

## Three Months in a Row

The calendar details of the months of the Exodus, the manna, and the mountain reveal divine lessons of the most vital and solemn importance. As often as these colorful stories are told and retold, their [application](#) to time is just as often overlooked. In the first month of Abib, just prior to the Exodus, the Lord Yahuwah introduced His calendar. In the second month of Iyar, He confirmed His forgotten calendar's layout, and true seventh-day Sabbaths, in a most unmistakable way when He sent the manna from heaven. In the third month the Lord Yahuwah fully restored and established His calendation system with the date of Israel's arrival at the famous desert Mountain of Sinai.

Moses' faithful record of the Exodus account reveals identical dates and calendar details for three months in a row, and establishes Yahuwah's true Holy seventh-day Sabbath.

One month after the Exodus, Yahuwah responded to the cries of hunger, and sent manna from heaven. This "heavenly manna" story has had its greatest impact in the last 150 years as Yahuwah shed light on His Holy seventh-day Sabbath, setting it apart from all other days. Saturday Sabbatarians have successfully used the story of the manna to show that the Lord Yahuwah has ordained the seventh-day as His Sabbath. Because this was done using the Roman Gregorian calendar, Saturday by default, has been assumed to be the seventh-day. Consequently, they were able to demonstrate that Sunday was not the Sabbath as many had believed.

However, additional light has recently been shed on the manna story, which confirms a whole new dimension to the true seventh-day Sabbath. The restoring of His calendar, in an identical format for three months in a row, confirms that it greatly differs from our modern calendar. Now the lessons of the heavenly manna teach that Yahuwah has ordained and sanctified a seventh-day Sabbath, which is *neither Saturday nor Sunday*.

It has been declared by Yahuwah's prophet that additional light would be revealed to His faithful followers regarding the Sabbath truth at the close of earth's history. We are all called to be faithful Bereans, "to search the scriptures daily to see if these things are so."

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. **And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth [Hosea. 6:2, 3.] and**

**proclaimed the Sabbath more fully.** This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us. Word to the Little [Flock](#), p. 18.

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. **Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.** Councils to Writers & Editors, p. 35.

Shocking as this may appear to be, those who truly desire to know the truth, must investigate for themselves. If knowing the truth is vital; if faithfully keeping the Lord Yahuwah's true and Holy seventh-day Sabbath is imperative, then please take the time to read this article carefully.

## **Month 1 The Exodus**

The Lord Yahuwah, in His divine wisdom anchored down specific time details so that earnest truth seekers may know with certainty when to worship. In Month #1 of this study, evidence is presented which reveals the Creator's original calendar layout.

### **Exodus 12:1-42 NKJV**

Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2 "This month shall be your beginning of months; it shall be the first month of the year to you. 3 Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take some of the blood and put it on the two doorposts



and on the lintel of the houses where they eat it. 8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire--its head with its legs and its entrails. 10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover.

For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. 14 So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 16 On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat--that only may be prepared by you. 17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19 For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. 20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.



21 Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. 22 And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of

you shall go out of the door of his house until morning. 23 For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. 24 And you shall observe this thing as an ordinance for you and your sons forever. 25 It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. 26 And it shall be, when your children say to you, 'What do you mean by this service?' 27 "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. 28 Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did.

29 And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. 30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. 31 Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said. 32 Also take your flocks and your herds, as you have said, and be gone; and bless me also. 33 And the Egyptians urged the people that they might send them out of the land in haste. For they said, "We shall all be dead." 34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. 35 Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. 36 And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians."

37 Then the children of Israel journeyed from Rameses to Succoth, with about six hundred thousand men on foot, besides children. 38 A mixed multitude went up with them also, and flocks and herds--a great deal of livestock. 39 And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

40 Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years--on that very same day--it came to pass that all the armies of the LORD went

out from the land of Egypt. 42 It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations.

**The Evidence & Key Time Details:**

**Rules of Interpretation:**

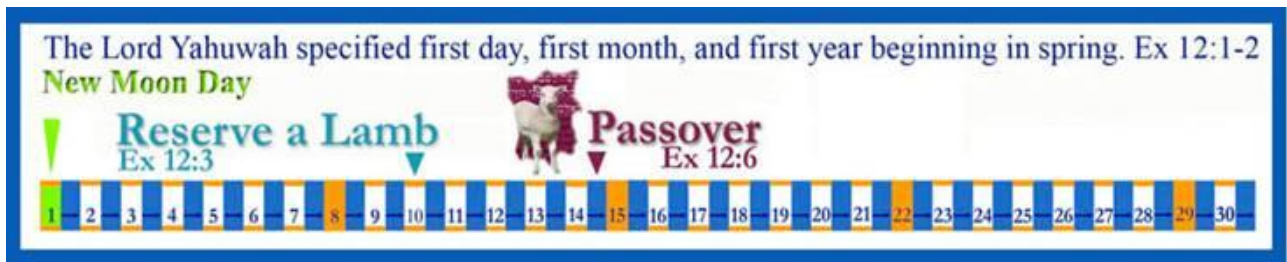
To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them. Isaiah 8:20-21

Precept must be upon precept, precept upon precept, line upon line, and line upon line, here a little, there a little . . . . Isaiah 28:10

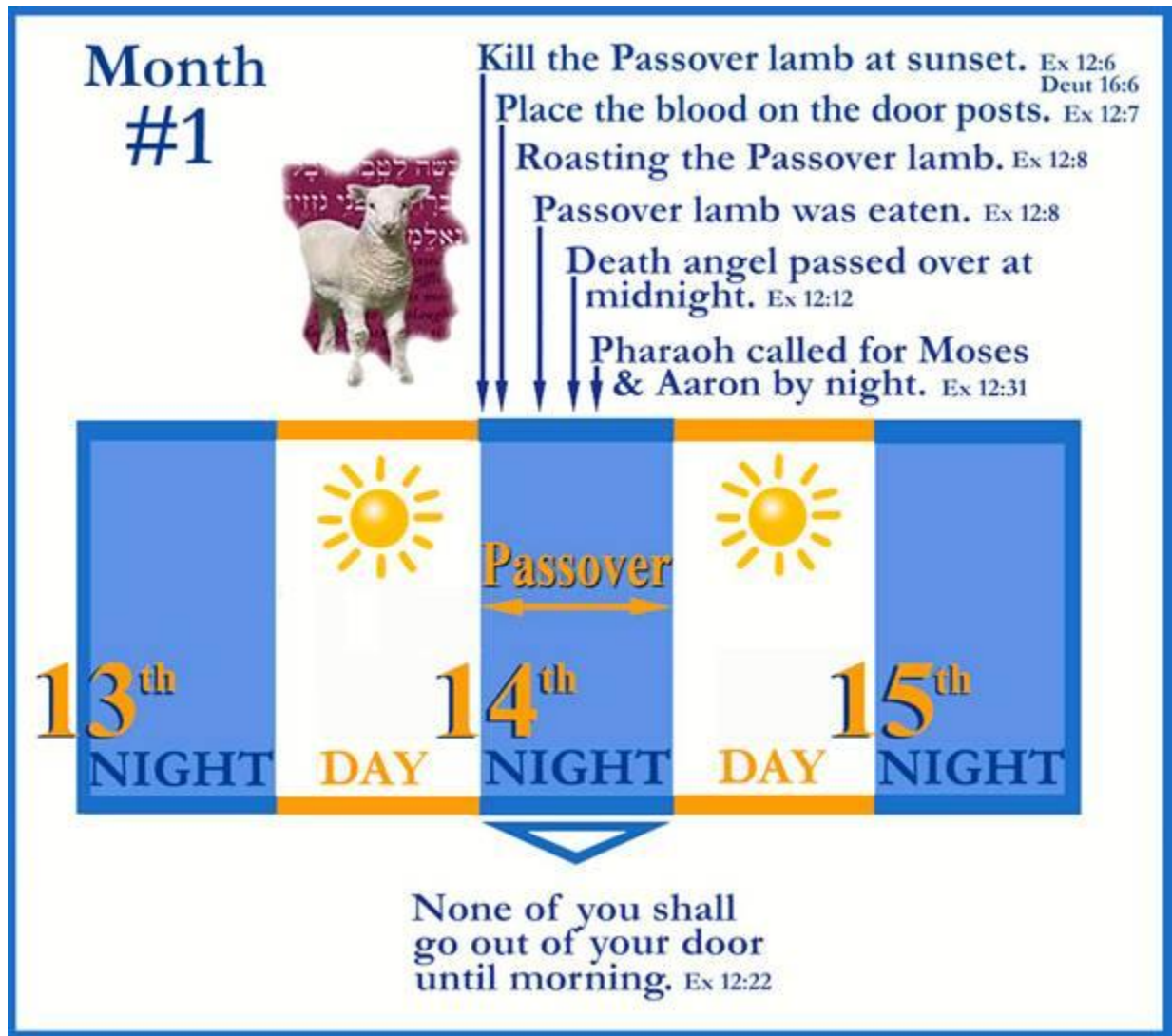
- In Exodus 12:1-2, the Lord in speaking to Moses on the 1st day of the month of Abib, saying this month is to be the first month of the year. This meant that a new month was beginning on that very day as well as a new year. So, what we have is the first day of the first month of the first year.
- When the Bible refers to a day of the month, it is literally referring to the count down from the last New Moon. The 4th day of the month simply meant the 4th day since New Moon day. Because New Moon day is day one of the month, it is not and cannot be a seventh-day Sabbath, ever.

**Strong's** **Concordance**  
**month** = #2320 = chodesh (kho'-desh) = **new moon** (from OT: 2318 Chadash); the new moon; by implication, a month: -month (-ly), new moon.

- When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, on the morrow after the Sabbath. Lev 23:9 (Always in the spring as the barley became ripe.)



- Passover Lamb was to be killed at twilight (sunset) on the 14th day of the month. Exodus 12:6 "You shall sacrifice the Passover at twilight, at the going down of the sun. . . ." Deuteronomy 16:1, 6
- Blood was to be placed on the door posts and lintel at twilight. Exodus 12:7-8
- The lamb was to be both roasted and eaten at night on the 14th while standing and ready to leave at a moments notice. Exodus 12:8
- The death angel was to pass over at midnight on the night of the 14th, the sixth day of the week. Exodus 12:12 and John 19:31
- None shall go out of the door of his house until morning on the 15th. Exodus 12:22
- Pharaoh called for Moses & Aaron by night. Exodus 12:31 (They did not go until the next morning, carefully obeying the command of Yahuwah.)



- The scriptural day begins at dawn and is twelve hours in length (John 11:9-10). The following morning began the 15th day of the month, a High Sabbath, and the commencement of the seven day Feast of Unleavened bread which would end on the 21st. John 19:31-32 This Feast of Unleavened Bread was to be kept as a yearly feast day once the Israelites reached the Promised Land, as they only had bread to eat for this first month only. Exodus 13:5
- From the detailed record that the Lord Yahuwah commanded Moses to document, the Israelites left Rameses in the first month, on the fifteenth at night, on the day after Passover. Numbers 33:2-4
- Counting from the New Moon, Passover the 14<sup>th</sup>, is always on the sixth day of the week, also called the preparation day. John 19:31
- These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' Leviticus 23:4-8
- Therefore the first day of the Feast of Unleavened Bread is synonymous with the seventh-day Sabbath. This is why it is called a High Sabbath in John 19:31-32. Remember a High Sabbath is when the first day of a Holy Feast day falls on a seventh-day Sabbath. There are only two High Sabbath's, and not three, each and every year.
- Fifteen hundred years following the first Passover in Egypt, Christ the Messiah, as the Lamb of God, became our Passover. It was to Him that the Passover in types and shadows pointed. As a result, it is possible to gather additional data from this account of the cross as it highlights the Passover in detail. "Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath for that Sabbath was a high day, the Jews asked Pilate that their legs might be broken, and that they might be taken away." John 19:31-32

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Cor. 5:7. . . . These types

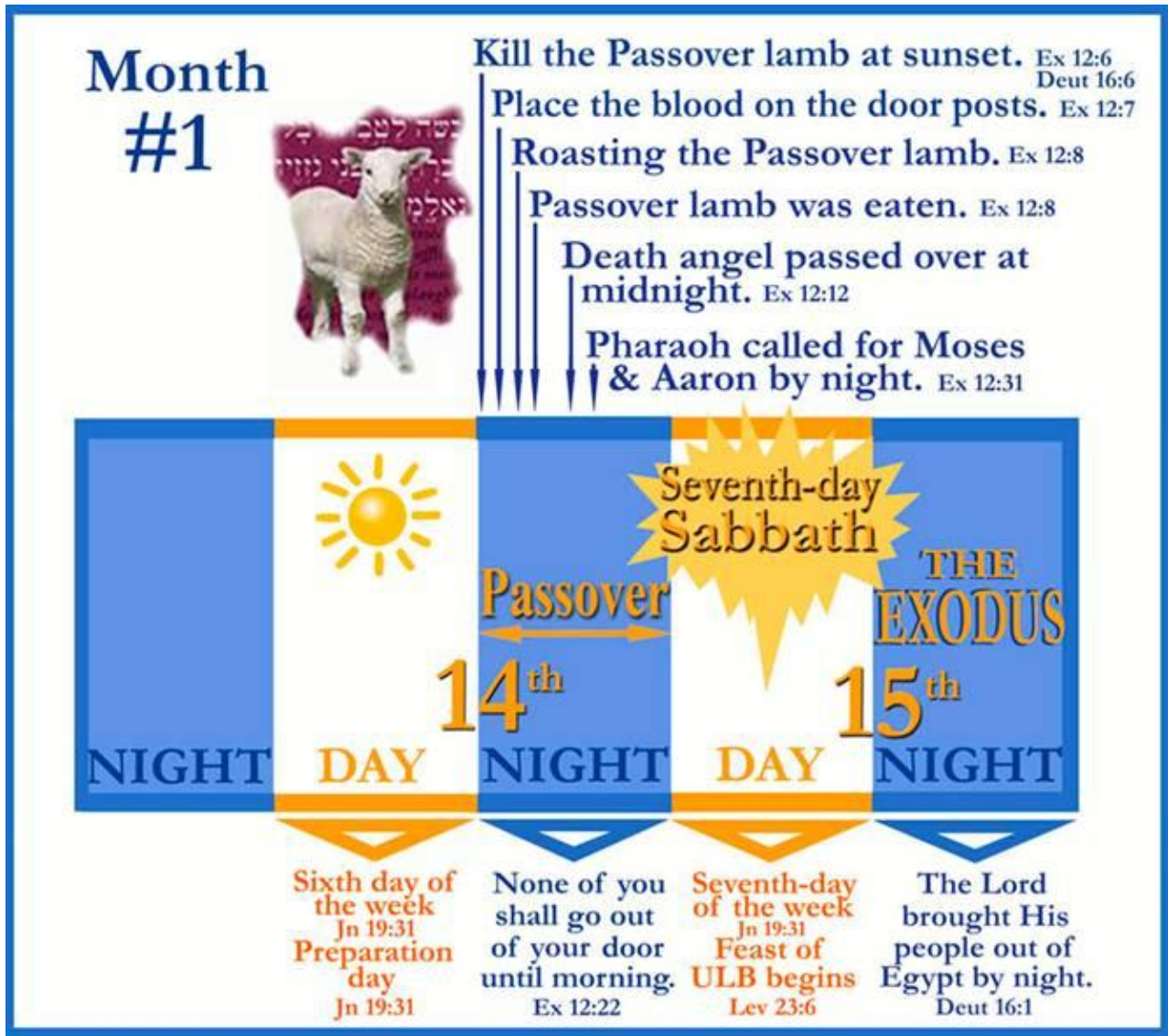
were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which takes away the sin of the world." Great Controversy, p. 399.

The pen of inspiration clarifies Christ Yahshua's death on Passover to be the sixth day of the week. "On the sixth day of the week they had seen their Master die . . . ." Desire of Ages, p. 794.

- And Moses said to the people: "Remember, this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. Exodus 13:3-7
- Now Moses wrote down the starting points of their journeys at the command of the LORD. And these are their journeys according to their starting points: They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. For the Egyptians were burying all their firstborn, whom the LORD had killed among them. Numbers 33:2-4
- Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. Deuteronomy 16:1



Each of the following illustrations demonstrate the Biblical facts up to this point.



- It was the Lord Yahuwah who on the first day of the first month, established the first two dates; day 1 and day 14, which made it possible for us to fill in the rest of blanks with the details that establish the 15<sup>th</sup> day as the seventh-day Sabbath. Once the 15<sup>th</sup> is established as a Sabbath, then it is possible to count seven more days to the 22<sup>nd</sup> and seven more days to the 29<sup>th</sup> making these both Sabbaths as well. Also, from the 15<sup>th</sup> day counting backwards seven days makes the 8<sup>th</sup> day of the month, a Sabbath. Counting backwards from the 8<sup>th</sup> day we end up at day 1, which is either a Sabbath or a New Moon day. But for the very reason this day is day one, it cannot be a seventh-day Sabbath. Of necessity it must be New Moon day, which was the day the Lord spoke to Moses & Aaron in Exodus 12:1, 2. As shown in the example below, the New Moon day is the day of beginnings, and not the seventh day of anything.



- Notice also, how the twelve hours of the Sabbath "daylight" is sandwiched between two overactive nights. It is not possible from scripture to prove a 24 hour Sabbath with the night preceding the daylight. Yahuwah would not break His own Sabbath commandment by leading Israel out of Egypt during the Sabbath hours. Further evidence will be given that demonstrates this in the second and third month.

And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt.' 'It shall be as a sign to you on your hand and as a memorial between your eyes that the Lord's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. You shall therefore keep this ordinance in its season [New Moon] from year to year. Exodus 13:8-10

- Fifteen hundred years after the first Passover, Christ the Messiah laid down His life as the fulfillment of the symbolic Passover Lamb. The story of the cross sheds additional light on details that might easily be missed in the Exodus account of Passover and Feast of Unleavened Bread. Christ's death on the cross was after all the very culmination of the Passover in types and shadows. He died that we might live. He was raised again as a symbol of the first fruits of the great harvest of the earth. Therefore hope is given that we too will be raised again. Christ Yahshua the Lord and Savior is our blessed hope.

A halo of light and glory clustered about the time of Jesus' death and resurrection, immortalizing the sacred facts that he was the Saviour of the world. Early Writings, p. 197.

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|--|--|
| 1. Year – A.D. 31                        | 7. Full Moon Day is the 14 <sup>th</sup> or 15 <sup>th</sup>       |
| 2. Season – Spring                       | 8. Feast of Passover on the 14 <sup>th</sup>                       |
| 3. Month – Abib/Nisan                    | 9. Crucifixion – 9 <sup>th</sup> hour of death on 14 <sup>th</sup> |
| 4. Date of Month – 14 <sup>th</sup> day  | 10. Feast of Unleavened bread on 15 <sup>th</sup>                  |
| 5. Day of Week – 6 <sup>th</sup> day     | 11. High Sabbath Rest in Tomb on 15 <sup>th</sup>                  |
| 6. Preparation Day – 6 <sup>th</sup> day | 12. Resurrection Day/Wave Sheaf on 16 <sup>th</sup>                |

For an in-depth study on these Twelve Criteria see the article entitled, The Twelve Criteria of the True Crucifixion Date.

### **Month #1 Conclusion**

Outlined above are 20 points that establish the details of the first month of the first year of the Exodus. These points work together as a cohesive unbroken package, the contents of which cannot be separated one from another. They only function well as they operate together, like a GPS unit. For this package to accurately pinpoint with precision the details of this first month, it had to have been preserved precisely in this same cohesive package for 1500 years from the Exodus to the time of Christ. Christ the Messiah became our Passover Lamb by fulfilling the types and shadows perfectly as to the time and the event in relation to Passover and Feast of Unleavened bread. This testing truth of Passover was set up, and preserved by Yahuwah over 3500 years ago at the time of Moses, and was done so to confound the uncircumcised of heart, while blessing His faithful truth seekers today at precisely the appointed time. What wonderful and truly amazing foresight Yahuwah has.

In this first month, Yahuwah gave a clear directive as to how to count the days of the month beginning on day one. In Exodus 12:1 "This month shall be your beginning of months; it shall be the first month of the year to you." There is more in this sentence than first meets the eye. The Lord is actually speaking to Moses and Aaron on New Moon day, of the first month, of the first year, at the precise time He is restoring these very calendation truths to them. Notice that this was not the first day of the week, but only the first day of the first month of the New Year.

This is because the first day of the week began on day 2 of the month always. Yahuwah is being very consistent in this actual restoration of the first 8 events of the creation week. This is demonstrated then in this first month of Abib, when the Lord taught Moses and Aaron to count from the New Moon to Passover, the 14th day of the month (New Moon), and followed by the 15th day, which is a seventh-day Sabbath. Then reverse the count and it is discovered that New Moon days precede the weeks of each month. John 19:31, 32

All days are not created equal according to Scripture. The Lord Yahuwah has ordained three separate and distinct classes of days that occur monthly: New Moon days, six work days, and seventh-day Sabbaths. The 30<sup>th</sup> day, known in astronomical terms as translation day, is simply a work day, but is not part of a six day week followed by a seventh-day Sabbath. The New Moon day is always the first day of the new month. The New Moon day is never a seventh-day Sabbath or one of the six working days, and never a translation day. This first scripture verse below from Exodus identifies only two of Yahuwah's classes of days; the six work days and the seventh-day Sabbath.

Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. Exodus 20:9-10

The following scripture verse from Ezekiel identifies three of Yahuwah's classes of days; the six work days, the seventh-day Sabbath and the additional mention of New Moon day.

Thus says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. Ezekiel 46:1-2

Between these two texts, from Exodus 20 and Ezekiel 46, are found the Lord Yahuwah's rules and details for "His days" as outlined on His chosen and divinely appointed calendar. It states that on Sabbaths and New Moons the gateway is opened, and that it is closed on the six working days of each week. In this manner the text clarifies that there are three specific kinds of days that never overlap. Thus scripture clarifies that New Moons can never be Sabbaths and neither can they ever be work days.

Now look at the Roman Gregorian calendar on the wall. Notice that there is no special category of Holy day for New Moons. They fall randomly on Saturdays and on week days alike. This single example illustrates that the modern Gregorian

calendar differs from the Creator's calendar and its unique design, as its weeks float and cause common work days to fall on New Moon days.

Here is a ready example from the Roman Gregorian calendar showing that July 5, 2008 was a Saturday Sabbath. However, the horned crescent moon was seen in the

July 2008						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

western sky the evening of July 4th, making the 5<sup>th</sup> day a New Moon day. The 5<sup>th</sup> cannot be both a Sabbath and a New Moon day. According to the two scriptures from Exodus 20 and Ezekiel 46, this would be impossible. So, who are you going to believe the Pope and the Gregorian calendar, or the Lord Yahuwah and the Bible? The line in the sand is being drawn

by the Lord Yahuwah. The choice is yours, which side will you choose? It's that simple.

As a result of New Moon Day being the 5<sup>th</sup> each of the other dates under the Saturday column, by mere coincidence, just happen to fall on the Lord Yahuwah's true seventh-day Sabbath. But according to the Scriptural calendation criteria, the 5<sup>th</sup> is not a seventh-day Sabbath.

The New Moon day determines that a new month has begun. It is always defined in Scripture as separate from the weeks of seven days. The New Moon day also determines that the first day of the work week will begin the following day. It is impossible to locate seventh-day Sabbaths without first the signal of the New Moon. Therefore it is of paramount importance to understand New Moons, because they are the beacons that declare to us when our month begins and that four successive weeks will begin the following day, according to the Biblical account. All the phases of the moon, give the month its framework for weeks and holy seventh-day Sabbaths.

Another significant point regarding the New Moon is illustrated on page 9. Here is monumental evidence that the 1<sup>st</sup> day of the month is never the 1st day of the first week. This can be more easily seen by counting from Sabbath, the 8<sup>th</sup>, which is the 7<sup>th</sup> day of the week, backward to the first day of the week, which is clearly the 2<sup>nd</sup> of the month.

In the Passover illustration on page 8, the night of the 14<sup>th</sup>, the Israelites were commanded to roast and eat the Passover lamb. The very fact that the Lord

Yahuwah commanded this to be done and called it Passover on the night of the 14<sup>th</sup>, clarifies that this "night" was connected to the "day of the 14<sup>th</sup>", and not to the morning of the 15<sup>th</sup>. This direct command of the Lord Yahuwah is very clear. The daylight proceeds the night within a complete 24 hour period for a given "calendar date". However, it appears that the Lord Yahuwah reckons a day as the "daylight" hours only, and reckons the night as the period of darkness.

From the first illustration on page 8, the seventh-day Sabbath is identified as the "daylight hours only" of the 15<sup>th</sup> for this first month of Abib. Daylight is approximately a 12 hour period that fluctuates as the season's progress throughout the year. Even so, sunrise and sunset are the most readily available and definable points in time that cannot be easily mistaken. It makes logical sense that the dawning of a new morning would be the beginning of the new day. It likewise makes sense that sunset would be the termination of the same day. Certainly, this is contrary to what modern Jews and Saturday Sabbatarians have taught. After all, the Rabbinical Jews keep a 24-hour Sabbath from sunset to sunset. Remember these are the same Jews that have historically rejected Christ the Messiah, and whose probation as a nation ended following the stoning of Stephen in A.D. 34. Their judgment was then executed by Yahuwah in A.D. 70, at the destruction of Jerusalem. So why would faithful Christians return to them for truth? Rather we must compare all things with Scripture alone.

In the Genesis account, evening following morning, clarify the two halves of the daylight hours. In the illustration above, morning is the first half of the "daylight", from sunrise to noon. Evening is the second half of the daylight hours from noon to sunset. Therefore, evening following morning were the first day, which is specifically referring to "daylight" and has nothing what ever to do with the night.

Furthermore, six days in a row Yahuwah declares "evening followed by morning" to be a "day". Genesis 2 states: "God ended His work, and rested on the seventh day from all His work . . . then God blessed the seventh day and sanctified it." To be consistent with the definition of "day" as given in Genesis 1, the Sabbath is the daylight hours only.

Jesus answered, are there not twelve hours in the day? If any man walks in the day, he stumbleth not, because he seeth the light of this world. But if a man walks in the night, he stumbleth, because there is no light in him. John 11:9-10

He appointed the moon for seasons [New Moons]. Psalms 104:19

And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says the LORD. Isaiah 66:23

## First Day & First Month of the New Year in Spring

Abib							NM
First Month							1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30							

New Moon Day

Seventh-day Sabbath

Feast of Passover

High Sabbath and First day of the Feast of Unleavened Bread

Interim Days of Unleavened Bread

Last day of the Feast of Unleavened Bread and Feast Sabbath

### Month 2

### The Heavenly Manna

Within the parameters of this second month in a row, the Lord Yahuwah further demonstrates to the infidel Hebrew people, in a gentle, beautiful, and unassuming way, additional insight and confirmation of His calendation system. Having been nearly a hundred years in slavery to their pagan Egyptian masters, they had many things to learn about the Lord Yahuwah of creation, and many things to unlearn. With the falling of the heavenly manna, their lessons had only just begun.

### Exodus 16:1-36 NKJV

And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. 2 Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. 3 And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

4 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. 5 And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily." 6 Then

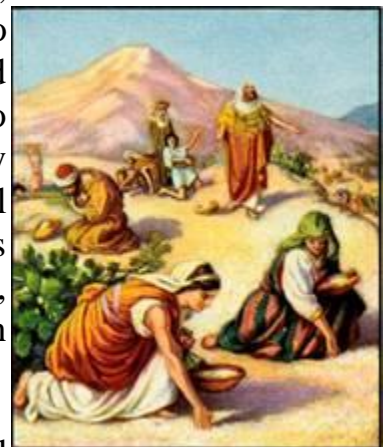


Moses and Aaron said to all the children of Israel, "At evening you shall know that the LORD has brought you out of the land of Egypt. 7 And in the morning you shall see the glory of the LORD; for He hears your complaints against the LORD. But what are we that you complain against us?" 8 Also Moses said, "This shall be seen when the LORD gives you meat to eat in the evening, and in the morning bread to the full; for the LORD hears your complaints which you make against Him. And what are we? Your complaints are not against us but against the LORD."

9 Then Moses spoke to Aaron, 'Say to all the congregation of the children of Israel, 'Come near before the LORD, for He has heard your complaints.' 10 Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. 11 And the LORD spoke to Moses, saying, 12 "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the LORD your God.'"



13 So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. 14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. 15 So when the children of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the LORD has given you to eat. 16 This is the thing which the LORD has commanded: 'Let every man gather it according to each one's need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.'" 17 And the children of Israel did so and gathered some more, some less. 18 So when they measured it by omers, he who gathered much had nothing over, and he who gathered little had no lack. Every man had gathered according to each one's need. 19 And Moses said, "Let no one leave any of it till morning." 20 Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. 21 So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.



22 And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the

congregation came and told Moses. 23 Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'" 24 So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. 25 Then Moses said, "Eat that today, for today is a Sabbath to the LORD; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none." 27 Now it happened that some of the people went out on the seventh day to gather, but they found none. 28 And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws? 29 See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." 30 So the people rested on the seventh day. 31 And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey.



32 Then Moses said, "This is the thing which the LORD has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" 33 And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations." 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. 36 Now an omer is one-tenth of an ephah.

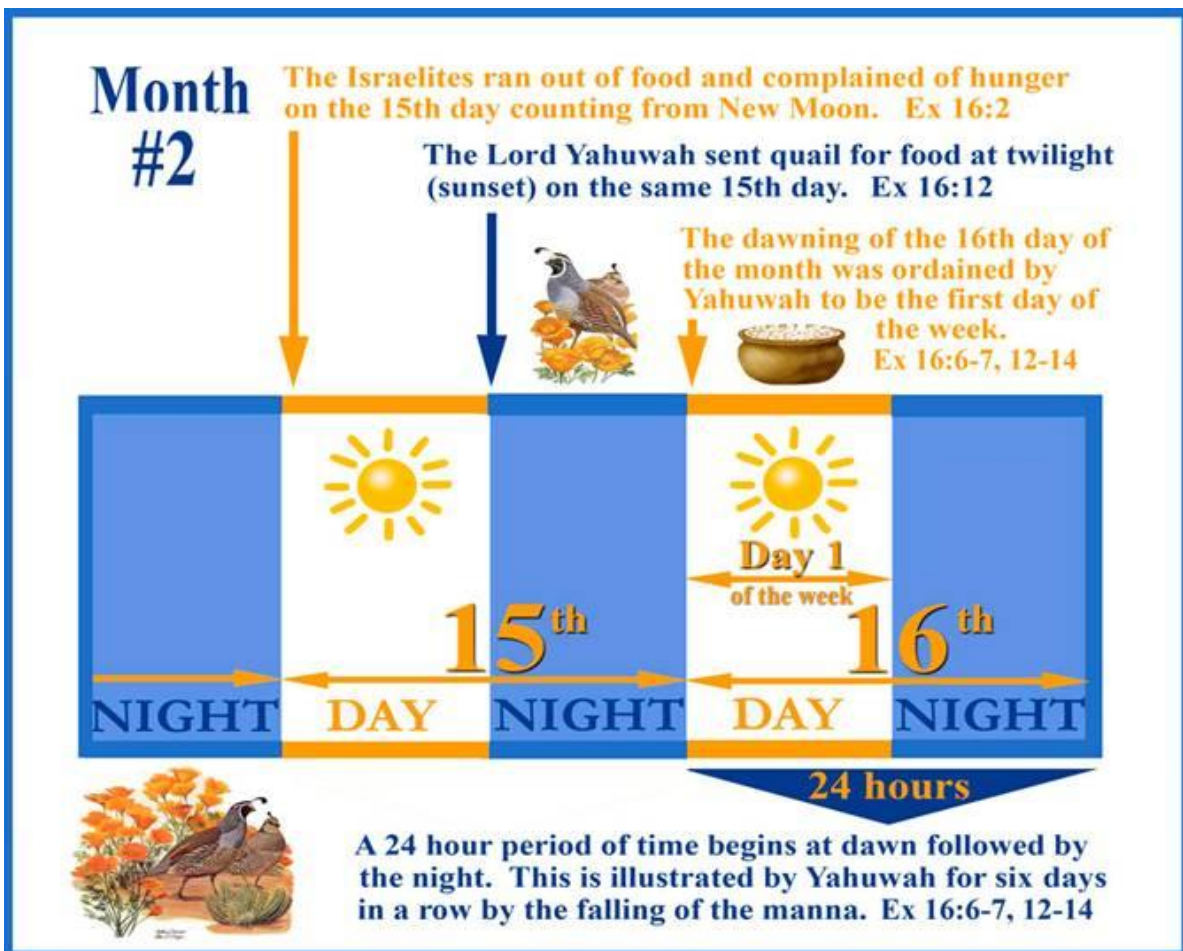
### **The Evidence and Key Time Details**

The purpose of Month #2 is to define the second month of the Exodus, when the Lord Yahuwah sent manna from heaven, which will present the second detailed calendar layout in a row. What this means is that the Lord Yahuwah has given us two months in a row for comparison, each of which established details for monthly calendation, weekly cycles, New Moons, and seventh-day Sabbaths. The story of the heavenly manna present some unique details that will, step by step, reveal an otherwise hidden calendation system. Then a comparison will be drawn between the "Passover" events of Month 1, and the "Heavenly Manna" details of Month 2 for added clarification and confirmation.

- From the New King James Version above it is not entirely clear at first glance, that the Israelites had arrived at the Wilderness of Sin on the 14th, then murmured and complained of hunger on the 15<sup>th</sup>.

It is well known that during translation, punctuation is placed in Scripture, at the discretion of the translators. On occasion punctuation has been discovered to be in error, and has a significant impact on the meaning of a sentence. Below is a case in point of a clearer rendering of the same event, the arrival at Mt. Sinai, from the Septuagint translation. Here a semicolon is placed at the natural change in thought in the Hebrew sentence structure known as an "atnach".

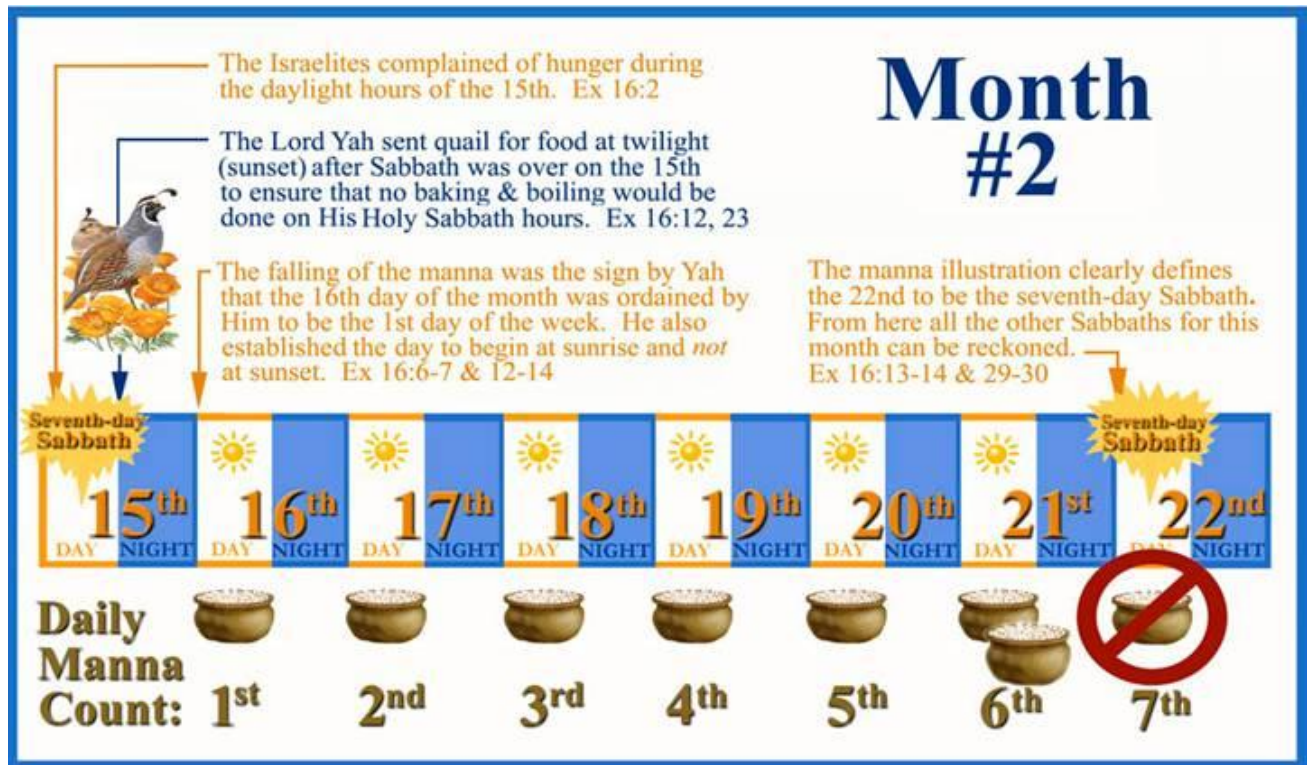
And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron. Exodus 16: 1, 2 Septuagint



- On the 15<sup>th</sup> day of the second month of the year, after departing from Egypt, the people murmured and complained of hunger. Exodus 16:1-3
- "At twilight you shall eat meat, and in the morning you shall be filled with bread." Exodus 16:12 Twilight means sunset according to Deuteronomy 16:6, 7, "there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. Deuteronomy 16:1 says, "for in the month of Abib the LORD your God brought you out of Egypt by night."
- Yahuwah told Moses and Aaron that He would send quail that very night on the 15<sup>th</sup>, but on the next morning He sent bread from heaven, clearly identifying the 16<sup>th</sup> of the month as the first day of the week. The 1st & the 15<sup>th</sup> days of the month are the calendation markers given for this second month. From these two markers we can lay out the entire calendar month in both directions. Exodus 16:6-7; 12, 13
- The Israelites were to gather one omer (measure) per person per day for five days, but on the sixth day they were to gather a double portion for that day and the seventh-day, for the seventh-day was the Sabbath, a Holy day of rest unto the Lord. Once we established that the first day the manna fell was on the 16<sup>th</sup> day of the month, it is easy to add six more days to calculate that the seventh-day Sabbath is on the 22<sup>nd</sup> of the month. Exodus 16:16-26
- A point that is often missed in the daily count of the heavenly manna is that – each day the manna was given in the morning, not during the night hours. Notice how each new day begins with the manna at dawn.
- An additional point is that none of the manna was to be kept over until the next morning. If they did it bred worms and stunk. Exodus 16:19, 20. This is a detail that must not be overlooked, because the Lord Yahuwah was not choosing an arbitrary time to illustrate the beginning of each new day. He was being very specific that each day began at dawn followed by the darkness of night, and was illustrated by fresh manna each morning. Yahuwah's plan was to use this manna illustration as a continual test of the Israelites faithfulness to Him. If this manna illustration is His test, then the smallest details must not be overlooked.



- "They shall gather a certain quota every day, so that I may test them, whether they will walk in my law." Ex 16:4. Using the manna illustration the Lord Yahuwah shed light on the parameters of a month, the parameters of a week, the parameters of a day, and the parameters of His holy and true seventh-day Sabbath as He had ordained each of them at Creation. Then He used this truth of the Sabbath to test the people's faithfulness to Him. Keeping it holy on the correct days of the month, counting from New Moon was to be the test and sign of their faithfulness. Regularly keeping Holy the correct Sabbath day was to be a revealer of the heart. In the exact same manner, Yahshua uses the true Sabbath as a test of our faithfulness to Him today. His true Sabbath is only found, by following the same principles as outlined in this manna story. Exodus 16:4, 5; Exodus 31:13



- So the people rested on the seventh-day. The date of this first Sabbath of resting from gathering manna would have been the 22nd day of the month (Iyar) counting from the day following the 15<sup>th</sup> when they complained of hunger. Exodus 16:29-30

## Evidence for Two Months in a Row

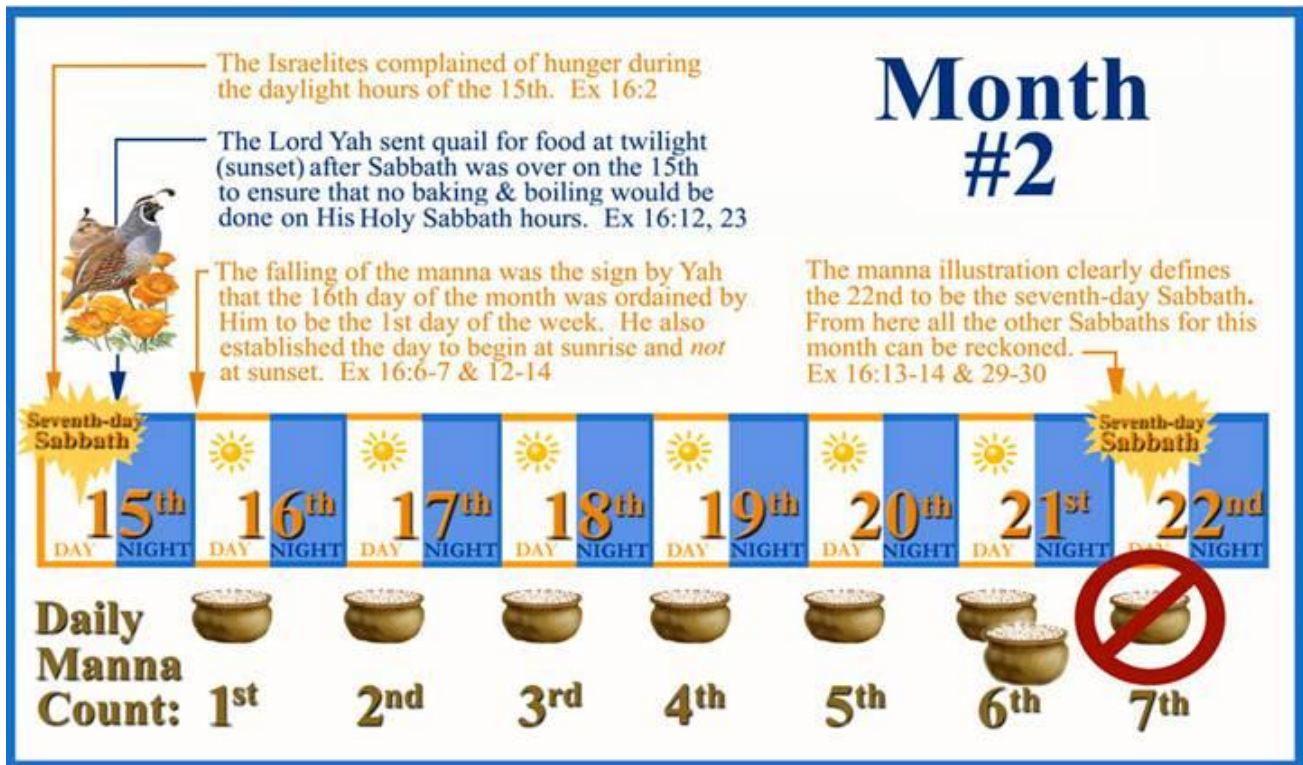
The purpose of this section is to illustrate the unique way the Lord Yahuwah has defined His Holy Sabbath day, yet a second month in a row. Also, it is important to notice that these first two months as recorded in Exodus 12 and 16 are in fact identical to each other.

- In Month 1 the Lord Yahuwah declared that this was to be the first day of the first month of the first year, to Moses & Aaron. Notice that the Lord did not say it was the first day of the week. Did He simply forget to mention it, or was the absence of it's being mentioned part of His clarification, as He unfolded the details of His calendation system to the Hebrew people? Exodus 12:1
- New month means "New Moon" according to Strong's Concordance, and is day 1 of the month. month 2320 = chodesh = new moon.
- In the 1<sup>st</sup> month (Abib) on the 14<sup>th</sup> day of the month, is the Passover of the Lord. Passover is also the sixth day of the week, also known as the preparation day, each and every year, forever. Exodus 12:6-11; John 19:31-32; Desire of Ages, p. 794.
- "And none of you shall go out of the door of his house until morning." The morning referred to had to be the morning of the 15<sup>th</sup>, because this was the date following the 14<sup>th</sup>. Because of this command of Yahuwah, we can know with certainty that He did not lead the people out of Egypt on the night of the 14<sup>th</sup> after the death angel passed over. Exodus 12:22
- Additional confirmation that shows the Hebrew people did not leave Egypt on the night of the 14<sup>th</sup>, was that after the death angel had passed over and killed the entire first born of Egypt, Pharaoh sent for Moses and Aaron by night. He was sending for them to tell them they had his permission to leave and to do so quickly. However, Yahuwah had commanded that no one was to go out of the door of his house until morning. Therefore Moses and Aaron waited until the morning of the 15<sup>th</sup> to go to Pharaoh where they received permission to leave. Exodus 12:31
- The Lord Yahuwah commanded that the Passover lamb was to be slain, cooked and eaten after sunset during the night hours of the 14<sup>th</sup>. This was to be done "with a belt on your waist, your sandals on your feet, and your staff in your hand." To all appearances it seemed they would be leaving that

night, the night of the 14<sup>th</sup> or at the very least in the morning. Remember, we have previously established that the 14<sup>th</sup> day is also the preparation day for Sabbath. Could it be that Yahuwah simply was having them be prepared to leave in advance, knowing that the Sabbath was drawing on at day break? Because Yahuwah would not break His own Sabbath, He had the people be prepared on the night of the 14<sup>th</sup> so they would not have to do any work on His Holy Sabbath, of which He outlined and ordained as only the "daylight" hours, on the 15<sup>th</sup>. In this way they would be prepared in advance. Therefore we have definitive evidence that the sacred hours of the seventh-day Sabbath began at dawn on the 15<sup>th</sup> of both the months of Abib and Iyar. Exodus 12:11; Genesis 1:3, 6, 13, 19, 23, 31; Genesis 2:2, 3

- The 15<sup>th</sup> of Abib is always a High Sabbath, as it is the commencement of the Feast of Unleavened Bread on a seventh-day Sabbath, each and every year, forever. Fifteen hundred years later at the cross of Christ Yahshua, we receive some added details: "Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away." John 19:31-32
- The Lord brought the Israelites out of Egypt by night on the 15<sup>th</sup> of Abib, when the Sabbath was over. Deuteronomy 16:1. Compare this with the second month of Iyar, when the quail were sent by the Lord on the night of the 15<sup>th</sup>, after sunset. Exodus 16:1-13. The seventh-day Sabbath is roughly a 12 hour period from sunrise to sunset. The Genesis account defines the day as evening and morning, which are the two parts of "daylight", and have nothing at all to do with the night. In the first month of the Exodus account, on the 15<sup>th</sup>, the Lord waited until after sunset to lead the Israelites out of Egypt; and in the second month He waited until after sunset to send quail for them to eat. Therefore we have definitive evidence that the sacred hours of the seventh-day Sabbath ended at sunset on the 15<sup>th</sup> of both months of Abib and Iyar. Thus clarifying that there are only twelve sacred hours for the Sabbath.
- In the 1st month (Abib) the Lord Yahuwah gives us three specific dates: the 1st, the 10<sup>th</sup>, and the 14<sup>th</sup>. From these dates and the details surrounding them we are able to establish the 15<sup>th</sup> day as a seventh day Sabbath. Simple math then places a seventh-day Sabbath also on the 8<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>; it also places New Moon as day 1, which was the day Yahuwah spoke to Moses and Aaron, giving them an introduction to the complete layout of the Creator's calendar month.

## Month #1 Abib Passover & Exodus



## Month #2 Iyar Heavenly Manna



- In the 2nd month (Iyar), the Israelites had run out of food and complained to Moses and Aaron. The Lord Yahuwah said He would bring quail for them that very night, which was the 15<sup>th</sup> day of the month, a seventh-day Sabbath. Yahuwah was not about to start breaking His own Sabbath at the very time He is trying to teach Israel when to keep it Holy. Therefore He waited until the seventh-day Sabbath "daylight" hours were over before sending the quail for food. Yahuwah defined that the 15<sup>th</sup> was indeed the Sabbath by beginning the illustration of the manna the very next morning as the first day of the week, making the previous day (the 15<sup>th</sup>) a seventh-day Sabbath. This clarified that this 15<sup>th</sup> day in which they complained of hunger and God sent

quail at night, was indeed a seventh-day Sabbath. Yahuwah had taken special care to only send the quail when the sacred hours of the Sabbath were passed.

- The 22<sup>nd</sup> day was designated a seventh-day Sabbath, because on that day no manna fell. The people were to keep it as a Holy Sabbath day of worship. The people were to show their faithfulness to Yahuwah by their obedience, in gathering a double portion of manna on the sixth day, and by not seeking to gather it on the seventh-day, each and every week. This is another way that the Lord Yahuwah established the sixth day as the day of preparation.
- For the second month in a row, simple math then places a holy seventh-day Sabbath on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>, giving us a complete layout of the 2<sup>nd</sup> calendar month of Iyar.

## **Month #2 Conclusion**

Yahuwah's primary focus with the "lesson of the manna" in this second month, was to identify how the six work days and the true seventh-day Sabbath, relate to each other and to the New Moon days. The reason this is so vital, is because, without first establishing New Moons, it is impossible to locate seventh-day Sabbaths. This was accomplished first by repeating one of the directives that had been given for the first month, such as identifying the first day of the month. The simple fact that in Exodus 16:1 it states that it was the 15<sup>th</sup> day of the 2<sup>nd</sup> month, confirmed to the Israelites exactly when each month was to begin. The evidence was in counting the 15<sup>th</sup> day from New Moon day, the first day of each month, as beacons from the heavens.

The Lord Yahuwah's secondary focus for giving the "lesson of the manna" appears to be ordained for this last generation. By recording the dates as well as the events for these two months in a row, demonstrates that the modern Roman Gregorian calendar is not in harmony with the Biblical account of the Creator's ordained calendation identifiers. By recording the dates as well as the events for these two months in a row, demonstrates that the modern Roman Gregorian calendar is not in harmony with the Scriptural account of the Creator's ordained calendation identifiers. Could it be that He has once again begun to teach His timely lessons of the manna as He continues to lead His faithful out of the false calendation and into the truth of His calendar?

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a

white stone, and on the stone a new name written which no one knows except him who receives it. Revelation 2:17

## Two Months in a Row

Abib								Iyar							
First Month								Second Month							
1st	2nd	3rd	4th	5th	6th	7th	8th	1st	2nd	3rd	4th	5th	6th	7th	8th
2	3	4	5	6	7	8	9	2	3	4	5	6	7	8	9
9	10	11	12	13	14	15	16	9	10	11	12	13	14	15	16
16	17	18	19	20	21	22	23	16	17	18	19	20	21	22	23
23	24	25	26	27	28	29	30	23	24	25	26	27	28	29	30

### Color Key:

New Moon Day    Seventh-day Sabbath    Feast of Passover    Interim Days of Unleavened Bread  
 Last day of U.L. Bread Feast Sabbath    Israel complained of hunger, Yahuwah provided quail on the night of the 15th.  
 The first week Manna was given at sunrise    High Sabbath    First day of the Feast of Unleavened Bread

## Month 3 At The Mountain



*Mt. Sinai is the blackened peak in the background.*

### Exodus 19:1-8

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. KJV

### **The Evidence for Three Months in a Row**

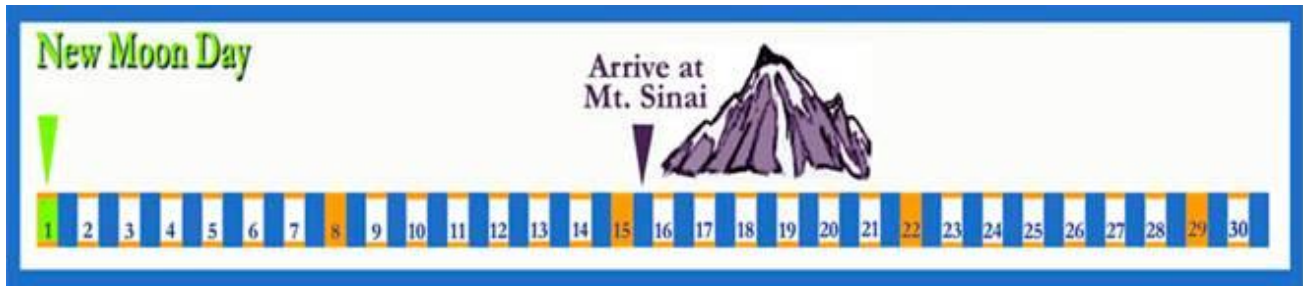
The intended meaning of Exodus 19:1, 2 is more clearly stated in the New International Bible Version:

In the third month after the Israelites left Egypt--on the very day--they came to the Desert of Sinai. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. Exodus 19:1, 2 NIV

Evidently, it was significant to Yahuwah to have Moses record this event as being the exact same day on the third month since they had left Egypt. Since it was important to Yahuwah, it was for a purpose and likely did not happen by chance, but rather was an ordained and appointed arrival at Mt. Sinai.

The Israelites never broke camp heading for parts unknown under their own leadership. Rather the Lord Yahuwah used the pillar of cloud by day and fire by night to lead them. Sometimes they traveled by day and sometimes by night, but always led by Yahuwah according to His timing. Because it is stated to be the exact same day, then by default it must be the date of the 15<sup>th</sup>. The date of the 15<sup>th</sup> would include both daylight and night counting from the New Moon day. If it can be established which day of the week the 15<sup>th</sup> fell on, then it is possible to connect all the other dates of that month with the proper days of the week.

Unfortunately, there is no statement in the entire book of Exodus that states upon which day of the week the 15<sup>th</sup> falls. It should not be assumed that this third month in a row is identical to the preceding two months simply on the basis that it is mentioned. To be conclusive, the third month, like the two before it, must be established entirely on its own inherent attributes as given in the Scriptural narrative.



In Yahuwah's providence, He provided the evidence and key necessary to unlock this third month in a row, in the book of Leviticus. Leviticus 23:15-22 declares an annual feast day in the 3<sup>rd</sup> month of Sivan, known as the Feast of Pentecost. It is this timely and unique puzzle piece that sheds light on which day of the week the 15<sup>th</sup> falls. While the details of Pentecost had not yet been given to the people at the time of their arrival at Mt. Sinai, they were given shortly afterward, following the giving of the Ten Commandments.

There has been much discussion on how to count to Pentecost. First, the correct calendar must be established upon which to calculate it. It cannot be assumed that the modern Gregorian calendar is the one to use, because it did not exist at that time. Establishing the correct calendar from the evidence, in the first two months in a row, will make all the difference in the outcome. Second, a clue is found in the name of the feast itself. Pentecost means "fifty" which stood for "fifty days".

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath and then present an offering of new grain to the LORD. Leviticus 23:15-17 NIV

Yahuwah was very specific as He clarified to only count seven "Sabbaths complete." This literally includes 7 sets of "full weeks", which is  $7 \times 7 = 49$  days. Full weeks consist of six work days followed by their respective seventh-day Sabbath. Next a qualifying statement is given that states that the total is 50 days, which is an extension of the 49 days, by adding one day after the seventh Sabbath. It was not Yahuwah's intention that every single day of the month was to be counted. If simply counting 50 days was all that was necessary, no other specific details would have been necessary. Thirdly, Pentecost was also called "Feast of Weeks" by the Jews because of the very nature of only counting full complete weeks.

There are some who believe the theory that states: first we are to count seven full weeks then add to it 50 days, which would total 99 days. However, if this was

Yahuwah's intent then it could not have been called Feast of Weeks, because 99 does not divide by 7 equally, thus it would not be a perfect count of full weeks. If it were a count of 99 days then it could not be called Pentecost. In the OT this feast is always referred to as Feast of Weeks, and in the NT it is always referred to as Pentecost. In neither OT nor NT is it ever referred to as both Feast of Weeks and Pentecost, which would be necessary if it were truly referring to 99 days. Also, nowhere does it say to add these two numeric values together, but rather the 50 days is simply a clarification of  $49+1=50$ . This theory is simply not scriptural in any translated rendering nor in a Hebrew word study of Leviticus 23:15, 16.

### **Sabbaths Complete:**

Six work days plus one day Sabbath equals one Sabbath complete. This was the template that Yahuwah ordained at Creation. These will never include New Moon days or translation days, because they are not the days specified in the equation.

0 (New Moon days are not to be counted)

0 (Translation days, the 30th day of the month, are not to be counted)

6 work days

+ 1 7<sup>th</sup> day Sabbath

= 7 (6 work days + 1 Sabbath) = 1 Sabbath Complete (perfect)

### **Count to Pentecost:**

Begin counting on the 16<sup>th</sup> day of the first month of Abib, which is the day after the Sabbath. Count *seven "Sabbaths complete"*, and then add a day, because the text says to "*count off fifty days to the day after the seventh Sabbath*". All of Yahuwah's feasts consistently fall on the same date when calculated upon His calendar because it is a fixed calendar and the feast days are also fixed. This is done by divine design to insure that each new month does not begin with an arbitrary day following the month before, but always begins with the sighting of the crescent New Moon.

And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. Leviticus 23:21 KJV



Using this illustration above of the first three months in a row, begin counting from Abib 16 which is always the day of the Wave Sheaf Offering. Count for seven Sabbaths complete and then add one day.

Pentecost falls on Sivan 9 each and every year. Because the Creator's calendar is fixed to the phases of the moon, the 9<sup>th</sup> day of Sivan will always be on the first day of the week, thus making the 15<sup>th</sup> day of the same month a seventh-day Sabbath. For the third month in a row the Scriptures have established the structure of the Creator's calendar. Once again, it begins with a New Moon day and is followed by four successive seven day cycles with the seventh-day Sabbaths rendered on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of each and every month since creation. Each new month is refreshed with the first visible appearance of the crescent New Moon, which beacons a new line up of four successive weeks. As stated previously, it is impossible to locate the true seventh-day Sabbaths without first the signal of the crescent New Moon.

According to the weight of evidence as given here by these "three identical months in a row," unbroken chains of successive weeks do not exist in the Scriptural calendar as given by Yahuwah at creation. This belief that a continuous and unbroken chain of weeks began at creation, and has continued until now on the modern Roman calendar, is based wholly on assumption. The evidence from Scripture tells a far different story. These "three months in a row" are identical by divine design and demonstrate that unbroken successive weeks do not exist nor ever have existed on the Creator's luni-solar calendar.

The reason that this can be established as the very calendar since the time of creation is in the fact that Yahuwah was restoring to the Israelites what had been lost. What had been lost was two-fold; the Law and the time keeping system of creation. Both of these are light from heaven that dispels the darkness of error. These truths brought to the hearts and minds of the Israelites gave them courage to be truly free from the pagan ties of Egypt that would eagerly beset them. These same truths brought to the hearts and minds of people today give them strength and courage to break the ties of the many voices of symbolic Egypt and Babylon that

would entrap them as well. Yahuwah's remnant will faithfully worship Him on His ordained and appointed calendar, and observe His Holy Feast days, His New Moon days and His true luni-solar seventh-day Sabbaths here on earth and then throughout eternity.

### **Month #3 Conclusion**

By way of the count to Pentecost, the 15<sup>th</sup> day of Sivan has been established as a seventh-day Sabbath. With this in mind a question one might ask is, did the Lord Yahuwah cause His people to break the Sabbath by traveling and pitching tents, during the very time He was sending them manna from heaven each morning except Sabbath? Traveling on the Sabbath as well as setting up camp would certainly have been more work than gathering manna or preparing food, which the Lord Yahuwah strictly forbade. So there appears to be a dilemma. From both Deuteronomy and Numbers it is evident that Yahuwah led the Israelites on several occasions through the wilderness, not only by day, but also by night.

Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day. Deuteronomy 1:33

And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Numbers 9:21



These two examples verify that traveling at night from one location to another did occur. It is likely that the Israelites both traveled and arrived at Mt. Sinai on the night of the 15<sup>th</sup> of Sivan. In this way Yahuwah protected His Sabbath, and Moses and the Israelites were able to keep it holy unto the Lord.

Remember, it was only two months previously that the Lord Yahuwah waited until sunset to lead the Israelites out of Egypt, by night on the 15<sup>th</sup> of Abib, to protect His Holy Sabbath. The very next month Yahuwah protected His Sabbath hours by waiting until sunset on the 15<sup>th</sup> of Iyar to send the quail for food. Both of these previous examples of Yahuwah's mighty providence began at night after the Sabbath hours were passed. He certainly could have and would have repeated the pattern in the exact same manner in their arrival at Mt. Sinai which was also at night to protect His Holy Sabbath hours.

The Lord Yahuwah changes not. All three of these after sunset events demonstrate the sacredness of His Holy seventh-day Sabbath. They show that Yahuwah will go to great lengths to protect the sanctity of the Sabbath hours. If Yahuwah had led the Israelites to travel from Rephidim to Sinai, a short distance of one to three miles, during the daylight hours of the 15<sup>th</sup>, there would have been instant confusion among the people in regard to acceptable Sabbath keeping. They would have wondered why just the day before they had gathered a double portion of manna so as not to break the Sabbath by doing any work on it, and now it was O.K. to travel and pitch tents, creating much confusion. This was yet another reason for Yahuwah's consistency. Should we not follow His example and seek to keep His luni-solar calendar as it is defined in Scripture, not only in precept but also in His timely details?

There are several points regarding the New Moons that should be considered. It must be clarified that New Moons are never seventh-day Sabbaths. There is however, a New Moon Feast Sabbath one time per year in the fall known as Feast of Trumpets. New Moon days are the first day of the count of each month, but are not part of the count of week days (Ezek 46:1). There is no directive from heaven with a "thus saith the Lord" on how manna was to be gathered for New Moons. We know that manna fell for 40 years while the Israelites wandered in the wilderness. Simply because it is not clearly identified as to how to approach the New Moon days by gathering manna or not gathering manna, does not mean New Moon days were not used to designate the weekly cycles and Sabbaths. One thing is certain: there was never a command that this newly restored week was not to be governed by the New Moon. Of equal importance, there is also no scriptural command stating that weeks were to cycle in a successive unending chain. The unbroken chain of successive weeks has been assumed to be true, as it has been in harmony with the only calendar followed or wondered after by the whole world.

Since New Moons are not seventh-day Sabbaths, it is possible that they would have gathered manna on New Moon days. A parallel point to consider is that scripture gives exactly the same amount of direction for how to gather manna for New Moons, as it does for all of the Holy Feast days, which is none. Yet there is no question that the holy appointed Feast days were kept at their appointed times beginning that very first month of Abib. And it can not be overlooked that the Feast days boldly declare in detail the luni-solar calendar layout, including New Moons, work days, and seventh-day Sabbaths. There were four Holy Feast days that were designated to be Sabbaths that never fell on seventh-day Sabbaths. These would include Nisan 21st, which is the last day of the Feast of Unleavened Bread; Sivan 9, which is the day of Pentecost, also called the Feast of Weeks; Tisrei 1,

which is Feast of Trumpets, and finally Tisrei 10, which is the Day of Atonement. The jury is still out on whether the Israelites were to gather manna for any New Moon days or Feast days other than the seventh-day Sabbath. My inclination is toward their not gathering a double portion on the previous day to a New Moon day and the other feasts.

From the evidence provided by Moses, it is apparent that these first three months in a row had identical calendation, and should be a signal that the calendar of the Bible and the Roman Gregorian calendar are not one and the same. After all, two identical months in a row rarely happen on our modern calendar, but never three, for it is an impossibility. You simply cannot add up the date and time details in each of these three months and come up with any other calendar structure other than that of the Creator's luni-solar calendar design. It is too divinely unique to be of a man made origin. Man made calendation tends toward human convenience, and sets up holidays that are not Yahuwah's. The Creator's Luni-solar calendar proactively teaches man the ways of Yahuwah, His Holy feast days instruct in His detailed plan to restore mankind into His image. Yahuwah's true seventh-day Sabbaths are by their very design, a sign of allegiance to our Creator and His true calendar.

Genesis 1, Exodus 12, 16 and 19 all demonstrate that days are the daylight hours, while nights are the darkness. As evening follows morning, it makes up the two halves of the twelve daylight hours, while the nights are not defined by hours, but by an altogether different system of measurement known as the four watches. The "day" was divinely ordained by the Creator to begin at sunrise by the giving of the manna, and was to end at sunset as Yahuwah demonstrated by sending the quail after the Sabbath hours had passed. Yahuwah was particular and detailed as He restored to Moses and the Israelites His calendation details, of which the foundations had been appointed at creation. His ordained time system had been lost over the years of Egyptian captivity. This was not a new time system Yahuwah introduced to Moses, but a restoration of the original. The same is true today, as this is not an introduction to a new calendation system, but rather it is a return to the Creator ordained and sanctified luni-solar calendation system born out in scripture.

It has been said, "a picture is worth a thousand words", and below are three amazingly harmonious illustrations for comparison of the Creator's three identical calendation months in a row. The New Moons and Sabbaths all line up in their appointed order. These three illustrations represent the weighty evidence that the

Creator's calendar is grafted from a different vine than that of the modern Roman calendar: one is man made, and the other divine.

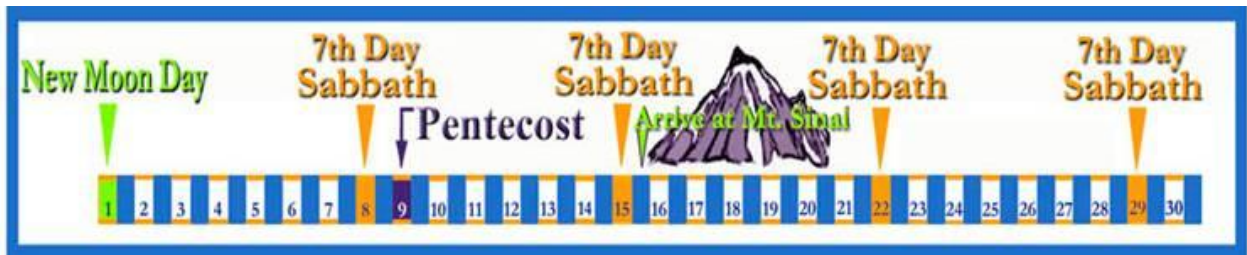
### Month #1 Abib Passover & the Exodus



### Month #2 Iyar Heavenly Manna



### Month #3 Sivan Arrival at Mt. Sinai



If the Lord of Creation restored the exact timing of the creation week to Moses and the Hebrew people, then perhaps His people today should take notice. When a thing is restored, by definition, it is being brought back to its original state. Additionally, it would only make sense that Yahuwah would choose to do His restoring in perfect rhythm with the time signature of His creation week.

There are several more details that have been inserted in the Exodus account that are not apparent in the Genesis rendering. This is apparent in the structure of the month, beginning with the sighting of the first visible crescent moon. It has been found that while the phrase, "New Moon" is absent from most of our modern English translations, the word month literally means New Moon. New Moons are integral to the counting and placement of the seventh-day Sabbaths. While there was no mention of a New Moon/month in the creation week account, it becomes

evident that Yahuwah's six work days followed by a seventh-day Sabbath are not a chain of uninterrupted cycles. Rather, He created four fixed weeks and placed them into His lunar months just as a gemstone is placed within a pre-appointed setting. All are precisely placed into His well defined yearly calendation formula.

Yahuwah naturally included the knowledge of the sun, moon and stars, and how they designate and rule (measure) time over His entire created domain (jurisdiction). He showed them how the sun measures the "daylights" and solar years; while the moon measures the "nights", the luni-solar years, the months, the weeks, and the placement of the seventh-day Sabbaths, and all the holy appointed Feast days. Remember what is said by the Lord Yahuwah to Moses and Aaron in the Exodus 12:1 account. "This month shall be your beginning of months; it shall be the first month of the year to you." Exodus 12:1 Since Yahuwah is restoring what was lost, He is reestablishing that the very day He was speaking to Moses, was the exact same day, month, and beginning of the year as that of creation/Genesis account, when it says, "In the beginning", only 2500 years later. It is an undisputable fact that Yahuwah taught all of these truths to Moses, because it was Moses who gave us our written record for both the Genesis/Creation account as well as the Exodus account.

Weighty and detailed evidence has been gathered from these three identical months in a row, and they stand united as a witness confirming the Creator's luni-solar calendar. Listed below are the most significant points:

- The modern Roman Gregorian calendar is not one and the same as that of scripture, because it is an utter impossibility for it to have three consecutive months in a row that are identical. Specifically this means that because the weeks float throughout the months it is not possible to have the days of the week match the days of the month for three consecutive months. Exodus 12, 16, and 19
- Yahuwah's monthly calendar structure begins with a New Moon followed by four successive fixed weeks, each and every month. This is self evident in each of these three months by using the dates that were provided. First these dates locate the Sabbaths, and then by counting backwards the New Moon is defined. In each case the first day of the first week of each month is actually the second day of the month. Therefore the first day of the month is never the first day of the week. Exodus 12, 16, 19.
- Other than in these three months, Yahuwah's true seventh-day Sabbaths cannot be located without first locating the New Moon. Exodus 12, 16.

- Unbroken successive weeks are a myth created by the Romans to bolster their Gregorian successive week calendar. Exodus 12, 16, and 19.
- The day begins at sunrise and ends at sunset according the scriptural rendering. Genesis 1:3-5; Exodus 12, 16, and 19.
- Evening and morning is not synonymous with night and day, but rather evening and morning are two halves of the "daylight" hours according to the Lord Yahuwah in Genesis 1:5 & supported by Exodus 12,16 and 19.
- The night is separate from the day and reckoned by four watches: the Even Watch, the Midnight Watch, the Cock Crowing Watch, and finally the Morning Watch. Genesis 1:3-5; Mark 13:35.
- Through the details of the night of Passover and the giving of manna the following month, the parameters of the Sabbath day is discovered to begin at dawn and end at sunset, including only the "daylight" hours. Compare Exodus 12 and 16 with Genesis 1:3-5.
- The seventh-day Sabbath is fixed into each month on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>. Genesis 1:5
- Through the details of Passover, the Exodus, the giving of the quail, and the arrival at Sinai, Yahuwah demonstrated that Sabbath never includes any part of the darkness of night, but is only the "daylight hours". Exodus 12, 16, and 19.
- The seventh-day Sabbath is neither Saturday nor Sunday. Exodus 12, 16, 19.
- The count to Pentecost presents weighty evidence that the seventh-day Sabbath must be reckoned by the phases of the moon. It also establishes the third month in a row as confirmation of Yahuwah's ordained luni-solar calendation system. Exodus 19 and Leviticus 23:15, 16.
- The Lord Yahuwah restored to Moses & the Israelites the same calendation structure that He had given to Adam and Eve at Creation, only with a few added details. If the calendar structure had not been precisely the same, Moses would have questioned the Lord. Since Moses was the one who recorded both the Creation story and the Exodus story alike, we can be certain that they were one in the same. Exodus 12:1-3

We can have confidence that the time signature that the Lord Yahuwah appointed in the heavens at creation is the same one that He reintroduced to Moses and the Hebrew people at the time of the Passover and Exodus from Egypt. Then Yahuwah confirmed His time signature a second month in a row by the falling of the heavenly manna, illustrating the calendation structure into which He places His Sabbaths. Finally, the Lord Yahuwah fully restored His unique time signature with the arrival at Mt. Sinai, on the exact date and even at night, just as when they had left Egypt two months prior. Thus weighty evidence establishes the third recorded month in a row as having the exact same calendation details.

### **Forty Years Later**

Forty years after the heavenly manna had first been sent by the Lord Yahuwah to feed His hungry people, it ceased. He had successfully restored His time-keeping principles that rule in the heavens. Moses had died and Israel is now under the new leadership of Joshua. Just as the Red Sea had parted for Israel to cross during their exodus from Egypt, the Lord Yahuwah also parted the Jordan River for them to enter the Promised Land.

As you recall, the Lord Yahuwah in restoring His time keeping system in the second month after leaving Egypt, had rained manna from heaven for the first time, commencing on the 16th day of the second month (Iyar) of the New Year. Now, forty years later, here in the book of Joshua we discover that on the 16th of the first month (Abib) of the New Year, the manna ceased.

So the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year. Joshua 5:10-12 NKJV

This book of Joshua is recorded by Joshua, yet it remains in complete harmony with the calendation principles recorded by Moses. So even though the leadership changed Yahuwah's principles did not.

## First Day & First Month of the New Year in Spring

Abib							NM
First Month							1
1st	2nd	3rd	4th	5th	6th	Sabb	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30							

**New Moon Day**  
**Seventh-day Sabbath**  
**Feast of Passover**  
**High Sabbath and First day of the Feast of Unleavened Bread**  
 Interim Days of Unleavened Bread  
**Last day of the Feast of Unleavened Bread and Feast Sabbath**  
*The 30th day is called Translation Day and is a lunar cycle completion day*

A heavenly spotlight highlights three consecutive days to verify the continuity of time keeping under Joshua's leadership. The 14<sup>th</sup> day of Abib, it continues to remain the Feast of Passover. It was kept in the exact same way it had always been kept under the leadership of Moses, as it commenced at twilight. The day after Passover is the 15<sup>th</sup>, and the first day of the Feast of Unleavened Bread and the seventh-day Sabbath. It appears that the Israelites picked parched grain on that Sabbath even though they had gathered a double portion of manna the day before on the 14<sup>th</sup>, at which time they had baked unleavened bread with it. So on that Sabbath their diet consisted of unleavened bread made from manna and fresh picked parched grain.

Imagine how anxious these people would have been to taste the produce of the land for the very first time. Plucking grain to directly eat is not considered harvesting on Sabbath as was illustrated many years later as the hungry disciples walked through a grain field and ate of its produce on the Sabbath.

At that time Jesus went through the grain fields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. Matthew 12:1 NKJV

This timely narrative recorded in the book of Joshua, profoundly clarifies a full forty years after the first manna was given from heaven that the 16<sup>th</sup> of the month of Abib continues to be the first day of the week. How can we be sure of this? We can know for certain, because it is overtly stated that "the manna ceased on the day after they had eaten the produce of the land." Since the Israelites had eaten the produce of the land on the 15<sup>th</sup>, then the manna ceased on the 16<sup>th</sup>, which was the next day after the Sabbath, also known as the first day of the week.

The manna fell in a double portion as usual on the sixth day of the week (14<sup>th</sup>), with none on the seventh-day Sabbath (15<sup>th</sup>). The next morning at dawn for the first time in forty years no manna fell. This 16<sup>th</sup> day of the month continued to be the first day of the week, and is marked by the manna ceasing rather than falling.

Therefore, the 16<sup>th</sup> of the month continued to be the first day of the week for the entire duration of forty years and even into the Promised Land. This final story punctuates that each month His New Moon is day one of the month and is followed by four consecutive weeks.

We can also have confidence that this is the same time signature or calendation that Christ kept during His life, even through to the cross and resurrection, as He fulfilled the Passover events in every particular. Today the Lord Yahuwah is restoring His time signature as demonstrated in the Creator's luni-solar calendar to His faithful followers as He prepares to deliver them from the bondage and slavery of sin in this world, and prepare this remnant for the true Promised Land. Just like the Hebrews of old, the final generation will in haste have many truths to learn, and many false teachings to unlearn.

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and **let them be for signs (Sabbaths) and seasons (months), and for days and years**; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: **the greater light to rule the day, and the lesser light to rule the night**. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. Genesis 1:14-19

Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. Exodus 31:13-14

Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. Council to Writers & Editors, p. 35.

Source: <http://www.worldslastchance.com/yahuwahs-calendar/three-months-in-a-row.html>