

Using the Last Crescent to Anticipate Conjunction Like All the Jewish Rabbis

Did In Yahshua's Day!

From The RAMYK

First and foremost, Rosh Chodesh samaiach to all!

I shouldn't do this, but I do it because I luv you man!

I have unearthed the MOST conclusive historical Jewish evidence yet, that the Jewish leaders of Yahshua's Day not only observed lunar Shabbats, **but did so by SPOTTING THE CRESCENT MOON!!!**

Now wait a second there RAMYK.

Didn't you spend 5 weeks teaching us that the CONJUNCTION, molad, was the start of the month and not the first crescent?

Well uggghhh I did. And I still say it was the conjunction! RELAX! Maybe you didn't understand what I just said.

When I mentioned evidence about the crescent, did your mind race to the FIRST visible crescent of the New Moon in days 2-4?

Yes it did. **But I didn't say first crescent. I simply said crescent.**

Below you will find direct Talmudic arguments from key Jewish leaders in second Temple times and CLEAR references, that the Beit Dein/Leadership body, did not declare and sanctify Rosh Chodesh based on the new, or first crescent sighting 3-4 days AFTER New Moon has started [like crescent mooners do today], but based on the LAST AND FINAL WANING CRESCENT on the 29th right before molad/conjunction/pregnancy of the moon!!!! In other words, they were not using the waning crescent as New Moon Day, but as a SIGNAL to ANTICIPATE the New Moon!

The sighting of the LAST crescent alerted them that NEW MOON would be later that SAME NIGHT and bonfires were lit BEFORE CONJUNCTION!!!! Now, if they were spotting a first crescent, they would not have expected New Month that night, but later in about 3 nights!!!! You will see that the observers and bonfire setters/messengers were active BEFORE the imminent and upcoming conjunction at the sighting of the LAST crescent, not 2-3 days later! This is exactly what Scripture teaches us in First Samuel 20 that was the correct method for King Saul and later Kings' David and Solomon and for Jews of Yahshua's

time and for us today!!!!!! So find a crescent mooner and flip them to truth, so that the first can and should be last!

Can you say HALLELUYAH! Here are the direct quotes:

Tractate Rosh Hashana in Talmud Bavli/Babylonian

Chapter II

Ordinances about the witnesses concerning the new moon, the hoisting of the flags and how it was consecrated by the Beth Din

Bonfires were always lighted on the night of the thirtieth day, *i.e.*, on the night after New Moon; and if no bonfires were lighted then there were two days New Moon.

43:1 The thirtieth day from the last New Moon was always New Moon, but in intercalary months the thirty-first day was also New Moon (second day). In the latter case the thirtieth day (first day of New Moon day # 30) belonged to the passing month, and the second day of New Moon (DAY # 1) was the first day of the new month. Bonfires were always lighted on the night of the thirtieth day, *i.e.*, on the night after New Moon; and if no bonfires were lighted then there were two days New Moon (29 day months). In the case of the month of Elul they would, after twenty-nine days, observe New Year's Day. Now, if that month happened to be intercalary (*i.e.*, have thirty days) and bonfires would have been lighted, the next day would have had to be observed as New Year's Day again, and the people would consequently have lost a second day.--*Rasht*.

GEMARA: The rabbis taught: Bonfires were only lighted to announce the new moon that appeared and was consecrated at the proper time. And when were they lighted? On the evening of the thirtieth day. Does this mean to say that for a month of twenty-nine days the bonfires were lighted, but not for a month of thirty days? It should have been done for a month of thirty days, and not at all for a month of twenty-nine days. Said Abayi: That would cause the people a loss of work for two days (because they would wait to see if the bonfires would be lit or not and thus lose a second day).

MISHNA: There was a large court in Jerusalem called Beth Ya'azeq, where all the witnesses met, and where they were examined by the Beth Din. Great feasts were made there for (the witnesses) in order to induce them to

come frequently. At first they did not stir from there all day [on the Shabbath, meaning the 29th was ALWAYS a Shabbat, as they were already in session ready to announce Rosh Chodesh]

MISHNA: The chief of the Beth Din then said: "It (the new moon) is consecrated," and all the people repeated after him: "It is consecrated; it is consecrated." Whether the new moon was seen at its proper time (after twenty-nine days, the LAST CRESCENT) or not, they used to consecrate it. R. Elazar b. Zadok said: If it had not been seen at its proper time [DAY 29] it was not consecrated, because it had already been consecrated in heaven (i.e., of itself).

"R. Elazar b. Zadok said: If it had not been seen at its proper time it was not consecrated," etc. We have learned in a Boraitha, Pelimo said: If the new moon appear at its proper time (29 days) it was not customary to consecrate it, but if it appeared out of its proper time (30 days) they used to consecrate it. R. Eliezer, however, said: In neither case would they consecrate it, for it is written [Lev. xxv. 10]: "And ye shall consecrate the fiftieth year;" years should be consecrated, but not months. Said R. Jehudah in the name of Samuel: "The halakha prevails according to R. Elazer b. Zadok. Said Abayi: There can be a support to this from the following Mishna, viz.: "If the Beth Din and all Israel saw the new moon (on the thirtieth day) and if the examination of the witnesses had already taken place, and it had become dark before they had time to announce 'It is consecrated,' the month (just passing) is intercalary (30 days)." That (the month) is intercalary is mentioned (by the Mishna), but not that they said "It is consecrated." It is not clear that this is a support for Abayi's argument, for it was necessary to say that it was intercalary, or we would not have known that the next day was the intercalary day. One might have thought that, since the Beth Din and all Israel saw the new moon (29th day CRESCENT), it was apparent to all, and that the month does not become intercalary (30 days); therefore he teaches us that (nevertheless the month becomes intercalary).

MISHNA: It happened once that two witnesses came and said: We saw the moon in the eastern part of the heavens in the morning, and in the western part in the evening. R. Jo'hanan b. Nouri declared them to be false witnesses; but when they came to Yamnia, Rabbon Gamaliel received their evidence as valid. (On another occasion) two other witnesses came and said: **We saw the moon on its proper day (day 29), but could not see it on the next evening of the intercalary day (day 30 in a 30 day**

month). **We see the witnesses COMING FORWARD at the last crescent before day 30, not the first crescent!**

GEMARA: We have learned in a Boraitha that R. Gamaliel said to the sages: "Thus it has been handed down to me from the house of my grandfather (Zamalill the elder) that sometimes **the new moon appears** elongated and **sometimes diminished**. R. **Hyya saw the old moon yet on the morning of the twenty-ninth day, and threw clods of earth at it, saying: 'We should consecrate thee in the evening, and thou art seen now? Go, hide thyself!'**" [For day 30] **Note that ALL observations took place on SHABBAT Day 29, NOT the new moon's first visible crescent, as almost all barley hunters (in respect) do today.**

Said Rabbi to R. Hyya: "Go to Entob and consecrate the month (on day 29) and send back to me as a password **'David, the King of Israel, still lives.'** [Why? **Because of the formula to see the waning crescent given to us by Kings Saul and David before conjunction!**]

The rabbis taught: **Once it happened that the heavens were thick with clouds and the form of the moon was seen on the twenty-ninth of the month (of Elul), so that the people thought that New Year's Day should be then proclaimed, and they (the Beth Din) were about to consecrate it [on day 29].** Said R. Gamaliel to them: Thus it has been handed down to me by tradition, from the house of my grandfather, the consecration of the moon cannot take place at a period less than twenty-nine and a half days, two-thirds and .0052 (i.e., seventy-three 'Halaqim), of an hour. On that self-same day the mother of Ben Zaza died and R. Gamaliel delivered a great funeral oration, not because she specially deserved it, **but in order that the people might know that the new moon had not yet been consecrated by the Beth Din [on day 29 FINAL waning crescent].**

There is no evidence anywhere in Scripture, or Jewish history, that any New Moon was consecrated after a conjunction!!!! It was always consecrated by viewing the FINAL waning crescent, in order to declare the BIRTH of the new Moon at conjunction/molad. No wonder King Savior Messiah followed the Jewish people into the synagogue every Shabbat, and New Moon! SELAH!

Addendum

Another Talmudic verse showing that all day 29th days of the month, were considered weekly lunar SHABBATS, that SHOULD not be defiled, unless they were Beit Dein witnesses, TRAVELLING to sanctify the last crescent as the start of the soon to arrive NEW MOON!

MISHNAS IV. to VII. "For the sake of (the new moon), of the two months Nissan and Tishri, witnesses may profane the Sabbath. Formerly they profaned the Sabbath for all (new moons), but since the destruction of the Temple they instituted that (witnesses) might profane the Sabbath only on account of Nissan and Tishri. It once happened that more than forty pair (of witnesses) were on the highway (to Jerusalem) on the Sabbath. Shagbar, the superintendent of Gader, detained them, and (when) R. Gamaliel (heard of it, he) sent and dismissed him. It once happened, that Tobias the physician, his son, and his freed **slave saw the new moon** (last crescent before molad) in Jerusalem. The explanation of the passage Exodus xii. 1, by R. Simeon and the rabbis. Who are incompetent witnesses? Gamblers with dice, etc.,