

## Chapter Fourteen: FIVE OBJECTIONS ANSWERED<sup>1</sup>

### OBJECTION #1:

YHWH told the Israelites to watch for the manna in Exodus 16. Why not just simply tell them to watch for the moon?

**ANSWER:** Who are we to question how YHWH desires to say something? For instance, why didn't YHWH just come right out and tell the Apostle Peter to go and preach to the Gentiles, instead of "beating around the bush" and telling him to eat unclean animals? Are we willing to accuse YHWH of not knowing the best way to show His people the truth?

Furthermore, we have proven the weekly Sabbaths in Exodus 16 fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the moon, so the Israelites were shown by YHWH using the moon. To ignore this is to ignore simple evidence. YHWH specifically mentions the 15<sup>th</sup> day of the moon in Exodus 16:1. We should ask ourselves why, in all of the journeys of the children of Israel does YHWH specifically mention the day of the moon here in Exodus 16, just before the Sabbath is revealed to them? Could it be because the knowledge of which day of the moon this was done on is of importance?

**OBJECTION #2:** Joshua 5:10-12 compared with Leviticus 23:14 gives evidence that the weekly Sabbath fell on the 14<sup>th</sup> day of Abib.

**ANSWER:** This issue has come up quite frequently in discussing the lunar Sabbath. The argument goes something like this. "Nowhere in Scripture is the 15<sup>th</sup> of Abib spoken of as the Passover, but the 14<sup>th</sup> is plain. The writer of the book of Joshua understood the 14<sup>th</sup> as Passover, and on the morrow after the Passover (the 15<sup>th</sup>) the Israelites ate the produce of the land, which could not be lawfully eaten until the morrow after the Sabbath (Lev. 23:14). This would make the 14<sup>th</sup> of Abib the weekly Sabbath in Joshua 5:10-12." Here is the text:

While the sons of Israel camped at Gilgal, they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. And on the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year. [Joshua 5:10-12 NASB]

I will point out two possible interpretations of the text here. The Israelites kept the Passover on the fourteenth of the month at even. The Hebrew word here for even is the word *ereb*, the exact same word used in Exodus 12:18 where we find an interesting use of this phrase. Exodus 12:18 states, "In the first month, on the fourteenth day of the month

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<sup>1</sup> Please visit the sermon section of the website ([ministersnewcovenant.org](http://ministersnewcovenant.org)) and check out the category titled "The Weekly Sabbath Day" for audio lessons that answer more objections that are generally raised in oppositions to lunar Sabbaths.

at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening." This phrase actually refers to the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>, seeing that the first day of unleavened bread is the 15<sup>th</sup> of Abib (Leviticus 23:6; Numbers 28:17). To prove further that the phraseology at even (*ba ereb*), can refer to the ending of the day, we can turn to a passage in reference to the Day of Atonement which states:

And YHWH spoke to Moses, saying: "Also **the tenth** day of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to YHWH... It *shall be* to you a Sabbath of *solemn* rest, and you shall afflict your souls; **on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.** [Leviticus 23:26-27, 32]

YHWH specifies the tenth day of this month as the Day of Atonement, but He also specifies that the day begins on the ninth day of that month at even. This would be the end of the ninth, which begins the tenth, similar to the example found in Exodus 12:18. With this being the case, the verse in Joshua 5:10 could justifiably be understood as meaning the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>. Thus, on the morrow (16<sup>th</sup>) after the Passover was eaten with unleavened bread (15<sup>th</sup>), Israel ate the produce of the land.

A second interpretation can be found by once again consulting the Septuagint text that presents a slightly different perspective than the Hebrew text.

And the children of Israel kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna; and they took the fruits of the land of the Phoenicians in that year. [Joshua 5:10-12 LXX]

This text does not refer us to the exact date of the eating of the produce of the land, it only states they ate of it after they ate the corn of the land. This could have very well been the sixteenth, especially in light of what we have studied in chapter eleven of this work concerning Leviticus 23:10-11 in the Septuagint.

**OBJECTION #3:** The account in Numbers 10:11-33 shows that the Israelites were traveling on the 22<sup>nd</sup> day of a month. This could not have been allowed had it been a Sabbath.

**ANSWER:** The journey which began on the twentieth day of the second month (Numbers 10:11) is called in Scripture a three day journey. The statement (objection) is made that verse 33 says the Israelites would journey three days to search out a place to rest, but the Bible does not say this. It rather calls the journey a three days' journey. What is the difference you might ask? What is a three days journey? Is it a period of three complete days? Is it 72 hours? No. The Bible gives us a clear example of exactly what a three days' journey really is. We find the answer by noticing a similar account, which mentions a particular day's journey. Numbers 11:31 states:

Now a wind went out from YHWH, and it brought quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.

Notice carefully that this quail was two days journey, but the children of Israel gathered them a day and a half according to Numbers 11:32a, which tells us:

And the people stayed up all that day, all night, and all the next day, and gathered the quail...

It took the people a day and a half to gather two days journey worth of quail. How in the world can this be done? It is possible because a day's journey is not speaking of a twenty-four hour period, but rather a **unit of measurement**. In other words, one day's journey equaled a distance traveled. *Smiths Bible Dictionary* has this to say concerning the phrase.

...the day's journey was the most usual method of calculating distances in traveling. Gen. 30:36, 31:23; Ex. 3:18, 5:3; Num. 10:33, 11:31, 33:8; Deut. 1:2; 1 Kings 19:4; 2 Kings 3:9; Jonah 3:3; 1 Macc. 5:24, 7:45; Tobit 6:1, though but one instance of it occurs in the New Testament - Luke 2:44. The ordinary day's journey among the Jews was 30 miles; but when they traveled in companies, only ten miles. Neapolis formed the first stage out of Jerusalem according to the former and Beeroth according to the latter computation.<sup>2</sup>

According to Mr. Smith, Numbers 10:11 is meant to be taken as Israel was about to embark on a 30 mile journey. This journey could be accomplished in less than three days. Just think about the passage in regards to the quail. Not only did Israel travel the length which the quail were, but also gathered them in the process, a whole two cubits high worth of them!

We might also mention that the Bible speaks of a Sabbath day's journey (Acts 1:12). This too was the distance or measurement which one was allowed to travel on the Sabbath. Even though this was probably an interpretive restriction, it was most likely followed by the Israelites of the first century.

I should further point out that there is nothing in the text that tells us we should believe the entire three-day's journey was accomplished before the Sabbath of the 22<sup>nd</sup>. They could have stopped on the Sabbath, and then picked up their journey where they had left off. A sister in our local assembly gave the example of a trip to California. She stated that from Georgia to California in a car would take three days. However, if you stopped off somewhere and stayed a few days to "see the sights" it may take you five or six days to get the California. Does this mean from Georgia to California is not a journey of three days? Not at all.

Keep in mind that those who believe in a continuous seven-day cycle with no interruption have no choice but to have the Israelites marching around the walls of

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<sup>2</sup> *A Dictionary of the Bible*, by William Smith, 1986, pg. 740.

Jericho on the Sabbath. Yet they try to use a traveling argument against Lunar Sabbatarians. This is inconsistent argumentation.

**OBJECTION #4:** The weekly cycle does not fit into the monthly cycle.

**ANSWER:** Just because there are an uneven number of days in a lunation of the moon does not mean in any way that YHWH's week will not synchronize with the lunar month. Biblical calendar students should acknowledge that we face similar "problems" elsewhere. For instance, Feast-keepers I am aware of have no qualms with the lunar year not aligning with the solar year. You have 354 days in a lunar year, and (approximately) 365  $\frac{1}{4}$  days in a solar year, about an 11 day difference. How do we synchronize the years? A thirteenth month falls into play about every third year on YHWH's calendar. It is just a mathematical absolute that keeps the Feasts landing in their proper seasons. What this proves is that there are ways to resolve seemingly mathematical contradictions in YHWH's calendar. As we have shown throughout this work, the day of the New Moon was kept as distinct from the six working days, then four Sabbaths or weeks were kept in the month. Following the four Sabbaths every month, a one or two day festival of the New Moon was observed. Thus, it can be resolved, and this argument is nothing more than conjecture. Even if a two-day New Moon festival was not recorded in Scripture, or if 1 Samuel 20 should not be interpreted in the way I have shown, the day in between the 29<sup>th</sup> Sabbath and New Moon would simply be an intercalary day similar to the 13<sup>th</sup> intercalary month.

**OBJECTION #5:** There is no place in Scripture where the New Moon is termed a Sabbath.

**ANSWER:** We have never stated that the New Moon is *the* Sabbath, it is rather the New Moon. However, just because certain actions were allowed on the New Moon (travel = Ezra 7:9 / cooking = 1 Samuel 20) does not mean that it cannot begin the counting of the weekly Sabbath each moon/month. There are other Sabbaths than the weekly, with differing restrictions as well. For instance, the 10<sup>th</sup> day of the 7<sup>th</sup> month is called in Hebrew a *Shabbat* (Leviticus 23:32). On this particular Sabbath day, Israelites are not allowed to partake of food (affliction of the soul). Does this stronger restriction prove that the weekly Sabbath is not a Sabbath? Please check out the article on the website ([ministersnewcovenant.org](http://ministersnewcovenant.org)) titled *How Holy is the New Moon?* This study gives a complete overview of just how the Scriptures portray that one should observe the New Moon. I feel that a person, after examining all the Scriptures pertaining to the day of the New Moon, should see that it is not considered an ordinary day to YHWH. We stand firm on what the prophet Ezekiel proclaimed in 46:1 of his inspired prophetic work, and that briefly is this: neither the Sabbath, nor the day of the New Moon is classified as one of the six working days. Just read the passage without prejudice or bias and see if it is proclaiming such.