

Lunar Sabbath? Or 168 hour?

Fifth day of the tenth month in the year of our Lord 2014, Jerry Wickey Jr.

For How Many Days Did Manna Fall Each Week?

And Did Two Or Three Days Worth Of Manna Fall On The Sixth Day?

The question is this: Does the Sabbath fall on a certain pagan day name of the Gregorian calendar and the Julian before that and the Persian before that or does the Sabbath fall on certain days of each Hebrew month?

The answer is more complicated than the obvious answer of six days and two suggested by a 168 hour week.

My brother Zack found the answer to this question in Leviticus 25.

I am sending this to just a few because I do not want to be misunderstood as advocating a change in the way that we observe Sabbath.

In fact, the subject of this preamble might be far more important than the subject of Sabbath day reckoning.

Colossians 2:16

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Paul is not saying that the Sabbath is no longer important. The Sabbath was the symbol of Israel's marriage to our God and shall be again, but is not now. For now, God, in His righteous anger, has taken those things from us and will in time restore those even better than they were before.

2 Chronicles 7:19

¶ But if ye turn away, and forsake my statutes and my commandments, **20** Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

We did not do what He told us to do and He did exactly what He said He would do. We no longer live in the land He promised to our father Abraham.

Lamentations 2:6

And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

Ezekiel 21:26

Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same:

Hosea 3:4

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

As the reader shall see below, God took even the knowledge of calculating His Sabbath from us.

Sabbath is the symbol of our relationship to our God. Our faithful God, in His righteous anger, took away from us the ability to truly keep His Sabbath. He took from us the symbol of our marriage to Him, But that shall not always be so. He shall return to us and live with us again. His feet shall walk the soil and He shall be present in His House, the Temple. He shall speak to us again.

He loved our mother Israel like a man loves a woman. He cherished their special days like a loving couple who ate at their special restaurant every week and celebrated their anniversary every year, until she cheated on him. He forgave, but she cheated again and then again and again. He finally divorced her, sent her away. Now he hates that restaurant. When their special days come around, he feels nothing but pain. Not only her idolatries, but even the feasts He and she enjoyed together now only remind him of what she did with her lovers.

Hosea 2:12

And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

Amos 5:21

I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Isaiah 1:14

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

God wishes He had a cabin in the woods where He could go to forget the pain of His cherished bride's betrayal.

Jeremiah 9:2

Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them for they be all adulterers, an assembly of treacherous men.

But it shall not always be this way. Christ came to pay the bride price, cleansing us. And soon, He shall come to collect His bride, she for whom He has paid the price. He shall restore what was lost as in former days and He shall speak with us once again and live with us.

Zechariah 13:9

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Hosea 2:16

And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.

Malachi 3:4

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

Isaiah 65:24

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Our Sabbaths, the symbol of our marriage to God shall be restored.

Isaiah 66:23

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.

Zechariah 14:16

¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

When a man sends away his bride for cheating on him and she comes back to him sobbing, asking for forgiveness, but demands that if she does right then everything goes back to the way it was. A wise man's response is skepticism. The woman has not really changed. She has not really repented. She just misses all the good things she had. But when the woman comes back to her husband and says "I am sorry. I did wrong and from now on I am going to do right by you. And I understand how bad I made you feel. I understand if you don't restore things yet. I will prove myself. Then the man rejoices in her because he knows she really is repentant.

This is the Church, the bride of Christ, the remnant of Israel. Those who keep the Sabbath in the full knowledge that God shall not restore His gifts yet.

Jeremiah 46:28

Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Daniel 11:33

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. **35** And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Our God is teaching us to be faithful to Him.

Let us understand the true calendar of Holy Days that Moses used and which the Kingdom shall restore.

Until then, until that happy day, I advise all to refrain from judging regarding the day on which someone keeps the Sabbath.

For now, God has taken His Sabbaths, the symbol of our covenant with Him, from us. We live as a divorced woman until the indignation and punishment be complete, until the bride price, already paid, be applied and the Kingdom is revealed.

In the Kingdom, knowledge of these things will be given freely to those with a contrite heart.

Isaiah 32:3

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Isaiah 29:24

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 30:20

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

"Month" and "Moon"

The words "month" and "moon" occur 303 times in the Canon of Scripture.

Many of those references relate one day to another. Restating those occurrences in an unambiguous mathematical language that lends itself to algebraic manipulation, we find that none of the statements contradict any of the others. And that they simplify algebraically to exactly seven mathematical statements that comprise an algorithm for generating a soli-lunar calendar.

```

if day > next_newmoon {
  if day > next_equinox {
    increment year
    month= first }
  increment month
  day= first }
increment day

```

Frankly from a programming point of view, this algorithm is beautiful, concise, efficacious and elegant. Notice its fractal symmetry. "increment day," "increment month," "increment year" all in perfect ascending symmetry to each other. Each has the same relationship to the previous as it has to the former. Its as if the orbits of the sun and the moon were designed from their creation to accommodate this algorithm. Truly the work of a master programmer.

And don't ignore the fact that it is exactly **seven** lines of code. It can not be one line more and neither could even one line be removed.

This elegant algorithm can not be further simplified and expanding any line introduces redundancy. We would not expect that subjecting any work of fiction to this level of mathematical scrutiny to produce anything with self consistency. No human author is capable of that level of emergent accuracy (303 statements.) However, we would expect the Word of God to do so and it does indeed do just that.

This algorithm produces exactly the soli-lunar calendar that the Church of Israel in Schell City uses.

Mar 13 '15	232425262728	New Moon Sabbath Mar 19 '15 thru Mar 20 '15 Month 1 equinox Mar 20, 22:48 new moon Mar 20, 09:36 Local sunset 24:?? GMT
Mar 21 '15	2 3 4 5 6 7 8	
Mar 28 '15	91011121314	Passover Apr 2 '15
Apr 4 '15	16171819202122	Unleavened Bread Apr 3 '15 thru Apr 9 '15
Apr 11 '15	232425262728 .1	New Moon Sabbath Apr 17 '15 thru Apr 18 '15 Month 2 new moon Apr 18, 18:57 Local sunset 25:?? GMT
Apr 19 '15	2 3 4 5 6 7 8	
Apr 26 '15	9101112131415	
May 3 '15	16171819202122	
May 10 '15	232425262728..1	New Moon Sabbath May 16 '15 thru May 18 '15 Month 3 new moon May 18, 04:13 Local sunset 26:?? GMT
May 19 '15	2 3 4 5 6 7 8	Feast of Weeks May 24 '15
May 26 '15	9101112131415	
Jun 2 '15	16171819202122	
Jun 9 '15	232425262728 .1	New Moon Sabbath Jun 15 '15 thru Jun 16 '15 Month 4 new moon Jun 16, 14:05 Local sunset 26:?? GMT
Jun 17 '15	2 3 4 5 6 7 8	
Jun 24 '15	9101112131415	
Jul 1 '15	16171819202122	
Jul 8 '15	232425262728 .1	New Moon Sabbath Jul 14 '15 thru Jul 15 '15 Month 5 new moon Jul 16, 01:24 Local sunset 26:?? GMT
Jul 16 '15	2 3 4 5 6 7 8	
Jul 23 '15	9101112131415	
Jul 30 '15	16171819202122	
Aug 6 '15	232425262728..1	New Moon Sabbath Aug 12 '15 thru Aug 14 '15 Month 6 new moon Aug 14, 14:54 Local sunset 25:?? GMT
Aug 15 '15	2 3 4 5 6 7 8	
Aug 22 '15	9101112131415	
Aug 29 '15	16171819202122	
Sep 5 '15	232425262728..1	Trumpets Sep 11 '15 thru Sep 13 '15 Month 7 new moon Sep 13, 06:41 Local sunset 24:?? GMT
Sep 14 '15	2 3 4 5 6 7 8	
Sep 21 '15	91011121314	Atonement Sep 22 '15
Sep 28 '15	16171819202122	Tabernacles Sep 27 '15 thru Oct 4 '15
Oct 5 '15	232425262728..1	New Moon Sabbath Oct 11 '15 thru Oct 13 '15

This algorithm produces exactly the calendar that the Church of Israel in Schell City uses, but it implies one additional component.

Notice that the Saturday Sabbath falls the day after both High Holy days of Passover and the day before both High Holy days of Tabernacles in 2015.

During the time of Moses, when this same circumstance occurred, how do you suppose manna fell in those weeks? Did enough manna for three days fall instead of two days and did manna fall for only five days in the interim instead of six?

Would the manna have fallen from Sept 20 for six days through Sept 25 which is preparation day on which fell three days worth of manna? Then the manna did not fall on the Sabbath, Sept 26 nor on the High Holy day, Sept 27, on which no servile work was to be done? Then fell for only five days from Sept 28 through Oct 2 until the next regular weekly Sabbath, Oct 3?

Or would manna have fallen on the High Holy day, Sept 27 and for the six days including that date through Oct 4? And fallen again on the last High Holy day?

At no point does Moses explain how to calculate the calendar. This was, of course, because in his day, everyone knew how to do this. He didn't need to. Moses didn't tell us how to hitch a horse or make a bow and arrow. Moses didn't fail to communicate that knowledge. He didn't need to. It is we who in our hubris and arrogance, lost the knowledge of the calendar and we invented our own calendars. Persian, Greek Nundinal, Roman Julian, European Gregorian.

Notice the dots which precede each first day on the calendar. Sometimes there are two and sometimes one. Those represent days, sunsets and sunrises, but days which are not reckoned or not recorded on the calendar. When applying the week to the seven instructions of the algorithm, those unreckoned days are implied by the algorithm.

From those dots we find an answer to how the manna fell. Those unreckoned days cause the regular weekly Sabbath to remain exactly aligned with the High Holy days in perpetuity. The manna never missed a beat. It fell for six days until Sept 26 on which two days worth of manna fell and none on the regular weekly Sabbath and the High Holy day because both Sabbath days were the same. Then the manna restarted to Sept 28 and fell for six days until the last High Holy day which was also the regular weekly Sabbath.

What an amazingly elegant solution. The weekly Sabbaths never fall out of synch with the High Holy days. This completely illuminates the confusion of weekly Sabbaths falling within the feasts.

So I looked for confirmation in the scriptures that this was the way in which Moses actually did it. Of course, I found no explicit instructions, but I did find many examples that were consistent with this and none that were not.

Four examples of consistency

Babylonian Calendar

The ancient Babylonian calendar does explicitly explain calculating what they called "evil days," or "Sabatu" or Sabbath days in exactly this way. Ancient Babylonian writers referred to them as "evil" because some activities were forbidden. In every other respect the Ancient Babylonian calendar is exactly the same as the calendar which the Church of Israel in Schell city MO uses. The only difference is the use of pagan day names in a 168 hour cycle to define the seven day week. Babylon did not use them. They numbered the days and did not reckon the days from the last regular Sabbath of the month to the New Moon of the next month.

Of course by doing this, the New Moon always closely followed the fourth Sabbath of the month. The Sabbath and the New Moon never diverged from each other. Each New Moon always followed the last Sabbath of the month. This meant that the Sabbath or Sabatu was always the first day, that is new moon, seven days later, the eighth day, seven days later, the fifteenth, twenty second and twenty ninth day of each month, every month.

The Babylonian calendar is the most perfect calendar that man has ever experienced and for which we have clear records. Even the Gregorian, the best that man devised, loses a day every three thousand years. No other calendar, except the Babylonian, is this good. The Babylonian calendar remains synchronized with the seasons even over geologic time. A million, a hundred million, years from now the Babylonian Nissan will still occur at spring time. Whereas the Gregorian will see January in the northern hemisphere's summer and July in winter.

I don't for one minute believe that Babylonians had the foresight to produce such a perfect calendar. I believe that Abraham's ancestors brought the calendar of God into Babylon and that Moses kept that very same calendar for the calendar of the Bible. We are just very fortunate to have the Babylonian records to see how the calendar worked.

About the time of the Exodus, about five hundred years after Abraham left Babylon, Babylon was overthrown by Persia who replaced the ancient Babylonian calendar with their own which is an imperfect calendar. The Babylonian calendar did not name the days of the week. It numbered them. Whereas, the Persian calendar is the first to name the days of the week and to fix a 168 hour regular seven day week. This way of measuring a week did not exist before that time, other than the Egyptians which used a ten day week each with their own day names.

The identical names for months by Moses and Babylon does not by itself prove that Moses used Babylon's calendar.

The Manna

The very first day on which Manna fell was the 16th of the second month and the very last day on which manna should have fallen but did not was also the 16th day of the first month. The scriptures record these events as 40 years apart. The days on which manna fell and the day on which it did not fall is the weekly Sabbath. There is no better metric for the weekly Sabbath than Manna. The day on which it did not fall is the weekly Sabbath.

Exodus 16:1

¶ 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.

¶ **13** And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. **14** And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. **15** And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

Joshua 5:6

For the children of Israel walked forty years in the wilderness,

¶ **10** And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. **12** And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

This is remarkable. The days of the month on which the weekly Sabbath occurs must change from month to month if the days at the end of the month between the last Sabbath and the New Moon are reckoned. So, 492 lunar cycles, which are Hebrew months, would have passed in 40 years. Each month causes a 168 hour weekly Sabbath to fall behind an average of 1.5 days. So after forty years, Sabbaths should fall on calendar dates 3 or 4 days apart.

If manna fell of for the first time on the 16rd, then in the previous month 40 years later, it should fall on the first day of the week on an 11th or 12th. But it didn't.

Joshua's long day does not help explain this. The sun did not set, so the calendar would not have been advanced one day to make up for one of these three or four missing days.

However, if Moses as actually employing unreckoned days at the end of each month, then indeed, the weekly manna would have fallen on the same days of the month each month and they would have remained consistent through out forty years.

This does not by itself prove that Moses employed unreckoned days as the most ancient Babylonians did, but it does go a long way to eliminated any other possibility.

Ezra and Nehemiah

The small remnant of Judah and Benjamin and some of Levi that came back from Babylon under Ezra and Nehemiah were extraordinarily observant people. They carried with them the mixed multitude, but none the less, they took a solemn oath to keep the Law of our God and they did in fact send away their strange wives and their children born to them by these wives.

Nehemiah 10:29

They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

Ezra 10:3

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. **10** Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. **12** Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.
¶ **16** And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. **17** And they made an end with all the men that had taken strange wives by the first day of the first month.

This is remarkable obedience. Does anyone believe that a community so obedient would have problems keeping a command of God much easier and simpler than sending away wives and children? Yet they did.

Nehemiah 13:15

¶ In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

I don't think there is anybody willing to claim that these people of the remnant of Judah were so obedient as to send away strange wives and their own children but disobedient enough to draw the line at keeping the Sabbath. Since that is a silly position to take, then about what was Nehemiah testifying or explaining?

Was he "testifying" to them on the Sabbath day? OR was he "testifying" to them about the Sabbath day? Was he arguing with them on Sabbath or was he explaining, "testifying" to them about the nature of the Sabbath day?

These people had come back from living their whole life in Babylon. Which for the last thousand years or more had been using the Persian calendar. It was this Persian calendar with its fixed 168 hour week and pagan day names that inspired Julius Caesar's Julian calendar and our pagan day names today which come from Norse influence on the names of Roman gods. "Sun's day" "Moon's day" "Twies' day" "Woodin's day" "Thor's day" "Frie's day" and "Saturn's day."

The idea of unreckoned days was foreign to these people. If Nehemiah was indeed explaining to them that the day on which they kept Sabbath was not the day on which Moses kept Sabbath, then their confusion and disobedience makes much more sense.

This does not by itself prove that Moses employed unreckoned days. It is only consistent with that suggestion.

Jesus

Jesus was accused of Sabbath breaking on two different charges. One of them, He clearly identified as a mistake in reading Moses. "Commandments of men" The other however, is more difficult to dismiss.

Luke 6:1

¶ And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Preparing food on the Sabbath is quite different from collecting food on the Sabbath which is something Moses expressly forbid. Jesus was no Law breaker. His saving Blood requires that He kept the Law to the letter. Jesus would not have failed to collect His food on preparation day as Moses taught even with the Manna. Yet He and His were collecting food on the day which the Jews at the time called Sabbath.

In this case, it seems that Jesus chose this day and this occasion to make a scene and to be accused so that He could answer.

John 5:16

¶ And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. **17** But Jesus answered them, My Father worketh hitherto, and I work. **18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

In this passage Jesus says "My Father works upto, even including this day of the week." Jesus chose the day we know as Saturn's day as the day on which to do something which Moses expressly commanded not to do, gather one's food, and when accused, He said directly. This is a day on which My Father works.

Few argue that Saturday is not the day which the Jews of Jesus time observed Sabbath. History does show an unbroken chain of pagan week day names from the present all the way back to the introduction of the Julian calendar in 46 BC. Before that it can't be followed with confidence. Before that the Romans used an 8 day week and there are no certain identification between the seven days of the Roman Julian with the Persian calendar which inspired the Julian.

It is also unlikely that the Jews of the day had continued in the teachings of Ezra and Nehemiah. Had they, then the religious authorities of the day would have recognized and welcomed Jesus. It is more likely that the Jews of Jesus day has again reverted to the Hellenizing influence of the Julian calendar. It is very likely that they had fallen prey to the very same calendric errors to which their ancestors fell prey under Ezra and Nehemiah.

In this case, that particular "Saturday" was not Sabbath and the words of Jesus make perfect sense.

This alone does not prove explicitly that Moses and Jesus employed unreckoned days.

All Four Together

And all four of these together only suggest it implicitly. They don't actually prove it explicitly. The likelihood that two Sabbath days fell on days consistent with unreckoned calendar method and one did not is $1/7 * 1/7 * 6/7 * 6/7$ or 1.499% That is the chance that both time manna fell coincident with unreckoned Sabbaths and that both the Ezra remnant and Jesus' accusation occurred on days that were not consistent with unreckoned day Sabbath.

This means that the probability that random chance alone could explain all these incidents is only 1.499% So, The probability that Moses used unreckoned day method like the ancient Babylonians is 98.501% by random chance alone.

One might argue that God often does things that are unlikely. But in this case that argument means that God is favoring unreckoned days. So that doesn't help an argument against the ancient Babylonian method. It also supports it.

I was hoping for greater than 99% chance. But I thought this was as far as I could take the matter. It is very very likely, but not definitive because Moses left no explicit instructions for a calendar that employs unreckoned dates. My brother Zack showed me that I was wrong. Moses did give explicit instructions for unreckoned calendar method.

The question really is: Does Moses employ unreckoned calendaric method or not?

This settles the matter just as firmly as it can be settled. Until Zach showed me Leviticus 25, the question was still debatable. No scholar would deny that Moses employed the unreckoned days of the Babylonian calendar.

Moses employed a soli-lunar calendar which utilized unreckoned interrelation. See this link for a calendar for any given year. <http://jerrywickey.com/calendar/>

If a calendar does not use intercalary days, it can not remain synchronized with the seasons, because of course neither the moon nor the sun completes a full cycle in an integer number of days. The Hebrew calendar and the modern Gregorian calendar both use intercalary days. Feb 29 "Leap year" in Gregorian and "second Adar" in the Hebrew. These keep the calendar synchronized with the seasons.

The modern version of Hebrew, modern Jewish, calendar share something else with Gregorian. They both count the intercalary days in the same way as any other day. Where as in Leviticus 25, Moses does not follow this calendaric method.

The text of the Bible does not include any instructions for calculating calendar, but it does for calculating Jubilee. Calendar method was understood by all at the time of Moses. Just like Moses told us the size and shape of the Tabernacle, but did not tell us how to weave the fabric, so he told us the dates to commemorate and celebrate, but he did not tell us how to calculate the calendar.

Babylon already used a calendar better than our modern Gregorian and better than even the Mayan. The Gregorian calendar loses a day every 3000 years. In 100,000 years spring will begin in January not April. But the Babylonian calendar remains accurate even over geologic time. It is perfect. This is because it used unreckoned intercalary days and months.

I don't believe Babylon invented their calendar. I believe that Adam's descendants, Abraham's ancestors brought this perfect calendar into Samaria and Babylon adopted it by the time Abraham left Ur. Babylon lost their perfect calendar in the first Persian conquest some after Abraham left.

Leviticus 25 proves that the Hebrews kept this calendar in Egypt and Moses used it, but that calendar does not include an unreckoned intercalary Jubilee year, only unreckoned intercalary months at the end of long years and unreckoned intercalary days at the end of long months. Leviticus proves this because those scriptures show without doubt that Moses employed unrecorded intercalation.

Leviticus 25:1

¶ And the LORD spake unto Moses in mount Sinai, saying, **2** Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. **3** Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; **4** But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

By the gift and abundance of the Lord, the sixth year produced a double harvest from which we were to sustain our selves until plaining in the eighth year. The harvest of the sixth year suffices from the latter of the sixth year after harvest through the seventh year and into the eighth year until harvest in the eighth year.

Leviticus 25:8

¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **9** Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. **10** And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye

shall return every man unto his family. **11** A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

Seven of these weeks of years totals 49 years. In each week of years, there is a double harvest in the sixth. After seven weeks of years, the fiftieth year, the year after the 49th or the last seventh year of the last of the seven weeks of years is also a Sabbath year. It is the Jubilee.

Leviticus 25:20

And if ye shall say, What shall we eat the seventh year behold, we shall not sow, nor gather in our increase: **21** Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

The preceding sixth year yields three years harvest. The harvest of the sixth year suffices through the end of the sixth year through the seventh and through the eighth and through the first part of the ninth as we plant. It continues to suffice until the harvest of the ninth year comes in. Three years. From the harvest of the sixth to the harvest of the ninth.

Leviticus 25:22

And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

Wait ! ! ! What does that say????

Moses says to plant in the eighth year?

Surely, the printers misprinted the Bible? Or perhaps Moses wrote it wrong? Maybe Moses was confused?

Let's look at this in detail.

Six consecutive weeks of years, where in each year the sixth produces a double harvest to feed the people throughout he seventh when no planting is allows. After this the last week of years begins with five years of ordinary harvest.

The sixth year which is the year before the Sabbath year and the 48th since the last Jubile, yields three years harvest (verse 21) to sustain the people through the seventh Sabbath year, the 49th since the last Jubili and the eighth Jubile year, the fiftieth since the last Jubile.

Planting the beings again on the fifty-first year or the ninth year of the last week of years. Moses call this ninth year, the eighth year.

This is Babylonian calendric method.

Babylonian Days of the month

22 23 24 25 26 27 28 28 28

2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 18 19 20 21
22 23 24 25 26 27 28 28

2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 18 19 20 21
22 23 24 25 26 27 28 28 28
22 23 24 25 26 27 28 28 28

They did not count day 29 and 30. It was unreckoned and the cycle of seven days began again from 22 not 23 or 24

The 29th or 30th day was called the 28 or the first day of the next month. The two designations were synonymous.

The advantage to doing this was that if one counts the extra days from the end of the last week of the lunar cycle then the cycle of seven days diverges from the lunar cycle. However, if one counts the seven days from the end of the unreckoned intercalary day then the cycle of seven days stays synchronized with the lunar cycle and stays synchronized with the annual cycle in perpetuity.

Ancient Babylonian Months are identical to Hebrew Months.

Nissan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Cheshvan, Kislev, Tevet, Shevat, Adar, Adar

It is well documented that the Babylonians as well the Hebrews called the intercalary month of Adar, Adar also.

Again this allows all months to be counted as 12 months for purposes of taxes, rent and tithes.

Moses' Years

1st 2nd 3rd 4th 5th 6th double harvest 7th Sabbath year
 six of these weeks of years comprising a total of 42 years

The seventh goes like this

1st 2nd 3rd 4th 5th 6th triple harvest 7th Sabbath year 8th Jubilee year 9th planting resumes
 43rd 44th 45th 46th 47th 48th 49th 50th

Moses calls the first year in which planting resumes which is the ninth year, the eighth year. Not the ninth. The last of the triple harvest is eaten in the eighth year, but the eighth year is not counted to begin the cycle of seven years again. Moses is not counting or not reckoning the eighth year. This is Babylonian unreckoned intercalary method. Its significance can be seen if we examine what happens in the next Jubilee.

If we count the eighth year and start the next seven year cycle on year nine, then by the time the next fiftieth year rolls around, it will not occur immediately following the seventh year of the last week of years. Instead the Jubilee year will occur a year later. Each successive Jubilee diverges farther and farther from the Sabbath year. Just like counting the day after the last Sabbath of the month causes the weekly Sabbath to diverge from the Feast day Sabbaths.

Moses ignores the 50th year and counts the beginning of the next seven year cycle from the 49th year. He calls the 51st year or the 9th year or the year when planting resumes, the eighth year. If he did not do that, the Jubilee would diverge from the Sabbath year.

In the same way, if we count the days 29 and 30, the weekly Sabbath diverges from the feast day Sabbaths. But if we use the method that Moses uses, not counting the intercalary days, then the Jubilee always lines up with the Sabbath years and the weekly Sabbath always lines up with the Feast Sabbaths.

This shows conclusively that Moses employed unreckoned calendric method. Therefore the Sabbath day is always the 1st, 8th, 15th, 22nd and 29th day of each Hebrew month. Those days are the New Moon, the seventh day after, the seventh day after, the seventh day after that and the seventh day after that, which is always followed by the next new moon.

This means that the truth Sabbath can not fall on any one pagan week day name. Forget about the pagan names for the week days. They are meaningless and will not exist in the Kingdom. In the time of Moses and in the time of the Kingdom, there are no "Mondays" or "Sundays" The sun and the moon have no days in the Kingdom. Neither the the Greek god Saturn. He has no day. "Saturday" nor does Thor, "Thursday."

The Sabbath falls on the first day of each Hebrew month. This is the New Moon Sabbath and seven days later on the 8th of every month and seven days after that on the 15th, the 22nd and the 29th. After which the next new moon falls which starts the next Hebrew month.