day of the month on their three days' journey.

Joshua 1-3 – ‘Within Three Days’ or

“Food Preparation Commanded on the 8th day of the Month”?

It is claimed that for forty years the Israelites were taught not to prepare food on the Sabbath, yet the manna was falling on the 8th day of the month. This passage is offered as proof that the Sabbath according to the moon’s phases couldn’t be right.

Please note: The statement above is clearly an assumption, which we will refer to as ‘speculative conjecture,’ because the passages involved do not state that the manna fell on the 8th day of the month in this passage. We do not want to claim something that Yah was doing something, like sending the manna, on a day the Scriptures do not say the manna was falling.

The texts below are offered as proof that the manna fell on the 8th day of the first month, when the children of Israel went into Canaan.

*“Pass through the host, and command the people, saying, **Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.**” Joshua 1:11*

*“And it came to pass **after three days**, that the officers went through the host; And they commanded the people, saying, **When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.**” Joshua 3:2, 3*

*“And he said unto them, **Come again unto me after three days.** And the people departed... So Jeroboam and all the people came to Rehoboam on **the third day**, as the king bade, saying, **Come again to me on the third day.**” 2 Chronicles 10:5, 12*

*“And **the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.**” Joshua 4:19*

Let us look at all of the passages around this claim. We will find that when we consider everything written, the claim that “Food Preparation” was “Commanded on the 8th Day of the Month” does not prove that the manna was falling on that day. So let us compare everything that is said about this situation in the section below called ‘Within Three Days.’

Within Three Days

The command to *‘prepare victuals, for within three days we will be traveling,’* is also a reasoning that needs to be explored. To say that the command went out on the 8th, therefore manna must have fallen that day, is simply speculative conjecture. The claim that Yah would not command the people to prepare victuals

on the Sabbath, therefore the 8th could not possibly be a Sabbath day, really needs to be considered more fully.

Exactly when this command to prepare victuals was given is not clearly stated. Let us not read into the text something that is not stated or could not be clearly understood from the context. The command may well have been given on the 8th day of the month. Does this prove that manna fell on that day or that Yah intended them to begin preparing victuals right after He gave the command?

When we read things into the text, we may again wind up in problems and accuse Yah of commanding people to violate His commandments. This is the same type of situation as the Pharisees accusing our Messiah of violating His Heavenly Father's commandments.

Another possibility is that we might read into it something that is not there, to accuse a brother of a wrong understanding of doctrine, simply because we don't see things the same way he does. If something isn't expressly stated in the passage, it is speculative conjecture to make it say something it has not said. It is also very dangerous ground in Yah's eyes, considering that His word warns *"add thou not to His words, lest He reprove thee, and thou be found a liar"* (Proverbs 30:5-6)

Let us consider the possibility that the command may have gone out on the 8th because the children of Israel left on the 10th to cross the Jordan. Let us also consider that the 8th day of the month was a Sabbath. The Scriptures do not state what time of day the command went out.

When the command went out, did that mean that Yah intended the people to drop everything right then to prepare victuals? The Scriptures don't say that the command went out on the 8th day, although this is a reasonable conclusion, or if it did, what time of day this command went out. Do we need to assume that Yah would have been commanding them to violate His Sabbath?

This is a very serious question and one worth considering. It makes good sense to make a general announcement of future plans during the convocation when everyone is gathered together already, as they would have been on the Sabbath day. We make announcements in our Sabbath meetings of gatherings for social times and work bees scheduled after the Sabbath ends. Why would it be any different for them to make an announcement for the need to prepare food because they would be leaving within three days? It would be a shame to come up to judgment and tell Yah that we decided to reject the proper timing of His Sabbath on such speculative conjecture and find out that we were wrong.

The argument here is based on faulty reasoning and speculative conjecture. Claiming that the 8th couldn't have been a Sabbath since Yah commanded them on that day to prepare victuals because they were going to cross the Jordan 'within 3 days,' which was shown as 'after three days' in another verse, could have

happened as simply as illustrated above. There is even a possibility that the command could have gone out on the 7th day of the month, because the other verse says ‘after three days.’

We do not have the scriptural authority to claim that the 8th couldn't have been a Sabbath due to Yah's command for the people to prepare food because they would leave within three days – therefore manna fell on that day. It is a serious matter to make a claim based upon speculative conjecture, rather than a clear *“Thus saith the LORD.”*

Acts 20:6-9 – Paul Travels on the 22nd?

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days...”

One argument presented to prove that the 22nd couldn't be a Sabbath day after the Feast of Unleavened Bread is the claim that the Scripture above proves that Paul traveled on the 22nd. Do we have a conclusive argument showing that Paul started out on his journey on the 22nd in this passage? It says *‘we sailed away from Philippi after the days of unleavened bread.’*

This is a travelogue-type journal giving the high points of Paul's travels with the writer of Acts, whom most of us were taught was Luke the physician. Luke is giving the time of year they sailed. *‘After the days of unleavened bread’* would be a general time-frame, although it does not tell us how long after the Feast of Unleavened Bread they got onto the ship.

Do we have any evidence that Paul and Luke began their journey on the 22nd day of the month, immediately after the seven days of unleavened bread were over?

Luke & “Immediately”

That is not what the Scriptures say. In fact, although Luke uses the three different Greek words for ‘immediately’ in the book of Acts, and they are translated as such 12 times, he does not use any of them in this passage. When we combine this with the times he used the term in the book of Luke, we will find that he used the term ‘immediately’ 24 times, almost half of the 50 odd times it was used in the New Testament.

If Luke's intention was for us to understand that Paul left the day after the Feast of Unleavened Bread ended, there were quite a few ways for him to say it that he used in other contexts. To read the date of the 22nd into the passage when there is nothing internally to show that it was the 22nd, and then to state that the 22nd couldn't have been a Sabbath because Paul traveled on it, is not sound reasoning. It is reading something into the passage that it does not say.

In fact, as we have shown over and over, through the Scriptures and history in this book, the Feast of Unleavened Bread began with the Sabbath on the 15th day of the month. The 22nd day of the month was a Sabbath, as well. This passage does not prove that the 22nd wasn't the Sabbath.

Luke 2:41-52 – Joseph and Mary Travel on the 22nd?

“Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it...”

Someone claims that the passage above shows there is proof that Joseph and Mary and many others were traveling back from the Feast on the 22nd; therefore, the 22nd could not have been a Sabbath. Let us note that no date was given in the passage. Is the language of the Scriptures definite enough to show that this is a conclusive argument?

When

And when he was twelve years old – 3753

And when they had fulfilled the days – 3753

3753 - from 3739 and 5037; at *which* (thing) too, i.e. *when*.

3739 – includes three forms, feminine, and neuter... probably a primitive word (or perhaps a form of the art. 3588) the rel. (sometimes demonstrative) pron. *who*, *which*, *what*, *that*;- see also 3757

3588 – include. the fem., - and the neuter. – in all their inflections; the def. article; *the* (sometimes to be supplied, and at others omitted in the English idiom).

3757- gen. of 3739 as adv; at *which* place, i.e. *where*.

5037- a prim. particle (enclitic) of connection or addition; *both* or *also* (prop. as correl. of 2532).

It has three variations written underneath it, which show the feminine, neuter, and the art. 3588 followed by 5037; so written (in some editions) to distinguish them from 3752 and 5119.

This word is also translated 'after (that),' among other things, and has other meanings as well, depending on whether it was feminine, masculine or neuter, and the words used around it.

'When' Jesus was twelve years old, they went up to Jerusalem after the custom of the feast. This indicates that during the year sometime after he turned 12 years old, they went to the Passover feast – which was the Passover on the 14th day of the first month, and the seven days of Unleavened Bread, which began on the 15th day.

And 'when' they had fulfilled the days, '*after the custom of the feast,*' they began traveling back home. This meant that after the feast was done, they began heading back home. What was the '*custom of the feast*'?

Let us think for a little while on what words mean when they are stated. If someone says that the people left when the days of camp meeting were finished, the person could be emphasizing the idea that they waited until after camp meeting was finished before they left. This may be in contrast to some people who left before camp meeting was completed.

Luke may have been writing for the benefit of those who did not have any background in attending the feasts in Jerusalem. He may have been contrasting it to some of the pagan feasts, where people came and went as they pleased, or as their business allowed. We do not know for sure what the intent was, because he didn't follow up the thought further. However, most people think that Luke's gospel was written especially for the Gentiles, who wouldn't have a lot of background in the Jewish religion and customs of that time.

The bottom line is that when we say 'after,' we are indicating a place somewhere in the stream of time subsequent to the stated event.

There are some questions we have for anyone who tends to accept this reasoning regarding this passage. If a person understands that the custom of the feast was to stay for the Sabbath of the 22nd and head home after that, this would have been understood by the readers. What other things, besides going to Jerusalem, were part of 'the custom of the feast?' Are any others mentioned anywhere? When people fulfilled the seven days of the feast, did they ever stay in the area to spend more time with friends or relatives who lived nearby, as we often do when we go to a camp meeting that might take us a day or more to travel to? Is the language so conclusive within the passage that we can safely claim that they started traveling on the 22nd?

"Luke & Immediately"

Another aspect of this passage to consider has to do with the Greek words translated 'immediately.' Several of them are translated into 'immediately' more than 50 times in the New Testament. When something happened immediately

after something else, it was clearly stated in the Greek in quite a few passages. If the intent was to tell us that they left 'immediately' after the days of Passover and the Feast of Unleavened Bread were over, Luke had some perfectly good words to say so, 2 of which he used in 12 places in the gospel of Luke, but he did not use any of them in this particular passage.

Although the argument may sound reasonable on the surface, there isn't enough information stated in this passage to prove that Joseph and Mary began their travel back home on the 22nd. Therefore, this claim does not 'prove' that the 22nd was not a Sabbath.

Again, Scriptures and history show that the 15th day of the first month was a Sabbath, as we have seen in the chapters of this book. Therefore, the 22nd day of the month would also be the Sabbath. This passage does not say that they travelled immediately after the Feast, therefore someone is reading into the passage that they travelled on the 22nd day of the month.

OFFERINGS

Saturday Sabbath proponents seem to believe that the offerings commanded on the New Moon, the Sabbath, and the feast days prove that the seventh-day Sabbath could not have been on the annual Sabbaths. One asks some questions and wants us to reason with him regarding the Sabbaths and the commanded offerings for the feast days. We will go through and note the things this brother pointed out, as well as things he did not observe.

Daily Offering

Numbers 28:3 “And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot **day by day**, for a continual burnt offering.”

New Moon Offering

Numbers 28:11-15 “And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;... **this is the burnt offering of every month** throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.”

7th New Moon Offering

Numbers 29:1-6 “And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:... And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings...”

Sabbath Offering

Numbers 28:9, 10 “And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: **This is the burnt offering of every sabbath, beside the continual burnt offering**, and his drink offering.

15th day of the 1st Month Offering

Numbers 28:17-23 “And in the fifteenth day of this [1st] month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year:... And one goat for a sin offering, to make an atonement for you. Ye shall offer these **beside the burnt offering in the morning, which is for a continual burnt offering.**

Question: If the **15th day of the first month** is always a Sabbath, why doesn't it state in the Law that the Sabbath offerings are to be offered along with the other offerings? Instead we are told to offer the common daily offering and no Sabbath offering.

We wouldn't venture to say why our Heavenly Father didn't include the statement 'beside the Sabbath offering' in the command. Perhaps it is because the Sabbath sacrifices were already included in the commanded sacrifices for that day.

Now, let us look carefully at the offerings included in Yah's command. How many lambs are normally offered in the Sabbath day? two lambs, with flour mingled with oil, and a drink offering.

How many lambs are offered on the 15th day of the month? seven lambs. In this way, the regular Sabbath offering is covered, plus 5 lambs besides.

Pentecost Offering

Numbers 28:26-31 “Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, **after your weeks be out**, ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;... And one kid of the goats, to make an atonement for you. Ye shall offer them **beside the continual burnt offering**, and his meat offering,...”

Day of Atonement Offering

Numbers 29:7-11 “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: But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year;... One kid of the goats for a sin offering; **beside the sin offering of atonement, and the continual burnt offering**, and the meat offering of it, and their drink offerings.”

15th day of the 7th Month Offering

Numbers 29:12-16 “And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year;... And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.”

22nd day of the 7th Month Offering

Numbers 29:35-38 “On the eighth day [22nd day] ye shall have a solemn assembly: ye shall do no servile work therein: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:... And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Question: If the 15th day of the first month and the 15th and 22nd days of the seventh month are 7th day Sabbaths each and every year, why don't the offerings prescriptions reflect it, as the offering prescriptions for Yom Teruah reflect that it is always on New Moon day?

In answer to that question, we wouldn't venture to say why our Heavenly Father didn't include the statement 'beside the Sabbath offering.' However, we would say this. It appears that the regular Sabbath offering of two lambs is included in the offerings of the high Sabbaths.

How many lambs are offered on the 15th day of the seventh month? fourteen lambs. In this way, the regular Sabbath offering is covered, plus twelve lambs besides.

How many lambs are offered on the 22nd day of the month? Seven lambs. In this way, the regular Sabbath offering is covered, plus five lambs besides.

Other Passages

A few other passages of the Scriptures have been brought to our attention with the claim that they support a seventh-day Sabbath on different dates of the month than the 8th, 15th, 22nd, and 29th of the Hebrew month. We have carefully examined every claim, compared scripture with scripture, and dug into the meanings of words. All of the claims for a seventh-day Sabbath on any other date have been shown to be based on either reading into the text something that isn't actually there or not digging into the meanings of the Hebrew words.

When we have applied the principles of Scripture study that you have seen illustrated in the passages we have examined during this study, we saw that regardless of how reasonable the claim for a Sabbath on another date might sound

on the surface, it never proved itself out. The scriptural basis for a lunar-solar calendar with the Sabbaths on the 8th, 15th, 22nd, and 29th days of the month is proven to be accurate!

After you have read the related chapters in this book, if there are any passages offered as evidence of the seventh-day Sabbath on a different date than the lunar calendar would indicate and you are not able to work them out for yourself, please contact us with the passage. We may be able to help you understand it. We may already have the passage worked out. We have thoroughly examined every one that has been brought to our attention because we do not desire to misrepresent Yah's Words in any way. We desire to have an answer to every one for the hope that lies within us according to Yah's own words, rather than anyone's traditional interpretation of them.

May our Creator bless you as you learn to recognize and honor His Sabbaths according to [The Original Timepiece](#) in the heavens.

Appendix

The New Covenant and the Feasts will be added as soon as they are completed. Historical quotations and references will be provided in this section. This revision should be available upon request in 2014 at the contact address below.

REMEMBER THE SABBATH DAY – On Which Calendar? THE ORIGINAL TIMEPIECE RESTORED

Revised from

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