

Typically I do not pre-read these studies against the Creation Calendar, but this one came in an Adobe (.pdf) file which I cannot edit without converting it to a Word (.doc) document. As usual, I make the claim that no one has successfully ever brought a charge against the Creation Calendar (against Lunar Sabbatarians, yes, against the calendar, no). Since I had to convert this from .pdf to .doc, I had to scan over it to make sure nothing had been changed or lost and I can say this about Bro. Glenn Moore. While he does not know it yet, the truth is going to hit him broadside before this rebuttal is complete. Moore may be in search of the True Sabbath, but he'll be hard pressed to find it with his current attitude and inept effort to research the evidence before commenting. You, the ladies and gentlemen of the jury, will be the judge. My comments are in violet, orange and [bracketed in violet] in mid paragraph. **Dated 3-23-2014**

# In Search of the True Sabbath

## 21 Concise Answers to Lunar Sabbatarian Teachings

by W. Glenn Moore

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# In Search of the True Sabbath

## 21 Concise Answers to Lunar Sabbatarian Teachings

by W. Glenn Moore

There is a new doctrine going around which states that the seventh-day Sabbath commonly recognized by normative Judaism and some Christian groups is pagan, and that even the continuously-repeating weekly cycle is of pagan origin. [Well, if it walks like a duck, talks like a duck and LOOKS like a duck, it must be a duck. Satyrday is a day of the week that is not found anywhere in Scripture, but is found solely on the pagan/papal Gregorian calendar. It was observed as a day of the pagan seven day planetary week from about 800-600 B.C., but never recognized as the seventh day Sabbath by ancient Israel.] The true, seventh-day Sabbath (they claim) is based upon the lunar cycle. They are known as “lunar sabbaths,” and those who observe them are called “lunar sabbatarians.” They believe the weekly Sabbath is determined by the new moon. The day of the new moon, which lunar sabbatarians do not consider to be a day of the week, is a day of “no regular work.” The first day of the week for lunar sabbatarians, then, is the second day of the month. The first sabbath of the month always falls on the eighth day of the month. If we do the math, we find that each month consists of sabbaths that fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month.

What makes this calendar all the more unusual is the fact that, from the perspective of those who recognize a continuously repeating weekly cycle, lunar sabbatarians observe the weekly sabbath on different days of the week each month. [Not true, we always observe the 7<sup>th</sup> day of the Scriptural calendar week as the Sabbath each month.] If you aren't sufficiently confused by this point, then I will point out that there are different sects of lunar sabbatarians, some of whom believe the weekly sabbath should fall on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> days of the month. [Regrettably true.] I will provide a sample calendar later in this study in order to better acquaint you with what a lunar sabbatarian calendar looks like.

When I first heard of this doctrine, I could not believe that anyone would be so gullible as to fall for such an obvious fallacy. And yet, it appears that this doctrine is beginning to gain some ground and more websites and more people are popping up in defense of this doctrine. [Because it is true and truth seekers tend to gravitate toward truth.] The truth of the seriousness of this issue hit home when a man whom I had brought to the faith began to accept this doctrine and eventually accused me of being “blind” and “grieving the Ruach (spirit)” because I would not accept this interpretation of Scripture. Even though I presented substantial evidence to show that lunar sabbaths cannot be Scriptural, he did not accept my answers, in spite of not offering reasonable responses to the objections which I raised. [Perhaps Moore's friend did not wish to “fight” against an unarmed man.] I realized then that this issue could no longer be ignored, which explains the reason why I am writing this article.

iii.

I realize many people have written extensive articles refuting this doctrine. However, lunar sabbatarians tend to jump from one subject to another so quickly that it is difficult to get a word in. [My apologies for some of my Lunar Sabbath brethren. I will let Bro. Moore speak his mind without jumping anywhere other than to respond to his objections or accusations.] We need to have at our disposal a “Lunar Sabbath Emergency Kit” in order to quickly go down the list and answer their claims. [Now this I’d like to see. If this is Bro. Moore’s version of this Emergency Kit, we shall soon see whether he will be able to save satyrday Sabbatarians from themselves.] Our answers must be brief and to the point if we truly wish to defend our faith. [Brief? This was 62 pages long before I started.] Therefore, while I would like to persuade lunar sabbatarians that their beliefs are in error—I feel it is best if I direct my research to those who have not yet heard of and/or know very little about this doctrine. [How noble of him to address an audience that isn’t even capable of telling him if he’s wrong.] This presentation therefore could become a useful tool to give short direct answers to the lunar sabbath doctrines. It does not cover all the issues, only what I believe to be “core” issues—issues which can easily and directly be addressed.

These answers are divided into four groupings: *Issues Arising from the TaNaK*, *Issues Arising from the Messianic Writings*, *Issues Arising from Commentaries*, and *Issues Arising from Ancient History*. Each numbered point has Bold/Italic, Bold, and regular text. The ***Bold/Italic*** text is the brief statement refuting that particular point regarding lunar sabbaths. The rest of the **Bold** text is a more complete explanation. The regular text that follows is an even more detailed explanation, including possibly illustrations and full Scripture quotes.

His premise is already stilted. He was not able to dissuade his friend from the Lunar Sabbath more than likely because he did not have his facts straight. And rather than let his readers experience a dialog of their own with a Lunar Sabbath keeper, he feels he has the authority to address the issues FOR them, giving them the cliff notes on how to defend satyrday as the Sabbath even though he was unable to defend it during his own encounter with a Lunar Sabbatarian.

Bro. Moore, if you want to defend satyrday as the Sabbath of Scripture, here is all you have to do:

1. Show where it says in Scripture that satyrday is the Sabbath.
2. Show where it says in Scripture that the Sabbath is every seventh day in an unbroken cycle.

Give Scriptural evidence for these two points and this issue goes away. Simple as that.

I’m not a prophet, but I’m going to make a prediction. Glenn Moore will not offer any evidence that proves either of these two points. He will say they are true, but will offer no corroborative evidence to support his conclusion.

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Note: No longer valid.

## ***Introduction: What Is Lunar Sabbatarianism?***

Let's see if Glenn Moore knows anything about the Lunar Sabbath...

The lunar sabbath doctrine reasons that the weekly Sabbath is *not* based upon a continuously repeating cycle of seven day weeks starting from the time of creation. Instead, lunar sabbatarians believe that the seven-day cycle is to begin on the day following every New Moon and is “reset” every month. [So far, so good.] The result is that they teach that the sabbath day changes every month when the monthly cycle is “reset” at the sighting of the New Moon (or calculated conjunction, depending on which teaching they follow).

Well, that did not last long. Yes, the monthly cycle is reset every new moon, but the Lunar Sabbath is the seventh day of the week. It does not change every month, it is the seventh day of the week EVERY week, EVERY month. It is just not the same day of the pagan/papal Gregorian week (the calendar he is bent on defending regardless of merit).

Here, Bro. Moore trots out what I'm going to call his first “accusation” against the Lunar Sabbath. He assumes (like every other satyrday Sabbatarian) that the Gregorian calendar that was instituted in 1582 goes all the way back to Creation. Bro. Moore holds up Pope Gregory XIII's calendar as the calendar found in Scripture. How amusing.

Here is the Scripture that lunar sabbatarians will often start with to anchor their belief in lunar sabbaths:

“And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; **and let them be for signs, and for seasons, and for days, and years**: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good. And the evening and the morning were the fourth day.” (Genesis 1:14-19)

A typical explanation of this text from a lunar sabbatarian point of view indicates that the phrase “let them be for lights. . .” is the keynote proof establishing lunar sabbaths. [I've never considered this a keynote. Hmm.] Notice what they say about this in this article *The New Moon and the Weekly Sabbath—Side-By-Side!*, by John D. Keyser:

“Let's, now, read Genesis 1:14 for ourselves—

“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 and SEASONS, and for DAYS and YEARS.’

“In verse 16 we read:

“Then God made two great lights: the greater light [sun] to rule the day, and the lesser light [moon] to rule the night. He made the stars also.’

“Now, we should be able to recognize that whatever these ‘lights’ are, they are NATURAL PHENOMENA which dictate the rules of order for calculating time. And, notice, it is not a singular source of light YEHOVAH God made (i.e., the sun) but all collectively – ‘let THEM [the sun and the moon] be for signs...’

“It should be quite apparent that nothing in our present seven-day cycle or week can be tied to anything in the natural phenomena that YEHOVAH God outlines in the above verses -- the sun, moon or stars. Moreover, our ‘week’ doesn’t even flow with the current Gregorian calendar. January 1st (the beginning of our ‘year’) falls on a different ‘week day’ everytime it comes around. The beginning and end of our seven-day cycle are simply not ANCHORED in nature, and this in itself proves that YEHOVAH’s true Sabbath day is neither Saturday nor Sunday (except occasionally when the Sabbath happens to fall on these days) -- in light of the fact that:

“1/. The reckoning of time is only by the ‘lights in the heavens’ and

“2/. the Fourth Commandment clearly specifies that YEHOVAH God had a particular day in mind when He said ‘remember to keep the sabbath holy.’”<sup>1</sup>

What are the basic assumptions of this author, assumptions which have not yet even been established? 1) “The reckoning of time is only by the ‘lights in the heavens’”. 2) That in order to calculate the weekly cycle, it requires the use of both of the great lights—the sun and the moon.

Bro. Moore, there is nothing before **Genesis 1**. If this is how you demand that we offer proof, how can we offer evidence to “establish” these things? The information found in **Genesis 1** ESTABLISHES fact. Bro. Moore, if time in Scripture is regulated by something OTHER than the lights in the heavens, would you be so kind as to share these Scriptures with us?

**Genesis 1** SAYS that the two great lights will regulate signs, seasons, days and years. This is a calendar statement. A calendar is nothing but “time” represented in two dimensions on the medium of your choice. If one of the actions of the Almighty during Creation week was to establish time regulated by the lights in the heavens, who are we to argue? Men cannot change truth; truth changes them. Truth seekers wish to be changed; nay-sayers look for loopholes.

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<sup>1</sup>John D. Keyser, *The New Moon and the Weekly Sabbath—Side-By-Side!* <http://www.hope-of-israel.org/sideside.htm> For this generation, Keyser was an early Lunar Sabbatarian writing his conclusions nearly 20 years ago. However, he got a few things wrong, assuming things from his own tradition, and does not speak for every Lunar Sabbatarian.

Please take note that lunar sabbatarians will place emphasis upon the fact that this text says “and let **them** be for. . . .” Does this prove that we must use the moon and the sun **both** to establish any of the great cycles of Yahweh’s calendar? Of course not! [Lunar Sabbatarians do not demand that both lights be forced into service for every segment of time. The months in Scripture are lunar only. The days in Scripture are solar only. The sun rises and sets establishing that a day has passed.] The sun does not need the moon to determine the days. [That is true. The sun tells you that a new day has begun, but the moon tells you what day it is.] The moon does not need the sun to determine the months. And as for the stars . . . other than to establish the general seasons of the year (and help ocean voyagers determine their course), they neither determine the days, the months, or the years!! [If one knows how to read them, they do indicate the passing of months, but only as a second witness.] If you are going to say that “let **them**” refers to the heavenly bodies and how **they** must be involved in the establishment of any cycle of time, then how do the stars fit into such an equation? They do not!

Oh, but they do! The stars rotate monthly and annually, but again, they need only be used as a second witness as the moon regulates the months and the sun and moon together regulate the year. And last I knew two lights can be a “them”.

The first assumption of lunar sabbatarians is that in order to calculate the weekly cycle, it requires the use of both of the great lights—the sun and the moon. [Read Keyser’s words again, Bro. Moore. He neither said nor assumed that the weekly cycle requires both lights. You are falsely accusing us of such, and you are only going to get more frustrated because we have not yet begun to defend the Lunar Sabbath. That said, it would be nice to be accused of something we’ve actually done.] And yet, they leave the stars out of this equation. This is one of their chief arguments, and it is based upon their faulty interpretation of Genesis 1:14. They believe that it commands both the sun and the moon [just the moon thank you] be used to establish the [Scriptural] weekly cycle, since the [Gregorian] weekly cycle cannot be seen in the natural order of things. However, while it is true that the weekly cycle does not **appear** to be seen in nature,<sup>2</sup> the account in Genesis 2 plainly reveals that the weekly cycle was not based upon the heavenly lights, but based upon the 7 days of Creation week:

“And on the seventh day Elohim ended his work which he had made; and he rested on the seventh day from all his work which he had made. And Elohim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Elohim created and made.” (Genesis 2:2-3)

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<sup>2</sup>We will be presenting evidence soon that shows that cycles of seven are actually common in nature, continuous cycles of seven musical notes, seven colors in the rainbow, and cycles of seven day biological rhythms as described in the relatively new science of *chronobiology*.

How wonderful. Where in Scripture are these given authority to regulate time? **Genesis 1:14?**

And the first “days” of Creation week were regulated by WHAT, Bro. Moore? They are regulated by one or both of the lights in the heavens or YHVH is a liar. **Genesis 2:2-3** does not undo what **Genesis 1:1-2, 3-5** or **14-17** say.

In looking at this text and the text of Genesis 1:14, lunar sabbatarians seem to overlook the fact that 1) The stars are not included (by them) in the list of great lights used to establish cycles of time, [neither are they excluded] 2) The “week” is not mentioned in this text, as it only speaks of “days” and “years.” [But seasons (mo’edim) are mentioned, and the Sabbath is the first mo’ed and it is the seventh day of every week meaning that at least ONE of the two great lights will play a roll.] 3) In point of fact, not all of the great cycles of time are based **primarily** upon the lights in the heavens (examples: the seven day week, the seven weeks to Pentecost, the seven year sabbaticals, and the seven weeks of years leading to the year of Jubilee). [Excuse me, but if the calendar mo’edim are regulated by the moon and the Sabbath is the first calendar mo’ed, then the weeks counted to Pentecost would also be regulated by the same light. The year is regulated by the sun (spring to spring) and the moon (the New Moon of the first month). Because a year is regulated by the sun and moon, then the Sabbatical years are also regulated by the sun and moon. It ain’t rocket science. This is an either/or equation. If one week is regulated by the moon, all weeks are. If one year is regulated by the sun and moon, then every year is regulated by the two great lights. Bro. Moore can’t prove they are not; Lunar Sabbatarians can prove that they are.] What they seem to overlook is that Yahweh intended to establish the weekly cycle based upon things which are “not seen” so as to determine who (by faith) would give honor to Him as the Creator of the universe. [And where is this text?] If it were not so, He could have simply included the word “weeks” in the list of things to be determined by the greater and lesser lights of Genesis 1:14. Yet He did not—not there and not anywhere else.

Bro. Moore, the tail don’t wag the dog. The Father’s ways are higher than yours (**Isaiah 55:8-9**). He cannot be put in a box where you can make demands of Him or how He conducted Himself in times past or how He reveals His will to man.

When YHVH included mo’edim in the list in **Genesis 1:14**, He included the Sabbath. Bro. Moore knows it. I know it. It’s just that Moore doesn’t like it, can’t gainsay it, and it rankles him.

Another of their arguments is that there is no difference between the weekly Sabbath and the 7 annual feast day Sabbaths. [Another false accusation. The weekly Sabbath is weekly, the feasts days are annual. They may be in the same basket, but they are identifiably different.] Only a cursory examination of the evidence will show that this is simply not true. For example, the word used for the weekly Sabbath (in Hebrew) is “Shabbat” and it has a slightly different meaning from the word used to describe the feast day Sabbaths and that word is “shabbatone.” [Comment below.] Shabbatone (in the Hebrew) indicates a day in which no “servile work” shall be performed, whereas on the Shabbat “no work” shall be done of *any kind*. It is a very subtle yet significant difference showing that the seven annual sabbaths and the weekly sabbath are not the same.

And here is the first of Bro. Moore’s big gaffs. The evidence does not support him at all....



**H7676** שַׁבַּת shabbâth, *shab-bawth*’, Intensive from [H7673](#); *intermission*, that is, (specifically) the *Sabbath*: - (+ every) sabbath.

**H7677** שַׁבְּתוֹן shabbâthôn, *shab-baw-thone*’, From [H7676](#); a *sabbatism* or special holiday: - rest, sabbath.

It is true, the first Sabbath on earth was not an annual Sabbath, but everyone reading this knows full well that the Father rested on the Feast days because they were shabbathone, they were rest days of a different sort.

That said, can Moore explain why H7677 is used several times in Scripture to describe the WEEKLY Sabbath?

And he said<sup>H559</sup> unto<sup>H413</sup> them, This<sup>H1931</sup> *is that* which<sup>H834</sup> the LORD<sup>H3068</sup> hath said,<sup>H1696</sup> To<sup>H853</sup> morrow<sup>H4279</sup> *is the rest* **H7677** of the holy<sup>H6944</sup> sabbath<sup>H7676</sup> unto the LORD:<sup>H3068</sup> bake<sup>H644</sup> *that* which<sup>H834</sup> ye will bake<sup>H644</sup> *to day*, and see the<sup>H1310</sup> that<sup>H834</sup> ye will see the;<sup>H1310</sup> and that which<sup>H3605</sup> remaineth over<sup>H5736</sup> lay up<sup>H5117</sup> for you to be kept<sup>H4931</sup> until<sup>H5704</sup> the morning.<sup>H1242</sup> **Exodus 16:23**

Six<sup>H8337</sup> days<sup>H3117</sup> may work<sup>H4399</sup> be done,<sup>H6213</sup> but in the seventh<sup>H7637</sup> *is the sabbath*<sup>H7676</sup> of rest,<sup>H7677</sup> holy<sup>H6944</sup> to the LORD:<sup>H3068</sup> whosoever<sup>H3605</sup> doeth<sup>H6213</sup> *any work*<sup>H4399</sup> in the sabbath<sup>H7676</sup> day,<sup>H3117</sup> he shall surely be put to death.<sup>H4191 H4191</sup> **Exodus 31:15**

Six<sup>H8337</sup> days<sup>H3117</sup> shall work<sup>H4399</sup> be done,<sup>H6213</sup> but on the seventh<sup>H7637</sup> day<sup>H3117</sup> there shall be<sup>H1961</sup> to you an holy<sup>H6944</sup> day, a sabbath<sup>H7676</sup> of rest,<sup>H7677</sup> to the LORD:<sup>H3068</sup> whosoever<sup>H3605</sup> doeth<sup>H6213</sup> work<sup>H4399</sup> therein shall be put to death.<sup>H4191</sup> **Exodus 35:2**

Six<sup>H8337</sup> days<sup>H3117</sup> shall work<sup>H4399</sup> be done:<sup>H6213</sup> but the seventh<sup>H7637</sup> day<sup>H3117</sup> *is the sabbath*<sup>H7676</sup> of rest,<sup>H7677</sup> an holy<sup>H6944</sup> convocation;<sup>H4744</sup> ye shall do<sup>H6213</sup> no<sup>H3808 H3605</sup> work<sup>H4399</sup> *therein*: it<sup>H1931</sup> *is the sabbath*<sup>H7676</sup> of the LORD<sup>H3068</sup> in all<sup>H3605</sup> your dwellings.<sup>H4186</sup> **Leviticus 23:3**

I didn't think so. In order for Moore's claim to gain any traction whatsoever, H7677 should be NO link to the weekly Sabbath. It does. Ladies and gentlemen of the jury, what is your verdict?

The Hebrew word for *servile* in **Leviticus 23, Numbers 28 and 29** is H5656. The Hebrew word for “work” in **Exodus 20:10 and Leviticus 23, Numbers 28 and 29** is H4399.

**H5656-servile**, From H5647; *work* of any kind: - act, bondage, + bondservant, effect, labour, ministering (-try), office, service (-ile, -itude), tillage, use, work, X wrought.

**H4399-work**, From the same as H4397; properly *deputyship*, that is, ministry; generally *employment* (never servile) or work (abstractly or concretely); also *property* (as the result of labor): - business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work ([ -man], -manship).

Servile work means ANY kind of work/employment. Work (by itself) means employment, **never servile work**. It seems to me that servile work covers more “work” than just plain work. But Glenn Moore never considered that. He just looked at the English and came to a false conclusion. However, to be perfectly honest with the text (the only way I can be), the “work” in the fourth commandment is preceded by the word, “any” (H3605).

**H3605-any**, From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

*Servile work* means any kind of work/employment. *Any work* means all manner of work or employment, **but not servile work**. Either Bro. Moore got it backward or these phrases are nearly identical. Ladies and gentlemen of the jury, what is your verdict?

Another assumption (related to the first one listed here) is that since the weekly Sabbath is mentioned right along with the other feast days in Leviticus 23, the weekly Sabbath must *also* be based upon the moon just as the feast days are. [The logical, natural conclusion.] However, while the Sabbath is mentioned at the start of this chapter it is only referred to as a “*moed*” (or “appointed time”) in the Masoretic texts. The Septuagint refers to the sabbath as a “holy day” (or *heortai*) in this passage, not as a “*moed*.” By this example (and by others) it shows that the seventh day Sabbath is a special “holy day” distinct from the other “appointed times.”

I really hate to point this out (well, not really), but the Septuagint goes on to use the SAME Greek word, *heh-or-tay* (Strong’s G1859) to describe the annual feasts in **Leviticus 23:4**. Bro. Moore, you JUST proved how similar the weekly and annual Sabbaths really are. The Masorets used *mo’edim* twice to describe the weekly Sabbath in **Leviticus 23:2**, and used the SAME Hebrew word, *mo’edim* to describe the annual feasts in **Leviticus 23:4**. Glenn Moore thinks that because the Septuagint calls the weekly Sabbath a *heh-or-tay* that this creates a distinction between the weekly and the annual Sabbaths. But because he can’t read Greek any better than he does Hebrew, he did not bother to check the Greek used in **Leviticus 23:4** where the annual Sabbaths are described using the SAME Greek word used to describe the weekly Sabbath. I can’t begin to tell you how slovenly this sort of examination of the evidence is. If you are going to complain or come against someone else’s doctrine, it is always best to have your facts straight.

The Hebrew word for “appointed times” has a much more broad range of meaning than some would like to give it, therefore not all of the “appointed times” are determined by the moon. [This is correct. In fact, many appointed times are not regulated by the moon. In Scripture, birds migrate at their appointed time, women give birth at their time appointed, et al, all using the Hebrew word *mo’edim*.] The Hebrew word “*moed*” can not only mean “appointed feast” but also “meeting place,” “a fixed time,” “until now,” “appointed days,” “appointed season,” and “assembly.” Yahweh did establish the moon to determine the “appointed feast” type of “appointed times” (or “*moedim*”) according to Genesis 1:14, but not all “appointed feasts.”<sup>3</sup> [Says who? Glenn Moore? And where is his Scriptural proof?]

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<sup>3</sup>This will be explained in more detail later. I’ll be there to hold Bro. Moore accountable to the Scriptures.

He gave us the sun to rule over (and therefore establish) the day. The sun is also used to determine cycles of time (the day and the year) just as the moon is used to determine the months. To say that only the moon can be used to determine the weeks is just pure fantasy.

Really? And the sun is on a discernible seven day cycle? Bro. Glenn Moore can go outside and look at the sun and tell when it is saturday? And he can go outside, look at the sun and tell if it is the Sabbath? If not, he should sit down and start paying attention.

Bro. Moore, only the two great lights can regulate the calendar events described in **Genesis 1:14**, you said so yourself. If the sun can offer no evidence as to what day of the week it is, then the moon is only one other alternative.

Another assumption is that since the Sabbath in Exodus 16 also happens to line up with the 15<sup>th</sup> day of a particular month, therefore it is the Sabbath because of lunar cycles. [Well, it certainly is not because of the solar cycle, so I'll stick with only other option I have, thank you.] However, the lunar cycles will (on occasion) begin on a day such that the weekly Sabbath and the lunar cycles will be in alignment. This is not evidence of a lunar sabbath—just because Exodus 16 appears to give us one Sabbath day which may line up with an alleged lunar sabbath.

Then, what is it evidence of? Fact is, every weekly Sabbath that can be date identified in Scripture always falls on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> day of the lunar month. There are over 20 passages in Scripture that prove this, and there is not a single text that says saturday is the Sabbath, and the same number of texts that say the Sabbath is the seventh day of an unbroken cycle of seven days. Zero.

Even if this were the only witness Lunar Sabbatarians could offer, it is one more than Bro. Moore can provide that proves that saturday is the Sabbath. The majesty of it all is that we literally have a ton of evidence showing that the weekly Sabbath falls on the 15<sup>th</sup> day of every month. Forthcoming will be as much evidence as Glenn Moore demands.

The Sabbath is a memorial of Creation. [Indeed, and a memorial of even more than that.] To say that it must change every month according to the cycles of the moon is to change that memorial of the Creation of the Earth into a memorial to the moon and its creation. [Don't be melodramatic, Bro. Moore. The moon was necessary as only one hand of the celestial clock established at creation. The timing of the Sabbath is dependant upon the lunar cycle, but the lunar cycle is not dependant upon the Sabbath, however, the moon was not created to be worshipped, and it is not a memorial of Creation or the Sabbath. The rest of the Sabbath at Creation is memorialized (although not called thus) in **Exodus 20**, but this is not the only verse in Scripture regarding the Sabbath.] In what way did the moon play a part in the great cycle of time mentioned in Genesis 1-2? It played no part at all, since it was not created until the fourth day. [Not so. It was created in **Genesis 1:1-2**. More in a bit.] Also, the moon is the "lesser light" not the "greater light" (which is the sun). And so the Sabbath commandment is quite simple and does not require extensive algebra to figure it out: [Agreed.]

“Remember the sabbath day, to keep it holy. **Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of Yahweh thy Elohim:** in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day, and hallowed it.” (Exodus 20:8-11)

Where to begin. First things last, last things first...

Have you tried reading **Deuteronomy 5:12-15**? Didn't think so.

- 12 *Keep the sabbath day to sanctify it, as YHVH thy Elohim hath commanded thee.*
- 13 *Six days thou shalt labour, and do all thy work:*
- 14 *But the seventh day is the sabbath of YHVH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.*
- 15 *And remember that thou wast a servant in the land of Egypt, and that YHVH thy Elohim brought thee out thence through a mighty hand and by a stretched out arm: therefore YHVH thy Elohim commanded thee to keep the sabbath day.*

Quote: “And so the Sabbath commandment is quite simple and does not require extensive algebra to figure it out.” Indeed, the weekly Sabbath is a “memorial” of Creation, but it is also a memorial of the exodus, and THAT day was the 15<sup>th</sup> day of the first month. Bro. Moore, in your zeal to do away with the Lunar Sabbath, you again refuse to do the necessary research to make sure you are not missing anything, and inevitably you will end up eating crow. This is what crow tastes like. This won't be your only serving, so you might as well get used to it.

Every monthly calendar in Scripture looks like this...

New Moon Days	First Week Day	Second Week Day	Third Week Day	Fourth Week Day	Fifth Week Day	Sixth Week Day	Seventh Week Day
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)							

**Next:** What was the first thing created during creation week? Light? No. **Genesis 1:1-2** says *heaven and earth*. What this means, and what it entails becomes clear based on what was done on the next day, the first day of the work week. And it is at this juncture where some folks refuse to “see”, even though it is ink on the page.

*And Elohim said, Let there be light: and there was light.  
And Elohim saw the light, that it was good: and Elohim divided the light from the darkness.  
And Elohim called the light Day, and the darkness he called Night. And the evening and the morning were the first day. **Genesis 1:3-5***

There is only one light source in the universe that can divide Day from Night, **the sun**. Please note that if the sun was NOT lit on day one, how are there 3 numbered “days” before the 4<sup>th</sup> week day of Creation? The Hebrew word *day* (yom) means *heat as in from the sun*. Since the Hebrew understanding of day requires sunlight, how were there 3 days before the 4<sup>th</sup> day of creation week? According to **Genesis 1:3-5**, this separation of day and night is the sole responsibility of the one *great* luminary lit on that day, **the sun**.

Since the sun was lit in **Genesis 1:3-5**, the moon was thus illuminated as the moon resides in the same heaven with the sun, meaning **the sun, moon and stars were not created on day 4!** Can this be proven from Scripture? Sure.

Moses used two different words in the creation account. One means created from scratch (H#1254, *bara*, an example of which is found in **Genesis 1:1**), the other (*asah*) doesn't. An example of the other word is found in **Genesis 1:16**.

*And God made (asah) two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.  
And God set them in the firmament of the heaven to give light upon 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.  
And the evening and the morning were the fourth day. **Genesis 1:16-19***

This word “made” (Strong’s H# 6213) is used several times during the creation week. This is the Hebrew word *asah*, (ah-saw).

**Created: H1254** בָּרָא *ba’ra*, baw-raw’, A primitive root; (absolutely) to create; (qualified) to cut down (a wood), *select, feed* (as formative processes): - choose, create (creator), cut down, dispatch, do, make (fat). See **Genesis 1:1**

**Made: H6213** עָשָׂה *’asah*, aw-saw’, A primitive root; to do or make, in the broadest sense and widest application: - accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fight-] ing man, + finish, fit, fly, follow, fulfil, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use. See **Genesis 1:16**

*Asah* means made from something, or advanced upon or appointed. The Hebrew word “made” would be used in this sentence; *I made (asah) my bed this morning*. The bed was not created from scratch this morning; it was already there, it was only advanced upon and made ready for use the next night. For example: *He appointed (asah) the moon for seasons... Psalm 104:19*. Here David very nearly quotes **Genesis 1:14**, only he’s very specific about the role of the moon. **Genesis 1:14** says the two great luminaries in the heavens were created to regulate signs, *seasons*, days and years. *Seasons* here in **Psalm 104:19** is the same Hebrew *seasons* found in **Genesis 1:14**; *mo’edim*, meaning appointed times or set feasts. **Leviticus 23:1-3** calls the weekly Sabbath a feast, using the same Hebrew word, *mo’edim*. So, right from creation, the Sabbath has been regulated by a luminary in the heavens, not by a pagan/papal man-made calendar created for the express purpose of worshipping false gods.

The simple fact is that time on earth began in **Genesis 1:1-2**, not **Genesis 1:3-5**. It is the movement of the sun, moon and stars that define time on earth. Also, it is a universal truism that without motion there can be no time. And the inverse is also true, without time there can be no motion. So, since time began on earth at the moment the Creator spoke heaven and earth into existence, what all did He create and set in motion at that time? Do you deny the absolute laws of the universe? You must deny them if you insist that the sun and moon did not exist until the 4<sup>th</sup> day of Creation. Lunar Sabbatarians do not deny universal law, we embrace it.

YHVH created earth and heaven (clearly along with its celestial bodies) at a certain point in time defined in **Genesis 1:1-2**. He doesn’t call it a day because the time piece that regulates the day was not yet lit. Then at the beginning of the first day of the week, YHVH lights the sun creating light and day and night as a result. Since the earth and sun were created during the initial event, it is natural that the other objects in the heavens (planets, moons, et al) were created as well. We are not wresting the Scriptures because the underlying Hebrew *should* have been translated in this way. Then on day four, YHVH advanced upon the luminaries that He had created earlier [when He created the heavens and the earth and then illuminated them on day one], and ordained them, appointed them as time keepers. The moon rules the week/Sabbath (signs) and the month (seasons). The sun rules the day and the sun and moon work together to regulate the year.

Bro. Moore’s assumption above that the moon plays no part in the cycle of time in **Genesis** chapters **1-2** is made with the preconceived idea that the Lunar Sabbath is in error. Bro. Moore makes no attempt to examine the evidence; he only seeks to sustain what he already believes.

“Most of our so-called reasoning consists in finding arguments for going on believing as we already do.” *James Harvey Robinson*.

“There is a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance; that principle is contempt prior to investigation.” *Herbert Spencer*

The pattern mentioned here is work six days, rest one day. Keeping lunar sabbaths does not and cannot fulfill the requirements of this commandment. When the end of the month comes a lunar sabbatarian must rest for more than one day—in contradiction to Scripture. [I hope Moore explains himself here because I’ve no idea what he’s talking about.]

Then when the next lunar cycle comes, he is no longer using the same cycle. [Unless we are using a different moon every month, I don't see how we are using a different cycle. The weekly Sabbaths identified in Scripture all fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month. That is a pretty consistent cycle, consistency that Moore cannot provide with his calendar of choice, his Sabbaths all fall on the seventh day of the pagan 7 day planetary week.] **The cycle is broken.** [What cycle? Where does Scripture say that the weekly Sabbath is every seventh day in an unbroken cycle? All Scripture says is that the Sabbath is the seventh day of the week. Period. It never suggests that the weeks are uninterrupted, in fact, it says just the opposite, evidence below.] In addition, this command does not even suggest that the cycle of six days work and one day rest would be interrupted by a new moon.

A false statement linked directly to Moore's ignorance of Scripture and the Master Designer's calendar. Bro. Glenn, the entire month is not mentioned in **Exodus 20** or **Deuteronomy 5**, the chapters that give us the weekly Sabbath command. A week consists of 6 work days and ends with a Sabbath. That's all you can prove from the 4<sup>th</sup> commandment. Bro. Moore's problem is that he is looking at every weekly Sabbath command in Scripture while envisioning the papal Gregorian calendar which employs the pagan 7 day planetary week. He supposes that the Gregorian calendar is the calendar of Scripture, a serious mistake.

And contrary to Bro. Moore's bold (ignorant) statement above, Scripture DOES tell us that the weeks are interrupted by new moon.

**Ezekiel 46:1** proves that new moon days are a third category of day, not counted as a week day. The temple gate is shut during each and every one of the SIX working days, but it is opened each and every Sabbath and new moon. This is a simple math problem. All you have to do is plug in different answers (there are only 7 different week days possible) and see if they fit without error. For instance, what happens when new moon falls on a pagan wednesday? If the tabernacle were still here and I asked you, "*Would the gate have been open or shut?*" how would you answer? If you said "*Open because it is new moon day,*" I would respond that it is a work day, it must be shut. If you agreed, "*Of course wednesday is a work day, it must be shut.*" I'd reply, "*But friend, it is new moon, it must be open.*" I am not being cantankerous, just pointing out that you have no correct answer because you are applying a pagan/papal/Roman/solar-only/man-made calendar to this Scriptural calendar event. **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23** also prove that the days of set-apart convocation (Sabbaths and new moon days) belong in a separate category, apart from the six common work days. This is applying **Test 1** and **2**, see next page.

**Amos:** The unscrupulous venders are seeking to cheat the Israelites, but it is Sabbath and new moon. Israel won't come out to buy their wares until a work day.

**Isaiah:** We will worship YHVH on Sabbaths and new moon days, not on work days.

**II Kings:** The boy collapses in the field, his mother races out, scoops him up and runs inside. There the boy dies in her lap. So she runs upstairs, places the boy on Elisha's bed, then runs to her husband asking permission to take a donkey and a servant with her to go see the prophet. To which he inquires, *It is neither New Moon, nor Sabbath, why do you want to go see him today?* Where was the man? In his field. What was he doing? Working.

Just because the fourth commandment does not say that the new moon days interrupt the weekly cycle does not mean it is not so. **Isaiah 28:9-10** clearly tells us how to examine the evidence: line upon line, precept upon precept, here a little, there a little. While **Exodus 20** and **Deuteronomy 5** may not tell us that the weeks are interrupted, **Ezekiel 46:1, Isaiah 66:23, Amos 8:5** and **II Kings 4:23** in combination with these two Sabbath passages do.

It appears that Bro. Moore does not know how to determine what is truth or how to examine the evidence in order to determine what is truth. This is how Scripture says to determine truth...

1. In Scripture: If I find 2-3 witnesses, texts saying the same thing, (**Genesis 41:32, Deuteronomy 19:15**, II Corinthians 13:1) then it is truth that I must admit and comply with.
2. In Scripture: If I find a single text that says “thus saith YHVH”, (**Deuteronomy 8:3b**, Matthew 4:10, Luke 4:8), it is truth; I must admit it and obey His command, whether there are 2-3 witnesses or not.
3. In Scripture: If I find a chain of texts where there is an unfolding of truth, one expounding upon the other, (**Isaiah 28:9-10**), this reveals truth that I am responsible for.
4. If it is in the law [Torah] or the prophets, it is true, **Isaiah 8:20**. If something outside of Torah and the prophets agrees with the Torah and the prophets, neither adding nor diminishing aught (**Deuteronomy 4:2**), it is the straight truth. The standard listed in Isaiah and Deuteronomy (above) was given to trump **Test 1** IF the 2-3 witnesses are false witnesses (speaking not according to the Torah and the prophets).
5. A doctrine or accepted belief that lacks any of the above 4 tests means that it is NOT true. YHVH says that He will do NOTHING unless He reveals His secret to His servants the prophets, **Amos 3:7**. If the prophets are silent, then it did not come from YHVH. If there is no “thus saith YHVH, no 2-3 witnesses, no chain of inter-textual evidence and thus no support found in the Torah and the prophets, then it is my privilege to admit it and tell others that it has no foundation in truth.
6. Any historical evidence that agrees with Scripture (e.g. the Torah and the prophets) is acceptable as supportive evidence to the truth. Any historical record that disagrees with or contradicts Scripture, failing the first 4 tests above, is a lie in the highest order of magnitude.
7. If someone makes a statement, it does not matter if a thousand witnesses (accusers, followers, scholars, etc.) come later saying that he did NOT say such or did not MEAN such and such; the spoken word of the person in question (i.e., Almighty Yah, the prophets, etc.) takes precedence over that of all his defenders OR detractors.
8. If someone claims to be Messiah, or a prophet, or to have a special message for the body of believers, but fail to provide **Tests 1, 2** and **3** above, then **Isaiah 8:20** and **Deuteronomy 18:18-22** (in essence, **Tests 4** and **5**) need to be applied. If what they say doesn't come to pass or they speak not according to the Torah or the testimony of the prophets, there is no light in them.



You will notice that I will apply these tests throughout this rebuttal. But you will find that Bro. Moore offers his own unbridled opinion as his primary source of reference.

Now here is a typical question one might receive from someone who is seeking to become (or has already become) a lunar sabbatarian. Can you prove historically that our seven day week goes all the way back to creation. Of course, the answer is no. [Wow, an honest answer. So, if Moore can admit this, why does he retain his unverifiable opinion that it does?] But a more important question for us is, *Can you show from Scripture that there is a continuous unending seven-day cycle from the time of Creation?* We believe we can, and here is why:

Genesis 1 and 2 plainly tell us that Yahweh created the heavens and the earth in six days and rested on the seventh. Therefore, the seven-day week that we have today is based upon and is a continuation of that first week of creation. However, since this may not be enough to convince a lunar sabbatarian—we will introduce other evidence that is even more compelling.

The reason Lunar Sabbatarians are not impressed with this answer is because it is based on the idea that the cycle established at Creation is somehow FOUND in the Gregorian calendar, a calendar established by Pope Gregory XIII in 1582 that adopted the pagan seven day planetary week which was created for the express purpose of worshipping false gods. Since when are we supposed to look to the papacy or the example of the heathens for the times to worship YHVH?

That YHVH created the earth in 6 days and rested on the 7<sup>th</sup> is commentary on ONE WEEK in history. We are not told what happened three weeks later when the second month of earth's history began. However, we ARE told what happened at the beginning of the FIRST month of earth's history. My question is this. Since there was a new moon at the beginning of the second month of earth's history, and there was a new moon at the beginning of last month, what do you suppose was at the beginning of the FIRST month of earth's history? **New Moon!** Creation began the first month of earth's history, and began with a new moon day, described in **Genesis 1:1-2**. That unnamed, unnumbered segment of time was dark, and it is not part of the SIX day work week. In this Creation model, the Sabbath was indeed the seventh day of the week (it always has been), but it was the EIGHTH day of the first month. It has always been THAT too, as well as the 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the lunar cycle. Time on earth began on the first day of the first month (**Genesis 1:1-2**), not in **Genesis 1:3-5**. Looks like this...

<b>New Moon (Genesis 1:1-2)</b>	Day 1 of week (Genesis 1:3-5)	Day 2 of week (Genesis 1:6-8)	Day 3 of week (Genesis 1:9-13)	Day 4 of week (Genesis 1:14-19)	Day 5 of week (Genesis 1:20-23)	Day 6 of week (Genesis 1:24-31)	7 <sup>th</sup> day Sabbath (Genesis 2:1-3)
<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>
<b>(30)</b>							

The first evidence we will mention is the fact that in Leviticus 23:15-16 it plainly commands the Israelites to count 7 Sabbaths until the “morrow after the seventh Sabbath”, for a total count of 50 days. [That is not what it says, and for the record, this is the Catholic version of the count to Pentecost.] Now in case your math is a little rusty, please consider that  $7 \times 7 = 49$ , and that  $49 + 1$  (the “morrow after the seventh sabbath”) = 50. [Please examine the evidence again. It says to number seven Sabbaths from wavesheaf, not every day. When you get to the seventh Sabbath, the number you have is 7, not 49. And if you will READ the text, it says from the morrow AFTER the seventh Sabbath to number 50 days, not ONE day.] Here is a clear example of weeks which extend beyond a lunar cycle (which can only contain 4 weeks). Now if the weekly Sabbath were to be controlled by the moon, then it would be difficult (if not impossible) to explain how you can fit seven lunar sabbaths within a period of only 50 days. It would require 52 days to obtain seven sabbaths, not 50 (according to weekly sabbath counting only). And if you count the “intermission” days (dark moon and new moon) as sabbaths, then you will reach the seventh sabbath too early—after only 37 days. In order to have 50 days in the count, the 7 weeks which expired during this time would have to be **consecutive weeks**.

Indeed, IF there were only 50 days in the count, consecutive weeks would be in order. But there are not merely 50 days in the count. **Leviticus 23** is the passage in question. Remember, a Sabbath complete (one week) is a different yardstick in time than a day. There is a 7 Sabbath count and a 50 day count. You, like most (and like me until 2003) probably see “seven Sabbaths complete” (seven weeks) and immediately think 49 days. But there are not 49 days in this segment of time. These are Scriptural weeks--six work days ending with a Sabbath. New moon days are a third category of day, they do not count against the week. There are 3 new moon days in this seven week count for a total of 52 days, so adding one day to 52 days does not equal 50.

The most salient point here is that a “Sabbath complete” is one yardstick to measure time, a “day” is an entirely different yardstick. I am five feet, nine inches tall. Two separate units of measure are used. You don’t measure the five feet from my heels then turn around and measure the nine inches from my heels too. You add the nine inches after the 12<sup>th</sup> inch of the fifth foot. Pentecost also has two separate units of measure. Seven weeks are counted or completed and then the 50 days are counted. If I am 5’9”, this count is 7 weeks, 50 days. There is no command in **Leviticus 23** to begin the 50 day count at the same time as the seven week count begins, it says to number 50 days from the morrow AFTER the seventh Sabbath complete.

*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHVH. **Leviticus 23:15-16.***

1. These are weeks as reckoned on YHVH’s calendar, not the Gregorian (Roman Catholic) calendar. Yah’s weeks do not count new moon days. See the Creator’s Calendar study.
2. If you will read the context of the passage, the 50 days are numbered from the morrow after the seventh Sabbath, not from Wave Sheaf. Consider the following calendar...

							1..... 1st Month
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
wave sheaf >	16	17	18	19	20	21	22 < 1 <sup>st</sup> "Sabbath complete"
	23	24	25	26	27	28	29 < 2 <sup>nd</sup> complete week
							30
							1..... 2nd Month
	2	3	4	5	6	7	8 < 3 <sup>rd</sup> complete week
	9	10	11	12	13	14	15 < 4 <sup>th</sup> complete week
	16	17	18	19	20	21	22 < 5 <sup>th</sup> complete week
	23	24	25	26	27	28	29 < 6 <sup>th</sup> complete week
							1..... 3rd Month
morrow after >9	2	3	4	5	6	7	8 < 7 <sup>th</sup> complete week (52 <sup>nd</sup> day from wavesheaf.)
7 <sup>th</sup> Sabbath	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
							30
							1..... 4th Month
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15 Feast of Weeks/Pentecost,
	16	17	18	19	20	21	22 50 days from the morrow
	23	24	25	26	27	28	29 <= after the Seventh Sabbath

The Sabbaths are in **Red**, the New Moon days are in **Blue**. As shown above, the New Moon days are never included in the seven day week.

Some have pointed out that “ad” or “od” (Strong’s H-5704, H-5703) does not mean “FROM” the morrow after the 7<sup>th</sup> Sabbath, but H-4480 DOES. Guess where THAT word is?

↘

**Leviticus 23:16** Even unto<sup>5704</sup> the morrow<sup>4480, 4283</sup> after the seventh<sup>7637</sup> sabbath<sup>7676</sup> shall ye number<sup>5608</sup> fifty<sup>2572</sup> days;<sup>3117</sup> and ye shall offer<sup>7126</sup> a new<sup>2319</sup> meat offering<sup>4503</sup> unto YHVH.<sup>3068</sup>

Look at what Strong’s says about H-5704 “*whether of space (even unto) or time (during, while, until)*”. **Leviticus 23:16** is about time, not space, so we’ve been applying the word in the wrong manner all along, it should not read EVEN UNTO. The Hebrew actually should be translated: *WHILE FROM the morrow (after the) seventh Sabbath (shall ye) number fifty days (and ye shall offer a new meat offering (unto) YHVH*, because the FROM is actually in the original Hebrew.

The Fenton Translation is the ONLY translation out of hundreds that seems to be honest with this evidence:

*You shall also count for yourselves from the day after the Sabbath that you bring the Wave-Sheaf, seven Sabbaths. They must be complete. Then after the seventh Sabbath, you shall count fifty days, when you shall present a new offering to the Ever-Living. **Leviticus 23:15-16***

To see the entire study on the REAL count to Pentecost, click here or go to this web link:  
<http://www.creationcalendar.com/CalendarIssue/17-FeastOfWeeks.pdf>.

Another useful piece of evidence is that found in the Sabbatical/Jubilee year cycles. In Leviticus 25:1-11 it plainly states that Israel was to work the land for six years and allow it to rest on the seventh year (a sabbatical year). This is so obviously based upon the Creation week that it hardly needs to be mentioned. [True.] Yahweh also requires us to work six days and rest on the seventh day. Is there a connection? Yes. This is significant enough, but there is more. They were also to count seven weeks of years ( $7 \times 7 = 49$ ) and in the 50<sup>th</sup> year they were to declare a year of Jubilee. Weeks of years actually have nothing to do with the moon, [also true, we never said they were] and again the fact that there are seven weeks of consecutive years proves without doubt that “weeks” are intended to be understood as continuous cycles of time. [Really? Keep talking and you might convince yourself, but that won’t make it true.] And again, this is just another significant piece of evidence which supports the concept of the weekly cycle being continuous as opposed to supposedly being broken up (by the phases of the moon).

I’m sorry for you, but at the same time, thank you for shooting yourself in the foot, Bro. Moore; I pray you will mend quickly.

Cycles of years and cycles of weeks have nothing in common. There are no new moon “years” to interrupt the land Sabbath cycle every 4 years. However, the 50<sup>th</sup> year, the year of Jubilee, DOES interrupt the 7 land Sabbath cycles. It is not part of the previous  $7 \times 7$  land Sabbath cycle, nor is it included in the following  $7 \times 7$  land Sabbath cycle. It is a third category of year (neither a work year nor a land Sabbath year), just as the new moon days are a third category of day. If you keep shooting yourself in the foot, you cannot accuse us of being the aggressors. We are merely defending the Sabbath truth. It is men like you who take “offense” at this.

A third piece of evidence which we feel is very important in showing that a “week” is intended to mean a continuous seven day cycle is the actual meaning and usage of such words as “week” and “sabbath” as they are used in the Scriptures. [Without even reading below, I can assure you that Bro. Moore will not provide any such evidence that the weeks were “intended” to be a continuous seven day cycle. He HOPES to prove this and he hopes to convince his readers of this because his understanding of the Sabbath hinges on this being true. Real evidence would be something I could not refute.] The Hebrew word for “Sabbath” (*shab-bawth*) appears to be closely related to the Hebrew word for “week”, and in the Greek *shabbaton* is translated as both “week” and “sabbath.” [My son and my cousin are closely related to me, but neither of them are me. Most of the NT was not originally written in Greek, it was written in Aramaic.] The Hebrew word for week is *shaw-boo’-ah* and it literally means something that is “sevens”. The word can mean both “seven” and “week” and can even be used to mean “weeks of years.” In the two examples given above, we have a week (*shaw-boo’-ah*) and the plural form of that word (*shaw-boo’-oth*). So let us consider the fact that a “week” is a period of something (like a day) which has been “sevens” (or multiplied by seven). A week is therefore a period of seven days. [We agree, but this neither means nor implies that the weeks are continuous or uninterrupted.]

The plural form of that word (*shaw-boo-oth*) means “weeks” and indicates more than one week, or consecutive multiple periods of seven days. [The word “weeks” all by itself does not imply that they are consecutive periods of time. Bro. Moore WANTS this word to mean that, but it simply does not.] Now let us stop and think about this: If Yahweh had intended for us to keep lunar sabbaths, then there could not be more than four continuous weeks at any given time (before the weekly cycle is reset by the new moon). And yet we have two clear examples from Scripture: the count to Pentecost (which happens to be called the “feast of weeks (sic—no closed parantheses) (*shaw-boo-oth*), and the count to the year of Jubilee, where the “weeks” (*shaw-boo-oth*) extend beyond just four weeks to include seven weeks and the next day (or year) after the seventh week is to equal 50 days (or years), a double confirmation of the continuous weekly cycle.

This is quite laughable actually because the 50<sup>th</sup> year DOES interrupt the cycle of land Sabbaths, after 7 cycles rather than four. And just because Bro. Moore does not recognize the New Moon days are being a third category of day, not included in the week, does not make it false. Scripture gives more than 2-3 witnesses that the New Moon days are not week days.

For most of us, the answers given here so far are quite sufficient to demonstrate that lunar sabbaths are not taught in Scripture. [I beg to differ. So far, completely insufficient evidence has been offered by Bro. Moore, certainly nothing that would undo the Lunar Sabbath has been offered.] But for those who wish to hold onto their “lunar sabbatarian” beliefs, such evidence (while often known of) is usually ignored. [Actually, it was not ignored, we actually had to answer for these things since we were raised believing pretty much as Glenn Moore does. We had to overcome the false doctrines we inherited from the tradition of our fathers. And frankly, if Bro. Moore ever wishes to be on the correct end of this argument, he too is going to have to overcome the lies he has inherited, **Jeremiah 16:19**.] They cannot answer these most basic points, yet they will often merely change the subject so as to avoid the need to admit they were wrong. [Ladies and gentlemen of the jury, did I change the subject, or did I refute it entirely with Scripture?] It is therefore hoped that this listing of *21 Concise Answers to Lunar Sabbatarian Teachings* will prove to be a valuable arsenal in the war over truth verses error.

If the 21 Concise Answers are no better formulated than this introduction, we are in for another long and fruitless exercise by yet another nay-sayer who comes to flail away at an immovable object. Anyone going to war with this quality of ammo is going to come home with his tail between his legs or with his head on a platter.

I don't pity Bro. Moore for his beliefs. He has clearly not been shown the error of his ways. I pity anyone who, after reading this rebuttal, accepts Bro. Moore's conclusions.

## *Issues Arising from the TaNaK*

### **1. The Moon Newly Created on the Fourth Day Disrupts Lunar Sabbath.**

In the Creation account of Genesis 1-2, the sun, moon and stars are mentioned as being created on the fourth day. [No, it says they were made (asah), not created (bara) on day four.] Most likely, the moon would have been created in the “new moon” phase of its orbital path. [That is correct; it was in the new moon phase when it was created in Genesis 1:1-2.] Of course, even our suggestion that the moon was created in the “new moon” phase is conjecture since we have no idea which “phase” the moon was created in. Scripture simply does not tell us. [Hold on. The basic calendar and the lights that regulate the calendar are spelled out in Genesis 1:14, and Bro. Moore says that Scripture does not tell us? *Come now, let us reason together.* The mere fact that every Sabbath that can be date identified in Scripture fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month tells us that the moon was created in the new moon phase in Genesis 1:1-2.] Nevertheless, it tells us enough that we can be certain that this creation account cannot be used to establish lunar sabbaths. [That’s strange, I just did.] If this is valid, and the moon was created on the fourth day (and in the “new moon” phase), then the 7<sup>th</sup> day of the new month would have been the 10<sup>th</sup> day of creation not the 7<sup>th</sup> day of creation! [And if this is how it occurred, the evidence would bear it out. It does not. But the evidence DOES bear out that the weekly Sabbaths are on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month, meaning that the new moon HAD to have taken place before the first work week began.] **Conclusion: The seven days of creation were in no way connected with the phases of the moon.**

This is a conclusion, just a false one.

There are those who will claim that the sun, moon and stars were created on the first day since Scripture says there was “evening and morning”. [Not the first day of the week—the first day of the month.] They will point out that there had to be a light source to distinguish day from night and the sun was most likely that source. [Not the most likely source, the only possible source.] Therefore (according to them) on the 4th day all of these heavenly bodies came out from behind “clouds of vapor” which had previously been “blocked” from view. [Huh? I think Bro. Moore needs to reread **Genesis 1:3-5**. The light was not hidden behind anything. Perhaps some do, but I don’t know any Lunar Sabbath keepers who believe this way. Bro. Moore again presumes to speak for all Lunar Sabbath keepers based on what little knowledge he possesses regarding the Lunar Sabbath.] However, the text is clear that these were created (not just revealed) on the 4th day, and whatever the light source that created the appearance of “evening and morning” it could not have been the sun—at least not in it’s final form (as created on the 4th day).

If the sun, moon and stars were created on the 4<sup>th</sup> day of creation week, why didn’t Moses use the Hebrew word for “create”? Instead, he used a Hebrew word meaning “made”, advanced upon, appointed, fashioned or furnished.

*Reference:*

“And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good.” (Genesis 1:14-18)

The answers that refute this line of thinking have already been given on pages 12-14 above. Click here to see the entire study on this subject, <http://www.creationcalendar.com/CalendarIssue/07-MoonRegulatesTheSabbath.pdf>

## ***2. The Moon Rules the “Night” Not the “Day”—We Are Not Children of the Night.***

And your point is...? We are not “ruled” by the sun or the moon, nor do we worship them, the sun and moon are the hour and minute hand of the Father’s celestial timepiece. I can be a child of the King or a child of Light if you prefer, and still be able to look at the heavenly clock. It was put there to look at by anyone who desires to worship YHVH at HIS appointed times.

**It is interesting that a closer look at Genesis 1:16 shows that the “greater light” (i.e., the “sun”) rules the day while the “lesser light” (i.e., the “moon”) rules the night. The cycle of the sun determines days (7 of which make up a week) and the years (based on the equinox). [Indeed, the sun regulates the day, and seven days make up a week, but which seven days? In order to worship the Father on the seventh day of HIS calendar week, you must have a frame of reference. You do not get to segregate any old seven day segment out and call it a week because a week begins with six work days and ends with the FATHER’s Sabbath, not some man-made concept of Sabbath.] The moon is used to determine the months and therefore the timing of the feasts. The point is that lunar sabbatarians reverse the order of importance to the heavenly bodies—it is the sun that rules the day, not the moon. [It is true, the sun rules the day, but we have not reversed the order of importance, Moore has. In Genesis 1:14 the two great lights rule signs, seasons, days and years. Exodus 31:13, Ezekiel 20:12, and 20:20 all say that the Sabbath is a sign, using the SAME Hebrew word found in Genesis 1:14 (owth), meaning signal or beacon. So the Sabbath must be regulated by at least ONE of the lights in Genesis 1:14. When you compare Psalm 104:19 and Leviticus 23:1-3 with Genesis 1:14, the moon regulates the Father’s calendar appointed times, and the Sabbath is the first time appointed on the list. The Father gave each their purpose, to be for signs (moon), seasons (moon), days (sun) and years (sun). The role of the moon was listed first, making the Creation calendar lunar/solar, not just solar. Days and years, regulated by the sun, are listed last.] The week is composed of 7 days, therefore it is based on the sun NOT on the moon. In metaphoric language, the righteous are not “children of the night” but of the day. Therefore, they will not use the “moon” as the foundation of their faith, nor to establish lunar sabbaths.**

Then the children of Light/Day will never worship the Father at His appointed times. Can you go outside and look at the sun and tell when it is saturday or the Sabbath? No, you cannot, so stop trying to tell others that the week is regulated by the sun! Neither Scripture nor nature supports this claim.

And for the record, the moon is not the foundation of our faith. The Father is the foundation of our faith. The moon gets its light from the sun. The day is a unique segment of time. The week is also unique segment of time, but made up of days, but not all days are created equal. The month and year are also unique segments of time, made up of smaller segments of time; kind of like a pyramid that begins with a large base and ends up with a single point.

Day	1		
Week	--7--	1	
Month	----30----	--4--	1
Year	-----360-----	----48----	--12--

Bro. Moore, we are talking about the calendar of YHVH, not metaphors used to describe the Father’s children. Don’t you think that the Creator KNEW He was making a light to rule the night? And how is this a bad thing?

Here is how that verse should be translated based on the actual Hebrew text: “And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night **and the stars.**” (Genesis 1:16) The phrase “he made” in the KJV is in italics, showing that it is supplied. This text is actually telling us that the sun “rules the day” and the moon “rules the night and the stars.” Please notice how it is translated (quoted verbatim) from several different Bible versions:

“And God made two great lights: the greater light to rule the day and the smaller light to rule the night, and the stars also.” (*Modern King James Version*)

“And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and The stars.” (*Douay Rheims Bible*)

And God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. (*English Standard Version*)

Now what is the significance of this? [Yes, please!] Lunar sabbatarians have reversed the order of importance to the heavenly bodies—the sun has authority over the day, not the moon, as lunar sabbatarians teach. [We do not teach that the moon regulates the day. Never have. The sun rules the day, the moon just tells what day it is.] Sometimes the moon can be seen together with the sun, but even then the sun dominates the sky. The moon has its rule over the night, not the day. And it does not (therefore) affect the 7 **days** of creation. [It does not affect or regulate the days; it is, however, on a 7 day cycle, the sun isn’t.



We are talking about WEEKS, not days. A week is a different segment of time than a day. What regulates one does not necessarily regulate the other. The sun regulates the day, the moon regulates the week.] All through the Messianic Writings it speaks of how we should avoid the “works of darkness” and follow the “light of truth.” [That’s right, the WORKS of darkness, it says nothing about the light that rules the night. Bro. Moore is equating the moon with evil, and there is nothing intrinsically evil about the moon. In fact, Scripture calls the moon the Father’s faithful witness in the heavens...**Psalm 89:34-37.**] While it is right to use the moon to determine the timing of the months and the 7 annual festival sabbaths (based on Leviticus 23 in connection with Genesis 1:14-18), to say that the moon should be the **foundation** of our faith and should be used to determine **all** of the feasts and strictly determined by the moon is the same as saying the moon is more dominant than the sun, even on a bright sunny day! (Lunar sabbatarians would include in this the 7<sup>th</sup> day Sabbath, which we believe is greater than a feast). Such a statement as this is so obviously flawed that it only requires the most basic understanding of logic to see through it. [The moon is not the foundation of our faith, YHVH is. YHVH said that the moon will regulate the mo’edim. YHVH called the weekly Sabbath the first mo’edim in **Leviticus 23:1-3.** To go against such simple commands of YHVH would be to make the traditions of men the foundation of our faith.] Lunar sabbatarians are following the moon even in the most brilliant light of day, and are therefore truly following the “works of darkness.” They are following the “lesser light” and ignoring the “greater light”. [Oh brother, another melodramatic false statement from my friend, Glenn Moore. I don’t know a single Lunar Sabbatarian that does not give the sun its due.] We are “children of light” not “children of darkness”! Let us cast off the “works of darkness” as revealed by those who follow “lunar sabbaths.”

Sounds positively Shakespearian. Have you ever considered the stage, Bro. Moore? Moore is doing what the papacy did during the inquisition; scaring people into following its edicts. “Oh heavens, I don’t want to be called a *child of darkness*, so I shall *abstain* from accepting the Lunar Sabbath even if they *can* prove it from Scripture!” What Moore is postulating is also the fool’s premise: *If you can’t dazzle them with brilliance, baffle them with BS.*

#### References:

“And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night and the stars.” (Genesis 1:16)

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.” (Romans 13:12-13)

This is only a metaphor. This verse does not equate the moon with darkness or evil any more than it equates the sun with brightness and truth. To say otherwise is the sin of presumption, **Deuteronomy 18:20**, and adding to Torah, **Deuteronomy 4:2**.

“Let no man deceive you with vain words: for because of these things cometh the wrath of Elohim upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in Yahweh: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto Yahweh. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Messiah shall give thee light.” (Ephesians 5:6-14)

Again, this is only a metaphor. This verse does not equate the moon with darkness or evil any more than it equates the sun with brightness and truth. It does not mention **Genesis 1:14** or make a calendar statement in order for Bro. Moore to try to marry these three texts together. To take Moore’s concept to the bitter end, the sun is also responsible for the darkness.

*And Elohim said, Let there be light: and there was light.*

*And Elohim saw the light, that it was good: and Elohim divided the light from the darkness.*

*And Elohim called the light Day, and the darkness he called Night. **Genesis 1:3-5***

The darkness that existed prior to the sun being lit in this verse was perpetual. The darkness created in the verse above was the result of the light of the sun going away, meaning that all darkness now experienced upon this earth is a direct result of the lack of sunlight. So the sun is responsible for light and darkness, Day and Night, and to apply Moore’s metaphor, good and evil. But a house divided against itself cannot stand (Matthew 12:22-26).

### **3. The lunar cycle is not the only cycle of time that is called a “moed” or “appointed time.”**

One of the most significant foundations for the lunar sabbath doctrine is the use of the word “Moed.” In Leviticus 23 the Sabbath is called a “moed,” and because it is linked to Genesis 1:14 it suggests that the heavenly lights are directly involved in determining the great cycles of time. [Well are they or are they not? **Genesis 1:14** says they are, so guess who gets my vote?] Psalm 104:19 seems to “nail it down” by stating that the “moon” is used to determine “appointed times” (a “moed”). [Either this verse is true or false. Which is it Bro. Moore? You are dissembling here.] However, the problem is that the word “moed” is used in many different ways to describe many different “cycles” of time. In Jeremiah 8:7 it plainly says that the “stork knoweth her appointed times.” Since the stork is known to return to its location at the same “season” every year, therefore the lunar cycle has nothing to do with this particular “appointed time.” So, not all “appointed times” are determined by the moon.

I believe I have already admitted this. Not every appointed time is regulated by the moon, but all of the calendar appointed times, the times appointed to worship YHVH, ARE.

It is often argued that the new moon is regularly mentioned in connection with the weekly Sabbath and therefore the weekly sabbath must be based upon the new moon. However, this is an assumption which has no basis in Scripture. [I agree. This is a weak argument. I doubt very many Lunar Sabbatarians try to prove their point in this manner when so much REAL ammunition is available.] The fact that they are often mentioned together is no more proof of lunar sabbaths than the idea that “meat and potatoes” often mentioned together proves that “meat” comes from “potatoes”! It is just another example of faulty logic and fallacious reasoning.

Now in Leviticus 23:1-3 the Sabbath is first mentioned among the feasts of Yahweh. The word for “feast days” is this same word mentioned earlier—“mowadah”. It is often translated “appointed times.” So the lunar sabbatarian will use this inference to say (based upon this and Psalm 104:19) that the moon is used to determine the feast days, including the seventh-day Sabbath. [There is nothing inferred. It flat out says exactly that.] However, there is a flaw in the logic and we will examine this more closely here.

The three texts which are tied together to support lunar sabbaths are as follows:

“And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons [*moedim*], and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good.” (Genesis 1:14-18)

Here, YHVH says that one or both of the two great lights will regulate the signs, mo’edim, days and years but does not say which one, although some are pretty obvious. This is the *ultimate* calendar statement.

“And Yahweh spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts [*moedim*] of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings. These are the feasts [*moedim*] of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is Yahweh’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.” (Leviticus 23:1-8)

Whatever this verse says or does not say, that it calls the weekly Sabbath a mo'ed cannot be questioned. And clearly, **Leviticus 23** is a calendar statement.

“He appointed the moon for seasons [*mowadah*]: the sun knoweth his going down.” (Psalms 104:19)

Is this a calendar statement or not? That is the question. I just finished a rebuttal where a man did nearly an exhaustive study offering up all the “mo'edim” that could not possibly be regulated by the moon. The problem was that with every one he eliminated he only removed the clutter surrounding the calendar mo'edim. That is what Bro. Moore is trying to do here without realizing that for every mo'edim he suggests that cannot be the target of **Psalm 104:19**, he causes the weekly and annual Sabbaths to stand out more brightly as the only possible subject of this verse.

By taking verse 19 of Psalms 104 literally, [How else should it be taken?] it is understandable why people might be inclined to believe that the moon determines the Sabbath, since the Sabbath (in Leviticus 23) is also called a “moed.” [Another amazing admission. Bro. Moore recognizes that the Sabbath is called a mo'edim, and is about to remove all the competition by proving all the mo'edim that cannot possibly be regulated by the moon. But he will never admit (once he eliminates all the other mo'edim from possibility) that the weekly Sabbath is regulated by the moon the same as the annual Sabbaths. And quite frankly, **Psalm 104:19** IS in Scripture. It must be accounted for and cannot be ignored.] However, while we agree that the moon is used to determine **some** cycles of time (such as the feast days)—it is obviously not used to determine **all** cycles of time.

No one suggested that it did regulate all cycles of time, but it does regulate some cycles, and those cycles are found in **Genesis 1:14**. The problem for Bro. Moore is that he cannot prove that the sun determines the Sabbath or saturday. Lunar Sabbatarians do not have that problem linking the Creation Calendar Sabbath to the other great light.

Has the moon been appointed for “appointed times” [*moedim*]? Of course. Does that mean **only** the moon can be used for this. No. If such were the case, the text in Psalm 104:19 would have said that “He appointed the moon for **ALL** seasons.” However, he did not say that. The sun also plays a role in the establishment of the appointed times and cycles, as the rest of that same verse clearly shows.

Bro. Moore, you are adding to Scripture (**Deuteronomy 4:2**). If you can present a mo'ed that is regulated by the sun, please share it with your readers. The sun regulates the days and the year; there is not a single mo'edim in Scripture that is regulated by the sun. And Bro. Moore knows it.

As we examine the word “*moedim*” throughout Scripture we find that it is a word which has a much more broad range of meaning so that it is not limited to a set time established strictly by the moon. [True, but **Psalm 104:19** is not referring to those mo'edim.] It has also been translated “seasons,” and therefore could be used to refer to yearly cycles of time as well as monthly. Here is one example of that. In Jeremiah 8:7 it says:

“Yea, the stork in the heaven knoweth her appointed times [mowadah]; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of Yahweh!”

The stork does not observe monthly migrations, but yearly migrations—just like most all other birds do. So what does this “appointed time” have to do with the moon? Nothing! Yes, the feast days of Leviticus 23 are based upon the *moedim* (Typo. He meant moon), but not all *moedim* are based upon the moon. The other “appointed times” listed in Leviticus 23 are not a memorial of creation (like the seventh-day sabbath) and are therefore not in the same category. [True, but the seventh day Sabbath is also a memorial of the exodus, which took place on the 15<sup>th</sup> day of the first month.] There are those who will try to limit this term “moed” to separate it from other “appointed times” which are obviously not connected with the moon. [Is he referring to himself? I am not limiting the term, making a list of impossible subjects, Moore is.] They will use the term “worship MOEDIM” to distinguish it (based upon the moon) from other “Moedim.” However, the addition of the word “worship” is not found in Scripture. Nowhere in Scripture does it speak of “worship MOEDIM”—it is simply a feeble attempt to explain away the clear evidence of different usages of “Moedim.”

Bro. Moore, are you going to offer a zillion things that cannot be the mo’edim regulated by the moon and then stand there and say that **Psalm 104:19** is referring to something OTHER than the calendar mo’edim? Because that is all that is left to answer the question: Which mo’edim are regulated by the moon referred to in **Psalm 104:19**?

We are not using the term worship mo’edim, you are. And after you have eliminated every other mo’edim in Scripture, and once your little list is completed, those “worship” mo’edim are going to be the ONLY mo’edim left available. Good work by the way.

Does the fact that the Sabbath is also called a *moed* prove that the weekly Sabbath is determined by the moon? No, because we have already learned that there are other ways in which a “moed” can be established in addition to the lunar cycle. [But this does not eliminate the weekly Sabbath from possibility. It only eliminates the mo’edim that cannot be regulated by the moon because SOME mo’edim are regulated by the moon. You can learn which ones using Moore’s exact method. The process of elimination. The problem is, he’s not going to like the answer, he just does not know it yet.] The weekly Sabbath is not just a “moed”—it is a special kind of *moed* called a “holy day” (or *heortai*) in the Septuagint. It is superior to the other “appointed times” as it is a memorial of creation. [And yet, if it is superior, why are the annual feasts addressed using the SAME Greek word?] We find confirmation of this when we examine the Septuagint translation of Leviticus 23. If all *moedim* were determined by the moon, then why didn’t the Hebrew scholars who translated the Torah into the Greek Septuagint render the Hebrew word “*moedim*” with the Greek equivalent of “*kairos*?”

Because *kairos* is not the equivalent for mo'edim, *hay-or-tay* is. In **Leviticus 23:2**, the weekly Sabbath is twice called a mo'edim (H4150). Then in **Leviticus 23:4**, the Father begins to address the annual Sabbaths, using the SAME Hebrew word, mo'edim (H4150). See below...

Lev 23:1 And YHVH<sup>H3068</sup> spake<sup>H1696</sup> unto<sup>H413</sup> Moses,<sup>H4872</sup> saying,<sup>H559</sup>  
 Lev 23:2 Speak<sup>H1696</sup> unto<sup>H413</sup> the children<sup>H1121</sup> of Israel,<sup>H3478</sup> and say<sup>H559</sup> unto<sup>H413</sup> them,  
*Concerning the feasts<sup>H4150</sup> of YHVH,<sup>H3068</sup> which<sup>H834</sup> (H853) ye shall proclaim<sup>H7121</sup> to be*  
 holy<sup>H6944</sup> convocations,<sup>H4744</sup> *even these<sup>H428</sup> are my feasts.<sup>H4150</sup>*  
 Lev 23:3 Six<sup>H8337</sup> days<sup>H3117</sup> shall work<sup>H4399</sup> be done.<sup>H6213</sup> but the seventh<sup>H7637</sup> day<sup>H3117</sup> is the  
 sabbath<sup>H7676</sup> of rest,<sup>H7677</sup> an holy<sup>H6944</sup> convocation,<sup>H4744</sup> ye shall do<sup>H6213</sup> no<sup>H3808</sup> H3605  
 work<sup>H4399</sup> therein: it<sup>H1931</sup> is the sabbath<sup>H7676</sup> of YHVH<sup>H3068</sup> in all<sup>H3605</sup> your dwellings.<sup>H4186</sup>  
 Lev 23:4 These<sup>H428</sup> are the feasts<sup>H4150</sup> of YHVH,<sup>H3068</sup> *even holy<sup>H6944</sup> convocations,<sup>H4744</sup>*  
 which<sup>H834</sup> ye shall proclaim<sup>H7121</sup> in their seasons.<sup>H4150</sup>

Now please note that in the Septuagint, the Greek word *hay-or-tay'* (Strong's G1859) is used in place of the Hebrew mo'edim, not only to describe the weekly Sabbath, but also the annual Sabbaths....

Lev 23:1 και<sup>G2532</sup> ειπεν<sup>G2962</sup> κυριος<sup>G2962</sup> προς<sup>G4314</sup> μουσιν<sup>G3004</sup> λεγων<sup>G3004</sup>  
 Lev 23:2 λαλησον<sup>G2980</sup> τοις<sup>G3588</sup> υιοις<sup>G5207</sup> ισραηλ<sup>G2474</sup> και<sup>G2532</sup> ερεις<sup>G4314</sup> προς<sup>G4314</sup> αυτους<sup>G846</sup> αι<sup>G3588</sup>  
*εορται<sup>G1859</sup> κυριου<sup>G2962</sup> ας<sup>G3739</sup> καλεσετε<sup>G2564</sup> αυτας<sup>G846</sup> κλητας<sup>G2822</sup> αγιας<sup>G40</sup> αυται<sup>G3778</sup>*  
 εισιν<sup>G1510</sup> *εορται<sup>G1859</sup> μου<sup>G1473</sup>*  
 Lev 23:3 εξ<sup>G1803</sup> ημερας<sup>G2250</sup> ποιησεις<sup>G4160</sup> εργα<sup>G2041</sup> και<sup>G2532</sup> τη<sup>G3588</sup> ημερα<sup>G2250</sup> τη<sup>G3588</sup>  
 εβδομη<sup>G1442</sup> σαββατα<sup>G4521</sup> αναπαυσις<sup>G372</sup> κλητη<sup>G2822</sup> αγια<sup>G40</sup> τω<sup>G3588</sup> κυριω<sup>G2962</sup> παν<sup>G3956</sup>  
 εργον<sup>G2041</sup> ου<sup>G3364</sup> ποιησεις<sup>G4160</sup> σαββατα<sup>G4521</sup> εστιν<sup>G1510</sup> τω<sup>G3588</sup> κυριω<sup>G2962</sup> εν<sup>G1722</sup>  
 παση<sup>G3956</sup> κατοικια<sup>G2733</sup> υμων<sup>G4771</sup>  
 Lev 23:4 αυται<sup>G3778</sup> αι<sup>G3588</sup> *εορται<sup>G1859</sup> τω<sup>G2962</sup> κυριω<sup>G2962</sup> κληται<sup>G2822</sup> αγιας<sup>G40</sup> ας<sup>G3739</sup>*  
 καλεσετε<sup>G2564</sup> αυτας<sup>G846</sup> εν<sup>G1722</sup> τοις<sup>G3588</sup> καιροις<sup>G2540</sup> αυτων<sup>G846</sup>

I'm sorry Bro. Moore, but this is called evidence, and I applied **Test 1**, two witnesses saying the same thing. *Kairos* is G2540 (underlined above), and it is used in place of *seasons* (H4150) underlined above in the King James Version. You see, Bro. Moore, you set out to deceive your readers. *Kairos* is the more accurate Greek word for seasons, *hay-or-tay'* is the more accurate Greek word for feast, thus the use of two different Greek words when translating mo'edim (H4150) in this passage.

מזערה מעד מזעד

*mo-ade', mo-ade', mo-aw-daw'*

From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Notice the broad range of uses for this one word *moed*: [And here we go...]

Appointed: Job 30:23.

Meeting Place: Psalm 74:8.

A fixed Time: Genesis 17:21, Genesis 18:14, 21:2, Exodus 9:5, Deuteronomy 31:10, **Joshua 8:14, Judges 20:38**, 1 Samuel 13:8, 1 Samuel 30:35, 2 Samuel 20:5.

Appointed Time: 2 Samuel 24:15, Psalm 102:13, 104:14, Jeremiah 46:17, Daniel 8:19, 11:27, 11:29, 11:35, Habakkuk 2:3.

Until Now: 1 Samuel 9:24.

Appointed Days: 1 Samuel 13:11, Lamentations 2:22.

Appointed Season: Exodus 13:10, Numbers 9:2, 9:3, 9:7, 9:13, 28:2, Deuteronomy 16:16, 2 Kings 4:16, 4:17, **Jeremiah 8:7**, Hosea 2:9.

Appointed Time (of the Month): Exodus 23:15, 34:18.

Appointed Feasts: Leviticus 23:2, 23:4, 23:37, 23:44, Numbers 10:10, 15:3, 29:39, 1 Chronicles 23:31, 2 Chronicles 2:4, 8:13, 30:22, 31:3, Ezra 3:5, Nehemiah 10:33, Isaiah 1:14, Lamentations 1:14, **Lamentations 2:6**, 2:7, Ezekiel 36:38, Ezekiel 44:24, 45:17, 46:9, 46:11, **Hosea 2:11**, 9:5, 12:9, Zechariah 8:19.

Time, Times, and Half a Time: Daniel 12:7.

Assembly (or Congregation): Exodus 17:21, 28:43, 29:4, 29:10, 29:11, 29:30, 29:32, 29:42, 29:44, 30:16, 30:18, 30:20, 30:26, 30:36, 31:7, 33:7, 35:21, 38:8, 38:30, 39:32, 39:40, 40:2, 40:6, 40:7, 40:12, 40:22, 40:24, 40:26, 40:29, 40:30, 40:32, 40:34, 40:35. Leviticus 1:1, 1:3, 1:5, 3:2, 3:8, 3:13, 4:4, 4:5, 4:7, 4:14, 4:16, 4:18, 6:16, 6:26, 6:30, 8:3, 8:4, 8:31, 8:33, 8:35, 9:5, 9:23, 10:7, 10:9, 12:6, 14:11, 14:23, 15:14, 15:29, 16:7, 16:16, 16:17, 16:20, 16:23, 16:33, 17:4, 17:5, 17:6, 17:9, 19:21, 24:3. Numbers 1:1, 1:2, 2:17, 3:7, 3:8, 3:25, 3:38, 4:3, 4:4, 4:15, 4:23, 4:25, 4:28, 4:30, 4:31, 4:33, 4:35, 4:37, 4:39, 4:41, 4:43, 4:47, 6:10, 6:13, 6:18, 7:5, 7:89, 8:9, 8:15, 8:19, 8:22, 8:24, 8:26, 10:3, 11:16, 12:4, 14:10, 16:2, 16:18, 16:19, 16:42, 16:43, 16:50, 17:4, 18:4, 18:6, 18:21, 18:22, 18:23, 18:31, 19:4, 20:6, 25:6, 27:2, 31:54, Deuteronomy 31:14, Joshua 18:1, 19:51, 1 Samuel 2:22, 1 Kings 8:4, 1 Chronicles 6:32, 9:21, 23:32. 2 Chronicles 1:3, 1:6, 1:13, 5:5, Psalm 74:4, 75:2, Isaiah 14:13, 33:20, Lamentations 1:15, 2:6, Zephaniah 3:18.

Some of the texts listed here have been highlighted. The reason for doing this is to show that they give us additional evidence in support of the idea that the seventh day Sabbath is distinct from the other feast days. [Naturally, the seventh day Sabbath is weekly, the other feast days are annual. Of the highlighted texts, only the last two are about the Sabbath.

The others are about an agreed upon time to do something, such as attack in battle or the instinctive time for birds to migrate.] Surely if the seventh-day Sabbath were exactly the same and held on the exact same day as many of the other feasts, then such a distinction would be proof that they are based upon completely different methods of computation.

Wait, wait. If the weekly Sabbath and the annual Sabbaths fall on the exact same day, how would this be proof that they are based upon completely different methods of computation? And this is supposed to make sense? It is only if they fell on different days that it would tend to prove that they used different methods of computation. I think something got lost in the translation from Moore's thought process to his keyboard.

“And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, **at a time appointed**, before the plain; but he wist not that there were liers in ambush against him behind the city.” (Joshua 8:14)

Here we have the same word “moed” used to describe a certain time which they were to meet the king of Ai in battle. Nowhere in this text does it even hint at the idea that such an “appointment” was based upon the moon.

Now we get to beat the dead horse, again.

“Now there was **an appointed sign** between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.” (Judges 20:38)

Here we have the same word again, and this time it is referring to a “an appointed sign”—it is not even speaking of a particular time. And even if it were speaking of an “appointed time,” there is no connection between this and the moon.

“Yea, the stork in the heaven knoweth her **appointed times**; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of Yahweh.” (Jeremiah 8:7)

And again we beat the dead horse. PETA will have a fit if they find out.

We already addressed this text. The stork knows her “appointed times,” and most assuredly they are not based upon the moon but upon the completion of a yearly cycle.

“And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: Yahweh hath caused **the solemn feasts** and **sabbaths** to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.” (Lamentations 2:6)



If the “seventh day Sabbath” and the “feast days” are really one and the same days, then why does this text speak of them as if they are two distinctly different days? We could ask the same question about the next text:

“I will also cause all her mirth to cease, *her feast days*, her new moons, and *her sabbaths*, and all *her solemn feasts*.” (Hosea 2:11)

Because, while nearly every annual Sabbath falls on a weekly Sabbath, not all weekly Sabbaths are annual Sabbaths. This ain’t rocket science. They are apples and apples (McIntosh and Red Delicious), not apples and oranges.

Please take note of the fact that this is just one of many texts which lunar sabbatarians like to use to supposedly prove that the sabbaths, feast days, and new moons are all based upon the moon. However, it actually proves just the opposite. [No, it does not. It proves no part of either argument. I have never seen this verse used to prove the Sabbath, feast days or new moons are based upon the moon, most likely because it doesn’t. It does, however, prove that the weekly Sabbath, feast days and new moon days were times of mirth and other places in Scripture indicate that these were happy times because each of these segments of time is a time appointed to meet with YHVH, but I agree, the method of computation is neither mentioned nor implied in **Hosea 2:11**.] As we mentioned in connection with the text from Lamentations 2:6, the fact that the “moedim” (feasts) are mentioned in contrast to the “Shabbat” (sabbath) is obviously showing that the two are different. [That is because one is annual, the other weekly, respectively.] The use of the word “and” between them also shows that they are all distinct from each other. The “feast day” is not the same as the “new moon”. And the “new moon” is not the same as the “sabbath.” They are all different, just like “meat and potatoes” are different. To say that they are the exact same is simply a clear example of faulty logic.

Thank you Bro. Moore, you just agreed with us that the new moon days are different than week days. The New Moon is not a weekly Sabbath; a new moon day is a non-commerce day; a commerce day is not a worship day. The Sabbath and new moons are worship days. Do the math—you will discover that there are 3 separate categories of days in YHVH’s calendar: new moon days, work days, and Sabbaths (weekly and annual). To see this short study, click here: <http://www.creationcalendar.com/CalendarIssue/03-QT-ThreeDistinctDays.pdf>. We never said all these days were the same.

#### **4. The Exodus Would Have Been on a Lunar Sabbath.**

Israel left Egypt on the 15th day of the month, traveling a distance of 10-30 miles that day (Numbers 33:3). [It was 30 miles.] Yahweh would not have timed these events so that they would have to travel on a Sabbath (which would have been a sin) so therefore it was not a Sabbath. And yet, for many lunar sabbatarians, the 15th day of the month is a lunar sabbath to them. [And yet in the NT, Yahushua healed a man at the pool of Bethesda on the Sabbath and sent him home carrying his bed roll. He was accused of breaking the Sabbath, but had he? Israel was delivered from the bondage of slavery by YHVH and commanded to go home with all their stuff. When is it ever a sin to obey YHVH?

This was not a sin, it was a victory parade. How is this any different than the man infirm for 38 years being delivered from his physical bondage on the Sabbath and then sent home carrying his bed roll, John 5:1-17?] **And for other lunar sabbatarians (who honor the 14th day of the month) they would have also been breaking Sabbath by collecting spoils from the Egyptians on that day (according to Exodus 11:1-4). How could they have traveled on a Sabbath, which was forbidden by Yahweh's law? Or how could they have collected spoils on the Sabbath, which was forbidden by Yahweh's law?**

The law Bro. Moore is jumping up and down to defend is found in **Exodus 16:29** and this command was given after some went out to gather manna on the Sabbath in direct opposition to the command that there would not be any. Context, Bro. Moore. Read it in context. If all someone can think to do is go look for manna or pick up sticks on the Sabbath (stuff that should have been done on preparation day), then stay home. It was not a prohibition against travel, especially if one was commanded to pick up thy bed or belongings and go home.

Why is traveling on the Sabbath a sin? I will guarantee you that if Glenn Moore does not currently drive to "church" on his Sabbath; he used to and he NEVER considered it a sin. This is a double standard, the pot calling the kettle black.

When Israel left the land of Egypt, we are able (because of the exact timing of the Passover) to determine which day of the month certain events took place. According to Scripture, Yahweh allowed the 10 plagues to fall with deliberate timing such that Israel would leave Egypt and travel from 10 to 30 miles (night and day) on the 15th day of Abib (Numbers 33:3). And yet, according to many lunar sabbatarians, the 15th day of the month is a lunar sabbath. If the 15th day were a lunar sabbath, what are these Israelites doing breaking the "sabbath" by making a long journey on that day?

First of all, the statute that required Israel to stay in their place (**Exodus 16:29**) was not given to them until a month after they left Egypt, so even if it was wrong, they had no knowledge of it. Secondly, this statute was given because a few Israelites sinned by going out to look for manna when they had been told there would be no manna on the Sabbath. Finally, YHVH, the Elohim who later told them to stay in their place was now telling them to leave Egypt. Please tell us Bro. Moore, what sin did Israel commit by leaving Rameses on the Sabbath.

And for those lunar sabbatarians who believe the 14th day of the month would be a lunar sabbath, they have a similar issue to overcome. On the 14th day the Israelites were going about collecting their "back pay" (the "spoils of Egypt"), according to Exodus 11:1-4. If the 14th day were a lunar sabbath, what are these Israelites doing breaking the "sabbath" by collecting spoils on that day? The only way to answer these questions is to realize that Israel did not keep lunar sabbaths.

The 14<sup>th</sup> day of the month is not the Sabbath, it was preparation day. I hate to break it to you Bro. Moore, but Israel was not keeping the Sabbath while in captivity. They had lost all track of time which is why YHVH had to re-educate them in the wilderness. And since they were in forced servitude every day of the month, they had no idea it was a Sabbath, what a lunar Sabbath was or what a satyrday was since Egypt did not observe the pagan seven day planetary week.

## References:

“And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.” (Numbers 33:3)

“Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And Yahweh gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people. And Moses said, Thus saith Yahweh, About midnight will I go out into the midst of Egypt:” (Exodus 11:2-4)

Neither of these texts proves that saturday is the Sabbath, nor disproves the Lunar Sabbath.

### **5. The Count to Pentecost Disrupts Lunar Sabbath Doctrine.**

In Leviticus 23:9-16 Scripture plainly tells us (in verse 16) that the children of Israel were to count 50 days from the “morrow after the sabbath.” Now was that the “morrow” after the weekly seventh day Sabbath, or the “morrow” after the “festival sabbath”? Well, it matters not which view you take on this particular point, for the text plainly says that during that 50 day period there would be “seven Sabbaths”. [I can’t believe what I’ve just read. **Leviticus 23:16** flat out says that the 50 day count begins from the morrow after the seventh Sabbath, and Moore is arguing whether it begins at the first day of Unleavened Bread or the first saturday during the Feast of Unleavened Bread. This argument has already been answered above on pages 18-19 above. The toughest question I can ask Bro. Moore is where does YHVH say that there will be a Sabbath in the middle of the seven day feast? The only Sabbath mentioned in the context of Feast of Unleavened Bread is the first day of the Feast. **Leviticus 23:6-11**. Passover is Abib 14, the Sabbath of Unleavened Bread is Abib 15, and wavesheaf is Abib 16.] **Since a lunar Sabbath calendar would add extra days to the cycle at the end of every month, it would require 52 actual days to take them to Pentecost and *only* six Sabbaths (shown in blue) would take place during that 50 day period of time, not seven.** [Not true. See calendar model on page 19 above. Indeed, from Abib 16 to the seventh Sabbath is 52 days, but there ARE seven Sabbaths in the count. If we were supposed to number 50 days from the morrow after the FIRST Sabbath, that is what the text would say. Instead it says to number 50 days from the morrow after the SEVENTH Sabbath, so Bro. Moore is not only barking up the wrong tree, he is not even in the right forest.] **If you count the “intermission” days (shown in red) like a “Sabbath” (dark moon and new moon) then you will reach Pentecost too early, in only 37 days.** [See #1, next page.] **If you do not count “intermission” days (shown in green) you would reach Pentecost in 44 days. Therefore, whichever system lunar sabbatarians use to count to Pentecost totally contradicts the plain teaching of Scripture!** [See #2, next page.]

#1. This is a ridiculous charge. These New Moon days are not Sabbaths. Only the seventh New Moon is a Sabbath, an annual Sabbath. The Sabbaths spoken of in this passage are the weekly Sabbath, the ones at the end of each week.

#2. And here Bro. Moore shows his ignorance of the count to Pentecost. Not only is he counting 50 days from wavesheaf, he is counting New Moon days which are not included in the week, and the text specifically commands us to number seven Sabbath complete (a Hebrew idiom for a seven day week) from the morrow after the Sabbath (Abib 15). New Moon days are not week days. See bottom half of page 15 above.

*Illustration:*

**Month of Abib (Lunar Sabbath Cycles)**

						<b>1</b> <i>New Moon</i>
<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b> <i>Lunar Sabbath</i>
<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>  <b>Passover Day</b>	<b>15</b> <b>1</b> <b>1</b> <i>Lun. Sabbath 1<sup>st</sup> Day Feast of Unleavened Bread</i>
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b> <b>2</b> <b>2</b> <b>1</b> <i>Lun. Sabbath Last Day of Feast Day 7 of 50 day Count</i>
<b>Feast</b> Day 1 of 50 day Count	<b>Feast</b> Day 2 of 50 day Count	<b>Feast</b> Day 3 of 50 day Count	<b>Feast</b> Day 4 of 50 day Count	<b>Feast</b> Day 5 of 50 day Count	<b>Feast</b> Day 6 of 50 day Count	
<b>23</b> <i>Day 8 of 50 day Count</i>	<b>24</b> <i>Day 9 of 50 day Count</i>	<b>25</b> <i>Day 10 of 50 day Count</i>	<b>26</b> <i>Day 11 of 50 day Count</i>	<b>27</b> <i>Day 12 of 50 day Count</i>	<b>28</b> <i>Day 13 of 50 day Count</i>	<b>29</b> <b>3</b> <b>3</b> <b>2</b> <i>Lun. Sabbath Day 14 of 50 day Count</i>
<b>30</b> <b>4</b> <b>31</b> Day 15 of 50 day Count						

### Month of Zif (Lunar Sabbath Cycles)

						<b>1</b> <b>New Moon</b> Day 16 of 50 day Count
<b>2</b> Day 17 of 50 day Count	<b>3</b> Day 18 of 50 day Count	<b>4</b> Day 19 of 50 day Count	<b>5</b> Day 20 of 50 day Count	<b>6</b> Day 21 of 50 day Count	<b>7</b> Day 22 of 50 day Count	<b>8</b> <b>5 4 3</b> Lunar Sabbath Day 23 of 50 day Count
<b>9</b> Day 24 of 50 day Count	<b>10</b> Day 25 of 50 day Count	<b>11</b> Day 26 of 50 day Count	<b>12</b> Day 27 of 50 day Count	<b>13</b> Day 28 of 50 day Count	<b>14</b> Day 29 of 50 day Count	<b>15</b> <b>6 5</b> Lun. Sabbath Day 30 of 50 day Count
<b>16</b> Day 31 of 50 day Count	<b>17</b> Day 32 of 50 day Count	<b>18</b> Day 33 of 50 day Count	<b>19</b> Day 34 of 50 day Count	<b>20</b> Day 35 of 50 day Count	<b>21</b> Day 36 of 50 day Count	<b>22</b> <b>7 6</b> Lun. Sabbath <b>Day 37</b> of 50 day Count
<b>23</b> Day 38 of 50 day Count	<b>24</b> Day 39 of 50 day Count	<b>25</b> Day 40 of 50 day Count	<b>26</b> Day 41 of 50 day Count	<b>27</b> Day 42 of 50 day Count	<b>28</b> Day 43 of 50 day Count	<b>29<sup>4</sup></b> <b>7 6</b> Lun. Sabbath <b>Day 44</b> of 50 day Count
	<b>Day 37 above would be the 7<sup>th</sup> Sabbath, according to many lunar Sabbatarians.</b>			<b>Day 44 above would be the 7<sup>th</sup> Sabbath according to some lunar Sabbatarians.</b>		

In the first illustration (previous page), Bro. Moore starts counting the 50 days on Abib 16, when the text says to start the 50 day count from the morrow after the seventh Sabbath.

*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

*While from the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHVH. **Leviticus 23:15-16***

When the foundation is faulty, the building, or in this case the flawed doctrine, collapses.

<sup>4</sup>Some months have 29 days and some have 30 days, therefore in our illustration we alternate between both.

**Month of Sivan (Lunar Sabbath Cycles)**

						<b>1</b> <b>New Moon</b> <i>Day 45 of 50 day Count</i>
<b>2</b> <i>Day 46 of 50 day Count</i>	<b>3</b> <i>Day 47 of 50 day Count</i>	<b>4</b> <i>Day 48 of 50 day Count</i>	<b>5</b> <i>Day 49 of 50 day Count</i>	<b>6</b> <i>Day 50 of 50 day Count</i>	<b>7</b> <i>Day 51 of 50 day Count</i>	<b>8</b> <b>7</b> <sup>7<sup>th</sup></sup> <i>Sabbath Day 52 of 50 day Count</i>
<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b> <i>Lunar Sabbath</i>
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b> <i>Lunar Sabbath</i>
<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b> <i>Lunar Sabbath</i>
<b>30</b>				<b>Day 52 above would also be the 7<sup>th</sup> Sabbath according to some lunar Sabbatarians.</b>		

Here we have placed the lunar sabbath count to Pentecost on a calendar so as to see if it will fit within the Scriptural requirements for fulfilling Pentecost. Scripture states the count to Pentecost must be a 50 day count, it must include seven Sabbaths (which are shown in **red, green, and blue**), and the 1<sup>st</sup> day must be the “morrow after the Sabbath.”<sup>5</sup> Based upon this simple calendar, lunar sabbaths cannot be valid since in the count to Pentecost they require either 37, 44, or 52 days to reach the weekly “seventh sabbath.”

And here, Bro. Moore exercises the passage in **Leviticus 23 15-16** to the point that it is no longer recognizable. Scripture does not state that Pentecost must be a 50 day count. It is a seven week count, plus one day (morrow after the 7<sup>th</sup> Sabbath, plus 50 days. For a complete study that shows how Lunar Sabbatarians count to the Feast of Weeks by following the commands in Scripture, click here: <http://www.creationcalendar.com/CalendarIssue/17-FeastOfWeeks.pdf>.

<sup>5</sup>The Septuagint reading for Leviticus 23:15-16 is: “And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks: until the morrow after the last week ye shall number fifty days. . .” In the illustration above we used the example of the first day after the weekly Sabbath to begin the count, but for those who start the count according to the Septuagint, that is, after the “High Sabbath” or first day of unleavened bread (no matter which day it begins on) it also yields similar results.

*Reference:*

“And Yahweh spake unto Moses, saying, Speak unto the children of Israel, and say unto them, 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 firstfruits of your harvest unto the priest: And he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the sabbath the priest shall wave it. . . . And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute forever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh.” (Leviticus 23:9-11, 14-16)

Yes, this is the passage that Lunar Sabbatarians use to arrive at the 29<sup>th</sup> day of the 4<sup>th</sup> month for Feast of Weeks (aka Pentecost). Yes, the end of the 4<sup>th</sup> month. The reason for this is the wheat harvest in Scripture is a summer harvest, being gathered in the same season as the grapes and olives, which are well known summer harvests. If the count ends in late spring as Bro. Moore’s count does (actually it is the Catholic count to Pentecost and adopted by Moore) it is clearly a counterfeit count. Here is a short study that proves a summer wheat harvest from Scripture: <http://www.creationcalendar.com/CalendarIssue/16-QT-WhatSeasonWheatHarvested.pdf>

**6. *The Falling of Manna in the Wilderness Indicates Consecutive Seven Day Cycles for 40 Years.***

The murmuring of the Israelites began soon after the 15<sup>th</sup> day. Now some will claim that the count of the six days begins on the following day, therefore showing that the 22<sup>nd</sup> day was a lunar sabbath. Maybe the 15<sup>th</sup> day was a Sabbath, but it cannot be proven for certain because we are not told exactly when (after that day) they began complaining, nor when exactly the falling of the manna would begin. [Proving that Bro. Moore is searching for loopholes, not truth. It appears he quotes the entire passage below which flat out says that Israel murmured and complained on the 15<sup>th</sup> day of the second month. Just count to 7. Since the 22<sup>nd</sup> was the Sabbath, so was the 15<sup>th</sup>.] The fact they were traveling on the 15<sup>th</sup> day provides strong evidence that it was not a Sabbath day, for Yahweh would not have them travel on that day. [The cloud was moving. What was Israel supposed to do?] But even if it were a Sabbath day, it would not prove that it was a “lunar sabbath” since there will be times in which the lunar cycles will be in-line with the weekly Sabbath. [Again proving that Bro. Moore is searching for loopholes, not truth. Of course there are times when satyrday falls on a Lunar Sabbath, but he’s get the cart before the horse by suggesting this might be the case here when he has yet to prove that satyrday IS the Sabbath.] Above and beyond all of that, the Scripture plainly teaches that the manna which fell in the wilderness fell for six days, with a double portion falling on the sixth day in preparation for the Sabbath.

**The Septuagint and other authoritative historical sources confirm that it was a double portion that could not allow for extended sabbaths at the end of the month.** [I'm not ignoring the manna issue, but Moore has yet to ask the intelligent question regarding the manna, so I will focus on the following sentence...] **It nowhere says or even implies that this cycle of seven days would be broken by the new moon.**

I beg your pardon, but **Ezekiel 46:1, Amos 8:5, Isaiah 66:23 and II Kings 4:23**, proves that it was common knowledge that new moon days do not occur during the work week. This is Scriptural evidence. The only proof Bro. Moore has that new moon days ARE week days is the Gregorian calendar hanging on the wall. And there is even a reason for that:

“In 46 B.C., Julius Caesar asked astronomer Sosigenes to suggest ways to improve the calendar. Acting on Sosigenes suggestions, Caesar ordered the Romans to disregard the moon in calculating their calendars.” *World Book Encyclopedia, Vol. 3, p. 28.*

Many moons ago, (pun intended) the Julian calendar—the mother of the Gregorian calendar—stopped using the New Moon to determine the months. The Gregorian calendar continued this tradition (of men). Before that, Rome observed a lunar based calendar very similar to Israel's...

“... each lunar month was divided into four parts, corresponding to the four phases of the moon. The first week of each month began with the new moon, so that, as the lunar month was one or two days more than four periods of seven days, these additional days were not reckoned at all.” *Universal Jewish Encyclopedia, Vol. 10, p. 482. Article “Week.”*

According to the Torah, Yahweh had to “re-educate” the Israelites concerning how and when to keep the sabbath—for that was something which they had tended to forget in their Egyptian captivity. [If Bro. Moore knew this, why has he pressed the issue of Israel's travel on the Sabbath? IF traveling on the Sabbath is a sin, then Israel committed no sin if they did not know it was the Sabbath. This is common sense.] The tool He used for this was the falling of manna for 6 days, with no manna falling on the Sabbath (or seventh) day. There is no evidence that this pattern of 6 days manna and 1 day of rest had been altered during the 40 years in the wilderness. [Agreed.] There is no evidence that the pattern was “reset” with every new moon. [None? Please see the historical evidence on the next page.] If, as lunar sabbatarians maintain, the moon is used to determine the weekly sabbath, then why did Yahweh use the 6 days of manna when He could have used the actual phases of the moon to be their guide? He could have simply said, “look up at the sky and when you see the new moon you know the new week has begun, then keep Sabbaths every seventh day approximating the quarter, full, waning quarter and dark moon.” [It is the fact that the manna fell on certain days of the week and combined with the historical evidence below this would have compelled Israel to recognize the phases of the moon in conjunction with the falling of the manna.] While it is true that in some societies such a division as this might be found (Babylonians and possibly others), such a statement as this cannot be found in the whole of Scripture. [A foolish statement considering the only Sabbaths that can be date identified in Scripture fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the lunar month while Bro. Moore has YET to provide any evidence that satyrday is the Sabbath.]



And if this were true, then using manna to teach them how and when to keep the Sabbaths would not have been necessary.

By insisting that Israel gathered manna on new moon days during their wilderness sojourn, Bro. Moore is adding to Torah, in violation of **Deuteronomy 4:2**. Scripture does not say whether Israel gathered or ate manna on new moon days, so he can only speculate. Where Scripture is silent, silence (on our part) is golden.

Historically, Israel fasted on new moon days. Says Hutton Webster, “the establishment of a periodic week ending in a Sabbath observed every seventh day was doubtless responsible for the gradual obsolescence of the new moon festival as a period of general abstinence, since with continuous weeks the new-moon day and the Sabbath Day would from time to time coincide.” *Hutton Webster, Rest Days*, p. 255

“Each new moon was celebrated with a fast.” *Jewish Family Celebrations*, p. 35.

“Some Jewish traditions refer to the last day of the month, the dark of the moon, as Yom Kippur Katan (a little day of atonement), and regard it as a day of fasting and penitence. Then the new moon of the next month begins. When the moon dies we contemplate our own mortality, and at the birth of the moon we celebrate our potential for rebirth.” *Jill Hammer, Jewish Cycles of the Moon*, first paragraph.

While it would have been nice if YHVH had told us whether He fed Israel on New Moon days or not, the fact that He did not tell us is relevant. From the historical record, it appears that He did not. While this by itself neither proves nor disproves the lunar calendar, it surely does not support the claim by Bro. Moore that saturday is the Sabbath as he must then prove an unbroken cycle of six days being fed with manna, then receiving no manna on the seventh day. The historical record indicates that Israel’s custom was to abstain from eating on New Moon. Now I wonder where they got THAT idea?

**.Reference:**

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to Elohim we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said Yahweh unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. [Clearly, this happened on the 15<sup>th</sup> of Abib.] And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At even, [the evening of what (in context)? This is still the 15<sup>th</sup> of Abib...] then ye shall know that Yahweh hath brought you out from the land of Egypt: And in the morning, [which would be the following morning, Abib 16] then ye shall see the glory of Yahweh; for that he heareth your murmurings against Yahweh: and what are we, that ye murmur against us? And Moses said, This shall be, when Yahweh shall give you in the evening flesh to eat, and in the morning bread to the full; for that Yahweh heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Yahweh. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before Yahweh: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Yahweh appeared in the cloud. And Yahweh spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even [of the 15<sup>th</sup>] ye shall eat flesh, and in the morning [of the 16<sup>th</sup>] ye shall be filled with bread; and ye shall know that I am Yahweh your Elohim. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which Yahweh hath given you to eat. This is the thing which Yahweh hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day [the 21<sup>st</sup> of Abib] they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Yahweh hath said, To morrow [the 22<sup>nd</sup> of Abib] is the rest of the holy sabbath unto Yahweh: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day [Abib 22] is a sabbath unto Yahweh: to day ye shall not find it in the field. Six days ye shall gather it [Abib 16-21]; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And Yahweh said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Yahweh hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.” (Exodus 16:1-30)

Looks like this...

No Manna	Manna x 1	Manna x 1	Manna x 1	Manna x 1	Manna x 1	Manna x 2	Ate day old Manna Sabbath
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)							
1	2	3	4	5	6	7	8

Since the 22<sup>nd</sup> was the Sabbath, so is the 8<sup>th</sup>, 15<sup>th</sup> and 29<sup>th</sup> days of that month, which lines up with every other lunar month.

**7. The Sabbatical/Jubilee Cycles Prove that the Weekly Cycle is a Continuous Repeating Cycle.**

Oh now it does not. This would be hilarious if it were not so utterly, utterly sad, because Bro. Moore actually believes it.

**In Leviticus 25 Moses gives us instruction on how to keep the Sabbatical and Jubilee Years. This simple evidence shows that the years were to be divided into six years of planting crops and one year of letting the land rest. This was to be repeated seven times and in the 50<sup>th</sup> year a year of release (Jubilee) was to be proclaimed. Such a system as this is another solid proof that the weekly cycle is a continuous cycle which is not based upon the moon, but instead is based upon Creation week.**

Then why, Bro. Moore, does the 50<sup>th</sup> year interrupt one set of seven land Sabbaths and separates it from the next set? The land Sabbaths are not uninterrupted. The year of Jubilee is not part of the last seven years of the old land Sabbath cycle, nor is it part of the first seven years of the next land Sabbath cycle. How does this prove that the weeks are not interrupted when the “cycle of seven” model being used as proof (the Jubilee cycle) is itself not continuous?

Now do you understand why this is both hilarious and sad at the same time?

“And Yahweh spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.” (Leviticus 25:1-11)

In Leviticus 25:1-11 it plainly teaches that Israel was to work the land for six years and allow it to rest on the seventh year (a sabbatical year). We know because of the wording (“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land”) which is remarkably similar to the command to keep the weekly sabbath, that the Sabbatical and Jubilee years are based upon Creation week.

They were to count seven weeks of years ( $7 \times 7 = 49$ ) and in the 50<sup>th</sup> year they were to declare a year of Jubilee. Weeks of years actually have nothing to do with the moon, and again the fact that there are seven weeks of consecutive years proves without doubt that “weeks” are intended to be understood as continuous cycles of time. [Then why are the land Sabbath cycles interrupted by the year of Jubilee?] And again, this is just another significant piece of evidence which supports the concept of the weekly cycle being continuous as opposed to broken up (supposedly by the phases of the moon).

A year is both solar and lunar regulated. The sun brings the earth back to spring, but the new moon of the first month announces the first day of the new year. The months are lunar.

Obviously, Leviticus 25 is describing 7 Sabbatical years with a “double sabbath” at the end. Now does the Jubilee year make it a 50 year cycle or a 49 year cycle. (sic) Here are the reasons I believe it points to a 49 year continuously repeating cycle:

Oh brother, I saw this coming a mile away. And Moore thinks *I'm* a lunatic.

**Leviticus 25** is about to destroy this man's conclusion SO BAD that it is possible that he will be afraid to show his face in public again. I'm sure this won't be the case because nay-sayers like Moore tend to have no shame whatsoever, but if I had said this, I would be laughed to scorn by my peers, a Spirit guided body of truth seeking missiles.

1. The Sabbatical and Jubilee Cycle is Based on Creation Week. [This is nothing more than speculation. The months do not have seven weeks in them. In fact, no natural segment of time consists of seven weeks, so Moore has nothing with which to compare his statement.] Since the Weekly Cycle *generally* consists of 6 days of work followed by a 7th day of rest, it only makes sense to continue the cycle of "weeks of years" without any break. [But Moore was not consulted when YHVH was establishing the Jubilee cycle, and Yah's ways are not our ways, **Isaiah 55:8-9**.] While this is generally true, there are exceptions to this rule of work 6 days and rest 1 day in the various "appointed times". Therefore, the same holds true for the year of Jubilee, which would be the "exception" to the rule. So, the Jubilee year would then be the 50th year and yet it is also the 1st year of the next cycle, since the cycle remains unbroken.

There. He did it again. Did you see it? He said something, stated it is fact, but offered not a shred of evidence to support his position. Where is his Scriptural support? He does not have any and I'm about to show you why.

2. The most direct parallel to the Jubilee cycle is the count to Pentecost. Since the count to Pentecost takes us to a 50th day and yet **does not** break up the cycle of our 7 day week—therefore the Jubilee cycle is the same way. It cannot break up the cycle of a 7 day week, whether made of "days" or "years."

But those weeks were interrupted by new moon days as I have already presented.

The count to Pentecost (if it is understood as completed on the morrow after the 7th-7th day Sabbath) is a copy of the Jubilee cycle with a **double sabbath** at the end. And yet the count to Pentecost **does not** change the weekly cycle, does it? I don't think so. [No, the count to Pentecost does not change the weekly cycle. The 7 Sabbaths complete are interrupted by new moon days same as every other month of weeks.] And I don't think the 50th year changes the cycle of "weeks of years" either—does it? [Ladies and gentlemen of the jury, you tell me.] Therefore, the Sabbatical/Jubilee year cycles are proof positive of a continuous weekly cycle in Scripture.

First of all, there is no such thing as a double (back to back) Sabbath. There is ALWAYS a preparation day before a Sabbath. In a double Sabbath situation, the second Sabbath would have no preparation day. Secondly, Pentecost is over 100 days from wavesheaf as the wheat in Scripture is part of a summer harvest, not late spring. Finally, there isn't a set of weeks in Scripture that is not interrupted by something. The weeks are interrupted by New Moon days, and the land Sabbaths are interrupted by the Jubilee. Here is the proof...

You can sow and reap on the first year of each land Sabbath cycle...

*Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. **Leviticus 25:3***

So you can sow and reap in years 1-2-3-4-5-6. In order to have an unbroken cycle of seven year land Sabbath cycles, Bro. Moore wants you to believe that the 50<sup>th</sup> year (the year of Jubilee) is the first year of the next land Sabbath cycle. Well, let me lay this to rest right here and now...

*A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. **Leviticus 25:11***

Bro. Moore, Jubilee is the 50<sup>th</sup> year of a 50 year cycle. Do you see it spelled out for you? If it were the first year of the next Jubilee cycle it would be called the first year, not the fiftieth. If it were the first year of the next land Sabbath cycle, you would be able to sow and reap as **Leviticus 25:3** says that you can sow and reap during the first SIX years. There are no exceptions to this rule. If there were, we would have been told what the exceptions were.

Actually, the Jubilee cycle proves just the opposite of Moore's conclusion proving that the weeks are interrupted. The days of New Moon interrupt the weeks, and the 50<sup>th</sup> year interrupts the seven 7 year counts, it cannot double as the first year of the following Jubilee cycle because you can sow and reap on the first year of each land Sabbath. Israel apparently fasted on new moon, and in similar fashion, no one could sow and reap during the 50<sup>th</sup> year of Jubilee. New moon days are a third category of day; the year of Jubilee is a third category of year. It is neither one of the six years of sowing/reaping, nor is it a 7<sup>th</sup> year land Sabbath.

## ***Issues Arising from the Messianic Writings***

### ***8. The Day Messiah Healed Blind Man Was Probably Not a Lunar Sabbath.***

*Probably was not?* Apparently Moore is not sure. Actually it was. The proof is in the pudding.

**In John 7 it tells us that the day was the "last great day" (meaning, last day of Tabernacles, the 22nd day). [Where in Scripture does it say that the 22<sup>nd</sup> day of the seventh month is the Last Great Day?] It says in John 8:1-2 that a new day came. Then in chapter 9 it says the Messiah healed a man on that same day, the Sabbath day. That day was the 23rd day of the month. [No, it wasn't. Evidence forthcoming.] But a lunar Sabbath would have to take place on the 21st (or 22nd according to other lunar sabbatarians). [The 21<sup>st</sup> of no month is a weekly Sabbath.] Therefore, the day that Yahushua healed a blind man (assuming the narrative is truly chronological) was probably not a lunar Sabbath.**

This is his assumption, but not based on any evidence other than his own opinion.

I would think that the Messiah was keeping the true Sabbath. [He was.] If He wasn't, and was deceived into keeping a false sabbath, then this would disqualify Him as being the Messiah—right? [Right.] If this is the case, then an explanation is in order here. Those who claim the lunar sabbaths were from the beginning and replaced soon after the return of the Jews from Babylonian captivity have to answer the question of why the Messiah never rebuked the Pharisees for keeping the wrong day. [Because Israel was still keeping the lunar Sabbath in the first century. Bro. Moore, who told you they weren't?] Those who believe the change came after the time of the Messiah and believe the Jews (including Yahushua Messiah) were still keeping lunar sabbaths have to explain how they could have been keeping a lunar sabbath in contradiction of the plain statements from the Messianic Writings (and historical evidence, as we will show later). [Is it as credible as the evidence below?] If (as we believe) he kept the same day as the Jews, then he could not have been a lunar sabbatarian.

The Jews admit that the original Sabbath was by the moon. So Bro. Moore's last sentence above is, again, laughable if it were not so sad.

“The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle.” *Universal Jewish Encyclopedia*, p. 410. [All *emphasis* my own.]

**No quote can be clearer than that.**

“... each lunar month was divided into four parts, corresponding to the four phases of the moon. The first week of each month began with the new moon, so that, as the lunar month was one or two days more than four periods of seven days, these additional days were not reckoned at all.” *Universal Jewish Encyclopedia*, Vol. 10, p. 482. Article “Week.”

“...the Hebrew *Sabbathon* ... was celebrated at intervals of seven days, corresponding with changes in the moon's phases...” *Encyclopedia Biblica*, 1899, p. 4180

“In the time of the earliest prophets, the New Moon stood in the same line with another lunar observance, the Sabbath. Ezekiel, who curiously enough frequently dates his prophecies on the New Moon ... describes the gate of the inner court of the (new) temple looking eastward as kept shut for the six working days, but opened on the Sabbath and the New Moon.” *Scribner's Dictionary of the Bible* (1898 edit.), p. 521

“The Hebrew month is a lunar month and the quarter of this period—one phase of the moon—appears to have determined the week of seven days.” *Encyclopedia Biblica*, p. 4780.

**And why have we never been taught any of this???**

“...The [early] Hebrews employed lunar seven-day weeks...which ended with special observances on the seventh day but none the less were tied to the moon's course.” *Hutton Webster*, in his book, *Rest Days*, page 254.

In the article *Shawui Calendar: Ancient Shawui Observance*, we find confirmation of a radical change in YHVH's calendar. "The [lunar]...calendar was used by all the original disciples of Yeshua... This original Nazarene lunar-solar calendar was supplanted by a Roman 'planetary week' and calendar in 135 C.E. -- when the 'Bishops of the Circumcision' (i.e. legitimate Nazarene successors to Yeshua) were displaced from Jerusalem. This began a three hundred year controversy concerning the true calendar and correct Sabbath."

"This intimate connection between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom -- without paying any regard to the days of the month (i.e. the lunar month) -- ...so that the New Moon no longer coincided with the first day [of the month]." *Encyclopedia Biblica*, (1899 edit.), p. 5290.

"... the custom of celebrating the Sabbath every 7<sup>th</sup> day, irrespective of the relationship of the day to the moon's phases, led to a complete *separation* from the ancient view of the Sabbath..." *Encyclopedia Biblica*, (1899 edit.), p. 4179.

"The calendar was originally fixed by observation, and ultimately by calculation. Up to the fall of the Temple (A.D. 70), witnesses who saw the new moon came forward and were strictly examined and if their evidence was accepted the month *was fixed by the priests*. Eventually the authority passed to the Sanhedrin and ultimately to the Patriarch. ... Gradually observation gave place to *calculation*. The right to determine the calendar was reserved to the Patriarchate; the Jews of Mesopotamia [Ed.—this is the land of Babylon] tried in vain to establish their own calendar but the prerogative of Palestine was zealously defended. So long as Palestine remained a religious centre, it was naturally to the homeland that the Diaspora looked for its calendar. Uniformity was essential, for if different parts had celebrated feasts on different days confusion would have ensued. It was not until the 4<sup>th</sup> century A.D. that Babylon fixed the calendar..." *Encyclopedia Britannica: Vol. 4, article "Calendar"*.

"These imported [from Babylon] superstitions eventually led Jewish rabbis to call Saturn *Shabbti*, 'the star of the Sabbath,' [and]...it was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Satyrday]." *Hutton Webster* in his book, *Rest Days*, p. 244.

**Thus the condemnation in Amos 5:26 was set in stone.**

*Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Amos 5:25-26*

In **Amos 5:26**, the prophet is recorded as reminding Israel of their apostasy. Israel started worshipping Chiun, a star-god of their own making. In **Acts 7:43**, Stephen quotes Amos and is translated into Greek as saying "Remphan, the star-god..." Chiun and Remphan are the respective Hebrew and Greek words for Saturn. The Sabbath of Scripture is based upon the lunar cycle. So Israel did indeed come to worship Saturn on his day (satyrday), but at a much later date and by no Divine command.



“With the development of the importance of the Sabbath as a day of consecration and the emphasis laid upon the significant number seven, the week became more and more divorced from its lunar connection...” *Universal Jewish Encyclopedia: Vol. 10, 1943 edit. Article, “Week,” p. 482.*

“The four quarters of the moon supply an obvious division of the month...it is most significant that in the older parts of the Hebrew scriptures the new moon and the Sabbath are almost invariably mentioned together. The [lunar] month is beyond question an old sacred division of time common to all the semites; even the Arabs, who received the week at quite a late period from the Syrians, greeted the New Moon with religious acclamations. ... We cannot tell [exactly] when the Sabbath became disassociated from the month.” *Encyclopedia Biblica, 1899 edit., pp. 4178-4179.*

How is it that Scholars cannot tell when the Sabbath was disassociated from the lunar cycle while modern Saturday sabbath keepers in general deny that the Sabbath was ever connected with the moon in the first place?

*The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Isaiah 1:3*

It is well known among feast day keepers that the sighting of the moon establishes the start of the new month. [This is the Babylonian version of new moon. Granted, Israel adopted this habit while in captivity, but the first visible crescent does not announce the New Moon. Click here: <http://www.creationcalendar.com/CalendarIssue/25-FirstVisibleCrescentMonth.pdf>.] Lunar sabbatarians also do the same to determine the start of the new week. [Some do, most don't. The idea is to discover and practice the truth, not the way of the heathens. Feast keepers have long observed the first visible crescent as New Moon (in ignorance—and many of them are even now coming out of Babylon) and their influence is everywhere, thus many truth seekers latch onto the first thing that seems credible. Unlike loophole seekers and pew warmers, truth seekers are never content with something just because someone else is doing it. They continue to examine the evidence and have no fear of abandoning a false doctrine once it is discovered.] In John 7:32 it is recorded that on the “last great day” of the Feast of Tabernacles (which always happens to fall on the 22nd day of the month) [Where does it say this in the Torah?] Yahushua cried out “If any man thirst, let him come unto Me, and drink!” John chapter 8:1-2 says “Yahushua went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them”. So the narrative of chapter 8 tells us it is the next day, which would have been the 23rd day of the month. [Correction, this is Moore's narrative.] Chapter 9 is a continuation of the events of that same day, and in chapter 9 he heals a man of blindness on the actual Sabbath: “They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Yahushua made the clay, and opened his eyes.” OK, the 23rd day of the month was a Sabbath day. If the Jews (along with the Messiah) were keeping lunar sabbaths (as some are teaching) then this *could not* have been the lunar Sabbath, because if you go by lunar sabbaths they would have been on the 7th, 14th, 21st, and 28th days. Some lunar sabbatarians go by 8th, 15th, 22nd, and 29th days. [The vast majority go by the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> of the month.]

Either way you work it, the 23rd day of the month (based on the narrative as given) was most likely a Sabbath and therefore it *could not* have been a lunar Sabbath.<sup>6</sup>

I was taught that the Eighth day of the Feast, Tishri 22, is the last great day of Tabernacles. Scripture does not teach this. **Leviticus 23:34-36** says that Tabernacles begins on the 15<sup>th</sup> day of the seventh month and is a **seven** day feast. **Count the days...**

15 16 17 18 19 20 21

The last great day of a *seven* day feast would be the seventh day, not the eighth. The eighth day would be the 22<sup>nd</sup> day of the seventh month.

Try reading **Leviticus 23** again...

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHVH.

On the first day shall be an holy convocation: ye shall do no servile work therein.

Seven days ye shall offer an offering made by fire unto YHVH ... **Leviticus 23:34-36**

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto YHVH seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. **Leviticus 23:39**

And ye shall keep it a feast unto YHVH seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. **Leviticus 23:41-42**

I am pleased to be the first to present to you all that Tabernacles is a SEVEN day feast and it begins on the 15<sup>th</sup> day of the seventh month. 15-16-17-18-19-20-21. Seven days. The 15<sup>th</sup> is a Sabbath. The eighth day (22<sup>nd</sup> day of the month) was not part of Tabernacles it is an additional day APART from Tabernacles, yet it is a Sabbath every year. Looks like this:

<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>

Seems to me that if the 8<sup>th</sup> day was part of Tabernacles, they would still be living in booths, but they aren't. See **Leviticus 23:42** above. They were to dwell in booths for seven days; they were not dwelling in booths on the eighth day. There is always harmony in the truth. Bro. Moore, lean not on your own understanding.

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<sup>6</sup>Some lunar sabbatarians go by the conjunction moon instead of the new crescent moon. Regardless, they have the same problem here. If the Messiah were living by Torah and assuming the Torah taught conjunction moons, then it is still the wrong day.

## References:

“In the last day, *that great day of the feast*, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” (John 7:37-38)

“Yahushua went unto the mount of Olives. And *early in the morning* he came again into the temple, and all the people came unto him; and he sat down, and taught them.” (John 8:1-2)

“And as Yahushua passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Yahushua answered, Neither hath this man sinned, nor his parents: but that the works of Elohim should be made manifest in him.” (John 9:1-3)

“And *it was the sabbath day when Yahushua made the clay*, and opened his eyes.” (John 9:14)

“Therefore said some of the Pharisees, This man is not of Elohim, *because he keepeth not the sabbath day*. Others said, How can a man that is a sinner do such miracles? And there was a division among them.” (John 9:16)

Yes, we are very familiar with these texts. They prove that first century Israel was observing Lunar Sabbaths on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of each month and that the last great day of a seven day feast that begins on the 15<sup>th</sup> day of the month is the 21<sup>st</sup>.

### **9. Did the Messiah Travel on a Lunar Sabbath?**

Sure. Don't satyrdays Sabbatarians travel to church on satyrdays? Probably 99.99% of the members do not live within a “Sabbath day's journey” of their church.

**In John 12 Messiah travels 6 days prior to one of the Passovers during his ministry. That would be the 8th day of the month, which is a lunar sabbath according to many lunar sabbatarians. This trip was about 14 miles long. If Yahushua kept lunar sabbaths, then He would have broken the sabbath—if this were the case.**

We've addressed this already on pages 33-35. There is no “Sabbath day's journey” in the Torah; this concept is found only in the Talmud, the writings of the rabbis. If memory serves me, Yahushua did not care for the rabbis all that much, so I'm guessing that their writings were probably not on his night stand.