

## More Historical Evidence of Lunar Shabbat

The Talmud interestingly lists their Shabbat discussions in the section called Moadim, or appointed times all governed by the moon and sun.

WITH this tract we commence the translation of the section of the Talmud **called *Moed (Festivals)*, containing the following tracts: Sabbath, Erubhin, Rosh Hashana, Yuma, Shekalim, Sukkah, Megillah, Taanith, Pesachim, Betzah, Hagigah, and Moed Katan**

**Josephus-God afforded them (patriarchs) a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years;**

**Comment-So their long life was so they can study perfect and declare the astronomical Shabbats, and Moadim.**

**Josephus-On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified.**

**Comment-YHWH adorned and appointed these already existing luminaries.**

In ***Eerdmans Handbook to the Bible***, p. 111, we read: "...in early times the weekly sabbath was adjusted to COINCIDE with major festivals, or even with new moons (see Leviticus 23).

Shemoth 16 Shabbat revealed through miracles and verse 4 the manna feeding was set up on a schedule for 40 years, to see if Israel would follow His laws. What laws? Shababt laws.

Corroboration comes from Ecclesiasticus 43, originally written in Hebrew in the time frame 190-180 B.C. and translated into Greek around 132 B.C. Notice --

And then the *moon*, ever punctual to mark the times, an everlasting sign: It is the moon that signals the ***feasts***, a luminary that wanes after being full. The month derives its name from hers, she waxes wonderfully in her phases, banner of the hosts on high, shining in the vault of heaven" (verses 6-8).

### ***The "Pendant" of the Sabbath***

Records the ***New Schaff-Herzog Religious Encyclopedia*** --

The association of the sabbath rest with the account of creation must have been very ancient among the Hebrews, and it is noteworthy that no other Semitic peoples, even the Babylonians, have any tradition of the creation in six days. It would appear that the primitive Semites had **FOUR CHIEF MOON DAYS**, probably the ***first, eighth, fifteenth, and twenty-second of each month***, CALLED SABBATHS from the fact that there was a tendency to end work before them so that they might be celebrated joyfully. Among the Babylonians these seventh days through astrological conceptions became ill-omened, while the sabbath in the middle of the month [the 15th] was made a day of propitiation, and its name was construed as meaning "the day for ending the wrath of the gods." The *Israelites*, on the other hand, made the *sabbaths* the feasts of a living and holy God. The work of man became symbolic of the work of God, and human rest of divine rest, so that the sabbaths became preeminently days of rest. Since, moreover, the LUNAR MONTH had 29 or 30 days, the normal lapse of time between sabbaths was six days, although sometimes seven or eight; and six working days were accordingly assigned to the creation, which was to furnish a prototype for human life.

Continuing, we read --

THE CONNECTION OF THE SABBATH WITH LUNAR PHASES, however, WAS DISCARDED BY THE ISRAELITES...AND THE WEEKS WERE ACCORDINGLY DIVORCED FROM THE DAYS OF THE MONTHS AND WERE MADE TO FOLLOW IN SUCCESSION THROUGHOUT THE YEAR, a more regular correspondence with the week of creation being thus secured [or, a more regular correspondence with the economic realities of the environment in which they lived!]. The first lunar day, however, or the day of the NEW MOON, retained, although no longer called sabbath, somewhat of its sabbatical character, so that in the Old Testament IT FREQUENTLY APPEARS AS A PENDANT OF THE SABBATH" (pp. 135-136, article "Sabbath, Observance in Old Testament Times).

The word "pendant" means "something that *hangs* from something else." Let's see how often the NEW MOON and the weekly SABBATH "hang together" as the modern vernacular goes. Notice 2 Kings 4:23 --

So he said, "Why are you going to him today? It is neither THE NEW MOON NOR THE SABBATH." And she said, "It is well."

Go now to 2 Chronicles 24:31 --

And at every presentation of a burnt offering to the Lord on the SABBATHS AND THE NEW MOONS and on the set feasts, by number according to the ordinance governing them, regularly before the Lord.

Let's look at 2 Chronicles 2:4:

Behold, I am building a temple for the name of the Lord my God, to dedicate it to Him, to burn before Him sweet incense, for the continual showbread, for the burnt offerings morning and evening, on THE SABBATHS, ON THE NEW MOONS, and on the set feasts of the Lord our God.

Further, in 2 Chronicles 8:13 --

According to the daily rate, offering according to the commandment of Moses, for THE SABBATHS, THE NEW MOONS, and the three appointed yearly feasts -- the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.

Again, in Nehemiah 10, "for the showbread, for the regular grain offering, for the regular burnt offering of THE SABBATHS, THE NEW MOONS, and the set feasts..." (verse 33).

Now read Isaiah 1:13 and 66:23 --

Bring no more futile sacrifices; incense is an abomination to Me, THE NEW MOONS, THE SABBATHS, and the calling of assemblies --"

And it shall come to pass, that from ONE NEW MOON TO ANOTHER, and from ONE SABBATH TO ANOTHER, shall all flesh come to worship before me, saith the Lord.

Regarding this last verse found in Isaiah 66:23, author Hutton Webster, in his ground-breaking work entitled ***Rest Days: A Study in Early Law and Morality***, remarks that,

This *remarkable association* of the Sabbath with the day of the new moon had been previously noticed by such acute critics as Wellhausen and Robertson Smith, who were unable to offer a satisfactory solution of the problem thus presented. When, however, the cuneiform records disclosed the fact that the Babylonian ***shabattum fell on the fifteenth*** (or fourteenth) day of the month and [was] referred to as *the day of the full moon*, it became clear that in these Biblical passages we have another survival of what must have been the PRIMARY MEANING of the Hebrew term *shabbath*. As late, then, as the eighth century B.C., popular phraseology retained a lingering trace of the *original* collocation [arrangement] of the new-moon and full-moon days as festival occasions characterized by abstinence from secular activities. How long-lived were the *old ideas* is further illustrated by the provision in Ezekiel's reforming legislation that the inner eastern gate of the new Temple in Jerusalem should be shut during the six working days, but should be opened on the Sabbath and on the new-moon day for the religious assemblage of the people. That the term *shabbath*, the designation of the full-moon day, should have come to be applied to EVERY SEVENTH DAY OF THE MONTH seems to be quite in accord with *both* Babylonian and Hebrew usage, which, as we have seen, led the month itself to be called after the new-moon day.

The association of the weekly Sabbath with the new moon is a common feature in all these verses. They are like brother and sister, husband and wife. The new moon is indeed a PENDANT -- the weekly Sabbath depends on it for its very existence since it is counted from the day after the new moon. Anybody with an open mind should be able to see this. We have seen many instances where the "new moon" (*chodesh*) appears together with the weekly Sabbath (*shabbat*). The writers of the Bible obviously understood the new moon and weekly Sabbath had the same requirements under the law and that the Sabbath was related to and in coordinated succession with the lunar seven-day cycle. They took for granted the new moon or *chodesh* was simply an extension of the fourth Sabbath period or the "disappearance" of the moon. To even think that two different calendars or reckonings were used -- one for the new moons and annual feast days, and another for the weekly Sabbath -- is preposterous.

Finally, it is a fact that our English word "week" "comes from the Teutonic word for change -- indicating the change of the phases of the moon" (***Larry Freeman's Calendar Origin Page***, p. 2-3). So even the word we commonly use today in the English language contains a distant memory of its original place in YEHOVAH God's true calendar.

**The great RAMBAM Maimonides about the LUNAR WEEKS. If weeks are lunar so is the LAST day of that week!!!! As they are a unit!**

PESAH AND **THE MEANING OF A WEEK** Compiled by Rabbi Gidon Rothstein

In introducing the festivals, Rambam says they are necessary because people need times of rejoicing. In addition, they are times to create and/or cement friendships.

Pesah itself obviously celebrates the Exodus from Egypt; Rambam however decides to explain here why it lasts a week. Although he does not comment at length, he says that a week is the mean period between a day and a month. A day would not have been long enough, since then the eating of *matsah* would not have been as obvious--sometimes people change their diets for a couple of days for reasons of taste or inclination. The Torah therefore wanted a period longer than that, so that it would be clear that we are refraining from *hamets* and eating *matsah* in commemoration, rather than as an issue of taste.

**There are two interesting parts to this comment. First, Rambam calls a week a mean period between a day and a month on the lunar calendar. What he means is that a day, week, and month are the three identifiable periods in the moon's rotations. A day is one appearance of the moon (at night), a week is a phase of the moon (as it either has a quarter, a half, or none showing), and a month is an entire rotation of its appearance.** Calling this a mean, though, is suggestive for another famous idea of his, the notion of adopting the mean in character traits. I had occasion, over Rosh haShanah, to mention Rambam's notion that anger and humility are the two character traits where the mean is not appropriate, but that in all other traits one should strive to adopt the mean.

Although he does not specify, the mean always sounds like it's in the middle—the mean between miserliness and thriftiness is generosity, between asceticism and gluttony (sorry, but I'm writing this on Tsom Gedalyah) is eating as necessary, and so on. **If the mean between a day and a month can be a week, then mean for Rambam might mean that things go in discrete units, and can easily be closer to one extreme than the other—as long as it is the middle defined unit.**

The other interesting thing is that Rambam says the Torah chose the week because it was a natural unit, and that the Law converts natural things into religious ones (it's a harder paragraph than that, but that's what the 1<sup>st</sup> paragraph on 371 means). Although he does not elaborate, because it's not the topic of the chapter, he pretty clearly means that the Torah didn't make Pesah a ten-day holiday (for example) because there was a natural period of a week, and the Torah likes to take natural phenomena and convert them into areas of service.

This is according to these rabbis!

## ***Building the Future Together***

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**The great RAMBAM Maimonides about the LUNAR WEEKS. If weeks are lunar, so is the LAST day of that week!!!! One cannot divorce the 7th day, from the biblical lunar week!**

**As they are a unit! Check mate. See below**

Hey...who cares about the stupid x mass...on a FAR more important matter, Rabbi Moshe, that's me, has found more quotes from not only Philo a Jewish historian who lived during Yahshua's time on earth, **I'll talk about that in Saturday assembly**, BUT RAMBAM that's right. Maimonides, considered the greatest Torah teacher/scholar since Moshe Rabainu, also stated that the Pesach **week** is PATTERNED after the natural heavenly LUNAR WEEK. Thus if the Jews went by the **lunar week**, one cannot simply divorce day 7 from that week, then call it Saturn Day, as that would break the LUNAR WEEK which is a UNIT. See Beresheet 1! Rambam in essence acknowledges that Chag Matzoth **has the lunar week** and **Shabbat Aviy 15**, as it's patterned after a full (7 day) lunar week. Well well..and think about this..he wasn't even an uncircumcised Baptist Efraimite.

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Rav Moshe says-In that NATURAL period of a lunar week we have a 7th day Shabbat!!!! That means, that one of the 7 days of Unleavened Bread is not merely an annual Shabbat, but a WEEKLY SHABABT, as per **THE WORD** and confirmed by RAMBAM! For our new friends to this list please continue your studies. Shabbat is not PLURAL MARRIAGE. It is not an option. It is a COMMANDEMENT, renewed many times in the WORD..we want to make sure we follow neither the church, nor Julian days that Judaism has adopted in obeying it. If you need intense scriptural studies to grasp this, please feel free to e mail me...you're not bothering me at all.

**Rabbi Rothstein says-We rely on this calendar until the arrival of Mashiach, when we will return to the original method of the eye-witness report. RAMBAM**