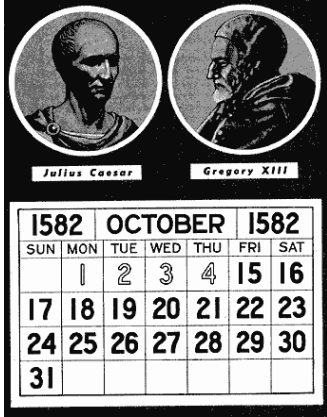
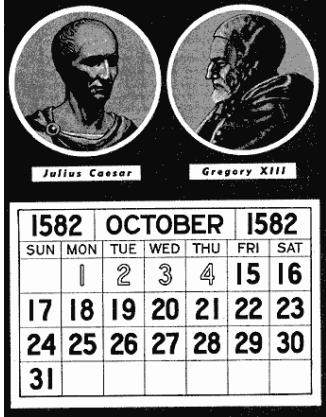


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When is the Sabbath?

Many in the world today believe the weekly seventh-day Sabbath is on the day commonly referred to as Saturday, while some believe the Sabbath to be on Sunday, and even fewer pick other days in our modern week to rest. I personally began my Sabbath journey by keeping the weekly Sabbath from Friday evening to Saturday evening several years ago. I knew that Holy Scripture taught the 7th day to be set apart, thus Saturday, the 7th day of our week, was a better choice than Sunday, the 1st day of our week. I now do not believe any of the aforementioned options are Scriptural. The Scriptures lead us in the direction of finding the weekly Sabbath by looking to the method of time calculation laid down by Yahweh from the very beginning. If we cannot find our foundation for when to keep the Sabbath in Scripture, something is amiss.

Let me begin with a simple illustration. Let's say that you and I wanted to keep the Day of Atonement found in Scripture (Leviticus 23:26-32). We read that this day takes place on the 10th day of the 7th month, so we then

turned to our modern calendar and found that the 7th month was the month of July, and then made the decision to keep the Day of Atonement on July 10th. After all, this is the 10th day of the 7th month is it not? Yes it is, but is it the 10th day of the 7th month that Yahweh is speaking about in Leviticus 23? You see, here lies the problem with how people generally "find" the 7th day Sabbath. We read verses of Scripture (Exodus 20:8-11) that teach the 7th day to be the Sabbath. We then look to the modern calendar to find when this 7th day is. We find that Sunday is the 1st day of the week and Saturday is the 7th day of the week. Is Saturday really the 7th day of the week? Yes it is, but is it the weekly 7th day that Yahweh is speaking about *in Scripture*? I do not believe so and I hope to spark your interest in why I take that position in this short study.¹

When I was first introduced to the possibility that the Sabbath could be determined by the moon (1999) I began by listening to three texts of Scripture, along with

¹ A more detailed study can be found in the book section at ministersnewcovenant.org. The book title is "Weekly Sabbath Days are Determined by the Moon."

a bit of commentary given to me about these texts.

Then (the) Mighty One said, Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for festivals and for days and years. They will be lights in the expanse of the sky to provide light on the earth. And it was so. (The) Mighty One made the two great lights —the greater light to have dominion over the day and the lesser light to have dominion over the night—as well as the stars. (The) Mighty One placed them in the expanse of the sky to provide light on the earth, to dominate the day and the night, and to separate light from darkness. And (the) Mighty One saw that it was good. Evening came and then morning: the fourth day. (Genesis 1:14-19)

He made the moon to mark the festivals; the sun knows when to set. (Psalm 104:19)

Yahweh spoke to Moses: Speak to the Israelites and tell them: These are My appointed times, the times of Yahweh that you will proclaim as sacred assemblies. “Work may be done for six days, but on the seventh day there must be a Sabbath of complete rest, a sacred assembly. You are not to do any work; it is a Sabbath to Yahweh wherever you live. (Leviticus 23:1-3)

When these three texts were shown to me I was already very familiar with each of them. I

was at that time a Sabbath keeper, a New Moon keeper, and an annual Feast keeper.² I had myself witnessed to others about these set-apart times by showing them the passages of Genesis 1:14-18 and Psalm 104:19. The King James Version of these two texts uses the word "seasons" in each, and the underlying Hebrew word is *moedim*, which is translated as "festivals" in the Holman Christian Standard Bible. This Hebrew word refers to an appointment, fixed time, festival, or season. When we read the Genesis passage we get a brief overview of how time is to be properly reckoned. It is to be determined by the greater and lesser lights (the sun, moon, and stars (Psalm 136:7-9; Jeremiah 31:35). Yahweh set these heavenly lights in the sky so that man would be able to calculate periods of time. Periods like days, weeks, months, and years, as

² Bible students are generally aware that there are three major annual festivals celebrated in Scripture. Less known is the monthly celebration named the *day of the New Moon*. I would encourage you to get a concordance and look up the words "New Moon." Take time to study every passage in Scripture that uses these words. You may also visit the article section of our website where you will find a study titled, "How Holy is the New Moon?"

well as special periods like holy appointments; appointments where Yahweh would meet with His human creatures. The passage in Psalms helps us understand more about the specifics in Genesis by telling us that it is *the moon* that was appointed to determine the seasons, festivals, or *moedim* in Hebrew.

At that time in my life I knew of all this. I observed Passover and the Feast of Unleavened Bread by looking to the moon. I observed the New Moon (obviously) by looking to the moon. I realized that these set appointments of Yahweh could not be found by looking to my modern calendar that began in the wintry month of January. What I did not realize at that time in my life is that *the weekly Sabbath is a festival* of Yahweh as well. It is actually the very first festival of Yahweh mentioned in Leviticus 23, a chapter dedicated to the appointed times of our Creator. This is where Leviticus 23:1-3 surprised me. I remember reading it over and over and coming to the realization that the Sabbath was the first appointed time mentioned in the chapter. I still remember thinking to myself that day, "If I keep all the other festivals of Yahweh by the

moon, why do I not keep the primary festival, the Sabbath, by the moon?"³

I was blessed at that time to already understand and celebrate the day of the New Moon as a sanctified day. It helped me greatly in understanding this next piece of information I am going to share with you.

After looking over these three Scriptures I was then directed to another passage that I was familiar with, Ezekiel 46:1.

This is what the Lord Yahweh says: The gate of the inner court that faces east must be closed during the six days of work, but it will be opened on the Sabbath day and opened on the day of the New Moon.

This was one of the verses, about a year prior to my encounter with the "lunar Sabbath,"⁴ that caused me to realize that I

³ I believe the Sabbath is listed at the "head" of all the remaining festivals in Leviticus 23 because it is the primary commandment upon which all the other appointed times hang.

⁴ The method of observing the Sabbath by the lunar cycle has come to be termed the "lunar Sabbath." I do not really have any problem with this term, but this method of Sabbath observance should be referred to as "the

needed to be setting the New Moon day apart as a special, no work day to Yahweh. I knew other brothers and sisters in the faith that *recognized* the New Moon, but this only consisted of them determining when the New Moon would be and then going about their regular, daily routine. The passage here in Ezekiel was one of many that persuaded me to do more than just recognize the New Moon. What did I do? In about the middle of 1998 I began to have a special worship service on the day of the New Moon and I refrained from gainful, commercial employment as well (Amos 8:5).

As I read this text in Ezekiel over and over, my spiritual eyes began to open. I was already keeping the New Moon but I was keeping it *during* one of the six working days. In other words I would keep the Sabbath on Saturday and then sometimes a New Moon would come in on a Tuesday, and I would keep the New Moon on a Tuesday which was one of my six working days. As I read Ezekiel 46:1 time and

Sabbath" as it is in Scripture. The reason many call it the "lunar Sabbath" is to differentiate it from the "Saturday Sabbath" so prevalent in Sabbatarian groups today.

time again, I began to see that the New Moon was separated from the six working days *in the exact same context as the weekly Sabbath*. This is my point. All Sabbatarians agree that the weekly Sabbath can never fall on one of the six working days; it is an impossibility. Well, the New Moon is mentioned in the exact same sentence as the weekly Sabbath here, disassociated from the six working days. This means that the New Moon, like the Sabbath, cannot fall on one of the six working days. Needless to say this placed a huge "kink" in my way of doing things at that time. How could the Sabbath be on Saturday if neither the New Moon or the Sabbath could fall on one of the six working days? It wouldn't work, and I knew this first hand because I kept many New Moons on various days of the current week.

After looking at all of these texts, a proposition was shared with me. It went like this. The New Moon begins the Scriptural month and it is not one of the six working days. After the day of the New Moon you begin to work for six days. After working for six days you then rest on the seventh day Sabbath. This is done four times in a month ($4 \times 7 = 28$) and this

brings you back to the day of the New Moon again. The scenario looks like this:

- Day 1 | New Moon
- Day 2 - 7 | Working Days
- Day 8 | Sabbath⁵

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

My immediate response was to wonder why the Sabbath day landed on day 8 instead of day 7. I remembered Exodus 20:8-11 which states that the 7th day is the Sabbath of Yahweh. This "problem" was soon resolved in my mind by recognizing that this 8th day was the 8th day of the *month* rather than the 8th day of the *week*. This method of Sabbath observance always yielded Sabbaths on the 7th day of each *weekly* period, but at the same time it yielded

⁵ In the chart above the italicized number represents the day of the New Moon and the bold numbers represent the weekly Sabbaths.

Sabbaths on the 8th, 15th, 22nd, and 29th days of the *monthly* period. I also began to notice in studying the Scriptures that the day of the New Moon was *constantly* showing up beside the Sabbath day. Scriptures like 2 Kings 4:23, Amos 8:5, Isaiah 66:22-23, Ezekiel 46:1-3, Colossians 2:16, among others⁶ mentioned the New Moon and Sabbath together. This seemed to be another "piece to the puzzle."

As I pondered upon this I began to reason and meditate about some things in my head, thinking much about calculating time naturally. Anyone who has a background in the Biblical calendar acknowledges that the year does not begin in January (the middle of winter), the month doesn't begin arbitrarily, consisting of 31, 30, 29, or 28 days, and that the day doesn't begin at midnight. If the year, month, and day can be found solely by Yahweh's natural calendar, why not the week and in turn the Sabbath? I found in nature a phenomenon in the cycle of the moon. The moon begins at the new moon and then approximately 7 days later

⁶ 1 Chronicles 23:31; 2 Chronicles 2:4; 8:13; 31:3; Ezra 3:5; Nehemiah 10:33; Isaiah 1:13-14; Ezekiel 45:17; Hosea 2:11.

(7.3) builds to a half orb, followed by a full moon in seven more days, then down to a waning half in another seven days, followed by a final sliver seven days later. I believe it to be no coincidence that Yahweh timed the moon to phase in these intervals. The Bible does tell us that nature itself teaches principles in life (Romans 1:26-27; 1 Corinthians 11:15).

After this I was shown the great chapter of Exodus 16, the chapter where the manna rained down from heaven to feed the Israelites in the wilderness. I was, once again, familiar with this chapter in Scripture, but I had never seen what I am about to relay to you now. The first verse of Scripture we walked through was this:

The entire Israelite community departed from Elim and came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had left the land of Egypt. The entire Israelite community grumbled against Moses and Aaron in the wilderness. (Exodus 16:1-2)

I had read this text several times before, but I never really noticed that the 15th day of the month was specifically mentioned. The specific days of the month are not mentioned that often

in the Pentateuch unless there is something significant taking place. I began to see that it was no coincidence that here in a chapter about the weekly Sabbath, a day of the month, a day of the *moon*, was mentioned.

As I began to study Exodus 16 I saw that the Israelites grumbled against Moses and Aaron on the 15th day of the month. I also saw that after this grumbling they were promised manna for 6 days, beginning the next morning (Exodus 16:4-5, 8, 11-13). If the Israelites were grumbling on the 15th day of the month then that would mean that manna would begin the next morning, the 16th day of the month. The 16th would then be the 1st day of manna. Counting from the 16th would yield this:

1st day of manna = 16th
2nd day of manna = 17th
3rd day of manna = 18th
4th day of manna = 19th
5th day of manna = 20th
6th day of manna = 21st

Counting the days of manna brings us to the 22nd day of the month/moon. This 22nd day of *the month* would be the 7th day of *the*

week. The seventh day Sabbath that was mentioned directly after the sixth day of manna (Exodus 16:21-26). If the 22nd day of that month was the Sabbath, then counting backwards would make the 15th a Sabbath. This would in turn mean the 8th day of that month was a Sabbath as well. Counting forward yields a Sabbath on the 29th day of the month. Thus we have Sabbaths on the 8th, 15th, 22nd, and 29th days of the month. In this method, the New Moon day would not have to be counted as a working day, falling directly in line with what Yahweh said in Ezekiel 46:1. I thought to myself, "Could the weekly Sabbath really be determined by the moon?"

What was especially interesting about Exodus 16 is that it was a month that was not a festival month. What I mean is that the 2nd month on Yahweh's calendar is not a month in which annual festivals are commanded.⁷ Therefore I couldn't say that the Sabbath fell on

⁷ It is true that in Numbers 9 Yahweh made a provision for those who were unable to celebrate Passover in the 1st month to do so in the 2nd month. However, the 2nd month is an exception to the general rule. It is not a prescribed festival month.

the 15th because it was an annual Sabbath, like the first day of Unleavened Bread or the first day of Tabernacles. These were simply weekly Sabbaths or weekly *festivals*.

After this I was shown the instructions found in Numbers 29:12-38. In this text we have the instructions for all of the various offerings that were commanded by Yahweh to be offered during the Feast of Tabernacles. The first day of this Feast is the 15th day of the 7th month (Numbers 29:12). Yahweh instructs the Israelites concerning what to offer on this first day and He then continues to instruct them in the offerings for the second day, third day, fourth day, etc. Yahweh mentions that on the first day there is to be a sacred assembly, and it is not until what Yahweh calls the 8th day (Numbers 29:35) that He gives a commandment for another sacred assembly. If the first day is the 15th of the month, then the 8th day is the 22nd of the month, counting from the 15th.

This is significant because in these days there are no other commanded days of sacred assembly. This is also significant because these instructions were to be carried out *year after year*. These are not just instructions for one year

but for all years. This was showing me that there did not exist any sacred assembly on days 16 through 21 of the 7th month. This would be impossible if the day I was keeping as Sabbath (Saturday) was really the Sabbath. According to these instructions in Numbers the weekly Sabbaths should always be on the 15th and 22nd days of the 7th month. I then thought to myself, "That would have to mean that counting backwards the 8th of the month was a Sabbath, and counting forward places the 29th of the month as a Sabbath."

You have probably guessed correctly that by this time my head was spinning with information. One of the first things that came to my mind after this was, "What about Genesis 1 and 2?" I asked myself this question seeing that in Genesis we had the very first count to the weekly Sabbath. The count began on day 1 and ended on day 7. I did not see a New Moon in this count, and to me this seemed like a problem if I was going to believe that the Sabbath count each month did not begin until after the day of the New Moon. I did not completely figure it out the day that "lunar Sabbaths" were introduced to me, but through

continuing to study I found out that the creation of the heavens and earth (Genesis 1:1) actually took place *before* the first working day in Genesis.

Not only did it take place before the first working day, but it took place *on the New Moon*. I obtained this information by studying the instructions found in Leviticus 23:24 concerning what I then called the Feast of Trumpets. In Hebrew this day is termed *Yom Teruah* and a literal English translation of this day is *Day of Joyful Noise*. The word day in Hebrew (*yom*) literally means a space of time, and the word *teruah* refers to jubilation, noise, shouts, trumps, etc.

What was interesting to me was to read the instructions for this day in the Leviticus text. Yahweh said that this day was to be a memorial of *teruah*, a memorial of shouts or jubilation. What are we to memorialize on this day? In order to memorialize something, that something would have had to take place prior to its being memorialized. Furthermore, whatever took place prior to the memorial would have had to take place on the day of the New Moon seeing it was on the New Moon

that Yahweh wanted us to memorialize the *teruah*.⁸ My study led me to the book of Job 38:1-7. In this text I found that Yahweh was answering Job's frustrated rant by asking him where he was when He (Yahweh) laid the foundations of the earth. In other words Yahweh was showing Job that he needed to trust in the Almighty Creator and he was not permitted to talk back to or question the working of the Most High. Yahweh's point was that Job was not there at the initial creation, so Yahweh was much mightier than Job. In this speech Yahweh mentions that as He was laying the foundations of the earth, the Sons of the Mighty One shouted for joy (Job 38:7). I knew that Sons of the Mighty One in Scripture were often angelic beings (Genesis 6:1-4; Job 1:6; 2:1), so this was showing me that the angels were there, but Job was not. When I looked up the word "shouted" in Job 38:7 I found that it was

⁸ Yahweh's festivals are always kept or memorialized on the day they were initially instituted. For example we keep both the Feast of Unleavened Bread and the Feast of Tabernacles beginning on the 15th day of a month because it was on the 15th day of the month that the Israelites were released from Egyptian bondage.

the Hebrew word *ruah*, which is a word closely related to *teruah*. The angels shouted for joy and applauded the handiwork of Yahweh, and this took place on the New Moon! This is why Yahweh gives the memorial of this occurrence to be on the New Moon.

I began to see how that the 7th month (Leviticus 23:24) was a replica of that first time period in Genesis 1. You had "in the beginning" (Genesis 1:1) which was a space of time correlating to what we call the New Moon. After the New Moon you had Yahweh working or *advancing upon* His creation for 6 days and then resting the 7th day. This is the 7th day of the *week*, but the 8th day counting from the space of time called "in the beginning." I soon began to relate this mention of "in the beginning" with the similar statements in the Hebrew Scriptures of "in the beginning" of your months" (Numbers 10:10; 28:11).

I was thankful at this point that I could harmonize *everything* Genesis had to teach me. I knew that Yahweh said the heavenly lights were to be for His calendar (Genesis 1:14-18) but now I was beginning to see how the 7th day Sabbath was determined by the great lights. I

was seeing how that the sun, moon, and stars were not *created* on the 4th day, but rather were created "in the beginning" as part of the heavens (Psalm 8:3; 148:1-6).⁹ Yahweh rather *appointed* the lights in the heavens on the fourth day. Psalm 104:19 tells us (KJV) that Yahweh *appointed* the moon for seasons. When did He appoint the moon? It would have to be on the fourth day (Genesis 1:14-18). It is interesting to note that the same word translated *appointed* in Psalm 104:19 (KJV) is translated *made* in Genesis 1:14. The same Hebrew word is used in both cases (*asah*), in spite of two different English translations.

I soon came across the 7 consecutive marching days around the city of Jericho (Joshua 6:2-4). I had always wondered why Yahweh would have commanded an *offensive* march around the walls of Jericho on the

⁹ I also later in my studies found that Yahweh considered the heavens as part of His heavenly tabernacle (Psalm 19:1, 6). I found it interesting that Yahweh 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).

Sabbath day. If the march was for 7 consecutive days then the Israelites would have had to march around the city on the Sabbath, that is, unless the Sabbath did not always come on consecutive 7 day intervals. I knew there were travel restrictions on the Sabbath (Exodus 16:27; Acts 1:12), but I always reasoned that the Jericho March must have been an exception to the rule. It bothered me though because this was not *defensive* action by the Israelites. This was *offensive* action, *commanded* by Yahweh.

However, if the Sabbath was to be counted towards, after celebrating the New Moon each month, then it was possible for the Israelites to march around Jericho for seven consecutive days without marching on the weekly Sabbath.

Further study led me to the book of Jasher 88:14 (mentioned in Joshua 10:13 and 2 Samuel 1:18). Jasher tells us that the march around Jericho began on the New Moon! If the New Moon was day 1 of the march then day 7 of the march would have been on the 7th day of the month. This would place day 8 of the month (7th of the week) as the weekly Sabbath on which no offensive marching would have had to take place.

Something else I found in my studies dealt with the Sabbath of Leviticus 23:11. Here the Priest is instructed to wave the sheaf of the first fruits (of the barley harvest) on the morrow after the *Sabbath*. This begins the count to what is called Pentecost in the Apostolic Scriptures (Acts 2:1). I was very familiar with the debate amongst feast-keepers concerning what Sabbath was being spoken of in this text. Some said it was the 15th of the first month (Abib) while others said that it was the weekly (Saturday) Sabbath that falls within the Feast of Unleavened Bread. When you consult the Greek Septuagint (LXX) there is only one of these two choices that will fit. This is because the Septuagint text reads that the sheaf is to be waved *on the morrow of the first day* instead of reading *the morrow of the Sabbath*. The first day (Leviticus 23:11, LXX) is none other than the first day of the Feast of Unleavened Bread mentioned in Leviticus 23:6-7. Therefore, according to the Septuagint, the sheaf was to be waved on the 16th day of the first month. The interesting thing about this is that if we believe the Septuagint, but at the same time believe the Hebrew text (the morrow after the Sabbath), we

are forced to believe that the Sabbath being spoken about *is* the 15th day of the first month. The Hebrew text calls this day the *shabbat* while the Greek text calls this day the *first day*, i.e. the first day of the Feast, the 15th. This places the 15th day of the first month as the *shabbat each and every year*. If the 15th day of the first month is a weekly Sabbath every year then the 8th, 22nd, and 29th days of the month would also have to be weekly Sabbaths *each and every year*. This could never happen if Saturday was the true weekly Sabbath day.

As I continued in my studies I ran across a piece of information that showed a lunar week to have existed during the time period when the scrolls known as the "Dead Sea Scrolls" were written. This particular fragment reads:

On the eighth day of the month, the moon [rules all the day in the midst] of the sky... and when the sun sets, its light [ceases] to be obscured, [and thus the moon begins to be [revealed] on the first day of the week.¹⁰

¹⁰ *The Dead Sea Scrolls, A New Translation*, Translated with Commentary by Michael Wise, Martin Abegg Jr., and Edward Cook, Harper San Francisco Publishing, 2005, page 386.

Notice how this scroll describes the moon as being in the sky during the day time period of the 8th day of the month. When I first read this I went outside on the 8th day of the month (or moon) to see if this was the case and I did see the moon (a first quarter moon) up in the sky during the day time. After sunset (just as the scroll says) the light of the moon becomes brighter and is much more revealed. The scroll finishes here by saying that this "after sunset period" is the first day of the week, i.e. the 9th day of the month. The only way the 9th day of the month can be the first day of the week is if the 8th day of the month was the 7th day of the week. This was astonishing to me, especially seeing this reference was originally written in ancient Paleo-Hebrew and connected the quarters of the moon to the weeks, dating to about the first century B.C.

Many people (myself included in the past) hear the word *Babylonian* and immediately put up a barrier to listening to anything else. In my calendar studies I was led to view the Babylonian calendar quite differently than I previously had. When the Babylonians took the Israelites captive, it just so happened that the

Babylonian calendar included Sabbaths tied to the moons phases. The year began with the first new moon after the spring equinox,¹¹ the month began with the new moon, and the weeks were based upon the phases of the moon. Out of all the calendars found in Babylon, there were none that portrayed a continuous uninterrupted cyclical Sabbath. I also found in reading the book of Daniel, and seeing Daniel's influence upon four separate Kings whilst in captivity, that he must have had a tremendous impact upon calendar calculations in Babylon.¹²

So much more could be said about this method of calculating the weekly Sabbath, but

¹¹ This is evidenced in the fact that the Hebrew name for the first month (Abib) and the Babylonian name for the first month (Nisan) are used interchangeably in Scripture (Exodus 12:2; 13:4; Nehemiah 2:1; Esther 3:7). This would not be possible unless both months aligned with each other.

¹² This is based upon passages in the book of Daniel where the Kings of Babylon held him and his Mighty One in high esteem because of his great wisdom and also because of how his Mighty One protected him in the midst of a foreign nation (Daniel 2:46-49; 3:29-30; 4:34-36; 6:25-28).

that is not the purpose of this booklet. I have written much more extensively on this issue and continue to do so as Yahweh permits. This booklet just gives the reader a brief overview of what is being called now the "lunar Sabbath." I guess it is somewhat a personal testimony of mine. I want to make you fully aware of the fact that I did struggle with this concept for quite some time in the beginning of my journey. For the first few years of keeping the Sabbath by the lunar cycle I would often feel alienated from other Sabbath keepers. I reasoned about this very much in my mind, and I wondered if I had made a mistake in switching from Saturday to going by the moon. I almost switched back to Saturday one time in my journey, but I could never bring myself to go back after combing through the Scriptures again and again. Today I am persuaded that I am on the right track when it comes to the timing of the weekly Sabbath. I do not claim to understand it all, but I do believe that looking to Yahweh's original calendar, His created time pieces, can only lead to a much purer method of Sabbath observance.

I remember back to early 1998 when I was doing some work for a woman. As I was writing a receipt for her, we began to discuss the Scriptures. Soon into our discussion the Sabbath day was brought up. She asked me this question, "How do you know *for sure* that the Sabbath is on Saturday?" I remember a feeling of doubt come over me. I really did not know for sure. What did I tell her? I asked her to look at her calendar hanging in the kitchen. I told her that it placed Sunday as the 1st day of the week and Saturday as the 7th day of the week. I was very relieved when she said to me, "Well, that makes sense." I was relieved because I didn't know *what* I was going to say if she asked me how I knew the calendar on her wall accurately kept track of the Biblical Sabbath. I still remember driving home that day wondering what I would do if someone else asked me this question, but pressed me further on the issue.

Since I have been keeping the Sabbath by the moon (fall of 1999), I am always delighted when someone asks me about when the Sabbath is. I usually tell them that I keep the Sabbath, and they then ask, "You mean

Saturday?" I say no. They reply, "You keep it on Sunday?" I say no. Then I have the opportunity to actually walk them through the Scriptures and explain to them Yahweh's calendar in the heavens. You would be surprised at how many people actually see it so quickly and clearly. They always remark at how simple it is and how awesome it is to see a natural calendar at work. Instead of worrying about what I will say in response to people's questions about the Sabbath, I now look forward to being able to explain my position based upon the written text of inspired Scripture. What now follows is some of the reference works I have found that lean towards the conclusion of this study.

It is quite conceivable that some form of Sabbath observance, depending upon the phases of the moon, was practiced by the Hebrews in the desert...¹³

It might be proposed as a hypothesis that the Sabbath was originally, not merely the feast of the full moon, but a feast celebrated at each of the four quarters of the moon...¹⁴

¹³ *Dictionary of the Bible*, by James Hastings, year unknown, pp.807-808.

¹⁴ *Encyclopedic Dictionary of the Bible*, by A. Van de Born, 1963, p.2072.

As with other peoples, the basis of the Hebrew calendar was astronomical. The year was, roughly speaking, the solar year; the month was a moon period or lunation; the week comprised very nearly a quarter of a lunation; and the day was, of course, the period of the earth's rotation on its axis.¹⁵

In fact the four quarters of the moon, supply and obvious division of the month; and wherever new moon and full moon are religious occasions, we get in the most natural way a sacred cycle of fourteen or fifteen days, of which the week of seven or eight days (determined by the half moon) is the half.¹⁶

Sabbath and new moon (Rosh Hodesh): both periodically recurring in the course of the year. The new moon still is, and the Sabbath originally was dependant upon the lunar cycle.¹⁷

Brittany says, "The Sabbath was in use among the Semites of arranging their religious festivals in accordance with the four quarters of the moon..." [Judaism and Christianity, pg. 34] Referring to the lunar origin of the Sabbath, Wellhausen declares that "no other explanation can be discovered" [History of Israel, pg. 112] Tirin asserts, "The Jews observe the lunar system, and their months consisted of 29 and 30 days alternatively." [The Great Pyramid, pg. 252] The same

¹⁵ *Encyclopedia of Religion and Ethics*, V3, 1911, p.108.

¹⁶ *The Encyclopedia Britannica*, 11th edition, V23, 1911, p.961.

¹⁷ *Universal Jewish Encyclopedia*, p.410.

truth is borne out by R.A. Proctor - "The Jewish Sabbath is the quarter month rest day." [The Great Pyramid, pg. 160]¹⁸

Among all early nations, the lunar months were the readiest large divisions of time... (And was divided in 4 weeks), corresponding (to) the phases or the quarters of the moon. In order to connect the reckoning by weeks with the lunar month, we find that all ancient nations observed some peculiar solemnities to mark the day of the new moon.¹⁹

The Hebrew sabbaton... was celebrated at intervals of seven days, corresponding with changes in the moon's phases...²⁰

In the time of the earliest prophets, the new moon stood in the same line with another lunar observance, the Sabbath. Ezekiel, who curiously enough frequently dates his prophecies on the new moon ... describes the gate of the inner court of the temple looking eastward as kept shut for the six working days, but opened on the Sabbath and the new moon.²¹

...the Hebrews employed lunar seven day weeks ... which ended with special observances on the seventh day

¹⁸ *Scientific Basis for Sabbath and Sunday*, by Robert John Floody.

¹⁹ *The Popular Critical Bible Encyclopedia*, 1904, V3, p.1497.

²⁰ *Encyclopedia Biblica*, 1899, p.4180.

²¹ *Scribner's Dictionary of the Bible*, 1898, p.521.

but nonetheless were tied to the moon's course.²²

²² *Rest Days*, by Hutton Webster, p.254.

