

The Lunar Sabbath

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Introduction

The evidence provided here will prove that the true weekly seventh day Sabbath of the Scriptures is observed on the same days of the moon each month, (NOT by Roman Calendar) and that is on the 8th, 15th, 22nd, and 29th.

The author offers a \$10,000 reward to anyone who can pinpoint a weekly Sabbath on any other day than by the moon. Seventy two weekly Sabbath days, observed by the saints of old, have been pinpointed in scriptures and every one of them is on either the 8th, 15th, 22nd, or 29th day of the moon. This is no coincidence. The reason for this is that they never counted the day of the New Moon when counting out the six workdays of the week. The New Moon is a worship day all by it's self and is not counted when counting out the week.

The original months were by the moon and not just a count of 30 or 31 days. The original weeks were by the moon and NOT just a count of 1 through 7 days as we all were taught. The truth is sometimes stranger than fiction.

The gates of His house were to be shut during the six workdays and open on the Sabbaths and New Moons, which proves that the New Moon day is NOT one of the six workdays of the week (Ez. 46:1).

Ezekiel 46:1-3, Thus saith The Master YHWH; the gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the New Moon, it shall be opened... but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before YHWH in the Sabbaths and in the New Moons.

The day of the New Moon was a worship day (Isa. 66:23) and was not counted as one of the six work days of the week. See also Num. 28:11-14.

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 YHWH.

The first workday was on the second day of the moon, and the seventh would be on the eighth day from the New Moon, an intermission day, with six workdays in between. The same is true from one Sabbath to the next, it is eight days. N.M., 1,2,3,4,5,6,7,1,2,3,4,5,6,7,1,2,3,4,5,6,7,1,2,3,4,5,6,7. From Sabbath to Sabbath is 8 days with 6 work days in-between and from New Moon to the 1st Sabbath is 8 days with six work days in-between.

In examining the evidence set forth in this work, you will see the true Sabbath comes after the six workdays and the day of the New Moon is NOT one of them. It is exciting to

read the examples set forth in this work based on the oldest history book in the world, and an inspired one at that.

QUESTIONS AND ANSWERS

Q: Does the Scriptures say the calendar is for Appointments?

A: No.

Q: Does the Scriptures say the moon is for Appointments?

A: Yes. Psalms 104:19 says that He made the moon for Appointments (seasons) and Gen. 1:14 says that the great lights are for Appointments (seasons).

Q: Are there any examples of anyone ever keeping a weekly Sabbath on any day other than the 8th, 15th, 22nd, and 29th?

A: No.

Q: Did anyone keep the weekly Sabbath on the 8th, 15th, 22nd, and 29th?

A: Yes. Everyone.

At least 72 weekly Sabbaths on these days can be pinpointed in scripture. For example, Ex. 16:1-23 is the first place the word *Sabbath* is mentioned and it was on the 22nd of the second moon that He said, it is the rest of the Sabbath. The last place the word Sabbath is mentioned is in Col. 2:16, Let no man judge you in respecting it. The weekly Sabbaths can be proven before the Law, under the Law, before the Crucifixion, during the Crucifixion, and after the Crucifixion. All were on those days and will be in the New Heaven, and not even one example on any other day other than by the moon.

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

A: Yes. (I Thess. 5:21)

Q: Do the Scriptures teach that traditions of men would make the Word of YHWH of none effect?

A: Yes. (Matthew 15:6 and Mark 7:13)

Q: What does the Scriptures teach would be for days, years, signs, and seasons? The Heavenly lights or a calendar?

A: Heavenly Lights (Gen. 1:14 and Psm. 104:19).

Q: Was the Old Testament written for our example?

A: Yes. (I Cor. 10:10)

Q: Were all examples of a weekly Sabbath kept on the 8th, 15th, 22nd, and 29th, or by the moon?

A: Yes, without exception.

Q: Is all this in the Law?

A: Yes.

Q: Will he that turneth his ear from hearing the Law, will his prayers be an abomination?

A: Yes. (Proverbs 28:9)

Q: Is there any record in the Scriptures of any days or Appointments being kept by a calendar other than by the moon?

A: No.

Q: Is there any record of the Heavenly Calendar being used other than for the Sabbaths?

A: Yes, many examples.

Q: Is the Weekly Sabbath a Feast?

A: Yes. (Lev. 23:3)

Q: Is the moon for Feasts?

A: Yes. (Gen. 1:14 and Psm- 104:19)

Q: Am I saying that the calendar count we use for today is a later invention?

A: Yes, it had to be if it was never used in the scripture. It was introduced by Julius Creaser in 46. B.C. (See Encyclopedia under Calendar.)

Q: Is there any History to prove that the weeks were originally by the moon?

A: Yes, Even the Universal Jewish Encyclopedia acknowledges it and says the Sabbaths were originally by the phases of the moon. Men like Philo the Jew, who lived at the same time as our Savior, acknowledged that the weeks were by the moon, along with Clemet of Alexandra.

Q: What are the strongest points for Sabbaths by the moon?

A: Gen. 1:14, Lev. 23:3 and Psalms 104:19, and all the examples where the Sabbaths are pinpointed, on the 8th, 15th, 22nd, and 29th of the moon.

Q: What are the strongest points for Sabbath by the Roman calendar, according to scripture?

A: There are none.

Q: Is there a \$10,000.00 reward to anyone who can prove a weekly Sabbath on any other day than by the moon?

A: Yes

Q: Did the Jews keep up with the Sabbath?

A: NO. He caused them to forget it. Lam. 2:6 says that He would destroy their place of worship and cause His Sabbaths to be forgotten in Zion. Also when they were delivered from Egypt's bondage, He made His Sabbaths known to Moses and it was on the 8th, 15th, 22nd and 29th (Ex. 16th ch.). They had forgotten the Sabbath in Egypt also.

TRUE TIME

The oldest calendar recorded anywhere is in Gen. 1:14 which speaks of the great lights in the Heavens. It says, "They shall be for days, years, signs, and seasons." Sure, we can make an artificial calendar and say a day begins at midnight or anytime for that matter, but there is nothing that corresponds to it in Nature. The weekly Rest of YHWH is mentioned very early in the Book of Genesis and the remedy of finding when it begins is also found very early. In Gen. 1:14 speaking of the Great Lights, it says, "they shall be for Seasons", which means appointments or rest days. This should settle any doubt about what governs the weekly and all appointments. But for those like myself that have been smothered in traditions of men, I ask that you read this book carefully and prayerfully, before continuing in your doctrine.

Ever wonder what the definition of time is? Time is movement plus conjunction of the Heavenly bodies. Without movement plus conjunction, true time cannot be measured. We can say a month has 30 or 31 days, but it is an artificial count to notch off 24 hours for a day and just start counting anywhere you wish without some phenomena or conjunction point in the Heavens. This is true also with months, and years. Sure, you can say a year begins January 1st and ends 365 days later, or a month is 30 or 31 days, but nothing in Nature will support this beginning or ending. (By the way, that is where we get the word month or *moonth*; it is from moon, from Nature.)

For true time keeping, you must have a starting point or conjunction found in Nature's lights (they shall be for days, years, signs, and seasons.) If man sets the starting point for time, then it is artificial or man made and NOT real time. The Vernal Equinox starts the year and you will always have *green ears of barley at this time* and new life growing everywhere for the New Year, not like January 1st in the dead of winter when the sap is down and things are dormant etc. (Notice that the author inadvertently refers to the *abib*. Editor.)

Well, we mention days, months, and years being found in Nature's calendar and showed true starting points at conjunction or revolution points. What about the week? Surely, we can make our own week by notching off seven solar days, even if we cannot do it for the month, days, and years. There is nothing in Nature to mark a seven day period. Or is there?????

Yes, we find in Nature a phenomenon of the moon every seven days. It seems to set or pause or rest at the four phases of the moon (New moon, First quarter, Full moon and Second quarter), then last sliver and from there everything starts over again. The

moon conjuncts at each of these events in Nature and gives us a starting point for counting our weeks and numbering our days. The oldest history (the Scriptures) teaches that this is the way it was done, and many examples in the Word prove it, and not one disproves it.

No wonder He said that He gave us the moon for Appointments, or seasons. Psalm 104:19, "He appointed the moon for seasons: the sun knoweth his going down." Gen. 1:14, "Let them be for days and years and signs and seasons"

The weekly Sabbath is a feast or season (Lev. 23:3) and was the only feast or Appointment in Gen. 1:14. They had not left Egypt at the time for the Annual Appointments. He said they were meant for feasting. Doesn't it make perfect sense for the beginning and end of a week to be found in Nature the same as the year, day, and month???

There is other supporting evidence in the Universal Jewish encyclopedias, under Sabbath, where they admit that the weekly Sabbath was originally by the phases of the moon. The Jews do not follow this method as they hold from Friday evening to Saturday evening as Sabbaths. Also another 100 year old Jewish Encyclopedia confirms the same.

We want to get back to Nature on the foods we eat, because we know Nature knows best. Why not return to Nature's calendar for observing our weeks; just as we do for observing years, months, and days?

Trash the Roman calendar count and keep YHWH's calendar that is recorded in Genesis 1:14 for true time keeping, and not partake in the changing of times as spoken of by Daniel the Prophet. Whether it is the time the day begins and ends, or the time the week begins and ends, the time the month or the year begins and ends, let us stay with Nature and YHWH's time clock. Read Genesis 1:14 and Psalms 104:19 for the true appointments of YHWH. Then compare it with Lev. 23:3 and see that the same word that is used for *feast* is also used for *seasons* and has the same meaning.

WAVE SHEAF

Leviticus 23:9-11, 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 first fruits 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.

It states that, when they come into the land they were to wave the sheaf of the first fruit on the morrow after the Sabbath, and verse 15 says, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave

offering; seven Sabbaths shall be complete.”

This says that they were to begin a count on the morrow after they brought the sheaf and verse 14, “And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute for ever throughout your generations in all your dwellings.”

This means they could not eat parched corn, etc., until the selfsame day they brought an offering. Now Josephus and Philo both agree this would always be on the 16th (the morrow after the Sabbath on the 15th) when the Priest would wave the sheaf, and Josephus and Philo lived in the time when the Priesthood was still active.

This means the Sabbath will always be on the 15th every year, and the only way this can happen is to count the Sabbaths by the moon. It also proves that the Sabbath in the first moon of each year will be on the 15th every time, which is impossible when using the Roman calendar.

In 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 (this Hebrew word *even* is dark) 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 (16th). And the manna ceased on the morrow after they had eaten of the old corn of the land; (same morrow) neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.”

We see that they came into the land and did exactly what was told them. They kept the Passover on the fourteenth day at even (night, which begins the 15th). In verse 10, they ate parched corn. On the morrow after the Passover (15th) would be the 16th. This proves the 15th was the Sabbath and the 16th was the morrow after, or the 1st day of the week as the two Historians who watched the Priest doing it this way confirm. The manna ceased on the exact same morrow (on the 16th) forty years later. It had begun forty years earlier on the 16th (Exodus, 16th ch.).

In addition, we can prove the Messiah rose on the 16th of Abib which is the 1st day of the week, when the first fruit was to be lifted up and He was the First Fruit of them that sleep. (I Corinthians 15:20-23, "But now is the Messiah risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in the Messiah shall all be made alive. But every man in his own order: Messiah the first fruits; afterward they that are the Messiah's at his coming.)" He did not rise on the 17th or 18th, as some suppose. He rose the third day which was the 1st day of the week, according to the Scriptures; and the only Scripture to be found is the first fruit of the wave sheaf which was on the 16th. He was truly the first fruit, and was waved or presented to the Father on the 16th according to the scriptures. Lev. 23:11, "And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

JERICHO MARCH

Have you ever wondered how the children of Israel could have marched around Jericho without marching on the Sabbath? Maybe you have, maybe you have not. Maybe you have thought that it was simply allowed by Yahuwah, and is a case of exemption in battle. What ever you have previously understood concerning this colossal event, here is something to consider.

Let me point out that those who believe the Sabbath to be a reoccurring seven day count have to admit that Israel marched around the city of Jericho on the weekly Sabbath day. This is seen in the book of Joshua 6:2-4. "And Yahweh said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And the seven priests shall bear before the ark seven trumpets or rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets."

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

In Exodus 16 we find the account of the giving of the manna by Yahuwah to the children of Israel. He makes it known to them (in verses 4-5 of this account) that they will be receiving manna for six straight days, but on the seventh day they will find none. On the sixth day of this particular week, Yahuwah commands them to bake that which they will, and store the that which they will (vs. 23). Food preparation is also found in verse 5 of the chapter. We do however find that immediately after Yahuwah instructs Israel that there would be no manna found on the Sabbath day, that they simply did not hearken.

Exodus 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 [manna]." Upon the children of Israel's venture Yahuwah was very displeased. We see this in His statements to Moses in Exodus 16:28-29, "Yahuwah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Yahweh 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. So the people rested on the seventh day."

Yahuwah here specifically condemns their traveling on the Sabbath. This was merely traveling a short space to gather manna, never mind instigating an attack through a battle march. Obviously Yahuwah does desire us to travel to our places of worship on Sabbath, but something unnecessary, such as gathering manna or traveling for our

own personal edification is something altogether different.

We also see that limited travel on the Sabbath was understood by the believers of the 1st century A.D. This can be seen in the book of Acts 1:12, "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." Here we see that there was a specific distance that was considered to be a Sabbath day's journey. The King James Study Scriptures states, "A Sabbath day's journey was the distance a Jew was allowed to travel on the Sabbath (about 2/3 mile)." *Smith's Scriptures Dictionary* has somewhat to add on the passage in Acts as well.

The Sabbath day's journey of 2000 cubits, Acts 1:12, is peculiar to the Gospels, and arose from a rabbinical restriction. It was founded on a universal application of the prohibition given by Moses for a special occasion: "Let no man go out of his place on the seventh day" (Ex. 16:29). An exception was allowed for the purpose of worshipping at the tabernacle. Although Mr. Smith's opinion leans toward this being an application by man, I think we can see from the passage in Exodus 16:29 that no unnecessary travel was to be done on the Sabbath. Acts 1:12 simply shows us that this is what was understood by Israelites living in the 1st century A.D.

So, did Yahuwah command a battle attack consisting of a march to take place on the Sabbath? Well, once again, for those insisting on a continual unbroken seven day count for the Sabbath, the answer would have to be yes.

I'm sure one could give a few answers to why Yahuwah seemed to allow a battle march to take place. However, is there any possibility that Yahuwah did not command a march to take place on the Sabbath? Yes, there certainly is.

According to the teaching which claims the Sabbath to be fixed in the heavens according to the moon and its phases, a Sabbath falls out to be on the 8th, 15th, 22nd, and 29th days of each and every lunation. Reason being is that the day of the New Moon is not counted as one of the six working days (Ezekiel 46:1-3) thus the Sabbath count stops once each month at the day of the New Moon. If the march of Jericho started on the day of the New Moon then it would have ended on the 7th day of that month! This would allow for Israel to not have traveled on the Sabbath! However, we do face a dilemma; the book of Joshua does not give us any conclusive evidence that the march began on the New Moon, although the possibility is still there. This is why I would now like to direct your attention to what is known as the book of Jasher.

The book of Jasher is mentioned twice in the Scriptures, and was considered as an honorable source of information. This is seen by noticing the context in which it was mentioned. In my copy of Jasher on page 244, verse 14 through 17, YHWH spoke to Joshua on the 1st day of the 2nd month and told him to rise up and go march around Jericho once each day for 6 days and on the 7th day seven times, "For I have delivered the city with all the people in to thy hand."

From our understanding of the true Sabbaths by the great lights, we knew the possibility of not marching on the Sabbath was there because of the New Moon day or days, but the Book of Jasher pinpoints the march beginning on the 1st day of the month which confirmed our suspicions. I am told that in the Sutaphigra or something like that, it says if anyone takes counsel to make war on the Sabbath, he is to be put to death. I will check on this later.

One example is found in The Talmud in the Steinsaltz Edition, Volume XIV Tractate Ta'anit Part II (1995 by Israel Institute for Talmudic Publications and Milta Books), pages 205-206. 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.... 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.

A CLOSER LOOK AT EXODUS 16TH CHAPTER

For those who are leaning toward the Quails falling on the 15th (Sabbath) because of the words "between the evenings," here are a few things we must consider:

The only evening the Scriptures speak of is the type in the book of Genesis. The evening and morning was the first day, the evening and morning was the second day and so on. The evening (night) is what begins and ends a Scriptural day, and "between the evening" would have to be somewhere between dark and dark. Remember the light He called day and the darkness He called night, and the evening (night) and the morning (light) were the first day.

Another thing to consider is that the Father is going to prove to them whether they will keep His law or not. Ex. 16:4 states the Father is going to give them a certain rate of manna every day for six days, and on the sixth day, they shall gather it and it will be twice as much (v.5) because on the Sabbath (22nd) there shall be none (v.26).

When you are teaching your children right from wrong, you do not set a bad example that is contrary to what you are teaching. Raining down Quail on the Sabbath for the children to gather on that day to clean and cook, and then telling them not to even gather manna on the Sabbath day, is not what the Father did or taught.

In understanding "between the evenings" in verse 6, Moses and Aaron both said that in the evening (night) YHWH shall give flesh to eat (at night) and in the morning (daylight... part of the same day) bread to the full.

Note: He said morning (light) not morrow (next day) - two different words in the Hebrew. Morning is IN the same day as the evening which began the day (evening and morning); morrow is the following day (tomorrow). Read verse 13 "And it came to pass at even, (dark on the 16th) the quails came up and covered the ground and in morning (light of the 16th) dew lay round about the host."

All this does not contradict verse 12 where the Father said, "I heard the murmurings (on the 15th) of the children of Israel. Speak unto them, saying, at evening (between the evenings), ye shall eat flesh, and in the morning (still between the same evening at day light) ye shall be filled with bread." They ate quail between the darks on the 16th.

Now you have a choice as to the meaning of between two evenings, one meaning on the 15th Sabbath, making the Father work on the Sabbath and causing the children to work instead of rest. Or it is between the two evenings (the 16th and 17th, a workday). The quail and manna both occurred on the same day (16th) as the word meaning infers.

The lamb was to be slain on the 14th "between the two evenings" and Deuteronomy chapter 16 says, "at the going down of the sun." Here is another specific time, as the sun starts its downward stroke after its Apex on the 14th.

Another specific time "between the evenings" is the morning and evening Sacrifices where both lambs were sacrificed on the same day; the 1st one in the morning and the 2nd one at evening (between the evenings). The time is specified as morning, and evening sacrifices and both are between the even of same day (evening and morning of the 16th). The word evening used here is "between the evens" and the 2nd lamb was to be slain on the same day as the morning Sacrifice, but between the two evens. This proves that "between the two evens" is referring to between the two darks, on the same day.

This helps shed more light on the subject, and does not make our Heavenly Father break His own Law. It is possible that the miracle of quails could have been an act of mercy on the Sabbath; but upon the preponderance of evidence, it was not. Yahuwah could have waited a few more hours until dark until after the Sabbath... especially considering the lesson He was about to teach them concerning the manna. The manna was not to be gathered on the Sabbath day, and not only the gathering, but the catching, cleaning, and cooking of quails on the Sabbath (15th). It would be a bad example in anybody's book.

The bottom line is, we know for a fact that the 1st day of manna was on the 16th and continued for six days and none found on the 22nd because that was the weekly Sabbath. This makes the 15th a Sabbath also, no matter if the Quails were given on that day or not.

Some try to say that they were traveling on the Sabbath day in Exodus, 16th chapter,

and in the King James translation it seemed to be a possibility, but the Hebrew and the Septuagint prove otherwise. Let's examine the passage and I will quote a brief excerpt from a non-lunar Sabbath keeper, Fred R. Coulter, who is the author of the *Christian Passover* and several other works. He attended the University of San Francisco and graduated from San Mateo State College before graduating from Ambassador College, Pasadena, California, with a BA in theology in 1964. Below is his non biased study, which proves they were not traveling on the Sabbath in Ex. 16.

“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 15th day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.”

This translation makes it appear that Israel arrived at the wilderness of sin while the 15th day was in progress. The Hebrew text, however, does not support the assertion that Israel traveled on the 15th day. The presence of a major logical pause between the verb “came” and the words “on the 15th day” verifies this fact. This logical pause is denoted by the use of the *atnah*, which resembles an upside down V under the Hebrew word for Sinai. (See *Biblical Hebrew Stuttgart*.)

The *atnah* and other accents are essential to understanding the thoughts that are being conveyed in the Hebrew text. These accent marks are all part of a system that... punctuates the text and is therefore a very important feature in its syntactic analysis... this feature of Hebrew grammar is so important for understanding that medieval Jewish scholars paid more attention to it than to establishing the correct pronunciation of words. (Waltke, *An Introduction to Biblical Hebrew Syntax*, p. 29).

Waltke describes the use of the *atnah* and other accents to express divisions of thought in the Hebrew text. Accents in the Masoretic Text are of two kinds: the disjunctives and conjunctives. Disjunctive accents, euphemistically dubbed *lords* by earlier scholars, mark the length of pauses from full stop (complete break in logical thought) to various shades of shorter pauses (partial breaks in logical thought); and conjunctives, dubbed *servants*, control the text up to the disjunctive. According to W. Wicke's comprehensive study of the accents, the disjunctives divide large units (of thought) into successively smaller half-units. A unit ending with a disjunctive of one grade is divided into halves, and its halves in turn are divided into smaller units by other disjunctive signs until the whole verse is divided into single words or groups of words joined by conjunctives.

In translating Exodus 16: 1, Owens indicates the presence of the *atnah* by parsing the Hebrew word for Sinai as *pr.n.paus* (proper noun pausal). The division of thought that is expressed by the *atnah* is illustrated in his translation below:

They set out from Elim and came all the congregation of the people of Israel to the wilderness of sin which is between Elim and Sinai (logical Pause) on the five ten day

of the month second after they had departed from the land of Egypt and murmured the whole congregation of the people of Israel against Moses and Aaron in the wilderness. (*Analytical Key to the Old Testament*, vol. 1.)

The logical pause in Exodus 16:1 divides the thoughts that follow from the preceding thoughts that are expressed in the verse. The Septuagint, which follows the logical markings of the text very closely, translates this passage as follows: "and they departed from Elim, and all the congregation of the children of Israel came to the wilderness of sin, which is between Elim and 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 and Aaron."

The presence of the logical pause in Exodus 16:1 shows that Israel had come to the wilderness of sin and made camp by the beginning of the fifteenth day. When the fifteenth day arrived, Israel complained to Moses that YHWH had brought them to the desert to die. Thus there is no basis for the claim that Israel was traveling on the 15th day.

THE TRUE SABBATH

The Scriptures teach that ALL days are ordinary workdays, unless the Word of YHWH deems them otherwise. For example, the Scriptures teaches us that after six workdays we are to rest (Gen. 2:2, Ex. 16:26, Ex. 20:8-11, and Lev. 23:6). But we are not only to rest. It is a worship day, a set-apart day, a sanctified intermission from the previous workdays. Intermission or rest from what? The six ordinary workdays. The sun rises and sets on every day alike, but by the moon, we are told which ones are not ordinary days.

Without the moon, we would not know which days He has chosen because they all look alike. The moon will signal the days with its light, which increases and decreases.

For example, the seventh month, fifteenth day of the moon is an intermission, along with the 1st, 8th, 10th, 22nd, and 29th. We are to assemble for worship. Lev. 23:3 teaches that, after six ordinary workdays, there will be a worship day.

Two months are outlined in the Scriptures and specifically tell which days are Convocations or worship days.

For example, in the seventh moon, the New Moon is a worship day. Ez. 46: 1-3 says, "Thus saith the Master YHWH ; the gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the New Moon, it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the

threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate in the Sabbaths and in the New Moons.”

Isa. 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 YHWH.

See also Num. 28:11-14 which refers to worship on all the New Moons throughout the year (Num. 10:2, 7, 8, 10; Num. 29:1; Lev. 23:24). Without question the New Moon is not one of the six ordinary workdays.

Now it says nothing about day two through seven anywhere. Therefore, we work those six days, but we are admonished to rest after six workdays, which would be the eighth day of the seventh Moon. We are not forbidden to work the ninth, but are commanded to rest and worship on the tenth with no food. Now we correctly assume that we can eat on the other 364 days of the year. Why not also assume that we can work on all ordinary days that are not designated worship days?

After the tenth there is no commandment not to work on the eleventh through the fourteenth, except on man's calendar. After the tenth has passed, we assume we can eat and work on the eleventh through the fourteenth. But we are commanded to rest on the fifteenth. It is a worship day (Num. 29:12). Now we are not commanded to fast or worship the next six days (16th -21st). But we are ordered to dwell in booths seven days from the 15th to the 21st (Lev. 23: 40-43). Now we are ordered to keep the eighth day, counting from the fifteenth day, which will be the 22nd, and another worship day.

Counting on, with the instructions of the Heavenly Father, there is no worship day on the 23rd through the 28th. But the pattern of rest and worship after six workdays applies on the 29th, unless you use man's calendar. There is a New Moon rebuilding and sometimes it starts after the day does, making the next evening and morning the first day of the rebuilding or 1st day of the New Moon. Sometimes the new month starts rebuilding before the 29th ends, so the first evening and morning after the rebuilding would be the first day of the New Moon giving us 29 and 30 day months.

The scripture teaches that the New Moon is a worship day. It is a day of no buying and selling and is not one of the six ordinary workdays of the week (Ez. 46:1, Isa. 66:23, Amos 8:5).

Amos 8:5, Saying, When will the New Moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?

After that there is no commandment not to work on day two of the moon through day seven. But we must take an intermission on day eight for worship because the 8th day is the seventh day or Sabbath from the first workday after the New Moon worship day. Then six more workdays, then rest and worship on the 15th, etc. This goes on year after year from one New Moon to another and one Sabbath to another, even into the

New Heaven and New Earth, which He will make.

Isa. 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 YHWH."

Our Heavenly Father gives us specific instructions as to which days of the year to set apart for rest and worship and gives us the moon to tell which days they are. We are not to add to or to diminish from what He orders, by inventing a calendar of our own. So, changing the Laws and Times of worship as spoken of by Daniel the Prophet, concerning the Roman Empire (Daniel 7:25) was fulfilled by Julius Caesar the Roman Emperor when he removed the Moon as a basis for the calendar. (See Encyclopedia under Calendar)

We must speak where the Scriptures speaks, and be silent when it is silent. The universe is self contained and has it's own built in calendar and does not need man to tell when a year begins and ends, or a month, or a day, or a week.

The Roman calendar is a recent invention, an evil instrument designed to confuse and destroy the true times and Appointments of YHWH, just as the false fires sent up by the enemy to get us off the true Sabbaths and New Moons. To verify, check your calendar to see if the first day of the month lines up with the first day of the moon on YHWH 's calendar, the Calendar He gave to man kind. "And they (sun, moon and stars) shall be for signs and seasons, days and years" (Gen. 1:14). In other words, they shall be a beacon you for the appointment days of YHWH. (*Appointments* mean *seasons* and *signs* mean *beacons*. See a concordance.)

Ordinarily, the Appointments or intermissions occur after the six working days (not counting the New Moon). The exceptions are the tenth day in the seventh month, which breaks up the six workdays, and the twenty-first day in the first Moon each year. Nevertheless, the second day of the New Moon is the first workday and the Sabbaths are on the 8th, 15th, 22nd, and 29th - always.

The first pinpointed Sabbath is in Exodus, chapter 16, and is on the 22nd day of the Moon (Ex. 16:22, 23). If you count backwards, the second day of the Moon is the first workday of the week, and the Sabbaths are on the 8th, 15th, 22nd, and 29th.

The same thing can be seen in the Crucifixion Week. The Sabbath is on the 15th (John 19:31 and Luke 23:54-56):

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day" (John). "And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on" (Luke). That Sabbath day was not only a weekly Sabbath, but was the 1st day of Unleavened bread.

A simple count backwards tells us that the first workday is the second day of the moon, which places the weekly Sabbaths on the 8th, 15th, 22nd, and 29th and if our Savior had not been killed on the 14th, He would have kept the 15th Sabbath as was His custom.

Preachers try to create another Sabbath on the 17th during the crucifixion week, but if that were so, then the 10th day of that moon would have to be a Sabbath also. But the Scriptures prove otherwise in John 12:1. There it says that it was six days before Passover, the Passover being the 15th. (See Luke 22:1, and compare them.)

Six days before the 15th would be on the 9th of the moon and verse twelve says on the next day, the 10th, He came to Jerusalem. Now, notice the 10th is when the Passover lamb was to be put up (He is the Lamb) - a very busy day for the Jews, and this was definitely not a Sabbath. Because;

#1. He would have broken the Fathers law by riding the ass and causing it to work on the Sabbath - if the 10th were a Sabbath.

#2. They were working by cutting tree limbs .

#3. But most of all, they were buying and selling on that day.

#4. He entered the house of YHWH and healed a man on the 10th, and they said what a wonderful work instead of accusing Him of breaking the Sabbath.

This all proves the 10th was not a Sabbath and therefore the 17th could not have been a Sabbath either. There is another understanding for the three days and three nights in the heart of the earth. (See Bro. Matthew's *Sign of Jonah*.)

You can prove this in Luke 19:35-45. Matthew 21:2-15 tells how He came riding on an ass and how He entered the Temple where they were buying and selling. The 10th was a very busy day each year for everybody. It was a scheduled workday by YHWH. It would be pure confusion to have a commanded non-work day, or a Sabbath fall on this day, or any workday like the fourteenth day of the first Moon when everybody is to kill and prepare the Passover. It is a commanded workday.

And Luke 22:1 says, "Now the feast of unleavened bread drew nigh, which is called the Passover." (The 15th is Unleavened Bread.) Another says, "It was the preparation of the Passover and Pilot said behold thy King." This proves Passover was referring to the 15th, NOT 14th. (See also John 13:1.)

Another place the New Moon and Sabbaths are pinpointed is John 9:14. To prove this compare the following verses. John 7:2 tells us that the Feast of Tabernacles was at hand. Verse 10 says that He went up to it. Verse 37 tells us that the last day of the Feast of Tabernacles is the 21st (Lev. 23:32 and Ez. 45:25). Nehemiah 8:18 says, "Also day by day, from the first day unto the LAST DAY, he read in the book of the law of

Elohim. And they kept the feast "seven days"; and on the eighth day was a solemn assembly, according unto the manner." We see here that the LAST DAY of the feast is the 21st and NOT the 22nd, no matter what man's tradition says. (Manner means Law. See a concordance.)

John 8:1 tells us that He went to the Mt. of Olives and verse 2 says that early in the morning He came again into the temple and taught (on the 22nd Sabbath) and verse 59 says that He went out of the temple and passed by. Chapter 9:1 tells of seeing the blind man as He passed by him. Verse 6 says He made clay, and verse 14 says it was the Sabbath (22nd) when He made the clay, which proves the 22nd was on a Sabbath.

The second day of the moon would be the first workday of the week again, and the weekly Sabbaths were on the 8th, 15th, 22nd, and 29th. How could we fail to see these Sabbaths always being on these set days of the moon?

Moreover, Our Savior (the Son of YHWH) was keeping Sabbaths by the Heavenly lights that were created in Heaven and not by man's calendar. The Heavenly Sabbath was on the 22nd. He, also, kept the 29th as a Sabbath. Won't you also follow His example?

Paul was also using YHWH's calendar after the crucifixion in Acts 20:7 He mentions the first day of the week, which was on the second day of the moon (Acts 20:5, 6, 7). "They sailed away from Philippi after the days of unleavened bread (the 23rd or 24th), and came unto them in Troas in five days (the 26th), where they stayed seven days." (The five days was five days from the days of Unleavened Bread, not a five-day boat ride because it is only 150 mi. or less from Philippi to Troas.)

The seventh day of this stay was the second day of the moon and Paul calls this second day of the moon, the first day of the week. That puts the Sabbaths again on the 8th, 15th, 22nd, and 29th.

Counting the 26th as the first day of Paul's stay, the 27th as the second, the 28th as the third, the 29th as the fourth, the 30th as the fifth, the first or New Moon day as the sixth, and the second day of the moon as the seventh day of Paul's stay at Troas, it would be the first day of the week because the New Moon day is a worship day of no buying and selling, and is not counted in counting out the week days. The Scriptures calls this second day of the Moon "the first day of the week" when they broke bread, because they only stayed seven days. The first day of the week was the seventh day that they stayed, and it was the second day of the Moon, the first workday of the week. This proves Paul kept the weekly Sabbath on the 8th day of this 2nd Moon, then the 15th, 22nd, and 29th. Won't you follow him as he followed the Master?

The Sabbaths were on the 8th, 15th, 22nd, and 29th in the second moon, just like in Exodus, chapter 16. Remember, this was in the second moon also. The Apostle Paul remembered the True Sabbath day, to keep it set-apart, and followed the Savior's example on the 8th, 15th, etc. There is much proof. Think on this awhile, Paul kept the

Sabbath on the 22nd day of the second month which was the exact day and month that Moses was commanded to keep many years earlier when the Sabbath was made known to him by these words, "It is the rest of the Sabbath." It was on the 22nd day of the moon (Ex.- 16:23).

The 22nd day of the moon will be a Sabbath, just as it was when the Savior made the clay on the 22nd. (John 9:14, "And it was the Sabbath day when He made the clay, and opened his eyes.")

Solomon kept the Sabbath on the 22nd in the 7th month.

2 Chronicles 7:9-10, "And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that YHWH had shewed unto David, and to Solomon, and to Israel his people."

If the feast was kept 7 days, from the 15th - 21st, why not send the people away on the 22nd instead of the 23rd? Was it because it was a Sabbath according to the Law??

The same 22nd of each moon will be a Sabbath just as He said to Moses, "It is the rest of the Sabbath" (Exodus 16:23). This is no coincidence, no more than every time we walk in the rain we get wet.

The command to keep the Sabbath is found in the Law of YHWH (Torah), and to know when it is, is also found in the Law of YHWH. You do not have to go outside of the Scriptures to find when the Sabbath begins and consult with man's calendar. Do we really believe a command that carried the death penalty if not obeyed would be left up to man's calendar and not the Heavenly calendar for days, years, signs, and seasons (Gen. 1:14)?

The only calendar that cannot be tampered with by man is YHWH's calendar. If you have to go outside the Word to find when a year begins (January 1st) or when a day begins (12:00 a.m.) or how long a month is (30 or 31 days), then YHWH's times are not honored. The same is true with the weekly Sabbath; it is also found in the Scriptures, without having to go outside of them. With every Commandment there are Statutes and Judgments. The Commandment tell us what He wants us to do and the Judgments tells us what will happen if we don't do them, and by the Statutes we are told how to do the Commandments. He does not tell us to do something that carries the DEATH penalty without telling us how it is to be done. We have a Commandment to keep the Feast of Unleavened bread on the 15th of the 1st month or be cut off from YHWH, and the moon is the statute that shows us how to find it. The Commandment is to keep the feast, the Judgment is to be cut off if we rebel, and the moon is the Statute telling us how to do it.

The weekly feast is no different. It is one of His appointments that is listed in Lev. 23

along with the other Set-apart Convocations that are found by the moon.

If the time of a day, year, month, or week is not found in the Scriptures, then it is not right. All of these are found in Nature and Nature has a way of signaling when the year begins (Equinox), or when a day begins (dark), or when a month begins (New moon Conjunction), or when a week begins (phases of the Moon: New moon, First quarter, Full, and Second quarter). All of these are conjunctions found in Nature without man's calendar or artificial time keeping devices. You can find the Feast days and the convocations by the Moon without a man-made calendar; you can find the right month and the right day of the month, all by the Moon. Why not then the weekly set-apart convocations?

For example, the seventh month, tenth day of the Moon is the Day of Atonement, which is easy to find without a calendar, and then the fifteenth day of the moon, which is the first day of Tabernacles. If all of these set-apart days of YHWH can be found without going out of the Scriptures to man's calendar, then why cannot the weekly set-apart days or Sabbaths be found in the Scriptures also?

They can. By finding the workdays, you can determine the non-workdays or Sabbaths (intermissions) and the only way you can find the workdays is by the moon.

You begin each month with the New Moon as a worship day (Isa. 66:23; Ez. 46:1; Amos 8:5). Then count the six workdays, and rest on the seventh (the weekly Sabbath), which will be on the eighth day of the Moon. This is how the saints of old understood it and did it. There are too many examples where they did it this way to refute it and no examples where they did it any other way.

We are accused of breaking the weekly cycle, and this accusation is true. It needs breaking because it is a man-made cycle, not found anywhere in Nature or Scripture (unlike the cycles for the year, day, and month). A man called Julius Caesar broke the true cycle in 46 B.C. when he had a calendar made that disregarded the moon cycles in the calculations. He used a 30-31 day count for the months no matter what the Moon did, thus changing times and Laws as prophesied by Daniel the Prophet.

The Roman week is an artificial measurement of time and is not found in Nature or the Scriptures. The same as the year beginning in January, and the day beginning at 12 a.m., and the month beginning every 30-31 days. None of these are found in Nature or Scripture. They are artificial measurements of time and are the traditions of men. There is nowhere in scripture that teaches that the Sabbath is a continuous 1 through 7 count with no interruptions. It is not a Hamster in a cage type thing. The New Moon sets the Sabbath rests each month.

INTERNATIONAL DATE LINE

Another proof the Roman calendar can't be right is that all time keeping instruments

must have a starting point. If the starting point for dates is an arbitrary, earthly one such as the International Date Line (I.D.L.), instead of the heavenly conjunctions of the great lights, you will have Friday the sixth day of the week on one side of the line and Saturday the seventh day of the week on the other side, and both sides of the line are in the same evening and morning.

It would be preparation day as the evening arrives on one side of the line, and Sabbath day on the other side, a whole day apart. Then when one side of the line keeps the Sabbath and the other side keeps the preparation. The next day the other side of the line will keep it's Sabbath as the evening begins and the Sabbath will be over on the other side of the street at the same evening and they will go back to work on Sunday. One side will be working and the other keeping the Sabbath. Ask yourself; can the day be a Sabbath on one side of the street and not on the other??? Only with man's calendar does this happen.

You do not have this problem with the Heavenly calendar of YHWH because the starting point is in Heaven. For example, if both sides of the IDL are looking at the moon and count six workdays and rest on the seventh, then as it gets dark, both sides will be keeping the same day; and both sides will be set-apart to YHWH.

Let us imagine the IDL running through Israel. Now, imagine Israelites camping on either side of the line. On one side, it will be the Sabbath day and on the other, it will be the preparation day. YHWH does not work like that, because He is not the author of confusion. The Sabbath is the Sabbath for all His people when the evening starts. Can you imagine the day being a Sabbath on one side of the camp and not the other???

Now, let us examine the currently accepted seven-day cycle. People assume the weeks are solar, when in fact they are lunar. The Scriptures never mention a seven day cycle. It is more a pattern of rest after six workdays, and the New Moon is not one of the six work days. To prove the cycle wrong all one has to do is think. The earth is said to spins around once every twenty-four hours, causing a cycle. If someone were to walk east toward the sun while someone else stayed still, then the one walking would meet the sun earlier and earlier each day than the one sitting still, gradually gaining time until they get 10 hours, 15 hours, and 24 hours ahead of the one sitting still, a full cycle ahead.

Now if the one walking travels around the Earth, back to where the one standing still is, he will have gained one whole day, or cycle, because he made an extra cycle around the Earth while the other sat still and waited each day for the sun to rise. The traveler actually gained a sunrise at the end of the journey around the Earth, even if it took twenty years to complete.

This is a fact that cannot be denied. Now, given this fact, people keeping the earth's cycle by an earthly calendar that was introduced by Julius Caesar have serious problems. If half of a group of people decide to go into the world to evangelize, and

they migrate around the world keeping the seven-day cycle, when they meet up with the other half of the tribe twenty years later, or their descendants 2,000 years later, they would be one day apart in their Sabbath keeping, even though they have the same calendar and neither missed a beat on the seven-day so-called cycle.

Would you expect the travelers to go back around the world to get on the same day as the others? Or, would you expect them to deny the cycle of six workdays counting the New moon as one of them and just get back with the other half by losing a day and change the cycle they kept the last twenty years, or their ancestors did for the last 2,000 years?

If someone left Israel and traveled east around the world and came again from the west, they would be keeping the Sabbath a day ahead of the ones that stayed. This would not have been noticed if everyone in Israel had migrated around the world and came back because they were all keeping the seven-day cycle, and no one could tell them they were in another day. But, both days could not be the day that YHWH rested in the beginning.

You can prove all this by picturing two people on a merry-go-round, which would represent the Earth spinning, and someone counting each time they came around. This person represents the sun. Now, if one person is sitting on the merry-go-round and the other walks toward the way they are spinning, the one walking will see and pass the person watching and counting, before the one sitting. The one walking sees the counter sooner and sooner and when the one walking gets back to where the one is sitting; the one walking will have been counted one more time as they passed the counter, who is representing the sun. By keeping this cycle and this calendar; it is possible for three people to keep three different days as the Sabbath, and all be right according to the so-called Roman man made cycle. This is not so with the moon and the true cycles. The way you get three different Sabbaths is if one went east and another west and the other stood still. One would gain a day, the other would lose a day or revolution, and the one would stay the same, making three different Sabbaths.

People's minds are so conditioned that there is a seven-day weekly cycle when in reality it is a yearly cycle of 365 and 1/4 days that is broken up with intermissions which in the Hebrew are called Sabbaths. They are worship days along with the New Moon worship days. It is the year of 365 1/4 days which is broken up with days of worship and days of worship with no buying and selling. The New Moon is a worship day and a day of no buying and selling. But it is not a complete Sabbath because we have scripture where they traveled on that day and Moses was commanded to set up the tabernacle on that day. It was the dark beginning of the month when Moses reared up the tabernacle on earth; a type or pattern of the dark beginning when YHWH reared up His tabernacle in heaven or created heaven and earth. Both Tabernacles were reared up on the dark New Moon day.

The same Hebrew word for "in the beginning of your months" is the same Hebrew word for in the "beginning" when YHWH created the heavens and earth or set up his

tabernacle. It is not a complete rest, but it is a day of worship with no buying and selling. Therefore it is not one of the six ordinary workdays of the week. In Ezekiel 46:1, the gate of YHWH's house is to be shut the six workdays of the week, but is to be opened on the Sabbath and day of the New Moon.

We are commanded to blow the silver trumpets in the "beginning" of our months and we are also commanded to blow the silver trumpets on the Sabbath which is "after" six days of "not" blowing the trumpets. It is a fact that the trumpets are to be blown on these days throughout the 365 and 1/4 days each year but NOT on the six ordinary workdays as Ezek. 46:1 proves. The silver trumpets are only to be blown on the special days that YHWH made special such as Sabbaths, New Moons and different Feast days throughout the 365 and 1/4 day year.

To recondition our minds and unlearn some things that we have learned, I will demonstrate how the trumpets which are to be blown every Sabbath day is not a cycle of blowing the trumpet every seven days. Let's say we have our last Sabbath of the month and know that we are to blow the silver trumpets on the Sabbaths and on the day of the New Moon. Now let's say the next day after the Sabbath is a New Moon day in which the trumpets are to be blown, just as the day before which was the weekly Sabbath. So when we blow the silver trumpets again on the New Moon day which would be two days in a row that the trumpets are blown, it will interrupt the previous pattern of six days with no blowing of the trumpets. Now we have two days of blowing the trumpets back-to-back the instead of one. Then we would not blow the trumpet for the next six work days of the work week. You can not count the New Moon day as a day in which the trumpets are not blown, because it is a day in which the trumpets are blown. Neither can you count the New Moon day as one of the six ordinary workdays in which you can buy and sale and do all your work because the New Moon day is a worship day of no buying and selling according to the Word of YHWH. Therefore the next day "after" the New Moon day of blowing the trumpets is the "first day" of NOT blowing the trumpets. In other words the two days of blowing the trumpets back-to-back breaks up the pattern six no-blow then one-blow, six no-blow then one-blow, six no-blow then one-blow, six-no blow them one-blow, six-no blow them one-blow and so on. This is the fact that cannot be denied. The bottom line is, the cycle of the 365 1/4 work day year is interrupted with the worship days of YHWH, and when He has back-to-back worship days it interrupts what most people regard a weekly cycle. In Yahuwah's calendar, the pattern of six work days followed by the Sabbath is broken periodically by New Moon days.

The Roman calendar incorporated a cycle. Originally the Roman cycle was a week of eight days before Rome adopted the current seventh day cycle.

Read the following examples found in scripture and you will see that we have been following the blind Jewish leaders in keeping the tradition of men by observing the Sabbath from Friday evening to Saturday evening as I have done for many years.

The following Scriptural examples of the weekly Sabbath, which are on the 8th, 15th,

22nd, and 29th of each moon, should convince the honest truth-seeker that the moon is truly for the Appointments of YHWH. When you understand that the word seasons in Gen. 1:14 means Appointments, and they (the heavenly lights) shall be for signs (beacons) and seasons (Appointments). Ps 104:19, "He appointed the moon for seasons" (Appointments). In both of these verses the word seasons means Appointments just as the word Feast in Lev. 23:3 means Appointments (see a concordance). "These are my Feasts" and the first Feast is the weekly Appointment.

Sabbath or Appointment? If the weekly Sabbath is an Appointment and the moon is for an Appointment (or Sabbath) then the Sabbath must be kept by the moon. That should end the debate for the honest hearted.

To prove the New Moon is not a workday, look at Ezek. 46:1 where it says that the gates to YHWH's house are to be shut the six workdays and open on the Sabbaths and on the day of the New Moon. See also Amos 8:5 and Isa. 66:23.

When locating the true Sabbath, which follows the six workdays, we must remember the New Moon day is never counted as one of the six workdays but is a worship day as the following example prove.

The first pinpointed Sabbath is in Ex. 16:22, 23, where if you count backwards, the second day of the moon is the first workday of the week. This proves the New Moon was not counted as one of the six workdays, and the Sabbaths are on the 8th, 15th, 22nd, and 29th of the moon.

The same thing again in the crucifixion week; the Sabbath is on the 15th (John 19:31 and Luke 23:54-56). A simple count backwards tells us that the first workday is the second day of the moon and proves again that the New Moon was not counted as one of the six workdays of the week. This also places the weekly Sabbaths on the 8th, 15th, 22nd, and 29th of the moon, and if our Savior had not been killed on the 14th, He would have kept the Sabbath on the 15th, as His custom was.

SABBATH IN CREATION

YHWH did rest the seventh day, or after the six workdays, but from the beginning it was the eighth SEQUENCE OF EVENTS in which He rested. YHWH created the Heaven and the Earth BEFORE He worked on them for six days. The Word teaches that they were without form and void and darkness was upon the face of the deep/waters. All this was before the first work day. Then the Spirit of YHWH moved upon the face of the waters, and said, "Let there be light." But the heaven and earth was already there BEFORE He divided the light, (which He calls day) from the darkness (which He calls night). Then the evening and morning were the first workday, but before that, there was a dark earth and a dark Heaven with a dark moon in it, and it is called "the beginning" (a space of time before the first work day of the week in which the heavens and earth were created).

The same Hebrew word for “in the beginning” is used for in the beginning of your months/moons in Num. 28:11. Everything is dark on that day, and it is a worship day before the first workday of the week just as in the beginning at creation when the Sons of YHWH shouted (trumpeted) for joy and applauded His handy work (Job 38:7).

Every where in the Scriptures where a New Moon is pinpointed, the next day after the New Moon worship day is the first day of the week, and this is no coincidence. It simply lets us know how they counted for the weeks before Julius Caesar changed the months, and the Calendar.

The New Moon can never be the first day of the week no more than the Sabbath can. Ezek. 46:1, "The gates of His house were to be shut the six work days, and open on the Sabbath and the day of the New Moon." It is as simple as that. The Sabbath, as well as the New Moon, can never ever be one of the six work days in which the gates are to be shut. This is why we can pinpoint over seventy two weekly Sabbaths in the Scriptures, and every one of them is on the eight, fifteenth, twenty-second, and the twenty-ninth of the moon. It is simply because the next day after the New Moon day is always the first work day of the week. This is why we can safely offer a \$10,000 reward to anyone who can prove a weekly Sabbath that is not by the moon.

We are to worship on the beginning day and blow the trumpets to commemorate the creation at each New Moon; and on the Sabbath we are to blow the trumpets and worship, to commemorate His rest after working on His creation for six days.

Would not it make sense for the heavenly calendar to reflect the previous three or four days that were before day four?

Example: The sun would reflect a fourth work day of the year, instead of day four being the 1st day of the year (from the Equinox). Just because He made or appointed the moon for appointments on that day, does not mean that it was the 1st day of the month, or that the moon was in a New Moon phase. The 1st year in creation would have three hundred and sixty five and a quarter days, the same as all the other years in the scripture, instead of the 1st year having only three hundred, and sixty one days, or three hundred and sixty nine days. There is no place in scripture where this happens.

We believe the sun would be in a fourth work day position in the sky on day four. The moon also would reflect the 4th work day of the month, especially if it was to be for appointments, as the word seasons suggests. It would be a forth work day moon, between a sliver and a half moon the same as in all the other 18 places that it can be pinpointed in scripture. In other words the very 1st work day in creation could have been the 1st work day of the year, the 1st work day of the month or moon, and the 1st work day of the week, and NOT the first work day of the week ONLY as some teach.

Would it not make more sense for the first work day to be the 1st work day of the year,

month, and the week instead of the first day of the week ONLY??? Why can't the 1st day be the 1st day of everything (year, month, and week)?

If the 4th work day of the week was also the 4th work day of the month, then the 7th day would be after the six work days and the 8th day of the month - if there was a dark New Moon before the 1st work day in the beginning when the heavens were dark. And even if there was not a dark New Moon before the 1st work day, there would be one in the 2nd month in creation.

Why should it be the 1st work day of the week and not the 1st work day of the year and month also???

Nowhere in the scriptures does it say YHWH created the Heavens and the Earth in six days. It does say for in six days YHWH made Heaven and Earth. The word made means advanced upon - not created. He worked, or advanced upon His creation for six days, and rested the seventh, which would be the eighth event from the creation, or dark moon. YHWH did eight things,

#1. He created Heaven and Earth.

#2. He worked on them for 6 days and the 6th work day would have been the 7th thing He did, because the 1st thing He did was create Heaven and Earth. $1 + 6 = 7$. He created Heaven and Earth, and then worked on them for six days.

#3. The 8th thing He did was rest and it was on the 7th day that He rested, after six days of working on His creation, but resting was the 8th thing that He did.

If you cannot accept this line of reasoning then let us look at one you might accept. That is if the sun and moon were created on the fourth workday of the week, instead of appointed or made to rule, and that is when He established His calendar for days, and years, and for signs, and seasons:

(Ex. 20:11) For in six days YHWH made Heaven and Earth. The word "made" is not the word for "create" but, rather means "advanced upon". Strong's Concordance: H6213 - a[^]s'a[^]h, aw-saw - a primitive root, "to do" or "make", in the broadest sense and widest application - "accomplish, advance, appoint, be at, become, bear, bestow, bring forth" and so on.

There are TWO different Hebrew words for create and made. Did you know the word that is translated "were" in the expression "the evening and morning were the first day", the second day, the third day, etc., is *hayah* (Strong's concordance, # 1961). As it is found in the in the 1st. chapter of Genesis, it could have been translated "followed"? In 2 Sam. 2:10, Judah followed (were) David. In 1 Kings 2, the people followed (were) Tibni. Now we all know that Judah was not David neither were the people Tibni. And if we all had knowledge of the moon Sabbaths and the dark space of time known as the beginning (before day one) and that YHWH rested on the Sabbath, as in all the other places that you can pinpoint a Sabbath in the scripture, AND THAT IT WAS ON THE 8TH, 15TH, 22ND, OR 29TH of the moon., we probably would have translated this

word as "followed" instead of "were." It would then read like this, "the evening and morning followed the first day" (Yom in Hebrew meaning a space of time) showing the logical sequence of what took place. If the evening and morning followed the 1st day, then in reality it was the 2ND day, or 2ND space of time that you are in - the one that followed the first. The evening and morning that followed the 6th day would actually be the 7th day from the beginning, but would be the sixth work day of the week. When He rested the next day, it would be a Sabbath of rest because it FOLLOWED the six work days, but it would be the 8th day from the beginning, or from the dark moon in the dark beginning.

The main thing to remember is the New Moon is not one of the six workdays of the week, neither was it in the beginning; and from the examples in the Scriptures it never was to be counted as one of the six work days in which one can buy and sell and do all our work; and after the beginning or New Moon, the first workday would begin, and the seventh day will be the eighth day OF THE MOON. This is just like Isa 66:23 where "from one Sabbath to another" is eight days with six work days in between. From New Moon to 1st Sabbath is eight days, but is the seventh day after six work days - the eighth day counting from the dark moon.

THE SUN AND MOON NOT CREATED ON DAY FOUR

For those who believe the Sun and moon were created on day four, here is something to consider. The word appointed in Psm. 104:19 "He appointed (or made) the moon for seasons (Feasts or Sabbaths) is the same word found in Gen. 1:14. There it says "He made (appointed) two great lights." The word MADE means APPOINTED in Hebrew. The question is: When did He appoint the moon for Seasons? Was it not in Genesis 1:14 where it says He made/appointed the great lights for seasons??

When you make someone captain of a team, or appoint them to be captain, it doesn't mean they were not already there for you to make or appoint them captain, especially if you had already called the team together in the beginning before you made or appointed someone captain.

Remember you had evening and morning, evening and morning, evening and morning, before day four. You also had light, green things, night and day, and creation of the Heavens, before He made or appointed the sun and moon to rule and for the calendar.

Where do you think they were before He appointed them??? In the Tanach, Stone edition, commentary by a well known Hebrew Scholar named Rashi, in his comments on Gen. 1:14 it says, "The luminaries, which had been created on the first day, were set in place on the forth" (work day). There is no evidence what so ever to support the theory that the great lights were created on day four. They were appointed on the 4th work day, or "advanced upon" in His calendar.

POSTPONEMENTS

Did you know that there was no such thing as Postponements of set-apart days for over four thousand years? What brought them on? A man named Heliel set up rules for postponements for the time the week that was divorced from the moon. Instead of the Sabbath coming at the end of a lunar week, a solar month and solar week were adopted which paid no attention to the moon. Guess what? The Sabbaths then collided with New Moons, Day of Atonement etc., so man took it on himself to add Postponements to keep certain days from falling next to or on certain other days, which will never happen with the true calendar. This alone proves the Sabbaths were changed, because it is confusion for a commanded no work day to fall on a commanded work day such as the day of killing and preparing the Passover lamb.

MORE FACTS

Another pinpointed Sabbath is in John 5:9 (compare verses 1 and 9). The Sabbath in verse nine is the same day as the Feast in verse one. The second day of the New Moon is the first workday, proving the New Moon was not counted when counting out the week and that the Sabbath was on the 8th, 15th, 22nd, and 29th of the moon. The workdays begin after the New Moon worship day (See Ezek. 46:1).

There are other places like Numbers 29:12-39 where Convocations are on the 15th and 22nd and there is no mention of other intermissions through the eight-day count, and they were told specifically what to offer on each day of the seven days. The 15th and the 22nd would have to be the weekly Sabbaths every year in the seventh moon and can only be found by the moon. You could say it just happened to land on these days, but the Word teaches that in every seventh moon of the year, the 15th and 22nd are Convocation days every year and there is no mention of a Sabbath between them. He has commanded a seven-day week in the seventh moon. Do you think another Roman week will start in the middle of YHWH's commanded week? Confusion.

THE YEAR

When you count from the Vernal Equinox to find the seventh moon, you must start the count over each year, instead of a continuous count, one through seven, or you lose time each year; the same as with the monthly counts, if you do not start the count over at each New Moon. If you drop the next five moons after the seventh moon and start the count over each year at the starting point (Vernal Equinox), you will get the right seventh moon at the set time each year.

This is the same with the weekly Sabbath. From the time the moon starts to rebuild the first even and morning, after that is a no-work period and the next even begins the first workday of the week again.

ESTER

We also have Ester chapter nine to prove they kept the 15th for a rest day, making the second day of the month the first workday of the week, proving the New Moon was not counted, and the Sabbaths were on the 8th, 15th, 22nd, and 29th in the twelfth moon or month. Notice in the chapter that the 13th and 14th were the days they were victorious, but not the 15th. They kept the 14th alone, with the 15th yearly, every twelfth moon. Why not the 13th and 14th instead of the 14th and 15th?? Could it be they wanted to keep 2 days instead of three? So being that the 15th was already a Sabbath they chose to keep the 14th and the 15th instead of the 13th, 14th and 15th?

What if they were commanded to remember the fifteenth day, to keep it set-apart, for with a mighty hand, He gave them rest from their enemies? Do you think they would count one through fifteen over and over again to remember the 15th? Or would they continue to use the only calendar the Scriptures speaks of, the Heavenly lights, and use the moon to find the 15th?

Did you know that they were commanded to remember the Sabbath day because He brought them out of Egypt's bondage with a mighty hand, and it was on the 15th when He gave them an intermission (rest)? Compare Deut. 5:15 and Num. 33:3.

A SABBATH ON THE 15TH TWO MOONS IN A ROW

Watch this, if the Sabbath was on the 15th in the first moon when they were delivered from Egypt (Deut. 5:15) and again on the 15th in the second moon (Ex. 16th chapter), it would be impossible to use the Roman Calendar count which counts the New Moon as one of the six workdays, and have the weekly Sabbath on the 15th, two moons in a row. It would fall on the 14th in the 2nd month by man's calendar. Do the math.

Ex. 19:1, 2 teaches that the Sabbath was also on the 15th in the third moon, making three moons in a row that the Sabbath was on the 15th, which is impossible with man's calendar. Ex. 19:1 says in the third moon, when "the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. Notice the phrase "same day" is talking about the same day that they went forth out of Egypt (on the 16th). "For they were departed from Rephidim, and were come to the desert of Sinai." Notice also the phrase, "For they were departed from Rephidim." Did you know the word Rephidim means rest and is a few miles from the Mount? (See *Smith's Bible Dictionary*.)

They rested in Rephidim on the 15th for Sabbath and when it was over on the 16th they came to the Mount. Verse 1 says it was on the same day that they went forth out of Egypt that they came to the mount; this makes three Sabbaths in a row on the 15th. The Book Of Jubilees Ch.1-v-1 also says, "Moses came to he mount on the 16th day of the 3rd month," which is the same day that they actually went forth out of Egypt.

Now what day did they actually go forth out of Egypt? We know they were delivered from their burdens and given rest on the fifteenth day of the 1st moon from the reading of Psm. 81:3-6. "Blow up the trumpet in the Full moon on your solemn Feast day. I removed his shoulders from the burdens and his hands from the pots." It was on the 15th day of the moon (Sabbath) that this happened; just as Deut. 5:15 says that YHWH thy mighty one commands you to keep the Sabbath day, because He gave them rest on that Sabbath day in the first moon (and we know that Ex. 16 teaches that the Sabbath was on the 15th in the second month also). THIS ALONE PROVES LUNAR WEEKS AND SABBATHS, because it is impossible to have two Sabbaths in a row on the 15th with the Roman Calendar.

Now, they were delivered on the 15th, (or thrust out and departed from Remises). But, they actually left Egypt on the beginning of the 16th, which was the morrow after the Passover, and they went forth as the Egyptians were burying their first-born. This was the selfsame day that Moses came to the Mount (16th), after they had departed from Rephidim, or rest, which was on the 15th.

The Egyptian's first born, which were killed about midnight on the 15th, but were not being buried at daylight on the 15th because it was too soon. When they went forth, Egypt was burying their dead. "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. For the Egyptians buried all their firstborn, which YHWH had smitten among them" (Numbers 33:3,4). They went out by night (on the 16th). Deuteronomy 16:1, "Observe the month of Abib, and keep the Passover unto YHWH thy Mighty One: for in the month of Abib YHWH thy Mighty One brought thee forth out of Egypt by night."

JOSHUA

Also Josh. 5:10-12 compared with Lev. 23:11 puts the Sabbath on the 8th, 15th, 22nd, and 29th of each moon and proves again the New Moon day was not counted as one of the six workdays of the week as Ezek. 46:1 says. The morrow after Sabbath (16th), the Priest waved the sheaf, and then was allowed to eat parched corn. Some try to say that the 14th was the Sabbath in Joshua, chapter 5, but if that were so, then counting backwards the seventh day of that moon would also be a Sabbath. But if you look at Joshua 1:11, Joshua commands the officers to pass through the host and commands the people to "prepare victuals, for in three days ye shall pass over this Jordan." Now, this had to be the seventh day of the moon because they passed over the Jordan on the tenth day of that moon (Josh. 4:19). This proves the 14th was not a Sabbath.

They would not command the people to prepare food on the Sabbath, which proves the seventh day of that month was not the Sabbath, and therefore the 14th was not either. The eighth day was the Sabbath, and then 7 days later, the 15th. You can mathematically prove the 14th was not a Sabbath by counting day cycles from the

pinpointed Sabbath, in the 16th chapter of Exodus through the forty years that they were in the wilderness. You will find that the 14th was not the Sabbath at the end of forty years when they came into the land. This alone disproves the Roman calendar.

JUBILEE PROVES THE CYCLE OF SEVEN BROKEN

The year of Jubilees breaks of the cycle of six years of SOWING then rest, with two back-to-back land rests on the 49th and 50th year, just as the New Moon breaks up the cycle of the six workdays with two back-to-back worship days at the end of the month. The last Sabbath of the month and the day of the New Moon are worship days (Ezek. 46:1). The gates of YHWH's house are to be shut the six working days of the week, and opened on the Sabbath and on the day of the New Moon. EXAMPLE, the land is sown for six years and allowed to rest the seventh year. But after 7 seven year land rests (49 years) you have another rest on the 50th year which breaks of the cycle of six- rest, six- rest, because on the seventh six- rest, you have six-rest rest counting the 49th and 50th year rest which broke up the cycle of six- rest with two back-to-back rests. This is an absolute. The cycle of six sowing then rest is broken up by a double rest at the end of the 49th year.

The same is true with the New Moon worship day. The gates of the of YHWH's house are to be shut the six working days of the week, and opened on the Sabbath and the day of the New Moon (Ezek. 46:1). This puts two worship days in a row and that is why the Sabbaths are always on the eighth, 15th, 22nd, and 29th of the moon. The work week begins after the New Moon or Sabbaths. This also is an absolute. In other words if the New Moon is not an ordinary work day of the week in which you can buy and sale (Amos 8:5) and do all your work, then you will only have five days once a month where you can buy and sale and do all your work. But we know the Scripture teaches that we have six days to labor and do all our work.

The same is true with the 50th year Jubilees. If you count the 50th year as the first year to the next Jubilees, you will only have five years of sowing he land in the first seven years and at the end of 50 years, you will have 99 years in the two 50 year Jubilees instead of 100 years. (Do the math.) Two Jubilees of 50 years is 100 years. Another absolute. All because in our minds we think the cycle of six sowing - one rest should not be interrupted even though YHWH breaks it up with two land rests in a row, just as He breaks up the ordinary workdays each month with two worship days in a row instead of one. This is YHWH's doing, and it is marvelous in our eyes.

GATE SHUT ON THE 6 WORK DAYS

Isa. 66:23 says, "From one New Moon to another and one Sabbath to another shall all flesh come to worship." And Isa. 66:24 says, every one who transgresses will be destroyed.

In Ezek. 46:1, it clearly states that the gate that looketh toward the east was to be shut the six working days, but open on the Sabbaths and the New Moons. Now, was the New Moon or Sabbath ever to be called or counted as one of the six workdays? If so how can the gate be open and shut at the same time?

Do you know the Priest had strict orders for the gate to be shut on a workday and strict orders to open it on the New Moon day? YHWH is not the author of confusion. Who is? The answer is Man. Here is an example, you have the fourth Sabbath of the moon on the 29th, and the gate is open for worship. Then the next day is the New Moon, and you leave the gate open also. But the next day (2nd day of the month), you are commanded to close it for the six workdays until the first Sabbath of that moon or month, which will be on the eighth day of the moon. After two days of worship you have your first week day again. This is in perfect harmony with the examples given where they rested on the 8th, 15th, 22nd, and 29th, 72 times.

It works the same way with the year of Jubilees, you have two land rests in a row before you start your six work years of sowing again. After your 7th sabbatical year rest, (49 years) you have another land rest back to back, called the Jubilee. It interrupts the 7 times 7 Sabbatical years, just as the New Moon interrupts the so-called 7 day weekly cycle, which is not a cycle at all, but are intermissions that are placed within the monthly cycle, which in turn are within the yearly cycle.

If the weekly Sabbath is not by the moon as the other Convocations are, then what are they by??? If we say they are by a count of 1-7, then where do we find in the scriptures, where and when to start the count for the true 7th day???

If we keep the weeks and the 7th days of the week by the moon, the count for the 7th day intermission always begins after the New Moon worship days and after the Sabbath worship days (Ezek. 36:1). The Sabbaths and New Moon days are always before the six work days of the week.

JOSEPHUS

The historian Josephus records Sabbaths that can be pinpointed and they are on the 8th, 15th, 22nd, and 29th. The Roman's saw that the Jews, on the Sabbath, did not fight unless attacked. They moved their engines and battering rams up to the walls on the Sabbath day, which otherwise they could not do, and on the next day, they battered the city. Josephus records that the 23rd was the next day after the Sabbath that they battered them, or the day after the Sabbath when they had everything in place.

This proves that the pinpointed Sabbaths in his time were still on the 8th, 15th, 22nd, and 29th of the moon and the New Moon was not counted as one of the six workdays. Coincidence? You be the Judge. (See page 369. I have more places... too many to mention here. Write or call if interested. Antiquities of the Jews Book 14, Chapter 4:3 and footnote on page 370.)

PHILO

Philo a very Influential Jew who lived at the same time the Savior did, and kept the weeks and Sabbaths by the moon, said you have a full moon at the end of the 2nd week, which proves that the Jews in our Savior's time knew that the weeks were by the moon. (See *Preliminary Studies* page 313.)

In Philo's writings, he records that the feast of Unleavened Bread along with the Feast of Tabernacles, were assigned to the weekly Sabbath day, which BOTH ARE on the 15th. Philo knew the 15th was a weekly Sabbath day, which began both of these Feasts of YHWH, which last seven days. See Philo page 532 xxx (161). Philo knew the Israelites were given rest on the 15th from Egypt's bondage and the Feasts in the 1st and 7th months have to do with their deliverance from Egypt's bondage on the 15th. These two feast were assigned to the weekly 7th day (15th) according to Philo who lived in the days of our Savior. These are memorial days, which begin these two festival weeks.

I mention Philo here. Although we know that he is not scripture, he was a very respectable Jew that lived among the Jewish people, and even led a delegation to Rome on behalf of the Jewish people, at the time of the Messiah. I hope to add a history chapter later with Encyclopedia reference, and ancient calendars, etc.

Although Philo never came right out and said the seventh day is by the moon and is counted from the New Moon, he had no need to, especially if it was common knowledge in his time. But he did say, "the fourth commandment has reference to the sacred seventh day, that it may be passed in a (set- apart) manner. Now, some states keep the Festival only once in the month, counting from the New Moon, as a day (set- apart) to YHWH: but the nation of the Jews keep every seventh day regularly, after each interval of six workdays" (counting from the New Moon). See Philo, page 526 xx (96).

At least counting from the New Moon for the Sabbath is nothing new and Philo acknowledges that some were keeping it ONLY once a month and they found it by counting from the New Moon.

Also, Philo mentions the moon with the seventh day on page 26 (iv) (8), "Again, the periodical changes of the moon, takes 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."

If Philo, who lived before, during, and twenty years after the time of the Messiah, is saying what I believe he is saying, it is not out of harmony with the Scriptures or other history.

How can we ignore these facts backed with so great a cloud of witnesses and His Word? We will be judged in the end. Moses, Paul and others will witness against us.

Everywhere the Sabbath is pinpointed, it is by the moon. All scripture is written for our example to follow and all scripture is inspired by YHWH and is profitable for instruction in righteousness (II Tim. 3:16).

AARON AND HIS SONS

Aaron and his sons were sanctified for seven days, which began on a New Moon, and on the eighth day, there was an assembly (Moed) of the congregation. The point being that during these seven days, they were not to go out the door of the Tabernacle for seven days and nights (Lev. 8:34, 35).

No calendar Sabbath or assembly could disrupt these seven days during which they were being sanctified in the tabernacle. It was from the New Moon until the seventh day. On the Sabbath, the 8th day, which was the seventh day after six workdays, they assembled the congregation. This proves the Assemblies or Convocations were on the 8th, 15, 22nd and 29th.

In Ex. 40:1, YHWH spoke to Moses saying, "On the first day of the first moon thou shall set up the Tabernacle of the congregation." In addition, in Ex. 40:12-15, Moses was commanded to anoint Aaron and his sons and to put them in set-apart garments. Verse 17 says, "And it came to pass in the first moon in the second year on the first day of the moon that the Tabernacle was reared up." The rest of the chapter tells what was put in the Tabernacle. Lev. 1:1 says that YHWH called Moses out of the Tabernacle and instructed him further, this is still on the New Moon. Remember, the Word is broken up by man into chapters, verses, and books, when sometimes a thought goes on.

Lev. 8:3 says that Moses was told to gather the congregation (on the New Moon). In verses 6-13, Moses brought Aaron and sons, put the set-apart garments on them and anointed the Tabernacle along with Aaron and his sons as he was commanded. In verse 33 they were commanded not to go out of the Tabernacle for seven days, but on the eighth day (Sabbath) YHWH appeared unto them (Lev. 9:15, 23). By these verses you can pinpoint that they begin setting apart for the 7 days and the 8th was the assembly of the congregation, on the New Moon. This puts the Sabbaths on the 8th, 15th, 22nd, and 29th proving the New Moon day is not counted as one of the workdays to get to the first Sabbath. When people were set-apart for cleansing, such as a leper, or when the temple was dedicated, it began on the "Intermissions" or Sabbaths just as did the setting apart of Aaron and his sons.

SOLOMON

For example, in II Chr. 7:8 it says that Solomon kept the feast seven days - the Feast of Tabernacles (15th - 21st). Verse 9 says that on the eighth day (22nd) Sabbath they

made a solemn assembly for they kept the dedication of the altar seven days, (8th - 14th) and the Feast seven days (15th - 21st). if you count backwards you will see that the dedication of the Altar began on the 8th. Verse 10 goes on to say that on the 23rd, He sent the people away. Why didn't He send them away on the 22nd? Could it be that the 22nd was a Sabbath??

When you count from Sabbath to Sabbath, there are eight days. One New Moon to another and one Sabbath to another. In Isa. 66:23 from New Moon to the 1st Sabbath of the month is eight days. This proves wise old Solomon kept the 8th, 15th, 22nd, and 29th of the moon as Sabbaths and never counted the New Moon as one of the six workdays of the week, as Ezek. 46:1 proves.

If the eighth day was not a Sabbath counted from last Sabbath, then a leper or someone under a Nazarite vow would have had to wash his clothes and shave his body on a weekly Sabbath. Cleansing took place from Sabbath to Sabbath. Remember, the Sabbath that ends a week also begins a new week on an eight-day count. You should have a Sabbath, then work six days and rest on the seventh day which will always be on the eighth from the last Intermission day or Sabbath.

Sabbaths are recorded from Sabbath to Sabbath in the Scriptures. The gates were to be shut the six working days and open on Sabbaths and Days of the New Moon. (Ezek. 46:1 and Isa. 66:23 say from one Sabbath to another.) The day of rebuilding can be a two-day feast, every other moon (I Sam. 20:27). You have your New Moon day and then gates are shut the six working days. Then you rest on the seventh day, which is the eighth day from the New Moon. Then you work six more days (9th through the 14th) and rest on the seventh, which is the 8th day again, or the 15th. Then eight days from the 15th which will be the 22nd Sabbath, and so on.

THE LAW OF THE LEPER

Lev. 14:2-10 is the law of the leper. "In the day of his cleansing, he shall be brought unto the priest (on the Sabbath)." It goes on to tell how he is to shave his head and beard and wash his clothes on the seventh day and on the eighth day (Sabbath) offer a sacrifice. The point being, that if the count for the seventh day began anywhere or on any other day except intermission, the leper would sometimes have to do his laundry on a Sabbath.

The reason this seventh day is not a weekly Sabbath is because it is not the eighth day from showing himself to the Priest, which was on the Sabbath. It was not the seventh day after six workdays. Therefore this seventh day was actually the sixth workday of the week on which he washed clothes.

EIGHTH DAY

The eighth day is many times synonymous with the Sabbath day. "He said unto them that you circumcise a man on the Sabbath day so that the Law of Moses be fulfilled." Well the law says to circumcise on the eighth day. What better day to enter this covenant than on the Sabbath day? (Gen. 17:13.) The Sabbath and the eighth day are sometimes synonymous.

I believe Abraham was circumcised on the eighth day. Anyhow, the examples I just gave puts the Sabbaths on the 8th, 15th, 22nd, and 29th of the moon which makes the 2nd day of the moon the 1st workday, and proves the New Moon is not, and was not counted as one of the six work days of the week. The Roman calendar counts all days when it ignores the moon in its calculations, thus creating a week or 7th day cycle that is NOT found in scriptures.

I have pinpointed weekly Sabbaths by the moon on the 8th, 15th, 22nd, and 29th, and I have shown where they were keeping the Sabbaths this way before the law (Exodus chapter 16), at the time of the law (II Chron. 7:9), before the crucifixion (John 9:14), during crucifixion (Luke 23:56), after crucifixion (Acts 20:6,7) and even up to the Historian Josephus. And we are keeping them that way now, and I showed where we will be keeping them that way in the future (Isa. 66:23). Feel free to write and show me otherwise. Remember, we are to prove all things. People have major problems if there is no Scriptural examples to support what they believe should be done because the scripture is written for our example.

Proof that all days are counted by the Moon, even the weekly Sabbath day

The Sabbath is a day just as the New Moon is a day, and all days are days, but not all days are ordinary days because some are set-apart days. Father YHWH instructs us which days are set-apart and uses the moon for signs (beacons) to let us know which are the set-apart days (seasons or Appointments) (Gen. 1:14).

Someone said the weekly Sabbath day Appointment was not included in Gen. 1:14 as one of the days for the great lights but are only for the yearly feasts. That is a private interpretation to say the great lights are not for the weekly Sabbaths/feasts. "Sun, moon, and stars shall be for beacons of the Appointments." Some might think it should say all appointments except the weekly Sabbath appointments. But it does not.

The fact is the weekly Sabbath was the only Appointment at that time; it was years later when they were delivered from Egypt's bondage (on the 15th day Sabbath). They were commanded to keep the Sabbath day (15th) in the 1st month because they were delivered from Egypt's bondage on the 15th day of the 1st month (Deut. 5:15 and Num. 33:3). It was a feast for seven days.

All days that He designates as worship days are Appointment days, and are set-apart days, not ordinary days. The New Moon day, every month, is a set-apart day (Ezek. 46:2, Isa. 66:23, Num. 10:1-10, Num. 28:11-14, Num. 29:1, Amos 8:5). Every New Moon day is positively a worship day Appointment (Set-apart day). It is by the Word of YHWH in this world and the world to come, and all flesh will worship Him on this day, and not off somewhere working (Isa. 66:23).

You will know when the set-apart days come, by watching the moon - not man's calendar. The New Moon day was, and is a set-apart worship day, therefore you must use the moon to find and keep it. The same is true for the four weekly Sabbaths of each moon. Nowhere do the Scriptures teach that any of the next six days after the New Moons are Appointments, but they are ordinary workdays unless otherwise specified, as for example, the 21st in the 1st month.

Now, the Scriptures do say that after six workdays we are to rest, as He did. It is an Appointment of worship, the same as with the New Moon day. All appointment days, whether New Moon, Sabbaths, Day of Atonement, and the twenty-first day in the first month, are equal Appointments for worship. Sabbath means intermission and He chose to place one on the tenth day of the seventh moon and calls it a Sabbath.

Others, He calls Sabbatones, but they have the same meaning as Sabbath from the word means intermission (see concordance). Weekly Sabbaths are called Sabbatones in Lev. 23:3, Ex. 31:15 and Ex. 16:23. Look up the word "rest" in these verses.

All other days that He did not choose as worship days are ordinary days for work. And the Gates that look toward the East of YHWH's house are to be closed for worship on these days (Ez. 46:1). How did Ezekiel know when the New Moon was? How did he know when the six workdays were? If he found the sixth workday by the moon, then the seventh day would have to follow and is also by the moon. Stop and think on this a few minutes. The moon counted all days, including workdays. Example; Solomon began to build the House of on the 2nd day of the moon which was the 1st workday of the week (II Chronicles 3:2). If every place in the entire Scriptures the six workdays were found by the moon; wouldn't the seventh or next day be by the moon also?

Do you really think Ezekiel used two calendars? One of which cannot be found anywhere in scripture? Remember YHWH says, these are "My Feasts" or Appointments (Lev 23), and He names His Feasts throughout the Scriptures. The Appointments that are named are after six workdays, then worship. These are throughout the year (Lev. 23:3). You have the twenty-first day in the first moon as a worship day and the tenth day in the seventh moon is a worship day (Appointment). These are exceptions, but this does not apply to the other moons because they are not specified. The New Moon is a worship day, whether we like to or not and will be in New Earth.

Now, to add to the list of worship days and changing His Appointments with a man

made count or calendar is no less than blasphemy (Daniel 7:25). There are multitudes of honest people who are doing this through ignorance and not out of rebellion. All we have to do is force ourselves to keep only the days He specified in His Word as set-apart, because you cannot keep a day set-apart that He did not specify as set-apart. There is no Biblical proof that any other days are set-apart other than the ones He chose as set-apart in His Word. Why can't we accept that? Here are some important facts:

The New Moon days are specified as worship days, (Ez. 46:2, Isa. 66:23, Num. 10:1-10, Num. 28:11-14, Num. 29:1). We have the Feast of Weeks (or Pentecost) which is fifty days after the seventh Sabbath; it is a Convocation or worship day according to the instructions of the Father. Now Pentecost was after Moses had fasted forty days and nights. Aaron proclaimed it and it was on the same day the law was given to Moses. It was at the end of the forty days and nights, which would be exactly fifty days from the seventh Sabbath. Weeks are counted from the time a sickle is put to corn. (The morrow after the first Sabbath, Lev. 23:11 and Deut. 16:9). Now 50 days are counted from the morrow after the seventh Sabbath is complete (Lev. 23:16) and (Ex. 32:5). (See the section on the true count to Pentecost, which proves Pentecost is in the fourth moon not the third.)

These are His Appointment days out of the 365 days each year. Please do not use the Roman calendar and add to or take away from His choosing of the days and the way He chooses to show which days He has chosen (Gen. 1:14, by the sun, moon and stars).

The bottom line is this. We are to keep the intermission days He has specified, by the moon, along with the day after six ordinary workdays. Sabbaths break up the workdays and the next day after an intermission or Sabbath is the first work day again. Whether it is a New Moon worship day or Sabbath worship day, the count of ordinary days begins anew.

To further prove the New Moon is not one of the six ordinary work days, we find in scripture where special offerings were to be offered in addition to the ordinary daily sacrifices. Here are some scriptures which prove the New Moon and Sabbaths are different from ordinary work days:

Daily Offerings (Numbers 28:3-8): two lambs of the first year, tenth ephah of flour mingled with oil, drink offering (1/4 hin per lamb) Weekly Sabbath Offerings (Numbers 28:9,10): two lambs of the first year, 2 tenths ephah of flour mingled with oil, drink offering (plus the daily offerings) New Moon Offerings (Numbers 28:11-15): two young bulls, one ram, seven lambs of the first year, 3 tenth-measures of flour mingled with oil per bull, two tenth-measures of flour mingled with oil with the ram, several tenth measures of flour mingled with oil for each lamb, drink offerings (half hin per bull, one-third hin for ram, and one-fourth hin per lamb), one kid of the goats (plus the daily offerings).

YEARLY CYCLE

It is the YEARLY WORK DAYS CYCLE of approximately 365 and days that are broken up each year with Intermissions/Sabbaths and New Moons - NOT the so-called weekly cycle that is broken because there is no cycle there to break. The word for rest or Intermission in Hebrew is Sabbath. In English we say intermission or rest. Yahuwah never lets it go over six workdays without breaking the workday cycle with an Intermission, and He breaks it up with more than one Intermission at the end of each month... before we begin our count for the six work days again. That is why we often see that New Moons and Sabbaths are mentioned together in the Scriptures. He is the One breaking up the ordinary work days of the year with WORSHIP DAYS. Who can stop Him??? When He says in Lev. 23, "These are My feasts," He is speaking of all the Intermissions throughout the year, including the weekly convocations; and they are all found the same way, by the moon - not by the Roman calendar.

All days are counted by the moon in the Scriptures so why not the seventh day? That way we would not have to put our confidence in Man's calendar to find Yahuwah's Appointments, and we will not have our no-workdays landing on scheduled work days (such as the 14th in first Moon with the work of preparing the Passover lamb). There is no other way to find the special days He has chosen other than by the moon. He appointed the moon for the job (Psm. 104:19). He appointed the moon for the seasons (Appointments).

Try finding any of His Feast days by the Roman Calendar which is still being used today. "Come out of her My people."

The Hebrew word for seasons is Appointment or Feast and the weekly Sabbath is both. Is it too hard to keep the days He chose as special? Just count six ordinary days and keep an intermission (Sabbath)? You need no man-made calendar to do this. Simply look up. It is the same for the 50th year of Jubilee; there are two no work years of sowing the land in a row. Therefore the six years of sowing and one rest year are broken up with back to back land rests on the 49th and 50th year - before starting the six year count again. The same is true each month when the New Moon breaks up the ordinary work days with two worship days instead of one... BEFORE THE 1ST DAY OF THE WEEK BEGINS AGAIN. This is YHWH's doings and it is marvelous in our eyes.

Meditate on this awhile - In the beginning, YHWH created Heaven and Earth. The Earth was without form and void and darkness was upon the face of the deep, and the Spirit of YHWH moved upon the face of the waters. This all happened before He said, "Let there be light" and before He divided the light from the darkness and before the evening and morning were the first day.

The waters, the Heavens, and the Earth were all here before the light or Day One. In the beginning it was dark just like in the beginning of the moons it is dark, and the next day after the dark, (moon or beginning) is the first workday of the week, and the seventh day from then is the eighth day from the dark or beginning. That is why the

New Moon (rebuilding of the moon) every month commemorates the creation of the Heaven and Earth, and every seventh day after the beginning commemorates the rest of YHWH. He worked on His creation for six days, and the seventh is the eighth day from the beginning or New Moon. In every New Moon there is a memorial of blowing the trumpets.

The trumpets (shouts) began sounding before light at creation, in a dark moon. (See Job 38:7.) The Father asks Job questions concerning creation, "Where were you when the sons (angelic beings) of YHWH shouted or trumpeted for joy?" The angels began shouting for joy at the creation before He worked on it for six days. We need to keep this memorial to commemorate the dark beginning (creation) each moon. Then the next day is the first workday, just as the first workday after creation (or dark creation), WAS THE 1ST WORK DAY OF THE WEEK.

Then the seventh day would be the eighth day from the beginning or darkness. The New Heaven and New Earth will also have a beginning or New Moon. Isa. 66:23, "From one New Moon to another and one Sabbath to another, all flesh will worship." It will start with a New Moon, then six workdays, then rest on the seventh, which is the eighth day from the New Moon or beginning, then six more workdays, then the 15th is a Sabbath and so on. The 1st day of the New Heaven and New Earth will be both the 1st day of the year and the 1st day of the month, and the 2nd day of the month will be the 1st work day of the week.

We believe the New Earth has a beginning and the first day will be the first day of the moon (New Moon), and it will be the first day of the year, and on this first day there will be shouting for joy (blowing of trumpets). It will be a Convocation (worship day). Then, the next six days, will be work days... and the next day will be a Sabbath (eighth day intermission). If the New Heaven and Earth has a beginning on a New Moon and it is the first day of the New Creation, then how is it so hard to believe the old Heavens and the Earth did not start the same way? Dark, then six workdays, then rest on the seventh, being the eighth from the dark.

The very fact that all the pinpointed Sabbaths in the Scriptures are on the 8th, 15th, 22nd, and 29th prove that this is the way they counted for the Sabbaths of YHWH and needed no man-made calendar to show which days He chose for Appointments. The author of Genesis understood this. It was from one New Moon to another and one Sabbath to another. As simple as that. No more set-apart days should be added to His perfect calendar. He said these are My Feasts and laid them out. He tells us which ones they are, after every six workdays; with the exception He made for the first and the seventh moons.

There are not six workdays in the seventh moon from the eleventh through the fifteenth, because He made the tenth day a Sabbath (Atonement) - just like the weekly Sabbath except with no eating. It is a worship day not a workday and you are not to count it as one of the six ordinary workdays in your count for intermissions. YHWH's calendar (sun, moon and stars) is a simple calendar. It just takes obedience to

observe it. It is hidden from the wise by simplicity.

Remember after the New Moon worship day, the 1st day of the week begins anew. Just as after the Vernal Equinox each year, the count for months begins anew each year, even though we must skip some days in our count before the 1st month of that year arrives.

People assume there is another way to find these Appointments without the use of the Great lights of YHWH, without any Scriptural authority. They have created a man-made uninterrupted weekly cycle based on a mathematical count, like a Hamster in a cage, paying no attention to the moon or nature. Since after six workdays, Yahuwah rested from all His work, they assume we are to continue a mathematical count of one through seven to find the Appointments, and ignore what He said in Gen. 1:14 about how the Heavenly lights were for Appointments. They assume it now is a continuous count without the use of the Great Lights to regulate when to start the count each time for the Appointments.

We truly do count to seven, but if He places an intermission (worship day) between the ordinary workdays. It automatically breaks up the workdays and the count starts over. Remember that in the creation week the only Appointment was the weekly Appointment of the rest after six workdays, for they had not left Egypt yet (on the 15th) and the moon is the only count for days in the Scriptures. New moon = new count.

Therefore, it is not wise to assume the great lights of YHWH are for yearly Appointments only, because the Scriptures do not say this. There is no example of anyone keeping any day without reference to the sun and moon. The fifty-year Jubilee Appointment would be by the sun. The monthly Appointments are by the moon, and there are four weekly Appointments in every moon. The 50th year also breaks up the cycle of seven years of sowing and rest because the 49th and 50th year are a rest for the land, and then the count for the six years of sowing begins anew again. Just as the New Moon breaks up the week, with two worship days in a row, the 50th year breaks up the PLANTING and sowing years. There are two years of rest; on the 49th, a Sabbath, and on the 50th, a Sabbath - before the 1st year of planting begins. So there are two days of rest at the last of the month; the Sabbath and the New Moon - before the count for work days begins again.

Deut. 5:12-15 says that the Israelites were to remember the Sabbath day because they were delivered from Egypt's bondage on that day. It was on the 15th. Num. 33:3 teaches it was on a Sabbath or the 15th that they were delivered. Psa. 81:3 teaches it was on 15th and the Hebrew "time appointed" means Full moon, and a Solemn Feast day.

Their hands were delivered from the pots and their shoulders from the burdens on the 15th, a Sabbath, in the first moon. If the 15th was a Sabbath in the 1st month; how could the 15th be a Sabbath in the 2nd moon as chapter 16 of Exodus proves unless the weeks and Sabbaths were by the moon?

If you count the New Moon day as an ordinary workday and just count seven over and over through the New Moon, then your Sabbath would fall on the 7th, 14th, 21st, and 28th in the 2nd moon. The Scriptures teaches it was on the 8th, 15th, 22nd, and 29th in the second moon, which proves the New Moon day was not counted as a workday, There is no way a Roman calendar count was used then.

THE WORD FEAST

A very important proof that the weekly Sabbath Appointments are determined by the moon is by again comparing these three scriptures; Gen. 1:14, Psm. 104:19, and Lev. 23:3. The Hebrew word "Feast" in Lev. 23:3 (speaking of the weekly Sabbath Appointment) is the same word as "seasons" in both Gen. 1:14 and Psm. 104:19, and is saying that the moon is for weekly Sabbaths. (See a concordance.)

People who believe the traditional Sabbath extends from Friday evening to Saturday evening have major problems. First, they have no scripture basis for it and second, they have no examples where anyone ever kept a weekly Sabbath that way or any other way, other than by the moon. Remember the breaking of the Sabbath carried the death penalty so they were many examples on how and when the Sabbath was supposed to be kept. Moses, Joshua, Solomon, the Son of YHWH, and Paul, all left us an example to follow. Therefore, we are without excuse if we refuse to follow these examples and teach the traditions of men instead and make the Word of YHWH of none effect. In other words, the Word of YHWH will not affect anyone to do right if they continue to hold to the traditions of men. We must prove all things or we might swallow another tradition.

Remember in order to prove a case, the strongest evidence one can present is a witness, and the second is documentation. The world has neither for its calendar. But, we have both for the great lights of YHWH.

All the days are alike, for the same sun rises and sets on every day alike. The only thing that can make a day special for worship is the Word of YHWH, and the Scriptures are specific as to which ones are set-apart days for worship. The only way you can find them is by the moon. All days not specified for worship are open for work, except the intermission (Sabbath) that occurs after six workdays thought out the year. Set-apart days are not to be counted as one of the six workdays

FACTS ABOUT THE SABBATHS BEING ON THE 15TH

Fact # 1 Everywhere the Sabbath is pinpointed in the Scriptures, the 15th is one of them; like in chapter 16 of Exodus, the Sabbath was on the 15th in the second moon after they left Egypt.

Fact #2 The Sabbath was on the 15th in the first moon when the children of Israel

were delivered from Egypt's bondage (Deut. 5:15 and Num. 33:3) and on the 15th in the 2nd month (Ex 16). This should end the debate about keeping the Sabbath every seven days regardless of the New Moon. It is impossible to have the Sabbath on the 15th two moons in a row, unless you are keeping the Sabbaths by the moon. It is impossible on a Roman calendar because it will count the New Moon as an ordinary workday and put the Sabbath on the 14th instead of the 15th. Julius Caesar booted the moon out of the Roman calendar (see Encyclopedia).

No one denies the Sabbath was on the 15th in the second moon (Ex. 16). But let us look at some scripture which prove that the Sabbath is on the 15th in the first moon, which kills the calendar count doctrine.

You can pinpoint 17 separate months the Sabbath appears in the Scriptures and the 15th is one of them every time, without exception. The first moon, when they left Egypt was on the 15th, the day they actually got rest from Egypt bondage. Deut. 5:15 says, "and remember that thou wast a servant in the land of Egypt, and that thy Mighty One brought thee out with a mighty hand and by a stretched out arm: therefore thy Mighty One commanded thee to keep the Sabbath day."

Now ask yourself, what did being delivered from Egypt bondage have to do with the Sabbath day? Unless, it was on the 15th, and a Sabbath?

They were commanded to keep the Sabbath day because they were delivered from Egypt's bondage on the Sabbath day, which was the 15th (See Num. 33:3). Just as in the Creation Week, YHWH rested on the Sabbath day. It is now a Memorial Day of rest since He then commanded the children of Israel to keep the Sabbath day as a memorial of the deliverance that took place on the 15th. The rest He gave them on both accounts was on the Sabbath day

Psalm 81:3-6 teaches us to blow the trumpet in the New Moon and the Full moon (15th) on our Solemn Feast day. "For this was a statute for Israel and a law of the Elohim of Jacob." Verse 6 says, "I removed his shoulder from the burden: and his hands were delivered from the pots." He gave them rest on the 15th, a Full moon Sabbath. Num. 33:3 says that they departed from Remises in the first moon on the fifteenth day. Therefore, YHWH commanded them to keep the Sabbath day because He gave them rest on that day (Deut. 5:15).

More evidence that the 15th was a Sabbath in the first moon is that if you count back through the plagues (three days of darkness, locusts, hail, etc.) seven days you'll find the Father YHWH called the eighth day of that moon a "Moed" (or Appointment). This is the same word used for weekly Sabbath in Lev. 23:3 and Gen. 1:14 where the moon is for Feasts. Sabbaths were on the 8th, 15th, 22nd, and 29th in the first moon.

Ex. 9:5 is where the word *Moed* appears as a set time. The Father said that He would kill the cattle on a Moed (Sabbath), on the eighth day of the first moon. So the 15th was another Moed (Sabbath) that they were made to rest on from Egypt's bondage. That is

why He commanded them to keep the Sabbath day (Deut. 5:15) because He freed them on that day. Remember too, if everywhere else, in both Covenant Scriptures, the Sabbath was on the 15th, why not here in the first moon?

Another point to make is that the Sabbath day is called a sign day between Him and His people. Ex. 31:13-17, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am YHWH that doth sanctify you."

In Ex. 13:1-9, the 15th is called a sign day. In Verse 3, Moses said, "Remember this day (the 15th) in which you came out of Egypt." Verse 9 says, "It shall be a sign that YHWH's law may be in thy mouth for with a strong hand hath YHWH brought thee out of Egypt." Truly, the 15th was a Sabbath in the first moon as well as the eighth (Moed). Gen. 1:14 says "Let them be for SIGNS." The 15th is the SIGN DAY and is found by the Great lights of Gen. 1:14 - NOT by man's calendar.

Remember it is impossible to have a Sabbath on the 15th two months in a row using man's calendar, because it will count the New Moon day as one of the six workdays, which will throw the Sabbath off one day. You can thank Julius Caesar for that.

Food for thought. Daniel was ruler in Babylon and had power to pass laws. The King gave orders to serve the Elohim of Daniel, and that would include keeping the correct Sabbaths. Now do you think that a righteous man such as Daniel would allow the Lunar Sabbaths to be observed if they were not correct, especially if He had power to stop them? There are Historical records proving the Babylonian calendar was by the moon,

What about Joseph? He too was ruler in Egypt and had power over all Egypt to enforce a Lunar Sabbath with no problem. History records that Egypt at one time observed the Lunar Sabbaths and that the Egyptians were the first to abandon the lunar calendar. We know that another Pharaoh arose who knew not Joseph, and the children of Israel were forced to abandon the rests of YHWH until the Father heard their groaning and once again gave them rest. It was on a Sabbath (15th) when He delivered their shoulders from the burdens and their hands from the pots (Psalms 81:3). Would not it make sense to restore the weekly rest on the True Sabbath, whether on Saturday, or Sunday, or any other day of the week; no matter on which day on Man's calendar the True Sabbath happens to fall on?

SOLUTION TO WHEN THE REST DAYS OF YHWH OCCUR

The solution to when the rest and worship days are, is by forgetting everything you have learned about when the Sabbath starts. Start over, using only the Scriptures for instructions. Forget history, forget tradition of men, even forget what you were taught a cycle was. Forget everything but the Torah (law). Here is how to start: Find the workdays. Work days are ordinary days not associated with worship or special

sacrifices.

In order to find them, let the Father tell us in His Word which days are different or special or set-apart for worship. Then we know the rest are ordinary work days. Now, simply look into the Scriptures and see what He says to do, and which days are His Feasts. No adding to, nor dismissing from.

Do the Scriptures teach us the New Moon day is different from ordinary days? If so, then how is it different? What can we do on this day? What are we commanded to do on this day? What do the Scriptures teach was done on this day? The answers to these questions are contained in other pamphlets; and it suffices to say that this is not an ordinary day. (See Bro. Matthew's article on New Moon Regulations).

The Scriptures do not teach that day number two of the moon is special; just like the day after the fast day is not specified as special, and so we eat. If it is not specified as special, it is safe to count it as an ordinary workday.

Remember we will stay with the Word, speaking when it speaks, and being silent when it is. We all agree that the Scriptures teach not to go over six ordinary days without a special day called *Sabbath* in Hebrew, but in English, intermission. This will go on all year long, year after year throughout the ages; except when the Heavenly Father breaks up the work cycle of six ordinary days with another special day for worship and making it an unordinary day. There is NO scripture that says or teaches we can't have more than ONE rest day in a row, before we start our count for work days again and in doing that the pattern is broken up by two rest days in a row.

The same is true with the LAND rest. You have two years of land rest in a row at the end of the cycle of 7 times 7 years and the count begins anew AFTER the 2nd land rest... before the six work years of sowing the land begins again. He instructs us what to do and this is so simple any fool or wayfaring man cannot err therein. Just simply follow the instruction manual.

Now, you know that the Father did choose some days to be set-apart other than the Sabbath and the Feast days. Now you know that there are worship days that sometimes follow the six consecutive work days and the Sabbath. There are also New Moon days at the ends of the months even though they are not counted in the cycle of days. Now you can figure out the set-apart days for yourself. Only remember not to let any tradition, or anything outside the Scriptures influence you. Let Him speak and instruct you to which days are ordinary and which are set-apart. Please do not add to or take away from the days He has chosen.

One might count one to seven through the New Moon, and count it as an ordinary day or common day when the Father made it set-apart. What He has made set-apart let us not call common or ordinary. Do not count it in with ordinary days, because it cannot be ordinary and set-apart at the same time. The count starts over every time a special day is introduced and the next day is ordinary unless specified by the Maker of

the days.

The weekly Sabbath (intermission) starts the count of ordinary days all over again. We have made this whole thing so hard by simply not following instructions, and by looking at history and tradition, when the Word was nigh us - even before our eyes.

Many people keep a seventh day, Heathens included; the Christians on Sunday, the Muslims on Friday, and the Jews on Saturday. Anyone can keep a seventh day count, but how many keep the Sabbaths of YHWH - the Intermissions He places throughout the 365 days of each year?

How many are willing to forget all the traditions of men that they have inherited? Or the lies as in Jeremiah 16:19? "Our fathers have inherited lies, vanity, and things where there is no profit." Follow the Scriptures. They are profitable for doctrine (Tim. 3:16).

Most people do not believe all scripture is profitable for doctrine, correction, and instruction in righteousness. Everywhere the Sabbath is pinpointed in the Scriptures; it is on the 8th, 15th, 22nd, and 29th of each moon. The New Moon day was not ever counted as one of the ordinary workdays, but as a special day of YHWH and all Scriptural examples are profitable for proving it. Prove all things.

The Sabbath is a sign (beacon) for his people Israel, and when we start keeping the true Appointments, (Sabbath or intermission) we will shine forth as the stars, and beacon out for the world to see that we follow His Word.

If the same account of Exodus, chapter 16 happened today, and if you count from the New Moon to the 22nd, it will be a set-apart day today also. Do you think any manna can be found on the 22nd of the moon today?

"COUNT TO PENTECOST"

One of the key scriptures to finding the day that we observe for Pentecost (or Feast of Weeks) has been misinterpreted by most religious groups. It is found in Lev. 23:16 where it says, "even unto the tomorrow, after the seventh Sabbath shall you number fifty days." It does not say that after the seventh Sabbath is the fiftieth day, but "you shall number 50 days."

Because of traditions of men, they begin to number the fifty days from the first Sabbath or wave sheaf, instead of the morrow after the seventh Sabbath. You do count seven Sabbaths complete (Lev. 23:16), and you begin to count the weeks from the time you put the cycle to the corn (Deut. 16:9). But you "number" for the 50th day from the morrow after the 7th complete Sabbath. Therefore, there were two counts to find Pentecost. One is from the morrow after the Sabbath that the priest waves the sheaf, and then you count seven Sabbaths complete (Lev. 23:16). Then you are to number fifty days after the seventh Sabbath. You count the weeks, and then you number your

days, and then and only then will all the other scriptures harmonize with it.

This is why it is called both the Feast of Weeks (forty-nine days) and the Feast of Pentecost (Pentecost means fifty, and weeks means sevens). The Feast of Weeks would be only forty-nine days and not fifty, so the Feast of Weeks is not fifty days but 49, but at the end of 50 days from the morrow AFTER the 7th weekly Sabbath is the 50th day. The 1st count is forty-nine days. Pentecost means fifty. This proves there are two counts even if you interpret the second count as one day after the seventh Sabbath (forty-nine) instead of numbering fifty days after the seventh Sabbath. Both counts, whether one day or fifty, begin after the seventh Sabbath. Just remember *one* does not mean Pentecost, but fifty means Pentecost, so we are to number 50 days NOT one.

You have seven weeks (six workdays plus a Sabbath, 7 times which equals forty-nine days, and you have fifty days from the morrow after the seventh Sabbath - a total of ninety-nine days. That total plus three New Moon days, worship days that are not counted as one of the six ordinary workdays or weekly Sabbaths totals, 102 days.

Now, the hail was on the tenth day of the first moon in Egypt, and it did not hurt the wheat because it had not come up. It was probably planted a few days before the 10th, which would give a correct time for the wheat to mature, and a first fruit could be offered. It takes wheat from 110 to 120 days to mature according to the Department of Agriculture. Mine matures before that and Georgia is on the same agricultural plane as Israel.

Now, remember there are two kinds of wheat; Winter Wheat and Summer Wheat. The point of all this is that there is no way for wheat to mature in fifty days for First Fruit if planted in the first month as the words "not grown up" (or in dark) suggest (Ex. 9:32). Also there is no scriptural proof of WINTER WHEAT found anywhere in the Scriptures. It is ALWAYS SUMMER WHEAT, which is planted in the spring and harvested in the summer, 4 months latter.

This cattle-killing hail killed every herb and grass of the field (Ex- 9:22 and 25).

Now, if we interpret Lev. 23:16 to number the fifty days after the seventh Sabbath instead of the first Sabbath, we will have time for a wheat crop to mature. Remember the new meat offering was to be wheat, and from their labor that they sowed in the field (Ex. 23:16). If they sowed summer wheat in the 1st month when they came into the land, then they could have a 1st fruit of wheat from their labor in the field in time for Pentecost. But not in 50 days.

Ex. 23:16, "And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field."

It is impossible to come into the land in the 1st month, reap the harvest thereof (Lev. 23:10), sow the field with wheat and reap a first fruit in 50 days, in time for the traditional Pentecost. This is an absolute. But if you understand Lev. 23:16 to mean

numbering 50 days "after" the seventh Sabbath, your first fruit will be ready - but not in 50 days.

It is very specific that they were to sow the land for six years, which would start the 1st year when they came into the land and the land was to rest the seventh year, after being sown for six years (Lev. 25:2).

And the YHWH spake unto Moses in mount Sinai, saying, "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the YHWH. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for YHWH. Thou shalt neither sow thy field, nor prune thy vineyard"

Notice He said the seventh year after they came into the land, was the land rest. They were not to sow the seventh year from the time they came into the land. But they were to sow the first six years, which makes the 1st year a year of sowing. If they were to bring a 1st fruit of wheat from their labors which they sowed in the field, it would have to be 50 days "after" the seventh Sabbath because wheat will not be ready in 50 days from the wave sheaf, or 1st Sabbath. After being 40 years in the wilderness and not having their own crops, the Israelites are now going to be able to bring something from their labor which they sowed in the field instead of having to use other nation's crops.

This is positive proof that the count for Pentecost or the 50th day, begins on the morrow after the seventh Sabbath, instead of the traditional 50 days from the wave sheaf.

Another point I might make is; they came into the land in the spring time in the 1st month, and this would be their 1st year of sowing wheat. They would harvest it in the 4th month in time for Pentecost and they could bring a new meat offering to YHWH from their labors, which they sowed in the field in that first year like YHWH commanded. Then they would let the land rest after the six years of sowing.

To think these people did not have enough sense to sow some wheat that spring when they came into the land, for food down the road is out of the question. They were instructed to reap the harvest of the land, which would be barley that they never sowed, but the wheat would be from their labor which they sowed in the field. Jericho was shut in because of the fear of the Israelites (Joshua 6:1). Therefore it was highly unlikely that Jericho planted their summer wheat, knowing that this famous and great army of YHWH was camped at their borders in their land with one thing on their mind, and that was to kill them.

Bottom line is that they sowed the 1st year, as Lev. 25:2-3 says, "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the YHWH. Six years thou shalt sow thy field".

The first fruit of the wheat was from their labors which they sowed in the field as Ex. 23:16 says, "And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field." They came into the land that 1st year in the spring, sowed their wheat and brought a first fruit to YHWH from their labors as He commanded them about one hundred and twenty days later - in the summer.

There is no scripture for a Pilgrimage Feast in the third moon, but there is a scripture for a Pilgrimage Feast in the fourth moon (Ex. 32:5). Aaron proclaimed it for it was his job to proclaim the Feasts of YHWH (Lev. 23:21). Guess what! It was exactly fifty days after the seventh Sabbath that Aaron said it was a Feast to YHWH and it was the exact same day the Law was actually given to Moses (Ex. 31:18 and Deut. 9:11). This proves once again that the count for fifty days started after the seventh Sabbath.

The word Feast that Aaron used here in the fourth moon is the Hebrew word used for Feast of Weeks. It is used for any one of the three Pilgrim Feasts (see concordance), and they were to go up to Jerusalem. This word is used for Passover, Pentecost, and Tabernacle; and we know Aaron was not talking about the Pilgrim Feast of Passover, because it is in the first moon, or the Feast of Tabernacle because it is in the seventh moon. It had to be Pentecost, which is in the fourth moon and it was exactly fifty days after the seventh Sabbath.

We know Aaron was not talking about a Solar Sabbath that included the New Moon days as ordinary days. One through seven, one through seven, etc., through the New Moon days because if you count that way, and count the New Moon day you will not hit the same day Aaron said was the Pilgrim Feast. Try it with your count. Do not get crazy if your count does not work and call Aaron a liar or YHWH's Word a lie. You will be out three days because of the three New Moon days which are not counted in counting for the weeks. This shows that the Lunar Sabbath weeks and Lunar Sabbaths were being kept.

Now, was it a Feast in the fourth moon or not? Is all scripture inspired of or not? Judge for yourself. If Aaron had already kept the Pilgrim Feast in the third moon He could not have fooled anybody that there was another Feast in the fourth moon. Remember too, that they were getting manna every six days and none on the Sabbath; and it began in the second moon on the sixteenth day of the moon. So they got manna for forty years, which would include the time that Moses was on the Mount. They knew when the weekly feast days were, and Aaron was present when Moses was told about the Pilgrim Feast of Weeks (Ex. 23:15, 16, and 24:1-9).

Now, if there was not a Feast of YHWH in the fourth moon it would have been exposed, as when Jeroboam kept a Feast in the eighth moon on the fifteenth day. The Word declares that the eighth moon was wrong but not the fifteenth day for the Feast of YHWH. It was the moon, which He devised of His own heart (I Kings 12:32, 33). Now, the Scriptures lets us know that there is no Feast in the eighth moon, and would have let us know if there was no Feast in the fourth moon. The same word for Feast is used in both accounts.

Now the Father did not say anything against the fifteenth day in the eighth moon because the day was right. It was the eighth moon that was wrong. The same thing in Aaron's case, the Father said nothing against the day or the moon because it was right (fifty days after the seventh Sabbath). It was the molten calf they made and worshipped that the Father reproved them for, and not the day or month. We cannot ignore the inspired Word.

If Aaron had said that tomorrow is the Sabbath and built an altar and worshipped the calf, and YHWH rebuked him for the calf and said nothing against the day or moon like in Jeroboam's case, would you still say it was not the Sabbath just because he worshipped the calf on that day? Remember all Scripture is inspired of YHWH, even this one.

I am not sure that they were trying to please YHWH, and through ignorance. They made the calf, or they wanted something that the Egyptians could see when they returned to Egypt. I don't understand how they could have turned from the One who had done so many miracles that they had witnessed. Now after Moses was gone for so long, it can be seen why they would want to go back to Egypt. They would be able to rule Egypt again as Joseph did, because Egypt was whipped even before Pharaoh and his army were destroyed, and Pharaoh's son was dead.

They could have easily ruled Egypt, and in a natural way of looking at things it was the best thing to do. But YHWH had a better plan that they did not understand. All they could see was their leader was missing and it was time for Pentecost. Moses should have been back and they knew they could have been rulers in Egypt if they returned, knowing the army was defeated and Egypt was in a bad position. YHWH did not want His people to rule Egypt, but to rule the World so long as they obeyed His voice.

What we do know is that it was fifty days after the seventh Sabbath (Lev. 23) that Aaron said this, and that YHWH did not say anything about the day or month being wrong, when Aaron said it was a Pilgrim Feast to YHWH, i.e. Pentecost.

NO NEW WINE IN THE THIRD MONTH FOR A 3RD MONTH PENTECOST

Another fact that suggests a latter Pentecost is in Acts 2:13 when they were accused of being full of new wine. There was no new wine (sweet wine) in the third moon (grapes were not ripe yet) but were at the end of the fourth moon and that is when Aaron said it was the Feast. Peter could have said there is no new wine for them to be full of, but said they were not drunk as they supposed. (It was only 9:00 am.)

Nehemiah observed men treading the wine presses and gathering sheaves (wheat) and bringing grapes on the Sabbath day. There are no grapes to tread in the third moon and only winter wheat, if they even sowed winter wheat back then. In the 4th moon He could have seen grapes (new wine) and sheaves of summer wheat being gathered but not in the 3rd month. Winter sheaf gathering would have been over

before grapes were ready (Neh. 13:15). This is a great embarrassment for the 3rd month Pentecost doctrine.

PAUL KEPT A LATTER PENTECOST

Paul kept a latter Pentecost. If you count the days in Acts 20:6-38 and 21:1-30, it shows the Apostle Paul keeping Pentecost beyond fifty days from Passover to Pentecost. Pay close attention to the phrase many days. (Ask for my detailed map of Paul's Journey}

John 5:9 put the Feast on a Sabbath (29th), and early church Fathers understood this to be the Feast of Pentecost because John records all three Feasts; John 2:13-23, Passover; John 5:1-9, Pentecost; and John 7:2, Tabernacles. Now if John 5:1-9 was Pentecost, it was on a Sabbath, not the morrow after Sabbath, like most think. Pentecost is on the 28 or 29th (Sabbath) of the fourth moon, just as the other two Pilgrim Feasts (first and seventh moons) are on Sabbaths. Why think it strange the third Pilgrim Feast can be on a Sabbath also, instead of morrow after Sabbath? It can be on the 28th, the day before the Sabbath but not the day after the Sabbath. Never. Josephus records that Pentecost can fall out on the day NEXT to the Sabbath as though it was not always that way every time.

Here is how to figure the dates that Moses was in the Mount. First, we know he was in the Mount forty days and forty nights (Ex. 24:18). Now Ex. 19:1-3 tells us that when he reached the Mount it was in the third moon and on the same day that they were gone forth out of the land of Egypt, which was on the Night or beginning of the 16th, according to Num. 33:3. They departed (pulled up stakes) from Remises in the first moon; on the fifteenth day of the first moon (Passover). On the morrow after the Passover the children of Israel went out (on the 16th). It is not saying the 15th is the next day after Passover because Passover is still going on, on the 15th. The 15th is the day that they were driven from Rameses, but actually left Egypt the night of the 16th.

Now we know the Passover lamb was prepared on the 14th. But it was not over on the 15th because it says it was to be eaten with unleavened bread which began on the 15th (or 14th at even, Ex. 12:8-18). Now if the Passover was still going on until the Passover lamb was gone on the 15th, the morrow after Passover would be the 16th.

They were not traveling on the 15th Sabbath. They were delivered from Egypt's bondage on the 15th (Sabbath, Deut. 5:15), but actually journeyed on the beginning of the 16th, which is the morrow AFTER the Passover (Num. 33:3). Exodus 19:3 states that Moses went up to YHWH on the day they arrived (16th). Notice verse two. For they were departed from Rephidim, which means rest and is only a few miles from the Mount. They rested on the 15th (Sabbath) in Rephidim, and after the rest day was over, they came to the Mount on the 16th.

This is the same day that they actually went forth on their journey out of Egypt, even though they were driven from Rameses on the 15th. Then YHWH told Moses to sanctify the people today, and tomorrow, and be ready against the third day (the 18th, Ex. 19:3). However, it was the next day (19th) that Moses went into the Mount for forty days (Ex. 24:4-18). At the end of the forty days and forty nights the Law was given to Moses. The same day that Aaron said it was the Feast of YHWH, was fifty days after the 7th Sabbath (Ex. 31:18, Deut. 9:11 and Ex. 32:5).

Another positive proof that Pentecost is in the fourth moon is that you must have a wheat harvest. It must be after the years end (solstice or turning of the Sun). Ex. 34:22, "And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end."

This happens on June 22nd and to have a Feast of Weeks (Pentecost) on June 6th, 8th, etc. "before" the years turning is not in harmony with Ex. 34:22.

At Pentecost there is a major harvest of wheat and this harvest is four months long from the time seed is sown to time it is harvested. John 4:35 says "say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

They understood that after four moons from the time the seed was sown there would be a harvest. Winter wheat is seven moons to harvest, which proves it was Summer Wheat that was in the ground in the first moon in Egypt's plague. It would be ready for a first fruit harvest, 110 to 120 days (4 moons) later. Not in fifty days!

It takes more than four moons to harvest for barley and winter wheat. The point is this: the wheat harvest was four moons long to harvest, from sowing to reaping, sown in the beginning of first moon and reaped at the end of the fourth moon. It had to be Summer Wheat because Winter Wheat is at least six or seven moons to harvest. If it is sown in December; you have December through June, seven moons, which proves it was not Winter Wheat we were dealing with. Plus it would have been grown up and destroyed with the barley by the hail on the tenth day of the first moon in Egypt. But it would have still been in dark if sown in first moon and not destroyed by hail, and ready for harvest in the fourth moon or fifty days after the seventh Sabbath. (See John 4:35 for proof the wheat harvest was four moons to harvest.)

Just think for a minute, you can have all this harmony by just understanding only one scripture differently, and that is "the morrow after the seventh Sabbath shall you number fifty days" instead of numbering from the first Sabbath. That is not too much to give up for so much harmony, and if not for tradition you would accept it right away. It is amazing how people will follow some blind leaders who do not even believe in the Son of YHWH, above what the Scripture teaches. Remember the Jews are not Scripture, the Baptist Church is not Scripture, and the Catholic Church is not Scripture. The Scriptures is Scripture, so stay with what it says and be saved, and not with the tradition of men and be lost.

The Scriptures teach to begin the count for Pentecost from the first Sabbath instead of the seventh Sabbath. Here is some more of the harmony you can enjoy by numbering from the morrow after the seventh Sabbath:

It will harmonize with the time that Aaron the High Priest proclaimed the Pilgrim Feast of YHWH and that it was in the fourth moon on the 29th day, exactly fifty days after the seventh Sabbath (Ex. 32:5). Now it is known this scripture is very detrimental to the doctrine of Pentecost being in the third moon, so they must discredit what the Scriptures says, that Aaron said the Pilgrim Feast was in the fourth moon.

One way to do this would be to say that they worshipped the calf, which was wrong, and so the Pilgrimage Feast day was also wrong. But what if Aaron had said tomorrow is the Sabbath of YHWH and worshipped the calf on that day, would you say that day was wrong also just because they worshiped the calf on that day? What's the difference?

Better yet, what if it had been on the fiftieth day from the first Sabbath, which would match up with their Pentecost in the third moon when Aaron said what day it was, would you still say it was not Pentecost because they made the calf? Be honest with yourself. Who are we to say that Aaron did not know what day it was? Remember all Scripture is inspired of YHWH, and we have no inspired scripture saying the time was wrong like in Jeroboam's case.

It will be the same day the law was give to Moses (Ex. 31:18 and Deut. 9:11). If that matters to someone. Remember, the giving of the Law was mentioned by Stephen around Pentecost along with the Angels (Acts 7:53). Deut. 33:2 says YHWH came with 10,000 angels with the law on Mt. Sinai to give law. Also, Stephen mentioned the calf that was worshiped in those days (Pentecost). Remember the calf was worshiped on Pentecost 50 days after the seventh Sabbath and 3,000 souls died.

It gives a real reason why the wheat was not destroyed; the reason was because it had not come up (Ex. 9:32). The word "grown up" goes back to being hid in darkness (see a concordance). Some want to say the word for "in dark" means "dark green," and was not destroyed by the hail, but this was cattle killing hail. It had no respect of color, because it says it killed every green herb and all that was in the field. Wheat is a herb and we could argue that if wheat was up, it was the summer wheat that was sown in the spring and was not hurt because it was green and only a few inches high, which would have had a much better chance of surviving the Hail than wheat that was only a few days from being ripe.

It explains the word "shall" in Lev. 23:16, "Tomorrow after the seventh Sabbath shall you number fifty days." The count starts after the seventh Sabbath(future, Lev. 23:16). The word "shall" is always future. It also explains how the disciples could have been accused of being drunk on new wine, if Pentecost was in the fourth moon. There was no new wine in the third moon (Acts 2:1), and the Feast of Weeks must be after years end (turning of Sun or Solstice on June 22nd). The first part of June (third moon) is not

at the years end (Ex. 34:22).

They were commanded to bring the first fruits of their labors, which they sowed in the field (wheat), when they came into the land (Ex. 23:16). They were commanded to reap the harvest thereof (barley) then wave the sheaf of the wave offering, then count seven Sabbaths. Then "after the seventh Sabbath shall ye number fifty days and then bring a new meat offering to YHWH" (Lev. 23:10). They were to count seven Sabbaths complete from the day they brought the sheaf of the wave offering (barley), then number fifty days, and then offer the new meat offering (wheat) (Lev. 23:16). I have already covered this above.

Fifty days days AFTER the 7th Sabbath explains how Paul could tarry many days in Acts 21:10. Many days not mean 2 or 3 days. Trace Paul's journey from Philippi to Jerusalem and count the days to see if Paul went over fifty days from Passover to Pentecost (Acts 20 -21:7). You don't have to say many days mean 2 or 3, if you number the 50 days AFTER the seventh Sabbath instead of from the wave sheaf. This is an example of Pentecost being kept past the traditional 3rd month Pentecost.

Samson visited his wife in the time of wheat harvest, got mad at his father-in-law, and destroyed the wheat, along with the grapes and olives. We believe the Scriptural count puts the wheat harvest at the end of July, and that is when the grapes, olives, and wheat were ripe.

Samson was attacking ripe wheat, grapes, and olives to get revenge. It would not have been as effective to attack the trees that were not bearing because they were looking forward to the ripe fruit that Samson had destroyed. There was no Pentecost in the third moon because there were no grapes in the third moon. Nature working again.

In the book of Judges Chapter 15:1-5 it says:

But it came to pass within a while after, in the "time" of "wheat" harvest that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? Take her; I pray thee, instead of her. And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. In the book of Josephus it tells how that it was summer time when the fruit of the land being almost ripe enough for reaping that Samson set fire to the fruit of the land, the wheat and grapes. In the book of Judges it plainly tells that it was in the time of wheat harvest when Samson did this.

In Josephus, CHAPTER 8, CONCERNING THE FORTITUDE OF SAMSON, AND WHAT MISCHIEFS HE BROUGHT UPON THE PHILISTINES:

7. (295) At this injurious treatment Samson was so provoked that he resolved to punish all the Philistines, as well as her; so it being then summer time, and the fruits of the land being almost ripe enough for reaping, he caught three hundred foxes, and joining lighted torches to their tails, he sent them into the fields of the Philistines, by which means the fruits of the fields perished.

In other words the time of wheat harvest is in the summer, NOT spring. This proves that this wheat harvest is speaking of a summer wheat harvest and not a spring harvest of winter wheat. Josephus knew enough about how many foxes because he knew the Scriptures. Or maybe he knew that wheat harvest in his time was in the Summer and not Spring. You Judge and remember the people knew about farming in those days, and to say whether he was a Pharisee or Sadducee makes no difference concerning the harvest and nature.

The following quote from Josephus also proves that they planted Summer wheat and not Winter wheat:

1. (323) In the meantime Herod's affairs in Judea were in an ill state. He had left his brother Joseph with full power, but had charged him to make no attempts against Antigonus till his return; for that Macheras would not be such an assistant as he could depend on, as it appeared by what he had done already; but as soon as Joseph heard that his brother was at a very great distance, he neglected the charge he had received, and marched towards Jericho with five cohorts, which Macheras sent with him. This movement was intended for seizing on the corn, as it was now in the midst of "summer;"

Notice the last verse of this quote. This is found in Josephus under:

THE DEATH OF JOSEPH [HEROD'S BROTHER], WHICH HAD BEEN SIGNIFIED TO HEROD IN DREAMS. HOW HEROD WAS PRESERVED TWICE, AFTER A WONDERFUL MANNER, HE CUTS OFF THE HEAD OF PAPPUS WHO WAS THE MURDERER OF HIS BROTHER, AND SENDS THAT HEAD TO [HIS OTHER BROTHER] PHERORAS, AND IN NO LONG TIME HE BESIEGES JERUSALEM, AND MARRIES MARIAMNE

Bottom line is someone should have a scripture or some kind of proof that there is a spring wheat harvest instead of a summer wheat harvest to support their 50 day count after the wave sheaf instead of 50 days after the seventh Sabbath complete for Pentecost. I can give many Scriptures and history from people that lived at this time that there is a summer wheat harvest which would have to be 50 days after the seventh Sabbath instead of 50 days after the first Sabbath. Fifty days after the first Sabbath can only produce a spring wheat harvest and 50 days after the seventh Sabbath can only produce a summer wheat harvest. Which one does the Scripture

teach? We know what tradition of men teaches.

The true count to Pentecost is closely connected to the Lunar Sabbaths and can be proven by the true Pentecost. Ask for our free study on Pentecost.

Paul said, "After the way they call Heresy, so worship I the Mighty One of our Fathers." Nothing can be found that goes against beginning the fifty day count after the seventh Sabbath, except the tradition of men. Plenty of scriptures and nature disprove the traditional Pentecost, counting from the first Sabbath or wave sheaf, which also disproves the Roman Sabbath. Write or call for more proof because if I try to put it all in here, I am afraid some won't read it because there is so much.

In closing, just as sure as YHWH is restoring His true Name back to His people, He is restoring His true Pentecost and His true Sabbaths. Just like the first recorded Pentecost on the day the law was given to them written in stone there were about three thousand souls destroyed (Ex. 32:28). In addition, when the law was written in their hearts on Pentecost years later they were about three thousand souls saved (Acts 2:41). Three thousand on both Pentecosts.

Until someone can produce a scripture showing that there is another Winter wheat harvest to choose from, found in Scripture of course, I see no room to debate it any other way. I know that Winter wheat is now harvested in the springtime after spring barley harvest, but did ancient Israel plant Winter wheat or only summer wheat?? All scriptures that I have found is referring to "summer" wheat. It would be nice to have an "example" of Winter wheat in Scripture if I was going to off count 50 days after the barley wave sheaf.

Even on the day of Pentecost when they were being accused of being drunk with new wine, which is not found in the third month for the traditional Pentecost, Peter said this is that it was spoken by the prophet Joel. When you look at the prophet Joel you see where he said that the floors would be full of wheat and the fats full of wine. Once again there is no new wine in the third month to fulfill this prophecy. The Set-apart Spirit is saying that the grapes will be ripe to press as well as the threshing floors full of wheat.

This universe is self contained with everything it needs, including a built in calendar for times, the year, month, week, and day. It does not need man to tell us when a year begins, or when a month begins, or when a day begins, all these are found in nature because the universe is equipped with it's own calendar. Why should we need man to tell us when a week begins when we have it in the phases of the moon, just as we have the other starting points for the day, month and year?? Remember it is the Year that is the main cycle of 365 ordinary work days that is broken up by YHWH's New Moons and Sabbaths and Set-apart days, and NOT the other way around.

We certainly know that this does not begin to answer all questions pertaining to this very important subject. So we reserve the right to add to or change as the eyes of our understanding are opened further by the Heavenly Father Yahuhah. If we have to

make any changes to correct, we will do so as He leads us, as all honest truth seekers should do. When we become perfect, we will not have to change any more. We will be perfect as He is perfect, and He changes not. Feel free to make copies in part or all and share with others.

If you love Me, you shall guard My commandments. (Yohanan 14:15).

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