

tions, which ye shall proclaim in their seasons. In the fourteenth of the first month (chadash/new moon/moon) at even *is* Yahweh's Passover. And on the fifteenth day of the same month (chadash/New Moon/moon) *is* the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread...Speak unto the children of Israel, saying, 'In the seventh month (chadash/New Moon/moon), in the first *day* of the month (chadash/New Moon/ moon), shall ye have a Sabbath (Heb. = sabbaton, not Sabbath), a memorial of blowing of trumpets, an holy convocation...Also on the tenth *day* of this month (chadash/New Moon/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...Speak to the children of Israel, saying, 'The fifteenth day of this seventh month (chadash/New Moon/moon) *shall be* the feast of tabernacles for seven days unto Yahweh,' Lev. 23:4-6, 24, 27, 34.

The perpetrators of this doctrine utilize Psa. 104:19 to prove their point, "He appointed the moon (yareach [the other Hebrew word for moon]) for seasons (moedim [plural of moed]): the sun knoweth his going down."

The reasoning is that the moon must determine all moedim. Since the weekly Sabbath is a moed, then the moon must also control when the Sabbath occurs.

While it stands to reason that the annual holy days (moedim) are tied in with the observance of the moon or New moon (chadash), the Scriptural evidence proves conclusively that the Sabbath day is not and cannot be tied to and controlled by New Moon or moon (chadash/yareach) observance. The effort to do so is what causes the real confusion, especially when there would be one or two days of the month which are either declared as non-days or Sabbaths or whatever. Was the manna in the wilderness

withheld for this one or two days or did Yahweh give them manna for three or four days on the sixth day during this time? Absolutely not. The Scriptures are emphatic that the manna was given for six days and simply was not available for the seventh. There is no place given in Scripture wherein it was said that the manna was given for seven or eight days at the end of the monthly cycle in order to compensate for the extra days.

It is always interesting and amazing that so many can be so easily influenced by these "new" doctrines which may seem to be right, but with just a little scriptural study and thought, can be easily proven wrong.

In your question, you state that it confuses you that the new year begins with the new moon of Abib, but the new moon doesn't begin the weekly cycle also. Why would that confuse you? Does it also confuse you that the creation account begins with the first day, but does not begin with the new moon? If the creation account doesn't confuse you, then why would it confuse you to begin the weekly cycle apart from the observance of the New Moon? What truly has confused you is that you have received materials which begin to question that which Yahweh established as orderly in His creation. The new moon of the first month begins the annual count. The new moon of every month begins the count for the month, it doesn't end or even begin the seven day Sabbath cycle. We admonish you and others to discard these erroneous doctrines of falsehood and believe and follow the Scriptural accounts.

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**QUESTION & ANSWER CONCERNING**

**THE  
LUNAR SABBATH**

**Q** Since the new year begins with the new moon in the month of Abib, then shouldn't the seven day count down to arrive at the Sabbath day also begin from the new moon and not from the counting of days on a secular/civil calendar (i.e. Julian calendar)? This confuses me to a certain degree since the festivals begin and are controlled from the new moon. Could you please clear this up for me? Right now our 7th day Sabbath is controlled by the Roman calendar. R.S., TX

**A** We know that there is a growing movement to regard the New Moon as the beginning of the week, but talk about confusion! A question that we need to ask you is do you believe the account in the book of Genesis? Did the original seven day week begin with the sighting of the New Moon?

Another question that we need to ask you is found in the book of Exodus, chapter 16 concerning the account of the manna. Why did Yahweh wait until the second month of Israel's journey in the wilderness to reveal the seven day weekly cycle leading to the Sabbath day? Certainly He could have revealed the Sabbatical cycle with the beginning of the New Moon of the first month when they were counting down to the Passover, or He could have revealed it to them when the New Moon of the second month occurred.

Another question we must ask is why did He

begin the count-down to the Sabbath on the 16th day of the second month?

Exodus 16:1 says that Israel came into the wilderness of Sin on the 15th day of the second month (chadash = moon or New Moon). It was on that day that they complained because they didn't have any bread and were afraid that they were going to starve to death. That evening Yahweh gave them flesh (quail) to eat and in the morning (the 16th) the manna first appeared which led to the count-down to the Sabbath. They gathered manna for 6 days and on the 6th day they gathered twice as much. This was for the purpose of two days because the next day (the seventh) was to be the Sabbath (day of rest) wherein no manna was to be given. The Sabbath occurred on the 22nd day of the month, not the 21st day of the month (chadash/moon/New Moon).

The fact of the matter is that the New Moon is given to determine the beginning, the first day of the month. If the moon were to determine the Sabbaths, then that Sabbath's rest would have to had occurred on the 21st day, not the 22nd. (3 X 7 = 21)

Another question that we must pose to those who have embraced this faulty reasoning (that the New Moon begins the weekly count-down), is what does one do with the extra day or days at the end of the month? You see, there are approximately 29-1/2 days to a lunar cycle, not a perfect 28. Yahweh originally established the weekly cycle to be a 7 day cycle (see Gen. 1 again). The moon was created or made visible on the fourth day of that week, not the first day.

Yahweh established a 7 day weekly cycle in the wilderness by giving manna for 6 days and causing Israel to rest on the 7th. The day after the 7th day Sabbath is the beginning of another weekly cycle

(gathering manna for 6 days and resting the 7th). This cycle did not cease for the whole 40 year period that Israel was in the wilderness.

Since Yahweh only gave Israel manna for six days, providing a double portion on the sixth, so they could have food for the seventh day Sabbath, when the end of the month came and there was at least one extra day, and sometimes two, what happened then?

Also, the lunar Sabbath observers keep the first day of the moon as a Sabbath, which is the end of the weekly cycle, not the beginning. How can it be the beginning of one cycle and the end of another? Now isn't that confusion, since we are commanded to work for six days and then rest on the seventh day (the Sabbath)? Please look at your own question again. You ask if the new moon **BEGINS** the new year, shouldn't it also **BEGIN** the countdown to the Sabbath.

The next thing to do is look at the fourth commandment, "Remember the Sabbath day, to keep it holy. **Six days shalt thou labour, and do all thy work: 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 maidservant, nor thy cattle, nor thy stranger that is within thy gates: **for in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day**, and hallowed it.

Again in Dt. 5:12-15 Israel is commanded, "Keep the Sabbath day to sanctify it, as

***"Does it also confuse you that the creation account begins with the first day, but does not begin with the new moon?"***

Yahweh thy Elohim hath commanded thee. **Six days** thou shalt labour, and do all thy work: But **the seventh day is the Sabbath** of Yahweh thy Elohim: *in it* thou shalt not do any work, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine 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. And remember that thou wast a servant in the land of Egypt, and *that* Yahweh thy Elohim brought thee out thence through a mighty hand and by a stretched out arm: therefore Yahweh thy Elohim commanded thee to keep the Sabbath day."

Again, in Lev. 23 we read, "And Yahweh spake unto Moses, saying, '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. **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," vv. 1-3.

Notice that in all three places there is no mention of the moon as any determining factor. In all three accounts it is simply stated that we are to labor for six days and then on the seventh day we are to rest. This is a weekly cycle that Yahweh instituted, not man. To say that the Roman calendar dictates our present seven day weekly cycle misses the point and confuses the issue. The truth of the matter is that the weekly cycle that Yahweh instituted dictates to the Roman calendar. However, as we know, the Romans simply changed the nature of observance of the day of congregation from the seventh day to the first day of the week.

Leviticus 23 reveals what days are truly tied to New Moon observance, "These *are* the feasts of Yahweh, *even* holy convoca-