

## Why the True Shabbat Can Never Fall On The 7, 14, 21, & 28th Days of The Month

To our lunar Shabbat friends and brethren who desire only the complete truth!

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*Some people are being led astray by other men and teachings, on YHWH's true calendar about which days in the month are the true Shabbats. Some believe that the monthly Shabbats are 7th, 14th, 21st, & 28th. If you believe that this could be true, Please study this document very carefully WITH YOUR SCRIPTURES at least 3 times!!!!*

### **ROSH CHODESH A WEEK DAY, A SHABBAT, OR A DAY OF ITS OWN???**

#### **WHAT IS ROSH CHODESH**

**MELECHIM BET 4:23** And he said, Why will you go to him today? It is **neither Rosh Chodesh, nor Shabbat**. And she said, All shall be well.

**YESHAYAHU 66:23** And it shall come to pass, that from **one Rosh Chodesh to another**, and from **one Shabbat to another**, all flesh shall come to worship before Me, says YHWH.

**YEHEZKEL 45:17** And it shall be the Nasi's part to give burnt offerings, and grain offerings, and drink offerings, in the moadim, and in the **Rosh Chodashim**, and in the **Shabbats**, in all appointed times of Beit Yisrael: He shall prepare the sin offering, and the grain offering, and the burnt offering, and the shalom offerings, to make reconciliation for Beit Yisrael.

**YEHEZKEL 46:1** This says the Master YHWH; The gate of the inner courtyard that looks toward the east shall be **shut the six working days**; but **on the Shabbat** it shall be opened, and **in the day of the Rosh Chodesh** it shall be opened. **Same is seen and repeated in verse 3.**

**YEHEZKEL 46:4-6** And the burnt offering that the Nasi shall offer to YHWH on the **Shabbat day** shall be six lambs without blemish, and a ram without blemish ..... **6** And in the day of the **Rosh Chodesh** it shall be a young bull without blemish, and six lambs, and a ram: they shall be without blemish.

**QOLESAYAH-COLOSSIANS 2:16** Let no individual man therefore judge you in meat, or in drink, or in respect of a **moed**, or in the **Rosh Chodesh**, or in the **Shabbat days**

**AHMOS-AMOS 8:5** Saying, When will the **Rosh Chodesh be gone**, that we may sell our corn? **And the Shabbat**, that we may set forth wheat, making the ephah small, and the shekel large, and falsifying the balances by deceit?

In all the above verses, the Rosh Chodesh is always referred to as a separate day, just as is Shabbat and the moadim. Rosh Chodesh (New Moon or New Month) **is a day of its own**. It is not a Shabbat, but is similar to a Shabbat, as it is always referred to as a similar day. *But on the Shabbat it shall be opened, and in the day of the Rosh Chodesh it shall be opened.* It is **neither a work day, nor Shabbat**.

Rosh Chodesh is not one of the high moadim, a feast day only occurs one time a year. (i.e. Yom HaKippurim-Day of Atonement only happens one time a year)

Rosh Chodesh, on the other hand, occurs **1 time every month**. Just like the **Shabbat occurs 1 time every week**.

Why is Rosh Chodesh to be kept? Rosh Chodesh is the **1<sup>st</sup> Day of the month**, it is set-apart from the rest of the month, as the **1<sup>st</sup> day of a new month, and it is YHWH's**. The first things being YHWH's is taught throughout His Word. Here are just a few examples:

**SHEMOTH 22:29** *You shall not delay to offer the first of your ripe fruits, and of your liquors: the bachor of your sons shall you give to Me.*

**DEVARIM 15:19** All the bachor males that come from your herd and from your flock you shall set it apart to YHWH your Elohim: you shall do no work with the bachor of your herd, nor shear the bachor of your sheep.

**YAHOSHUA 6:16** And it came to pass at the seventh time, when the Kohanim blew with the shofars, Yahoshua said to the people, Shout; for YHWH has given you the city. 17 **And the city shall be cursed, and all that is in it belongs to YHWH**: Only Rachav the harlot shall live, she and all that are with her in her bayit, because she hid the messengers that we sent.

Why did I include the verse here in Yahoshua? Well. Why did everything in Yericho belong to YHWH? **Why did it have to be burned? Why was Achan stoned for taking a little gold, silver, and a few garments?** Look at the **city of Ai**, it was the **next** city on the list, and when they destroyed it, **all of Yisrael was allowed to take of the spoil**.

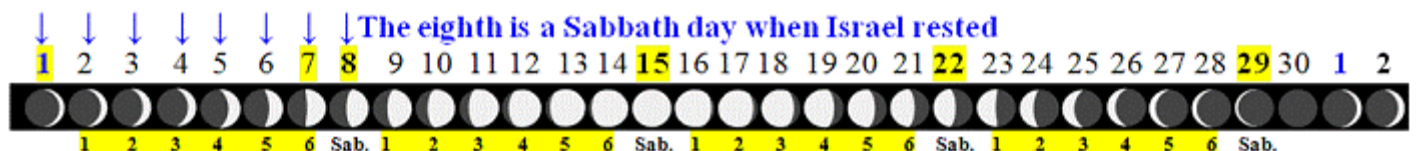
Yericho-Jericho was the **1<sup>st</sup> City that was destroyed** since they had come into the land that YHWH had promised Yisrael. **It was a burnt sacrifice/ascension offering unto YHWH. The 1<sup>st</sup> of everything belongs to YHWH; such is the case of Rosh Chodesh.** It is the first of the month, and the first of every month is YHWH's.

This is why that Yisrael is commanded to open the eastern gate of court for the Bayit-House of YHWH in both the Rosh Chodesh and also on the Shabbat. It is a day that is set-apart, in which we are to gather for teaching, praise, worship, and service unto YHWH.

Speaking of Yahoshua and Yericho-Jericho: **Yahshar 88:10**-And the people went up from Yarden-Jordan on the **tenth day of the first month**, and they encamped in Gilgal at the eastern corner of Yericho-Jericho. 11 And the children of **Yisrael kept the Pesach** in Gilgal, in the plains of Yericho-Jericho, on the **fourteenth day at the month**, as it is written in the Torah of Moshe. 12 And the manna ceased **at that time on the next day after the Pesach**, and there was no more manna for the children of Yisrael, and they ate of the produce of the land of Kanaan. 13 And Yericho-Jericho was entirely closed against the children of Yisrael, no one came out or went in. 14 And it was in the **second month, on the first day of the month**, that YHWH said to Yahoshua, Rise up, behold I have given Yericho-Jericho into your hand with all the people of it; and all your fighting men shall go around the city, once each day, **this shall you do for six days**. 15 And the kohanim-priests shall blow upon shofars-ram's horn, and when you shall hear the sound of the shofar, all the people shall give a great shouting that the walls of the city shall fall down; all the people shall go up every man against his opponent. 16 And Yahoshua did so according to all that YHWH had commanded him. 17 And on the **seventh day** they went around the city seven times, and the kohanim-priests blew upon the shofars.

Here we see YHWH Commanded Yahoshua and Yisrael began to walk around Yericho-Jericho 1 time a day for six Days, and then on the 7<sup>th</sup> day, they walked 7 times. They began to walk on the 1<sup>st</sup> day of the 2<sup>nd</sup> month. So they walked 1 time a day on 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>. Then on the 7<sup>th</sup> day of the month, they walked around Yericho-Jericho 7 times, the walls fell and Yericho-Jericho was delivered into their hand. So at the end of the 7<sup>th</sup> day, they rested! It began the 8<sup>th</sup> day of the month a Shabbat.

**Figure # 8**



**There is 6 working days between each Sabbath shown above**

### **IS ROSH CHODESH: COUNTED WITH THE 7 DAY WEEK?**

**If** the DAY for **Rosh Chodesh** is to be **counted as a day of the week**, then how can we explain this verse?

**YEHEZKEL 46:1** This says the Master YHWH; The gate of the inner courtyard that looks toward the east **shall be shut the six working days**; but **on the Shabbat** it shall be **opened**, and **in the day of the Rosh Chodesh** it shall be opened.

*Yes I know that this speaks of the 7<sup>th</sup> day millennial reign, but YHWHs Word never changes. It was also the same basic procedure in First Temple times.*

If Rosh Chodesh were also counted as a day of the week, and if the weekly cycle is six working days, Shabbat, six working days Shabbat, etc.

**Then there is either one of two views for these verses in Ezekiel 46:1 and 3:**

#1-These verses contradict themselves and make no sense.

**OR**

#2-Rosh Chodesh falls upon one of the six working days despite what YHWH says: and the six day work week is broken by New Moon Day every month. And the Eastern Gate is opened, for one of the six working days anyway, because Rosh Chodesh fell upon a workday.

Now we all know that the Scriptures don't contradict each other, let alone a single verse contradicting itself. And YHWH didn't make a command, where He knew one part would have to be broken, for another part to be observed. So that must mean that there is another solution and/or true perspective.

Only the Solar-Lunar Calendar on the other hand, fits this verse perfectly. Rosh Chodesh isn't counted, and does not fall upon, one of the six work days of the week. There are always six work days in the week, with the Shabbat always making the 7<sup>th</sup> Day of the week.

As already shown, in the Scriptures, you will never see or be able to count to any other day that is listed as a Shabbat besides 8th, 15th, 22nd, & 29th days of the month.

The first day is called Rosh Chodesh or New Moon Day. Rosh Chodesh is Day 1 of the month and as proven from Scripture above, it cannot be counted as part of the week!

There is also a 30th day today in some months; that day is also not counted as part of the week, as it is a Preparation Day for Rosh Chodesh.

Below, is Positive Proof that Rosh Chodesh and the 30th day not only were days of their own, but that they were not counted as part of the week, but just as part of the month. In Wayiqra 8:33 - 9:1 & Yahshar 83:1-5 as a 2nd witness of clarification we read:

Yahshar 83:1-5 1 And in the **twelfth month**, in the **twenty-third day of the month**, Moshe took Aharon and his sons, and he dressed them in their garments, and anointed them and did to them as YHWH had commanded him, and Moshe brought up all the offerings which YHWH had on that day commanded him. 2 **Moshe afterward took Aharon and his sons and said to them**, For **seven days** shall you remain at the door of the tabernacle, for this am I commanded. 3 And Aharon and his sons did all that YHWH had commanded them through Moshe, and **they remained for seven days** at the door of the tabernacle. 4 And **on the eighth**

day, being the first day of the first month, in the second year from the Yisraelites' departure from Mitzrayim, Moshe erected the sanctuary, and Moshe put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that YHWH had commanded him. 5 And Moshe called to Aharon and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Yisrael, as YHWH had commanded Moshe.

Aharon and his sons stood at the Door of the tabernacle 7 days, and on the 8<sup>th</sup> day, which was the first day of the first month of the second year (2450) Moshe erected the sanctuary

(12<sup>th</sup> month) 23<sup>rd</sup> day (which was a preparation day to set-apart Aahron and his sons) + 7 = 30<sup>th</sup> day of the 12<sup>th</sup> month + 1 (8<sup>th</sup> day) = 1<sup>st</sup> day of Aviv 2450

Preparation Day



12 <sup>th</sup> Month	23	24	25	26	27	28	29	30	1 <sup>st</sup> day of Aviv 2450
Days	1	2	3	4	5	6	7	8 <sup>th</sup> day	

Days = The 7 Days they spent guarding the tabernacle door, then the 8<sup>th</sup> day the sanctuary was erected.

With these Scriptural proofs, we see that the 30<sup>th</sup> day & Rosh Chodesh were both days unto themselves and not part of the work week at all at any time in Israel's history. That means the only other answer to Ezekiel 46:1 and 3 and also the only answer that can be seen and proven with many Scriptures, is this:

Rosh Chodesh is the 1<sup>st</sup> day of the month. The 2<sup>nd</sup> day of the month is the 1<sup>st</sup> workday. The 7<sup>th</sup> day of the month is the 6<sup>th</sup> workday. The 8<sup>th</sup> day of the month is the first weekly Shabbat. And the cycle continues with day 9-14 being workdays, and 15<sup>th</sup> Shabbat. Days 16-21 are workdays, and 22<sup>nd</sup> is a Shabbat. Days 23-28 are workdays, and the 29<sup>th</sup> is a Shabbat. The 30<sup>th</sup> day is a day unto itself, and is a Preparation Day for Rosh Chodesh and the HAVDALLAH of and between months.

The 30<sup>th</sup> day also is the end of the month, as since the conjunction has not occurred yet. So one month **can not** cross into another. Therefore a month cannot begin until the first sunset after conjunction. **You also can not go by the sighting of the crescent moon. As again you have crossed one month into another if you do, and you are also 1-3 days late for the feast day and weekly Shabbats. That's the same error made by the Julian-Gregorian-Jewish calendar, where unbiblical 31 day months, cross breed 2 months, as biblical months CANNOT have 31 days (only 29 or 30).**

USING A CRESCENT MOON RECKONING TO START THE MONTH/CHODESH, WILL ALWAYS CAUSE THE FEASTS OF UNLEAVENED BREAD AND TABERNACLES TO START LATE, PAST THE FULL MOON ON NIGHT 14 OF THE MONTH AND CAUSE THOSE WHO PRACTICE THIS ERROR, TO BE LATE FOR BOTH THE WEEKLY SHABABTS AND THE ANNUAL FEASTS BY 1-3 DAYS!! There is no difference between that and fixed Saturday Shabbat error, as one day off, is just as off as 5 or 6 days before YHWH! **The Jewish leaders of Temple times did in fact spot the crescent moon to declare a month BUT NOT BEGIN IT!** More on this another time!

The final positive proof that the 14th can NEVER be a weekly Shabbat is Pesach/Passover! It MUST be a Preparation Day (cooking, work), for the Passover, 14th and the Unleavened Bread of the 15<sup>th</sup> of Aviv and therefore it can never be a Shabbat. This is shown again in the week of the death and burial of Yahshua our King. **If the 14<sup>th</sup> of the month cannot ever be a weekly Shabbat, then neither can days 7, 21 and 28! Selah!**