

- of the flesh by the circumcision of Christ:*
- vs. 12 *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - vs. 13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*
 - vs. 14 *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*
 - vs. 15 *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*
 - vs. 16 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*
 - vs. 17 *Which are a shadow of things to come; but the body is of Christ. . .*
 - vs. 20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*
 - vs. 21 *(Touch not; taste not; handle not;*
 - vs. 22 *Which all are to perish with the using:) after the commandments and doctrines of men? (emphasis mine).*

First: the word "spoil" in verse 8 means "rob." In other words, let no man *rob* you of something. The whole text is based on someone being robbed of something *by and through* (1) *philosophy and vain deceit after the tradition of men* (vs. 8); and (2) *being subject to ordinances, i.e. 'rudiments of the world'. . . after the commandments and doctrines of men* (vss. 20-22). Keeping the sabbath holy is God's command, not men's.

Second: several of Paul's letters deal exclusively with circumcision of the flesh, just as the above passage in

Colossians. This is because of problems the local *ekklesia* were having with the "judaizers," as recorded in Acts 15:

vs. 1 *And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Those men of Judah were *robbing* the uncircumcised 'gentile-ized' House of Israel of "redemption" i.e., restoration from their alienated (divorced) condition to fellowship with the 'circumcised' during the sabbaths, new moons, holy days (Col. 2:16). These were all instituted by Yahweh under the category of the Fourth Commandment, (not the mere traditions of men). The judaizers were saying in essence, 'don't come near us, we are holier than thou because we're circumcised and you're not.' Recall that Peter was rebuked by this same group for even *eating* (sitting down to *meat and drink* -Colossians 2:16) with the uncircumcised. Acts 11:2-3.

Paul circumvented this problem by showing that Abraham *obeyed God's commandments before* he was circumcised! Romans 4:

vs. 9 *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.*
 vs. 10 *How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.^{6/}*

Paul laid the foundation for this passage in Romans 4 by

^{6/} *Cp. Gen. 26:5: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." He did this prior to circumcision.*

stating in chapter 2:

vs. 14 *For when the Gentiles [ethnos - House of Israel], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

vs. 15 *which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;*

* * *

vs. 26 *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

vs. 27 *And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and the circumcision dost transgress the law?*

So, circumcision of the flesh was a sign of the covenant which was added *after* Abraham proved his faith by obedience to Yahweh's Laws. Because of this, when the divorced House of Israel (i.e., "uncircumcised gentiles") showed the *work of the law written in their hearts*, they proved their faithfulness just as Abraham did - **without circumcision of the flesh**. But those who were circumcised in the flesh and not in the heart were exposed as hypocrites. Romans 2:25-27.

Third: back to Colossians, the "blotting out the handwriting of ordinances that was against us" is not God's Law as some teach, nor even the *sacrificial laws* (although Yahshua was the final sacrifice). The word *ordinances* here (Strong's # 1378 -1379) is *dogma* in the Greek, which is where we get the word *dogmatic*, synonymous with 'traditions of men.' It is not the same Greek word for *ordinances* as used in Luke 1:6 speaking of Zacharias and Elisabeth who "were

both righteous before God, walking in all the commandments and *ordinances* of the Lord Blameless." That word is Strong's number 1345 - *dikaioma*, clearly implicating Yahweh's ordinances.

It was the ordinances, *dogma*, of these *judaizers* that had long kept uncircumcised and divorced Israel from being "saved" and brought back into fellowship. First, they held these "gentiles" under the judgment of divorce (*cp.* John 4:9). Then, even after Christ, the *judaizers* thought that the only way the "gentiles" could come into fellowship was through circumcision. But, by the sacrifice of Yahshua, in spite of the judaizers, He "saved" His people anyway, nailing their *dogmatic* requirements to His cross (Col. 2:14) and fulfilling the judgment of divorce (Deut. 24:1-4 & Romans 7:1-4), thus bringing the *uncircumcised* House of Israel, "gentiles," in dispersion back to himself and into fellowship with the House of Judah. This is vividly demonstrated in Ephesians chapter 2:

- vs. 11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called **Uncircumcision** by that which is called the **Circumcision** in the flesh made by hands;*
- vs. 12 *That at that time ye were without Christ, being **aliens** [Greek: **alienated** - i.e. divorced] **from the commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without God in the world;*
- vs. 13 *But now in Christ Jesus ye who sometimes were far off are made **nigh** by the blood of Christ.*
- vs. 14 *For he is our peace, who hath made **both** one, and hath broken down the middle wall of partition between us;*
- vs. 15 *Having **abolished** in his flesh the **enmity**, even the law of commandments contained in ordinances [dogma];*

- for to make in himself of twain one new man, so making peace;*
- vs. 16 *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*
- vs. 17 *And came and preached peace to you which were far off, and to them that were nigh.*
- vs. 18 *For through him we both have access by one Spirit unto the Father.*
- vs. 19 *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God . . . (etc.) (emphasis added).*

This passage perfectly sets forth fulfillment of the prophecy of the "two sticks" found in Ezekiel 37:15-28 where the "sticks" or "scepters" of Joseph, representing the Houses of Israel and Judah, representing the House of Judah, were **joined as one** in the prophet's hand, symbolic of re-uniting the divided kingdom (See especially Ezek. 37 verse 22).

Fourth: This last and most important point is perhaps at the very heart of the question of whether the sabbath was abolished in Christ. I repeat what Paul says in Colossians 2:16 and 17:

- vs. 16 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*
- vs. 17 *Which are a shadow of things to come; but the body is of Christ.*

As I said in the previous chapter, many believe that because the sacrificial laws were closely tied to the sabbaths and feasts that when Christ came to *be* the sacrifice all holy days or '*shadows*' had fulfilled their purpose. Further proof, they say, is that Jerusalem was destroyed in A.D. 70 thereby bringing a crashing end to the sacrifices, with the sabbaths and feasts

ending there also. This argument uses Paul's words above to prove it. The passage is convoluted to read, "*don't let anyone judge you if you don't want to keep the sabbaths, holy days, new moons, or if you do eat pork.*" This doesn't take into account, however, that Yahweh said as recorded in Exodus 31, (1) the sabbath is a **sign** between Him and His people for ever, (2) it is a **perpetual covenant**, (3) it is tied directly to the **pattern of His resting** after He made heaven and earth, which was *long prior to the ritual sacrifice* being codified, and (4) there were sacrifices every day. The apparent contradiction between that "sign/perpetual covenant" and verse 16 above is easily resolved with the understanding of the judaizers' purpose, and the following concepts.

Paul wrote to the Colossians some 30 years after the New Covenant was established by the crucifixion and resurrection. Notice he doesn't say they *'were a shadow of things which came when Christ gave us the New Covenant.'* He says "***are***" a shadow *of things to come*. We cannot say that sometime between Paul and the 20th Century we left the "shadows" and now clearly see the object creating the shadow.

For now we see through a glass darkly; but then face to face . .

I Corinthians 13:12 - speaking of a time "*when that which is perfect is come.*" Indeed, that which is perfect has not yet come, otherwise Paul would not have spoken of a *future day*. Paul's words in Colossians 2:16 were simply encouraging these "gentiles" to *keep* the holy days, etc., in spite of the judaizers. This was confirmed to Peter in his vision where unclean animals appeared on a sheet and he was told to "rise, kill and eat." Peter, knowing that Yahweh would not contradict His well established law ("I have never eaten anything that is

common or unclean”) states unequivocally that the vision meant “God hath shewed me that I should not call any *man* (*adamite*) common or unclean.” (Acts 10:13-19 and 28).

Lastly, if verses 16 and 17 of Colossians 2 are read together properly, they would say, “Let no man therefore judge you . . . but the body [] of Christ.” The word “*is*” in vs. 17 is not in the original Greek text.^{2/} In other words, the body of Christ (the circumcised in heart under the New Covenant) is the only group of people capable of judging whether one may sit down to meat and drink on the holy days, based on whether one is obeying His Laws. You can see this acted out where **Paul exhorts** believers **during the Feast** of Passover/Unleavened Bread in I Corinthians 5:

vs. 11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

Let no judaizer judge you, but only the body of Christ.

^{2/} In the King James Version, all words in *italics* are not in the original text, like the word “*is*” in verse 17.

Chapter Five

Which Day Is The Seventh?

Calendar differences are nothing new. After the Northern Kingdom of Israel split off from Judah, their new king Jeroboam set up a feast in the eighth month in rebellion to the scriptural one in the seventh (Tabernacles).^{8/} Later, the "Essenes" formed a sect at Qumran in Judea because they believed the high priests in Jerusalem were wicked and erred with regard to the calendar. There, the Maccabean period Book of Jubilees was found in use, which demands a solar calendar be kept based on a 364 day year, although it is a fact that the year is 365 and ¼ days.^{9/}

In our day disputes between "Sabbatarians," (Saturday sabbath) and "Lord's Day" keepers^{10/} are of such variety that they now even include the theories of whether a "day" includes

^{8/} I Kings 11: 26-35 and 12:32-33.

^{9/} *Scripta Hierosolymitana*, Vol 4. Pp. 177-184.

^{10/} I realize that on the one hand there are proofs that Constantine caused a change from Saturday to Sunday, and on the other there is a deep "tradition" that the "early church" all the way through the modern American church kept "The Lord's Day." The best information available on the Saturday vs. Sunday issue, with most denominations' actual positions on it is contained in one booklet entitled *Authoritative Quotes on Sabbath and Sunday* available from Pass It On Publ., 12105 East Bend Road, Jefferson City, Missouri 65101; and another entitled *The Sabbath And The Lord's Day* by Charles A. Weisman Publications, 11751 River Hills Dr. #107, Burnsville, Minn. 55337.

the "night" or dark hours where there is no sunlight;^{11/} and whether sabbath begins at noon because noon is actually the "evening."^{12/} These arguments are all based upon the assumption that our current seven-day cycle is something which has always been with mankind. Indeed, the Seventh-Day churches fervently argue that Sunday through Saturday has run continuously from creation. However, just because we grew up with this cycle doesn't mean it always existed. And, although they might interpret it differently, all *authorities* agree that the basis in law for Yahweh's calendar is in Genesis 1:

vs. 14 *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. (emphasis added)*

Further, it is added:

vs. 16 *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.*

At the very least, we can gather that whatever these "lights" are, they are natural phenomena which dictate the rules of order for calculating time. And, it is not a singular source of light (i.e., the sun) but all collectively, "Let *them* be for . . ."

^{11/} The booklet *Children of Light* by Dan Gentry contains a chapter on the theory that the *day* of scripture does not include the dark hours of the "night." Available for a gift offering of \$5.00 from Christian Research, P.O. Box 385, Eureka Springs, Arkansas 72632.

^{12/} Gene Heck, *The Weekly Sabbath, When?* P.O. Box 978, Athol, Idaho 83801-0978.

During January of 1997 I was determined to resolve what for about ten years had become a problem between me and our seven-day cycle and decided to delve further into its history. I couldn't tie it to *anything* in the natural phenomena, sun, moon, or stars. Moreover, it dawned on me that the "week" doesn't even flow with our current "Julian/Gregorian" calendar. January 1st (the beginning of our 'year') falls on a different "week day" every time it rolls around. At Southwest Missouri State, a university librarian helped me find the subject of calendrical rhythms under the category of sociology. There I found the title of a book called "The Seven-Day Circle" by Eviatar Zerubavel, Professor of Sociology at Rutgers University in New Jersey.

In his book written in 1985, Zerubavel, a Jew, went as far back as written history exists on the subject. He found that this "seven-day circle" (Sunday through Saturday), while going through several metamorphoses to finally be known as the *astrological week*, really only began spreading abroad in the second century B.C. from Alexandria, Egypt, the heart of the Hellenistic world.^{13/} He also stated emphatically that this "week is not anchored in nature in any way . ." boasting that **"A continuous seven-day cycle that runs through history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention. Moreover, the dissociation of the seven-day week from nature has been one of the most significant contributions of Judaism to civilization."** [*dissociation from nature = contributions?!*] *Ibid.* He's not saying that counting sunsets is not anchored in nature, but the beginning and end of the seven day cycle is not. His bibliography is unparalleled. These facts on their face

^{13/} Zerubavel, *The Seven Day Circle*, @ pp. 11, 14, 19; and Hutton Webster, *Rest Days*, @ pp. 218-220.

prove that the sabbath is neither Saturday nor Sunday, in light of the fact that: (1) the reckoning of time is by the "lights in the heavens" and (2) the Fourth Commandment specifies there is a *particular* day in saying *remember to keep the sabbath holy*.

It would be much simpler if the Scriptures contained a clearly spelled-out *formula* for a sabbath calendar. We really only know from Genesis 1:14 what source we are to use for calculations. But there *seems* to be no explicit instructions on their practical implementation. Notching off seven "solar-day" periods which never correspond at the beginning or end with heavenly lights does not satisfy Genesis 1:14. So now we're going to find out why, by learning a secret which the translators and interpreters of the Bible have known and kept for quite some time. It might bring more questions than answers. Nonetheless, its discovery will enable us to begin making inroads back to Yahweh's natural timekeeping law.

As to those four words in Genesis 1:14, *signs, seasons, days, and years*, we can assume that the **Sun** generally marks *days*. After 12 moon cycles have passed, the earth would have gone through nearly four seasons of weather changes constituting a *year*, marked with the **sun** by four distinct earth tilts called **equinoxes** and **solstices**. These are determined by the angle of the sun throughout which the sunlight hours grow longer to a threshold at which they then begin growing shorter again. *Signs* fairly defines the underlying Hebrew word implying **astronomical events** such as **eclipses**, and others we *observe* with our eyes in the **sun, moon, and stars**, reminding us of oaths Yahweh has made to us. (Jeremiah. 31:35-36)

Finally, the word *seasons* appears **at first glance** to be the four radical weather shifts each year, winter, summer, spring, and fall. Though the English word implies such, the underlying Hebrew word "**mowadah**" (Strong's #4150), literally means "**an appointment**, i.e. a fixed *time* . . . by

implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting* . . ." etc. Using the English word *seasons* to translate a word meaning literally *an appointment* is at the very least, a grave error. Besides, the sun (equinoxes and solstices) marks the four seasonal changes which constitute an actual *year*. So to interpret the Hebrew word, *mowadah*, to mean those seasons is also duplicitous.

In Psalm 104 we find the answer to the enigma of the apparent deliberate mistranslation. There the same word, *mowadah*, is used specifically in relation to the moon:

vs. 19 *He appointed the moon for seasons [mowadah] . . .*

The English word *appointed* in this passage actually means "made" (Strong's #6213). In better words, He *made* the moon for *appointments*!^{14/} What are His appointments? Although for the purpose of this writing we will limit it to the first few verses, they are found in Leviticus 23:

- vs. 2 *Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.*
- vs. 3 *Six days shall work be done: the the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings.*

The word "feasts" in verse 2 above is actually the word

^{14/} The word for "moon" in this passage is the Hebrew *yareach* (Strong's # 3394) which can only mean the actual planetary orb.

which in verse 3 includes the seventh-day sabbath. Although Ecclesiasticus is thought of as *apocryphal*, it runs contrary to its contemporaries, Enoch and Jubilees, which insist that the sun is the only means by which to calculate feasts and sabbaths.

It is well-known that the earliest Old Testament manuscripts available are the Dead Sea Scrolls. Both Leviticus 23:2-3 and Psalm 104:19 are extant. There is no variance in the use of the word *mowadah* for either of those passages between the Dead Sea Scrolls (copied circa 100 B.C.) and the later *Masoretic* text from which the King James Version was translated. So, the *earliest* manuscripts show that the moon was made for appointments, the first of which is the sabbath. At the very least, this shows that the lunar reckoning of sabbaths and holy days was commonly known by the authors of the Bible. The Psalmist certainly wasn't enacting *law*, he was merely praising Yahweh who made it so.

With evidence now that the moon was established for the sabbath, what does that mean? Here's a little personal history to help you understand the clash between the cycles.

PERSONAL DANCE WITH THE MOON

In the fall of 1987 my family began to keep sabbath on Saturday for what seemed obvious reasons: Saturday *is* the seventh day of our current commercial weekly cycle which begins with Sunday. We took the Bible literally, believing that it was man's doctrine which declared the sabbath was magically moved from the seventh to the first day of the week, Sunday. We believed that this seven-day cycle existed *from creation*. Therefore, who could miss which day was the seventh. There were some things we obviously didn't know about the cycle's history, however.

We also earnestly sought Yahweh with regard to whether we should, as Christians, keep the "feast" and "fast"

days: Passover, Unleavened Bread, Pentecost, Trumpets (special “new moon” in the 7th Month), Day of Atonement, and Tabernacles. (See Leviticus 23:4-44). As many others have, I had discovered evidence that the congregation of Israel as “Christians” kept the feasts after Yahshua’s death and resurrection, found in I Corinthians 5:

- vs. 7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:*
- vs. 8 *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* (emphasis added).

I noted the fact that Yahshua kept Passover and said “this do in remembrance of me” when they ate the unleavened bread. (Luke 22:19). So, we began in 1989 by keeping Passover in the first lunar month “on the fourteenth day of the month at even.” We ate unleavened bread for seven days. We kept it in the lunar month because at that time we had subscribed to the Worldwide Church of God for its publications on the feasts. Their calendar parroted the soli-lunar *Jewish* calendar.

After keeping sabbath on Saturday for about two years, I began to notice that there was no correlation at all between Saturday *or* Sunday and the High Holy Days of the Feasts. For example, in that first year we celebrated Passover and Unleavened bread (1989) I had begun work on a Sunday following a “Saturday” sabbath. After four days, the first day of Unleavened Bread as a “high sabbath” (Numbers 28:18) fell on a Thursday (beginning Wednesday at sunset). I then went back to work one day on Friday. Then at sunset on Friday, I ceased my labor for the “weekly” seventh-day sabbath. Beginning Sunday, I then worked for four days that week.

Then the following Thursday (beginning Wednesday night) as scripture commands, we worshiped in the last sabbath (high day) of Unleavened Bread. (Numbers 28:25). I then went back to work on Friday for one day and ceased at sunset for sabbath again. After living out this pattern it became obvious that I could not work six days then rest in the seventh when these "high holy days" showed up. What complicated this even more was when I noticed something which Israel kept called the "feast of the new moon."

The *new moon* became a curiosity while meeting with a group in Knoxville, Tennessee who held a "new moon sabbath." What really goofed me up was that it was held only on Saturdays, i.e. the closest one *to* the new moon. But the calendar sometimes showed the actual new moon to be several days before or after. I couldn't see calling something a "feast of the new moon" without holding it *on* the new moon.

So, presuming Israel did not keep it on the "closest Saturday" historically, I laid the whole thing out in a "pattern" calendar for 1989 with all the actual new moons. The result was an obstacle course. All of the seventh-day Saturday sabbaths were in one pattern together, but the feasts and new moons looked chaotic, falling right in with the lunar "quarter-months." Then it began to look the other way around, with the Saturday sabbaths disruptive.^{17/} I prayed, screamed, "what is the deal here?" Just think about it. Even if you don't believe we are obligated to keep the "feast" days, the ancient Israelites who did must have been pulling out their hair if they kept a calendar with that much "resting" going on! It was becoming more apparent to me that the "seven-day cycle" of the week was not even in line with the pagan Julian calendar months,

^{17/} This would also hold true if Sunday were used for the matrix.

January through December. Birthdays fall on a different day of the week each year, don't they? At some point thereafter I heard the still small voice say, "the weekly sabbath is in the quarters of the moon where all the other feast days are." I followed the voice. Then it sank in after I found the *beginning* of Yahweh's "calendar," where Israel came out of Egypt in Exodus 12:

vs. 2 *This month [chodesh] shall be unto you the beginning of months [chodesh]: it shall be the first month [chodesh] of the year to you.*

The Hebrew word *chodesh* (Strong's #2320), translated numerous times as both "month" and "new moon" comes from a root (#2318) meaning "to be new," or "to rebuild." It is true that the word for the actual planetary moon (*yareach*) never appears together with *chodesh* in scripture. However, Hebrew Professor Wave Nunnally (C.B.C. Springfield, MO) stated to me on the telephone that the term *chodesh* was historically never used in any other context other than speaking of the moon, particularly the *new moon*, until the Maccabean period (175-37 B.C.), in the apocryphal Jubilees and Enoch. So, if that "month" or "new moon" in the Exodus passage ^{18/} "*shall be*" the beginning of "new moons" then why, I asked, aren't all other events including sabbaths numbered from that? Let's see what history says.

^{18/} This first month is set at close proximity with the spring equinox, referenced to the barley harvest where the ears ripen about that time. J. Van Goudoever, *Biblical Calendars*, @ pg. 3; See Exodus 9:31, where the harvest was just days prior to the exodus, which occurred at Passover. (Exodus 12:18-42; and 23:15); and *Ungers Bible Dictionary*, "Passover/Unleavened Bread."

Chapter Six

History Of The "Week"

According to *all* authorities the present seven day cycle is *artificial*, having no relationship to any natural phenomena, just as I had assumed in my confusion of the cycle clashes.^{19/} Whereas, the "majority" of Assyrian archaeologists believe that ". . . the role of seven as a symbolic number is ultimately connected with the moon changing her phases at intervals of approximately seven days."^{20/} Indeed, this is the only thing in the entire program of nature resembling such a pattern. So, let's look into the history of our current cycle to find when, and maybe why, we jumped off track.

First, so that we may intelligently talk about the "phases" of the moon, there are approximately 29.5 days in the lunar cycle beginning with the sighting of the first small crescent just after sunset. Lunar months are most conveniently estimated at thirty days. But when laid out in a succession of months, they can be most conveniently calendarized only by periods of twenty-nine and thirty days in alternation.^{21/} Obviously, none of these numbers are divisible evenly by 7.

^{19/} Encyclopedia Britannica, vol. 4, 1966, pg. 612, "Calendar;" W.M. O'Neil, *Time And The Calendars*, @ pp. viii (preface), and 6 (1975); *The Seven Day Circle*, @ pp. 4, 6, 10-11;

^{20/} Hutton Webster, *Rest Days*, pg. 224-225, (1916); Morris Jastrow, Jr. Ph.D, *Hebrew and Babylonian Traditions*, @ pp. 170-71 (1914). Max Weber, *Ancient Judaism*, pg. 151 (1952).

^{21/} *Rest Days*, @ pp. 178-179.

However, in a Babylonian calendar dated at about 700 B.C., a scheme of rest days on 7th, 14th, 21st, and 28th of the moon cycle are recorded. Those days coincide with the first quarter (half-moon), full moon, third quarter (half-moon in reverse), and the day of the moon's disappearance. In that calendar states Assyriologist Langdon, "the weeks do not continue in a regular cycle *regardless* of the moon. Each month has four weeks, *beginning with* the new moon. Days 29 and 30, or in case of a 29-day month, day 29, are simply thrown out of the four-week system. I have no doubt but that this was the old Hebrew scheme also. In other words the fourth week has one or two extra days. Every month must begin with the first day of the first week." (*italics added*).^{22/}

As in the calendar above, archaeologists working in ancient Assyria and Babylonia have uncovered ". . . plenty of evidence to show that Hebrews and Babylonians shared the view which gave to the number seven a sacred significance."^{23/} For many who study the scriptures intently, even the mere mention of a connection with "Babylon" conjures up pictures of 'ungodly,' 'world system,' 'pagan,' etc. However, it is important to recognize that "Babylon" as a country underwent many changes throughout history. In reality, Abraham was a "Babylonian," being from Ur of the Chaldeas, a part of ancient Babylon. It is true that Yahweh called him to come out of there. (Genesis 12:1). It is presumed that he was called out because his father Terah worshiped other gods, and all of Babylonia had succumbed to such. (Joshua 24:2). Even so,

^{22/} S. Langdon, *Babylonian Menologies and the Semitic Calendars*, @ pp. 89, and 10-11; and *Rest Days*, at pp. 223-231. (*The Rawlinson Calendar*).

^{23/} *Hebrew and Babylonian Traditions*, @ pg. 132.

this does not mean that every aspect of Babylonian life was "pagan." I have often heard with regard to using the moon for a calendar, "that's heathen" or "moon worship." But, ". . . the keeping of moon-days as Sabbaths does not necessarily imply worship of the moon as a deity,"^{24/} any more than keeping Saturday or Sunday as sabbaths implies worship of Saturn or the Sun. Besides, the Babylonians didn't create the moon. And the scriptures themselves declare why Yahweh created it.

With this in mind we can begin to establish that "the celebration of new-moon and full-moon festivals, which both Babylonians and Hebrews appear to have derived from a common Semitic antiquity, underwent, in fact, a radically unlike evolution among the two kindred peoples."^{25/} The evolution referred to is the eventual separation from the moon phases at a particular point in time, which is identified as being, at the very earliest, *after* the Exile of Judah into a *later* Babylon, *circa* 515 B.C.^{26/} As we said earlier, during the course of this "evolution," this seven-day "week" transformed into an astrological week which developed likely in 2nd century B.C. Alexandria, Egypt, and from there spread to Europe just prior to the birth of Yahshua.^{27/} However, "critics have pointed out that it is highly improbable that so far-reaching a change should have occurred without being recorded . . . But the problem is simplified if we hold that the Hebrews employed lunar seven-day weeks, perhaps for several centuries preceding the Exile; weeks, that is, which ended with

²⁴ *Rest Days @* pg. 148.

²⁵ *Rest Days @* pg. 254. "Semitic" of course is something from "Shem," the oldest son of Noah.

^{26/} *Ibid, @* pp. 254-255.

^{27/} *The Seven-Day Circle @* pp. 14 and 19.

special observances on the seventh day but none the less were tied to the moon's course." ^{28/}

According to one Assyriologist, it was during this later period of Judah's exile that they 'picked up' what Yahshua condemned as being the "commandments and traditions of men." (See Mark 7:7-9). "The Pharisees rebuked the disciples of Jesus for plucking ears of corn on the Sabbath. The crowning offence of Jesus in the eyes of the Pharisees was the healing of the man with a palsied hand on the Sabbath: 'And they watched him whether he would heal on the Sabbath day that they might accuse him.' These strict rules . . . on certain days do not belong to early Hebrew religion. They are **post-exilic** and rather obviously under Babylonian influence."^{29/} (emphasis added). So here we see a distinction from something which had a "common Semitic antiquity" with *ancient* Babylon and that which was an influence due to living in a *later* Babylon.

Other facts tie the ancient Hebrew calendar with the ancient Babylonian. There is a phrase found which was used in Babylonia, "*day of rest of the heart = shabattum*."^{30/} Although the Babylonian term *shabattum* was originally connected only with the *full moon* rest day, it is technically a word which means *to divide*. And as one etymological study concluded ". . . consequently, the Babylonian word *sabattu* is probably the Hebrew word *sabbat*, Sabbath, the 7th day of each lunar week."^{31/}

^{28/} *Rest Days* @ pg. 255.

^{29/} *Babylonian Menologies and the Semitic Calendars*, @ pg. 85 (1933).

^{30/} *Hebrew and Babylonian Trad.*, @ pgs 134-139.

^{31/} *Babylonian Menologies, Ibid* @ pgs 91-92.

There are many reasons why men separated the seventh-day sabbath from the moon phases, most of which are tied up with commercial enterprise (expanded on later in the **Epilogue** at page 92). But in short, we know that work and buying and selling is forbidden on the sabbath. The prophet Amos records it with this variation in chapter 8:

vs. 5 *When may the new moon be gone, that we may sell grain, and the sabbath, that we may open wheat?*

Here we have one of many instances where the “new moon” (*chodesh*) appears together with sabbath (*shabbat*). The recipients of the prophet’s message obviously understood the “new moon” as having the same requirements under the law as the “weekly sabbath,” and that it was at least related to, if not in coordinated succession with, the seven day cycle. The interesting thing about this passage is that there is not one mention in the Law of the “new moon” being a day which no work or buying and selling should occur. This tends to draw attention to the statement therein as being something that the people during that period took for granted: the new moon or *chodesh* was simply an extension of the fourth sabbath period, the “disappearance” of the moon, just as Langdon put it.

In another passage inadvertently showing proof that the so-called “sabbath day’s journey” was not in pre-exilic Israel, II Kings 4, the Shunammite woman went to seek Elisha that the prophet might restore her son to life and her husband asks:

vs. 23 *Wherefore wilt thou go to him to-day? It is neither new moon nor Sabbath.*

That passage also ties in the act of approaching a holy man for healing on the sabbath, something which, as you recall, the post-Babylonian exile Pharisees wished to trap Yahshua in that

they might condemn him. Time changes things.

I will reserve the other new moon references for later except Ezekiel 46:

- vs. 1 *Thus saith the LORD God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day [yowm] of the new moon [chodesh] it shall be opened. . .*
- vs. 3 *Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons [chodesh].*

Notice that it says the gate “*shall be shut the six working days,*” then excludes the sabbath *and* new moon from *those* days. Notice also how the “feasts” aren’t specifically mentioned, but we know they begin and end with sabbaths, so they must be implied. And again, the Law doesn’t specify the new moon as a worship time. But here, it’s understood. In our current seven-day cycle, the “new moon” as well as the “feasts” appear randomly on various days of that “week.” If *that* cycle had been in existence when the above passage was written, then the six days in which the gate was to be shut would be interrupted once every month for the new moon, and other times for the “feasts.” So with this passage we can begin to see a sabbath pattern which includes the new moon.

WHAT REALLY IS THE NEW MOON?

Because we are beginning to get into the “technical” means by which the moon cycle is used for a calender, it is probably necessary at this time to discuss in more detail what the moon’s phases are and how they relate to the sabbath.

The term “new moon” is repeatedly confused with the first small crescent. To the *historian* and the *layman*, that is

what it actually is. But to the astronomer or the Farmers' Almanac, the new moon is really when the moon travels so closely to the sun that you cannot see it with the naked eye, i.e., its "disappearance." This is the period in which the moon is thought to be "rebuilding" or making itself "new" (*chodesh*), to then reappear again after two or three days as a thin crescent just after sunset at the very lowest point of the horizon.^{32/} Thus, the astronomer's understanding of the term goes with the definition of the Hebrew *chodesh*.

As stated earlier, those who reckon by moons begin their lunar month with the first appearance of this crescent in the western sky.^{33/} Then, as Langdon said, the month *and* week *begin* with the sighting of the crescent as *day one*, and day 28 is the fourth *sabbath* at the moon's "disappearance." It is only logical then that days 29 and 30 are counted, in his terms, as "the fourth week having one or two extra days," and thus being actually reckoned as a continuation of the fourth sabbath, i.e. *the feast of the new moon*.^{34/} This process was, of course, *in anticipation of* sighting the crescent, whereupon the first day of work for that month would commence. My family and a few others I know calculate the sabbaths in this manner.

^{32/} See Webster's Dictionary under "New Moon".

^{33/} *Rest Days*, @ pg. 179, note 1: "This custom explains the widespread practice of beginning the civil day at sunset, or more accurately, in the interval between the going-down of the sun and complete darkness."

^{34/} The "*Rawlinson Calendar*" also describes the seven-day periods being reckoned from the visible new moon. And upon that fact "we may reasonably assume that the last day(s) of the month were regarded as forming an epagomenal period, interrupting the regular succession of seven-day cycles." *Rest Days*, @ pp.227-8.

Langdon also uses the expression "thrown out." I'll try to explain how this "throwing-out" of days 29 and 30, by *continuing* from day 28 (the fourth sabbath) works. An allusion to this process is found in I Samuel 20:

Vs. 5 *And David said unto Jonathan, Behold, to morrow is the new moon [chodesh], and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.*

Vs. 24 *So David hid himself in the field: and when the new moon [chodesh] was come, the king sat him down to eat meat.*

Vs. 25 *And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.*

Vs. 26 *Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.*

Vs. 27 *And it came to pass on the morrow, which was the second day of the month [chodesh] that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?*

First, it appears from the context that it was a *special* gathering because in verse 5 he states "**behold**, to morrow is the [chodesh]," drawing attention to the fact that *at that time* he "should not fail to sit with the king at meat." If it were just an ordinary "day" then there would have been no need to deliberately associate the "sitting down to meat" with the *chodesh*. He could have simply stated something like, "the king is expecting me for an appointment at dinner tomorrow." But the *chodesh* is the focal point.

Second, he is going to hide himself in the field "*unto*

the third day at even." The point to which the term *third* may be referenced is the current *day* he is speaking in, i.e. the day *before* the *chodesh*.

Then in verse 27, Saul notices David's absence again *on the second* of the *chodesh*. This shows the length of this special "new moon" gathering at the king's table to be two days in a row. He tries to explain to himself that David's absence was due to him being "unclean." The events then culminate in Jonathan shooting arrows as planned *on the third* (counting from the day *before* the *chodesh*) *at even*. Saul doesn't ask again the next day why David didn't come. The special new moon gathering or *chodesh* appears then to have ended - *after two days*. We can safely assume then that because there were *two* days in which David was expected, that particular month was 30 days in length. We can also assume that both those days were not normal "work days" by the very existence of the feast.

The idea then that day 29 or both days 29 and 30 are "thrown out" pertains to the fact that the first 28 days of the lunar cycle are evenly divisible by four 7-day periods. Days 29 and 30 are "thrown out" only in the sense of arithmetic: they obviously *aren't* divisible evenly by 7. Even though there may be two "solar" days extra at the month's end, those days *when* "thrown out" are counted as *one continuous unit* from day 28. As I said earlier, Yahweh simply did not make *any* of the natural phenomena to cycle in whole numbers. If we can get past that, perhaps we can begin to see His wisdom in creating them as our means of time-keeping.

So with this story of David we can begin to understand how 'feasting' is attached to the *chodesh* or "new moon." Everyone just sort of went "on hold" and enjoyed the barbeque! The sighting of the crescent moon then ended it because that was the day wherein the counting of the month

and week began again.^{35/} This “on hold” feeling is easily acceptable, and enjoyable, in an *agrarian based* community. But being accustomed to our current commercial order, it seems to make no sense. More on this in the next chapter.

The one or two day period at the end of each 29 or 30 day lunar cycle as being “on hold” or “thrown out” perhaps can be easiest understood when it is counted as one unit, i.e. *one day*. We can prove that this is how the ancient Hebrews reckoned the duration of the period from the 28th day through the 29th or 30th day by counting the “Feast of Weeks.”

COUNTING THE WEEKS

The Feast of Weeks is known more commonly as “Pentecost,” which is a Greek word from the New Testament meaning “fiftieth” speaking of the *fiftieth day*, counted from a specific point. To find where it appears on the calendar, the English translations prescribe a method of counting which is not very clear. It says for example in Leviticus 23:15 to count from the “morrow after the sabbath,” speaking of a sabbath within the Feast of Unleavened Bread. But it doesn’t clearly specify *which* sabbath it’s talking about. As a result of this, there is a controversy among scholars about which “day after the sabbath” to begin counting from. The various theories include counting from the day after the first day of Unleavened Bread; to counting from the day after the *last* high sabbath of that feast, (both of which are lunar-related); to counting from the respective Sundays following each of the above!^{36/} Because historians Josephus *and* Philo both remained with the tradition of counting from the *second day* of Unleavened

^{35/} *Babylonian Menologies, Ibid @ pg. 89*

^{36/} *Biblical Calendars, @ pp. 15-29.*

Bread, we will assume this is correct.^{37/} Besides, the Septuagint renders Leviticus 23:11 as saying, "*On the morrow of the first day* the priest shall lift it up," speaking of the barley sheaf. Verse 15 says this is the very same day the counting is to begin. So, even if all three are wrong we can still use this point of reference to demonstrate the counting procedure for the purpose of this booklet.

The term "Feast of Weeks" appears in two places in scripture: Exodus 34:22, and Deuteronomy 16:9-10. The latter passage says "seven *weeks* shalt thou number unto thee" in verse 9. However, in Leviticus 23 it says:

- vs. 15 *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:*
- vs. 16 *Even unto the morrow after the seventh sabbath shall ye number fifty days [yowm]; and ye shall offer a new meat offering unto the LORD.*

First, notice that in verse 15 *seven sabbaths* are to be counted. The term "sabbaths" is *equated* in this passage with "weeks" in Deuteronomy 16.

Second, notice it says to begin counting from *the morrow after the sabbath*. Perhaps the most obvious point here is that the sabbath it is speaking of pertains to a *feast day*, which tends to connect *high days* to the weekly *sabbath*.

Now that we understand that the moon was made for *appointments*, we can comprehend this counting thing. The simplicity of it is that, because we *know* that the sabbaths fall in the quarters of the moon, when we count *seven sabbaths*, we are actually counting the fourth sabbath of the cycle, 28th day through the 29th or 30th day, as **one unit**. Otherwise, we

^{37/} *Ibid*, @ pg. 19.

are not counting *sabbaths* but only *solar days* and clearly fall short of the *seventh sabbath*.

Proof of this point, and perhaps the very key, is in verse 16. Notice how it says *even unto the morrow after the seventh sabbath shall ye number fifty days* [yowm]. You simply could not arrive at the *morrow after* the seventh sabbath if you just count seven times seven and then merely add one to get *fifty*. For example, in the course of the prescribed *seven sabbaths*, beginning after the first day of Unleavened Bread (full moon) you will pass through:

1 st sabbath).... =.....	3 rd quarter (half moon);
2 nd sabbath).... =.....	4 th quarter (at new moon - <u>2 days</u>);
3 rd sabbath).... =.....	1 st quarter (half moon);
4 th sabbath).... =.....	2 nd quarter (full moon);
5 th sabbath).... =.....	3 rd quarter (half moon);
6 th sabbath).... =.....	4 th quarter (at new moon - <u>3 days</u>);
7 th sabbath).... =.....	1 st quarter (half moon).

When we add the actual *solar "days"* together from the sequence above, we arrive at 52, but have only just passed through *seven sabbaths*! Then, as the scripture prescribes, "*unto the morrow after the seventh sabbath ye shall number fifty days* [yowm]." From this we see that the "*fifty days*" includes the new moon periods with two or three *solar days*, which by necessity are counted as **one day**.

Let me further explain how this is possible. The term "*days*" as in Genesis 1:14 is "*yowm*" - (Strong's # 3117 Hebrew). It literally means to *be hot*; a *day* (as the *warm hours*). This is demonstrated in Genesis 1:5 where "God called the light Day [yowm], and the darkness he called Night." The word "*night*" (Hebrew - *layil*, Strong's #3915) is clearly a different word meaning "*the dark hours*." At the end of verse

5 it says, "and the evening and the morning were the first day [yowm]. The word "evening" there is the Hebrew word "ereb" (Strong's # 6153) which is from roots meaning "intermix," and "to grow dusky." Although this could possibly be used to describe the pre-dawn hours, it is the very same word used in Deuteronomy 16:6 where it says to sacrifice the Passover "at even" [ereb]. In that passage, the time of day being spoken of is further identified as "at the going down of the sun . ." If that weren't enough, it then says, "at the season [mowadah] that thou camest forth out of Egypt." We know from Exodus 12 that Passover was:

vs. 42 *a night [layil] to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night [layil] of the LORD to be observed of all the children of Israel in their generations.*

From the context of Passover being at *night* we can see that the term *even* or *evening* is at least in a proximity with sunset.

Professor Stephen Schraeder, (Hebrew and Religion, B.B.C. Springfield, MO) told me the Hebrew language is the same as others where "figures of speech abound." So, although the English word "night" probably wouldn't be used to describe the daylight hours, the word "**day**" in our common usage is a *figure of speech* to describe the **dark and light** period during one complete sun cycle. This is true of Genesis 1:5 where after God created the **Day** [yowm] and **Night** [layil] that, "the evening and morning were the first **day** [yowm]."

Strong's Concordance says when *yowm* (#3117) is used **figuratively** it is "a *space of time defined by an associated term.*" (cp. Genesis 1 - the "days" of creation). A clear example of this is in a scripture quoted earlier, Ezekiel 46:1, speaking of "*the day* [yowm] *of the new moon.*" In that

case it is certainly being *figuratively* used because we know for a *fact* that the “new moon” [*chodesh*] lasts for up to two solar days.^{38/} We also know for a *fact* that the fourth sabbath of the cycle (day 28) is back to back with the “new moon” (days 29 and/or 29-30). So, when “day” (*yowm*), accompanies the fourth sabbath of the cycle in counting the sabbaths to the Feast of Weeks, it is the *sabbath space of time*.

OTHER FEAST “WEEKS”

Other places outline the scriptural “week.” Professor Jastrow demonstrates that a critical linguistic examination of Leviticus 23:11 and 15 reveals that the term *sabbath* found there “appears to be used in a sense precisely the same as that of the Babylonian *shabbatum* . . . to be a survival of the old designation of the Sabbath as **full moon day**.”^{39/} This word’s placement supports the idea of counting the “weeks” of Pentecost from after the *first sabbath at full moon*. *Ibid*.

Jastrow further points out the connection with the *third phase* of the moon in both Passover/Unleavened Bread, and Tabernacles. Both feasts begin on the 15th day (14th day at even) with a “high sabbath” and end with a “high sabbath.” Because we know that both start precisely on the full moon, they culminate reasonably on the *third or last quarter*.^{40/} It is true that there is a discrepancy between the two with regard to the counting of the first and last “high days.” The Passover/Unleavened Bread schedule says “in the first day ye shall have an holy convocation . . . [and] in the seventh day is an

^{38/} Above Footnote 22.

^{39/} *Rest Days*, @ pg. 251; *See also Hebrew and Babylonian Traditions*, @ pp.155-159

^{40/} *Hebrew and Babylonian Trad.*, @ pp. 158-159.

holy convocation.” (Exodus 23:7-8). Whereas the Tabernacles schedule says “on the first day shall be a sabbath, and on the eighth day shall be a sabbath.” (Leviticus 23:39). The former only appears to allow *five* days in between the sabbaths. Some authorities have explained this difference as being an ongoing dispute between Jewish factions regarding Passover and Unleavened Bread once having two separate *first days* back to back.^{41/} We may never know why this is so. There may be, however, some value in Josephus’ account which states, “we keep a feast for **eight** days, which is called *the feast of unleavened bread*.” (emphasis added).^{42/} This *eight days* seems to tie in with the numerics for Tabernacles week.

Nevertheless, both the first and the last day of those feasts are *sabbaths*. And the fact that both begin *precisely* on the full moon phase and at least one of them ends *precisely* on the last quarter phase is **evidence** which tends to show that the pattern of *seventh day sabbaths* are directly connected with the moon’s phases. Moreover, the apparent lack of the first feast to fall so *precisely* on the last quarter does not begin to overshadow the clear language of Leviticus 23:2-3, that the **sabbath is mowadah**, and Psalm 104:19, that the **moon was made for mowadah**.

Perhaps the best way to reconcile the discrepancy for now is to point out the fact that *both* feasts, according to scripture, implement certain activities to last for “seven days.” Unleavened bread is to be eaten for “**seven days**,” (Lev. 23:6), and in Tabernacles we are to “dwell in booths **seven days**,” (Lev. 23:42) regardless of whether the numbers used to describe their endings are different. (See also Appendix “A”).

^{41/} *Biblical Calendars*, @ pp. 7-14.

^{42/} *Antiquities*, book II, chpt. XV, 1.

THE "WEEK" IN THE BOOK OF NUMBERS

Just in case you are still having a hard time believing, for one reason or another, that Yahweh would expect us to keep sabbaths in the quarters of the moon, this and the next subsection should help. In Numbers 29 there is a pattern set up for the sacrifices to be made during Tabernacles. It states:

vs. 12 *And on the fifteenth day of the seventh month [chodesh] ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.*

The *first day* of the feast is a *sabbath* wherein no work is performed, and an "*holy convocation*," just as in the Passover and Unleavened Bread.

The text then lists certain sacrifices to be made on that day. And afterward, in a sequence of days through the next high sabbath on the *eighth* day of the feast week, it counts:

vs. 17 *on the second day* . . [certain sacrifices];
 vs. 20 *on the third day* . . [certain sacrifices];
 vs. 23 *on the fourth day* . . [certain sacrifices];
 vs. 26 *on the fifth day* . . [certain sacrifices];
 vs. 29 *on the sixth day* . . [certain sacrifices];
 vs. 32 *on the seventh day* . . [certain sacrifices]; and finally
 vs. 35 *on the eighth day*," (in addition to the sacrifices), "*Ye shall have a solemn assembly: ye shall do no servile work* . ."

Of course, the days *in between* the beginning and ending high sabbaths, i.e. *day two through day seven*, constitutes *six days*, even though they are numbered "*two through seven*." *None* of *those* days mention assembling or refraining from work. Moreover, *none* of those days and their prescriptions mention even the possibility of being interrupted by a "weekly" sabbath,

in the event that one should occur simultaneous to them. This is of course assuming, for the sake of argument, that our current seven-day cycle was then active. Silence is golden. What the Numbers week does say loud and clear is that it was a pattern of prescriptions meant to be used *repeatedly* during Tabernacles, year after year, again and again.

So, we assert that because there *were* specific instructions to assemble and refrain from work on the first and last days, but *were none* with regard to those six in between, that the Book of Numbers has preserved in clear form a glimpse of what was second nature to the ancient Hebrews: a *week* of the lunar calendar which flowed throughout all sabbaths, new moons, and high holy days. Proof of this has emerged from the Dead Sea Scrolls in very recent translations.

DEAD SEA SCROLLS LUNAR WEEK

Fragments of lunar days 4 through 25 were found at Qumran describing the moon's appearance and movements in relation to the sun. In part:

*On the eighth of the month [chodesh], the moon rules all the day in the midst of the sky . . . and when the sun sets, its light ceases to be obscured, and thus the moon begins to be revealed on the **first day of the week**.^{43/} (emphasis added).*

The same is repeated of the twenty-second day of the *chodesh*. The other quarter-months are either more fragmentary, contain less information, or altogether missing such as the new moon.

The text is not Law, mind you, but quite significant in that it is the oldest existing reference written in Paleo-Hebrew connecting the quarters of the moon to the weeks. Dated to

^{43/} Wise, Abegg, and Cook, *The Dead Sea Scrolls, A New Translation*, @ pages 301-303.

the First Century B.C., it is probably a copy of a much earlier writing. Notice how it describes the moon being in the sky during the daylight hours. Then after the sunset "*its light ceases to be obscured.*" This is just how the first quarter appears with the moon's light continuing for several hours past sunset, thus marking *the first day of that week*. According to Martin Abegg, Jr. (one of the translators, Director of the Dead Sea Scrolls Institute) the Hebrew text reads *echod beshabat*, literally meaning "*first of the counting of the sabbath*["!]"

Placing the first day of the week following the *eighth* of the *chodesh* is the same counting pattern as the one for the feasts in scripture. Seven days following the eighth would bring us to the fifteenth, etc. Using the numbers 8, 15, 22, etc. instead of 7, 14, and 21 permanently encodes the sabbaths and feasts with the reckoning of "day one" from the "dark" of the moon rather than the first crescent. In this way the writers of scripture inadvertently let us know how it worked.⁴⁴ What is amazing is that you can actually superimpose days 15 through 22 of this lunar phase fragment as a template over the Numbers' Tabernacles week, and the sabbaths line up just as it says. But why was this at Qumran where the sun was the exclusive reference for the calendar? Maybe someone didn't want to do away with the last vestige of the true reckoning. Yahweh = faithful.♡

The difference in Tabernacles and all other holy weeks and days is, now that we no longer sacrifice animals, only the *convocations, meals* and *workproscriptions* remain. Now that we have re-discovered Your Sabbaths once again, O Yahweh "we offer the sacrifice of *praise*." Hebrews 13:15.

⁴⁴ (See Appendices "A" and "B" for an explanation of counting contradictions and other items of interest).

Chapter Seven

What About The “Equinox Calendar?”

I have included a brief chapter here on the “Equinox Calendar” to answer questions of those who are accepting it as law. It will also prepare the way for the last chapter.

In a word, the problem with the equinox calendar is that the moon has no place at all, purposeless as far as timekeeping, only good for creating tides or to use for planting. In fact, those who teach it say that *the moon is not even mentioned in creation!* They purport that in Genesis 1:16 where it says “the lesser light to rule the night, *he made* the stars also,” because the words “*he made*” are not in the Hebrew text, this led to the ‘discovery’ that the word “*also*” is not there either, even though it is not in italics.^{45/} This ‘discovery’ came when someone looked up the word “*also*” in Strong’s to find that there was no number in the margin for any underlying Hebrew word. In the forward portion of Strong’s it states that where there is no number, the word does not appear in the Hebrew text. Although it is true that the word “*also*” does not appear in the Hebrew text after “the stars,” the reason why the translators did not put it in italics is because the word “*and*” appears *prior* to the term “*the stars*.” The text actually reads, “the lesser light to rule the night, *and* the stars.” When the translators added the words “he made” for ‘poetic flow,’ they couldn’t say “he made *and* the stars.” So they just added the word *also* at the end, which means exactly the same thing. Strong’s is good, but to use it exclusively to support a

^{45/} All words which are not in the original text are supposed to be in italics in the K.J.V.