

From the desk of Kenneth W. Lent, Nov.25, 2012

***RE: Month two and month nine – Sabbath day dual verification checks
complimenting each other Scripturally***

Greetings Scriptural calendar researchers,

Here's another basic calendar check for our Saxon family congregations in honoring the Christian Israel Sabbath and the Feast Day symbolic national heritage memorials.

Including some other Scripture studies we have noted thus far* (which also serve to verify the correct Sabbath), presented herein are yet two more that have come to light recently. *[Previous helpful Scriptural calendar checkpoints include: *The Moon is not the "lesser light" of Gen. 1:16 rather the "lesser light" is Starlight; A 48 hour Sabbath at Pentecost is accurate; The Vernal Equinox is a momentary celestial seasonal occurrence "sign" as per Gen. 1:14 Deut.16:1 but there is no "Vernal Equinox entire 24 hour Sign Day" anywhere in the Scriptures; The 8th Feast for end-time Israel automatically of its own accord lines up with YHVH's solar calendar times . See [Study articles page click here](#)] With respect to God's good and wise revelations given to men, we may observe that there are two monthly days given to us in Scripture as additional witnesses of the divine timing of events. These are found in month two and in month nine.*

These particular months contain "two basic verification points" by which we can check the Saxon Israelite solar calendar's Scriptural accuracy of precisely when the Sabbaths take place. (Of course, we can count from day one of month one, and day one of month seven too, as normally is done) Therefore God has given us yet this other double witness clue within the solar calendar to further confirm its truth - that is - a clearly numbered day in the first half of the year, and a clearly numbered day in the second half of the year, both being Sabbaths within context of the verses, so that we may know that the solar calendar is running true to Scripture stability of the month's Sabbaths.

First simple check:

Noah, (whose name means "rest") when he came out of the ark, sacrificed on the specifically mentioned day of #27 of month two. Why was this numbered day significant enough to be recorded? Because it was inclusive in Noah's symbolic name that the flood incident had come "to rest", and that Yahweh was receiving special petition on the Sabbath rest.

Gen.8:14 "And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee."

20 "And Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

(This day upon which Noah sacrificed was indeed a “special day” as we see below, according to the meaning of His name - Rest).

21 “And Yahweh smelled a sweet savour; and Yahweh said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

God had called out a specially noted altar hallowed sacrifice, given upon the Sabbaths, just as with Noah:

Ezekiel 46:4 “And the burnt offering that the prince shall offer unto Yahweh in the sabbath day shall be six lambs without blemish, and a ram without blemish.”

Numbers 28:10 This is the burnt offering of every sabbath, *beside* the continual burnt offering, and his drink offering.”

Only with the pure unadulterated solar calendar, which follows the “one in 7 day Sabbath law” throughout the entire year, can day 27 of month two be a Sabbath. As we then follow day 27 of month two all the way through to month nine we come to the next specific “validity check”, namely, our Sabbath numbering fixed check for the second half of the year. [see the 12 month viewable PDF solar calendar Sabbath days linked from the study page below:

<http://ezra98.yolasite.com/calendar.php> then scroll to locate **this year's PDF solar calendar** to note these days]

Second simple check:

Day 4 of month nine is a Sabbath day every year since Yahweh's solar calendar is a fixed system that does not vary. In the deeply prophetic Temple implications, Ezekiel 46:1 – 3 tells us that the God's Temple doors are closed for prayer *except for the 1st day of the month and the Sabbaths*.

Ezek.46:1 “Thus saith the Yahweh God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new ‘moon’ it shall be opened. (the word “moon” here is a mistranslation, and is correctly “**month**” in Hebrew, but nonetheless it is still at day #1. Sadly, Talmudists' influence led to the insertion of “moon” for simply month here)

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 **Likewise the people of the land shall worship at the door of this gate before Yahweh in the sabbaths and in the new months. (that is, day 1 of a month)”**

This clearly tells us that worship before Yahweh is when the Temple door is opened, **namely on the 1st day of the month and on the Sabbaths**. Day 1 is a prayer day but not

a Sabbath day from servile work. The rest of the days, the doors remain closed. [on months 1,5,7 day#1 coincides with the Sabbath too, but most months it does not -- see pdf calendar for details]

In Zechariah 7:1 -3 we find that the Temple doors were opened for worship before Yahweh on day 4 of month nine, and since we know that obviously “day #4 is not day #1 of the month”, then day 4 must be and is a Sabbath day.

Zech 7:1 And it came to pass in the fourth year of king Darius, that the word of Yahweh came unto Zechariah in the **fourth day of the ninth month**, even in Chisleu;

2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before Yahweh,

3 And to speak unto the priests which were in the house of Yahweh of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?”

These men, of the Judahites in Judea that had returned to Jerusalem (as so noted in *John Gill's Expositor* on this verse), were sent to the House of God (the Temple) to pray on the fourth day of month nine, and to speak to the priests ministering at the sanctuary. Zechariah was a prophet to Judah in Judea after their return from the Babylonian exile, and thus writes of the account here. (*Westminster Bible Dictionary*, 1941, pg. 650)

There was a question about fasting, and the aforementioned men went before Yahweh at the time when the doors were opened, here being **day #4 the Sabbath**, in order to seek the presence of Yahweh for an answer. This day, **only on an exclusively solar calendar**, will follow all the way back from day #27 of month two (the Sabbath offering of Noah/Rest) and continue the “one in seven days Sabbath” to coincide with and reach a Sabbath day in month nine. The clearly numbered days of these months will be “one-in-seven-day Sabbaths” **every year**. The reader is encouraged to check their preferred calendar to make sure that it is lining up correctly with these Scriptural Sabbaths days. This will help in counting out the remaining Sabbaths of the year/months. Blessings to the Remnant in Christ in these latter days of Jacob's troubles. The victory is ours!

May the guidance of the Father, the love of Jesus Christ, and the grace of the Holy Spirit be with you all. -- Ken