

A Commanded Sabbath

How to Count to a Sabbath

As the Earth orbits the Sun, and rotates counterclockwise, west to east on its axis, the average Moon spin rate over the 360 degree Earth orbit are 30 lunations per year. That average includes the dark Moon days during conjunction. There is space for only four weekly Sabbaths within a monthly lunation, but there are potentially 52 weeks annually in a solar year.

Crescent new Moon people claim that if the Sabbaths of Yahuweh are determined by one of the lights in the night sky above, it has to be the Moon. It is the only light that has phases corresponding to a seven day cycle. They say that the new Moon after conjunction, followed by the first quarter of lunation seven days later, the subsequent full Moon and waning phase serve to identify weeks.

The claim is prompted by these questions: “Why does this light have these cycles? How else can the Almighty’s Set apart Days be determined by the lights of Heaven? There is absolutely no other light that provides the answers to those questions. It must be the Moon because He said there is a light that does the defining for us.” The argument is sound and has much merit, but it is out-of-sync and must be put in its proper order.

All can agree that the Sabbath is the Creator’s product of light, but the question is: Which light provides a schedule that is in keeping with the fourth commandment?

“Remember the Sabbath day, to keep it Set Apart. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of thy Elohim.” (Ex. 20:8-10).

The fourth Commandment tells us how to count to a Sabbath. According to the Commandment, the Sabbath is preceded by six work days. The Fourth Commandment, as all commandments, is fixed forever, but in the count to a weekly Sabbath, there are rules to follow. The seven days of the creation week are unchangeable. We must not add to, nor take away from the Commandments.

To follow the instructions of the Fourth Commandment, the Set Apart Sabbath day must always be preceded by six days of work. Unless we can find exceptions to that directive from Scripture, there is no reason to depart from the rule of the Fourth Commandment.

“Keep the Sabbath day to sanctify it, as thy Elohim hath commanded thee. (Deut. 5:12). The English word ‘keep’ is translated from the Hebrew word ‘shamar’, Heb. - (S8104), meaning ‘take heed’, ‘look narrowly’, ‘search for’. To find the correct Sabbath day we must look at the creation week (Heb. *Shabuwa*) as our guide.

Scripture also commands us to keep the New Moon as the foundation for beginning a month. The month contains four weeks (*Shabuwa*), each ending with the seventh day

Sabbath. Thus, after marking the day of the New Moon, then following the instructions of the fourth commandment, the week is measured off after six working days; the Sabbath is the day immediately following six work days.

The New Moon is the beginning or first day of the month, but it is not a work day. Rather, it is a commanded day of rest. Therefore, the six work days of the Fourth Commandment can only begin *after* the New Moon. With the first of the six work days beginning the day after the New Moon, the Sabbaths will always fall on the 8th, 15th, 22nd and 29th days of the month. Furthermore, these days will rarely, but occasionally will, coincide with Babylon's weekly Hebdomad days.

In summary, once you know and mark the day of the New Full Moon, keeping Sabbath on the correct day is simple. However, we must have verification from Canon Scripture. To validate the evidence.

Proof from the Torah

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.” (Ex. 16:1).

Exactly one month after departing Egypt, the new nation of Yisrael began to murmur in regret of having left the land of their captivity. They said to Moses and Aaron on the fifteenth day of that second month: **“..for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”** (Ex.16:3).

Their complaint brought forth Yahuweh's plan to test His people to see if they would obey His commands. **“Then said Yahuweh unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my Law, or no.”** (Ex. 16:4).

In the late afternoon, near sundown, of that fifteenth day, Yahuweh caused a large number of quail to enter the camp of the Yisraelites. Yah provided them with flesh to eat that very evening, saying: **“I have heard the murmurings of the children of Yisrael: speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am your Elohim.”** (Ex. 16:12).

The next morning, on the sixteenth day of that second month, the small round substance of Yahuweh's bread was found on the desert landscape. It was the Almighty's first lesson on how to count the days to His Sabbaths.

“And they gathered it every morning, every man according to his eating: and when the Sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man:” (Ex. 16:21-22).

Please notice that the people gathered manna for six days, starting on the 16th day and ending on the 21st day. (six days) Then, Moses spoke to the leaders of the congregation about the coming Sabbath, which would be the **22nd day** of that second month:

“This is that which Yahuweh hath said; To morrow is the rest of the Set Apart Sabbath unto Yahuweh: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.” (Ex. 16:23).

Now we can do the math for counting to Yahuweh’s Sabbaths contained within a month. Following the **fifteenth day** of that second month, there were **six days** of gathering manna (six work days) with double amounts on the sixth day. The next day was a Sabbath, which was the **eighth day** after the fifteenth day, or the **twenty-second day** of the second month.

Therefore, if the twenty-second day was a Sabbath, then so were the eighth, fifteenth and twenty-ninth days also Sabbaths. **“Six days thou shalt do thy work, and on the seventh day thou shalt rest:”** (Ex. 23:12). Yahuweh’s lesson for His people is that after the New Moon, His Sabbaths are on the **8th, 15th, 22nd and 29th days** of each month.

Those four Sabbaths are fixed in place every month after the first day of a full New Moon. It is Yah's calender for His people to keep His Set Apart Sabbaths. The days of Sabbaths will not work after a crescent moon beginning of the month.

The Apostolic Day, Sunrise to Sunrise

That first day that the children of Israel arrived at the Wilderness of Sin, was a Sabbath day on the 15th day of the second month. That evening as the sun was setting, Yah caused quail to gather so His people could prepare and eat flesh that very night. If the Set Apart Sabbath was extended to the dark hours of night, Yah would have been violating His own Sabbath. Therefore, the evident that the Set Apart Sabbath ends at sunset while the day extends to sunrise.

A sunrise to sunrise day is confirmed by the following Scriptures:

“Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.” (Mt. 28:1).

If it is late on the Sabbath day at dawn, then the Sabbath must have started at the previous dawn.

“Very early on the first day of the week, they came to the tomb when the sun was risen” (Mk. 16:2).

How could it be early if the day started at sunset or midnight? If it were sunset, then the day would have been more than half over and it would not have been early.

“Now upon the first day of the week, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain others with them.”
(Lk. 24:1).

Luke said it was early in the morning of the first day of the week, then the Sabbath day must have ended a few minutes before. Obviously, Luke considered that it was a sunrise to sunrise day.

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” (Jn. 20:1).

John said it was early on the first day of the week before sunup. Therefore, the seventh day was ending as the first day was beginning. It was a sunrise to sunrise day.

Conclusion

The New Moon day starts in the morning after the Chodesh (renewed) full Moon of the evening before. If the New Moon day starts at sunrise, then all days begin at sunrise. The sunrise to sunrise day is confirmed by all four Gospel writers of the apostolic era.

Emet Zerayah