

Rebuttal to the “Argument AGAINST the LUNAR SABBATH”

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Answers

SECTION 1

Genesis 1:2-5

Here we have the first day of creation.

Observation: Here we have the week, and time as we know it, beginning and the moon has not even been made yet.

Genesis 1:2-5

Andrew’s statement is correct here, yet it is in his “observation” that errors are found. He makes three statements about this scripture, they are as follows; **1)** here we have a week, **2)** time as we know it begins, and **3)** the moon has not yet been created. I’ll address these statements in order of their mention.

1) in Gen 1:2-5 we do not have a “week”. We find instead the account of the first day or yowm of creation. In short, it is the first interval of time with evening (ereb) and morning (boker). In addition the week as we currently understand it to be is seven days or yowm(s) long. I will stipulate that in Gen 1:2-5, Yowm echad, day one, is the beginning of a cycle of 7 intervals of time. Scripturally I do not think we can assume that this cycle refers to a week as we know it.

2) Andrew is partly correct, time does start here; however, no where in this selection of verses do we find that it is time as we know it. We comprehend time in a Gregorian mindset. In other words, we comprehend seconds, minutes, hours, days, weeks, months, and years, none of which are mentioned here, simply because they do not exist. We get these calculations of time based on the sun, which in fact has not yet been created.

3) Andrew is correct; the moon is not created until day (yowm) four in Gen 1:14-19.

SECTION 2

Genesis 1:14-19

Here we have the creation of the illuminaries (sun, moon, stars). Notice that the week had already began and the moon was not created until day four. Also , in verse 15 we read, they were given for signs (constallations which tell the story of the

Gen 1:14-19

Andrew’s statements in order of appearance; **1)** creation of the illuminaries, **2)** the week had already begun when the moon was created, **3)** the illuminaries were given for signs, season’s, days, and years, **4)** Andrew poses the question “where are we told that the illuminaires were ever given

word from start to finish), seasons (an idiom used for feast days), days (a literal 24 hr. period, which the Hebrew meaning of is warm or daylight hours), and years(both the head of the year and the head of each month). Question: Where are we told that the illuminaries were ever given for the weeks?

for the weeks?

My findings. **1)** Andrew is correct; the luminaries are created in these verses.

2) This is an assumption which may not be correct, as stated above. When studying scripture to form a theological basis, it is a very dangerous practice to assume definitions which are not defined in the text. We must always allow the scriptures, in context, to define themselves. Yet Andrew is correct in his statement that the moon was created in these verses.

3) Andrew is correct in his statement that the luminaries were created for purposes. Yet it is in his definitions of these purposes that we find some confusion. Andrew states that these luminaries were given for signs, seasons, days and years. When we refer back to the scriptures we find their purposes to be “to divide the day from the night, and let them be for signs, seasons, days and years.” Then in verse 15 we find these words, “let them be for lights in the firmament of the heavens to give light on the Earth”. Then in verse 16, “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.” In verses 17 and 18, “Elohim set them in the firmament of the heavens to give light on the Earth, and to rule over the day and over the night, and to divide the light from the darkness.” In order to fully understand which function corresponds to what luminary the whole text needs to be evaluated. As you study these scriptures for day 4, a pattern begins to emerge. Notice that when the purposes for the luminaries are stated that they are given in the opposite order of their respective creation order. This pattern can be found repeated throughout Torah. We have included the following chart which depicts what was created and it’s purpose for clarity, in addition, please refer to the following web link on this type of pattern for additional information: http://en.wikipedia.org/wiki/Chiastic_structure

Genesis 1:14-16 ¹⁴ Then Elohim said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be **for signs**, and **for seasons**, and **for days and years**; ¹⁵ and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. ¹⁶ And Elohim made the two great lights, **the greater light to govern the day**, and **the lesser light to govern the night**; **He made the stars also**.

A for signs
(OT)

C He made the stars
also

B for seasons
(Moedim)

B the lesser light to
govern the night

C for days and years
(Yom & Shanah)

A greater light to
govern the day

Andrew makes certain statements in an attempt to define each luminaries purpose. They are as follows:

- A)** signs (constallations which tell the story of the word from start to finish)
- B)** seasons (an idiom used for feast days),
- C)** days (a literal 24 hr. period, which the Hebrew meaning of is warm or daylight hours),
- D)** and years(both the head of the year and the head of each month)

A) I agree that the stars were created for signs, but Andrew's statement limits their use. I believe that signs or otot has a deeper purpose. In addition they were created to separate the day from the night as shown in the chart above.

B) Andrew states that the word seasons is a Hebrew idiom used to represent the feast days. When we consult a dictionary the definition for idiom is *1) a speech form that is peculiar to itself within the usage of a given language, 2) a specific grammatical, syntactical, and structural character of a given language, 3) a regional speech or dialect, 4) a specialized vocabulary used by a group of people: Jargon.* In fact none of these definitions apply to the translation here. The word 'seasons' is translated from the Hebrew word 'moedeem', which means appointed times which includes Yahweh's feast days.

4150 מוֹעֵד *mow`ed {mo-ade'}* or מוֹעֵדָה *mo`ed {mo-ade'}* or (fem.) מוֹעֵדָה *mow`adah (2 Chr*

8:13) {mo-aw-daw'}

Meaning: 1) appointed place, appointed time, meeting 1a) appointed time 1a1) appointed time (general) 1a2) sacred season, set feast, appointed season 1b) appointed meeting 1c) appointed place 1d) appointed sign or signal 1e) tent of meeting

Origin: from 03259; TWOT - 878b; n m

C) Andrew defines day as a “literal 24 hour period, which the Hebrew meaning of is warm or daylight hours”. Andrew is correct; when you look up the definition for yowm, translated as day, in “Strong’s” or “Brown, Driver, Briggs”, the partial definition is warm or daylight hours. However, if we use merely the warm or daylight hours of a given day it is impossible to arrive at a literal 24 hour period as this definition only reflects half of the interval. Yet when the whole definition is examined there is clarity see: (SECTION 5 # 2) for definition.

D) Andrew states that the word ‘year’ means the head of the year as well as the head of the month. The word ‘year’ is translated from the Hebrew word shaneh or shanah (h8141) which is defined as a revolution of time, from a root word h8138n which means to fold or duplicate. Therefore the word in this text which was translated as ‘years’ does not mean the “head” of either the year or month, but rather simply, a full revolution of time, i.e. the Earth’s orbit around the sun.

4) Andrew closes this section with the following question. “Where are we told that the illuminaries were ever given for weeks?” Nowhere that I know of, however, this has nothing to do with the observation of the 1st crescent moon, or the observance of Sabbath which have to do with the monthly, not weekly cycle of the moon. Let me try to explain. In our current western mindsets we have been trained from a very early age to think of time in respect to the Gregorian calendar, mainly because that’s all we knew about and it is that calendar the most of the world currently uses to conduct business. This is how the Gregorian calendar works, in its simplest terms. There are 24 hour time periods in each day. The day starts at 00:00:01, or rather, just past midnight. There are 7 equal days in a week, however, there is not an equal amount of weeks in a month due to the fact that there are 30-31 days in most months and these numbers are not divisible by 7. Usually however,

there are 4 complete weeks and a partial week to deal with the left over days in a Gregorian month, and there are 12 of these months every year, which originally caused some problems with the season's and made it necessary to create a "leap year" every third year. None of these types of calculations can be found in scripture. For example, scripturally a day or yowm starts at evening or ereb, not after midnight. Even in the counting of the omer we are told to count 7 Sabbaths, not weeks, to reach Shavuot.

SECTION 3

Genesis 2:2-3

Here we have Father resting on day seven and setting it apart as the Sabbath for all times. Notice that if the week begins by the moon phases, and the moon was created on day four, then here we only have a four(4) day week. Question: Does Eloah not live by His own Torah? Observation: The arguement has been made that because the phrase "and the evening and the morning were the seventh day" is not here there is provision for an extended Sabbath once a month, but even a child can see the pattern of the week in what we have been given. Opinion: This is a desperate stretch by individuals who must be right at all costs. If you have to throw out simplicity and ease for mysticism and twisted suppositions then you are desperate to be "right", (at least in your own mind)

Gen 2:2-3

Andrew makes the following statements; **1)** Father rests on day 7 and sets it apart as Sabbath for all times. **2)** the moon was created on day 4, then here we only have a four day week. **3)** Andrew's question, does Eloah not live by his own Torah? **4)** Observation: the argument has been made that because the phrase 'and the evening and the morning were 7th day' is not in the text there is provision for an extended Sabbath once a month. But even a child can see the pattern of the week in what we have been given. **5)** Opin; this desperate stretch by individuals who must be right at all cost.

My findings: **1)** Andrew is correct, **2)** Andrew is partially correct. The moon was created on day four, yet Andrew is still trying to bring his understanding of a "week" to the scriptures which leaves much room for both error and confusion. The moon does not define a week, but rather a month. As a matter of fact if the etymology of the word 'month' is studied, you will learn that it is directly derived from the word 'moon' because a month reflects one lunar cycle around the Earth. **3)** Absolutely! Eloah does live by His Torah as Yahshua is HaTorah. **4)** There is not a mention of either evening (ereb) or morning (boker) on day 7. However, it is apparent that Andrew is letting his feelings cloud his judgment with the rest of his statement. **5)** Andrew is entitled to his own opinion.

SECTION 4

Exodus 16:1-35

Here in verse 1 we are given the day of this account, the 15th day of the 2nd month on Fathers' calendar. In verse 5 we are told that they were to collect twice (double) as much for there would be none on the Sabbath. In verse 13 at even (the closing of the day and the beginning of the next day) quail was sent to the Israelies. In verse 14 the first appearance of manna (this is Hebrew for "what is it?"). Question: Are two witnesses always needed to formulate a doctrine?

Observation: Father does not work on the Sabbath so nor did He allow Israel to even prepare food on Sabbath. So when quail was sent into the camp for Israel to get sick on (from being gluttonous) and in the morning the manna appearing, this would have to be day one of the week. Which would be the 16th day of the second month. This means that the 15th day of the second month was a Sabbath. On the 6th day of each week(verses 5, 22, 29) for 40 years(according to verse 35) the Israelis collected manna for two days(twice as much, double) because the next day was to be Sabbath. Opinion: After 430 years of living in Egypt, Fathers' week and ways had been lost to Israel. There are historical records of the Egyptian weeks being 10 days and at times even twenty days. It took Father 40 years to teach Israel His calendar, while purging His chosen of the slave mentality. Please notice that at no time in the account of the wilderness experience did the Israelis ever look up to see what day of the week it was, their eyes had to look upon the ground for the provisions which Father was faithful to provide.(I see it as Father hFatherng to lay the foundations of His Torah, and we are to always be mindful of the foundations of our faith.)

Exodus 16:1-35

Andrew's statements in order of appearance; **1)** Here in verse 1 we are given the day of this account, the 15th day of the 2nd month on Fathers' calendar. **2)** In verse 5 we are told that they were to collect twice (double) as much for there would be none on the Sabbath. **3)** In verse 13 at even (the closing of the day and the beginning of the next day) quail was sent to the Israelies. **4)** In verse 14 the first appearance of manna **5)** Question: Are two witnesses always needed to formulate a doctrine? **6)** Observation: Father does not work on the Sabbath so nor did He allow Israel to even prepare food on Sabbath. So when quail was sent into the camp for Israel to get sick on (from being gluttonous) and in the morning the manna appearing, this would have to be day one of the week. Which would be the 16th day of the second month. This means that the 15th day of the second month was a Sabbath. **7)** On the 6th day of each week(verses 5, 22, 29) for 40 years(according to verse 35) the Israelis collected manna for two days(twice as much, double) because the next day was to be Sabbath. **8)** Opinion: After 430 years of living in Egypt, Fathers' week and ways had been lost to Israel. There are historical records of the Egyptian weeks being 10 days and at times even twenty days. It took Father 40 years to teach Israel His calendar, while purging His chosen of the slave mentality. **9)** Please notice that at no time in the account of the wilderness experience did the Israelis ever look up to see what day of the week it was, their eyes had to look upon the ground for the provisions which Father was faithful to provide.(I see it as Father hFatherng to lay the foundations of His Torah, and we are to always be mindful of the foundations of our faith.)

Our Findings: **1)** Andrew is correct.

2) Andrew is partially correct. They were told to prepare twice as much on the 6th day. Nowhere in this verse does it say there would be none on the Sabbath...although that is stated later on.

3) Andrew is correct.

4) Andrew is correct; however the text does not specifically state that the substance was manna.

5) Yes

6) Although this selection of scripture does not specifically say not to prepare food on the Sabbath, there are other scriptures that support this teaching. So yes, we will agree with the first part of this statement. However the remainder of his statement is based on his assumptions. Although it is correct that it was the 16th day of the second month, nowhere in this account is it told or even implied that it was the first day of the week. In addition, nowhere does it state that the 15th day was the Sabbath. However, if Andrew is correct, and the 15th was a Sabbath, that would have made the Israelites traveling on the Sabbath according to verse 5.

7) Andrew is partially correct. On the 6th day, the Israelites gathered enough manna for that day and the Sabbath. However, we will have to disagree that they gathered “twice” as much every 6th day. Here is the account as it happened: On the 15th day, of the 2nd month the children of Israel entered the Wilderness of Sin. They complained against Moses and Aaron. Yahweh hears their cry and speaks to Moses about the coming of the Manna and gives instructions for the upcoming 6th day. Moses addresses the congregation and foretells of the quail to come that evening and the bread the next morning. The quail came at even (end of the 15th beginning of the 16th), and when the dew lifted on the morning of the 16th day, we find the first appearance of Manna. The children of Israel gathered Manna on the 16th, 17th, 18th and 19th days according to their needs – measured by the omer. On the 20th day they gathered twice as much as this was the 6th day, making the 21st day Sabbath. On the 21st day some ventured out of their tents seeking Manna, breaking Yahweh’s command for the Sabbath. This angered Yahweh, and in verse 28 He addresses Moshe about the offense. In verse 29 Yahweh gives him directions about the upcoming Sabbath. Notice, this is still the 21st day, or rather the first Sabbath while in the Wilderness of Sin. If you refer to the Hebrew in verse 29, the directions for the upcoming Sabbath (the last Sabbath of the month, the 28th day) are slightly different than in the previous account. Yahweh instructs Moshe to tell the children of Israel that on the 6th day, they will be

given “bread of days,” instead of the English translation of “bread for two days.” This also differs from verse 5 and 22 where they are told to gather twice as much.

8) This is purely Andrew’s opinion, which cannot be substantiated by scripture.

9) Here again, Andrew inserts his opinion. He makes an assumption, and formulates an argument based on what the scriptures don’t say, rather than on what they do. We agree with Andrew that we need to always be mindful of the foundations of our faith, but not our assumptions.

SECTION 5

Exodus 20:8-11

Here is the first formal mentioning of the observance of the Sabbath as a mitzvot(command). In verse 11 we find our answer for the argument raised by some in Genesis 2:2-3 concerning the phrase "and the evening and the morning was the seventh day" not being written. We see that Father rested on the seventh day(singular not plural) and called it the Sabbath day.(Again this refers to a single set of warm/daylight hours, not plural days.) Question: Does Father consider the observance of His Sabbath important? Observation: In any form of study of the scriptures we have what is called the "Rule of First Mention". This rule simply states that if there is ever a perceived contradiction in the text, we must revert back to the first mention of a subject and use it as the guideline in any study on the subject throughout the text. Opinion: If the Sabbath is as important as I believe it is to our faith, and other than the Messiah it is the foundation of our faith(Please refer to Exodus 31:13 Isaiah 58:13-14), then Father would have told us here in the Ten Words that His Sabbath was something different then one out of every seven days.(Exodus 16:26, 20:8-11, 31:14-16, 34:21, 35:2 Leviticus 23:3 Deuteronomy 5:12-15)

Andrew’s statements in order of appearance; **1)** Here is the first formal mentioning of the observance of the Sabbath as a mitzvot(command). **2)** In verse 11 we find our answer for the argument raised by some in Genesis 2:2-3 concerning the phrase "and the evening and the morning was the seventh day" not being written. We see that Father rested on the seventh day(singular not plural) and called it the Sabbath day.(Again this refers to a single set of warm/daylight hours, not plural days.) **3)** Question: Does Father consider the observance of His Sabbath important? **4)** Observation: In any form of study of the scriptures we have what is called the "Rule of First Mention". This rule simply states that if there is ever a perceived contradiction in the text, we must revert back to the first mention of a subject and use it as the guideline in any study on the subject throughout the text. **5)** Opinion: If the Sabbath is as important as I believe it is to our faith, and other than the Messiah it is the foundation of our faith(Please refer to Exodus 31:13 Isaiah 58:13-14), then Father would have told us here in the Ten Words that His Sabbath was something different then one out of every seven days.(Exodus 16:26, 20:8-11, 31:14-16, 34:21, 35:2 Leviticus 23:3 Deuteronomy 5:12-15)

1) While Andrew is specifically correct in that this is specifically the first mention of Sabbath being a Mitzvah, it is implied as such in Exodus 16:28 where Yahweh asks Moshe “how long do you refuse to keep My commandments (Mitzvah) and

My laws (Torah)?”

2) While we will agree that the Hebrew word used here is ‘yowm’ and that its partial definition reflects the warm, or daylight hours and that it is usually used in a singular tense with that definition, it is important to understand the complete definition and that the word ‘yowm’ is not always used in a singular tense. Here is the strong’s definition for your convenience: **3117 יוֹם** yowm {yome}

Meaning: 1) day, time, year 1a) day (as opposed to night) 1b) day (24 hour period) 1b1) as defined by evening and morning in Genesis 1 1b2) **as a division of time** 1b2a) a working day, a day’s journey 1c) days, lifetime (pl.) 1d) **time, period** (general) 1e) year 1f) temporal references 1f1) today 1f2) yesterday 1f3) tomorrow

Origin: from an unused root meaning to be hot; TWOT - 852; n m

Notice that one of the definitions for yowm is simply a division of time, which depending on the context can be used in the plural form. There are other scriptural references that depict this understanding such as Joel 2:31 and Malachi 4:5. In this light the errors in Andrew’s assumption are made clear.

3) Yes

4) Andrew is correct. The rule of first mention is used for clarity. The first mention of Sabbath is in Gen 2:2-3 where there is no mention of evening (ereb) or morning (boker) further strengthening that fact that yowm is used in the plural tense.

5) We agree with Andrew, and believe that Yahweh did just that, especially when the complete definition of the word yowm is applied.

SECTION 6

Leviticus 23:3

Here we are clearly told that the Sabbath is a mikrah(rehearsal), however there is not one place in Torah that the Sabbath is ever called a moed(appointed time). While on the surface it would seem that we are being told that the Sabbath is a moed as well, but if we take into account Exodus 35:1-3 we can see that this a parenthetical statement that Father has inserted because of the importance He places on the observance of the Sabbath above all other commands(except the

Andrew’s statements in order of appearance; **1)**

Here we are clearly told that the Sabbath is a mikrah(rehearsal), **2)** however there is not one place in Torah that the Sabbath is ever called a moed(appointed time). While on the surface it would seem that we are being told that the Sabbath is a moed as well, but if we take into account Exodus 35:1-3 we can see that this a parenthetical statement that Father has inserted because of the importance He places on the observance of the Sabbath above all other commands(except the

blood of Messiah). This is the only outward sign which we are given to show the world we are His. While you might say that this seems to fall under the opinion category, I would ask you to consider the next scripture.

blood of Messiah). **3)** This is the only outward sign which we are given to show the world we are His. **4)** While you might say that this seems to fall under the opinion category...

Our Findings: **1)** Andrew is correct.

2) Andrew's statement is incorrect. In Lev 23:2-3 Yahweh states that the Sabbath is a moed as well as a miqra, just as he does in verse 4 referring to the seven seasonal feasts. To further support this point, we are told that Sabbath is specifically the seventh day, therefore fulfilling the definition of an appointed time. In other words, if Yahweh appoints a specific day or time for something, then it is an 'appointed' time by definition. The word miqra used in verses 2, 3, and 4, as an adjective, which does not supercede any other definition, but rather enhances it. This is true as well in the three pilgrimage festivals; Matzot, Shavuot and Sukkot. These three moedim are also referred to as chag(s), which is translated as feasts in the English, in Deuteronomy 16:16. Deuteronomy 16:16 does not take away from Matzot, Shavuot and Sukkot being an appointed time(moed), but simply describes them further.

We agree that Lev 23:3 can be seen as a parenthetical statement. However, that being the case, in no way does it redefine Sabbath, but further clarifies the importance of the other moedim listed in verses 4-43. Parenthetical statements are used most often to bring clarity and emphasis to the topic. Such as the case here with Sabbath in verse 3. We see this pattern of parenthetical statements in Gen 1:2-2:4, as well as several other instances in the account of Noah and the flood in Genesis 6 and 7. In these occurrences the information contained within the parenthetical statement is not erroneous nor does it take away from the meaning of the surrounding scriptures.

3) Andrew is partly correct. In Exodus 13:9, Yahweh directs that unleavened bread is "a sign (ot) to you on your hand and as a memorial between your eyes". The word sign (ot) occurs 78 times in the tanakh. It used to refer to such things as the rainbow (Gen 9:12-17), circumcision (Gen 17:11), and the blood of the Passover lamb (Exodus 12:13). These are visible illustrations of something that can not be seen, that is, an agreement between Yahweh

and His people. Yahweh struck Egypt 10 times; these miraculous events are called signs (ot) in Exodus 10:2. In Psalms 86:17 David prays for a miracle, a token, or some sort of sign board, which his enemies can read loud and clear. In short a sign.

4) We agree that Andrew intermingles his opinions with scriptural facts. However, we uphold the fact that everyone is entitled to their own opinion.

SECTION 7

Leviticus 23:37-38

Here we have a clear distinction between the offerings which are to be made on the moedim, and those of the Sabbath. Notice the word translated as besides. This word means; along side of, in addition to, or separate from. Question: If the Sabbath is a moed, then why would there be a clear difference between the offerings for the moedim and those of the Sabbath? Please refer also to I Chronicles 23:31. Observation: Leviticus 23:3 falls under the area of a parenthetical statement as has been stated. Opinion: Some would argue that there is not a difference between a moed(appointed time) and a mikrah(rehearsal), their reasoning being "Well they are all set apart times which we are commanded to keep. This would mean that there is no meaningful difference." There is a clear difference,"It is appointed unto man once to die, and then the judgement.". We all have a moed(appointed time) to die, but we are never to have a mikrah(rehearsal) concerning it.

Leviticus 23:37-38

Andrew's statements in order of appearance; 1) Here we have a clear distinction between the offerings which are to be made on the moedim, and those of the Sabbath. 2) Notice the word translated as besides. This word means; along side of, in addition to, or separate from. 3) Question: If the Sabbath is a moed, then why would there be a clear difference between the offerings for the moedim and those of the Sabbath? Please refer also to I Chronicles 23:31. 4) Observation: Leviticus 23:3 falls under the area of a parenthetical statement as has been stated. 5) Opinion: Some would argue that there is not a difference between a moed(appointed time) and a mikrah(rehearsal), their reasoning being "Well they are all set apart times which we are commanded to keep. This would mean that there is no meaningful difference." There is a clear difference,"It is appointed unto man once to die, and then the judgement.". We all have a moed(appointed time) to die, but we are never to have a mikrah(rehearsal) concerning it.

- 1) Andrew is correct.
- 2) Andrew is correct.
- 3) Good question. The answer comes clear when the definition of the word translated as 'besides' is used. For example the text reads ^{NKJ} **Leviticus 23:37** 'These *are* the feasts of Yahweh which you shall proclaim *to be* holy convocations, to offer an offering made by fire to Yahweh, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day, **38** 'besides the Sabbaths of Yahweh, besides your gifts, besides all your vows, and besides all your freewill offerings

which you give to Yahweh.” If we insert the definitions for clarity the text would read this way:
^{NKJ} **Leviticus 23:37** 'These *are* the feasts (moedim) of Yahweh which you shall proclaim *to be* holy convocations (mikrah), to offer an offering made by fire to Yahweh, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day, **38** 'besides (in addition to) the Sabbaths of Yahweh, besides (in addition to) your gifts, besides (in addition to) all your vows, and besides (in addition to) all your freewill offerings which you give to Yahweh.” Notice that the Sabbath sacrifices, your gifts, your vows, and your freewill offerings in verse 38 do not supercede the normal sacrifices for the feast, but are rather in addition to them. In other words, on the Sabbath, during the feast, the burnt offering and drink offering would be made in addition to the normal Sabbath sacrifices. The implication that Andrew is making here is that since Sabbath is listed separately in Lev 23:3 and has additional sacrifices during the normal feast (moed) schedule, then it is not a moed. Let’s apply this logic to I Chron 23:31 and Yom Teruah. Yom Teruah falls on the new moon of the 7th month, however the new moon is listed separately from the ‘set feasts’ (moedim). Does this imply that since Yom Teruah falls on the new moon it can not be a ‘set feast’, a moedim, as directed in Lev 23:23-25? Absolutely not!

4) Andrew is correct. However this does not mean that Sabbath is not a moed. Please refer to the above comments on parenthetical statements.

5) Andrew is correct. There is a difference between mikrah and moed. However, just because an appointed time (moed) is also categorized as a mikrah, that does not mean that it is no longer a moed. In the same manner, an appointed time does not also have to be a mikrah, just as in his example of death.

SECTION 8

Leviticus 23:11-16

Here we have the guidelines for the counting of the omer, better known as the countdown to Shavuot/Pentecost(which means fifty). We are told that we are to start our count on the day after the weekly Sabbath which comes directly after

Leviticus 23:11-16

Andrew’s statements in order of appearance; **1)** Here we have the guidelines for the counting of the omer, better known as the countdown to Shavuot/Pentecost(which means fifty). **2)** We are

Pesach/Passover. We are to count 7 complete Sabbaths (weeks) in verse 15. In verse 16 it is made clear that we are to count fifty days(7 Sabbaths and the next day make fifty). Here the word for day is again warm/daylight hours. Please see also Deuteronomy 16:9. Question: If the days for this count according to the text is to be concurrent(a continual unbroken count of days), then what am I to do with the dark moon nights of the lunar Sabbath? Observation: According to scripture we are to have an unbroken count of fifty days(not nights), this leaves no possibility for the absorption of 1 -2 days as is required by the lunar Sabbath reckoning of weeks/time. The closest you can get to fifty days on this reckoning is 52, the farthest is 54. Opinion: One big reason which I have been given for this way of counting the omer(the lunar Sabbath way of absorption) is so that all three pilgrimage feasts(Exodus 23:14-17) can be on a full moon. Science tells us that we can have a full moon anywhere from the 12th day of the lunar cycle to the 16th day of the lunar cycle. No matter how I might try to control these things, Father is the one who does and He can make sure that I have light to get to the feast if He chooses.

told that we are to start our count on the day after the weekly Sabbath which comes directly after Pesach/Passover. **3)** We are to count 7 complete Sabbaths (weeks) in verse 15. **4)** In verse 16 it is made clear that we are to count fifty days(7 Sabbaths and the next day make fifty). Here the word for day is again warm/daylight hours. Please see also Deuteronomy 16:9. **5)** Question: If the days for this count according to the text is to be concurrent(a continual unbroken count of days), then what am I to do with the dark moon nights of the lunar Sabbath? Observation: According to scripture we are to have an unbroken count of fifty days(not nights), this leaves no possibility for the absorption of 1 -2 days as is required by the lunar Sabbath reckoning of weeks/time. The closest you can get to fifty days on this reckoning is 52, the farthest is 54. Opinion: One big reason which I have been given for this way of counting the omer(the lunar Sabbath way of absorption) is so that all three pilgrimage feasts(Exodus 23:14-17) can be on a full moon. **6)** Science tells us that we can have a full moon anywhere from the 12th day of the lunar cycle to the 16th day of the lunar cycle. No matter how I might try to control these things, Father is the one who does and He can make sure that I have light to get to the feast if He chooses. **1)** Andrew is correct.

2) Andrew is partially correct. While Lev 23:11-16 does not specifically name the Sabbath after Pesach as a marker for the counting of the omer. However, when these verses are read in context with the preceding verses which pertain to unleavened bread, it is understood that the first fruits offering is made the day after the Sabbath of unleavened bread, and first fruits is the first day of the counting of the omer. This would in fact be the day after the weekly Sabbath after Pesach.

3) Andrew is partially correct. Verse 15 states that we are to count 7 complete Sabbaths, however, nothing is said about 'weeks'.

4) Andrew is partially correct. While we are directed to count fifty days to the "day after the seventh Sabbath", Andrews understanding of the definition of a day is incomplete, and therefore allows room for confusion. Please refer to the above definition ([SECTION 5 # 2](#)) for the word day or yowm. In Deut 16:9, the Hebrew word that was translated as "weeks" is shabuwa. I have

included the complete definition for your convenience. 7620 שַׁבּוּעַ shabuwa` {shaw-boo'-ah} or שַׁבּוּעַ shabua` {shaw-boo'-ah} also (fem.) shebu`ah {sheb-oo-aw'}

Meaning: 1) seven, period of seven (days or years), heptad, week 1a) period of seven days, a week 1a1) Feast of Weeks 1b) heptad, seven (of years)

Please notice that no where in the definition of shabua do we find that it pertains to 7, 24 hour periods of time, but rather a period of seven yowms, or more simply a period of seven. Remember that a yowm is a Hebrew time interval, however, it is not required to be 24 hrs long. Therefore, it is possible that a yowm could just as easily be 48 or 72 hours long as it could be 24. Please refer to the previous statements and definitions of yowm.

5) Andrew is somewhat confused. Throughout this paper we have addressed several issues concerning these days. (SECTION 4 # 7; SECTION 5 # 2) All these issues deal with the counting of the omer, and the correct date of Shavuot. In our answer of this question, we will show how all of these issues come together in the counting of the omer.

In the account of creation week Yahweh establishes the interval of time. He separates these intervals into seven segments or yohms. The first six segments are encapsulated with evening and morning, giving a distinct beginning and end to each of the six segments. However this encapsulation is not the case with the last or the seventh yohm, leaving its duration a variable rather than a constant. In addition, when we examine the numbering of these segments or yohms, something very interesting appears:

Day 1 Yahweh uses a cardinal number (*cardinal numbers is the name given to number words that are used for quantity (one, two, three), as opposed to ordinal numbers, words that are used for order (first, second, third)*)— and defines the day with “evening and morning”. Days 2-6 Yahweh uses ordinal numbers (*ordinal numbers are numbers used to denote the position in an ordered sequence: first, second, third, fourth, etc., whereas a cardinal number says "how many there are": one, two, three, four, etc.*) and also defines the day with “evening and morning.” The Sabbath day is different though. Here Yahweh did not limit the

Sabbath to just an “evening and morning.” But rather states: **Genesis 2:2-3** ² *And on the seventh day Elohim ended his work which he had made; and he rested on the seventh day from all his work which he had made.* ³ *And Elohim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Elohim created and made.*

With the definition of yohm not being limited to 24 hours, as well as the account of the giving of Manna in Exodus 16, it’s possible to see that this last Sabbath is not limited to just an “evening and a morning,” or a 24 hour period. In this light, examine the chart below:

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 →
← 1 Yohm						

If we count 50 “days” from the “morrow after the Sabbath” of Unleavened Bread (1st Month, 22nd Day; First Fruits), counting the last Sabbath of each month as one yohm, which would include the dark days and continue to count concurrent Sabbaths plus a yohm, we will have counted a total of 50 yohms, or segments. This counting will bring us to Shavuot on the 15th day of the third month which will be a full moon. This fact is brought to light in Psalms 81:3. ³ “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”

When we rely on the Hebrew words, rather than merely the English translation; clarity surfaces. Let me explain: The Hebrew word translated as “new moon” is chodesh. The Hebrew word translated as “the time appointed” is kece, which is defined as “full moon.” The Hebrew word translated as “feast day” is “chagenu,” which is specifically reserved for the three pilgrimage feasts (Matzot, Shavuot and Sukkot). Using these definitions a literal translation of the text would read: Blow the shofar at the new moon, at the full moon, the day of our pilgrimage festival. Using this understanding of Psalm 81:3 Shavuot would then be observed on the full moon keeping it consistent with the other two chag(s). Please see the chart below for a

demonstration of the counting of the omer in this manner.

Month One						
1	2	3	4	5	6	7
8	9	10	11	12	13	14 Passover
15 U-Bread	16	17	18	19	20	21 U-Bread
22 1 1st Fruits	23 2	24 3	25 4	26 5	27 6	28 7 1 →
1 Yohm ←						
Month Two						
1 8	2 9	3 10	4 11	5 12	6 13	7 14 2
8 15	9 16	10 17	11 18	12 19	13 20	14 21 3
15 22	16 23	17 24	18 25	19 26	20 27	21 28 4
22 29	23 30	24 31	25 32	26 33	27 34	28 35 5 →
1 Yohm ←						
Month Three						
1 36	2 37	3 38	4 39	5 40	6 41	7 42 6
8 43	9 44	10 45	11 46	12 47	13 48	14 49 7
15 50	16	17	18	19	20	21
22	23	24	25	26	27	28 →
1 Yohm ←						

Using this calculation of the last Sabbath, including the dark days until the sighting of the first sliver as one yohm, we are able to count 50 consecutive yohms or days to Shavuot landing us on the 15th day of the third month. This manner of counting also satisfies counting of seven complete Sabbaths and 1 yohm.

6) Andrew is incorrect. We are not sure where he gets his scientific information, however, if you consult the naval observatory website you will find

that the moon is at its fullest illumination for only one day. However, to the naked eye it may appear to be full for more than one day. We will agree with Andrew, the phases of the moon are out of mans control which is one reason why I believe Yahweh established the reckoning of the calendar by the moon.

SECTION 9

There are two "golden" rules of the study of scriptures which I must mention at this point. The first one is that if there is anything to be found in scripture, you will be able to find at least the nut form of it in Genesis. (Over many years of study I personally find this to be true.) The second one is that while many of the tenets of the Torah have been expounded on, there must be some semblance of the tenet in the original Torah.(the books of Moshe/Moses) Observation; Using these rules as the criteria, I find absolutely no evidence for the lunar Sabbath way of reckoning time. We must remember that when the Israelis came into the land, all they had was the books of Moshe/Moses(Torah), so if they were on a different reckoning of time/weeks then we would by necessity have to see clear instructions in Torah for this reckoning.

But we shall continue.

Genesis 7:4, 17, 8:6, 50:3, Exodus 24:18, 34:28, Numbers 13:25, 14:34, Deuteronomy 9:9, 11, 18, 25, 10:10,1 Samuel 17:16,1 Kings 19:8, Ezekiel 4:6, Jonah 3:4, Matthew 4:2, Mark 1:13, Luke 4:2, Acts 1:3

Here we find the use of the words,"forty days". According to the lunar Sabbath way of reckoning time, we will have to(no choice) change all of these scriptures to read "forty-two days". Observation: The arguement can be made that our translations contain errors, but if Father was using this way of calculating time He would have made sure that we understood. (If He did anything else then man would be able to rightly accuse Him of being unjust.) We also must consider that the number forty has special significance to Father, even to the point that when we are made in the womb He uses

Andrew's statements in order of appearance; **1)** There are two "golden" rules of the study of scriptures which I must mention at this point. The first one is that if there is anything to be found in scripture, you will be able to find at least the nut form of it in Genesis. (Over many years of study I personally find this to be true.) The second one is that while many of the tenets of the Torah have been expounded on, there must be some semblance of the tenet in the original Torah.(the books of Moshe/Moses) **2)** Observation; Using these rules as the criteria, I find absolutely no evidence for the lunar Sabbath way of reckoning time. **3)** We must remember that when the Israelis came into the land, all they had was the books of Moshe/Moses(Torah), so if they were on a different reckoning of time/weeks then we would by necessity have to see clear instructions in Torah for this reckoning. **4)** Genesis 7:4, 17, 8:6, 50:3, Exodus 24:18, 34:28, Numbers 13:25, 14:34, Deuteronomy 9:9, 11, 18, 25, 10:10,1 Samuel 17:16,1 Kings 19:8, Ezekiel 4:6, Jonah 3:4, Matthew 4:2, Mark 1:13, Luke 4:2, Acts 1:3 Here we find the use of the words,"forty days". According to the lunar Sabbath way of reckoning time, we will have to(no choice) change all of these scriptures to read "forty-two days". **5)** Observation: The arguement can be made that our translations contain errors, but if Father was using this way of calculating time He would have made sure that we understood. (If He did anything else then man would be able to rightly accuse Him of being unjust.) **6)** We also must consider that the number forty has special significance to Father, even to the point that when we are made in the womb He uses forty weeks to do it. We also know that the time line

forty weeks to do it. We also know that the time line given in Luke chapter 1, which proves when the birth of the Messiah was on Fathers' calendar, depends on a reckoning of time which is a continual unbroken string of days (without the absorption of dark moon nights).

given in Luke chapter 1, which proves when the birth of the Messiah was on Fathers' calendar, depends on a reckoning of time which is a continual unbroken string of days (without the absorption of dark moon nights).

Our Findings: **1)** Andrew is partially correct. There are many guidelines to studying scriptures. We are not quite sure why these two rules are considered to be 'golden' and who deemed them to be so. While we find some continuity in his first statement, his second statement is quite confusing and therefore can not be commented on.

2) Andrew is incorrect. Andrew reaches a wrong conclusion here based on his own justified assumptions. One of the biggest flaws in the study of the scripture is that people usually do not study to seek the truth, but rather to justify their own point or bias. In other words, we do not need to let our own views shape the scriptures, but rather, allow the scriptures to shape our opinion. From the tone of Andrew's paper, it is obvious that his desire to disprove the lunar calendar is what prompted this study. Therefore, he brought that mindset to the research. As Kingdom people, it is imperative that we seek the truth, for only the truth's sake. If we can encounter the scriptures with this mindset, then we can be more open to what Father has to teach us.

3) Andrew is correct. When the Hebrews left Egypt, they had forgotten Yahweh's ways, and they had forgotten His time keeping. This is why in Exodus 12:2 Yahweh had to reset the clock when He said "this is the beginning of months for you". They didn't know what a month was, yet when we examine the Hebrew word used here, it means a lunar cycle. This is a clear example of how Yahweh changed their understanding from an Egyptian mindset (solar based) back to Yahweh's reckoning (lunar based).

4) Andrew is confused. Andrew is still attempting to bring the current day definition for a 'day' into the scriptures. Remember that 'day' was translated from the word yowm, which is merely a unit of measure of time defined by the context of the scriptures. Simply put, forty yowm(s) is forty yowm(s), not matter how you count them. Nothing changes. Please refer to the before mention definition (**SECTION 5 # 2**) of the word 'yowm'

5) Andrew is correct in the first portion of his comments. There are many translation problems in the English versions of the scripture. Some do not change the context of the passage, and some change drastically due to this fact. In order to have a clear understanding, instead of relying on the translators understanding, it is best if we can study the scriptures in their original language. This being said, it is important to understand that the student need not be a Hebrew scholar, or even be able to read Hebrew. There are many study aids, lexicons and Hebrew dictionaries that make it possible to study the scriptures in Hebrew. With his comment, "He (Father) would have made sure that we understood.)", Andrew, begins to rationalize what Yahweh should and should not do according to what Andrew believes. This is further emphasized by his comment "If He did anything else then man would be able to rightly accuse Him of being unjust." While this is a common mindset, it is a very dangerous one. It is at this point that we must remember Isaiah 55:8 ^{“NKJ} For My thoughts *are* not your thoughts, Nor *are* your ways My ways," says Yahweh". Often it is our mindset that hides the truth from us even when it is right before our eyes. For example, man taught Andrew how to tell time, and how time is organized by hours, days, weeks, months, and years. The calendar and the reckoning of time that Andrew learned was created by a man, pope Gregory, in 1558. When Andrew consults the scriptures, he brings this Gregorian understanding with, and is therefore blinded to anything else. It's not Andrews fault, necessarily, but rather it is how we, as people, operate. The important thing is that we understand this operation so that we can be open to correction. In other words, just because I do not see a particular thing in the scriptures, does not necessarily mean that it is not there. In this scenario, Yahweh must reveal His truth to us today just as He did to the Exodus people and the Hebrews that returned from Babylonian exile. The prophet Hosea said that we would forget who we are, Yahweh's ways, the Sabbaths, and the feast days. We believe that in this state we also forgot how to reckon time according to the scriptures, and as in every other time of 'forgetting' we replaced Yahweh's way with man's way and then we rationalize ourselves to be correct. Andrew's

comments here are evidence of this very thing. In this time of returning to Yahweh's Torah, it is also time to return to His time keeping.

6) Purely Andrews's opinion, which he is entitled to. No comment necessary.

SECTION 10

Leviticus 23:5

Here we have the day of the year for the Pesach(victim)/Passover observance. We know that it was on this day that the Messiah was hung on the stake/tree. We also know that the rulers of the day had to have Him in the ground before even (the beginning of the high Sabbath), when unleavened bread is to begin. John 19:31, in reference to Deuteronomy 21:22-23. We are also told here in John that the day when He was on the stake was also known as the "day of preparation". Question: If He was the pesach/victim, and we know that He had to be, could He have been killed on a Sabbath? Observation: According to one of the lunar Sabbath ways of reckoning time(and there are 27 different types of lunar Sabbath calendars to be found), the 7th, 14th, 21st, and 28th day of each month is a Sabbath. If this is the true way of reckoning time, then the Messiah could not have been killed on Pesach/Passover. (Which would mean that He was not our sacrifice for sin.) According to another, the 8th, 15th, 22nd, and the 29th days are Sabbaths each month. As well as the day on which the spotting of the "new" moon occurs(this being the 1st day of each month). If this is the true way of reckoning time, then Messiah was the Pesach/Passover lamb. However, according to Matthew 12:39-40, Mark 8:31, and John 2:18-22 the messiah was in the ground for three days and for three nights. In Matthew 28: 1-6, Mark 16: 1-6, Luke 24: 1-6, and John 20: 1 we find that when Mirriam came to the tomb, just as the first day of the week had begun(the evening), He had already risen. Again if either of these two ways of reckoning time are the true way, then the

Leviticus 23:5

Andrew's statements in order of appearance; **1)** Here we have the day of the year for the Pesach(victim)/Passover observance. **2)** We know that it was on this day that the Messiah was hung on the stake/tree. **3)** We also know that the rulers of the day had to have Him in the ground before even (the beginning of the high Sabbath), when unleavened bread is to begin. John 19:31, in reference to Deuteronomy 21:22-23.4) We are also told here in John that the day when He was on the stake was also known as the "day of preparation". **4)** Question: If He was the pesach/victim, and we know that He had to be, could He have been killed on a Sabbath? **5)** Observation: According to one of the lunar Sabbath ways of reckoning time(and there are 27 different types of lunar Sabbath calendars to be found), the 7th, 14th, 21st, and 28th day of each month is a Sabbath. If this is the true way of reckoning time, then the Messiah could not have been killed on Pesach/Passover. **6)** According to another, the 8th, 15th, 22nd, and the 29th days are Sabbaths each month. As well as the day on which the spotting of the "new" moon occurs (this being the 1st day of each month). If this is the true way of reckoning time, then Messiah was the Pesach/Passover lamb. **7)** However, according to Matthew 12:39-40, Mark 8:31, and John 2:18-22 the messiah was in the ground for three days and for three nights **8)** In Matthew 28: 1-6, Mark 16: 1-6, Luke 24: 1-6, and John 20: 1 we find that when Mirriam came to the tomb, just as the first day of the week had begun (the evening), He had already risen. **9)** Again if either of these two ways of reckoning time are the true way, then the Messiah was in the ground for only 1.5 days or for 8 days. This would, of course, negate the only sign which we were given in Matthew 12. **1)** Andrew is correct. **2)** Messiah was crucified on the 13th day and put in the ground on the 14th.

Messiah was in the ground for only 1.5 days or for 8 days. This would, of course, negate the only sign which we were given in Matthew 12.

3) Yes, before even...the Sabbath. But no, not the first day of Unleavened Bread.

Here is a quote from an article by William Klimek (<http://scroll.to/unseal>) that clearly explains the day of preparation. Although we do differ slightly with him in believing that the Passover is on the 14th and Unleavened Bread is on the 15th. "*Shabbat haGadol is the weekly Sabbath which precedes Pesach, or Passover, each year. It is the last in a series of Four Sabbaths given to spiritually prepare the Torah-observant in eretz (the land of) Israel for the redemption theme of the coming Feast. Upon this day, in the synagogues is rehearsed the telling of the redemption of Israel from Egypt. Each man who is to be conducting the Pesach Seder (passover liturgy) in his home, would then have the story fresh in mind when the appointed time arrives. Different halachot (applications of laws) regarding the removal of leaven and the proper observation of the Feast of Unleavened Bread (Chag haMatzot) are also brought to the attention of the men attending synagogue that particular Sabbath day. With this in mind, we consider:*

John 19:31 *The Jews therefore, because it was the preparation, that the bodies should not remain upon the stake on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.*

*There is great error being made about the phrase, **that sabbath was an high day**. It is a bad translation that leads those who are presumptuous, not understanding the original Jewish context, to think they have reliable information in the English KJV. Many take this phrase to mean the Sabbath of Unleavened Bread; **it is not**. The notion of 'high' Sabbaths is a false construction of the western perspective that refuses to allow for the original Jewish context of the scriptures to be taught, both covenants included. There is no such distinction made anywhere in the scriptures themselves differentiating between festival Sabbath days and the weekly Sabbath day. Those ignorant of the original Jewish context are compelled to agree with false teachers who deliberately obscure meaning, that somehow Jews of that time called their own chaggim (feast days) 'high' days, something which Roman Catholics may do, but which Jews did not. This is one clause in Greek: **en tw sabbatw (in, or during the (coming) week) epei paraskeue (due to preparation it being) hen gar megale he hemera eikeinon tou sabbatou (for it was Great Day, i.e. Shabbat haGadol, that Sabbath)**.*

Notice how completely rearranged the word order of the sentence is in the KJV, which pulls phrases out of their original clause compared to the Greek Textus Receptus. The qualifying phrases are made into a parenthetical remark in the KJV, completely removed from the phrase

'it was the preparation' which is false rendering of the text. This is text-twisting by the redactors of the KJV and is another example of deliberate scribal sleight of hand they practiced. A literal rendering of this verse is:

Yochanan 19:31 *The Jews therefore, that might not remain on the stake, the bodies, during the week, because preparation it was, that day being Shabbat haGadol, requested Pilate, that might be broken their legs, and (they) be taken away.*

Notice the parallel construction in the literal translation of the Greek, with all the qualifying phrases together, separating both parallel phrases. **If the preparation for the Passover fell on a Sabbath day** (seventh day), according to the *Shulchan Auruch* (the code of Jewish Law), **that Sabbath was called Shabbat haGadol**, but the message about preparing for the passover containing its laws and rules for getting rid of **chametz** (leaven) were elucidated the preceding Sabbath (Shabbat haChodesh-Aviv). It was just before Shabbat haGadol, the weekly Sabbath preceding Pesach, when Yahshua, good rabbi that He is, had just explained to his disciples at the last supper the night before, the events of the coming Feast of Pesach. "

4) Yes, He could've. But we believe He was in the ground on the Sabbath.

5) Andrew is incorrect.

6) Messiah was the Passover Lamb...according to scriptural time-keeping.

7) Messiah was in the ground for three days and three nights. Here is another quote from William Klimek explaining "the third day.": *This phrase 'THE THIRD DAY' means The Third Day of the week, in Hebrew Yom Sh'lishi, and in Greek, te trite hemera. It does not mean the third day of a series or sequence. This is easily seen from the following verses that conclusively establish this truth:*

Mattityahu (Matthew) **27:62-66** *Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until The Third Day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, "You have a watch: go your way, make it as sure as you can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch.*

The Third Day in question **is not referring to the third of a sequence of three days** because it would make the preceding verses nonsensical. Further corroborating evidence of this important fact is to be found in the next verses cited:

Acts 27:14-18 *But not long after there arose against it a*

*tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Claudia, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; **27:19** And **the third** (Gr. **te trite** without **hemera**) **day** we cast out with our own hands the tackling of the ship.*

*The word **day** is italicized in the preceding verse because **it is not to be found in the Greek** but was added by the translators. Without doubt **te trite** without the word **hemera** following is the way the Greek expresses the idea of **the third day of a series**, or sequence. Why this is important is most profound, because the foundations of institutional Christianity have been destroyed by the subtle sleight of hand of translators doing the bidding of wealthy potentates who had them systematically engage in the suppression of the Jewishness of the New Testament. Let us turn our attention to the matter at hand to see how destructive their work was to be.*

8) Although I believe more study must be devoted to these passages, my current understanding is that in the greek the word **Sabbatwn** is plural, not singular, and should have been rendered by the translators as **weeks**, not week. If properly translated this passage is speaking of the first of the interval between Sabbaths. A breakdown of the entire account is as follows: Yahshua is on the stake on the 13th day of the week. He is then taken off and put in the grave by the beginning of the 14th. He is in the grave three days and three nights, resurrecting on the third day of the week which falls on the beginning of the 17th (in the night hours). Mariam comes to the grave in the morning hours of the 17th day.

9) Andrew is incorrect.

SECTION 11

Samuel 20:5, 18, 24, 2 Kings 4:23, ! Chronicles 23:31, 2 Chronicles 2:4, 8:13, 31:3, *Ezra 3:5, Nehemiah 10:33, Psalms 81:3, Isaiah 1:13-14, Ezekiel 45:17, *46:1, 3, 6, Hosea 2:11, Amos 8:5, Colossians 2:16

Here we have every mention of the new moon days in scriptures. If the new moon day was a Sabbath then where are the regulations for its' observance. The only one which I have been able to find is that we are to blow the shofarim to announce that it(the new moon, or the new month) has begun.

Andrew's statements in order of Andrew's statements in order of appearance; appearance; **1)** I Samuel 20:5, 18, 24, 2 Kings 4:23, ! Chronicles 23:31, 2 Chronicles 2:4, 8:13, 31:3, *Ezra 3:5, Nehemiah 10:33, Psalms 81:3, Isaiah 1:13-14, Ezekiel 45:17, *46:1, 3, 6, Hosea 2:11, Amos 8:5, Colossians 2:16 Here we have every mention of the new moon days in scriptures. **2)** If the new moon day was a Sabbath then where are the regulations for its' observance. The only one which I have been able to find is that we are to blow the

(Psalms 81:3) Observation: All of these scriptures clearly show a relationship between the new moon day, the Sabbaths, and the feast days. But they also show a clear distinction between them all. (Ezra 3:5, Ezekiel 46:1) Opinion: All of these days are considered to be hagim(feasts/celebrations), but not all of them are moedim(appointed times). Nor are they all mikraim(rehearsals). They are all sanctified(set apart), but they are not all Sabbaths.

shofarim to announce that it(the new moon, or the new month) has begun. **3)** Observation: All of these scriptures clearly show a relationship between the new moon day, the Sabbaths, and the feast days. But they also show a clear distinction between them all. (Ezra 3:5, Ezekiel 46:1) **4)** Opinion: All of these days are considered to be hagim(feasts/celebrations), but not all of them are moedim(appointed times). Nor are they all mikraim(rehearsals). They are all sanctified(set apart), but they are not all Sabbaths.

- 1)** Andrew is incorrect.
- 2)** The first day of the month, when the first sliver of the crescent moon appears is not a Sabbath. This is but a sign that the chodesh is over and the new month has begun. The Hebrew word for “new moon” is chodesh and comes from a root word chadash which means “renewal.” Although there is a distinction made between the yohm Sabbath and the yohm chodesh, this period of renewal is repeatedly associated with the Sabbath. See: **(SECTION 1 # 2; SECTION 4)**
- 3)** Yes, a distinction is made.
- 4)** Yes, Andrew is correct; the statement he made *is* an opinion. They are not all called chagim, the feasts and Sabbath are called mikraim and Moedim and again the chodesh, although a distinction is made, is directly linked with the Sabbath. *See references above.*

SECTION 12

Some of those who espouse the lunar Sabbath way of reckoning time want to go back to Babylonian records showing a calender of which we use today, and say that Judah absorbed this reckoning of time from Babylon. Going back that far in history is not necessary, as we only need to go back to the time of Messiah. When He walked among us Rome was in charge. Israel was just another province of Rome, and as such was under the Roman reckoning of time. History records that Rome had a 7 day week, which was never broken by any absorbtion of dark moon nights. If the people of the ruling class in Israel were observing a wrong Sabbath, the Messiah would have been sure to tell them about it.(John 20:22-

Andrew’s statements in order of appearance; **1)** Some of those who espouse the lunar Sabbath way of reckoning time want to go back to Babylonian records showing a calender of which we use today, and say that Judah absorbed this reckoning of time from Babylon. **2)** Going back that far in history is not necessary, as we only need to go back to the time of Messiah. When He walked among us Rome was in charge. Israel was just another province of Rome, and as such was under the Roman reckoning of time. History records that Rome had a 7 day week, which was never broken by any absorbtion of dark moon nights. **3)** If the people of the ruling class in Israel were observing a wrong Sabbath, the Messiah would have been sure to tell them about

23) If He did not say anything then we can be sure that they were keeping the right day.

Judah did, however, bring something back with them from Babylon concerning the calendar.

Every month on the rabbinical calendar now has the name of a Babylonian god attributed to it.

The only real argument that can be made about what is generally observed as the Sabbath today is, "Are we sure that we are on the right day of the week?" The answer to this question is, "Yes".

Once again, history has recorded a number of changes to the calendars which have been used since Messiah walked among us. But not one of the changes that have been made concerned the days of the week or their unbroken succession, nor did they ever effect the days of the week. The worst thing that has happened is that now all of our days are named for a false god.

it.(John 20:22-23) If He did not say anything then we can be sure that they were keeping the right day.

4) Judah did, however, bring something back with them from Babylon concerning the calendar. Every month on the rabbinical calendar now has the name of a Babylonian god attributed to it. 5) The only real argument that can be made about what is generally observed as the Sabbath today is, "Are we sure that we are on the right day of the week?" The answer to this question is, "Yes". 6) Once again, history has recorded a number of changes to the calendars which have been used since Messiah walked among us. But not one of the changes that have been made concerned the days of the week or their unbroken succession, nor did they ever effect the days of the week. The worst thing that has happened is that now all of our days are named for a false god.

1) Yes this is true, some people want to do that.

2) The question of whether the calendar changed before, during or after the time of Yahshua is of much debate. This is because we have to unfortunately depend on mans telling and twisting of history. At this current time, we do believe that the calendar was changed after this time. Here is an excerpt from an online encyclopedia followed by the link to the entire article:

*The **Hebrew calendar** (Hebrew: יְרֵבֵעָה חוּלָה) or **Jewish calendar** is the annual calendar used in Judaism. It determines the dates of the Jewish holidays, the appropriate Torah portions for public reading, Yahrzeits (the date to commemorate the death of a relative), and the specific daily Psalms which some customarily read. Two major forms of the calendar have been used: an observational form used prior to the destruction of the Second Temple in 70, and based on witnesses observing the phase of the moon, and a rule-based form first fully described by Maimonides in 1178, which was adopted over a transition period between 70 and 1178. http://en.wikipedia.org/wiki/Hebrew_calendar*

3) To prove something based on what is not said is a logical fallacy call "argument from silence."

DEFINITION: "Argument from Silence is an informal logical fallacy where a positive conclusion is drawn from someone's silence"

Regardless, Yahshua wasn't walking around correcting people on the letter of the law, but He was addressing a much weightier matter...people's heart condition (the spirit of the law).

4) Yep.

5) And that is exactly the point. How do you know that you are on the correct day? History definitely does not agree. Can we rely on fallible man's telling of history to show us what Yahweh's appointed times are? Or for that matter, should we even look at man, past or present as a standard of righteousness? Try using the scriptures to prove what you do believe, instead of "logical fallacy" in an attempt to disprove what you don't.

6) Yes, history has recorded a number of changes. But as it is clearly shown in the example above (SECTION 12 # 2), the way of calculating the days of the week did change.