

.This comes from a fellow named Joe. Joe uses Jovial as his internet moniker. His study against the Lunar Sabbath is found at the web address: <http://www.fivedoves.com/letters/nov2012/jovial111-3.htm>. This is not Joe's website, but apparently the webmaster agrees with Joe. Joe has been around the Lunar Sabbath message for many years because I've seen/heard his name on discussion forums shortly after I came into this doctrine. I can't remember if we've ever crossed swords (had differences of opinion regarding Scripture) online before, but I believe he is a pleasant enough fellow.

Sincere and pleasant or not, before I read this study I can assure you that Joe has nothing on the Lunar Sabbath of the Creation Calendar. "All error does not become truth by reason of multiplied propagation, nor does truth become error because no one will see it." *Gandhi*. Something Joe may not realize is that he is not fighting against me or any other Lunar Sabbatarians, nor is he fighting against a false doctrine, rather he is fighting against YHVH Most High. Jovial's study is represented here in its entirety without edition.

I will respond in green [bracketed green statements] and perhaps some orange. Dated: 2-13-2014

## **Jovial (1 Nov 2012)** ***"What's Wrong with the Lunar Sabbath idea?"***

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### **Basic Common Sense**

We're told, "6 days you shall work, and on the seventh you shall rest" (Exod 23:12). The 7 days cycle of Sabbath coming around every 7 days is the most natural and literal interpretation of what this means, and I have to modify this and interpret it less than perfectly literally to believe in a lunar Sabbath. I have to believe that the plan for the month was so complicated Elohim was unable to express in words the complexity of how there are days not part of any week when He said this.

Joe is in reference to the New Moon days not being a part of the work week, which is described in the verse he quoted above, as well as in **Exodus 20:9**, **Deuteronomy 5:13**, et al. Bro. Jovial, it is not my fault that you do not recognize the New Moon as a third category of day as Scripture teaches. There are several passages that show Israel doing certain labors on the Sabbath (addressed later), but in none of these passages are they breaking the 4<sup>th</sup> commandment ("working" 6 days, resting on the seventh). We shall examine the meaning of the Hebrew words, work and labor in short order, but first this...

*Thus saith the Sovereign YHVH; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. **Ezekiel 46:1**, see also **verse 3**.*

What happens if new moon falls on a w-day (on man's calendar)? Is the gate open or shut? There is no right answer. Is it open because it is New Moon or shut because w-day is a work day? The solution is that the new moon NEVER falls on a work day because it is NOT a work day. It is a third category of day. The gate is closed on all SIX work days. This passage in Ezekiel is the only one in Scripture that mentions all three types of days in the same passage, but the following passages very clearly imply that the work days are separate from the new moon days and Sabbaths.

In context of the passage, it was during a work day that the Shunammite woman's husband asked? *Wherefore wilt thou go to him to day? it is neither new moon, nor Sabbath.* **II Kings 4:23**

Future work days will also be observed as separate from the worship days: *And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith YHVH.* **Isaiah 66:23** [Worship days are not work days.]

... *When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?* **Amos 8:5**  
These wicked retailers were seeking to set out their "goods" on the appropriate days, the six working 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. Since Scripture indicates that these days cannot take place at the same time, do not overlap or share the same space, then we need to rework our understanding of the calendar. Clearly, the Gregorian calendar has not been ordained by YHVH. No true doctrine will lose anything by close examination.

To be totally transparent, here are the texts that show YHVH or Israel performing some sort of labor that would normally be prohibited on the Sabbath...

- The foundation of the earth was laid on new moon day (**Genesis 1:1**). This was a segment of time BEFORE the first work day of the first month of the first year of earth's history. If the second month after Creation began with a New Moon and last month began with a New Moon, what do you suppose the FIRST month of the first year of earth's history began with?
- The desert tabernacle was erected on new moon (**Exodus 40:2-17**).
- The foundation of Yah's temple was laid on new moon day (**I Esdras 5:57**).
- The foundation of Solomon's Temple was relaid on new moon day (**Haggai 1:1, 2, 8, 12**).
- On the first day of the first month, Noah removed the roof from the ark (**Genesis 8:13**), not typically something that would be done on the weekly Sabbath, but was non-commerce labor.
- The first census was taken on new moon day (**Numbers 1:1-4**). Again, not a Sabbath activity, but neither was it commerce.

There is a convocation that takes place on new moon day, but the convocation is called "Set-Apart", not the day. The entire Sabbath DAY is called "Set-Apart". *Remember the Sabbath day to keep it Set-Apart.* Now, let's examine the underlying Hebrew of the 4<sup>th</sup> commandment regarding work or labor.

**Exodus 23:12** uses Work, H4639. **Exodus 20:9** and **Deuteronomy 5:13** use Labor, H5647 and Work, H4399

**Work: H4639** מעשה ma'ašeh, mah-as-eh', From H6213; an action (good or bad); generally a *transaction*; abstractly *activity*; by implication a *product* (specifically a *poem*) or (generally) *property*: - act, art, + bakemeat, **business**, deed, do (-ing), labour, thing made, ware of making, **occupation**, thing offered, operation, possession, X well, ([handy-, needle-, net-]) work, (-ing, -manship), wrought.

**Labor: H5647** עבד 'abad, aw-bad', A primitive root; to work (in any sense); by implication to serve, till, (causatively) *enslave*, etc.: - X be, keep in bondage, be bondmen, **bond-service**, compel, do, dress, ear, execute, + husbandman, keep, **labour** (-ing man), bring to pass, (cause to, make to) serve (-ing, self), (be, become) **servant** (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper.

**Work: H4399** מלאכה mela'kâh, mel-aw-kaw', 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).

These Hebrew words are not used in correlation with the activities performed on New Moon. I don't know, Joe. Do the math. It is clear that in spite of the un-Sabbath like activities YHVH and Israel did on New Moon, there were no business transactions, occupations, work, bond-service or employment performed on New Moon.

If Elohim wanted us to celebrate the 8th, 15th, 22nd and 29th of each month as the Sabbath, why didn't He write Torah to tell us that the 8th, 15th, 22nd and 29th of each month is a day of rest? [We don't get to put YHVH in a box and have Him perform to our specifications, Joe. You know this. His ways are higher than our ways. **Isaiah 58:8-9**.] That would have been so clear, no one would have gotten it wrong. Instead we get, "6 days you shall work and on the 7th you shall rest" which is going to cause anyone to conclude that there is a 7 day cycle that continuously runs. [I can understand how someone would come to the conclusion that the weeks are seven days long from this, but how does one conclude from this that the weeks run continuously, without interruption? Granted, when I was a satyrday Sabbatarian who had not examined the evidence, I ASSUMED that the weeks in Scripture ran continuously because the Gregorian weeks run continuously, but this also necessitates that one ASSUME that the Gregorian weeks are the weeks established at Creation, which is a gigantic leap of the intellect.] To accept the Lunar Sabbath, I have to believe that the Sabbath was so important to Elohim He commanded that people be put to death for not observing it on the right day, but He was not clear as to what day it was and worded Torah so ambiguously one could miss the 'fact' it's always on the 8th, 15th, 22nd and 29th day of the month. [Every weekly Sabbath that can be date identified in Scripture falls on either the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> days of the month. What is ambiguous about that? The ONLY witnesses we have in Scripture fall on those dates. What should be open and shut case becomes obscure by reason of man's inability to separate fact from fiction, divine from carnal, truth from error.] That just doesn't make any good sense at all. If the Sabbath was always on the 8th, 15th, 22nd and 29th, He would have told us that in Torah, but He didn't. [Oh yes, Joe, He did. Those are the only examples we have. Just because you have not examined the evidence does not make it any less true.] and (**sic**) that simple logic is one of the greatest weaknesses to the whole Lunar Sabbath nonsense.

What is so weak, unclear or ambiguous about **Genesis 1:14**, **Psalms 104:19** and **Leviticus 23:1-3**? By applying the principle found in **Isaiah 28:9-10**, these verses actually spell out that the weekly Sabbath is regulated by the moon. No honest truth seeker has any reason to get it wrong and the only thing keeping believers from getting it right is their tradition and preconceived ideas.

“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*

To accept the Lunar Sabbath, one has to believe that when Elohim said “6 days you shall work, and on the seventh you shall rest” (Exod 23:12), you have to know this “trick”, not explained in Exod 23:12, or any of the other 7 places where this is repeated in Torah, that the 7 day count starts at the start of the month, even though no where in Torah is this stated. And we have to believe that there are days not part of any week that interrupts (sic) this count!!!! If that’s true, why didn’t Elohim say that in Torah?????

Um, Joe, I must have missed where the week starts at the beginning of the month. Where might that be? I know it is not in **Genesis 1** because **Genesis 1:1-2** proves that there was a time consuming creation event that took place BEFORE the first work week began. New Moon days begin every month in Scripture, so it is not a stretch to recognize a New Moon at the beginning of the first month. It was not numbered in the week because there has never been a New Moon that was included in the work week.

Yah’s Creation week 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. Looks like this...

New Moon Day	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)							

Bro. Joe, you stated above, And we have to believe that there are days not part of any week that interrupts (sic) this count!!!! If that’s true, why didn’t Elohim say that in Torah????? You keep making demands of YHVH. By whose authority are you able to do this? If you would read Scripture as it reads or accept nature as it is, you would not have to ask this. It is your tradition that has you blinded.

The months were originally 30 days in length, now the lunar cycle is 29.5 days long, meaning that the lunar months are now 29 or 30 days in length. There are 28 week days in a lunar month; there are 28 days in the lunar cycle when there is a visible moon. There are 4 Sabbaths in a lunar month; there are 4 quarter phase moons in a lunar cycle. There are 1-2 New Moon days in each lunar cycle; and there are 1-2 dark days (no visible moon) after the last Sabbath of each month. What is weak, unclear or ambiguous about this?

If the week begins at the start of the month, this would make the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> days of the month the weekly Sabbaths, and yet there is not a single evidence of this anywhere in Scripture. Also, if the week begins at the start of the month, at the end of the 4 weeks, on the 28<sup>th</sup> day of the month, there are still 1-2 days still left in the month. What are YOU going to do with these? They have to be some kind of day in Scripture, and if the week starts at the beginning of the next month, that 1-2 days will not count in your weeks either.

The lunar cycle is natural, Joe. You can't mess with it. I can't mess with it. It simply is as YHVH created it. All nature screams the majesty of YHVH, and nature does not lie. Men do. You know full well that the Father's appointed times, the feasts (mo'edim) are regulated by the lunar month, and yet you are in denial that the weekly Sabbath is regulated by the same luminary even though the Sabbath is TWICE named a mo'ed in **Leviticus 23:1-3**.

### **Yeshua kept the Weekly Sabbath**

The Scriptures tell us that Yeshua kept the same Sabbath day as the community He lived in. We find this....

“on the Sabbath day He [Yeshua] went into the synagogue, as was His custom” (Luke 4:16)

In Luke 13, we find a case where Yeshua heals a man on the Sabbath, and the Pharisees complain. Yeshua does not respond by claiming that they are celebrating the wrong day as the Shabbat. Instead, we find this....

“Indignant because Yeshua had healed on the Sabbath, the synagogue ruler said to the people, “There are six days for work. So come and be healed on those days, not on the Sabbath.” (Luke 13:14)

If the Lunar Sabbath is true, then we have a serious problem , because Yeshua did not keep a lunar Sabbath. The Gospels record Him being in agreement with the Pharisees of His day that the Sabbath was the 7th day of the week. I'll provide some more documented evidence in a later section that undeniable demonstrates that the Pharisees counted a weekly, not lunar, Sabbath.

This ought to be good; I can't wait, because the Sabbaths in the New Testament are all on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month too.

The historic evidence that Israel celebrated a 7 days cycle of Sabbaths is abundant, and something I document in the last part of this article.

This ought to be good too since I have historic documentation from Philo, Josephus and the Essenes (all from the first century) as well as many references from Jewish and christian scholars all saying the same thing—the Sabbath of ancient Israel was lunar.

When witnesses disagree, do you know how to break the tie? Accept the one that agrees with Scripture. And I doubt Jovial has a version of Scripture that says satyrdays is the Sabbath.

## Stuff that doesn't jive with Lunar Sabbath reckoning

**In Genesis/Bereshit 1**, we find that we're told the luminaries were created to mark the mo'adim on the 4th day, but God rested on the 7th day, which means He rested on the 3rd day of the first month, observing the 3rd day of the month as a Sabbath. [This is Jovial's uneducated opinion and proves unequivocally that Joe knows very little about the calendar of Creation or what Lunar Sabbatharians believe or how we support those beliefs. His conclusion is easily answered with something other than speculation; see the "evidence" below.] (BTW, Gen/Ber 1 mentions NOTHING about the "moon" as a marker/guide for the mo'adim, but mentions the "luminaries" do this.) [**Genesis 1** may not come right out and say it, but if the principle found in **Isaiah 28:9-10** is employed it does as a second witness to nature, the first witness.] If the weekly Sabbath is always marked as 7 days from the new moon, then God violated his own order of things, because He rested on the 7th day of His creative work, and the 3rd day after the first moon, not on the 7th day from a new moon.

Let's settle this once and for all, shall we? Scripture says that the Sabbath is the seventh day of the week. That is all it says. But whose week? Yah's week established at creation or the pagan planetary week? We can learn the answer to this question by paying attention to the details given in Scripture and nature.

Creation week began the first month of earth's history described in **Genesis 1:1-2**. If last month began with a new moon and the second month after creation began with a new moon, what do you think the FIRST month of the first year of earth's history began with? New Moon. That unnamed, unnumbered segment of time described in **Genesis 1:1-2** was dark, unilluminated, and it is *not* part of the 6 day work week. In this Creation model, the Sabbath was indeed the 7<sup>th</sup> day of the week (it always has been), but it was the 8<sup>th</sup> day of the first month. 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)							

This covers only the first "day" of the first month of earth's history. And while it may be new to you, nature does not lie, Scripture does not lie. The months in Scripture are lunar, and each month begins with a new moon, including the first one, so if we are going to be honest with the text, we have to recognize the new moon in the Creation account. Please note that nothing in the text had to be disregarding, and nothing had to be added to the text to "see" a new moon at the beginning of the first month. All we have to do is open our eyes with recognition.

So what was created during this segment of time that existed before the work week began? **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 on earth that can divide Day from Night, **The Sun**. Please note that from that moment on the darkness that would come upon the earth was due to the lack of sunlight, and the Day-Night cycle (in that order) was set. Please also 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, again, how were there 3 days before the 4<sup>th</sup> day of creation week? Actually, there were 3 days AND 3 nights. 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**.

### **The Sun, moon and stars were not created on day 4:**

Can this be proven from Scripture? Sure, Jovial's opinion notwithstanding. Bro. Joe assumes several things above, and assumes them without consideration of the evidence. He accepts the speculation of men while he ignores the underlying Hebrew of the text. While this is never good exegesis, it has yet to stop the nay-sayers from proceeding (damn the torpedoes) full speed ahead.

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 doesn't. An example of the other word is found in **Genesis 1:16**.

*And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

*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** ברא *bârâ*, 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** עשה *'âšâh*, 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**

Here's the scenario: YHVH created the earth and other 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 ordained as such. Then at the beginning of the first day of the week, YHVH lights the sun creating light and, of course, day and night as a result. If the earth and sun were created during the initial event, it is plausible that the other objects in the heavens (planets, moons, et al) were created as well. We are not wresting Scripture when we make this statement because the underlying Hebrew *should* have been translated in this way.

*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, and was 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 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 axiom that without motion there can be no time. And the inverse is also true, without time there is 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 if you insist that the sun and moon did not exist until the 4<sup>th</sup> day of Creation. Lunar Sabbatharians do not deny universal law, we embrace it.

Please refer to the calendar illustration on page 6. There are 28 days in a lunar cycle when the moon is illuminated. Interestingly enough, there are 28 week days in a lunar month. Of these 28 days in the lunar cycle, there are 4 quarter phases of the moon that appear at approximately 7 day intervals. Interestingly enough, there are 4 weekly Sabbaths that appear at 7 day intervals in the lunar month. After the last Sabbath of the lunar cycle, there are 1-2 dark days, with no illuminated moon. After the last Sabbath of the month there are 1-2 New Moon Days.

This type of perfect symmetry and synchronicity does not appear in nature without reason. All nature screams the majesty of YHVH. Nature does not lie. Men do. Days, weeks, months and years all find a cycle in the heavens that define them.

So on day four, YHVH advanced upon the luminaries that He had created earlier [when He created the heavens and the earth and then illuminated 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 combine to regulate the year. The moon is listed as having a roll in the Creation Calendar as well as the sun, so the Creation Calendar is not solar only.

Jovial's assumption above is made with the preconceived idea that the Lunar Sabbath is in error. Jovial makes no attempt to re-evaluate the evidence; he only seeks to sustain what he already believes. Sad, but not unexpected...



“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 first week in creation did not begin on a lunar month. It began before the first month ever existed. There is a message in this - that the “week” is something that exists outside of lunar cycles - the WEEK existed before the month did. It stands forever by decree of Elohim’s word, independent of the month, which was created later.

This is a pretty bold and utterly preposterous statement. Everything was created in **Genesis 1 and 2**. While Joe has kept his head thus far, this bears the mark of desperation. I have to ask if the month was not created during **Genesis 1**, when WAS the month created? Can Joe give us a chapter and verse?

There was a time consuming creation event that took place before the Father created light on the first work day. This question has been asked before, but bears repeating here. If the second lunar month of earth’s history began with a new moon day and the last lunar month began (less than 30 days ago) began with a new moon day, what do you suppose the FIRST month of earth’s history began with?

**Genesis 1:1-2** relates the time consuming creation event that took place on what would have been (by default) the new moon day of the first month of earth’s history. All the other creation events were time consuming, so this one was as well. Please note that after this creation event, the Father does not say, “and the evening and the morning were the \_\_\_ day” as He did at the end of all the other creation events that occurred during the first work week of earth’s history.

From the very beginning, new moon days were on the scene and understood. New moon in Hebrew is chodesh (Strong’s H2320) throughout the Old Testament (OT). The tops of the mountains were seen after the flood on new moon day (**Genesis 8:5**), the first day of the 10<sup>th</sup> month. Noah removed the covering of the ark on new moon day (**Genesis 8:13**) of the first month. In **Exodus 12:2**, YHVH points out what the new moon day of the first month of the year (the Hebrew new year’s day) would look like. In **Exodus 40:2-17**, the desert tabernacle was erected on new moon day of the first month.

I just proved 5 (five) examples of new moon day in the two foundational books (Genesis and Exodus). And since these five were recognized, then (if Usher’s dating of history is correct) approximately 30,156 new moon segments of their respective months had been observed by the patriarchs from creation (~4004 B.C.) to the erection of the desert tabernacle (~1491 B.C.). Jovial spoke before he “investigated” or examined the evidence. **Proverbs 18:13**.

**In the Gospels**, we’re clearly told several things:

- That Yeshua died the day before Passover (14th of Aviv) and the day before an annual Sabbath (15th of Aviv) [True]
- That His tomb was found empty on the first day of the week (Mark 16:1, Luke 24:1, John 20:1) [That is correct.]
- That He would be dead for 3 days and 3 nights. [Where do the gospels say this?]

By the Lunar Sabbath model, the “first day of the week” would have been the 16th of Aviv, meaning He would have been dead for at most, 2 nights and 1 day. It doesn’t leave enough time between His death and Resurrection, which HAS to be 3 days and 3 nights.

Where does it say Yeshua would be in the grave for 3 days and 3 nights?

*Heart of the earth* means the land of Israel. Please understand that Scripture is its own dictionary and the FIRST time this phrase is used is in **Genesis 48:16**. Matthew was writing his gospel to Israelites so he wrote in terms that they would readily recognize. “In the heart of...” is very much a Hebrew idiom or expression, a figure of speech. This phrase is found several times throughout the Old Testament, which was the only Scripture extant at the time Matthew wrote. Let’s examine some of them.

*The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth, Genesis 48:16. See also Exodus 8:22, Psalm 74:12, and Daniel 4:10*

*Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. Deuteronomy 4:36*

*There be three things which are too wonderful for me, yea, four which I know not:  
The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. Proverbs 30:18-19*

Midst of the earth and heart of the earth are the same thing. *Heart of the earth* is a Hebrew idiom used in both the OT and the NT and it is never used to mean grave. If Yeshua had wanted to say he was going to be in the “grave” for 3 days and 3 nights, he had plenty of words and expressions to choose from: grave, sheol, hell, the pit, gehenna, tartarus, the abyss, hades, etc. Granted, some of those are Greek, not Hebrew/Aramaic, but the Greek translators did not use the Greek equivalent for grave either.

He is saying that he will be in the middle of Israel for three days and three nights. What exactly is meant by this is open to debate, but what cannot be successfully argued is that this phrase means *grave* when it literally means something on the surface of the earth, not 6 feet under (so to speak). How can we know? Do any of the above passages in any way indicate a location beneath the surface of the earth or sea? Is a ship that is *in the heart of the ocean* on the surface or has it sunk to the bottom? Was the heavenly voice heard from underneath the fire or out of the middle of it?

Many (including me at one point) thought that the sign of Jonah meant the time he spent in the belly of the great fish. And if you only read Matthew's account, this is easy to think. But stopping there will show our lack of studiousness. Read Luke's account.

If you compare **Matthew 12** to **Luke 11:29-32**, the sign of Jonah is about the message Jonah gave the Ninevites, not the interesting journey Jonah endured getting to Nineveh. **Evidence:** What was the only sign Jonah gave the Ninevites? REPENT! It was “repent or die.” The Ninevites had no knowledge of Jonah’s interesting ride to the shore. In case you have never considered this, Nineveh is about 600 miles from the shore where Jonah was vomited out on the beach. Do you suppose that it was one of Darwin’s fish that had sprouted legs permitting this great fish to walk on to Nineveh and spew Jonah out in town? There is no evidence that Jonah gave his testimony in Nineveh, so the Ninevites had no knowledge of it. Therefore how could this be a sign for the Ninevites as they knew nothing of it?

What was the ONLY sign Yeshua gave to the scribes and Pharisees? The same one Jonah gave Nineveh. *Repent*. There is always perfect harmony in the truth.

In order to have Yeshua in the tomb for three full days and be resurrected on a “sunday” some say that Passover must have been on a “wednesday”. Even then the resurrection is forced to take place minutes after sundown on the Sabbath (from sunset on the 14<sup>th</sup> to sunset on the 17<sup>th</sup>) when Scripture says he rose shortly before dawn on the first day of the week. (Matthew 28:1, Mark 16:2, Luke 24:1 and John 20:1) This segment of their calendar looks like this:

4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24

Interestingly, if you were to count backward by seven using today’s calendar, Passover was on what we now call tuesday (if 31 A.D. is the crucifixion year), not friday or wednesday. Look at the calendar model above. Let’s assume for a moment that the remark about the sign of Jonah WAS Prophetic, the prophecy was for 3 Days and 3 Nights (in that order). Order is everything in a prophecy. That is one way to determine if it was a false prophecy or a false fulfillment. If he was buried at even (at sunset) on the 14<sup>th</sup>, then he was in the tomb for 3 nights and 3 days, not 3 day and 3 nights. Which would be a false fulfillment, right? And in order for him to be the wavesheaf, he would have had to be resurrected right at dawn, the morrow after the Sabbath. Yet by forcing a 3 day/3 night prophecy onto this passage (and applying it to a calendar) he would have been raised at sunset on the 17<sup>th</sup>, the seventh day, not at dawn the first day: 14<sup>th</sup> n, 15<sup>th</sup> d/n, 16<sup>th</sup> d/n, 17<sup>th</sup> d -- that’s 3 nights and 3 days. And according to the NT record, he was resurrected on the first day of the week, not the seventh (see passages above).

Understanding the weekend of the crucifixion in this manner creates another very critical problem. See the first calendar model above. It is correctly said that the Sabbath that occurred after Passover was the first day of Unleavened Bread (Abib 15). The problem is that this forces the 17<sup>th</sup> of Abib to be some spurious “weekly” Sabbath after which would follow resurrection Sunday (the 18<sup>th</sup> as presented here). Now, count backward seven days from the 17<sup>th</sup>. Do you know what the 10<sup>th</sup> day of Abib was for?

Every year, on the 10<sup>th</sup> day of Abib, Israel was commanded to go into the field and select the Passover lamb and set it aside. Folks who did not have livestock went to the temple and purchased a sacrifice. There are no instructions to postpone the purchase or to make the purchase a day early if the 10<sup>th</sup> just happened to fall on the Sabbath. Isn’t that odd? You cannot say that this was Holy Work or a Holy Purchase because these were common men, not the priests. There is no such thing as a Set-Apart (holy) purchase. Commerce is commerce.

Those who force Passover (Abib 14) to fall on a wednesday have a problem. See again the calendar model on the previous page. If the 17<sup>th</sup> was a Sabbath, **so was the 10<sup>th</sup>**. The 17<sup>th</sup> is nowhere called a Sabbath, but the 10<sup>th</sup> IS a commanded work day, see **Exodus 12:3-6**. If you will read **Leviticus 23** you will find that the Passover is the 14<sup>th</sup> of Abib, the Sabbath is the following day, the 15<sup>th</sup> so the morning AFTER the Sabbath is the 16<sup>th</sup>. Unless I’ve missed something somewhere, it is always best to make things line up with Torah. The resurrection took place on the 16<sup>th</sup> in the NT if the OT is to be believed. What is NOT to be believed is that the phrase “in the heart of the earth” has anything to do with a grave/tomb.

The day after Passover in the year of the crucifixion was most certainly the weekly Sabbath, see Mark 15:42, Luke 23:54-56, John 19:31. Now, let's put the Abib 14 back where it belongs as preparation day for the Sabbath (see below) and add the false prophecy of 3 days and 3 nights IN THE TOMB, and now Yeshua would have been raised at sunset on the 17<sup>th</sup>, the second day of the week, not the first day at dawn. There is nothing about the statement in Matthew 12 that is prophetic or that found fulfillment at the crucifixion.

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

There are many places where the man from Galilee said he would rise on the third day. Third day and 3 days and 3 nights are two different things. Let me explain. It rained for 40 days and 40 nights. If the text said it had only rained for 40 days that would mean it stopped raining at night, raining only during daylight hours. That's why the flood account reads as it does, specifically mentioning day AND night.

Third day means exactly that. We have an example in **Exodus 19:11**.

*And YHVH said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,*

*And be ready against the third day: for the third day YHVH will come down in the sight of all the people upon mount Sinai. **Exodus 19:10-11***

Look at the context (verse 10). Today, tomorrow and the third day comprises the three days in question.

There are MANY places in the 4 gospels where the man from Galilee says he will rise on the third day. Only one where he says in three days he would rise (John 2:19), and in this account he distinctly does not add "three nights" to his statement. In the context of how days are counted, he was killed on the 14<sup>th</sup>, rested on the 15<sup>th</sup>, and raised on the third day (the 16<sup>th</sup>). The accounts in Matthew 12 and Luke 11 taken together say nothing about him being in the grave for any amount of time. There isn't anything in either passage that resembles the grave nor is there a word/phrase that means "grave" in either passage.

*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. **Isaiah 8:20***

A couple of things:

**1. Leviticus 23:4-14** gives the timeline for this particular event. If it is prophetic, then anti-type has to line up with it to the letter. **Leviticus 23** is Torah. In this passage, Abib 14 is Passover, the next day is the Sabbath of unleavened Bread, and the morrow after the Sabbath (Abib 16) is wavesheaf. If you want a historical reference for this, is Josephus acceptable?

In **The Antiquities of the Jews, Chapter 10, section 5**, he has this to say about the Passover season:

(248) *“In the month of Xanthicus, which is by us called Nisan, and is the beginning of the year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. (249) The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continued seven days, wherein they feed on unleavened bread... (250) But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day, they do not touch them. .... (251) They take a handful of ears, and dry them, then beat them small and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire they leaven the rest for use of the priest; and after this it is that they may publicly or privately reap their harvest.”*

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16<sup>th</sup>, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf.

2. If you are going to apply the timeline of **Leviticus 23** to the crucifixion, than you are obliged (dare I say, forced) to stay within the parameters of the text. That means you have the 14<sup>th</sup>, 15<sup>th</sup>, and 16<sup>th</sup> to work with. *To the law and the testimony, if it speaks not according to this word, there is no light in it.*

**In Exodus/Shemot 16:1**, we’re told that it was the 15th day of the 2nd month, and that Israel travelled (**sic**) on that day, which means that **the 15th day of the month could not have been a Sabbath**. [Who says Israel could not travel on the Sabbath?] **But the 14th can’t be a Sabbath every month too** because Chag Matzvh is a Sabbath and falls on the 15th. [Correct.] So is first day of Sukkot. [That’s right.] And the day before (the 14th) is NOT necessarily a Sabbath, since there’s (**sic**) several records of work the day before those days, including lighting the fire for the Pesach. Yeshua was put to death on the 14th, which we’re specifically told was NOT a Sabbath day. [Correct.] **So if both the 14th and 15th CAN be non-Sabbath days, how can ANY counting from New Moon yield a Lunar Sabbath?** [Jovial, you have yet to show us where the 15<sup>th</sup> is or can be a non-Sabbath.] Some Lunar Sabbatarians count 5 Sabbaths each month on the 1st, 8th, 15th and 22nd and 29th. [A few Lunar Sabbatarians think that New Moon (day 1) is a Sabbath, but this is not correct. They are learning.] Others count 4 on the 7th , 14th, 21st, and then 28th. This kills the first counting method. [It would, yes, but these are not the Sabbaths of any lunar month, and very few, and even then, only Lunar Sabbath beginners ever conclude that these dates are the Sabbaths. Every Sabbath that can be date identified in Scripture falls on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> days of the month.] One Sabbath counting method counts the 1st , 8th, 15th, and 22nd, but not the 29th (See <http://hope-of-israel.org/sabfloat.htm>).

How is this relevant? OK, so Lunar Sabbatarians are not all on the same page, but neither are feast keepers who argue whether wavesheaf is the 16<sup>th</sup> of Abib or the day following a saturday Sabbath and they argue over the beginning of the year. Is it the new moon after the vernal equinox or the one nearest? Saturday Sabbath keepers are not all on the same page with end time eschatology, the trinity issue, and the use of alcoholic wine, among other issues. Is this evidence that they are ALL in error?

I must ask Israel broke the Sabbath by leaving Rameses on the Sabbath? What is their sin to be released from bondage and to pick up their belongings and head for home on the Sabbath? Is this not what Yeshua did at the pool of Bethesda for the man with an infirmity for 38 years, released him from his physical bondage, told him to gather up his bed and go home ON THE SABBATH, John 5:1-17?



If there is an example in both the OT and the NT, then I guess there was no sin, and I'm thinking Jovial should look elsewhere for mud to sling at Lunar Sabbatarrians.

I have not seen the passage that prevents the Father from sending someone on a journey on the Sabbath. I'll bet Jovial drives to church on saturday (and if not, he used to). If Israel sinned, so did/does Jovial, EVERY WEEK.

**Exodus 16:29** is the only verse that indicates we should not travel on the Sabbath. Read the context...

*See, for that YHVH 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.*

The Hebrew word used here is translated *place*—it is **H4725** in Strong's Concordance. This word means general location, but check out how it could be utilized in the Hebrew language:

**H4725** מקום מקם מקומה מקמה mâqôm mâqôm m<sup>é</sup>qômâh m<sup>é</sup>qômâh, (1,2) *maw-kome'*, (3,4) *mek-o-mah'*, From **H6965**; properly a *standing*, that is, a *spot*; but used widely of a *locality* (**generally or specifically**); also (figuratively) of a *condition* (of body or mind): - **country**, X home, X open, place, room, space, X whither [-soever].

*Country* is the most used frequent translation of this word in Scripture, followed by home, open place, room, space, etc. Israel did not leave the country of Egypt on Abib 15; they left it the following day...

*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.*

*And the children of Israel removed from Rameses, and pitched in Succoth. [Abib 15]*

*And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. [Abib 16] Numbers 33:3, 5-6*

Etham is on the border of Egypt and the Wilderness of Sin. Look at a map.

Context, Jovial. 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. If the Father releases you from bondage, and tells you to head for home on the Sabbath, head for home. Is it ever a sin to obey a direct order from YHVH?

Here's what Exodus 16:1 says,

**“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. “**

This verse is about the 2<sup>nd</sup> month after the exodus, not the Exodus. Assuming that Israel was traveling on the 15<sup>th</sup> of the 2<sup>nd</sup> month too (and it is not as clear as the evidence that they traveled on the 15<sup>th</sup> day of the first month), what were they to do? They were instructed to follow the cloud. If it moved, Israel moved. If it was a sin to move about on the Sabbath, why did the cloud move on the Sabbath?

**Counting Shavuot:** Lev 23 tells us to count 7 “sabbaths” between firstfruits and Shavuot, while Deut 16 tells us to count 7 “weeks”. [Um, excuse me, Jovial, but **Leviticus 23** says to number 7 Sabbaths then from the morrow after the seventh Sabbath to number 50 days. **Deuteronomy 16** only mentions counting seven Sabbaths, but **Deuteronomy 16** does not mention wavesheaf, Feast of Trumpets, Day of Atonement or the eighth day of Tabernacles either. So **Deuteronomy 16** is NOT evidence against completing the count to Shavuot (aka Pentecost) unless we no longer have to observe these other festivals/ordinances either.] This means there can only be 1 sabbath per week. [Naturally.] Lunar Sabbatarians who count 5 Sabbath per month would count 7 Sabbaths after only 5 weeks. Those who count 4 sabbaths per month reach 7 Sabbaths in 6 weeks. Either way, you can’t count 7 Sabbaths in 7 Weeks unless there is always only 1 Sabbath per week during this time period.

The 1<sup>st</sup> day of the month is New Moon, not a weekly Sabbath. There are some Lunar Sabbatarians that think it should be observed like a Sabbath, but none believe that it IS a weekly Sabbath, so it would not be included in the “7 Sabbaths complete” count found in **Leviticus 23** anyway. So, while Joe’s logic here is sound, it fails to produce a successful argument against the Lunar Sabbath.

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the wave sheaf ; seven Sabbaths shall there be complete, even unto the morrow after the seventh week, shall ye number fifty days.” (Lev 23:15)

This passage tell (sic) us that the count of 50 days conver (sic):

- a well defined STARTING point of “from the day that ye brought the wave sheaf.”
- a well defined ENDING point of “unto the morrow after the seventh week”

Joe correctly identified the starting point, but fails to correctly identify the ending point. His ideology collapses the moment he assumes that he was told to number 50 days from wavesheaf. He was not. He was told to number 7 Sabbaths from wavesheaf.

Remember, a Sabbath complete (one week) is a different yardstick in time than a day. There is a 7 week 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 three 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 (so to speak). 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...

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

The Sabbaths are in **Red**, the New Moon days are in **Blue**. As odd as it sounds, the New Moon days are never included in the seven day week. (Evidence given above on pp. 1-2) The New Moon, though never called a Sabbath by name (except for the 7<sup>th</sup> new moon), was a segment of time celebrated in a similar manner as the Sabbath. They blew horns (**Numbers 10:2-3** and **10**; **Psalm 81:3**) there was no commerce (**Exodus 20:8-11**, **Amos 8:5**) and it was a day for a holy convocation (**Leviticus 23:3**, **Ezekiel 46:1, 3**). This is the first of 3 witnesses that Shavuot occurs on the 29<sup>th</sup> day of the 4<sup>th</sup> month.

...and tells us that this has to add up to 50 days. [He's ignoring the evidence still.] All Lunar Sabbath methods of counting require at least 52-53 days to get from Bikkurim to Shavuot. and include both 7 weeks and 7 Sabbaths. No reckoning of the Lunar Sabbath adds up to 50 days. [Not true, there are 50 uninterrupted days that are numbered from the morrow after the seventh Sabbath, JUST like the verse says.] Lunar Sabbatarianism that count the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> days of the month can get 7 Sabbaths in 7 weeks, but with no fewer than 51 days, usually 52 days, and sometimes (sic) 53 days. [The 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> days of the month are not the Sabbath, never have been, and few Lunar Sabbatarianism believe this.

Those who do violate a strict law regarding the feasts, so I will no longer respond to Joe's arguments that suppose the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> days of the month are the Sabbaths of the Lunar Calendar.] This is a result of the fact that the 29th and 30th days of each month get "orphaned" and don't become part of a week. [They are not orphaned, Joe. It is not our fault that New Moon days are not counted as week days. We merely recognize the obvious in Scripture and apply it as fact. It is called spiritual integrity.] Lunar Sabbatarians that count the 1st, 8th, 15th, 22nd and 29th days of the month as a Sabbath get 8 sabbaths in a 6-week time span. [Ignored.] Either way, the numbers don't add up - Jews were counting the festival of Shavuot as 50 days from Passover when the book of Acts was written [I beg to differ. In Acts 2, Israel observed Shavuot in the summer, not late spring. Evidence forthcoming. The Jews may very well have kept Shavuot a mere 50 days from wavesheaf, but this count is the Catholic version. The Jews are not Israelites; they are Edomites that adopted Judaism between 700-900 A.D. They got this counterfeit count by observing the Roman calendar.], but a 50 day count only works if you get EXACTLY one Sabbath EXACTLY every 7 days, with no orphaned days, like the (sic) Lunar Sabbath creates. Also, if the Lunar Sabbath theory is correct, there's no reason to count it as 50 days from Passover, because it will always fall on the same day in the month of Sivan if the Lunar Sabbath theory is correct.

Oh, the Lunar Sabbath

Oh, yes, the Lunar Sabbath! Acts 2 says that Pentecost had fully come, so it had not been shortened to the Catholic, counterfeit count. How do we know? Simple. Nature does not lie.

In **Joel 2:15-19** and **2:24**, he speaks of a time when wheat is still on the threshing floor while new wine and new oil are in the vats. See also **Haggai 1:10-11**, **Numbers 18:11-12**. Early June (the 6<sup>th</sup> of Sivan) is still the spring of the year. The grapes and olives are summer crops, not spring. **Judges 15:1-5** says that Samson not only destroyed the wheat, but the vineyards and olives as well. Feast keepers say that this took place at Feast of Weeks. There are no grapes or olives in early June (the third month on YHVH's calendar).

**Acts 2:1, 13** says that the disciples were accused of being drunk with new wine after Pentecost had "fully come." In order for an accusation to gain any traction, there must be the possibility of truth to it. These men knew that there was new wine available otherwise the accuser would have been laughed to scorn. Peter, who also knew that new wine was available at Pentecost, doesn't correct this man's agricultural assessment, simply saying that they were not drunk as supposed. Everyone there knew that there was no new wine late in the third month (early June) because the grapes are a summer harvest. So are the wheat and olive harvests.

There are some who say that the wheat spoken of for the Feast of Weeks (Shavuot, Pentecost) is sown in the fall along with the barley and matures a few weeks after the barley is harvested. And yes, this would permit a wheat harvest on or about the 6<sup>th</sup> day of the third month. The problem with this theology is that there are too many witnesses placing the wheat harvest late in the fourth month.

**Nature:** The compelling fact is that there are 2 types of wheat. Winter wheat is planted in late fall and takes 7 months to mature (about early June), then there is spring wheat (planted in the spring) which takes 4 months to mature. (<Remember this). Which one was planted in **Exodus 9** and is referred to for Feast of Weeks? We agree that maybe both types of wheat are now planted in the Middle East. But this doesn't answer the second part of the question above.

**Scripture:** Let's examine **Exodus 9:18-35** and the plague of hail that destroyed Egypt. In verses **31-32** we will find our answer. The flax was ready to harvest and the barley was near ready. Both crops were a total loss. When sown, winter wheat very quickly sends up a 4-6 inch blade of grass which winters over, then as the days get longer and warmer, it begins to mature.

The wheat was not destroyed in the plague of hail because it was "not grown up". The Hebrew for this phrase means *hidden or in the dark*. By calculating the time between plagues, the hail fell on or about the 10<sup>th</sup> day of Abib. The significance of this is that the wheat in question had just been sown a short time before the plague and **had not yet germinated**. It was hidden in the dark, buried in the earth.

This phrase "hidden in the dark" does not mean that the wheat grass was dark green (not ready to harvest) and somehow survived the hail. Scripture does not permit this understanding. At the time of the barley harvest, winter wheat would already be sending up stalks. Said another way, it would be very much above ground. If in doubt, notice that "every herb of the field" was also smitten, **Exodus 9:22-25**. Strong's concordance (H# 6212) says that this word *herb* means "to glisten (or be green); grass (or any tender shoot): grass, herb." If the winter wheat had not yet sent up a stalk, it was certainly in grass form, and therefore would have been destroyed by the hail. The Torah says that the wheat was not destroyed. So what wheat was used for Feast of Weeks? Regardless of what type is traditionally held, this wheat is indisputably **spring wheat**. And I can prove it... *Pay careful attention here for this alone proves that the final count to "Pentecost" begins after the 7<sup>th</sup> Sabbath*. This is the second witness that places Feast of Weeks well into the summer.

The last bit of evidence involves the man from Galilee. [Do you remember when I asked you to remember that it takes 4 months for spring wheat to mature?] This event herein recounted took place in the month of Abib, shortly after Passover when the man from Galilee cleared the temple the first time, **John 2:13-16**. After an evening meeting with Nicodemus (**3:1-21**), he headed to Judea for a short visit with John who was in that region (**3:22-36**), then headed toward Galilee, (**4:1-3**). On the way, the carpenter from Nazareth, exhausted by the quick trip, stopped in Samaria to rest (**4:4**) where he encountered a woman at the well, (**4:7-26**). Later when his disciples had returned with food, they said, *...Master, eat*.

*But he said unto them, I have meat to eat that ye know not of.*

*Therefore said the disciples one to another, Hath any man brought him ought to eat?*

*Yeshua saith unto them, My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:31-35*

**This was the first month when Yeshua made this statement! Only wheat is white when it is ready to harvest!** From the beginning of Abib to the end of the 4<sup>th</sup> month is four months. When the disciples turned around, all they saw were little spikes of green grass because the wheat had just been planted, however Yeshua spoke of a harvest of souls, not the wheat. Without question, this precludes "Pentecost" from occurring in early June.

According to the U.S. Dept. of Agriculture it takes 110-120 days for spring wheat to mature, so we need an accurate count to get us to that point. **From the 16<sup>th</sup> Abib**, 7 Sabbaths complete is 49 days. Added in this count are 2-4 new moon days (we'll use three for this count) that are not figured in the weekly cycle, but are days in the sun for the wheat.  $49 + 3 = 52$ . The morrow after the 7<sup>th</sup> Sabbath, adds one day to make 53. Now add 50 more.  $49 + 3 + 1 + 50 = 103$  days. Since this wheat is planted on or about the first work day of spring (Abib 2), we can safely add 14 or more days for a total of 117 days. Right on time for a new meat offering when there are also grapes in the field.



Also, the Scriptures tell us it has to add up to 7 Sabbaths in 7 weeks, and that the next day is exactly 50 days. As it is written

“Even unto the morning after the 7th Sabbath shall you number 50 days.” (Lev 23:16)

This does not tell you to number the days from wavesheaf or to add up the days in the seven weeks. Where do you read THAT in this verse?

It can only add up to 50 days if there are exactly 7 days in each week, independent of the cycles of the moon.

Why do you insist on adding 50 days from wavesheaf? Weren't you told to number 7 Sabbaths? Do you not know the difference between an entire week ending with a Sabbath, and a single day? We were given specific instructions for a reason. Follow them.

If you can count to 50, [Sure, I can count to 50, but neither of us were told to count to 50 from wavesheaf.] you can see that the Lunar Sabbath theory doesn't work. In fact, when the lunar Sabbath theory was first proposed, many people were claiming there was only one Lunar Sabbath per month on the 7th day of the month. [Never heard of this, ever.] Later, they modified that to 4 Sabbaths per month because they realized that a weekly Sabbath was clearly being portrayed. But with so many things that don't add up even when you allow that week to “float”, it just can't be a correct theory.

Well, Joe, the week does not float, and I'm going to show you one more time that it can indeed very much be a fact; it's no theory.

Some have pointed out that “ad” or “od” (Strong's H-5704, H-5703) does NOT mean “FROM” the morrow after the 7th 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 taught to apply the word in the wrong manner all along. The Hebrew actually could 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.*

The Fenton Translation is the ONLY translation 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*

As if this was not enough evidence, here is the third witness placing the Feast of Weeks on the 29<sup>th</sup> day of the 4<sup>th</sup> month...

**Exodus 19:1** says that the children of Israel arrived at Sinai on the 16<sup>th</sup> day of the third month. Please read the context. This passage says that they arrived at the Wilderness of Sinai the “same day” of this month that they left Egypt (two months earlier). If you’ll remember, Israel got as far as Succoth the 15<sup>th</sup>, and actually left the land of Egypt the on the 16<sup>th</sup>.

*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.*

*For the Egyptians buried all their firstborn, which YHVH had smitten among them: upon their gods also YHVH executed judgments.*

*And the children of Israel removed from Rameses, and pitched in Succoth. [Abib 15]*

*And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. [Abib 16] Numbers 33:3-6.*

Etham is on the border of Egypt and the Wilderness of Sin. So, Israel arrived at Sinai on the 16<sup>th</sup> (which is the 1<sup>st</sup> day of the week) and Moses was immediately summoned up the mount. YHVH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day (the 18<sup>th</sup>) He would come down on the mount in a cloud, **Exodus 19:10-11**.

*“And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3<sup>rd</sup> month, on the 16<sup>th</sup> of this month, and YHVH spoke to Moshe saying: “Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known.” Jubilees 1:1.* Their arrival date, the 16<sup>th</sup> of Sivan (the third month) is well past Jovial’s count to Feast of Weeks which ends on (or about) the 6<sup>th</sup> of day of the third month.

On the 18<sup>th</sup>, YHVH comes down from heaven and the Ten Words came thundering down the mount, (**Exodus 20:1-17**). The people drew back in fear so YHVH calls Moses up and verbally gives him the remaining part of the covenant. In **Exodus 24:1-3** we find Moses repeating what he heard on the mount and the children of Israel agreeing to the terms of the covenant. Moses then spends that night (of the 18<sup>th</sup>) writing down the terms of the covenant. The next morning (the day of the 19<sup>th</sup>) Moses rose and built an altar, offered sacrifices and then read the terms of the covenant to the people who once again agree to the terms, (**Exodus 24:4-7**). After this, Moses is again called up on Mount Sinai where he stayed 40 days and 40 nights.

Notice that in **Leviticus 23** we are told to count “seven Sabbaths complete” and here we are told to count 40 days and 40 nights. By counting 40 days and nights, we must count even the new moon days, because they ARE a day. However, when counting “Sabbaths complete” we only count a six work day/Sabbath sequence, not the days of the rebuilding of the moon. Now, from the 19<sup>th</sup> day of the third month, count 40 days....

			>	<b>1</b>	<b>2</b>	<b>3</b>	
16	17	18	<b>19</b>	20	21	<b>22</b>	
23	24	25	26	27	28	<b>29</b>	
						<b>30</b>	
						<b>1</b> .....	4th Month
2	3	4	5	6	7	<b>8</b>	
9	10	11	12	13	14	<b>15</b>	<b>Moses came down the mount</b>
16	17	18	19	20	21	<b>22</b>	<b>40 days and 40 nights later</b>
23	24	25	26	27	28	<b>29</b>	<b>on Shavuot/Pentecost</b>

You again end up on the 29<sup>th</sup> of the fourth month. For the evidence that this particular day is a feast day—see **Exodus 32:1-6**. Aaron knew it was a feast day for it was his job as high priest to proclaim the feasts of YHVH; he just celebrated it the wrong way and YHVH was wroth. On this same day (the day Aaron said was a feast unto YHVH) Moses came down the mountain with the tables of the covenant, **Exodus 32:7-20**.

Not to be lost is the fact that the Law was indeed delivered at Feast of Weeks, in written form, not orally on the 6<sup>th</sup> of Sivan, as Israel did not arrive at Sinai until the 16<sup>th</sup>. At the end of the 40 days and 40 nights, Moses received the tablets of stone, **Deuteronomy 9:11**. Granted, Moses broke them in a fit of rage, but the Law was indeed sent down the mount to the people at “Pentecost.” Remember, YHVH came upon Mt. Sinai on the 18<sup>th</sup> day of the third month, well after the day presently observed as Feast of Weeks (the 6<sup>th</sup> of Sivan) which is in early June on the Roman calendar. This cannot be overlooked and should not be lightly regarded or ignored.

Three witnesses, all saying the same thing. **1) Leviticus 23:15-16** says to number 7 Sabbaths, then from the morrow after the 7<sup>th</sup> Sabbath, number 50 days. This comes to the 29<sup>th</sup> day of the 4<sup>th</sup> month. **2) Exodus 19:1-11, 24:1-7 and 32:1-6** in progression shows the arrival of Israel at Mt. Sinai on the 16<sup>th</sup> day of the 3<sup>rd</sup> month, YHVH speaking on the 18<sup>th</sup>, Moses later going up on the mount and returning, then on the morning of the 19<sup>th</sup> going BACK up the mount for 40 days and 40 nights. This comes to the 29<sup>th</sup> day of the 4<sup>th</sup> month. And **3)** the type of wheat used in Scripture for the Feast of Weeks is Spring Wheat, which would have been planted early the first month and harvested 110-120 days later. From Abib 2 to the 29<sup>th</sup> day of the 4<sup>th</sup> month is 117 days.

Isn't it interesting how there is always harmony in the truth. Jovial cannot produce this kind of symmetry and holding Pentecost a mere 50 days after wavesheaf runs afoul of MANY different passages of Scripture, two specific numbered counts in Scripture, and nature. To see all the evidence for the REAL count to Feast of Weeks, click here: <http://www.creationcalendar.com/CalendarIssue/16-QT-WhatSeasonWheatHarvested.doc> and here <http://www.creationcalendar.com/CalendarIssue/17-FeastOfWeeks.doc>

**Use of term “Pentecost” in 1st century AD:** And of course, this is one of the documented proofs that Israel was celebrating a Sabbath every 7th day, not 4 times per month. Because the New Testament calls the festival of Shavuot “Pentecost” in both the Greek and Aramaic versions of the New Testament (See Acts 2:1, 20:16, and 1 Cor 16:8). This word is rooted in the Greek word for “fifty” (50), because it was a count of 50 days. Lunar Sabbatarians that count the New Moon as a Sabbath and the 8th as the next Sabbath get 8 Sabbaths in 6 weeks, violating the Shavuot count, and reach 7 Sabbaths in about 40 days. Lunar Sabbatarians that count the Sabbath on the 7th, 14th, 21st and 28th of the month end up with MORE than 50 days. Since this count existed in the times of the disciples by evidence of the fact that it was called the 50th day in Yeshua's time when the New Testament was written, they had to have been using a weekly Sabbath, not a lunar Sabbath, because no lunar Sabbath system allows me to count 7 Sabbaths in 7 weeks and set the next day as Shavuot on the 50th day. We either get under 50 days or over 50 days, but we cannot make it 50 days, mostly because of the kink that the orphaned 29th and 30th days of the month throw into this system. We know from the fact that the use of the word “Pentecost” was established in the time of the writing of the New Testament that they were counting it  $7 \times 7 + 1 = 50$  days from Passover when Yeshua walked the earth! and (**sic**) you can't get ANY lunar Sabbath system to add up to 7 Sabbaths in 7 weeks and 50 days all at the same time. [Oh, brother...]

Jovial, there is a 50 day count toward Pentecost; it just does not begin at wavesheaf. If the Sabbath is every seventh day, please show me the text that says this, then please explain how the new moon days can fall on any day of the month of the pagan/papal calendar including the six work days, when Scripture says that the gate to the inner court is shut on all SIX work days but open on the New Moon and Sabbath? **Ezekiel 46:1**. Obviously, the Sabbath never falls on a work day, but this verse just as strongly proves that the New Moon does not fall on any of the SIX work days either.

Not only does the 4<sup>th</sup> commandment demand that we keep the Sabbath, it also commands us to work six days. Likewise, not only does **Ezekiel 46** (which begins with a *Thus saith YHVH*) demand that the gate be shut on ALL SIX work days, it also demands that it be open on New Moon. I'm sorry Jovial, but the New Moon will NEVER fall on one of the six work days if the calendar of YHVH is employed. You might actually see this if you were not so enamored with the pagan/papal calendar.

**7th month Holidays:** Also, in Lev 23, we're told that in the 7th month, the 1st, 10th, 15th and 22nd days of the month are Sabbaths. If the Lunar Sabbath theory is correct, there'd be no reason to tell us that the 1st, 15th and 22nd day are Sabbaths if it happened that way every month. But there was the same need to tell us that the 15th and 22nd day of the month were Sabbaths for the same reason we had to be told that the 10th was a Sabbath - because it doesn't necessarily happen that way every month.

The first day of the seventh month is a New Moon day. The SEVENTH New Moon is the only New Moon that is a Sabbath, an annual one, thus the instructions in **Leviticus 23**. Likewise the other Sabbaths in the seventh month. The 15<sup>th</sup> and 22<sup>nd</sup> were going to be weekly Sabbaths anyway, but there are OTHER ordinances that must be observed for Tabernacles. If we were not told when to offer the special offerings and when to build the booths, then we would not be keeping Tabernacles correctly or at the proper time. Jovial knows this; he's just hoping that you, dear reader, do not and might actually accept as true this ignorant statement he's made against the Lunar Sabbaths.

**We're told Yeshua was crucified as they were slaughtering the Passover lambs, on the day of the 14th of Aviv.** We're told it was the night before a Sabbath and that He rose the day after a Sabbath, 3 days and 3 nights after He died. Those who count 4 Sabbaths per month (7th, 14th, 21st, and 28th) can't make this jive at all, because they have Him dieing ON a Sabbath day, instead of before it. [The 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> aren't the lunar Sabbaths!] Those who count 5 Sabbath for month can't get 3 days and 3 night (**sic**) and still have Him rise the day after a Sabbath. Either way, it just doesn't balance out. There's just no way to get 3 days and 3 nights AND have Yeshua die the day before a Sabbath and rise the day after unless there was the possibility of more than one Sabbath happening in the same week. A syste mwith (**sic**) both a weekly and Annual Sabbath allows for more than one Sabbath in the same week. Any Lunar Sabbath theory does not.

That is correct, no Lunar Sabbath recognizes more than one Sabbath in the same week. And interestingly enough neither does Scripture. Don't you suppose, Joe, that if there were ever more than one Sabbath a week that YHVH would have TOLD us this (**Amos 3:7**)? You keep making demands of the Father, wanting to know WHY He did not just spell out that the Sabbath was regulated by the moon, now I'm making the same demands of you. I showed you where the Father DID spell out the Lunar connection to the Sabbath. Now, you show me where we are instructed about having more than one Sabbath in a week. I can tell you of two. The seventh month has two Sabbaths to begin the month, the 1<sup>st</sup> and 8<sup>th</sup> and in the second week, there are two more, the 10<sup>th</sup> and the 15<sup>th</sup>. That's it Joe.

And honest Lunar Sabbatarians don't try to force Yeshua to be in the tomb for three days and three nights since he was not talking about the grave when he said he would be in the heart of the earth. See pages 10-13 above.

## Meaning of "Shabbat"

Virtually 100% of all Lunar Sabbath keepers don't speak Hebrew. Learning Hebrew is one cure for the Lunar Sabbath, because the word "Shabbat" in Hebrew can mean the 7th day of the week, but it can also refer to the entire week. Here's one example from the New Testament...

"I fast twice each Shabbat [meaning 'week' not '7th day']" (Luke 18:12)

Joe, Luke 18:12 is Greek not Hebrew.

This is a NT phenomena. The Sabbath was introduced, described and defined in Hebrew a few thousand years before Greek was a near universal language. That makes this a Greek figure of speech, not Hebrew. The Hebrew words for Sabbath, H7676 and H7677 do NOT mean seven (which is shebah, H7651) and are NOT the Hebrew word for week (sha-boo-ah, H7620).

As for Lunar Sabbatarians not knowing much about Hebrew, me thinks the pot calleth the kettle black. Can Jovial explain the following?

We understand the difference between Bara (create) and Asah (made) in the Genesis account. And because Jovial does not, he thinks the sun and moon were created from scratch on the 4<sup>th</sup> day of Creation.

We understand the difference between Work (mah-as-eh, mela-kah) and Labor (aw-bad). And because Jovial does not, he thinks that there Lunar Sabbatarians have 8-9 days in the first week of the month.

We know that Yom (day) means *heat from the sun*. And because Jovial does not, he thinks that the day begins at night even though Day and Night were divided in **Genesis 1:3-5**, and nary a second of a day is ever found in the segment called night (or vice versa).

We know that Sheol (grave) means grave, pit or hell and that Heart or Midst of the Earth (H7130, H776) does not, being a Hebrew idiom meaning "in the land of Israel". And because Jovial thinks heart of the earth means grave, he assumes that Yeshua must be in the ground for 3 days and 3 nights (72 hours)

We understand that this Hebrew phrase, Even unto<sup>5704</sup> the morrow<sup>4480, 4283</sup> when defining TIME, should have been translated While (H5704) from (H4480) the morrow (H4283) rather than Even unto the morrow, which is how this phrase should have been translated if it were about SPACE. The count to Pentecost/Shavuot is about time, not space. H4480 is in the actual Hebrew, and yet it is not translated or acknowledged by those who accept the Catholic count to Pentecost. Talk about diminishing ought!

Joe, I'll admit, most Lunar Sabbatarians do not speak Hebrew, but for all practical intents and purposes of our dialog, neither do you. Which leads me to wonder why you have brought this up as evidence against the Lunar Sabbath? You have to ignore the Hebrew in order to support your calendar.



Most English versions have translated this as “I fast twice each week”, because that is obviously what he means here. You can’t fast twice in one day. How do you do that; eat all day except for two breaks? What this is referring (*sic*) to is the Jewish custom of fasting two days out of each week. There are a number of other examples in the New Testament as well, although this is one of the easiest to see, and recorded this way in both the Aramaic and Greek versions. Usually, when “Sabbath” is used for the Sabbath day, it is “Shabbat” and when it is used for the entire week, it is “Shabbatah”, BUT, exceptions do exist in which “Shabbat” is used to refer to the entire week as well. One example of “Shabbatah” can be found in Echad Mi Yodaya, a traditional Jewish song sung at Passover, which is sung as “7 are the days of the week/Shabbatah.” But the Mishnah also records several places where “Shabbat” (not Shabbatah) is obviously referring to a week, and not a Sabbath day. These places include Ketubot 5:5, Eduyyot 4:10, and Niddah 4:5. For example, in Niddah 4:5, there is a debate as to whether protracted labor should be viewed as maximizing at 40-50 days, one month, or 2 “Shabbats.” It obviously can’t be 2 Sabbaths, because that would violate the commandment against working on the Sabbath. The other passages are good examples as well. Shabbat or Shabbatah is not the more common word for “week”, but it is sometimes used that way. [The Mishnah is not Scripture, and Greek is not Hebrew.]

I find it odd, that Jovial accuses us of not knowing Hebrew then attempts to use NT Greek as evidence.

There are other places in the New Testament where the word “Sabbath” means “week”. Acts 20:7 et seq (*sic*) says

*On the first [day] of the week (sabbaton) we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. ...Then he went upstairs again and broke bread and ate. After talking until daylight, he left.*

And Jovial’s point is?

In Hebrew, Sabbath does not mean seven or week.

Now if “first of the sabbaton” is “first of the sabbaths” here, you have a problem. It’s the evening of the “first of Shabbaton”. Paul talks until daylight, which would still be “first of the shabbaton” and then gets on a ship. If this was a Sabbath day, he travelled (*sic*) on the Sabbath and violated the Torah requirement that we not leave camp on Shabbat. Yet Paul/Shaul said he was Torah observant ([Acts 22:3, 23:1-5, 25:8, 26:5-8 and 28:17](#)) even claiming he never violated the Torah in several of these verses in Acts.

Sure, Paul was Torah observant. He also observed the calendar of Torah. Bro. Joe does not, yet thinks he and Paul are on the same calendar page.

All Acts 20:5-7 says is that it took Paul five days to get to Troas after the last day of Unleavened Bread, which is Abib 21. It does not say he traveled on the Sabbath. So he arrived 5 days later, on the 26<sup>th</sup> day of Abib, then stayed 7 days. Using the modern Roman calendar arrangement, try to make a seven-day stay in Troas end on a Sunday (the first day of the week) counting from the 26<sup>th</sup>. The 26<sup>th</sup> must be included because that is one of the days that they were in Troas.

The Feast days are line up on the Gregorian calendar to permit Passover on preparation day, the 15<sup>th</sup> on the Sabbath, and wave sheaf on the first day of the week. **Is this the calendar spoken of in Acts 20?**

						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

**Answer:** No, it is not the calendar in Acts 20!

Paul left sometime AFTER the 21<sup>st</sup> and took a total of 5 days before he arrived in Troas on the 26<sup>th</sup>. There he abode seven days. On the 1<sup>st</sup> day of the week (the 7<sup>th</sup> of his stay) Paul preached until midnight ready to depart on the following day. Paul was in Troas from day 26 to day 2 (seven days). How can his sermon be on the seventh day of his stay (which is day 2 of the following month) and he leave on the morrow, on the second day of the week? This is a physical impossibility with the Gregorian or any man-made calendar. He would have had to have left on the fourth day of the week (day 3 of the following month), not the second day of the week.

Some (like Joe) like to manipulate the calendar in order to find support for their conclusions. I have taken the opportunity to do what some have done in order to have Paul preach on the first day of the week. Perhaps the calendar month of Abib looked like this for Paul...

				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

Joe should be pleased. If the calendar looked like this, Paul could arrive in Troas on the 26<sup>th</sup> and be there for seven days (Paul preaching on the first day until midnight) and leave on the morrow.

And there are some who believe that the annual feasts float on the Gregorian calendar, while only the Sabbath days are fixed. This is the way they would arrange the days of the month to “force” their calendar to permit Paul to leave the morning after the first day. And on the surface, the math works (5 + 7 = first day). They would say that Passover (Abib 14) is on a wednesday, the first day of Unleavened bread is on a thursday and the weekly Sabbath is on the 17<sup>th</sup> of the month forcing Wave Sheaf to occur on the 18<sup>th</sup> instead of the 16<sup>th</sup> (the day after the first day Sabbath of UB as commanded in Scripture). Please examine this for yourself. Now ask yourself, “Is this the Creation Calendar?”

**Problem.** Can you spot it? The 10<sup>th</sup> day of Abib is a work day. All Israel was to go and select or purchase their Passover lamb or offering on this day. If they did not own a lamb, they had to **purchase** one on Abib 10. Buying and selling is prohibited on the Sabbath. If the 17<sup>th</sup> of the month is the Sabbath, so is the 10<sup>th</sup>. Please look at the last calendar alignment again!!! There is no postponement laws in place for the “chance” that Abib 10 might occur on the Sabbath. The 10<sup>th</sup> is always a work or commerce day.

The Spirit of YHVH is always 100% in exposing and destroying the commandments, doctrines and vain imaginations of carnal men.

Now, would you like to consider the TRUE calendar of YHVH? Count the **yellow highlighted** days...

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)							
1	2	3	4	5	6	7	8

From the end of Unleavened Bread (Abib 21), count 5 days and you arrive at Abib 26. Now, counting day 26 as a day in Troas—count seven days. Did we come to the first day of the week? Yes. Can Paul observe the Creator’s Sabbaths, spend 7 days in Troas, preach a good-buy sermon on the first day of the week and leave on the morrow AFTER the first day with this calendar arrangement? Yes. He absolutely can and did. Jovial cannot produce a calendar model that supports his calendar concept without running afoul the speed bumps the Father installed to protect His Creation Calendar, yet he still maintains that Lunar Sabbath keepers are in error while he is correct. Come now, let us reason together.

Ladies and gentlemen of the jury, in the calendar model I have presented above, are the Sabbaths and new moons where Scripture says they should be? Are the Sabbaths the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month? Even though the new moon days are NOT counted as days of the week, is the Sabbath STILL the seventh day of the week? Yes on all counts. Is this the Creator’s Calendar? Indeed it is. The calendar aspirations of men are a hopeless mess.

1 Cor 16:2 says, “*On the first [day] of the week/sabbath (sabbaton)...*” (Greek 1 Cor 16:2) To interpret this as the Sabbath day would mean that Paul is saying to collect money on Shabbat and deal with money on Shabbat. [That is correct. In Greek apparently the word for Sabbath also doubles as the word for week. It is not this way in the Hebrew though. Clearly, Paul is collecting money on the first day of the week.] women (*sic*) who went to His tomb “*rested on the Sabbath in obedience to the commandment*” (Luke 23:56). So they did not go to His tomb on the Sabbath because they knew someone had to roll the stone away and that would require work. Also, they intended to carry spices with them, and carrying a load on the Sabbath is forbidden in scriptures (See Jer/Yer 17:21-27, Neh 13:15). John/Yochanan 19:39 tells us that the spices carried before His burial weighed what amounted to as about 75 pounds in English weights, so the full set of spices was no light load for two women to carry. We don’t know exactly how much of that they returned with, but we do know when they returned. [Yes, and we also know that after the women saw where Yeshua was buried that they went and prepared more spices (Luke 23:55-56). If the Sabbath began at sunset, how come Joseph of Arimathaea did not even ask for the body until sun set when even was come (Mark 15:42-43)? Then he had to await an answer from Pilate, wait for the centurion to arrive and be interviewed, go back to Calvary, carefully take down the body, and prepare it for burial. Where did the women have any time to prepare more spices if the Sabbath began at sunset? ] Luke 23:56 tells us the women did not go to the tomb on the Sabbath because they were resting in obedience to the commandment (*sic*). Yet in Luke 24:1 it tells us...

*“And on the first of the week (Sabbaths - sabbatwn), at early dawn, they came to the tomb, bearing the spices they made ready” (Greek Luke 24:1)*

So right after being told it would be a sabbath violation to go to the tomb (bearing a load, like spices) on the Sabbath, the Greek NT tells us they went to the tomb on the “Sabbaths” (plural). This can only make sense if we interpret the word “Sabbaths” to mean “week”. [Yes, if that is the context, Bro. Joe.] And irregardless of what language you believe the NT was written in , the fact that the word “Sabbath” was used this way both in Hebrew and in Greek demonstrates how tied the 7th day is to the concept fo (sic) a week.

Hmm. Bold statement Jovial as you have yet to offer any evidence that the Hebrew H7676 or H7677 (Shabbath, Shabbathown) is EVER translated, recognized or used as the number *seven* or the *week*. There is no argument from Lunar Sabbatarians, the Sabbath is the seventh day of the week, and all weeks are seven days long, there is indeed a linkage here, and we do not violate these definitions. We embrace them.

Also, if the Sabbath begins at sunset, then all of these NT characters piled sin upon sin as they carried the burden of Yeshua’s dead body off the stake and into the tomb, carried the initial offering of spices for his burial, applied the initial supply of spices to his body, and rolled the stone over the entrance—all work, and all done without sin because the Sabbath day (or every other day) begins at dawn. See complete study here: <http://www.creationcalendar.com/CalendarIssue/18-DawnDayStudy.doc>

### Meaning of “Mo’ed”

Another flaw in the Lunar Sabbath argument is the failure to understand what the word *mo’ed* means. While it means “appointed”. It does not have to refer to an appointed time, and can refer to something appointed in a different context. So when it is translated “appointed [times]”, perhaps the word “times” should be in parenthesis to indicate that it is only inferred , and not an inherit part of the word. This is why it appears in Numbers 16:2 when it refers to the

“...appointed (*mo’ed*) men of renown.” (Num 16:2)

Bro. Jovial does err. Lunar Sabbatarians very well know that *mo’edim* means congregation (receiving the most translations as this word) as well as appointed time, set feast, (solemn) assembly, season, fixed time, et al. The bone I have to pick with Jovial is that he REFUSES to correctly translate this word in regard to the weekly Sabbath. The annual Sabbaths are *mo’edim*, set feasts (**Leviticus 23:4-44**), their dates fixed on the calendar. The weekly Sabbath is twice called *mo’ed* in **Leviticus 23:1-3**, using the SAME Hebrew word, and while Jovial admits that the annual Sabbaths are regulated by the moon he refuses to admit the same for the weekly Sabbath, in SPITE of the use of the same defining Hebrew words.

Yes, Bro. Joe, the migration of birds, while called a *mo’edim* (at the appointed time) is not regulated by the moon. The time of a woman giving birth, while called an appointed time, is not regulated by the moon. We get it. We did not just crawl out from under a rock. HOWEVER, when **Genesis 1:14** says that the two great lights in the heavens would regulate the signs, calendar appointments, days and years, and **Psalms 104:19** says that it is the moon that regulates the calendar appointments, and **Leviticus 23:1-3** names the Sabbath as the FIRST of all calendar appointments, guess what?

The weekly Sabbath is regulated by the MOON! It doesn't get any clearer that this, Bro. Joe. If **Genesis 1:14** is not a calendar statement, I'd like for someone to prove me wrong and tell me what it really says.

This is to indicate that the men were appointed by the *Beit Din* to be rulers. It is calling the men "appointed", not referring (**sic**) to an appointed time period. Another good example of the word "Mo'ed" referring (**sic**) to something "appointed" but not an appointed time is in Joshua 20:9, which says...

- "These were the appointed (*mo'edah*) cities..." (Josh 20:9)

We get it Joe. When will you admit the obvious? That the Sabbath is the first calendar appointment listed in **Leviticus 23**, and the first calendar appointment that Adam ever observed.

So this word does not even have to refer to a time period at all. It can be used in any sentence where an "appointed [something]" is mentioned. But because this word gets used in "**synagogue speech**" (**sic**) to refer to what we would call "holidays" in English, many people have gotten the wrong impression on how to interpret the word.

Are you saying that the weekly Sabbath is not a time period, Joe? Because that is what you are implying, and in order for this argument to gain any traction, that is what you are going to have to prove.

Read **Leviticus 23** Joe. The weekly Sabbath is described with the Hebrew word, mo'edim, the SAME Hebrew word used to describe the annual Sabbaths. In light of **Genesis 1:14**, either the sun or the moon regulates the calendar mo'edim, Joe; which one are you going with?

The solar only calendar is a man-made invention, and I agree, it tracks time VERY well. But it is not the calendar in **Genesis 1:14**. And I would argue that the Gregorian (although called a solar calendar) is not even that. The entire thing is a contrived, convoluted mess. The days in Scripture are not midnight to midnight. The sun is not out at midnight, so how can the Roman days be regulated by the sun? So much for a solar day.

The weeks in Scripture are not every seven days in succession. The Gregorian calendar weeks are not linked to the sun either. The sun is not on a 7 day cycle. Cycles have to be hinged to something stationary or a revolution that has a distinct starting point so one will know where they ARE in the cycle. Can you go outside, look at the sun and tell me whether it is a Sabbath or saturday? Nope. So much for a solar week.

The months in Scripture are lunar. In fact the English word month is from an older time when this was a recognized fact. The word month comes from moon, leaving a lunar legacy on a modern segment of time that is completely divorced from its lunar origin. Are the Gregorian months linked to any solar cycle? Nope. So much for a solar month.

The years in Scripture are from Spring to Spring (Abib to Abib actually). Sure, the Spring Equinox is the sign in the cosmos that spring has begun and this is a solar measurement, but in Scripture, the new moon of the first lunar month was also in the equation, so the year in Scripture is a lunar-solar event.



The Gregorian year begins January 1, in the dead of winter. Is there any significant solar event to announce Jan 1? Nope. So much for a solar year.

The Gregorian calendar is a fraud. It is a complete lying, fraud, claiming to be a solar calendar when in reality it is based solely upon the vain machinations of carnal men. And Jovial, at a later date you will answer to a higher authority for observing this calendar to worship YHVH if you will not answer for this folly here and now. I'm offering you the hand of brotherhood. I'm giving you an out. After reading my rebuttal to this point, will you, can you admit your error and gross negligence?

The word "*mo'ed*" is used to refer to many non-holidays, and for any time that was "appointed" for some reason.

- "And I will establish my covenant with Yitzhak (Isaac), whom Sarah will bear at this *mo'ed* (appointed [time]) next year ." (Gen/Ber 17:21)
- "At the *mo'ed* (appointed [time]) I will return to you." (Gen/Ber 18:14)
- "And YHWH set a *mo'ed* (appointed [time])..." (Exod/Shemot 9:5) This has nothing to do with any holiday, but simply refers to when one of the plagues would cease. We also KNOW this was not on an annual holiday since it happened just prior to the Spring holidays.
- "And it happened in the morning, Yohanathan went out to the field for the *mo'ed* [appointment] with David..." (1 Samuel 20:35)

We get it.

David and Yohanathan had made an "appointment" to meet at a certain time so Yohanathan could tell David whether Saul intended to kill him or not. We're also told that this was just AFTER the new moon day had passed, so we know it was not a new moon day, or any other annual Sabbath as defined in Leviticus 23.

Because, in context, this was not about a calendar appointment of YHVH; it was an agreement among two men. There were no men around during the timeframe of **Genesis 1:14**, so signs, seasons (*mo'edim*), days and years are events that man will have no control over. These are signs created by YHVH to communicate with man or segments of time created by YHVH to meet with Him or to show elapsed time.

The reality is that the use of the word "*mo'ed*" in the context of "synagogue speech" (**sic**) has warped people's understanding of what a *mo'ed* is. It is a far more general term that it is used for, and is interpreted by lunar sabbatarians.

Yes, it is used in several different ways, but the context of "synagogue speech" has not warped anything as this has nothing to do with the appointed times set apart to worship YHVH. Considering that we apply and interpret the word in context, it seems Lunar Sabbatarians are the only ones in this dialog who can lay claim to its proper use. We don't ignore the various ways it can be translated. Joe does ignore the way *mo'edim* is used when defining one aspect of the weekly Sabbath.

## Arguments for a Lunar Sabbath

One of the most crucial arguments in favor of a Lunar Sabbath is that the Scriptures call it a “mo’ed”, and it therefore must be determined by the cycle of the moon. This is based on Ps 104:19 , which says...

“He made the moon for *moadim*  
The sun knows its gate (going down, place it rests at)”  
(Ps/Teh 104:19)

Thus, the argument is that if something is a *moed*, it is determined by the moon. This argument has several flaws.

**Psalm 104:19** along does not indicate that the Sabbath is by the moon. It is IN THE CONTEXT of **Genesis 1:14** and **Leviticus 23:1-3** that it becomes obvious that the weekly Sabbath is indeed regulated by the moon.

- Fails to examine what Torah says about what determines the *moadim* [We are very aware that any agreed upon time between men, an involuntary time for natural events or a set time commanded by YHVH for His creation all fall under the definition of mo’edim, not all of which are regulated by the moon.]
- Fails to interpret Ps 104:19 in light of the foundation of Torah. [Actually, the opposite is true. Lunar Sabbatharians do interpret this Psalm in light of Torah, Joe does not.]
- Fails to properly interpret Ps 104:19 in light of Hebrew parallelism. [A matter of opinion only, and believed by Joe because we dare to interpret this Psalm in light of Torah.]
- Fails to examine the context of the entire Psalm. [Not true, evidence below.]
- Scriptures record numerous *moadim* that were not determined by the moon. Exod/Shem 9:5 is one example. [That is correct.]

Let’s take a look at each of these issues.

Let’s. (Here we go again)

At the start of Torah, it says...

“Let there be luminaries (lights) in the firmament of the heavens, to divide between day and night. And let them be for signs and seasons (mo’adim) and for days and years.”  
(Gen/Ber 1:14)

This verse does NOT say that all mo’adim are dependent on the moon. In fact, the moon isn’t even mentioned here. It tells us that the **luminaries** determine the “seasons”/appointed times (mo’adim). Anything that gives off light counts in the category of a “luminary”.

And this is a perfect example of Jovial’s gross negligence.

That is correct, **Genesis 1:14** does not mention the moon, but **Genesis 1:16** does. It’s called context, Joe, something you seem to think you understand. There is not a soul on this earth that does not recognize that the sun and moon are these two great lights in the firmament and you know it. The sun is not named either, but guess which light regulates and rules the day? It ain’t rocket science to figure out which “lesser” light rules the night, Joe. Naming it won’t make it any easier to understand.

Every day of the week, including the Sabbath, is determined by the sun and stars (and the moon, counting it as a star). Because a day ends at sundown, and begins when the first three stars are seen in the sky (of which, the moon can be one as long as it is giving off light). so (sic) indeed, the 7th day of the week is determined by the sun, stars (and moon as a luminary, if it is giving off light that night).

So you are trying to tell me that you (or anyone, including the Ancient Israelites) can go outside, look at the stars and tell what day of the week, month and year it is? This is ridiculous, Joe. Didn't it taste funny to you coming out of your mouth (er...feel funny coming out of your typing fingers)? The sun is the second hand, the moon the minute hand and the stars the hour hand of the Father's clock. The stars do not regulate minute measurements of time; they measure grand segments of time. There are probably not many astronomers among the Lunar Sabbath keepers, but we are not idiots, Joe.

The moon is not counted as a star. It rules the night along with the stars though...

*To Him that made great lights: for His mercy endureth for ever:  
The sun to rule by day: for His mercy endureth for ever:  
The moon and stars to rule by night: for His mercy endureth for ever. Psalm 136:7-9*

Husband and wife, stars and stripes, peanut butter and jelly, you and I, cars and trucks, Abbott and Costello, black and blue, pencil and paper, etc, are all uses of words connected by an "and" that are not the same, but in context, share something in common. In the context of **Genesis 1:16** and **Psalm 136:9**, the moon and stars are not the same or counted as the same, they do however share the distinction of ruling the night sky. The stars are self luminous; the moon is not, so the moon is not counted as a star.

Now in Ps 104:19, while the moon is mentioned as being for the purpose of moadim, let's interpret Ps 104:19 in light of Gen 104:19 (sic, he meant Gen 1:14) and Hebrew parallelism. Note that the parallelism in Ps 104:19 tells us that the moon alone cannot determine a *moed* - it needs the sun, for it says...

"He made the moon for *moadim*  
**THE SUN** knows its gate"  
(Ps/Teh 104:19)

If YHVH had created the sun for mo'edim, He (and later the Psalmist) would have SAID so. It does not say that the sun was made for mo'edim because it wasn't, the moon was. There is not a soul on the civilized planet that does not understand that the moon gets its light from the sun, but the sun always appears "full". The cycle of the moon does not look like that of the sun and its function is not that of the sun. The days of the week and month are not all created equal, they are different, and a light that looks the same EVERY day cannot possibly regulate them. The moon, however, looks different every day of the month.

There are 28 week days in a lunar month; there are 28 days in the lunar cycle when there is a visible moon. There are 4 Sabbaths in a lunar month; there are 4 quarter phase moons in a lunar cycle. There are 1-2 New Moon days in each lunar cycle; and there are 1-2 dark days (no visible moon) after the last Sabbath of each month. The sun cannot regulate a specific day of the month because the months (derived from the older term, moonth) are lunar, not solar. Joe knows it, I know it.

What does Hebrew parallelism have to do with this argument? There is nothing parallel about the roll of the sun and the differing roll of the moon. Yes, they are both time pieces in the cosmos, but they are on different tracks, not parallel ones.

Both the moon and the sun are mentioned in Ps 104:19, and those who are trying to tell us that the Sabbath is dependent on the moon, because it is a mo'ed and all mo'adim are dependent on the moon are cutting off half the verse in Ps 104:19 they are using as a "proof" text and COMPLETELY IGNORING Gen/Ber 1:14. [This is a complete fabrication, Joe. If the sun was made for mo'edim, YHVH and the Psalmist would have said so. OK, so the moon gets its light from the sun, so what? The sun does not move the moon around the earth, our moon moves independently of the sun which is what permits the sunlight reflected off the moon to regulate each day of the month, including the weekly Sabbaths.] Did Jews have to wait until the book of Psalms was written to know how that the Sabbath was determined by the moon? [Circular reasoning Jovial, very weak. Just because you can't see the instructions in **Genesis 1:14** does not mean the Israelites could not.] Where did they have written proof of this between the time (sic) Gen 1:14 and Psalms 104:19 was written many centuries later?

Then why does every Sabbath that can be date identified fall exclusively on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month, Joe? It appears to me that even without being worded to your satisfaction that the patriarchs, prophets and ancient Israelites had no trouble understanding the Lunar Sabbath instructions in Torah.

There's (sic) other parallels in Ps 104 that get ignored by lunar Sabattarians (sic). Backtrack another verse and we see....

“He sends springs into valleys....  
He waters the hills...  
He causes the grass to grow....  
High hills are for the wild goats  
Rocks are a refuge for the badger  
He made the moon for appointed times (*moadim*)  
**THE SUN knows** its gate  
You put darkness, and it is night....”  
(Ps/Teh 104:10...20)

The whole context is simply saying God provides everything. That he sets everything in motion. He appoints waters to flow, food for animals. He appoints daytime and He appoints nighttime. That's all this is saying.

No that is not all it says. You forgot the part where it says Yah made the moon for appointed times.

When you look at the parallel statements...

“High hills are for wild goats....  
Rocks are a refuge for the badger  
He made the moon for *moadim*

You have got to be kidding me. Joe, you've kept your head all through this so far, now you are stooping to desperation.

Does a wild goat HAVE TO LIVE on a high hill? Obviously not, but sometimes they do. [True, but the hills were MADE with the wild goats in mind. If that wild goat is in a pasture behind my house it does not change the fact that it's original home was in the hills.] Does a badger HAVE TO TAKE REFUGE in rocks? Obviously not, but sometimes they do. [True, but the refuge of rocks was MADE with the badgers in mind. If that badger lives in a zoo it does not change the fact that it was designed to live in the refuge of rocks.] So why would we interpret the parallel statement "He made the moon for appointed times" to conclude that an "appointed time" has to involve the moon? [You mean other than the fact that it SAYS the moon would be involved? No, I guess I can't think of another reason. Are you REALLY second guessing the inspiration of YHVH, Jovial?] These statements appear in parallel, and when this happens in Hebrew, we can interpret one statement in light of the statements it parallels. A dependency relationship does not exist with hill/goat or rock/badger, and there's no reason to conclude that a dependency relationship *has to* exist between the moon and *mo'adim* either. [I cannot believe what I've just read. Jovial has just slid into the roll of infidel, denying the relationship that the Creator designed and established between wild goat and hill, badger and rocks, as well as the moon and the appointed times. To Joe, because the goat and badger don't have to live in the places listed in the text, the moon does not have to regulate the *mo'edim*, even that that is EXACTLY what the verses say. I sit in wonder.] The idea that such a dependency relationship exists is what lunar sabbatarians have read INTO the text, not something it actually says. [It does not actually SAY? Again, I sit in wonder.]

And in every case above, Jovial sees the goat before he sees the hill, the badger before he sees the rocks. And in every case, he should put them in reverse order. The wild goat was not made for the hills; the hills were made for the wild goat. The badger was not made for the rocks; the rocks were made for the badger. The only parallelism in these verses, and where they are all in agreement, is that the Creator made parts of His creation for the express purpose of another part of His creation. The moon was made for the express purpose of regulating the calendar appointments of YHVH because the moon (not looking "full" every day like the sun) looks different every day, thus identifying the days of the month that are for work, and those that are set-apart for worship.

I am having a hard time believing that Jovial is putting the cart before the horse in such a deliberately flagrant manner. He acts as if the wild goat and badger were created before the hills and rocks, so these critters can choose to live anywhere they want. Next, is he going to try to tell me that fish don't have to live in water?

The moon is a luminary - it gives off light. And Ps 104:19 hints to us about how it needs the sun in order to determine the start of a month. [The two lines have nothing to do with the other. The moon was made to regulate the appointed times, the sun knows his going down. The Hebrew for "going down" is a reference to sunset or towards the west. There is nothing in the last part of the verse (the sun knows his going down) that is in any way regarding the moon. The sun was NOT made for *mo'edim*, the moon was. How is the last line a hint or reference to the first line of **Psalm 104:19**?] The moon (and its reflecting light from the sun) is necessary to determine **SOME** of the *mo'adim* (appointed times). Does that mean it is necessary for ALL appointed times? [No, not all appointed times, just the calendar appointed times. You know, the ones listed in **Leviticus 23**?] The text does not necessarily say that, and we can find plenty of *mo'adim* for which the moon was not relevant. For example...



“And YHWH set a *mo’ed* (appointed time)...” (Exod/Shemot 9:5)

As stated before, the seasons (*mo’edim*) referred to in **Genesis 1:14** are the calendar appointments and the verse unequivocally states that either the sun or moon will regulate them. It is also an irrefutable fact that the sun does not regulate any of the set feasts of YHVH. **Leviticus 23** offers us a list of calendar appointments. Can you find a text in Scripture or a clue in nature that indicates the sun regulates any of them? No, you can’t. **Psalm 104:19** tells us why; the moon regulates the *mo’edim* (set feasts) of YHVH, not the sun.

We get it, Jovial. You don’t. And you don’t get it so badly that you don’t even have an argument. If you do, please answer the following question. Agreed, the moon does not regulate every single appointed time in Scripture. You gave a list (p. 29) of several examples of *mo’edim* that were NOT regulated by the moon. I offered two additional examples on p. 27, birds migrating at their appointed time, and a woman giving birth at her appointed time, neither of these have anything to do with the moon. Clearly the moon regulates some of the *mo’edim* in Scripture or **Psalm 104:19** would not read as it does. Here’s the question. What *mo’edim* ARE regulated by the moon, Jovial?

You can’t and won’t answer because there is only one answer. That answer is found in **Leviticus 23**, this list of set feasts of YHVH which includes the weekly Sabbath, and it is an answer you are not prepared to admit. If you say the annual Sabbaths, you will have to answer why not the weekly Sabbath as it is the first appointed time listed.

We know roughly when this occurred (*sic*) - Spring time, and before the first Passover. No holidays (Passover, Sabbath, etc) had ever been celebrated before this. [This is speculation regarding the feasts, not fact. It is clearly false regarding the Sabbath. Adam and Eve observed the first Sabbath with YHVH, and one can assume, every Sabbath thereafter was kept by the patriarchs, prophets and Yah’s righteous children. **Genesis 26:5** calls Abraham a commandment, statute and law keeper.] None of the “appointed times” in Leviticus 23 had occurred (*sic*) yet. [Wait, wait, I thought the Sabbath was instituted in **Genesis 2:1-3**.] Israel had not celebrated them yet. The same is true of the usage of this term in Gen 17:21, 18:14, and 21:2, describing the birth of Yitzhak (Isaac) as happening at a *mo’ed* before the commandments for the appointed times of Passover, Firstfruits, other holidays, and Shabbat had ever been given.

The feasts are statutes. Abraham was a statute keeper. What commandments was Abraham keeping if they were not given until **Exodus 20**? Why was Cain punished for murdering Abel if the law was not known? There can be no punishment if there is no law. What great evil was being committed by the antediluvian’s that they should be killed by the flood. This is pretty steep judgment for breaking laws that were allegedly not given or observed yet. How did Joseph know that adultery with Potiphar’s wife was a sin (**Genesis 39:8-10**) if the commandments were not yet known? Why is YHVH angry when some Israelites went out to pick up manna on the Sabbath (**Exodus 16:26-30**), and this chapter is BEFORE **Exodus 20**. This is a ridiculous argument on Jovial’s part, but it is a trend. His arguments have been getting more and more desperate as well as weaker and weaker.

The Sabbaths were known and observed from Creation. The feasts are basically the plan of salvation, and the moment sin entered the world, this plan would have been needed. It seems very strange indeed that sacrifices were accepted after sin entered the picture, but the feasts were not given for another 1500 years. I can’t say that they were given and observed, and Jovial can’t say that they weren’t.

The wilderness tabernacle was called the *Ohel Mo'ed* (usually translated “Tent of the Meeting”), but the term was not used exclusively for holidays and Shabbat. It was simple the appointed place, and the moon was not needed to determine where this tent was.

Are we still on this? Yes, Jovial, it's true. The moon does not regulate all of the mo'edim in Scripture, but it DOES regulate the weekly Sabbaths and annual feasts. If not, please answer the question above: Just what mo'edim ARE regulated by the moon? I can hardly wait for your answer.

Or lets (*sic*) take a look at Numbers/B'Midbar 28, where it says...

“My offerings...you shall offer to me in its *mo'adim* (appointed seasons)....days by day, as a continual burnt offering.” (Num/Bmid 28:2...3)

Perfect! Another example of a mo'ed that is not regulated by the moon. Little does Jovial know, but the more examples he comes up with of mo'edim that are not regulated by the moon, the less options he will have available to him when he answers my question above. Pretty soon all he is going to have left are the weekly Sabbaths and annual feasts. Then he gets to try to explain to the ladies and gentlemen of the jury why the moon regulates the annual feasts, but not the weekly Sabbaths when **Leviticus 23** list them all and describes each as a mo'ed.

**Note that EVERY DAY OF THE WEEK is the mo'ed (appointed time) to offer the offerings listed in Num/B'Mid 16!!!!** On the Sabbath, you offer more (See Num 28:10), but this is describing a DAILY offering. But EVERY day is a mo'ed (appointed time) for SOME purpose, though not necessarily for every purpose, and not necessarily for the same purposes as the feasts mentioned in Leviticus/Vayikra 23. I've asked Lunar Sabbatharians how they deal with their Lunar Sabbath theory when EVERY DAY is called a MOED (appointed time) for offering sacrifices. So far, no one has given me an answer on this one. [Then I shall be the first. I have no idea why no one else tried to answer. It's not that difficult. When mo'edim is used in **Genesis 1:14** is it speaking of the times when Israel should sacrifice? No. When birds should migrate? No. When men agree to meet or when YHVH says He's going to perform some action against the wicked? No. When a woman is about to give birth? No. When someone is due to return home? No. The time appointed to do battle? No. Is it referring to the tabernacle of meeting, assembly or congregation? No. Now, look at the other things on the list that the two great lights were to perform—signs, seasons, days and years. According to their definitions, are these not signals or beacons (signs), special segments of time (mo'edim) and regular segments of time (days and years)? Are not 3/4ths of this list calendar events? So whatever mo'edim is used for in **Genesis 1:14**, it clearly is NOT in reference to something that is not regulated by either the sun or the moon. So this list of things that Jovial has graced us with that are not regulated by the moon has been a colossal waste of the tax payers' time. Jovial, try looking for something that IS regulated by the sun or moon and you will find your answer. More specifically, read **Leviticus 23** including the first three verses as here you will find a list of calendar appointed times that can be and are regulated by the moon, and since **Psalms 104:19** told you that the mo'edim mentioned are regulated by the moon, this is the list of items you should have been looking for all along, not the types of mo'edim that are NOT or cannot possibly be regulated by the moon.] Here's (*sic*) some more examples of ordinary use of this word...

- “The men of the city went to meet Israel for battle ...at the *mo’ed* (appointed [time])” (Joshua 8:14)
- “These were the appointed (*mo’edah*) cities...” (Josh 20:9)
- “And there was a *mo’ed* (set time) to the men of Israel for the ambush...” (Judges 20:38)
- “It has been kept for you for this *mo’ed* (appointed time)...” (1 Sam 9:24)
- “Yonathan went to the field for an appointment (*mo’ed*) with David...” (1 Sam 20:35)
- “Call for the men of Yehudah (Judah) 3 days....And Amasa went to call Yehudah (Judah) but delayed beyond the *mo’ed* (set [time])...” (2 Sam 20:4-5)
- “YHWH sent a plague on Israel from morning to the *mo’ed* - appointed time.” (2 Sam 24:15)

YeeeeHaw! That’s right; just keep adding to the list of *mo’edim* that cannot possibly be regulated by the moon! It won’t be long before the only thing left to choose from are the appointed times listed in **Leviticus 23**. Keep looking Joe!

There’s (**sic**) many other examples that could be shown where the word *mo’ed* is simply used to mean the same thing as the phrase “appointed [time]” in English, and does not necessarily have to refer to a holiday of some sort, and obviously does not depend on the moon.

So true, but **Psalm 104:19** is speaking of *mo’edim* that DO depend on the moon. Wouldn’t it have been easier to look for these *mo’edim*?

So when Ps 104:19 says...

“He sends springs into valleys....  
 He waters the hills...  
 He causes the grass to grow....  
 High hills are for the wild goats  
 Rocks are a refuge for the badger  
 He made the moon for appointed times (*moadim*)  
**THE SUN knows** its gate (an appointed PLACE at which it disappears)  
 You put darkness, and it is night....”  
 (Ps/Teh 104:10...20)

Does *mo’adim* here HAVE to refer to a holiday? No. [What else is there Joe? You’ve already listed half of Scripture listing *mo’edim* that are not regulated by the moon. What else is there but the appointed times established to worship YHVH?] It simply means that the moon was created to help us mark time. That’s it. [You’re pulling my leg, right? Joe, I’m going to give it to you straight—I’m going to cry aloud and spare not. This is the stupidest thing that has ever been typed on your keyboard. *Mo’edim* does not mean “mark time”. In the context of **Genesis 1:14, Psalm 104:19** and **Leviticus 23**, it means set feasts, appointed times. Jovial knows it. I know it.] To interpret Ps 104:19 to mean that it MUST refer to the holidays mentioned in Lev 23 is to narrow the meaning of what the word *mo’ed* COULD mean in this passage. [Joe, YOU ARE THE ONE who is narrowing the playing field! You have spent how many pages proving all the types of *mo’edim* that **Psalm 104:19** cannot possibly be talking about?] It has a very broad meaning and can refer to many things. [Joe, you are talking out of both sides of your mouth. You have spent how many pages ruling out all these things?]

And in this context, the **MO'ED** that is being referred to is nighttime in general. [What? It refers to set times that the moon regulates, and in context, it is about the times to worship YHVH as those are the only calendar appointments that are lunar regulated.] It is not talking about Pesach, Yom Kippur or Shabbat. God has appointed (*mo'ed* in Hebrew) daytime and He has appointed nighttime. (sic)

What? All of the *mo'edim* occur in the daytime. Since when does the signal that announces them have to be in the daytime too? Passover, Day of Atonement and Sabbath are EXACTLY what is being talked about as these are the ONLY calendar appointments that are lunar regulated. This is the criteria that Joe is supposed to be looking for, then he up and says that **Psalm 104:19** cannot possibly be talking about these appointed times. What in the cat hair is that all about? Joe knows full well that Passover and Day of Atonement are specific days of the lunar month and are regulated by the moon, but because he does not want to admit that the Sabbath (the first *mo'ed* listed in **Leviticus 23**) is also regulated by the moon, he now denies that the annual appointed times are the lunar regulated *mo'edim* spoken of in **Psalm 104:19**.

My question remains: What lunar regulated *mo'edim* are found in Scripture. To my knowledge, there are only the appointed times listed in **Leviticus 23**. Joe knows this. The problem for Joe is that the first *mo'ed* listed in **Leviticus 23** is the weekly Sabbath. So rather than stand on the ground and admit that the Sabbath is a *mo'ed* regulated by the moon, Joe would rather climb a tree and say that none of the *mo'edim* listed in **Leviticus 23** are indicated in **Psalm 104:19** even though the ONLY *mo'edim* in Scripture that are regulated by the moon are found in **Leviticus 23**. Joe is trying to remove these as options, which means that there is no meaning whatsoever for **Psalm 104:19**. Here's the moon, one of the two great lights (**Genesis 1:14**) and there are a jillion examples of *mo'edim* in Scripture, but none of them are regulated by the moon. David and YHVH must be liars.

Joe, do you REALLY want to go there?

Note the parallels again...

He made the moon for appointed times (*moadim*)  
**THE SUN knows** its gate (an appointed PLACE at which it disappears)  
You put darkness, and it is night...."  
(Ps/Teh 104:10...20)

He talks of the **moon** and its relation to an appointed **time**.  
He talks of the **sun** and its relation to an appointed **place**.

And what appointed times would that be? Please do tell! Joe has already eliminated all of them from consideration.

Then he says, "You put darkness, and it is night", referring (sic) to how night passes to day, day passes to night. Day and night are appointed times (*mo'adim*). [Can you please show me a night that is called a *mo'ed*?] The moon (with the help of other luminaries) rules over the night at the night's appointed time (See Ps 136:9). The sun rules over the day which (sic) is the time appointed for the sun. The moon is the brightest light we see in the sky, but also the least direct, since it is reflected light, as opposed to the stars which directly emanate (sic) their own light.

Talk about psychobabble. Did anyone understand a thing Joe just said? Actually, I guess I understood most of it, I just can't figure out how he's going to prove it. Oh that's right. The nay-sayers get to accuse Lunar Sabbatarians, but they do not have to verify anything they say with anything that resembles actual evidence. Been there, done that.

Joe, you gotta come up with a mo'ed that is regulated by the moon, dude. The moon was MADE for the express purpose of regulating more than one mo'ed. **Genesis 1:14** says so. **Psalm 104:19** says so. So, quite frankly, it does not matter what you say.

Why do people narrow its meaning here? [Wait. I offered two suggestions of mo'edim that are not regulated by the moon. The other 12-18 were Joe's, so who is narrowing the possible usage of this word? Fact is, there is only one list in Scripture that fits the description, so the list is pretty small, but it is small because YHVH made it so, not because of any "people".] Largely because the word "MO'ED" has become an English word and taken on a new meaning to folks speaking English that is different from the Hebrew word "MO'ED". [Mo'ed is a Hebrew word. It can be translated into English, but that's about it.] It has become a theological word that means "holiday" to many people, much like "Goy" means Gentile in English when it means "nation" in Hebrew. [I've never used it to mean holiday and I don't know anyone who does. I don't consider the feasts to be holidays. They are appointed times to meet with and worship YHVH.] (Israel is called a "Goy" in the Tanak. [T'is true]) Or much like many people think "*Teshuvah*" is the word for "repent" in Scriptures, when the Tanakh actually uses "Nachum" most of the time for that word. ("Teshuvah" is actually a relatively more MODERN that traces to about the Mishnaic period.)

Your point is? Is this smoke and mirrors or bailing wire and duct tape? Either Joe is trying to pull the wool over our eyes or he's trying desperately to keep his response to the Lunar Sabbath from blowing up in his face. The former isn't gonna happen; the latter is inevitable.

The term *mo'ed* is used in many places in scripture to refer to something other than a holiday. It does not have to **strictly** mean **only** that. [You mean we're gonna do this AGAIN? With every attempt, Joe further damages his witness. He's already shot himself in the foot, now with every example of mo'edim that is not regulated by the moon, he is stomping on that same foot.] The term mo'ed is used in Joshua 8:14 to mean an appointed time that is not a holiday. The term *mo'ed* is used in Judges 20:38 to mean an appointed time that is not a holiday. So why do lunar Sabbatarians insist that mo'ed in Ps 104 HAS to refer to a holiday, when this word is used for non-holidays in so many other places?

You mean I have to answer this question AGAIN? OK, because there is only ONE list of mo'edim in Scripture that ARE regulated by the moon (**Leviticus 23**). And the first one on the list is the weekly Sabbath.

The logic comes from how it says in Lev 23 "These are my appointed time[s] (*mo'ed*)..." and then introduces the festivals. While each festival is an appointed time, the Scriptures do not use the word **mo'ed** to exclusively refer to the feasts of Leviticus 23. The "appointed times" of Lev 23 are times appointed for a particular purpose. There are other times appointed for other purposes. Judges 20:38 appoints a time for an ambush and calls it a mo'ed, but its not an "appointed time" as Leviticus/Vayikra is using the term.

Joe writes the absolute truth, but still can't see his error. Oh, the irony!



Joe wrote: While each festival is an appointed time, the Scriptures do not use the word *mo'ed* to exclusively refer to the feasts of *Leviticus 23*. Joe, you are using circular reasoning again, and doing a pretty foul job of it. Please note the great care Joe took in not calling the feasts in *Leviticus 23* *mo'ed*, he's putting as much distance as he can between the two. In stead, he translates the word into English, *While each festival is an appointed time*. In truth, each festival is a *mo'ed*...

Since Joe can't be honest with the evidence, I will, and let you make up your own minds...

*And YHVH spake unto Moses, saying,*

*Speak unto the children of Israel, and say unto them, Concerning the feasts (mo'edim) of YHVH, which ye shall proclaim to be holy convocations, even these are My feasts (mo'edim).*

*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 YHVH in all your dwellings. **Leviticus 23:1-3***

After identifying the FIRST *mo'ed* as the weekly Sabbath, YHVH continues...

*These are the feasts (mo'edim) of YHVH, even holy convocations, which ye shall proclaim in their seasons. **Leviticus 23:4***

And YHVH goes on to list all of the annual Sabbaths and feasts. Please note the first verse above. This is YHVH speaking, calling the weekly Sabbath and the annual feasts *MO'EDIM*. While it is true that the feasts were also called *chag* (H2282) and *chagag* (H2287), they were personally identified as *mo'edim* of YHVH. *Chag* means solemn feast, *chagag* means to march, to dance or to be giddy describing a celebratory (solemn) feast. Naturally, these were feasts (*chag*, *chagag*), but they were *mo'edim*, special times appointed, set established feasts set aside to worship YHVH. The fact that they were called *chag* does not take away from the fact that they were personally identified as YHVH's *mo'edim*.

Bro. Joe, the *mo'edim* in *Leviticus 23* are regulated by the moon, found only on certain days of the month. You know it. I know it. In *Judges 20:38*, you've given us yet another example of a *mo'ed* that is not regulated by the moon. Another stomp on the foot you've already shot.

But even if you narrow the meaning of *mo'ed* to mean "holiday" in Ps 104:19, it still doesn't prove the point. [You don't have to narrow it down to mean holiday, just look for *mo'edim* that are regulated by the moon. Joe has done everything BUT that. It does not matter whether they are appointed times, set feasts, holidays, places of meeting, or a congregation, if the *mo'edim* in question is regulated by the moon, THAT is the *mo'edim* in reference.] Lunar Sabbatarians like to point to Lev 23 where they interpret the term "Mo'ed" to be used inclusively of the Sabbath and the New Moons. [New Moon is never called a *mo'ed*. Why would Lunar Sabbatarians call the New Moons a *mo'ed* when Scripture does not call all New Moon's a *mo'ed*. This is a false accusation, Joe. The only New Moon that is a *mo'ed* is the seventh New Moon, Feast of Trumpets.] In reality, I find the language of Lev 23 ambiguous, but we find the term "mo'ed" being used *exclusively* of New Moons and Sabbaths in several places. Here's (*sic*) a few examples....

- "On Sabbaths, new moons, and *moadim*." (2 Chron 2:3) (*sic—should be 2:4*)
- "daily...Sabbaths, new moons, and *moadim*." (2 Chron 8:13)

Bro. Joe does err, not knowing the Scriptures. First of all, there is nothing ambiguous about the language of **Leviticus 23**. YHVH did not misspeak. He said what He meant, and meant what He said. Joe can't abide by the fact that the weekly Sabbath is a mo'ed regulated by the moon, so he resorts to mealy mouthed mumbo jumbo, I find the language of Lev 23 ambiguous. How convenient for him.

Secondly, mo'edim is not exclusively describing the Sabbaths and New Moon days in **II Chronicles 2:4** and **8:13** as Bro. Joe supposes. This is the most blatant unforced Scriptural error Jovial has presented. Here he has just massacred the text. Mo'edim is not describing the weekly Sabbath and New Moon days, these two verses and the others below are showing that there are specific sacrifices on the weekly Sabbaths, New Moon days, and annual feasts (mo'edim).

	<b>Yearly Mo'edim</b>	<b>Monthly New Moons</b>	<b>Weekly Sabbaths</b>
<b>1 Chronicles 23:31</b>	set feasts	new moons	sabbaths
<b>2 Chronicles 2:4</b>	solemn feasts	new moons	sabbaths
<b>2 Chronicles 8:13</b>	solemn feasts	new moons	sabbaths
<b>2 Chronicles 31:3</b>	set feasts	new moons	sabbaths
<b>Nehemiah 10:33</b>	set feasts	new moons	sabbaths
<b>Ezekiel 45:17</b>	the feasts	new moons	sabbaths
<b>Hosea 2:11</b>	feast days	new moons	sabbaths

Most (but not all) of the annual Sabbaths fall on a weekly Sabbath in their respective months, but not all of the weekly Sabbaths are annual Sabbaths, thus the distinction: set feasts, new moons, Sabbaths.

It ain't rocket science Bro. Joe. You should REALLY learn how to read Scripture without forcing your own agenda upon it. The end result of heeding this advice will far surpass your wildest dreams and your present destination (**Proverbs 14:12, 16:25**).

There's (**sic**) other places (Ezra, Nehemiah, etc), but here we find "Sabbaths" and "New Moons" being spoken of as something separate from "*mo'adim*". [True, and so are they distinctly separate in **II Chronicles 2:4** and **8:13**.] So even if you accept the argument that Lev 23 uses the term *Mo'ed* inclusively of the Sabbath, it is used exclusively of the Sabbath in other parts of Scripture, thus, it is not an automatic as to whether Ps 104:19 would be using the term *mo'ed* inclusively or exclusively of the weekly Sabbath. [Again with the mealy mouthed mumbo jumbo. **Psalms 104:19** speaks **exclusively** of mo'edim that are regulated by the moon, so whatever list of mo'edim given in Scripture that fits this description, these are the mo'edim referred to in **Psalms 104**. **Leviticus 23** is a list of mo'edim that can be regulated by the moon as they are all calendar events, and **inclusively** adds the weekly Sabbath.

What don't you understand about this Bro. Joe?] So even if we narrow or (**sic--our**) interpretation of the word *mo'ed* in Ps 104:19 to mean "holiday", we still haven't proven that the word should be used inclusively of the weekly Sabbath (as some allege Lev 23 does) versus interpreting exclusively of the Sabbath, as 2 Chron 2:3, 8:13, Ezra, Nehemiah, and other places use the term *mo'ed* to refer to times **other than** the Sabbath. [Again with the mealy mouthed mumbo jumbo. You don't have to narrow the interpretation of the word *mo'edim* my friend, just look for *mo'edim* that can be regulated by the moon. The process of elimination will work, but you can save a lot of time by looking for legitimate suspects, rather than the "not guilty". If you know the suspect is a blond, why are you interrogating the raven haired, the red heads and brunettes? There IS a list of *mo'edim* in Scripture that can be regulated by the moon. Either that or **Genesis 1:14** and **Psalms 104:19** are works of fiction.] And Exod 9:5 is another great example where the term MOED is used to refer to what is obviously not a holiday.

You used **Exodus 9:5** already Joe. See pages 29, 30 and 34. We get it. When are you going to realize that for every *mo'ed* you find that cannot possibly be regulated by the moon that you are whittling down the list of available suspects that can be and ARE regulated by the moon? Were I in Joe's place, I never, EVER would have brought up all the *mo'edim* that cannot be regulated by the moon because the only ones left are the ones that CAN be regulated by the moon. Joe cannot prove that the weekly Sabbath is exclusive of the annual Sabbaths because **Leviticus 23** includes it on the list. It seems to me that Jovial is now aiming at his other foot.

To make matters worse, we sometimes see people arguing AGAINST the lunar (**sic**) Sabbath, but using logic that is just as faulty and just as based on the idea that a "*mo'ed*" can only be used as a holiday. [Joe, the only *mo'edim* in Scripture that can be regulated by the moon are the set feasts in **Leviticus 23**. So, how SHOULD we be interpreting the word *mo'edim*? Since the Father's "holidays" (which is a terrible use of the word) are the only *mo'edim* that are regulated by the moon, then how would YOU translate the word *mo'edim*, Joe? You've been looking high and low for *mo'edim* that are eliminated from possibility due to a lack of lunar connection. What's left?] I've heard several people try to argue against the lunar Sabbath concept by saying the Sabbath is not an appointed time (*mo'ed*). The problem is not whether the Sabbath is a time that has been appointed for a special purpose, but whether Ps 104:19 should be interpreted so narrowly as to conclude that that every *mo'ed* must be governed by the new moon in some fashion.

And Bro. Joe's logic has been impeccable? Ladies and gentlemen of the jury, may we have your verdict?

We have never said that **Psalms 104:19** should be interpreted so narrowly as to conclude that every *mo'ed* must be governed by the moon. Is THIS what all your gyrations have been about? Heavens to Betsy! All you had to do was ask. Bro. Joe, *mo'edim* in **Psalms 104:19** should be translated in whatever manner so as to produce a list of *mo'edim* that ARE translated by the moon. The idea is to make sense of what was written by the Psalmist, not to jump through hoops, stand on your head and squint with one eye while reciting the alphabet backward. Rather than look for these *mo'edim*, Joe, you have looked for loopholes, any reason at all to exclude the weekly Sabbath because of your preconceived conclusions. And your logic is so twisted it is comical.

There may even be a subtle hint in Leviticus/Vayikra 23 that the list of *moed[im]* given is NOT an exclusive list, and that is thru the way it shifts plurality. Here's how the text reads...

“...say to them the appointed times (plural=*mo’adim*) of YHWH which you shall proclaim them as holy gatherings. These (plural) are my appointed time (singular possessive=*mo’edi*)”

Oh, brother. Again with the mealy mouthed mumbo jumbo. There is nothing subtle about the Word of YHVH. HE is speaking in **Leviticus 23** and He is very succinct. Assuming that Jovial is correct regarding the tenses of the word *mo’edim*, let’s examine the evidence found in **Leviticus 23:2**...

*Speak unto the children of Israel, and say unto them, Concerning the feasts (mo’edim) of YHVH...*  
Plural tense, meaning pay attention My people, the following segments of time are times appointed to meet with me.

*...which ye shall proclaim to be holy convocations, even these are My feasts (mo’edi). Mo’edi would mean My Feast. And as pointed out by Jovial, even these (plural) are My feast (singular possessive) makes no sense.*

Two things here. **1)** In the Interlinear, these two words are BOTH spelled *mo’edi* (מוֹעֲדֵי) with differing vowel points under the d (ד) otherwise the words are identical. Different vowel points will not add the *im* (Hebrew for our plural s, i.e. car, cars. *Mo’ed* is singular, *mo’edim* is plural) sound at the end. So Jovial is not entirely correct in his assessment. **2)** If indeed they are different tenses, the first one (plural) is used as an overview of all the feasts that follow, of which the weekly Sabbath is the first. The second use of the word (singular possessive) is used specifically to describe the intimate relationship YHVH feels toward the weekly Sabbath.

For the record, *mo’edi* is also used in **Leviticus 23:4** for the annual feasts. They are all claimed by YHVH as His feasts, so *mo’edi* is a perfectly acceptable descriptive term.

The shift from plural (*mo’adim*) to singular (*mo’ed*) may indicate that it is not intended to be an exhaustive list of all appointed times (*mo’adim*). [Talk about desperately grasping at straws. A solid rope (the correct understanding of this issue) that could save him is right there for his grasping, and he’d rather grope around in the dark.] In English, we would not indicate something like that using that method - we would do it a different way. I’m not aware of any rule of Hebrew grammar that defines this in Hebrew, however, I think we can safely say that approaching how to interpret whether this is some sort of exhaustive and inclusive versus exclusive list of all appointed times for all possible reasons is not something that should be determined through an English based form of reasoning when the sentence (*sic*) structure in the original Hebrew doesn’t match the way most English translations translate it (plural everywhere). And since the whole Lunar Sabbath theory hinges on this being an exhaustive and inclusive list, the whole lunar Sabbath reasoning is a result of applying an English based analysis to the text instead of a Hebrew based analysis.

Pure psychobabble. **Genesis 1:14** points out a list of times and events that the sun and/or moon would regulate. One of them is *mo’edim*. This passage is the definition of the calendar of YHVH; it is lunar-solar. **Psalms 104:19** speaks of these *mo’edim*, and specifically states that of the two great lights, it is the moon that regulates them. **Leviticus 23** gives a list of calendar dates that are unequivocally regulated by the moon. Since every weekly Sabbath that can be date identified in Scripture falls on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days *of the month*, it too is lunar based, thus its inclusion in **Leviticus 23**.

It ain't rocket science. It is called spiritual integrity. The language, context and implication of these three passages lead to only ONE conclusion. It has nothing to do plural tenses, mo'edim that are not regulated by the moon or any doctrines of men.

## The Oral Law Contradiction

Torah tells us all *mo'adim* are determined by the **LUMINARIES**, making no mention of the moon. [Wait now, you've just spent pages trying to prove to your readers that not all mo'edim are regulated by the moon. Now you tell us that TORAH says that all mo'edim are regulated by the moon. Are you double minded, Joe? You can't have it both ways.] So if the Lunar Sabbath theory is true, then it was part of Oral Law until it was recorded in Ps 104. So to accept the Lunar Sabbath theory, one must accept the idea of Oral Torah, but one must reject Oral Torah to accept the Lunar Sabbath since that Oral Torah interpretation has not been preserved. This is an impossible conflict of ideas to resolve.

Oh brother. More psychobabble. Torah does not say that ALL mo'edim are determined by the luminaries, but most certainly some are. These are found in **Leviticus 23**, most of them being given their lunar date IN the context of the passage.

We have written Torah, we don't need Oral Torah. **Genesis 1:14** and **Leviticus 23** are quite enough to spell out the lunar-solar calendar. We don't need **Psalms 104:19** at all, but it did come along as a second witness to what Torah and nature had already revealed.

Also, we would have to rely on Oral Law to figure out where to put the 2 "orphaned" days that aren't part of any week. [**Ezekiel 46:1, Amos 8:5, Isaiah 66:23** and **II Kings 4:23** very clearly exclude the New Moon days from the work week. Oral Torah is not needed here either.] There's (sic) various theories on how to make the Lunar Sabbath work. Here's a few...

1. Sabbaths are on 1st, 8th, 15th, 22nd and 29th of month.  
On the 30th you have a day not part of any week.  
[The first is not a Sabbath. It is New Moon day, and it is not part of any week either.]
2. Sabbaths are on 7th, 14th, 21st and 28th of the month.  
On the 29th and 30th, you have two days not part of any week.  
[The 7th, 14th, 21st and 28th of the month are not Sabbaths; they are preparation days.]
3. On the 1st, you have a day not part of any week.  
Sabbaths are on 8th, 15th, 22nd and 29th of month.  
On the 30th, you have a day not part of any week.  
[This is the correct version of the Creation Calendar.]
4. Sabbaths are on 7th, 14th, 22rd (sic) and 29th of the month.  
The 15th and 30th are days not belonging to any week.  
[Huh? I have no idea what calendar model this is. The first two "Sabbaths" are not correct, but the 22<sup>nd</sup> and 29<sup>th</sup> are. Naturally, the 30<sup>th</sup> is a day of New Moon celebration, not included in the week, but the 15<sup>th</sup> is in the middle of the month. How can it not be a week day?]



5. The new month is declared the day after a dark moon, whether there is a sliver or not. If there is no sliver, it is a day not part of any week. The day of the sliver is also a day with no week. After that are the 4 weeks with Sabbaths at the end of each week.

Kind of, sort of. The dark days (either 1-2) after the last Sabbath of the month are New Moon days. The sliver does not announce New Moon. This is a pagan Babylonian belief. On the Creation Calendar, the sliver, one of the 28 different illuminations of the moon, is dedicated to one of the 28 week days in the month. In this case, first sliver => first work day.

All of these theories go against (*sic*) the Biblical commandment to work 6 days and rest the seventh, since each of these involve working 25 days and resting 4 or 5, or working 24 days and resting 5 or 6 - not the cycle described in Torah.

I can't speak for all of the gyrations presented above, and I have no idea what kind of accusation Bro. Joe is trying to bring against Lunar Sabbatarianism here, but the correct Lunar Sabbath Calendar does not go against the command to work for 6 days, and rest on the seventh. This is a common accusation made by nay-sayers who THINK they understand the Creation Calendar and the Lunar Sabbath, but by opening their mouths they prove otherwise.

If the Lunar Sabbath theory is true, the Scriptures don't tell us what to do with the two "orphaned" days that are not part of any week, but we end up with 2 days that are not part of any week. [Sure they do. Do you think YHVH incompetent? They are New Moon days. They are not orphaned days, they are part of a numbered month, very special days of each month actually. They are just excluded from the work weeks. As the first segment of each month, they are the preeminent segment of each month, they are far from orphaned. That is why the New Moon days were greeted with special blasts on the silver trumpets (**Numbers 10:1-10**). Only the Sabbath (with special blasts from the shofar) and certain feast days could also boast such a distinction.] With no written information to resolve which it might be, we could only turn to Oral Law to resolve that. Oral Law, of course, refutes the whole concept of Lunar Sabbath since the idea is not known to exist prior to the 21st century. I have not even seen evidence it goes as far back as the 20th century.

Oral law (the Talmud) refutes the Lunar Sabbath? It does no such thing...

In the Talmud, *Steinsaltz Edition*, Volume XIV Tractate Ta'anit Part II (1995 by Israel Institute for Talmudic Publications and Milta Books), pages 205-206, it says the following regarding the destruction of Solomon's Temple in Jerusalem by Nebuchadnezzar's army:

**Page 205:** "Then late on the day of the ninth, close to nightfall, they set the Temple on fire, and it continued to burn the entire next day, on the tenth." **Page 206:** "When the Temple was destroyed for the first time at the hands of Nebuzaradan [the captain of the guard], that day was the ninth of Av, **and it was the day following Shabbat**, and it was the year following the Sabbatical Year.... And similarly when the Temple was destroyed a second time at the hands of Titus, the destruction occurred on the very same day, on the ninth of Av."

If I've done the math right, the 9<sup>th</sup> day of the month follows the 8<sup>th</sup> day of the month. If the 9<sup>th</sup> is the day after the Sabbath, then the 8<sup>th</sup> day of the month as well as the 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month are weekly Sabbaths. The Talmud was completed in A.D. 188. Care to see some other evidence that predates the 20<sup>th</sup> century? How about Philo, Josephus, the Essenes and Clement of Alexandria?

**Philo lived from approximately 20 B.C. until about A.D. 50.** Thus, his lifetime spanned not only the years prior to the carpenter from Nazareth's birth, but also the years following his death.

The evidence reveals that Philo's beliefs were representative of that of the Israelite nation during that period of time. Philo, who was born and raised in Alexandria, Egypt, was one of more than 100,000 Hebrews living in that city. When the Roman prefect Flaccus initiated a massacre of Israelites in the year 39 CE, Philo was selected to head the Hebrew delegation that went to Rome to plead their case before the emperor, Gaius Caligula.

Please pause for a moment and reflect on the significance of Philo being chosen from among his peers for such a monumental task. Would Philo have been chosen for such a mission if his practice and beliefs had not squared with the faith of Israel? No, he would not have been chosen unless his views matched those of his peers. We know from Philo's writings that he observed lunar Sabbaths. If the average Israelite had practiced "Saturday Sabbaths" while Philo observed "lunar weeks and Sabbaths," would this detail have affected their decision to select him to lead a delegation to Rome?

**Absolutely.** Sabbath observance is one of the most distinguishing marks of the Hebrew faith. As author Dayan Grunfeld put it, the Sabbath "epitomizes the whole of Judaism." For Philo to have gone against the grain with regard to Sabbath observance would have signaled a break with the faith and law of Israel.

We can thus discern that if Philo observed lunar weeks and Sabbath by the phases of the moon each week, so did the rest of his fellow Israelites, including Yeshua because there is no known controversy between the man from Galilee and the religious leaders concerning the weekly Sabbath. He kept the same weekly Sabbath day as they did.

Saturday was never mentioned by Philo because it was not even on his radar. We find it to be very interesting that Philo mentioned the "moon" and its phases of waxing and waning in his commentary regarding the Sabbath. In his writings, Philo distinguishes new moon observance as a separate feast from the weekly Sabbath, and that is why he never includes the new moon in counting out the weeks.

In **Allegorical Interpretation, 1 IV (8)**, it says...

*"Again, the periodical changes of the moon, take place according to the number seven, that star having the greatest sympathy with the things on earth. And the changes which the moon works in the air, it perfects chiefly in accordance with its own configurations on each seventh day. At all events, all mortal things, as I have said before, drawing their more divine nature from the heaven, are moved in a manner which tends to their preservation in accordance with this number seven. ... Accordingly, on the seventh day, Elohim caused to rest from all his works which he had made." ...*

Notice that Philo says the moon is perfect in its shape or appearance at seven day intervals. Had a Hebrew speaking Israelite written this he would have said "*it perfects chiefly in accordance with its own configurations on each Sabbath day*" instead of each "seventh" day because elsewhere in his writings, Philo identifies that when he mentions the seventh day [of the week] he is speaking of the Sabbath. Above, he tells us that the moon perfects its own configurations on each seventh day. It was understood, that at the end each period of six work days there would be a weekly Sabbath. Continuing on with Philo:

## The Decalogue XXX (159),

*“But to the seventh day of the week he has assigned the greatest festivals, those of the longest duration, at the periods of the equinox both vernal and autumnal in each year; appointing two festivals for these two epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being a feast of thanksgiving for the bringing home of all the fruits which the trees have produced” ...*

Let’s look carefully at what Philo is saying. To the seventh day of the week He [the Father above] has assigned the greatest festivals, in other words the greatest (longest) festivals have been assigned to the seventh day of the week. Philo, keeping the same luni-solar calendar established in Scripture, calls the first day of each of these seven day feasts the “*seventh day of the week*”. Scripture says that both of the seven day feasts (Unleavened Bread and Tabernacles) begin on the 15<sup>th</sup> day of their respective months. Friend, the seventh day of the week is the Sabbath, is it not? It is the seventh day of the week EVERY year. If the 15<sup>th</sup> is the weekly Sabbath, so are the 8<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month.

Notice Philo did not say they would receive two holydays of festivals, but one, the 15<sup>th</sup>. Satyrday Sabbath keepers insist that there will be a satyrday Sabbath that interrupts these seven day feasts, but Scripture says nothing of a [satyrday] Sabbath in the middle of these 7 day feasts. To prove the seventh day of the week is the same as the 15<sup>th</sup>, elsewhere Philo states, “*And this feast is begun on the fifteenth day of the month, in the middle of the month, on the day on which the moon is full of light, in consequence on the providence of Elohim taking care that there shall be no darkness on that day.*”

In other words, the weekly Sabbath begins these feasts, and is on the 15<sup>th</sup>. This proves the Sabbaths by the lunar calendar is true and the Gregorian false because it cannot produce a weekly Sabbath to begin these two festivals on the 15<sup>th</sup> in the first and seventh month each year.

Speaking of “lunar” intervals, in **Special Laws I. (178)**, Philo writes...

*“...there is one principle of reason by which the moon waxes and wanes in equal intervals, both as it increases and diminishes in illumination; the seven lambs because it receives the perfect shapes in periods of seven days—the half-moon in the first seven day period **after its conjunction with the sun, full moon in the second**; and when it makes its return again, the first is to half-moon, then it ceases at its conjunction with the sun.”* [All emphasis supplied by author/complier of this study.]

The half-moon (first quarter moon) announces the first Sabbath of the month. It is the seventh day of the week, naturally, but this is the 8<sup>th</sup> day of the month. New moon day is not counted against the week. The full moon rising at the end of the 14<sup>th</sup> day of the month announces the 15<sup>th</sup> as the second Sabbath of the month. If the new moon was counted, the quarter phases would not come at the end of the week, disconnecting the perfection of the lunar cycle from the Sabbath. What YHVH has joined together, let not man put asunder.

Philo gives a second witness in **On Mating with the Preliminary Studies, XIX (102)**...

*“For it is said in the Scripture: On the tenth day of this month let each of them take a sheep according to his house; in order that from the tenth, there may be consecrated to the tenth, that is to Elohim, the sacrifices which have been preserved in the soul, which is illuminated in two portions out of the three, until it is entirely changed in every part, and becomes a heavenly brilliancy like a full moon, at the height of its increase at the end of the second week”.*

Please let what Philo just said sink in. His readers in those days understood that the weeks were by the moon, same as in Scripture, and that at the end of the second week there would be a full moon. This statement needs no interpretation and is impossible to misunderstand.

The sacred seventh day of the week, which comes at the end of the second week of each month, is a full moon Sabbath (**Psalms 81:3-6**). People would like for us to believe that the months were originally by the moon but the weeks were not. Philo was making a simple observation of how a person can be spiritually illuminated to a full brilliance just like a full moon at the height of its increase at the end of the second week. Friend, is there a Sabbath at the end of that second week?

The Essenes were also around during Philo's time. Did they observe the Creation Calendar that Philo observed? Indeed they did. Please read this quote found among the fragments in the Qumran caves along with the Dead Sea Scrolls. Seventy-six fragments of an astronomical text written in a cryptic alphabet record the phases of the moon divided into 1/14<sup>ths</sup> of the full size of the moon. J. T. Milik has reconstructed a 14 line section based on fragment 7 ii, 2-14. It is entitled *Phases of the moon* (4Q317), part of which is found below...

“[On the fifth (day) of it (the month), [tw]elve (fourteenths of the moon's surface) are covered and thus it [enters the day]. On the sixth (day) of it] thirteen (fourteenths of its surface) are covered and thus it enters the day. On the seventh (day) of it [fourteen (fourteenths of its surface) are covered and thus] it enters the day. *vacat* [On the eighth (day) of it...the firmament above...its light is to be covered...on the first of the Sabbath. *vacat* [On the ninth (day) of it one (fourteenth) portion (of its surface)] is revealed [and thus it entered the night]. On the tenth (day) of it [two (fourteenths of its surface)] are [revealed and it enters] the night. *vacat* On the eleventh (day) of it three (fourteenths of its surface) are revealed] and thus it enters the night. *vacat*”

This is utterly astounding. This statement flat out states that the 8<sup>th</sup> day of the month is the Sabbath and at the same time very clearly describes the visible light upon the face of the moon as it waxes, linking the moon with the numbered days of the month *including* the Sabbath.

Here is another translation of the same parchment (4Q317) done by another set of scholars... “On the **eighth** of the month [chodesh], the moon rules all the day in the midst of the sky...and when the **sun sets**, its light ceases to be obscured, and thus the moon begins to be revealed on the **first day of the week**”. Wise, Abegg and Cooke, in their book *The Dead Sea Scrolls, A New Translation*, pp 301-303 [All emphasis my own]

If the Essenes did NOT observe the same luni-solar calendar that ancient Israel observed, why does the first day of the week follow the eighth day of the month? The day BEFORE the first day of the week is the Sabbath! Scripture calls the 8<sup>th</sup> day of the month the Sabbath. Philo calls the 8<sup>th</sup> day of the month the Sabbath. The Essenes identify the 8<sup>th</sup> day of the month as the Sabbath. Josephus calls the 15<sup>th</sup> the Sabbath and proves that the 16<sup>th</sup> is the first day of the week (information at top of p. 13 above). If the 15<sup>th</sup> is the Sabbath in any given month, so is the eighth. (See calendar model on page 6 above.)

**Note:** There are some Essene documents that record calendars other than the lunar-solar because they saved every parchment that had the Name YHVH on it. Even if the doctrine was bad, they would not destroy the document because of their great respect for the Name of Yah. So I accept the calendar documents of the Essenes that agree with Scripture; I disregard the others.

**Flavius Josephus lived from about 37 CE to 100 CE** and undoes the Gregorian calendar in a different fashion but nonetheless supports the Creation Calendar and the lunar Sabbaths. There are in Scripture several passages that prevent any child of the King from ever accidentally falling into the wrong calendar for worship. **Exodus 12:2-6** and **Leviticus 23:4-14** introduce us to three fixed date work days. Abib 10, Abib 14 and Abib 16.

The 10<sup>th</sup> day of Abib is the day to set aside the Passover lamb. This is a work/commerce day. A shepherd may have a suitable lamb, but a fisherman or a tent-maker may not. Abib 10 is the day to PURCHASE a suitable lamb. Abib 10 floats on the Gregorian calendar [translation: saturday falls on Abib 10 at times]. Commerce is prohibited on the Sabbath and there is NO legislation in Torah to purchase the Passover lamb on either the 9<sup>th</sup> or 11<sup>th</sup> of Abib **IF** saturday just happens to land on Abib 10.

The 14<sup>th</sup> day of Abib is always the preparation day for the first day of Unleavened Bread. **Matthew 27:62, Mark 15:42, Luke 23:54–24:1, John 19:14, 31, 42—John 20:1**. Saturday falls on Abib 14 from time to time. The fact is that the 10<sup>th</sup>, 14<sup>th</sup> and 16<sup>th</sup> of Abib are, without exception, commanded work days. The barley could be harvested on the 16<sup>th</sup> after the Wave Sheaf had been offered, **Leviticus 23:9-14**. Can we harvest our fields on Sabbath?

If there is a continuous 7 day cycle, every few years either the 10<sup>th</sup>, 14<sup>th</sup> or 16<sup>th</sup> will fall on a Saturday. Evidence: Abib 10 fell on a “Saturday” in 2003. The 14<sup>th</sup> fell on “Saturday” in 2004. YHVH never instructed Israel to do common work on a rest day Sabbath. He is not the Author of confusion.

You can see Josephus’ quote at the top of p. 13 above.

Still not convinced? In the second century A.D., proof that the Israelites were still keeping the Sabbath day according to the lunar week can also be found in the writings of Clement of Alexandria (circa 150-215 A.D.):

“[Peter] inferred thus: ‘Neither worship as the Jews...[for] if the moon is not visible, they do not hold the Sabbath, which is called *the first*; nor do they hold the new moon, nor the feast of Unleavened Bread, nor the Feast, nor the Great Day’” ***The Stromata***, chapter 5).

This clearly indicates that at this time the weekly Sabbath was still dictated by the moon’s course. Further, in Vol. 6, chapter 16 of ***The Stromata***, Clement plainly writes that, “in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second [week], full moon; and in the third [week], in her wane, again half moon; and in the fourth [week] she disappears.”

This is about as plain as it can get. Obviously, in Clement’s day, the week (as kept by the Israelites) was still tied to the moon’s phases and, by extension, the weekly Sabbath was also still tied to the moon! It is true, however, that at this time, some “christians” had gotten away from the week and Sabbath that was dependent upon lunar reckoning.

Every one of these quotes predates the 20<sup>th</sup> century, Jovial. If you are going to make a statement that something cannot be found or presented, it behooves you to make sure of this before you stick your neck out. Not everyone is as nice as me. Some would have gone for the jugular. I’m content with showing you that you do err, not knowing the Scripture, nature or the historical record that ALL supports and proclaims Israel’s ancient lunar Sabbath.



I am just sowing seeds (of truth), the soil will prove itself.

The Sabbath carried a death sentence. Would something that important to G-d get lost over time with no way to recover the true reckoning?

Jovial still does not get it, nor has he learned how to discover truth.

My friend, YHVH Himself TOOK the memory of the Sabbath from Israel. When YHVH causes you to forget something, trust me, you will forget it completely...

*And He hath violently taken away His tabernacle, as if it were of a garden: He hath destroyed His places of the assembly: YHVH 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***

This is why there is no paper trail showing how, why or when Israel stopped observing the Sabbath by the moon the last time. The only paper trail available is the historical record that Israel *observed* the lunar Sabbath. Modern Jewish scholars admit that ancient Israel observed the lunar Sabbath, they just can't pinpoint why they stopped. And the reason for this is when Israel was in apostasy, YHVH wiped their memory of His Sabbaths. Naturally, there were always righteous Israelites, prophets, etc., living on the fringes who were not involved in the national apostasy. And when the time was right, YHVH would raise a prophet to restore knowledge of Torah, His law and His Sabbaths.

One reason most people would conclude that 1 of the 2 orphaned days belongs at the END of the month is that we don't know how many days a month has until the new moon is sighted. But where does the other day go? At the first of the month? [Naturally, please examine the calendar model below...] That would create more symmetry than putting both days at the end of the month. Does that other day belong in the middle of the month - say - between the 2nd and 3rd week? Again, that would also create more symmetry than putting both days at the end of the month. Or does it belong at the 29th of the month, creating an imbalance between the 4 weeks and how they spread over the month, giving us an imbalance as to how the 4 weeks divide the month into parts?

New Moon Day	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)							
1	2	3	4	5	6	7	8

If there are two days of New Moon, the first one (day 30) belongs to the old month because conjunction will take place on this day—meaning it began in the old month, but ended in the new month). So the day following (day 1) is the first full day of the new month. When it is a 29 day month, you just go from day 29 to day 1. Day one would be the only New Moon day that month.

Putting it at the beginning or middle of the month is very symmetric. But which method is preferred (sic)? The beginning or middle? Where in Torah do we find an answer to this delimma (sic)? We don't. [Excuse me, New Moon day is the first day of the month. There are two days of New Moon about half the time, and these are consecutive days. There is an example of a 2 day New Moon in both the OT and the NT. See NT example above, pp. 24-26. Two day of New Moon celebration would be back to back.] Since the answer is not in Torah, we would have to turn to Oral tradition. [If the Torah is silent, Scripture is not. See OT example below...] Of course, the problem is that the Oral Torah concerning the Lunar Sabbath doesn't even go back to the 20th century for us to consult it on this issue. [Really now?] So there's no written command in Scripture to settle the question of where the first of the 2 orphaned days goes, and there's no tradition on where to put the first of the 2 orphaned days, so we are left with no knowledge of where to put the first of the 2 orphaned days at all, and therefore unable to determine when the Sabbaths are. [You do err, not knowing the Scriptures, nature or the historical record.] The penalty for the Sabbath was death, yet if the Lunar Sabbath theory is true, we are left with being unable to determine when the Sabbaths are, because there are a multitude of solutions as to what to do with the 2 orphaned days, and no means by which to make a determination as to which should be used. [Talk about circular reasoning. Joe, the Lunar Sabbath is so easy, a child can figure it out. You can't figure it out because you insist on filtering the evidence through your own logic, traditions, and your own contempt prior to investigation.] Would G-d really leave mankind with no means to know when the Sabbath was when it was so important to Him tha (sic) a death penalty was attached to it?

Shalom, Joe

*25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty*  
*27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, wherefore cometh not the son of Jesse to meat, neither yesterday, nor today? 1 Samuel 20:25, 27*

It was not the second day of the month. The literal Hebrew reads the second day of the new moon. I asked a converted Jew who is fluent in Hebrew what this phrase meant, second day of the month or second day of new moon. He is not a lunar Sabbatarian, and without hesitation, he answered that it was the second day of the new moon.

The Hebrew COULD have been translated as "second day of the month" but the context of the passage prohibits such. The context is that David was expected to eat with the king during new moon...

And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even. **1 Samuel 20:5**

Please note that the context of the passage includes that David anticipated two days of new moon as he and Jonathan are not scheduled to meet until the third day (from when they were making the agreement). And the text above is the proof in the pudding. In David's day, there were always two days of new moon celebration each month. There were no 29 day months yet.

David has already said that he was expected to eat with the king (apparently by special agreement) on new moon, which means that David was NOT expected to sit with the king every other day of the month. Please note that Saul expected to see David the following day. Naturally, (coupled with the agreement to shoot the arrows on the third day), the following day when Saul was expecting David to eat with him was the second day of a two day new moon celebration.

Jovial concluded above with this sentence: Would G-d really leave mankind with no means to know when the Sabbath was when it was so important to Him tha (**sic**) a death penalty was attached to it?

Jovial and I have been in storm at sea for nearly two weeks, not knowing day from night before we are finally ship wrecked. We have no idea how long we have lain in the surf of a deserted (or uncivilized) island before we regain consciousness. Jovial is a satyrday Sabbatarian, I am a lunar Sabbatarian. I would know the when the Sabbath was within 48 hours of regaining consciousness. Unless someone comes along and shows Jovial a calendar or tells him what day it is, he will NEVER know what day it is or when it is a satyrday. The sun tells you when a new day begins. The MOON tells you which day it is. Jovial would have to lean on the arm of flesh; I am relying on the heavenly Father's faithful witness, the moon: **Psalm 89:37**.

In order to count seven or identify a satyrday you MUST have a frame of reference, and keeping any day of the seven is the sin of presumption; you MUST observe the seventh day of the week to be in compliance. So, since there is a death penalty attached to Sabbath observance, what is more dangerous? The lunar Sabbath or the observance of satyrday, the seventh day of the modern papal calendar that was moved to the seventh day slot in A.D. 321 by a pagan Roman Emperor, but was originally the first day of the pagan planetary week that was designed for the express purpose of worshipping false gods? The Lunar Sabbath is simple to reacquire if lost without having any man-made frame of reference. It is not possible to reacquire satyrday once lost without having another man tell you or point to it out on a calendar where you are in the week and month.

The Father has made it VERY easy to obey the 4<sup>th</sup> commandment, and VERY easy to identify it even if, like Rip VanWinkle, you've fallen asleep for 20 years and wake up not having a clue what day of the week, month or year it is. Look up at the Father's clock, and you will be right back on track. The Adversary has made it impossible for someone who wakes up after an unspecified length of time to know the day of the week, month or year unless they ask someone who has succumbed to his counterfeit calendar. Indeed, the blind STILL lead the blind.

So, did Jovial prove, as he hoped, that observing the Lunar Sabbath is an error? No. Did he prove that satyrday is the Sabbath? No. Did he even make an attempt? No. It's pretty hard to prove something that has no foundation of truth. But all this has not been in vain if YOU, lady or gentleman of the jury, have learned something. I trust that you have.

Respectfully submitted,

Troy Miller  
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