



Cepher
Academy



The Rhythm of Life

Part 2

The Sabbath and Calculating the Day

The Rhythm of Life – Pt. 2

*The heavens enumerate the glory of El; and the expanse shows his handywork. 2 Day unto day utters speech, and night unto night shows knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them has he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber and rejoices as a strong man to run a race. 6 **His going forth is from the end of the heavens, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.***

- Tehilliym (Psalms) 19:1-6

The Rhythm of Life – Pt. 2

*For the wrath of Elohiym is revealed from heaven against all wickedness and unrighteousness of men, who hold the Truth in unrighteousness; 19 Because that which may be known of Elohiym is manifest in them; for Elohiym has showed it unto them. 20 For from the creation of the world, **the invisible things of Yah are clearly seen**, being understood by the things that are made, even his eternal power and divinity; so that they are without excuse:*

- Romayim (Romans) 1:18-20

The Rhythm of Life – Pt. 2

we do not have a compass, in our bones like they do
but we can watch them, reflecting,
the brilliance of great shining bodies
waxing and waning around them

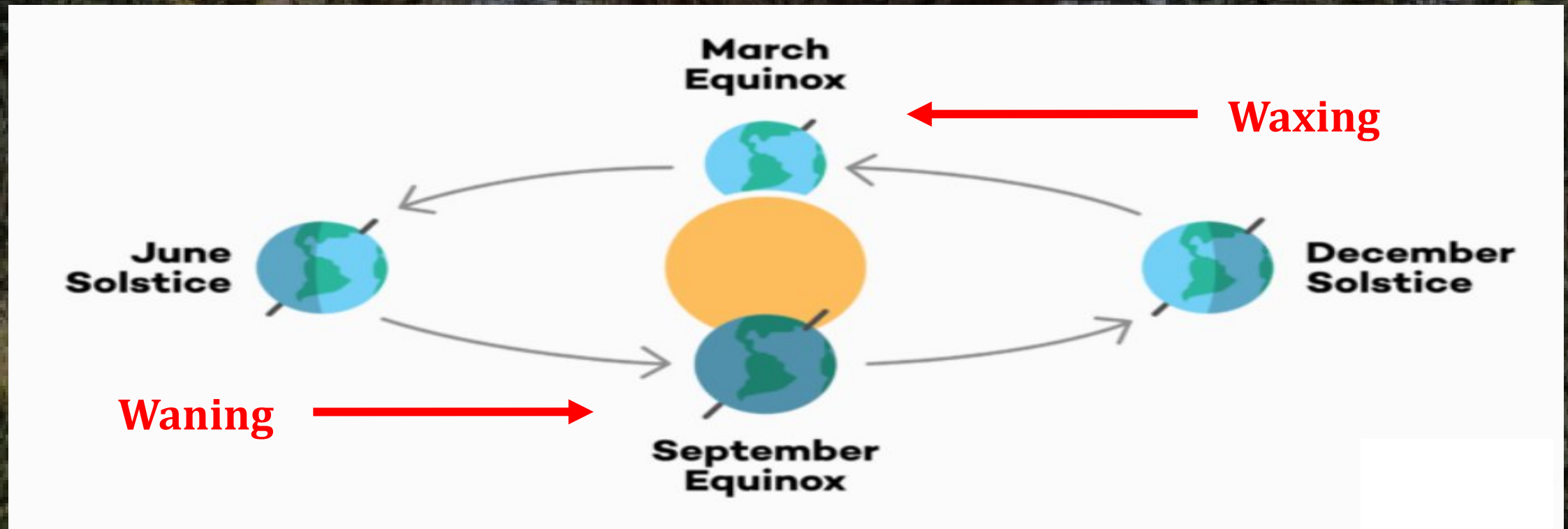
and learn
aligned, in organic harmony
they know the power of intangible things
lifting you up and making you whole
they know how truly priceless, their own life is

Snow Geese, by Orense

The Rhythm of Life — Pt. 2

Waxing and waning

In the sun and the moon, we see cycles of both waxing and waning. Annually, **sunlight** begins to wax (in the northern hemisphere) following the winter solstice, moving toward its apex at the summer solstice, when the sunlight begins to wane, returning to its nadir at the winter solstice.



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And on the New Moon of the first month, and on the New Moon of the fourth month, and on the New Moon of the seventh month, and on the New Moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony forever. 24 And Noach ordained them for himself as feasts for the generations forever.

- Yovheliym (Jubilees) 6:23-24



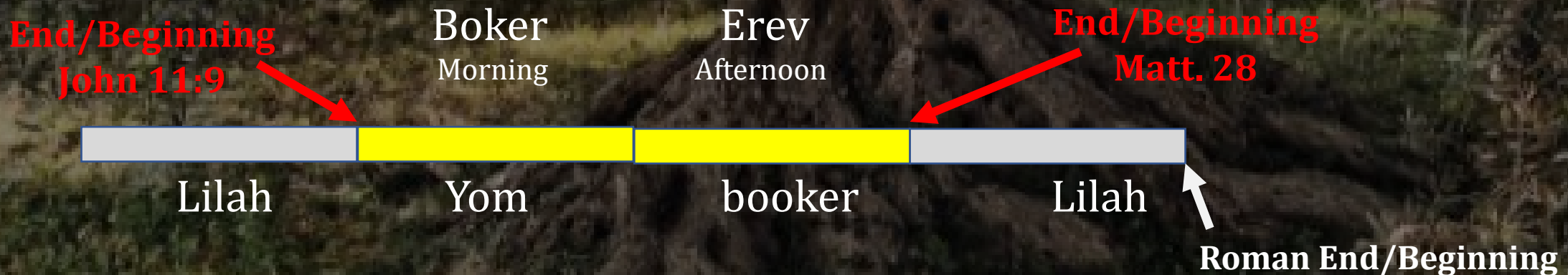
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*5 And Elohiym called the light Day,
and the darkness he called Night. And the evening [erev]
and the morning [boker] were the first day.*

- Bere'shiyth (Genesis) 1:5

*Yahusha answered: Are there not twelve hours in the day? If any man walks in the
day, he stumbles not, because he sees the light of this world.*

- Yochanon (John) 11:9



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Waxing 

Dark on the left

15th

Waning

Dark on the Right



3 Blow the shofar on the dark New Moon today on our solemn feast. 4 For this was a statute for Yashar'el, and a law of the Elohiym of Ya`aqov.

- Tehilliym (Psalm) 81:3

The Rhythm of Life — Pt. 2

Do things wax in scripture?

And they gathered it every morning, every man according to his eating: and when the sun waxed [חַמַּם] hot, it melted.

- Shemoth (Exodus) 16:21

(חַמַּם) *châmam* (Strong's H2552), a primitive root; meaning to be hot (literally or figuratively):—enflame self, get (have) heat, be (wax) hot, (be, wax) warm (self, at).

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Do things wax in scripture?

And when the voice of the shofar sounded long, and waxed [קִזַּק] louder and louder, Mosheh spoke, and Elohiym answered him by a voice.

- Shemoth (Exodus) 19:19

(קִזַּק) châzêq (Strong's H2390) meaning powerful:—× wax louder, stronger; from H2388 (קִזַּק) châzaq, which is a primitive root; to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong, be sure, take (hold), be urgent, behave self valiantly, withstand.

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Do things wax in scripture?

And my wrath shall wax [חָרָה] hot, and I will kill you with the sword; and your women shall be widows, and your children fatherless.

- Shemoth (Exodus) 22:24

(חָרָה) chârâh (Strong's H2734) is a primitive root meaning to glow or grow warm; figuratively (usually) to blaze up, of anger, zeal, jealousy:—be angry, burn, be displeased, earnestly, fret self, grieve, be (wax) hot, be incensed, kindle, very, be wroth.

The Rhythm of Life — Pt. 2

The issue of the Shabbath

And Yahuah spoke unto Mosheh, saying: 2 Speak unto the children of Yashar'el, and say unto them, Concerning the feasts of Yahuah, which ye shall proclaim to be holy assemblies, even these are my feasts. 3 Six days shall work be done: but the seventh day is the Shabbath of rest, a holy assembly; ye shall do no work therein: it is the Shabbath of Yahuah in all your dwellings.

- Vayiqra (Leviticus) 23:1-3

First day: (יּוֹם אֶחָד) yom echad

Second day: (יּוֹם שֵׁנִי) yom sheniy

Third day: (יּוֹם שְׁלִישִׁי) yom shelishiy

Fourth day: (יּוֹם רְבִיעִי) yom reviy'iy

Fifth day: (יּוֹם חֲמִישִׁי) yom chamishiy

Sixth day: (יּוֹם שִׁשִּׁי) yom shish'shiy

Seventh day: (יּוֹם שַׁבָּת) yom shaviy'iy

The Rhythm of Life — Pt. 2

The issue of the Shabbath

And Yahuah spoke unto Mosheh, saying: 13 Speak also unto the children of Yashar'el, saying: Truly my Shabbaths [אַת־שַׁבְּתוֹתַי] ye shall guard: for it is a sign between me and you throughout your generations; that ye may know that I am Yahuah Meqoddishkem.

- Shemoth (Exodus) 31:12-13

Shabbath [שַׁבְּתַת] – better spelled Shab'ath is the reference to more than one seventh day. It is best understood as a proper noun for the seventh day.

The Rhythm of Life — Pt. 2

Three calculations of the Shabbath

In the modern world, there are three calculations for the keeping of the Shabbath:

One: A continual sequence of seven-day counts beginning at creation.

Two: A sequence of sevens beginning anew with the return of the year (based upon a calculation of the 364-day year found in Chanoch and Yovheliym)

Three: A sequence of sevens beginning anew with the New Moon at the beginning of the month.

The Rhythm of Life — Pt. 2

The Continual Sabbath

9 And on the fourth day he created the sun and the moon and the stars, and set them in the expanse of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. And Elohiym appointed the sun to be a great sign on the earth for days and for Shabbaths and for months and for feasts and for years and for Shabbaths of years and for jubilees and for all seasons of the years. 10 And it divides the light from the darkness and for prosperity, that all things may prosper which shoot and grow on the earth.

These three kinds he made on the fourth day.

- Yovheliym (Jubilees) 2:9-10

The Rhythm of Life — Pt. 2

The Continual Sabbath

*18 And he gave us a great sign, the Sabbath, that we should work six days, but guard the Sabbath **on the seventh day** from all work. 19 And all the angels of the presence, and all the angels of sanctification, these two great classes he has bidden us to guard the Sabbath with him in heaven and on earth. 20 And he said unto us: Behold, I will separate unto myself a people from among all the peoples, and these shall guard the Sabbath, and I will sanctify them unto myself as my people and will bless them; as I have sanctified the Sabbath and do sanctify it unto myself, even so will I bless them, and they shall be my people and I will be their Elohiym.*

- Yovheliym (Jubilees) 2:18-20

The Rhythm of Life — Pt. 2

The Continual Sabbath

21 And I have chosen the seed of Ya`aqov from amongst all that I have seen, and have written him down as my firstborn son, and have sanctified him unto myself forever and ever; and I will teach them the Sabbath, that they may guard the Sabbath thereon from all work. 22 And thus he created therein a sign in accordance with which they should guard the Sabbath with us on the seventh day, to eat and to drink, and to bless him who has created all things as he has blessed and sanctified unto himself a peculiar people above all peoples, and that they should guard the Sabbath together with us.

- Yovheliym (Jubilees) 2:21-22

The Rhythm of Life — Pt. 2

The Continual Sabbath

*23 And he said unto them: This is that which Yahuah has said: Tomorrow is the rest of the Holy Sabbath unto Yahuah: ואל תאפו את אשר תאפו היום, ואל תשיתו את אשר תשיתו; ואל תשאר את אשר יושאר לפניך עד למחרת. 24 And they laid it up till the morning, as Mosheh bade: and it did not stink, neither was there any worm therein. 25 And Mosheh said: Eat that today; for today is a Sabbath unto Yahuah: today ye shall not find it in the field. 26 Six days ye shall gather it; but **on the seventh day**, which is the Sabbath, in it there shall be none.*

- Shemoth (Exodus) 16:23-26

The Rhythm of Life — Pt. 2

The Continual Sabbath

The edict given to the house of Yashar'el in the wilderness was circa 1500 B.C.

This preceded the Etruscan 8-day week by seven centuries;

This preceded the Julian calendar by fourteen centuries;

This preceded the Gregorian calendar by twenty-one centuries.

Was the seventh day count ever lost?

The Rhythm of Life — Pt. 2

The Annual Reset of the Shabbath

There are two scriptural passages supporting a 364-day year:

*38 For this reason I command and testify to you that you may testify to them; for after your death your children will disturb them, so that they will not make the year **three hundred and sixty-four days only**, and for this reason they will go wrong as to the New Moons and seasons and Shabbaths and feasts, and they will eat all kinds of blood with all kinds of flesh.*

- Yovheliym (Jubilees) 6:38

The Rhythm of Life — Pt. 2

The Annual Reset of the Sabbath

There are two scriptural passages supporting a 364-day year:

42 At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.

- Chanoch (Enoch) 72:42

This calendar is 1.25 days shorter than the observable annual sequence, and therefore pushes the growing season into the winter months quickly. Further explanation and justification is therefore necessary.

The Rhythm of Life — Pt. 2

The Annual Reset of the Shabbath

In a 364-day calendar, it is possible to maintain a continuous sabbath on the seventh day ($364/52$ weeks = 7 day sequences), but the reconciliation to the 365.25 day calendar is still required.

Some have proposed a leap week every seven years, which would recapture seven days, but the deficit at that point is 8.75, so the calendar remains at nearly a two-day deficit in the first week of years. In addition there is no scriptural support for such a thing as a *leap week*.

The Rhythm of Life — Pt. 2

The Annual Reset of the Sabbath

And David said unto El-Yahunathan: Behold, tomorrow is the New Moon, and I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field unto the third day at evening.

- Shemu'el Ri'shon (1 Samuel) 20:5

The New Moon is the sign of the beginning of the month (a dark moon), and David indicates there is a three-day feast governing this new moon feast. Is it the Feast of Trumpets (Yom Teruah)? This could mean that a reckoning of the deficit of days would be reconciled – most years a two-day feast, but every fourth year, a three-day feast, which would then reset the sabbath on the first day of the new year.

The Rhythm of Life — Pt. 2

The Monthly Reset of the Shabbath

The New Moon is the sign of the beginning of the month (a dark moon). Some take the position that the Shabbath count restarts with each new moon.

The formula respects the New Moon (day 1), followed by the sabbath (day 2) and a seven-day sequence thereafter (days 9, 16, 23, 30).

As can be seen, a 28-day month sets the shabbath pattern with little difficulty; but the 29-day month or 30-day month causes a ripple – where you either lose a Shabbath, or you practice one again a day or two later.

The Rhythm of Life — Pt. 2

The Monthly Reset of the Sabbath

The justification for this pattern of sabbath keeping appears to be reliant upon Jewish tradition as it was practiced following the diaspora. The Jewish encyclopedia tells us that where the Sabbath and the New Moon are concerned, both of which periodically recur in the course of the year, “the New Moon is still, and the Sabbath originally was **dependent upon the lunar cycle**. Both date back to the nomadic period of Israel. Originally, the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, or religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.”

The Rhythm of Life — Pt. 2

The Monthly Reset of the Sabbath

The claim that the Sabbath **originally was dependent upon the lunar cycle** is of course belied by the witness given in Shemoth (Exodus), where the whole of the house of Yashar'el kept a continuous pater of seven days for forty continuous years which was dependent upon the giving of manna, and not the lunar cycle. While extra-scriptural sources may show the establishment of a latter day tradition, the scripture is completely silent on the notion of a monthly recent on the sabbath count.

We continue to hold to the pattern of a continuous 7-day sequence to establish the day of the sabbath.

The Rhythm of Life — Pt. 2

When does the day begin?

The great discussion among the believers concerns the question as to when the day begins from a biblical view. There are really only four options, all of which can be viewed from the waxing and waning of daylight.

At its darkest point (call it midnight) the night begins to wax toward day.

At sunrise, the light continues to wax until noon

At noon, the light begins to wane toward darkness

At sundown, the night wanes toward the nadir of darkness at midnight.

The beginning of the day is the same point as its ending!

The Rhythm of Life — Pt. 2

When does the day begin?

Our four choices are:

- 1. Midnight (Pope Gregory's choice – no scriptural support)**
- 2. Sunrise (Starting with daylight – therefore ending with daylight)**
- 3. Noon (Readily observable all over the earth, in short or long days)**
- 4. Sunset (Traditional understanding of scripture)**

The Rhythm of Life — Pt. 2

When does the day begin?

In a day to a year comparison based upon waxing and waning:

- 1. Midnight is the equivalent of starting the year on the winter solstice**
- 2. Sunrise is the equivalent of starting the year on Aviv 1 (Mosaic).**
- 3. Noon is the equivalent of starting the year on summer solstice**
- 4. Sunset is the equivalent of starting the year on Tishrei 1 (Rosh Hashanah)**

The Rhythm of Life — Pt. 2

When does the day begin?

And Elohiym said: Let there be light: and there was light. 4 And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. 5 And Elohiym called the light Day, and the darkness he called Night. And the evening [עֶרֶב] and the morning [בֹּקֶר] were the first day.

- Bere'shiyth (Genesis) 1:3-5

[עֶרֶב] erev (H6153) dusk:— day, even(-ing, tide), night. From H6150

[עֶרֶב] arav (H6150) a primitive root ; to grow dusky at sundown:—be darkened, (toward) evening.

[בֹּקֶר] boker (H1242) dawn (as the break of day); generally, morning. From H1239

[בֹּקֶר] bâqar (H1239) a primitive root; properly, to plough, or (generally) break forth.

And the sunset and the sunrise were the first day!

The Rhythm of Life — Pt. 2

When does the day begin?

*Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole multitude of the assembly of Yashar'el shall kill it **in the evening**. 7 And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and matstsah; and with bitter herbs they shall eat it.*

- Shemoth (Exodus) 11:5-8

The Rhythm of Life — Pt. 2

When does the day begin?

But at the place which Yahuah Elohayka shall choose to place his name in, there you shall sacrifice the Pecach at evening, at the going down of the sun, at the season that you came forth out of Mitsrayim. 7 And you shall roast and eat it in the place which Yahuah Elohayka shall choose: and you shall turn in the morning and go unto your tents. 8 Six days you shall eat matstsah: and on the seventh day shall be a solemn assembly to Yahuah Elohayka: you shall do no work therein.

- Devariym (Deuteronomy) 16:6-8

The Rhythm of Life — Pt. 2

When does the day begin?

While these appear to show the day beginning at evening, consider:

From the rising of the sun unto the going down of the same Yahuah's name is to be praised.

- Tehilliym (Psalm) 113:3

For from the rising of the sun even unto the going down of the same my name shall be great among the other nations; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, says Yahuah Tseva'oth.

- Malakiy (Malachi) 1:11

The Rhythm of Life — Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

57 When the even was come, there came a rich man of Ramah, named Yoceph, who also himself was Yahusha's Talmiyd: 58 He went to Pilate, and begged the body of Yahusha. Then Pilate commanded the body to be delivered. 59 And when Yoceph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre and departed. 61 And there was Miryam of Migdal, and the other Miryam, sitting over against the sepulchre.

- Mattithyahu (Matthew) 27:57-61

The Rhythm of Life — Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

But late in the day of the Sabbath, as it began to grow light to that one Sabbath to come, came Miryam of Migdal and the other Miryam and beheld the sepulchre.

- Mattithyahu (Matthew) 28:1

Both of these passages indicate a day that begins at sunrise – and this passage further indicates that the high sabbaths of Matstsah (the first and last days) were different days than the regular sabbaths.

The Rhythm of Life — Pt. 2

When does the day begin?

But consider the practice at the time of the crucifixion:

50 And, behold, there was a man named Yoceph, a counselor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) he was of Ramah, a city of the Yahudiym: who also himself waited for the Kingdom of Elohiym. 52 This man went unto Pilate, and begged τὸν the body of Yahusha. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the Shabbath drew on.

- Luqas (Luke) 23:50-54

The Rhythm of Life — Pt. 2

The conclusion of the matter

The scriptures indicate a disparity between both the New Moons and the Sabbath, and the High Sabbaths of the Feasts and the Sabbath, indicating that the Sabbath was a continual enumeration of seven days from the commands of Bere'shiyth (Genesis) 1 forward. The sabbath pattern of six days of work and one day of rest exists outside of the calendar, but very much the center of the rhythm of life.

The Rhythm of Life — Pt. 2

The conclusion of the matter

When considering when the day begins, the cycles of waxing and waning in the observation of the stars, the sun, and the moon, gives us an option: We can begin the year as Moshe indicated in the spring month of Aviv which is the new moon of the month that would include the vernal equinox (the halfway point of the waxing), or we can begin with the “civil calendar” of the Jewish tradition, which is the new moon of the month that would include the autumnal equinox (the halfway point of the waning). This selection goes to how we determine or reckon the day, for the day either begins at the halfway point of the waxing (sunrise) or the halfway point of the waning (sunset). The torah and the gospels point to the waxing – the day beginning at sunrise and ending at the same.