

# Beware of the "Lunar Sabbath"

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If you are new to the understanding of keeping Yahweh's Sabbath, you probably have never heard of "Lunar Sabbaths." But it is pretty likely that you will eventually find someone who practices and teaches it. Just as the traditional Christian Sabbath departs from keeping the Sabbath on the day that Yahweh made holy, so does the Lunar Sabbath. This study is written to help equip the body of Messiah with a scriptural basis of keeping the Sabbath on the 7th day of every week, and to establish why any deviance from that is unscriptural.

Sadly as you will see the evidence presented here is a smorgasbord of Roman history, Talmud, Secular sources and more unbiblical authors. When it comes to accepting or denying a biblical truth, it must be the Bible alone that determines the veracity, or error of any doctrine. The remaining 50% that is Scripture is greatly twisted as you are about to see.

Bias & ulterior motives

As I did when studying out the validity of the traditional "Sunday Sabbath," when studying out this subject I tried to be as objective as possible, not caring one way or another if I have to change anything I believe. At this stage in my life I am a business owner, so I would not be affected in the least if the Lunar Sabbath doctrine were true. I would have no problem at all with resting on any day of any week if I needed to change it. I do not have a denominational hierarchy of men to answer to, and I'm not part of any man-made organization. I like to be free to study and learn the truth, and apply it to my life without hindrance.

**Yes and that's an enviable position for anyone seeking truth.**

I hosted a discussion on this topic in a private forum for almost 4 years in which there were over 5500 contributions by people promoting and disagreeing with the Lunar Sabbath doctrine. I'm not going into this topic as a novice and I've had plenty of time to mull over, pray, and meditate on this subject. To date, I have not seen anything that would prove the Lunar Sabbath doctrine to be scriptural. Rather, quite to the contrary.

**Can you pinpoint 1 or 2 Saturday Shabbats? And perhaps the people sharing were misrepresenting the truth and/or were not true Bible scholars.**

What constitutes proof?

I have found that there are different levels of what constitutes "proof" in the mind of people. Some require just a little bit of evidence to support a doctrine or belief, and others require a lot of evidence to support a doctrine or belief. We need to be careful that we are relying on real evidence to support our belief rather than an interpretation of evidence. In my mind, the evidence used to "prove" the Lunar

**Sabbath doctrine rely on a person to already be predisposed to believing in the Lunar Sabbath in order to interpret the evidence in such a way that supports their doctrine.**

**Well that does not apply here to myself, as I received it from study, revelation and a predisposition to think that it was heretical.**

**I've found that in order to really believe in the Lunar Sabbath doctrine, one would need to rely on a certain level of (highly interpretive) evidence rather than real "proof." Yet, strung throughout some Lunar Sabbatarian literature are very strong terms such as "conclusive proof." When examining this "conclusive proof," it becomes clear that the evidence offered is far from proof, let alone conclusive. We need to beware of someone's broad-brushed use of terms like this and be a good judge of whether or not what they offer is really "proof." It's easy to be swayed by such strong terminology, so we should be willing to make our own judgments about whether or not their evidence really is "proof."**

**So at the heart of where we stand regarding this doctrine is determining "what truly constitutes a scriptural fact," and what is merely a surmising, or a theory which requires one believe a series of "possibilities" rather than real facts.**

**If the biblical evidence as compiled at [http://yourarmstoisrael.org/Articles\\_new/?page=Shabbat&Type=1](http://yourarmstoisrael.org/Articles_new/?page=Shabbat&Type=1) does not constitute evidence, then we sure need to ignore many Scriptures. May I suggest that truth seekers start from scratch and reopen their research? It took me several times over the years because I had rejected it 3 times previous.**

**What is the Lunar Sabbath?**

**The Lunar Sabbath ignores the current weekly 7 day cycle in use today and uses the moon to determine when a new week begins and ends. So rather than observing the Sabbath on the 7th day of a recurring, uninterrupted 7 day week, Lunar Sabbatarians restart a weekly 7 day cycle near the beginning of each lunar month. A lunar month follows the phases of the moon rather than the 30-31 day calendar in use today.**

**The 31 day month is not biblical. Biblical months are either 29 or 30 days. Error # 1 in today's so called 7 day week. Sadly the Jewish calendar makes use of 31 day Roman months by assigning a lunar day to it, as well as assigning a lunar day to February's 28, for 3 years prior to a leap year, again unbiblical. So when one speaks of weeks, one has to be careful to stay in Scripture. Weeks today are not what they were at creation!**

**Yahweh's annual feast days are indeed determined by certain days of certain lunar months. Starting from the crescent phase of the moon,**

**Another error. New Moon starts at conjunction-molad for if it didn't the feasts of moons/months 1 and 7 would always be off. Let's focus in on the truth. The full moon to be full must start New Moon at conjunction. On many months the first crescent is not seen for 3-4 days between low illumination and cloudiness, clearly putting Passover and Sukkoth PAST full moon on those frequent occasions. Every once in a while when crescent mooners get lucky and the first crescent is seen the night after an early morning conjunction with a crystal clear sky, the full moon that month will be the same day, whether counting from a conjunction, or a first crescent. So say conjunction/molad is 1 AM, later by night fall its about 17-18 hours later, so from a Roman day it's the same day, as both molad and first crescent occur after midnight. But in many/most cases the first crescent is not seen for 2-4 days, thus making Eliyah's claim untrue. But no doubt many are fooled by the few times that the crescent is seen on the same Roman day as molad-conjunction. The same Roman day that is! (:**

Yahweh's Passover is on the 14th day of the first month of each year. But Lunar Sabbath keepers believe that the regular Sabbath falls on certain days of every month. They choose to keep the regular Sabbath on the 8th, 15th, 22nd, and 29th day of every lunar month. A few do it on the 7th, 14th, 21st and 28th days of each lunar month but for the sake of simplicity we will address those who keep it on the 8th, 15th, 22nd and 29th days. Here is an illustration to help clarify:

<u>Lunar Month</u>										
1	2	3	4	5	6	7	8			
	9	10	11	12	13	14	15			
	16	17	18	19	20	21	22			
	23	24	25	26	27	28	29	30		

Because the Lunar Sabbath ignores the current weekly cycle in use today, their Sabbath may fall on any day of our modern week. It depends completely and solely on the moon phases. One major problem that Lunar Sabbath keepers face is the fact that there are extra days in the month which prevent them from being able to keep the Sabbath every seven days.

**Another error. Biblical Shabbat only keeps the 7<sup>th</sup> day preceded by 6 work days. More on this later.**

The moon moves through one complete cycle (new moon, first quarter, full moon, last quarter, conjunction) in approximately 29.5 days (See graphic to the right). Since we cannot split a day in half, this means that some lunar months will last 29 days, but other lunar months will last 30 days.

So what do Lunar Sabbath keepers do on the 1st and 30th days of each month?

**The same thing that Noah, Abraham, Isaac, Jacob and all the patriarchs did. On 29 day months, New Moon begins at sundown. On 30 day months day 30 is a Preparation Day. Our biblical pattern is seen in that every moed-fixed time of YHWH has a Preparation Day and surely the New Moon is fixed by YHWH at the head of every month/moon.**

**We need to see King David's example which clearly answers the question. See diagram below:**

**1<sup>st</sup> Samuel 20:1-42 David and Jonathan were using the Lunar-Solar Calendar**

29 <sup>TH</sup> DAYLIGHT	30 <sup>TH</sup> EVENING/ NIGHT	30 <sup>TH</sup> DAYLIGHT	1 <sup>ST</sup> DAY ROSH CHODESH EVENING/NIGH T	1 <sup>ST</sup> DAY- LIGHT	2 <sup>ND</sup> DAY EVENING/NIGHT	2 <sup>ND</sup> DAY
<p><b>19:20</b> 29<sup>th</sup> Day The last Shabbat of the month Schumel and the Neviim were gathered. Why? It was on the Shabbat! That is why Dawid knew to find Schumel with the neviim. When Shaul sent messengers to take Dawid. The Neviim prophesied, and the messengers prophesied also, and the same with the messengers after them. Then also Shaul came and the Ruach of Elohim came upon him also and <b>Shaul Prophesied all Day</b></p>	<p><b>20:1</b> Shaul also prophesied all this night. YHWH did this so the Dawid could escape from the town of Naioth during the night.</p>	<p><b>20:5-6</b> After Dawid fled from Naioth he met with Yonathan and said "Tomorrow is Rosh Chodesh" Meaning, at sunset, that day, begins Rosh Chodesh. When they say tomorrow, they are speaking of when the next day begins. <b>Bersheeth 1:5 - We must think in the Hebraic mindset, At sunset, which is evening, begins the Day.</b> So at sunset that day, began "tomorrow" which was Rosh Chodesh. <b>This is the Daylight Portion of the 30<sup>th</sup> day, Which is Preparation day for Rosh Chodesh</b> Yonathan told Dawid to hide, and to meet him again on the third day from this time. <b>This is the 1<sup>st</sup> day of the 3 days, when Dawid hid in the field</b></p>	<p><b>20:24-27</b> The beginning of Rosh Chodesh 1<sup>st</sup> day of the month Dawid's seat was empty, but Shaul thought Dawid was unclean for Rosh Chodesh, and said nothing. <b>This is the beginning of the 2<sup>nd</sup> day, of the 3 days, that Dawid hid in the field</b></p>	<p>Rosh Chodesh 1<sup>st</sup> Day of the Month Daylight Portion</p>	<p><b>20:27</b> 2<sup>nd</sup> day of the Month, a work day. Shaul question Yonathan asking why Dawid was not there. As this was the 2<sup>nd</sup> Day of the month, which was the 1<sup>st</sup> Day of the week, a work day. It would not matter if Dawid was unclean or not, Shaul expected him to be there no matter the case <b>This is the beginning of the 3<sup>rd</sup> day that Dawid hid in the field</b></p>	<p><b>20:34-35</b> This is the third day Yonathan went out in the morning and met with Dawid the second time. <b>This is the Daylight portion of the 3<sup>rd</sup> day when Dawid came out of hiding and met with Yonathan the 2<sup>nd</sup> time.</b></p>

This is where some may differ. While everyone calls them "New moon days," some keep them as an extension of the Sabbath day on the 29th. This presents a problem though because there are scriptures which show men building (Exodus 40) and traveling (Ezra 7:9) on the new moon day. Also, it is not commanded anywhere that we must rest on any new moon day except the new moon day of the 7th month. The new moon on the 7th month is the Feast of Trumpets. This new moon would be what scripture alludes to in Amos 8:5 when some couldn't sell their grains on the new moon day.

Not true! More untruths. Please see: [The Key to All Days PDF](http://yourarmstoisrael.org/Articles_new/shabbat/The%20Key%20to%20All%20Days.pdf)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/The%20Key%20to%20All%20Days.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/The%20Key%20to%20All%20Days.pdf)

Travel was allowed on the first day of the month which is Rosh Chodesh (New Moon) day, because Ezra was a Priest and knew the Torah. Ezra 7:9-10 and Joshua 6:3-4. Ezra knew how the battle of Jericho was fought and that you could travel on the New Moon day; **Nehemiah 10:33 explains that there is to be no buying, or selling to take place on any Rosh Chodesh and on any Sabbath day which are similar but not the same.** He even states that New Moon Day, while not a moed, **is like other moeds** and is a day for Israel to receive new life via atonement for sin offerings similar to a weekly Shabbat! There are common principles between Shabbat and New Moon Day. The sacrifices of the New Moon Day require a Preparation Day as well. Amos 8:5 and Isaiah 66:23, 2<sup>nd</sup> Kings 4:23. And some work is allowed especially things that pertain to YHWH's kingdom, which is why the wilderness Tabernacle and other work were done on this day.

Rosh Chodesh is neither a weekly Shabbat, nor an annual Moed-Feast Day. It is a day unto itself that serves Israel as a marker between the ending month and the new month (Israel is called to worship from one New Moon to another AND from one Shabbat to another). In all biblical references, it is always listed as separate from Shabbat and from the 6 work days.

Back to Amos 8:5-Israel's bad attitudes were manifested in all New Moons, not just the one in the 7<sup>th</sup> month. How do we know? The rebuke is for buying and selling on both New Moon Day and Shabbat Day. **Is Mr. Eliyah claiming that the Israelites only defiled one specific Shabbat a year, as the Shabbat occurred weekly? Of course not! All Shabbats and all New Moons are being spoken of here not just one.**

Others only refrain from commerce or employment on those days but are free to do all other manner of work such as mowing the lawn, gardening, digging ditches, building houses, traveling, and doing housework. What this would essentially mean is they don't truly get a day of rest every seven days. They would have to wait for up to nine days to get a day of rest. For instance, if they kept the Sabbath on the 29<sup>th</sup> day of the month, they would be permitted to do various kinds of work on the 30<sup>th</sup> day of that month and the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> days of the following month. This means a person could potentially work 8 days rather than the 6 that Yahweh commanded, and rest on the 9<sup>th</sup> day instead of the 7<sup>th</sup> day that Yahweh commanded.

With either method, Yahweh's command to work six days and rest on the seventh is ignored at the end of every month.

Not correct. If one follows YHWH's calendar, on 29 day months, they go from Shabbat to New Moon Day, a day that marks months not a weekday. On months with 30 days, the 30<sup>th</sup> day is a Preparation Day for New Moon Day. Once New Moon occurs 6 days of work is followed by a 7<sup>th</sup> day Shabbat. No one who understands YHWH's calendar works 8 or 9 days, but uses day 30 and New Moon Day as King Saul and David did. To mark, or "le havdale," to separate the end of one moon cycle and the start of the next. Nowhere in the history of our people would any scholar, or Torah student consider anything but a 7 day week. In the same way weeks are NOT chained as in Roman, or pagan culture, neither are months chained, so Israel can be born again monthly to a new future in Yahshua, not CHAINED to sins and shortcomings of the past months.

"Moedim" scriptures proving Lunar Sabbaths?

The Lunar Sabbath doctrine is primarily founded upon three key scriptures. These three scriptures are foundational to the Lunar Sabbath believer, and they will be prominently quoted on their web sites

and study papers when trying to prove their doctrine. One Lunar Sabbatarian says they are the "strongest points" for this doctrine, and most others seem to agree.

Since they are considered to be the strongest points, we should look to see if they are effective in establishing any facts. The first scripture is found in the book of Genesis:

**Genesis 1:14** Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

A Lunar Sabbath believer will quickly point out that the moon, being one of the lights in the firmament of heaven, was created for "seasons." The word translated "seasons" in this scripture is the Hebrew word "[Moedim](#)," which most everyone will agree means "Appointed times."

Here is the Strong's Lexicon entry:

**4150** mow`ed mo-ade' or moled {mo-ade'}; or (feminine) mowedah (2Chronicles 8:13) {mo-aw-daw'}; from [3259](#); properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).

Generally a correct statement at last. It only took 6 pages.

Now we will look at the second key scripture, the introduction to Yahweh's appointed times in Leviticus 23:

**Leviticus 23:1-3** And Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and say to them: 'The feasts <4150> of Yahweh, which you shall proclaim *to be* holy convocations, these *are* My feasts <4150>.' <sup>3</sup> 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings.

The word translated "feasts" in verse 2 is again the Hebrew word "Moedim." Notice that the weekly Sabbath is chiefly listed among the "moedim." This is a very important scripture to the Lunar Sabbath believer. For them, it proves that the moon must be involved in setting the time of the weekly Sabbath. Since the Sabbath is listed as one of the "moedim" along with the other festivals such as Passover and the Feast of Weeks later on in this chapter, and Genesis 1:14 says the moon is for the "moedim," the logic of Lunar Sabbatarians is that the moon must also be used to determine the regular weekly Sabbath.

**Yes. Emphasis on the word must as in COMMANDED!**

Let's now move onto the third and final scripture which Lunar Sabbath believers use as the "strongest points" for their belief:

**Psalms 104:19** He appointed the moon for seasons; The sun knows its going down.

Again, we have the Hebrew word "Moedim" in this verse, translated "seasons." For them, this scripture puts to rest any argument that the moon is not used to determine the weekly Sabbath, which is among the "moedim"

On the surface, this might sound like pretty sound logic:

- 1) The moon is for "moedim."
- 2) The regular Sabbath is called a "moedim" in scripture.
- 3) Therefore, the moon must somehow be used determine the regular Sabbath.

However, the above logic is not based on all the facts. It is important that we base our beliefs on the full counsel of Yahweh, and not on what "sounds plausible" from just looking at a few scriptures and assuming we have the truth.

This logic does NOT center around the understanding that the moon is for "moedim." This logic centers around the belief that the moon must be used in setting ALL "moedim." It is very important to understand the difference.

Yes, it is important to understand the DIFFERENCE between a manmade APPOINTEMENT like a business, or appointment-moed with a physical therapist, versus YHWH's appointments that come from above through astronomical laws! Can Eliyah make this differentiation? Let's find out.

If there are examples in scripture where the moon is not used to determine a "moedim," then their entire argument will fall to the ground. Why? Because if we have examples in scripture where the moon is not involved in setting some "moedim," it proves that the moon doesn't necessarily need to be involved in the weekly Sabbath either.

So let's take a look:

**Judges 20:38** Now the **appointed signal** <4150> between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city,

In the above scripture, the word "moed" is translated "appointed signal." "Moed" is the singular form of "Moedim." It comes from the same Strong's lexicon word number. Obviously, since the appointed signal was making a cloud of smoke rise up from the city, we would have to conclude that the moon had no involvement in this "moedim." Obviously we can't use the moon to light a fire.

The logic here is so faulty it needs no response. This verse deals with a moed between MEN, not an astronomical ORDINANCE that sets all YHWH's times.

Here the word is translated "appointed time:"

**Numbers 28:2-4** "Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their **appointed time**. <4150> '<sup>3</sup> "And you shall say to them, 'This *is* the offering made by fire which you shall offer to Yahweh: two male lambs in their first year without blemish, day by day, as a regular burnt offering. '<sup>4</sup> 'The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

This is describing a daily sacrifice in the temple or tabernacle. There were two lambs were offered daily, one in the morning and the other in the evening. Yahweh says, "**you shall be careful to offer to Me at their appointed time** <4150>." The "appointed time" or "moed" here is morning and evening. The moon is not involved in determining the morning or evening, yet these are called "moedim." This clearly demonstrates that some of Yahweh's "moedim" do not involve the moon at all.

Really? So you say the moon does not rule the evening? Well YHWH disagrees. See Genesis 1:14-17. If YHWH is right, then the moon does announce the APPOINTED time of the EVENING sacrifice and the SUN that rules the day does announce the shachrit, or MORNING APPOINTEMENT for sacrifice, then

obviously the daily sacrifices are moeds and are regulated by the rule-ordinance of the moon and the rule-ordinance of the sun. Uh are we missing something here?

It is true that Yahweh did appoint the moon for "moedim," but obviously not ALL of Yahweh's "moedim" as Lunar Sabbath keepers indicate. Therefore, their assertion that ALL of Yahweh's "moedim" must involve the moon (and thus the Sabbath must also involve the moon) is simply not true.

Actually it is simply true. But in order to establish this truth one must first learn to differentiate between a moed between men and a moed based on the astronomical and orbital laws of the moon and earth as they relate to the sun.

To prove this point even further, consider the context of Psalm 104:19:

**Psalm 104:18-19** The high hills *are* for the wild goats; The cliffs are a refuge for the rock badgers. <sup>19</sup> He appointed the moon for seasons; The sun knows its going down.

If we choose to follow the belief of Lunar Sabbath keepers, it becomes evident that they are adding to Yahweh's inspired word when they say Yahweh "appointed the moon for ALL 'moedim and ALL 'moedim' must involve use the moon."

Excuse me? Saturday is not adding to YHWH's Word with a pagan day?

To prove this notion wrong, we need only check the context of Psalm 104:19. Take a moment and notice closely the previous verse, which uses a similar kind of sentence structure. It says, "the high hills are for the wild goats." For a Lunar Sabbath keeper to be consistent in his belief, consider the problem here:

**IF:** Yahweh "appointed the moon for ALL 'moedim and ALL 'moedim' must involve use the moon."

Again not accurate. Only the appointed times of YHWH MUST be determined by the moon, not all appointed times in general.

**THEN (by the same logic):** Yahweh has also made "the high hills for ALL wild goats and ALL wild goats must use high hills"

All wild goats have nothing to do with ORDINANCES FIXED in heaven that do not change or float!!! Things on earth are variable. Whether all wild goats must use all high hills, or whether all high hills must house all goats has absolutely nothing to do with Genesis 1:14-17, or Jeremiah 31:31-36, where the sun and moon are eternal ordinances. And potentially the high hills are for all goats that choose to use them, as are all cliffs potentially for any and all gophers that choose to hide in them, as is the moon potentially for all HUMANS who CHOOSE to obey YHWH. There are no problems here other than with the logic of the presenter. Did you notice something else? In English and Hebrew a new sentence expresses a new thought. Yet Eliyah cleverly ties 2 thoughts together trying to make them say the same thing by implication, even ignoring the period in between the two thoughts. How clever. Here's the correct translation in the RSTNE:

Psalm 104:18-The high hills are a refuge for the wild goats; and the rocks for the gophers.  
19 He created the moon for moadim: the sun knows it's going down.

Of course, this is ridiculous but it demonstrates the fallacy of being so dogmatic that ALL 'moedim' involve use the moon.

**It is dogmatic to imply an earthly variable about goats and gophers without any other Scriptural validation, with the sun and moon, assigned as time pieces THROUGHOUT Scripture. The best that can be said here is this is poor and “implied scholarship.”**

**What we're looking at here in Psalm 104 is Hebrew poetry, not dogmatic, legalistic statements. Otherwise, you could even go on to verse 20 and find that ALL the beasts of the forest need to wake up and creep about at least once every night.**

**20 You make darkness, and it is night: in it all the beasts of the forest do creep.**

**Uh, which part of all is there a problem with? All beasts designed to do so, do creep at night don't they? All of mankind was designed to follow the 2 heavenly faithful witnesses.**

**In summary, the assertion that all of Yahweh's "moedim" must use the moon is simply not true. The meaning of the word "Moedim" in Hebrew is broader than Lunar Sabbath keepers make it out to be, and when you examine their very rigid interpretation of Psalm 104:19 more closely, it defies the basics of common sense.**

**Well we addressed this clearly.**

**We do need to be careful about things like this. Anyone can pull a scripture out of context here or there and it might appear to fit their theology. But in order to fully understand the meanings of Hebrew words, we need to consistently examine the meaning and context of various scriptures. When we do this, the true meanings come to light.**

**So, twisting words about goats, gophers and hills is proper interpretation, but receiving the eternal unchanging witness of the sun and moon seen throughout Scripture is “context pulling”? Where are the 2-3 witnesses about ALL goats and gophers?**

**So for me, all of this begs the question, 'If these scriptures are the 'strongest points for the Sabbath by the moon,' and the interpretation given is obviously quite groundless, what does that say about their weaker points?'**

**Who is the they? “They” killed Dr. King,” “they killed Kennedy,; “they shot Lincoln.” I only go by HE YHWH; not “they.”**

**In the absence of any scriptures telling us that the moon must be involved in the weekly Sabbath, there is no real scriptural basis for Lunar Sabbath keeping.**

**Well review [http://yourarmstoisrael.org/Articles\\_new/?page=Shabbat&Type=1](http://yourarmstoisrael.org/Articles_new/?page=Shabbat&Type=1) and tell us there is an absence of Scripture. If there's an absence of Scripture about biblical Shabbats, then why does it cost me so much to put up all the links referencing Scripture on the site. An absence of Scripture sure would make things a lot cheaper. And by the way, according to Deuteronomy 25 we must use equal weights and measures/demands. So please bring forth your list of Scriptures in context that PROVE Saturday Shabbat has been unchanged and chained in neat 7 day packages, since Adam and Eve. Hopefully you will do better than giving us another “goat and gopher routine.”**

**Pinpointed Sabbaths proving Lunar Sabbaths?**

**The second of the "strongest points for Sabbaths by the moon" are the places in scripture that speak of Yahweh's Sabbath occurring on days of the month that Lunar Sabbatarians consider to be the Sabbath. I**

don't see why it would even be a strong point to begin with. Since this there is a one in seven chance of it happening with the weeks being independent of the moon cycle, it can happen almost twice a year on average. The fact that one of them would be mentioned in scripture proves absolutely nothing.

For a Lunar Sabbath doctrine to be established, one would need to prove that the Sabbath was on particular day of the lunar month for two or more months in a row. This would be impossible with the recurring weekly cycle. But, in spite of valiant efforts by Lunar Sabbatarians, they have yet to prove such a thing. If anyone thinks that they have, feel free to [contact me](#).

In my own examination of their claims, there are only one or two places in scripture that one might be able to prove Yahweh's Sabbath fell on a particular day of the month.

Well, we did try and contact you, but your e mail doesn't seem to be available in a public "contact us" type of dept. on your website and I seem to be blocked. I guess it's just a coincidence. Actually, not only does the Bible PROVE the Shabbats falling on the same day 2 months in a row, but I will give you three months in a row ready? It is crucial for truth seekers to carefully study this link.

See: [http://yourarmstoisrael.org/Articles\\_new/shabbat/Check%20Mate%20Material.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Check%20Mate%20Material.pdf) - After carefully examining this study you will see that:

**We have 3 conclusive and consecutive months with the kadosh-set apart weekly Shabbat fixed on days 8, 15, 22, 29 of the lunar month, which is impossible with any other form of time keeping, other than by the biblical solar-lunar calendar. For Roman Saturday and any other days of the lunar month, we do not have a single example in Scripture. The weight of evidence is simply, yet thankfully, overwhelming, so we need not continue in error and or confusion!**

The first one appears when you examine Exodus 16:1 which places the completion of Israel's journey to the Wilderness of Sin on the 15th day of the 2nd month:

**Exodus 16:1** And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.

On the following day (16th day of the month), Yahweh began to send His manna from heaven and told them to gather twice as much on the sixth day which would be the 21st day of the month:

**Exodus 16:22-23** And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. <sup>23</sup> Then he said to them, "This *is what* Yahweh has said: 'Tomorrow *is a Sabbath rest, a holy Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.*' "

Assuming that there weren't any days in Exodus 16 that scripture doesn't mention anything about, this would place the seventh day Sabbath on the 22nd day of the month. Of course, the fact that we can find a scripture where the Sabbath happens to fall on the 22nd day of the month does not prove that we should accept the Lunar Sabbath doctrine. As I previously mentioned, this can take place about twice a year on average.

In reality, these passages do more damage to the Lunar Sabbath doctrine than help. Yahweh gave Manna for six days but withheld Manna on the Sabbath:

Woooo...before you go there; YHWH just shared that the first three months after the Exodus the holy 7<sup>th</sup> day weekly Shabbat fell on lunar days 8, 15, 22, 29. So the burden of evidence has been more than met. See: [http://yourarmstoisrael.org/Articles\\_new/shabbat/Check%20Mate%20Material.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Check%20Mate%20Material.pdf) Now, according to Deuteronomy 25, you must now show us three months of SATURDAYS in a row from Scripture, as we have shown you the same pattern for the first 3 months after and including the exodus from Egypt.

**Exodus 16:24-30** So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. <sup>25</sup> Then Moses said, "Eat that today, for today *is* a Sabbath to Yahweh; today you will not find it in the field. <sup>26</sup> "Six days you shall gather it, but on the seventh day, *which is* the Sabbath, there will be none." <sup>27</sup> Now it happened *that some* of the people went out on the seventh day to gather, but they found none. <sup>28</sup> And Yahweh said to Moses, "How long do you refuse to keep My commandments and My laws? <sup>29</sup> "See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." <sup>30</sup> So the people rested on the seventh day.

Notice that it says, "**How long do you refuse to keep My commandments and My laws? "See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days."** Yahweh was trying to teach them which day the Sabbath was by giving them bread for two days. They were sent Manna for the 6th and 7th days of the week so they would not need to gather any on the Sabbath.

Correct. Your second true assertion now that we are way into page 11 of the document.

With the Lunar Sabbath, such a principle falls into trouble at the end of the month. Did Yahweh give triple or quadruple the amount of Manna so that Israel could keep the 29th, 30th and 1st day of the following month? Or, did He rain the double portion of Manna on the 28th day of the month and allow them to collect Manna again on the 30th day and 1st day of the following month (new moon days)?

Neither. See answer below. Seems like I read others quoting this very premise. Now I know where they copied their arguments from.

Either way would conflict with the principle that Yahweh was teaching in Exodus 16. Either Yahweh would have to send a quadruple portion on the 28th day to cover the 28th, 29th, 30th and 1st day (they might be up to their knees in Manna!), or He sends Manna for the 7-8 days following the 29th day of the Lunar month (which conflicts with the principle "**Six days you shall gather it.**")

For the truth about this matter please see: [http://yourarmstoisrael.org/Articles\\_new/shabbat/The%2029-30th%20Days%20and%20What%20They%20Ate%20for%2040%20Years%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/The%2029-30th%20Days%20and%20What%20They%20Ate%20for%2040%20Years%20.pdf) - Here is a small sampling of the truth fully contained in this document. Also what did our forefathers eat for the first month, as they left Egypt on Shabbat Aviv 15 at night, turning into the 16th and manna did not begin until the 2<sup>nd</sup> month day 16? Well, what they ate for the first 30 days before manna fell, is the same thing that they ate after manna began, but did not fall on days 29, 30, and 1 of the New Moon for 40 years. Here's a hint. It's called prime cut Egyptian Fillet Minion!

Exodus 10:9-And Moshe said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a moed to YHWH.

They had thousands, possibly several million animals which multiplied every year in the 40 years of time they spent in the wilderness. They could and did eat from the flocks and herds.

Exodus 10:26-Our cattle also shall go with us; there shall not be a hoof left behind; for we must take them to serve YHWH our Elohim; for we know not with what we must serve YHWH, until we come there.

Ask yourself a question as they ate the Passover lambs from their own flocks before they left Egypt. Why not the other animals when they were in the wilderness? Next case?

The second place in scripture where it might be demonstrated that there was a Sabbath on one of the Lunar Sabbath days is during the week that Yahushua died on the tree. The day after His death was clearly some kind of Sabbath:

**John 19:30-31** So when Yahushua had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. <sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (**for that Sabbath was a high day**), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

We know that Yahushua was killed on the day of Passover, which would be the 14th day of the 1st month. If we believe the above Sabbath to be a weekly Sabbath that would indeed place the 15th day of the 1st month on a Sabbath. However:

**Matthew 12:40** "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

If Yahushua was speaking here of His time in the grave, and we take the expression "three days and three nights" literally rather than understanding it as an idiomatic expression, it would mean Yahushua died on the 4th day of the week.

Not correct.

We know that the women visited the tomb on the 1st day of the week and Yahushua had just risen. Tracing back three days and three nights in the tomb, we come to the 4th day of the week, commonly called "Wednesday." This would mean the Sabbath mentioned in John 19:31 was a feast day Sabbath (15th day of the feast month, Feast of Unleavened Bread) rather than a weekly Sabbath. This would clearly contradict the Lunar Sabbath doctrine.

Not correct again.

But even if the "three days and three nights" was an idiomatic expression and Yahushua died on the 6th day of the week as claimed by most of Christianity, the presence of Yahweh's Sabbath on the 15th day of the month in scripture does not prove it was always on the 15th day of the month. Still, Lunar Sabbath keepers regard these "pinpointed Sabbaths" and the dogmatic "Sabbath is a Moed" we discussed earlier to be, as one person puts it, the two "strongest points for Sabbath by the moon."

Not correct again.

All I can say is that such a threshold for establishing the truth of a doctrine is way too low, especially for something as important as keeping the fourth commandment! The basis upon which we make statements as if they are "fact" is very important. If someone is making a factual statement, they better have proof to support it. Even in their two "strongest points," there really isn't much strength to them at all.

Ok, now that you have made a mixed bag of false and half true statements, we need large 30 gallon trash bags to commence cleanup activities. Let's start with [Threes, Threes, Threes](http://yourarmstoisrael.org/Articles_new/shabbat/Threes,%20Threes,%20Threes%20Final%20Master%20by%20Ramyk%20.pdf) by Ramyk [PDF](#) [http://yourarmstoisrael.org/Articles\\_new/shabbat/Threes,%20Threes,%20Threes%20Final%20Master%20by%20Ramyk%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Threes,%20Threes,%20Threes%20Final%20Master%20by%20Ramyk%20.pdf) - In this file we clearly show that only a biblical based lunar Shabbat can solve all the dilemmas of rising on 3 days, after 3 days, on The Third Day of the week and after 72 literal hours, including and addressing the much demanded and yet misunderstood sign of Jonah. As the giving

**of Torah was not a single event, neither was the Adon Yahshua's resurrection from the heart of the earth. Careful study of the Word through a biblical Shabbat basis will answer all these misstatements you have made. Please make sure to carefully read Threes, Threes, Threes, if you are a truth seeker!**

Now in response to your misunderstanding of exactly what constitutes a High Shabbat, I present you this truth:

## **John 19:31 Holds the Key to New Testament Lunar Shabbat!**

**The New Testament Verifies the Jewish people of Messiah's Day were observing biblical lunar based Shabbats!**

**By The RAMYK**

*John 19:31 The Yahudim therefore, because it was the Preparation Day, that the bodies should not remain upon the stake on the Shabbat, - for that Shabbat day was a Shabbat Gadol, a high day - besought Pilate that their legs might be broken, and that they might be taken away. RSTNE 3<sup>rd</sup> Edition*

Over the years, you like many others have been in confusion over the events and days surrounding Yahshua ben YHWH's passion. There were several plausible scenarios that you and I have considered, but as you and I have come to see, none of them really and factually add up to meet biblical requirements.

Before we get started, remember and review the fact that there are only 3 days on YHWH's kadosh calendar by the sun and moon (Leviticus 23) that are considered High, or Great Shabbats. Those 3 High Shabbat days are taught elsewhere on this site and are:

-Aviv 15-Day One –Echad of Unleavened Bread.

-Ethaniam Month 7-Days 15 and 22.

**These are the only 3 days that meet the High, or Great Shabbat criteria.**

**A GREAT, or HIGH Shabbat, is a weekly Shabbat that also is an annual Shabbat! Every Jewish person well studied in Torah knows this. Because of the 7 day nature of these 2 feasts, Unleavened Bread and Tabernacles, by definition, at least one weekly 7<sup>th</sup> day Shabbat must fall on and during both feasts!**

Now there are only a few possible scenarios to reinvestigate. Keep in mind that the rabbinical Jewish view is that the Roman Saturday is fixed on the same day of the Roman week, due to an alleged unbroken chain of days from the Garden of Eden, or from Mt. Sinai (take your pick), divorced from the phases of the moon (we totally destroy this myth elsewhere in this site). Therefore a Jewish-Roman SATURDAY ALWAYS OCCURS during the week of both of these kadosh-set apart 7 day celebrations. **Allegedly the Saturday after which Yahshua rose was a High Shabbat. Let's examine this with an open mind with the Bible as our ONLY criteria.**

**The Traditional View**-Yahshua was crucified on the Preparation Day of Aviv 14 before the weekly Shabbat. Since almost the entire world erroneously considers the Roman Saturday as Shabbat, Yahshua must have been killed on a Roman Friday afternoon. The problem with this view is that He rose after Shabbat after sundown, meaning that He was only in the tomb for one day and night, or if you include parts of days, then it was parts of Friday and Saturday, or parts of 2 days and nights. Because this is unsustainable from the biblical requirements of 3 days in the tomb, especially with a demand for a Roman Sunday (Roman 1<sup>st</sup> day) resurrection, most well meaning Messianics have rightfully thrown this out the window long ago. The view that Saturday was a High Shabbat every year, meaning both weekly and the 15<sup>th</sup> of Aviv the first day of Unleavened Bread is seen for the lie that it is.

However the other lie/view is far from obvious to most!

**The Secondary Messianic View** is that the Yahshua was killed on a Roman Wednesday and after 3 days and 3 nights rose after the Saturday Roman Shabbat. The overriding concern of those holding to this view is that a literal 3 day and night resurrection must be found and then preserved. This is done by starting with the Roman Jewish Saturday night and counting backwards, to take us to a Roman Wednesday afternoon. That part makes sense. But in the process, this view has a problem that is even more difficult to explain than the traditional Christian view. Here is the problem.

**John 19:31 references that particular Shabbat as a GREAT Shabbat GADOL meaning, BOTH a weekly and annual Shabbat, only one of three such days on YHWH's Torah based calendar.** So if Yahshua was killed and laid in a tomb on the Preparation Day of Aviv 14, an ALLEGED Roman Wednesday and then rose after dark on an alleged Roman Saturday, we have a MAJOR problem that NO ONE who holds the Messianic view can solve. **That being that the Brit Chadasha-New Covenant is crystal clear that the Preparation Day, Aviv 14, or the day Yahshua was slaughtered, was followed IMMEDIATELY THAT SAME NIGHT with a SHABBAT GADOL, or HIGH Shabbat, meaning a Shabbat that was both weekly and annual!!! The Wednesday crucifixion, Saturday after dark resurrection scenario, while meeting the 3 day and 3 night proposition, does not match up with New Testament records which require that the same night after the Preparation Day of Aviv 14, or Aviv 15, must be a SHABBAT GADOL.**

**You cannot have the annual Shabbat fall on Aviv/Nissan 15 an alleged Wednesday and the weekly 7<sup>th</sup> day Shabbat fall on an alleged Saturday, 3 days later, as the Bible most accurately states that BOTH SHABBATS MUST fall on the same day of the week, the TRUE 7<sup>th</sup> day Shabbat in order for a HIGH SHABBAT to occur!!!! The only exception is when the FULL MOON weekly 7<sup>th</sup> day Shabbat, also an annual Shabbat, falls on a Roman Saturday, which CAN happen once every few years. But the problem is that the historical records clearly show that the year Yahshua died Aviv/Nissan 14 did not fall on a Roman Friday, but on a Roman Wednesday, as most everyone agrees. If you subscribe to a Wednesday death and Saturday resurrection, the required HIGH SHABBAT DAY TORAH COMMAND, does not and will not justify that view.**

**HOWEVER thinking in "Hebraic only" terms, He died on the 6<sup>th</sup> day of the biblical work week/ Preparation Day and rose after the High Shabbat, or Day One of the new biblical work week (not Sunday).**

Close-Only in biblical Torah based lunar reckoning is this HIGH SHABBAT possible. Since the 15<sup>th</sup> full moon was the month's second 7<sup>th</sup> day Shabbat, as well as the annual Shabbat of Unleavened Bread, it alone meets the qualification as the only correct scenario. **John 19:31 holds the key and must not be overlooked nor misunderstood!!!!** Only with a solar-lunar calendar, with the weekly Shabbats and annual moadim based on the moon phases, can this requirement be fully reconciled in the YEAR YAHSHUA DIED! Yahshua was buried on Aviv 14 rose on Aviv 16<sup>th</sup> as the First Fruit Sheaf Wave Offering, thus being in the tomb for 3 days, Aviv 14, 15, 16 (rising on the 3<sup>rd</sup> day) with His appearance to ALL Israel after 3 days and nights on the afternoon of Aviv 17 "between the evenings" (after 3 days).

**Let's see how the various translations DEMAND that only the Torah based solar-lunar Shabbat can meet the requirements of John 19:31, where the day after Passover, or Aviv/Nissan 15, was a SHABBAT GADOL, A HIGH SHABBAT, every year, including the year Yahshua died and rose again.**

Interlinear English-Greek New Testament says John 19:31- **Preparation it was for the GREAT DAY that Sabbath....**

David Stern's Complete Jewish Bible states John 19:31-It was Preparation Day and the Judeans did not want the bodies to remain on the stake on Shabbat, since **it was an ESPECIALLY IMPORTANT SHABBAT.**

New Jerusalem Bible- John 19:31-It was the day of Preparation and to avoid the bodies remaining on the cross during the Sabbath-**since that Sabbath was a DAY OF SPECIAL SOLEMNITY.....**

Aramaic New Covenant (the literal translation results in poor English phrasing) - John 19:31-And the Yahudaya because of begin the eve word that those bodies not remain on the stake because the **Shabbath is dawning-for this day being A GREAT DAY OF SHABBAT**.....

Matthew Shem Tov-Matthew 27:62 in Hebrew reads: **Memacharat Pesach hagdoli**, or **after the HIGH PASSOVER**, meaning High Shabbat, **gedoli from the root word GADOL**, or HIGH-GREAT Passover.

RSTNE- John 19:31 The Yahudim therefore, because it was the Preparation Day, that the bodies should not remain upon the stake on the Shabbat, - **for that Shabbat Day was a Shabbat Gadol, a high day** - besought Pilate that their legs might be broken, and that they might be taken away.

**So if one holds to a messianic Wednesday death and a Roman SATURDAY resurrection, as most Messianics do, the weekly and annual Shabbats are 3 days apart, thus negating this erroneous view, IF one keeps an open-teachable mind.**

**If the year Yahshua died His death occurred on a Friday, with Saturday being an alleged Shabbat Gadol, we don't have the 3 day requirement fulfilled. The fact remains that we DO KNOW that the year He died, Roman Saturday was not Aviv/Nissan 15, removing both traditional, as well as Messianic views from plausibility.**

**As stated, ONLY biblical time reckoning by heaven's 2 faithful creation witnesses, the sun and the moon, can finally meet the requirements of the New Covenant, as demanded in John 19:31.**

Scriptures which declare the real Sabbath

A real problem with the Lunar Sabbath doctrine is a lack of a clear explanation anywhere in scripture. It would be different if there were two scriptures that seemed to contradict one another and we were trying to figure out why that seemed to be. But there is nothing in the weekly Sabbath pattern that contradicts the scriptures.

Correct. There are no 2 verses, or 2 patterns established by astronomical laws fixed to astronomical nano seconds that can ever contradict themselves, as this is YHWH's handiwork and YHWH's reckoning.

#### Psalm 19- Yud Tet

19 The shamayim declare the tifereth of El; and the expanse shows His handiwork.

2 Day-to-day utters speech, and night-to-night reveals da'at-knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the olam-world. In them has He set a sukkah for the sun,

On the other hand, I wish there were some Saturday Scriptures in the Bible, as then I could test them for contradictions. But since we cannot find even one what do you suggest I do?

I don't believe anyone reading the Sabbath commandment in Leviticus 23, or Exodus 20 alongside the creation account is going to come up with a "Lunar Sabbath" doctrine. There is no commandment anywhere in the scriptures which says:

"On the day following the new moon of each month, six days shall work be done, but the seventh day is the Sabbath of Yahweh your Elohim. You shall do this for four weeks. Then, depending on whether the new month has started, you shall not engage in commerce or paid work for 1 or 2 days. Then you shall reset your week into the 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest' pattern."

Obviously, Yahweh never said any such thing, but this is the commandment that most Lunar Sabbath keepers follow. This is nothing more than a commandment of men because it is not found in the scriptures anywhere.

We will address this later, after we allow you to make a few more false statements. All these accusations can be answered by understanding the Hebraic principles of renewal, born again lives, forgiveness of the past and **NEW MOONS that are not "chained moons" and weeks that are not "chained weeks."** For whom the SON sets FREE, is FREE (not chained) indeed. Let's move on for now.

Let's remember that Yahweh said:

**Deuteronomy 12:32** "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

The lack of such a command is, in my mind, quite damaging to the Lunar Sabbath doctrine. It basically means we need to assume that Yahweh thought people knew these things already, and always would, so He didn't need to explain it.

As we previously demonstrated, we have proven 3 months in a row of 8, 15, 22, 29th day 7<sup>th</sup> day Shabbats as you have demanded. The pattern fixed in heaven is revealed on earth. Now if you cannot find even one verse justifying a Saturday as a 7<sup>th</sup> day Shabbat in SCRIPTURE, then who may I ask is adding to the Words of YHWH?

But...

If Yahweh was expecting man to work six days and keep the Sabbath on the seventh day on an uninterrupted recurring pattern, it would be easy to see that all He needed to do was command us to do our work for six days and rest on the seventh -- no further explanation needed.

And that's exactly what He did:

**Exodus 20:9-10** "Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of Yahweh your Elohim."

**Exodus 23:12a** "Six days you shall do your work, and on the seventh day you shall rest."

**Exodus 31:15** "Work shall be done for six days, but the seventh *is* the Sabbath of rest, holy to Yahweh."

**Exodus 31:17** "It *is* a sign between Me and the children of Israel forever; for *in* six days Yahweh made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

The Saturday Shabbat has no characteristics of any sign/ot. **The Hebrew word OT-SIGN, like the ten SIGNS to Pharaoh and any other biblical SIGN, like Jonah in a literal fish, must be SEEN by the naked human eye.** The incorrect Saturday rest has no visible heavenly witness and thus cannot be the SIGN of the true Shabbat. The words often used to guard, or SHOMER the SIGN, literally means to OBSERVE-SHOMER. One cannot OBSERVE the SIGN of the Shabbat using a fixed and corrupted manmade substitute for the 2 heavenly ordinances that declare the true 7<sup>th</sup> day Shabbath, light and day, according to Psalm 19 and are eternally HANGING visible signs.

**Exodus 34:21** "Six days you shall work, but on the seventh day you shall rest;"

**Exodus 35:2** "Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to Yahweh"

**Deuteronomy 5:13-14** Six days you shall labor and do all your work, <sup>14</sup> but the seventh day *is* the Sabbath of Yahweh your Elohim.

**Oops, you stopped, but should read Deuteronomy 5 verse 15 which states that Aviv 15 the day of the Exodus is the weekly 7<sup>th</sup> day Shabbat associated with Israel's departure from Egypt.**

**5:15 And remember that you were an eved in the land of Mitzrayim, and that YHWH your Elohim brought you out from there through a mighty hand and by an outstretched Arm: therefore YHWH your Elohim commanded you to shomer Yom ha Shabbat.**

If we start without any fanciful ideas, and just take the scriptures for what they say, not adding anything to it, we could only arrive at understanding that Yahweh's Sabbath falls on an uninterrupted seven day (weekly) rotation. There really isn't room for any other possible interpretations. Six days you labor, and you rest on the seventh.

**Is Deuteronomy 5:15 another one of those fanciful interpretations? Was that left out on purpose as you tried to make your point?**

To further illustrate that a recurring pattern was intended, let's go back to the beginning of creation and find the Sabbath that Yahweh Himself established.

Ok; lets!

As we know, Genesis 1 details six days that Yahweh used to create the heavens and the earth. Each of those days consisted of an "evening and morning." Yahweh said that each of the "evenings and mornings" were specific days of a week.

When the seventh day came in Genesis 2, Yahweh said that He rested from his work, then blessed and sanctified that day:

**Genesis 2:1-3** Thus the heavens and the earth, and all the host of them, were finished. <sup>2</sup> And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup> Then Elohim **blessed the seventh day and sanctified it**, because in it He rested from all His work which Elohim had created and made.

**Wow! So far so good! I think this is the third time you didn't start off with a new yet erroneous point.**

Later, when giving the Ten Commandments, Yahweh said:

**Exodus 20:8-11** Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of Yahweh your Elohim. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. <sup>11</sup> For *in* six days Yahweh made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

**Good. You see how you can never go wrong with Scripture only?**

Now, please pay close attention to what Yahweh has said. He blessed and sanctified one day. Twice He called it "the Sabbath day" and twice He called it "the seventh day."

Meditate on this a moment:

The fact that Yahweh blessed and sanctified one specific day... clearly demonstrates that a cyclic pattern is to follow. If that cyclic (recurring) pattern is ever interrupted by extra days, the one specific day (the 7th day) disappears!

Once the 6 days of labor starts the week can never be interrupted. Correct. However, the myth that all days are chained from the Garden of Eden, or from Mt. Sinai, take your pick, is fully and completely unknown to the ancient Hebraic forefathers. If we have unbroken chained days in a recurring cycle of 7 from the Garden of Eden, then we have to have months that also are also chained. If all days are chained in a recurring unbroken cycle of 7, then why have NEW MONTHS-MOONS? If months-moons are not chained by their days, which they obviously are not, but DIVIDED into UNCONNECTED INDEPENDENT SETS of 29, or 30 days, then by definition, the weeks contained in that/each month/moon must also be divided from the weeks in other prior, or subsequent months.

If Yahweh wanted to sanctify and bless the 8th, 15th, 22nd and 29th days of the month, He would need to say that He blessed and sanctified specific days of the month. In other words, the blessing and sanctifying would have been in the context multiple days of a lunar month, not one specific day of a 7 day week. Thus, the fact that there is one day called the Sabbath demonstrates that you can't interrupt the week.

We have demonstrated how YHWH blessed and set apart the 7<sup>th</sup> day of the week, which always falls on the 8<sup>th</sup> 15<sup>th</sup> 22<sup>nd</sup> and 29<sup>th</sup> of the month-moon. These numbers indicate lunar days not week days. From a week day perspective, the 7<sup>th</sup> day Shabbat holds firm to the creation week pattern. Darkness and dark conjunction the first event of the month was followed by 7 literal days, making Shabbat the 8<sup>th</sup> event after the New Moon, but the first event was not a weekday. Therefore Shabbat is always the SEVENTH WEEKDAY after a New Moon astronomical event! A 7 day week ONCE IT STARTS cannot be interrupted. Correct. **But YHWH COMMANDS AND EVEN DEMANDS that every 29-30 days a reset button is pushed, so that the old Moon, like our old lives, can be put to the past and born again through renewal every 29-30 days. Aren't you glad that our old life as heathens are NOT CHAINED IN AN UNBROKEN CYCLE of 7s' back to the Garden of Eden, as we were then sinners before YHWH? Our lives have been made new like the new moon every lunation! Actually, any calendar that does not have a monthly reset button separating one set of four 7 day weeks from another set of four 7 day weeks, is pure paganism and I do mean total paganism. More on this later.**

To further illustrate this, let's go back to the beginning and look at things from Adam's perspective.

Yahweh had just created the heavens and the earth in six days. The Sabbath was sanctified and just passed. All was beautiful and perfect.

Now what?

The following day is obviously going to be a day for fulfilling Yahweh's command to work in the garden. If we were Adam, what would we do if six "evenings and mornings" go by? Obviously, we keep holy the seventh day, the one specific day that Yahweh commanded be kept holy.

The 7<sup>th</sup> weekday, but the 8<sup>th</sup> event of the recreation account.

Then what? We have additional evenings and mornings coming so what do we do? The obvious choice is that we work six more and rest on the seventh day. The recurring seven day week cycle is born from the

moment Yahweh rested on the seventh day and told man to do the same. It is very obvious and not difficult to understand at all.

So why assume that a New Moon is not really renewed, but just a chain, to chain 8 weeks of chained 7 day weeks in 2 different moons? New Moon overlap is not taught in Scripture!

Now suppose Yahweh instituted the Lunar Sabbath at creation. After 3 weeks of following a recurring 7 day week with observing the one specific day that Yahweh called the Sabbath, six more "evenings and mornings" go by and what do we do? We rest again on one specific day, the seventh day.

Then what? This is where even Lunar Sabbatarians differ from one another. Some say, if we were Adam we would rest on the eighth day, and then rest the ninth day also if the moon isn't in new yet.

Hold it! It's not up to man-Adam, but up to YHWH and the astronomical laws of the 2 heavenly witnesses. At the end of each month, once a 7 day week was over in a 29 day month Adam would and did celebrate the New Moon. On months with 30 days, Adam would prepare for the New Moon. Adam was taught the difference between a lunar day and a week day. Do you think YHWH showed Adam the 7 day Shabbats and forgot to show him how to prepare and use the New Moon, when we know that He showed Enoch and all the rest of our forefathers the correct methods? The Shabbat and New Moons are ETERNALLY tied together, so that Adam could not determine the 7<sup>th</sup> day Shabbat, without understanding the New Moon of the second month after recreation. If Adam could not tell the New Moon of subsequent months without further instructions, then neither could he count to 7 in subsequent months! The only month where Adam would not have needed New Moon instructions is for the first month after recreation.

YHWH NEVER told Adam to keep counting in an unbroken cycle of 7 day weeks forever. Show me the verses for that, or hold your peace. I can assure you that if New Moons and 7<sup>th</sup> day Shabbats are forever linked-married to one another, and one is a pendant for the other, in the end of time (millennial kingdom), see Isaiah 66:23, then it was the same in the beginning of human time, as Hebraic time is circular not linear, as in AN ALLEGED LINEAR CHAIN OF UNENDING DAYS! So here's an eye opener for you all. Adam not only knew how to determine the 7<sup>th</sup> day Shabbat, he also knew that all Shabbats from the first week onward were to be determined by the moon phases, as Adam had no car and could not pick up a Roman and or Jewish calendar at Piggly Wiggly, or Winn Dixie. More on this later.

Hey, I'm having fun now, how about you? Also Adam after he sinned didn't know that he, or his wife were naked; so how do Elijah, Michael Rood, James "Skim" Trimm and others, simply ASSUME that Mr. and Mrs. Adam could count to 7, a daunting task for someone that cannot find his own draws. It was far easier for Adam to look at the moon phase in the "present moment" to determine time. No thinking, or counting to 7 was needed!

But for what reason? This doesn't fit any pattern that Yahweh set forth in creation. We would no longer be keeping "the Sabbath" on that one specific day, the seventh day. To allow that pattern to be interrupted is to walk away from keeping the Sabbath on the one specific day that Yahweh made holy, the seventh day!

Not true. I will address this more below.

Other Lunar Sabbatarians would say that Adam would have only needed to refrain from commerce and/or working for money on the eighth and ninth days. But in Adam's day, there wasn't anyone around to buy or sell to, and there certainly wasn't anyone to pay Adam for any work. In fact, with this understanding Adam could have resumed his tending of the garden of Eden on the day after the Sabbath

and would continued his work in the garden for a total of 7 or 8 days, then rested on the ninth day. The fact that he could continue working in the garden for 7 or 8 days violates the pattern that Yahweh set forth in Genesis. The seventh day passes by and is ignored with this understanding of Sabbath keeping.

Ahh, but you forgot that Adam understood that after the first month he would determine the 7<sup>th</sup> day Shabbat according to the command of Genesis 1:14-17, using the moon. He also would know that 6 times a year day 30 was a Preparation Day and the New Moon Day was a day of freedom and feasting with Eve, with it being neither a 6 day work day, or a non work 7<sup>th</sup> day Shabbat, but a day to enjoy and reckon the next 4 weeks, using it as a marker, or divider of moons. Honestly, it amazes me how people can think that YHWH did not declare to Adam the ETERNAL linkage between the 7<sup>th</sup> day Shabbat and the New Moon. As if no one knew about a New Moon-Rosh Chodesh until Moses or Enoch. What a joke!

The truth is, Yahweh didn't rest two days and He didn't rest for three days. He didn't say to do a half-rest for one day or two days following the 4th Sabbath of the month. This is a commandment of men. Yahweh made one specific day holy and one day only. He did no work for six days and rested on the seventh day. It is His pattern that we are supposed to be following when it comes to keeping the holy Sabbath, as He said here:

**Exodus 20:11** For *in* six days Yahweh made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

Correct. Adam did not work 8, or 9 days and neither should any Torah keeper. Mankind cannot declare a lunar day as a week day. That goes against the 7 day week of creation. The Preparation and New Moon Days simply HEAD the next 4 weeks. The "in between days" are neither work nor Shabbat days. They are MARKERS, like a road sign. A road sign still exists, but it is neither your staring point, nor finishing point. It merely points to what lies ahead!

It says "**Yahweh blessed the seventh day and hallowed it.**" Notice it does not say "Elohim blessed the seventh day, and sometimes the eighth and ninth days are blessed and sanctified too, depending on whether or not the new moon has shown up yet."

A complete misunderstanding of Hebraic time. Eliyah seems stuck on thinking in chained linear Roman time, rather than renewed circular and freedom based Hebraic time.

There is only one day out of the week that Yahweh sanctified, and that is the seventh day of the week. There is no such thing as an eight day week or a nine day week.

Agreed.

If there were, the pattern established at creation is thrown into confusion. A Sabbath could last not one day, but one, two or possibly three days--thereby causing the one day sanctification pattern to disappear. If one chooses to work for 7 or 8 days rather than rest on the extra days, it causes the seventh day sanctification pattern to disappear.

Agreed. But your conclusion and understanding are wrong, so therefore so is your conclusion. As a biblical Shabbat supporter, I publically reject any week other than a 7 day week and any Shabbat, other than a 7th day Shabbat. Again, the in between days are not a problem, but rather a solution, based on a command/demand from YHWH. That's why your mind must be renewed like the moon, to comprehend and then apprehend Hebraic time, as opposed to your education and upbringing in a Roman based and government supported school, where we try to assign divinely placed markers as/to either a 7<sup>th</sup> day Shabbat day, or a 6 day work day. They simply don't count for work (6 day count), or rest (1 day count), but do count in the month's total tally for lunar days. Oy vey! Can we have some renewal please!

In acknowledgement of this contradiction, some Lunar Sabbath observers have started referring to the leftover days at the end of the month as "non-days." In other words, those days at the end of the month aren't really days at all. They're just nothing.

Of course, this is all they really can say.

**Wrong. I stated it differently. The sun rises and sets so they MUST be days! They are days, but they fall into a THIRD category, or purpose and yet are still viable lunar days. What stops you from seeing this is not lack of Biblical evidence, but an abundance of Roman eye salve. You have been told that there are 2 types of days and I tell you based on the 2 heavenly witnesses and sola Scriptura that there are 3 types of days on YHWH's solar-lunar calendar.**

But we know from Genesis 1 that a day consists of an evening and a morning. The days at the end of Yahweh's months are days with an evening and a morning, no matter how hard you try to ignore it. Two or three "evenings and mornings" go on by, so they are indeed "days." We can't just hide our heads in the sand and pretend they don't exist so that we can continue to believe what we want to believe.

**Not much sand west of Int. 95. Your right, they are days! They fall into and behind door number 3!**

The truth is, the concept of a week extending to 8 or 9 days is foreign to scripture. In fact, it is a direct contradiction of scripture. In Hebrew, the number seven and the word translated "week" are both rooted in the same Hebrew root verb which simply means "seven."

Agree, so nu who's arguing with that?

The Strong's Lexicon defines "week" (#7620) as:

**7620** shabuwa` shaw-boo'-ah or shabuan {shaw-boo'-ah}; also (feminine) shbu.ah {sheb-oo-aw'}; properly, passive participle of [7650](#) as a denominative of [7651](#); literal, sevens, i.e. a week (specifically, of years):--seven, week.

And the Theological Wordbook of the Old Testament states:

**Shabua** - period of seven, a week, the Feast of Weeks. This term occurs twenty times in the OT, always indicating a period of seven. Indeed, the word obviously comes to us from sheba (q.v.) and could literally be translated always as "seven-period."

**It's pronounced sheva, not sheba.**

Notice that this reference says "Shabua" is derived from "Sheba." The word translated "Seven" all throughout the scriptures is "sheba."

**7651** sheba` sheh'-bah or (masculine) shibrah {shib-aw'}; from [7650](#); a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:--(+by) seven(-fold),-s, (-teen, -teenth), -th, times). Compare [7658](#).

"Shabua" is just another form of the same word. "Sheba" is translated "seven" over 350 times in the scriptures.

**It's pronounced shavuah not shabua.**

Clearly the word "week" cannot be separated from the number seven. The entire reason a "week" is called a "shabua" is because it always contains seven days. This being the case, a week cannot be 8 or 9 days.

Agreed. No problems there. But you're creating a problem by your "thinking in exile" terminology. The days at month's end are DAYS that fall into the THIRD category of days. The 7 day week remains untouched on YHWH's solar-lunar calendar. However, the same cannot be said for the Jewish calendar, with its alleged unbroken cycle of perfectly chained 7s. I'll address this when Eliyah is done making his point about some alleged 8-9 day week.

As we read in the Theological Wordbook of the Old Testament, the very word translated "week" literally means "seven-period." It would be a contradiction to say in Hebrew "an eight day week" because you would sic [have] to say "an eight day seven-period." Just like a "dozen" always means twelve in our language, a "week" always means seven in Hebrew.

Agreed.

Thus, an 8 or 9 day week is totally foreign to the scriptures.

Agreed.

To create one is to add to Yahweh's word. Of course, their solution is to not count those days, and call them "non-days" because that's all they can really say. Their pat answer is "those days aren't included in the count." How convenient!

**That's not what I said. I don't care what others say, who do not grasp the biblical calendar and yet choose to represent the doctrine. I cannot control that.**

**I said they (days 30 and New Moon Day) are days/dividers put there by YHWH. The problem is yours not ours, as I have explained them as a third category of day. The HUGE problem for Saturday keepers is how to explain how every first week of the month on the Saturday calendar INTERRUPTS the 7 day week, by erroneously placing the New Moon Day smack in the middle of the work week, violating not only the uninterrupted 7 day cycle required by Scripture in the first week of each and every month-moon, but also violating the purpose of New Moon Day as a marker, thereby relegating it to a normal week day, making 7 work days, as opposed to 6, or 6 work days +++ a Saturday Shabbat-New Moon Day.**

**In Scripture New Moon Day can NEVER fall on a 7<sup>th</sup> day Shabbat; so either way friends and truth seekers alike, you have a MUCH larger problem to deal with than the "monthly markers" of days 30 and New Moon Day!**

**Because if you treat the New Moon as a work day, the first week of every month you have 7 actual work days +++ an interrupted week. Why? Because the New Moon always starts the first week of the month and can never fall in the middle of the week. So the problem is yours not ours. How do you explain the fact that every New Moon on a Saturday Shabbat calendar falls in the middle of the first week, thus making it a normal work day, including it in the 6 work days, thereby adding a 7<sup>th</sup> work day to the first week, making the first week of every Jewish calendar month 8 days? On the other hand, we don't pretend it's a normal work day, or Shabbat. You do! So the problem is yours to figure out. Our explanation comes from the Bible. What's your explanation? Scripture please! Show us where the New Moon Day is allowed to be a normal Wall Street day of commerce? Amos 8:5 applies to ALL New Moon days and ALL 7<sup>th</sup> day Shabbats, not just the Feast of Trumpets, which the Saturday calendar erroneously calls New Year-Rosh Hashanna.**

But scripture says that the opposite. Scripture says that an "Evening and morning" are one day. And one of the days they refer to as being a "non-day" is called a "day" in this verse:

**Haggai 1:1-2** In the second year of King Darius, in the sixth month, on the first day <3117, "yom"> of the month, the word of Yahweh came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, <sup>2</sup> "Thus speaks Yahweh of hosts, saying: 'This people says, "The time has not come, the time that Yahweh's house should be built." ' "

With such logic, there are 1-2 days in a month where you aren't even living within the context of a week. On the 30th day of the month and the 1st day of the month, the week ceases to exist! The days are coming and going, but you need to pretend like they aren't there.

Oy Vey! Your point was made a while back. And I'll keep making my point. They are days, but they fall into a THIRD category, or purpose and yet are still viable lunar days. What stops you from seeing this is not a lack of Bible based evidence, but an abundance of Roman eye salve. You have been told that there are 2 types of days and I tell you based on the 2 heavenly witnesses and YHWH'S WORDS, that there are 3 types of days on YHWH's solar-lunar calendar.

The truth is, if a week is interrupted by extra days, we are no longer keeping the Sabbath on "the seventh day." If we change the pattern that Yahweh set forth in creation, we are departing from Yahweh's example and keeping the Sabbath on some other day. The Sabbath would no longer be on "the seventh day."

Correct, which is why the pattern of the New Moon Day + 7 +7+7+7 is not broken by New Moon Days stuck in the middle of a work week, or on a 7<sup>th</sup> day Shabbat, interrupting the first 7 day week every moon/month like man's calendars, that combine and overlap days that need to be kept separate in and for their assigned role.

Lunar Sabbath keepers wait on the day after the new moon to restart the week every month. But if weeks are determined by moon phases, this would mean that Yahweh would have needed to create the earth, create the moon, put it in orbit and maybe even wait for a day after the new moon before starting the first week!

But the moon wasn't even made and given its place in the heavens until the 4th day:

**Genesis 1:16-19**-Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. <sup>17</sup> Elohim set them in the firmament of the heavens to give light on the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that *it was good*. <sup>19</sup> So the evening and the morning were the fourth day.

Really? See below.

So there was no sun to even give light on the earth, and no moon to reflect that light on the earth (thereby creating the moon phases) until the 4th day of the week. If we were to believe that each week is determined by the moon phases, this would be yet another direct contradiction.

Really? See below.

If Yahweh wanted to set a pattern of Lunar Sabbath keeping for us, and the pattern is to be found in His creation of the world, why would He not create the world in one lunar month, not resting every seventh day but resting on certain days of the month so that we have an accurate pattern of Sabbath keeping to go by?

He did rest on day 7 of the WEEK and EVENT # 8 of the moon. We thus have both the weekly and monthly pattern given to and then lost in Adam and restored in the Second Adam (Acts 3:21). BOTH PATTERNS were given to Adam, as they were to Enoch, Noah and all the key monotheist patriarchs.

Thanks to Adam and others losing the pattern, YHWH reset it in the object lesson of the wilderness manna, in addition to one month before and one month after, for three months in a row the year of our Egyptian exodus. YHWH showed BOTH the New Moon and the 7<sup>th</sup> day Shabbat Day to Adam and BOTH were later reintroduced to our forefathers in the WILDERNESS, the same place that ironically we are today, in our ongoing exile. The manna did the trick back then and the LIVING MANNA YAHSUA does the trick today. It is HE that has allowed us the REMEMBER the Shabbat correctly, as even the traditional rabbis teach us. 'If only all Jewish people would keep the Shabbat like the FIRST Shabbat in the wilderness Moshiah would come!' We can see that the 7<sup>th</sup> day Shabbat clearly was lost both before and in Egypt again and had to be reintroduced; even the Talmudic rabbis considered Exodus 16 as the first real NATIONALLY RESTORED Shabbat in their writings! It is that pattern of 7<sup>th</sup> day Shabbat observance that we must follow.

Of course, Yahweh could have created the heavens and the earth in an instant, but instead He set in motion the concept of a "week" so that we would follow His example in working six days and resting on the seventh. The Lunar Sabbath violates this pattern at the end of every month by doing physical labor six days and resting on the 7th, 8th and possibly 9th days -OR- doing physical labor 7 to 8 days and resting on the 9th day.

There you go again!

**Leviticus 23:3** 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings.

The most logical and clear choice here is to do just what Yahweh said. Work six days and rest on the seventh. This is the pattern given for us in the scriptures.

Yahweh never specified certain days of the month for His regular Sabbath, but a specific day of the month is given for each of His feast day Sabbaths. Does this not speak volumes?

As shown elsewhere, YHWH gave us both the weekday as the 7<sup>th</sup> day and the corresponding lunar days. Why and where is this an either, or scenario? Adam and the patriarchs knew both and that both were intricately tied to one another, with one being the pendant for the other, which is why Sabbaths and New Moons are almost always mentioned together in the Torah and prophets. Now that you are done making your erroneous creation week point, I will give you the biblical scenario from creation week, that shows all with spirit filled eyes to see and ears to hear, that both the New Moon and the 7<sup>th</sup> day weekly Shabbat were declared to Adam and through the 2<sup>nd</sup> Adam Yahshua, to us.

From Genesis-Beresheeth chapter 1 regarding the first Rosh Chodesh-New Moon, the first 6 day work week and the first weekly 7<sup>th</sup> day Shabbat:

1:1-The original beginning-maybe billions of years ago.

1:2- YHWH caused the lights to go out due to the rebellion and evil of some kind of civilization on earth which s.a.tan the fallen crescent moon deity known today as Allah, had defiled and corrupted. The sun and moon and solar system remained intact for YHWH's purposed recreation of the earth and solar system, as we see unfolding in the rest of this chapter. YHWH began the week of re-creation with a DARK MOON conjunction, Rosh Chodesh of the re-creation week, which was PRIOR to the 6 work days and PRIOR to the first 7th day Shabbat made for man, not man for it. Dark moon Rosh Chodesh was

essential to begin creation week, as all of the first 6 day work weeks are begun by a Rosh Chodesh, the new month, so that day one of creation is actually day 2 of the month. The dark moon conjunction was the last dark time/period/event prior to day one-echad.

1:3- Light was! Day and night was. One/first day. Almost all the Jewish commentators agree with me that Day One containing a day and night, had to be regulated by the sun and moon as seen later in verse 14. Rashchi the famed Torah commentator even states this in his comments in the Stone Edition Bible. You cannot regulate and divide day from night without the assigned luminaries of the sun and moon. The "let there be light" is another way of saying let the sun and moon be REKINDELED on Day One, now that the DARK MOON CONJUNCTION, the final event of the DARK AGE, THE VOID OF LIFE AGE, is passed, as all lay in darkness for millions/billions of years before this conjunction, signaling the rebirth of the sun, moon and earth!

1:14-Since the sun and moon were rekindled on day 2 of the month, or day ONE of re-creation week, what's verse 14 all about? The ASSIGNING, or APPOINTING to the sun and moon of their TASKS. The Hebrew word signs/ottot can mean witnesses. Two great lights, both witnesses in the heavens for YHWH's DAYS, NIGHTS, MOADIM, AND YEARS. Note that at no point is any day of the week, month, or year not governed by these 2 great luminaries. So the sun and moon were not created on day 4, but were assigned their roles on this day.

1:15-16-In verse 16 we see that the word ASA meaning 'made from something already existing' as opposed to bara, meaning 'making something from scratch,' is used. From the Hebrew word asah, we see the role and task is unveiled on day four. Let there be light to govern days, years, moadim and nights. "LET"... The "let" is the asah, or the assignment. The English word assignment comes from the Hebrew root ASAH!

Genesis-Beresheeth 2:1-2- The 7th Day Shabbat is blessed after Rosh Chodesh + 6 work days making Shabbat the 7th day of the first week, the 8th period/event from conjunction and the dark moon Rosh Chodesh-New Moon marker, dividing the time of darkness and emptiness from this renewed time of light and life. This pattern has never been changed and is fixed in the heavens. We see the New Moon Day as a DIVIDER right off the bat, taking place before the 6 day work week and before the 7<sup>th</sup> day Shabbat. This is the same divider that opponents keep screaming about, even though YHWH put it there and even though YHWH has it before both the 6 days of work and the very first 7<sup>th</sup> day Shabbat and He clearly does not include the NEW MOON ASTRONOMICAL EVENT in either!!! So their complaints then are really against whom?

**Leviticus 23:4** 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings. <sup>4</sup> These *are* the feasts of Yahweh, holy convocations which you shall proclaim at their appointed times. <sup>5</sup> 'On the fourteenth *day* of the first month at twilight *is* Yahweh's Passover. <sup>6</sup> 'And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread. <sup>7</sup> 'On the first day you shall have a holy convocation; you shall do no customary work on it.

Notice also that Yahweh needed to inform us that the first day of the feast of Unleavened Bread, being the 15th day of the first month, is a day that "no customary work" is to be done. If indeed the 15th day of each month is already a regular Sabbath, why would He even need to inform us that it's a day of rest to begin with?

It's called a reminder friend. Just like in the 4<sup>th</sup> commandment in Exodus 20 verse 8. REMEMBER the Shabbat Day. He reminds us that just because it's also an annual Shabbat making it a HIGH SHABBAT, does not negate the order to refrain from all work, which we work and to remind us that even though it is Unleavened Bread Day One, there still is a death penalty involved. I'd say that's worth a reminder how

about you? Also the work PROHIBITIONS for the weekly and annual HIGH SHABBAT of Aviv 15 are identical. Please carefully study this link: [There Are No Different Work Prohibitions PDF](http://yourarmstoisrael.org/Articles_new/shabbat/There%20Are%20No%20Different%20Work%20Prohibitions%20.pdf)  
[http://yourarmstoisrael.org/Articles\\_new/shabbat/There%20Are%20No%20Different%20Work%20Prohibitions%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/There%20Are%20No%20Different%20Work%20Prohibitions%20.pdf)

The regular Sabbath is a memorial of the seven days of creation. The holy days scattered throughout the year are observed on certain days of the year as a memorial to other acts of Yahweh such as the anniversary of when the children of Israel went out of Egypt, etc.

**Which according to Deuteronomy 5:15 was a WEEKLY 7<sup>th</sup> day Shabbat, a memorial of the Exodus from Egypt, the first of THREE consecutive months where we see the “8, 15, 22 and 29” pattern of 7<sup>th</sup> day Shabbats! Please now show us “truth seekers” the pattern of 3 consecutive months of Saturdays as the pattern! Of course you cannot, can you? And don’t tell us about Adam counting to 7, as we saw already the rabbis acknowledge that the 7 count and lunar pattern were first REINTRODUCED to Israel, still in collective slave induced amnesia in Exodus 16, telling us all we need to know about Adam’s counting ability!**

But the Sabbath is given for us to remember the creation of the world and rest as Yahweh did. We need to do what He did and do all our work on six days, but rest on one specific day, the seventh day. The day that Yahweh made holy and commanded that we "Remember" is one specific day, the seventh day, and we are to "keep it holy."

**Yes the true 7<sup>th</sup> day, not Saturday, is a reminder of both creation and the Exodus, proving that they must match both in weekly and lunar time. If the Exodus of the 15<sup>th</sup> of Aviv/Nissan was a true 7<sup>th</sup> day Shabbat, which it was, and was the 8<sup>th</sup> day of that month, which it was, then that HAS to match the re-creation week with the 7<sup>th</sup> day Shabbat taking place on event # 8 and it surely does.**

Count to Pentecost

**Notice of preemption! I will let Elijah go on here and then post a link at the end which you can see in all its glorious detail. The link will show you how the original Hebrew Masoretic text that the apostles and Yahshua used, does not demand, nor command 7 complete weekly Shabbats, but 7 weeks of days must be counted, as it’s the Feast of WEEKS, not the feast of 7 completed weekly Shabbats. Because the premise which you are about to read is dead wrong, so are his conclusions’. Shavuot-Pentecost is an area where opponents feel like they “really got us.” But as you are about to see, they really don’t “got us,” and YHWH really “got them,” unless YHWH was wrong about the Feast of Weeks, when it really is the Feast of 7 completed weekly 7<sup>th</sup> day Shabbats. See the full story in the link below, after his erroneous assumptions come to an end.**

One pretty obvious problem with the Lunar Sabbath is how it contradicts how the Feast of Weeks is commanded to be observed. We are told to count 7 Sabbaths from the Sabbath that occurs during the Feast of Unleavened Bread. This would consist of 49 days. Then it says that we would arrive at 50 days if we count to the day after the seventh Sabbath:

**Leviticus 23:15-16** And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

<sup>16</sup> 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to Yahweh.

Let's now look and see if this fits as a possibility for a Lunar Sabbath keeper. The small numbers will indicate the counting of 50 days from the day after the Sabbath during the Feast of Unleavened Bread:

## Abib (First Month)

1	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	<-- 1st day of feast
	16 <sub>1</sub>	17 <sub>2</sub>	18 <sub>3</sub>	19 <sub>4</sub>	20 <sub>5</sub>	21 <sub>6</sub>	22 <sub>7</sub>	
	23 <sub>8</sub>	24 <sub>9</sub>	25 <sub>10</sub>	26 <sub>11</sub>	27 <sub>12</sub>	28 <sub>13</sub>	29 <sub>14</sub>	30 <sub>15</sub>
1 <sub>16</sub>	2 <sub>17</sub>	3 <sub>18</sub>	4 <sub>19</sub>	5 <sub>20</sub>	6 <sub>21</sub>	7 <sub>22</sub>	8 <sub>23</sub>	
	9 <sub>24</sub>	10 <sub>25</sub>	11 <sub>26</sub>	12 <sub>27</sub>	13 <sub>28</sub>	14 <sub>29</sub>	15 <sub>30</sub>	
	16 <sub>31</sub>	17 <sub>32</sub>	18 <sub>33</sub>	19 <sub>34</sub>	20 <sub>35</sub>	21 <sub>36</sub>	22 <sub>37</sub>	
	23 <sub>38</sub>	24 <sub>39</sub>	25 <sub>40</sub>	26 <sub>41</sub>	27 <sub>42</sub>	28 <sub>43</sub>	29 <sub>44</sub>	
1 <sub>45</sub>	2 <sub>46</sub>	3 <sub>47</sub>	4 <sub>48</sub>	5 <sub>49</sub>	6 <sub>50</sub>	7	8	

As you can see in the above calendar, the Feast of Weeks does not fit at all into the Lunar Sabbath model. In scripture, Yahweh said that when we count 50 days, we will count **"to the day after the seventh Sabbath."** In the above Lunar Sabbath calendar, it is impossible for the 50th day to be **"the day after the seventh Sabbath."** In fact, Pentecost/Shavuot can never be **"the day after the seventh Sabbath"** if we keep Lunar Sabbaths. Thus, Lunar Sabbath keeping contradicts the scriptures.

All right now relax everyone. Please go to: [Feast of Weeks the Counting to Shavuot PDF](#)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Feast%20of%20Weeks%20the%20Counting%20to%20Shavuot.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Feast%20of%20Weeks%20the%20Counting%20to%20Shavuot.pdf)

In order to grasp the nature of this widespread allegation against biblical solar-lunar calendar keeping, you must study this most carefully if you are a "truth seeker!" The bottom line here is that ONLY with a biblical solar-lunar reckoning do both the 7 week and 50 day count fall correctly on Day 6 of Month 3, on Shavuot-Pentecost.

### Historical Data

As in the previous section, this is well addressed. We prove conclusively that Yahshua and the disciples kept the biblical solar-lunar calendar from various sources. Please see:

□ [Initial Reasons why the Last Sanhedrin PDF](#)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Initial%20Reasons%20why%20the%20Last%20Sanhedrin.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Initial%20Reasons%20why%20the%20Last%20Sanhedrin.pdf)

□ **Conclusive Proof by the Hands of The Rabbis Themselves [HTML](http://yourarmstoisrael.org/Articles_new/shabbat/?page=conclusive_proof&Type=1)**  
[http://yourarmstoisrael.org/Articles\\_new/shabbat/?page=conclusive\\_proof&Type=1](http://yourarmstoisrael.org/Articles_new/shabbat/?page=conclusive_proof&Type=1)

□ **Talmud and the 15th of Av [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Talmud%20and%20the%2015th%20of%20Av.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Talmud%20and%20the%2015th%20of%20Av.pdf)

□ **Rambam Religious Encyclopedia [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/More%20Historical%20Evidence%20of%20Lunar%20Shabbat-Rambam%20Religious%20Encyclopedia.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/More%20Historical%20Evidence%20of%20Lunar%20Shabbat-Rambam%20Religious%20Encyclopedia.pdf)

□ **Some Historical Perspective How We Got From Shabbat to Saturn-Day [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Some%20Historical%20Perspective%20How%20We%20Got%20From%20Shabbat%20to%20Saturn-Day.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Some%20Historical%20Perspective%20How%20We%20Got%20From%20Shabbat%20to%20Saturn-Day.pdf)

□ **Jews Observed Same Lunar Sabbath as The Messiah Did-Philo [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf)

□ **The Missing 240 Years [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/The%20Missing%20240%20Years.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/The%20Missing%20240%20Years.pdf)

□ **Proof in Jubilees [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Proof%20in%20Jubilees%20Master.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Proof%20in%20Jubilees%20Master.pdf)

□ **The Myth of the Unbroken Chain of Days [PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/The%20Myth%20of%20the%20Unbroken%20Chain%20of%20Days%20Master%20Final%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/The%20Myth%20of%20the%20Unbroken%20Chain%20of%20Days%20Master%20Final%20.pdf)

□ **Still Think Saturday Is The Eternal 7th Day**

[PDFhttp://yourarmstoisrael.org/Articles\\_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf)

**Historical information can be helpful if we are trying to discern the truth of something that doesn't seem very clear to us from scripture.**

**Huh?**

**Although I believe the scriptures are (sic) speak clearly about the seventh day Sabbath always occurring every seventh day, referencing historical works may be helpful for some who are not yet convinced.**

**Despite all the overwhelming evidence that we submitted regarding historical verification of biblical lunar Shabbat, we must caution you about anything Eliyah says from this point forward. Why? Because history is unreliable, as there are many variables including biases. For example both Eliyah and us use Josephus, Roman historians, Talmud, Dead Sea Scrolls, etc. If we both use the same historical documents to make our points, I think you can see the problem. I mean careful examination of my historical documentation versus his, is heavily favored for us, especially as he does not have the depth of the likes of Philo a Jew, who used lunar Shabbats and claimed all Jews did in Yahshua's day. But still, in my view this debate is best left to and settled by SCRIPTURE ALONE, with that criteria being overwhelmingly in our favor, as not a single Saturday justification exists.**

The main reason being that YHWH inspired the writers to record what He wanted them to say and teach us, whereas history is recorded by uninspired men, who desired to pass along their own views, opinions and predispositions. So from this point forward, there will be no detailed responses, as the responses can be seen and studied at the links provided earlier for that purpose above. The next detailed response will be in regard to the questions at the end, although we may make some brief comebacks.

Lunar Sabbath keepers love to quote from a few Encyclopedic references which say that the week was originally tied to the lunar cycle. If we rely on such Encyclopedias to tell us about historical data, we might indeed wonder if the moon had something to do with setting the weeks.

But the truth is, most of those references are very old and are relying (sic) theories that have their basis in the idea that the bible was not authored and inspired by Yahweh.

Rather, such articles are usually written by people who have the same historical data we do, but they generally don't even believe in the scriptures, and view Yahweh to be just another one of those "tribal war gods." Because they don't believe in the scriptures, they make statements like the Sabbath was originally tied to the moon. This is due to an assumption that the children of Israel picked up Sabbath keeping from being in Babylon, or some other pagan culture that may have used the moon in setting monthly observances.

When researching this topic historically, we don't need to go any further in history than the time period that Yahushua the Messiah was born into. We do know that He kept the Sabbath day and we know that He kept it on the same day as the rest of the Jews in His day. For example:

**Luke 4:16** So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

The first century disciples also did the same:

**Acts 17:2** Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,

We agree.

So, for me the question is whether or not there are any first century eyewitnesses that may enlighten us as to whether the Jews of that time kept the Sabbath by the moon, or by a recurring seven day week.

Seems like he pretends not to know of Philo the Jewish leader from Alexandria Egypt.

Can we find a clear answer to this question? Absolutely.

To find a clear answer to this question, we will examine the Talmud, the Dead Sea Scrolls, Josephus and various Roman Historians and writers of that period.

Sorry sir, the only clear answer is Genesis to Revelation, but if you want to play the history, game I think our weight of evidence tips the scale decidedly in our favor. But why argue history and Talmud when you cannot produce a single verse declaring Saturday as the original 7<sup>th</sup> day Shabbat and cannot produce a single verse to show any weekly 7<sup>th</sup> day Shabbat that fell on any other day other than 8, 15, 22, 29 of the month. Produce that first piece of "Saturday evidence" from Scripture and maybe then we can, or should engage in the sayings of Roman historians and Jewish midrashim-discussions.

## 1. The Talmud

First of all, please understand that I do not believe in following the Talmud or looking at it as being authoritative for doctrine

I'm not going to be using it for the purposes of telling me how or when to keep the Sabbath, except that I know the Messiah was in agreement with the weekly Sabbath of 1st century Judaism. Therefore, we will only use the Talmud to help us understand what views of 1st and 2nd century Judaism actually were.

The Talmud is a pretty good source because although it was compiled about 130 years after the destruction of the temple and Jerusalem, parts of it act as a historical reference for things that were going on when the temple was still standing.

The Talmud is composed of three parts. There is the Mishnah, which is the central focal point of the whole Talmud. There is the Gemara, which is a commentary on the Mishnah. Then there is Rashi's commentary on both.

**Not true. Raschi didn't even live until the 12 century and the Talmud is made up if ONLY 2 parts and was completed by about 320 BCE. I know that even getting "historical" facts straight can be a struggle.**

The Mishnah simply records the beliefs of 1st century Judaism. It speaks often about the views of two Jewish scholars called Shammai and Hillel. They were leaders of two (often opposing) schools of thought, called "houses." Hillel and Shammai lived from c. 50 BCE to 50 CE so they were alive during Yahushua's ministry on the earth.

The Talmud records some 300+ differences of opinion between both houses. In Judaism, the views of the house of Hillel ([Beth Hillel](#)) usually prevailed over the views of the house of Shammai ([Beth Shammai](#)).

As you will see, the Talmud is pretty clear that the Lunar Sabbath was not observed by Beth Hillel, Beth Shammai, or any Jewish man living in the first century.

That's not true, as I have provided much "Talmud" that speaks about the 7<sup>th</sup> day Shabbat being days 8, 15, 22 and 29 of the month, but go ahead it's your turn.

In our first example, we will examine a difference of opinion between Hillel and Shammai on what blessing needed to be recited if the "new moon falls on a Sabbath."

"R. Zera replied: The New Moon is different from a festival - Since its mention is included in the benediction on the sanctity of the day in the morning and evening prayers it is also included in that of the additional prayer. But do Beth Shammai uphold the view that the mention of the New Moon is to be included? Was it not in fact taught: **If a New Moon falls on a Sabbath, Beth Shammai** ruled: One recites in his additional prayer eight benedictions and **Beth Hillel** ruled: Seven? This is indeed a difficulty." *Talmud* - Mas. Eirubin 40b

Of course, if they were keeping the Lunar Sabbath, the New Moon can never fall on a Sabbath because the Lunar Sabbath is never on the first day of the month. This difference of opinion wouldn't have been recorded if they kept the Lunar Sabbath.

Talmud, Talmud, Talmud. Is it not possible that the 29<sup>th</sup> being a Shabbat and the final day of a moon, with that SAME evening being New Moon Day and thus the debate was over what blessings were to be pronounced when a Shabbat and New Moon fall on the same day? Ahh that good old Talmud. Says nothing and proves less than nothing. But do go on.....

Next, we will see that the Mishnah records what the first century temple priests did with the non-meat portions of the Passover Lamb:

**"Mishnah.** The bones, and the sinews, and the nothar of the paschal lamb are to be burnt on the sixteenth. **If the sixteenth falls on the Sabbath,** they are to be burnt on the seventeenth, because they do not override either the Sabbath or the festival." *Talmud* - Pesachim 83a

IF the 16<sup>th</sup> falls on a Shabbat. Is it possible the reason the IF is there is because it had never happened? The rabbis were famous for discussions that were irrelevant and sometimes frivolous. So let's get this correct. YHWH commands the Shabbat can never fall on the 16<sup>th</sup> and the rabbis sit around assuming what might happen when and if it did. I see. That figures. Let the reader decide who is right here. YHWH, or the elders in a discussion of IF?

With the Lunar Sabbath, there is no such thing as the sixteenth day of the month falling on the Sabbath. These are not men who are trying to figure out how to fit a weekly Sabbath into Babylonian life, it is a reference to the acts of first century priests who certainly did not keep the Lunar Sabbath. These are the practices observed during the temple era when Yahushua and His disciples lived.

The Mishnah also recorded the following rule regarding the meal offerings:

**"Mishnah.** A man may offer a meal-offering consisting of sixty tenths and bring them in one vessel if a man said, I take upon myself to offer sixty tenths, he may bring them in one vessel. But if he said, I take upon myself to offer sixty-one tenths, he must bring sixty in one vessel and the one in another vessel; for since the congregation bring **on the first day of the feast of tabernacles when it falls on a Sabbath** sixty-one tenths as a meal-offering, it is enough for an individual that his meal-offering be less by one tenth than that of the congregation." *Talmud* - Menachoth 103b

Obviously, this is a record of what went on while the temple was still standing because after that time, there would be no place to take it. With a Lunar Sabbath, there is never a time when the first day of the feast of Tabernacles falls on any day other than the Sabbath (15th day of the seventh month).

Now you're talking. Perhaps the rabbis knew that Shabbat was always the 15<sup>th</sup> of month # 7, so they were reciting fact in something like this.....'as you know Shabbat falls on day one of Tabernacles, so that when the Shabbat does this' etc. etc. etc. hmmm.

Obviously, the recorded practices of first century Judaism while the temple still stood indicate that they did not keep a Lunar Sabbath.

More history shows that it was biblical lunar Shabbat that was honored. That's why history can be so dangerous, as it skews views passing them down to future generations. History is interesting, but can never replace Scripture. And when it comes to Scripture Elijah, you are way behind the 8 ball; I mean 7 ball, I mean 7<sup>th</sup> day. The same Talmud also calls Mary a whore, Yahshua a bastard and Paul is called Balaam the Sorcerer. The same Talmud also demands that the scrolls of the Gilyonim, or Goon News Scrolls-Gospels, MUST be burned, even with YHWH's kadosh-holy Name contained in it. **The Talmud says that men in Yahshua's day should not pronounce YHWH's true Name and yet Yahshua did pronounce it. These Talmud quotes claim that Jews kept different days as Shabbat like the 16<sup>th</sup>, yet Yahshua never broke the Father's command of 8, 15, 22, and 29.** So, I think you got my point. Now where was that Saturday verse you were looking for in Scripture and also don't forget the verses showing the alleged unbroken chains of 7 day weeks, so that months overlap and are not new, but chained by their previous 29.5 days without a monthly divider?

They kept the Sabbath on a recurring, seven day week just as it is given in Genesis chapter 1, independent of the moon cycle. Therefore, since Yahushua kept the Sabbath along with the rest of the Jews of that period, He did not participate in a Lunar Sabbath, a doctrine that doesn't appear to exist in Judaism at that time.

We address that in our links. It exists in Genesis chapter one, which last time I checked predated all religions.

I should also mention that if you ever read the Talmud in depth, you will come away with one clear impression: They debated about almost everything. Something as major as a change in when the Sabbath is observed ought to have been at least debated somewhere. After all, they debated every little fine point of the law! The lack of such a debate speaks volumes.

Why debate something they could not change or influence? The sun and moon were too far away for them to mess with, thus no need to debate and mess things up. Additionally, no "major changes" were needed, as no one can change YHWH's Words, or 2 faithful heavenly witnesses!

## 2. The Dead Sea Scrolls and Josephus

Go on ahead. I'll address this after your done sir.

The Dead Sea Scrolls are considered by scholars to be authored by the Essenes, a sect in first century Judaism. In the Dead Sea Scrolls, there are a number of extra-biblical scrolls which appear to shed light on what this sect believed and practiced. Understanding what they believed can be helpful in determining whether or not the Lunar Sabbath was being observed by mainstream Judaism of that time.

It is generally undisputed (even by Lunar Sabbatarrians) that the authors of these scrolls did not keep a Lunar Sabbath. Rather, the Calendrical scroll shows that they observed a recurring seven day weekly cycle, independent of the moon phases. I know of no one who disputes this. The *Calendrical Scroll* and the *Songs of the Sabbath Sacrifice* confirms this.

Of course, Lunar Sabbatarrians generally will teach that this Jewish sect was wrong about the Sabbath.

But in the book of Josephus, he speaks much about the Essenes. Josephus was a first century Jewish historian who wrote much about life in Judea during the first century. He goes into great detail as to how practices of the Essenes were different than others. He mentions everything from how the Essenes don't carry anything with them when they travel, to how they regard oil to be defilement. In *Wars of the Jews* 2:119-161, Josephus speaks of them in no less than 2000 words, describing over 100 characteristics of their way of life.

So did Josephus mention that they kept the Sabbath on a day that was different than the rest of Judaism?

**No, but the Essenes ADMITTED THEY DID. But go ahead for now.**

**Wars of the Jews 2:147 ... Moreover, they are stricter than any other of the Jews in resting from their labors on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not move any vessel out of its place, nor go to stool thereon.**

In this, Josephus even goes so far as to say that the Essenes are "**stricter than any other of the Jews in resting from their labors on the seventh day.**" Does it sound like there was any disagreement as to when the Sabbath was? Wouldn't it seem strange that Josephus would mention that the Essenes were stricter

in *their* resting from labors on the Sabbath but not bother to mention that the Essenes held the Sabbath on a totally different day than the other Jews of that period?

**He didn't have to say it. Their own writings see to that!**

The fact is, if the Essenes were keeping a different day than the rest of Judaism, Josephus wouldn't have been able to say that they were even resting on the seventh day to begin with. He would have to say they were typically resting on some other day.

There is no record in the Dead Sea Scrolls of the Essenes disagreeing with other groups as to when the Sabbath was. In fact, there is no historical record of any Jewish sects disagreeing with each other on when the Sabbath was.

Really? There you go again. Using history and not the Bible. But here we go. **You will see that by their own admission the Essene community disagreed with the Jews in Jerusalem (at the time of Yahshua) who kept lunar Shabbats and that is EXACTLY WHY THEY WENT AWOL! Here you go:**

**The Book of Jubilees Proves that the Jews at the time of and before Yahshua used the Moon's Phases to determine the weekly, as well as the annual Shabbats!!**

By The RAMYK –Rabbi Apostle Moshe Yoseph Koniuchowsky

(His comments are highlighted in yellow)

The Book of Jubilees-*Sefer Ha-Yovelim*-Background-Before the discovery of the *Dead Sea Scrolls*, the predominant scholarly view was that expressed by Robert Henry Charles. Based on internal evidence, he maintained that the *Book of Jubilees* was written in Hebrew between the year that Hycranus became high priest (135 BC) and his breach with the Pharisees some years before his death in (105 BC), and that the author was a Pharisee.

As anyone with an open mind studies this matter in depth, the evidence in favor of lunar Shabbath reckoning is simply overwhelming and substantial. As of today 11-12-5991 the CORRECT biblical date, not a single SATURDAY verse has been found in Scripture and never will.

Below are statements from the Book of Jubilees that PROVE ONCE AGAIN, that the Jews of Yahshua's day and even BEFORE Yahshua was born, kept lunar Shabbat as the Essenes (a Jewish wilderness sect at the time of Yahshua, that started in the second century BCE, when they seceded from Jerusalem) and their trusted Book of Jubilees (135 BCE) make clear. The Book of Jubilees was more prevalent in Qumran than any book of the Torah. They believed it was orally given to Moses.

This is one of the main reasons why they separated from the Jerusalem leadership, whom they considered apostate, for using the moon phases to determine YHWH's weekly and annual Shabbats. Obviously, Yahshua FOLLOWED the Jerusalem reckoning of time and saw it as correct, siding with both the Sadducees and the Pharisees in the matter of lunar reckoning,

and not the Essenes, or their faith in the inspiration of the Book of Jubilees. Some of the greatest evidence for a TRUTH is often the opponents of the truth, stating their clear cut opposition to it. **From that we can ascertain that the TRUTH they opposed was lunar Shabbat, and moon phases, as many still do today, even in the face of growing and mounting evidence!**

Please see below:

*Book of Jubilees Chapter 2 verse 9-And God appointed the sun to be a great sign on the earth for days and for Sabbaths and for months and for feasts and for years and for Sabbaths of years and for jubilees and for all seasons of the years. [Note that both kinds of Shabbats were reckoned by the moon at Jerusalem, both before and during Messiah's time and they disagree basing it on the sun alone.]*

9. It will be observed here that though the writer is basing the text on Genesis One verses 14-18 he makes no reference to the moon. The omission is intentional. **The writer holds that Israel should not be guided by the moon but by the sun in the calculations of all their festivals.** See chapter 6:36-38. Therefore by their own admission, they disagree with the Bible, which says in Psalm 104:19, that the moon phases determine ALL moadim/appointed times, the first of which is the weekly Shabbat found in a comprehensive list in Leviticus 23.

*Book of Jubilees Chapter 6 verses 34-38.*

*34 And all the children of Israel will forget and will not find the path of the years and will forget the new moons and seasons and Shabbats. And they will go wrong as to all the order of the years.*

Well the writer figured this would happen by exile, as he had just seen the disaster that occurred during Chanukah. That does not make it a prophesy, although that's exactly what happened due to the exile and Temple's destruction.

*35. for I know and from henceforth shall I declare it to thee and it is not of my own devising; For the book before me and on the heavenly tables the division of days is ordained lest they forget the feasts of the covenant and walk according to the feasts of the gentiles after their error and after their ignorance.*

Oops. Big mistake...the writer of Jubilees claims that his writings are INSPIRED from heavenly tablets, or a tablet-calendar. Seems like Genesis 1:14-17 tell us that the sun and moon are the ONLY true calendars in heaven and the only 2 living witnesses we as His followers can use!

**36. For there will be those who will assuredly make observations of the moons-now it [the moon] disturbs the seasons and comes in from year to year 10 days too soon.**

Really? YHWH says the moon is FOR seasons forever and is an accurate timepiece. Psalm 104:19. Jubilees says the moon is in error and not for appointed seasons like weekly Shabbats and feasts. Hmmm...who do you think is right? YHWH, or the writer of the Book of Jubilees?

*37. For this reason the years will come upon them when they will disturb and **make abominable the day of testimony [7<sup>th</sup> day Shabbat]** and an unclean day a feast day and they will confound all the days the holy with the unclean and the unclean day with the holy. **For they will go wrong as to the months and Shabbats and feasts and jubilees.***

So according to him, all who follow Shabbat and moadim by the moon will profane the Shabbat. Now he along with most of the Essenes and some modern day Messianics, all proclaim a call to a solar only calendar when it comes to YHWH's weekly Shabbat (Saturday is part and parcel of a solar only Jubilee like calendar friend).

Not only is this a clear violation of YHWH's Word and His two heavenly witnesses (the sun and moon), but that is exactly what Rabbinic Judaism does today. It claims to follow the phases of the moon for annual feasts, and considers their calendar solar-lunar, but Rabbinic Judaism actually establishes A SEPARATE SOLAR ONLY CALENDAR for the weekly 7<sup>th</sup> day Shabbat unbroken chain of days!

Now the Rabbinical Jewish leaders and those who hold fast to a Saturday-Shabbath, even though they may deny it, are ipso facto following 2 calendars. One based on the moon for annual Shabbats and one based on the SUN ALONE-JUBILEE, endorsed by the Book of Jubilees, established by Egypt, renewed by Rome and then by the papacy, that is fully and arrogantly forever DIVORCED from the phases of the moon.

Even though Rabbinical Judaism today denies the inspiration, or legitimacy of the Book of Jubilees, they have fallen prey to its SOLAR ONLY CALENDAR claims, as they have tied Saturn's Day (Mrs. / Mistress Mercury's wife) to the solar only ways of Egypt, Rome and the majority of the Qumran Essene community! Very sad indeed! Praise YHWH for those even now beginning to see the light of truth in this key matter of BIBLICAL SHABABTS!

How awesome it feels to be free!

*38. For this reason I command and testify to you that you may testify to them; For after your death your children will disturb them, so that they will not make the year 364 days only and for this reason **[using the moon for 7<sup>th</sup> day Shabbats and Feasts]** they will go wrong as to the new moons and seasons and Shabbats and festivals. And they will eat all kinds of blood with all kinds of flesh.*

According to this reasoning, anyone who obeys YHWH and determines the weekly Shabbat by the moon has gone astray. I'm sure Saturday proponents would agree, but

**the problem is that fixed Saturday-Sabbath itself is a declaration of affiliation with Egyptian-Roman solar reckoning!**

**You can clearly see how the Book of Jubilees and by default the majority of the Qumran Essene community, were the true apostates to YHWH's ways. Nevertheless through their half truths, and unbiblical arguments, we have even more of the accumulating evidence that the Jewish leaders against whom they rail, were in fact NOT in error, because they were doing it the way YHWH showed Moshe/Moses in the Torah!**

**In another interesting note, Josephus speaks of one of the large towers that were built in Jerusalem:**

**Wars of the Jews 4:582** and the last was erected above the top of the Pastophoria, where one of the priests stood of course, and gave a signal beforehand with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when that day was finished, as giving notice to the people when they were to stop work, and when they were to go to work again.

**So his report is that a trumpet was blown at the beginning of every seventh day, to mark when the people should stop working, and begin working. As an interesting side note, archaeological finds concur with Josephus' comments about the place of trumpeting:**

**Well that made sense, as it was lunar based, not fixed on a weekly chained cycle, so obviously they needed the trumpets to alert people to the moon phases as no chains existed. We see those references for the New Moon trumpet sounding as well elsewhere in the Talmud.**

"When we excavated the beautifully paved Herodian street adjacent to the southern wall and near the southwestern corner of the Enclosure Wall, we found a particularly large ashlar block. On the inside was a niche where a man might stand, especially if the ashlar were joined to another which would enlarge the niche. On the outside was a carefully and elegantly incised Hebrew inscription: LBYT HTKY 'H LHH [RYZ]; "To the place of Trumpeting to (declare)." If the restoration of the word "declare" is correct, the rest of the missing part of the inscription probably went on to tell us more about the declaring of the beginning and the end of the Sabbath.

The stone had been toppled during the Roman destruction of the Temple onto the street below where it had lain for nearly two thousand years until we uncovered it. It must have originally come from the pinnacle of the southwestern corner of the Temple Mount. From a spot on top of the Temple chambers a priest would blow a trumpet on Sabbath Eve, to announce the arrival of the Sabbath and the cessation of all labour, and to announce, on the following evening, the departure of the Sabbath and the resumption of all labor. The entire city was visible from this spot on the southwest corner of the Temple Mount; the clarion call of the trumpet would reach the farthest markets of the city. Such a scene is recounted by Josephus in his work, *The Jewish War*. (IV, 582)." Editor, H. S. 2004; 2004. *BAR* 06:04 (July/Aug 1980). Biblical Archaeology Society

**Josephus also records that Agatharchides, a 2nd century BCE Greek Historian, wrote something quite interesting about Ptolemy's defeat of Jerusalem:**

**Against Apion 1:208** "When Agatharchides had premised this story, and had jested upon Stratonice for her superstition, he gives a like example of what was reported concerning us, and writes thus:--<sup>209</sup> "There are a people called Jews, and dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day; on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening."<sup>210</sup> Now it came to pass, that when Ptolemy, the son of Lagus, came into this

city with his army, that these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proven to have commanded a foolish practice."

Ptolemy was the General of Alexander the Great, who took over Jerusalem in 332 BCE. We see that the Jews would not defend themselves or take up arms on the Sabbath, which was "every seventh day."

If I were to describe the Sabbath keeping practices of Lunar Sabbatarians, I certainly wouldn't describe their Sabbath keeping as something they did "every seventh day." Rather, I would mention that they only keep a Sabbath on certain days of the month.

Well I guess that you are not Agatharchides. He described what the Essenes described. Lunar biblical Shabbat people who were known as 7<sup>th</sup> day Shabbat keepers; Amen to the historian Agatharchides.

Therefore, it's quite evident that Josephus was describing the practice laid out for us "in the beginning" when Elohim created the first week and that is to rest every seventh day, without moon interruptions.

You mean moon protections, so weeks and days don't overlap their monthly boundaries.

### 3. Roman Historians and Writers

We will let this one pass without a response, as it seems to me Elijah is grasping at straws here. When we start quoting Roman historians, what's next? Cardinals? Bishops? Popes? Who cares what they say, when most folks are still trying to figure out what YHWH says in this crucial matter of the 4<sup>th</sup> commandment. If Elijah, will not produce 2-3 clear "prima facia" Saturday proof texts, why grant him the courtesy of examining "Roman Historians."

There seems to be a trend among Lunar Sabbath keepers to refer to people like me who keep a recurring weekly Sabbath as "Satyr-day keepers" -- as if we are following the a pagan Roman week rather than the week that they believe to be in the scriptures.

Well nothing personal, but that's the sad result of following tradition.

The truth is that Jews didn't want the holy Sabbath to be associated with "Saturn," an idol that had nothing to do with Judaism. The name "Saturday/Day of Saturn" originated with the pagans, not with the Jews. The Jews repeatedly and unequivocally refer to the seventh day of the week as "the Sabbath."

Well then, why don't they renounce it and remove the pagan Roman names from their calendars? Months honor Babylonian deities and days honor Roman planetary deities. Is this a calendar that honors YHWH? Honestly?

However, when it comes to determining whether or not the Jews of the first century kept the Sabbath using the Lunar Sabbath or, as I believe, a recurring weekly Sabbath, examining the records of Roman historians and other writers can be helpful. By the admission of Lunar Sabbath keepers, and clear historical record, the Romans did not follow the moon phases when determining the weeks, or even the months for that matter.

Correct.

For this reason, we can look into the writings of Roman historians and other writers to see if the Romans associated the Jewish Sabbath with their "Saturday/Day of Saturn." If they did associate the Sabbath

with their Day of Saturn in the first century or before, this would be undeniable evidence that the Jewish week and the Roman week were both kept on the same recurring weekly cycle.

As we will see in this section, there is no doubt that Roman historians and other writers explicitly and repeatedly consider the timing of Jewish Sabbath keeping to be linked with the seventh day of the Roman week, which was a repeating seven day cycle, independent of the moon phases.

### 70 - 84 CE (AD)

Frontinus, a Roman Soldier who lived from c. 40 CE to 103 CE, wrote book on military strategy called *Strategematon* in [84 A.D.](#) In it, he writes:

"The deified Augustus Vespasian attacked the Jews on the day of Saturn, a day on which it is sinful for them to do any business." Frontinus *Stratagem* 2.1.17.

The original Latin version of this book has "Saturnis" for Saturn, confirming that the Romans associated the Sabbath day with their "day of Saturn" which is on the seventh day of the week.

**Actually Saturn Day is the original Roman first day of the week.** Please see: [Still Think Saturday Is The Eternal 7th Day? PDF](#)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf) As always please study the file carefully. You will be shocked.

Since this book was written a mere 14 years after Vespasian's (Titus') destruction of Jerusalem, this is this is obviously very strong historical evidence directly from a first century eyewitness, tying in the Sabbath with the recurring seven day cycle of the Romans.

The Jews went by the moon as per Torah, because they knew that Saturday was actually and initially the first day of the week and wanted nothing to do with Roman calendars and Saturn Days. If the Romans associated YHWH with Saturn as a deity and ascribed it to the Jewish Shabbat, does that make it correct? **You will soon see the only reason this was done was to mock the Jews under their occupation.**

### 63 BCE - 229 CE

Cassius Dio, a Roman Historian who lived from ca. 155 to 229 CE, using the historical annals of the Roman empire, wrote about 3 battles which the Roman Empire had with the Jews.

The first battle was during a time when the Hyrcanus II and Aristobulus II, two brothers who were the offspring of the Maccabees, were engaged in a dispute over who would rule. The Romans, through the actions of Pompey, came in and settled the dispute, siding with Hyrcanus. While speaking of Pompey's battle, the Sabbath is mentioned.

The setting is 63 BCE:

"Most of the city, to be sure, he took without any trouble, as he was received by the party of Hyrcanus; but the temple itself, which the other party had occupied, he captured only with difficulty. For it was on high ground and was fortified by a wall of its own, and if they had continued defending it on all days alike, he could not have got possession of it. As it was, they made an excavation of what are called the **days of Saturn, and by doing no work at all on those days** afforded the Romans an opportunity in this interval to batter down the

wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn, without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away." Cassius Dio *Roman History* [37.16.1-4](#)

**So the Romans took advantage of the fact that the Jews would not work on the Sabbath. When was the Sabbath? Again, the weekly Sabbath coincides with the Roman "days of Saturn."**

**Ok so there's our choice. We have "historical Roman evidence" calling Saturday the Jewish Shabbat and we have the manifold testimony of the Scriptures that forbid the honoring of any deity other than YHWH. We will rest on the testimony of Scripture. Thank you. Also note the date very carefully! The Julian calendar birthed in 45 BCE 20 years later was not even in use. Thus the Saturn Day was day one, making Friday day the Roman day 7. So if they rested on Saturn Day before the Julian calendar, they rested on day one, not exactly the 7<sup>th</sup> day of creation week. Oops there goes the myth of the unbroken chain of days. All this proves is that Saturn Day was "Day H" of the original Roman calendar corresponding to today's Sunday. Please see: [Still Think Saturday Is The Eternal 7th Day? PDF](#)**

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Still%20Think%20Saturday%20Is%20The%20Eternal%207th%20Day%20Master%20Final.pdf)

**The second battle listed by Cassius Dio occurred in 36 BCE, is the one that resulted in the very first King Herod coming to power:**

"The Jews, indeed, had done much injury to the Romans, but they suffered far more themselves. The first of them to be captured were those who were fighting for the precinct of their god, and then the rest on the day even then called the day of Saturn. And so excessive were they in their devotion to religion that the first set of prisoners, those who had been captured along with the temple, obtained leave from Sosius, when the day of Saturn came round again, and went up into the temple and there performed all the customary rites, together with the rest of the people. These people Antony entrusted to a certain Herod to govern; but Antigonus he bound to a cross and flogged,— a punishment no other king had suffered at the hands of the Romans,— and afterwards slew him." Cassius Dio *Roman History* [49.22.4-6](#)

**Note that Cassius Dio reports the Jews as keeping "customary rites" at the temple on "the day even then called Day of Saturn." This indicates that the Sabbath wasn't only called the "Day of Saturn" during his lifetime, but it was called the "Day of Saturn" back in 36 BCE, well before Yahushua was born in Bethlehem.**

**Next, he records that the 70 CE Jerusalem destruction was on the Sabbath, which he once again calls the "day of Saturn:"**

**It is also possible that every 8, 15, 22<sup>nd</sup> and 29<sup>th</sup> were called Saturn Days simply to annoy the Jews, even though it was not the actual 7<sup>th</sup> day in a weekly unbroken cycle of days? Note the quote above calls the Shabbat Saturn Day, but that does not mean Saturday is Shabbat.**

**70 - 229 CE**

**Thus was Jerusalem destroyed on the very day of Saturn, the day which even now the Jews reverence most.**

**See Conclusive Proof by the Hands of The Rabbis Themselves [HTML](#)**

**[http://yourarmstoisrael.org/Articles\\_new/shabbat/?page=conclusive\\_proof&Type=1](http://yourarmstoisrael.org/Articles_new/shabbat/?page=conclusive_proof&Type=1)**

The 8<sup>th</sup> Day of the 5<sup>th</sup> month of Av is called a Shabbat-Saturn-Day, when the Temple was destroyed. It seems plausible that all days of 8, 15, 22 and 29 were called SATURN DAYS by the Romans and their 'full of it historians,' to mock YHWH and ridicule the Jews, as opposed to Saturn Day actually being the 7<sup>th</sup> day in a weekly chained cycle. As shown earlier the original "Saturn Day weekly cycle" had Saturn Day as Day One, not Day 7. I tend to see Saturn Day as more of a mocking term by Roman historians and anti Semites.

From that time forth it was ordered that the Jews who continued to observe their ancestral customs should pay an annual tribute of two denarii to Jupiter Capitoline. In consequence of this success both generals received the title of imperator, but neither got that of Judaicus, although all the other honours that were fitting on the occasion of so magnificent a victory, including triumphal arches, were voted to them. Cassius Dio *Roman History* [65.7.2](#)

So his report is that the Jews kept the Sabbath on the "day of Saturn" from 63 BCE up until his day, no later than 229 CE. His report also agrees with Frontinus' account of the 70 CE battle.

### c. 100 CE

The Historian Cornelius Tacitus (ca. 56CE – ca. 117CE), after suggesting that Jews kept the Sabbath out of laziness, also associated the Sabbath with the Roman idol, Saturn:

That shows that Romans were mocking the Jews as I surmised. Also as shown elsewhere, once the Temple was destroyed and the Sanhedrin moved lunar guardianship over Shabbats and New Moons to a fixed Roman Julian based solar calendar, true Shabbats ceased, thus nullifying any so called Roman evidence after 70 CE.

They are said to have devoted the seventh day to rest, because that day brought an end to their troubles. Later, **finding idleness alluring, they gave up the seventh year as well to sloth.**

Others maintain that they do this in honor of Saturn; either because their religious principles are derived from the Idaeii, who are supposed to have been driven out with Saturn and become the ancestors of the Jewish people; or else because, of the seven constellations which govern the lives of men, the star of Saturn moves in the topmost orbit and exercises peculiar influence, and also because most of the heavenly bodies move round their courses in multiples of seven. *From The Histories*, [Book V](#)

Again, the fact that a pagan associated Sabbath keeping with Saturn demonstrates that the Roman week's day of Saturn (Saturn-day) was concurrent with what Yahweh calls the Sabbath day. Tacitus is an eyewitness from the first century who has no "axe to grind" in regards to when the Sabbath should be observed. He wrote this a mere 30 years after the destruction of the temple in Jerusalem.

Seems like a mocker to me with a big Roman axe to grind!

### 28 BCE to 1 BCE

Tibullus, a Latin Poet who lived from 54 BCE - 19 BCE, references the Sabbath in one of his Elegies. The Poet is quoted by J. Hugh Michael in his paper entitled "*The Jewish Sabbath in the Latin Classical Writers.*" In this Journal article, he says:

"Tibullus, again, gives us a glimpse of the influence of the Sabbath on the Romans. The Poet, sick in a foreign land, complains of his loneliness; neither mother nor sister has he there to nurse him; nor is Delia with him--she who had inquired of all the gods before permitting him to leave the city. Says Tibullus:

All promised a return; yet did nothing stay her from looking back in tears and terror on my journey. Yea, even I her comforter, after I had given my parting charge, sought still in my disquiet for reasons to linger and delay. Either birds or words of evil omen were my pretexts, or there was the holy day of Saturn to detain me. (Book I, Eleg. iii 13-18 in Postgate's translation in the Loeb Classics.)

The day of which the poet speaks is of course the Saturday, or, as Postgate puts it, "the Jewish Sabbath, on which no work was to be undertaken," and the implication is clear that unwillingness to set off on a journey on the Sabbath day was no unusual thing among the inhabitants of Rome, for Tibullus is enumerating the common reasons for the postponement of journeys of which he was only too ready to avail himself." The Jewish Sabbath in the Latin Classical Writers. J. Hugh Michael Victoria College, Toronto, Canada. *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 2. (Jan., 1924), pp. 117-124.

**Oy vey! Roman poetry? Is this how one presents a biblically based case!**

**It is interesting that Roman's would have any concern at all about traveling on the Sabbath. J. Hugh Michael references another writing by the Poet Ovid, who lived from 43 BCE to 17 CE:**

Still more impressive is the witness of Ovid. In the *Ars Amatoria* he instructs the young Roman who is desirous of finding an object for his affections how he should set about his search.

The quest need not take him far a field: there is no lack of suitable damsels in Rome.

The poet even specifies the parts of Rome where the quest of the amorous youth is most likely to be crowned with success: he should not neglect '(Adonis lamented of Venus, or the seventh day observed as holy by the Syrian Jew.'" The first part of this direction can only mean that the youth should visit the Temple of Venus when her grief for Adonis was commemorated on the anniversary of his death. Similarly the second part must mean that he should attend the Sabbath services held in the Jewish synagogues. Is it possible to attach any other meaning to the advice that the youth should not avoid the seventh day observed by the Syrian Jew?

And what meaning is there in the counsel unless Roman maidens were wont to attend those services?

It is not easy to think that it was the poet's intention that the young Roman should become enamored of a Jewess! The Jewish Sabbath in the Latin Classical Writers. J. Hugh Michael Victoria College, Toronto, Canada. *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 2. (Jan., 1924), pp. 117-124

**The work that J. Hugh Michael references, *Ars Amatoria*, was written in approximately 1 BCE. Thus, it is evident that even the Romans were associating the seventh day of their Roman week with the Sabbath. But was Sabbath keeping really this tied into their culture?**

**That's part of the problem isn't it?**

**119 CE**

**The Sabbath does appear to be closely entwined to the weekly cycle of the first century Romans. This is evidenced by the writings of Suetonius. Suetonius (ca. 69CE - 130CE) was a Roman historian who wrote "Lives of twelve Caesars" in 119 CE. While describing the life of Tiberius Caesar (14 - 37 CE), he wrote:**

"The grammarian Diogenes, who used to lecture every Sabbath at Rhodes, would not admit Tiberius when he came to hear him on a different day, but sent a message by a common slave of his, putting him off to the seventh day. When this man waited before the Emperor's door at Rome to pay his respects, Tiberius took no further revenge than to bid him return seven years later." Suetonius *The Life of Tiberius* [32.2](#)

**Rhodes was a major schooling center for Roman families. It's interesting that the seventh day is referred to as the "Sabbath" (Latin: sabbatis) in Roman literature, especially when it is written by a pagan historian who was even the Roman Emperor's secretary for a time ([Wikipedia entry on Suetonius](#)).**

It appears that J. Hugh Michael's references to the Roman poets, as well as this reference from Suetonius, is a strong indication that the seventh day Sabbath had become more tied into Roman society than most people realize.

Well for the first time in quite a while I agree with Elijah. Saturday is fully integrated into Roman days and culture, which is why YHWH has to restore His calendar in the heavens through us; those with Spirit led ears to hear and eyes to see. Well put and thanks for making my case for me.

Possibly this is one of the reasons Josephus said:

"The masses have long since shown a keen desire to adopt our religious observances; and there is not one city, Greek or barbarian, nor a single nation, to which our custom of abstaining from work on the seventh day has not spread and where our fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed. Apion 2:282-283

In consideration of these things, it appears to me that the Romans picked up the recurring seven day week from the Jews, not the other way around. For 5 centuries or longer the Romans had kept an 8 day week with the days being named by the letters of the alphabet A through H. They did not keep a seven day week until they came into more contact with Sabbath keeping Jews in the early centuries BCE.

Correct again and thanks for making my point. So once their DAY H, or day 8, became Saturn Day, the Jews and Romans shared the same calendar celebrating together totally oblivious to the moon phases once guarded by Jewry and lost once again after the Temple's destruction. Well put Elijah. So what today on the modern Roman Jewish calendar, as Rome and Jewry combined calendars via Hillel and Julian, the day the ROMANS CALLED SATURN DAY, or the JEWISH SHABBAT was ORIGINALLY DAY ONE not day 7! So much for the eternally preserved 7<sup>th</sup> day that Adam was shown! It's about time someone stated the truth that Elijah inadvertently declared. I maintain that Saturday is actually Day One of the initial Roman week, so that Christians and Jews worship basically on the same day. This is why YHWH's true calendar must be restored, as we know the patriarchs did not fall for this nonsense!

The fact that they named the days of the week after various planetary idols doesn't prove that they originated the recurring 7 day week. The naming of the days after planetary idols appears to have originated with either the Babylonians or the Hindu civilization, not the Romans.

If Rome truly had adopted Torah and not the other way around, then they would have dropped all pagan days, as the names were not allowed to come out of believer's mouths and they would have joined the Jewish people in numbering their days as Torah prescribes. Pure nonsense trying to defend Rome, Roman historians and Roman poets, to make it seem that they joined Jews in ignoring the moon phases and the divine commands of the sun and moon for moadim. Come on now! If the truth be told, sadly Jews joined them and their unbroken chain of pagan days and solar months after the Temple's destruction.

So if you are a Lunar Sabbath keeper, the obvious question for you is, "If the Jews in the first century kept the Lunar Sabbath, and only later adopted what you call the 'Roman week,' why do the first century Romans keep saying the Jewish Sabbath is on their "day of Saturn (Saturday)?"

Because of their hatred for truth, their mocking spirit and the devil's plan to attach a substitute Shabbat, making the Shabbat into the first day of the original Roman week, the very thing he has done to Christianity through Sunday Sabbath demands! And both Jews and Christians believe that they have the correct Shabbath.

The obvious answer to the obvious question is that the first century Jews, including Yahushua the Messiah and His disciples, kept the same recurring seven day week as the Romans.

**YHWH forbid! They kept the Shabbat as did the Pharisees and Sadducees, which is why the Essenes broke with the Jerusalem leadership and which is why Yahshua never rebuked them in their correct Shabbat keeping. Once Yahshua and once the Temple had departed the scene, all Roman hell broke loose and Roman historians, poets and intellectuals seized the holy Shabbats and called them (8, 15, 22 and 29) Saturn Days to mock and blaspheme Jewish Israel and their Elohim YHWH. It's interesting that neither Josephus nor the Talmudic rabbis ever call the 6<sup>th</sup> day Friday, or the Shabbat Saturn Day. It's always the Romans and their mocking spirit.**

See Chabad Lubavitch Rabbi offers confirmation [HTML](http://yourarmstoisrael.org/Articles_new/shabbat/?page=confirmation1&Type=1)  
[http://yourarmstoisrael.org/Articles\\_new/shabbat/?page=confirmation1&Type=1](http://yourarmstoisrael.org/Articles_new/shabbat/?page=confirmation1&Type=1)

It is historical fact that the same week and day sequence exists to this day and has not changed. Yahweh has preserved His holy Sabbath!

Yes He has in the heavens, where they always have been and always will be preserved, never on a Roman, Julian, Gregorian, or even a Jewish calendar! Baruch Hashem YHWH!!

## Conclusion

Historically, Lunar Sabbath keepers believe that the Lunar Sabbath was observed by 1st century Judaism, but was lost some time after the destruction of the temple in Jerusalem. But even if one rejects all the evidence to the contrary, it would seem quite impossible for every Sabbath keeper scattered all throughout the world to simultaneously drop a supposed "Lunar Sabbath," all without a trace of evidence of such a dramatic change. The clear historical record is that the Jews of the first century kept the Sabbath just as we do, on a recurring seven day week.

**We have already addressed this. False presumptions have in fact led to a frightening false conclusion! Yet there are remnants of Jews and Efraimites worldwide that have guarded the moon phases and thus even based on this criteria, the past 2 millennia has seen that this understanding was never dropped, but was preserved as the hidden manna of Revelation 2:17 by the living Manna Yahshua, revealed/restored by HIM, to people with ears to hear, willing to overcome the darkness of the Roman times.**

15 *So have you also those that hold the teaching of the Nikolites, which teaching I hate.*

*[Nikolite means a clergy that celebrated their SUPPRESSION of the people, a doctrine YHWH hates! What better way to control all peoples than by the Roman calendars? Saturn Day mockery by Rome of the dear Jewish people and their true 7<sup>th</sup> day Shabbat, is a doctrine of the Nikolites, that YHWH-Yahshua hates!]*

16 Make teshuvah; or else I will come to you quickly, and will fight against them with the sword of My mouth.

17 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a renewed name written, which no man knows other than he that receives it;

Scripturally, you can look from Genesis to Revelation, but you will not find a single commandment to keep the "Lunar Sabbath."

You will find the truth of moon phased time keeping. Oh yes you will! May I add, you can look from Genesis to Revelation, but you will not find a single command, or verse to keep the Saturn Day, the 1<sup>st</sup> day of the original Roman week, hailed and sought after so vibrantly by Roman poets and historians, BUT rejected by Yahshua and the Jewish leaders before the Temple was destroyed. See the writings of Philo Judaeus and Josephus Flavious who NEVER called SATURN DAY Shabbat.

See Jews Observed Same Lunar Sabbath as The Messiah Did-Philo [PDF](#)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf)

Just as Yahweh has ensured that His inspired word was not lost in antiquity, He also protected His holy Sabbath. Adam kept it, Noah kept it, Abraham, Isaac, and Jacob kept it. Joshua kept it, the righteous judges and kings kept it.

Really? Even when the Bible states that in the times of the Judges everyone did that which was right in their own eyes? And even the Kings of Efrayim Israel allegedly did the right things, where not one king was spared the full wrath and rejection by YHWH? Eliyah, are you ok? You needn't work so hard to defend a Roman myth-lie.

The prophets of Yahweh kept it, the returning exiles who were very meticulous about the Sabbath kept it, and we know that Yahushua and His disciples kept it, proving that Yahweh preserved His Sabbath up until the 1st century CE.

**In this we agree. But it was preserved in the heavens AFTER 70 CE, where man and the devil could not reach it to mess with it, as he (the devil) declared what he desired and intended to do, as seen in Daniel 7:25 and Isaiah 14:13-14.**

The same is true today. Yahweh has preserved His word, His Name, and His Sabbath for us today. Let's forsake any teachings that would draw anyone away from the example He set in Genesis chapter 1 and 2.

Amein ve amein! Oh one more thing. Rather than trusting Roman historians and poets to record and adopt truth, what does the "truth seeker" think YHWH meant by this declaration from Scripture? See Ezekiel 20:23-25:

***23 I lifted up My hand to them also in the wilderness, that I would scatter them among the gentiles, and disperse them throughout the countries;***

***24 Because they had not executed My mishpatim, but had despised My chukim, and had defiled My Shabbats, and their eyes were seeking after their ahvot's idols.***

***25 Therefore I gave them also chukim that were not tov, and mishpatim by which they should not live;***

**Does verse 25 refer to YHWH Himself allowing the Roman-Julian-Gregorian-Hillel calendar of amalgamation to delude the masses, so that all would believe THE LIE (2<sup>nd</sup> Thessalonians 2: 11) about the true Shabbat? By now, I think you know the answer!**

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Questions and Answers about the Lunar Sabbath

Questions in blue, Eliyah's answers in black, The Ramyk's answers in red.

**1) Please explain Ezekiel 46:1 - how can the gate be opened and closed at the same time?**

This is grounded in the premise that there must always be six consecutive working days without interruption. But whether you keep the Lunar Sabbath or weekly recurring Sabbath, the six working days will be interrupted by the feasts like the last day of Unleavened Bread, which falls on the 21st day of the 1st month and the Day of Atonement, which falls on the 10th day of the 7th month.

**Not fully correct. An annual Shabbat and 7<sup>th</sup> day weekly Shabbat does coincide 3 times a year. Aviv 15 and on the 7<sup>th</sup> month days 15 and 22. They are weekdays because of the 7<sup>th</sup> day Shabbat. Ezek 46:1 merely says that on Shabbath and Rosh Chodesh the millennial Temple gates will be open for public worship and closed on the 6 work days.**

The point was that the gates would be open when people gathered for worship. The Sabbath and New Moon are the regular exceptions to the gate being closed, but there are other exceptions regardless of whether or not you believe in a recurring weekly Sabbath. Thus, Ezek. 46 proves nothing either way.

**Incorrect. What it does prove is that New Moons are NEVER part of a 7 day week, as 6 work days and 7<sup>th</sup> day Shabbath are both SEPARATE from New Moon Days. It PROVES that Rosh Chodesh can NEVER fall on a 7 day week, but must precede the first 7 day week of each month.**

**2) How does the prophecy in Lamentations. 2:6 apply to the Sabbath and Feasts of the Yahudim?**

They were forgotten in "Tzion" because they were carried away into captivity, the very thing that Lamentations is mourning about.

**Yes, but with that captivity went the KNOWLEDGE of what the manna in the wilderness and the omer stored in a pot as a testimony to Israel of when and HOW to perform the 7<sup>th</sup> day Shabbat on days 8, 15, 22 and 29 based on the WITNESS and TESTIMONY that the manna actually represented. Revelation 2:17 says that the missing HIDDEN manna symbolic of the knowledge of the Shabbat is with Yahshua the Living Manna in heaven, not on manmade calendars'.**

**3) Why couldn't they wait for the Sabbath and New Moons to be over in Amos 8:5 if we are free to buy and sell on the new moons?**

Amos would have been referring to the new moon of the 7th new moon is the Feast of Trumpets and so Amos would be referring to that.

**Not true. Their bad attitudes were manifested in all New Moons not just the one in the 7<sup>th</sup> month. How do we know? The rebuke is for buying and selling on both New Moon Day and Shabbat Day. Is Mr. Elijah claiming that the Israelites only defiled one specific**

**Shabbat, as the Shabbat occurred weekly? Of course not. All Shabbats and all New Moons are being spoken of here not just one.**

**4) Explain the offerings for daily, Sabbaths, new moons; Num. 28:4-15; why are there no provisions for new moon offerings that fall on the Sabbath, or Sabbath offerings that fall on a new moon?**

There didn't need to be. One would just perform whatever offerings were required for the kind of day it was.

**I would agree with that further showing that New Moon offerings could NEVER fall on a Shabbat like on the erroneous Jewish-Roman calendar. That's why YHWH made no such provision, as He wanted them kept separately. Do we all get the message?**

**5) Psalm 81:3 - please explain. In comparison with Genesis and they are for signs. Moadim. Is the full moon on the festival day and if it is how do you get to the full moon in 15 days starting with the crescent moon?**

The full moon will occur during the 15th day of the month if we understand the crescent to be the new moon.

Go to <http://www.elijah.com/moon.html> and for Ava, Missouri look at the moon phase for the night of 1/19/07 which gives us a new moon for 1/20/07. Now do the same for 2/2/07. That night the moon is at 100% illumination. I have noticed this a number of times during my own keeping of the feasts.

Now go and look at the Astronomical new moon for 3/18/07. Notice that it's at 9:44pm so that puts the conjunction keeper's new moon day on 3/19/07. Now look up the data for 4/1/07 to see what the moon will look like on the night which begins 4/2/07, the conjunction keeper's 15th day of the month (and Feast of Unleavened Bread actually). Notice it's at 96% illumination, not quite a full moon yet.

**I won't go back and explain past times...it's a waste of time.**

**Let's go forward and let's focus in on the truth. The full moon to be full must start New Moon at conjunction. On many months the first crescent is not seen for 2-4 days between low illumination and cloudiness, clearly putting Passover and Sukkoth PAST full moon on those frequent occasions. Every once in a while when crescent mooners get lucky and the first crescent is seen the night after an early morning conjunction with a crystal clear sky, the full moon that month will be the same day, whether counting from a conjunction, or a first crescent. So say conjunction/molad is 1 AM, later by night fall its about 17-18 hours later, so from a Roman day it's the same day, as both molad and first crescent occur after the prior midnight. But in many/most cases the first crescent is not seen for 2-4 days, thus making Elijah's claim untrue. But no doubt many are fooled by the few times that the crescent is seen on the same Roman day as molad. The same Roman day that is! (:**

6) Please explain Amos 5:25-27 - who is Sikkuth and Kiyyun and what exactly is this astral mighty one (star g\*d) and does it correlate to satyr-day?

**Kiyyun was a Babylonian idol. Didn't they keep a lunar week?**

**That's pointless. s.a.tan is a counterfeiter, like the Babylonian Jewish calendar has Babylonian months and Roman days. YHWH's heavenly calendar has no Babylonian names, or Roman planetary idolatry. These 2 idols are were Egyptian not Babylonian and the 12 Babylonian idols are esteemed and held in high regard by Saturn-Day keepers, because they are preserved on the Jewish Saturday calendar. Anyway, the idols were Egyptian not Babylonian. Eliyah needs to get his facts straight as we all do.**

7) When Yahweh commanded them to march around the walls of Jericho for seven days, wouldn't that have been violating the Sabbath?

**Correct. The only way that they could march on the 7<sup>th</sup> day is if the 7<sup>th</sup> day of the month was only the 6<sup>th</sup> day of the week. Under biblical lunar Shabbat reckoning they completed the march on day 7 of the month, day 6 of the week, not violating the Shabbat, as the Shabbat does not start until day 8 of the lunar month, day 7 of the lunar week.**

No. The thing to remember about ancient cities in the land of Israel is that they generally covered a relatively small piece of land. Ancient Davidic Jerusalem was only about 12 acres in size and had a population of about 2000. That increased to about 32 acres in size under Solomon's rule with a population of about 5000. Archaeological finds do indicate that Jericho was fairly small in size:

"Archaeological digs indicate the walls of ancient Jericho enclosed an area about 5 to 6 acres in size." (John Garstang, "The Walls of Jericho. The Marston-Melchett Expedition of 1931," *PEFQS* 1931, p. 186).

In light of this, a person walking around the walls of Jericho would need to walk about 700 yards max. The traditional "Sabbath day's journey" mentioned in Acts 1:12 is about 1000-1200 yards.

**Well this is an admission that under Saturday time keeping, Joshua led Israel into violating the 7<sup>th</sup> day Shabbat. Eliyah resorts to trying to make the dimensions of Jericho an issue, rather than the clear irresolvable problem that Saturday keeping presents with the march around Jericho, beautifully solved with biblical moon phase based Shabbat. If you have a recurring 7 day unbroken cycle with Shabbat fixed on a Roman Saturday, then by definition day 7 is Shabbat and Torah is violently broken through BOTH unlawful FIGHTING and TRAVELING.**

**Like someone once said, a person is entitled to their own opinions and views, but not their own facts!**