

*“Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of The Everliving thy God”  
(Exodus 20:9.10)*

**Point of discussion: The Scriptures show that day eight of the first month (not day #7) is a Sabbath day. How can this possibly be? If we take care in reading, it is quite easy to understand. The verse above does not say “the seventh day of the month”. Our Israelite ancestors didn’t have named week days of 4 sets/month, nor did they call the week days “numbers 1 through 7” four times a month. They numbered their days 1 – 30 consecutively for a whole month. This also means that “day one” of the year starts out as a Sabbath.**

From time to time those interested in the Israelite solar calendar inquire with a reasonable and understandable question about which day of the week begins the Scriptural “one-in-seven” day commanded Sabbath. Usually the question is something like: “*The calendar on your web site starts the year with the first day (of month one) as a Sabbath and also the eighth day as a Sabbath. How can this be correct when the fourth commandment (Ex.20:8-10) tells us that the seventh day is the Sabbath? Why is day #1 and day #8 of month one a Sabbath instead of day #7?*” Good question.

The law of Yahweh concerning our work and rest schedule for a given seven day period is that we work for six days and rest on the seventh. However, Exodus 20:8-10 does not say “*the seventh day of the month is to be a Sabbath*”. If that was the commandment, Yahweh would have been specific and declared it so. The subject matter of the commandment is to work six days then take a day’s rest. Which days of a month are the “one in seven Sabbath” days is not the point dealt with by the fourth commandment. The commandment merely sets out to determine a cycle of work in relation to that of a rest, that is, a “one in seven” ratio (six work, one rest = 7). It is the witness of the Scriptures itself that tells us what specific numbered days of a month are those precise Sabbath days.

In the whole scope of the existence of our universe, we realize that it was a creative work on the part of Yahweh God Almighty. But before He began to work on His creation, from the viewpoint of our finite minds, God was symbolically “at rest”, in that whatever He was “doing”, it wasn’t creating the universe. Therefore a calendar which points this out and records a “day of comparative rest” *before* the initial six days of work would actually begin, would be specifically correct as opposed to one which shows the first day (a pre-creation day) as a work day. However beyond even this observation, we know clearly from the Scriptures that the faithful patriarchs of our Saxon Israelite family held the first day of month one as a Sabbath.

Yahweh's solar based calendar is primarily a double or "repeated" calendar in that the second half of the year is a repeat of the first half. This is so we may know that the “time keeping” method of the solar calendar is established by God. His truths are always confirmed by a double witness. “*And that He would shew thee the secrets of wisdom, that they are double to that which is!*” (Job 11:6) “*And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God ....*” (Gen.41:32) In fact,

the Hebrew word for year comes from the word Shaw-naw (Strong's # 8138) and it means "the doubling". Except for Scripturally substantiated "adjustment Sabbaths and Feasts" to consider the 365.24 odd numbered day orbit of the Earth's solar year, the grand scale and basic symbolic premise of Yahweh's calendar is that it is comprised of two parts (a doubling) of the year. That is, the "big picture" reveals that the first half of the sacred year contains months one through six, and the second half (repeated again) is months seven through twelve.

Keeping this in mind, we see that the first day of the second half of the year (Feast of trumpets, which begins month seven) is mandated to be a regular Sabbath forbidding servile work. "And in the seventh month on the first of the month ye shall have an holy convocation, ye shall do no servile work" Num.29:1; also Lev. 23:24,25. Therefore it can only fit within the divine context of the original meaning of YEAR (Shaw-naw/the doubling) in that the first day of the first half of the year as well, namely "the Abib day 1", will likewise be a Sabbath from servile work as well. And even though the lacking King James Version Bible does not state that "the Abib 1" is a Sabbath... upon examining the events pertaining to this day from the Hebrew text, we plainly see that, indeed, it was and is a Sabbath.

The Sabbath requires a rest from occupational servile work, however much work in the ministerial deeds of the temple was done on these "weekly" Sabbaths. Cleaning of the temple and organizing for the convocation meeting of the whole congregation of Israel was part of the worship procedure on the Sabbath. This is what is meant by "hallowing" the Sabbath as directed in the fourth commandment, "wherefore Yahweh blessed the Sabbath day, and HALLOWED it." (Ex. 20:11) Hallowed is the same Hebrew word as SANCTIFY (Kaw-dash: to make ceremonially clean. Strong's # 6942) When the Sabbath is hallowed/sanctified it is prepared by cleaning and preparing the place of worship of the congregation. This effort honors the Sabbath.

The Scriptures then tell us that **day eight** is a sanctifying day to hallow the House of God. (formerly the Temple, now the Body of Christ).

When King Hezekiah restored the true worship of Yahweh to Israel, he began by initiating the hallow of the "the Abib day #1" according to the directive of Exodus 20:11. II Chron.29:16,17 reads: "And the priests went into the inner part of the house of Yahweh, to cleanse it .. and they began on the first day of the first month (Abib) to sanctify (kaw-dash/hallow, same word as in Ex.20:11 applies "to hallowing" the Sabbath)

With the hallowing of day#1 of month #1, Hezekiah restored the Mosaic law that we are to hallow the Sabbath, the appointed day for the congregation to gather together and praise God Almighty as one people. Note that they had the porch area ready and sanctified on the **eighth day of the month** of the Abib, which would be in time for the priests to gather in their appointed Sabbatical gathering duties for the people. (Joel 2:16,17; II Chron.15:8; 29:28)

*"Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of Yahweh: so they sanctified (hallowed) the house of Yahweh in eight days, and in the sixteenth day of the first month they made an end".(i.e. no sanctifying on day 16 because day 15 would complete the "one in seven" cycle) II Chron.29:17*

So we see that when Hezekiah restored the true congregational meeting days to the nation, and it was on days # 1,8,15 of month one. These days fulfill the commanded cycle pattern of the true Sabbath for the nation. Hezekiah's restoration for the congregational gathering days for month one was as follows:

Day #1 is sanctified/hallowed at the start of the month. (The Sabbath is hallowed as per Ex.20:11)

Day #8 had the porch area ready for the priests' duties of sacrificing for the assembly at the porch altar.

Day #15 would be 7 days after day 8, with day 16 no sanctifying continued.

750 years earlier Yahweh had commanded Moses to hallow/sanctify "the Abib day 1" as the first congregational meeting day of the year set aside for worship. *"And Yahweh spake to Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation" (Ex.40:1,2.)* Additionally, we see that this was a yearly commandment to be followed by Moses. *"And it came to pass in the first month in the SECOND year, ON THE FIRST DAY OF THE MONTH, that the tabernacle was reared up." (Ex.40:17)*

The Scriptures reveal that these set aside days of Holy Convocations took place on the Sabbath when no servile work was done. *"And in the fourteenth day of the first month (the Abib) is the Passover (actually, not a Sabbath) of Yahweh. And in the **fifteenth day** of this month is the (unleavened) feast: seven days shall unleavened bread be eaten. In the first day (15th) shall be an holy convocation; **ye shall do no manner of servile work therein:"** (Num.28:17,18)* So we see that the 15<sup>th</sup> day of month one here in Numbers correlates with Hezekiah's restored sanctified days of 1, 8, 15 being "hallowed" as well, and on this 15<sup>th</sup> day of month one "ye shall do no manner of servile work" because it is a Sabbath.

When we examine the whole scope of the convocational Sabbath meeting days of ancient Israel (when they were obeying God) we see that they were hallowing or sanctifying the 1st, 8th, and 15th of "The Abib first month" as set aside for "one in seven" for worship of Yahweh. We are specifically told, even in our lacking English versions, that they were honoring Abib 15 as the Sabbath day, doing no servile work. Since the Sabbath on Abib 15 is both preceded and followed by six work days, then Abib 8 and Abib 1 respectively are indeed Sabbaths, which is why Scripture tells us that the priests were busy with sanctifying the temple on these days. The Scriptures explain themselves. The Abib 1 (day one, month one) is always a Sabbath, hallowed, sanctified, and cleansed for the worship of Yahweh by all of Israel. The regular "weekly" Sabbaths from this point throughout the year follow the "one in seven" command.