

The eighth day of the month is always the Sabbath.

The Biblical Month.							
(NM = New Moon, W = Work day, S = Sabbath)							
NM	W	W	W	W	W	W	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)

(The story of the consecration of Aaron and his sons begins in Exodus 40:1-2, continues in 12-15 and then in Leviticus 8:1-9:23.)

3. The Manna and the Quail

Exactly **one lunar month after they left Egypt**, 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 is in Exodus 16.

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 of the month, was the Sabbath**, and that the people were to wait until after sunset before gathering food.

(Although the Hebrew can be understood either way, this agrees with the punctuation in the Septuagint, which shows them complaining, not travelling, 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.

- 1st month - Unleavened bread Sabbath was the 15th.
- 2nd month - Sabbath when they complained was the 15th.
- 3rd month - When was the Sabbath?

On the third month the whole congregation assembled before the Almighty. It is at this event that they utter their **infamous promise** in Exodus 19.8:



They quickly broke this promise with the Golden Calf!

But when did this assembly occur?

On the 15th day of the third month!
They left Egypt on the **15th day of the first month**, and they came to Sinai on the **15th day of the third month**.
Exodus 19.1: *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.*

4. In the Promised Land

Forty years later, just in case the new generation missed the point, the lesson is repeated.

Joshua 5.10-12: *And the children of Israel encamped in Gilgal, and kept the passover on the **fourteenth day of the month** at even in 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 in 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.*

Note:

- the 14th was the Passover
- the 15th was the Sabbath of Unleavened Bread
- the 16th was the first day of the week

The manna was expected on the 16th, the first day of the week. But it did not come (it "ceased") since the people were now in the Promised Land. For forty years the manna had demonstrated the calendar: extra on the Preparation Day, and none on the Sabbath. Now it ended, on the 16th, giving the Almighty's stamp of approval on the 15th being the seventh day Sabbath.

5. The Feast of Tabernacles

The Feast of Tabernacles is a seven-day feast, as stated six times in Leviticus 23:34-42.

The feast begins on the 15th day of the month which is a Sabbath, lasts for seven days, and then the eighth day, the 22nd of the month is a Sabbath. Here's just two of the verses from Leviticus 23:

23:34 *The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.*

23:39 *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.*

When most Jews celebrate this Feast today, two problems occur:

- The Saturday "Sabbath" will fall at some random day between the 15th and 22nd of the Lunar month. This will give two Sabbaths in the seven day feast.
- In order to fulfill Lev. 23:39, they have to make the feast eight days long (instead of seven), and make the eighth day a Sabbath. (It actually already is the lunar Sabbath, but they don't know it.)

*This is because they are **mixing** two calendars!*

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.

6. Jesus kept the Lunar Sabbath

Yeshua healed a blind man on the Sabbath, the 22nd day of the seventh month. John 7:2 says that it was the Feast of Tabernacles, and John 7:37 says that on the last great day of the seven day 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.

Some people try to use this scripture to say that the Sabbath was on the 23rd. But this argument requires that the Feast of Tabernacles be eight days long, not seven days, as specified in Leviticus.

Yeshua died on the Passover, the 14th day of the first month, according to the Lunar calendar. The next day, the 15th, was the Sabbath, as it always is. He rose on the first day of the week, **according to that same calendar**. Not according to the pagan calendar.

*The argument that Sunday is the day of the Resurrection is **NOT** based on Scripture.*

see **World-Calendar.info** for details

(Part 3 of a series on the True Sabbath)

Examples of the Lunar Calendar

(One example is worth a thousand philosophical arguments)

1. The Battle of Jericho

*How did they march around Jericho seven days, in offensive battle readiness, and **not violate the seventh day Sabbath?***

You could just say: Well, God said it was OK

Or you could look for a better explanation.

Perhaps they started on the New Moon day, had a seven day march, and then rested on the eighth day of the month, which was the Sabbath. The "Book of Jasher", which is not Scripture but is historically useful, even says the march started on the New Moon.

2. The Consecration of Aaron

This began on the New Moon, and lasted for seven days.

During those seven days, the tabernacle was closed.

This did not disrupt the Sabbath. On the eighth day of the month, the whole congregation gathered and the glory of the Almighty appeared. **The eighth day of the month was the Sabbath.**