

Chapter Three: THE GENESIS SABBATH

YHWH did rest on the seventh day after working six days; this is a foundational truth. However, counting from the very beginning in Genesis 1:1, it was the eighth event in a sequence of events. YHWH created the heavens and earth *before* he worked on them for six days. The Scriptures teach that heaven and earth were without form and void and darkness was upon the face of the deep in Genesis 1:2. All of this was *before* the first workday. After this happened, the Spirit of YHWH moved upon the face of the waters (beginning the first work day), and the next thing we are told is that Elohim said (during this darkness) "Let there be light." The heavens and earth were already here *before* He said this and *before* He divided the light (day) from the darkness (night). Then came evening (darkness, night) and morning (light, day), the first day. Before this, however, there was a dark earth and a dark heaven with a dark moon in it, and it is referred to in Genesis as "in the beginning" i.e. a space of time before the first workday.¹

Related Hebrew words are used for *beginning* in Genesis 1:1 and Numbers 28:11 in reference to the beginning of a lunar month. Everything was dark on that day, and it was a worship day before the first workday of the week when the sons of Elohim (angelic beings) shouted for joy and applauded YHWH's handiwork (Job 38:7).

The Genesis account needs to be considered more diligently by students of Scripture. When looked at and dissected properly, you will see how it in no way disproves the teaching that the lights in the heavens, specifically the moon, determine the Sabbath day. We should never think that it disproves this to begin with. After all, in this very first chapter we are told that the lights in the heavens are for telling time (Genesis 1:14-18).

Most reading this book are probably familiar with YHWH's command in Leviticus 23:24 where the *Day of Shoutings* (more commonly known as the *Day of Trumpets*) is to be observed. This day is rightly called the *Day of Shoutings*, which is a more literal translation of the days Hebrew name, *Yom Teruah*, than is the commonly used name, Day or Feast of Trumpets. The Hebrew word *teruah* simply has the meaning of jubilation, joyful noise, or exclamation. While one may *teruah* with a trumpet, the word *teruah* does not in and of itself exclusively apply to a trumpet.

Although many reading this book have observed this day, most have not asked their self this question: "What does the first day of the seventh month (the 7th new moon) commemorate?" This should be a question asked by all obedient students of Scripture, seeing that the text of Leviticus 23:24 states:

Speak unto the sons of Israel, saying, In the seventh month, on the first day of the month, ye have a Sabbath, a memorial of shouting, a holy convocation... [Young's Literal Translation-YLT]

¹ It is interesting to note that YHWH considered the heavens as part of His heavenly tabernacle (Psalm 19:1, 6). YHWH thus constructed His heavenly tabernacle on the new moon, and He also instructed Moses set up the earthly tabernacle, *a copy of the one in heaven* (Exodus 25:40; Hebrews 8:5) on the new moon (Exodus 40:1, 17).

Notice this passage states that the 7th new moon is specifically to be a memorial of shouting. In Hebrew this is said as *zikron teruah*. The Hebrew word *zikron* denotes a remembrance, reminder, or record of something that has already happened in the past before the celebration occurs. People memorialize their wedding every year of their marriage on what is referred to as an anniversary. However, one could not memorialize their wedding before marriage, seeing the wedding was at that time still to take place in the future. YHWH told us in Leviticus that the new moon of the 7th month is a memorial, the question then arises, *what is it a memorial of?*

The answer lies in the correct translation of *zikron teruah*, this being a memorial of *shoutings*. Why do we *shout* on this day in memory? It is in memory of the creation of the earth. It is in memory of when YHWH laid the foundations of the earth.

And YHWH answereth Job out of the whirlwind, and saith:— Who is this—darkening counsel, By words without knowledge? Gird, I pray thee, as a man, thy loins, And I ask thee, and cause thou Me to know. Where wast thou when I founded earth? Declare, if thou hast known understanding. Who placed its measures—if thou knowest? Or who hath stretched out upon it a line? On what have its sockets been sunk? Or who hath cast its corner-stone? In the singing together of stars of morning, and all sons of Elohim shout for joy. [Job 38:1-7 YLT]

By reading this passage in Job and referencing it to Leviticus 23:24 we can see that the 7th new moon is a memorial of shouting, i.e. when the sons of Elohim (angelic beings) shouted for joy at the laying of the foundations of the earth. The word for shout in Job 38:7 is the Hebrew word *ruah*, a word used in close relation with the word *teruah* in Hebrew linguistics. Many scholarly reference works acknowledge the memorial of creation here in the 7th new moon. Take this one for example:

a memorial: *Zichron terooah*, here rendered “a memorial of blowing the trumpets” properly signifies a memorial of triumph or shouting for joy. This festival is generally called the feast of trumpets; and, though the Scriptures have not expressly declared the reason of its celebration, yet, as it fell in the seventh month of the sacred year, which was the first of the civil year, that is, the month *Tisri*, answering to our September, the opinion very generally embraced by both Jews and Christians is, that it was a memorial of the creation of the world, at which “the sons of God shouted for joy,” (Job 38:7); and which is supposed, not altogether without reason, to have been at this season of the year. The month *Tisri* was not only anciently, but still is, reckoned by the Jews the first month of the year; and the feast of tabernacles, kept in this month, was said to be, as it is correctly rendered in the margin, “at the revolution of the year,” (Exodus 34:22); importing, that at this season the year had revolved, and was beginning anew. So that this feast was the New Year’s Day, on which the people rejoiced in a grateful remembrance of God’s benefits, and implored his blessing for the future year. Lev. 25:9²

In the beginning, YHWH did create and found the heavens and the earth. In this creation the moon had to exist, seeing Scripture defines the moon as a part of the heavens.

² *Treasury of Scripture Knowledge*, Leviticus 23:24.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. [Psalm 8:3]

Therefore, the moon was in existence *before* the fourth day of making heaven and earth, and specifically, *before* the first day of making heaven and earth. The earth was *advanced upon* or *made* in six days, but the heavens and the earth were created in the beginning. We memorialize creation on the seventh new moon, because YHWH laid His heavenly tabernacle on the day of the new moon, in the beginning. This is parallel to memorializing other events in Israel's history, such as the deliverance of Egypt, and dwelling in temporary shelters (tabernacles).

This shows that the count for the Sabbath occurred after "in the beginning" i.e. the new moon. The seventh day was truly the Sabbath, but it was the seventh day after advancing upon the creation for six days. In six days, YHWH did make or advance upon the heavens and the earth, but He set them out, or laid their foundation in the beginning, when the sons of Elohim shouted for joy (Job 38:7). The Sabbath, being a day (Genesis 2:2-3) and a season (Leviticus 23:2-3), was regulated by the great lights in the heavens which were to be for signs, *seasons, days, and years* (Genesis 1:14-18). The moon was appointed for a purpose on day four, but already had existence as part of the heavens at the creation (in the beginning) along with the sun, stars, and all the planets in outer space.

We might also add that for those who hold to the moon being created on the fourth day (and believe this proves the week cannot be regulated by the moon, seeing it began before the moon), please parallel this with the sun. By the same logic, one could say that the sun could not regulate the year or the day seeing both the year and the day began before the sun's supposed existence on day four. This would not be sound logic. It does not make any difference on what day the sun and moon were appointed, they were still appointed for their purpose, and that purpose is to be a measurement of time as Genesis 1:14-18 eloquently proves.

This would include the timing of the weekly Sabbath day. Everywhere in the Scriptures where a new moon is found, the next day after the new moon worship day is the first day of the week (and first of six work days). This is no coincidence. The new moon can *never* be the first day of the week no more than the Sabbath can be. We are to worship on the "in the beginning" day (most specifically here the 7th new moon - Leviticus 23:24) and shout or blow the trumpets to commemorate the creation at each new moon, and on the Sabbath we are to blow the trumpets and worship to commemorate His rest after working on His creation for six days.

On the fourth day of making heaven and earth, the moon was advanced upon. Would it not make logical sense for this portion of YHWH's calendar to reflect the previous three or four days? A parallel, once again, lies in the heavenly body of the sun. The sun would reflect the fourth working day of the year, instead of day four being the first day of the year. Likewise, the moon would reflect the previous allotted days of the month, instead of being a new moon on day four. The appointing on day four does not mean that it was the first day of the month, or that the moon was in a new moon phase. It makes logical sense for the sun and moon to *reflect* the days gone by. The first year in

creation would have been 365 ¼ days, just the same as all the other years in Scripture. This would be instead of the other option of the first year in creation having only 361 ¼ days, which would be the sum of the regular yearly length, minus four days.

We believe that the sun would be in a fourth working day position in the sky on day four. The moon would also reflect the fourth working day of the month, especially if it was to be for appointments (Genesis 1:14-18; Psalm 104:19).³ It would be a moon four working days old, just between a sliver and a half moon. In other words, the very first work day in creation could have been the first work day of the year, the first work day of the month, and the first work day of the week, and *not only* the first work day of the week as many teach. Would it not make more sense for the first workday to be the first workday of the year, month, and week, instead of the first day of the week only? If the fourth workday of the week was also the fourth workday of the month, then the seventh day of the week would be after the six workdays and would be the eighth day of the month when we accept that there was a space of time before the first workday called *in the beginning*. Even if there were not a dark new moon before the first workday, there would indeed be one when the second month came around.

Nowhere in Scripture does it say YHWH *created* the heavens and earth in six days. It does say "...for in six days YHWH *made* heaven and earth (Exodus 20:11)." The word made (*asah* | #6213 SEC) has the meaning of advanced upon and not necessarily created. He worked or advanced upon His creation for six days, and rested the seventh day. This would be the eighth event happening from the creation, i.e. the dark moon in the beginning; the day of shoutings.

1. He created heaven and earth. (The Day of Shoutings)
2. He worked on them for six days and the sixth workday would have been the seventh event accomplished, seeing the first thing YHWH did was create heaven and earth. 1 + 6 = 7.
3. The eighth event in sequence was the rest on the seventh day, after six days of working on His creation.

<i>in the beginning</i>							
NM	#1 Work	#2 Work	#3 Work	#4 Work	#5 Work	#6 Work	#7 Rest

In studying this aspect of the Sabbath, keep in mind that there are two different underlying Hebrew words for the English translations of created (*bara*) and made (*asah*) in Genesis one.

For those who believe the sun and the moon were created on day four, here is something to consider. The word appointed in Psalm 104:19 is the same word in

³ We would also like to point out a passage from the inter-testamental writings commonly known as the Apocrypha which corroborate Scripture in teaching that the moon is to signal the appointed times. This passage is found in Ecclesiasticus 43:6-9 - "And then the moon, always punctual, to mark the months and make division of time: the moon it is that signals the feasts, a luminary that wanes after her full. The month derives its name from hers, she waxes wonderfully in her phases, banner of the hosts on high, shining in the vault of heaven." (1966 Jerusalem Bible)

Genesis 1:14 where it states that Elohim "made two great lights." The word *made*, could have been translated as *appointed* just as easily. The question is this: when did He appoint the moon for seasons? Was it not in Genesis 1:14 where it says that He made or appointed the great lights for seasons? When you *make* someone a captain of a team, or *appoint* them captain, it means that they were already there standing, waiting for you to appoint them. Remember, you had evening and morning three times before day four. You also had light, green organisms, night and day, creation of heaven and earth, etc. before He made or appointed the sun and moon to rule day and night.

Where do you think the heavenly bodies were before He appointed them? A noted Hebrew scholar (Rashi) would agree that they were already in existence.

The luminaries, which had been created on the first day, were set in place on the fourth.⁴

There is no evidence to support the theory that the great lights were created, brand new, on day four, but rather they were appointed on the fourth day or advanced upon for His calendar. Even if someone insists that the sun and moon were created on day four they would still be there in plenty of time to do what they were created, made, and appointed to do, and that is to be a beacon for YHWH's appointments, including the weekly appointment. What gives us the right to say that the lights in the heavens beacon all of YHWH's appointments *except* His weekly appointment?

⁴ *The Tanach*, Stone Edition, commentary by Rashi on Genesis 1:14.