



# world.info calendar

## *A New World Calendar is Coming!*

### *Are you ready?*

The new world calendar is proposed for the end of 2012.

<http://www.theworldcalendar.org> <http://www.benedictinecalendar.blogspot.com>

This calendar is the obvious choice to promote a world economy by fixing many nuisances caused by the present calendar. Some features of the new calendar are:

- It will stabilize business and school schedules, because all years will be the same.
- Holidays (for example, Thanksgiving and Christmas) will always be on the same day. In today's calendar, there can be between 26 and 32 days between those two. With the World Calendar, it will always be 31 days.
- Each year will begin on a Sunday, and end on a Saturday.
- Each quarter will contain exactly 91 days, instead of 89-92 as the present calendar.
- Printed schedules and calendars will not expire after one year like they do today.

Of course, 365.25 days is not evenly divisible by 7. But 364 is. So the world calendar will have a business year of 364 days, and the extra day, at the end of the year, will be a world holiday. It will not have a name other than "World Day". That is, it will not be a Saturday, or Sunday, or Monday; it will just be a special "World Day".

So imagine you are counting days by sevens and you get towards the end of the year: *Thursday, Friday, Saturday, **World Day**, Sunday, Monday, etc.* Now the day called "Sunday" is really "Monday", according to the seven-day cycle. It gets off by one day per year, except on leap years, which gets off by two days. Most people will say, "So what? That's how it works." If the Pope, or your church, approves the new calendar, then you must still decide if they have the authority over such things. Does it matter?

## *There's just one problem ...*

### *when your Sunday is my Monday*

If you are keeping a count of a seventh day Sabbath, what will you do? Imagine the world calendar is in place, and you have been keeping careful count of the days. Let's say your Sabbath was on Saturday on the old calendar, and now that same cycle falls on the day called "Monday". Your job requires that you work Monday to Friday. Are you willing to risk your job security by asking for Mondays off that year?

But this raises another issue. **How can we be sure that "Saturday" in the present (Gregorian) calendar is the Biblical seventh day?** Let's look at some history to see if we should even be considering such a question.

The modern calendar began in 46/45 BC, when Julius Caesar, in consultation with the astronomer Sosigenes of Alexandria, developed the Julian Calendar of 365.25 days. The big innovation was to separate the week from the lunar cycle and to make it a continuous cycle. It used an eight-day market week, with the days simply named "A,B,C,D,E,F,G,H". Certain types of events were allowed on certain days, called *fasti*.

By the time of the First Century AD, the seven-day week named after "gods" and "goddesses" of the solar-system was being used in Rome, and was starting to replace the eight-day week.

But the 7-day solar system week was:

1. **Saturn's day** (obvious in English)
2. Sun's day (obvious in English)
3. Moon's day (obvious in English)
4. Mars' day (Spanish: Martes, French: Mardi)
5. Mercury's day (Spanish: Miércoles, French: Mercredi)
6. Jupiter's day (Spanish: Jueves, French: Jeudi)
7. Venus' day (Spanish: Viernes, French: Vendredi)

So **Saturn's day was the first day of the week**. However, the Jews and Christians were not using that calendar until the time of Constantine. Many people know that Constantine shifted the seven day week so that the Sun's day became first (since he worshiped Mithra, the sun "god"), and that he enforced his calendar upon the entire Roman Empire with the power of the military. (This was the famous Sunday Law of AD 321.) But that's not all he did. A big assumption is that he just replaced one day with the day next to it. Was there more to it? Yes, he replaced the Biblical calendar with a pagan one.

Constantine and the Council of Nicaea in AD 325 replaced Passover with Easter. On the surface, that may not seem to be much of a change. But it's not just a matter of replacing one day with another. It's a completely different system of calendation, since Passover is not computed using a Julian calendar.

Because of these changes which were being enforced by persecutions across the Roman Empire, the Jewish Sanhedrin met for the last time in AD 358, and modified the calendar to the form used by most Jews today.

Later in history, Pope Gregory modified Constantine's calendar slightly in 1582. (This was to fix a problem caused by the fact that the year is not exactly 365.25 days long, but 11 minutes shorter.) Like Constantine, the motivating factor was the date of Easter. So the calendation system used today is Roman / Papal, and the question of when the Sabbath occurs is very important.

Is there anything that we can use as a sure reference to "calibrate" our calendar to? A sign in the heavens, perhaps?

# *A Sign in the Heavens?*

## *Is that asking too much?*

We know that the Bible says the seventh day is the Sabbath. We also know that the fourth commandment refers to the Creation account in Genesis as the basis for the Sabbath.

### **Genesis 2.2-3**

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

### **Exodus 20.8,11**

Remember the sabbath day, to keep it holy. ...

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 chapter 20 lists the "Ten Commandments". But when we look at the commandments as Moses repeats them in Deuteronomy chapter 5, we notice something unusual. First, let us verify that they are the same commandments. We will look at some and note the order.

### **Deuteronomy**

5.11 (3) Thou shalt not take the name of the LORD thy God in vain ...

5.12 (4) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ...

5.16 (5) Honour thy father and thy mother,...

5.17 (6) Thou shalt not kill.

5.18 (7) Neither shalt thou commit adultery.

5.19 (8) Neither shalt thou steal.

5.20 (9) Neither shalt thou bear false witness against thy neighbour.

So they are really the same Commandments. Now let's look at the fourth in detail.

5.12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

5.13 Six days thou shalt labour, and do all thy work:

5.14 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.

5.15 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**.

So we see that the Fourth commandment in Deuteronomy does not mention Creation at all. Instead, it talks about the exodus from Egypt. When did the Almighty bring them out from Egypt with a mighty hand?

### Numbers 33.3

And they departed from Rameses in the first month, **on the fifteenth day of the first month**; on the morrow after the passover the children of Israel **went out with an high hand** in the sight of all the Egyptians.

### Deuteronomy 16.1

Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

We know that when they left Egypt was the Sabbath of Unleavened Bread, at night. We had always been taught that the Sabbath of Unleavened Bread is different from the seventh day Sabbath. But here they seem to be related, or even the same. They are linked by the Fourth Commandment as recorded in two different renderings.

- The Fourth Commandment in Exodus 20 clearly references the **seventh day Sabbath based on Creation**.
- The Fourth Commandment in Deuteronomy 5 clearly references the **seventh day Sabbath based on the deliverance from Egypt**, which occurred on the evening of the **Sabbath of Unleavened Bread**.

The Israelites left Egypt on the day after Passover (the Sabbath of Unleavened Bread) and it was the "fifteenth day of the first month". Passover is the fourteenth of the first month of the year. When does the first month begin? It is the first new moon in the Spring. All of the months in the Hebrew calendar start at the new moon. The feasts (Passover, Tabernacles, etc) are based on a lunar calendar. No one disputes this. They may argue other points about the feasts and their significance, but no one disagrees that they are found by using a lunar calendar.

## *The sign is revealed ... (but it's been there all along)*

Most calendars today use two different systems for the Feasts and the Creation Sabbaths:

- The feasts (Passover, Trumpets, Tabernacles, etc) are based on a Lunar Calendar. (Actually, a Luni-Solar calendar, since it restarts in the Spring.)
- The Creation seventh day Sabbath is based on a Solar Calendar with a continuous seven-day cycle.

Is this correct? Because of the two systems, the Creation Sabbaths can fall anytime relative to a Feast. For example, in a week-long feast like Tabernacles, a Creation Sabbath can fall on any day of the feast, and it will be different every year. This seems rather disorganized. And why would the Passover be announced by a sign in the heavens (the full moon), but the Creation Sabbath be left up to people's counting? Genesis 1:14 states:

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, and for seasons, and for days, and years.






And Psalm 104.19 gives more details:

He appointed the **moon** for seasons ...

The word rendered "seasons" here (Strong's #4150) refers to the worship days. So what would happen if the Creation Sabbath was based upon the same sign (the Moon) as the rest of the feasts?

- All the feasts would always have the Creation Sabbath at the same place every year.
- The Sabbath of Unleavened Bread, which is the 15th of the month, would be a Creation Sabbath, as implied in Deuteronomy 5.15.
- The Feast of Tabernacles would always start on a Creation Sabbath, and the day after the seven day feast would also be the Creation Sabbath.
- The New Moon would begin the month, and start the weeks.
- The Creation Sabbaths would be announced by the phases of the Moon. (First Quarter, Full, Third Quarter, Dark)

In summary, everything would line up nicely if all the feast days (including the Creation Sabbath), used the same calendar. The monthly calendar would look like this:

The format of the Biblical Month.							
(NM = New Moon, W = Work day, S = Sabbath)							
W	W	W	W	W	W	phase	N.M. S
							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)							
Note: Moon phases are approximate, and are shown for the Northern Hemisphere; If you're south of the Equator, they are reversed.							

The month begins with New Moon day. This is a special day. It is not a full work day but is a worship day, but it is not a full Sabbath.

## *New Moon and Sabbath?*

### *Why are they usually mentioned together?*

It is interesting to note that in the Scriptures, the words "New Moon" and "Sabbath" often occur together. Does this mean something?

#### **2 Kings 4.22-23**

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither **new moon**, nor **sabbath**.  
*(Why go to see the prophet since it is not a worship day?)*

#### **Isaiah 66.23**

And it shall come to pass, that from one **new moon** to another, and from one **sabbath** to another, shall all flesh come to worship before me, saith the LORD.  
*(On the new earth, the New Moon and Sabbath will still be worship days.)*

#### **Ezekiel 46.1**

Thus saith the Lord GOD; 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.  
*(The Temple gates shall be open on the two worship days.)*

#### **Amos 8.5-6**

Saying, When will the **new moon** be gone, that we may sell corn? and the **sabbath**, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?  
*(Greedy, dishonest merchants desecrate the worship days.)*

#### **Colossians 2.16-17**

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the **new moon**, or of the **sabbath** days: Which are a shadow of things to come; but the body [is] of Christ.  
*(No man has the authority to judge about worship days, only the "body of Christ" [the Church, see Col 1:18, 1:24] which understands that they "are" [not "were"] shadows of things "to come" [not "already came"]. Note that the KJV translators changed the meaning by adding the word "is"; most English translations followed them.)*

The Creation Sabbaths follow the New Moon day at seven day intervals. They are announced by the phases of the Moon, which are: First Quarter, Full, Third Quarter, Dark. The 15th day of the month is always the Full Moon. Thus, the lights in the heavens show the feast days, including the Creation Sabbaths.

## *The march around Jericho*

*Q: Which of those seven days was the Sabbath? A: None!*

Have you ever wondered about how the seven-day march around Jericho relates to the Sabbath? How did they march seven days, in offensive battle readiness, and not violate the seventh day Sabbath? Of course, one could reason that they were obeying a direct command from YHWH, so if he told them to wear armor, carry weapons and torches, and conduct a military campaign on Sabbath, then that's what they should do. But is there a better explanation? After all, we know that YHWH was constantly trying to emphasize the importance of keeping the Sabbath, not trying to confuse the issue.

Perhaps they started on the New Moon day, had a seven day march, and then rested on the eighth day of the month, which is the Sabbath. In fact, the "Book of Jasher", which is not Scripture but does contain historical information, even says that they started the march on the first of the month, the new moon day.

## *But that was the Old Testament ...*

*surely Jesus didn't do it that way!*

Let's look at a well-known story, that of Yeshua healing a blind man on the Sabbath. This healing infuriates the Pharisees, and they accuse him of violating the Sabbath. John 7:2 says that it was the Feast of Tabernacles, and John 7:37 says that on the last great day of the feast, Yeshua announced that he was the source of living water. Then in John 7:53 we read that everyone went home (for the night) and the next verse, John 8:1, says that Yeshua went to the Mount of Olives. The next verse says that in the morning they all went to the temple. The actual healing and the reaction of the Pharisees is the subject of John chapter 9.

First, we must note that the Feast of Tabernacles is a seven-day feast.






**Leviticus 23:34-42** 34 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. 35 On the **first day shall be an holy convocation**: ye shall do no servile work therein. 36 **Seven days** ye shall offer an offering made by fire unto the LORD: on the **eighth day shall be an 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. ... 39 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**. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God **seven days**. 41 And ye shall keep it 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. 42 Ye shall dwell in booths **seven days**; all that are Israelites born shall dwell in booths:

Next, we notice that it starts on the fifteenth of the month, which is a Sabbath, lasts for seven days, and then the next day, the eighth day, which is the twenty-second of the month, is also a Sabbath.

**The Feasts of the Seventh Month:** Trumpets (first), Atonement (10<sup>th</sup>), and Tabernacles (15<sup>th</sup> to 21<sup>st</sup>)

(NM = New Moon, W = Work day, S = Sabbath)

W	W	W	W	W	W	phase	N.M. S
							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)							

Note: Moon phases are approximate, and are shown for the Northern Hemisphere; If you're south of the Equator, they are reversed.

This is exactly what we see in the Gospel of John. Note that the Jews today, following Hillel's calendar inspired by Constantine's persecutions, have to add an extra day (a Sabbath at the end of the seven-day feast), to make this work, and they also will have a floating continuous-seventh day Sabbath somewhere in the middle of the Feast.

For a detailed discussion of the correspondence between the calendars of the Feasts and Sabbaths, showing:

- the harmony which arises from them using the same calendar for both
- the disorganization caused by having two different calendars



see the section "The Feasts are the keys to the Calendar".

## *Caesar, Constantine, Pope Gregory ...*

### *Who's next? Pope Benedict in 2012?*

The calendar declares the times in which business is conducted; the days in which one can buy and sell, and also to rest. The present calendar is based upon, in this order:

1. Julius Caesar, the first Roman Emperor, who desired to rule the world.
2. Constantine the Great, who combined Paganism and Christianity into a church-state military unit.
3. Pope Gregory, who exercised his authority as the head of that union.

Is Pope Benedict about to introduce this calendar reform as part of his solution to stabilize a faltering world economy? Once the change comes, you will be forced to make a decision regarding the day of worship. But today you may have seen new evidence that your assumptions about the calendar may not be what is revealed by Scripture and history.

*And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.  
(Isaiah 66:23)*

## *Appendix: More Examples from Exodus*

### *The Giving of the Manna*

#### *was a practical calendar demonstration*

We have already seen how the Exodus from Egypt occurred on the evening of the Fifteenth, in the first month of the year. We also saw that it was the Sabbath of Unleavened Bread. By comparing the Fourth Commandment of Exodus 20:8,11 (which specifies the Sabbath of Creation) to the Fourth Commandment of Deuteronomy 5:12-15 (which references the Sabbath of deliverance from bondage), we saw that the Sabbath of Unleavened Bread was the same day as the Creation Sabbath.

Now we will look at the next month.

**Exodus 16: 1, 2 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 Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron.

We are using the Septuagint for this verse because the punctuation fits the context, as we shall see. The KJV reading is similar, except for the punctuation, which implies that they were traveling on the 15th. **The people congregated together on the fifteenth day of the month, and they took that opportunity to complain to Moses about the lack of food.** The story continues:

16.3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 16.4 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.** 16.5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 16.6 And Moses and Aaron said unto all the children of Israel, **At even**, then ye shall know that the LORD hath brought you out from the land of Egypt: 16.7 **And in the morning**, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 16.8 And Moses said, This shall be, when the LORD shall give you **in the evening flesh to eat, and in the morning bread to the full**; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. 16.9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 16.10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 16.11 And the LORD spake

unto Moses, saying, 16.12 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. 16.13 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. 16.14 And when the dew that lay was gone up, behold, upon the face of the wilderness **there lay a small round thing**, as small as the hoar frost on the ground. 16.15 And when the children of Israel saw it, they said one to another, It is **manna**: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. 16.16 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. 16.17 And the children of Israel did so, and gathered, some more, some less. 16.18 And when they did 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. 16.19 And Moses said, Let no man leave of it till the morning. 16.20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 16.21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 16.22 And it came to pass, that **on the sixth day they gathered twice as much bread**, two omers for one man: and all the rulers of the congregation came and told Moses. 16.23 And he said unto them, This is that which the LORD hath said, **To morrow is the rest of the holy sabbath** unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 16.24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 16.25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. 16.26 **Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.** 16.27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. 16.28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 16.29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 16.30 So **the people rested on the seventh day.**

The people complained in verse 3. Then in verses 6 and 7 we read:

**At even, [the evening of the 15th]** then ye shall know that the LORD hath brought you out from the land of Egypt: **And in the morning, [the morning of the 16th]** then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD ...

It specifically said that the quails would come "at even", and that the bread would come the next "morning". The simplest explanation for this is that the day, the fifteenth on the month, was the Sabbath, and that the people were to wait until after sunset before gathering food. (This agrees with the punctuation in the Septuagint, which shows them complaining, not traveling, on the fifteenth.) The quail was given in the evening after the Sabbath had past. The manna was given on the mornings of all the workdays, and twice as much on the Preparation

day. These things were done not simply as way of feeding the people but as a lesson and test concerning the calendar:

**The Giving of the Manna** was a lesson in YHWH's Sabbath law:

**Exodus 16.4** 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.**

- The manna began on the morning of the 16th. (**Exodus 16:13-14**)
- If people tried to collect extra manna on the 16th to the 20th, it would rot during the night. (**Exodus 16:20**)
- On the sixth day of the week, there was twice as much manna gathered. (**Exodus 16:5, 22**)
- On the seventh day, there was no manna, but the manna saved from the previous day was still fresh. (**Exodus 16:25-26**)

(**W** = **W**ork day, **S** = **S**abbath)

<b>W</b>	<b>W</b>	<b>W</b>	<b>W</b>	<b>W</b>	<b>W</b>	<b>S</b>
16	17	18	19	20	21	22
One day's worth of Manna collected in the morning; any attempted to be saved would rot overnight.					Extra Manna	No Manna

***The Tabernacle was closed for 7 days!***

***but Sabbath was not affected!***

The public consecration of Aaron and his sons was another calendar demonstration. As the march on Jericho would show to the later generation, this event would show the relationship between the New Moon and the Sabbath. The event:

- Began on the New Moon.

- Continued for seven days, in which Aaron and his sons were secluded in the tabernacle, and no one could enter or leave.
- Ended with the congregation attending a public Sabbath meeting, and a glorious manifestation of the presence of YHWH.

The Book of Exodus gives the time of the event.

**Exodus 40.1** And the LORD spake unto Moses, saying, **40.2** On the **first day of the first month** shalt thou set up the tabernacle of the tent of the congregation.

Notice that this is to take place on the first day of the month, which is New Moon day. The next ten verses describe the furnishings of the tabernacle, and then the subject changes to the consecration of Aaron and his sons:

**40.12** And thou shalt **bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.** **40.13** And thou shalt **put upon Aaron the holy garments, and anoint him, and sanctify him;** that he may minister unto me in the priest's office. **40.14** And thou shalt **bring his sons, and clothe them with coats:** **40.15** And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Chapter 40 is last chapter in Exodus, and the story continues in the next book, Leviticus. After some instructions on offerings in the first few chapters, we then see the details of the consecration of Aaron and his sons. (The words shown in boldface below prove that it is the same event.)

**Leviticus 8.1** And the LORD spake unto Moses, saying, **8.2** Take **Aaron and his sons with him, and the garments, and the anointing oil,** and a bullock for the sin offering, and two rams, and a basket of unleavened bread; **8.3** And gather thou all the congregation together **unto the door of the tabernacle of the congregation.** **8.4** And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. **8.5** And Moses said unto the congregation, This is the thing which the LORD commanded to be done. **8.6** And Moses brought Aaron and his sons, and **washed them with water.** **8.7** And he **put upon him the coat, and girded him with the girdle,** and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. ... **8.12** And **he poured of the anointing oil upon Aaron's head,** and anointed him, to sanctify him. **8.13** And **Moses brought Aaron's sons, and put coats upon them, and girded them with girdles,** and put bonnets upon them; as the LORD commanded Moses.

Note that this is the same event of Exodus 40:12-14. The part which follows is a demonstration of the sacred calendar.

... **8.33** And **ye shall not go out of the door of the tabernacle of the congregation in seven days,** until the days of your consecration be at an end: for seven days shall he consecrate you. **8.34** As he hath done this day, so the LORD

hath commanded to do, to make an atonement for you. 8.35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. 8.36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses. 9.1 And it came to pass **on the eighth day**, that **Moses called Aaron and his sons**, and the elders of Israel; 9.2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. 9.3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 9.4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you. 9.5 And they brought that which Moses commanded before the tabernacle of the congregation: and **all the congregation drew near and stood before the LORD**. ... 9.23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared unto all the people**.

On the first day of the month, New Moon day, Aaron and his sons were anointed, and they were to "abide at the door of the tabernacle of the congregation day and night seven days". **During those seven days, there were no services in the tabernacle**. This would not work if they were observing a continuous weekly seven day Sabbath, because the tabernacle would be closed on Sabbath. But they were not - they were observing a calendar which began with the New Moon. Finally, on the eight day of the month, Moses "called Aaron and his sons", and then "all the congregation drew near and stood before the LORD." **This shows that the eight day of the month was the Sabbath.**

How the Tabernacle was **closed for seven days**, without affecting the Sabbath. (NM = New Moon, W = Work day, S = Sabbath)

N.M.	W	W	W	W	W	W	S
1	2	3	4	5	6	7	8
Aaron and sons secluded in Tabernacle 7 days							Sab.

## *Appendix: Sabbaths + Feastdays = 2 Calendars?*

### *The Feasts are the keys to the Calendar should two calendars be mixed?*

Consider the following:

- Most people assume that the seventh day Sabbath is based upon an uninterrupted continuous cycle of days.
- They also know that the Feast days, or "Annual Sabbaths", are based on days of the month, which is based on the moon. (While people may disagree if and how those feasts should be observed today, they all agree that the lunar calendar is used.)

Let us see what the Scriptures say concerning the calendar in regards to the Feasts. (Right now, we are more concerned with the details of the calendar than the Feasts themselves.)

**Leviticus 23.1** And the LORD spake unto Moses, saying, **23.2** Speak unto the children of Israel, and say unto them, Concerning **the feasts of the LORD**, which ye shall proclaim to be **holy convocations**, even these are **my feasts**. **23.3 Six days shall work be done: but the seventh day is the sabbath of rest**, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. **23.4** These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. **23.5** In the fourteenth day of the first month at even is the LORD's passover. **23.6** And on the **fifteenth day of the same month is the feast of unleavened bread unto the LORD**: seven days ye must eat unleavened bread. **23.7** In the first day ye shall have an **holy convocation: ye shall do no servile work therein**. **23.8** But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

You will notice that the entire chapter 23 of Leviticus concerns the Feasts. They are not the "Feasts of the **Jews**" but rather the "Feasts of the **LORD**" (the Hebrew actually has his name, YHWH.) The chapter then goes to list the feasts, starting with the Creation Sabbath, and then listing them as they occur on the lunar calendar.

- The first feast in the list is the seven day Creation Sabbath.
- The next feast is the Passover. Whose Passover? It says "the LORD's (YHWH's) Passover". It is the fourteenth day of the first Lunar month.
- The next day is the Sabbath of Unleavened Bread.






Is there any indication that a different calendar is used for the Sabbath and the other feast days which are all grouped together in Leviticus 23? Or is it just an assumption that there is?

Often the best way to see things is with an example. First, we will show the calendar of the Seventh Month. Then, we will show the Feast of Tabernacles for two different years, using the "Saturday" Sabbath, and note the problems which occur, and the solution.

### *Feasts of the Seventh Month*

**The Feasts of the Seventh Month:** Trumpets (first), Atonement (10<sup>th</sup>), and Tabernacles (15<sup>th</sup> to 21<sup>st</sup>)

(NM = New Moon, W = Work day, S = Sabbath)

W	W	W	W	W	W	phase	N.M. S
							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)							

Note: Moon phases are approximate, and are shown for the Northern Hemisphere; If you're south of the Equator, they are reversed.

Note that the Jews today, following Hillel's calendar inspired by Constantine's persecutions, have to add an extra day (a Sabbath at the end of the seven-day feast), to make this work, and they also will have a floating continuous-seventh day Sabbath somewhere in the middle of the Feast.



### Problem with Mixed Calendar, Example 1:

- The Feast of Tabernacles always begins on the 15th day of the lunar calendar (a "Wednesday" this year).
- Therefore, "Wednesday" is made a Tabernacles Sabbath.
- The "Saturday" Sabbath occurs somewhere near in the middle of the seven day feast, in this case, on Day 4.
- An extra day, the eight day following the seven day feast ("Wednesday") is made a Tabernacles Sabbath.

14	15	16	17	18	19	20	21	22
Tue.	Wed.	Thu.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.
	Tab. Day 1 Sab.	Tab. Day 2	Tab. Day 3	Tab. Day 4	Tab. Day 5	Tab. Day 6	Tab. Day 7	Tab. Day 8 Sab.

Note: This example occurred in Oct., 2008.

### Problem with Mixed Calendar, Example 2:

- The Feast of Tabernacles always begins on the 15th day of the lunar calendar (a "Sunday" this year).
- Therefore, "Sunday" is made a Tabernacles Sabbath.
- But the "Saturday" Sabbath was just the previous day.
- An extra day, the eight day following the seven day feast ("Sunday") is made a Tabernacles Sabbath.
- But again, the "Saturday" Sabbath was just the previous day!

14	15	16	17	18	19	20	21	22
Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.
	Tab. Day 1 Sab.	Tab. Day 2	Tab. Day 3	Tab. Day 4	Tab. Day 5	Tab. Day 6	Tab. Day 7	Tab. Day 8 Sab.

Note: This was Saturday, Oct. 3, to Sunday, Oct. 11, 2009.

The solution, of course, is that there is no "Saturday" Sabbath, and that all feastdays, including the seventh day Sabbath, are based on the lunar calendar.

**Solution**, based on Example 2:

- The Feast of Tabernacles always begins on the 15th day of the lunar calendar (a "Sunday" this year).
- Therefore, "Sunday" is already the Lunar Sabbath for that month.
- The eighth day following the seven day feast, is the 22nd and is already the Lunar Sabbath for that month.
- (Just because the seventh day Sabbath happens to fall on a "Sunday" that month does not imply that "Sunday" is always the Sabbath, since the next month will be different.)






14	15	16	17	18	19	20	21	22
Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.
	Tab. Day 1 Sab.	Tab. Day 2	Tab. Day 3	Tab. Day 4	Tab. Day 5	Tab. Day 6	Tab. Day 7	Tab. Day 8 Sab.

Note: This was Saturday, Oct. 3, to Sunday, Oct. 11, 2009.

## *Feasts of the First Month*

A similar analysis could be made with respect to the First Month. The problems of the Saturday Sabbath clashing with the feast days will be seen. Of course, the solution is to use the same calendar, the lunar calendar, for both the feasts and seventh day Sabbath.

**The Feasts of the First Month:** Beginning of Year (first), Secure a Lamb (10<sup>th</sup>), Passover (14<sup>th</sup>), Unleavened Bread (15<sup>th</sup> to 21<sup>st</sup>), First Fruits (16<sup>th</sup>).  
(NM = New Moon, W = Work day, S = Sabbath)

W	W	W	W	W	W	phase	N.M. S
							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)							

Note: Moon phases are approximate, and are shown for the Northern Hemisphere; If you're south of the Equator, they are reversed.

## *Rules of Postponement*

### *the "smoking gun" in the Rabbi's hand*

Because they are now using the mixed calendar, the Rabbis have developed "Rules of Postponement" to avoid a clash. For example, they don't want the Day of Atonement to be adjacent to a Sabbath. However, if a Lunar Sabbath is used, then the Day of Atonement is always five days from the Sabbath, and there is never a problem. Even though the Bible has many details about the feasts, it is silent on "postponements". Why? Because Moses and the Prophets didn't use a mixed calendar, and so they didn't need them.

We can see that, by calculating the seventh day Sabbath in the same way as the feast days (from the beginning of the lunar month), there are no "clashes", nor is there a need to add an extra day. **The very fact that these Rabbinical "Rules of Postponement" exist is the "smoking gun" that indicates that the Rabbis are not using the Scriptural Calendar for the seventh day Sabbath!**

## *Appendix: The Calendar of the Passion Week*

### *Did Yeshua really rise on "Sunday"?*

*(not even close)*

#### **The Passion Week** in the Calendar of the First Month

Beginning of Year (first), Secure a Lamb (tenth), Passover (14th), Unleavened Bread (15th to 21st), First Fruits (16th).

Note that the term "First Day of the Week" refers to a day on the Lunar Calendar, which was nowhere near a "Sunday" that year.

W	W	W	W	W	W	N.M. S
						1 Lazarus raised from dead
2	3	4	5	6	7	8 Anointing at Lazarus' house
9	10 Tri- umphal Entry	11	12	13	14 Yeshua slain at evening.	15 Yeshua in tomb.
16 First Fruits	17	18	19	20	21	22
23	24	25	26	27	28	29

## *Appendix: Questions and Answers*

*Q.*

How can you justify breaking up the seven-day cycle?

*A.*

Is that really a bad thing? The jubilee years break up the cycle of seven-year land Sabbaths, and people accept that. (Every seventh year is a land Sabbath. Then, after seven of these, which is 49 years, there is the Jubilee year.)

The real question is how can you be sure that there really is a seven-day continuous cycle in the Biblical Calendar? Note that the Bible contains many references to the New Moon, or New Moons, in context of the Sabbath. The New Moon initiates a seven day cycle for the rest of the month.

(The Hebrew word translated "month" in the KJV is the same exact word translated "new moon" elsewhere, Strong's #2320. The English word "month" is related to the word "moon".)

*Q.*

"Saturday" must be the Sabbath, because the word "Sabbath" is used for that day in many different languages.

*A.*

These are modern languages which developed these words following the time of the Roman Empire and Constantine. Notice the Roman Catholic influence, for example, in Spanish: **Saturday = Sabado, Sunday = Domingo**. Domingo means "Lord's Day", the Catholic day of worship, which is the first day of the week. Sabado reflects the Catholic idea of the Jewish Sabbath.

**Even if the Roman Church knows that the original calendar was lunar, they need to do this to fit their claims that the Resurrection occurred on Easter Sunday, the first day of the Gregorian week.** They must call the seventh day of the Gregorian week the "Jewish Sabbath", in order to fit the Gospel chronology.

(However, the days of the week referred to in the Gospel are actually on the Hebrew, not Roman calendar, since the event centers around Passover, which is determined by a Hebrew lunar calendar.)

Q.

Didn't Constantine change the Sabbath from Saturday to Sunday?

A.

It is true that Constantine promoted Sunday and passed a law enforcing its observance in AD 321. But this is a simplification that masks the true issue. He did more than just changing one day to another: **He changed the entire calendar.**

- He changed the eight-day week of the Julian calendar to the seven-day planetary week.
- He changed the religious observations from the Hebrew calendar, in which the weeks were anchored to the Lunar month, to a continuously cycling seven day week independent from the month.

The reason most Jews keep Saturday today is the same exact reason that most Christians keep Sunday - because of Constantine's calendar change, and the persecutions by which he enforced these changes. Prior to this, in 46-45 BC, Julius Caesar had separated the months and weeks from the Moon and made a continuous eight day cycle, but he did not enforce it on other nations living within the Empire.

Constantine created a big compromise. **He blended the Hebrew idea of a seven day week with the Julian concept of a continuous weekly cycle, and added the veneration of the "Sun God" from Mithrasim to create the Roman calendar used today.** (There was a slight modification done in 1582 by Pope Gregory 13th, but this did not change the weekly cycle introduced by Constantine.)

When Constantine changed the observation of Passover to Easter with the Council of Nicaea in AD 325, there was much more involved than meets the eye. At first glance, the reckoning of Easter and Passover seem similar:

- Easter is the first Sunday following the first Full Moon after the Spring Equinox.
- Passover is fourteen days after the first New Moon of Spring (and will of course be on a Full Moon).

Note that Easter must always fall on a specific day of the week, a Sunday. But in order to have the day Sunday, there has to be a calendar with a seven day continuous weekly cycle. This means that the eight day Julian calendar cannot be used, and neither can the Hebrew calendar whose weeks start at the beginning of the month. **In order to "change Passover to Easter", the entire system of calendation had to be changed.** This is what Constantine did.

The Jewish response to this was that the Sanhedrin, under leadership of Rabbi Hillel II in AD 358, altered the Biblical calendar. Since Jews under the leadership of a Rabbi believe that the Rabbi has power to change Biblical laws, and the Catholics believe that the Pope has power to do the same, Constantine's calendar was accepted by the nominal majority of Jews and

Catholics. The Jews continued to worship on a seventh day, but it was no longer was on the Biblical calendar, and so was not really the Biblical Sabbath. The Catholics, of course, kept Sunday, and the Protestants which came out of them generally continue to do the same.

## Q.

Doesn't Colossians 2:14-16 say that the new moons and Sabbath were "nailed to the cross"?

## A.

To see what Colossians 2:14-16 means, it is best to start at the first chapter, first verse of Colossians. Here are some verses with parts emphasized.

1.13 Who hath **delivered us from the power of darkness**, and hath translated us into the kingdom of his dear Son:

1.14 In whom we have **redemption through his blood**, even the **forgiveness of sins**:

1.18 And he is the **head of the body, the church**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1.20 And, having made peace through **the blood of his cross, by him to reconcile all things** unto himself; by him, I say, whether they be things in earth, or things in heaven.

1.21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **reconciled**

1.22 **In the body of his flesh through death**, to present you holy and unblameable and unproveable in his sight:

1.24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for **his body's** sake, which is **the church**:

2.4 And this I say, lest **any man should beguile you** with enticing words.

2.8 Beware lest **any man spoil you through philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Notice the themes so far:

1. reconciliation and forgiveness of sins is accomplished by the blood of Christ on the cross
2. the body of Christ is his church
3. beware of any man who will try to beguile you

Now we are prepared to understand the verses that follow. We will look for these three themes. Here are the verses:

2.13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 2.14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and



took it out of the way, nailing it to his cross; 2.15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. 2.16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 2.17 Which are a shadow of things to come; but the body [is] of Christ.

Now, we will take them piece by piece.

2.13 And you, being **dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, having **forgiven you all trespasses**;

The theme here is #1 "reconciliation and forgiveness of sins".

Next part:

2.14(a) Blotting out the handwriting of ordinances that was against us

Notice it says

handwriting of ordinances that **was** against us

(*cheirographon tois dogmasin* that was against us)

not

ordinances that **were** against us

It is not the ordinances themselves that were against us, it was the handwriting (*cheirographon*) of ordinances that was against us. The word *cheirographon* refers to a **certificate of debt**. It was the *certificate of debt*, the written record of our sins, which was metaphorically nailed to the cross.

2.14(b) which was contrary to us

(which was evidence to accuse us)

2.14(c) and took it out of the way,

(and removed its power to accuse)

2.14(d) nailing it to his cross;

What was nailed to the cross? Some say "The Ten Commandments". Others say "the law of Moses, but not the Ten Commandments". What do the apostles say?

Galatians 1.3 ... our Lord Jesus Christ, 1.4 Who **gave himself for our sins**, that he might deliver us from this present evil world ... 1 Peter 2.24 Who his own self **bare our sins in his own body on the tree** [the "cross"], that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

What was nailed to the cross was Christ himself, who bore our sins. No law was nailed to the cross. Our sins, as carried by the Saviour, were nailed to the cross.

2.15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

This is a reference to verse 1.16. These are powers of evil, who could no longer accuse the brethren whose sins were thus forgiven.

2.16(a) Let no man therefore judge you

(Theme #3 – beware of man)

2.16(b) in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

(The pagans have their own ways of eating, drinking, and observing festivals that are contrary to the Biblical days.)

2.17(a) Which are a shadow of things to come

Notice it doesn't say "**were** a shadow of things that **already came**", but "**are** a shadow of things **to come**". Big difference.

2.17(b) but the body [is] of Christ.

Note that the KJV translators (following previous traditions in earlier English versions) added the word "is", which is why that word appears in italics in the printed KJV. ***The addition of that verb changes the meaning of the entire sentence.*** But there is no need to add words to make the translation "clearer"; Paul has already told us that the body of Christ is the church. It should read:

Let no man judge you ... but the body of Christ, the church.

Here is my paraphrase of those four verses:

2.13 And you, being dead in your sins with your sinful nature not yet cut away by a spiritual circumcision, he has now enlivened together with him, having forgiven you all trespasses; 2.14 Blotting out the record of broken commandments that was against us, which was evidence condemning us, and took it out of the way, nailing it to his cross; 2.15 And having spoiled principalities and powers (by removing the devil's accusations) he made a show of them (the powers of darkness) openly, triumphing over them in it. 2.16 Therefore, let no pagan philosopher judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: 2.17 which are a shadow of things to come; but the body of Christ, the church. (Unlike the pagans, the church understands the meaning of these things, and can properly judge their prophetic significance.)

Continuing in the KJV:

2.18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Notice the theme is #3, beware of man. A new element appears, the "voluntary humility and worship of angels". Later on in history, the monastic system, the adoration of Mary and the saints, etc, became prevalent in the Roman church.

2.19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Again is a reference to the Head (Christ) and the body (the church), theme #2.

The verses that follow speak more on pagan philosophy, the monastic system which grew into the Roman church, and human traditions.

2.20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 2.21 (Touch not; taste not; handle not; 2.22 Which all are to perish with the using;) after the commandments and doctrines of men? 2.23 Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

*Q.*

Doesn't the Apostle Paul criticize the Galatians for keeping "Jewish" feast days?

*A.*

No. The problem was the reversion to keeping pagan days (ie, Easter) and the practice of astrology.

**Deuteronomy** 18.9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 18.10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an **observer of times**, or an enchanter, or a witch, 18.11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 18.12 For all that do these things are an abomination unto the LORD: ... 18.14 For these nations, which thou shalt possess, hearkened unto **observers of times**, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. 18.15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

**Leviticus** 19.26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, **nor observe times**

**Galatians** 4:8-10 4.8 Howbeit then, **when ye knew not God, ye did service unto them which by nature are no gods.** 4.9 But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?** 4.10 Ye **observe days, and months, and times, and years.**

By reading the passage in Galatians in context, it becomes plain that the problem was that the people were going back to pagan practices which they had kept "when [they] knew not God". (Note for SDA scholars: This explanation of the Galatians keeping pagan, not Jewish, festivals was taught by **A.T. Jones and E.J. Waggoner** in 1888.)

*Q.*

If the Lunar-Solar Calendar was divinely ordained, why is it that there are about 365.25 days in a year, and about 29.53 days in a month? One would expect nice round numbers.

*A.*

As originally created, the years and months did have "nice round numbers", and the surface of the Moon was shiny and smooth. What happened to disrupt this, and when it happened, is beyond the scope of this web site. The author does not want to distract from the subject at hand, which is the calendar as it exists today. We need to work with what we have.

*Q.*

How exactly does one observe the Moon to determine the beginning of the month? Do you use the Dark Phase (Conjunction), Sliver, Crescent, etc?

*A.*

Unfortunately, at this point in time, there is not agreement on which method matches the Scriptures. There are various traditions also, and the result is that they disagree by a day or two. Obviously, everyone feels that their method is correct. The author believes that in the future these details will become plain.

**Luke 21.25 And there shall be signs in the sun, and in the moon ...**

*Q.*

What happens if you don't see the moon - because of clouds, etc? Do you not keep that Sabbath?

*A.*

Questions like these are often intended to discredit the Lunar Sabbath specifically, but they could be equally applied to any of the Feasts (Day of Atonement, etc) which everyone agrees were based on a Lunar Calendar. The Israelites were quite capable of determining the New Moon under various weather conditions two or three thousand years ago. For example, in 1 Samuel we read:

20.5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat:

and also:

20.18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

How did they know that the New Moon was the next day? We don't know for sure, but we can make some assumptions. Since David was a shepherd he was used to interpreting the signs in the sky and could see what was going to come. The Moon doesn't make sudden changes.

*Q.*

Do the Jews today know that the original Sabbath was based upon the lunar calendar?

*A.*

The scholars do:

"The New Moon is still, and the Sabbath originally was, dependent on the Lunar cycle." [The Universal Jewish Encyclopedia](#), page 410, Article "Holidays"

Q.

Doesn't the New Testament supersede the Law of Moses?

A.

Compare these Scripture verses for yourself, and see it that is the case. First, here are some verses from Leviticus 19, presented in order, with some parts emphasized.

**Leviticus 19.4 Turn ye not unto idols**, nor make to yourselves molten gods: I am the LORD your God.

19.11 Ye shall **not steal, neither deal falsely, neither lie one to another.**

19.12 And **ye shall not swear by my name falsely**, neither shalt thou profane the name of thy God: I am the LORD.

19.13 Thou shalt **not defraud thy neighbour, neither rob him: the wages of him that is hired** shall not abide with thee all night until the morning.

19.15 Ye shall **do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty:** but in righteousness shalt thou judge thy neighbour.

19.16 Thou shalt **not go up and down as a talebearer** among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

19.17 Thou **shalt not hate thy brother in thine heart:** thou shalt in any wise **rebuke thy neighbour, and not suffer sin upon him.**

19.18 Thou shalt not avenge, **nor bear any grudge** against the children of thy people, but **thou shalt love thy neighbour as thyself:** I am the LORD.

19.29 **Do not prostitute** thy daughter ...

19.34 But the stranger that dwelleth with you shall be unto you as one born among you, and **thou shalt love him as thyself;** for ye were strangers in the land of Egypt: I am the LORD your God.

19.35 Ye shall **do no unrighteousness in judgment, in meteyard, in weight, or in measure.**

19.37 Therefore **shall ye observe** all my statutes, and all my judgments, and **do them:** I am the LORD.

Now notice these verses in the New Testament book of "James". These are again presented in order, with some parts emphasized.

**James 1.21 Wherefore lay apart all filthiness and superfluity of naughtiness,** and receive with meekness the engrafted word, which is able to save your souls.

1.22 But be ye **doers of the word**, and not hearers only, deceiving your own selves.

1.25 But whoso looketh into **the perfect law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

2.1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, **with respect of persons.**

2.2 For if there come unto your assembly **a man with a gold ring, in goodly apparel**, and there come in also a **poor man** in vile raiment;

2.3 And ye **have respect to him** that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

2.4 Are ye not then partial in yourselves, and are become **judges** of evil thoughts?

2.5 Harken, my beloved brethren, Hath not God chosen the **poor** of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

2.6 But ye have despised the **poor**. Do not rich men oppress you, and draw you before the judgment seats?

2.8 If ye fulfil **the royal law according to the scripture, Thou shalt love thy neighbour as thyself**, ye do well:

2.9 But if ye **have respect to persons, ye commit sin, and are convinced of the law as transgressors**.

2.10 For **whosoever shall keep the whole law, and yet offend in one point, he is guilty of all**.

2.11 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.

2.12 So speak ye, and so do, as they that shall be judged by **the law of liberty**.

3.5 Even **so the tongue is a little member, and boasteth great things**. Behold, how great a matter a little fire kindleth!

3.6 And **the tongue is a fire**, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

3.8 But the **tongue can no man tame**; it is an unruly evil, full of deadly poison.

4.4 Ye **adulterers and adulteresses**, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

4.11 **Speak not evil one of another**, brethren. He that speaketh evil of his brother, and **judgeth his brother**, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

4.17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5.1 Go to now, ye **rich men**, weep and howl for your miseries that shall come upon you.

5.2 Your **riches are corrupted**, and your garments are moth-eaten.

5.4 Behold, the **hire of the labourers who have reaped down your fields, which is of you kept back by fraud**, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5.9 **Grudge not one against another**, brethren, lest ye be condemned: behold, the judge standeth before the door.

5.12 But above all things, my brethren, **swear not**, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

5.20 Let him know, that he which **converteth the sinner from the error of his way shall save a soul from death**, and shall hide a multitude of sins.

There obviously is a similarity between the quotes in James and Leviticus 19. What is the "royal law"? Many people say that the entire Old Testament Law was "done away with" after the Cross. Others say that the Ten Commandments are still valid. **But James says that it is sin**

to violate the "royal law". Read it for yourself:

**James 2.8** If ye fulfil **the royal law according to the scripture, Thou shalt love thy neighbour as thyself**, ye do well:

**2.9** But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

**2.10** For **whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**

What is the "royal law"? It is the law which says to "love your neighbor" and not to discriminate between rich and poor "with respect to persons". You will find the original reference to this in Leviticus 19:15, and 19:18.

By the way, the name "James" in the Greek is "Yakob" and is translated as the Jewish-flavored name "Jacob" when referring to Old Testament characters, as in Romans 9:13, or Hebrews 11:20-21, but as the English-flavored name "James" when referring to New Testament characters. Why this bias?

*Q.*

If the Lunar Sabbath is true, why there wasn't any reference to it in the creation account of Genesis?

*A.*

Well, of course there is.

**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, and **for SEASONS, and for days, and years**

The word for SEASONS is Strongs #4150

Now let's look at Leviticus 23.

**Leviticus 23**

**23.1** And the LORD spake unto Moses, saying,

**23.2** Speak unto the children of Israel, and say unto them, Concerning the **FEASTS of the LORD**, which ye shall proclaim to be **holy convocations**, even these are **my FEASTS**.

**23.3** **Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD** in all your dwellings.



23.4 These are the **FEASTS of the LORD**, even holy convocations, which ye shall proclaim in their **SEASONS**.

All of the capitalized words are Strong's #4150. FEASTS and SEASONS are both the same word, #4150, and it first appears in the Bible in Genesis 1:14. And look what's right there along with the other "feasts" in Leviticus 23, verse 3. The seventh day Sabbath. Hmm. And whose feasts are they? The LORD.

Let's look at the next verses:

23.5 In the **fourteenth day of the first month** at even is the LORD's passover.

23.6 And on the **fifteenth day of the same month** is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

23.7 In the **first day ye shall have an holy convocation: ye shall do no servile work therein**.

So the Passover is on the "fourteenth day of the first month". Of course, by now you know that I'm going to point out that the word "month" is Strong's #2320, and that the same word is translated as (you guessed it) "moon" or "moons" whenever the phrase "new moon" or "new moons" appears in the KJV. And of course you will notice that when ever "new moon(s)" appears in a verse, the word "Sabbath(s)" is right along with it.

So Passover is determined by the "moon". Now watch this. It says the "fifteenth day" is the start of the seven-day-long feast of Unleavened Bread, and that the day (the fifteenth) is a "holy convocation" and requires "no servile work." That's because it's also the seventh day Sabbath. The fifteenth of the Lunar month is always the seventh day Sabbath. That's why the fourth commandment in Deuteronomy references the event of the Exodus from Egypt (on the fifteenth) when describing the Sabbath.

Genesis 1:14 says that a certain light in the heavens indicates the "SEASONS" (#4150, religious festivals). It does not specify what that light is. Just so there's no question, Psalm 104:19 identifies what that light is:

Which light distinguishes the seven day Sabbath? SDAs would say "the sun" - just count every seven day-sequences. But can you look at the sun and tell one day from the next? Or is it up to the last count that you inherited from some ancestors who told you their count has been continuous, even though you can't see anything in the sun to distinguish the days of the week?

Now what about the moon? Does the moon look different on different days? Does it have a distinguishing shape and a pattern? Remember, Psalm 104:19 identifies the moon with the #4150 "religious festivals". Again, according to SDAs, the only "religious festival" in Genesis was the seventh day Sabbath.

**Psalm 104.19** He appointed the moon for **SEASONS** (#4150): the sun knoweth his going down.

**Summary:** The Creation account in Genesis indicates that YHWH appointed a light in the heavens to designate religious festivals. Psalm 104 identifies the light as the moon, which

makes sense, since its appearance changes in a regular manner, like some kind of clock. Leviticus 23 identifies all these festivals, including the seven day Sabbath, and specifies details on some like Passover which clearly shows that they are indicated by the moon. All of the "feasts of the LORD" use the same calendar.

*Q.*

A count of every seven days seems pretty simple to me. Why change to a possibly man made tradition from obscure Jewish history that might be falsified information? You have to look outside scripture entirely to come up with a non-weekly cycle for the Sabbath. How does this fit into the Great Controversy scenario between Christ and Satan?

*A*

Here's the Scripture:

**Isaiah 14.12**

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 14.13 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 also upon the mount of the CONGREGATION**, in the sides of the north: 14.14 I will ascend above the heights of the clouds; I will be like the most High.

The word CONGREGATION is Strongs #4150, which is rendered FEASTS and SEASONS elsewhere. Lucifer wanted to take control of the Feasts. To have his own feasts, based on the Sun. Which he did.

*Q*

Why confuse people with a New Moon day that is barely mentioned in Scripture?

*A*

Is it only barely mentioned?

1 Samuel 20.5 And David said unto Jonathan, Behold, to morrow 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.

20.18 Then Jonathan said to David, To morrow is the **new moon**: and thou shalt be missed, because thy seat will be empty.

20.24 So David hid himself in the field: and when the **new moon** was come, the king sat him down to eat meat.

2 Kings 4.22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. 4.23 And he said, Wherefore wilt thou go to him to day? it is neither **new moon**, nor **sabbath**. And she said, It shall be well.

1 Chronicles 23.31 And to offer all burnt sacrifices unto the LORD in the **sabbaths**, in the **new moons**, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 2.4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the **sabbaths**, and on the **new moons**, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

2 Chronicles 8.13 Even after a certain rate every day, offering according to the commandment of Moses, on the **sabbaths**, and on the **new moons**, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

2 Chronicles 31.3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the **sabbaths**, and for the **new moons**, and for the set feasts, as it is written in the law of the LORD.

Ezra 3.5 And afterward offered the continual burnt offering, both of the **new moons**, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Psalms 81.3 Blow up the trumpet in the **new moon**, in the time appointed, on our solemn feast day. 81.4 For this was a statute for Israel, and a law of the God of Jacob. 81.5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. [Joseph was before Moses]

Isaiah 1.13 Bring no more vain oblations; incense is an abomination unto me; the **new moons** and **sabbaths**, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 1.14 Your **new moons** and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. [he hates the hypocrisy]

Isaiah 66.23 And it shall come to pass, that from one **new moon** to another, and

from one **sabbath** to another, shall all flesh come to worship before me, saith the LORD. [SDAs have many creative ways to get around this verse which describes the new earth.]

Nehemiah 10.33 For the showbread, and for the continual meat offering, and for the continual burnt offering, of the **sabbaths**, of the **new moons**, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

Ezekiel 45.17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the **new moons**, and in the **sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. 45.18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

Ezekiel 46.1 Thus saith the Lord GOD; 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. 46.3 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**. 46.4 And the burnt offering that the prince shall offer unto the LORD in the **sabbath** day shall be six lambs without blemish, and a ram without blemish. 46.6 And in the day of the **new moon** it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

Hosea 2.10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. 2.11 I will also cause all her mirth to cease, her feast days, her **new moons**, and her **sabbaths**, and all her solemn feasts.

Amos 8.4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 8.5 Saying, When will the **new moon** be gone, that we may sell corn? and the **sabbath**, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Colossians 2.16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the **new moon**, or of the **sabbath** days: