



# Jews For Yeshua Ministry

*A Torah and Testimony Revealed Levite Production*

*"To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them"*

**Isaiah 8:20; Revelation 12:17; 14:12**



## Time Line 21

**Are the New Moons Sabbaths?  
And are the Sabbaths Lunar?**

# Time Line 21

## Are the New Moons Sabbaths? And are the Sabbaths Lunar?

There are only 3 times in Scriptures that are referred to as Sabbaths in the Hebrew Scriptures and manuscripts. They are the 7<sup>th</sup> day Sabbath which falls on the 7<sup>th</sup> day, Yom Kippur which falls in the 7<sup>th</sup> Moon, and the Year of Rest for the Land which falls in the 7<sup>th</sup> year. All 3 Sabbaths fall in a pattern of 7, because all three are prophetic pictures of the 1000 year reign of the Master Yeshua to come on the 7<sup>th</sup> millennium from Adam.

Then there are the Shabatons days (pronounced “shah-bah-tone”), which are similar to the 7th day Sabbath in that they are also days of cessation from work and of public assembly; but dissimilar to the Sabbaths in that they all occur only in the 7<sup>th</sup> moon cycle of the Redemptive/Harvest calendar, and can fall on any day of the week. These Shabatons are Yom Teruach, Yom Kippur, the 1<sup>st</sup> day of Sukkot, and Shimini Atzeret (the 8<sup>th</sup> day following the 7<sup>th</sup> day of Sukkot).

Yom Kippur is unique in that it is the only day outside of the 7<sup>th</sup> day Sabbath listed in the Hebrew as both a Sabbath (*all Sabbaths fall in a strict pattern of 7, i.e. 7<sup>th</sup> day, 7<sup>th</sup> moon, 7<sup>th</sup> year*) and as a shabatons.

However, Pesach, the 1<sup>st</sup> and 7<sup>th</sup> days of Unleavened Bread, and Shavuot are not listed in the Hebrew as Sabbaths or as Shabatons; but only as a day of private observance in the home concerning Pesach, and as days of public assembly and prohibition of engagement in commercial activity concerning the 1<sup>st</sup> and 7<sup>th</sup> days of Unleavened Bread and of Shavuot. And though these High Days are referred to as Sabbaths by way of human tradition - they are not referred to as Sabbaths by the Eternal One.

Also something to keep in mind, the Eternal One specifically commands the appointed times of Pesach, Unleavened Bread, Yom Teruach, Yom Kippur, Sukkot and Shimini Atzeret to take place on a specific day of the moon. However, the 7<sup>th</sup> day Sabbath is not specifically commanded to be counted from a specific day of the moon, but commanded to be counted after an interval of 6 days. Shavuot also is not commanded to be kept on a specific day of the moon, but specifically commanded to be kept in the 50<sup>th</sup> day following a count of seven Sabbath days.

So with this basic understanding of how these matters are defined in the Hebrew by the Eternal One Himself in Scripture, let us begin first with why the new moons are not Sabbaths, and from there we will explain why Sabbaths are every 7<sup>th</sup> day and not counted from the beginning of each new moon.

### Why the New Moons are not Sabbaths

In Messianic circles a curious practice has developed of observing each new moon (Rosh Kodesh) as a Sabbath and/or appointed day of Assembly and/or as a mini Yom Teruach (Feast of Trumpets/Rosh Hoshanna); an observance which has never been a practice of our people, and is a misinterpretation of the commandments of Torah.

In ancient Judaism, the new moons were significant mainly to the priests who were required to offer up special sacrifices on these days, and to blow silver trumpets over the burnt sacrifices offered up on these days; **1 Divre haYamin (I Chronicles) 23:31**; **2 Divre haYamin (2 Chronicles) 2:4**; **B'midbar (Numbers) 10:10**; but nowhere are they ever ordained in Torah as Sabbaths, or as anything mandated to be observed by non-priests, with the exception of the 7<sup>th</sup> New Moon - the Appointed Time of Yom Teruach (Feast of Trumpets/Rosh Hoshanna); which likewise, though a “shabatons”, is not referred to as a “Sabbath” in the Hebrew of Scripture.

Accordingly, nowhere among our people have they ever been observed as Sabbaths with the exception of a minority of Jewish communities who allow their women to take the day off, but not because they are Sabbaths, but because in tradition it is taught that the Hebrew women refused to participate in the worship of the Golden Calf at Mount Sinai, and so are granted this day off to honor them for their righteous conduct that day. A tradition and observance of which we do not adhere to because it is not supported by, or commanded by, Torah.

Outside of the 7<sup>th</sup> New Moon, the only other new moon of any significance to a layperson would be the 1<sup>st</sup> new moon. That is because this 1<sup>st</sup> new moon sighted after the Barley has become green in the bud is the new moon that begins the countdown to Pesach (Passover), and to the offering of the Bikurim (of the First Fruits) of the barley harvest. But outside of this count to Pesach (Passover), it carries no other significance to the layperson.

So in this study I will go over the verses that are commonly misunderstood by people, and place them into their proper light as they were understood by our people from the most ancient of times.

Beginning with **Shemot (Exodus) 12:2** we will introduce the 1<sup>st</sup> new moon of the year re-identified by the Eternal One for Israel at the Pesach (Passover) occurring just prior to their departure from Egypt. It reads as follows:

**12:2** This Moon shall be the beginning of Moons. It shall be the first Moon of the year to you.

This is the Moon that accompanies the barley harvest. As it is written in **Shemot (Exodus) 9:31**,

**9:31** Now the flax and the barley were struck [by the hail], for the barley was in the head and the flax was in the bud.

This 1<sup>st</sup> Moon of the year is called the Moon of the Aviv, meaning green and tender, because this is the Moon that the barley is green and tender and within just a few weeks of being ready for harvest; as it is written in **Shemot (Exodus) 13:4** concerning the timing of Israel's departure from Egypt the day after the Pesach (the Passover),

**13:4** On this day you are going out, in the Moon of Aviv.

Today this Moon is called the Moon of N-san (Nisan), however, this is the name of a pagan deity, and the Eternal One forbids, in **Shemot (Exodus) 23:13**, the pronunciation of the names of pagan deities in any positive light; so to name one of the Moons of our sacred calendar after this impure and indecent deity is simply not an option. This is the reason for the use of the hyphen in the word showing that it should not be pronounced. The Moon is properly called by the Eternal One, "The Moon of Aviv".

It is from this Moon of the Aviv that we begin the count to the Pesach (Passover), for it begins at dusk on the 14<sup>th</sup> day of this Moon and extends to dusk of the 15<sup>th</sup> day of this Moon; **Shemot (Exodus) 12:6; B'midbar (Numbers) 33:3; V'yikra (Leviticus) 23:4,5** which in turn is then followed by the 7 days of Hag haMatzot (Unleavened Bread); **V'yikra (Leviticus) 23:6-8** (*see Time Line 11 "Is Pesach Kept on the 14<sup>th</sup> or 15<sup>th</sup>"*).

Unleavened Bread is eaten for all 8 days of these two feasts; **Shemot (Exodus) 12:18** (*See also Josephus "Antiquities 2.317"*). The distinguishing element between these two feasts concerning leaven is that on Pesach leaven can still be in the house, just not eaten; but during the 7 days of Unleavened Bread it is neither eaten - nor in the house; **Shemot (Exodus) 12:15**. See our study entitled, "**On Pesach and the Resurrection**" for more on this subject.

So this first new moon of Aviv, because it marks the beginning of the countdown to Pesach (Passover), it is significant to both the laymen and the priest alike. However, nowhere is this new moon, or any other new moon in Scripture, ordained as a Sabbath by the Eternal One.

There are only 3 appointed times in Scripture that the Eternal One ordained as Sabbaths (contrary to what your English translations imply). They are the 7<sup>th</sup> day Sabbath, Yom Kippur (the Day of Atonement) occurring in the 7<sup>th</sup> Moon, and the 7<sup>th</sup> year of rest for the land. See our study entitled, "**The Sabbaths of Scripture**" for more on this subject.

And neither is this new moon, or any other new moon in Scripture (with the exception of Yom Teruach - the Feast of Trumpets/Rosh Hoshanna), ordained by the Eternal One in Scripture as a day of public assembly. So any decision to make special prayers, or to have special meals or teachings or meetings on any of these new moons outside of Yom Teruach (the Feast of Trumpets/Rosh Hoshanna) is utterly and entirely a personal decision.

On the other hand, neither is it a sin to make such personal decisions. We ourselves in our home in the past have enjoyed having a special meal and special blessing over our children on this day.

The main reason why I am having to write this study is **not** because it is wrong to acknowledge a new moon if one desires to do so in a proper and Scripturally acceptable way; but because people are teaching these new moons as if they were an appointed time and day of assembly, which they are not.

Because people are teaching them as a Sabbath, which they are not. Because they are teaching them as if this is some kind of ancient Hebrew tradition, which they are not in the respect that people are trying to say.

And because they are blowing the shofar on these days when it was the chatsotserah (the silver trumpets) that were blown at these times - not shofars; and blown only over the special sacrifices, and blown only by the priests; **B'midbar (Numbers) 10:1-10**. All of which detracts from the special status that the Eternal One appointed the blowing of the shofars in force to have on the 7<sup>th</sup> New Moon of Yom Teruach (Feast of Trumpets/Rosh Hoshanna) where they were appointed to be blown.

To clarify this, just remember Jericho, for it was on Yom Teruach (the Day of Trumpets/Rosh Hoshanna) that they circled the city 7 times while blowing the shofars and caused the great walls to fall with a final "shout"; **Yehoshua (Joshua) 6:1-20**. The picture of which is prophetic of the trumpets in Revelation, and of the fall of Babylon and of the nations of the earth at Yeshua's return.

So when a dozen people go around every new moon and begin blowing their shofars as if it were Yom Teruach (Day of Trumpets/Rosh Hoshanna), which, in the Hebrew, is called literally the day of "shouting", then they are missing the picture, and detracting from the day in which these things were appointed to be done, and from the prophetic time table and events that Yom Teruach (Day of Trumpets/Rosh Hoshanna) is pointing us to.

Understand, Yeshua is not coming with the sound of a Shofar, and with a loud shout, as described in **I Thessalonians 4:16** on the 1<sup>st</sup> new moon, or on the 6<sup>th</sup>, or the 12<sup>th</sup> new moon of the harvest calendar, but on the 7<sup>th</sup> New Moon at the sound of the "Last Trump" as was done at the time of Jericho. It is on this Moon, and on this Moon only, that He will raise up His people from their graves, **I Corinthians 15:51,52**, on this day that He will cause Babylon to Fall, and on this day that He will enter into His coronation as King over the earth - the same day. That same day, by the way, that all the kings of the southern Kingdom of Judah were traditionally coronated/inaugerated on.

So with these things in mind, let us continue.

In **I Shemuel (I Samuel) 20:5,18,19, and 24**

**20:5** And David said to Yonathan (Jonathan), "Indeed, tomorrow is the new moon, and I know I must sit with the king to eat. But let me go, that I may hide in the field **until the 3<sup>rd</sup> day at dusk.**"

**20:18** Then Yonathan (Jonathan) said to David, "Tomorrow is the New Moon; and you will be

missed, because your seat will be empty;

**20:19** and when you have stayed away **3 days**...”

**20:24** So David hid in the field, and when the New Moon had come, the king sat down to eat **the feast**.

People commonly quote this one to show that every new moon is a feast day and appointed time, and use this to say that this feasting on the new moons was an ancient custom of Israel.

But this is not correct. Let me explain. Among our people, Yom Teruach (the Day of Trumpets/Rosh Hoshanna) has been celebrated as a two day celebration for thousands of years.

The reason for this is because Yom Teruach (the Day of Trumpets/Rosh Hoshanna) cannot begin until the New Moon has been actually sighted with the naked eye [the sighting by the eye changed after the dispersion, but has now been restored by certain sects of Judaism since re-entering the land of Israel].

The result is that if it is not observed the first night that it is expected, then it would be celebrated the next night by default. Since everybody has to be prepared by the first night, it just naturally developed into a two day celebration. This is what Yeshua was referring to when He said “No man knows the day or the hour” of His coming, because no ones on which day, or at which hour of the day that the first sliver of the New Moon will be sighted.

That doesn't mean we do not know the year or which appointed time He will appear at. We know that today, even as we knew the year He would come the first time. It is written all over the Talmud when He would come, on both the first and second occasions. The first time in the year 4000 from Adam, which was the 80<sup>th</sup> Jubilee from Adam; and the second time in the year 6000 from Adam, or 120<sup>th</sup> Jubilee year from Adam.

The day of the year 6000 that He comes will be Yom Teruach – the day that the “Last Trump” is traditionally blown; **I Corinthians 15:51,52**; but which day Yom Teruach will fall that year, and at which hour of Yom Teruach He will return, no man knows, but only the Father in heaven. See our Time Line entitled, “***The 6000 Years from Adam to Yeshua***” for more on this subject.

So when David says that he will hide for 3 days, it is because the **Feast** day and new moon of Yom Teruach, the 7<sup>th</sup> New Moon of the harvest calendar, is a 2 day feast in tradition and in practicality.

So you have the 1<sup>st</sup> day where David and Jonathan are discussing their plan, then the next day – day two, that would be the 1<sup>st</sup> day of potential visibility, and earliest day that the 7<sup>th</sup> New Moon could be sighted under ideal atmospheric conditions. This is the first day of the celebration where Saul first noticed David's absence.

Then you have the 3<sup>rd</sup> day – day 2 of the 7<sup>th</sup> New Moon, the day in which it will be present at latest, regardless of weather conditions. It is this second day of the celebration that Saul became angry concerning David's absence.

Make note also at this point that all of the “feasts” ordained by the Eternal One are codified in **V'yikra (Leviticus) 23**, and that only the 7<sup>th</sup> New Moon of Yom Teruach is included in this list of appointed times.

So in this passage, it is the fact that it is both a new moon, and a feast, that Yom Teruach is being identified here as the Moon of celebration. And when you add the 3 days of David's hiding to that, we find further support from the following passages indicating that this 2 day feast was also kept in Bethlehem **as an annual event** with annual sacrifices.

As it is written,

**20:6** If your father misses me at all, then say, “David earnestly asked permission of me that he might run over to Bethlehem, his city, for there is a yearly sacrifice there for all the family.”

**20:24** So David hid in the field, and when the New Moon had come, the king sat down to eat the feast.

**20:25** Now the king sat on his seat, as at the other times... but David’s seat was empty.

**20:26** But Shaul did not say anything that day, for he thought to himself, “Something has happened to him; he is unclean, surely he must be unclean”.

**20:27** And it happened the next day, the second day of the Moon, that David’s place was still empty. And Shaul said to Yonathan (Jonathan) his son, “Why has the son of Yishai (Jesse) not come to eat either yesterday or today?”

**20:28** So Yonathan (Jonathan) answered Shaul saying, “David earnestly asked permission from me to go to Bethlehem.

**20:29** And he said, “Please let me go, for our family has a sacrifice in the city, and my brother has commanded me to be there. And now, if I have found favor in your eyes, please let me go away and see my brothers.

In **verse 20:6**, we see that this new moon corresponded to an annual event and yearly sacrifice that took place. As such, these events describe none other than the appointed time of Yom Teruach (the Feast of Trumpets/Rosh Hoshanna) occurring on the 7<sup>th</sup> New Moon of the Redemptive/Harvest calendar; and as you will soon see, is frequently referred to in Scripture as simply, “The” New Moon.

Let us go now to **Melekim Bet (2 Kings) 4:23**, which reads,

**4:23** So he said, “Why are you going to the man of Elohim (God) today? It is neither the New Moon nor the Sabbath?”

This verse is used by people to say that the new moon is a time for a public assembly and/or time where one should give or receive a teaching about Scripture.

Remember I stated earlier that Yom Teruach is frequently referred to simply as “The” New Moon. Plain and simple, this is one of those passages. We know it from this passage, because whenever you hear this phrase “the New Moon and the Sabbath”, you are hearing an idiomatic phrase specifically referring to, in the Hebrew mind, of the new moon of Yom Teruach which is followed 10 days later by the Sabbath of Yom Kippur (the Day of Atonement).

So being that this is the case, then is all we have to do to confirm this in this passage is look for evidence indicating a time of harvest around the time of Sukkot (Tabernacles) which Yom Teruach and Yom Kippur (the Day of Atonement) lead up to.

This is simple enough, beginning with **2 Melekim (2 Kings) 4:17** and extending through **4:39**, we are able to establish a fall harvest.

**Melekim Bet (2 Kings) 4:17,18** read as follows,

**4:17** And the woman conceived and bore a son when the appointed time had come of which Elisha had told her.

**4:18** So the child grew. Now it happened one day that he went out to his father, to the harvesters.

So here we see it is the time of a harvest. So which one? Is it the harvest of the barley for Pesach, the harvest of the wheat for Shavuot (Feast of Weeks/Pentecost), or the harvest of the fruit for Sukkot (Tabernacles)?

For one, it is the harvest around the time that both a New Moon and a Sabbath was occurring.

The weekly Sabbath occurs throughout the whole year. But the new moon that occurs where “a man of Elohim (God)” would be sought out would be the 7<sup>th</sup> New Moon of Yom Teruach, occurring just prior to Sukkot (Tabernacles); in which case we should be able to identify something in this passage that ties these events to the “Fall” season. Is there such evidence?

Yes, in **Melekim Bet (2 Kings) 4:38,39** after Elisha [the man of Elohim (God)] had finished bringing the woman’s son back to life, he departed and returned to Gilgal, which was about 2 days journey on foot (about 40 miles). The verses read as follow,

**4:38** And Elisha returned to Gilgal, and there was a famine in the region. Now the sons of the prophets were sitting before him; and he said to his servant, “Put on the large pot and boil stew for the sons of the prophets.”

**4:39** So one of them went out into the field to gather herbs, and found a wild vine, and gathered from it a lap full of wild gourds...

In the local region of Gilgal the harvest apparently was not so well, resulting in a shortage of food. So one of the prophet’s went out to gather herbs and found some wild gourds, and not realizing that they were poisonous, added them to the stew. Gourds ripen in the fall. The new moon of Yom Teruach, and the Sabbath of Yom Kippur, of course, occur in the “Fall”.

The next verse is **I Divre haYamin (I Chronicles) 23:31**. People quote this to say that the new moons are appointed times. It reads as follows,

**23:31** and at every presentation of a burnt offering to Yehovah on the Sabbaths, and on the new moons, and on the appointed feasts...

Notice here that the Sabbaths, new moons, and appointed feasts are all in their own separate and distinct category.

This reference to the new moons and Sabbaths are in the plural, so it is a reference to the special sacrifices that were offered up, in addition to the regular sacrifices, on every 7<sup>th</sup> day Sabbath; **B’midbar (Numbers) 28:9,10**, on each of the 12 to 13 new moons of the year; **B’midbar (Numbers) 28:11-15**, and during each of the Appointed Feasts; **B’midbar (Numbers) 28:16 through 29:40**;

As it is written in **B’midbar (Numbers) 10:10**,

**10:10** Also in the day of your gladness [the 7<sup>th</sup> day Sabbath], at your Appointed Times [Hag haMatzot through Sukkot and Shimini Atzeret], and at the beginning of your Moons, you shall blow the chatsotserah (the silver trumpets) over your burnt offerings, and over the sacrifices of your peace offerings...

Notice also, that the idiomatic phrase of “the New Moon and the Sabbath” is absent here not only because the idiomatic phrase is always in the singular, and the new moons and Sabbaths here in the plural, but also because the idiomatic phrase always mentions the New Moon first, and then the Sabbath second, because this is the order that Yom Teruach and Yom Kippur (the Day of Atonement) occur in. But in this example, in **verse 23:31** above, the Sabbaths are mentioned first - then the new moons, which are then followed by the appointed pilgrimage feasts.

**I Divre haYamin (I Chronicles) 23:31** is not saying that the new moons are Appointed Times of assembly, any more than **V’yikra (Leviticus) 23** declares them as such, but like the 7<sup>th</sup> day Sabbaths and the Appointed Times of assembly, they are a time for the offering of the special sacrifices offered up by the priests, in addition to the regular daily sacrifices offered up in **B’midbar (Numbers) 28:1-8**, and that have the chatsotserah (the silver trumpets) blown over them by the priests - not shofars as is done on the 7<sup>th</sup> New Moon.

**2 Divre haYamin (2 Chronicles) 2:4; 8:13; 31:3; Ezra 3:5; Nechem’yah (Nehemiah) 10:33; Yesh’yahu (Isaiah) 1:13,14; and Yechezk’el (Ezekiel) 45:17**; are all more of the same of these, with each instance placing the 7<sup>th</sup> day Sabbaths, the new moons, and the Appointed Times of Assembly during the Festival seasons all in their own separate category of distinguishment. **Hoshea**

**2:11** adds further re-enforcement of the new moons as being separate from the weekly Sabbath and Appointed Times of Assembly occurring during the Festival seasons.

To say that the new moons are Appointed Times of Public Assembly, or Sabbaths, is just simply not supported by Scripture, or even by tradition.

Only the 7<sup>th</sup> New Moon of Yom Teruach is an Appointed Time of Public Assembly, and, according to the Hebrew, only the 7<sup>th</sup> day Sabbath, Yom Kippur (the Day of Atonement) occurring in the 7<sup>th</sup> Moon, and the 7<sup>th</sup> year of rest for the land, are Sabbaths.

Before going on, let me clarify what the appointed days of assembly during the festival seasons are, and what takes place on them.

They are the 1<sup>st</sup> and 7<sup>th</sup> Days of haMatzot (Unleavened Bread), Shavuot (Feast of Weeks/Pentecost), Yom Teruach, Yom Kippur (Day of Atonement), the 1<sup>st</sup> Day of Sukkot (Tabernacles) and Shimini Atzeret (the Last Great Day/the day following the 7<sup>th</sup> day of Sukkot).

There are 7 all together, and these are all “traditionally” referred to as High Days. Then you have all the new moons outside of the 7<sup>th</sup> New Moon, and then you have the 7<sup>th</sup> day Sabbaths. Each in their own category of Sabbath, or of new moon, or of Appointed Time. Out of these, the 7<sup>th</sup> day Sabbaths are also days of Public Assembly, but the regular new moons are not.

So what is the difference?

**New Moon** traits in general (*not called High Days, and not called Shabbatons or Shabbats in the Hebrew - except for the 7<sup>th</sup> New Moon which is called a Shabbaton*).

- 1) Special sacrifices by priests
- 2) Special blowing of silver trumpets by priests over those prescribed sacrifices
- 3) Public prayer at Temple
- 4) Public worship at Temple

*The 7<sup>th</sup> New Moon* has these traits in addition to those listed above (*same as Shabbaton*).

- 5) Commanded day of public assembly
- 6) Teaching
- 7) Day of feasting
- 8) Rest from work, including from food preparation
- 9) Prophetic of 2<sup>nd</sup> coming taking place on 6<sup>th</sup> day from Adam (the year 6000), and of the establishment of the Kingdom (the 1000 year reign) during the 7<sup>th</sup> Millennium from Adam and of related events taking place during the 7<sup>th</sup> Millennium and beyond.

**High Day** traits (*not called Shabbatons or Shabbats in the Hebrew*). 1<sup>st</sup> and 7<sup>th</sup> days of Unleavened Bread, and Shavuot.

- 1) Special sacrifices
- 2) Commanded day of public assembly
- 3) Worship
- 4) Teaching
- 5) Day of feasting/Commanded celebration
- 6) Rest from work in general (*food preparation specifically stated as allowed for Unleavened Bread*)
- 7) Prophetic of 1<sup>st</sup> coming taking place on 4<sup>th</sup> day from Adam (the year 4000) and of purpose of Pesach lamb.
  - a) 1<sup>st</sup> of Unleavened Bread: Breaking of fellowship between man and God on 1<sup>st</sup> day from Adam (1<sup>st</sup> Millennium)
  - b) 7<sup>th</sup> day of Unleavened Bread: Restoration of fellowship between man and God on 7<sup>th</sup> day from Adam (7<sup>th</sup> Millennium)
  - c) Shavuot (Pentecost): When change of priesthoods take place to accommodate transitions into next phases of God's plan of salvation for His people.



**Shabbaton** traits (*not called Shabbats in the Hebrew*). Yom Teruach (*Day of Trumpets/Rosh Hoshanna*), Yom Kippur (*Day of Atonement*), 1<sup>st</sup> day of Sukkot (*Tabernacles*), Shimini Atzeret (*8<sup>th</sup> day following 1<sup>st</sup> day of Sukkot*). These days though falling on any day of the week, all occur in the 7<sup>th</sup> moon.

- 1) Special sacrifices
- 2) Commanded day of public assembly
- 3) Worship
- 4) Teaching
- 5) Day of feasting (except for Yom Kippur where feasting is substituted with fasting)
- 6) Rest from work, including from food preparation
- 7) Prophetic of 2<sup>nd</sup> coming taking place on 6<sup>th</sup> day from Adam (the year 6000), and of the establishment of the Kingdom (the 1000 year reign) during the 7<sup>th</sup> Millennium from Adam and of related events taking place during the 7<sup>th</sup> Millennium and beyond.

**Shabbat** traits. The 7<sup>th</sup> day Sabbath, Yom Kippur (Day of Atonement), and 7<sup>th</sup> year rest of the Land (the Schmitta year). All Sabbaths fall in a pattern of 7, that is, on the 7<sup>th</sup> day, in the 7<sup>th</sup> moon, and in the 7<sup>th</sup> year.

- 1) Special sacrifices
- 2) Commanded day of public assembly
- 3) Worship
- 4) Teaching
- 5) Day of feasting in general (except for Yom Kippur where feasting is substituted with fasting)
- 6) Rest from work, including from food preparation
- 7) Prophetic of 3 specific curses resulting from sin that will be reversed during the Millennial Kingdom.

- a) Reversal of the curse of physically difficult labor (Rest from our work)
- b) Reversal of the power of death over our souls (Rest from our enemies)
- c) Reversal of the curse on the soil of the earth (Rest for the earth)

So what takes place then on the new moons outside of the 7<sup>th</sup> New Moon? Worship and prayers at the Temple for those interested. However, they are not Sabbaths, they are not High Days, they are not feasting days, or official teaching days. They are not days for the blowing of the shofars as if it was Yom Teruach, and they are not days of rest from work or days of public assembly; but are days to worship and to say special prayers to the Eternal One at His Temple for those interested, and in the area of the Temple, and a day of special sacrifices offered by the priests at the Temple.

Now let's continue onto the next verse, **Mizmor (Psalm) 81:1-3** which reads,

**81:1** Sing aloud to Elohim (God) our strength; make a joyful **shout** to the Elohim (God) of Yaaqov (Jacob).

**81:2** Raise a song and strike the timbrel, the pleasant harp with the lute.

**81:3** Blow the Shofar at the time of the New Moon, and at the full moon, on our Appointed Feast Day.

This verse has several nuances descriptive of Yom Teruach - the 7<sup>th</sup> New Moon, and of the accompanying day of Sukkot at the time of the full moon.

**Verse 81:1** says to "Shout". Remember, Yom Teruach means literally, "Day of Shouting" like as occurred at Jericho; **Yehoshua (Joshua) 6:6-16**; and like as occurs at the resurrection; **I Thessalonians 4:16**.

In **verse 81:3** it says to blow the Shofar; and as I stated earlier, the other new moons, as well as the

calling of assemblies, were all done with the chatsotserah (the silver trumpets). It is only on the New Moon of Yom Teruach that the Shofar was the horn of choice; this of course, is then followed by Sukkot, which occurs around the full moon.

Now for the final verse before going on to describe what can be done on a new moon.

People erroneously use this next verse to show that we are to celebrate the new moons even as we celebrate the 7<sup>th</sup> day Sabbath, as well as to support a belief of the new moons as Sabbaths.

### **Amos 8:1-6.**

**8:1** Thus Yehovah Adonai showed me, And look, there was a basket of summer fruit.

**8:2** And He said, "Amos, what do you see?" So I said, "A basket of summer fruit." Then Yehovah said to me, "The end has come upon My people Israel; I will not pass by them anymore.

**8:3** And the songs of the Temple shall become wailing in that day, says Yehovah Adonai, and many dead bodies shall be everywhere, and they shall throw them out in silence."

**8:4** Hear this, you who trample on the needy, and reduce to nothing the poor of the land,

**8:5** Saying, "When will the New Moon be past, that we may sell grain? And the Sabbath, so that we may trade our wheat? So we can make the ephah small and the shekel large, and falsify the scales by deception.

**8:6** So that we may buy the poor for silver, and the needy with a pair of sandals, or even sell the bad wheat?"

Here again, the phrase "The" New Moon and "The" Sabbath, with the New Moon mentioned first, indicates that this is not just any new moon, but is the New Moon of Yom Teruach; and that this is not just any Sabbath, but is the Sabbath of Yom Kippur that follows 10 days afterward.

The timing of this during the fruit harvest further reinforces this as none other than the season of Sukkot, a time where people are also selling off the last of their wheat harvest leftover from Shavuot (Feast of Weeks/Pentecost); some of which has gone bad by this time.

As such, this is not saying that the new moons are Sabbaths, or days to be kept as public assemblies.

Remember, Yom Teruach is a High Day, and therefore a day of cessation from work, this is why the corrupt individuals in this passage are impatient about having to wait for the High Day of Yom Teruach to pass, because now that they have arrived in Jerusalem for this 3<sup>rd</sup> and major pilgrimage festival of the year, they want to begin selling their merchandise.

Their impatience is further exacerbated by the requirement for keeping the Sabbath of Yom Kippur (Day of Atonement) that follows 10 days later, for they have not come to celebrate, but to make money.

So then, what did occur on the new moons outside of Yom Teruach?

We have already established that special sacrifices were offered on these days in addition to the regular sacrifices; **B'midbar (Numbers) 28:11-15**. We have established that silver trumpets were blown by the priests over the burnt offerings and peace offerings; **B'midbar 10:1-10**.

What else? It also states in **I Divre haYamin (I Chronicles) 24:27-30** that the Levites stood every morning and every evening "to thank and to praise Yehovah"; and stood at every burnt offering made to the Eternal One on the Weekly Sabbaths, on the new moons, and at the Appointed assemblies of the festival/harvest calendar.

So on the new moons, they blew silver trumpets, they offered special sacrifices, and they stood in the morning and in the evening to thank and to praise the Eternal One.

Are there any verses remaining concerning new moons, or any traditions among our people, that incorporate these practices into the observation of the new moons.

Yes.

In tradition it was common for people to go to the Temple to present special prayers this day, to stand and to praise him, as the priest did. Sometimes a special meal would be prepared in the home and be shared with friends or neighbors, even as the priests prepared special offerings this day.

Nothing was mandated, but the pattern was set by the priests, and eventually non-priests developed similar traditions patterned after what the priests did. The new moons were never officially appointed days of assembly, but at various times in history they did take on the tone of a minor festival, or of a special meal to share with family and friends, with special prayers and praises.

So what about the Scriptures, are there any that flow with these events and patterns set by the priestly duties?

Yes.

**Yesh'yahu (Isaiah) 66:22,23** says,

**66:22** For as the new atmosphere and the new earth which I will make shall remain before Me, says Yehovah, so shall your descendants and your name remain.

**66:23** And it shall come to pass from one New Moon to another, and from one Sabbath to another, that all flesh shall come to worship before Me, says Yehovah.

So what time of year will all flesh come to worship before Him?

In **Zechar'yah (Zechariah) 14:9-21** it states that all of the families and foreign nations of the earth shall go up to Jerusalem every "year to worship the King Yehovah of the mighty armies", at the time of Sukkot.

Sukkot of course is the season of "The" New Moon of Yom Teruach, and of "The" Sabbath of Yom Kippur (the Day of Atonement); so **Yesh'yahu (Isaiah) 66:22,23**, when it says "all flesh" it means that from one Yom Teruach to another, and from one Yom Kippur (Day of Atonement) to another, "all" of the families and foreign nations of the earth shall go up to Jerusalem to worship the Eternal One on an annual basis in accordance with **Zechar'yah (Zechariah) 14:9-21** during the season of Sukkot.

So what about the other new moons?

This question brings us to our final two verses. **Yechezk'el (Ezekiel) 46:1,3,6** and **Colossians 2:15,16**.

**Yechezk'el 46:1,3,6** states that during the Millennial Kingdom with the Millennial Temple, that all of the people of the land, that is, people of the vicinity in and around Jerusalem, will go to the Temple every 7<sup>th</sup> day Sabbath, and on every new moon, in order to "worship" at the gate to the inner court that faces East.

It is from this verse that a tradition developed by Yeshua's day for people in and around Jerusalem to visit the Temple on the new moons and Sabbaths to offer up their special prayers and to worship; especially during the time of the morning and evening sacrifices with the accompanying prayers offered up by the priests. But this verse is talking about the local population, not about those living elsewhere.

This takes us to **Colossians 2:13-16** which reflects for us the inclusion of the new moon practices which had been incorporated into our traditions in reflection of the Millennial statutes prescribed in **Yechezk'el (Ezekiel) 46**. It reads as follows,

**2:13** And you, being dead in your violations of Torah and in the uncircumcision of your flesh, He has made alive together with Him, having forgiven all your Torah violations,

**2:14** Having wiped out the record of debt, the judgment brought down and written against us, and held against us. And He has taken that judgment and debt out of the way, having nailed it to the cross.

**2:15** Having disarmed the rulers and authorities of darkness, He triumphed over them publicly, putting them to shame, and triumphed over them concerning this.

**2:16** **Let no man condemn you therefore in eating, or in drinking, either in participation of a festival, or of a new moon, or of the Sabbaths,**

**2:17** **which are but a shadow of things to come for the whole body of Messiah.**

That is, which are but a shadow of the things to come for the whole body of Messiah during the Millennial kingdom as reflected in **Yechezk'el (Ezekiel) 46**, **Yesh'yahu (Isaiah) 66**, and **Zechar'yah (Zechariah) 14**.

In a nutshell, if you want to voluntarily set aside each new moon as a time for special prayers, and blessings, and worship, as a special time or meal with your family; this is allowable and encouraged, but understand it is not Yom Teruach, it is not a Sabbath, and it is not a day of congregational assembly, or of blowing of shofars or rams horns.

Finally, there would be no point in the Scriptures drawing a distinction between the two as "the New Moons and the Sabbaths" if the new moons were Sabbaths; in which case, it would just say "the Sabbaths"; and likewise, because all three Sabbaths identified in the Hebrew language of the Scriptures fall in a pattern of 7, the lunar patterns with their 29.5 day cycles do not qualify.

From here let's go on to determine why the counting of the Sabbaths are not initiated from each new moon.

## **Why the Lunar Cycle Sabbath Count is Not Supported by Scripture**

A more recent development in Messianic circles is the development of an idea and practice that the 7<sup>th</sup> day Sabbath count begins from the sighting of each new moon (or from the conjunction for the conjunction followers).

That is, that once the new moon is sighted (or conjunction calculated), you count 7 days to the 1<sup>st</sup> Sabbath, and then another 7 days to the 2<sup>nd</sup> Sabbath, and so on, until you reach the end of the moon cycle. So that the 7<sup>th</sup> day, the 14<sup>th</sup> day, the 21<sup>st</sup> day, and the 28<sup>th</sup> day of each moon cycle is treated as a Sabbath, and then when the next new moon arrives the process is started over again with the 29<sup>th</sup> and 30<sup>th</sup> days of the previous cycle being ignored.

There are many reasons why this is just simply not supported by Scripture.

First, it is important to note that this form of observance was practiced by the Babylonians - not by the Jews. On the 7<sup>th</sup> day of the new moon this Babylonian form of sabbath observance would be dedicated to the false gods merodach and ishtar; on the 14<sup>th</sup>, dedicated to the false gods ninlil and nergal; on the 21<sup>st</sup> to the false gods sin and shamash; and on the 28<sup>th</sup> day of the new moon, to the false gods enki and mah. So why this is even being considered in some Messianic circles is puzzling and of concern, and the position, ultimately, needs to be abandoned.

To avoid this connection, some have resorted to teaching a lunar sabbath as occurring on the 8<sup>th</sup>,

15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the lunar cycle instead, and then ignoring the 30<sup>th</sup> and 1<sup>st</sup> days of the cycle.

The commandment of the Eternal One is that we are to work 6 days, and rest on the 7<sup>th</sup> day; **Shemot (Exodus) 20**. This is what the Eternal One did, He worked 6 days from day 1 of creation and rested on the 7<sup>th</sup> day from creation; **B'reshet (Genesis) 1**. It doesn't say, "work 6 days from the sighting of the new moon, and then rest on the 7<sup>th</sup> day from the new moon, and then start this process over every new moon".

The counter argument claimed concerning this plainly stated verse is that the Sun, and Moon, were there on the 1<sup>st</sup> day but only assigned their appointed function of determining the Appointed times and Seasons on day 4. But then again, if they were not assigned their purpose for "counting" until the 4<sup>th</sup> day, then the Eternal One would have started His 7 day count from there, and we would end up on the 11<sup>th</sup> day from Creation as His day of rest instead of the 7<sup>th</sup>, or in the alternative, the 7<sup>th</sup> day of creation being the 3<sup>rd</sup> day from this "assignment" of the moon on the 4<sup>th</sup> day of creation would mean He rested on the 3<sup>rd</sup> day from the moon - not on the 7<sup>th</sup> day from it.

The counter argument collapses on itself in that He counted His calculation of the Sabbath from day one of creation, not from the time of the 4<sup>th</sup> day they claim the Moon was allegedly assigned its appointed function.

Also, both the ancient teachers of Israel and Yehochanan in His Gospel declare emphatically that the light of the 1<sup>st</sup> day was not that of the sun and moon, but rather, the light of Messiah; **The Yakult on B'reshet (Genesis) 1:3 and Yesh'yahu (Isaiah) 60:1-3; Yehochanan (John) 1:1-9**.

Additionally, in **V'yikra (Leviticus) 23:4,5** Pesach is ordained on the 14<sup>th</sup> day of the 1<sup>st</sup> Moon, the Moon of the Aviv. However, Pesach is neither a Sabbath nor a Shabat; but according to the lunar cycle sabbath position, which maintains that the 14<sup>th</sup> day of every moon is a Sabbath (7 x 2 = 14), you would expect the Scriptures to declare the day of Pesach, which falls on the 14<sup>th</sup> day of the Moon, to likewise be called a Sabbath. But it does not.

In fact, in the Hebrew, none of the Appointed Times of "Spring", that is, of Pesach, or of the 1<sup>st</sup> and 7<sup>th</sup> days of Unleavened Bread, or of Shavuot (Pentecost/Feast of Weeks) are referred to as either Sabbaths or as Shabatons; but is a designation applied in the Hebrew only to High Days occurring in the "Fall".

The Eternal One clearly indicated Yom Kippur as a Sabbath in the Hebrew in **V'yikra (Leviticus) 23:26-32**. If Pesach, occurring on the 14<sup>th</sup> day of the new moon were a Sabbath, then the Eternal One could have, and would have, plainly stated so in this same chapter.

Likewise, when Israel returned from Babylon to Jerusalem, when they re-established the keeping of the Sabbath in the Land; **Nechem'yah (Nehemiah) 10:28-31; 13:15-22**, they did not link it to the sighting of the new moon, but to the 6 day work week, with the 7<sup>th</sup> day as the day of rest. And the Eternal One did not tell them they had it wrong, which would have been very important for Him to do if such were the case, for the Sabbath is an eternal sign of the Covenant that He made with us His people; **Shemot (Exodus) 31:13,17**.

But instead of finding evidence of rebuke concerning some errant calculation concerning the Sabbath, we find instead, the Eternal One blessing them in abundance for their faithful return to Torah.

This same pattern re-established after coming out of Babylon was kept precisely the same way on the same day every week all the way up to Yeshua's 1<sup>st</sup> coming; and this 7<sup>th</sup> day that they kept fell on what is referred to on the current Gregorian calendar today as "S-turday".

Likewise, Yeshua kept the Sabbath on the same day as every other Israelite in the 1<sup>st</sup> Century AD; **Luke 4:16, 31; 6:6; 13:10**. And in all the different ways that Yeshua corrected the Religious leaders

concerning the proper way to keep Sabbath, He never once told them that they were doing it on the wrong day. The Emissaries, accordingly, continued to meet on this same day every week for Sabbath services; **Luke 23:54,55; Maaseh (Acts) 13:14,42,44; 15:21; 16:13; 17:2; 18:4**, and never had one single debate arise concerning what day the Sabbath should be kept on.

And finally, the last note on this point, the Scriptures state that Zachar'yah (Zachariah) and Elisheva (Elizabeth) kept all of the commandments and ordinances of Torah blamelessly; **Luke 1:5,6**. This would include the commandment concerning the 7<sup>th</sup> day Sabbath and keeping it on the correct day. In other words, if they had been keeping the Sabbath on the wrong day then they could not have been declared blameless.

Yeshua likewise, was without sin; and so accordingly, when keeping Sabbath on S-turday like the rest of the Israelis of the 1<sup>st</sup> Century did, was without sin and blameless in this matter; **Evreem (Hebrews) 4:15; I Kepha (I Peter) 1:19**.

The Scriptures are clear that the 7th day Sabbath was given to Israel as a perpetual sign between Him and them for ALL generations; **Shemot (Exodus) 31:13**. So if you want to know what day the Sabbath falls on, or how the weekly cycle begins and ends, it is clear that it is the Jews who have this count correct - as it is a sign given to them for all generations of their descendents for all time. For gentiles to argue with this is to call the Eternal One a liar.

The lunar sabbath also violates the basic 50 day count leading up to Shavuot (Pentecost). As it is written in **V'yikra (Leviticus) 23:15,16**:

**23:15** And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed.

**23:16** Count 50 days to the day after the seventh Sabbath, then you shall offer a new grain offering to Yehovah.

There are an average of 29.53 days in each lunar cycle. By lunar reckoning, if you began your count after the first lunar Sabbath (the 7<sup>th</sup> day) following the new moon, that would cause the 50 day count to begin on the 8<sup>th</sup> day of the new moon. Then the 14<sup>th</sup> day would be the **1<sup>st</sup> Sabbath** of the 7 to be counted, the 21<sup>st</sup> day would be the **2<sup>nd</sup> Sabbath** of the 7, the 28<sup>th</sup> day would be the **3<sup>rd</sup> Sabbath** of the 7. Then you would add 1.53 days to complete the lunar cycle for a total of 22.53 days (23 days) up to this point.

Then add 7 more days to take you to the **4<sup>th</sup> Sabbath** of the 7 landing on day 29.53 (day 30) from the beginning of the Omer count. Then 7 more days to the **5<sup>th</sup> Sabbath** of the 7 would bring you to day 36.53 (day 37) of the Omer count. Then 7 more days to the **6<sup>th</sup> Sabbath** of the 7 would bring you to day 43.53 (day 44) of the Omer count, and finally, 7 more days to the **7<sup>th</sup> Sabbath** of the 7 would bring you to day 50.53 (day 51) of the Omer count.

And then according to the commandment, you are to observe Shavuot (Pentecost) on the day after this 7<sup>th</sup> Sabbath, which by lunar version causes Shavuot to land on day 51.53 (day 52) of the count - rather than on day 50.

For those who do their count on the 9<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>, the count comes out the same.

You can see the problem very clearly from this example that the 7<sup>th</sup> Sabbath by the lunar count is already a day past the 50<sup>th</sup> day, but then when you add the final day following the 7<sup>th</sup> Sabbath, now you are 2 days past the 50 day count. So not only is this lunar sabbath cycle doctrine a practice clearly, and verifiably, rooted in Babylonian worship cycles revolving around numerous false gods; but is also out of alignment with the plainly stated mathematics of Scripture.

There is likewise, also no evidence in Scripture to indicate the current timing of the Sabbath to be an alteration of some previous pattern or cycle of observance; but there is an abundance of historical

evidence to indicate that the current timing of Sabbath on S-turday is the exact same day that Yeshua and His Emissaries kept it.

In further support of this historically verifiable information one only has to take a fixed date of a known Sabbath in Yeshua's day and a fixed date of a known Sabbath in the present and calculate how many days have passed in between them. Once you have those days numbered, then you just divide it by seven, and if there is a remainder, then the day that the Sabbath falls on has changed, but if the number divides evenly by 7 with no remainder left over, then you know that the Sabbath still falls on the same day.

It just so happens that we can do that here. The Scriptures state that Yeshua was placed in the Tomb on the Preparation day of Pesach (the 14<sup>th</sup> day of the Aviv Moon), just prior to the dusk where the High Day of Unleavened Bread began (the 15<sup>th</sup> day of the Aviv Moon).

Yeshua arose after 3 days; **Mattit'yahu (Matthew) 12:40**, at the closing of the Sabbath (See *Time Lines 4 and 12*). This causes the High Day to have occurred 3 days prior on a W-dnesday. The only year from years 25-35 AD that the 15<sup>th</sup> day of the moon fell on a W-dnesday was 28 AD; thus identifying the year of Yeshua's crucifixion.

In this year the 15<sup>th</sup> day of the Moon of Aviv went from dusk of W-dnesday (eve of Apr-I 26<sup>th</sup>) to dusk of Th-rsday (eve of Apr-I 27<sup>th</sup>) that year. That causes the first Sabbath after Pesach that year to fall on S-turday (Apr-I 29<sup>th</sup>) beginning Fr-day night at dusk (Apr-I 28<sup>th</sup>) and extending through to Sat-rday night at dusk (Apr-I 29<sup>th</sup> of 28 AD) (See *Time Line 10*).

Now for the modern known reference point, December 25<sup>th</sup> of this year of 2010 was a Sabbath. From here we will convert these dates into Chronological Julian Dates (CJD) by using the Julian dating system; a system used to measure how many days have passed over a given period of time.

Concerning the first date of Apr-I 27<sup>th</sup>, 28 AD, the CJD for this date is 1,731,406; and the CJD for December 25<sup>th</sup>, 2010 is 2,455,556. The difference between these two CJD dates is 724,150 days (2,455,556 - 1,731,406 = 724,150 days).

724,150 divided 7 = 103,450 with no remainder. Thus, the day of S-turday that the Sabbath falls on today is the same day it was observed on in Yeshua's day, the fact of which is easily verified by numerous historical sources and reference works. The Catholic church likewise acknowledges that the Sabbath was originally on S-turday of the Julian/Gregorian calendar, but that at the Council of Nicea taking place in approximately 325 AD they (the Catholic church) by authority of the Pope decided to change it to S-nday.

Finally, a man named Philo, a Jewish man who lived from -19 JC to 50 AD, and who lived in Alexandria, Egypt, during the time of Yeshua, wrote that the Sabbath is the "sacred 7<sup>th</sup> day after each recurring interval of six days". See "*The Works of Philo, The Special Laws II, XV(56), XVI(66),(67),(69) and XIX(86)*"; and "*The Decalogue, XX(96-98)*" and also "*On the Creation, XLIII(128)*".

Philo also negates the teaching that the new moon is the conjunction (the time when the moon is dark and not visible) when He says that the new moon is the first of every month, and not the full moon as some say, and that, "at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."; See "*The Works of Philo, The Special Laws II, XXVI(141)*".

A clear description here by Philo of a new moon that is visible to the naked eye, and not of a conjunction.

Philo's writings, likewise, are normative for what Judaism understood in the days of Yeshua concerning when the 7th day Sabbath would come (after every interval of 6 days), and concerning the beginning of the new months (a sliver, not a conjunction).

And as Josephus asserts, and as history well attest to, the 7<sup>th</sup> day Sabbath is kept the same way by our people all over the world; "*Flavius Josephus Against Apion, Book 2, chapter 40 (282)*".

And concerning Philo's description of the New Moon as a sliver, this is also consistent with the Hebrew word for new moon of "Rosh Chodesh". Rosh meaning "the head of", and Chodesh, which means "New" and which comes from the root word "Chadash" meaning "to refresh, repair, or make new again"; and which is used to describe a shiny, highly polished, sword; or, as stated in **2 Samuel 21:16** is the word used for a "new sword".

And it just happens that the Scimitar, the sword that was the sword of choice in the Middle East, just happens to have a curved blade, just like the crescent of the new moon is curved. It is also the same root word used in the "Brit Chadasha" where we derive the word "New Testament" from; and which has the connotation of "cutting" in it.

And just one final note, the crescent new moon is not the same crescent of Islam. The crescent Moon of our people is a waxing crescent [i.e. it is new and growing larger with the outside curve to the right and the inside cup to the left, like this " ) " ]; but the Islamic Moon a waning crescent [i.e. it is old and preparing to fade away, with the outside curve to the left and the inside cup to the right, like this " ( " ].

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