



Y.E.A.



DEBUNKING
THE
MOON/SABBATH CYCLE



Y.E.A.



Compliments of

**YAHWEH'S EVANGELICAL
ASSEMBLY**

P. O. Box 31

Atlanta, Tx. 75551

Phone: 903-796-7420

Fax: 903-796-7511

A Branch of

**MESSIANIC ASSEMBLIES OF
YAHWEH**

P. O. Box 79007

00400 Tom. St.

Nairobi, Kenya



Y.E.A.



DEBUNKING THE MOON/SABBATH CYCLE

A teaching is going around in various circles which is leading many brethren to turn to another method of counting the seven day weekly cycle. This method utilizes the phases of the moon in counting the weekly Sabbath days. This concept was presented at the Unity Conference in 2001. It is my purpose to reveal the fallacies and errors of this system in this treatise.

By Jerry Healan

I will be utilizing quotations and information presented from a booklet entitled “*Keeping Yahweh’s Appointments*” by Jonathan David Brown.

Here is what Mr. Brown writes concerning his acceptance of and observance of the Sabbath:

PERSONAL DANCE WITH THE MOON

“In the fall of 1987 my family began to keep sabbath on Saturday for what seemed obvious reasons: Saturday is the seventh day of our current commercial weekly cycle which begins with Sunday. We took the bible literally, believing that it was man’s doctrine which declared the sabbath was magically moved from the seventh to the first day of the week, Sunday. We believed that this seven-day cycle existed *from creation*. Therefore, who could miss which day was the seventh. There were some things we obviously didn’t know about the cycle’s history, however.

COMMENT: This is true! The historical record reveals that Sunday was commanded and substituted in place of the seventh day Sabbath by none other than Constantine the Great, emperor of Rome which makes him one of the great heads of the beast spoken of in Daniel 7, and the book of Revelation. (JH)

“We also earnestly sought Yahweh with regard to whether we should, as Christians, keep the “feast” and “fast” days: Passover, Unleavened Bread, Pentecost, Trumpets (special “new moon” in the 7th Month), Day of Atonement, and Tabernacles. (See Leviticus 23:4-44). As many others have, I had discovered evidence that the congregation of Israel as “Christians” kept the feasts after Yahshua’s death and resurrection, found in 1 Corinthians 5:

vs. 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

vs. 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (emphasis added).

I noted the fact that Yahshua kept Passover and said “this do in remembrance of me” when they ate the unleavened bread. (Luke 22:19). So, we began in 1989 by keeping Passover in the first lunar month “on the fourteenth day of the month at even.” We ate unleavened bread for seven days. We kept it in the lunar month because at that time we had subscribed to the Worldwide Church of God for its publications on the feasts. Their calendar parroted the solunar *Jewish* calendar.

After keeping sabbath on Saturday for about two years, I began to notice that there was no correlation at all between Saturday or Sunday and the High Holy Days of the Feasts. For example, in that first year we celebrated Passover and Unleavened bread (1989) I had begun work on a Sunday following a “Saturday” sabbath. After four days, the first day of Unleavened Bread as a “high sabbath” (Numbers 28:18) fell on a Thursday (beginning Wednesday at sunset). I then went back to work one day on Friday. Then at sunset on Friday, I ceased my labor for the “weekly” seven-day sabbath. Beginning Sunday, I then worked for four days that week. Then the following Thursday (beginning Wednesday night) as scripture commands, we worshiped in the last sabbath (high day of Unleavened Bread. (Numbers 28:25). I then went back to work on Friday for one day and ceased at sunset for sabbath again. After living out this pattern it became obvious that I could not work six days then rest on the seventh when these “high” holy days” showed up. What complicated this even more was when I noticed something which Israel kept called the “feast of the new moon.”



Y.E.A.



COMMENT: What is the problem here? You were following Scriptural commandments. This method has been going on since Yahweh took Israel out of Egypt into the wilderness, and on into the land of Canaan. The Orthodox Jews, Messianic Jews, various assemblies of Yahweh, and some churches of God follow these patterns faithfully in today's world. (JH)

The *new moon* became a curiosity while meeting with a group in Knoxville, Tennessee who held a "new moon sabbath." What really goofed me up was that it was held only on Saturdays, i.e. the closest one *to* the new moon. But the calendar sometimes showed the actual new moon to be several days before or after. I couldn't see calling something a "feast of the new moon" without holding it *on* the new moon.

COMMENT: Scripturally, there is only one new moon Sabbath, that is the new moon of the seventh month, which is an annual holy day. New moons can't be Sabbaths because a Sabbatical cycle requires the commanded six previous work days. The only way a new moon day can be a Sabbath is for the new moon to appear on the evening of the sixth day at sunset, then the next day will be the seventh day Sabbath, and also new moon day. (JH)

So, presuming Israel did not keep it on the "closest Saturday" historically, I laid the whole thing out in a "pattern" calendar for 1989 with all the actual new moons. The result was an obstacle course. All of the seventh-day Saturday sabbaths were in one pattern together, but the feasts and new moons looked chaotic, falling right in with the lunar "quarter-months." Then it began to look the other way around, with the Saturday sabbaths disruptive. I prayed, screamed, "what is the deal here?" **Just think about it. Even if you don't believe we are obligated to keep the "feast" days, the ancient Israelites who did must have been pulling out their hair if they kept a calendar with that much "resting" going on!** (*emphasis mine, JH*) It was becoming more apparent to me that the "seven-day cycle" of the week was not even in line with the pagan Julian calendar months. January through December. Birthdays fall on a different day of the week each year, don't they? At some point thereafter I heard the still small voice

say, "the weekly sabbath is in the quarters of the moon where all the other feast days are." I followed the voice. Then it sank in after I found the *beginning* of Yahweh's "calendar," where Israel came out of Egypt in Exodus 12:

vs. 2 This month [chodesh] shall be unto the beginning of months [chodesh]: it shall be the first month [chodesh] of the year to you.

The Hebrew word *chodesh* (Strong's #2320), translated numerous times as both "month" and "new moon" comes from a root (#2318) meaning "to be new," or "to rebuild." It is true that the word for the actual planetary moon (*yareach*) never appears together with *chodesh* in scripture. However, Hebrew Professor Wave Nunnally (C.B.C. Springfield, MO) stated to me on the telephone that the term *chodesh* was historically never used in any other context other than speaking of the moon, particularly the *new moon*, until the Maccabean period (175-37 B.C.), in the apocryphal Jubilees and Enoch. So, if that "month" or "New moon" in the Exodus passage "*shall be*" the beginning of "new moons" then why, I asked, aren't all other events including sabbaths numbered from that? Let's see what history says.

Chapter Six

History Of The "Week"

According to *all* authorities the present seven day cycle is *artificial*, having no relationship to any natural phenomena, just as I had assumed in my confusion of the cycle clashes. Whereas, the "majority" of **Assyrian** (*emphasis mine JH*) archaeologists believe that "...the role of seven as a symbolic number is ultimately connected with the moon changing her phases at intervals of approximately seven days." Indeed, this is the only thing in the entire program of nature resembling such a pattern. So, let's look into the history of our current cycle to find when, and maybe why, we jumped off track.

First, so that we may intelligently talk about the "phases" of the moon, there are approximately 29.5 days in the lunar cycle beginning with the sighting of the first small crescent just after sunset. Lunar months are most conveniently esti-



Y.E.A.



mated at thirty days. But when laid out in a succession of months, they can be most conveniently calendarized only by periods of twenty-nine and thirty days in alternation. Obviously, none of these numbers are divisible evenly by 7. However, in a **Babylonian calendar** (*emphasis mine JH*) dated at about 700 B.C., a scheme of rest days on 7th, 14th, 21, and 28th of the moon cycle are recorded. Those days coincide with the first quarter (half-moon), full moon, third quarter (half-moon in reverse), and the day of the moon's disappearance. In that calendar states Assyriologist Langdon, "the weeks do not continue in a regular cycle *regardless* of the moon. Each month has four weeks, *beginning with* the new moon. Days 29 and 30, or in case of a 29-day month, day 29, are simply thrown out of the four-week system. I have no doubt but that this was the old Hebrew scheme also. In other words the fourth week has one or two extra days. Every month must begin with the first day of the first week." (*Italics added*)." (pp. 51)

COMMENT: Please note the emboldened sentences of this brother's statement concerning the Israelites most likely pulling out their hair because of the many rest days. I find this statement to be rather ridiculous since I have been involved with observing the commanded Sabbath and annual Feast schedule ever since 1969-1970 and never once has their observance caused me to desire to pull my hair out because of all the rest that was commanded.

Furthermore, this brother seeks to utilize **Assyrian and Babylonian proofs** in order to establish his New Moon doctrine. Yes, I know that he excuses this practice in the ensuing paragraphs of chapter six. But what is being admitted here by this brother is that when he tried to lay out the sabbaths and annual feasts in a pattern to satisfy himself, he became confused, rejected the correct way and began to concoct his own method of Sabbath and feast observance.

CREATION WEEK

Going back to the creation account in the book of Genesis 1, we find that light and time was created on the first day (vv. 3-5). The firmament was created on the second day (vv. 6-8). Waters were divided so that the dry land could appear

bringing forth vegetation on the third day (vv. 9-13). Then **on the fourth day Elohim established the lights in the heavens**, "And Elohim said, Gen. 1:14, "Let there be lights in the firmament of the heaven to divide 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 firmament of the heaven to give light upon the earth:' and it was so.

16. And 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.

17. And Elohim set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw the it was good.

19. And the evening and the morning were the fourth day."

Please notice that Yahweh began the weekly cycle and didn't even bother to bring the sun and moon forth until the fourth day. Yahweh began the seven day cycle outside of the power of the light of the sun and the moon. Yahweh continued His creative efforts through the sixth day and then He rested the seventh day from all His labors and blessed the seventh day, and sanctified it (declared it qodesh, clean, pure, holy): because that in it He had rested from all His work which Elohim created and made," Gen. 2:2-3.

Yahweh established the seventh day Sabbath for a spiritual purpose. He established the first Sabbath without the aid of the moon. The moon had nothing to do with the seven day Sabbath coming into existence and still doesn't.

Notice again what this confused brother has written, "According to all authorities the present seven day cycle is artificial, having no relationship to any natural phenomena, just as I had assumed **in my confusion** of the cycle clashes."

The problem is that this brother was attempting to take something spiritual and fit it into the natural scheme of things. He became confused and then frustrated **until he dreamed up a scheme**



Y.E.A.



based on the Assyrian and Babylonian moon calendars which is even more confusing. Look at the attached Moon/Sabbath Cycle calendar. Notice that in the 29 day month, the 29th day will always be a Sabbath as well as the 1st day of the month (New Moon Day) This makes two Sabbath days in a row (That is, assuming that this group observes the 1st day of the New Moon as a rest day). But on the 30 day month, there are three days. The 30th day has to be a non day, simply taken and thrown out of the mix. Where did he get this idea from? Professor Langdon in his comments concerning the Assyrian calendar!

THE MANNA

The account of the giving of the manna appears in Exodus chapter 16:

1. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3. And the children of Israel said unto them, Would to Elohim we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said Yahweh unto Moses, Behold, I will rain bread from heaven for you; **and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.**

5. And it shall come to pass, that **on the sixth day they shall prepare *that which they bring in*; and it shall be twice as much as they gather daily.**

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Yahweh hath brought you out from the land of Egypt:

7. And in the morning, then **ye shall see the**

glory of Yahweh; for that he heareth your murmurings against Yahweh: and what *are* we, that ye murmur against us?

8. And Moses said, *This shall be*, when Yahweh shall give you in the evening flesh to eat, and in the morning bread to the full; for that Yahweh heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against Yahweh.

9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before Yahweh: for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Yahweh appeared in the cloud.

11. And Yahweh spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* Yahweh your Elohim.

13. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15. **And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*.** And Moses said unto them, This *is* the bread which Yahweh hath given you to eat.

16. This *is* the thing which Yahweh hath commanded, **Gather of it every man according to his eating, an omer for every man, *according to the number of your persons*; take ye every man for *them which are* in his tents.**

17. And the children of Israel did so, and gathered, some more, some less.

18. And when they did mete *it* with an omer, he that gathered much had nothing over, and he



Y.E.A.



that gathered little had no lack; they gathered every man according to his eating.

19. And Moses said, Let no man leave of it till the morning.

20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22. **And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.**

23. **And he said unto them, This is that which Yahweh hath said, To morrow is the rest of the holy sabbath unto Yahweh:** bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25. **And Moses said, Eat that to day; for to day is a sabbath unto Yahweh:** to day ye shall not find it in the field.

26. **Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.**

27. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28. And Yahweh said unto Moses, How long refuse ye to keep my commandments and my laws?

29. See, for that **Yahweh hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.**

30. **So the people rested on the seventh day.**

31. And the house of Israel called the name thereof Manna: and it *was* like coriander seed,

white; and the taste of it *was* like wafers *made* with honey.”

Question: If the moon lays everything out so perfectly, then why didn't Yahweh utilize the moon to point out the Sabbath cycle rather than the manna?

Answer: Because the moon cannot ever produce a perfect seven day cycle pointing us back to creation and Yahweh as the Creator. One has to reject the very first day of the moon from his seven day count, beginning rather with the second day. This second day to the 29th day seems to fit quite well until one gets to New Moon day again wherein the seven day cycle is disrupted by declaring New Moon day to be another Sabbath or simply a non-day from the mix. On a thirty day count, the situation gets worse because there are two days that have to be taken out of the mix which disrupts the seven day cycle even more.

Notice the command concerning the gathering of the manna. The Israelites were to gather it for six days. On the sixth day they were given enough bread for **two days** (the sixth day and the Sabbath day), only two days, not three days which would be required at the end of a 29 day cycle nor four days which would be required at the end of a 30 day cycle.

The manna was spiritual food, 1 Cor. 10:1-3, “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea:

2. And were all baptized unto Moses in the cloud and in the sea:

3. **And did all eat the same spiritual meat.”**

That spiritual meat was manna! The manna was to lead them to the same spiritual cycle established at creation because the Israelites had lost the knowledge of it during their enslavement. Yahweh didn't use the moon to remind them of the cycle. Rather He utilized the manna because the moon falls short of the cycle and leads one into confusion.

The manna was a parable, Heb. 9:1-9, “Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.



Y.E.A.



2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, **wherein *was* the golden pot that had manna,** and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of Elohim*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 **Which *was* a figure** for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;”

Notice especially verse 9 and the word “figure.” It is translated from the Greek word “parabole” which is elsewhere rendered as “parable.” Take Mat. 13:10-17 for example. Yahshua came speaking in parables in order to keep the people blinded. Yahshua spoke in parables so that the overall great majority of the people wouldn't recognize Him and turn to Him to be healed!

The manna was spiritual food given to lead Israel to the spiritual seven day cycle established at creation. Even though Israel didn't understand the truth about the manna, nor the Sabbath day and their ultimate meanings, they went through the seven day cycle for forty years until it was impressed upon their hearts. The keeping of the seventh day Sabbath and the other commandments led them into the land of Canaan which was to be their possession and a type of the ultimate rest to come.

The manna was a type of Yahshua, the True Bread from heaven (Jn. 6). Yahshua will lead His people to the true rest which will come at the end of the age. That rest is the kingdom of heaven and is the seventh millennium of which the Sabbath day is a type. This is the spiritual food and the spiritual cycle given by Yahweh.

THE COMMANDMENT

Yahweh gave the manna to Israel in order to introduce the original seven day cycle of creation before He made His covenant with them in the wilderness. He gave the manna introducing the seven day cycle in the second month. Then in the third month, He brought them into the wilderness of Sinai in order to introduce them to His covenant contained in commandments (Ex. 19).

Notice the fourth commandment, Ex. 20:8-11, “Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of Yahweh thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the Sabbath day, and hallowed it.”

Question: Does Yahweh say anything here about utilizing the moon cycle in order to determine the Sabbath?

Answer: Absolutely not! Why? Because the moon, from creation, had nothing to do with the seven day Sabbath cycle. Remember, the moon was brought forth on the fourth day, not the first nor second.

Remember also that Yahweh utilized the six day cycle of the giving of manna, the seventh day being the day of rest, in order to point out His Sabbath day. He never utilized the cycles of the moon at all.

LEVITICUS 23

Again, we find Yahweh's instructions concern-



Y.E.A.



ing the Sabbaths of Yahweh in Lev. Chapter 23. Notice the opening verses of this chapter, Lev. 23:1-3, “And Yahweh spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, ‘Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are My feasts.

3. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings.”

Notice carefully once again, that nothing is mentioned concerning the moon in these verses. The reason being that the moon has nothing to do with determining the seven day Sabbath cycle!

Now let’s notice the interplay of words that Yahweh utilizes in these verses for the Sabbath day commandment. The Hebrew word for “seventh” is “shebiyi” (שְׁבִיעִי). It is #7637 in *Strong’s Exhaustive Concordance* and is shown to be ordinal from 7657; seventh. The Hebrew word for “rest” is “shabbatowin” (שַׁבָּתוֹיִן). It is #7677 in *Strong’s* and is defined as: from 7676; a sabbatism or special holiday. The Hebrew word for “Sabbath” is “Shabbath” (שַׁבָּת). It is #7676 in *Strong’s* and is defined as: intensive from 7673; intermission, i.e (specifically) the Sabbath.

Right away we find that Shabbaton is a derivative of the word Shabbat. “Seven” is a root word of #7657 shib`iyim (שִׁבְעִים), defined as, a multiple of 7651; seventy. #7651 in turn is the Hebrew word “sheba” (שֶׁבַע) defined as, from 7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number. #7650 is the Hebrew word “shaba” defined as, a primitive root; propr. to be complete, but used only as a denominative from 7651; to seven oneself, i.e. swear (as if by repeating a declaration seven times).

Thus, to observe the seven day Sabbath cycle as revealed in the commandments, Lev. 23 and elsewhere causes one to be labeled with the number seven (as the sacred full one). It also has to do with completion and spiritual perfection.

Isaac E. Mozeson reveals that the words “seven” (שֶׁבַע) and Sabbath (שַׁבָּת) are related in his book entitled “*The Word*” (The Dictionary that reveals the Hebrew sources of English). He writes, “SEVEN/ שֶׁבַע S(H)IV—AH—NAH, [S(H) - V—E—(N)]: **ROOTS:** One can accept the IE root *septm* (seven) as the source of Old English *seofan* and our SEVEN, or one can trust the Biblical SEVEN or שֶׁבַע/S(H)EVĀNĀ (“seven” - *Job 42:13*). The prevalent “seven” is the shorter שֶׁבַע/S(H)EVĀ or SHEBHĀ—as in the city of BEER—SHEBA (“seven wells”). Unlike Dutch *zeven* or Danish *syv*, German *sieben* prefers the harder B of Arabic *sabaa* and Swahili *saba*—(all words for #7).

BRANCHES: שֶׁבַע/SHĀVOOĀ is a week or heptad, and שַׁבָּת/ SHĀBBĀT means SABBATH or week—cycles which always שָׁב/SHĀV (return). **The week is a radical, Biblical concept that does not correspond to cycles of the moon or sun.** It is therefore possible that the Biblical שַׁבָּת / S(H)ĀBĀT (Sabbath or week) influenced the French *sept* and Latin *septem* (seven). A theory that carries weekends and S -BH seven words along cultural or trading routes may not suffice to explain why *zazpi* is seven in Basque, why *shuu* (U=V) is “week” in Japanese, why *vitu* (reverse: S→T) is seven in Fijian or why “week” is *sahp-dah* in Thai.

The number seven, too, has a meaning in the meaningful universe of Hebrew. שֶׁבַע/SĀVĀ means plenty, abundance, as the number so often signifies in Scripture. More at “SUFFICE” and “SWASTIKA.” Cognates of SEVEN include SEPTEMBER, SEPTENNIAL, SEPTET, SEPTI-, SEPTUAGINT, SEPTUPLE, AND SEPTENTRION. The AHD also lists HEBDOMAD, HEPTA- and HEPTAD from Greek hepta (seven). At least Hebrew שַׁבָּת/SHĀBBĀT has the H retained by the Greek.

The *septm* root demands that Russians dropped a P and a T in their *syem* (seven). Hebrew שֶׁבַע/S(H)EVĀNĀ could allow for the Russians merely sliding a V over to a Y. Swedish “seven” is similarly pared down to *sju*. WEEK may derive from שֶׁבַע/(SH)EVĀ (seven) pronounced the guttural way—(SHE)VĀKH. German *Woche* (week) is less harsh back in Old High German *wehla*. Words for week include the Dutch *week*, Norwegian *uke*, Finnish *viikko*, Yiddish *voch* and Indonesian *peka(n)*. The IE root for WEEK is *weik-* (to bend, wind) which may be an inversion of כָּפַה /KĀPHĀ (to invert) or קָפַל /KĀPHĀL (to fold, roll up). The French *semaine*, Spanish and Portuguese *samana* and Hungarian *het* are terms for WEEK that add up to eight with inclusive counting. Hnwmv /S(H)IMŌNĀ means “eight,” while ח /HET is the number 8. African culture does not value dividing time into numbers like seven (or eight). The Swahili week is *juma*, echoing the Hebrew יוֹם/YŌM (day, period of time, EON—see “AGONY”). Rumanian *saptamina* (week) may demonstrate where the French and Spanish WEEK terms came from. In either case, the Rumanian could be a combined term like שַׁבָּת-יָמִים /S(H)ĀBBĀT-(Y)ĀMIM (a week



of days or a stop in days—see “STOP”). (End of excerpt.)

Thus, we find that the Hebrew terms for seven (שבע), seventh (שביעי), rest (שבתון) and Sabbath (שבת) are all interrelated and truly stem from the same root word.

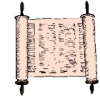
Notice Isaac Mozeson’s own statement which corresponds to my own, **“The week is a radical Biblical concept that does not correspond to cycles of the moon or sun.”** Yes! How true! That is because the sun and moon didn’t appear until the fourth day as related in Gen. 14.

PSALM 104 AND THE MOEDS

This confused brother writes, “During January of 1997 I was determined to resolve what for about ten years had become a problem between me and our seven-day cycle and decided to delve further into its history. I couldn’t tie it to *anything* in the natural phenomena, sun, moon, or stars. Moreover, it dawned on me that the “week” doesn’t even flow with our current “Julian/Gregorian” calendar. January 1st (the beginning of our ‘year’) falls on a different “week day” every time it rolls around. At Southwest Missouri State, a university Librarian helped me find the subject of calendrical rhythms under the category of sociology. There I found the title of a book called “The Seven-Day Circle” by Eviatar Zerubavel, Professor of Sociology at Rutgers University in New Jersey.

In his book written in 1985, Zerubavel, a Jew, went as far back as written history exists on the subject. He found that this “seven-day circle” (Sunday through Saturday), while going through several metamorphoses to finally be known as the *astrological week*, really only began spreading abroad in the second century B.C. from Alexandria, Egypt, the heart of the Hellenistic world. He also stated emphatically that this “week is not anchored in nature in any way..” boasting that **“A continuous seven-day cycle that runs through history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention. Moreover, the dissociation of the seven-day week from nature has been one of the most significant contributions of Judaism to civilization.”** (*dissociation from nature = contributions?!*) *Ibid.* He’s not saying

Y.E.A.



that counting sunsets is not anchored in nature, but the beginning and end of the seven day cycle is not. His bibliography is unparalleled. These facts on their face prove that the sabbath is neither Saturday nor Sunday, in light of the fact that : (1) the reckoning of time is by the “lights in the heavens” and (2) the Fourth Commandment specifies there is a *particular* day in saying *remember to keep the sabbath holy*.

COMMENT: The truth of the matter is right before this brother’s eyes and he overlooks it! He writes, “A continuous seven-day cycle that runs through history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention.” It is more than Jewish. It begins in Genesis and continues with the giving of the manna, and is then established with the fourth commandment! In other words, the source is Yahweh’s word, which has been preserved the Jews! (*JH*)

It would be much simpler if the Scriptures contained a clearly spelled-out formula for a sabbath calendar. (*emphasis mine JH*) We really only know from Genesis 1:14 what source we are to use for calculations. But there seems to be no explicit instructions on their practical implementation. Notching off seven “solar-day” periods which never correspond at the beginning or end with heavenly lights does not satisfy Genesis 1:14. So now we’re going to find out why, by learning a secret which the translators and interpreters of the Bible have known and kept for quite some time. It might bring more questions than answers. Nonetheless, its discovery will enable us to begin making inroads back to Yahweh’s natural timekeeping law.

COMMENT: Let’s see...the true count begins with Gen. 1:5. By his own admission, if he seeks to correspond the count with Gen. 1:14, it might (WILL!!!!) bring more questions than answers! He is admitting here that his continuance with the moon count foolishness will bring chaos, confusion, more questions than answers! (*JH*)

As to those four words in Genesis 1:14, *signs, seasons, days, and years*, we can assume that the **Sun** generally marks *days*. After 12 moon cycles have passed, the earth would have gone through nearly four seasons of weather changes consti-



Y.E.A.



tuting a *year*, marked with the **sun** by four distinct earth tilts called **equinoxes** and **solstices**. These are determined by the angle of the sun throughout which the sunlight hours grow longer to a threshold at which they begin growing shorter again. *Signs* fairly defines the underlying Hebrew word implying **astronomical events** such as **eclipses**, and others we *observe* with our eyes in the **sun**, **moon**, and **stars**, reminding us of **oaths** Yahweh has made to us. (Jeremiah 31:35-36)

Finally, the word *seasons* appears at **first glance** to be the four radical weather shifts each year, winter, summer, spring, and fall. Though the English word implies such, the underlying Hebrew word “**mowadah**” (Strong’s #4150), literally means “**an appointment**, i.e. a fixed *time*...by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*..” etc. Using the English word *seasons* to translate a word meaning literally *an appointment* is at the very least, a grave error. Besides, the sun (equinoxes and solstices) marks the four seasonal changes which constitute an actual year. So to interpret the Hebrew word, *mowadah*, to mean those seasons is also duplicitous.

In Psalm 104 we find the answer to the enigma of the apparent deliberate mistranslation. There the same word, *mowadah*, is used specifically in relation to the moon:

vs. 19 He appointed the moon for seasons [mowadah]...

The English word appointed in this passage actually means “made” (Strong’s #6213). In better words, He made the moon for appointments! What are His appointments? Although for the purpose of this writing we will limit it to the first few versed, they are found in Leviticus 23:

v. 2 Speak unto the children of Israel, and say unto them, concerning the feast s of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

vs. 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings.

The word “feasts” in verse 2 above is actually the word *mowadah*, same as “seasons” in Genesis 1:14 and Psalm 104:19. The mistake in translating *mowadah* as “feasts” becomes obvious when in verse 3 the sole subject is the seventh day sabbath. We don’t generally think of the sabbath as being a “feast” *per se*, but it leads the list of “feasts” in Leviticus 23. So, with the actual planetary moon being established for *mowadah* or Yahweh’s *appointments* as shown in Psalm 104, the passage in Leviticus confirms the sole means by which the seventh day sabbath was calculated. Sabbath is a *mowadah*—Moon **was made for mowadah**. **Nothing** in scripture specifies this term for the sun.” (pp. 42-45)

COMMENT: Notice that this confused brother says, “It would be much simpler if the Scriptures contained a clearly spelled-out *formula* for a sabbath calendar.” The situation is that the Scriptures do contain a clearly spelled-out formula for a Sabbath calendar, the problem is that this brother rejects the Scriptural formula.

He scoffs at the statement made by the Jewish scholar Eviatar Zerubavel, however, the only error made by Zerubavel was implying that it was a Jewish invention. It is Yahweh’s invention and creation. It was not created by any Jewish person.

Let’s notice again that Lev. 23:1-3 does declare the Sabbath day rest to be a *moed* (*mowadah/feast/appointment*), however, Lev. 23:1-3 follows the same pattern of Gen. 1 (all) and 2:1-3, Ex. 16, Ex. 20:8-11, and all other Scriptures that deal with the Sabbath or the 7 day weekly cycle by declaring work to be done six days with a seventh day rest or Sabbath. None of them tie the seven day Sabbath cycle with the moon.

What is tied in with the moon follows Lev. 23:3. Lev. 23:4-8, “These are the feasts (*moedim*) of Yahweh, even holy convocations, which ye shall proclaim in their seasons (*moedim/set times*).

5. In the fourteenth day of the first month (*chodesh/moon*) at even is Yahweh’s passover.

. And on the fifteenth day of the same month (*chodesh/moon*) is the feast of unleavened bread unto Yahweh: seven days ye must eat unleav-



Y.E.A.



ened bread.

7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

Lev. 23:23-44, “And Yahweh spake unto Moses, saying, 24 “Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month (*chosesh/moon*), shall ye have a sabbaton, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto Yahweh.

26 And Yahweh spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month (*chodesh/moon*) *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before Yahweh your Elohim.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month (*chodesh/moon*) at even, from even unto even, shall ye celebrate your sabbath.

33 And Yahweh spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month (*chodesh/moon*) *shall be* the feast of tabernacles *for* seven days unto Yahweh.

35 On the first day *shall be* an holy convocation:

ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto Yahweh: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yahweh: it *is* a solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of Yahweh, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto Yahweh, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of Yahweh, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto Yahweh.

39 Also in the fifteenth day of the seventh month (*chodesh/moon*), when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days: on the first day *shall be* a sabbaton, and on the eighth day *shall be* a sabbaton.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before Yahweh your Elohim seven days.

41 And ye shall keep it a feast unto Yahweh seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* Yahweh your Elohim.

44 And Moses declared unto the children of Israel the feasts of Yahweh.”

Here are the days of the year that are specifically associated with the cycles of the moon! And that’s according to the Scriptures!

OTHER SCRIPTURES

Ex. 23:12-17, “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine



Y.E.A.



ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13. And in all things that I have said unto you be circumspect: and make no mention of the name of other elohim, neither let it be heard out of thy mouth.

14. Three times thou shalt keep a feast unto Me in the year.

15. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed (*moed*) of the month (*chodesh / moon*) Abib; for in it thou camest out from Egypt: and none shall appear before Me empty:)

16. And the feast of harvest, the firstfruits of thy labours, which thou hast shown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17. Three times in the year all thy males shall appear before the Sovereign Yahweh.

(NOTE: Here again we find the annual feasts tied to the moon, specifically unleavened bread, but nothing is said about the Sabbath being tied to the moon.)

Ex. 31:12-17, "And Yahweh spake unto Moses, saying,

13. 'Speak thou also unto the children of Israel, saying, 'Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout you generations; that ye may know that I am Yahweh That doth sanctify you.

14. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from his People.

15. Six days may work be done; but in the seventh is the sabbath of rest, holy to Yahweh: whosoever doeth any work in the sabbath day, he shall surely be put to death.'

16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17. It is a sign between Me and the children of Israel for ever; for in six days Yahweh made

heaven and earth, and on the seventh day He rested, and was refreshed."

(NOTE: What is referred to in these verses concerning the observance of the Sabbath? Isn't the key found in verse 17? "...for in six days Yahweh made heaven and earth, and on the seventh day He rested, and was refreshed." Remember that the moon only appeared on the fourth day of creation. It had nothing to do with the beginning of that creation week. The seven day Sabbath cycle is supposed to remind us of the original cycle established by Yahweh at creation. It is the seven day cycle of time that Yahweh wants His people to observe, to wit, work six days and rest on the seventh, specifically the Sabbath, not the first day of the week (as observed by Christianity), nor a cycle established by moon phases which would destroy the true seven day cycle established at creation.)

Ex. 35:1-3, "And Moses gathered all the congregation of the children of Israel together, and said unto them, "These are the words which Yahweh hath commanded, that ye should do them.

2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to Yahweh: whosoever doeth work therein shall be put to death.

3. Ye shall kindle no fire through out you habitations on the sabbath day."

(NOTE: Doesn't this follow the flow of all the other commands concerning the seven day Sabbath cycle? The moon (*chodesh*) is not mentioned.)

Dt. 5:12-14, "Keep the sabbath day to sanctify it, (as Yahweh thy Elohim hath commanded thee).

13. Six days thou shalt labour, and do all thy work:

14. But the seventh day is the sabbath of Yahweh thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thing ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

(NOTE: Doesn't this follow the flow of all the other commands concerning the seven day Sabbath cycle? The moon (*chodesh*) is not mentioned.)



Y.E.A.



Ex. 34:18, 21-22, “The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month (*chodesh/moon*) Abib: for in the month (*chodesh/moon*) Abib thou camest out from Egypt...

21. Six days shalt thou work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end.”

(NOTE: Again, these Scriptures follow the pattern of all the others by making no mention of the moon in relation to the Sabbath day, while the feast of unleavened bread is tied in with the observance of the moon [chodesh]. We do understand that these Scriptures don’t tie the feast of ingathering to the moon either, however, they are tied to the moon in Lev. 23 while the Sabbath is not.)

Num. 9:1-3, “And Yahweh spake unto Moses in the wilderness of Sinai, in the first month (*chodesh/moon*) of the second year after they were come out of the land of Egypt, saying,

2. ‘Let the children of Israel also keep the passover at his appointed season (*moed*).

3. In the fourteenth day of this month (*chodesh/moon*), at even, ye shall keep it in his appointed season (*moed*): according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.”

(NOTE: Yahweh specifically points out the association of the moon with the passover and days of unleavened bread almost every time because that is to be the beginning of moons (months), Ex. 12:1-3, 6, 18-20, “And Yahweh spake unto Moses and Aaron in the land of Egypt, saying,

2. ‘This month (*chodesh/moon*) shall be unto you the beginning of months (*chodeshim/moons*): it shall be the first month (*chodesh/moon*) to you.’

3. Speak ye unto all the congregation of Israel, saying, ‘In the tenth day of this month (*chodesh/moon*) they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:...

6. And ye shall keep it up until the fourteenth day of the same month (*chodesh/moon*): and the whole assembly of the congregation of Israel shall kill it in the evening...

18. In the first month, on the fourteenth day of the month (*chodesh/moon*) at even, ye shall eat unleavened bread, until the one and twentieth day of the month (*chodesh/moon*) at even.

19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.’”

(NOTE: Had Yahweh desired Israel to observe the seven day week cycle according to the phases of the moon, wouldn’t this have been a good time for Yahweh to have explained this principle to Moses?)

COUNTING THE WEEKS

Concerning the count to Pentecost Jonathan writes, “The Feast of Weeks is known more commonly as “Pentecost,” which is a Greek word from the New Testament meaning “fiftieth” speaking of the *fiftieth* day, counted from a specific point. To find where it appears on the calendar, the English translations prescribe a method of counting which is not very clear. It says for example in Leviticus 23:15 to count from the “morrow after the sabbath,” speaking of a sabbath within the Feast of Unleavened Bread. But it doesn’t clearly specify *which* sabbath it’s talking about. As a result of this, there is a controversy among scholars about which “day after the sabbath” to begin counting from. The various theories include counting from the day after the first day of Unleavened Bread; to counting from the day after the *last* high sabbath of that feast, (both of which are lunar-related); to counting from the respective Sundays following each of the above!

Because historians Josephus *and* Philo both remained with the tradition of counting from the *second* day of Unleavened Bread, we will assume this is correct. Besides, the Septuagint renders Leviticus 23:11 as saying, “*On the morrow of the first day* the priest shall lift it up,” speaking of the



Y.E.A.



barley sheaf. Verse 15 says this is the very same day the counting is to begin. So, even if all three are wrong we can still use this point of reference to demonstrate the counting procedure for the purpose of the booklet.

COMMENT: He had to go to the Septuagint to get this rendering “On the morrow of the first day...” The KJV says, “on the morrow after the sabbath the priest shall wave it.” The Hebrew Scriptures also read “on the morrow of the Sabbath.”

The Scriptures reveal that the “Sabbath” spoken of here is the seventh day Sabbath. The count would begin on the first day of the week, and there would be seven perfect Sabbaths counted (49 days), plus the day after the seventh Sabbath, which would be the fiftieth, as well as the first day of the week called in today’s terms Sunday. (JH)

The term “Feast of Weeks” appears in two places in scripture: Exodus 34:22, and Deuteronomy 16:9-10. The latter passage says “seven weeks shalt thou number unto thee” in verse 9. However, in Leviticus 23 it says:

vs. 15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought in the sheaf of the wave offering; seven sabbaths shall be complete:

vs. 16 Even unto the morrow after the seventh sabbath shall ye number fifty days [yowm]; and ye shall offer a new meat offering unto the LORD.

First, notice that in verse 15 **seven sabbaths** are to be counted. The term “sabbaths” is equated in this passage with “weeks” in Deuteronomy 16.

COMMENT: And this is the truth of the matter. A perfect Sabbath cycle beginning with day one and ending with the seventh day Sabbath is one week. This feast can be called Pentecost (count 50), or the Feast of Weeks, or the Feast of Sabbaths (Shavuot in Hebrew). (JH)

Second, notice that it says to begin counting *from the morrow after the sabbath*. Perhaps the most obvious point here is that the sabbath it is speaking of pertains to a *feast day*, which tends to connect *high days* to the weekly *sabbath*.

(NOTE: *What does he mean here in this last sen-*

tence? Hasn't he already arranged his own personal moon calendar so that the high days and the sabbath fall pretty much at the same time? So why would there be any difference? Why is he pondering whether it is a high day or a sabbath day? Confusing isn't it?)

Continuing with his booklet: “Now that we understand that the moon was made for *appointments*, we can comprehend this counting thing. The simplicity of it is that, because we *know* that the sabbaths fall in the quarters of the moon, when we count *seven sabbaths*, we are actually counting the fourth sabbath of the cycle, 28th day through the 29th or 30th day, as **one unit**. Otherwise, we are not counting *sabbaths* but only *solar days* and clearly fall short of the *seventh sabbath*.”

(NOTE: *This is even more confusing! I thought that according to his calendar the 29th day would be the seventh day of his week and, therefore, a sabbath! Now, he has to lump it with the 28th and the 30th in order to count them only as SOLAR DAYS! Please tell me how any of these days can only be solar days since they fall in the lunar cycle and are principally lunar days as well as solar. As we well know, one month (moon) will have 29 days and the next month (moon) will have 30 days because there are approximately 29-1/2 days per lunar cycle. These are days of the moon, the month, not just solar days. As a matter of fact, all of the days of the month (moon) are solar days because they are ruled by the sun, “And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night...,” Gen. 1:16. Maybe he is counting them as solar days because the moon is principally hidden during these days, however, it is a combination of the moon and stars that rule the night. And whether the moon is able to be seen or not it is still there going through its cycle, these days (the 29th and 30th) are part of the lunar cycle. Thus, they can't be written off as just solar days which this brother has to do if he is going to make his convoluted calendar work. Please see Exhibit #2 in order to get an idea of how the months would be structured if the 28th day is the sabbath rather than the 29th and compare with Exhibit 1.)*

Continuing with his booklet: “Proof of this point, and perhaps the very key, is in verse 16. Notice how it says *even unto the morrow after the seventh sabbath shall ye number fifty days [yowm]*. You simply could not arrive at the *morrow after* the seventh sabbath if you just count seven times



Y.E.A.



seven and then merely add one to get *fifty*. For example, in the course of the prescribed *seven sabbaths*, beginning after the first day of Unleavened Bread (full moon) you will pass through:

1st sabbath)...=.... 3rd quarter (half moon);

2nd sabbath)...=.... 4th quarter (at new moon - 2 days);

3rd sabbath)...=.... 1st quarter (half moon);

4th sabbath)...=.... 2nd quarter (full moon);

5th sabbath)...=.... 3rd quarter (half moon);

6th sabbath)...=.... 4th quarter (at new moon - 3 days);

7th sabbath)...=.... 1st quarter (half moon).

When we add the actual *solar "days"* together from the sequence above, we arrive at 52, but have only just passed through *seven sabbaths*! Then, as the scripture prescribes, "unto the morrow *after the seventh sabbath* ye shall number *fifty days* [yowm]." From this we see that the "fifty days" includes the new moon periods with two or three *solar* days, which by necessity are counted as **one day**.

(NOTE: *Wow! What an imagination! The Scriptures clearly state that we are to count fifty days, not more nor less, but in order to fit everything in with his preposterous calendar, 52 days must be counted.*)

Continuing with his booklet: "Let me further explain how this is possible. The term "days" as in Genesis 1:14 is "yowm" - (Strong's #3117 Hebrew). It literally means *to be hot*; a *day* (as the *warm* hours). This is demonstrated in Genesis 1:5 where "God called the light Day [yowm], and the darkness he called Night." The word "night" (Hebrew - *layil*, Strong's #3915) is clearly a different word meaning "the dark hours." At the end of verse 5 it says, "and the evening and the morning were the first day [yowm]. The word "evening" there is the Hebrew word "ereb" (Strong's #6153) which is from roots meaning "intermix," and "to grow dusky." Although this could possibly be used to describe the pre-dawn hours, it is the very same word used in Deuteronomy 16:6 where it says to sacrifice the Passover "at *even*" [ereb]. In that passage, the time of day being spoken of is further identified

as "at the going down of the sun.." If that weren't enough, it then says, "at the season [mowadah] that thou camest forth out of Egypt." We know from Exodus 12 that Passover was:

vs. 42 a night [layil] to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night [layil] of the LORD to be observed of all the children of Israel in their generations.

From the context of Passover being at *night* we can see that the term *even* or *evening* is at least in a proximity with sunset.

Professor Stephen Schraeder, (Hebrew and Religion, B.B.C. Springfield, MO) told me the Hebrew language is the same as others where "figures of speech abound." So, although the English word "night" probably wouldn't be used to describe the daylight hours, the word "**day**" in our common usage is a *figure of speech* to describe the **dark** and **light** period during one complete sun cycle. This is true of Genesis 1:5 where after God created the **Day** [yowm] and **Night** [layil] that, "the evening and morning were the first **day** [yowm]."

Strong's Concordance says when *yowm* (#3117) is used **figuratively** it is "a *space of time defined by an associated term*." (cp. Genesis 1 - the "days" of creation). A clear example of this is in a scripture quoted earlier, Ezekiel 46:1, speaking of "**the day** [yowm] of the new moon." In that case it is certainly being **figuratively** used because we know for a **fact** that the "new moon" [*chodesh*] lasts for up to two solar days. We also know for a **fact** that the fourth sabbath of the cycle (day 28) is back to back with the "new moon" (days 29 and/or 29-30). So when "day" (*yowm*), accompanies the fourth sabbath of the cycle in counting the sabbaths to the Feast of Weeks, it is the **sabbath space of time**. (pp. 59-63)

(COMMENT: *A Sabbath space of time is from sunset to sunset, a 24 hour period consisting of one daylight portion and one nighttime portion, just like any other day of the week. A Sabbath does not consist of two or three consecutive days. Harkening back to the episode with the manna, it was stated, "And it came to pass, that on the sixth day they gathered **twice** as much bread, **two omers** for one man: and all the rulers of the congregation came and told Moses...See, for that Yahweh hath given you the sabbath, therefore He*



Y.E.A.



*giveth you on the sixth day **the bread of two days**; abide ye every man in his place, let no man go out of his place on the seventh day,” Ex. 16:22, 29. Are we going to allow Yahweh’s word to set the specifics or are we going to allow a very subtle acrobatic use of words and terms in order to take us back out of Yahweh’s true seven day Sabbath cycle?*

Please also consult Exhibit 2 concerning his statement that the fourth sabbath of the cycle is day 28 and compare with Exhibit 1.

Furthermore, erev/ereb is not necessarily sunset. When the sun crosses the high noon [zohar] apex, it enters into the western sky. One of the Hebrew words for west is ma-erev/ma-ereb. Just as the rising sun is in “boqer”, the descending sun is in “ereb.” As a matter of fact, the Passover lamb was slain at “beyn ha-erebim, which is mid afternoon, at about 3:00 p.m.) (JH)

DEAD SEA SCROLLS LUNAR WEEK

On pages 66-67 we find written, “Fragments of lunar days 4 through 25 were found at Qumran describing the moon’s appearance and movements in relation to the sun. In part:

*On the eighth of the month [chodesh], 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.** (emphasis added).*

The same is repeated of the twenty-second day of the *chodesh*. The other quarter-months are either more fragmentary, contain less information, or altogether missing such as the new moon.

The text is not Law, mind you, but quite significant in that it is the oldest existing reference written in Paleo-Hebrew connecting the quarters of the moon to the weeks. Dated to the First Century B.C., it is probably a copy of a much earlier writing. Notice how it describes the moon being in the sky during the daylight hours. Then after the sunset “*its light ceases to be obscured.*” This is just how the first quarter appears with the moon’s light continuing for several hours past sunset, thus marking **the first day of that week**. According to Martin Abegg, Jr. (one of the translators, Director of the Dead Sea Scrolls Institute) the Hebrew text reads echod

bishabat, literally meaning “**first of the counting of the sabbath** [!]”

(COMMENT: Here again are some problems. In the **first** place, we don’t know who wrote this fragment of parchment found with the scrolls. In the **second** place, the moon doesn’t rule the day, the sun does (according to Scripture). Therefore, I would have to question exactly what context preceded and followed this particular phrase. This brother does point out that the moon is in the sky, but fails to point out the erroneous idea of rulership. **Thirdly**, “echod beshabat” simply or literally means “one” (echod) “in sabbath” (bishabat). **Fourthly**, “bishabat” is rather unusual in that the article ה (hei for “the”) doesn’t appear. Proper Hebrew, whether Paleo or modern day Arabic script almost always utilizes the hei (ה) when the word “the” is to be understood. **Fifth**, the Hebrew word “caphar” (count) is missing, therefore, idea of “counting” has to be implied, which, of course, this brother has done.)

THE WITNESS OF THE TABERNACLE

As I have already covered, the tabernacle that the Israelites made in the wilderness, was a type, a parable of Yahweh’s heavenly tabernacle (page 6 of this treatise). *The Stone Edition of the Chumash* has this to say concerning the tabernacle, “The sages expounded that Bezalel knew the art of combining the sacred letters with which heaven and earth were created, and that he possessed a degree of wisdom similar to that which [Elohim] created the universe (*Berachos* 55a). This shows that the Tabernacle, as a setting for [Elohim’s] service and an abode for His Presence, was equivalent to the Creation of the universe. *Indeed, Ramban* and others show that the Tabernacle was the universe in microcosm, and its components symbolized the major elements of Creation.” (pp. 489-490)

Such is true, for the tabernacle was patterned after Yahweh’s heavenly throne.

The earthly tabernacle was set up so that its only opening was toward the east (please see Figure on the previous page). We know that Yahweh inspired the Prophet Isaiah to write, “The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? And where is the place of My rest?” Isa. 66:1.



Y.E.A.



The ark of the covenant was in the holy of holies which was Yahweh' earthly throne, but this was a type of the very throne upon which He sits in heaven.

The Apostle Paul wrote about the third heaven, "I knew a man in the Messiah above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: Elohim knoweth;) such an one caught up to the third heaven," 2 Cor. 12:2.

Looking at the tabernacle, we can divide it into three sections. Section 1 is the court where the first gate is with the altar of sacrifice, the brazen laver, etc. Section two is the sanctuary wherein is the menorah and the table of shewbread. Section 3 is the holiest place wherein is the ark of the covenant, the earthly throne of Yahweh.

The holiest place would correspond to Yahweh's heavenly throne, the third heaven. Since the earth is His footstool, the gate and altar of sacrifice would represent the earthly place of His feet. As long as the tabernacle was in existence, wherever it was set up was the place of Yahweh's footstool. Eventually the tabernacle was discarded and the temple was built to replace it. The temple, of course, was a more permanent building, but it also would have served as a microcosm of Yahweh's heavenly habitation. It was in Jerusalem that the ultimate sacrifice, Yahshua's death, took place. While the temple had an altar of sacrifice in like manner to the tabernacle, the temple and its appurtenances were just a type, a pattern, a model of Yahweh's true tabernacle. The place of the skull, Golgotha or Calvary was the true location of Yahweh's altar of sacrifice.

If we will take the pattern of the tabernacle and place it in an up and down position as I have done in the Figure on this page, we will get a representation of Yahweh's tabernacle as it extends from the earth (His footstool) heavenward to the holy of holies (His throne, the third heaven). What we discover is that the altar is, sure enough, the footstool. The laver contains water and is above the altar and the earth. Thus it represents the Earth's atmosphere or heaven wherein the clouds exist from whence comes the rain (the first heaven).

Above Earth's atmosphere is a door or window. When firing rockets, etc. into space, the NASA scientists speak of hitting or passing through a window. This is represented by the door of the tabernacle. Passing through the door or window causes one to enter into the second heaven wherein is the sun and the moon. The sun is represented by the menorah and the moon is represented by the table of shewbread.

Next comes the veil which represents the stars of heaven. They are far beyond the realm of the sun and moon. They are beyond our solar system. Beyond the starry veil is the third heaven wherein Yahweh dwells.

The menorah is representative of the sun. There are seven lamps, one lamp for each day of the week. The table of shewbread had twelve loaves upon it upon which was sprinkled frankincense. While there are 12 loaves, one for each of the tribes of Israel, the loaves also represent the 12 moons or months which make up a year. The light of the menorah would shine upon the shewbread which would reflect the light because of the frankincense. This is exactly how the sun and moon are interrelated in the heaven. The sun shines upon the moon which reflects the light of the sun back to the earth.

In the spiritual realm, the assembly, the body of the Messiah is clothed with the sun and the moon is under her feet (Rev. 12:1). Yahshua told His own disciples that men have no light of their own, "Yahshua answered, 'Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world (the sun). But if a man walk in the night, he stumbleth, because there is no light in him,' Jn. 11:9-10.

Again, He said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light," Jn. 12:35-36.

Yahshua clothes His bride, "For as many of you as have been baptized into the Messiah have **put on** the Messiah," Gal. 3:27.

Yahshua is the light of the assembly just as the sun is the light of the world. His assembly is to



Y.E.A.



be clothed with His light and is to reflect it to the world just as the moon reflects the light of the sun. The menorah and table of shewbread are a type of this relationship.

The menorah, as representative of the sun, only has seven lamps. This is in direct agreement with the seven day week. Yahweh's tabernacle and then the temple were patterns, types of His dwelling place which reveals the same relationship, the number seven, seven lamps for seven days of light, no more, no less.

THE LAND SABBATH AND JUBILEE

There is one other sabbath to look into as well as the Jubilee. Yahweh commanded the children of Israel to allow their land to rest every seventh year, Ex. 23:10-12, "And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11. But the seventh year thou shalt let it rest and lie still; that the poor of thy People may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with they oliveyard.

12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

Notice that the pattern of the land sabbath was to be identical with that of the weekly sabbath. They were to work for six days and rest the seventh. They were to work the land for six years

and allow the land to rest in the seventh year.

I am sure, if given enough time, this brother might even find a way to force the land sabbath into some kind of phase with the moon.

Lev. 25:1-13, "And Yahweh spake unto Moses in mount Sinai, saying,

2. 'Speak unto the children of Israel, and say unto them, 'When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

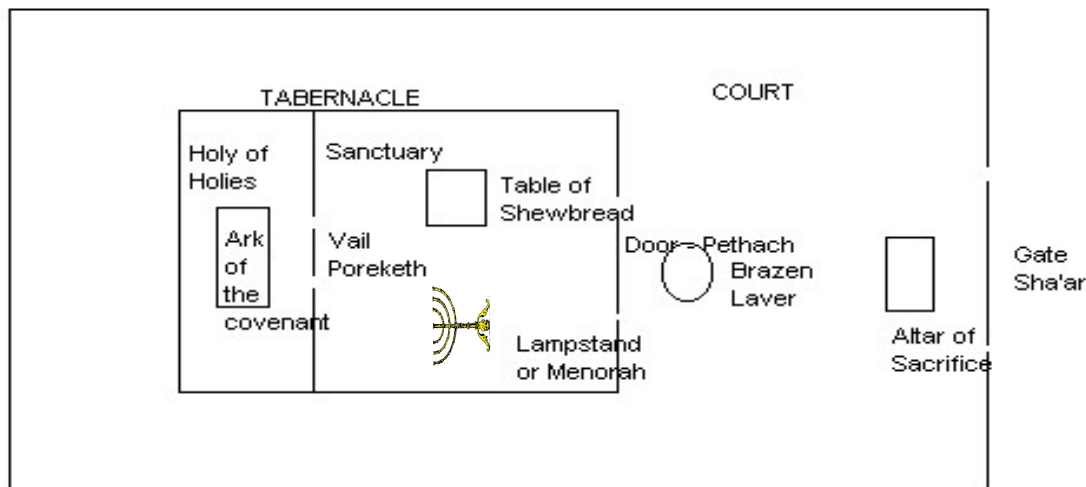
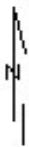
4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8. And thou shalt number seven sabbaths of





Y.E.A.



years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of

thy vine undressed.

12. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13. In the year of this jubile ye shall return every man unto his possession.”

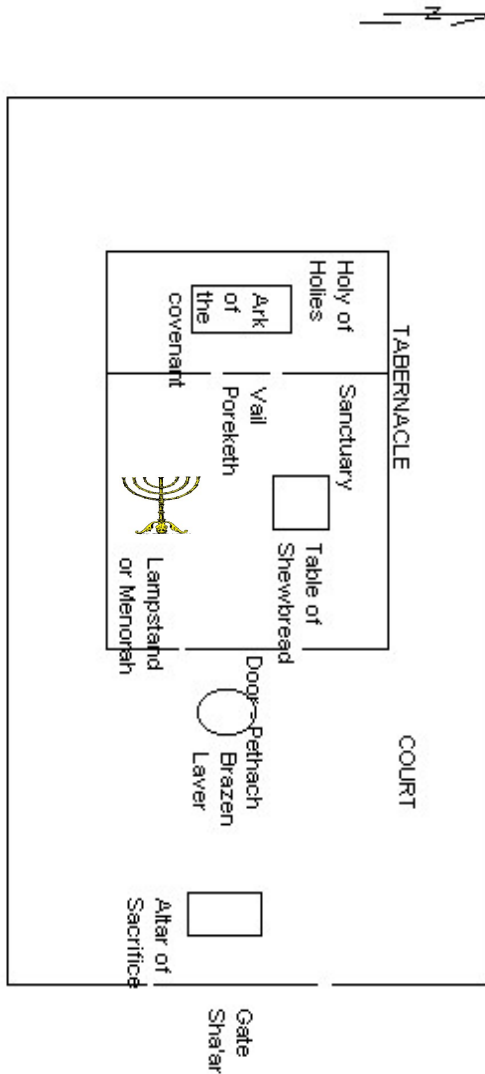
Notice the parallel. There is the seven day week ending with the sabbath, which simply repeats week in and week out throughout the year. The parallel is the land sabbath which is a seven year cycle. Then there is the feast of weeks or Pentecost which is supposed to be a count of 50 days, not 52. The parallel to Pentecost is the Jubile! Seven times seven weeks or sabbaths is 49 days. Seven times seven years is forty nine years. The fiftieth day is Pentecost or the feast of weeks (Sabbaths). The fiftieth year is the jubile.

The Holy Spirit, the Spirit of Liberty, was given on the day of Pentecost in accordance with the account in Acts 2. The Jubile is a future event which will grant liberty to the whole house of Israel and you can bet that it will come at the end of a 49 year cycle, beginning in the fall on the day of Atonement. Yahweh always works according to the plan that He had devised.

CONCLUSION

We have learned in this treatise:

- That Yahweh began the creation as well as creation week without the aid of the sun or the moon. They didn't appear until the 4th day of the creation account.
- That instead of utilizing the moon cycles to bring the people to the knowledge of the Sabbath day, Yahweh utilized the manna.
- Manna was gathered for six days. On the first five days they only gathered an omer per man (one day's rations), but on the sixth day they gathered twice as much, for two days, not three or four.
- The manna was spiritual food and the Sabbath is for spiritual purposes, therefore, the sabbath cannot be regulated by natural phenomenon.
- None of the Scriptures anywhere concerning the Sabbath day tie it in with the moon.
- The annual holy days are specifically tied in





Y.E.A.



with the moon.

- The very word “Sabbath” itself is a derivative of the Hebrew word for “seven.”
- The Tabernacle made in the wilderness witnesses to the seven day Sabbath cycle.
- The land Sabbath and the Jubile witness to the seven day weekly cycle and fifty day Pentecost cycle.
- The lunar week was observed in Assyria, and Babylon. Babylon means confusion, and that is exactly what the lunar calendar does, it takes people out of Yahweh’s commanded Sabbath cycle and introduces them to a “confused” Babylonian system.

In conclusion, I would like to quote what Jonathan has written on pages 16-17 of his booklet, “Israel historically had a problem with His sabbaths. Those stiffnecked people had a knack for bringing judgment on themselves for failure to keep them holy. It seems nobody likes to be ‘confined’ to a peculiar schedule.”

(NOTE: It is now quite obvious that this brother doesn’t like to be confined to Yahweh’s commanded schedule. Remember how he tried to lay everything out and complained because during the days of Unleavened Bread one year, he found himself keeping a Sabbath day rest, then after four days he had to take the first day of Unleavened Bread off from work (on a Thursday), went back to work one day, kept another seventh day Sabbath, worked four more days, observed the last day of Unleavened Bread, went to work one more day and then kept another weekly Sabbath. Finally, he complained, “...the ancient Israelites who did (keep the feasts) must have been pulling out their hair if they kept a calendar with that much resting going on.”)

Continuing with the booklet, “But that is no excuse.”

(NOTE: Since Israel had no excuse, neither does he. He simply hates to have to take off too many rest days. Therefore, he concocted his convoluted calendar scheme and is slick and subtle enough to sucker many of the brethren into his screwy line of thinking. It’s hard to believe how so many people who are supposed to be sincerely seeking the truth, can be so easily misled.)

Continuing with the booklet, “Who are we to think that we are different? To warn the people of pending judgment, the prophet declares as recorded in Jeremiah 17:

vs. 21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

vs. 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

vs. 23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

What soon followed this warning was the captivity of Judah into Babylon for **seventy** years.” (pp. 16-17)

(NOTE: Shouldn’t this brother be warned that not only is he treading upon Yahweh’s true Sabbath day cycle, but he is now leading others astray from the truth concerning Yahweh’s Sabbath observances. He is standing in danger of suffering the same consequences that Israel and Judah had to suffer, destruction.)

If you have been convinced to follow this man and his convoluted calendar, it is my purpose to warn you away from such. All of his books should be destroyed. Any who teach and hold such tripe should be sent packing and not given a moment’s chance to explain their concept or ideas. They need to repent deeply of this grievous unrighteousness, confess their sins, seek forgiveness and humbly submit themselves to elders, assemblies and brethren who can explain the truth to them and lead them in the right paths.

Please see Exhibits #1 & #2 for copies of the calendars discussed in this treatise on the next page.

I must personally declare that as I attempted to make these calendars up, it struck me concerning how confusing it is to try to arrange an orderly seven day cycle from this lunar system. Brother Brown admits how confused he was in



Y.E.A.



trying to lay out a seven day weekly cycle along with an annual feast cycle. He seems to think that he has answered the riddle, but all he has achieved is to make matters even more confusing. The truth of the matter is that the seven day weekly cycle will not fit into a 29 or 30 day lunar cycle and vice versa. To try to force them together only creates confusion.

There is a seven day weekly cycle which exists of and by itself. There is a lunar cycle of 29 or 30 days, which exists of and by itself. There are actually several yearly cycles or patterns. There are several different yearly cycles.

A **solar year** is the period (365 days, 5 hours, 48 minutes, and 46 seconds of mean solar time) spent by the sun in making its apparent passage from vernal equinox to vernal equinox.

A **sidereal year** is the period (365 days, 6 hours, 9 minutes, and 9.54 seconds of mean solar time) spent by the sun in its apparent passage from a fixed star and back to the same position again: it is the true period of the earth's revolution, and the difference in time between this and the tropical year is due to the precession of the equinoxes.

A **lunar year** is a period of 12 lunar months, as in the Jewish calendar (Yahweh's annual holy calendar is a lunar calendar, but every three years there must be an added month in order to keep everything balanced with the sun's annual cycles.)

An **anomalous year** is the period of time for the earth to make one complete revolution from perihelion to perihelion (365 days, 6 hours, 13 minutes, and 53 seconds).



Y.E.A.



EXHIBIT 1 MOON/SABBATH CYCLE CALENDAR

ABIB S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29 4 th Qtr.	2nd Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.	3rd Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29 4 th Qtr.	4th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.
5th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29 4 th Qtr.	6th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.	7th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29 4 th Qtr.	8th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.
9th Month S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 25 16 17 18 19 20 21 22 23 24 25 26 27 28 29	10th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.	11th month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29 4 th Qtr.	12th Month S M T W T F S 2 3 4 5 6 7 8 1 st New Moon 9 10 11 12 13 14 15 2 nd Qtr. 16 17 18 19 20 21 22 3 rd Qtr. 23 24 25 26 27 28 29/30 4 th Qtr.



Y.E.A.



EXHIBIT 2

MOON CALENDAR IF THE 28TH DAY IS A SABBATH

(IN ACCORDANCE WITH THE AUTHOR'S OWN STATEMENT ON PAGES 61-63 OF HIS BOOKLET WHEN COUNTING TO PENTECOST)

<p>1ST MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7 1st Qtr.</p> <p>8 9 10 11 12 13 14 2nd Qtr.</p> <p>15 16 17 18 19 20 21 3rd Qtr.</p> <p>22 23 24 25 26 27 28 4th Qtr.</p> <p>29 ONE SOLAR DAY</p>	<p>2ND MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7 1st Qtr.</p> <p>8 9 10 11 12 13 14 2nd Qtr.</p> <p>15 16 17 18 19 20 21 3rd Qtr.</p> <p>22 23 24 25 26 27 28 4th Qtr.</p> <p>29 30 TWO SOLAR DAYS</p>	<p>3RD MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7 1st Qtr.</p> <p>8 9 10 11 12 13 14 2nd Qtr.</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 ONE SOLAR DAY - SUPPOSEDLY THE 8TH WOULD BE PENTECOST?</p>	<p>4TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 30 TWO SOLAR DAYS</p>
<p>5TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 ONE SOLAR DAY</p>	<p>6TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 30 TWO SOLAR DAYS</p>	<p>7TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 ONE SOLAR DAY</p>	<p>8TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 30 TWO SOLAR DAYS</p>
<p>9TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 ONE SOLAR DAY</p>	<p>10TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 30 TWO SOLAR DAYS</p>	<p>11TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>9 10 11 12 13 14 15</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 ONE SOLAR DAY</p>	<p>12TH MONTH</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6 7</p> <p>8 9 10 11 12 13 14</p> <p>15 16 17 18 19 20 21</p> <p>22 23 24 25 26 27 28</p> <p>29 30 TWO SOLAR DAYS</p>

This publication is produced by the **YAHWEH'S EVANGELICAL ASSEMBLY** (Y. E. A.) For more copies of this or other information simply write to, Y. E. A., P. O. BOX 31, Atlanta, TX 75551. All publications are FREE.