

# Check Mate Material

From material from A. Bowen, Warren A. Smith and The RAMYK

## ESTER

**Esther 9:18**-We also have Ester chapter nine to prove, the Jewish people kept the 15th for a rest day, making the second day of the month the first workday of the week, and proves the New Moon was not counted, and the Shabbats were on the 8th, 15th, 22nd, and 29th in the twelfth moon or month. Notice in the chapter that the 13th and 14th were the days they were victorious, but not the 15th. They kept the 14th alone, with the 15th yearly, every twelfth moon. Why not the 13th and 14th instead of the 14th and 15th? Could it be they wanted to keep 2 days instead of three? **So being that the 15th was already a Shabbat they chose to keep the 14th and the 15th instead of the 13th 14th and 15<sup>th</sup>.**

What if they were commanded to remember the fifteenth day, to keep it Holy for with a mighty hand, He gave them rest from their enemies? **Do you think they would count one through fifteen over and over again to remember the 15th? Or would they continue to use the only calendar the Scriptures speak of, the Heavenly lights and use the moon to find the 15th?**

Did you know that they were commanded to remember the Shabbat day because YHWH brought them out of Egypt's bondage with a mighty hand, and it was on the 15th when He gave them rest? **Therefore in Persia, post Babylon, say in 380 BCE we see the Jews and Mordechai being guided in their Purim celebration by the lunar Shabbat day of the 15<sup>th</sup> of the 12<sup>th</sup> month that had already been established!**

## SHABBAT ON THE 15<sup>TH</sup>, THREE MOONS/MONTHS IN A ROW THE FIRST YEAR OUT OF EGYPT!

**MONTH #1** -Watch this, since the Shabbat was on the 15th in the first moon when they were delivered from Egypt, (Deut. 5:15) and again on the 15th in the second moon (Exodus 16: 1), it would be impossible to use the Roman or Jewish Calendar count which counts the New moon as one of the six workdays, and have the weekly Shabbat remain on the 15th, two, or three moons/months in a row. By including the Rosh Chodesh in a 7 day week, in month 2 one lunar day will be missing and in month 3, 2 lunar days will be missing, thus throwing off the FIXED patterns of 8, 15, 22, 29. Do the math. Yet as we are about to see, we can PROVE THREE CONSECUTIVE MONTHS OF LUNAR WEEKLY SHABBAT RECKONING!

**Deut. 5:15** –Yisrael left bondage on Yom Shabbat-Aviv 15!!!! From Goshen to Ramses to Sukkoth. Freedom. They rested on Shabbat on Aviv 15. But they did not travel out officially until the 16<sup>th</sup>. The day of 15<sup>th</sup>, Egyptians were burying their dead and were being spoiled by Israel. Deut. 5:15 makes a DIRECT CORRELATION between Shabbat as an eternal ordinance and the exodus. If the 15<sup>th</sup> was a weekly Shabbat, so was the 8<sup>th</sup>, 22, and 29<sup>th</sup> of the first month during the exodus from Egypt. The heavenly pattern can never be broken!!

Num. 33:3-6.-They left Sukkoth into the wilderness and out of Egypt officially on 16 of Aviv the day after Shabbat between the evenings!!!

Now what day did they actually go forth out of Egypt? We know they were delivered from their burdens and given rest on the fifteenth day of the 1st moon from the reading of Psalm. 81:3-6.

**"Blow up the trumpet in the Full moon on your solemn Feast day-Chag. I removed his shoulders from the burdens and his hands from the pots." This was on the 15th day of the moon (Shabbat) that this happened; just as Deut. 5:15 says that YHWH your almighty one commands you to keep the Shabbat day, because He gave them rest on that Shabbat day in the first moon.**

Sefer Yahshar 81:5 confirms this-And the children of Yisrael traveled from Mitzrayim and from Goshen and from Ramses, **and encamped in Succoth on the fifteenth day of the first month.** Long distance travel is forbidden.

Now, they were delivered on the 15th, (or thrust out and departed from Ramses), but they actually left Egypt on the beginning of the 16th, which was the day after the Shabbat, when they went forth because the Egyptians were burying their first-born.

The Egyptian's first born, which were killed about midnight on the 15th, were not being buried at daylight on the 15th, because that is too soon. And when they went forth, Egypt was still burying their dead. (And they departed from Rameses in the first month, on the fifteenth day of the first month (they rested in Succoth); **on the next day after the 15<sup>th</sup>, the children of Israel went out with a high hand in the sight of all the Egyptians.** For the Egyptians buried all their firstborn, which YHWH had smitten among them. Numbers 33:3, 4 and Deuteronomy 16:1) **they went out by night, BEYN HAARBAYIM-between the evenings (15-16th) "(Observe the month of Aviv-Spring-Greening, and keep the Passover [2 commands, NEW YEAR in the SPRING and PASSOVER] unto YHWH your mighty one: for in the month of Aviv YHWH your mighty one brought you forth out of Egypt by night.-"**

**MONTH # 2**-We all know this well. Exodus-16th chapter teaches the Shabbat was on the 15th in the second month also. See: [http://yourarmstoisrael.org/Articles\\_new/articles/PDFs/Restoration%20of%20the%20Scriptural%20Shabbat%20MASTER%20FINAL%20.pptx](http://yourarmstoisrael.org/Articles_new/articles/PDFs/Restoration%20of%20the%20Scriptural%20Shabbat%20MASTER%20FINAL%20.pptx) ; look for the Exodus 16 diagram. Manna fell and was collected on days 16-21 of the second lunar month, with a weekly Shabbat on Day 22, 7 lunar days after they CAMPED on DAY 15 of the second lunar month.

**THIS ALONE PROVES LUNAR WEEKS AND Shabbats, because it is impossible to have two, let alone 3 or more months/moons where Shabbat is always on the 15th of the lunar month, with the Roman solar calendar, or the Jewish Saturday is fixed calendar, as by counting the 2 Rosh Chodesh days as normal 6 day workdays, as both these calendars do, the Shabbat would not be fixed on the 15<sup>th</sup> of the month. In the 2<sup>nd</sup> and 3<sup>rd</sup> month it would move. This proves beyond a doubt, that the calendar Moses and the patriarchs used, was by daily, weekly and monthly lunar phases of the moon.**

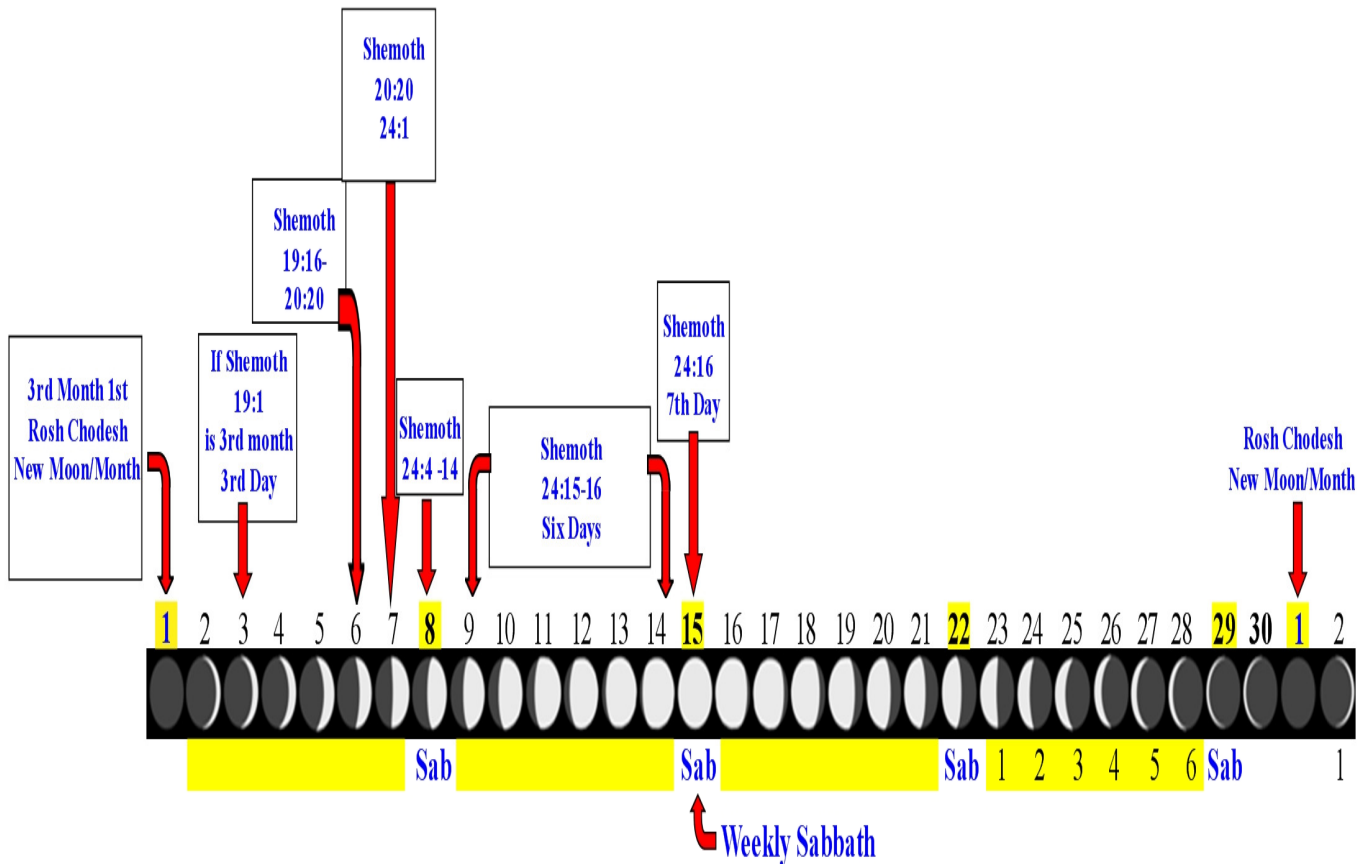
All this is confirmed in Sefer Yahshar/Book of Jasher 81:47- And they journeyed from Eylim and came to the wilderness of Sin, **on the fifteenth day of the second month** after their departure from Mitzrayim. Wait there is yet more:

**MONTH # 3**-The Hebrew of Exodus 19:1 reads BACHODESH HA SHLESHEE LETZEIT B'NEI YISRAEL ME-ERETZ MITZRAYIM BAYOM HAZEH...literally in the third moon, when the children of Israel were going out of the land of Egypt, ON THAT SAME DAY. They came to the desert of Sinai. **The THIRD month, the SAME DAY as month 3, or day 3 of month 3.** Then 3 days later, they received the Torah on Day 6 of Month 3, as confirmed in Sefer Yahshar/Jasher 82:6:

6 And in the third month from the children of Yisrael's departure from Mitzrayim, on the sixth day of it, יהוה gave to Yisrael the ten mitzvot/commands on Mount Sinai.

Now follow the following time line and you will see lunar Sabbats on 8, 15, 22, 29 of the THIRD MONTH, matching the patterns already established on the first and second months of the very year that Israel left Egypt. And remember these patterns are FIXED in heaven and can never be broken even once.

### Month # 3 Clues



Here is what we see (Please see diagram above):

**3rd Month 6th day:** If you read Exodus 19:16 - **this is the "3rd Day in the morning"** from/after when they arrived. Moses went up the mount on that day in verse 20 after telling the people to wait at the foot of the mountain. Then he went up and came back down in verse 25. Then he told the people the words of YHWH from Exodus 19:20 through Exodus 20:20. Ten Commandments given.

**3rd Month 7th Day:** Then Moses went back up the mount in Exodus 20 verse 21. **He leaves them and then returns.** Then YHWH tells Moshe all the commands from Exodus 20:22-24:3. **Moshe then went back down to all the people and told them the additional words of YHWH.** Diverse instructions like how to properly and lovingly conduct plural marriage, mercy etc.

**3rd Month 8th Day:** Exodus 24:4-Moshe **"Rose up early in the morning"** and they made many offerings, and put the blood on the altar and made the First Covenant in blood with the nation. And then in 24:9 Moshe, Aharon, Nadav, & Avihu, plus the 70 elders-zechanim went up the mount to be with Yahshua-YHWH in verse 10. **They ate and drank with Yahshua [had a Kiddush]; because it was a weekly SHABBAT meal and they were having a miqra qodesh-set apart assembly. Then Moshe with Joshua as a witness ascended higher up the mount on this Shabbat! Riding high on the heights of his father Jacob!**

**3rd Month 15th Day:** 24:16- Six Days (days 9-14 of the lunar month) passed as Moses stayed with Yahshua-YHWH and **then on the 7th day SHABBAT, YHWH called to Moshe from the midst of the cloud to abide with Him from this weekly Shabbat** until 40 more days were fulfilled. Then even more of Torah was poured out starting again in Exodus 25:1.

**As with Yahshua's resurrection, this event was considered one event, but composed of many parts and stages! There you have it!**

**We have 3 conclusive and consecutive months with the kadosh weekly Shabbat fixed on days 8, 15, 22, 29 of the lunar month, which is impossible with any other form of time keeping, other than by the biblical solar-lunar calendar. For Roman Saturday and any other days of the lunar month, we do not have a single example in Scripture. The weight of evidence is simply, yet thankfully, overwhelming, so we need not continue in error and or confusion!**

### **Jubilees Proves Cycle of Seven Broken**

**The year of Jubilees/Shenat HaYovel, breaks of the cycle of six years of SOWING then rest, with two back-to-back land rests on the 49th and 50th year, same as the New Moon breaks up the cycle of the six workdays with two back-to-back worship days at the end of every 30 day month.**

**EXAMPLE-The land is sown for six years and allowed to rest the seventh year, but after 7 seven year land rests (49 years) you have another rest on the 50th year, which breaks the cycle of six- rest, six- rest, because on the seventh six- rest, you have six years counting the 49th and 50th year rest, which broke up the cycle of six- rest with two back-to-back rest years. This is an absolute. **The cycle of six sowing years then land rest-Shmeta year, is broken up by a double rest at the end of the 49th year and into the 50<sup>th</sup> year of Jubilee.** Same as Day 30 Preparation Day and the New Moon-Rosh Chodesh Day. Two days in a row that monthly (30 day months) break up one month's weeks and start the next.**

**This is a true biblical confirmation of what occurs 6-7 times a year in 30 day lunar months. Rather than the last week of the lunar month allegedly having an 8 or 9 day broken week (what nonsense), this is not a problem at all! It is the Creator's pattern! The extra days (Day 30, counted in the old month, and Day One/Rosh Chodesh counted in the New Moon-Month) were placed there by YHWH Himself as monthly markers, to divide the old set of 4 weeks, from the new set of 4 weeks. MONTHLY HAVDALLAH!**

Yovel/Jubilee year 50, confirms this pattern as years 49-50, 2 rest years, divide one set of 7 land Shabbats, from the next set of 7 land Shabbats, like the monthly Day 30 and New Moon day, divides the months that also consist of 4 patterns of 6 work days followed by a 7<sup>th</sup> day weekly Shabbat. See Leviticus 25:1-55!

### Josephus Flavious the Kohen/Priest

The historian Josephus records Shabbats that can be pinpointed and they are on the 8th, 15th, 22nd, and 29<sup>th</sup> of the third lunar month. The Roman's saw that the Jews, on the Shabbat 22<sup>nd</sup>, did not fight unless attacked. They moved their engines and battering rams up to the walls on the Shabbat day, which otherwise they could not do, and on the next day, they battered the city. **Josephus records that the 23rd was the next day after the Shabbat, that they battered them, or the day after the Shabbat, when they had everything in place. This proves that the pinpointed Shabbats in his time, Yahshua's time, was still on the 8th, 15th, 22nd, and 29th of the moon and the New moon was not counted as one of the six workdays, or the 7<sup>th</sup> day Shabbats, as the Jewish calendar so erroneously does. (*Antiquities of the Jews Book 14, Chapter 4:3 and footnote on page 370*). Here then is the exact quote and footnote:**

**"Which thing when the Romans understood, on those days which we call Sabbaths [month 3 day 22] they threw nothing at the Jews, nor came to any pitched battle with them; but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next day. And any one may hence learn how very great piety we exercise towards God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations by their fear during this siege, but did still twice a-day, in the morning and about the ninth hour [3 PM], offer their sacrifices on the altar; nor did they omit those sacrifices, if any melancholy accident happened by the stones that were thrown among them; for although the city was taken on the third month, on the day of the fast, \*\*\* upon the hundred and seventy-ninth Olympiad, when Caius Antonius and Marcus Tullius Cicero were consuls, and the enemy then fell upon them, and cut the throats of those that were in the temple;**

**\*\*\* That is, on the 23rd of Sivan-month # 3, the annual fast for the defection and idolatry of Jeroboam, "who made Israel to sin;" or possibly some other fast might fall into that month, before and in the days of Josephus.**

### AARON AND HIS SONS

Aaron and his sons were sanctified for seven days, which began on a New Moon, and on the eighth day, there was an assembly (Moed) of the congregation. The point being that during these seven days, they were not to go out the door of the Tabernacle for seven days and nights. Leviticus 8:34, 35, Leviticus 9:1-6.

No calendar Shabbat/Saturday, or assembly could disrupt these seven days that they were being sanctified in the Tabernacle. It was from the New moon until the seventh day. On the Shabbat, the 8th day, which was the seventh day after six workdays, they assembled the

congregation and not before, which would disrupt Aaron and his sons. This proves the Assembly, or Holy convocations were on the 8th, 15, 22nd and 29<sup>th</sup> and the New Moon was NEVER included, or allowed to disrupt a 7 day week, once it commenced, as the Jewish calendar does monthly!

In Exodus-40:1, YHWH spoke to Moses saying on the first day of the first moon you shall set up the Tabernacle of the congregation." In addition, in Exodus 40:12-15, Moses was commanded to anoint Aaron and his sons and to put them in Holy garments, and verse 17 says, "And it came to pass in the first moon in the second year on the first day of the moon that the Tabernacle was reared up." The rest of the chapter tells what was put in the Tabernacle. Leviticus1:1 says that YHWH called Moses out of the Tabernacle and instructs him further, this is still on the New Moon. Remember, the Word is broken up by man into chapters, verses, and books, when sometimes a thought goes on.

Leviticus-8:3 says that Moses was told to gather the congregation (on the New Moon) and in verses 6-13, Moses brought Aaron and sons and put the Holy garments on them and anointed the Tabernacle alone with Aaron and his sons as commanded. **In verse 33 they were commanded not to go out of the Tabernacle for seven days, but on the eighth day of the lunar month (Shabbat), YHWH appeared unto them (Leviticus 9:15, 23).** By these verses you can pinpoint that they begin their sanctifying for the 7 days and the 8th was the assembly of the congregation, in the month. This puts the Shabbats on the 8th, 15th, 22nd, and 29th proving the New Moon day is not counted as one of the workdays, or weekly Shabbats, to get to the first Shabbat of the month. See also Sefer Yahshar 83:1-4 as a confirmation.

### THE LAW OF THE LEPER AND SHABBAT CLEANSING

Leviticus 14:2-23 (see verses 10 and 23, the 8<sup>th</sup> day) is the law of the leper. In the day of his cleansing, he shall be brought unto the priest (on the Shabbat). **It goes on to tell how he is to shave his head and beard and wash his clothes on the seventh day and on the eighth day (Shabbat) offer sacrifice.** The point being that if the count for the seventh day of the month began anywhere or on any other day except Rosh Chodesh-New Moon, the leper would sometimes have to do his laundry on a Shabbat. The reason this seventh day is not a weekly Shabbat is because it is not the eighth day from showing himself to the Priest, which was on the Shabbat, and it was not the seventh day after six workdays, therefore this seventh day of the month was actually the sixth workday of the week, when he washed clothes and the 7<sup>th</sup> day of the month, followed by the sacrifices of the Shabbat day on day 8 of the month.

### EIGHTH DAY CIRCUMCISION

The eighth day is many times synonymous with the Shabbat day. Yahshua said unto them that **you circumcise a man on the Shabbat day so that the Law of Moses be/is fulfilled.** Well the law says to circumcise on the eighth day. What better day to enter this covenant than on the Shabbat day? (Gen.17:13) **The Shabbat and eighth day is sometimes synonymous.**